

Handout 1: Prehistory

Prehistory – Stone Ages	5,00,000 – 10,000 BCE	Palaeolithic Era	<ul style="list-style-type: none"> • Longest Era of Humans • Biological and cultural evolution. • Bhimbetka cave
	10,000- 6000 BCE	Mesolithic Era	<ul style="list-style-type: none"> • Animal domestication • Beginning of pottery. • Beginning of Pre-historic Art
	6000- 1000 BCE	Neolithic Era	<ul style="list-style-type: none"> • Agriculture begins • First settled village: Mehrgarh (7000 BCE)
		Chalcolithic Era	<ul style="list-style-type: none"> • Farming cultures spread
Proto-History	3300 – 1700 BCE	Harappan Civilization (Bronze Age) (M: 2600 – 1900 BCE)	<ul style="list-style-type: none"> • First Urbanization
	1500 – 600 BCE	Vedic Era (Iron Age)	<ul style="list-style-type: none"> • Arrival of Aryan • Composition of Vedic literature • Foundation of Indian cultural life.
Ancient Indian History	600-320s BCE	Mahajanapada Era	<ul style="list-style-type: none"> • First territorial states, standing armies and bureaucracies. • Second Urbanization • Buddhism and Jainism
	322-185 BCE	Mauryan Era	<ul style="list-style-type: none"> • First all-India Empire • Beginning of Epigraphy • Oldest available royal architecture.
	200 BCE – 300 CE	Post-Mauryan Era	<ul style="list-style-type: none"> • N/NW: Foreign Invasions • Emergence of states in Deccan and South (Sangam Era) • Spread of Aryan culture to South India, Dravidian identity also taking place. • Age of Commerce • First land grant inscription.
	319 CE – 5 th c CE	Gupta Era	<ul style="list-style-type: none"> • Re-unification of India • Golden Age of India (culture) • Beginning of Temple Architecture
	6 th c CE – 8 th c CE	Post-Gupta Era	<ul style="list-style-type: none"> • Harsha (North India). • Chalukyas (Deccan) • Pallavas (South) • Beginning of Bhakti Movement

Stone Ages

The Stone Age covers the earliest phase of human life. It can be categorised as the **prehistoric past** during which humans evolved from primates in Africa and spread to other parts of the world. This process began roughly 2 million years ago and is categorised by man in his primitive form, before the concept of **civilisation** emerged.

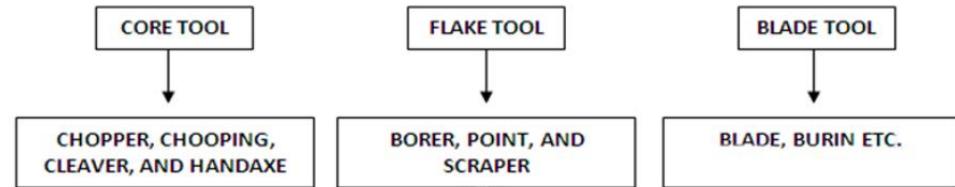
Since humans had not yet invented the script in stone age, **no written records** exist. Historians must rely on **archaeological** evidence to study it.

Based on tools and stratigraphic analysis, the stone age is divided into **three-age system**:

Stone Age					Chalco-lithic Age	Bronze Age	Iron Age
Paleolithic Age			Mesolithic Age	Neolithic Age			
Lower Paleolithic	Middle Paleolithic	Upper Paleolithic	10,000 - 6000 BCE	6,000 – 1,000 BCE	Various local cultures	Harappan Civilization	Vedic Era
5,00,000 – 40,000	40,000 – 20,000 BCE	20,000 – 10,000 BCE					
Tools, fire began Homo Erectus	Speech (~50K) Rock Art	Homo Sapiens came		Mehar garh			

Palaeolithic Period:

Geological Time	Period	Evolution	Food base	Tools and Technology	Dwelling Sites	Society and religion
Pleistocene <u>(Great ice age)</u> – Extremely cold temperature	Lower	In Central Africa, primates began walking on feet and evolved into HOMO HABILIS , and then into HOMO ERECTUS (upright). Earliest human fossils discovered from <u>Hathnora, MP (Narmada Man)</u>	Hunting and gathering – <u>Big woolly animals</u> confined to narrow tropical/sub-tropical zone.	<ul style="list-style-type: none"> Peleo people generally used Quartz which is metamorphic rock, has hard and crystalline in structure and brittle in nature. Pebbles and <u>core tools</u> like choppers, cleavers, hand axe (heavy tools – used for brute force). <u>Pallavaram</u> (TN) – first time pelaeo <u>hand-axe</u> was found here by <u>Robert Bruce Foote</u> in 1863. It belongs to 15 lakh years BP. In India, there is a profusion of stone tools, especially in the period 8 lakh - 2 lakh years BP. Jwalapuram (AP) 	<p>People lived in Natural dwellings (caves and rock shelters) – no artificial houses.</p> <p>Occupied entire subcontinent except alluvial plains.</p> <p>Thus, Shiwalik, Vindhya, forested zones of Chhota Nagpur, Bhima, Cuddapah basins of south</p>	<ul style="list-style-type: none"> Migratory Bands (20-100) Human existence was largely solitary. They competed with each other for food and shelter. Absence of communities. Fire increased chances of survival. (<u>Belan Valley</u>, UP: first evidence of controlled fire- 55,000 years BP in India. Middle paleo) At the end, speech, language evolved. (upper) Earliest Bhimbetka paintings belong to Upper Palaeolithic era. Baghor I (Sidhi, MP): Perhaps the oldest known deity in India in Upper Palaeolithic era.
	Middle	Evolution of HOMO SAPIENS ARCHAIC .		Flake tools: points, borers, scrapers		
	Upper	Homo Sapiens Archaic evolved into HOMO SAPIEN SAPIENS .		Blade tools – blades and burins (fine and regular sharp edge to skin animals and de-bark trees)		



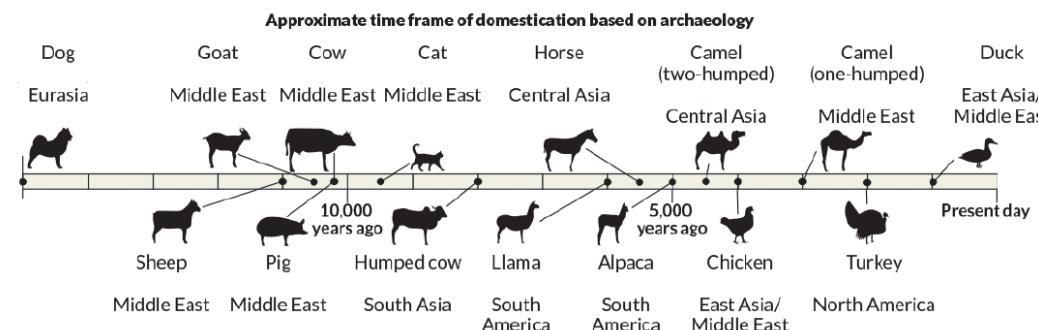
Robert Bruce Foote
(Father of Indian Pre-History)



Mesolithic:

Not considered as a separate stage earlier. With matured archaeological understanding, this age introduced as an age of transition from food consumer to food producers.

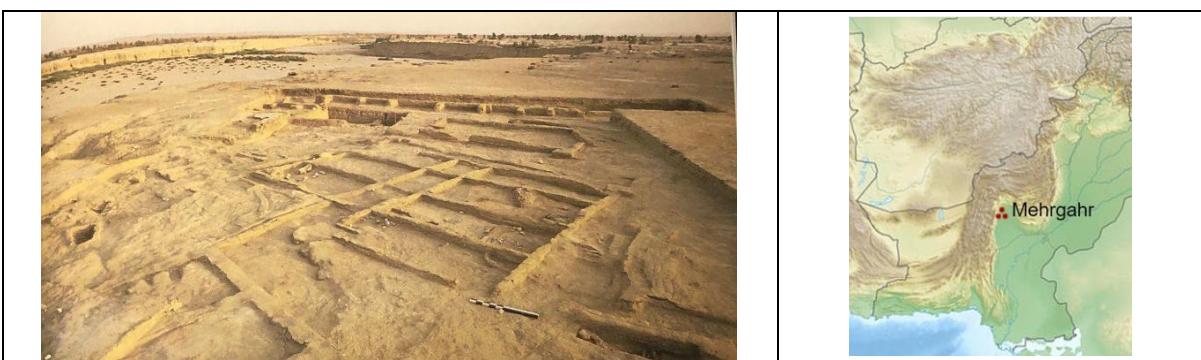
Geological Time	Food base	Tools and Technology	Dwelling Sites	Society and religion
Holocene	<p>Population of grazing animals increased sharply.</p> <p>With increase in human population also, hunting and gathering no longer sufficient → domestication of animals (first ones – goat, sheep and dog)</p>	<p>New kinds of tools known as Microlith</p> <ul style="list-style-type: none"> • Sharp edges • Geometric tools • Composite tools (arrows, spears, sling shots) • Beginning of pottery (eg. <u>Langhnaj</u> in Gujarat) 	<p>Population increases → more sites across the country.</p> <p>Imp sites:</p> <ul style="list-style-type: none"> • Bagor (RJ) • Bhimbetka (MP) • Chopani Mando (UP) • Birbhanpur (WB) • Bellary (KN) • Tuticorin (TN) 	<ul style="list-style-type: none"> • Temporary dwellings (Nomadic life) • Artificial dwellings of animal skin tents, wattle-and-daub huts with thatched roofs. • Band → Tribes • Belief in afterlife – N-S burial rituals • Rock Paintings in profusion – indicate gender division of work and abstract paintings with philosophical developments. • Religion – primitive animism, nature worship



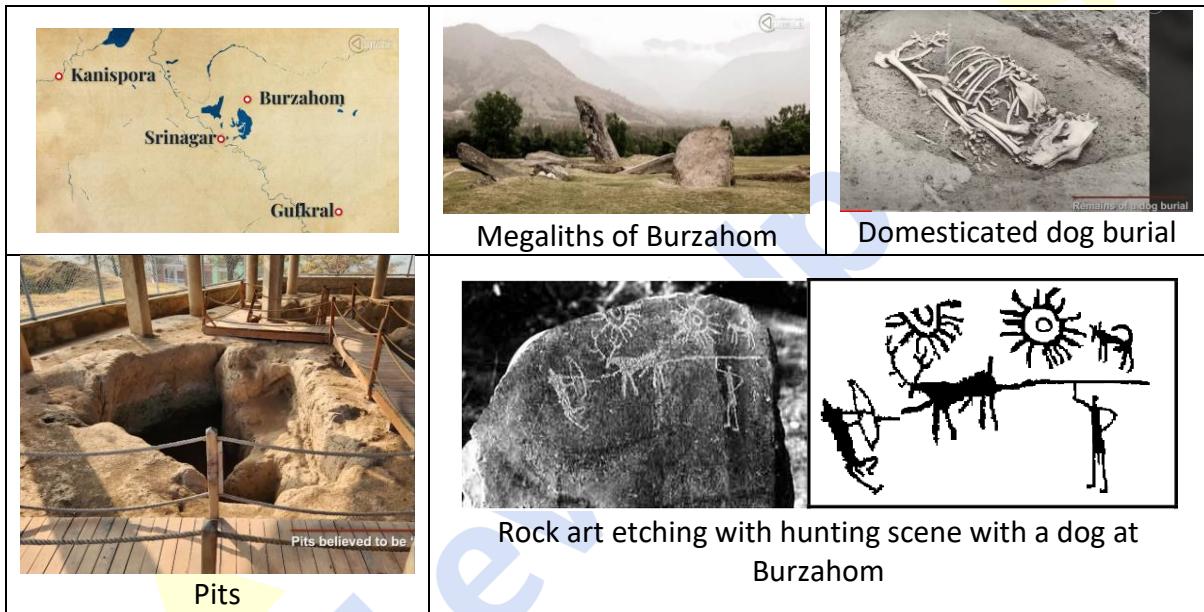
Neolithic:

Geological Time	Food base	Tools and Technology	Dwelling Sites	Society and religion
Holocene (climate warmed up further and conditions became more suitable for human life)	<p>First time agriculture started – barley and wheat were the first crops to be domesticated. Soon, it became the most important source of food.</p> <ul style="list-style-type: none"> • Mehrgarh (Balochistan, <i>Bolan</i> River valley)– wheat, barley, sheep, goat, cattle (7000 BCE) • <i>Belan</i> valley (Mirzapur) – Koldihawa, first time rice evidence of 5500 BCE – totally Indian. • Millets in south India • Supplemented by animal diet 	<ul style="list-style-type: none"> • Tools were highly polished and refined. Instead of quartz, igneous rocks such as <u>basalt</u> and <u>granite</u>. Thus, more robust tools. • Celt (tools with <i>handles</i>) – ground, sharp, polished axe. • Wheel – Transportation revolution • Wheeled and fired Pottery. • Writing → around 5000 BCE. 	<ul style="list-style-type: none"> • Mehrgarh (Balochistan) • Burzahom, Gufkral (JnK) • Koldihwa (UP) • Chirand (BH) – antler/bone tools • Daojali Hading (Assam) (easternmost site) • Maski and Brahmagiri (KN) 	<ul style="list-style-type: none"> • Emergence of sedentary life and permanently settled villages. • Mud-brick houses – more permanent • Tribe → chiefdom formation • Emergence of exchange networks connecting several communities • The remarkable technological progress prepared the ground for the emergence of civilisation, characterised by intensive agriculture, large cities and extensive trade.

India's first village – Mehrgarh, Balochistan

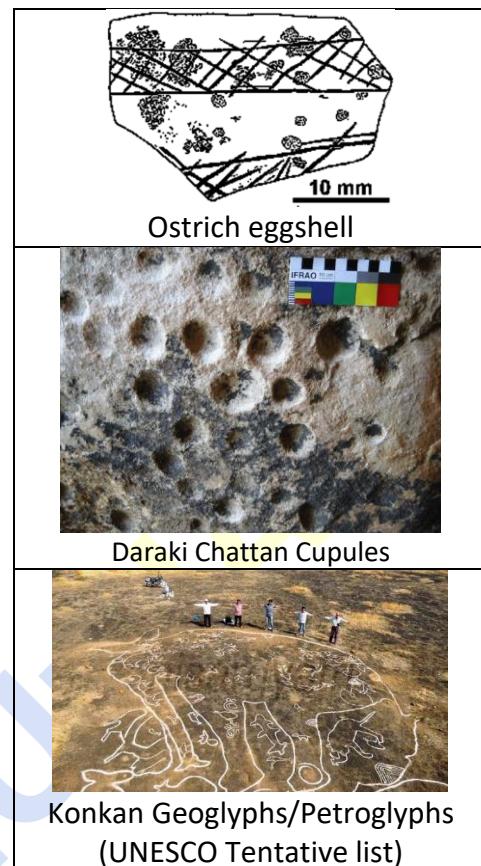


Burzahom (15 km from Srinagar)



Different Artforms:

- **Portable Art:**
 - Engraved chert core in **Chandravati** (RJ)
 - Bone engraving in **Bhimbetka** (MP)
 - Marked human tooth in Deccan college, Pune.
 - Ostrich eggshell beads from **Patne** (MH)
- **Cupules:** Cup impressions on rock surface through hammering
 - **Daraki Chattan**, MP
- **Petroglyphs:** Engravings and carvings
 - On **menhirs** or in shelters
 - **Konkan Geoglyphs/Petroglyphs:** more than 1500 specimens found, but we don't know the exact context.
- **Petrography (Rock painting):**
 - The subjects of their drawings were human figures, human activities, geometric designs and symbols.
 - Found from across India.
 - Lakhudiyar (Uttarakhand)
 - Mangar bani (Aravalli, Delhi-HR)
 - Raigarh (CG)
 - Anegundi (Bellary, KN)
 - Chinnar sanctuary (Munnar, KR)
 - **Bhimbetka** (MP) – UNESCO WHS
 - **Chaturbhujnala** (near Bhanpura, MP) – longest miniature rock art gallery



Rock Shelters of Bhimbetka: UNESCO Citation

The Rock Shelters of Bhimbetka are in the foothills of the Vindhyan Mountains on the southern edge of the central Indian plateau. Within massive sandstone outcrops, above comparatively dense forest, are five clusters of natural rock shelters, displaying paintings that appear to date from the Mesolithic Period right through to the historical period. The cultural traditions of the inhabitants of the twenty-one villages adjacent to the site bear a strong resemblance to those represented in the rock paintings.

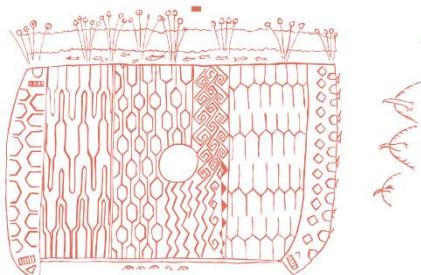
Why? (speculation)	Religious/ritual significance?
1. Leisure time 2. Creative urges: Decorate or beautify homes. 3. To keep visual record of day-to-day life 4. To tell story 5. Rituals	1. Some paintings from the shelters where people didn't seem to have lived. 2. Some paintings are very high up on rock shelters or close to the ceilings of rockshelters. 3. Superimposition: as many as 20 layers.

Colour pigments:

- Most common: red and white
 - Iron oxide (geru/haematite) for red
 - White from limestone.
 - Black from soot (lamp black).
- Less used:
 - Green came from chalcedony.
 - Yellow came from chalcedony (when amount of water used is less – hydration)
 - Blue was largely absent.

Thematic Appreciation:

Wild animals and hunting scenes	Family and related social activities	Religious scenes?
<ul style="list-style-type: none"> • Hunting variety of species: <ul style="list-style-type: none"> ○ Deer (most common), boar (wild pig), Bison, elephant, tiger, rhino, neelgai (commonly hunted) ○ At Bhimbetka, animals dominate with total of 29 species depicted. • Activities: <ul style="list-style-type: none"> ○ Standalone animals. ○ Hunting in group or singly. ○ Animals chasing men. ○ Animal fights. ○ Riding elephant/horse (later era). ○ Fishing. ○ Honey collection. • Weapons used: <ul style="list-style-type: none"> ○ Bow and arrow ○ Pointed sticks (javelins) – archery and javelin ○ Barbed spear ○ Sometimes traps and snares 	<ul style="list-style-type: none"> • Young and old, male, and female • Style: animals naturalistic but humans stylistic, matchstick-like, sometimes x-ray • Decoration on bodies (fashion) • Child burial and mourning • Man, woman, child eating together (Family) • Group dancing scenes (community) • Sexual activities too depicted. 	<ul style="list-style-type: none"> • Hunters wearing mask. • Sorcerers • Composite or fantastic animal • Abstract paintings (Jaora)



Symbolic art from a rock shelter at Jaora, on the Malwa Plateau (Madhya Pradesh)

Citing damage to ancient rock carvings, experts red-flag mega oil refinery project

OMKARGOKHALE &
VALLABHOZARKAR
MUMBAI, DECEMBER 25

THE SITE proposed for a mega oil refinery in Barsu village of Maharashtra's Ratnagiri district is at the centre of a row over whether it might damage ancient rock carvings found in the area.

The rock art, or petroglyphs, estimated to be 20,000 years old and classified as protected monuments by the state archaeology



The petroglyphs near the site in Maharashtra's Ratnagiri are estimated to be 20,000 years old. Nisarga Yatri Sanstha

department and the Archaeological Survey of India, have been added to the tentative list of UNESCO's world heritage sites.

Known as Ratnagiri oil refinery and petrochemical complex, the project is being developed by Ratnagiri Refinery & Petrochemicals Limited, a joint venture of Indian Oil Corporation Ltd, Bharat Petroleum Corporation Ltd and Hindustan Petroleum Corporation Ltd.

CONTINUED ON PAGE 6

● Citing damage to ancient rock carvings, experts red-flag mega oil refinery project

The original plan to develop the project in Nanar village of Ratnagiri district was dropped in 2019 by the Devendra Fadnavis-led government due to opposition from local residents and then BJP ally Shiv Sena. Thackeray later wrote to the Centre suggesting Barsu-Solgaon as the new site.

However, the alternative site too has run into trouble, not just with residents of Barsu village who have been citing land acquisition and environmental reasons, but conservationists and archaeologists, who say it will end up damaging the petroglyphs.

Last month, a committee of ex-

perts appointed by the Union Ministry of Science and Technology visited Ratnagiri to inspect and study the petroglyphs scattered across several villages and propose measures for conserving them.

Led by senior archaeologist Professor Vasan Shinde, the team included scientists, historians and archaeologists from premier institutes of India.

Shinde told *The Indian Express* that the team visited the sites to assess and make a proposal for funds required to conserve "the heritage and to study how a project can be undertaken to make the

entire country and the world aware of the importance of the sites as they are unique."

"The government should have conducted a joint survey before allotting land for the refinery project. It should do so in future whenever it has to fix another land for the refinery project. The petroglyphs are on the tentative UNESCO list. If the project starts at Barsu, the rock carvings will get destroyed due to construction and chemical reaction at the site," Shinde said.

"The petroglyphs can be saved if the project is shifted 5-6 kilometres away from the sites. We'll re-

commend that to the government."

More than 250 petroglyphs have been identified in the area where the petrochemical refinery will be built. Shinde said the rock carvings have not received the attention they deserve due to a lack of funding.

A state government official said that the Barsu site for the refinery has not been finalised yet and is "only being considered". "The talks are going on at a serious level. The decision to finalise the refinery site will be taken only once all the local stakeholders are taken into confidence," the official said.

Petroglyphs are drawn by re-

moving part of a rock surface by incising, picking, carving or abrading. Ratnagiri district has more than 1,500 petroglyphs, also called katal shilpa, spread across 70 sites. The carvings are in the shape of human figures, birds, animals and geometric forms, though they vary in shape and size from site to site.

Nisarga Yatri Sanstha, a Ratnagiri-based non-profit organisation, has been working for the last few years to find and preserve petroglyphs in Konkan region. Led by a local conservationist, Sudhir Risbud, Nisarga has discovered over 1,700 petroglyphs from more than 72 villages.

'Dickinsonia fossil' found in Bhimbetka is old beehive

The Hindu Bureau
CHENNAI

Fossils of an extinct species of animal that scientists reported in a sensational discovery from India's Bhimbetka Rock Shelters in 2021 have been found to be belied hopes.

Gregory Retallack, the lead author of the February 2021 paper that reported the discovery, has acknowledged to *The New York Times* that they are planning to correct their paper after a closer look at the site revealed the apparent fossil to really be wax smeared on a rock by a

beehive. In March 2020, Dr. Retallack, a Professor of palaeontology at the University of Oregon, and some other researchers were given a tour of the Bhimbetka Rock Shelters, in Madhya Pradesh, by members of the Geological Survey of India when they had flown to India to attend a conference.

There, according to *The New York Times*, they spotted by chance what looked like a 44-cm-wide fossil of Dickinsonia, an animal that lived at least 538 million years ago, in a cave.

Dickinsonia fossils in other parts of the world



Hopes belied: The fossil believed to be of Dickinsonia, found at the Bhimbetka Rock Shelters near Bhopal in 2021. RAMESH SUSARLA

have indicated it was circular or oval in shape, somewhat flat, with rib-like structures radiating from a central column.

Dr. Retallack and his peers took photographs of the rock feature, since they

were not carrying their tools, and determined them with further analysis to be Dickinsonia fossils. They published a paper describing their findings in February 2021.

Discrepancies found

But when Joseph Meert, a Professor of geology at the University of Florida, visited the same Bhimbetka cave in December 2022, he found some discrepancies with the other fossil finds.

Eventually, he was able to conclude that "the impression resulted from decay of a modern beehive which was attached to a

fractured rock surface", as he wrote in his paper published in January 2023. When Dr. Retallack was notified of these findings, he decided to have his paper corrected.

While the fossils were believed to be legitimate, they suggested that the youngest Upper Vindhyan sediments were 540 million years old; the rock shelters are located in this area.

But now that the finding has been overturned, Meert et al. wrote in their paper, "The age of the Upper Vindhyan ... remains contested."

'3,000-year-old Iron Age' geoglyph circle etched on hillock discovered in Telangana

The Hindu Bureau
HYDERABAD

A geoglyph in the form of a circle, said to be 3,000 years old, has been unearthed on the outskirts of Mudichu Thalapalli in the Medchal-Malkajgiri district of Telangana.

Etched on a low-lying granitoid hillock, the geoglyph spans 7.5 metres in diameter and has a perfect circular shape. Surrounding the circle is a 30-centimetre-wide rim, and within the circle are two triangles. Archaeologist and CEO of Pleach India Foundation E. Sivanagireddy visited the spot on Sunday with a team and examined the geoglyph. They termed it a first-of-its-kind



Vital find: The 3,000-year-old iron age Geoglyph circle discovered in Mudichu Thalapalli of Medchal-Malkajgiri district.

discovery in Telangana.

Seeking to determine the age of the geoglyph, Dr. Sivanagireddy reached out to professor Ravi Korisetar, a prehistoric rock art expert, who dated the geoglyph to the Iron Age, spec-

ifically around 1000 BCE. He suggested that this circle might have served as a model for megalithic communities in planning their circular burial sites.

Noting the archaeological significance of the geo-

Etched on a low-lying granitoid hillock, the geoglyph spans 7.5 metres in diameter and has a perfect circular shape

The site is only 30-40 kilometres from Hyderabad and Secunderabad, making it easily accessible to tourists.

Rock shelters

Additionally, the team identified several grooves, which they believe to be from the Neolithic period, dating to 4000 BCE, located five metres away from the geoglyph.

Also, within one-kilometre radius of the geoglyph's location, they discovered three prehistoric rock shelters adorned with depictions of bulls, deer, porcupines and human figures wearing masks. According to the team, these artworks date to Mesolithic and Megalithic periods.

A fascinating fusion of rock art in A.P.'s Rudragiri

Sambasiva Rao M.
GUNTUR

Rudragiri hillock, located in the village of Orvakallu, Atchampet mandal, in Guntur district of Andhra Pradesh, boasts a celebrated historical past and remarkable archaeological monuments.

This site unveils a fascinating combination of prehistoric rock paintings from the Mesolithic period and exquisite artwork from the Kakatiya dynasty. D. Kanna Babu, former Superintending Archaeologist of the Temple Survey Project (Southern Region) at the Archaeological Survey of India, shared his discoveries with *The Hindu*, shedding light on the significance of this hidden gem.

Rudragiri, nestled amidst the Eastern Ghats,



Captivating scene: Drawing depicting the intense battle between the Vanara brothers — Vali and Sugriva. SPECIAL ARRANGEMENT

features five naturally formed rock shelters at its foothills, facing westward. These shelters served as living quarters for people during the Mesolithic age around 5000 B.C., and they bear witness to the luminous rock paintings of that era.

Interestingly, two natu-

ral caves at the southern end of the hillock also exhibit exceptional murals from the renowned Kakatiya kingdom.

Artistic brilliance

Mr. Kanna Babu described the physical condition of the Kakatiya artworks.

"These caves showcase

the artistic brilliance of the Kakatiya period. While many have suffered damage over time due to exposure to the elements, some sketches and outlines have managed to survive. The paintings, adorned with a variety of colours derived from white kaolin and different pigments, depict captivating scenes from the epic Ramayana. Despite the impact of nature's wrath, fragments of these paintings offer valuable insights into their creation during the 13th century A.D."

The first cave, starting from the southern end of the hillock, presents a narrative mural portraying the intense battle between the Vanara brothers — Vali and Sugriva.

In the middle cave, a grand sketch of Hanuman, accompanied by sacred

symbols of the conch (Sankha) and the fire altar (Yagna Vedi), captures visitors' attention. Hanuman is depicted carrying the Sanjivani hill in his hand, symbolising his mission to save Lakshmana's life.

The third cave houses the prehistoric rock paintings from the Mesolithic era. Interestingly, the Kakatiya artist chose the same rock shelter to superimpose the elegant figure of Hanuman, who is portrayed in a unique 'Anjali' posture, folding his hands in a divine offering.

Remarkably, the Ramayana figures neither overshadow the Mesolithic drawings nor diminish their scenic beauty.

Visitors today can marvel at the ancient drawings from two distinct periods, appreciating the artistic techniques employed.

Chalcolithic Age

It is the **transition** period **between Neolithic age and Bronze** age. It was characterised by the emergence of **agro-pastoral communities** in different parts of the subcontinent. Also, for the first time, rudimentary **state** started to emerge in this era gradually, even though this is a part of the pre-history.

Technology:

They used **stone tools with copper tools**, such as hand axes, copper angles, copper boards, knives, pins, hooks, rods, etc.



Occupational diversity increased:

- These people continued to **hunt, gather, domesticate** animals and **cultivate** their food.
 - Domesticated animals include sheep, buffalo, goat, pig, dog etc.
 - Crops grown were barley, wheat, rice, lentils, millets, grams, peas, cotton etc.
- **Other important occupations** included pottery, metallurgy, weaving, bead making, shell-work etc.
 - These are **secondary** economic activities.
 - These were all probably **cottage** industries.

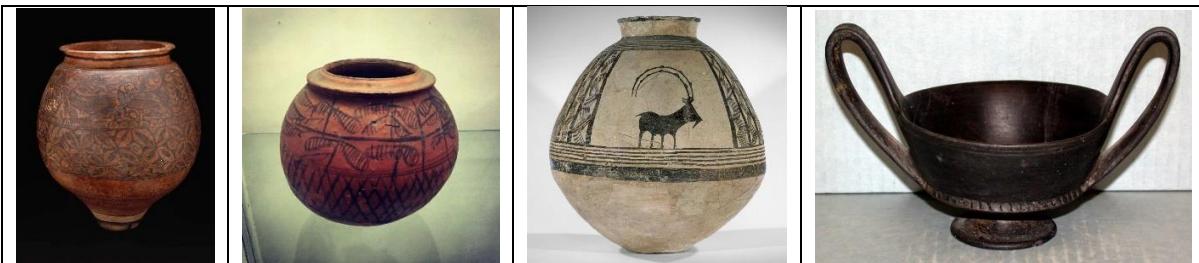
Living Pattern:

- They lived in **settled villages** with well-established **socio-economic hierarchies**.
 - Houses of different sizes made of mud bricks have been discovered.
 - Few circular houses, majority houses were rectangular.
 - Distinct settlement hierarchy emerged.
- The concept of **private property** also seems to have emerged by this time.
 - **Inamgaon (MH)**: western houses smaller with no enclosure wall, while on the eastern side, houses are larger and less in number and have enclosure wall surrounding them.
 - Almost all houses had **animal enclosures**.
 - **Burial** of dead with their personal belongings (**grave goods**)
- Some chalcolithic settlements have **protective walls** around them.
 - Example: **Nagda** in MP.

Trade with Harappans: Some chalcolithic cultures had contacts with other contemporary cultures, such as the Harappan civilisation.

- The Harappans obtained copper from the **Khetri Mines (Rajasthan)**.
- Archaeological evidence suggests that chalcolithic pottery was also used by the Harappans, since pottery from the **Rangpur** and **Prabhas** culture has been found at several Harappan sites in Saurashtra region. (**Lustrous Redware**)

Painted pottery emerged to be the significant marker during this age. The characteristic pottery of this age is **Ochre Coloured Pottery (OCP)** with designs of flowers, animals, birds and linear patterns painted on them in black.

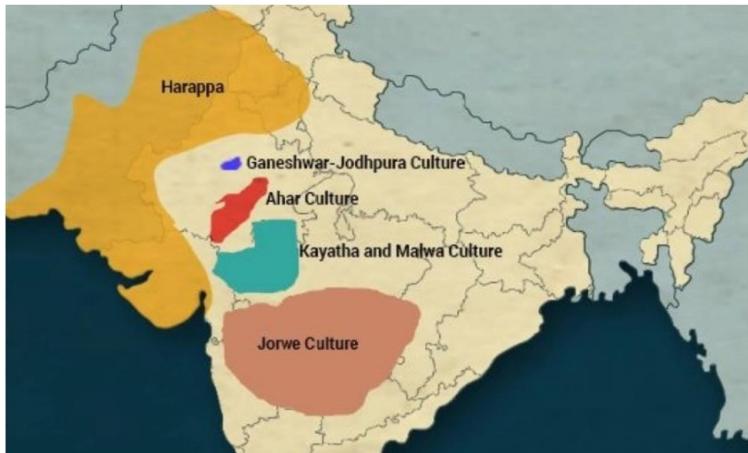


Harappan Pottery

OCP
(Chalcolithic age)

PGW
(iron age)

NBPW
(Mahajanapada Era)



Culture	Era	Region	Sites
Ahar/Banas culture	3000-1500 BCE	S. Rajasthan, Banas valley	Ahar, Gilund, Balthal
Ganeshwar-Jodhpura culture	3000-1800 BCE	NE Rajasthan, near Jaipur	Ganeshwar, Jodhpura
Kayatha culture	2500-1900 BCE	MP, Chambal valley	Kayatha (Ujjain)
Malwa culture	1900-1500 BCE	In place of Kayatha	Navdatoli, Eran, Nagda
Savalda culture	2000-1800 BCE	MH, Tapi Valley	Savalda
Jorwe culture	1400-700 BCE	Maharashtra	Daimabad, Inamgaon
Prabhas/Rangpur culture	1800—700 BCE	Gujarat-Saurashtra region	Rangpur

Sinauli (UP) belonged to the OCP era, which was contemporary to Late Harappan age. (around 1800 BCE). Important findings are:

- 1. Chariots
- 2. Coffin burials
- 3. Ribbed swords
- 4. Sheild



Practice Questions: Stone Ages

The word ‘Denisovan’ is sometimes mentioned in media in reference to (2019)

- a) fossil of a kind of dinosaurs
- b) an early human species**
- c) a cave system found in North-East India
- d) a geological period in the history of Indian subcontinent

Consider the following pairs: (2021)

(Historical Place):	(Well-known for)
1. Burzahom:	Rock-cut shrines
2. Chandraketugarh:	Terracotta art
3. Ganeshwar:	Copper artefacts

Which of the pairs given above is/are correctly matched?

- a) 1 only
- b) 1 and 2
- c) 3 only
- d) 2 and 3**

1. Consider the following statements in context of ancient Indian History:

- 1. The Paleolithic Age was spread in all parts of the Indian Subcontinent.
- 2. Palaeolithic Man used tools made of a hard rock called quartzite.

Which of the above given statement/s is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

2. Match List I with List II and select the correct answer using the codes given below the lists:

List 1(Phase of Stone Age) List 2 (Characteristics of Tools)

- | | |
|-----------------------|----------------|
| A. Upper Paleolithic | 1. Blade Tools |
| B. Middle Paleolithic | 2. Core Tools |
| C. Lower Paleolithic | 3. Flake tools |
| | 4. Microliths |

Codes:

- | | | | |
|----|---|---|---|
| | A | B | C |
| a) | 2 | 3 | 1 |
| b) | 1 | 3 | 2 |
| c) | 4 | 2 | 1 |
| d) | 1 | 2 | 4 |

3. In ancient India, Mehrgarh was a (CISF AC (EXE) LDCE 2017)

- (a) neolithic site in the Bolan Valley
- (b) graveyard of the Delhi Sultans
- (c) kingdom in the Deccan area
- (d) fort in Rajasthan

4. Consider the following places: (CISF AC (EXE) LDCE 2014)

1. Bhimbetka
2. Badami
3. Khajuraho

At which of the above places pre-historic cave paintings are found?

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

5. With reference to life in Neolithic Age, consider the following statements:

1. Domestication of sheep, goats and cattle was widely prevalent.
2. Till this age, manufacturing of pottery did not start.
3. Growth of religion and beliefs can be deduced by the finding of terracotta figurines of the Mother Goddess.

Which of the statement(s) given above is/are correct?

- (a) 1 and 2 only (b) 2 and 3 only (c) 1 and 3 only (d) 1 only

6. One of the largest and most spectacular rock shelters is located in the Vindhya hills, full of palaeolithic and Mesolithic remains. It consists of the richest paintings of daily life events from hunting, dancing, and music to animal fighting, honey collection etc. Which of the following site is referred to above? (JKPSC 2023)

- a) Lakhudiyar caves
- b) Pachmarhi caves
- c) Bhimbetka caves
- d) Raigarh caves

7. Match list-I with list-II and choose the correct answer using the code given below the lists:
(UPPSC 2022)

- List-I**
(Archaeological site)
(A) Nevasa
(B) Isampur
(C) Didwana
(D) Gudiyam cave

- List-II**
(Present location)
(1) Rajasthan
(2) Tamil Nadu
(3) Maharashtra
(4) Karnataka

Codes:

- (a) A-(3), B-(4), C-(2), D-(1)
- (b) A-(3), B-(2), C-(4), D-(1)
- (c) A-(3), B-(4), C-(1), D-(2)
- (d) A-(4), B-(3), C-(1), D-(2)

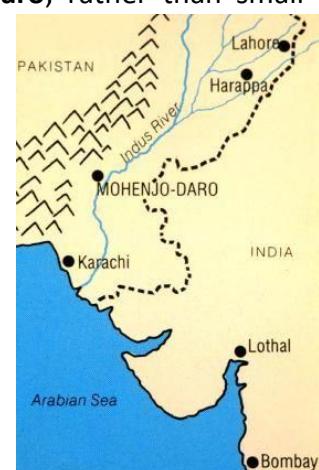
Handout 2: Harappan Civilization

Discovery, Extent and NomenclatureEarly (non)-discoveries:

- Nothing in the long-recorded history of India gives even a faint hint of it having a beginning like the Harappan civilization.
- **Aristobulus**, a Macedonian general in Alexander's army that invaded India in the 4th c BCE seems to have been the first person ever to record seeing the Harappan ruins.
 - 'when he was sent upon a certain mission, he saw a country of more than a thousand cities, together with villages, that had been deserted.' Says Strabo.
 - These could only have been the abandoned Indus settlements. But we cannot be certain.
- Well-over 2000 years would still have to pass before we get the first authentic report. This was a travelogue of **Charles Masson**, an Englishman, who in 1826 noted that he saw in Harappa 'a ruinous brick castle having remarkable high walls and towers.' But there was no follow up on this discovery.
- Thirty years later, another Englishman, **William Brunton**, an engineer, came here after annexation of Punjab by British.
 - Now, British were engaged in laying **a railway line from Karachi to Lahore** and had great difficulty in procuring the ballast they needed for the track. Brunton came to know of Harappa and seized on it as **brick quarry**.
 - Besides local peasants had also been plundering the site for bricks to build their humble homes. (*vandalism*)
- Fortunately, not all was lost. Enough would remain to engage the curiosity of archaeologists for very many decades. By happy chance, **Alexander Cunningham**, an officer of the Royal Engineers (later, father of Indian archaeology), was then stationed at Karachi.
 - He was informed by Brunton about Harappa, he visited the site and collected several artefacts.
 - He was primarily interested in the **stupa at Mohenjodaro**, rather than small artefacts and seals, by which he was intrigued. He didn't realise the true value of the discovery.

There was no further exploration for the next 60 years. It was only in 1920s, during the tenure of Sir John Marshall, that the excavation began in earnest. Pure Chance →

- **Harappa** discovered on bank of **Ravi** (Montgomery/Sahiwal district, Punjab, Pakistan) in 1921 by **Dayaram Sahni**.
- Next year, **Mohenjodaro** was discovered by **RD Banerjee** in Sindh on the banks of **Indus** (Larkana District, Sindh, Pakistan) in 1922.



John Marshal (DG ASI) called it “Indus Valley Civilization” and announced its discovery to the world in **1924** in Illustrated London News. Not only Egypt and Mesopotamia/Sumeria but India had also big cities back then. It altered India’s civilizational antiquity by pushing back bronze age urbanism to 3rd millennium BCE.

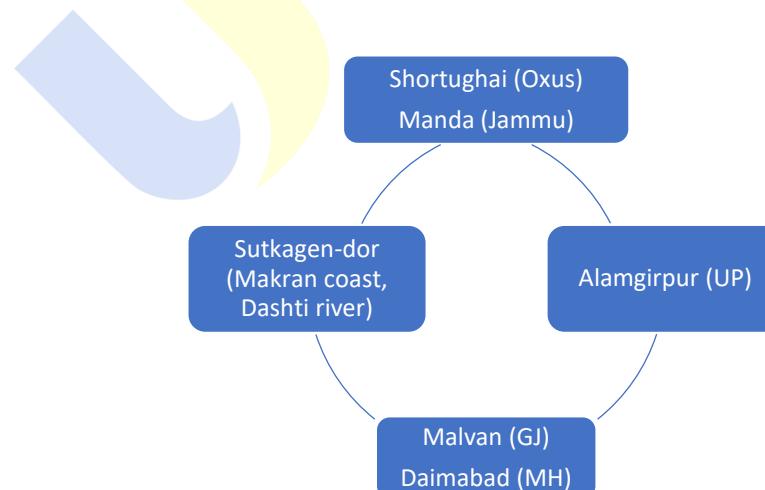
Simultaneous great discoveries: Tutankhamen’s tomb (Egypt), Sumerian city of Ur (Mesopotamia) and Harappa-Mohenjodaro (India) - all were discovered under directorship of various British archaeologists in 1922-24. All three were globally significant discoveries.

However, today, this name ‘Indus Valley Civilization’ is not appropriate.

1. Sites much beyond the Indus basin are found – almost 3000 sites **spread over a vast area.**
 - a. Geographical area covered about 13 lakh sq km, an area far more than today’s Pakistan (8 lakh sq km); from Himalayas to Gujarat and from Afghanistan/Balochistan to UP.
2. Since 1970s, more sites found on the banks of **Ghaggar-Hakra** (going into Runn of Kutch from Shivalik) than on the banks of Indus. But **Indus-Saraswati civilization** name is also controversial though.

Even this name is not enough now, many new sites are outside the two river valleys and even in arid regions. Makran coast in Balochistan, in Deccan region, in Jammu, there are features of this civilization present.

Thus, we ideally follow the age-old archaeological convention – naming the civilization after the first ‘type site’. Thus, **Harappan Civilization**.



Important Features

- **Riverine civilization.** All the important sites were situated along important perennial rivers and their tributaries.
 - This was because the Harappans practised intensive agriculture and depended heavily on **flood irrigation**.
 - In agriculture: they were aware of wheat, rice, barley, cotton, date... but **no maize**
- **Bronze age.** They knew many other metals like gold, silver, copper **but not iron**.
- It was **(area-wise) largest** ancient civilization compared to its contemporary bronze age civilizations of Mesopotamian, Egyptian and Chinese civilisations.
- **First urban** civilization of India.
 - It is unique among contemporary civilisations due to its **extensive town planning**.
- The Harappan civilisation belongs to the **great tradition**, that is, **literacy** was widespread.
 - It is evident from its **public use** on seals, pots, sign boards etc.
 - However, only information available today is from **archaeology**. No Harappan literary records can be read as the script not deciphered yet. Thus, it is categorized into **proto-historic phase**.
- Thus, **trade** and commerce well-developed developed, highly organized art and crafts.
 - But **no coins** found so far. Seals usage was important for trade but not as coins.
- Followed many **different religious** traditions. Yet, no specific temples.
- Controversy whether they knew **horses** or not.



Script – why not deciphered yet?

Writing developed for the first time in around **6000 BC** in **Sumeria** and **Indus** people started using it **much before 2600 BCE**.



What we know about the Indus script so far?

- So far total around **3000 inscriptions** found, of which **90% come from Harappa and Mohenjodaro alone.**
- Mostly incised on **seals** but also on metals, bone, ivory artefacts, pottery and stoneware.
- Relatively a **smaller number of symbols (~400 signs)** consisting of 250 symbols and their variants) (Compared to 900 in Sumeria)
 - 400 is too many to be alphabetic (English has 26) and too few to be pictorial (Chinese has 2000 signs). Thus, it appears to be **Logo-syllabic** (mixture of words and phonetic signs).
- Written in **boustrophedon** method (alternative right to left and left to right)

Why is it difficult to decode?

- It doesn't resemble any other script in the world that we know.
- No bilingual inscription.
- No long inscription found (longest one is 20 or so, while avg is 5 symbols, thus **fragmentary nature**)
- We don't know the language also.
 - We don't know yet. There are various theories (*old-Dravidian, proto-Sanskrit, Finno-Ugrian family, cognate of Elamite etc*) and we should not commit to one theory yet.

Today, we can be reasonably hopeful that in our lifetime it will be deciphered. We are just waiting for the crib today. It may be around the corner now.

Origin and Evolution

Ongoing debate.

- Diffusionist (foreign origin) theories – Sudden origin

Mesopotamian Origin – Colonial historians	Aryan Origin – Nationalist historians

- Indigenous origin – gradual evolution

According to most historians, the Harappan Civilisation **emerged gradually and was built by the indigenous people of India**. They point towards the existence of distinct **Pre-Harappan and Early-Harappan cultures** in the same region to prove the **gradual evolution of life from the Neolithic villages to Bronze Age towns**, which took place over more than 4000 years. This transition happened as local progression from hunter-gatherer to urban dweller by way of all the various stages of pastoralism, agricultural settlements, technological advance and cultural refinement. All these stages are today mapped.

- **7th Millennium BCE:** small communities of animal herders started practising **subsistence agriculture**, evidence of which are found from Nal, Zhob, Quli, Mundigak, Rana Ghundai etc. (all near Afghanistan-Pakistan border in Baluchistan)
- **6th Millennium BCE:** agriculture improved and population increased leading to emergence of large **neolithic villages** such as **Mehrgarh**, in the *Bolan River valley* near

Quetta in **Baluchistan**. This is the earliest evidence of early agricultural settlements on the edge of the Indus plain. These small farming communities lived there for around 2000 years.

- **5th Millennium BCE:** over time, people **migrated from Baluchistan**. Because of environmental pressure and growing population, these communities began to spread out **to the Indus valley**, advancing slowly and establishing settlements along the way. This process was quite slow.
- **3500 BCE:** By now, agriculture improved substantially. The gradual evolution of **farming communities in Indus plain gained momentum** due to
 - *Natural factors:*
 - Presence of fertile plains
 - Perennial rivers
 - Gentler climate
 - Abundant mineral resources
 - There was also *technological* change (eg irrigation technology like wells, **gabarband** **small check dams** etc) and plough cultivation.
 - Thus, there was **better surplus**.
 - More *trade* and increasing *population* all of which finally led to the **emergence of larger settlements with more urban character**.
 - For example, Amri, Kot Diji (both in Sindh), Kalibangan, Rakhigarhi, Mohenjodaro, Harappa etc.
 - This is the **beginning of Early Harappa**. However, **trade was mostly local**, and there was **regional diversity**.
- **2600 BCE onwards-** this was the **Mature Harappan Phase** characterised by
 - Significant **population** increase.
 - Emergence of larger, **well-planned cities** such as Harappa, Mohenjo Daro, and Dholavira etc.
 - High **material prosperity** due to the favourable trade.
 - **Uniformity of material culture and standardized form across the larger region**.
 - Extensive inter-regional and inter-civilisational **trade networks**.

Thus, the presence of antecedent cultures indicates that the Harappan civilisation was indeed an indigenous civilisation which evolved gradually over several millennia.

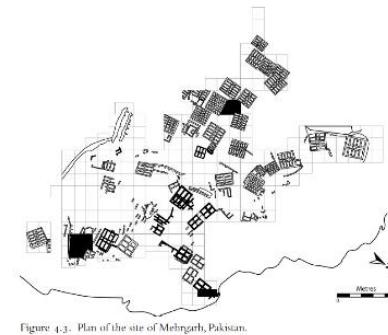


Figure 4.4. Mud-brick compartmentalised structure at Mehrgarh, Pakistan.

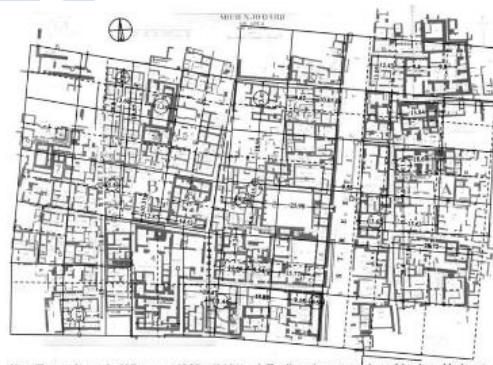
Phases of Harappan Civilization:

Early	3500 -2600 BCE	Formative signs of urban beginning. Slowly evolved over 1000 years.
Mature	2600-1900 BCE	Peak of urbanization, sustained for about 500 years
Late	1900-1700 BCE	Phase of relatively rapid decline within 200-300 years

Town architecture: Significant features

Public Area: Cities are divided into **two parts – upper town and lower town.**

- **Walls**
 - City wall that remains is **not very high**, so probably it was meant for more **flood protection** than for defence.
 - **Harappa** being on Indus **tributary**, the embankments here seem to have been adequate, for there is **no sign of serious flood damage**. But **Mohenjodaro**, on the **main river**, is layered at intervals with deep sections of alluvium, indicating that the city was **ravaged by floods several times**.
- **Network of roads**, cutting at right angle in grid/crisscross/**chessboard** pattern along E-W and N-S directions.
 - Mohenjodaro: **main street** is about 9 m wide, but **secondary streets** rather narrow, while some **lanes** just 1 m broad.
 - Kalibangan :1.8m, 3.4m, 5.4m width
 - **Corners of the roads are rounded**: easy to turn.
 - Streets are **not paved**. Nor were they tree-lined.
- **Planned city** → area divided into **sectors** (neat blocks, **zonation**)
 - **Upper town (= citadel)** was on a raised/high **platform** and surrounded by **walls**. It must have been an area of some **elite** class as all the **important buildings** are located here.
 - To the east of it, **slightly apart** from it, was laid out the **lower city**. It was **unfortified** and meant for common people. Lower city was a **mixed** zone of **residential** and **commercial** establishments.
 - **Polluting industries** like **brick-kilns**, **potters** as well as **cemeteries** were located **outside** the city.
 - Social differences marked by settlement **hierarchy**.
- **Shared community spaces**
 - Assembly halls, stadiums, markets etc.
- **Sanitation and hygiene** – most **wonderful, remarkable** concern for **sanitation** and **health**
 - **Mohenjodaro** was probably the **cleanest city** in ancient world and much cleaner than most modern Indian cities.
 - **Drainage system** - Height of **civil engineering**
 - Slope/gradient



Note: The superimposed grid lines are at 19.20 m (1r) interval. The dimensions measured are of the cluster blocks not coinciding with the superimposed grid net. The measurements marked by circle are close to the multiples of dandas. The measures close to 9.60 m (r/2) and its multiple are in bold. The values may be checked to the following scale:

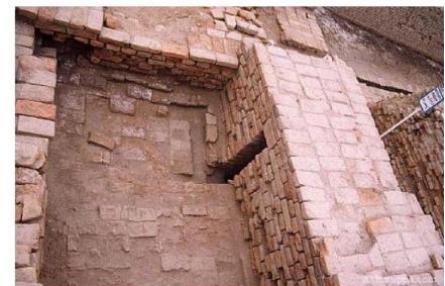
dandas	1r	2r	3r	4r	5r (1/2)	6r	7r	8r	9r	10r (1/2)	11r	12r	13r	14r	15r
meter	1.92	3.84	5.76	7.68	9.60	11.52	13.44	15.36	17.28	19.20	21.12	23.04	24.96	26.88	28.8

Fig.3a. Grid Pattern of HR Area, Mohenjodaro (Excavation Plan: Marshall, 1933, v. 3; Original Scale 1:250)

- **Service drains** from houses.
- All these drains are **covered** with **burnt brick**
- **Sewage** from houses was not permitted to flow on street drains directly but had to first enter a **sump or cess-put** in which it **deposited** solid matter. When the sump was $\frac{3}{4}$ full, the water flowed into the **main drain** and by this method, the streets drains were prevented from overflowing.
- Drains were, however, **not carried outside the city but emptied in soak-pits**. Which were cleared periodically.
- **Garbage**
 - System of **disposal** for household garbage
 - There were **public dustbins** on side streets
- **Safety concern**
 - To ensure civil regulations, there were **police check-posts along the main streets**, small single rooms placed at regular intervals.
 - There was provision for **street lighting** at regular intervals.
- **Uniform Bricks**
 - **Ratio 1:2:4 – universal**



A staircase in a Mohenjo-daro house. Such stairs are a common feature of the Indus architecture



A private bathroom at Mohenjo-daro. These 'bathing platforms', appear to be a standard feature of Mohenjo-daro's residential houses

Domestic architecture

- **No ornamentation – stark utilitarianism.**
 - Everything was efficient and well-ordered but little scope for artistic flourishes or individual creativity. All houses, though they **varied greatly in size, were of similar design**.
- **Diversity of structures**
 - **Class differences** – Poor people lived in tiny one/two room tenements, very poor lived outside city maybe, while merchant princes houses were palatial mansions of over 300 sq m (around **3300 sq ft**).

- Some larger houses were perhaps for **joint-families** or **residential-cum-commercial facilities**, with business/manufacturing along the street while residential quarter at the back around the back.
- The city probably also had **caravan-sarais** or **lodges** for itinerant merchants.

- **Features of houses**

- **No door/window opening on the main road.** They opened in rear or on side.
- Inside the house – open **courtyard**
- **Low ceilings** – 1.8 m high.
- **Doorways** – like today – 1 m wide.
- **Not a single piece of furniture**, which was all perhaps wooden, has survived.

- **Water and sanitation inside house**

- **Bathing place**
 - **Nearly all houses** have bath area – shows **personal hygiene**.
- **Private toilets** with **slope** to throw down the lane.
- Many houses had their **own wells** in Mohenjodaro.
- Rich people had **private wells** in the houses, but most people used **public wells** which were **numerous** and often places in the blind alleys between two houses.



Figure 6.22. Bathroom and drain in the Lower Town of Mohenjo-daro, Pakistan.



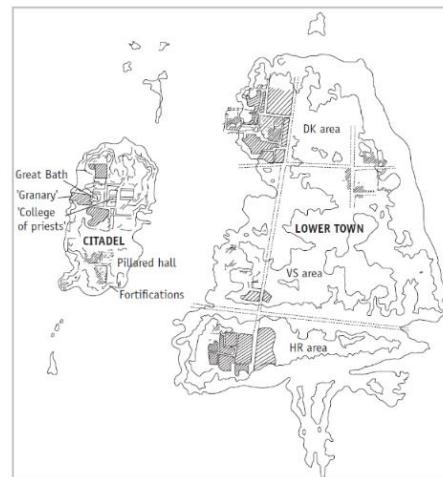
A latrine at Mohenjo-daro

Survey of sites: Important features and structures

Mohenjodaro (Larkana district, Sindh, Pakistan)

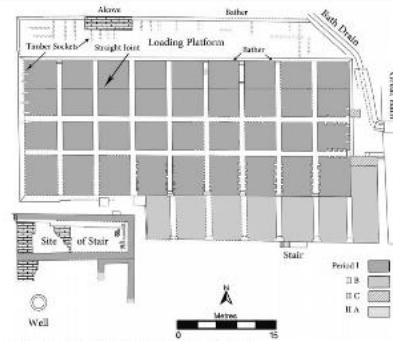
Great Bath (12m * 7m * 2.5m)

- Prehistoric engineering marvel: Watertight walls and floor to stop seepage – two layers of close-fitting, carefully trimmed baked bricks set on an edge in gypsum mortar with a 2.5 cm thick skin of bitumen sealer between the two layers.
- Not only important for engineering but also for ritual purposes.



Massive State Granary (over 1000 sq m)

- They were the **state treasuries**, in which tax and tributes in grain were stored.
- It indicates existence of **taxation system**, sort of a civic body to collect taxes, **food surplus**, and also practice of **emergency planning**.
- It also indicates **crop diversity**.
- It also indicates mastery over **transprotation and storage technology**.



The college of priests.

- 10 sq m, 13 openings on sides, possibly for windows
- May be the residence/college of high priests.



Other structures:

- Workers' barracks** or coolie-lines
- Multi-pillared assembly hall** – governance-related structure?



What mains remains of the pillared hall today

Sculptures

- Dancing girl
- Bearded priest wearing a robe with trefoiled designed embroidery and fillet around the forehead.
- Mother goddesses

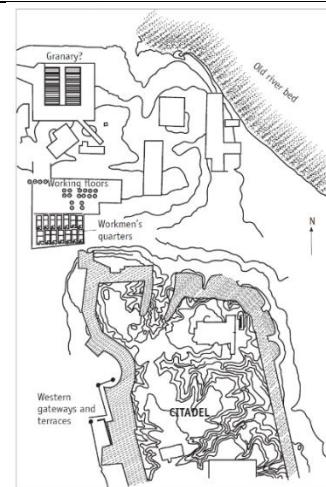
Cotton cloth and various tools (spindle, whorls and needles)

- Flourishing cotton textile industry – Household/Cottage industry

Large collection of seals: Pashupati seal

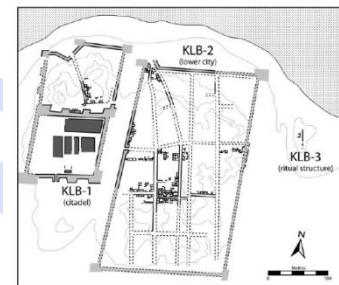
Harappa (Bank of Ravi river, Montgomery district, Punjab, Pakistan)

- Twelve **Granaries** (*outside* the citadel, but near the river)
 - Nearby circular platform as husking area.
- **Sculpture**
 - Red sandstone male torso – socket holes for attachment of limbs and head.
- Various **burial** practices – direct, urn, coffin, partial, etc.
 - R 37
 - Cemetery H



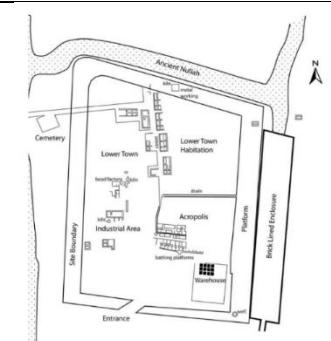
Kalibangan (Hanumangarh District, Rajasthan, on the banks of the dried Ghaggar river)

- Large number of black bangles discovered – craft specialization. Thus, it was an industrial site.
- Continuous occupation since pre-Harappan era.
- **Fire altars** indicating some kind of ritual sacrifice.
- **Ploughed field**. But no sign of any ploughing equipment



Lothal (Gujarat, on the banks of the Bhogwa)

- **Dockyard made of burnt bricks:** It is the first man made dockyard in India; it indicates the existence of maritime activity.
- **Mesopotamian seals** indicating cultural contacts between the two civilisations.
- **Rice husk** indicating cultivation of rice.
- **Double Burial:** the practice of burying 2 people together.



Chanhudaro (Sindh, Pakistan on the banks of the Indus.)

- **Industrial site:** Factories of **beads** and **bangles** have been found here.
- Tools for polishing and grinding stone have been found along with large quantities of coral, shells, semi precious stones and semi processed bangles and beads.
- Single area – **no citadel**.
- Use of **lipstick**.

Dholavira (Kutch, Gujarat, on the banks of the Luni)

- **Sign Board:** consisting of 10 large pictographic symbols.
- **Water conservation system** - consisting of tanks, reservoirs, drains and channels.
- **Stone** was the primary building material, instead of burnt brick.
 - Two **polished stone pillars**.
- **Three areas** - unlike typical Harappan settlements it was divided into:
 - Citadel
 - Middle town
 - Lower town
- The **funerary practices of Dholavira** are unique:
 - No grave had any skeleton/bodies but they had grave goods, especially pottery. They are merely representative.
 - In addition, the ASI found seven **semi-circular or hemispherical graves**, two of which it excavated.

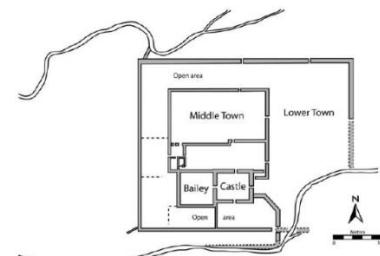


Figure 6.10. Plan of the city of Dholavira, India.



Signboard



Dholavira: UNESCO Citation

The ancient city of Dholavira, the southern centre of the Harappan Civilization, is sited on the arid island of Khadir in the State of Gujarat. Occupied between ca. 3000-1500 BCE, the archaeological site, one of the best preserved urban settlements from the period in Southeast Asia, comprises a fortified city and a cemetery. Two seasonal streams provided water, a scarce resource in the region, to the walled city which comprises a heavily fortified castle and ceremonial ground as well as streets and houses of different proportion quality which testify to a stratified social order. A sophisticated water management system demonstrates the ingenuity of the Dholavira people in their struggle to survive and thrive in a harsh environment. The site includes a large cemetery with cenotaphs of six types testifying to the Harappan's unique view of death. Bead processing workshops and artifacts of various kinds such as copper, shell, stone, jewellery of semi-precious stones, terracotta, gold, ivory and other materials have been found during archaeological excavations of the site, exhibiting the culture's artistic and technological achievements. Evidence for inter-regional trade with other Harappan cities, as well as with cities in the Mesopotamia region and the Oman peninsula have also been discovered.

Rakhigarhi (Haryana, on the banks of the Ghaggar)

- **Largest** excavated site of the Harappan civilisation
 - Rakhigarhi – 500 ha, Harappa – 150 ha, Mohenjodaro – 300 ha
- **Animal sacrifice pit**
- **Fire altar**
- **DNA study** – proves indigenous origin of the Harappan Civilisation.

Ropar (Punjab, on the banks of the Sutlej)

- First Harappan site excavated in independent India.
- **Dog buried** with human in oval burial

Surkotada (Gujarat)

- **Horse remains** (horse teeth have been excavated but the finding remains unsubstantiated)
-

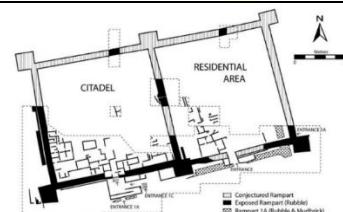


Figure 6.18. Plan of the site of Surkotada, India.

Banawali (Haryana)

- Toy plough
- Lapis Lazuli
- Oval shaped settlement - only city with **radial** streets instead of perpendicular.

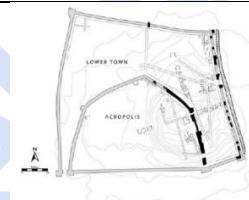
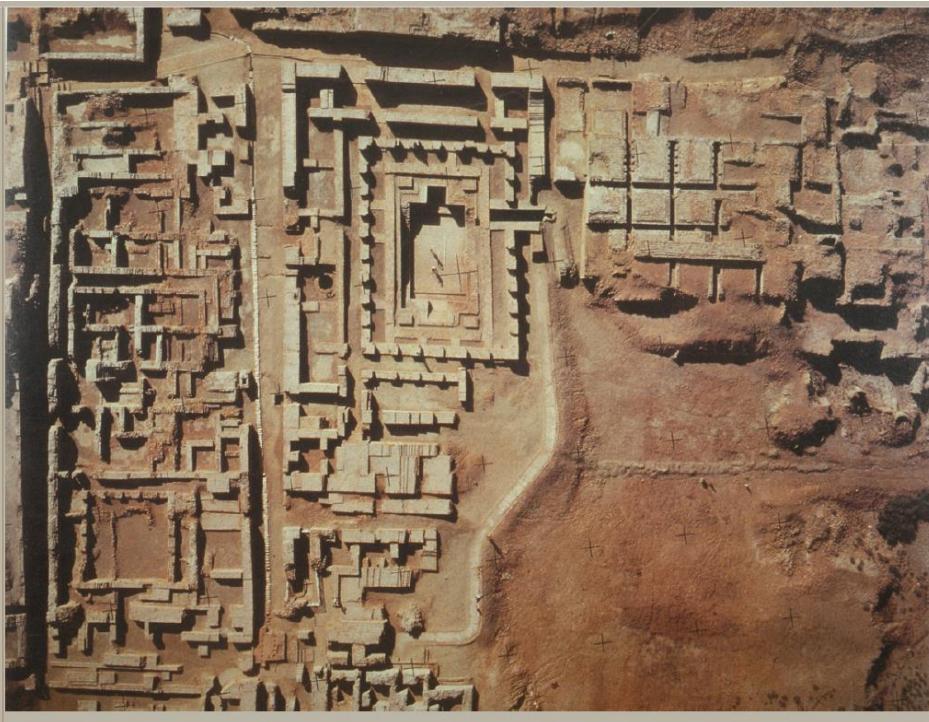


Figure 6.19. Plan of the site of Banawali, India.



Some Photos

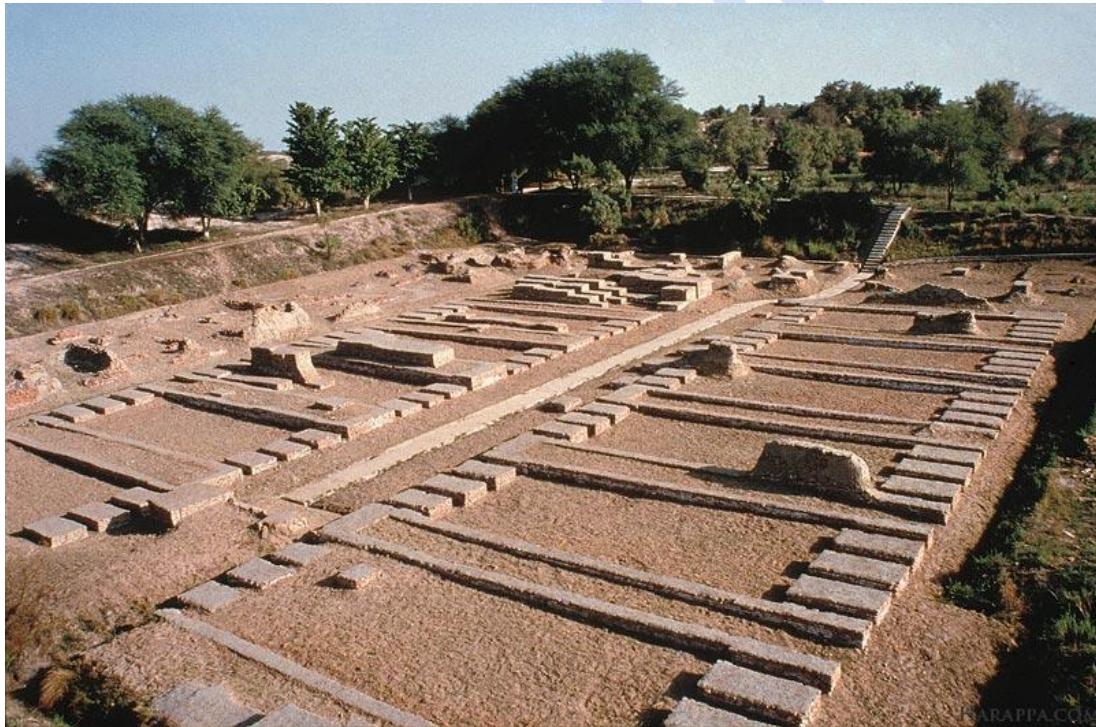
Mohenjo Daro
Aerial View of
“Bath”



Mohenjo Daro
Broad Street



Mohenjo Daro
Well



Granaries of Harappa

Political structure?

Indus **rulers** have left their mark on every facet of life in the valley, but have themselves remained **anonymous**. We are not certain of their form of government.

(A) **Hereditary monarchy?** – Not probable. It is **ruled out**.

- Kings by nature are self-exalting and express themselves in grand palaces, mausoleums, and other monumental structures – **no evidence of tomb/pyramid/royal grave here**.
- **No indication of dominant military presence.** Surprising absence of warfare. Inferior military technology than that of contemporary civilizations

Then? There are other speculations/hypothesis.

- Possibility that **each city was ruled by mercantile class**. Various groups with totemic symbols are represented in seals.
- Harappan government was a **theocracy**, a rule of a small, endogamous, socially exclusive, priestly class, headed by **priest-king** or a **council of high priests**.

(B) **Nature of state?**

Earlier we thought that it was an **Empire**, ruled by a king, with **two capitals**. Vast geographic area with uniformity of material culture and near total identity in the layout of the two cities. Now this view is rejected. The whole region is **too extensive** to be ruled effectively by a centralized authority in prehistoric times.

Some scholars therefore postulate that the region was divided into **two or more independent city-states** with their own bureaucracy (as in Mesopotamia). But this view also has its own difficulties. Why is there no evidence of conflict between them (aggrandizement is a universal characteristic of political authority). How could such total uniformity of culture and civic regulations over the vast region have prevailed in a competitive political environment, that too, over several centuries?

There was **some sort of unified socio-political authority** over the entire area to enforce **order** and **uniformity**, but the region was probably divided into autonomous (but not independent) units like city-states.

Economic Life

Economy – Agriculture

One thing is certain – that there was prosperity, which was rooted in the agricultural surplus.

- **Intensive agriculture** to maximize production and generate surplus.
- **Great ecological variety** (alluvial plains, mountains, plateau, sea-coast) led to regionally diverse crops and farming techniques.
 - Major food crops – wheat, barley, millet, rice seems less, mustard, sesame etc (no maize).
 - Non-food crops – cotton
 - Jowar and Bajra: two major crops came from Africa – Late Harappan era.
- Techniques
 - **2 growing seasons:** both summer and winter crops are found.
 - **Ploughing**
 - **Kalibangan:** Only site with ploughmarks. Very interesting criss-cross pattern – double cropping.
 - **Banawali:** terracotta plough toy model.
 - **Irrigation**
 - Farmers must have built **bunds** (embankments) of mud or stone to divert river water, as they do today in areas like Baluchistan. (**Flood irrigation** was more prominent)
 - **Irrigation canals** have been found at **Shortughai**, a trading outpost. But it was rare and exceptional.
 - Probably use of animal manure as fertilizer.

Animal food – hunting and fishing too.

- **Bones of wild animals** – Deer, pig, boar, sheep, goat, ass.
- Remains of **domesticated** animals – humped and humpless cattle, buffalo, sheep, and goat.
 - **Rakhigarhi** has given abundant data for cattle bones, which implies importance of animal husbandry.
- Represented in paintings on **pottery** – Rabbits, peacocks, pigeons, ducks, monkeys, and wild fowl.

Thus, diverse subsistence base, taking into account the ecological diversity and technology for adaptation and resilience.

Skeletal study – health of people good. No undernourishment.

Economy – Art and Crafts

Earlier writings tended to contrast the **plainness** of Harappan artefacts with the opulence of their Egyptian and Mesopotamian counterparts. **Nowadays**, the **technological sophistication and beauty** of some of the Harappan artefacts are recognized.

1. Standardization – impressive level

- a. Brick and Pottery
- b. Units of weights and measure.

i. The system is binary in the smaller weights (1:2:8:16:32:64) and decimal in the higher weights (with a ratio of 160, 200, 320, and 640).



ii. Cubical weights made of chert, chalcedony, black stone, etc. have been found at all excavated sites, and their **accuracy all over the Harappan culture zone is remarkable.**

1. The largest weight found at Mohenjodaro weighs 10.865 g.

c. A **shell scale** was found at Mohenjodaro and an **ivory scale** at Lothal; a shell object found in Saurashtra was probably used to **measure angles**.

2. There is a **great variety** of standardized, **mass-produced craft items** at Harappan sites.

3. An important feature of urbanization was **highly organized** art and craft. Harappan artists made very delicate and beautiful objects using different kinds of material including metals/stones/terracotta/ ivory/seashells.

4. Craft specialization in settlements – localization

a. Lothal – bead factory

b. Gujarat sites – shell working – Nageshwar, Kuntasi, Rangpur

c. City planning

i. No major workshop in Mohenjo-daro

ii. In Harappa, industrial area for copper working in north of citadel

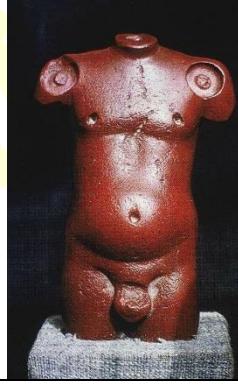
iii. Bricks – huge consumption but no kiln found inside any city. All outside.

May be polluting industry.

Brief Survey of important crafts:

Textile	<ul style="list-style-type: none">• <u>Cotton</u> cloth was a major item of manufacture and trade – numerous spindle-whorls found.• Mesopotamian texts mention <u>cotton as one of the imports from Meluhha</u>• <u>Silk</u> fibres also found in Harappa, around a copper alloy necklace.
Ivory	<ul style="list-style-type: none">• Established• Couple of elephant tusks found with skeletons of group of people
Metal	<ul style="list-style-type: none">• Great number of copper objects found.<ul style="list-style-type: none">○ Artefacts out of pure copper, as well as alloyed copper with arsenic, tin, or nickel. <u>The number of pure copper artefacts was far greater than alloyed bronze ones.</u>• Harappan people used silver and gold basically for ornaments while copper was used for implements and tools.<ul style="list-style-type: none">○ A hoard of jewellery made of gold, silver, and semi-precious stones was found at the small village site of Allahdino.



	<ul style="list-style-type: none"> Most important craft was bronze work. <ul style="list-style-type: none"> Dancing girl – Mohenjodaro. Bronze bull – Kalibangan Copper bird and dog – Lothal <u>Daimabad articles – ox-cart, elephants, buffalo, and rhino.</u> These articles were fashioned using the technique of lost-wax which we use even today.
Stonework	<p>Important craft</p> <ul style="list-style-type: none"> Relatively rarer + high efforts → elite work <ul style="list-style-type: none"> Stone quarry – Rohri Hills and Sukkur. Variety of stones: sand-stone, grey stone, limestone, steatite etc. Stone Masonry and fine polished pillars at Dholavira Sculpture: <ul style="list-style-type: none"> Very few of the stone sculptures are found in the Harappan zone, less than 15. All are small in size. Bearded man. Torso of male made of redstone from Harappa. Very beautiful, nature-like, anatomy of muscle, subtle realism, tactile delicacy etc are quite alien to Harappan art in general. 
Bead ornaments	<ul style="list-style-type: none"> Semi-precious stones: Lapis Lazuli, Agate, Jasper, Jade, Carnelian, Onyx etc. Hard material processing: Cutting, rounding, polishing (cylindrical), then drilling. Prestige work + Great demand world over Elite consumption, status symbol  <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Necklace at Mohenjo-Daro Museum</p>
Seal-making	<ul style="list-style-type: none"> Purpose <ul style="list-style-type: none"> These are not coins. Some as amulets. Most as stamp seals for commercial purpose. Maximum seals are found in Mohenjodaro. Material <ul style="list-style-type: none"> Soft stone steatite – carving not possible on hard stone. Sometimes <u>Faiience</u>. Features <ul style="list-style-type: none"> Mostly squarish in shape. Or rectangular. Average size is about 2.5 cm but some as large as 6cm. "Intaglio" carving Carving of humans, animals, script: Remarkable engraving of animals:

	<ul style="list-style-type: none"> Complex designs on some like mysterious rituals, narrative and myths. Mortimer Wheeler: 'little masterpieces of controlled realism'
Faience sculptures	<ul style="list-style-type: none"> <u>Costly composite material:</u> Manufactured material out of <u>paste of crushed quartz, which is coloured with various mineral sands and then coated with glaze.</u> Animals, little masterpieces carefully executed. Also bangles, rings, pendants, miniature vessels
Woodcarving	<ul style="list-style-type: none"> Must have been experts but nothing survived
Terracotta (popular art)	<ul style="list-style-type: none"> Found all across Harappan civilization. Mixed of both religious and secular Figures <ul style="list-style-type: none"> Human and animal figures. Female figurines with decorated ornaments. Children toys. About 75% of the terracotta represent cattle, generally humped bull, most of the rest are of women (like mother goddess). But these are all <u>crudely made, perhaps reflecting the culture of the common people.</u> Imitation jewellery made of terracotta. Pottery – mediocre artistic merit, mostly plain and severely utilitarian. <ul style="list-style-type: none"> Well-fired, wheel-turned Harappan pottery Highly glazed (shining even today) It is called black-on-red (black paintings on red pottery) – thus decorative painting



Pottery decoration Nausharo

Kalibangan Bronze Bulls			
Daimabad Treasure			

Trade Economy

- Extensive trading networks.
- A fair amount of **craft production** was for trade and not for domestic consumption.
 - Even a small settlement had craft industries whose output exceeded local needs and was meant at least partially for export.
 - It was an important **factor in Harappan urbanization**.
- There was a great degree of centralized control: standard weights and measures, systematized production techniques.

Everything is not locally available. Thus, various raw materials were procured from various regional and external centres.

	Material	Internal	External
Metal	Gold	Kolar?	Central Asia
	Silver	Jowar Hills (Rj)	Mesopotamia
	Copper	Khetri mines	Oman
	Tin		Ferghana in central Asia
Semi-precious stones	Agate/Carnelian	Gujarat	
	Lapis Lazuli	Shortughai (near Kabul)	
	Jade		Turkamenistan

Foreign trade: Important trade with Mesopotamia.

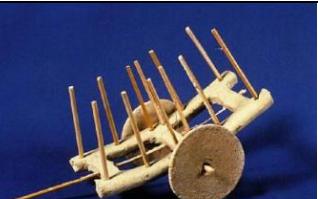
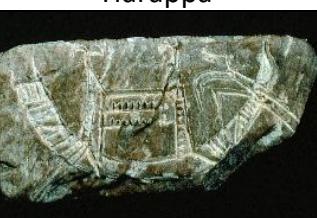
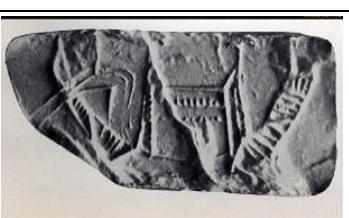
- We don't know when the trade with **Sumerian** civilizations started but by Akkadian period in Sumer (2370-2100 BCE) it was well established.
 - The cities like Ur and Nippur have Harappan artifacts.
 - Mesopotamian script is deciphered – it used to get goods from 3 places.
- It is also quite likely that a group of Harappan **merchants settled there**, for their seals are found there.

Dilman	Bahrain
Magan	Oman
Meluha	A port generally believed to be at the mouth of Indus but could well be Mohenjodaro itself or even entire Harappan civilization.

Commodities in external trade:

Export	<ul style="list-style-type: none"> Cotton was probably a major item of export from India. Cotton in early historic times was known as sindhu in Mesopotamia. Other items: Copper, beads of agate/carnelian, ivory boxes and combs, wood of different varieties, peacock. We also exported lots of jewellery.
Import	<ul style="list-style-type: none"> Not much data unfortunately. Most probably some perishable items. Since it was possibly a barter trade, silver was imported in large quantity. Bitumen was not available locally, perhaps imported from Iran.
Balance of trade was evidently in favour of Harappans.	

Transportation Technology:

		
Toy Ox-cart found in Harappa	Daimabad	Terracotta toy cart from Nausharo (Balochistan)
		
Boat engraving from Mohenjodaro	Boat engraving from Mohenjodaro	 <p>A close-up of a modern flat-bottomed Sindi boat on the Indus near Sukhar</p>

- **Riverine transport**
 - Indus was a treacherous river to sail on, because of its shifting sang-banks, but there would nevertheless have been considerable river transport.
- **Ports**
 - **Makran Coast:**
 - **Sutkagendor** (Dashti river)
 - **Sutka Koh** (Shadi Kaur river)
 - **Lothal** dockyard – harbour facilities with wharf.

Social condition?

- Rich-poor gap
 - Based on **house** size and location
 - **Grave goods** reveal information about food/jewellery/social distinction etc.
- **Various professional groups:** specialization of architects, peasants, traders, transporters, sanitary workers etc. We don't know what was their inter-relationship.
- Sati: we don't know.
- Slavery: we don't know.
- Yet, it must have been a well-organized society.

However, **on the whole, it was a good life** in the Harappan cities. The people probably lived a more **orderly and secure** life than in any other prehistoric civilization.

We know nothing about the intangibles of the life, nothing about their dreams and fears, the songs they sang, the stories they told, the lore of their gods and heroes.

One thing that is certain is that **male-female enjoyed life**. They were not joyless automatons. Even the scanty evidence we have indicates that there was **music, drums and dance** in the cities, and also **wine** and **revelry** in the taverns. Indus people also amused themselves with **games** like dice and marbles. Perhaps they gambled also.

- Dice game
- Marbles
- Chess (Lothal – game pieces)
- Terracotta games for children mostly made of baked clay
 - Birds, animals, oxcarts, men/women
 - Sliding monkey, whistles-shaped like birds, models of household articles
- Cats and dogs were kept as pet animals. Terracotta cages as toys have also been found.
- Hunting must have been a common sport, for engravings show men shooting antelopes and goats with bows and arrows



A Harappan dice of chance found in the rubble at Harappa (Kenoyer)

Clothes	Ornaments/Jewellery	Beautification
<p>Little is known about the clothes of the people, but they seem to have dressed differently according to their social status.</p> <ul style="list-style-type: none"> • Most people went virtually naked. Terracotta figurines show women naked except for short loin cloth, and men even without that. 	<p>They wore hardly any clothes but were loaded with ornaments for both men and women.</p> <ul style="list-style-type: none"> • Bangles • Necklace, Choker necklace • Anklet, nose-studs, earrings • Girdle – kamarband – typically Indian 	<ul style="list-style-type: none"> • Large number of oval/circular copper mirrors • Ivory combs • Antimony rod (Lothal) – • Terracotta figures – sindoor like parting? <p>Both men and women wore their hair long. The high fashion among the men was like in the bearded man stone sculpture. Many</p>

<ul style="list-style-type: none"> • Elites, if we are to go by sculptural evidence, wore embroidered robes. 	<p>The rich had ornaments of gold, silver, ivory, faience and semi-precious stones while the poor had to make do with copper, shell, bone and terracotta.</p>	<p>razors of different shapes have been found, probably used by men as well as women.</p>
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(A) No temple has been excavated at any site

A couple of structures in Mohenjo-daro are thought possibly to be temples, but the identification is highly doubtful. Temples apart, not even any clearly identifiable major religious structure has been found anywhere in the region.

Several unconvincing reasons have been advanced to explain this anomaly:

- Temples were built of **wood** and have perished.
- Religion was based on **magical rites and sacrifices** like in Vedas etc.
- Indus religion was centered on **household shrines**, and it **didn't play any public role**.

One possible explanation is that the **citadel itself was a religious complex**, from which the priest-king or a conclave of priests operated.

- Processional ways, ceremonial terraces: Harappa, Mohenjodaro Kalibangan citadels.
- The Great Bath in the Mohenjo-daro citadel possibly had some ritual purpose.

(B) Fertility Cult

- Many terracotta female figurines – some with head fans.
 - John Marshall identified them as **mother goddesses**.
 - Significantly, male terracotta figurines are rare.
- **Linga worship (phallus worship)**
 - Marshall also mentions Linga worship, but it is not certain.
 - Stylized representations of linga and yoni – prevalence of fertility cult.
- **Pashupati Seal**
 - The most tantalizing source of information is the variety of **seals** but these are subject to varying **interpretations** as their **script** remains undeciphered.
 - 4 traits: Proto Shiva?
 - Yogic posture



Wheeler speculated a staircase leading near the Granary is going to a temple. But it is not confirmed.



Mother Goddess



Fig. 2. The Kalibangan 'yoni-lingam'.
Photos by Praveen Singh, Archaeological Museum, Kalibangan, 2016.

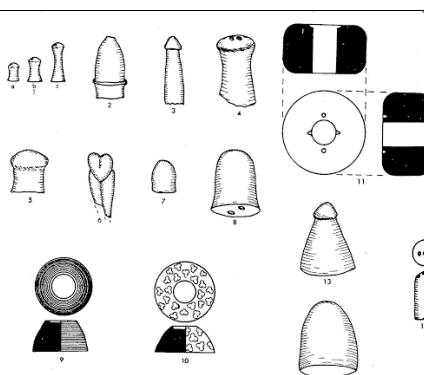


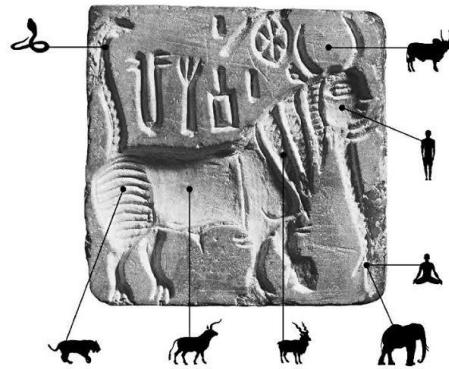
Fig 12.1. Harappan stone objects usually identified in terms of sex-worship symbols

- Surrounded with animals
 - Rhino, Elephant, Tiger, Buffalo around + 2 deer at the base.
- Three faces with horn
- Ethyphallic



(C) Nature worship

- Animal as objects of veneration, were important components of Harappan religion:
 - Out of around 5000 inscriptions, around 1500 have animals (Ir. Mahadevan)
 - 1159 Unicorns – Most remarkable
 - 95 hump-less bull (bison)
 - 55 elephants
 - 54 humped bulls (zebu)
 - 21 tigers
 - 15 hare
 - 14 buffalo
 - Also, rhinoceros, monkey, elephant, and occasionally birds but never cow.
 - Snake was also a cult object, often represented in *pottery paintings*.
 - Animals sometimes have baskets in front of their mouth, is it for ritual feeding like today?
 - Many animals depicted are **mythical** in nature or **composite** creatures.
- Harappan seals also clearly indicate that **plants were venerated**.
 - Tree worship (**tree spirit** may be) – peepal
 - Some seals show men making offerings and women dancing around a goddess who emerges from a tree.



(D) Mythology?

- **Cultic symbols:** Auspicious **Swastika**

- Evidence of **Yoga** – maybe. Many terracotta figures.
 - At **Balathal** (Rj), a skeleton in Yogic posture was discovered.
- **Horned deity?** – terracotta masks, pottery paintings, sealings.
- **Amulets** – indicate belief in superstitions (charms, spells to protect from bad spirits)



(E) Rituals and practices?

- **Animal sacrifice, Human sacrifice**
- **Ritual bathing** – Great Bath
- **Fire pits → altars?**
 - Kalibangan, Banawali, Lothal, Nageshwar but **not in Harappa/Mohenjodaro**



Clay-plastered line pits in public/homes with charcoal (some with residual elements of oxen bones)

(F) Burial system – belief in afterlife.

- Important cemeteries: Harappa (R37), Kaligangan, Farmana, Lothal, Dholavira and now Sanauli and Rakhigarhi.



Diversity of funerary practices:

- Burial of the **whole body** was the practice. But some **partial** burials (of skeletons removed from elsewhere) are known.
- Most common type of burial in Harappa was **extended** burial (with N-S orientation)
- Fragmented, **secondary** burials.
- Kalibangan - **Symbolic** burial. Rare. Indicates rituals.
- Lothal – three **twin** burials.
- Rakhigarhi – **Couple** burial
- Harappa and Sanauli – **Wooden coffin**

Grave goods - generally pottery with 15-20 pots, (rarely upto 40) presumably making provisions for afterlife.



The Rakhigarhi Couple (2019)
Joint burial practice in exceptionally rich Rakhigarhi cemetery

Decline (subject of great debate – various views)

Various theories emerged over the last few decades. Initially, British talked about **Aryan invasion**. This view was forwarded by DG ASI in 1940s Sir **Mortimer Wheeler**.

- Punjab/Haryana was the route of invading Aryans and thus the fight between the two took place. The arguments he fashioned were:
 - Hariyupiya in Rigveda is Harappa city.
 - It was destroyed by Purandhara Indra a war-god.
 - Evidence of massacre at Mohenjodaro.

This view continued for the next 30 years. But now it is totally rejected.

- No evidence of fighting. The so-called massacre – the skeletons don't belong to the same period. Some of them seem to have recovered after injury and some deaths seem to be caused by some water-borne diseases.
- The entire theory of Aryan Invasion itself is now discarded.

Then there are a host of local factors like:

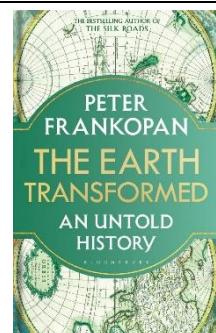
- **Flood theory**
 - Floods affected only Mohenjodaro and *not the entire civilization*.
- **Tectonic theory**
 - Earthquake of very high intensity → river capture → dying of Ghaggar-Hakra river
→ people migrated → cities declined?

The reason for the decline must be something which spans the entire area and not just one or other locality. Today, the most acceptable theory → long span of mighty draught (climate change).

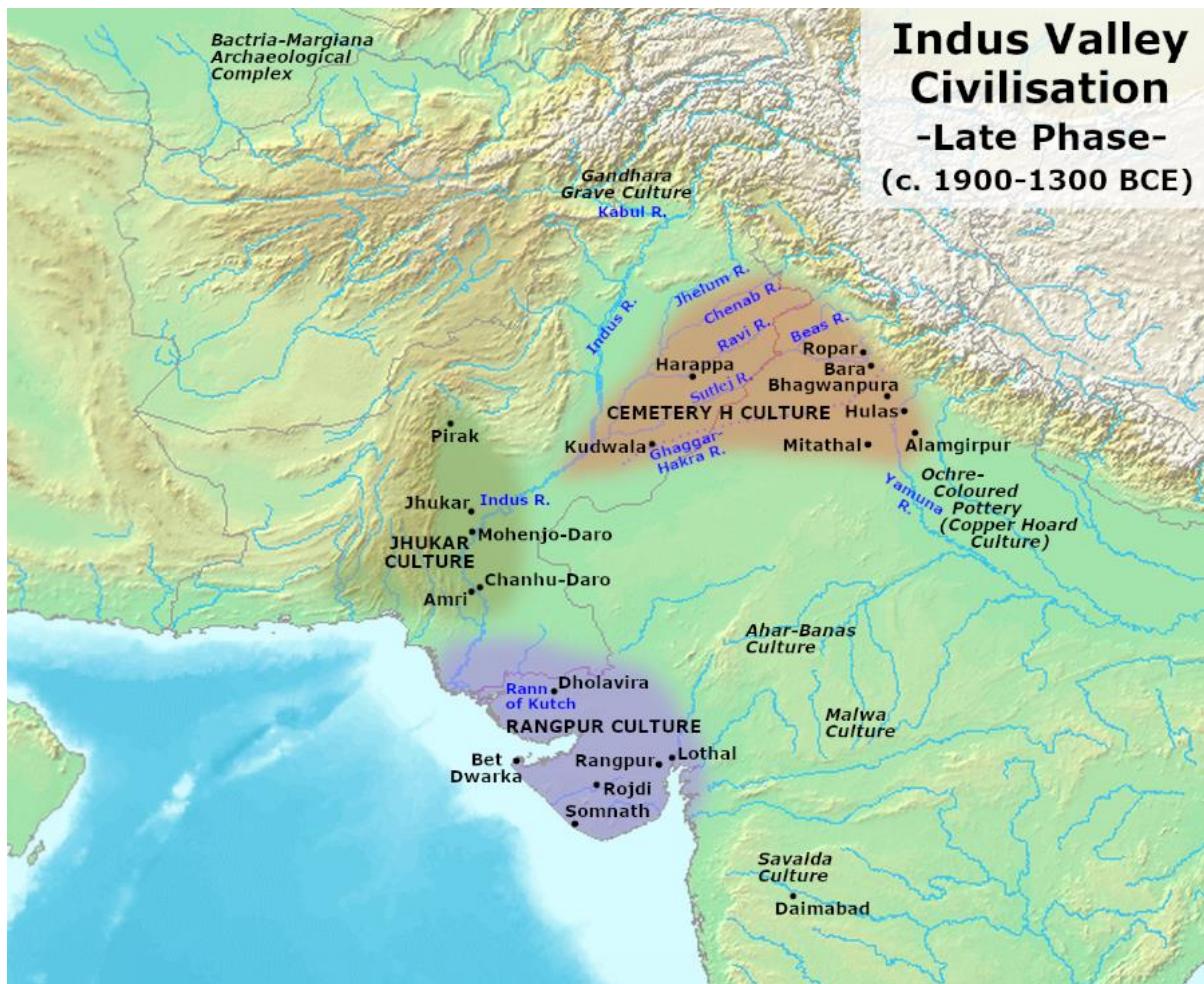
- Climate change → to decline in rain, onset of drought, decline in food, desiccation, prolonged famine, thus ecological balance got disturbed. Forests must have started to disappear.
- Less rain perhaps due to **shift of monsoon** or less possibly because of manual deforestation.

A recent book challenges popular notions of drought and climate change leading to the collapse of the Indus Valley Civilisation. Indus Valley, according to him, had survived in bleak climatic conditions through a series of coping strategies and adaptations.

Thus, a combination of other factors like: unplanned demographic expansion, sanitary conditions that bred diseases, and violence that coincided with prolonged periods of lowered rainfall precipitated its collapse, Frankopan claims.



Meaning of decline: People didn't die. Rather, the towns degraded, decayed and urban features disappeared. The way of life was gone, and people migrated in various directions. There is increasing ruralization. But the traditions persist. So, we call the late Harappan phase as post-urban phase.



Practice Questions: Harappan Civilization

1. Which one of the following animals was not represented seals and terracotta art of the Harappan culture? [2001]

2. Which of the following characterizes/characterize the people of Indus Civilization? [2013]

1. They possessed great palaces and temples.
 2. They worshipped both male and female deities.
 3. They employed horse-drawn chariots in warfare.

Select the correct statement/statements using the codes given below:

3. Regarding the Indus Valley Civilization, consider the following statements: [2011]

1. It was predominantly a secular civilization and the religious element, though present, did not dominate the scene.
 2. During this period, cotton was used for manufacturing textiles in India.

Which of the statements given above is/are correct?

4. Match List-I (Ancient site) with List-II (Archaeological finding) and select the correct answer using the codes given below the lists: [2002]

List-I

- | (Ancient site) | (Archaeological finding) |
|----------------|---|
| A. Lothal | 1. Ploughed field |
| B. Kalibangan | 2. Dockyard |
| C. Dholavira | 3. Terracotta replica of a plough |
| D. Banawali | 4. An inscription comprising ten large sized signs of the Harappan script |

Codes:

- (a) A-1; B-2; C-3; D-4 (b) A-2; B-1; C-4; D-3
 (c) A-1; B-2; C-4; D-3 (d) A-2; B-1; C-3; D-4

5. Which one of the following ancient towns is well-known for its elaborate system of water harvesting and management by building a series of dams and channelizing water into connected reservoirs? [2021]

- (a) Dholavira (b) Kalibangan (c) Rakhigarhi (d) Ropar

6. Which one of the following is not a Harappan site? [2019]

- (a) Chanhudaro (b) Kot Diji (c) Sohgaura (d) Desalpur

7 Consider the following statements:

1. A head maker's shop has been unearthed from Chanhudaro

2. Dholavira is a city which was divided into three parts.

3. Rakhigarhi is the biggest site of Harappan civilisation.

Which of the statements given above is/are correct?

(a) 1 and 2

(b) 2 and 3

(c) Only 1

(d) All of the above

8. List 1(Culture)

A. Pre Harappan

B. Early Harappan

C. Mature Harappan

D. Late Harappan

List 2 (Characteristic)

1. Elaborate Town Planning & Urban Features

2. Decline of a Civilization

3. Nomadic People began to have a settled life

4. Transition from Rural to Urban Life

A	B	C	D
(a) 1	2	3	4
(b) 3	4	1	2
(c) 3	1	4	2
(d) 2	3	4	1

9. List 1(Ancient site)

A. Mohenjodaro

B. Kalibangan

C. Lothal

D. Harappa

List 2 (River)

1. Ghaggar

2. Ravi

3. Indus

4. Bhogwa

A	B	C	D
(a) 1	2	3	4
(b) 3	4	1	2
(c) 3	1	4	2
(d) 2	3	4	1

10. Which among the following is not the characteristic feature of the Harappan settlement? (NDA 2011, I)

- a) Doorways and windows generally faced the side lanes and rarely opened onto the main streets
- b) Houses generally had separate bathing areas and toilets
- c) The citadel was walled but the lower town was not walled
- d) Drains and water chutes from the second storey were often built inside the wall

11. The terracotta plough of the Harappan civilization was found at (NDA 2012, I)

- a) Mohenjodaro
- b) Banawali
- c) Kalibangan
- d) Lothal

12. Consider the following statements about the Harappan culture (NDA 2014, II)

1. The Harappan culture matured in Sindh and Punjab
 2. It spread from there to Southwards and Eastwards
 3. The area, where it spread, was bigger than Egypt and Mesopotamia
- Which of the statements given above is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 3 only
- d) 1, 2 and 3

13. In the Mesopotamian records, which of the following terms was used for the Indus Valley (Harappans)? (NDA 2017, II)

- a) Dilimun
- b) Meluhha
- c) Magan
- d) Failaka

14. Which one of the following statements regarding Harappan civilization is correct? (CDS 2009, II)

- a) The standard Harappan seals were made of clay
- b) The inhabitants of Harappa had neither knowledge of copper nor bronze
- c) The Harappan civilization was rural based
- d) The inhabitants of Harappan grew and used cotton

15. Which of the racial groups were present in Indus valley civilisation?

- | | |
|------------------|----------------------|
| 1. Mediterranean | 2. Proto-Austroloid |
| 3. Alpine | 4. Mangoloid |
| (a) 2 and 4 | (b) 1, 2 and 3 |
| (c) 1, 3 and 4 | (d) All of the above |

16. Consider the following statements:

- 1. Use of bronze implements in agriculture
- 2. Use of seal and script
- 3. Worship of Mother Goddess
- 4. Metal idols

Which of the facts given above makes/ make Indus valley unique from Stone age?

- (a) 1 and 2
- (b) 1, 2 and 4
- (c) 2 and 4
- (d) All of the above

17. Consider the following statements regarding Harappan script-

- 1. The script was pictographic.
- 2. It was in boustrophedon style.
- 3. It was the only script in practice in the contemporary period.

Which of the statements given above is/are correct?

18. Consider the following statements regarding Harappan religion-

1. Animism
 2. Worship of Swastika
 3. Worship of Mother Goddess
 4. Phallus worship

Which of the facts given above was/were part of Harappan religion?

19. Consider the following statements regarding Harappan society-

1. Harappan civilization was not a uniform culture.
 2. 'Fire altars' reported at Kalibangan and Banawali signified community event.

Which of the statements given above is/are correct?

20. Consider the following-

- ## 1. Ur 2. Nippur 3. Makran

Which of the places mentioned above was/ were engaged in trade activities during the Harappan civilization?

21. Consider the following statements:

1. Bullock-cart was the means of transportation during Harappan era.
 2. Mesopotamia, Iran, Afghanistan, Bahrain and Oman were trading countries with Harappan civilization.
 3. Lapis Lazuli was received from Kashmir region.

Which of the statements given above is/are correct?

22. Consider the following statements:

1. Use of binary number
 2. Use of decimal system
 3. Use of 16 and its multiple

Which of the above-mentioned methods was/were prevalent in Harappan civilization?

23. Consider the following statements in context to Harappan civilisation:

1. No evidence of temple architecture from any Harappan site.

2. Humped bull and unicorn were worshiped.

3. No evidence of performing religious rituals.

Which of the above-mentioned statements is/are correct?

(a) 1 and 3

(b) 1 and 2

(c) 2 and 3

(d) 1, 2 and 3

24. Consider the following statements with respect to Harappan culture:

1. Bronze statue of a dancing girl was the only metal statue found in Harappa civilization.

2. Uniformity in weights & measures was there.

3. A uniform burial practice was prevalent in Indus valley civilization.

Which of the above-mentioned statements is/are correct?

(a) 1 and 3

(b) 1 and 2

(c) Only 2

(d) Only 3

25. Consider the following statements:

1. Jhukar Culture

2. Cemetery 'H' Culture

3. Ochre Coloured Pottery Culture

Which of the abovementioned culture/s was/were related directly/indirectly to late Harappan culture?

(a) 1 and 3

(b) 1 and 2

(c) Only 2

(d) 1, 2 and 3

26. Consider the following statements:

1. Harappan people did not believe in life after death.

2. There was variations in religious practice within the Harappan cultural region.

3. Snakes were worshipped in Indus valley civilization.

Which of the above-mentioned statements is/are correct?

(a) 1 and 3

(b) 2 and 3

(c) Only 2

(d) 1, 2 and 3

27. Which among the following was/were the shell-based production centre(s) of the Indus Valley Civilization? (CISF AC (EXE) LDCE 2021)

(a) Shortughai

(b) Lothal

(c) Balakot and Nageshwar

(d) Allahdino and Dholavira

28. In the Mesopotamian records, the Indus Valley region is addressed as (CISF AC (EXE) LDCE 2021)

(a) Meluha

(b) Dilmun

(c) Magan

(d) Uruk

29. Which one of the following statements about the Harappan script is *not* correct? (CAPF (ACS) Exam 2020)

- (a) It has about four hundred signs
- (b) It was written from right to left
- (c) It has been found on bone rods and jewellery
- (d) It refers to the people of Meluhha

30. Which of the following is/are the distinctive artefacts of the Harappan Civilisation? (CAPF (ACs) Exam 2020)

- 1. Steatite seal
- 2. Bricks of a standardized ratio
- 3. Gold bangles
- 4. Silver spittoon

Select the correct answer using the code given below:

- (a) 1 only
- (b) 1 and 2 only
- (c) 2, 3 and 4
- (d) 1, 2 and 3

31. From which one of the following factory sites were limestone and chert blades mass produced and sent to various Harappan settlements in Sindh? (CDS Exam (1) 2020)

- (a) Sukkur and Rohri Hills
- (b) Khetri in Rajasthan
- (c) Chagai Hills
- (d) Hills of Baluchistan

32. Which of the following statements about Harappa Civilization is/are correct? (CAPF (ACs) Exam 2018)

- 1. There is the extraordinary uniformity in artefacts as evident in pottery, seals, bricks and weights.
- 2. The late Harappa sites also maintained the same construction techniques as were used in mature Harappa sites.

Select the correct answer using the code given below:

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

33. Match List-I with List-II and select the correct answer using the codes given below:

(UPPCS (Mains) 2017)

List-I	List-II
A. Harappa	1. Cemetery R-37

- | | |
|-----------------|------------------------|
| B. Lothal | 2. Dockyard |
| C. Kalibangan | 3. Dancing Girl Statue |
| D. Mohenjo-Daro | 4. Furrowed land |

Code:

A B C D

- (a) 1 2 3 4
- (b) 2 1 4 3
- (c) 3 4 1 2
- (d) 1 2 4 3

34. Which of the following animals was *not* known to the people of Indus Valley Civilization?

(BPSC 2023)

- (a) Bull
- (b) Horse
- (c) Elephant
- (d) None of the above.

35. Who among the following discovered Surkotda, a site of Harappan culture? (RPSC 2023)

- (a) BB Lal
- (b) SR Rao
- (c) YD Sharma
- (d) Jagatpati Joshi

36. With reference to the prevalence of agricultural technologies in the Indus Valley Civilization, consider the following statements. (JKPSC 2023)

- 1. The terracotta model of the plough has been found at the site of Banawali
- 2. The evidence of the ploughed field was found at Kalibangan
- 3. Traces of canals for irrigation have been found at the site of Shortughai in Afghanistan.

Chose the correct answer.

- (a) 2 and 3 only
- (b) 2 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

37. Eastern boundary of the Harappa culture is indicated by which of the following? (UPPSC 2022)

- (a) Manda
- (b) Rakhigarhi
- (c) Alamgirpur
- (d) Harappa

38. ----- gives evidence of a planned settlement and mud-brick structure in early Harappan period I. The range of pottery types was similar to that of Kalibangan. Artefacts included uninscribed seals, pottery with graffiti, terracotta wheels, cars, rattles, and bull figurines, chert blades, weights, a bone point, and a muller. A lot of animal bones were found during the excavations, indicating the importance of animal husbandry. A stacked set of hopscotches was found in an open area behind the structural complex. This suggests the possibility that a game similar to pithu, which is popular among children in India and Pakistan, goes back to early Harappan times!" - this statement is a description of which Harappan site in India? (HPSC 2022)

- (a) Banawali, HR
- (b) Dholavira, GJ
- (c) Alamgirpur, UP
- (d) Rakhigarhi, HR

39. Which of the following statements regarding the religious practices of Indus Valley Civilisation is/are correct?

1. The people had faith in amulets and charms.
 2. There was an absence of the worship of the mother goddess.

Select the correct answer using the code given below

40. Consider the following statements regarding the sites of the Harappan Civilisation:

1. Rakhigarhi is known as the Manchester of Harappan civilisation for its cotton trade.
 2. Lothal is the only site of the civilisation with an artificial dockyard.
 3. Kalibangan is located on the banks of river Ghaggar.

Which of the above statements are correct?



PMP 2023-24

(PRELIMS MASTER PROGRAM)

**Ancient, Medieval, Art and
Culture- 03**

(Vedic Era)

Part I – Vedic Literature

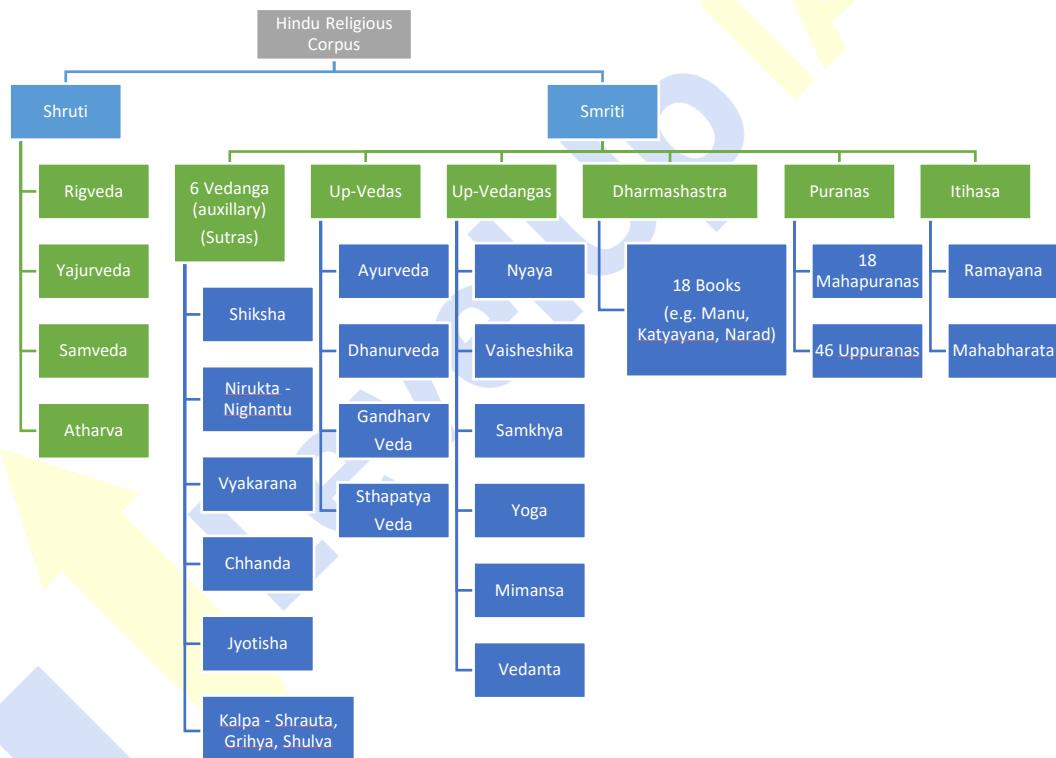
आ नो भद्राः क्रतवो यन्तु विश्वतः

(Let noble thoughts come to me from all directions)

- Rigveda

What are Vedas? Vedas are the religious books dealing ceremonies, sacrifices, and rituals of the Vedic Aryans. Through them we try to scan their history of India for the period of 1500-600 BCE.

The **corpus of Vedic, Later Vedic and Post-Vedic literature** consists primarily of the



Language:

What this language was called in Vedic times is not known, but after it was **stereotyped in the fourth century BC by Panini**, the great grammarian of India, it came to be called Samskrta (**Sanskrit**), meaning a synthesised or refined language, as opposed to Prakrta (Prakrit), the language of commoners.

Dating:

There are no dateable events in Vedic literature, and the dates of the texts themselves are uncertain. A major problem in dating Vedic literature is that, for all its immense volume, it was **entirely composed and transmitted orally**, and was not written down for very many centuries.

Why Dating of Vedas is difficult? It is **not known** when these works were **first written**.

- (a) Initially **script** was not known.
- (b) Even after the art of writing was acquired, the Vedas were **not written down for many centuries**. The **priestly class stoutly opposed** the transcription of the Vedas. Thus, for well over two thousand years, the voluminous Vedic literature was transmitted entirely by word of mouth.
- (c) Whenever it was written, the writing material didn't last long
 - The oldest surviving manuscript, a fragmentary Pali text on birch bark found in a monastery in Taxila, is not much older than the fifth century AD, which is also the approximate date of the oldest extant Sanskrit manuscript on birch bark.

Oral Preservation: An astounding feat of mnemonic ingenuity and discipline, preserved in its original form by generations of Brahmin scholars.

Authors of Rigveda:

- Compilation by Veda-Vyasa
- Author: Who were the Vedic poets?
 - Six: 2-7 are called family/clan-books, each attributed to a different sage, and were presumably composed by them and their descendants over several generations.
 - Gritsamada, Vishvamitra, Vamadeva, Atri, Bharadvaja, and Vasishtha
 - Not all these sages were Brahmins—the entire third book of the Rig-veda, for instance, was composed by the family of Visvamitra, a Kshatriya.
 - Four: 1, 8, 9, 10 — are compilations of hymns by diverse sages.
- How do we know the names?
 - The information about the sages and their patrons is found in the Rig-veda itself, in **dana-stutis**, hymns in praise of the munificence of patrons.
- **Female – Brahmanavadinis**
 - Vak Ambhrini, Lopamudra, Vishwawara, Sikta, Ghosha, (*also Gargi and Maitreyi*)
 - Lopamudra was wife of Agastya: one hymn in Rigveda
 - Maitreyi was wife of Yajnavalkya: 10 hymns in Rigveda
 - Ghosha: two Suktas in 10th Mandala – total of 14 hymns

Content:

The term **veda** means knowledge—the Vedas are books of knowledge, not knowledge in the common sense of the term, but sacred knowledge, such as of hymns, chants, rituals and magical formulas. They are **liturgical works meant for the use of priests, not for general edification.**

Rigveda Samhita (Rik-Veda):

- Oldest and the **most sacred** of the four Vedas
- It is a book of **hymns/mantras** to be recited in worship of natural forces and gods.
- Nearly **half** the Rig-vedic hymns are addressed to just **three deities, Indra, Agni and Soma.**

Samaveda Samhita:

- Liturgical **chanting** and **melodies** to be recited by **Udgatra** (chanter) priests
- **First book on music.** Some Rigvedic hymns are put in musical form.
- It has **hardly any original** material in it, as all but 99 of its 1,603 stanzas are taken from the Rig-veda.
- It yields **no social/historical information** whatever and is of interest only to the specialist in Vedic rites and music.

Yajurveda Samhita:

- **Sacrificial formulas and prescriptions**
- The first Veda that contains **both prose and poetry.**
- It has precedence over Sama-veda in scriptural hierarchy, but historically it is the later work.
- It portrays a **society** that has evolved an **incipient varna system** and has made several advances in **technology and crafts.** It is a work of considerable **value to historians**, because of the incidental light it throws on Vedic society.

Atharvaveda Samhita:

- Book of **charms, prayers and spells.**
- About 1200/6,000 stanzas are taken from the Rig-veda
- It's a class in itself. Because of its different purpose/content – occult practices, charms, spells and plebeian (everyday) concerns by shamans/sorcerers.
 - Not a feature of original Aryan society but many local practices which were incorporated/assimilated.
- From the historian's point of view, this is the **most valuable** of the Vedas
 - Reconstructing the **lifestyle** of the Vedic people.
 - **Medicine** mentioned (cure by mantras, and not scientific like Charaka) Dhanvantari is mythical figure.
 - Reference to Iron – **Shyamayas, Krishnayas**

Additional Facts about Vedic Samhitas:

	Rigveda	Samaveda	Yajurveda	Atharvaveda
Parts	<ul style="list-style-type: none"> • 10 Mandalas, • 1028 Suktas, • 10552 mantra • II-VIII Mandalas oldest 	Purva Archika , Uttara Archika	40 Adhyayas	<ul style="list-style-type: none"> • 20 kands, • 760 hymns (160 from Rig)
Shakhas	Shakalya, Fragments of Bashkala, Fragments of Ashvalayana	Ranayana, Kuthuma, Jaimini	Six shakhas divided into 2 schools <ul style="list-style-type: none"> • Krishna (black) • Shukla (white) – Vajseniya Samhita 	Paippalada, Shaunakiya
Priest	Hotri	Udgatri	Adhvaryu	Brahmin (Brahmaveda)

Today each Veda has got 4 parts:

	Rig	Sam	Yajur	Atharva	
Samhita					Religious Change: Mantra → rituals → charms and spells
Brahmana	Aitareya, Kaushitaki	Sadvimsa, Mantra, Daivata	Shatapatha, Taittariya	Gopatha	Instruction manual – with detailed descriptions of rituals and sacrifices. To be performed only by Brahmin class. (karma-kanda)
Aranyaka	Aitareya, Kaushitaki	Jaiminiya	Taittariya, Kath, Brihadaranyaka	Nil	Forest books. Discuss meaning of rituals from various perspectives; including some philosophical speculations. (mix of karma-kanda and jnana-kanda)
Upanishad	Aitareya	Chandogya, Ken	Taittariya, Katha, Isha, Brihadaranyaka	Mandukya, Mundaka, Prashna	Deals with philosophical speculation called Vedantic philosophy. It is the root of all Indian philosophy.

Sutra Literature – Vedanga (part of Smriti)

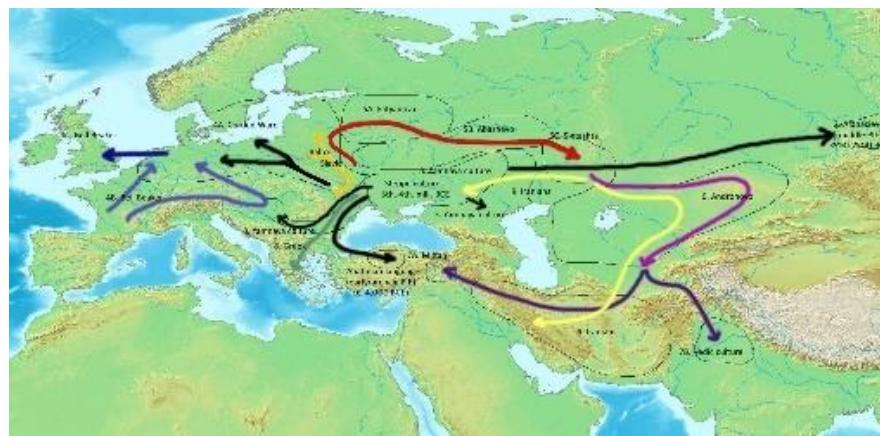
Vedangas contain subjects essential for Brahmins to perform ritual ceremonies properly.

- These **handbooks**, called **Sutras**, were composed **between 500 and 200 BC**.
 - In time the literature on Vedic rituals (**Brahmanas**) became so voluminous and scattered that **new guides** had to be prepared to present sacrificial procedures and traditional practices in a **succinct and systematic manner**.
- The Sutras are **matter-of-fact works with no literary affectations, no commentaries or speculations**, but are so **precise** in their descriptions that it is possible to reconstruct from them various sacrifices without having seen them performed.

Kalpas	Instructions for rituals associated with major life events such as birth, wedding and death in family, as well as discussing the personal conduct and proper duties of an individual in different stages of his life. <ul style="list-style-type: none">• Shrauta Sutra: attached to the four Vedas and dealing with the high rituals performed by priests• Grihya Sutras: rites performed by the householder.• Shulba Sutra<ul style="list-style-type: none">○ Mathematical methodology to construct altar geometries for the Vedic rituals.• Dharma Sutra<ul style="list-style-type: none">○ The oldest dharmasutra is Apastamba, and then Gautama, Baudhayana, and Vashistha.
Shiksha	Pronunciation/phonetics
Chanda	Prosody, Poetic Metre
Vyakarana	Grammar One of the greatest monuments of human intelligence
Nirukta	Etymology, roots of the words, esp archaic words. Yaksha's Nirukta is called as Nighantu which was a collection of rare or difficult words gathered by earlier sages for easier understanding of Vedic texts
Jyotisha	Right time for rituals with the help of position of nakshatras and asterisms and astronomy. It's all about movement of planets for time keeping.

Part II – Who were Aryans?

- **Idea of homeland:** Origin
 - People *diffused/migrated* outwards in various directions. (not invasion)
 - Language Evolution: Proto-Indo-European → Proto-Indo-Iranian → Indo-Iranian → Indo-Aryan.
- 5200 BCE: “Proto-Indo-European Homeland” in Pontic steppes (north of black sea and Caspian). It developed after domestication of cattle (foragist → pastoralist cultures).
- 4000 BCE: From this area, people spread west, south and east.
 - Climate change and drought
 - The languages may have been carried by small groups of males.



Westward and southward Branches	Eastward Branch
The tribes that swarmed westward into Europe were lost for several centuries in that land without history. It possibly led to the development of Proto-Celtic, Proto-Italic, proto-Germanic etc languages.	<ul style="list-style-type: none"> • Sintashta culture (2050–1900 BCE) is where proto-Indo-Iranian language developed first. • This culture grew into Andronovo culture (2000–1450 BCE). • It also interacted with Bactria-Margiana Culture (BMAC – Oxus civilization) which was Bronze Age urban civilization (2250–1700 BCE).

- Of these diverse tribes from Andronovo culture, one group settled in the **Iranian plateau**, and called themselves **Aryans**. They developed the **Indo-Iranian language**.
 - Common religious inheritance of Iran and India – Rta, Soma, Mitra etc.
- From here, the **Aryans soon split into three branches**.

Towards West	South – Iran	Southeast
<p>One branch went to Eastern Anatolia: Mittani Empire (1550-1250 BCE)</p> <ul style="list-style-type: none"> • Boghazkoi Inscription (Turkey): peace treaty between two warring tribes. It mentions 4 Vedic gods Indra, Varuna, Mitra and Nasatya. • Kikkuli Text (Kukkuli was a master horse trainer of Mittani people) 	<p>Remaining people migrated to Iran → Zend Avesta of Zoroastrianism (Iranian)</p>	<p>Rigvedic Aryans (Indo-Aryan)</p>

Some Cognate Terms:

Vedic Sanskrit	Avestan	Vedic Sanskrit	Avestan
Aap (water)	Aap	Arya	Ariya/Ariia
Asura	Ahura	Yama	Yima
Atharvan (priest)	Atar	Manu (man)	Manu
Deva	Daeva	Rita	Arta/Arsha
Vritrahan (Indra)	Verethreaghna	Yajna	Yasna
Mitra	Mithra	Hotri	Zoatar
Nasatiya (Ashwin)	Naonhaithya	Atharvan	Athravan
Saraswati	Haraxvati	Tapati (solar goddess)	Tapaiti
Madhu (honey)	Madu	Sukta (good word)	Hukhta

Migration Into India

- Punjab as the homeland for **Rigvedic Aryans** ie **Early Vedic Era**.
- Moved eastward into Afghanistan and still pressing on squeezed through the narrow passes of the Hindu Kush and **entered the Indus valley around 1500 BCE**.
 - Called themselves the **Pancha-jana**
 - Once came to India, their **opponents were**
 - **Dasas/Dasyus** (earlier Aryan tribes?)
 - **Panis** (trading communities).
 - Perhaps Aryans were able to overawe them militarily due to their horses, chariots, warfare technique.
- **Dash-Rajna Yuddha (Battle of 10 kings)**
 - Mandala VII of Rigveda: Not a struggle between Aryans and non-Aryans
 - The Aryan **Bharat tribe**, led by King Sudas and assisted by sage **Vashishta**, fought against the confederacy of 10 tribes (**Aryan + non-Aryan**), assisted by sage **Vishwamitra**, on the **banks of the Parushini/Ravi**.
 - The **Bharatas** emerged victorious. The defeated tribes were relegated to a lower social status and enslaved.
 - First recorded incident in Indian history. Possible date – 1400 BCE

Vedic people speak of local people with contempt	
Mridhavacha	Alien speech
Avrata	Without rites
Ayajna	Non-sacrificers
Anindra	Without Indra
Anas	Without nose

Geography: Sapta Sindhu Region → Northern Punjab region

- **Textual evidence**
 - Land from Saraswati to Kabul river. It was the land of 7 rivers, sapta-sindhu
 - Drishadwati and Saraswati later dried up and so it became Punjab.
 - Rigveda in all mentions 25 rivers
 - Nadistuti Sukta calls **Sindhu** as Ambi-tama. It was the central lifeline of Rigvedic Aryans. It is mentioned the greatest number of times. Most Aryan settlements were along Indus.
 - Another major river was **Saraswati**, which is mentioned 72 times. It has huge religious significance.
 - **Yamuna** is mentioned in 3 paras. **Ganga** is mentioned only once.
 - They knew **Himalayas** but not Vindhya.
- **Archaeological identifiers:** Cemetery H, Gandhara Grave
- Transformation of Rigvedic Aryans
 - Over time, the two people intermingled, each influencing the other.
 - Gradual transformation of economy: primarily pastoral → primarily agrarian → settled life → security of life + food → Population → further into subcontinent.

Rigvedic Name	Ancient Greek	Today
Shutudri	Hesidros	Sutlej
Purushni	Hydroatis	Ravi
Asikni	Acensines	Chenab
Vitasta	Hydapses	Jhelum
Vipasha	Hyphasis	Beas
Kubha	Kophes	Kabul
Saraswati		Ghaggar
Sindhu	Hindos	Sindhu

- 1000 BCE → gradually covered entire Indo-Gangetic plain.
 - Migration: Sapta-Sindhu → **Aryavarta** (Gangetic doab, till Prayag/Allahabad region)
 - Rivers: **Ganga** now replaced Saraswati as the most sacred river.
 - In Yajurveda, there is no mention of Indus and its tributaries.
 - Atharvaveda: Mujavant, Gandhar, Balhika are distant while Anga, Vanga, Magadha are not completely cultured.
 - Archaeology – PGW, OCP
 - Sites – Hastinapur (Meerut), Ahichhatra (Bareilly), Atranjikhera (Etah), Noh (Bharatput, Rajasthan)
- Literary evidence of migration in Shatapatha Brahmin
 - “Agni went burning along the earth to the east, and priest **Gotama Rahugana**, and king **Madhava Videgha** followed after him, as he was burning along.” For a while Aryan advance was halted by Sadanira (Gandak) which was hard to cross, and the land beyond it was marshy.
 - Aryan occupation of Ganga valley was a slow and arduous process.
 - Impenetrable virgin forests covering the entire region.
 - Iron became fairly common + Burning down the forest was easier
- Transformation: Jana → Janapada
 - Settled and formed prosperous communities, naming tracts by tribes
 - And in this new home, in 1000-500 BCE, Aryan culture synthesized with the Indian culture, mutate and begot Indian culture.



EARLY VEDIC PERIOD
(1500-1100 BCE)

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- II-VIII Mandalas of Rigveda – Early Vedic – 1500-1000 BCE
- All other – Later Vedic – 1000-600 BCE

Vedic Economy

<p>Agro-pastoralism: Primarily involved in domestication of animal. Semi-nomadic, semi-pastoral life.</p>	<p>Domestication continued but agriculture now developed much more. So, surplus production became possible.</p>
<p>There was as yet no private ownership in land. In rural India, wealth continued to be measured in cattle. The cow was the most valued domestic animal of Rig-vedic Aryans.</p>	<p>Grains mentioned:</p> <ul style="list-style-type: none"> • Godhuma (wheat), vrihi (rice), and Yava: three main cereals. • Three other crops not mentioned but found archaeologically before 1500 BCE – bajra, jowar, ragi • Atharvaveda mentions sugarcane. • Cotton still missing. Its first mention is in Ashvalayan sutra.
<p>Agriculture was not completely absent.</p> <ul style="list-style-type: none"> • Indian and Iranian Aryans had a common term—<i>krish</i>—for ploughing. • In India, they adopted many local farming techniques, as indicated by the words of Dravidian or Munda origin in Vedic literature for farming implements. • Rigved has Kshetrapati suktam. • Yava is used for barley. • No rice known. No word for cotton. Both these were known to Indus people and Aryans learnt about them only in Later era. 	<p>It took an enormous effort to establish agrarian settlements in the Gangetic Plain</p> <p>Land was cleared – plough of 6-12 oxen.</p> <p>Many agrarian rituals came up</p> <ul style="list-style-type: none"> • Shatapatha Brahmana invites puja of plough, ox, land etc. • There are mantras for seasons mentioned in Atharvaveda.



FIG. 1.1 Ploughed field, Aligrama, Swat (Pakistan), twelfth century BC (after S. Tusa)

<p>Not much industry. It was a tribal society.</p> <p>Some crafts existed: carpenters, takshaka (for chariots), woodcutter (vriksha-chhedaka), leather-maker (charmamna), and pottery.</p> <p>The OCP which was very fragile, badly painted. Thus, technology was not developed.</p>	<p>Iron played a very important role in the growth of agriculture.</p> <p>Evolving meaning of Ayas: It initially meant only copper. But by now, Krishna Ayas (iron) and tamra ayas (copper).</p> <p>It is not known when Aryans acquired the art of smelting and carbonising iron, without which the metal was not of much use, but certainly by the later Vedic period the use of iron implements had become common among them. Metalworking was rather the frontier technology in Vedic society, and the smith enjoyed high social status. Other metals found are gold, silver, tin, bronze, lead.</p> <p>Now PGW pottery – very well fired, strong and better painted. Technology improved.</p> <p>Thus, overall, diversity and specialisation – Vajaseniya Samhita list</p>
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<p>It was a subsistence economy and had not made the transition to commercial production and trade.</p> <p>Though primarily barter trade among Aryans from very early times, there is also the mention of Hiranya/Nishka/Shatamana But wealth was still primarily measured in cattle.</p>	<p>Gradually, as Aryan society moved towards urbanisation in the Gangetic Valley during the later Vedic period, trade began to gain prominence, and there are several references to merchants and usurers in the later Vedic literature.</p>
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No	Craft/Profession	Meaning	10	Ranjayatri	Dyer
1	Kaulala	Potter	11	Charmamna	Leather-maker
2	Karmar	Blacksmith	12	Hiranyakar	Goldsmith
3	Mani-kar	Jeweller	13	Dhivara	Fisherman
4	Ishu-kar	Arrow maker	14	Hastipa	Elephant keeper
5	Dhanu-kar	Bow maker	15	Ashvapa	Horse keeper
6	Jya-kar	Maker of bow strings	16	Gopalaka	Cattle keeper
7	Rajju-sarja	Rope maker	17	Suta	Charioteer or bard
8	Sura-kar	Distiller	18	Sailusha	Musician, singer
9	Vasahpalpuli	Washerman	19	Mrigayumantaka	Hunter

Vedic Polity

<p>Concept of territorial state had not emerged. Basic political unit was the tribe.</p> <ul style="list-style-type: none"> • Tribe was jana headed by Rajan/Janpati • Clans, vish, headed by vishpati • Family clusters gramas headed by Gramani • Family was kul (the smallest unit) headed by Kulpati. <p>Entire tribe was bound by kinship ties</p>	<p>Gradually the concept of territorial state emerged as land became valuable resource. Thus, Jana → janapada (by 900-800 BCE) → 16 mahajanapadas (by 600 BCE)</p> <p>Land identity became more important than tribal identity.</p> <ul style="list-style-type: none"> • <i>Gramma</i> meaning extended from family group → village without any kinship associations. • Tribal names → names of regions • Tribal assemblies → Monarchy <p>(These changes were gradual)</p>
<p>It was a tribal policy, relatively democratic in nature. There was also no hereditary monarchy.</p> <p>Rajan was the elected head, and not a hereditary king. He was not autocrat, his powers were very limited. (Rajan = Janasya Gopa) He functioned under the control of the Sabha, Samiti and Vidatha, tribal assemblies.</p> <ul style="list-style-type: none"> • Vidatha: both genders participated. It was the oldest of all Vedic assemblies. • Sabha: open to all the adult men. It elected Rajan. • Samiti: small, select body of elders/notables. It probably met more often. It had both judicial and administrative responsibilities, and also provided political advise to Rajan. 	<p>Position of Rajan: Hereditary Monarchy now became norm.</p> <ul style="list-style-type: none"> • Sabha/Samiti/Vidath lose their significance. <ul style="list-style-type: none"> ○ Pretence of people's consent continued for some time. ○ Rajan claimed himself to be the earthly representative of Prajapati "May Samithi and the Sabha, two daughters of Prajapati, concurrently aid me," <i>Shatapatha Brahmana</i>. • Monarchical Ideal <ul style="list-style-type: none"> ○ Svarata, Samrat, Ekrat, Virat – high sounding titles. ○ Performed elaborate sacrifices to legitimize his position with support of the priestly class. <p>Three royal sacrifices</p> <ul style="list-style-type: none"> • Rajasuya (coronation/ consecration ceremony): Display royal pomp and power. • Vajapeya (drink of potency) ceremony later in reign, to replenish his vigour and glory. • Most important royal rite, Ashvamedha, to legitimize kingship and to gain more territory and declare territorial sovereignty.
<p>Rajan was more of a military commander than a ruler. His primary duty was to lead people in person to bring victory in the inter-tribal wars and thus bring prosperity to the tribe. This fight was for go-dhan (ie cattle raids. The Vedic term for war was <i>gavisti</i>, meaning 'desire for cows')</p>	<p>Because land had become important with agriculture, now, fights were for land, not cattle. So, Gopati → Bhupati.</p> <p>Ruled by danda: Importance of armed forces increased due to need to protect territory in face of frequent territorial wars.</p>

Tax, Army, Administration

<p>There were some officers like Purohita and Senani</p> <p>There was no regular taxation, yet one word Bali is found. It was a gift given by people to the Rajan, and it was not mandatory.</p>	<ul style="list-style-type: none"> ● Ratnahavimshi ceremony in Rajasuya. <ul style="list-style-type: none"> ○ King's court quite rudimentary. Miscellaneous group of advisors called <i>Ratnins</i> made up of the king's relatives, courtiers and officials, whose services were considered so crucial to the king that special rites were performed during the royal consecration to secure their loyalty. ● Taxation <ul style="list-style-type: none"> ○ Bali: Voluntary → Mandatory. Special officer Sanghitri or Bali sadhak was appointed to collect it. Kings collected it in order to provide protection. ○ Bhaga (land revenue) now emerged and soon became the largest source of state income. ○ Bhoga: Voluntary offering fruits and flowers to king on occasions ○ Shulka: toll tax on craft/trade/commerce ○ Vedic people reproachfully called the king <i>bhagadugha</i>, 'he who milks the share'. The king, says the Rig-veda, "eats the rich" like fire eats the wood. (<i>vishamatta</i>).
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Ratnahavimshi ceremony in Rajasuya Yajna

No	Ratnin	Meaning
1	Purohita	Brahmin priest. He was a key royal functionary.
2	Rajanya	Noble king, leader
3	Mahishi	Chief queen
4	Parvrikti	Discarded queen
5	Senani	Commander of the army
6	Suta	Charioteer or bard. He was an important official, for he was also the royal bard and confidant.
7	Gramani	Village headman
8	Kshattri	Royal chamberlain (officer who manages royal household)
9	Sangrahitri	Master of treasury, collector of tribute?
10	Bhagaduga	Distributor of food, collector of king's share in produce?
11	Akshavapa	Maintenance of accounts (also colleague of the king in gambling)
12	Gavikartana	Chief huntsman
13	Takshan	Carpenter
14	Rathakara	Chariot-maker
15	Palagala	Courier
16	Sthapati	Local chief or judge

Vedic Society

<p>Tribal society with Primary unit kula. Father was the head.</p> <p>Fundamentally egalitarian. Concept of private property was not yet fully developed, and wealth was either collectively owned or there was large element of redistribution. Thus, sharp social differences were absent, there was less inequality.</p> <p>No social distinction. No rigid restrictions of inter-dining and intermarriage. All professions open to everyone. ('I am a singer; my father is a bhishak, my mother is a upla-prakshini')</p> <p>There was rigid Aryan-non-Aryan divide initially. <u>Varna actually meant complexion.</u> (Arya/dasa/dasyu varna)</p> <p>There was no untouchability, but some classes of people could be enslaved.</p> <p>Change started happening in the very end of the Early Vedic Era. 10th Mandala – Purushasukta (creation hymn) Purusha is Prajapati, the creator primordial man. First time social division into 4 varnas.</p> <ul style="list-style-type: none">• Brahmins – mouth• Kshatriya – arms• Vaishya – thigh• Shudra – feet <p>But the word Varna is not mentioned here. Purusha represents an organic whole, 4 interdependent parts of society. The sukta describes spiritual unity of the universe. And it is the story of creation.</p>	<p>Primary unit – still family and patriliney.</p> <p>However, social life now changed dramatically due to changes in economic-political-religious spheres and <u>emergence of settled agrarian society</u>.</p> <p>Now, there is increasing inequality due to private property and land ownership and, tendency to accumulate and hoard. So, by the end of the Later Vedic era, society no longer resembled its class-less tribal early Vedic form.</p> <p>There was also the emergence of four institutions which organized social differences: Varna-Ashram-Jati-Gotra.</p> <p>The varna made social discrimination more extreme:</p> <ul style="list-style-type: none">• Birth started to become the prime determinant of social status (increasing rigidity, with less social/professional mobility)• Ritual Hierarchy: Br, Ks, Vs, Sh• Privileges: less punishment for higher varna, dvija ceremony denied to shudra• Purity of blood: anuloma, pratiloma marriage• <i>Satapatha Brahmana</i> specifies different degrees of politeness to be used in addressing the four classes, and also varying sizes of funeral mounds for them.• However, untouchability is still absent. <p>Ashrama system: <u>Chandogya</u> talks about 3 ashrama in pre-Buddhist era. Ashrama system is fully developed by <u>Jabala</u> Upanishad (may be during/after Buddha) which discusses the subject in detail (still, not sequential).</p> <p>Jati system: More diversification → professions became hereditary → groups lived in separate villages/zones → split into innumerable jatis.</p> <p>Jatis maintained their exclusivity through endogamous marriages and by imposing various food/occupation taboos.</p>
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	<p>Gotra system: Some rishis in the past are taken as common ancestors. Thus, to avoid incest people followed gotra exogamy. It began loosely among Brahmins during Early Vedic eras but by later Vedic era, gotra system was followed by other varnas too.</p> <p>Despite all this, there was still a fair amount of flexibility in class and caste relationships throughout the Vedic period, had not yet become rigidly established. Society still in flux.</p>
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Gender Relations:

Tribal society – women's position was better compared to later times.	Decline in position of women but it was still relatively good.
<p>Public Role (education, political, warrior, religious)</p> <ul style="list-style-type: none"> Married at mature age. Thus, opportunity to get educated. Many females contributed to Vedic hymns. (Brahmavadini eg. Lopamudra, Vishwavara, Sikta, Ghosha, Maitrey, Apala etc) Political participation in assemblies. Warrior women No religious ceremony without wife's presence. 	<p>Public Role diminished. Increased restrictions.</p> <ul style="list-style-type: none"> Relatively early marriage. Thus, deprived of education. Confined to home. Domesticity is the norm. Vajseniya Samhita still gives various occupations followed women. Political participation restricted as democratic assemblies lost their importance. Role of women declined in religion as rituals grew complicated.
<p>Household and Marriage –</p> <ul style="list-style-type: none"> Birth of son is preferred. However, girl child not neglected. No pre-puberty marriages. Polygyny was fairly common, while polyandry not unknown. Incest was frowned upon Samana fairs Jarath/vriddhakumari – marriage not compulsory but considered important. No Parda system Symbolic Sati Niyoga practice 	<p>Household and Marriage –</p> <ul style="list-style-type: none"> Birth of the girl became undesirable. Somewhat favoured pre-puberty marriage Marriage became very essential for women. Varna endogamy and gotra exogamy restricted their choice of marriage. Polygyny increased while polyandry was discouraged. Focus was primarily on the domestic chores and produce children. Widow remarriage was allowed but discouraged.

Rituals:

Objectives:

- Early Aryans were **nature worshippers**. Rig Vedic Aryans prayed to overcome **fear** of nature due to ignorance.
- **Desire** was another motivating factor. They prayed for Praja, Pashu, Vijay, Aayu etc. (“*wealth, rain, cattle, superiority within clan or tribe, good health, living for the proverbial 100 years, and then finding one's way to heaven*”) Thus, the Early Vedic religion was **materialistic** in nature.

Simple Yajna Rituals:

- As a form of worship, Rig Vedic Aryans performed **Yajnas** (sacrifice) along with the chanting of **hymns** (mantras).
- These yajnas were **simple, inexpensive and personal**, with most being performed within the household by the householder.
- The common items of **oblation**: milk, butter, grain, and cakes, as well as Soma and meat.
- Some yajnas performed with the assistance of different classes of priests. The Rig Veda mentions 16 priestly classes, such as –
 - Hotra made sacrifice.
 - Udgatra - sent out invitations.
 - Brahmin – supervisor (Later, Brahmin became the most prominent, and others vanished.)

Note: There was **no idol worship, no temples and no Bhakti element.**

Rigid Ritualism:

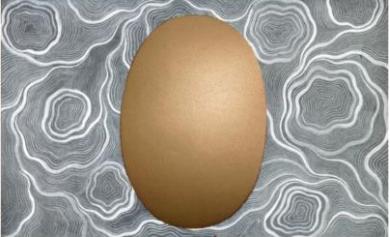
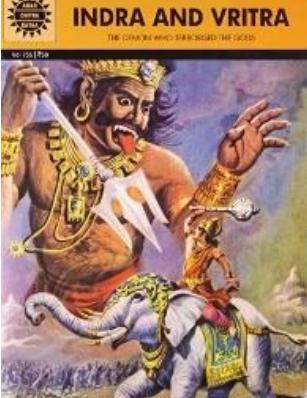
- Nature worship continued, but the **significance of sacrifice greatly increased**.
- The simple, personal and inexpensive faith of Early Vedic Religion gave way to **complex, specialized, rigid, costly, long, sacrifices and priestly domination**.
- There was an overemphasis on **yajnas and correct pronunciation of mantras**, which could now be performed only with the help of expert priests who charged dakshina and sought daan.

Samskaras:

As many as 16 **Samskaras** (major Vedic rituals) had to be performed by an individual from the cradle to the grave:

- Garbhdharan
- Namkaran
- Annaprashana
- Chudakaran/Mundan
- Upanayana/ Yagyopaveet for Dwijas (twice born)
- Vivaah
- Antyeshti

Creation Myths:

		<ul style="list-style-type: none"> • Visvakarma, the All-maker, fashioned the world like a carpenter. • Or perhaps the world was created by the gods in a sexual act • A primeval pair, Daksha-Aditi, formed the worlds, including the gods, by agitating waters:
 <p>नासदीय सूक्त, ऋग्वेद, दशम् मंडल NASADIYA SUKTA. RIGVEDA. X. 129</p>		<ul style="list-style-type: none"> • Or perhaps the cosmos is just an expression of time. • Or it could be that the world arose from tapas, the white heat of ascetic intensity. • Or perhaps fire was all that there was in the beginning, and all that there will be in the end.

Gods (Vedic Pantheon):

Nature of Gods

- Nascent culture → rather elementary gods like **primitive animism**
- **Personifications** of the mysterious forces of nature, thus **naturalism**
- Most of the major gods were **male**
- **Anthropomorphic** gods
- Aniconism

The names of **33 deities** have been mentioned in the Rig Veda

Although it appears to be polytheist outwardly, the element of **monotheism** was also present in its essence.

The most important gods were-

- **Aerial Indra:** God of rain, lightening, storms, thunder, and worshipped as 'Purandhar' and Vritrahan. (250 hymns dedicated)
 - Vajra as the weapon, loves to drink soma
 - Comrades: Vayu, Marut, Rudra

- The importance of Agni, Varuna and Indra declined.
- **Prajapati/Brahma** (creator) became the most important god.
- **Vishnu** was now worshipped as the sustainer.
- However, the concept of **Trimurti** had not yet emerged.

<ul style="list-style-type: none"> Agni: God of fire, also the intermediary between God and man (200 hymns dedicated) Celestial Varuna: God of Rta (moral cosmic order), also worshipped as god of cosmos and heavenly bodies (175 hymns) Soma: God of drink, which was derived from a plant (Mandala IX is entirely dedicated to Soma, over 100 hymns) Vishnu: minor god, not the sustainer of the universe. (5 times) Rudra: only thrice Goddesses: <ul style="list-style-type: none"> Aditi: Mother Goddess (mother of all Gods) Usha: Goddess of Dawn. Prithvi: Goddess of the Earth Saraswati: river goddess personified, not speech 	<p>Lakshmi: Rig Veda mentions Lakshmi once, in the context of a 'sign of good fortune', and by the time of the Atharva Veda she had developed a fairly evolved personality.</p>
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Philosophy and Metaphysics:

The high philosophy of metaphysics was absent.

Rta: moral law and cosmic order governing the universe and man. (Appears 390 times in Rigveda.)

- Because of rita, the sun and moon pursue their daily journeys across the sky, and the seasons proceed in regular movement.
- Rita was guarded by Varuna, and that the proper performance of sacrifices to the gods was necessary to guarantee its continuance.
- Violation (anrita) of the established order by incorrect or improper behaviour, even if unintentional, constituted sin and required careful expiation.

- The simple, materialistic Early Vedic faith was replaced by the **high-minded philosophy** of Upanishads.
- Spiritualism** became extremely important, and religion became increasingly concerned with **salvation and the afterlife**.

A number of **philosophical and social constructs** were codified, such as:

- Dharma:** duties and obligations of each individual. It acted as moral compass for everyone.
- Karma:** accumulated effects of good and bad actions (Notion of Dharma and karma shifted emphasis away from the gods as executors of Rta and made individual ethically responsible for upholding Rta through his actions.)
- Brahman:** Ultimate reality, neither male/female
- Atman:** soul, indestructible, separate from body)
- Transmigration of Soul**
- Moksha:** Realization of unity of atman and brahman.

Upanishads

The goal of the Upanishads, as of all philosophy, is to unravel the enigma of life and examine the relationship between man and the universe. It is the inquiry into truth behind creation and existence. This is the birth of fundamental ideas of Indic religions. It is also known as **Vedanta**.

- *upa-ni-shad* (to sit down near one)
- In all, there are about 108 Upanishads (Muktika canon)
 - Vary considerably in length and style, as well as in the theories they expound.
 - *Brihadaranyaka Upanishad*, the longest while *Isa Upanishad* has just 18 verses;
 - Earlier Upanishads (*Brihadaranyaka, Chandogya*) are in prose, while the later ones (*Katha, Svetasvatara*) are in verse.

Six important pre-Buddhist Upanishads

Chandogya

- One of the earliest expositions of concept of dharma as ethical duties
- Fore-runner of ashrama system: discusses first 3 ashramas and also two types of marriages – Anuloma, Pratiloma
- First known text to declare Ahimsa as ethical precept
- Mentions musical instruments
- Om, let us eat, Om, let us drink, Oh lord, please bring food here...!

Brihadaranyaka

- One of the earliest formulations of Karma Theory
- Ethics – three virtues of Dan, Daya, Dam (imp for Buddhism)
- Verses on human psychology, behavioral theory.
- Scepticism – Yajnavalkya as Neti Neti
- Maitreyi-Yajnavalkya dialogue. Important evidence of women education.

Mandukya

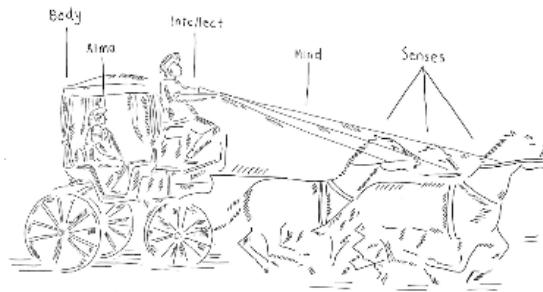
- **Shortest** of all
- Muktika says – alone is sufficient to gain moksha
- **Aum** as Brahman
- Theory of 4 stages of **consciousness**
- Inspired Gaudapada to write **Karika** – classic text on Vedanta
- **Historically important** to determine chronology and philosophical relationship between Hinduism and Buddhism

Mundaka

- Directly asserts sacrifices are useless, only knowledge is useful.

Kath

- Legendary **Yama-Nahciketa Samvad** about what happens after death? – nature of man, knowledge, atman and moksha
- **Ethics** – theory of Shreyas vs Preyas
- Rathakalpana: The parable of chariot.
- Path to self-knowledge is Yoga.



Isha

- One of the shortest (ek, divka, trika)
- "If all the Upanishads and all the other scriptures happened all of a sudden to be reduced to ashes, and if only the first verse in the Ishopanishad were left in the memory of the Hindus, Hinduism would live for ever." – **Mahatma Gandhi**

Additional: Shvetashvetara Upanishad

- It is a foundational text of the philosophy of Shaivism.
- Imp: use of the term Bhakti.
 - Notable for its discussion of the concept of personal god – Ishvara and suggesting it to be a path to one's own Highest Self.

Some important Upanishadic Quotes:

Four Mahavakyas	
Tat Tvam Asi	Chandogya Upanishad
Aham Brahmasmi	Brihadaranyak Upanishad
Prajnanam Brahma	Aitareya Upanishad
Ayam Atma Brahman	Mandukya Upanishad
Other Important Quotes	
Satyameva Jayate (National Emblem)	Mundaka Upanishad
Aasto Ma Sadgamaya, Tamaso Ma Jyotirgamaya	Brihadaranyak Upanishad
Sarve Bhavantu Sukhinah, Sarve Santu Niramaya	Brihadaranyak Upanishad
Sarvam Khalvidam Brahma	Chandogya Upanishad
Sa Vidya Ya Vimuktaye	Chandogya Upanishad
Vasudhaiva Kutumbakam	Maha Upanishad
Ekoham Bahusyam (The one manifests as many)	Taittariya Upanishad
Ekam Sat Vipra Bahudha Vadanti	Taittariya Upanishad
Atithi Devo Bhava	Taittariya Upanishad
Sham No Varunah	Taittariya Upanishad
Esha Dharma Sanatanah	Taittariya Upanishad
Charati Charato Bhagah	Aitareya Brahman
Vayam Amritasya Putraha	Shvetashvetar Upanishad

Some important Upanishadic Dialogues:

Yama Nachiketa Samvad	Katha Upanishad
Yagyavalkya Gargi Samvad	Brihadaranyaka Upanishad
Yagyavalkya Maitreyi Samvad	
Aruni Shvetaketu Samvad	Chandogya Upanishad
Pururava Urvashi Samvad	10 th Mandal, Rigveda



Practice Questions – Vedic Era

Q. Who among the following was a Brahmanavadi who composed some hymns of the Vedas? [1995]

- a) Lopamudra
- b) Gargi
- c) Leelavati
- d) Savitri

Q. The river most mentioned in early Vedic literature is [1996]

- a) Sindhu
- b) Sutudri
- c) Saraswati
- d) Ganga

Q. The famous dialogue between Nachiketa and Yama is mentioned in the [1997]

- a) Chhandogyopanishad
- b) Mundakopanishad
- c) Kathopanishad
- d) Kenopanishad

Q. The term ‘Aryan’ denotes [1999]

- a) an ethnic group
- b) a nomadic people
- c) a speech groups
- d) a superior race

Q. Which one of the following four Vedas contains an account of magical charms and spells? [2004]

- a) Rig-veda
- b) Yajur-veda
- c) Atharva-veda
- d) Sama-veda

Q. The ‘dharma’ and ‘rita’ depict a central idea of ancient Vedic civilization of India. In this context, consider the following statements: [2011]

1. Dharma was a conception of obligations and of the discharge of one's duties to oneself and to others.
2. Rita was the fundamental moral law governing the functioning of the universe and all it contained.

Which of the statements given above is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q. The religion of early Vedic Aryans was primarily of [2012]

- a) Bhakti
- b) Image worship and Yajnas
- c) Worship of nature and Yajnas
- d) Worship of nature and Bhakti

Q. With reference to the difference between the culture of Rigvedic Aryans and Indus Valley people, which of the following statements is/are correct? [2017]

- 1. Rigvedic Aryans used the coat of mail and helmet in warfare whereas the people of Indus Valley Civilization did not leave any evidence of using them.
- 2. Rigvedic Aryans knew gold, silver and copper whereas Indus Valley people knew only copper and iron.
- 3. Rigvedic Aryans had domesticated the horse whereas there is no evidence of Indus Valley people having been aware of this animal.

Select the correct answer using the code given below:

- A. 1 only
- B. 2 and 3 only
- C. 1 and 3 only
- D. 1, 2 and 3

1. Which of the following Veda is considered a non-Aryan work?

- a) Rigveda
- b) Samaveda
- c) Yajurveda
- d) Atharvaveda

2. Match the following pairs:

List I: Upanishad

- A. Chandogya Upanishad
- B. Kathopanishad
- C. Mundakopanishad
- D. Jabala

List II: Important Contents

- 1. Satyameva jayate
- 2. The four Ashrams
- 3. Types of Marriages
- 4. Story of Immortality

Select the correct answer using codes given below:

- a) A-1; B-4; C-3; D-2
- b) A-3; B-4; C-1; D-2
- c) A-2; B-4; C-1; D-3
- d) A-2; B-4; C-3; D-1

3. With reference to the comparison between the culture of Rigvedic Aryans and Indus Valley people, which of the following statements is/are INCORRECT?

- 1. Both the Rig Vedic and the Harappan Cultures were rural in nature.
- 2. Religion was a very important aspect of life of Rig Vedic Aryans but people of Indus Valley did not practise religion and were secular.
- 3. Rig Vedic Aryans had domesticated the horse whereas there is no evidence of Indus Valley people having been done so.

Select the correct answer using the code given below:

- (a) 1 only
- (b) 1 and 2 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

4. In context of religion in Rigvedic society, consider the following statements:

Assertion (A): The Religion of the Rig Vedic Aryans was materialistic in nature.

Reason (R): There were no temples or idols in the Rig Vedic period.

Select the correct answer using the code given below:

- a) Both assertion and reason are true and reason is correctly justifies assertion
- b) Both assertion and reason are true but reason does not correctly justify assertion
- c) Assertion is true, but reason is false
- d) Assertion is false, but reason is true

5. Consider the following statements about the religious practices of Later Vedic culture and identify the correct one/s:

1. Indra and Agni which were smaller deities in the Rig Vedic society became extremely important.
2. People did not believe in idolatry.
3. People worshipped Gods in the forms of trees and animals.
4. Some of the important yajnas of this time were – ashvamedha, vajapeya, rajasuya,etc.

Select the correct answer using the code given below:

- (a) 1, 3 and 4 only
- (b) 2 and 4 only
- (c) 3 and 4 only
- (d) 2, 3 and 4 only

6. Consider the following statements:

1. Painted grey ware became the most important form of pottery in the Later Vedic period.
2. Similar to Rigvedic period, taxes in the later Vedic period were also mandatory.

Which of the statement/s given above is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

7. Which one among the following is not true with regard to Rig Veda Samhita? (NDA 2011)

- a) There are about 300 non-Indo-European words in Rig Veda
- b) There is a reference to dasa-rajna (battle of ten kings) in Rig Veda
- c) It is mentioned in the Rig Veda that the Bharata chief Sudas fought against a confederacy of ten tribes.
- d) Porus sided with Bharata in the battle of ten kings.

8. Which one of the following rivers was earlier known as Vitasta? (NDA 2019, I)

- a) Tista
- b) Jhelum
- c) Tungabhadra
- d) Bharatpuzha

9. Consider the following statements-

- 1. Mitanni inscription
- 2. Kassite inscription
- 3. Zend Avesta
- 4. Rigveda

Which of the above-mentioned sources confirmed that Aryan moved west to east?

- (a) 2 and 3
- (b) 1, 2 and 3
- (c) 1, 3 and 4
- (d) All of the above

10. Consider the following statements regarding Aryans:

- 1. Chariot driven by horses
- 2. Use of armour
- 3. Different type of forts
- 4. Use of bows and arrows, sword and spear

Which of the distinctive features were associated with Aryans?

- (a) 2, 3 and 4
- (b) 1, 2 and 3
- (c) 1, 3 and 4
- (d) All of the above

11. According to the Atharva Veda, who were considered twin daughters of Prajapati?

- (a) Sabha and Samiti
- (b) Usha and Prithvi
- (c) Sindhu and Saraswati
- (d) Gargi and Maitreyi

12. Consider the following statements-

- 1. Vidatha was the oldest institution of Aryans.
- 2. Ishan was the president of Sabha.
- 3. Bali was a regular tax in Rigvedic period.

Which of the statements above mentioned is/are correct?

- (a) Only 2
- (b) 1 and 3
- (c) Only 1
- (d) 1 and 2

13. Consider the following statements in the context of early Vedic period-

- 1. Panchjana comprised of 5 tribes such as Puru, Druhu, Anu, Turvashu and Yadu.
- 2. Agriculture was the dominant economic activity.
- 3. Rigveda was written in later Vedic period.

Which of the statements above mentioned is/are correct?

- (a) Only 2
- (b) 1 and 3
- (c) Only 1
- (d) 1 and 2

14. In the context of Vedic period, consider the following statements-

1. Cow was supposed to be sacred animals.
 2. 'Elephant', 'Tiger' and 'Lion' are mentioned in the Rigveda.
 3. Cows were called 'Aghnya'.
 4. 'Yava' was grain crop.

Which of the statements above mentioned is/are correct?

15. Match the following-

Term	Meaning
1. Bhishaka	- Goldsmith
2. Hiranyaksha	- Physician
3. Nishka	- Medium of exchange

Which of the above mentioned is/are matched correctly?

- (a) 1 and 3 (b) Only 3
 (c) 1 and 2 (d) Only 2

16. In the context of Vedic religion, consider the following statements-

1. Worship of nature and anthropomorphism were basic feature Vedic religion.
 2. Attaining salvation was ultimate goal of worship during Rigvedic period.

Which of the statements given above is/are correct?

17. Consider the following statements:

1. References of famine occurring are mentioned in 'Chhandogya Upanishad'.
 2. There is no description of land grants during later Vedic Age.
 3. 'Shyam Ayas' or 'Krishna Ayas' refers to use of iron during later Vedic Age.

Which of the statements given above is/are correct?

18. In the context of Vedic religion, consider the following statements-

1. Prajapati became the supreme God during later Vedic age.
 2. Pushan was worshipped as the God of Shudra.
 3. Ashwin was considered the protector of agriculture.

Which of the statements given above is/are correct?

19. Consider the following statements about Vedic literature: (Assam PCS 2023)

- (i) Vedic literature is broadly divided into two parts: Shruti and Smriti.
 - (ii) The language used in four Vedas is classical Sanskrit.
 - (iii) The Ramayana and the Mahabharata are two major important components of Vedic literature.

Select the correct statement(s) using the codes given below.

- | | |
|-------------------------|-------------------------|
| (a) Only (i) | (b) Both (i) and (ii) |
| (c) Both (ii) and (iii) | (d) (i), (ii) and (iii) |

20. Which of the following Rig Vedic God is associated with medicine and healing?

- (a) Varun
- (b) Agni
- (c) Asvins
- (d) Surya





PMP 2023-24

(PRELIMS MASTER PROGRAM)

**Ancient, Medieval, Art and
Culture- 04**

(Post-Vedic)

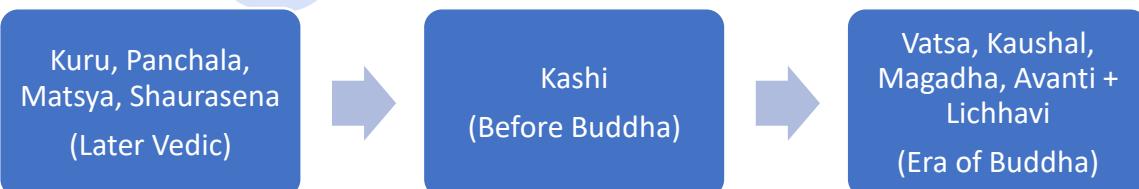
Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture
Handout 4: Post-Vedic Era

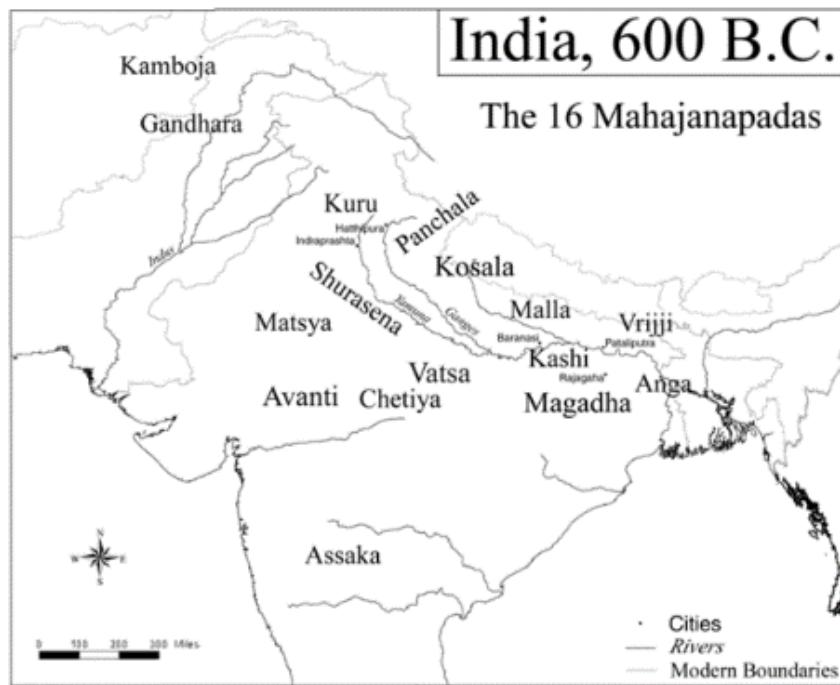
Polity

- **Evolution Early State formation:**
 - Earlier Jana (tribe) → Janapada (states) → Mahajanapada (ie big states.)
- It is a **period of 16 Mahajanapadas** (*Shodasa Mahajanapada*), which are enlisted in **Anguttara Nikaya** (Buddhist book in Sutta Pitaka) and **Bhagavati Sutra** (Jain book)
 - Westernmost – Kamboja and Gandhara
 - Easternmost – Anga
 - Southernmost – Asmaka
- **Diverse political structures:**
 - While the emerging polities **retained their tribal names**, increasingly the ties were based more on social and economic ties than kinship bonds. Some were monarchies while other were gana-sanghas.
 - Historians don't use the word republic anymore. Because there was no universal franchise. Only the heads of the family voted. Thus, gana-sangha.

Shodasha Mahajanapadas					
	State	Capital		State	Capital
1	Gandhara	Takshashila	9	Vatsa	Kaushambi (today Kosam near Allahabad)
2	Kambhoja	Rajpura/Kapisi	10	Kosala (E. UP)	Sharvasti /Saket/Ayodhya.
3	Kuru	Indraprastha	11	Kashi	Varanasi/Rajghat
4	Panchal	Ahhichata/Kampilya	12	Magadha	Rajgir (Girivraja)/Patliputra
5	Matsya	Viratnagar/Bairat	13	Avanti	Ujjain/Mahishmati
6	Shaursena	Mathura	14	Anga	Champa/Bhagalpur
7	Ashmaka	Potali	15	Vajji (GS)	Vaishali
8	Chedi	Suktimati	16	Malla (GS)	Pavapuri

Changing Importance of monarchies:





Administrative Development

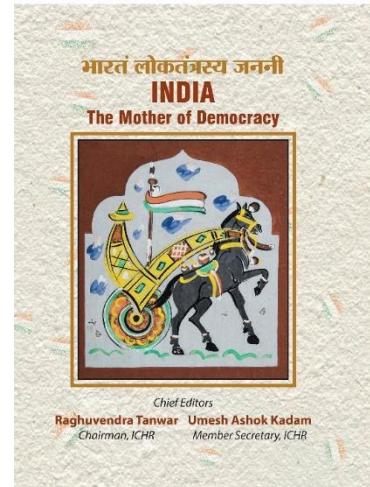
Later Vedic Janapada	Post Vedic Mahajanapada
Janapada	Mahajanapadas emerged as the most prominent political unit. Some states are expansionary and aggressive.
King performing sacrifices	<ul style="list-style-type: none"> King is much more powerful/ambitious while his status more exalted as reflected in pompous titles: chakravartin, sarvabhauma, Samrat Kings can donate land to Brahmanas and Settis even without taking permission from the community.
	New Theories of Kingship in Indian Tradition: <ul style="list-style-type: none"> Aitareya Brahmana: kingship was authorized by the divine. When the war was going on between gods and demons/asuras, Prajapati appointed the king to help god win the war. Concept of Mahasamatta (Buddhist): People came together and elected a king, agreed to give portion of their production to resolve disputes. Thus, the institution of the king enjoyed a limited power. (More suited to gana-sangahs)
Sabha and Samiti (Declined but continued to exist)	<ul style="list-style-type: none"> Parishad (Council of Ministers) Royal seals came into existence. Officer mentioned: Amatya, Mahamatras Development of written language: <ul style="list-style-type: none"> Official documentation 'Akshapataladhikrita'

	<ul style="list-style-type: none"> ○ Laws, courts, legal codes came into existence (caste-based organization began to replace flexible tribal ethos) ● For the first time, a standing army and a permanent bureaucracy came into existence.
Taxation: <ul style="list-style-type: none"> ● Bali had become compulsory. ● Shulka/Bhaga was there. ● Two officers Bhagaduga and Sannihitri 	<ul style="list-style-type: none"> ● First time references to details. <ul style="list-style-type: none"> ▪ Bali – now became regular tax on agriculture. ▪ Shulka ▪ Vishthi ● Gradually all economic <i>activities</i> came to be taxed. <ul style="list-style-type: none"> ● It made the state rich. ● A taxation system was put in place: Almost half a dozen officials associated with revenue administration are mentioned in contemporary literature. <ul style="list-style-type: none"> ▪ Rajjugrahaka: one who measures the land ▪ Dronamapaka: Official who collected tax in grains ▪ Shaulkika: Officer who collected toll ▪ Sangrahitri: Treasurer ▪ Koshadhyaksha: Treasurer ▪ Kammikas: Custom officials ▪ Additionally, officials like Tundiya and Akasiya were described as involved in coercive taxation. (according to Jataka stories)
Kula and family	Grama/village was the smallest unit of administration during this period. This trend continued till today.

Emergence of so-called Republics (non-monarchical political system)

The discovery of ancient Indian ‘republics’ proved that western descriptions of Indian history as marked by unmitigated despotism was false. While nationalist scholars such as KP Jayaswal (*Hindu Polity*, 1924) made important contributions to the understanding of non-monarchical states in ancient India, they idealised them, exaggerated their democratic nature, and used an anachronistic vocabulary.

However, contrary to the linear narrative that democracy was invented in ancient Athens before being rediscovered and spreading around the globe in modern times, we must accept that democratic government was more common in the ancient world than many believe, even if the proportion of the population participating in Athenian democracy may have been more extensive than other places.



The period of 6th century BCE was a period of transformational changes in the Ganga Valley. This was the period when tribal polities were being consolidated under various state polities.

- At least 10 non-monarchial republics are mentioned in the Pali texts (Anguttara Nikaya)
- Several non-monarchical states are mentioned later, in Panini's Astadhyayi, the Mahabharat and Kautilya's Arthashastra.

Lichchhavi (part of Vajji confederacy)	<ul style="list-style-type: none">• Most important and strongest gana-sangha<ul style="list-style-type: none">• In north Bihar, with capital Vaishali• Confederate of 8 clans (atta-kula)<ul style="list-style-type: none">• Lichchhavi, Videha (Mithila), Vajji, Malla (Kushinara, Pava) (Malla part of it or not, sources vary)• Governance:<ul style="list-style-type: none">• The Lichchhavis had an assembly consisting of the heads of Kshatriya families, which met annually.• The gana sanghas had full financial, administrative, and judicial authority. A ballot system to decide on important issues.• They also elected the raja, who therefore was not a hereditary monarch. A council of nine handled day-to-day administration.• As per <i>Ekapanna Jataka</i>, in their capital, Vaishali, there were 7,707 rajas (rulers), and a similar number of uparajas (subordinate kings), senapatis (military commanders) and bhandagarikas (treasurers).
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	<ul style="list-style-type: none"> Limited Participation: <ul style="list-style-type: none"> The heads of Kshatriya families who attended the assembly were probably also large landowners. Mahavira was associated with it – Jnatri Clan, suburb of Vaishali.
Shakya	<ul style="list-style-type: none"> Capital Kapilavastu Buddha came from here.
Malla of Kushinagar	<ul style="list-style-type: none"> Some sources say it was not a part of Lichchhavi Buddha died here. Today it is a part of Buddhist circuit.

- There were other less powerful ganas, such as the Koliyas, Bulis, Kalamas, Moriyas and Bhaggas.
- Later existence
 - Lichchhavi was annexed by Magadha. The rise of Magadha led to the decline of other mahajanapadas as well. However, they survived, and so did the non-monarchical system.
 - Greek accounts of Alexander's campaigns refer to 'autonomous Indians' and 'democracies' like Malavas, Kshudraka, Yaudheyas, Arjunayanans, etc.
 - In the early centuries CE, names of the Yaudheya, Malava, Uddehika, and Arjunayana ganas appear on coins.
 - The Guptas had a matrimonial alliance with the Lichchhavis

Democracy in India, a gift and a warning

In the 76th year of our Independence, the Prime Minister's statement welcoming G-20 delegates to "the mother of democracy" is plastered on billboards across the nation's capital. Is this claim a boast without substance? Haven't we all learned at school that Greece is where democracy originated?

With all due respect to the Greeks, both countries may have a point.

Contrary to the linear narrative that democracy was invented in ancient Athens before being rediscovered and spreading around the globe in modern times, we must accept that democratic government was more common in the ancient world than many believe, even if the proportion of the population participating in Athenian democracy may have been more extensive than other places.

India's claims are shrouded in antiquity. Some see allusions to democratic forms of government in the Rig Veda, for that most ancient of sacred texts does mention something very similar to popular government (with references to equitable resource resolution of disputes). The Rig Veda has mentioned Gramini, the village head employed by the king for civil and military purposes, while the Atharva Veda refers to the institutions of sabha, samiti, bahupati and a subkasiad (primarily performing judicial functions). Nonetheless, there is really no corroborating material evidence to authenticate a claim of "democracy".

On the other hand, Dr. Ambedkar's arguments in favour of such practices flourishing in the Buddhist era, a period contemporary to the Greek city-states and their republics, stand up rather better.

Whereas some saw Ambedkar, with his three-piece suit and formal English, as a Westernised exponent of Occidental constitutional systems, he was inspired far more by the democratic practices of ancient India, in particular the Buddhist sanghas. As chairman of the Drafting Committee of the Constituent Assembly, Ambedkar argued that the constitutional roots of Indian republicanism ran deep. He remarked that some ancient Indian states were republics, notably those of the Lichchavis who ruled northern Bihar

But Ambedkar was right to point to a major flaw in ancient India's democratic practice, the omission of an entire class of people. As he explained it: 'Indian villages represent a kind of colonialism of the Hindus designed to exploit the Untouchables. The Untouchables have no rights. They are there only to wait, serve and submit. They are there to do or die. They have no rights because they are outside the village republic and because they are outside the so-called republic, they are outside the Hindu fold.'

However, such omissions also existed in Greece, where people classified as slaves and barbarians exercised no rights, and till well into the 20th century, an even larger community of people was excluded from all forms of democratic practice everywhere – women. Within the restricted category of male citizens, therefore, the ancient Indian village republics were just as democratic as the city-states of ancient Greece.

American political scientist David Stasavage has persuasively argued that efforts to create institutions that limited the power of any one actor in the political system are to be found in many parts of the world in the remote and the recent past; no single society can claim credit for it. As a corollary to Stasavage's argument, Indian democracy is as ancient as Greek democracy and both evolved independently, as did other states with assemblies throughout the rest of the world. Instead of conceiving of democracy as something that was invented, it is better to think of it as one of the elemental forms of government common to all of humanity. Democracy is our gift to ourselves – though of course, we must protect it, since like all gifts, it can also be snatched away.

Ambedkar constantly expressed fear that the democracy he had helped create in the Constitution could be undemocratically transformed: 'It is quite possible for this new-born democracy to retain its form, but give place to dictatorship in fact. If there was a landslide of popular support, the danger of that possibility becoming an actuality is much greater.' Amid all the self-congratulation, it is fair to say that we have been warned.

(Armaan Marhar assisted in the preparation of this article.)



Pali scripture. WIKIPEDIA COMMONS

deliberative assembly that met regularly and discussed all major state decisions. The gana sanghas had full financial, administrative, and judicial authority and elected the raja, who therefore was not a hereditary monarch. The raja reported to the assembly and in some states, was assisted by a council of other nobles.

The Buddhist scriptures in Pali provide a vivid depiction of the city-state of Vaishali during the fifth century BCE and describe the different groups that managed their own affairs. Some of these groups were probably warrior formations; others were groups with avowed economic aims; some were religious fraternities. These organisations, of whatever type, were usually designated as gana or sangha, while less important social structures were known by such terms as sreni (guilds).

The terms gana and sangha initially meant 'multitude', but by the sixth century BCE, these words came to mean a self-governing multitude. In this



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Nationalism and What
It Means to Be Indian*
and most recently,
Ambedkar: A Life

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(Armaan Marhar assisted in the preparation of this article.)

Rise of Magadha

Magadha ruled by the total of **six dynasties** namely:

- Mahajanapada Era:
 - Haryanka (544-413) (Bimbisara, Ajatshatru)
 - Shishunaga (413-345)
 - Nanda (345-322)
- Mauryan Era
- Post-Mauryan Era: Sunga, Kanya

Some of the reasons/factors behind the rise of Magadha Mahajanpada:

Geo-Economic Factors: (material factors)

- Defendable capitals
 - Girivraja was surrounded by hills on five sides.
 - Patliputra was surrounded by Ganga, Son, Gandak and Ghaghra Rivers.
- Strong resource base
 - Fertile alluvial land in Ganga valley
 - Agrarian surplus → craft specialization → more trade.
 - Riverine navigation → commercial income
- Forest and mineral resources
 - Better availability of timber and elephants
 - Mines – copper and iron – for weapons

Ideological factors: Varnashramadharma was not rigidly enforced in the East. Thus, there were comparatively freedom from Brahmanical orthodoxy, and thus there was relatively more social inclusion and mobility.

- Heterodox sects such as Jainism and Buddhism were more popular.
- They decreased the social conflict, creating stability.
- They did not observe varna restrictions on occupation.
- They also abjured violence and animal sacrifice; thus cultivators were able to preserve their animal wealth which improved productivity and led to prosperity.

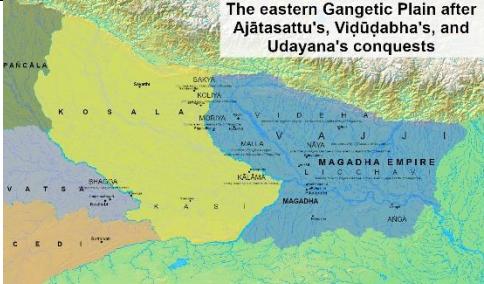
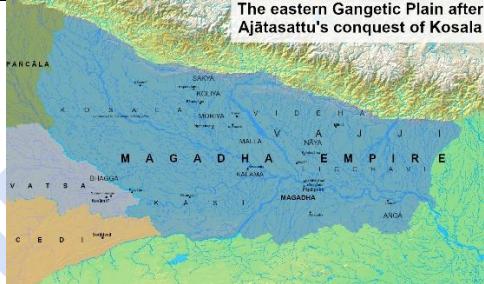
Role of ambitious kings of Magadha: Bimbisara: (Haryana dynasty)

- Efficient reorganization of kingdom
 - Convening an assembly of 80,000 gram bhojakas (village headmen).
 - First ruler of Magadha to create a standing army. That is why he is called as *Shrenik Bimbisara*.
- Expansion through **military conquest**
 - Victory over Champa, the capital of **Anga** Mahajanapada
- Expansion through three **Matrimonial** alliances:
 - Kashi was received in dowry when he married **Koshaladevi**, sister of Prasenjit of Koshala who had earlier conquered it.

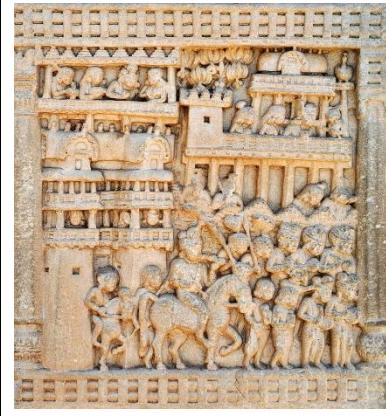
- **Chellana** from Vajji confederacy, sister of Chetaka
- Third wife was **Khema**, daughter of Madra in Punjab.
 - She is considered the first of the Buddha's two chief female disciples, along with Uppalavanna.
- Diplomatic efforts: he created friendship with following rulers
 - The ruler of Avanti, **Chandrapadyot**
 - The ruler of Taxila, Pushkashirin.

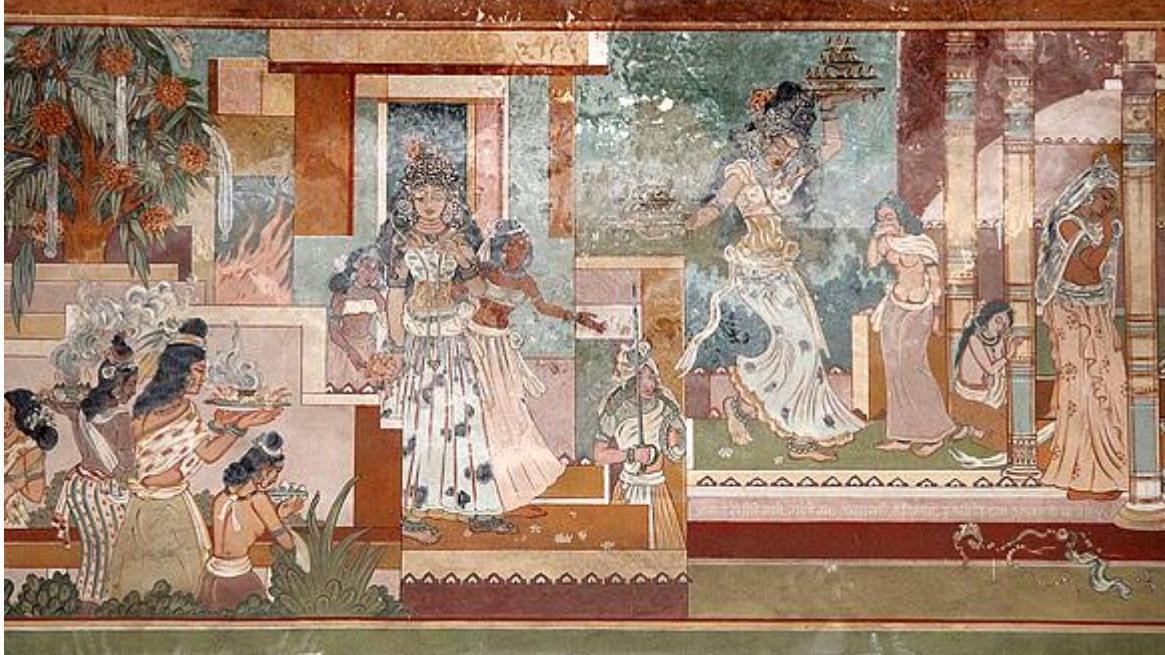
2. Ajatsatru

- a. He killed his father Bimbisara
 - i. Prasenjit got angry and took back Kashi which was given in dowry.
 - ii. Ajatshatru **defeated Kosala** and pressurized Prasenjit to give his daughter in marriage and also Kashi again as a dowry.
- b. Expansion (Vajji and Kosala)
 - i. Gana sangha: a long war with **Vajji**.
 - ii. Then the next target was **Kosala** state itself.

	
Map of the eastern Gangetic plain after Ajatasattu's conquest of the Vajjis	The eastern Gangetic plain after Ajatasattu's conquest of Kosala

- c. He is believed to have been a follower of Jainism but **later embraced Buddhism**.
 - i. He was even instrumental in convening the **first Buddhist council**, soon after Buddha's death – At **Sattapanni Cave**.

		
Royal procession of Ajatshatru leaving Rajagriha (Sanchi Stupa)	Ajatshatru worships the Buddha (Bharhut Stupa)	Procession of Prasenajit of Kosala leaving Shravasti to meet the Buddha (Sanchi)



Painting by Nandalal Bose in Vadodara Palace. It is about Natir Puja, a dance-drama written and directed by Rabindranath Tagore based on a Buddhist legend. It recounts the story of Sreemati, a dancer in the court of Ajatashatru.

3. Shishunaga:

- Conquest of Avanti:** It was equally powerful. Like Magadha, even Avanti was growing at the cost of its neighbouring Mahajanapada. After a bitter **rivalry lasting for many decades**, Magadha under Shishunaga broke the resistance of Avanti power, which was completely annexed.
- Transfer of Capital:** He later transferred the capital to Magadha to **Vaishali**. Under Kalashoka, son of Shishunaga, the **second Buddhist council** was convened and shifted the capital back to Pataliputra.

4. Mahapadmananda (title Ekrat):

- Came from Shudra dynasty
- Considering the economic and strategic importance of **Kalinga** region, Mahapadmananda annexed it to the Magadha Mahajanapada.

5. Dhanananda

- He kept his empire intact and possessed a powerful army.
- However, his oppressive rule and tax policy was resented by the people. Thus, he was supplanted by the Mauryan dynasty.
- His reign saw **Alexander's invasion**.

Persian Invasions

Magadha						
Haryanka Dynasty (544-413)				Shishunag (413-345)	Nandas (? – 322)	Maurya (322-185)
Bimbisara (544-492)	Ajatashatru (492-60)	Udayin (469-44)	Others (444-13)			
Buddha (563-483)						
530s: Cyrus invaded	510s: Darius, I invaded				327-325: Alexander's Invasion	
Achaemenid Empire (550-330 BCE)						Seleucids
Persia						

The effects of Persian invasions:

The Persian control over the northwestern part of India had several effects in political, economic and cultural life of India.

- The direct impact of the invasions was felt only on the borders of India, but its political ideas and court etiquettes flowed into the interior of the country.
- Large number of **Persian nobles** were employed in the courts of the Indian kings.
- The Persian **coinage system** influenced Indian coins.
- **Kharoshti script** widely used in Northwestern India was derived from Aramaic used in Persia. The Ashokan inscriptions are in the Kharoshti.
- The **royal road of the Mauryas** from western frontier to Pataliputra was influenced by its prototype in Persia between Sardis and Susa.
- **Monuments and palaces** during the Mauryan period had resemblance to the Persian art.

The greatest impact of the invasion of the Persians over Northwestern India, according to historians, is that it led to the trade relationship between India and Persia, and it also encouraged other foreigners to launch invasion over India.

Economic Changes

Agrarian Economy:

- Extension
 - Expansion of agriculture in more fertile middle Doab area.
 - Eastward migration → increased the number of settlements.
 - Middle Ganga basin was densely **forested**: Clearance with the help of iron implements and iron ploughshare.
- Crops and Technology
 - Paddy transplantation increased production.
 - Ashtadhyayi – land was tilled two or three times.
- Organization
 - Development of concept of **private ownership** of land.
 - Buddhist sources mention Khetpati, Khetswamy, Vathupati etc. different kinds of proprietors.
 - Size of farm-holding increasing manifold.
 - Emergence of big landlords – **Grahapatis/Gahapatis** associated with the agrarian activities came into existence. They held a respectable social position. (eg Anathapindaka)
 - Slaves (dasas) and labourers (kammakaras) were employed in agrarian processes for the first time.
 - Ashadhyayi – an officer named *Kshetrakara* appointed to supervise agricultural fields.



Development of Crafts:

- Proliferation: 18 types of crafts are mentioned in the Buddhist source in Rajgriha.
- Specialisation
- Localization (Eg. Vaishali - 500 potters settled in some demarcated area.)
- Examples
 1. Burnt bricks made a comeback after a gap of a few centuries.
 2. NBPW pottery: luxury ware
 3. Punch marked coins of silver/copper with various animal figures and symbols.



Trade & Commerce:

Internal Trade	Foreign Trade
<ul style="list-style-type: none"> • Important <u>trade routes</u> developed during this period. • <u>Uttarapath</u>: Taxila to Tamralipti port. • <u>Dakshinapath</u>: Mathur-Ujjain-Bharuch/Sopara. 	<ul style="list-style-type: none"> • Both maritime and land routes were used in foreign trade. • Taxila in the north-west was linked to Central Asia via Afghanistan and to West Asia via Iran. • Bengal in east was linked to Burma via land route.

- | | |
|---|---|
| <ul style="list-style-type: none"> • Sarthavaha leading cargos on interstate transport. | <ul style="list-style-type: none"> • Silver, Gold, Jade, and Lapis Lazuli were imported from Central and West Asia. Jade was imported from Burma also. |
|---|---|

First time reference to **Guilds/Shreni**:

- Associations of *both merchants and craftsmen* in the same trade
- They used to elect their head:
 - Sreshthi/**Setthi/Mahasetthi** for merchants and traders
 - **Jetthala/pamukkha** for craftsmen
 - **Sarthavaha** for caravan
- They performed various functions:
 - Regulation of standards
 - Maintenance of discipline
 - Training of apprentices
 - Setting of prices
 - Authority to punish and expel corrupt members.
 - Even women who aspired Buddhist sangha membership required guild permission of which her husband was a member.
- Imp – their decision was even accepted by the state.

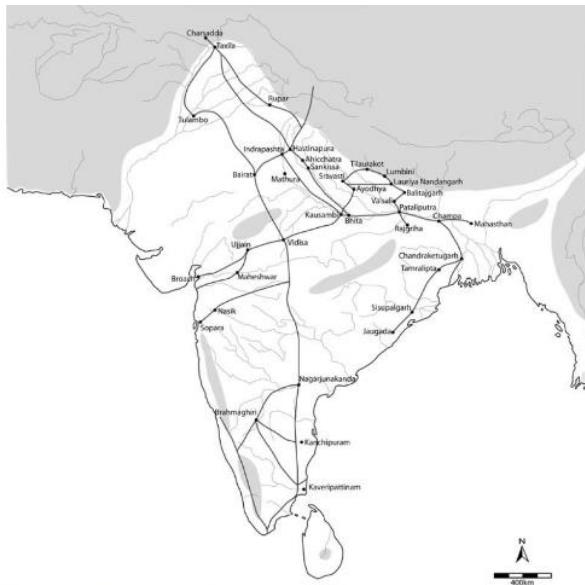


Figure 10.2. Map of major Early Historic trade routes.

Currency System: Beginning of money economy:

- **Punch Marked Coins** represent the first currency system of the Indian subcontinent.
- The word used for them was **Karshapana**. These were mostly made of **silver**.
- There were some copper coins too, while some coins were made by mixing silver and copper.



Second Urbanisation:

- Literary Evidence
 - Term **Nagar** first time comes up in **Taittariya Aranyaka**.
 - Alexander's historian **Aristobulus** tell us that, apart from 9 states, he conquered as many as 500 towns during his north-western campaign.
 - **Buddhist sources** mention 60 towns and 6 large town given the status of prosperous cities: Rajgriha, Champa, Kashi, Shravasti, Saket and Kaushambi.

Taxila University was established around 1000 BCE (later Vedic period)

- It flourished under the Achaemenid (Persian) rule during the 6th century BCE.
- It was also patronised by Mauryan, Bactrians, Sakas and Kushanas.
- Famous teachers - Panini, Chanakya and Vasubandhu (teacher of Dharmakirti and Diganaga)
- Famous alumni - Prasenjit, Jivaka, Chandragupta Maurya, Charaka

Social Changes

- **Class system** – increasing inequality
 1. Dalidda, sadhana-adhana, Sugata-dugata.
 2. New social classes emerged viz. **Sresthin/Setthi** and **Grihapati/Gahpati**
 3. Still, kinship ties continued to be important. (**nati-kulani**)

Brahmanical Social Norms:

- Literature
 - After Upanishads, the **sutra literature emerged**.
 - Among that, Kalpasutras is quite significant which is divided between Shrautasutra, Grihyasutra and Dharmasutra.
 - Later, **Smriti literature expended social and religious laws**.
 - Gautam Dharmashastra is the oldest but others were Baudhayana, Vashishta, and Apastamba.
 - **Buddhists-Jains** too mention varna system but its powerful association with religious sanction is lacking in them.
- Brahmanical worldview:
 1. **Four-fold Varna** division was now based on the birth. The varna system became more elaborate and the social boundaries were becoming more rigid.
 2. **Brahmanas** free from taxes and punishment.
 3. **Shudras** were subordinated to other varnas.
 4. Rules of **inter-dining** and **inter-marriage** became stricter.

5. First time, we notice **untouchability**, mentioned in Buddhist literature.
 1. Chandalas were the worst affected persons.
 2. Other untouchables mentioned are Nishada, Vena, Rathakara, and Pukkus.
6. Injunction against **seafaring** (Baudhayana).

- **Slavery** was in vogue.
 1. Vinayapitaka mentions three types of slaves.
- Due to the increased rigidity of varna system, **social status of women further declined**. They were firmly subjugated to their male relations.
 1. **Rights of pater family** increased – he could disinherit the son.
 1. In Sutra literature, there is a hint at the selling of son by his father.
 2. There was **discrimination** between boys and girls in inheritance.
 3. The fact that Bimbisar received Kashi in dowry indicates that the **dowry system** was a normal social practice.

Vinaya Pitaka mentions 10 kinds of man-woman unions	Dharmasutras Ashta-vivaha
<ol style="list-style-type: none"> 1. When a woman is bought by money (dhanakkhita) 2. when she stays of her own accord with a man (chhandavasini); 3. when a man gives her money (bhogavasin); 4. when a man gives her clothes (patavasini); 5. when an ablution of water is performed (odapattakani); 6. when she removes her headgear (obhatachumbata); 7. when she is also a female slave (dasinama); 8. when she is also a servant (kammakari); 9. when she is temporarily with a man (muhuttika); 10. when she is captured in a raid (dhajahata). <p>Except for the chhandavasini union, all the others involve either some sort of economic exchange or the already subordinate position of the woman.</p>	<ol style="list-style-type: none"> 1. Brahma 2. Daiva 3. Arsha 4. Prajapatya 5. Gandharva 6. Asura 7. Rakshasa 8. Paishacha <p>This idea is elaborated on in the Smritis.</p>

Practice Questions: Mahajanapada Era

With reference to the guilds (Shreni) of ancient India that played a very important role in the country's economy, which of the following statements is/are correct? [2012]

1. Every guild was registered with the central authority of the State and the king was the chief administrative authority on them.
 2. The wages, rules of work, standards and prices were fixed by the guild.
 3. The guild had judicial powers over its own members.

Select the correct answer using the codes given below:

Which one of the following was initially the most powerful city/state of India in the 6th century BC? (1999)

- (a) Gandhar
 - (b) Kamboj
 - (c) Kashi
 - (d) Magadha

- 1. With reference to Northern Black Polished Ware (NBPW) period, which of the following statement is NOT correct?**

 - (a) It represents first urbanisation in the Gangetic valley.
 - (b) Surplus production and growing trade activities led discontent among Vaishyas for their inferior position in the society.
 - (c) Sutra literature was composed before NBPW period.
 - (d) This was the period of socio-religious movements.

- ## **2. Which of the following is/are non-monarchical state/s?**

1. Shakyas 2. Koliya 3. Mallas 4. Videha 5. Licchavis

- (a) 1, 4 and 5 (b) 1, 3 and 4
(c) 2, 3 and 5 (d) All of the above

3. Match the following:

Designation

1. Balisadhaka
 2. Rajjugrahaka
 3. Dronamapaka
 4. Akshapatataladhikrita

Responsibility

- Bali collector
 - Royal records
 - Weight of grain
 - Measurement of land

How many pairs given above are correctly matched?

4. Which city served as the capital of the ancient kingdom of Magadha during the early Vedic period? (BPSC 2023)

- (a) Rajagriha (b) Champa
(c) Vaishali (d) Pataliputra

5. Choose the correctly matched pairs of Mahajanapadas with respect to their capitals.

(JKPSC Prelims 2023)

Mahajanapadas	Capital
1. Avanti	Ujjain
2. Kosala	Kaushambi
3. Magadha	Vaishali
4. Gandhara	Poonch

Choose the correct answer:

- (a) Only one pair matched
(b) Only two pairs matched
(c) Only three pairs matched
(d) All four pairs matched

6. Kushinagar, the site of Buddha's parinirvana, was the capital of:

- (a) Malla Mahajanapada
(b) Vajji Mahajanapada
(c) Kasi Mahajanapada
(d) Kosala Mahajanapada

7. What could be the possible reasons for the rise of Magadha?

1. Magadha occupied a strategic position of geographical importance.
2. Rajgir was situated near deposits of iron.
3. The land of Magadha was rainfed area.

Select the correct answer using the code given below

- (a) 1 only
(b) 2 and 3 only
(c) 2 only
(d) 1,2 and 3

8. Identify the kingdom having the following characteristic features:

1. It is located near the confluence of the Ganges and Yamuna rivers.
2. Its capital was Kausambi.
3. Swapna Vasavadatta mentions about its king.

Select the correct answer from the kingdoms given below:

- (a) Avanti
(b) Vatsa
(c) Vajjis

(d) Anga

9. When Alexander invaded India, who were the rulers of Magadha?

- (a) Haryankas
- (b) Shishunagas
- (c) Nandas
- (d) Mauryas

10. Match the following pairs:

Kingdom	Capital
A. Magadha	i. Champa
B. Anga	ii. Benaras
C. Kosala	iii. Rajgriha
D. Kasi	iv. Shravasti

Select the correct answer using the code given below:

- (a) A-1, B-ii, C-iii, D-iv
- (b) A-iii, B-iv, C-i, D-ii
- (c) A-iii, B-1, C-iv, D-ii
- (d) A-ii, B-iii, C-iv, D-i

11. Match the following pairs:

Ruler	Policy
A. Bimbisara	i. Matrimonial alliances
B. Ajatashatru	ii. Aggressive policy
C. Udayin	iii. Built Fort at Pataliputra
D. Shishunaga	iv. Shifted Capital to Vaishali

Select the correct answer using the code given below:

- (a) A-i, B-ii, C-iii, D-iv
- (b) A-iii, B-i, C-ii, D-iv
- (c) A-ii, B-iii, C-iv, D-i
- (d) A-i, B-iv, C-iii, D-ii

12. Match the following pairs:

City	Characteristics
A. Pataliputra	i. Capital of Kosala
B. Rajgriha	ii. Water fort
C. Ujjain	iii. Impregnable, as surrounded by hills
D. Shravasti	iv. Capital of Avanti

Select the correct answer using the code given below:

- (a) A-i, B-ii, C-ii, D-iv
- (b) A-iii, B-i, C-ii, D-iv
- (c) A-ii, B-iii, C-iv, D-i
- (d) A-i, B-iv, C-iii, D-ii

13. Consider the following statements:

1. The founder of the Haryanka dynasty was Bindusara.
2. Ajatashatru annexed Vaishali to his kingdom.
3. Shishunaga's greatest achievement was the destruction of the power of Avanti.
4. Mahapadma Nanda took the title of Ekarat.

Which of the above statements is/are correct?

- (a) 1 and 3 only
- (b) 1 and 2 only
- (c) 3 only
- (d) 2, 3 and 4 only

14. Match the following pairs:

List I

- A. Chedi
- B. Magadha
- C. Taxila
- D. Avanti

List II

- i. Shishupala
- ii. Bindusara
- iii. Ambhi
- iv. Pradyota

Select the correct answer using the code given below:

- (a) A-i, B-ii, C-iii, D-iv
- (b) A-iii, B-i, C-ii, D-iv
- (c) A-ii, B-iii, C-iv, D-i
- (d) A-i, B-iv, C-iii, D-ii

15. Consider the following statements:

1. The Shishunagas were succeeded by the Haryankas.
2. Ajatashatru fought with Alexander
3. Mahapadma Nanda acquired Kalinga.

Which of the above statements is/are *incorrect*?

- (a) 1 and 2 only
- (b) 2 only
- (c) 2 and 3 only
- (d) None

Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture
Handout 5: Shramana Philosophy

India in the sixth century BC was very much a free society, open, syncretic and progressive. “The most perfect freedom, both of thought and of expression, was permitted . . . a freedom probably unequalled in the history of the world” – Rhys Davids.

Shraman means those who are seeking. They don't find Vedic-Upanishadic path adequate or correct. Soon, 63 different types of people/views came into being. Of which seven (6 of samanphalla + Buddhist) provided deep thinking about it.

Causes:

- Main Ideological reason
 - The **Brahmanical religion had become very complex and costly**. The rigid ritualism and priestly domination had made the goal of spiritual salvation complicated for common people. When it reached the eastern part of India, opposition started. These people didn't like sacrifices, rituals, daan-dakshina, enforcement of Sanskrit etc. Thus started one of the most intellectually frenetic centuries of India.
- There were other material causes too:
 - Increasing **class difference** between haves and have-nots leading to social tensions
 - Large scale **cow slaughter** for sacrifices might have created strain on cattle wealth required for agriculture.
 - The emergence of **territorial kingdoms** was creating frequent **conflict**, leading to loss of life and property. It was **also harmful for trade and commerce**.
 - Due to the second urbanisation some **aspirational groups**, such as merchants, traders, artisans and craftsmen, had become prosperous and were **looking to improve their social status**. This was impossible with the rigid Varna system, and thus they were looking for alternatives.

It was in this background that some wise spiritual leaders proposed their philosophies, leading to the emergence of a number of religious sects.

Features:

1. The defining characteristic of the **age was rationalism**, not faith, and the greatest religious reformers of the age—Buddha, Mahavira and Gosala—were all rationalists, who ignored or rejected the concept of god and the authority of the Vedas.
2. The intellectual life of this age was dominated by peripatetic polemicists known as **Parivrajakas** (wanderers), who constantly toured the land to propagate their radical doctrines and to engage rival theorists in public debates.
3. **Asceticism** had become something of a high fashion in India at this time, attracting many even (or especially) from the upper crust of society.

Many schools of philosophy developed. These are called heterodox – oppose Brahmanical system. As many as 62 different philosophical or religious schools flourished in India in the sixth century BC, according to the *Digha Nikaya*. (Jainism mentions 363). And each held a widely different view. The *Acharanga-sutra*, a Jain text, states that the sages of the age held such conflicting views as: “The world exists, the world does not exist; the world is unchangeable, the world is ever changing; the world has a beginning, the world has no beginning; the world has an end, the world has no end; . . . there is beatitude, there is no beatitude; there is hell, there is no hell.”

Six schools:

Shramana	School	View
Niganṭha Nataputta	Jainism (Restraint)	
Ajita Kesakambalin	Yadrichchhavada (later Lokayata) (Materialism)	<ul style="list-style-type: none"> First known materialist thinker. Live happily; with death, all is annihilated. There is no relation between compassion/charity and fate. Charvaka came out of this school later.
Makkhali Goshala	Ajivika, Niyativada (Fatalism, determinism)	<ul style="list-style-type: none"> He accompanied Mahavira for 6 years but they soon parted their ways. We are powerless; suffering is pre-destined. Everyone has the fixed destiny. You cannot change it by thinking or willing. Bindusara patronized Ajivika. Ashoka and Dasharath donated caves. Later it declined.
Pakudha Kaccayana	Shashwatavada (Eternalism)	<ul style="list-style-type: none"> There are seven original elements (earth, water, grace, air, joy, pain, soul). These are eternal, neither created nor destroyed. So, in the world no one kills another person. Possibly, this paved the path for the emergence of Vaisheshika in future.
Puraṇa Kassapa	Akriyavadi (Amoralism)	<ul style="list-style-type: none"> There is nothing ethical/unethical, which is all fictional. No reward or punishment for either good or bad deeds. There is neither karma nor rebirth.
Sanjaya Belaṭṭhiputta	Ajnana (Agnosticism)	<ul style="list-style-type: none"> "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.) He highlighted uncertainty associated with the theory of heaven and hell.

Sources

Buddha's hagiographies (sacred biography) are contained in the **Buddha Vamsha (Sutta Pitaka)** and **Vinaya Pitakas**, but more detailed and connected accounts are given in later texts such as the **Lalitavistara, Mahavastu, Buddhacharita (of Ashvaghosha)**, and **Nidanakatha**—all of which belong to the early centuries CE.

His relatives:

- Name – Siddhartha
- Tribe – Shakya
- Father – Shuddhodhan
- Birth mother – Mahamaya
- Foster mother – Gautami (also maternal aunt)
 - Off-springs: Sundari Nanda, Nanda
- Wife – Yashodhara
- Son – Rahul

Buddha's Life

1. Conception and Birth

- a. Conception: According to Buddhist tradition, Maya dreamt that an auspicious white elephant entered her womb.
- b. Birth: Maya at mother's place for delivery. On the way to Lumbini/Rummindei, Buddha was born.
- c. On birth, Buddha took **seven steps** and lotus flowers sprang up in his footsteps.
- d. A wise astrologer **Asita** predicted that this child would be either a great emperor or a great religious leader.



Maya's dream (Bharhut)



Birth of Buddha (Gandhara)

2. Growing up

- a. As per the chief priest's instructions to his father, he was kept sheltered from the outside world in a palace. His father provided all luxuries in palace.
- b. Siddhartha married to Yashodhara of Koliya tribe → son Rahul.



Buddha's Departure (Gandhara)

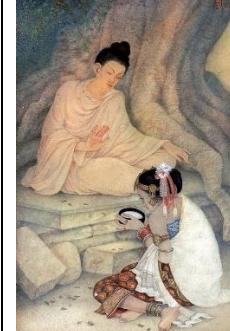
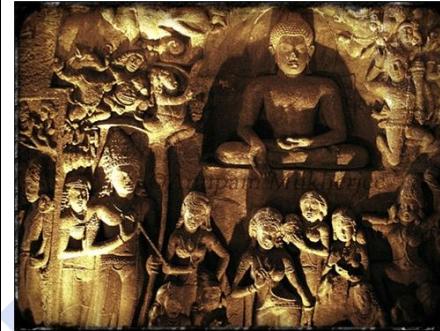
3. Great Departure

- a. When he left the palace for the first time, he spotted 4 things which changed his life.
 - i. Charioteer Channa, Horse Kantaka.
 - ii. Four sights (**Chattaro Mahanimitta**) → old man, diseased/ill man, dead man (corpse) and a tranquil ascetic.

- b. **Samvega:** Internal struggle, sense of shock, dismay and spiritual urgency to reach liberation and escape from the suffering of samsara.
- c. Soon he woke up at night, decided to leave against the will of his father and live a life of wondering ascetic, as a renunciant. In his secret departure, channa/chandaka (charioteer) and kanthak (horse) accompanied him.
- d. His son Rahul was born to him on the very same day he left.

4. Enlightenment

- a. Wandered for 6 years in search of true knowledge in the company of other saints. He attached himself to various teachers but was not satisfied by their instruction. So, he failed to find the truth.

			
Fasting Buddha	Sujata by Kshitindranath Majumdar	Sujata offering kheer to Buddha by Bhuvan Verma	Mara Vijaya (Ajanta)

- b. At the age of 35, Siddhartha sat under a **Pipal** tree (Bo) at **Uruwela**, on the banks of **Niranjana** (present-day Phalgu). After 49 days (7 weeks) of meditation, he attained '**Nirvana**' (enlightenment), and became the Buddha.

5. First Sermon

- a. After his awakening, the Buddha met **Taphussa** and **Bhallika** — two merchant brothers from the city of Balkh in what is currently Afghanistan.
 - i. They offered first alms to Buddha and became his first lay disciples.
- b. Then he dashed straight to Sarnath.
 - i. There he gave the **first** sermon, and those Brahmins became his first disciples. (**Dhammachakra Pavattana sutta**)

		
Buddha preaches to Koundinya and his four colleagues	Adoration of Dharmachakra at the Deer Park, Sanchi	Buddha's first sermon (Sarnath style)

4 Noble Truths (Arya Satya)	Nibbana	Ashtanga Marg
<p>1. Everyone is unhappy (Dukkha)</p> <p>2. There is cause (Dukkha Samudaya).</p> <p>3. Its desire (Dukkha Nirodha)</p> <p>4. Cessation path → magga (Dukkha Nirodha Gamiini Pratipada)</p>	<p>Nibbana (release from cycle of rebirth, ie samsara) could be attained in this life extinction of the "three fires/poisons"; passion (raga), aversion (dvesha) and ignorance (moha/avidya). It doesn't mean physical death.</p>	

Tilakkhana	Middle Path (madhyamapratipada)	Ahimsa	God
<p>Delusion due to tilakkhana of existence:</p> <ol style="list-style-type: none"> 1. Sabbam dukkha due to trishna (tanha/desire) 2. Aniccha (non-permanence) 3. Anatta (non-atman). <p>It is not the soul which transmigrates. Rather, it is the 'Chetna' (consciousness) which becomes the medium for rebirth.</p>	<p>1. Madhyam-marga in Spiritual practice: no extremes of asceticism and sensual indulgence.</p> <p>2. Philosophical Madhyam-marga: Pratitya samutpada</p>	<p>1. Critique of Brahmanical sacrifices.</p> <p>2. Emphasis on ahimsa did not necessarily entail vegetarianism.</p> <p>3. There are some exceptions however— certain kinds of flesh were never to be accepted—that of humans, elephants, snakes, dogs, and horses</p>	<p>Buddha remained silent when asked about the existence of God. Most modern historians concur that Buddhism was an atheistic religion.</p> <p>Achinteya (imponderable, incomprehensible) Things which are beyond the scope of reason and therefore the questions remain unanswerable.</p>

- 45 years of preaching

- Buddha went in many parts of UP and Bihar (not entire India). For the remaining **45 years of his life, travelled** in the Gangetic Plain, teaching a diverse range of people: from nobles to servants, murderers such as Angulimala, and cannibals such as Alavaka.
- Continued to travel throughout the year, except during the four months of the Vassa rainy season when ascetics of all religions rarely traveled. The first *vassana* was spent at Varanasi when the **sangha** was formed (at Sarnath). It was established as an order of monks (bhikkhus) and nuns (bhikkunis).



Buddha and his son
Rahula (Ajanta)

Ethical Code of Conduct	Caste/Varna/Inequality	Women						
<p>Monks and nuns – Patimokkha rules of monastic discipline (Vinaya Pitaka)</p> <ul style="list-style-type: none"> • Uposatha ceremony (day for observing Buddhist principles) • Parajaka four most serious offences • Pavarana confession and atonement for offences by monks • Pravrajya ceremony to begin probation. • Upasampada to finish probation and complete entry <p>Ethics for Lay people:</p> <table border="1"> <tbody> <tr> <td>Duties of Laity</td><td>Sigalavada Sutta</td></tr> <tr> <td>Man's duty towards family</td><td>Mahamangala Sutta</td></tr> <tr> <td>Wife's duty</td><td>Anguttara Nikaya</td></tr> </tbody> </table>	Duties of Laity	Sigalavada Sutta	Man's duty towards family	Mahamangala Sutta	Wife's duty	Anguttara Nikaya	<p>The Buddha's doctrine was certainly more socially inclusive than the Brahmanical tradition, but it did not aim at abolishing social differences. Thus, restriction on joining of soldier, slave and debtors without permission of king, master etc.</p> <p><u>Meaning of Varna:</u> The Buddhist tradition considered varna man-made and not divine. Anguttara Nikaya declares that when a person joins the sangha, he becomes without varna (vevanniyanti). Thus, Varna was supposed to be irrelevant for aspirants to the sangha.</p> <p>However,</p> <ol style="list-style-type: none"> 1. There was a significant proportion of upper-class (Brahmins, Kshatriya) members during Buddha's life. 2. The Pali canon reverses the Brahmanical order of rank and places the Kshatriya higher than the Brahmana. 3. Meaning of the term Brahmana – sometimes figurative for character, sometime derisive in opposition, sometime self-congratulation on conversion. 	<p>Prajapati Gotami: first woman allowed by Buddha to join sangha.</p> <p>General portrayal: Women as wicked and creature of passion, patriarchal idea.</p> <p>Yet two important features:</p> <ul style="list-style-type: none"> • Bhikkhuni Sangha • Nirvana possible
Duties of Laity	Sigalavada Sutta							
Man's duty towards family	Mahamangala Sutta							
Wife's duty	Anguttara Nikaya							

(Comment: A tradition's progressiveness has to be judged by the standards of its own time. However, there is no doubt that Buddha on the stage of world religions is a moral icon on par with Jesus.)

- Death at the age of 80 (Mahaparinirvana Sutta)
 - a. His last days were at **Kushinagar**.
 - b. House of iron smith **Chunda**. Piece of meat was offered. Buddha developed some sort of food poisoning or dysentery. He got Mahaparinirvana.
 - i. "*Whatever Dhamma and Vinaya I have pointed out and formulated for you, that will be your Teacher when I am gone.*" (Buddha in Mahaparinibbana Sutta)
 - ii. The Buddha's final words: "All composite things are perishable. Strive for your own liberation with diligence."



Buddhist Councils

Year	Venue	Patron King	President	Important Developments
403 BCE	Rajgir	Ajatashatru	Maha kashyapa	<ul style="list-style-type: none"> Immediately after death to preserve the teachings. Sutta (by Ananda) & Vinaya (by Upali) Pitakas were compiled.
386 BCE	Vaishali	Kalashoka	Sabakami	<ul style="list-style-type: none"> Disagreement over 10 Vinaya rules: Decision not to relax them and censured the behavior of the monks violating them. Thus, the dispute was not settled → emergence of Sects.
<p>First schism in the Sangha.</p> <ol style="list-style-type: none"> 1. Sathviravadins (minority): insisted on rigorous 2. Mahasanghikas (majority): breakaway group which justified departure based on majority. <p>Both went on to develop their own systems, each claiming to have preserved the true teachings of the Buddha. Gradually, the difference became wider than the Vinaya and about nature of Buddha. From that, 18 Nikaya schools emerged.</p>				
250 BCE	Pataliputra	Ashoka	Mogaliputta Tissa	<ul style="list-style-type: none"> To purify the Buddhist movement, end corruption in Sangha and oust heretical views. Abhidhamma Pitaka was compiled (completion of Tripitaka) Missionaries sent outside India by Ashoka.
<p>Separate northern and southern tradition – Mahanaya and Hinayana</p>				
72 CE	Kundalvana, Harwan	Kanishka	Vasumitra Ashvaghosha	<ul style="list-style-type: none"> Exclusive council of Sarvastivadins (later Mahayana) Abhidhamma texts, systematized and translated into Sanskrit.
1 st c BCE	Sri Lanka	King Valagamba		In response to a famine year in which many Buddhist monks died of starvation, there was threat to oral culture

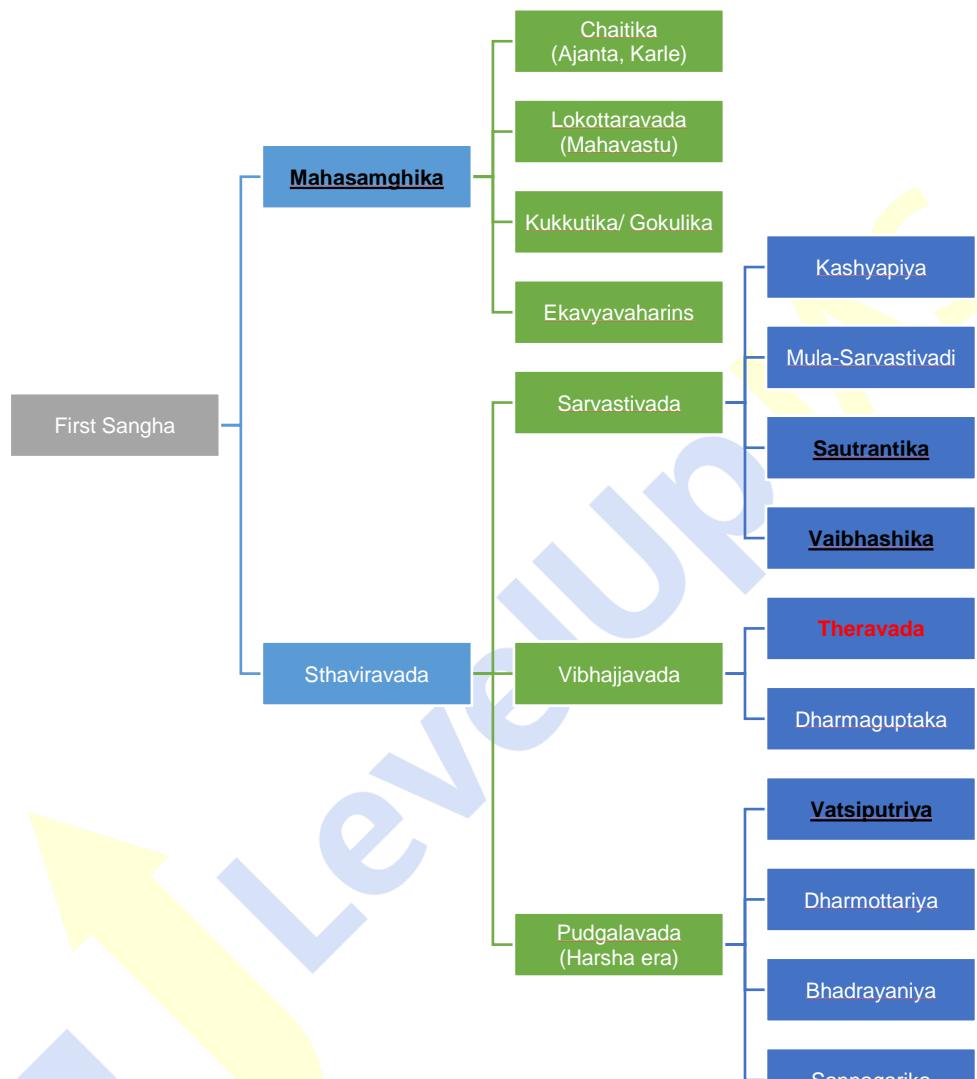
Buddhist Pali Literature

Vinaya Pitaka (Upali)	Sutta Pitaka (Ananda)	Abhidhamma Pitaka
It consists of the rules of the Sangha to be observed by Bhikkhus and Bhikkunis.	It contains Buddha's teachings.	Philosophical aspect, deals with metaphysics (relation between man and universe)
1. Suttavibhaga 2. Khandhaka <ul style="list-style-type: none"> a. Mahavagga b. Chullavagga 3. Parivara	1. Digha, Majjhima, Samyukta, Anguttara, Khuddaka 2. Imp Sutta: DCP, MPN, Agganna, Ambattha 3. Khuddaka Nikaya <ul style="list-style-type: none"> a. Dhammapada, b. Suttanipata, c. Theri Gatha d. Thera Gatha e. Jataka Katha f. Milind Panho 	There are 7 books. Of them, the most imp is Kathavattu by Mogaliputta Tissa.

Other important works:

- ‘Dipavamsa’ and ‘Mahavamsa’: These were **Sinhalese** works written by Buddhist scholars in Sri Lanka, probably in the post-Mauryan era.
- **Buddhaghoshala** (at Anuradhapura Monastery): **Vishuddhimagga**, most important Theravada text outside Tripitaka

Buddhist Sects in India



Mahayana

- New ideas about **Buddha**
 - He is considered divine being.
 - Trikaya Doctrine
 - Nirman/Rupa Kaya – Physical Buddha (Gautam Siddhartha)
 - Sambhoga Kaya – Enjoyment/Bliss Buddha (with various Bodhisattvas)
 - Dharma Kaya – Ultimate Reality
- **Bodhisattva:** An important concept in Mahayana
 - Bodhisattvas are those personalities who have got Nirvana but refuse Parinirvana. Instead, they have decided to stay in the world to guide others on the path to Nirvana.
 - Why: Maha-Karuna and thus self-sacrifice
 - Thus, Mahayanaism is Bodhisattva path: to achieve Nirvana.
- **Doctrine and Teaching of Buddha**
 - Early Buddhism: Asthanga-marga
 - Mahayana: Accepted faith and grace.
 - Six Paramita (Perfection)
 - Central to a bodhisattva's practice
 - 6 – Generosity (dana), Morality (shila), Patience (kshanti), Courage (virya), Meditation (samadhi), Wisdom (prajna)
 - Later 4 – skilfulness in means (upaya-kaushalya), determination (pranidhana), power (bala), and knowledge (jnana).
 - Punya → Prajna → Nirvana
 - Ten Bhumis (stations)
 - Stages of spiritual progress of Bodhisattva
 - Scheme of ten stages, each a major landmark on the way to nirvana
- **Important Bodhisattvas:**
 - **Avalokiteshvara Padmapani:** Embodies Buddha's compassion, carries lotus in hand
 - Worshipped the curer of the sick, as the saviour of mariners from shipwreck.
 - **Vajrapani:** Embodies Buddha's power and is depicted with a Vajra (lightning bolt) in the hand.
 - **Manjushri:** Embodies Prajna, wisdom. Depicted with a flaming sword in his hand
 - **Akashagarbha and Kshitigarbha** (Twin brothers)



Figure 8.2 "Litany of Avalokitesvara, Ajanta, cave 4. Photo: Osmund Bopearachchi. Courtesy: Archaeological Survey of India.



- Akashgarbha embodies Buddha's wisdom
 - Kshitigarbha is regarded as the protector of children
- **Mahasthamaprapta**
- **Maitreya**: Future one, yet to come (similar to Kalki in Hinduism)
- **Samatabhadra** ('universal worthy') is associated with meditation.
- **Amitabha**: infinite light.
 - He assured his devotees entry into Sukhavati by transferring to them some of the infinite merit he acquired during eons of practice as a bodhisattva.
- **Vairochana** (shining Buddha): Embodiment of concept of Shunyata.
- **Dipankara**: More important in Theravada

Mahayana Sanskrit Literature: The Mahayana preferred Sanskrit literature.

- **Various Sutras**: Lalitvistara, Prajnaparamita Sutra, Lotus Sutra, Diamond Sutra, Heart Sutra, Amitabha Sutra, various Agamas
- **Mahavastu**: Mahavastu is the most famous work in Sanskrit which has been restored from its Chinese translation. It consists of voluminous collection of legendary stories. It is the most famous 'Avadana'.
- **Lalitavistara**: Lalitavistara is one of the holiest of the Sanskrit literature. It belongs to the first century. It contains the miracles, which the superstitious people have ascribed to Buddha.
- **Ashvaghosha**:
 - a. Buddhacharita
 - b. Saundarananda
 - c. Sariputraprakarana
 - d. Vajrasuchi

Comparison between Hinayana and Mahayana sects

Hinayana	Mahayana
Conservatives. Don't want to change.	Progressive and liberal. Change with time.
Buddha – a guide/teacher who came to this world to show path. You must trace the path yourself.	Buddha – god. God takes you to the destination, give you success.
Highest aim – to get Nirvana	Highest aim – to become Bodhisattva
Symbolic representation of Buddha	Worship of idols started. Developments of Gandhara, Mathura styles.
Language – Pali	Language – Sanskrit
Region - South India, SE Asia	Region - North, Afgh/Central Asia, China to Japan
Imp thinkers – Buddhaghoshala	Subsects and personalities <ul style="list-style-type: none"> • Madhyamaka – Nagarjuna. Doctrine of Shunyavada • Yogachara – Asanga, Vasubandhu, Sthrimati, Dharmakirti (chittamatra, mind only)
Texts: Tripitaka	Texts: various Sutras
Great Patron – Ashoka	Great Patron – Kanishka

Vajrayana

Later on, another Buddhism came up – as an offshoot of Mahayana – called as **Vajrayana**. It is **Tantrik Buddhism**.

Features:

- Along with Buddha, **Tara** worship became important.
- Popular especially in **East India**
- Role of **Guru** for esoteric transmission of ideas and practices
- Also known as – Devatayoga, Mantrayana
- **Literature:** Guhyasamaja Tantra, Hevajra Tantra, Mahavairochana Tantra, Kalachakra Tantra
- Two sub-schools

Hevajra Tantra	Sahajayana
<ul style="list-style-type: none"> • It advocates the attainment of liberation by using and sublimating sexual energy. • 5M – Madya (alcohol), Mamsa (meat), Matsya (fish), Mudra (gesture), Maithuna (sexual intercourse) 	<ul style="list-style-type: none"> • Taught by the Mahasiddha Saraha • Opposed Tantra-Mantra (black magic), rituals and obtuse philosophy. • Main emphasis on Yoga practice. • In course of time, assimilated into Shaktism and Vaishnavism.

Tibetan Buddhism

Important Personalities:

- Shantarakshita (725-88 CE) of Nalanda
- Padmasambhava (Guru Rimpoche)
- Atisha Dipankar (982-1053)

Features:

- The status of the teacher or Lama
- Important role of rituals and initiations
- Rich visual symbolism:
 - Thangka paintings on clothe (typical in Sikkim/Bhutan/Tibet)
 - Mandalas
- Mantras and meditation practice

Subsects within Tibetan Buddhism: Nyingma-pa, Kagyu-pa, Sakya-pa, Gelug-pa

Decline of Buddhism

“The faith of the Buddha, which in the days of Asoka, and even so late as Kanishka, was still pure enough to be a noble inspiration, we now discover absolutely lost in a wilderness of preposterous rubbish, a philosophy of endless Buddhas, tales of manifestations and marvels like a Christian pantomime, miraculous conceptions by six-tusked elephants, charitable princes giving themselves up to be eaten by starving tigresses, temples built over nail-paring and the like... And in competition with this Buddhism, intellectually undermined as it now was and smothered in gilded decoration, brahminism was everywhere gaining ground again, as Yuan Chwang notes with regret.”

HG Wells, The Outline of History

Buddhism flourished in the subcontinent until the early medieval period, i.e., the 7th-8th centuries CE, and thereafter declined rapidly. It did not completely disappear but relegated to the geographical, political, and cultural margins.

- **From within**

- It didn't retain a distinct identity. At the end of its existence in India, Buddhism exhibited **many philosophical and cultural affinities with Hinduism**.
- The **shift of focus** from individual agency towards **Bhakti**, the beginning of **idolatry** and rigid **ritualism** created an avenue for **priestly intervention**.
- After Mahayanism, Buddhism was no longer the simple spiritual and moral doctrine given by the Buddha, but had become **highly ritualised and complex**, making it difficult for the common man to follow.
- Also
 - ‘Degeneration’ brought in by increasing Tantric influences.
 - Internal conflicts and competition between Buddhist sects
 - Corruptions in Buddhist Sanghas
 - Use of Sanskrit which was an elite language instead of Pali.

- **From West**

- First Huna invasions, and then Turks who destroyed many Buddhist institutions and monasteries. (e.g. Takht-e-Bahi)

- **From South:** Revival of Brahmanism and bhakti movement from 5th century onwards.

- Bhagavatism, Vaishnavism and Shaivism were more democratic, egalitarian, accessible, inclusive, and tolerant.
- Salvation was attainable by personal devotion to God, without the involvement of complex rituals, costly sacrifices, and priestly domination. Thus, the revived Brahminical faith became more attractive.
- ‘Avataravad’ was an essential feature of Vaishnavism in which 10 incarnations of Lord Vishnu were worshipped. The followers of Buddhism were incorporated under the umbrella of Vaishnavism, when the Buddha came to be celebrated as Vishnu's 9th incarnation.
- The philosophers Kumarila and Shankara were strongly opposed to Buddhism. In their journeys throughout India they vehemently debated with Buddhists and tried

to persuade kings and other influential people to withdraw their support from Buddhist monasteries – thus reducing laymen and political patronage.

- **From East** – The Last surviving fortress of Buddhism in India
 - The Senas, after Palas, were followers of Shaivism/Vaisnavism. Thus, the royal support to Buddhism diminished.
 - It could not withstand the onslaught of Muhammad Bakhtyar Khalji who destroyed Nalanda University and burnt down its famed libraries.
 - Some Buddhist monks outlived persecution by Muslim invaders fled to Nepal, Tibet or Bhutan. Those who stayed back either converted to Islam or integrated into Brahminical/Bhakti tradition.

However,

- It should also be noted that some of the monasteries that were established in Tibet and in the western Himalayas during these centuries have a continuous history right down to the present.
- The decline of Buddhism did not result in its total disappearance from the land of its birth, and it continued to survive in various forms of popular worship, rites and rituals.
- The renewal of Buddhism in India today is attributed to Dr BR Ambedkar, who led the mass conversion of millions of untouchables to Buddhism in 1956.

Practice Questions: Buddhism

Milindapanho is in the form of a dialogue between the king Meander and the Buddhist monk (1997)

- (a) Nagasena
- (b) Nagarjuna
- (c) Nagabhatta
- (d) Kumarilabhatta

In the Mahayana Buddhism, the Bodhisatva Avalokiteswera was also known as (1997)

- (a) Vajrapani
- (b) Manjusri
- (c) Padmapani
- (d) Maitreya

The concept of Eight-Fold path forms the theme of (1998)

- (a) Dipavamsa
- (b) Divyavadana
- (c) Mahaparinirvan Sutta
- (d) Dharma Chakra Pravartana Sutta

In ancient Indian Buddhist monasteries, a ceremony called Pavarana used to be held. It was the: [2002]

- (a) Occasion to elect the Sanghparinayaka and two speakers one on Dhamma and the other on Vinaya.
- (b) Confession by monks of their offences committed during their stay in the monasteries during the rainy season.
- (c) Ceremony of initiation of new person into the Buddhist Sangha in which the head is shaved and when yellow robes are offered.
- (d) Gathering of Buddhist monks on the next day to the full-moon day of Ashadha when they take up a fixed abode for the next four months of the rainy season.

Consider the following statements (2006)

- 1. The Ikshvaku rulers of Southern India were antagonistic towards Buddhism.
- 2. The Pala Rulers of Eastern India were patrons of Buddhism.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

Why did Buddhism start declining in India in the early medieval times? (2010)

- 1. Buddha was by that time considered as one of the incarnations of Vishnu and thus, became a part of Vaishnavism.
- 2. The invading tribes from Central Asia till the time of last Gupta king adopted Hinduism and persecuted Buddhists.
- 3. The Kings of Gupta dynasty were strongly opposed to Buddhism.

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

Lord Buddha's image is sometimes shown with the hand gesture called 'Bhumisparsha Mudra'. It symbolises (2011)

- (a) Buddha's calling of the Earth to watch over Mara and to prevent Mara from disturbing his meditation
- (b) Buddha's calling of the Earth to witness his purity and chastity despite the temptations of Mara
- (c) Buddha's reminder to his followers that they all arise from the Earth and finally dissolve into the Earth, and thus this life is transitory
- (d) Both the statements (a) and (b) are correct in this context

Which one of the following best describes the concept of Nirvana in Buddhism? (2013)

- (a) The extinction of the flame of desire.
- (b) The complete annihilation of self.
- (c) A state of bliss and rest.
- (d) A mental stage beyond all comprehension.

Which of the following kingdoms were associated with the life of the Buddha? (2015)

- 1. Avanti
- 2. Gandhara
- 3. Kosala
- 4. Magadha

Select the correct answer using the codes given below.

- (a) 1, 2 and 3 only
- (b) 2, 3 and 4 only
- (c) 3 and 4 only
- (d) 1, 3 and 4 only

With reference to the religious history of India, consider the following statements (2016)

- 1. The concept of Bodhisattva is central to Hinayana sect of Buddhism.
- 2. Bodhisattva is a compassionate one on his way to enlightenment.
- 3. Bodhisattva delays achieving his own salvation to help all sentient beings on their path to it.

Which of the statements given above are correct?

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

With reference to the religious history of India, consider the following statements (2017)

- 1. Sautrantika and Sammitiya were the sects of Jainism.
- 2. Sarvastivadin held that the constituents of phenomena were not wholly momentary but existed forever in a latent form.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2

With reference to Indian history, who among the following is a future Buddha, yet to come to save the world? (2018)

- (a) Avalokiteshvara
- (b) Lokesvara
- (c) Maitreya
- (d) Padmapani

Consider the following: (2019)

1. Deification of the Buddha
2. Treading the path of Bodhisattvas
3. Image worship and rituals

Which of the above is/ are the feature/ features of Mahayana Buddhism?

- (a) 1 only
- (b) 1 and 2 only
- (c) 2 and 3 only
- (d) 1, 2 and 3

With reference to the cultural history of India, which one of the following is the correct description of the term ‘paramitas’? (2020)

- (a) The earliest Dharmashastra texts written in aphoristic (sutra) style
- (b) Philosophical schools that did not accept the authority of Vedas
- (c) Perfections whose attainment led to the Bodhisattva path
- (d) Powerful merchant guilds of early medieval South India

With reference to the religious history of India, consider the following statements (2020)

1. Sthaviravadins belong to Mahayana Buddhism.
2. Lokottaravadin sect was an offshoot of Mahasanghika sect of Buddhism.
3. The deification of Buddha by Mahasanghikas fostered the Mahayana Buddhism.

Which of the statements given above is/are correct?

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 3 only
- (d) 1, 2 and 3

1. Gautama Buddha delivered his first sermon at which one of the following places? (NDA 2007 II)

- a) Kushinagar
- b) Sarnath
- c) Bodh Gaya
- d) Lumbini

2. Who among the following was the contemporary of Gautama Buddha? (NDA 2008 I)

- a) Nagarjuna
- b) Kanishka
- c) Kautilya
- d) Mahavira

3. Where did Buddha attain Parinirvana? (NDA 2009 I)

- a) Bodh Gaya
- b) Kushinagar
- c) Rajgriha
- d) Vaishali

4. Who among the following was associated with the formulation of the basic ideas of the Mahayana Buddhism? (NDA 2014, II)

- a) Nagarjuna
- b) Kashyapa Matanga
- c) Menander
- d) Kanishka

5. Which one of the following is the common element among Rajagriha, Vaishali and Pataliputra? (NDA 2015)

- a) Pali canon of the Sthaviravadins was compiled there.
- b) Ashokan Major Rock Edicts were found here.
- c) Places where Buddhist Councils were held.
- d) Places associated with the compilation of Buddhist canon of the Mahasanghikas

6. The Buddha delivered his first sermon, known as 'Turning of the wheel of law' at (CDS 2008, I)

- a) Sanchi
- b) Sarnath
- c) Sravasti
- d) Bodh Gaya

7. In Buddhism, what does Patimokkha stand for? (CDS 2008, II)

- a) A description of Mahayana Buddhism
- b) A description of Hinayana Buddhism
- c) The rules of the Sangha

- d) The questions of king Menander

8. Consider the following pairs:

Symbol	Meaning
1. Elephant	- Prosperity
2. Bull	- Entering Buddha in his mother womb
3. Horse	- Renunciation
4. Lion	- Youth stage

How many pairs given above are correctly matched?

9. Consider the following statements regarding disqualification for Buddhist Sangha

1. He/she should not to be under the age of 18.
 2. He/she should not be a diseased person.

Which of the statements given above is/are correct?

10. With reference to Buddhism, consider the following statements:

1. It does not recognize the existence of soul.
 2. In comparison with Brahmanism, Buddhism was more liberal and democratic.
 3. The use of Prakrit language helped in the spread of Buddhist ideas.

Which of the above statements is/are correct?

- (a) 1 only
 - (b) 1 and 2 only
 - (c) 2 and 3 only
 - (d) 1, 2 and 3

11. The Mahayana Buddhist Council that led to final division in Buddhism, was held at which of the following site?

- (a) Rajagriha
 - (b) Srinagar
 - (c) Vaishali
 - (d) Pataliputra

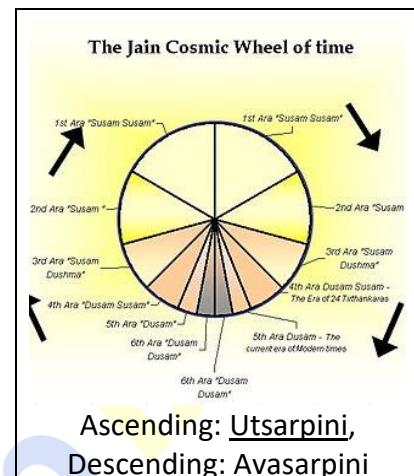
12. Which one of the following features distinguishes Buddhism from Jainism?

- (a) Rejection of the authority of the Vedas.
 - (b) Non-injury to living beings.
 - (c) Extreme form of conduct and self-mortification
 - (d) Belief in good action

Handout 7: Jainism

Jainism is essentially a religion of Tirthankaras. There are **24 Tirthankaras in total**. But who are these **Tirthankaras**?

- Tirthankaras are not **God/Brahman**.
 - Jainism regards the **world as eternal**. So, there is no room for any supernatural creator, sustainer, destroyer. All the constituents and actions are governed by **universal natural laws**.
 - Not only Jainism has **no role** for God in its system, but it has also forwarded very **powerful arguments against** the existence of creator God.
 - God: Non-creator as well as not omnipotent: **Nastika darsana**.
- Tirthankaras are also not a **jiva (soul) /aatma**.
 - Unlike Vedanta, there are infinite number of jivas in Jainism.
- They are also **not messengers** of God like in Christianity or Islam.
- Tirthankaras are those who has not only conquered himself, but has taught people, the way out of this ocean of suffering. (spiritual teacher)
 - Those jivas who have become **jina (conqueror of passions)** and those who understand true nature of reality.
 - Historically Jain people are also known as **Nirgrantha** (bondless). So, it essentially means conquest of one's own self in bondage.
 - Also, Tirthankara literally means '**the one who had built a ford**'.
 - To take one from one side of the river/ocean (of bondage and suffering) to the other side
 - Thus, they guide us and take us **out of samsara of birth and death**.



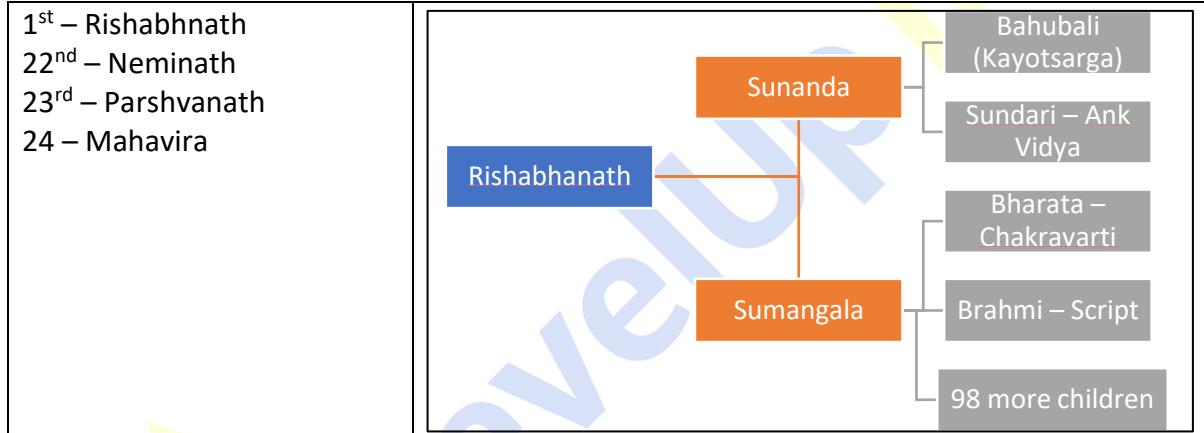
Some foolish men declare that Creator made the world. The doctrine that the world was created is ill-advised, and should be rejected. If god created the world, where was he before creation? If you say he was transcendent then, and needed no support, where is he now?

No single being had the skill to make the world - for how can an immaterial god create that which is material? How could god have made the world without any raw material? If you say he made this first, and then the world, you are faced with an endless regression. If you declare that the raw material arose naturally you fall into another fallacy, for the whole universe might thus have been its own creator, and have risen equally naturally. If god created the world by an act of will, without any raw material, then it is just his will and nothing else and who will believe this silly stuff?

If he is ever perfect, and complete, how could the will to create have arisen in him? If, on the other hand, he is not perfect, he could no more create the universe than a potter could. If he is formless, actionless, and all-embracing, how could he have created the world? Such a soul, devoid of all modality, would have no desire to create anything. If you say that he created to no purpose, because it was his nature to do so then god is pointless.

If he created in some kind of sport, it was the sport of a foolish child, leading to trouble. If he created out of love for living things and need of them he made the world; why did he not make creation wholly blissful, free from misfortune? Thus, the doctrine that the world was created by god makes no sense at all.

- **Mahapurana** of Acharya Jinasena (in the court of Amoghavarsha 9th c)



Kalpasutra of Bhadrabahu (traditionally 4th c BCE) is the best-known **hagiography** of Tirthankaras. This book is important as theme for Jaina painting as well.

Jaina cosmology: Tresashta Shalaka Purusha Charita poem by **Acharya Hemchandra's** epic poem.

Recurring 63 Shalaka Purush	
24 Tirthankars	Successively appear to activate true religion and establish sangha
12 Chakravartis	Universal monarchs who rule over the continents.
9 Balabhadras	Lead an ideal Jain life e.g. Lord Rama
9 Narayanas	Eg Datta, Narayana, Krishna
9 Prati-Narayanas	Anti-heroes who are ultimately killed by the Narayana (eg Bali, Ravana, Jarasandh)

Biography of Vardhamana Mahavira

(599-527 BCE)

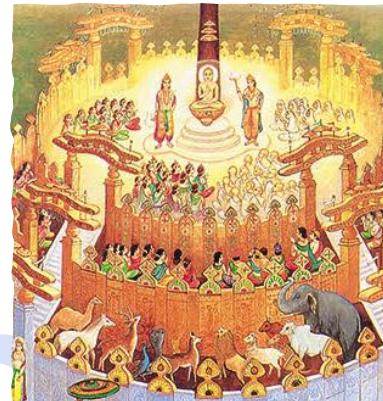
Extracting a historical biography of Mahavira out of the hagiographical material is as difficult as in the case of the Buddha. There are **two different hagiographies** of Vardhamana Mahavira—a **Digambara and a Shvetambara version**, which agree on some points, but disagree on others.

He is **not the founder**. But he **codified the teachings** historically as they are used today. So, he is **important**.

	Gautam Buddha	Mahavira
Birth		599 BCE
Place of Birth		Kundagrama (near Vaishali)
Name		Vardhamana
Clan		Jnatrika Clan (Kshatriya)
Mother		Trishala (sister of Chetaka, Lichhavi chief)
Father		Siddhartha
Wife		Yashoda (not married – Digambara)
Progeny		Priyadarshana (not daughter – Digambara)
Enlightenment		Jrimbhikagrama (banks of Rijupalika river, BH)
Death		527 BCE
Age		72
Place of Death		Pava/Pavapuri, near Patna

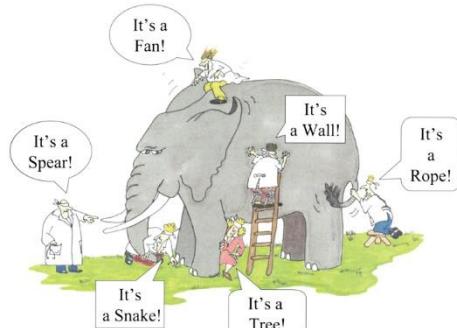
- Born in Lichchhavi Janapada at **Kundagrama**
 - **Stronger pro-Kshatriya bias:** Vardhamana was conceived by a Brahmana named Rishabhadatta in the womb of his wife Devananda, but Shakra (Indra) transferred the embryo to the womb of Trishala, a Kshatriya woman.
 - **Extraordinary concern for ahimsa**
 - **He lay absolutely still** in Trishala's womb so as not to cause her discomfort.
 - Having realized how easy it was to cause parents pain and anxiety, Vardhamana **vowed there and then not to renounce the world as long as his parents were alive**.
- **Departure and Renunciation**
 - Renounced the world at the age of **30 years**. (Shvetambara: after his parents' death; Digambara: parents were alive, after taking their permission)
 - His **departure**, unlike Buddha's furtive flight in the dead of night, was a **celebratory public event**.
 - **Wandering about for about 12 years**
 - Practising severe austerities, meditation and fasting.
 - For a year and a month, he wore simple clothes, but thereafter went about stark **naked**—probably under the influence of Gosala, who had joined him at this time—with no possessions whatever, not even a begging bowl, receiving alms in the hollow of his hand (Karapatri).

- He was now free of all earthly attachments, free of all feelings, including shame.
 - There is a close association between Jainism and Ajivikas.
- **Enlightenment, Kaivalya and Samavasarana**
 - In the 13th year of his asceticism (age 43), Vardhamana attained **enlightenment**, and took the **titles Mahavira** (Great Hero) and **Jina** (Victorious One).
 - Attained **kevalajnana** (omniscience) outside the town of **Jrimbhikagrama**, on the banks of the **Rijupalika** River, under **Sala tree**, in the field of a householder named **Samaga**.
 - Freed from hunger, thirst, sleep, fear, and disease; and sat fixed in padmasana in an assembly hall (**samavasarana**).
 - A divine sound (**divyadhwani**) emanated from his body, and gods, demi-gods, humans, and animals listened carefully to it.
- **Missionary work: Spread of Ideas + Foundation of Sangha**
 - Digambara tradition: Ganadharas disseminated his teachings.
 - First were **Indrabhuti Gautama** and **Sudharma-swami**, also first members of sangha.
 - The number of ganadharas soon expanded to 11, all of them **Brahmanas**.
 - Shvetambara tradition: Mahavira travelling widely and teaching the doctrine himself.
 - Missionary work
 - Not much known than this bare outline but Jainism certainly had become an important cult in Mahavira's own lifetime.
 - Curiously, **women far outnumbered men** among his followers.
- **Death – Pava or Pavapuri near Patna, at the age of 72.**
 - He became fully liberated (*a siddha*).
 - His death—final liberation—was for his followers a joyous event.
 - The chieftains of the region, who had assembled at Pava for his funeral, instituted an illumination to mark the day, saying, “The light of intellect is gone, let us then light the earthen lamps.” This, according to Jains, was the **origin of Diwali** celebrations.
 - The traditional date of his passing away is **527 BCE**, which marks the beginning of the **Viranirvana era**.



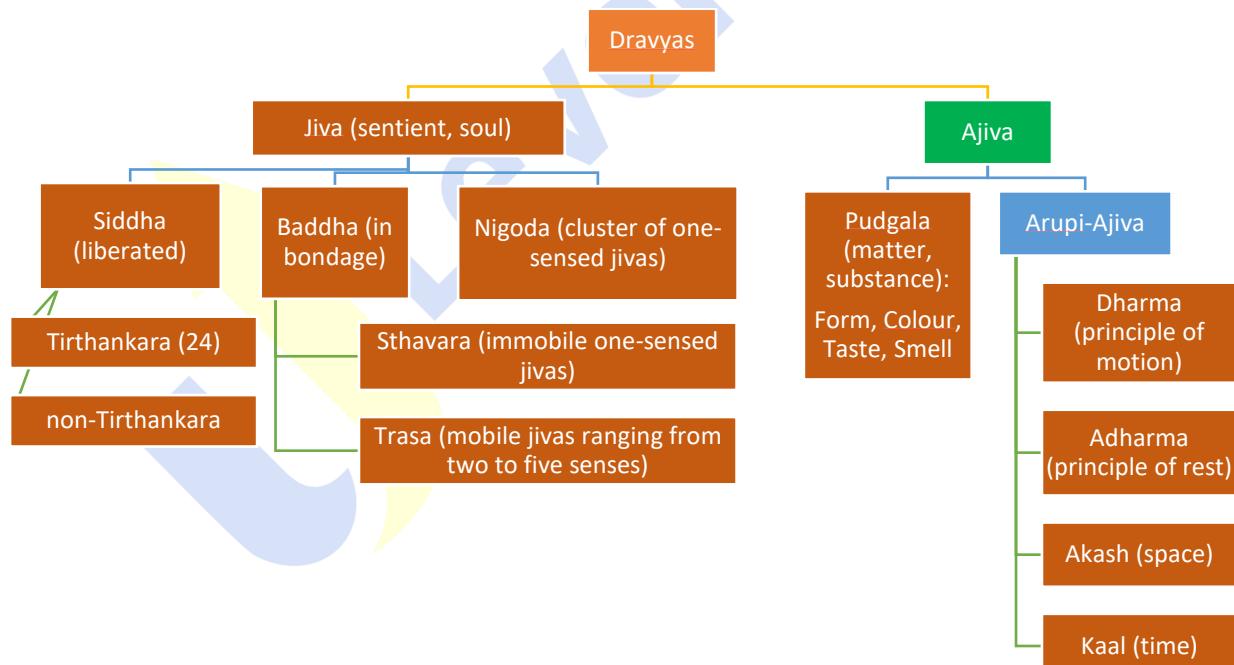
(A) Anekandavad

- Reality is vast, complex and nobody has complete knowledge. You relate as per your knowledge.
- It emphasizes the relativity of all knowledge.
 - Reality has multiple aspects (anekanta): Everything that exists (sat, being) has 3 aspects—substance (dravya), quality (guna), mode (paryaya).
 - Every judgement we make is relative/tentative with respect to a particular aspect of the object we are judging and the point of view from which we judge it.
 - Example: 5 blind men and elephant. All views appear different, but they are true at the same time, and yet no one is completely true alone.



(B) Jain reality

Jainism, in contrast to the Upanishads that sees everything in the world as Brahman, holds a **dualistic** view that divides the world **into two independent categories**, **Jiva** (life or soul), and **Ajiva** (non-life or non-soul).



- **Jiva (soul)**

- An **infinite** number of jivas, they don't have their own form.
 - Each one is **alone** and **independent** It exists forever.
- **Mukta-jiva or Siddha-jiva.**

- For Jainism, each soul in its pristine nature is alone and solitary. Every Jiva is originally radiant and **blissful** in pure state, **without any pain and sorrow**. (That is the meaning of moksha in Jainism.)
- **Baddha Jivas** are in soul in bondage.
 - The pristine nature is **occluded due to karma** in samsara. It **suffers** and gets soiled when **karmas stick to the soul**.
 - Thus, Jainism accepts the doctrine of karma and transmigration.
- Each soul in bondage is **architect of its own soul**.
 - Jiva **doesn't need help** from other souls, **nor does it give help** to other souls. Either it can work out towards salvation or go toward more bondage.
 - Thus, there is **no worship** of God. There is **no intervention of God**. Guru and scriptures are **guide only**.
- **Siddhas**
 - Siddhas are those jivas who are liberated.
 - All jivas once freed have same status.

(C) Karmavaad

- Karma in Jainism is **not just a process**, as it is in the Upanishads, but is a **substance**, a subtle matter **pudgala**, floating **around in space**. This Karmic matter runs the entire world.
- Karma particles envelope jiva like a sheath (**ashrava** flow).
 - It hinders the perception of jiva, and gives it individuality, its distinctive character. So, it becomes **baddha**.
- There are variety of karmas.
 - **Ghatiya**
 - **Aghatiya**
 - Even a good karma (punya) is also a binding force.
- When Jiva sheds all karmic matter – it becomes **siddha** (no more baddha).
 - It returns to its original state of purity and bliss – which is a state of painless sorrowless perfection from where there is no rebirth.
- **Siddha state is difficult to achieve.** For that:
 - **Samvara** (stop new flow of karma particles)
 - **Nirjara** (expel accumulated karma particles, scrape them off)
- Thus, the goal of Jainism is to devise the means for samvara and nirjara, so that a baddha jiva can become a mukta jiva.
 - Its a psycho-physical discipline and special spiritual exercises like dhyanas, rigid discipline of mind, body and speech, moral austerities and tapas are to be adopted.
 - Journey → 14 steps of Guansthana towards nirvana.

Ratna-traya	Mahavrata for monks	Liberation can be achieved only by the few who take to asceticism.
<p>Right Knowledge Right belief Right Action</p> <ul style="list-style-type: none"> These three are essential for the soul to move up spiritually. One of the three cannot exist exclusive of the others, and all are required for spiritual liberation. <u>The Triratna is symbolized frequently in art as a trident.</u> 	<p>Mahavrata for monks</p> <ul style="list-style-type: none"> 4 rules: No killing (ahimsa), No lies (satya), No stealing (asteya/a-chaurya), No collection/greedy (aparigraha). 5th rule: celibacy (brahmacharya) added later. Anuvrata for common people (<u>Shravakas</u>) – milder forms of the same principles. 	<p>Ordinary people (shravakas) have to reconcile themselves to keep on transmigrating, living and suffering over and over again. They can hope to get opportunity of becoming monks in succeeding births. (unlike Buddhism)</p>

(D) Ahimsa (Ahimsa Paramo Dharma)

- Most distinctive moral view of Jainism, its **central concern**, the **first vow**.
 - Even in Buddhism it is not as strictly carried out as in Jainism.
- Element of intention:** Dravya Himsa and Bhav Himsa
 - Ahimsa does not merely indicate absence of physical violence, but also indicates absence of desire to indulge in any sort of violence.
 - Violence not performed physically but imagined in mind – even more harmful.
- Injuring living beings is seen as **detrimental from two points of view**—it causes the victim to suffer, and it harms the person who causes the injury.
 - All life is sacred, and every jiva has potential to achieve kaivalya.
 - Injuring others draws on negative emotions and passions, it is detrimental to achievement of one's own salvation. (acts of himsa results in himsa of self)
- Universal Ahimsa:**
 - Jainism extended the concept of ahimsa not only to humans but to all animals, plants, micro-organisms and all beings having life (all particles of matter, as per Jainism are inhabited by jivas).
 - Parasparopagraho Jivanam:** famous motto of Jainism. All life is bound together by mutual support and interdependence.
 - Acceptable/unacceptable distinction:
 - Greater and lesser himsa depends upon the kind of organism.



- A goat is five-sensed organism, but a plant is one-sensed organism. Hence, taking away a plant's life is a lesser crime than killing a goat.

- **Categorical Ahimsa:**

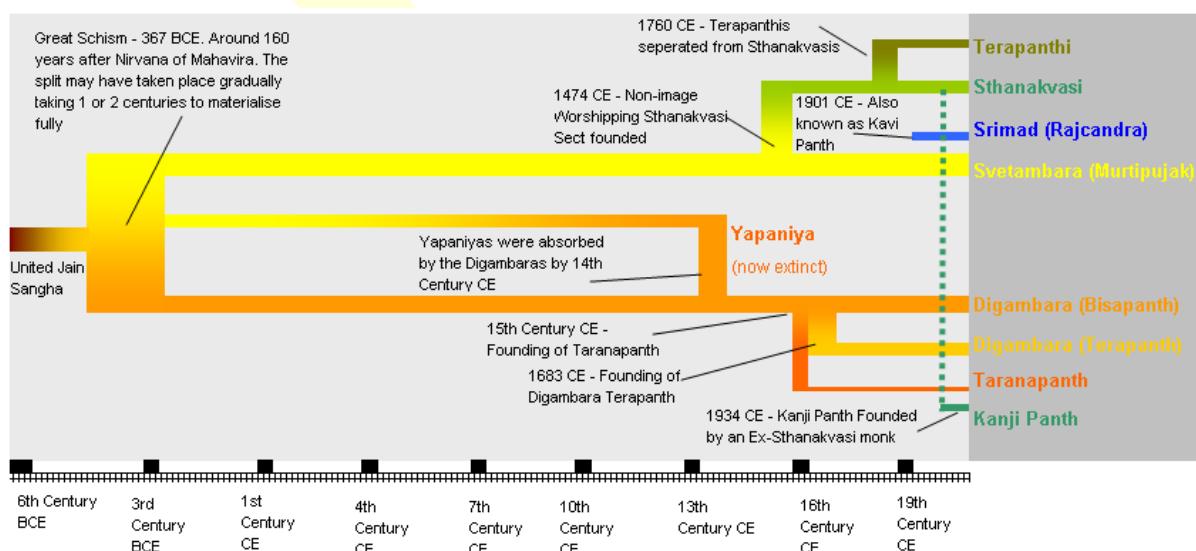
- Veg food – Strict vegetarianism is the most important dietary rule for Jainas.
- Occupation
 - Certain occupations are ruled out. E.g. governing and agriculture potentially involve injuring life and therefore tend to get ruled out.
 - Trade is likely to cause less injury and it remains a preferred occupation for Jainas even today.

More features

- Sallekhana
 - Highest form of death for a person, whether renunciant or layperson, both men and women, involves entering death by fasting and meditating.
 - Ultimate act of self-control, to let go of the body for the sake of the soul.
 - In the modern era, death through sallekhana has been a relatively uncommon event.
- Festivals
 - Principal Jain festivals are generally related to the **Pancha-kalyanakas**.
 - The most significant time of the Jain ritual year is **Chaturmas**. The festival is characterized by fasting, preaching, and scriptural recitation.
 - Chaturmas begins with **Paryushana Parva** (8-10 days) which concludes with **Kshamavani Diwas** (Michami Dukhadam).

Sects in Jainism

Jainism eventually split into several sects.



Digambara and Shvetambara:

- Southward migration due to famine led by **Bhadrabahu**. The monks spent 12 years in the Karnataka region. Soon, Bhadrabahu died but others finally returned to Pataliputra. When they arrived there, they found that much had changed.
- The northern monks had changed a lot of rules to ensure their survival during the famine. They had started wearing clothes (**Shvetembaras**). Southerners thought unacceptable, as to them this represented retention of shame. (**Digambaras**)

Councils:

- The northern monks, led by **Sthulabhadra**, convened **Pataliputra Council** and codified the canon.
 - The earliest teachings of Mahavira are compiled in **Purvas** here, which are now lost.
- In the 5th century CE, the Shvetambaras convened a **Second Jain Council** at **Vallabhi** (Gujarat) under the leadership of Devarddhigani Kshamashramana.
 - Mahavira's teachings were compiled again. This compilation was called '**Angas**' with several '**Upangas**' (commentaries on Angas).
 - The Digambaras completely rejected this canon. According to them, the original teachings have been lost. Bhadrabahu was the last saint to correctly recall them.
 - They will create an authentic compilation at some stage in the future. However, it is yet to be created.

	Shvetambara	Digambara
Clothing debate	<p>Put on clothes and cover the mouth with white cloth.</p> <ul style="list-style-type: none"> Idols of Tirthankara are with loin-cloth (along with jewels and glass eyes of marbles). No objection against women nuns. 	<p>Live naked as Mahavira. Practice of nudity is essential to achieve release. Must renounce all possessions including clothes.</p> <ul style="list-style-type: none"> Idols of Tirthankara are depicted nude. Do not admit women as nuns
Liberation of Woman	Maintain that women are capable, in the present lifetime, of the same spiritual accomplishments as men.	Believe that a woman lacks the adamantine body and rigid will necessary to attain liberation: hence she must be reborn as a man before such an attainment is possible.
Scriptures	<p>Accept the extant angas, upangas and other canonical works as genuine.</p> <p>In biographies, the term <u>charitas</u> is used.</p>	<p>Consider that the original works are lost forever. They refuse to accept the achievements of the First Council.</p> <p>For biographies, the term <u>Purana</u> is used.</p>
Nature of Jina	More human approach to Jina – after attaining omniscience, these	After attaining omniscience, kevalin undergoes miraculous change, transforms into pure body. No more worldly affairs or

	beings, while sublime, pursue the normal human activities.	bodily functions – transcends sleep/eat/defecate/speak. Teaches through magical, divine sound.
About Mahavira	Mahavira's embryo was transferred by Indra from the womb of Devananda (brahmin) to Trishala (kshatriya). He married Princess Yashoda, had a daughter Anojja/Priyadarsana, led a householder's life till 30.	The Digambaras dismiss the whole episode as unreliable and absurd. Digambaras deny this assertion altogether.

Jain Scriptures

(Written in the **Ardhamagadhi** Prakrit dialect, though in later era, they used **Sanskrit** and **Maharashtri** Prakrit extensively.)

- Originally there were 14 Purvas and 11 Angas. Purvas were transmitted orally and in due course have been lost. Hence, 11 Angas form the main Jaina religious literature.
 - **11 Angas**
 - **Acharanga Sutra** (1st Anga): Rules of Conduct for Monks
 - **Sutrakritanga** (2nd Anga): Describes Jain rites, points out its distinctive features.
 - **Bhagavati Sutra** (5th Anga): Largest text of the canon, said to contain 36,000 questions answered by Mahavira. The subject matter ranges from doctrine to rules of ascetic behaviour.
- Besides, there are 22 Upangas, 10 Pakinnakas, 6 Chedas, 4 Mula-sutras and 2 other sutras.
- **Kalpa Sutra** of Bhadrabahu
 - Biographies of the Jain Tirthankaras
 - Oldest surviving copies on paper in western India in the 14th c.
 - Frequently illustrated with miniature painting in festival of Paryushan.
- **Shravakachars**
 - Discuss the **conduct** of a shravak
 - Stories, instructions on importance of vows and expiation if broken.
 - **Ratnakaranda Shravakachara** (2nd c CE) is the earliest and one of the best-known.

Digambaras dispute the authenticity of the entire Svetambara canon. They believe that the original is lost but that the substance of Jaina doctrine has been preserved in a variety of religious and philosophic texts written by various leaders and scholars. **Shatkhandagama** is the first Agama, the oldest and most revered Digambara scripture

Jain Contribution to Art & Literature

- Several **rulers patronised** Jain art and literature, such as Chandragupta Maurya, Samprati and Kharvela of Kalinga. In the south, many dynasties like Early Pallavas, Western Gangas, Kadambas, Amoghavarsha, Western Chalukyas were patrons of Jainism,
- Jain art was also supported by the **prosperous Jain trading community** of Rajasthan, Gujarat, and Karnataka.

Important scholars and authors:

Bhutbali	<ul style="list-style-type: none"> • Led a group of Jain monks to the caves surrounding Madurai for spreading Jainism in 1st c CE
Jinesena Acharya (9 th c)	<ul style="list-style-type: none"> • Mahapurana's first part Adipuarana
Adikavi Pampa	<ul style="list-style-type: none"> • Kannada Adipurana • (Also, Vikramarjuna Vijaya)
Sri Ponna	<ul style="list-style-type: none"> • Shantipurana
Mahaviracharya	<ul style="list-style-type: none"> • Ganitasarasangraha
Ugraditya	<ul style="list-style-type: none"> • Jain physician, author of Kalyanakaraka (on ayurveda), contemporary of Amoghavarsha.
Hemchandra (11 th c)	<ul style="list-style-type: none"> • In Gujarat Chalukya court) • 63 shalaka-purusha-charita • Parishisthaparvana (sequel to 63 shakala purusha charitra)
Jinaprabha Suri	<ul style="list-style-type: none"> • MBT honoured him. • Wrote Jain prayers in Persian. • Author of Vividha Tirtha Kalpa
Mahendra Suri	<ul style="list-style-type: none"> • Yantraraj
Banarasidas	<ul style="list-style-type: none"> • Ardhakathanaka
Hiravijaya Suri, Bhanuchandra, Vijayasena Suri	<ul style="list-style-type: none"> • Participated in the Ibadat Khana debate with Akbar
Ramachandra	<ul style="list-style-type: none"> • Famous Shvetambara dramatist
Acharya Hastimalla (12 th c)	<ul style="list-style-type: none"> • Famous Digambara dramatist (from south India) • Author of Vikranta Gaurava, Maithili-Kalyanam, Anjana Pavanjaya, Subhadra Natika etc.
Vimalasuri (2 nd or 5 th c CE)	<ul style="list-style-type: none"> • Paumachariya in Prakrit • Harivamshachariya
Ravisena (7 th c)	<ul style="list-style-type: none"> • Padmapurana in Sanskrit

- The earliest surviving **manuscripts** in India are Jain texts of the 5th and 6th centuries CE, written in **Prakrit**, using the **Brahimi** script. They were written on palm leaves in the Pothi style and are thus called '**palm leaf pothi**'.
 - Development of Kannada and Marathi language
- **Painting**
 - As the Pothi style of manuscript developed, Jaina paintings began appearing within these works.
 - This marked the beginning of **Indian miniature art**.
 - The most famous is '**Caurapancasika**' written by Bilhana, a Kashmiri poet.

- **In the realms of arts**, all the 24 Tirthankars are important.
 - Iconography of Tirthankars: bull (Rishabh�), Conch/shanks (Neminath), Snake (Parsvanath), Lion (Mahavir).
 - Theme of Pancha Kalyanaka is very popular.
 - **Murals in the Sitanavasal caves** – Pandya region, 9th century
- Jainism made huge contributions to **sculpture**:
 - Lohanipur nude torso (most probably of a Jina)
 - The **Mathura, Amravati and Gupta schools** of sculpture have Jain influences, with popular Jain themes.
 - Copper hoards: like Chausa (Bihar), Akota (Gujarat)
 - 70 feet tall **Gomateshwara Bahubali** at Shravanbelgola by Western Ganga kings
 - Bahubali in Kayotsarga pose who attained kevala jnana.
 - Mahamastakabhisheka every 12 years
- Jain Temple/Cave/Basadi/Derasar Architecture
 - Udayagiri-Khandagiri Caves (OR)
 - Parasnath Hill, Shikharji (JH)
 - Dilwara Temple, Mount Abu (RJ)
 - Osian (RJ)
 - Mount Abu (RJ)
 - Girnar Jain Temples (GJ)
 - Ranakpur Jain Temples
 - Palitana temples on Shatrunjay Hill (GJ)
 - Sonagiri (MP)
 - Bawangaja (MP)
 - Gopachal Parvat: Siddhachal Jain Idols (MP)
 - Ellora cave (MH)
 - Kumbhoj (MH)
 - Aihole Inscription – Meguti Jain Temple (KN)
 - Kulpakji (Telangana)
 - Penukonda (AP)
 - Tirumalai (TN)
 - Chitharal (TN)
 - Samanar Malai (Samanar Caves), near Madurai (TN)
 - Ponnur Hill (TN)



Practice Questions: Jainism

The concept of Anuvrata was advocated by: [1995]

- (a) Mahayana Buddhism
- (b) Hinayana Buddhism
- (c) Jainism
- (d) The Lokayata school

Which one of the following is not a part of early Jains literature? [1996]

- (a) Therigatha
- (b) Acarangasutra
- (c) Sutrakritanga
- (d) Brihatkalpasutra

Which of the following were common to both Buddhism and Jainism? [1996]

1. Avoidance of extremities of penance and enjoyment
2. Indifference to the authority of the Vedas
3. Denial of efficacy of rituals
4. Non-injury to animal life

Select the answer using the codes given below:

Codes:

- (a) 1,2,3 and 4
- (b) 2,3 and 4
- (c) 1,3, and 4
- (d) 1 and 2

Assertion (A): The emphasis of Jainism on non-violence (ahimsa) prevented agriculturalists from embracing Jainism.

Reason (R): Cultivation involved killing of insects and pests. [2000]

- (a) Both A and R are true but R is the correct explanation of A
- (b) Both A and R are true but R is not a correct explanation of A
- (c) A is true but R is false
- (d) A is false but R is true

Consider the following statements: [2003]

1. Vardhaman Mahavira's mother was the daughter of Lichchhavi chief Chetaka
2. **Gautama Buddha's mother was a princess from the Koshalan dynasty**
3. Parshvanatha, the twenty-third Tirthankara, belonged to Benaras

Which of these statements is/are correct?

- (a) Only 1
- (b) Only 2
- (c) 2 and 3
- (d) 1,2 and 3

With reference to ancient Jainism, which one of the following statements is correct? [2004]

- (a) Jainism was spread in South India under the leadership of Sthalabahu.

- (b) The Jainas who remained under the leadership of Bhadrabahu were called Shvetambaras after the council held at Pataliputra.
- (c) Jainism enjoyed the patronage of the Kalinga king Kharavela in the first century BC.
- (d) In the initial stage of Jainism, the Jainas worshipped images unlike the Buddhist.

Anekantavada is a core theory and philosophy of which one of the following? [2009]

- (a) Buddhism
- (b) Jainism
- (c) Sikkhism
- (d) Vaishnavism

The Jain philosophy holds that the world is created and maintained by [2011]

- (a) Universal Law
- (b) Universal Truth
- (c) Universal Faith
- (d) Universal Soul

With reference to the history of ancient India, which of the following was/were common to both Buddhism and Jainism? [2012]

- 1. Avoidance of extremities of penance and enjoyment
- 2. Indifference to the authority of the Vedas
- 3. Denial of efficacy of rituals.

Select the correct answer using the codes given below:

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

Which of the following statements is/are applicable to Jain doctrine? [2013]

- 1. The surest way of annihilating Karma is to practice penance.
- 2. Every object, even the smallest particle has a soul.
- 3. Karma is the bane of the soul and must be ended.

Select the correct answer using the codes given below.

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

With reference to the religious practices in India, the "Sthanakvasi" sect belongs to [2018]

- (a) Buddhism
- (b) Jainism
- (c) Vaishnavism
- (d) Shaivism

With reference to Indian history, consider the following texts: [2022]

- | | |
|-------------------|----------------------------------|
| 1. Nettipakarana | 2. Parishishtaparvan |
| 3. Avadanashataka | 4. Trishashtilakshana Mahapurana |

Which of the above are Jaina texts?

- (a) 1, 2 and 3
- (b) 2 and 4 only
- (c) 1, 3 and 4
- (d) 2, 3 and 4

"Souls are not only the property of animal and plant life, but also of rocks, running water and many other natural objects not looked on as living by other religious sects."

The Above statement reflects one of the core beliefs of which one of the following religious sects of ancient India? [2023]

- (a) Buddhism
- (b) Jainism
- (c) Shaivism
- (d) Vaishnavism

1. Which of the following are related to Jainism?

- 1. Anekantavada
- 2. Shunyavada
- 3. Syatavada
- 4. Sarvastivada

Select the correct answer from the code given below.

- (a) 1 and 2
- (b) 1 and 3
- (c) 2 and 3
- (d) 3 and 4

2. Who among the following is the author of Paumachariyam, the Jain version of Ramayana?

- (a) Bhanuchandra Upadhyaya
- (b) Hemchandra
- (c) Harivijaya Suri
- (d) Vimala Suri

3. At which of the following places in the 5th century CE Jaina literature was compiled?

- (a) Vallabhi
- (b) Vaishali
- (c) Rajagriha
- (d) Pataliputra

4. Which of the following books is known for biographical accounts of Tirthankaras?

- (a) Bhagavati Sutra
- (b) Adipurana
- (c) Kalpa Sutra
- (d) Uvasagadasao

5. Among the great rulers in ancient India mentioned below, who were known as patrons of Jainism?

1. Bimbisara
2. Chandragupta Maurya
3. Kharvela

Select the correct answer from the code given below.

- (a) 1, 2 and 3
- (b) 1 and 2
- (c) 2 and 3
- (d) 1 and 3

6. Consider the following statements relating to Jain Literature (NDA 2012, I)

1. The sacred books of the Jainas are known as Siddhanta or Agama
2. The language of the earliest Jain texts is eastern dialect of Pali known as Ardha Magadhi

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

7. Consider the following religious concepts:

1. Aparigraha
2. Triratna
3. Syadvada
4. Kaivalya

Which of these are associated with Jainism?

- (a) 1 and 2 only
- (b) 3 only
- (c) 1, 3 and 4 only
- (d) 1, 2, 3 and 4

8. Match List I with List II and choose the correct answer from the code given below:

List I (Tirthankara)	List II (Their cognition)
A. Parshvanath	i. Bull
B. Adinath	ii. Lion
C. Mahaveer	iii. Snake
D. Shantinath	iv. Deer

Code:

	A	B	C	D
(a)	(ii)	(iii)	(iv)	(i)
(b)	(iv)	(iii)	(ii)	(i)
(c)	(i)	(ii)	(iii)	(iv)
(d)	(iii)	(i)	(ii)	(iv)

(A) Sources

Literary Sources

- Buddhist Literature:
 - Dipavamsha and Mahavamsha - biography of Ashoka, his life before and after.
- Jaina Literature:
 - Parishista Parvan, Bhadrabahu Charit - story of a great famine in Magadha
- Sanskrit sources:
 - Mudrarakshasa of Vishakhadatta
- **Arthashastra of Kautilya:**
 - R Shamastry discovered it in 1905.
 - Divided into 15 adhikarana (books); 8 of which deal with foreign relations, 5 deal with internal administration and 2 deal with miscellaneous issues. (total 150 topics)
 - The chapters are written mainly in prose but conclude with verses.
 - Work on statecraft
 - Encyclopedic text giving information on polity/economy/society/military strategy.
 - He devised a bureaucratic system that addressed practically all the requirements of an efficient administration and a legal system that covered civil and criminal law. Topics such as the education of a future king, his duties, foreign policy, theories on war and peace, markets and trade all find a place in this text.
 - On many issues, it paints a frank picture; and going against the grain of the time, it emphasises more on Artha than Dharma.
 - In addition, the Arthashastra deals with several aspects of social welfare and lays emphasis on dharma, or the code of ethics that binds society, following the traditions of Hindu philosophy.
 - Why important?
 - A work of such wide-ranging scope and vision was written in our country centuries ago demonstrates the quality of scholarship and discourse that had evolved in ancient India.
 - The vastness of this work is incredible – it covers almost every subject concerning governance in extensive detail. Sometimes scholars compare it with Ain-e-Akbari of Abul Fazl.
 - Kautilya shows an approach that is both practical and humanitarian. It has been accorded an important place among classic works on the science of government.
 - It provides us with valuable insights into the kind of society that existed in that era.
 - Limitations
 - Chronology, interpolations, dating, authorship are debated.
 - It details the ideal state and not historical outline.

- **Indica of Megasthenes**

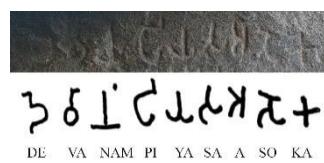
- Megasthenes was the ambassador of Seleucid Emperor, Seleucus Nicator, to the court of Chandragupta Maurya.
- Megasthenes illustrated different areas of Mauryan administration and state.
 - Pataliputra administration, astronomoysi and agronomoysi officers, military management etc
- Limitations
 - Contemporary source but its text is now lost and later authors fragmentary survival (various later Greek/Roman authors – Arrian, Strabo, Diodorus, Justin, Plutarch, Pliny)
 - Court-centric observation, limited access to society?
 - Foreigner's view?

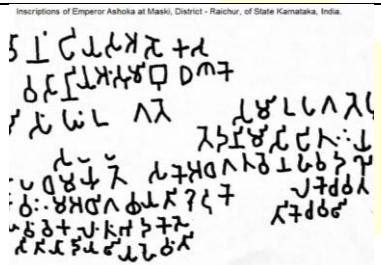
Idealization and mythification by Megasthenes	
<ul style="list-style-type: none"> • Seven castes? • No slavery? • No theft? • Farmers not harmed in war • No famine? 	<ul style="list-style-type: none"> • Typical military and city administration matching each other. • No usury? • All land owned by king? • No written laws, all by memory? • Fantasy stories (reversed legs, gold-digging ants etc)

Ashokan Inscriptions

James Princep deciphered Brahmi in 1837 "Devanampiya Piyadasi Laja Hevam Aha"

Maski (KN) – clinching evidence in 1915. (Devanam Piya Ashoka). Slowly more inscriptions came to light from other parts. Today there are 4 such inscriptions (**three in Karnataka, Udegolam, Nittur, Maski; and one in MP, Gurjara in Datia**) which mention the name of Ashoka directly.



Maski		
Inscriptions of Emperor Ashoka at Maski, District - Raichur, of State Karnataka, India.		
		

The map illustrates the extensive territories of the Maurya Empire under Ashoka, spanning from the Indus River in the northwest to the Andaman Islands in the southeast. Major cities like Taxila, Kandahar, and Girnar are marked. Numerous Asokan edicts are plotted across the empire, with a higher density in the central and southern regions. A legend indicates that black dots represent 'Asokan edict' sites.

		Years (beginning)
Rock Edicts	Minor RE	10 th regnal year (oldest)
	Major RE	12 th regnal year (mostly within a span of 2-3 years) (around 260 BCE)
Pillar Edicts	Minor PE	4 years span he altered administrative focus towards creation of a moral empire
	Major PE	12 th regnal year Intervening years: Ashoka's perception altered, he aged, consequently, some changed viewpoints and tweaks in edicts. Final edicts in the 26 th regnal year (latest) 243 BCE (after a gap of 13 years since Major RE) Last Major PE in 27 th year. It is the 7 th PE. After that, the last decade of life is in dark. No edict so far found.
Separate RE: I, II		

- 4 Scripts – Brahmi, Kharoshthi, Greek, Aramaic
 - The stylised public use of the Brahmi script may be attributed to Ashoka, even if the script was known prior to Ashoka's time.
 - Kharoshthi script emerged in the northwestern part of the Indian subcontinent.
- 3 languages – Prakrit in most parts while Greek and Aramaic in NW



The four scripts used by Ashoka in his Edicts: Dharmam (top left), Kharoshthi (top right), Greek (bottom left) and Aramaic (bottom right).

The different categories of Ashokan inscriptions and their location

The set of 14 major rock edicts (or portions thereof) occur at:

1. Kandahar (in Kandahar district, south Afghanistan) (only portions of rock edicts 12 and 13)
2. Shahbazgarhi (Peshawar district, North-West Frontier Province [NWFP], Pakistan)
3. Mansehra (Hazara district, NWFP, Pakistan)
4. Kalsi (Dehradun district, Uttarakhand)
5. Girnar (Junagadh district, Gujarat)
6. Bombay-Sopara (originally at Sopara in Thana district, Maharashtra; now in the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, Mumbai only fragments of rock edicts 8 and 9)
7. Dhauli (Puri district, Orissa; separate rock edicts 1 and 2 replace major rock edicts 11–13)
8. Jaugada (Ganjam district, Orissa; separate rock edicts 1 and 2 replace major rock edicts 11–13)
9. Erragudi (Kurnool district, AP)
10. Sannati (Gulbarga district, Karnataka; portions of rock edicts 12 and 14 and separate rock edicts 1 and 2 were found on a granite slab in a medieval goddess temple.)

The set of six (and in one case seven) pillar edicts, or portions thereof, occur at:

1. Kandahar (Kandahar district, south Afghanistan) (only portions of pillar edict 7)

2. Delhi. The Delhi–Topra pillar originally stood in Topra (Ambala district, Haryana). This pillar has seven edicts.
3. Delhi. The Delhi–Meerut pillar originally stood in Meerut (Meerut district, UP).
4. Allahabad. The Allahabad–Kosam pillar was probably originally located in Kosam, i.e., Kaushambi (Allahabad district, UP).
5. Lauriya–Araraj (Champaran district, Bihar)
6. Lauriya–Nandangarh (Champaran district, Bihar)
7. Rampurva (Champaran district, Bihar)

The minor rock edicts (MREs) occur at:

1. Bahapur /Srinivasapuri in New Delhi (MRE 1)
2. Bairat (Jaipur district, Rajasthan) (MRE 3)
3. Ahaura (Mirzapur district, UP) (MRE 1)
4. Sahasram (Rohtas district, Bihar) (MRE 1)
5. Gujara (Datia district, MP) (MRE 1)
6. Rupnath (Jabalpur district, MP) (MRE 1)
7. Panguraria (Sehore district, MP) (MRE 1)
8. Maski (Raichur district, Karnataka) (MRE 1)

9. Gavimath (Raichur district, Karnataka) (MRE 1)
10. Palkigundu (Raichur district, Karnataka) (MRE 1)
11. Nittur (Bellary district, Karnataka) (MRE 1 and 2)
12. Udegolam (Bellary district, Karnataka) (MRE 1 and 2)
13. Rajula–Mandagiri (Kurnool district, AP) (MRE 1 and 2)
14. Erragudi (Kurnool district, AP) (MRE 1 and 2)
15. Brahmagiri (Chitradurga district, Karnataka) (MRE 1 and 2)
16. Siddapura (Chitradurga district, Karnataka) (MRE 1 and 2)
17. Jatinga–Rameshvara (Chitradurga district, Karnataka) (MRE 1 and 2)

As for the minor pillar inscriptions, versions of the schism edict have been found at Sanchi (Raisen district, MP), Sarnath (Varanasi district, UP), and Kaushambi (Allahabad district, UP). Commemorative inscriptions occur at Nigali Sagar and Rummindie (both in Bhairwa district, Nepal). A fragmentary inscription, which may be Ashokan, has been found at Amaravati (Guntur district, AP). Three cave inscriptions of Ashoka's time have been found in the caves in the Barabar hills (Gaya district, Bihar). A donative edict of one of Ashoka's queens is inscribed on the Allahabad–Kosam pillar.

(B) Impact of Greek invasion on India

Alexander is supposed to have invaded the Punjab in 326 B. C.

Several indirect influences:

- **Communication** between India and Greece increased after Alexander's campaign. Trade received an impetus.
 - Alexander followed the Persian route to India, and he further extended it to the west.
 - Sea routes also were opened. Greek and Oman settlements were seen in both the western and the eastern coast.
 - Greek colonies were established in Afghanistan, Bactria and Northwest frontiers. There was a floating population as a result of the trade routes and trade.
- **Indian philosophy, religion, astronomy, mathematics** was influenced by the Greek invasion.
 - There was Greek influence on Indian astrology and the method of preparing horoscopes. Indians borrowed the concept of the twelve signs of the Zodiac from the Greeks.
- **Art and literature:**
 - Greek sculpture influenced Indian sculpture, giving rise to the Gandhara School of art. The Kushana ruler Kanishka adopted Mahayanism and invited Bactrian artists to make the images of Buddha. This gave rise to a fine blending of Indian and Greek image sculpture.
- **Coinage:**
 - The Indians adopted the Greek idea of minting well-formed coins of particular shapes. Although the Greeks did not introduce coins here, their coins were designed as works of art. The Shakas, Parthians and others later copied them.
- The reports of Alexander's companions and of the first Greek ambassador at the court of the Mauryas were the main **sources of Western knowledge about India** from the ancient to the medieval period of history.
 - "The notions of Indian philosophy and religion, which filtered into the Roman Empire, flowed through channels opened by Alexander." – Vincent A. Smith

(C) Expansion of Mauryan Empire: Chandragupta

- Conquering areas **between the Beas and Indus** Rivers in the North-West
 - According to the Mudrarakshasa of Vishakhadatta, Chandragupta Mauryas with the aid of his Guru, Chanakya, exploited the political chaos/vacuum created in the wake of Alexander's withdrawal from North-West and brought that region under his control.
- Chandragupta Maurya **overthrew the king Dhanananda of Magadha**'s Nanda Dynasty and brought the Magadhan state under his rule in c. 322 CE. Due to this manoeuvre, the area east of River Beas and up to Godavari River in south and Bengal frontier to the east was brought under the reign of Mauryas (this was the whole region was already under the Magadha)
- Conquering the region **between the Indus River and Hindu Kush** mountains:
 - Alexander's death was sudden, and his empire disintegrated into a 40-year period of war and chaos in 321 BCE. The Hellenistic world eventually settled into four stable power blocks.
 - Ptolemaic Kingdom of Egypt
 - Seleucid Empire in the east
 - Kingdom of Pergamon in Asia Minor
 - Macedon
 - In a war with Seleucus Nicator, Chandragupta Maurya received 4 territories.
 - Aria (Herat)
 - Arachosia (Kandahar)
 - Paropamisadae (Kabul)
 - Gedrosia (Baluchistan)
- Expansion south of the River Godavari till Brahmagiri (**trans-Vindhyan conquest**)
 - There is debate on who expanded the Maurya Empire south of the Godavari River, whether it was Chandragupta Maurya or one of his successors?
 - Sangam poet Mamulanar talks about Moriyas - not clear which king.
 - Plutarch states that **Sandrocottus** over-ran and subdued the whole of 'India' with an army of 600,000.
 - Taranath (Lama) claimed it was Bindusara.

- First known international treaty of India ever recorded in the history: between Chandragupta and Seleucus.
- This treaty was advantageous to Chandragupta. He was freed to pursue policy of the conquest of the subcontinent without worrying about the vulnerable northwest.
- Perhaps after this treaty Megasthenes came to India.

V. A. Smith rightly comments on the greatness of Chandragupta and says, "In the course of some eighteen years, Chandragupta had (i) expelled Macedonian garrisons from the Punjab and the Sindh, (ii) repulsed and humbled Selucus, the conqueror, and (iii) established himself as undisputed supreme lord of at least all northern India. These achievements fairly entitle him to rank among the greatest and most successful Kings, known to history."

Thus, was created the largest empire in the history of ancient India ever. Chandragupta was the first Indian king to realise the ideal of the Chakravarti ruler and create almost unified India. And after being the Chakravarti Samrat, he became a monk. Chandragupta Muarya possibly retired as a Jain Shramana into South India, later after ruling for about 25 years, near Mysore on Chandragiri Hill (14th century copper plate inscription).

(D) Bindusar (king of Polibothra) (297-273 BCE)

Not much is known about him. He appears to be a man of broad intellectual interests, of urbane lifestyle and probably maintained a brilliant court.

Extension of the Empire (specifics of conquests not known)	Foreign relations (Greek sources refer to diplomatic relations)
<p>a. Amitrochates or Allitrochates by Greeks</p> <ul style="list-style-type: none"> i. Amitra-ghat in Mahabhashya: Killers of the enemies ii. Amitra-khad: devourer of the enemies <p>b. Tibetan monk Taranath (16th c): “His empire extended between the two seas”</p> <p>c. He appointed his son Ashoka as the governor of Takshashila and then of Ujjain.</p>	<p>a. The contacts between India and the western world continued.</p> <ul style="list-style-type: none"> i. Deimaches – Ambassador of Antiochus of Syria (son of Seleukus) ii. Dionosyios – Ambassador of Ptolemy II of Egypt <p>b. There is a story that Bindusara requested Antiochus to buy and send him some sweet wine, dried figs, and a sophist.</p>

Buddhist sources are relatively silent on Bindusara.

- It is also said that Bindusara was a pleasure seeker.
- A fragmentary inscription at Temple 40 in Sanchi suggests Bindusara may have been connected to its construction and to Buddhism. Other stories indicate that perhaps he followed Ajivikas.
- The Puranas state that Bindusara ruled for 25 years. His death followed 4 years succession crisis. He was succeeded by Ashoka.

(E) Ashoka
 (Basileus Piadasses, 304-232 BCE)

- Greatest Mauryan king, 3rd in line
- Ashoka's mother was Subhadrangi (Janapadakalyani or Dharma) who had two children – Ashoka and Vitashoka.
- Bindusara had 16 wives, 101 children.
 - The eldest son was Sushima was in charge of Taxila
 - Second son was Ashoka, who was in charge of Ujjain.

Ashoka's Transformation (Chandashoka → Dharmashoka)

Buddhist legend: sudden transformation	As per his own Edicts – Gradual process
<p>In Ujjain, Vihara yatras, marriage with Devi. Daughter Sanghamitra and son Mahinda.</p> <p>After father's death, he abruptly left Ujjain, marched to Pataliputra and engaged in <u>fratricidal warfare</u>. Bindusara had chosen the eldest son Sushima. A minister named <u>Radhagupta</u> seems to have played an especially important role during the fratricidal war. Buddhists books tell us that Ashoka killed 99 brothers to usurp the throne (sparing Vitashoka who later became a monk). Coronation after 4 years of assuming throne.</p> <p>Buddhist books (Ashokavadana) paint him as a violent king with tyrannical tendencies (Chand Ashoka) – burnt 500 women alive, killed hundreds of ministers. Huen Tsang mentions a torture chamber for prisoners.</p> <p>Then, <u>sudden transformation</u> took place in Ashoka. A wicked king became good under the influence of Buddhism. Some books talk about the role of <u>Nigrodha</u> while others talk about the role of <u>Upagupta</u>. But no Kalingan war is mentioned in the Buddhist books.</p>	<p>The war of Kalinga (8th regnal year) was the first major milestone while the visit to Mahabodhi temple a few years later was the second important milestone in his conversion and conviction.</p> <p>Kalinga War</p> <ul style="list-style-type: none"> • MRE 13 says he 'killed 1,00,000 people, many lakhs died and imprisoned 1,50,000' It may be an exaggeration, yet the war was of a considerable scale. • The carnage led to suffering of all. It inflicted general misery. Ashoka was struck with grief and remorse, causing dramatic change in him. • Far-reaching consequences in his mind, which in turn had far-reaching consequences for the world. <p>Bherighosha → Dhammadhoshā</p> <p>There was no sudden transformation after conversion to Buddhism. Ashoka first became an <u>upasaka</u> (in minor RE 1, the first edict ever he calls himself Shakya ie the follower of Buddha and in other edicts upasaka). It was only after 2.5 years, that he became an ardent supporter of Buddhism. Possible reasons for him becoming zealous are:</p> <ul style="list-style-type: none"> • Plausible constant interaction with Sangha in and around Pataliputra. • Watershed event of visit to Mahabodhi in the 10th regnal year (MRE VIII) (Vajrasana gift)

Ashoka as Buddhist Emperor??

Ashoka as a Buddhist convert, patron, pilgrim, spiritual regulator and protector of Buddhist unity.

- Conversion
 - Minor RE I (Shakya)
 - Major RE VIII (visit to Mahabodhi)
 - Bhabru/Bairat edict (sanghe upete)
- Patron, pilgrim
 - Dhammayatra in place of Vihara yatras.
 - Nigali Sagar – Kanakamuni Stupa
 - Lumbini – tax discount
- Spiritual regulator/guide: Bairat – Raja Magadhe
 - Advice to monks and nuns to read specific books.
 - Remarkable: confidence of the emperor to give advice to the Buddhist community. It is as if he sees himself as the Buddha's preacher-successor.
- Protector of Buddhist unity
 - Third Buddhist Council (President – Mogaliputta Tissa)
 - Schism edicts → Sarnath, Kaushambi, Sanchi
- Barabar Caves

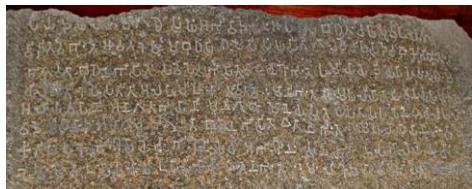


Lumbini Pillar

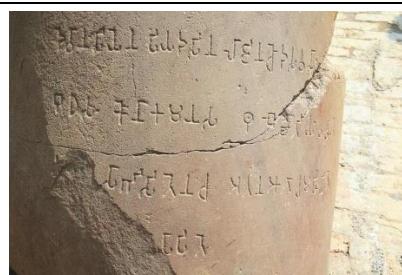


A mural depicting the Third Buddhist Council at Navajetavana in Shravasti, Uttar Pradesh.

Bairat Edict (Jaipur district)



Nigalisagar (20 km NW of Lumbini, 7 km NE of Kapilavastu)



Bodh Gaya (UNESCO)



Ashokan Dhamma

Topic of major debate about its nature/purpose/intent over last century. Is it a Buddhist religion? Is it a new religion? Is it a moral code of conduct? What is its nature? To understand, the source is Ashokan edicts –

Constituent elements of Ashokan Dhamma:

Good Conduct (moral code of general behaviour)	<ol style="list-style-type: none">Inculcate virtues:<ol style="list-style-type: none">MPE II: What is Dhamma? Much good, less bad, kindness, charity, truthfulness and purity.Avoid vices:<ol style="list-style-type: none">Violence, anger, jealousy (isya), anger (krodhe), pride (mane)Harmony in society and family:<ol style="list-style-type: none">Respect elders/parents/teachersKindness towards weak/miserables/servants/slaves
Religious Tolerance	<p>More of mutual acceptance, mutual respect and concord.</p> <ol style="list-style-type: none">Equal respect to Brahmanas and ShramanasMRE 12: Samam Vachaguti (restraint on speech)Reflection of today's Sarvadharma samabhava
Non-violence (It is important aspect of Buddhism too)	<ol style="list-style-type: none">Ashoka abjured policy of war (Dhammaghosa)He could not rule without coercive power he was stern towards tribes and didn't abolish death penalty. But he tried to make <u>criminal code</u> humane.<ol style="list-style-type: none">3 days <u>respite</u> before execution after rajuka's pronounced punishment..Annual <u>amnesty</u> (at least 25 times)Advised officers for <u>impartiality</u> in justice (samata)Officers not to <u>torture</u> anyone without due causeAnimal sacrifice (proto-conservation)<ol style="list-style-type: none">Ban on animal slaughter for needless sacrifices.Drastic reduction in animal consumption in <u>royal kitchen</u>. Still continued with 2 peacocks and 1 deer in royal kitchen. "Even these three animals are not to be killed in future"Establishment of veterinary hospicesProvisions for pack animals along the road (tree shade, water to drink etc)

	<p>5. MPE 5: List of 24 creatures (animals, birds, fish) protected from killing during some time or in some manners. Exceptionally humane provisions.</p>
King's Duty (Ashoka's ideal of kingship) (Source: MRE 2, MRE 6)	<ol style="list-style-type: none"> 1. Paternal Care: Sabe Manushe Paja Mama 2. Welfare activities: In India and beyond + Humans and Animals – all sentients <ol style="list-style-type: none"> a. Planting trees for shadow, banyan tress along highways, medicinal trees b. Manusha Chikitsa, Pashu Chikitsa c. Digging wells d. Building rest houses 3. Material welfare as well as moral welfare. 4. Hidalokika, Palalokika

Ashoka undertook many measures to spread his Dhamma:

If people could be made to lead civilized life through dhamma propagation, Governance would become humane. This was a revolutionary notion, that people could be persuaded and not coerced (Kautilyan ideas). DD Kosambi has said, 'The real conversion of Ashoka was not of the king but of the whole system.' For that, Ashoka had no hesitation in using the administrative machinery of the state to propagate dhamma, for he considered it as an essential function of the state.

Measures

- Edicts in all corners
- Dhamma Mahamattas (Important administrative innovation)
 - Anta Mahamatta – Frontier
 - Itijhala/Stri Mahamatta – Inner chambers
 - Vajrabhumika Mahamatta – Pastures/meadows
 - Nagalaviyohalaka Mahamatta – Judicial department
 - Dhamma Mahamatta – Ashoka's innovation of enforcers of virtue
- Rajukas given additional powers, to disseminate Dhamma in the countryside
- Dhamma Yatras
 - Dhamma Yatra of the emperor himself
 - Officers like Rajukas, Yuktas, Pradeshikas, Dhammadhammamahattas are required to constantly be on tour
- Messengers of peace across the world
- Positive steps taken by Ashoka regarding specific actions he considered harmful.
 - Banned **Samajas** (festivities which might have involved licentiousness, merry-making and drinking)
 - Banned needless/superstitious mangalas (esp by women, and those at birth/marriage, illness/death etc) and replaced them with **dhamma-mangalas**
- Established Samata in Justice

Ashokan Dhamma = Buddhist Dhamma?

	Yes	No
Ashoka	Himself a devout Buddhist (yatras, stupas, missions, councils, patronage)	Minor edicts refer to his Buddhist message but they are separate from Major Edicts that contain the message of Dhamma
Content	<ul style="list-style-type: none"> Metta, Mudita, Karuna, Dana – all terms are in Buddhist context, which are mentioned in the Edicts. Major PE 3 – talks about insistence on self-responsibility which is a typically Buddhist idea 	<ul style="list-style-type: none"> Main components of Buddhist philosophy (Dukkha, 4 noble truths, 8-fold path) are totally absent. The difficult ideas of transmigration are also totally missed. Goal of Ashoka's dhamma is stated to get into svaga (svarga) and not attain Nibbana. Brahmanas and Shramans mentioned together. The term he uses Savapasaday (sarva-parashad – all religions)
Location	Sites related to life of Buddha or Buddhist pilgrimage routes	Not all sites had Buddhist context. Some may have been pre-existing sacred sites. Others on trade routes, mineral belt, important cities etc.
Iconography	Lion, elephants, horse etc have distinctly Buddhist symbolism.	Shares pool of symbols amongst all Indic religions.

Ashoka's dhamma was not simply Buddhist dhamma. But it was certainly embedded in the upasaka dhamma mentioned in Dhammapada, the duty-oriented ethics of Buddhism. People didn't have to be Buddhist to follow Ashokan Dhamma. His focus on Dhamma edicts is not religious fervour but what benefits individual, society and state.



Its nature can be summarized as below:

<u>Universal ethical outlook to create a social order</u> <ul style="list-style-type: none"> Egalitarian and inclusive Non-sectarian Essence of all religions (saravadhi) Based on custom and tradition (porana pakiti, age-old wisdom) 	<u>Manifestation of paternalistic outlook – king as the cornerstone</u> <ul style="list-style-type: none"> Didha Bhakti – unquestioning staunch allegiance Subjects of independent kingdoms were also asked to repose faith in him. 	To accommodate diversity in overarching framework with unquestioning allegiance to king was its central component. The political rationality was to weld the subcontinent together. Emotional integration as the best defence in the long term. It is the logical next step after political unification to go for cultural conquest.
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(F) Decline and fall of the Mauryan Empire

Ashoka died in 232 BCE (at the age of around 70 years old after ruling more about 37 years) However, the Empire continued till 180s BCE, ie almost for 50 years after his death. After them, around 3-4 kings came in quick succession. The last king was Brihadratha who was slain by his own Senapati, a brahmin named Pushyamitra, during a military parade, and he established the Shunga dynasty.

Responsibility of Ashoka's Dhamma

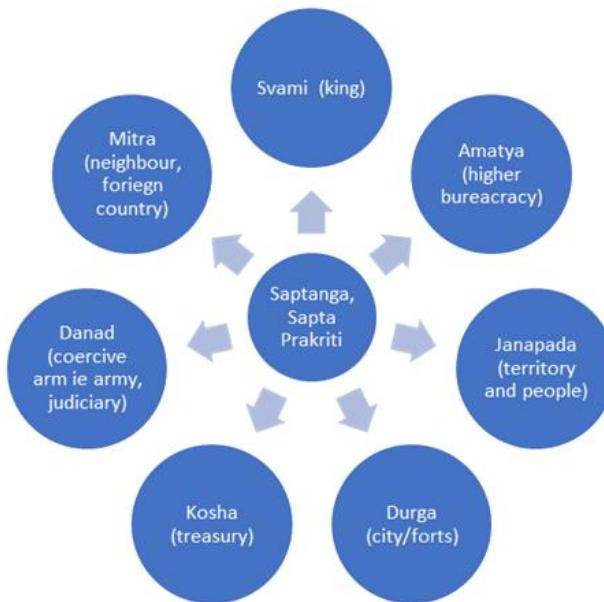
Theory	Supporting Arguments	Opposing Arguments
Pacifist Policy	<ul style="list-style-type: none"> Abandoning <u>war</u> declined strength and the <u>army</u>. He softened the martial vigour essential to sustain the empire. Law and order suffered because of <u>compassion</u> towards rebels and criminals. Softness towards <u>frontier</u> people emboldened them to make incursions. 	<ul style="list-style-type: none"> He <u>didn't demobilize army</u> (stern warning given to the tribes) <u>Didn't ban capital punishment</u>, only made it more humane. Added punishing powers of the <u>rajukas</u>! <p>Even if some martial vigour was lost, there was <u>no serious external aggression during the time of his immediate successors</u>. Incursions of Bactrian Greeks to the end of Mauryan era was the consequence and the cause of the collapse.</p>
Anti-Brahmanical Dhamma?	<ul style="list-style-type: none"> Patronage to Buddhists Banned sacrifices Appointment of Dhamma-mahamattas. <p>All these alienated and antagonized Brahmins, who staged a coup to establish their own dynasty (Shungas).</p>	<ul style="list-style-type: none"> Ashokan Dhamma was not anti-Brahmin: <u>equal respect</u> to both He extended <u>patronage to all</u> <u>Coup happened 50 years after his death?</u> <u>Pushyamitra</u> was a Brahmin and still could <u>become Senapati</u>. Thus, not excluded. <u>No evidence of vigorous persecution of Buddhists by Shungas.</u>

Then what happened? Why did India's first subcontinental empire not last for long?

- Weak successors of Ashoka (Great Man Theory)
 - Highly centralized administration requires capable man at the centre
- Misgovernance and corruption à discontent à
 - Popular revolt in Taxila against 'Dushta Amatya'
 - People might have been looking for better alternative
- Fiscal crisis due to large bureaucracy and welfare state?
 - Possible evidence: Excessive taxation, Minting debased currency, Panini mentions Maurya officers selling idols of gods
- Neglect of the NW frontier
 - Movement of Central Asian Tribes and many foreign invasions (Greeks, Shakas, Parthians, Kushanas) coming upto Saket (Ayodhya) and Madhyamika (Chittore)

- b. At the same time, China was finishing construction of its Great Wall (by 200 BCE)
- 5. Fissiparous tendencies in the empire that has reached its limit/peak of maximum expansion:
 - a. Too extensive an empire to be governed efficiently, given the ancient technology/communication barriers. As power stretched over vast area, it also stretched thin. Thus, in a sense, the Empire crumbled under its own weight.
 - b. Expansion of material culture outside Ganga valley: decline in power asymmetry

Dr. R. K. Mookerji commented on the downfall thus, "But even if Ashoka's policy brought about the downfall of the Mauryan Empire, India has no cause to regret the fact. That Empire would have fallen to pieces sooner or later, even if Ashoka had followed the policy blood and iron of his grandfather. But the moral ascendancy of Indian culture over a large part of the civilized world, which Ashoka was mostly instrumental in bringing about, remained for centuries, as a monument of her glory and has not altogether vanished even now, after the lapse of more than two thousand years."



1. Swami – Royal Absolutism

King is the most important of all prakritis. He is the **absolute head and supreme authority**.

He is the ruler with enormous powers and responsibilities. All of the government concentrated in his person.

- Rajashasana > dharmashasana
- Arajakata àmatsyanyay
- Praja Sukhe Sukham Rajna, Prajanam tu Hite Hitam
 - Three duties of the king:
 - Raksha (external)
 - Palan (internal)
 - Yogakshema (welfare) – paternalistic touch

2. Amatya (Bureaucracy/high officials)

Kautilyan State is a **Hobbesian Leviathan** which sought to control every aspect of life of an individual. Such huge empire and multitude of functions require vast bureaucracy.

Central bureaucracy:

- Apex body – Mantriparishad (Ashoka calls it Palisa)
 - ‘Matrapurva Sarvarambha” policy precedes action. Success of the government depends on wisdom and efficiency of royal advisors.
 - Final authority with the king only.
- High status to crown prince, Raj Purohit, Royal guru
- There was a significant jump in the number of central officials. Arthashastra mentioned 18 tirthas/Mahamatras and 27-28 adhyakshas (HoDs – departmentalization)

Adhyaksha	Department	Adhyaksha	Department
Akaradhyaksha	Mines	Lakshanadhyaksha	Mint
Akshapataladhyaksha	Accountant General	Samsthadhyaksha	Trade Routes
Sitadhyaksha	Agri	Padatikyadhyaksha	Infantry
Lavanadhyaksha	Salt	Ashvadhyaksha	Horses
Suvarnadhyaksha	Gold	Rathadhyaksha	Chariots
Koshtagaradhyaksha	Store	Gajadhyaksha	Elephants
Panyadhyaksha	Commerce	Ganikadhyaksha	Prostitutes
Kupyadhyaksha	Forest Produce	Pattanadhyaksha	Ports
Ayudhgaradhyaksha	Armoury	Nayadhyaksha	Animals
Tulamanapantvadhyaksha	Weight Measures	Bandhanagardhyaksha	Prison
Sutradhyaksha	Spinning Weaving	Dyutadhyaksha	Gambling
Suradhyaksha	Excise (wine)	Ivitadhyaksha	Meadows
Navadhyaksha	Navy	Sunadhyaksha	Butcher houses
Mudradhyaksha	Passport		

HR Policy

- Selection/recruitment process
 - Not many details but appointment based on merit but no China-like examination
 - Test of temptation and test of deception (upadha) to check if lured by wealth, or succumbs to pressure and if purest of all (sarvopada shuddha)
 - There was a system of probation.
- Promotion and Transfer
- Payscale and hierarchy
 - Pyramidal structure
 - Topmost: 48,000 panas while bottommost 700-600 panas
 - Salaries given in cash → centralization
 - Pana: PMCs with various symbols (silver coin = panas; copper coins = mashakas)
- Employee welfare
 - If died on duty, then salary to wife + food allowance
 - If disabled on duty service or after retirement = provisions made for
 - Even prostitutes after old age – received work in kitchen
- Bureaucratic Corruption
 - Fence eating the crop was the matter of grave concern for Kautilya
 - Impossible not to taste honey put on your tongue
 - Impossible to tell when fish drinks water
 - None could be trusted:
 - Frequent transfers of officers
 - Severe punishment
 - Reward to informers/whistle-blowers
 - Spies' network
 - Still Kautilya says one cannot eliminate it, one can only control the damage
- Elaborate system of espionage (network of spies) – Gudha-purusha

- Kautilya paints a picture of a vulnerable world that requires constant and extreme vigilance. With the help of a dynamic intelligence system, administration activities were closely monitored.
- Elaborate organization
 - Head – Samahartta
 - Two types of spies - Samstha and Sanchara – they are everywhere
 - Ubhayavetana
 - Visha-kanya
- Pativedaka
 - Later in Ashokan inscriptions
 - Brings news from the entire empire and have all-time access to the king. Directly report to the king who was eager to keep in touch with the public opinion

3. Janapad (Provincial and District level)

Arthashastra doesn't deal with details of provincial administration. Some data can be gleaned from Indica and from Ashokan edicts.

- **Provincial Administration:**
 - There were at least 4 provinces centered at Takshashila (northern), Tosali (eastern), Ujjayini (western) and Suvarnagiri (southern).
 - Governors: Kumara, Aryaputra or Rashtriya etc
- **District Administration:**
 - Various names of officers connected to revenue collection and accounts:
 - Arthashastra mentions: **Pradeshika, Sthanika**
 - Megasthenes mentions: **Agronomoi**
 - Ashoka mentions: **rajuka** and **yuktas**.
- **Below the district level**
 - **Gopa** (guardian) was in charge of a group of 5-10 villages. Its duty was revenue collection and accounts. He was possibly linked with **census**.
 - Each **village** was regulated by a government appointed officer called **Gramini/Gramika**. Villages used to have a lot of autonomy in general.

Idealized Hierarchy of administration:

Provincial capital (Sthaniya)	2 Dronamukhas	
Divisional HQ (Dronamukha)	2 Karvatikas	
Sub-divisional HQ (Karvatika)	20 Sangrahanas	
Local Centre (Sangrahana)	10 Villages	

4. Durga (fortified urban settlement): Municipal Administration

Megasthenes talks about 6 committees x 5 members each in the city of Pataliputra to manage the affairs.

- Industrial arts and production, inspection, wages etc
- Supervision of the manufactured goods
- Trade and commerce, inspection of weights etc
- Taxation
- Welfare of foreigner
- Registration of births/death

Kautilya doesn't mention such arrangement. According to him, **Nagaraka** was the head of the City. His functions were:

- Law and order
- Cleanliness and sanitation
- Enforce curfew regulations, fire safety norms
- Controlled trade of goods, prices and market places
- Visitor lodging



Figure 11.13. Plan of street layout in Bhita, India.

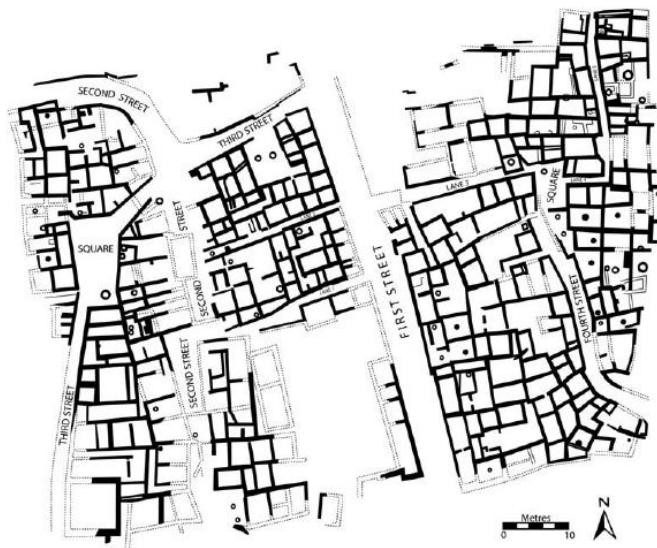


Figure 11.9. Plan of the street layout of the Bhir Mound, Pakistan.

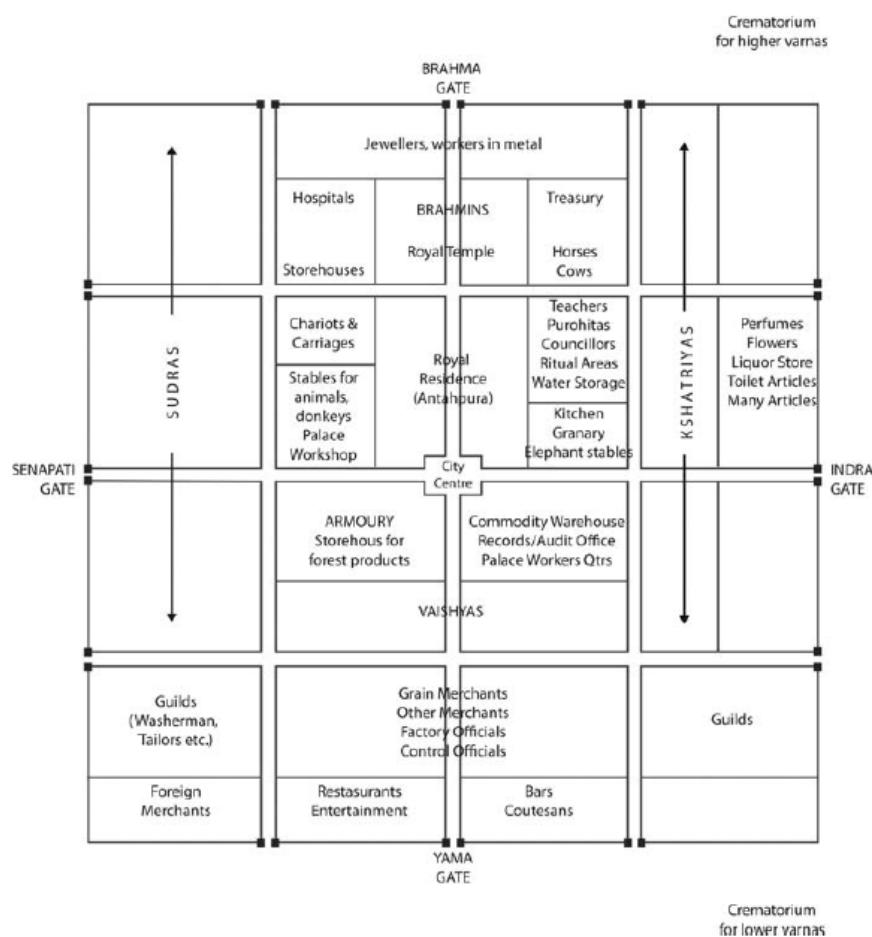


Figure 11.4. Plan of an idealised city from the *Arthashastra*.

5. Kosha: Taxation

The basis of state power was financial power; therefore the most important function of the administration was the collection of revenue. Kautilya provides incredible details and various avenues of revenue collection. Treasury officer is known as **Sannidhata**. In revenue collection, the state was both cautious and ruthless at the same time. It punished officers for excess taxes and misappropriation. Every product, every transaction, and every service were taxed. Mauryan rule is landmark in the evolution of tax system in ancient India.

Revenue Source:

- Most important was the land revenue. (**bhag**)
 - a. Traditionally $1/6^{\text{th}}$ but varied as per land quality, crown land, govt subsidy, time of distress etc. (Lumbini edict – **atabhagiya**)
- Other agri related taxes
 - a. **Udakabhaga** – water cess
 - b. **Sharecropping** – 50%
 - c. **Pindaraka** – tax on group of villages and paid by peasants/herdsman. Sometimes for provisioning for army passing by.
 - d. **Bali** – various theories about its meaning, but some kind of tax
 - e. **Senabhukt** – provisions for army
- Artisans, traders:
 - a. Tax rate varied as per commodity.
 - b. **Hiranya** – tax paid in cash.
 - c. Also – octroi, road tax, ferry tax
 - d. **Parigha** – royalty to state
- **Vishthi**: physical labour (officer's name was **vishthi vandhak**)

To prevent evasion of tax, sale permitted only at designated places. If traders become bankrupt, the state had the first claim on their assets to recover state dues. And in this, Kautilya had no ethical inhibitions whatsoever. Even the brothels/taverns/gambling dens/liquor shops were excellent sources of revenue and thus run as state monopolies.

Financial Emergency Management

Pranaya: a special tax imposed by state during emergencies. Though first mentioned by Panini, it was elaborated upon by Arthashastra. It amounted to $1/3^{\text{rd}}$ or $1/4^{\text{th}}$ of the produce according to the nature of the soil.

Mauryan Era: Economy

Three-fold strategy to maintain financial health of the empire

- Profitable operation of state enterprises
- Maximisation of tax revenue
- Prudent financial management and regulation

The 2nd urbanisation that had begun during the Mahajanpada Age was further stimulated during this period. State activism directly into economy gave a major boost to the economy during the Mauryan era.

Agricultural Economy

- Agrarian economy became more sophisticated.
- According to Megasthenes, India's soil was very fertile.
- Different varieties of wheat, rice and pulses were being produced.

Mauryan state took following steps to stimulate the agrarian economy:

- The **nature of land** in Janapada is given much importance in Arthashastra.
 - It should be “devoid of mud, stones, salty ground, uneven land... endowed with agricultural land with protected pastures.... with farmers devoted to work”.
 - It was perceived that “cultivable land is better than mines because mines fill only treasury while agricultural production fills both the treasury and store houses”.
- Two types of land
 - **Rashtra**: private owned tax paying land.
 - **Sita**: State owned land supervised by **sitadhyaksha**. It was colonized with the help of shudras, war prisoners and convicts. (MRE 13: 150000 PoW in Kalinga?)
- **Janapadanivesha Policy**
 - State encouraged colonizing the region hitherto uncultivated
- Setu: State took steps for the development of irrigation:
 - Chandragupta Maurya's provincial official, **Pushyagupta**, built **Sudarshana lake**
 - State levied an irrigation tax (**Udakabhaga**) which hints at state's investment in irrigation projects.
 - Agronomoi: accountable for building roads, developing irrigation channels.
 - For neglect/misuse/damage to irrigation system, there was severe punishment.
- State granaries
 - **Sohgura** (UP), **Mahasthangarh** (Bangladesh)
 - Distribute food/crop/grains during the time of distress
- Both Megasthenes and Kautilya also mention increasing importance of peasants and they **not being harmed during the war**. (“*in time of war, soldiers were not allowed to molest the farmers or ravage their lands; hence while the soldiers are fighting and killing each other, the farmer may be seen close at hand, tranquilly pursuing his work.*” Arrian)

Mines, minerals, and forest resources: State property

Received special attentions. Important for both revenue as well as from military potential.

- Mines, salt-pans, pearl/conch fishery à state monopolies.

- Either worked directly or leased out to private operators.
- There was a ministry of mine to look over.
- Various officers like Akaradhyaksha, Suvarnadhyaksha, Lavanadhyaksha.
- Forest produce → timber, game, firewood and esp. elephants were all state property.
 - Hastivanas were protected and cannot be cleared. If found guilty of killing elephants, then capital punishment.
 - Ivtiadhyaksha is mentioned as the head of meadows
 - Kupyadhayskah is mentioned as the head of forest produce.
- Treasure troves were also state property.
 - There was finder's reward (1/6th of the value if treasure is under 1 lakh panas, above 1 lakh panas, entire treasure is kept by the state)

Kautilya and Environmental Protection

Kautilya entrusted the task of protecting forests and other natural resources with the king [through different state officials]. He prescribed that appropriate plants should be grown to protect dry lands and pasturelands should be properly protected. The king should protect different types of forests, water reservoirs and mines.

Craft and industries:

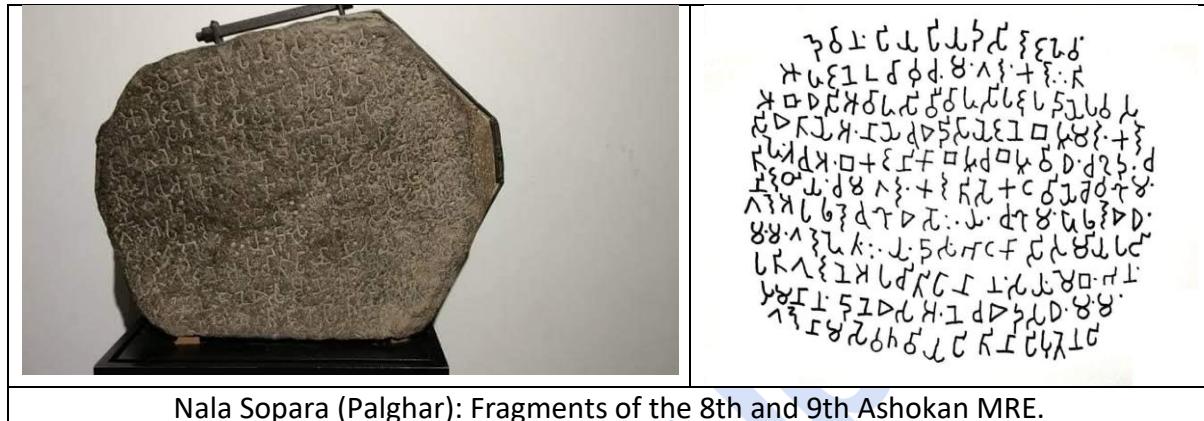
- State as a producer:
 - Monopoly over iron implements, mining, ship building
 - State establishments of spinning/weaving/textile (employed indigent women)
 - Rajapanya- State goods/commodities
- Officers
 - Sunadhyaksha (butcher houses)
 - Suradhyaksha (alcohol excise)
 - Sutradhyaksha (textile)
- Significant development of the era was the further development of **guilds** of artisans and traders, which worked autonomously.
 - Protected members from competition
 - Bargaining power with the customers /state
 - Professional code of duties and obligations (internal laws)
 - Facilitating tax collection and also regulation of industry

Trade & Commerce:

State incentivized trade in myriad ways:

- State built roads: Mauryan came to control road network till Kabul/Kandahar
 - **Samsthadhyaksha** was mentioned as heading the trade routes.
 - Ashokan edicts indicate Mauryan highways.
 - Yet, high risk activity (high % rates). Road safety was tenuous despite provisions as can be seen in jatakas where caravans entrapped in forest in many stories.
- **Pattanadhyaksha** was super-intendant of shipping
- **Panyadhyakasha** in order to supervise trade & commerce.
 - Regulated prices, adjusted demand-supply, controlled quality, ensured fair business practice, and also consumer protection

- Foreign Trade
 - Import export control: Domestically useful items for rituals, rare seeds etc were duty free. While export of weapons, chariots, jewels/gems, cattle/grain was absolutely prohibited.
 - Some foreign commodities are mentioned
 - Chinapatta (Chinese cloth)
 - Kaleyaka
 - Ashoka propagated Dhamma across the world - which might have also helped in India's goods exports across the world.



Monetary system:

- Imperial series
 - Minting the coins itself was a business activity and mints had to meet certain conditions and pay fees to the treasury.
 - **Lakshanadhyaksa** was mentioned as the mint-master.
 - Interesting fact: Arthashastra does not mention moulds of coins.
- PMCs were also issued local cities and guilds.
- Art of coining was not particularly developed in India. Thus, counterfeit must have been common.

Buddhaghosha, in Anuradhapura circa (5th century CE) had alluded to a treatise on the science of minting coins titled **Rupa Sutra**. Unfortunately, like many other treatises, this text is lost in history.



FIGURE 7.1 SOME SYMBOLS ON MAGADHAN PUNCH-MARKED COINS

(6) Mauryan Era: Army: Danda

Hard power was important. “*balam shakti, sukham siddhi*”

- Huge army – 4,00,000 to 6,00,000 estimates (exaggerated figures?)
 - Chanakya suggests that mere numbers do not count for much; without discipline and proper leadership they may become a burden.
- Standing professional army
 - Not irregular militia or tribal levies, thus in constant battle-readiness.
 - Soldiers formed the privileged group in Mauryan society (500 panas every year and double the wages on active duty)
- Chaturanga sena
 - Infantry (**patyadhaksha**)
 - Cavalry (**ashvadhyaksha**)
 - Chariots (**rathadhyaksha**)
 - Elephants (**hastyadhyaksha**)
- Megesthenes – 6 boards of 5 members each (4 + navy, supply/transport)
- Kautilya
 - Senapati
 - Protected **hastivanas**
 - **Atavibala**
 - **Ayudhagaradhyaksha** – production and maintenance of variety of armaments.
 - Variety of war machines also mentioned.

Protected Hastivanas

Elephants and elephant habitat were preserved because they were sinews of military power. Indeed, the large resources needed to tame and train sizable numbers of elephants for war could only be mobilized by emerging monarchies. That capacity, in turn, gave these kings a major military advantage over more decentralized polities (such as tribes and aristocratic oligarchies).

Maintaining a large stable of royal elephants, however, required the protection of wild elephants and the habitat where they lived. Elephants—unlike other domesticated animals—were rarely bred in captivity, because they were not ready for work until about age twenty. Instead, they were captured as wild adults and then trained to serve human needs.

Indian rulers who wished to build up troops of elephants had to make systematic efforts to prevent the killing of wild elephants and to preserve the woodland savanna where they bred.

Kautilya's Arthashastra describes at great length the management of elephant forests and elephant social behavior, as a “king's victory is led by elephants.” Hence the state should maintain an entire human bureaucracy around elephants that, among other things, “should keep a written record” of social structures: “those moving in herds (*yutha*, elephant collectives), those roaming alone, those driven from a herd (*niyutha*), and the leaders of herds (*yuthapati*).”

(7) Foreign Policy: Mitra

It's a theoretical model not of strategic or foreign policy concerns of a vast empire but only a small state battling with its neighbours for survival.

Chakravarti Kshetra – field of operations of vijigishu. (Ideally Indian subcontinent)

- In international arena is of matsyanyaya as there is no supreme authority.
- Actors:
 - **Vijigishu** (seeker of the conquest)
 - Ari (enemies)
 - Mitra (friend)
 - Udasina (uninterested)
 - Madhyama (middle power)

Raj Mandala Theory: In Kautilyan scheme of foreign relations, the immediate neighbour is an inevitable enemy. And his neighbour is a natural ally. Kingdom is thus surrounded by concentric circles called mandalas of Ari (enemies) and Mitra (friend). Thus, Vijigishu is likely to encounter one of six policy options (**Shadgunya**)

1	You are weak	Sandhi – Treaty/Friendship (various types of treaties are listed by Kautilya)
2	You are strong	Vigraha – War
3	You are equal	Asana – Stay put
4	You are much weaker	Sanshraya – Seek shelter
5	You are much stronger	Yan – Aggressive Attack
6	If you can fight with some aid/ally	Dvaitabhabha – befriend one, attack another

But Kautilya was **not a war-monger**. He was no glory in war and accepted it only as a painful necessity. He preferred other **upayas** as far as possible (Sam, Dam, Danda, Bhed)

Kautilya mentions **three types of conquests**.

- **Dharmavijaya** (righteous) – conquered territory is returned after homage and tribute
- **Lobhavijaya** (for gain) – booty is claimed, and part of empire is annexed
- **Asuravijaya** (demonic) – conquered kingdom is looted and annexed.

These terms have moralistic overtones, but Kautilya used them in entirely value-neutral way, as categories for practical situations.

Destruction of oligarchic tribal republics: Vile methods are reserved for them as Kautilya thought that gana-sanghas disrupted the orderly conduct of foreign policy, they also provide alternative to centralized monarchy. But tribal republic was difficult to subdue because here Kautilya was not against just another king but against the whole people. Their strength was their solidarity which had to be broken before it could be conquered. Kautilya suggests many ways to spread dissension among oligarchs, to confuse and create mutual distrust/suspicion.

Treatment of the conquered people: as per Kautilya should be most fair and generous. 'Where enemy was good, he shall be twice as good' Policies pleasing and beneficial to people, bestow favours and exemptions, give gifts and honours. Adopt a way of

life/dress/language/customs, show devotion to their god, participate in their festivals. Thus, win hearts of the conquered people.

Ashoka's foreign policy (imp source: MRE 13)

- **Kalinga War:** Bheri Ghosha to **Dhamma Ghosha**
 - Remarkable statement by a 3rd c BCE emperor
 - He didn't attack south Indian tip.
- **Policy in newly conquered region**
 - Dhauli and Jaugada
 - SE I in place of MRE 12 (magnificent statement on tolerance)
 - SE II in place of MRE 13 (records Kalinga conquest in ghastly details)
 - SE are not about preaching/practicing Dhamma. They are concerned with delivering **better administration in a politically sensitive province**.
- **MRE 13: Sending ambassadors to Hellenistic courts**

King (Prakrit)	Name, Region	
Antiyoka	Antiochus II, Syria	
Tulamaya	Ptolemy II, Egypt	
Antekina	Antigonas, Macedonia	
Maka	Magas of Cyrene, Libya	
Alikyashudala	Alexander of Epirus, NW Greece	<ul style="list-style-type: none">• Not much is known about their success in the Hellenistic land.• Only success in Srilanka. But Ashoka is silent on this mission.• Interestingly he mentions only Hellenistic kings by name while no Indian king is named.

Army's Project Udbhav to rediscover 'Indic heritage of statecraft' from ancient texts

The Hindu Bureau

NEW DELHI

The Indian Army has started an initiative, named Project Udbhav, to rediscover the "profound Indic heritage of statecraft and strategic thoughts" derived from ancient Indian texts of "statecraft, warcraft, diplomacy and grand strategy" in collaboration with the United Service Institution of India (USI), a defence think-tank.

In connection with this, USI will conduct a Military Heritage Festival on October 21 and 22, to acquaint "future thought leaders



Project Udbhav stands testimony to the Army's recognition of India's age-old wisdom in statecraft, a statement said. PIB

with the dynamics of comprehensive national security with special emphasis on India's strategic culture, military heritage, educa-

tion, modernisation of security forces and *Atmanirbhar Bharat*," according to an Army statement.

"The project endea-

vours to explore India's rich historical narratives in the realms of statecraft and strategic thoughts. It focuses on a broad spectrum including indigenous military systems, historical texts, regional texts and kingdoms, thematic studies, and intricate Kautilya Studies," the statement said.

As part of this process, a panel on Friday discussed the "evolution of Indian military systems, war fighting and strategic thought", exploring both current research in the field and the way forward.

The initiative stands tes-

timony to the Army's recognition of India's age-old wisdom in statecraft, strategy, diplomacy, and warfare, the statement said, adding that Project Udbhav seeks to bridge the historical and the contemporary.

The aim of Project Udbhav is not limited to just rediscovering these narratives, but also to develop an "indigenous strategic vocabulary", which is deeply rooted in India's "multifaceted philosophical and cultural tapestry". The overall aim is to integrate age-old wisdom with modern military pedagogy, it stated.

Practice Questions: Mauryan Era

1. With reference to ancient India, consider the following statements: [2023]

1. The concept of Stupa is Buddhist in origin.
2. Stupa was generally a repository of relics.
3. Stupa was a votive and commemorative structure in Buddhist tradition.

How many of the statements given above are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

2. According to Kautilya's Arthashastra, which of the following are correct? [2022]

1. A person could be a slave as a result of a judicial punishment.
2. If a female slave bore her master a son, she was legally free.
3. If a son born to a female slave was fathered by her master, the son was entitled to the legal status of the master's son.

Which of the statements given above are correct?

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

3. Consider the following pairs: [2022]

Site of Ashoka's major rock edicts	Located in the State of
---	--------------------------------

- | | |
|-------------|----------------|
| 1. Dhauli | Odisha |
| 2. Erragudi | Andhra Pradesh |
| 3. Jaugada | Madhya Pradesh |
| 4. Kalsi | Karnataka |

How many pairs given above are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) Only three pairs
- (d) All four pairs

4. Who among the following rulers advised his subjects through this inscription?

"Whosoever praises his religious sect or blames other sects out of excessive devotion to his own sect, with the view of glorifying his own sect, he rather injures his own sect very severely." (2020)

- (a) Ashoka
- (b) Samudragupta
- (c) Harshavardhana
- (d) Krishnadeva Raya

5. In which of the following relief sculpture inscriptions is 'Ranya Ashoka' (King Ashoka) mentioned along with the stone portrait of Ashoka? (2019)

- (a) Kanganahalli
- (b) Sanchi
- (c) Shahbazgarhi
- (d) Sohgaura

6. Who of the following had first deciphered the edicts of Emperor Asoka? (2016)

- (a) Georg Buhler
- (b) James Princep
- (c) Max Muller
- (d) William Jones

7. Assertion (A) Asoka annexed Kalinga to the Mauryan Empire.

Reason (R) Kalinga controlled the land and sea routes to South India.

- (a) Both A and R are individually true and R is the correct explanation of A
- (b) Both A and R are individually true, but R is not the correct explanation of A
- (c) A is true, but R is false
- (d) A is false, but R is true

8. Between which of the following was the ancient town of Takshashila located? (2006)

- (a) Indus and Jhelum
- (b) Jhelum and Chenab
- (c) Chenab and Ravi
- (d) Ravi and Beas

9. Which one of the following dynasties was ruling over North India at the time of Alexander's invasion? (2000)

- (a) Kanya
- (b) Maurya
- (c) Sunga
- (d) Nanda

10. The Asokan major rock edicts which tell us about the Sangama Kingdom include rock edicts (1998)

- (a) I and X
- (b) I and XI
- (c) II and XIII
- (d) II and XIV

11. Assertion (A) According to Asoka's edicts social harmony among the people was more important than religious devotion. (1998)

Reason (R) He spread ideas of equity instead of promotion of religion.

Codes

- (a) Both A and R are true and R is the correct explanation of A
- (b) Both A and R are true but R is not the correct Explanation of A
- (c) A is true but R is false
- (d) A is false but R is true

12. Which one of the following ancient Indian records is the earliest royal order to preserve food-grains to be utilised during the crisis in the country? [1998]

- (a) Sohgaura Copper - plate
- (b) Rummindai Pillar - edict of Ashoka
- (c) Prayaga - Prasasti
- (d) Mehrauli Pillar inscription of Chandra

13. Which one of the following edicts mentions the personal name of Asoka? (1997)

- (a) Kalsi
- (b) Rummindai
- (c) Special Kaling Edict
- (d) Maski

14. Which one of the following statements regarding Ashoka stone pillars is incorrect? [1997]

- (a) These are highly polished
- (b) These are monolithic
- (c) The shaft of pillars is tapering in shape
- (d) These are parts of architectural structures

15. Which one of the following scripts of ancient India was written from right to left?

[1997]

- | | |
|---------------|---------------|
| (a) Brahmi | (b) Devnagari |
| (c) Kharosthi | (d) Sharada |

16. The name by which Asoka is generally referred to his inscriptions is [1995]

- | | |
|-----------------|-----------------|
| (a) Chakravarti | (b) Dharmadeva |
| (c) Dharmakirti | (d) Priyadarshi |

1. Consider the following statements about the consequences of Greek and Persian invasion:

1. Alexander's invasion led to political unification in northern India under the Mauryan Period.
2. The impact of Persian invasion on Indian art can be seen through the Gandhara School of art.
3. The Kharoshti script is derived from the Aramaic script and is written from right to left.

Which of the above statements is/are correct?

- (a) 1 and 2 only
- (b) 1 and 3 only
- (c) 1, 2 and 3
- (d) None of the above

2. Which one of the following statements is NOT correct regarding Mauryan period?

- (a) Two inscriptions, Sohgaura and Mahasthangarh, of Chandragupta Maurya provide information about occurrence of famine.
- (b) Shudras were employed in agriculture.
- (c) Megasthenes's Indica gives references of Chanakya's Arthashastra.
- (d) In Dhauli rock edict, Ashoka declares that "all subjects are my children".

3. Consider the following pairs:

Mauryan Officials

- 1. Akradhyaksha
- 2. Vivitadhyaksha
- 3. Sansthadhyaksha
- 4. Pautvadhyaksha

Responsibilities

- Mines
- Trade routes
- Pastureland
- Weight and measures

How many pairs given above are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) Only three pairs
- (d) All four pairs

4. Consider the following statements with reference to Mauryan period

1. Yuktas and Rajjukas were local feudatories in the Maurya period.
2. Gopa and Sthanika were performed the duty of revenue collection and accounts.
3. Pativedakas were a secret emissaries.

Which of the statements given above is/are correct?

- (a) 2 and 3
- (b) 2 only
- (c) 1 and 2
- (d) 1 and 3

5. In the context of Maurya period, Pindakara, Hiranya and Pranayakara were:

- | | |
|-----------------------------------|---------------------------|
| (a) Religious rituals | (b) Taxes |
| (c) Heads of trading corporations | (d) Places for pilgrimage |

6. Consider the following statements:

1. Punch marked coins came in circulation for the first time during Maurya period.
2. Roopsutra was a text on coinage system.
3. People inferior to Shudras were called 'Antyaavasayi'.

Which of the statements given above is/are correct?

- | | |
|-------------|----------------|
| (a) 1 only | (b) 2 and 3 |
| (c) 1 and 2 | (d) 1, 2 and 3 |

7. Which of the following animal statue is not installed on the Ashokan pillars?

- | | |
|-----------|--------------|
| (a) Tiger | (b) Horse |
| (c) Ox | (d) Elephant |

8. Consider the following statements-

1. Usury was not in practice in India.
2. Slavery was practiced in India.
3. This text was written in Sanskrit.

According to the Megasthenes's Indica, which of the statements given above is/are correct?

- | | |
|-------------|-------------|
| (a) 1 only | (b) 2 and 3 |
| (c) 1 and 2 | (d) Only 3 |

9. Which of the following statements is NOT correct about Mauryan period?

- | |
|--|
| (a) Dowry system was prevalent in the Mauryan society. |
| (b) Kautilya mentions provision of divorce and this right was available to both male and female. |
| (c) The state used to tax on prostitution. |
| (d) The inscriptions at Mansehra and Shahbazgarhi are in the Brahmi script. |

10. Consider the following pairs:

Inscription	Information
1. Schism inscription	-Discipline of the Buddhist Sangha
2. Rumindei edict	-Ashoka's belief in Tri Ratnas
3. Kandahara inscription	-Bilingual inscription
4. Bhabru inscription	-Taxation system

How many pairs given above are correctly matched?

- | | |
|----------------------|--------------------|
| (a) Only one pair | (b) Only two pairs |
| (c) Only three pairs | (d) All four pairs |

11. Among Mauryan idols, the idol inscribed with name Manibhadra (Yaksha) was found from which place?

- | | | | |
|--------------------|-----------------|--------------|-------------|
| (a) Jhing-ka-Nagra | (b) Noh village | (c) Besnagar | (d) Parkham |
|--------------------|-----------------|--------------|-------------|

Basic Overview:

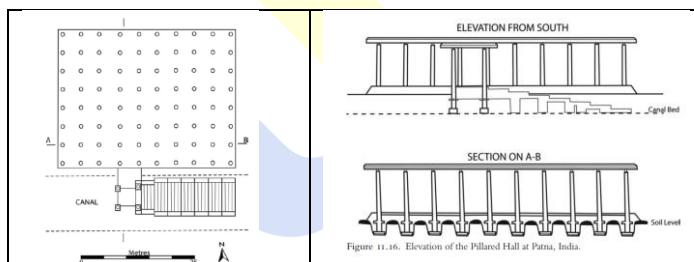
- **Variety of Structural Remains**
 - **Religious:** Stupas, Rock-cut (chaitya, viharas), Pillars
 - **Royal:** Pillared hall, wooden palisade at Pataliputra
- Re-emergence of **monumental art** after long gap
- **Palace Art**
 - Linked to political ideology: Uniformity, Purpose
 - Still, 'popular art' not absent (eg sculptures)
- **Total Complex**

(a) Royal Palace

Bulandibagh – Royal Palace, Capital, Wooden Palisade
Kumrahar – 80 Pillared Hall (Chunar sandstone)

Pataliputra was the Mahanagar/metropolis of the ancient India. Indica and excavations attest to that and support each other. Fortifications and drains are found in two important parts at the edges of the modern Patna.

Megasthenes describes **Pataliputra** as a *city in the shape of a parallelogram (9.2*1.7 miles) at the junction of Ganga and Son... defended by a wooden wall with slits for the discharge of arrows and many towers and gateways*. Megasthenes has also described the **Palace of Chandragupta**.



Archaeologists flag concern over buried Mauryan period assembly hall, demand immediate restoration

The hall, situated at Kumhrar area here, first came to light during excavations in 1912-13, and was allegedly buried by officials of the Archaeological Survey of India (ASI) in 2004, due to frequent waterlogging and seepage.





Ruins of the stone gates in Persepolis, the ceremonial capital of the Achaemenid empire, declared by UNESCO as a World Heritage Site in 1979.



Friedrich Oscar Oertel, a German archaeologist, who discovered Lion capital of Ashoka at Sarnath in 1904-05.

(b) Ashokan Pillars and Capitals

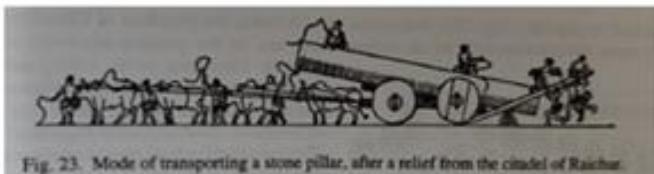
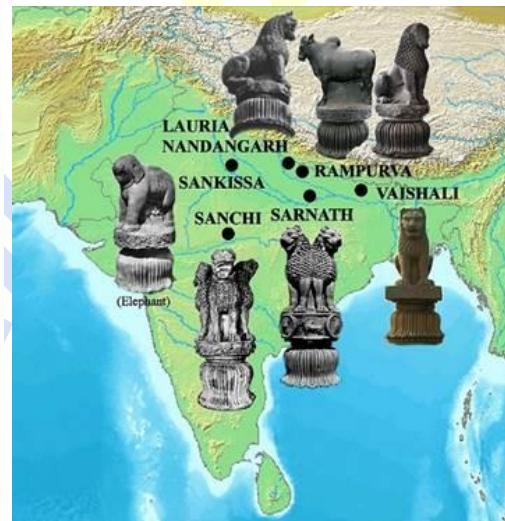


Fig. 23. Mode of transporting a stone pillar, after a relief from the citadel of Raichur.



Characteristics of Ashokan Pillars

- No base
- Height upto 14 m
- Tapering
- Plain and Circular shaft
- Chunam Sandstone
- Polished
- Monolith
- Abacus and Capital – Topped with animal and other sacred symbols.

Animal Capitals

- 7 capitals (6 places) = 5 lions, 1 elephant, 1 zebu
- Not all capitals are equally graceful.

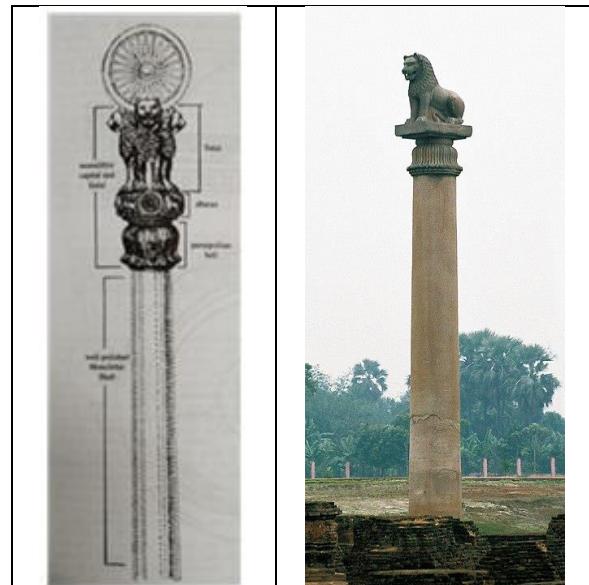
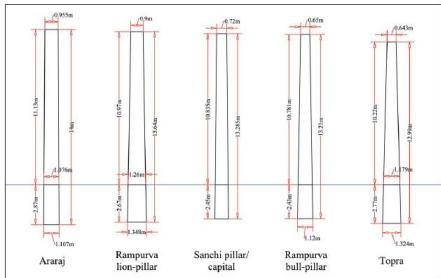




Figure 11.20. The Asokan pillar at Lumbini, Nepal.



Rampurva capitals, in West Champaran, discovered in c. 1876 by A.C.L. Carleyle.



Nageshwarnath Temple, Ayodhya



Fatehabad/Hisar (Haryana)



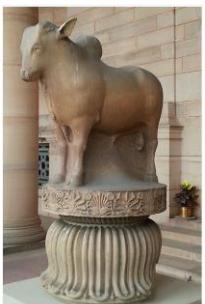
Lat Bhairav, Banaras



Vaishali Lion



Sankissa Elephant



Rampurva Bull



Lauriya Nandangarh



Rampurva Lion



Sanchi



Sarnath



Bansi, near Basti (UP)

Motifs: Rich Buddhist symbolism yet wider cultural context:

Symbol	Meaning
Lotus	<ul style="list-style-type: none"> • Purity and fecundity • Buddha's first seven steps
Chakra	<ul style="list-style-type: none"> • Dhammachakra (first sermon) • Sovereignty of chakravarti king
Elephant	<ul style="list-style-type: none"> • Airavat in the dream of Maya (conception of Buddha) • Gaja-Lakshmi • Dream of Trishala in Jainism
Bull	<ul style="list-style-type: none"> • Fertility • Vaishakha Paurnima (Buddha's birth)
Horse	<ul style="list-style-type: none"> • Siddhartha's departure (Great Renunciation)
Lion	<ul style="list-style-type: none"> • Shakya-simha, Sovereignty of Buddha in spiritual field
4 Lions	<ul style="list-style-type: none"> • Extent of Maurya empire • Spread of Dhamma in 4 directions

Constituent Assembly Debates, 22 July 1947, while accepting the National Flag

Speech of Dr. S. Radhakrishnan

Dr. S. Radhakrishnan brought out the real essence of the wheel and the tricolour. He said:

"We cannot attain purity, we cannot gain our goal of truth, unless we walk in the path of virtue. **The Ashoka's wheel represents to us the wheel of the Law, the wheel of the Dharma. Truth can be gained only by the pursuit of the path of Dharma, by the practice of virtue.** Truth - Satya, Dharma, Virtue, these ought to be the controlling principles of all those who work under this Flag. **It also tells us that the Dharma is something which is perpetually moving.** If this country has suffered in the recent past, it is due to our resistance to change. There are ever so many challenges hurled at us and if we have not got the courage and the strength to move along with the times, we will be left behind. **There are ever so many institutions which are worked into our social fabric like caste and untouchability. Unless these things are scrapped, we cannot say that we either seek truth or practice virtue.** This wheel, which is a rotating thing, which is a perpetually revolving thing, indicates to us that there is death in stagnation. **There is life in movement.** Our dharma is sanatana, eternal, not in the sense that it is a fixed deposit but in the sense that it is perpetually changing..."

Comparison with Persian architecture:

	Ashokan Pillars	Achaemenid Pillars
Similarities	<ul style="list-style-type: none"> Both have religious and political significance. Both undertaken as royal art. Both were made using sandstone. Both have capital – lion mostly 	
Differences	<ul style="list-style-type: none"> Monolithic Round shaft Smooth surface Polished surface Some with inscriptions No foundation Independent free-standing pillars Capital at top. Only animal figures 	<ul style="list-style-type: none"> Segmented Square form Fluted surface Unpolished No inscriptions Have foundation. Structural pillars Capital both at top and bottom. Humans + Animals + Mythological
Pillar Base, Susa		
Pillar Base, Persepolis		
		Abacus and Bell, Allahabad
		Persepolis, Iran

- Impossible to determine the influence of Achaemenid imperial ideology. When Alexander destroyed it, the Persian empire was long decaying and when Chandragupta became the king, it was long dead.
- Totally Indian technology (monolithic, polish etc) but inspired by Persian idea.
- Design can be similar yet may carry different meaning. With dhamma inscription, the whole meaning of pillar is transformed.
- Despite borrowings, if any, outstanding cultural achievement of the time in the world.

Other Animals/birds on Ashoka edicts/sculptures

	Dhauli Elephant
	Lomas Rishi (Barabar hills, Gaya) Cave façade – Elephants
	Sarnath Abacus frieze Bull, Horse, Elephant, Lion (guardians of 4 directions)
	Mahabodhi Vajrasana – Geese
	Sanchi Abacus Geese

(c) Stupa

- Enigmatic enchanting structure synonymous with popular Buddhism.
 - Not the Buddhist invention:
 - Pre Buddhist: Shatapatha Brahmin, Tarai tradition.
 - Not exclusive to Buddhism: Jain Stupa
 - **Mahaparinibban Sutta** (Sutta Pitaka): The most standard account of Buddha's nirvana.

Location of 8 Stupas	
Allakappa	?
Kapilavastu	Shakya capital
Kushinara	Malla capital
Pava	Malla city
Rajagriha	Magadha capital
Ramagrama	Koliya capital
Vaishali	Vajji capital
Vethadipa	?



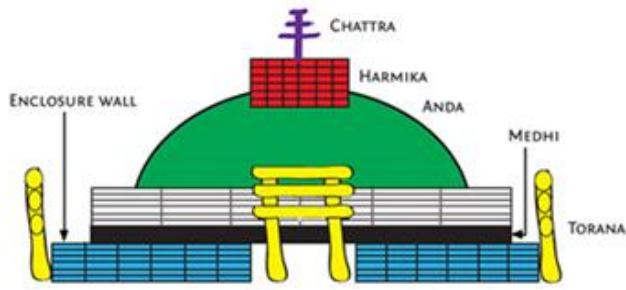
(War of Relics – Several chiefs against the Mallas of Kushinagar)



- Veneration transformed from relic to stupa itself as emblem of Buddhism.
 - Stupa as living presence
 -

Type of Stupa	Meaning
Sharirika stupa	Relics (Buddha, Great Disciples/Bhikkhus)
Paribhogika stupa	Used objects (prayukta vastu) like clothe, vessel etc
Uddeshika stupa	Locations of imp events, pilgrimage places (eg Shravasti)
Sankalpa stupa (votive)	The faith of followers is represented – shraddha, dana. To gain merit.
Symbolic stupa	Kalchakra, Shanti etc

(PS. Stupa can be stationary or portable also)

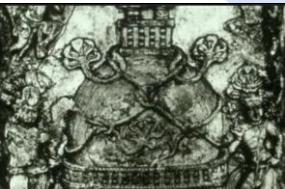


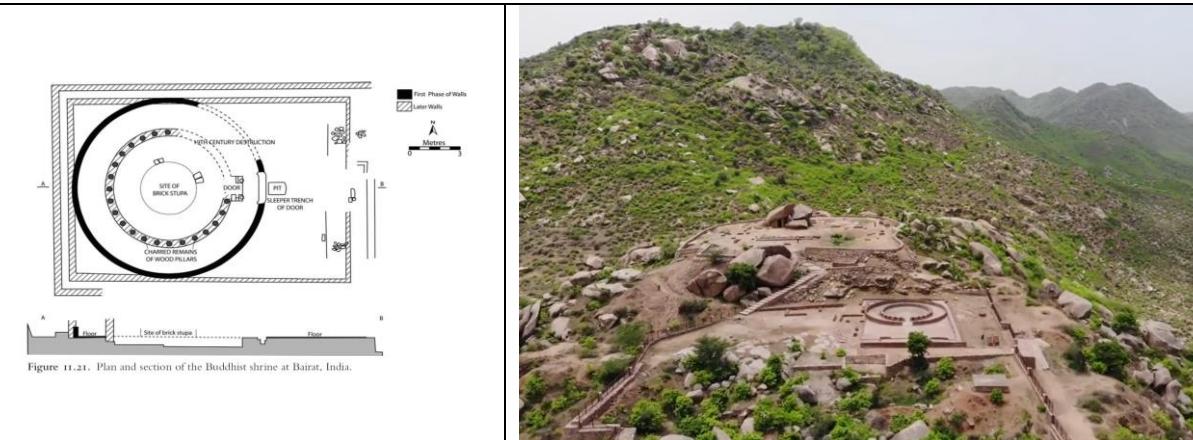
Parts	Symbolism
Anda on Medhi (Platform)	<ul style="list-style-type: none"> Stored the relics. Shape of cosmos
Harmika (box-like at top)	<ul style="list-style-type: none"> Most sacred, as it is just above the relics.
Chhatra, Yashti	<ul style="list-style-type: none"> Raj-chhatri Three discs – Buddhist Tri-ratna Yashti – Axis of the universe
Vedika and Torana	<ul style="list-style-type: none"> Eastern – Birth of Buddha (Lumbini) Southern – Nirvana (Bodh Gaya) Western – DCP (Sarnath) Northern – MPN (Kushinagar)
Pradakshinapath	<ul style="list-style-type: none"> Circumambulation (east to north – tracing life of Buddha)

Ashokavadana credits Ashoka with collecting relics from 8 drona stupas and re-enshrining them through **84,000 stupas** throughout the **Jambudvipa**. Some identified Ashokan Stupas: *Vaishali* (re-modelled), *Dharmarajika Stupa* (*Taxila*), *Dharmarajika Stupa* (*Sarnath*), *Sanchi Stupa* (inner core), *Kanaganahalli stupa* (inner core), *Sirpur stupa* (*Chhattisgarh*), *Deorkothar Stupa* (*MP*).



(Ashoka's visit to Ramgrama to take relics from Naga)

Later Era Sculptures	Present image
 Nagas worshipping Ramagrama Stupa, Amaravati	 Ramagrama stupa today
 Ramagrama Stupa covered in Nagas, worshipped by Elephants, Amaravati (British museum)	



Bairat Stupa



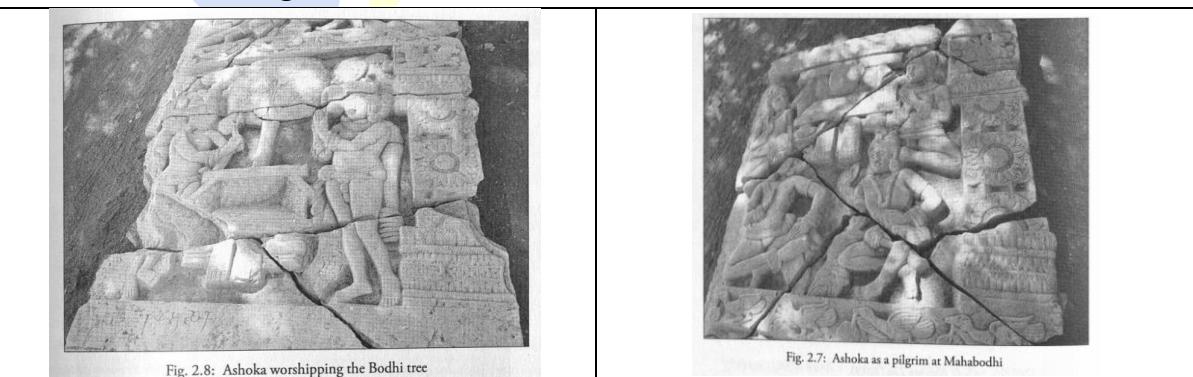
Ujjayini's Kanipura Stupa, associated with Devi

Vaishali
(mud stupa at the centre, outside later brickwork)



Raja Ashoko and Kanaganahalli Stupa (Post-Mauryan structure)

More Ashoka at Kanaganahalli



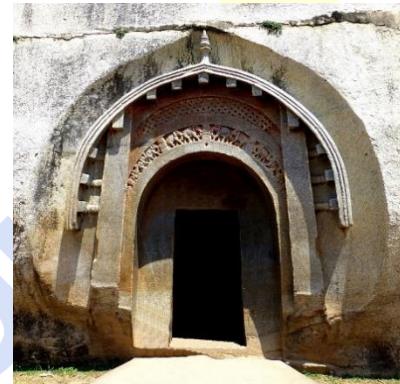
Were there temples during Mauryan Era?

(Literary evidence from Arthashastra)

- *Arthashastra* refers to the setting up of chaityas (shrines) outside the city
 - It makes a distinction between chaityas and devagrhas (temples).
 - It refers to chaityadevata, devatagrha, and daivatapratima.
- Rituals such as worship of deities by prostration before the image and gifts of flowers and incense are mentioned.
- There are references to temple property, and in this early period, it comprised cattle and women (*devadasis*)

(d) Cave Architecture

- Simple plan, No interior decoration
- Barabar Caves: Oldest Rock-cut cave in India
- Trend-setter Gavaksh at Lomas Rishi
 - Imitation of humble wooden architecture and bamboo dwellings.
- High polish inside



	Cave	Inscription
Barabar Caves	Sudama Cave	"By King Priyadarsin, in the 12th year of his reign, this cave of Banyans was offered to the Ajivikas."
	Vishwakarma Cave	"By King Priyadarsin, in the 12th year of his reign, this cave of Khalatika Mountain was offered to the Ajivikas."
	Karan Chaupar Cave	"In my 19th year of reign, I, King Priyadarsin, offered this cave of the very pleasant mountain of Khalatika, to serve as shelter during the rainy season."
	Lomas Rishi Cave	-
Nagarjuni Caves	Gopika Cave	"The cave of Gopika, a refuge that will last as long as the sun and the moon, was dug by Devanampiya Dasaratha during his elevation to the throne, to make a hermitage for the most pious Ajivikas."
	Vadathika Cave	"The cave of Vadathika, a refuge that will last as long as the sun and the moon, was dug by Devanampiya Dasaratha during his elevation to the throne, to make it a hermitage for the most pious Ajivikas"
	Vapiyaka Cave	-

(e) Folk/popular Art

Northern Black Polished Ware (NBPW) pottery: It was made of filtered clay (smooth), made on fast spinning wheel (even surface), glazed (coating layer added during firing) with intricate geometrical designs painted on a black background. After this, the entire surface was covered with a natural resin and fired, leaving a highly lustrous glaze.

Terracotta figures: These usually depicted humans, animals, and mythological figures. They reflected local customs and beliefs through the depiction of Yakshas and Yakshinis (semidivine entities).

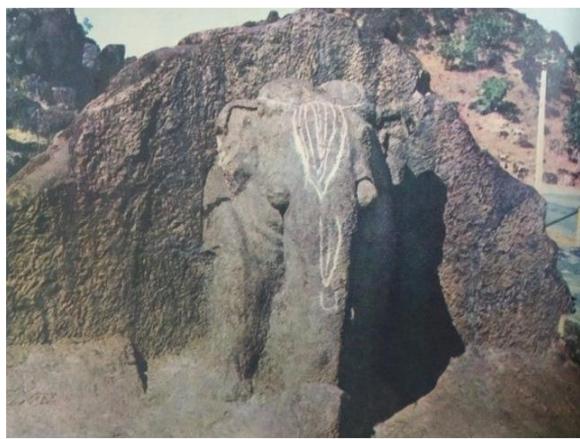


Life Size Frontal Images (stone/terracotta): Roundness + Full frontal conception

- a. Parkham Yaksha
- b. Besnagar Yakshi
- c. Didarganj Yakshi



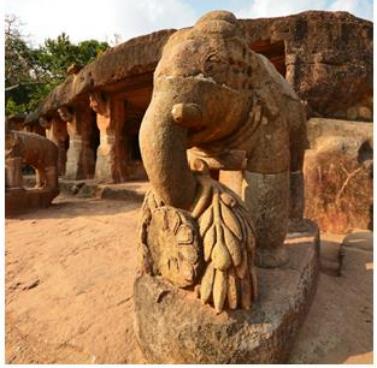
In the end....



Kharvela of Kalinga (Chedis of Kalinga)

- The Chetti's were followers and patrons of Jainism.
- The Hathigumpha inscription of Kharvela informs us about Chettis.
- Kharavela pushed his kingdom beyond the Godavari in the south.
- He has boasted of bringing back Jaina idols from Magadha.

<p>Jain Caves (Odisha, 2nd c BCE)</p> <ul style="list-style-type: none"> • Udayagiri (18), Khandagiri Hills (15) • Partly natural, partly artificial • By Kharvela, Mahameghavarman • Most Important – Ranigumpha, Hathigumpha 	
<ul style="list-style-type: none"> • Hathigumpha Prashasti (19th regnal year) • Prakrit language, Brahmi script 	

	
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- Supplanted Maurya dynasty but couldn't become as great. Smaller yet significant kingdom.
- Around 10 kings in 112 years as per Puranas

1. Pushyamitra Shunga -

- He was the Commander-in-Chief of the Mauryan empire, who - assassinated **Brihadratha**, the last Mauryan emperor, and usurped the throne.
- Conquests
 - Kalidasa mentions conflict between Pushyamitra and Yajnasena (king of Deccan) and victory of Shungas
 - He also defeated the Bactrian king **Demetrius** (or Menander?) and repulsed Greek invasion of India.
- **Patanjali** wrote his '**Mahabhashya**' during his reign.
 - It is a commentary on the works of Panini and Katyayana.
 - Examples from daily life.

2. Agnimitra -

- He is the protagonist of **Kalidasa's** famous play, '**Malavikagnimitram**'.
 - Love story between Malavika and Agnimitra

3. (Kashiputra) Bhagabhadra

- He was the 5th Sunga king.
- During his reign, the Greek ambassador, **Heliodorus** visited India and erected the Besnagar Pillar with an inscription devoted to 'Devadeva' (Vasudeva). It is in Sanskrit in the Brahmi script.

4. Last king Devabhuti

- Assassinated by his minister **Vasudeva Kanya** à Kanya dynasty.
- Andhra/Satavahans conquered the Vidisha region from Shungas.

Religious Policy:

- **Revival of Brahmanism:** Unlike the Mauryan, the Shungas were staunch followers of Brahmanism.
 - Vedic rites were invigorated.
 - Performed 2 Ashwamedha Yajnas - Deccan and roll-back of Greeks.
 - Hinduism especially, Bhagavatism became popular.
- **Persecution of Buddhism?**

Buddhist sources claims	Archaeological evidence
<ul style="list-style-type: none"> • Prize of 100 dinaras for a shramanas head • Destruction of 84000 stupas and other monasteries like Ghoshtarama (Kaushambi) and Kukkutarama (Pataliputra) • Harmed Bodhi tree • Ashokan pillared hall destroyed 	Renovation, enlargement and beautification of many great Buddhist stupas in Shunga territory – Sanchi, Bharhut, Mahabodhi

The achievements of the Shungas in **the field of art** are worth mentioning.

- Some of them are the vihara at Bhaja near Poona, also at Kaushambi, Sanchi, Bharut and Bodhgaya monuments.
- Human figures played a prominent role in the Sunga art.

Kanva Dynasty:

- Its founder was Vasudeva who **assassinated Devabhuti**, the last Sunga ruler, in 75 BCE.
- The extent of Kanva territory was confined to the areas of Shunga rule. Magadha was their main center of power.
- This period is said to have witnessed the rule of four kings extending to a period about 45 years.
- The short-lived dynasty was swept away by the Satavahanas of the Deccan.

Invasions from Northwest

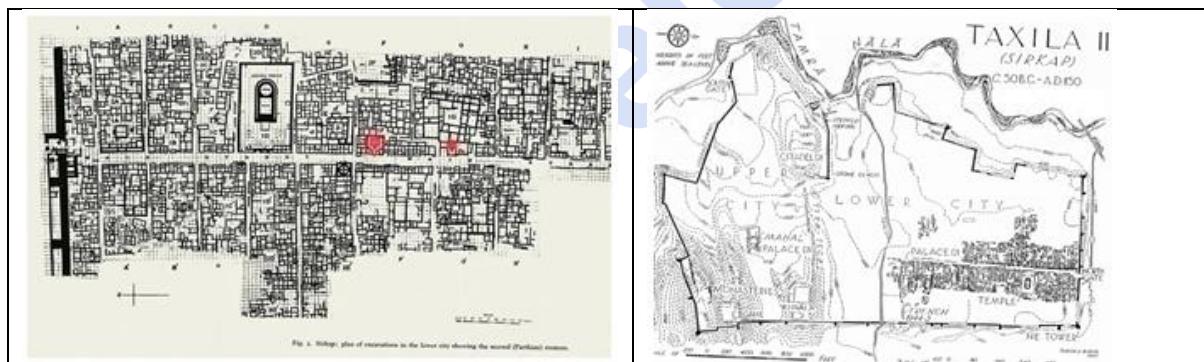


Indo Greeks

Ionian island (Greece) → Yauna (old Persian) → Yavana (Sanskrit)



- They were descendants of Greeks who had come with Alexander, settled in Afghanistan and mingled with Indians.
- From the 2nd century BCE onwards, they established a strong kingdom in Bactria.
- **Seleucid Empire** → Greco Bactrian kingdom → **Indo-Greeks** south of Hindukush.
- They occupied a large part of NW India and had Taxila as their capital.
 - **Demetrius** - first known king
 - **Menander (Milinda)** - most important king, mentioned in 'Milindapanho'.
- **Important cities:** Ai Khanoum, Sirkap, Sagala



Indo-Greek Coinage

- First to issue **large number** of coins in India.
- Punch-mark coins → cast, die-struck coins.
- They were pioneers of **gold** coinage in India.
- Introduced the tradition of engraving individualistic images & names of rulers.
- **Images of gods:** They followed various faiths including Jainism, Buddhism and Vaishnavism.





Menander I's coin with Buddhist Dharmachakra



Basileos Soteros Menandrou (of King Menander, the Savior); Maharaja Tratarasa Menadrasa (Prakrit)



Agathokles silver coin at Ai-Khanoum



Coin of Agathokles with Lakshmi and lion

Indianization of Greeks

- The city of **Sirkap** founded by Demetrius
 - It combines **Greek and Indian influences** without signs of segregation between the two cultures.
- **Coins**
 - **Bilingual** Greek coins: Greek and Pali languages in Kharoshthi script.
 - A **tremendous concession** to another culture never before made in the Hellenic world.
 - Indian **weight system** – Not Roman
 - Indian **Gods** on coins
- **Heliodorus Pillar** – Bhagvatism
- **Milind Panho** – Buddhism

HISTORY OF THE PILLAR.

THIS COLUMN IS LOCALLY CALLED KHAMB BĀBĀ AND IS WORSHIPPED ESPECIALLY BY FISHERMEN. IT BEARS TWO INSCRIPTIONS IN BRAHMĪ CHARACTERS AND PRĀKRIT LANGUAGE. ONE OF THESE INSCRIPTIONS RECORDS THAT THE COLUMN WAS SET UP AS A GARUDA PILLAR IN HONOR OF GOD VASUDEVA (VISHNU) 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 INDO-BACTRIAN KING OF THE PUNJAB. HELIODOROS HAD EVIDENTLY ADOPTED HINDUISM AS HE HAS STYLED HIMSELF A BHĀGAVATA I.e. A FOLLOWER OF THE VAISHNAVA SECT. THE APPROXIMATE DATE OF THE COLUMN IS 150 BEFORE CHRIST.



More Contribution:

- They introduced the '**Yavanika**' (curtain in theatres).
- Made significant contributions to the development of **astrology** in India.
 - The names of known planets and heavenly bodies were used for naming the days of the week.
- They helped in the development of the **Gandhara school** of sculptural art.

Shakas/Scythians

Background:

- They were a nomadic tribal group from Central Asia
- Successive waves of migration due to drying pastures, inter-tribal conflict and Chinese wall.
- Arrived in India in the 1st century BCE, settling over large parts of N-W India.
 - Crossed Syr Darya and attacked Bactria, ousted Indo-Greeks and established their kingdom.
- Their rule initially focussed on Seistan province
- Later, the rule extended from Punjab to Maharashtra.



Important Kings

- First Invasion – **Maues/Moga** (80 BCE)
 - The first Saka king of India
 - His kingdom disintegrated after his death. Indo-Greek kings again ruled.
- Second invasion – **Azes I** (55 BCE)
 - Shaka took final control of NW India

	Silver coin of the Indo-Scythian king Maues (85–60 BC)		Azes I in military dress, on a horse, with couched spear
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Shakas and Buddhism			
			Shaka devotee, Butkara Stupa
Bimaran Casket – Azes I	Bajaur Casket	Triratna symbol (left)	

- **Kushana subjugated them.**
 - Shaka were apparently subjugated by the Kushan Empire (king not exactly known)
 - Yet the Shaka continued to govern as satrapies, forming satrapies
- **Shaka Satrapies:**
 - Northern Satraps (Kapisha/Taxila, Chuksha, Mathura)

- Western Satraps (Nashik, Ujjain)
- Satrap = military governor, practically free to rule in the province.
 - Satrap: Provincial governor in Achaemenid and Sassanid empire (Persian)
 - Strategos: Military General (Greek)

Mathura Satrapy: Buddhism and Vaishnavism

- **Rajavula**

- **Mathura Lion Capital of Rajavula (1st c CE)**

- References to **Queen Ayasia** (chief queen of Rajuvula) giving donation to Sarvastivada Buddhism.
- It mentions gift of Stupa with Buddha's relics by the chief queen of Rajavula. The capital also displays at its center a Buddhist triratana symbol, further confirming the involvement of Indo-Scythian rulers with Buddhism.



- **Sodasa, son of Rajuvula (d. 15 CE)**

- **Vasu Doorjamb Inscription**

- It talks about the construction **of temple for Vasudev at Mathura**. The donor's name is **Vasu**.

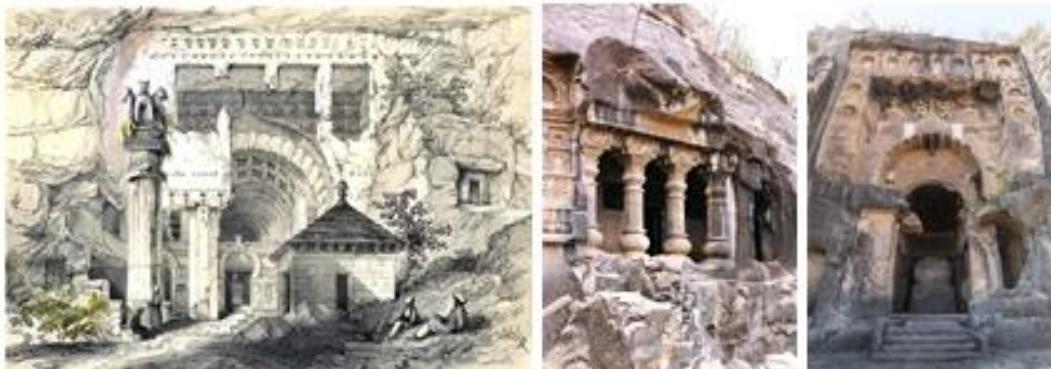
- **Mora Doorjamb Well inscription**

- Mentions that it was dedicated to build a temple of five Vrishni heroes.

Nashik Satrapy (short-lived Kshaharatra family)	Ujjain Satrapy (Kardamaka Family)
<ul style="list-style-type: none"> ● The first two rulers of the family were Bhumik and Nahapana. ● Famous king – Nahapana (1st c CE) <ul style="list-style-type: none"> • Known from his silver coins and inscriptions. ● Important role in maritime trade (Periplus calls him Nambanus of Barygaza) ● Enlarged the empire by ousting Satavahanas initially but was later defeated by Gautamiputra. ● Built many Buddhist caves in western Maharashtra. 	<ul style="list-style-type: none"> ● It became important later, after the fall of Nasik Satrapy. ● Chashtana: his ascension to the throne is the beginning of the most famous Shaka era (78 CE) ● Another famous king was Rudradaman (130-150 CE) ● Rudrasimha III – Shaka rule ceased when the last Western Satrap Rudrasimha III was defeated by the Gupta emperor Chandragupta II in 395 CE.



Jogalthembi Hoard



Caves: Karle, Nashik, Manmodi/Junnar



Junagarh Prashasti of Rudradaman



They came to India from Persia in the 1st century CE, and established rule in the NW part of India.

Gondophernes (19-46 CE)

- The most important king of this dynasty.
- Inscription has been found from the '**Takht-i- Bahi'** Buddhist Complex, Taxila.
 - It gives us information about his rule and foreign contacts.
- According to some Christian traditions, the first Christian Missionary, **St. Thomas**, came to his court in 52 CE.

Soon after Gondophernes, Pahalwa rule in India ended.



It's a well-preserved Gandhara site founded by Pahlawas and continued till 7th century.

Kushanas (Yueh Chi Tribe)

They came from Central Asia (Tarim Basin region) in the 1st century CE.

They established a huge empire including-

- UP, Kashmir, Punjab
- Afghanistan
- Central Asia
- China- Khotan and Kashgar

Among all foreign ruling groups, their empire was the largest and most prosperous, based on their status as the masters of the silk road.



Important Kings

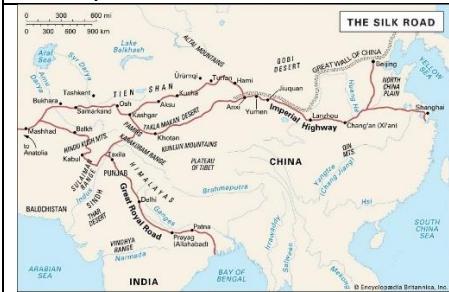
- **Kujula Kadphises** (15-70 CE) (Contemporary to Gondophernes.)
 - He established his authority over Afghanistan and called himself 'great king'.
 - With the conquest of the Indo-Greek cities of Bactria and Gandhara, the Kushanas were no longer mere tribal chiefs. They were now emperors and **masters of the Silk Route** – the commercial and cultural superhighway that connected Han China and India with Parthia and Rome.
 - Kujula's capital was **Taxila-Sirkap**.
 - Title Maharaja Rajarajasa Devaputra (Great King of Kings, Son of a Divine Being).
- **Vima Takto**
- **Vima Kadphises**
 - According to the Rabatak inscription, he was the son of Vima Takto and the father of Kanishka.
 - He extended his territory upto Punjab.
 - He issued gold and copper coins.
 - He was a devotee of Shiva.
 - He was the **first Kushana emperor to gold coinage**, thanks to the immense wealth generated by the trade along the Silk Route.

- **Kanishka** (greatest and most famous Kushana king)
 - Kushana Empire reached greatest extent under him
 - Within a century since Kajula, his grandson Kanishka had conquered most of Shakastan, and subjugated the mahajanapadas of the Gangetic Plains.
 - Now, the Kushana empire extended from the Aral Sea through areas that include present-day Uzbekistan, Afghanistan and Pakistan into northern India, as far east as Bhagalpur and as far south as Sanchi.
 - **Two headquarters**
 - Pushkalvati → Purushpur (Peshawar)
 - Mathura
 - Controlled and pacified **Silk route**



Hoards of Kushana coins have been found in the remote Rautahat district of Nepal.

Rabatak inscription in Afghanistan (disc 1993): Kushana emperors ruled 'as far as Sri Champa'.



Silk Route

Kanishka's court was adorned by some **great scholars**, such as:

Charak	Vasumitra	Ashvaghosha
<ul style="list-style-type: none"> • He was Kanishka's court physician. • Authored the 'Charak Samhita', the first Indian scientific book on medicine. • It contains detailed descriptions of diseases, their symptoms, causes and remedies. 	<ul style="list-style-type: none"> • He was a Buddhist scholar and the president of the 4th Buddhist Council. 	<ul style="list-style-type: none"> • A Buddhist scholar and co-president of the 4th Buddhist Council. • His famous works include 'Buddhacharita' (Sanskrit), 'Sariputraprakarana', possibly the earliest known Sanskrit drama.

Kanishka and Mahayana Buddhism:

- Kanishka is celebrated in Buddhist texts as a **great patron** of Buddhism.
- He is supposed to have enshrined the Buddha's relics in a **stupa** at **Purushapura**, which became the centre of a major monastery.
- **4th Buddhist conclave** was held during his reign, possibly in Kashmir.
- Kanishka also patronized Buddhist **scholars** such as **Ashvaghosha** and **Vasumitra**.
- He minted many **coins with Buddha's images**.
- **Missionaries** were sent to Kashgar, Yunan, and China.
 - E.g Dharmaratna, Kashypa Matanga, Lokakshema.
- He patronised the **Gandhara** and **Mathura schools**. (plurality of patronage)



Kanishka's Stupa, Shah-ji-ki-Dheri, Peshawar



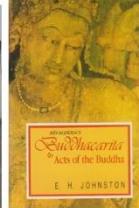
Kanishka's casket



400 kg Buddha Begging Bowl, Afghanistan



Ashvaghosha
Sutta-nicatana
E. H. JOHNSTON



Nagarjuna



Kanishka inaugurates Mahayana Buddhism

Later Kushana kings:

- The immediate successors of Kanishka were **Vasishka, Huvishka, Kanishka II, and Vasudeva I.**
- The empire started **declining from the time of Vasudeva I**, in about the mid-2nd century CE, and Vasudeva II was the known last Kushana emperor in India.
- Kushana rule in north-western India made way for the Sassanians in the second quarter of the 3rd century CE. However, some remnants seem to have **lingered on in the area till as late as the 4th to 5th century.**

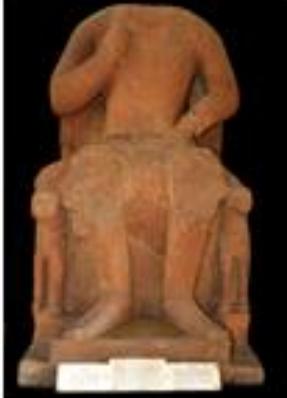


Inscription of Kushan King Huvishka dated 123 CE on a pedestal of Buddha image from Mathura.

Kushana Multi-culturalism and cosmopolitan attitude:

Multi-culturalism	Kushana Kingship	Militarism
<ul style="list-style-type: none"> Kushan court regularly moved across this empire of disparate ethnic, religious and linguistic communities, with a summer capital at Begram and a winter one on the Ganges at Mathura. Kushans relied on existing local institutions (castes, guilds, monasteries etc) to manage affairs. They also adopted parts of the political and cultural legacies of former rulers (Persians, Greeks, Parthians, and Sakas) 	Titles <ul style="list-style-type: none"> Kaisar Shahanushaho Devaputra, dom-arta, devmanusha Coins <ul style="list-style-type: none"> Individualistic representations of Kushana kings. Religious eclecticism: Numerous deities (Greek goddess Helios and Selene, Sumerian goddess Nana, Persian gods Oado, Mithra, Atash, Hindu gods Vasudeva and Shiva, and Buddha) <p>Devakula Tradition</p>	<ul style="list-style-type: none"> The hat, leather shoes, over coat and trousers to India, indicating their origin from a cold place. Saddle and stirrup, which revolutionised Indian cavalry.

<ul style="list-style-type: none"> Greek cities Ai-Khanoum, Taxila-Sirkap: re-purposed grand temples and palaces for their own use. Patronised regional and local cults rather than imposing a single imperial dhamma. 	<ul style="list-style-type: none"> Mat (Mathura), Rabatak, Surkh Kotal (Afgh) Two headless stone images from Sonkh (Mathura): <u>India's first monumental/life-size dynastic sculptures of rulers</u> 	
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 <p>Nanaia Nana Nanashao</p>  <p>Oesho Skanda Kumaro-Bizago Maaseno</p>  <p>Heracles Zeus Nike Helios Dioscuri</p>	 <p>'Maharaja Rajadhiraja Devaputra Kushanaputra Vema Takshama'</p>	 <p>"the great king, king of kings, son of the gods, Kanishka."</p>
 <p>Rabatak inscription in Bactrian language and Greek script, describes king Kanishka as <u>"the great deliverer, the righteous, the just, the autocrat, the god, one who is worthy of worship, who has obtained kingship from Nana [a West Asian goddess] and all the gods."</u></p>		<p>Rabatak inscription in Bactrian language and Greek script, describes king Kanishka as <u>"the great deliverer, the righteous, the just, the autocrat, the god, one who is worthy of worship, who has obtained kingship from Nana [a West Asian goddess] and all the gods."</u></p>

Quantity of Chinese lacquer-work, Roman glass and Indian ivory recovered from the hoard at Begram indicates a fraction of the material which crossed its borders. It is important also to recognise that the exchange of goods was accompanied by highly significant exchanges of art, architecture, religion and philosophy.

Important Kushana Cities:

Afghanistan	Gandhara	Ganga Valley
<ul style="list-style-type: none"> Mes Aynak (Hill of Copper) Bamiyan Bagram 	<ul style="list-style-type: none"> Taxila-Sirkap, Pushkalavati (Charsadda) Purushapura (Peshawar) 	Mathura: An important trading town in north India.

Post-Mauryan: Satavahanas

Background:

- Before Satavahanas there were **30 walled towns** in Deccan: Megasthenes
- First Deccani state
 - Obscure origin: rathikas, bhojakas, Andhrabhrityas. They ruled various parts of MH after Mauryans. Satavahana emerged out of them through wars and matrimonial alliances.
- They ruled over parts of South-Central India (parts of MP, Maharashtra and Andhra Pradesh)
- Capital at Pratishthan/ **Paithan** (Maharashtra).
 - Initially possibly **Junnar** capital. Then gradually moved eastward under pressure of Nahapana. Then Pratisthana and then **Amaravati**.
- Their rulers claimed **Brahmin status** to legitimise their rule.



Important Kings:

- **Simuka and Kanha:** founders of the dynasty. (Jain literature)
- **Sri Satakarni I** (First major ruler)
 - Elder Saraganus (Pliny)
 - His name is also mentioned on one of the gateways of the **Sanchi stupa** due to donations made for its renovation and expansion.
 - His achievements are described in the **Naneghat inscription** of Queen **Naganika/Nayanika** (70/60 BCE)
 - Naneghat was on an important **trade route**
 - He is referred to as the **Lord of Dakshinapatha**. (Dakshinadhipati)
 - It starts with salutations to a **series of Vedic deities** such as Dharma, Indra, Sankarsana, Vasudeva, Chandra, Surya, Lokapala, Yama, Varuna, Kubera, and Vasava. It enumerates the **various sacrifices performed (including Ashvamedha)**, as also the **donations** made to brahmanas at each of these, in terms of cows, elephants, horses, villages, money, and so on.
 - Oldest numerals: 2, 4, 7, 9



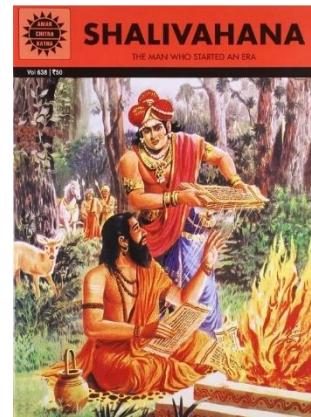
Rāyā Simukha Sātavāhanī sūrimātā	Devi Nāyanikā rājī ca Śrī-Sātakanī	Kumāro Bhāya[lo]*	Mahārathi Trānakāyī	Kumāro Hukūṣī	Kumāro Sātavāhanī
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Artist Vibha Oke's recreation of the sculptures in the gallery

TABLE SHOWING THE PROGRESS OF NUMBER FORMS IN INDIA

NUMERALS	1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	1000
a) Áśoka	I	II	III	IV	V	VI	VII	VIII	VII	X	XX	XXX	XL	L	LI	LI	LI	LI	c. 250 BCE		
b) Śāka	I	II	III	XIX	XX	?	?	?	?	?	?	?	?	?	?	?	?	?	c. 50 BCE		
c) Aśoka	I	II	+	6															c. 250 BCE		
d) Nāgari (Naneghat)	-	=	०	०	०	०	०	०	०	०	०	०	०	०	०	०	०	०	c. 75 BCE		
e) Nasīk	-	=	०	०	०	०	०	०	०	०	०	०	०	०	०	०	०	०	c. 100 CE		
f) Kuṭrapā	-	=	०	०	०	०	०	०	०	०	०	०	०	०	०	०	०	०	c. 200 CE		
g) Kuśāna	-	=	०	०	०	०	०	०	०	०	०	०	०	०	०	०	०	०	c. 150 CE		
h) Gupta	-	=	०	०	०	०	०	०	०	०	०	०	०	०	०	०	०	०	c. 350 CE		

- **Hala Satavahana**
 - Maharashtri Prakrit Literature: **Gatha Saptashati** or **Gaha Sattasai** (compiler)
- **Shiva Satkarni**
 - Shaka-Satavahana struggle for generations started.
- **Gautamiputra Satkarni** He was the first ruler to bear a **matronym**, and this tradition was followed by nearly all his successors.
 - He created alliance with various petty kings from southern Maharashtra - battle of Govardhan (near Nashik) in 78 CE.
 - His achievements are recorded in the **Nasik Prashasti inscription** (in Trirashmi cave) of Queen Mother, **Gautami Balashri**, where
 - The king is compared to the epic heroes Rama, Kesava, Bhimsena, and Arjuna.
 - There is an emphasis is on his duty towards his subjects (**pura-jana**).
 - He has been described as the one who destroyed **Sakas, Yavanas, and Pahlavas**.



"Success! In the nineteenth -19th- year of king Siri-Pulumayi Vasithiputra,..... the great queen Gotami Balasiri,.... the mother of the king of kings, Siri-Satakani Gotamiputra, who was in strength equal to mount Himavat, mount Meru, mount Mandara; king of Asika, Asaka, Mulaka, Suratha, Kukura, Aparanta, Anupa, Vidabha, Akaravanti; lord of the mountains Vindhya..... obeyed by the circle of all kings on earth; whose face was beautiful and pure like the lotus opened by the rays of the sun; whose chargers had drunk the water of three oceans; whose face was lovely and radiant like the orb of the full moon; whose gait was beautiful like the gait of a choice elephant; whose arms were as muscular and rounded..... who properly devised time and place for the pursuit of the triple object (of human activity); who sympathised fully with the weal and woe of the citizens; who crushed down the pride and conceit of the Kshatriyas; who destroyed the Sakas, Yavanas and Palhavas; who never levied nor employed taxes but in conformity to justice; alien to hurting life even towards an offending enemy; the furtherer of the homesteads of the low as well as of the twice-born; who rooted out the Khakharata race; who restored the glory of the Satavahana family; whose feet were saluted by all provinces; who stopped the contamination of the four varnas; who conquered multitudes of enemies in many battles; whose victorious banner was unvanquished; whose capital was unassailable to his foes; the fountain of good manners; the unique controller; the unique archer; the unique hero; the unique Brahmana; in prowess equal to Rama, Kesava, Arjuna and Bhimasena;lord of [Dakshina]patha, making over the merit of the gift to his father, grants to this meritorious donation (vis. the cave) the village Pisajipadaka on the south-west side of mount Tirantu. Renunciation to the enjoyments of every kind."

Jogalthumbi coin hoard: 13000 silver coins - counter-striking of Nahapana coins.



▪ Vasishthaputra Sri Pulumavi (85-125 or 110-38 CE)

- His coins and inscriptions are found in **Andhra Pradesh**, showing that he annexed it to the empire.
- Called as *Siriptolemaios* by Ptolemy.
- Donative inscriptions in Nasik, Karle etc
 - During his reign, **Gautamiputra Balashri** inscribed **Nashik Prashasti**.

▪ Vasishthaputra Satkarni (r. 138-45 or 158-65 CE)

- In conflict with **Shakas** but
 - Married the daughter of **Rudradaman** (Saka ruler) to prevent Saka invasions.
 - Mentioned in Kanheri inscription "Of the queen ... of the illustrious Satakarni Vasishthiputra, descended from the race of Karddamaka kings, (and) daughter of the Mahakshatrapa Ru(dra)..... of the confidential minister Sateraka, a water-cistern, the meritorious gift."
 - Also mentioned in Junagarh Inscription.
 - Despite this, **Rudradaman defeated** the Satavahanas **twice**. It led to serious blow to Satavahana prestige.
 - Junagarh Inscription: "Rudradaman (...) who obtained good report because he, in spite of having twice in fair fight completely defeated Satakarni, the lord of Dakshinapatha, on account of the nearness of their connection did not destroy him."

▪ Sri Yajna Satakarni

- Brother of Vashishtiputra Satkarni
- Last great Satavahana king
- His inscriptions have been found from Andhra Pradesh, MP and Maharashtra, and he is said to have regained the territory conquered by Sakas by defeating Western Kshatrapas.

Some Important Aspects of Satavahanas:

- **Polity**
 - **Capitals:** Pratishthana, Amaravati
 - **Hereditary monarchy through male-line**
- **Administration**
 - Feudatories – Mahabhojakas, Maharathis
 - Ahara administrative unit headed by Amatya.
 - Military prominence
 - Practice of tax-free **land grants** emerged for the first time.
 - They were made by the **state to both Buddhist and Brahmin priests**.
 - Such grants were recorded on stone inscriptions.
 - Apart from the royalty, many inscriptions by traders and bankers.
- **Coinage**
 - One of the earliest Indian rulers to start the **coins with the portraits of the rulers**
 - Portrait-style silver coins were usually **struck over coins** of the Western Kshatrapa kings.
 - They issued mainly **lead** and **copper** coins. The Satavahanas were the first to issue **lead coins** in India, by importing large quantities of lead from West Asia.
- **Socio-Religious Aspects**
 - Prominent role of **women in public life**
 - Many donative **inscriptions**
 - **Queen Naganika's coins** are also found.
 - **Sculptures** show worshipping Buddha, taking part in assembly.
 - The tradition of using **matronyms** indicates the strong **status of women** in the society.
 - **Devoted Brahmins**
 - Performed **Ashvamedha**
 - Epic-Puranic **titles** for kings, and names like Vedishri and Yajnashri
 - Gatha Saptashati invokes Shiva and mentions temple dedicated to Gauri.
 - Royal ideal set by **Dharmashastra**
 - **Multi-culturalism** and toleration
 - Support to **Buddhism**: Golden age of Buddhism in Deccan
 - Ushavadata's records at Nashik refer to his generosity to the Buddhists, as also to the brahanas.
 - Balasiri, mother of Gotamiputra Siri Satakani, records the gift of a cave to the Sangha.
 - **Assimilation of foreigners**: Shaka/Yavanas either as Buddhist or 'fallen' Kshatriyas.
 - eg names Dharmadeva, Rishabhdatta
 - Agnivarma' support to pilgrimage, donating cows.
 - **Culture**
 - The official Satavahana language was **Prakrit**.
 - They patronised the **Amravati school**.



Fig. 2.5: Chhatrapati Satakarni I with his queen

Sangam Literature

- Tamil is a Classical Language
- The word ‘Sangam’ literally means ‘confluence’. In the context of Tamil history, it refers to an ‘assembly of poets’.
- **Three Sangams:** According to Tamil legend, 3 Sangams over 9,990 years, patronised by 197 Pandyan kings in which 6598 poets participated.

Sangam	Place	President	Presidential composition
First Sangam	Madurai	Agastya	Agatyam
Second Sangam	Kapatpuram	Tolkappiyar	Tolkappiyam
Third Sangam	Madurai	Nakkirar	Nedunal Vadai (7th in Pattupattu)

- Historically, this legend seems inaccurate.
- Subject matter
 - Nature Bardic and oral
 - This literature depicts the political, economic, social and cultural life of the Tamil region during the Sangam age.
- **Prominent Sangam and Post-Sangam literary works include:**

Sangam Era Literature (200 BCE 300 CE)	Post-Sangam Literature (300 CE 600 CE)
<p>18 Major works (Pathinen Melkanakku) by various poets</p> <ul style="list-style-type: none"> • 8 Anthologies (Ettutokoi) • 10 Long Poems (Pattupattu) • Tolkappiyam (Grammar) <ul style="list-style-type: none"> ◦ Written by Tolkappiyar ◦ It is the oldest of all sangam literature and is the first work on Tamil grammar. ◦ It throws light on the political, economic, cultural and religious life of Tamil people during the Sangam age. ◦ Ezhuthu (phonetics), Chol/Sol (Syntax), Porul (Poetics) 	<p>18 Minor Works (Pathinen Kilkkanakku)</p> <ul style="list-style-type: none"> • Mostly Ethical Poetry • Most Popular of the 18 minor works is Thirukkural by Thiruvalluvar. <ul style="list-style-type: none"> ◦ It is a work on ethics and morals and is often referred to as the Fifth Veda of the Tamil land. • Among them, total 6 are Jain poems • Poem Acharakkovai belongs to the Brahmanical school and is a digest of ideas - from the dharmastras.

- **Two Later Kavyas**

Epic	Silappadikaram	Manimekalai
Author	Ilango Adigal (a Chera prince)	Sattanar
Content	It has 3 protagonists <ul style="list-style-type: none"> • Kovalan - Merchant of Puhar • Kannagi - Kovalan's wife 	<ul style="list-style-type: none"> • It continues the tale of Silpaddikaram, the daughter of Kovalan and Madhavi.

	<ul style="list-style-type: none"> • Madhavi - famous courtesan of Madurai, and paramour of Kovalan <p>Established the cult of Kannagi as the goddess of chastity.</p>	<ul style="list-style-type: none"> • It is a valuable source of information about the economic life, urban culture and flourishing state of Buddhism during the Sangam Age.
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Analysis of Tamil Sangam Poetry

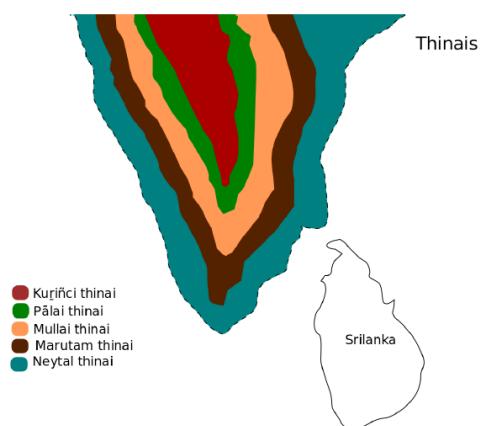
Tamil poetry is largely secular and can be divided into two genres:

- **Akam:** It revolves around the themes of love, loneliness and longing. It reflects the feminine sensibilities of Tamil poetry.
- **Puram:** It revolves around heroism usually set in cities and covering the **masculine themes of war, death, sacrifice, martyrdom and valour.**

Poems	Akam (interior/love/family)	Puram (war/heroic/material life)
Total Poems – 2381 (some are missing today) Varying lengths (3-800 lines)	1862	519
Ettutokai (8 anthologies)	5 (eg Akananuru) 1 (Paripatal) is the mix of two	2 (eg Purunanuru)
Pattupattu (10 long idylls)	3	7
	Women's world...! (Rule – no one to be named) <ul style="list-style-type: none"> • 785 (girls' speech) • 550 (heroine's speech) • 72 (mother's voice) • 51 (concubine) • 401 – Heroes or others not explicitly women 	The world of heroes <ul style="list-style-type: none"> • Gruesome wars, laying waste the enemy territory • Bravery of kings and warriors • Patronage and mutual dependency of kings-poets

Tinai System of Classification

Mudhal	<ul style="list-style-type: none"> • First Theme • Time/Space
Karu	<ul style="list-style-type: none"> • Seed Theme • Deity/Flora/Fauna/Drum/Music/Occupation
Uri	<ul style="list-style-type: none"> • Essential Theme • The very essence of the poetry



- Tinai-Mayakkam complexity

Akam Tinais

Tinai	Ecozone	Subsistence	Uri
Kurinji	Hills	Hunting and Gathering	Clandestine Meeting of the lovers
Mullai	Dry Pastures	Patoralism	Hopeful Waiting of the wife
Marutam	Fertile River Valley	Agriculture (with plough and irrigation)	Man's infidelity and wife's sulk
Neital/Neytal	Coastal Region	Fishing, salt-making etc	Wife's anxious wait for the return of her husband
Palai	Arid/scrubland	Cattle-raids, waylaying	Lover's departure for education or adventure of earning money through wilderness

Two minor categories of “inferior love” –
 Kilkkilai (one-sided, unrequited love) – only 4 poems
 Perumthanai (excessive lust) – only 10 poems



Tinai	Uri Theme
Vetchi	Capturing enemy cattle as a prelude to war
Karanthai	Retrieval of cattle after enemy raid
Kanchi	Invading the enemy
Ulaignai	Encirclement of enemy fortifications
Thumbai	Waging a war
Vagai	Celebrating war victory
Padan	Glory in battle/charity/honour

Puram Tinais

- War themes
- Puram as a residual category
- Barely ¼ of total - total of 519 poems – but important for history



Sangam era Polity

The following three kingdoms constantly fought against each other for supremacy.

Kingdom	Region	Capital	Ports	Famous kings
Chera (Kerala Putra)	Kerala region	Vanji	Tondi, Muziris	<ul style="list-style-type: none"> • Udayinjeral • Nedunjeral (extended upto Himalayas). • Senguttuvan (greatest, started Pattini cult)
Cholas	Northern TN, Kaveri delta	Uraiur	Puhar	<ul style="list-style-type: none"> • Ellalan (captured Srilanka, Dakkhina Stupa tomb in Sri Lanka). • Karikala (many heroic exploits, battle of Vanni, founded Puhar, embankment on Kaveri with Srilankan slaves, Kallinai dam)
Pandyas	Southern TN	Madurai	Korkai	<ul style="list-style-type: none"> • Nedunjeliyan (battle of Talaiyanganam)



The Chera, Chola, and Pandya kings were the **vendar** (crowned kings). These great kings had their special insignia of royalty such as the staff, drum, and umbrella. They also had specific emblems of power—the tiger, bow, and fish were the emblems of the Cholas, Cheras, and Pandyas respectively. They expanded their kingdoms ruthlessly.

A number of chieftains known as **velir**. Internecine conflict was a feature of the politics of the time. The kings and chieftains also often fought against each other by forming alliances. The independent Velirs were attempted to be turned into subordinates (to pay tribute) or eliminated to annex their kingdoms.

- **Social classification**

- Initially **horizontally** divided:
 - Kurinji (hilly tracts), Mullai (pastoral), Marudam (agricultural), Neydal (coastal), Palai (desert)
 - However, these divisions were not clearly demarcated, and were scattered all around the region.
- Gradual emergence of **Varna**-based hierarchy is noticed:
 - Unlike north India, only **two-fold division**: Brahmins and Non-Brahmins
 - **Brahmins** enjoyed the supreme position:
 - Tamil kings sometimes claimed Brahmin **status**.
 - Brahmins held important government **offices**.
 - Their importance increased with the growing popularity of large-scale **Vedic rituals and yajnas**. The priestly class among them was rewarded heavily by the kings and society at large, with **elaborate gifts**.
 - They controlled **education** and **religious institutions**.
 - Unlike north India, there was **no taboo against the consumption of alcohol or meat**.
- **Kuti** (clan based decent groups)
- **Occupational Division**
 - The sangam society was also divided on the basis of occupation, such as artisans, salt merchants, textile merchants, etc.
 - **Tolkappiyam's Four Castes**
 - Arasar - the ruling class
 - Anthanar - the priestly class
 - Vanigar - the trading class
 - Vellalar - the agriculturists
- **Slaves:** Adimai
 - PoWs were enslaved - both Brahmins and non-Brahmins.
 - Used for agriculture labour and domestic labour.
- The society had a complex **class structure** as well:
 - The rich lived in well decorated brick houses and wore costly clothing, but the poor lived in mud huts and had scanty clothes to wear.

- **Warrior ethic**

- Glory and fame
- Heroic death: spirit to heaven
- **Natukal** memorial stones
- **Vattakirutal**
- Death rituals: to simulate battlefield death.

- **Status of Women**

- Overall, the position of women was better than their North-Indian counterparts



- **Education:** Women poets like Avvaiyar, Nachchellaiyar, and Kakkaipadiniyar contributed to Sangam poetry
- Women numerous references doing **variety of work.**
 - They were also engaged in various economic activities such as paddy plantation, cattle rearing, basket-making, spinning, etc.
 - A class of women **dancers** was patronised by the kings and nobles.
- **Love marriage** was common, and women were allowed to choose their life partners.
- Tolkappiyam: Aryans introduced **marriage ritual**, ceremonies (Karanam)
- **Courage** of women was also appreciated in many poems.
- However, elements of decline had started becoming visible.
 - **Kannagi** cult glorified the ideal of dutiful wife.
 - '**Karpu'** or chaste life was considered as the highest virtue of women.
 - The practice of 'Sati' called '**Tippayadal**' was prevalent in society.
 - However, the position of **widows** was miserable as they were prohibited to decorate themselves or participate in any form of amusement.
 - **Ananku** (magical element)



Early Brahmi inscription at Anuradhapura, Sri Lanka.

- **Vibrant literary culture**, higher education (*kattikati*)

- **Religious Diversity**

- **Tinai:** diversity of belief system
- **Animism** dominant trend.
- **Funerary practices** diversity (urn, cremation, exposure)
- As per Sangam texts, both **Vedic tradition** and **non-Vedic sentiments** existed in Tamil Nadu even before the beginning of documented history.
- **Vedic Deities** (Shiva, Krishna-Mayon, Lakshmi-Tiru) and **Indigenous deities** Murugan (later Skanda-Kartikeya), Korravai (later Durga)
- **Philosophy** (ideas of karma, reincarnation) and **sacrifices** (Rajasuya yajna). The **Epic tradition** was known and referred to in the poetry.
- Both **Jainism** and **Buddhism** reached by 1st c CE and were the dominant religions till Pallava era
- **Abrahamic Religions**
 - Arrival of **Saint Thomas** in Kerala.
 - According to tradition, St Thomas Syro-Malabar Church in Palayoor was established by him in 52 CE.
 - Arrival of **Jews**
 - Jews came as exiles from Israel in the year 70 CE, after the destruction of the Second Temple during the siege of Jerusalem. They were warmly received by Cheraman Perumal, the ruler of the Chera dynasty.

Remembering the Saint



Big event: Kollali, a folk art, being performed by the mothers' grouping of the Thrissur Archdiocese on the Lourdes Metropolitan Cathedral premises on Tuesday, in remembrance of St. Thomas' arrival in India. K.K. NAJEEB

Sangam Text and Archaeology



Mayiladum-parai	Krishnagiri district	2200 BCE	<ul style="list-style-type: none"> • Perhaps the oldest Iron Age site in India
Sivakalai	Thoothukudi district	1155 BCE	<ul style="list-style-type: none"> • Grain of rice from burial urn. • Thamirabarani (Porunai) basin
Adichanallur	Thoothukudi district, Thamirabarani (Porunai) basin	1000 BCE	<ul style="list-style-type: none"> • Many iron objects • Burials • Gold objects (local gold from nearby Huttī gold mine, Raichur, KN) • Near Korkai port • Many Skeletons: DNA Analysis → only 8% were local Dravidians. Rest were mix of races from the world over. <p style="text-align: center;">  Gold Diadem </p>
Keeladi (Keezhadi)	Shivganga district, Vaigai basin	600 BCE	<p><u>Urbanization features found, as old as Ganga plain cities.</u></p> <ul style="list-style-type: none"> • Potsherd with Tamil-Brahmi script in 6th c BCE • Beads made of carnelian, agate, quartz, sapphire. Some kind of bead warehouse/market?
Thulukkarpatti	Tirunelveli District	600 BCE	Iron tools, terracotta dolls, silver coins, silver stamps, copper products, carnelian bead, polished ornaments and abundant potsherds with graffiti.
Kodumanal	Erode District	500 BCE	<ul style="list-style-type: none"> • Iron and steel furnaces. • Graffiti on potsherds • Roman artefacts • Features of urbanization • Commercial centre
Porunthal	Dindigul district	500 BCE	<ul style="list-style-type: none"> • Evidence of Tamil-Brahmi script • Rice evidence • Graveyard • Habitation Area indicating features of urbanization

The significance of the findings in Keeladi

What are the different artefacts which have been unearthed from the excavations in Keeladi? How does it shed light on the Sangam age? Why did the transfer of Superintending Archaeologist Amarnath Ramakrishna create a controversy? Are there links to the Indus Valley civilisation?

EXPLAINER

B. Aravind Kumar

The story so far:

Keeladi is a tiny hamlet in the Sivaganga district in south Tamil Nadu. It is about 12 km south-east to the temple city of Madurai and is located along the Vaigai river. The excavations here from 2015 prove that an urban civilisation existed in Tamil Nadu in the Sangam age on the banks of the Vaigai river.

How is Keeladi linked to Sangam age?

The Sangam age is a period of history in ancient Tamil Nadu which was believed to be from the third century BCE to the third century CE. The name is derived from the renowned Sangam poets of Madurai from that time. Excavations by the Archaeological Survey of India (ASI) and Tamil Nadu State Archaeology Department (TNSDA) has pushed the Sangam age further back. In 2019, a TNSDA report dated the unearthed artefacts from Keeladi to a period between sixth century BCE and first century CE. One of the six samples collected at a depth of 353 cm, sent for carbon dating in the U.S., dated back to 580 BCE. The findings in the TNSDA report placed Keeladi artefacts about 300 years earlier than the previously believed third century BCE. A recent ASI report by K. Amarnath Ramakrishna, the Superintendent Archaeologist who discovered Keeladi in 2015, has pushed the Sangam age to 800 BCE based on these archaeological findings.

Keeladi could also provide crucial evidence for understanding the missing links of the Iron Age (12th century BCE to sixth century BCE) to the Early Historic Period (sixth century BCE to fourth century BCE) and subsequent cultural developments.

What was the controversy surrounding Keeladi?

After reports of possible links with the Indus Valley Civilisation, the third round (2017) of diggings by the ASI saw a delayed start. Superintending Archaeologist Amar-



Deeper and deeper: A cluster of 74 carnelian beads found underneath an offering pot at the Keeladi-Kondagai site in Tamil Nadu in 2022. MOORTHY G

nath Ramakrishna was transferred to Asam, allegedly in a perceived attempt to play down the excavation findings. Keeladi almost faded from public memory as there was no "significant finding" in the third round. This led to criticism that the excavation had been deliberately restricted to 400 metres. Tamil Nadu politicians criticised the BJP-led Union Government of trying to suppress information about an ancient Tamil civilisation that had flourished on the banks of the Vaigai river. On the intervention of the Madurai Bench of the Madras High Court, the ASI permitted the TNSDA to take up further excavation on its own. Since then, the TNSDA has been carrying out excavations to unearth more about the history of Tamil civilisation.

Are there links to Indus Valley?

The unearthed Keeladi artefacts have led academics to describe the site as part of the Vaigai Valley Civilisation. The findings have also invited comparisons with the In-

dus Valley Civilisation while acknowledging the cultural gap of 1,000 years between the two places. Till now, the gap is filled with Iron Age material in south India, which serve as residual links. However, some of the symbols found in pot sherds of Keeladi bear a close resemblance to Indus Valley signs. A lot of digging and study has to be done to establish the links between these two civilisations. TNSDA affirms that Keeladi has all the characteristics of an urban civilisation, with brick structures, luxury items and proof of internal and external trade. It comes across as an industrial and advanced civilisation and has given evidence of urban life and settlements in Tamil Nadu during the Early Historic Period. Keeladi has also added to the credibility of Sangam Literature.

What has been unearthed so far?

In the eight rounds of excavations, including the first three by the ASI, over 18,000 artefacts have been unearthed from the site and the unique artefacts will be on dis-

play at the museum to be opened soon.

Unearthing of heaps of pottery suggest the existence of a pottery making industry, mostly made of locally available raw materials. Over 120 potsherds containing Tamil Brahmi inscriptions have been found. Keeladi, along with other Tamil Nadu sites which have over a thousand inscribed pot sherds, clearly suggest the long survival of the script. Spindle whorls, copper needles, terracotta seal, hanging stones of the yarn, terracotta spheres and earthen vessels to hold liquid suggest various stages of a weaving industry and a glass bead industry.

Gold ornaments, copper articles, semi-precious stones, shell bangles, ivory bangles and ivory combs reflect the artistic, culturally rich and prosperous lifestyle of the Keeladi people. Agate and carnelian beads suggest import through commercial networks while terracotta and ivory dice, gamesmen and evidence of hopscotch have been unearthed revealing their pastime hobbies.

THE GIST

The Sangam age is a period of history in ancient Tamil Nadu which was believed to be from the third century BCE to the third century CE. Excavations by the Archaeological Survey of India (ASI) and Tamil Nadu State Archaeology Department (TNSDA) in Keeladi has pushed the Sangam age further back.

The unearthed Keeladi artefacts have led academics to describe the site as part of the Vaigai Valley Civilisation. The findings have also invited comparisons with the Indus Valley Civilisation while acknowledging the cultural gap of 1,000 years between the two places.

The transfer of Superintending Archaeologist Amarnath Ramakrishna was perceived as an alleged attempt to play down the excavation findings. Tamil Nadu politicians criticised the BJP-led Union Government of trying to suppress information about an ancient Tamil civilisation that had flourished on the banks of the Vaigai river.

Post-Mauryan Economy

(Age of Commerce)

Domestic Developments:

- Expansion of **Money economy**
- **Industry:** Craft Specialisation, Localisation and Hereditary
- **Organization:** Significant progress of guilds (*same as before, more evolved now*)
 - **Jataka** mentions 18 guilds, inscriptive evidence also there.
 - **Heads** Jetthaka, Pamukkha, Setthi
 - Various additional **functions** including banking, judicial, philanthropy
 - **Special relationship with the king:** royal entourage, honorific
 - Comments by Arthashastra and Manu
 - Even minted their own coins
- Development of **commercial law**
 - Manu and Yajnavalkya
- **Infra: Transportation and Markets**
 - **Jataka stories** of long journey of **caravans on Uttarapath**
 - **Sangam literature** bustling **Puhar** and **Madurai** markets
 - **Strabo** mentions boats from ocean coming upto **Pataliputra**
 - **Periplus** refers to market towns of the **western India** Paithan Ter, Sopara etc.
 - **Shipping technology**

Satavahana Coins with ship:



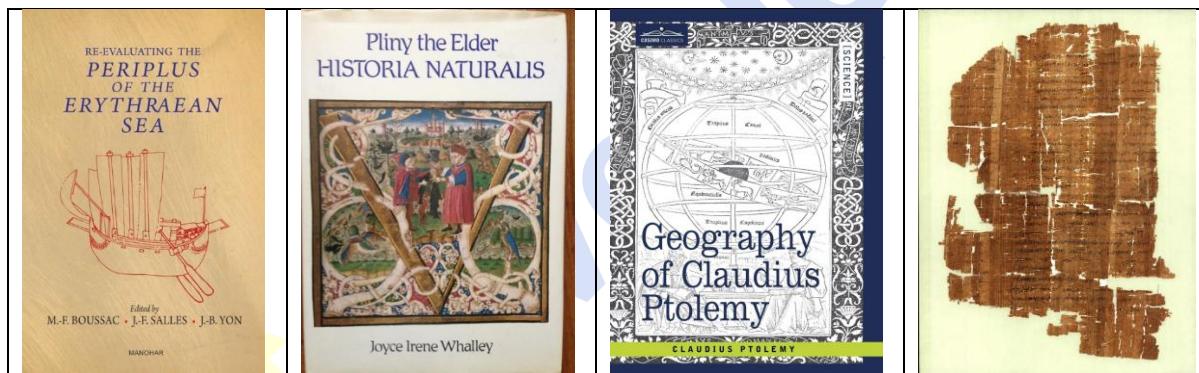
Ports Development:

Western coast	Eastern coast
<ul style="list-style-type: none"> • Sindh - Barbaricum (at the mouth of the Indus) • Gujarat: Barygaza (Bhrigukachchha/ Dwarka) • Maharashtra: Sopara, Calliene (Kalyan), Semylla (Chaul), • Kerala: Muziris (Pattanam) 	<p>More data by the time of Ptolemy</p> <ul style="list-style-type: none"> • TN: Korkai Alagankulam Kaveripattinam (Puhar, Nagapattinam district. Poduke (Arikamedu), Vasavasamudram • Andhra – Ghantashala/Kantaksola (ship type coin from here, Periplus comment) • Bengal - Gange (Ptolemy), Tamralipti (Tamalites , Talactae by Pliny)

(A) INDO-ROMAN TRADE

Sources:

Literary	Archaeological
<ul style="list-style-type: none"> ‘Periplus of the Erythraean sea’ written by an unknown Greek writer (1st c CE): ‘Historia Naturalis’ - written by Pliny the Elder. (23-79 CE). ‘Geographia’ - written by Claudius Ptolemy.  <ul style="list-style-type: none"> Buddhist literature, such as ‘Mahavastu’ and ‘Ashokavadana’ Sangam literature 	<ul style="list-style-type: none"> Roman artefacts: ceramics, glassware, and bronze statuettes, while Tamil inscriptions discovered on potsherds in Roman Egypt/ Large number of Roman coins discovered from TN, Kerala and Arikamedu (Pondicherry)  <ul style="list-style-type: none"> These places have also yielded some Roman settlements and temples. Aurentineware (Roman glassware)

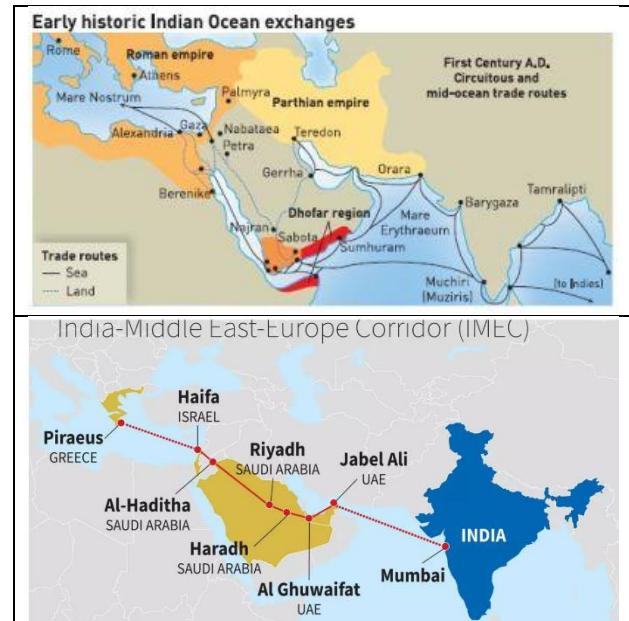


Sangam Poems

Beautiful Yavana ships come, Agitating white foams of Periyar river, Laden with Gold, returned with pepper, And Muziris resounded with noise. (Agananuru)	Cool sweet smelling wine brought by Yavanas In beautiful ships and drunk daily, From gold cups held by damsels who wore bright bracelets. (Purunanru)	 Amphorae found at Muziri to store wine
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Trend

- Age of Rome's commercial expansion
Conquest of Egypt, demand for luxury
- Initially carried out over the land route via Taxila to the Trans-Oxiana region, and then to Rome and Egypt.
- Later, the sea route was preferred:
 - Augustus (1st c BCE) Aurelius (2nd c CE): Disturbances in Parthia
 - Discovery of Monsoon winds - Hippalus?
 - Augustus' voyages to India:** He started Europe's first concerted bid for exotic products from the east by arranging annual sailing expeditions from Red Sea.

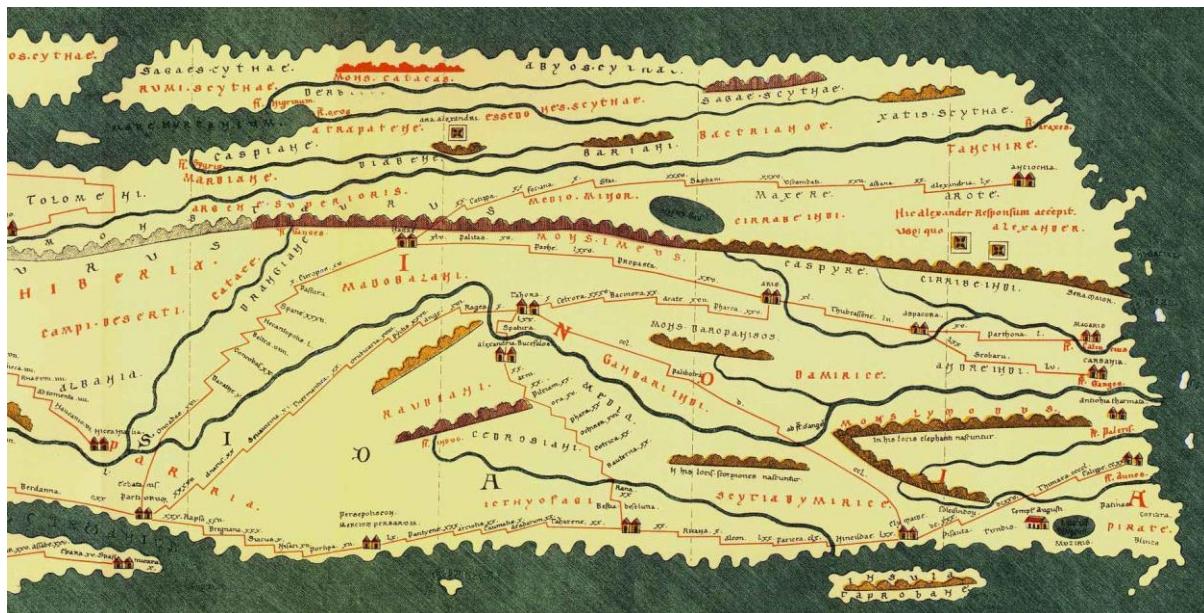


Commodities Exchanged:

Export	Import
<ul style="list-style-type: none"> Spices, especially Yavanpriya (<u>black pepper - black gold</u>), were exported in large quantities. Cotton and silk were also exported in large quantities (Raw silk was imported from China, processed, dyed, and then exported westward). Sandalwood and perfume were in high demand in Rome. Gems, jewellery and ivory works, especially from Vidisha, were also exported in large quantities. 	<ul style="list-style-type: none"> Romans did not have anything substantial to export to India. Thus, they balanced their trade with gold and silver coins. Roman wine was exported to India, but mostly for consumption by the Indian elite. Thus, the volume of wine trade was very low. A ceramic cache from Arikamedu: from the potters in first-century Arezzo, Italy (Campania)



Peutinger Map



In bid to resurrect 'stitched' ship, a recall of India's vibrant maritime past

AIRJUN SENGUPTA
NEW DELHI, SEPTEMBER 25

EARLIER THIS month, a 'keel-laying' ceremony took place in Diwan, Goa, marking the beginning of construction of a 21-metre ship using an age-old technique of 'stitching' together planks of wood using ropes, cords, coconuts, natural resins, and oils. The ship will undertake a voyage from Odisha to Bali in 2025, manned by an Indian Navy crew.

Boat building traditions

The design chosen for the stitched ship, aimed at "reviving India's maritime traditions", is based on a ship painted on a wall in a cave in Ajanta in present-day Maharashtra.

Writing about India's native boat-building traditions, historian Lotika Varadarajan mentioned three mutually exclusive strands: "the coir sewn tradition of the Arabian Sea... the jong tradition of Southeast Asia [impinging on Bengal and perhaps Orissa... and the Austronesian tradition of outrigger boats" (*Indian Boat Building Traditions, The Ethnological Evidence*, 1993). All three of these traditions do not use nails, relying instead on some

form of stitching.

A variety of local woods was used to cater to the specific needs of ship building. "Mangrove wood made the sturdiest dowels... [whereas] teak lent itself to the fashioning of planks, keels, stem and stern posts," Varadarajan wrote.

India at centre of a 'trade lake'

Evidence of maritime activity in the sub-continent dates back to the Indus Valley Civilisation (c. 3300–1300 BCE). Ancient Indian literature, from the Vedas (composed c. 1500–500 BCE) to the Jataka Tales (c. 300 BCE–400 CE) and Tamil Sangam literature (300 BCE–300 CE), contain multiple references to the seas and to seafaring.

While the earliest maritime activity was largely coastal, by the first century BCE, ships began frequenting the deep seas, harnessing the power of monsoon winds.

"Movement through the deep seas intensified with the emergence of the Roman Empire and its insatiable appetite for commodities from the East," PJ Cherian, former director of the Pattanam (Muziris) excavations in Kerala, told *The Indian Express*. In his words, by the beginning of the common era, the Indian Ocean transformed into a "trade



lake" with India at the centre of it.

To India's west was the route connecting the subcontinent to Europe through the Middle East and Africa. "The route connected Barygaza (present-day Bharuch) and Muziris to the Red Sea ports in Egypt, primarily Berenike and Myos Hormos," archaeologist Steven Sidebotham, best known for his work Berenike, said.

Towards the east, evidence of Indian artefacts have been unearthed as far away as in Hepu, China, dating back to the third century BCE. "In Roman sources, Muziris appears as the end of the world. But there is

evidence to suggest a maritime route, probably hugging the coastline, all the way to China, Malaysia and Indonesia," Cherian told *The Indian Express*. This route could have transported Chinese silk to Romans, via Muziris, Cherian said.

Goods, people and culture

The scale of this trade was massive. Scholar-historian William Dalrymple said that "custom taxes on the Red Sea trade with India, Persia and Ethiopia raised as much as one third of the income for the Roman exchequer".

And with commodities such as pepper and silk, moved a very large number of people who, in turn, spread their culture.

Prof Sidebotham said that in Berenike, numerous artefacts of Indian provenance or influence have been found, including the famous Berenike Buddha (actually, three Buddha fragments were found and pieced together), a relief showing three different Hindu gods, a terracotta statuette fragment made in India, and even an inscription in Sanskrit, the only one of its kind found in the Western world.

This phenomenon can be seen even more clearly in India's maritime relations with Southeast Asia. By the sixth-seventh centuries, Hindu temples and Buddhist monasteries were cropping up across the region, "culminating in the building of the largest and most magnificent Hindu temple in the world — Angkor Wat — six centuries later, not in India, but in Cambodia," Dalrymple said.

A largely forgotten past

Despite this rich history, India's maritime heritage has not percolated into grand narratives of the country's past. Cherian blamed commonly held biases. "The development of states and organised land-based polities have affected our historiography,

sidelining the history of water bodies," he said. "You see, you cannot create an 'area of control' when it comes to the seas — it is thus far easier to write histories of land-based kingdoms... we see this tendency all over the world," he said.

Moreover, as Dalrymple pointed out, Indian history, till very recently, has been fairly North India-centric.

While recent archaeological work has been revealing, Prof Sidebotham said — "We have just about scratched the surface."

Even in Berenike, where excavations have been ongoing since 1994, only about 2 per cent of the total area of the site has been excavated. The situation is much worse in India. "An amazing amount of India's past has never been excavated, and many of the most promising archaeological sites haven't been dug since Victorian times," Dalrymple said.

But why should all this matter? Beyond the innate value of knowledge itself, there is value in what this knowledge might imply. "Scientific archaeology and engaging with the deep past is a subversive act," Cherian said, adding that "anyone embarking on an evidence-based journey into the human past will gradually realise the triviality of parochial identities".

LONGER VERSION
indianexpress.com/explained

(B) China Trade - Overland Silk Route

Silk Route Trade	Around 4500 miles road from Xian/Changan and Loyang (Huang He) on Yellow River in China to Ctesiphon on the bank of Tigris near Baghdad.
Eras	<ul style="list-style-type: none">• 200 BCE – 300 CE → intensified Silk Route trade because 4 empires – strong Roman empire, Parthia, unified Kushana, <u>unified Han Chinese</u>• Disturbed in 4th century due to disturbances in Parthia – so trade moved halfway to India
Commodities	<ul style="list-style-type: none">• Silk most precious. Major demand over this trans regional route• Coral, glassware in demand in China• Gold, jewels• Tea, porcelain• Superior animal hides• Pearls, fragrances, frankincense

Silk Route Interactive Map on UNESCO Website

<https://en.unesco.org/silkroad/silkroad-interactive-map>

(C) Southeast Asia

- Suvarnadvipa/SE Asia, Ratnadvipa/Srilanka (in Milindapanho and Jataja katha)
- Even Arthashastra mentions Kaleyaka
- In Post Mauryan Era emergence of states in SE Asia was influenced by Indian culture.

Stupa Architecture

Changes in Stupa architecture the post-Mauryan era

- Stupas become larger and more elaborate (compared to Mauryan era). Outer covering covers almost double area.
- In Mauryan period, toranas/vedikas were perhaps made in wood, but in post-Mauryan era, stone is used to construct them.
- Mahayana Buddhism
 - With the beginning of idol worship, images of Buddha appear on stupa.
 - With the influence of Mahayana, around Buddha image, Bodhisattvas emerge as protective deities (Avalokiteshwar Padmapani, Vajrapani, Manjushri)
 - Niche are added onto the Stupa to place statues
 - Number of discs on Yashti increase 5-7-9 etc marking growing elaborate mythology associated with Mahayana Buddhism
- Staircase is added to the Medhi of Stupa so that devotees can climb.
- Ornamentation and embellishment emerges as more important aspects now. All available surfaces are carved with various designs. Many narrative stories from Jataka etc.

Evolution of Stupa

Architectural evolution and major stupa sites from Post-Vedic to Early Medieval



Initial Simple Stupas	Contribution of Ashoka	Golden Age of Stupas	Gradual Declining Trend	Declining Trend Continues	Pala Empire - The Last Phase	
First 8 Stupas						
• Piprahwa (UP) • Vaishali (BH) • Rajgir	• Sanchi 1 (MP) • Dharmarajika (Taxila) • Dharmarajika (Sarnath) • Dhamek (Sarnath) • Bairat (RJ) • Kanakmuni (?) • Sirpur (?)	Central India NW Swat Valley	Eastern Deccan • Amaravati • Nagarjunakonda • Bhattriprolu (?) (Kuburaka) • Gudimala • Ghantashala • Goli • Garikpad • Jaggayyapetta • Peddaganjam • Thotlakonda • Basikonda • Sankaram • Dharampalem • Chandavaram	• Chaukhundi • Kesariya • Ajanta • Mirpur Khas • Bodhgaya Temple	• Parahisapur (Lalitaditya)	• Sujata • Nalandā • Vikramshila • Paharpur

Northwest Region

(A) Indo-Greeks, Shakas



Reinforcement of Dharmarajika Stupa of Ashoka in Takshashila



Butkara Stupa in Swat valley



Buner Reliefs, Peshawar



Devni Mori Stupa and Vihara

Kushanas

Features of Gandhara Stupas and Viharas

1. No Toranas
2. Buddha sculptures on body
3. Influence of Greek/Roman - tiles, pillars, scrolls of leaves etc decorative elements





Narrative panels, Sikri Stupa, Gandhara (today in Lahore museum)

Kanishka Stupa
(Peshwar)



Guldara Stupa
(near Kabul)



Manikyala
(Pakistan)



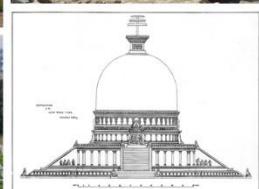
Ranigat Stupa
(Buner valley, KPK)



Swat valley



Dharmarajika (Takshashila)



Ahin
Posh
(Afgh)



Jamalgarhi (KPK)

Central and South India

(A) Shunga

- Sanchi
 - Expansion of Stupa 1 with stone slabs – almost doubled in size.
 - Stupa 2 and 3 with railings – newly constructed
- Bharhut Stupa
 - Earliest examples of works of art come from Bharhut (near Satana in MP)
 - A large brick-stupa with a huge railing and a gateway, both of red sandstone



Ashoka → Shunga → Satavahana
(No Relics today)

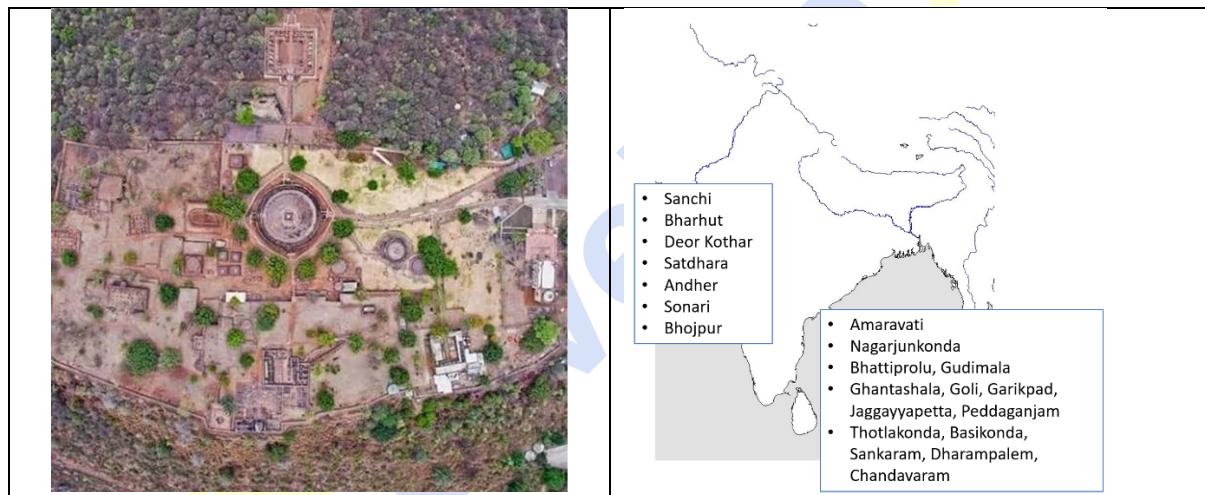


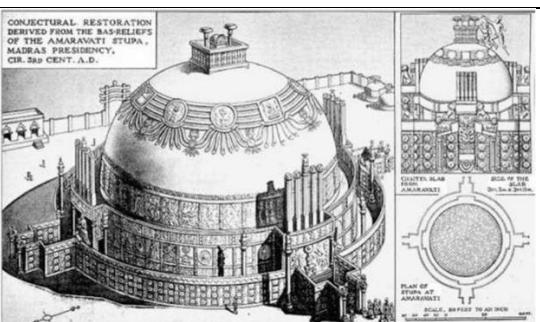
Birthplace of Buddhist Narrative
Influence from NW
(Relics of 10 Monks)



(Relics of Sariputta and
Mahamogallana)

(B) Satavahanas



Western/Central Deccan	Eastern Deccan
 <ul style="list-style-type: none"> • Anda, Medhi, Harmika, Torana, Vedika • Decoration on Vedika/Torana and not Vedika 	 <ul style="list-style-type: none"> • Hollow/brick/spoked wheels • Narrative friezes • Ayaka pillars

<p>Amaravati (Dharanikota)</p> <ul style="list-style-type: none"> • Largest in AP • May be since Ashokan era? • Indiscriminate excavation 		
<p>Nagarjunkonda dam building – Ikshwaku structures were shifted entirely brick by brick</p>		
<p>Thotlakonda Mahastupa Its peak activity was between the 2nd century BCE and the 2nd century CE owing to brisk Roman trade and religious missions sent abroad.</p>		
<p>Thotlakonda came into existence along with nearby sites in Visakhapatnam like Bavikonda.</p>		
<p>Kanaganahalli Stupa (near Sannati)</p>		

Dhulikatta Buddhist Stupa gets India Post special cover

Beautified with limestone slabs, the Nagamuchilinda Stupa is characterised by a snake guarding the Buddha

The Hindu Bureau
HYDERABAD

The Nagamuchilinda Buddhist Stupa at Dhulikatta in Peddapalli district, which takes the Buddhist heritage of Telangana to 2nd century BC, got special recognition with the Department of Posts releasing its special cover to mark 'nine years of Telangana Statehood'.

Located on the banks of Hussaini Vagu, about 30 km from Karimnagar, and inscribed in Brahmi, the Stupa belongs to the Hinayana sect. It shows symbols of Chatra, Padukas, throne with Swastika and Pillar of fire.

Beautified with limestone slabs, the Nagamuchilinda Stupa is characterised by a snake guarding the Buddha. Its beautification with lime, official sources note, was during the Satavahana period and is a contemporary of Barhut Stupa in Dewar, Madhya Pradesh.

Union Minister for Culture, Tourism and Development of North-Eastern Region G.Kishan Reddy, on Monday, showing more of 'Buddhist heritage in Telangana - Bavapur Kurru' also

released post cards.

The set of these five cards trace the event of Bavari – journey of a Brahmin sage from the Parayanavagga of Suttanipata, and the later introduction of Buddha Dhamma.

According to legend, the sage settled in Assaka Janapada along with his disciples and later sent 16 of them to Magadha to meet the Buddha.

Buddha Dhamma was introduced when one of the disciples, Pingiya, returns to Bavari. The sage practiced the Dhamma and eventually became an Arhant, spread the Buddha Dhamma in Telangana during Buddha's lifetime.

The special postal cover of Dhulikatta Buddhist stupa is priced at ₹50 and the set of Bavapur Kurru post cards are priced at ₹200, and will be available at Philatelic Bureaus in all head post offices.

'Radio and posts remain charismatic'

Speaking at the event, Mr. Reddy said All India Radio and India Posts, which were thought no longer relevant in the era of social media and online corporate commerce, regained its charisma and were able to serve crores of people



Recognising heritage: The Nagamuchilinda Buddhist Stupa at Dhulikatta in Peddapalli district.

through initiatives of Prime Minister Narendra Modi's 'Mann Ki Baat'. The India Posts services are serving last mile connectivity, even in the remotest areas of the country. Mr. Reddy said the department has transformed from delivering of articles to distributing the benefits of various welfare schemes, and as a 'One Stop Solution' platform. He informed that an amount of ₹7,429 crore was invested in the Department of Posts for various services.

Special appreciation for TS Postal Circle

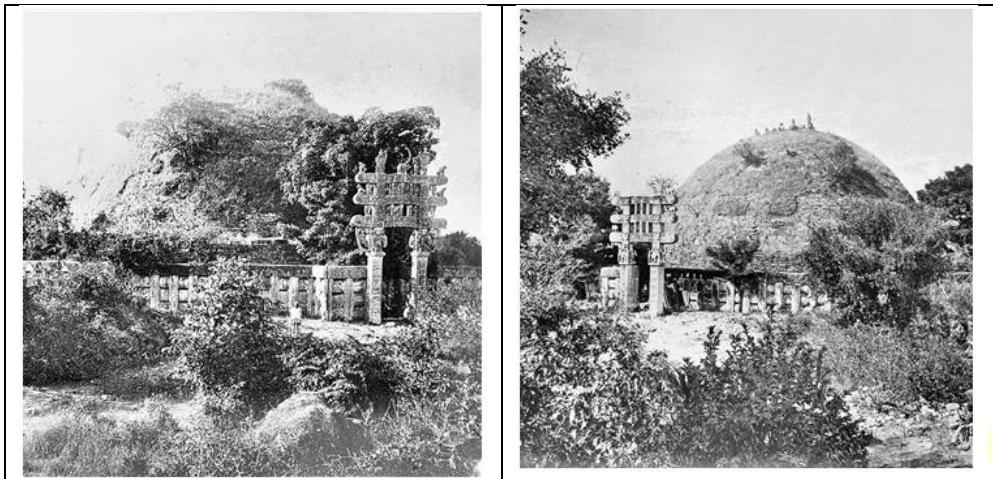
The Telangana Postal Circle, formed in 2016, also created two new postal regions, 17 Postal Divisions, two RMS divisions with 2,608 post offices.

Lauding the efforts of India Post, Telangana, he

said the circle has been extending Passport Seva Kendras, Aadhar services, opened 33 lakh postal payment accounts for digital payments, opened 486 new post offices in areas affected by Left-wing extremism, and opened 58 new post offices where there are no banks within a radius of 5kms. The circle has also opened four lakh new insurance policies, settled 1.93 crore worth claims, issued 96,000 digital life certificates to Telangana State pensioners.

Postmaster General (Hyderabad Region) P. V. S. Reddy, Postmaster General (Hyderabad Headquarter Region) T. M. Sreelatha, Director of Postal Services (Headquarters) K. A. Devaraj, archeologist E. Siva Nagi Reddy, neurosurgeon and numismatist D. Raja Reddy and others were present.

Ruins of the Southern Gateway, Sanchi in 1875.



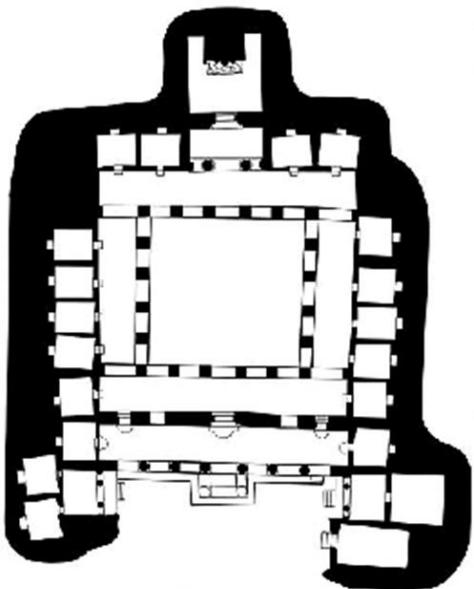
Bharhut Stupa today:



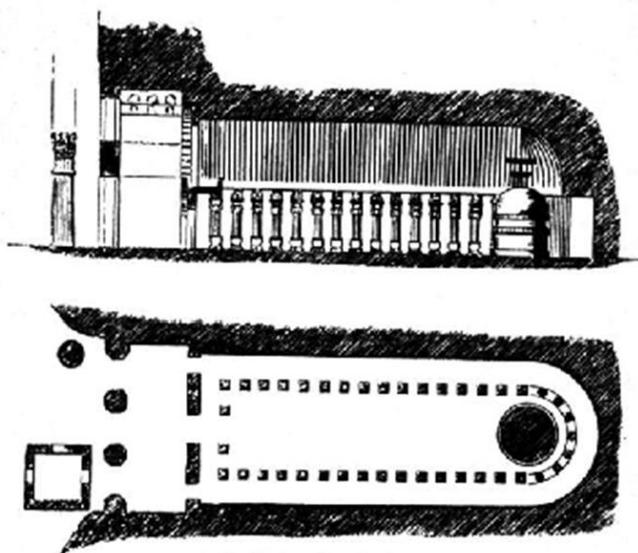
Minaret of Chakari in southern Kabul, Afghanistan built in the 1st century AD.



Chaitya and Viharas



VIHARA

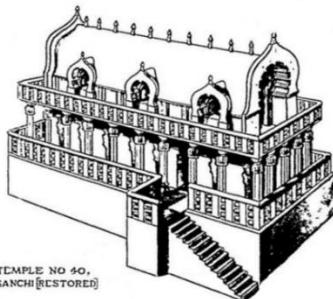


CHAITYA-GRIHA

Earliest free-standing structural Viharas & Chaitya have not survived.



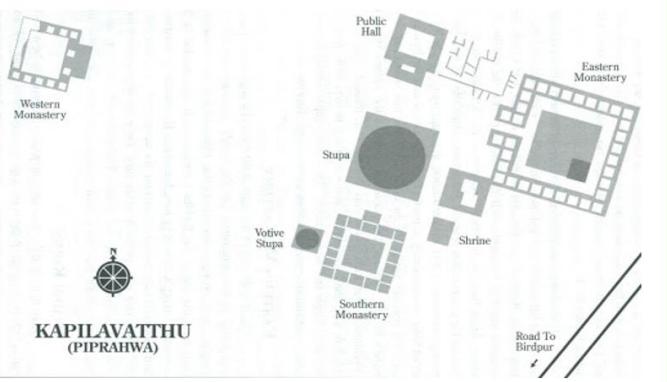
Bharhut panel

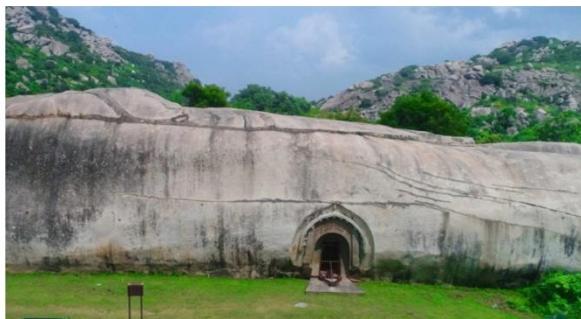


Sanchi No 40



Bairat



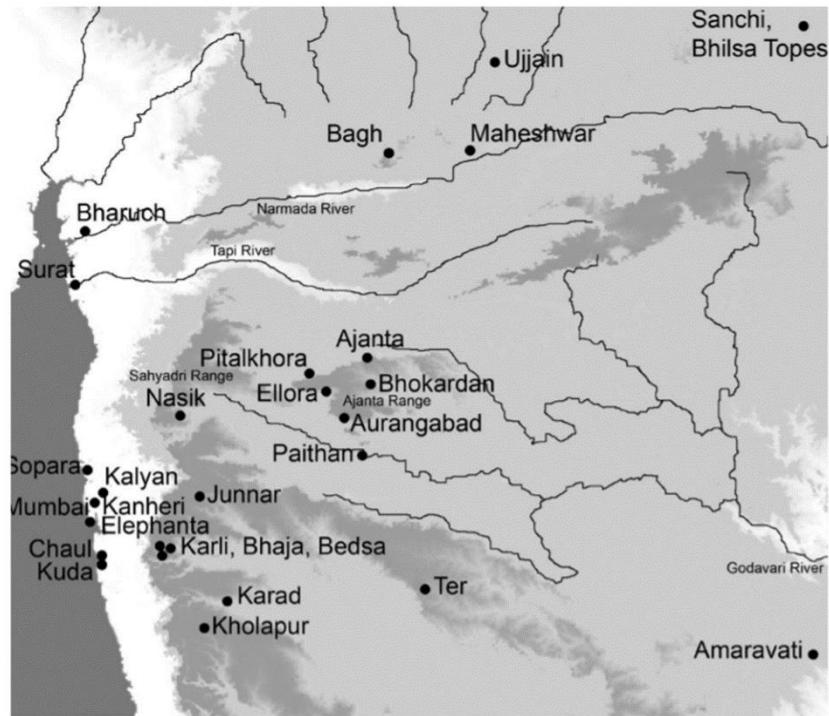


First Burst of Activity (200 BCE – 250 CE)

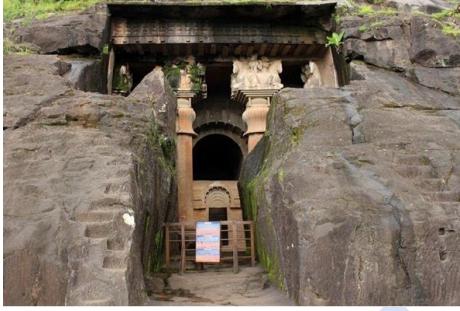
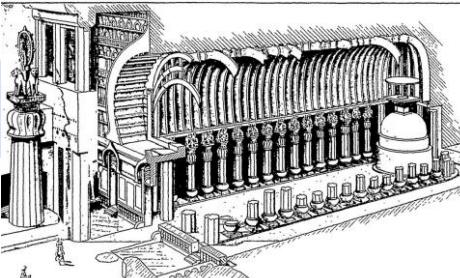


Factors: Economic, Political, Religious Context

Western Deccan Factors	Eastern Deccan Factors (Andhradesha)
<ul style="list-style-type: none"> Deccan Location factor: Over 1000 caves in Sahyadri/Konkan region <ul style="list-style-type: none"> Trade/caravan route Deccan traps – uniform, cohesive stone Patronage: <ul style="list-style-type: none"> Vigorous merchant community Forceful Satavahana kings Many yavana donors also Religion: All for Hinayana Buddhist communities 	<ul style="list-style-type: none"> Buddhism here older than Mauryan era but Ashoka was greatly responsible for its spread in the region. Patronage: Satavahanas, Ikshvakus, Salankayans, and Vishnukundins Trade: Prosperous Arikamedu and Ghantashala ports Early Buddhist ruins: Dhanyakataka, Bhattiprolu, Guntapalli, Jagayyapetta, Peddabankur, Ghantasala, Goli etc. Nagarjuna (~150-250 CE) Buddhist communities from here spread to Sri Lanka, Gandhara, Bengal and China.



<p>Kondivite cave (Mumbai)</p> <p>Inspired by Sudama Cave</p>		
<p>Bhaja</p> <ul style="list-style-type: none"> • Conservatism – imitation of wooden • Stone-Wood combo. • Sculpture of Surya and Indra guarding the entrance • Sculpture of tabla playing figures 		

<p>Pitalkhora</p> <ul style="list-style-type: none"> Some caves have inscriptions of Satavahanas and Kshaharatra kings Many sculptural themes 		
<p>Bedsa</p> <p>Beautiful columns rise from pot bases and crowned by fluted members with amalakas – henceforth ubiquitous</p>		
<p>Nashik</p> <ul style="list-style-type: none"> Pandu Lena, Trirashmi Cave Gautamiputra Cave Nahapana Cave Yavana Vihara 		
<p>Karle</p> <ul style="list-style-type: none"> Grand and Solemn Supreme Achievement of the Early Excavation Phase Pinnacle of Hinayana Rock-cut architecture 		

		
Kanheri - Chaitya 3 <ul style="list-style-type: none"> The last Chaitya hall of Hinayana phase Buddha in relief – Signifies the end of one tradition and the beginning of another 		



Karle, Great Chaitya, Façade Simulating Earlier Building Practices in Wood.

Sculpture



Wood - Bodhisattva
Lokanatha from
Bangladesh, Palas

Stone – Bharhut
Yavana, Shunga
period

Metal - Chola
era Bronze
sculpture

Terracotta - Shunga
era sculpture from
East India

Stucco –Gandhara
style in early CEs

Shunga Sculpture

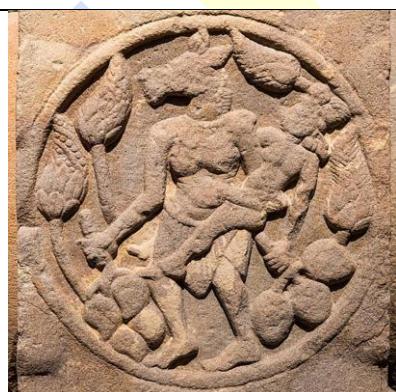
	Mauryan Art	Post-Mauryan Art
Style	Essentially a dignified, aristocratic court art	Folkish, Popular tastes and local patronage
	Well-rounded Yet not 3D	Heavy figures Largely relief art
	Individual figures	Dense Overcrowding
Theme	Largely Buddhist art	Brahmin kings yet support to Buddhism
	Animals figured prominently	Human figure important
		Mythological Narratives

(A) Sanchi Stupa 2 Vedika Medallions

- 455 medallions, mostly lotus flowers. Only 36 have another subject
- Buddhist themes for the first time: Icons, Jataka stories, life events
- Gajalakshmi, Surya, Indra, Yaksha, Naga (now in Buddhist fold too)
- Processions, humorous scenes, rajas/soldiers
- Generally single/double figures



- Triratna
- Dhammachakra
- Bodhi tree
- Gajalakshmi
- Ashoka
- Mithuna
- Female riding Centaur (human+horse)
- Double humped Bactrian camel
- Griffin – Half lion + half eagle



- Yakshi Assamukhi in Padakushhalamanava Jataka

(B) Bharhut Stupa Railings: Precious documentation of Indian History

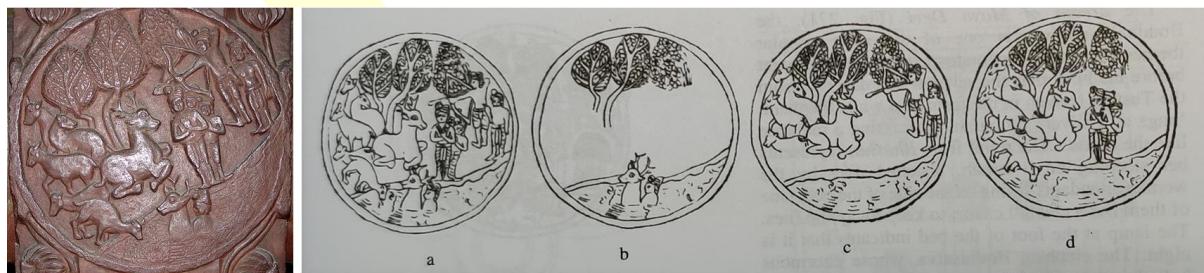
Beautiful Vedika Designs

Flora/Fauna, Aniconic Buddha, Life Events



Stiff yaksha Kubera, flowing yakshi (shalabhanjika),
Yavana soldier with sword and flower

Bharhut:



(C) Mahabodhi Temple Railings

Flowers, Animals, Humans, Buddhist Icons



(D) Terracotta figures

A terracotta plaque depicting a multi-armed deity or a group of figures, possibly a family, standing on a base. It is reddish-brown in color. A terracotta plaque depicting a seated figure, likely a deity, in a meditative or offering pose. It is reddish-brown in color.	A tall, slender terracotta figure of a person wearing a turban and a necklace, standing with hands clasped. It is reddish-brown in color. A terracotta plaque depicting a small figure, possibly a child or a attendant, standing and holding an object. It is reddish-brown in color.	A terracotta plaque depicting a small figure, possibly a child or a attendant, standing and holding an object. It is reddish-brown in color.	A terracotta plaque depicting a child lying down, possibly sleeping or resting, in a simple, rounded form. It is reddish-brown in color.
Chandraketugarh (West Bengal)			Child showing the writing (2nd c. BCE, Haryana) Image: National Museum, New Delhi

Sanchi Stupa 1

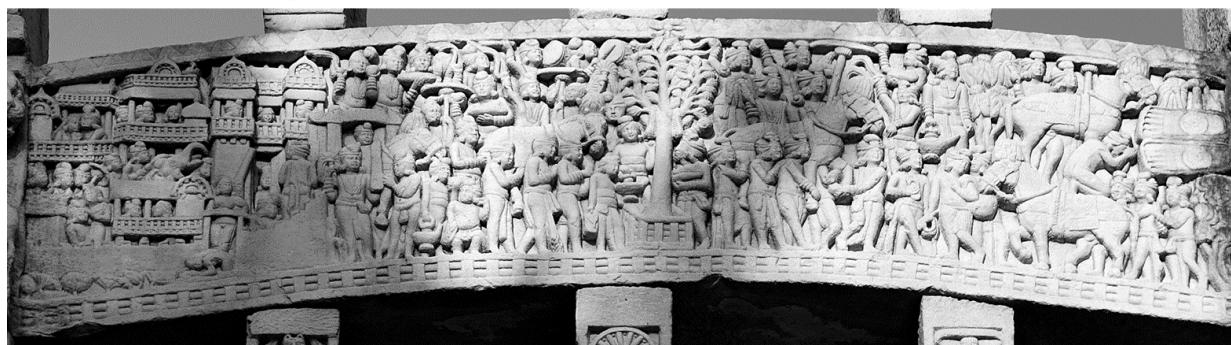
Features	Themes
<ul style="list-style-type: none"> • No sculptural ornamentation on Vedika • Flat carving → high reliefs, dark depth • Richly carved – no space left, crowded composition. • No unified iconographic or sculptural theme 	<ul style="list-style-type: none"> • Narrative Sculptures: Jatakas, Buddha life, Buddhist events – Easy and cheerful, integrated with everyday events • Minute details of material world: Festive court life, military pageants, fortified cities – modest country life with huts • Names inscribed – Ananda, Balamitra, Aya Chuda, Namapiya



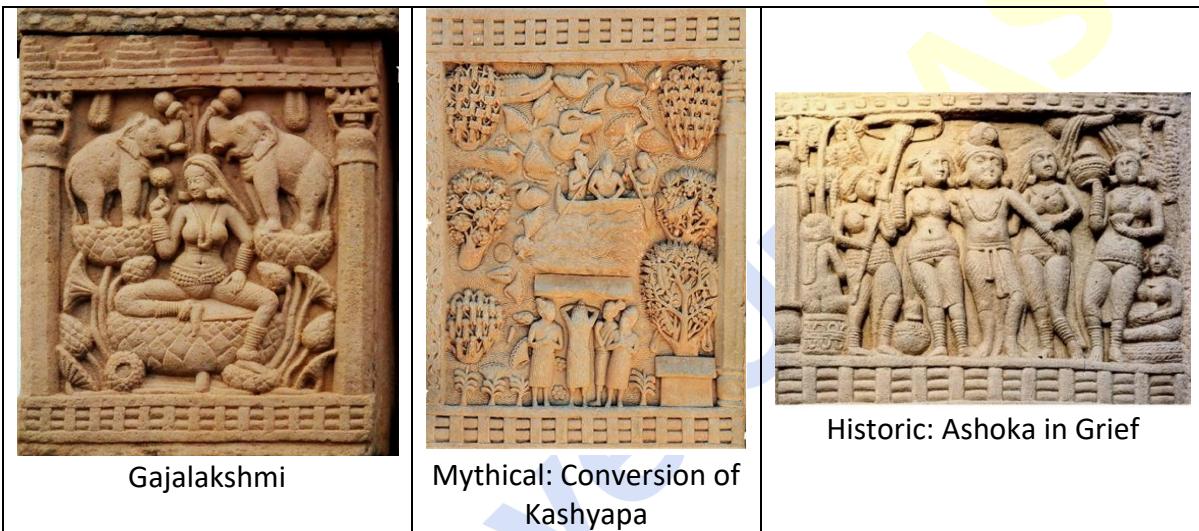

Aniconic Buddha:



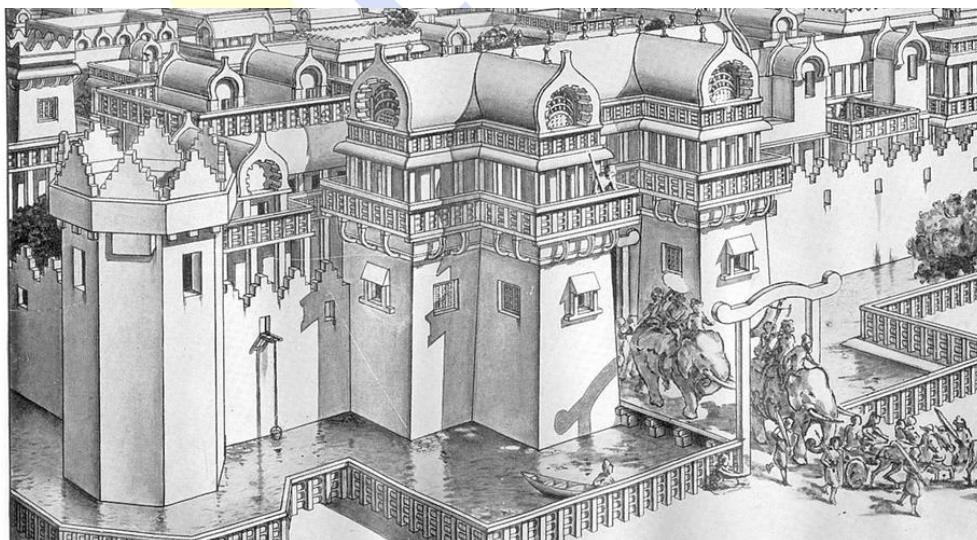
Great Departure (Siddhartha leaving Kapilavastu)



- Wonderful Sanchi Yakshis



Reconstruction of Kushinagar:



VISHVAKARMA'S WAY 'SMARTER' CITIES

Historical sources of ancient India give us a riveting glimpse of the planning that went into making cities and city structures

WAYS OF SEEING



PARUL PANDYA DHAR

Vishvakarma, the divine architect of the world in Hindu mythology, is evoked every September in many parts of India by artists, artisans, builders, and workers practising a variety of arts and crafts – from constructing city structures to making vehicles, furniture, sculpture, jewellery, machines, weapons, devices, implements, and other manufactures. What if, by a miracle, this archetypal architect-artisan were to come alive to witness his legacy in modern India?

It seems to me that he, most likely, would be confounded by the concrete highrises that have mushroomed on the skyline of modern Indian cities with remarkable haste, civic short-sightedness, and aesthetic bankruptcy. Likewise, modern technologies of building and demolishing structures such as the Noida 'Twin Towers' would have excited and frustrated him equally.

India, like Rome, was not built in a day. A lot of planning went into the making of its cities and city structures, as we learn from archaeological, textual, and art historical sources of ancient India. Already in the 3rd millennium BCE, urban plan-

ning and organised civic life-systems of the protohistoric Harappan or Indus cities are known to have been exemplary.

Engaging descriptions of ancient Indian cities are found in a range of texts such as Kautilya's Arthashastra, Patanjali's Mahabhashya, Buddhist texts like the Milindapanha and the Jatakas, and in the fascinating accounts of Megasthenes and Arrian, among others. We learn from there about the layout and organisation of cities with their surrounding moats, fortifications, city-gates, palaces, streets and pathways, marketplaces, waterbodies, groves, and the arrangement of residential and work quarters. There are also charming narrations of flora and fauna, and of people busily engaged in a variety of occupations. At times, idealised textual representations of ancient Indian cities find a counterpoint

in archaeological discoveries.

Stunningly beautiful visual imaginations of early Indian cities are encountered in the sculptural narratives of ancient India. It was in the 1930s that the great scholar Ananda Kentish Coomaraswamy published his Cities and City-gates, resurrecting many aspects of ancient Indian city architecture by bringing together visual and verbal imageries of the cities and their inhabitants.

An riveting portrayal of the city of Kapilavastu graces the eastern gateway of the great stupa at Sanchi in central India (see photo). It portrays the scene of the great departure (maha-abhinishkravana) of Prince Siddhartha, the Buddha-to-be, from his palace and the city in search of truth. Having witnessed and contemplated upon the miseries of human existence, Siddhartha chose to abandon his princely life and family in

the silence of the night.

The picture here depicts the event of his great departure as imagined by a sculptor in Sanchi in the 1st century CE, approximately six centuries after the actual event had taken place in Kapilavastu, the capital of the Shakyas. Prince Siddhartha crosses the limits of the city with its crenelated defence enclosure to emerge from the city gateway. He rides his horse Kanthaka, and is sheltered by a parasol that symbolises his 'invisible presence' in early Indian art.

Behind him is the city he grew up in, complete with two- and three-storied structures with vaulted roofs, dormers, and balconies. Some women are shown near the water reservoir, which has a separate access. The artist, intriguingly, has chosen to populate the scene of departure with the inhabitants of the city. This is just one of the many portrayals of ancient Indian cities in art and literature.

From Harappa to Pataliputra and Poompuhar; Indraprastha to Vijayanagara, and Shahjahanabad to New Delhi with its Central Vista, city planning in India or South Asia has a long history. Given Vishwakarma's continued blessings, we may hope to do better for our 'smart cities' today. Now, we even have an ominous new term called 'Noida Twin Towers-style' demolition for getting rid of 'encroachments.' But how about planning and building with vision and integrity, which will reduce the deluge and prevent the destruction of our city structures and habitats?

*The writer is professor of art history,
Department of History, University
of Delhi*

SIDDHARTHA'S GREAT DEPARTURE FROM KAPILAVASTU, GATE-WAY OF SANCHI MAHASTUPA, C. 1ST CENTURY, MADHYA PRADESH

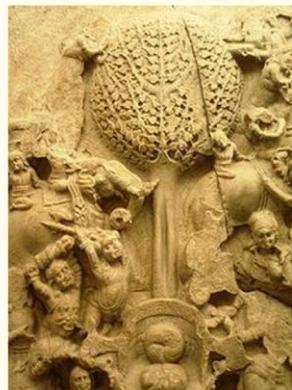


PARUL PANDYA DHAR

Behind him is the city he grew up in, with 2-3 storied structures with roofs, dormers, balconies

Artistic Revolution: Emergence of Iconic Buddha

Human form takes centre stage: individually as well as in Jataka



Important life-events in Buddhist art and culture.

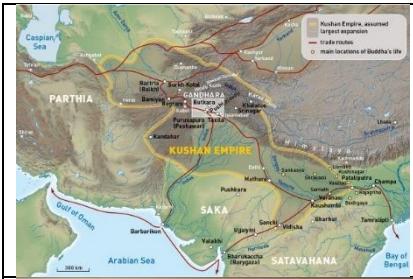
Event	Name	Hinayana Symbolism	Mahayana Representation
Conception		Elephant	Maya's dream. White tusker with six white tusks entered her right side.
Birth (Lumbini)	Jati	Lotus (first steps) Lion (Shakyasimha)	Birth of Buddha
Departure (Kapilavastu)	Maha bhinishkarman	Horse (responsible to take from Palace to Gaya), Empty Throne	Physical representation of leaving the palace
Enlightenment (Uruvela/Bodhgaya)	Sambodhi	Peepal tree (Bo)	Bhumisparsha Mudra of Maravijaya
First Sermon (Sarnath)	Dhammachakra pravartana	Dhammachakra (with deer)	Actual sermon (with dharma chakra) – Buddha in yogic position with preaching mudra
Death (Kushinagar)	Mahaparinirvana	Stupa	Reclining pose, with head slightly raised

- Why: Mahayana Personal Devotion to Buddha, Bodhisattva the saviour, Kushana Divine kingship
- Where: Gandhara (foreign factor: Foucher) vs Mathura (Indigenous origins: Coomarswamy)
- Which: Beauty in the eyes of the beholder but colonial masters had cultural preferences

Lakshana	Asanas	Mudras
<p>32 Lakshanas of Mahapurusha in Lakkhana Sutta, Brahmavyu Sutta</p> <ul style="list-style-type: none"> • Halo • Hair: Shaven or curly or wavy • Ushnisha bump on head • Urna (tuft of hair between eyebrows on forehead) • Elongated earlobes (symbol of renunciation) • Sanghati: Robe on shoulder • No jewellery or princely ornaments • Barefoot • Soles: have several auspicious marks • No consort (shramanas) 	<ul style="list-style-type: none"> • Seated Buddha (padmasana) Enlightenment, teaching or meditating position (more common in India) • Standing Buddha – signifies rising to teach after reaching nirvana • Reclining Buddha – last illness, just before Mahaparinirvana • Walking Buddha – journey toward enlightenment or returning after giving a sermon (least common, mostly in SE Asia) 	



(A) Gandhara school of Art

<ul style="list-style-type: none"> Region <ul style="list-style-type: none"> This school flourished in the NW part of the subcontinent and its important centres included Kandahar, Kabul, Herat, Hadda, Bamiyan, Badakhshan, Bagram, Taxila, etc. This region of Gandhara was a great centre of Mahayana Buddhist art and architecture. The sculptures were made both independently and as structural parts of monuments, rock faces and cliffs. Patronage: It was also patronised by the Sakas and Kushanas. Material: Mud, schist and stucco 	  <p>Greco-Indian features, Gandhara</p>
 <ul style="list-style-type: none"> Stone: Blue schist, green phyllite – favourite medium Stucco (lime-plaster): started early but replaced stone by 3rd century (post-Kushana, particularly in Kabul valley) Metal: Prominent in past but not survived much today Both stone and stucco originally embellished with polychromy and gold leaf 	

- Subject Matter:** Under this school, many sculptures of humans, animals and supernatural beings were made, the most important being the **Buddha**.
- Stylistic aspects of the Buddha**
 - The Buddha is depicted both as standing and seated.
- Syncretic** Cosmopolitanism, Cultural eclecticism
 - Western style while Indian subject-matter
 - It is a form of Hellenistic art.



Greek	Roman	Central Asian	Indian
<ul style="list-style-type: none"> Masculine Body proportion (five heads to total height) Wavy/curlly/flame-like Hair style Face: soft, clean-shaven, youthful, effeminate: Apollonian Standing posture - one knee An element of eroticism Stoic expression (least expression) 	<ul style="list-style-type: none"> Realism - anatomical accuracy Wide shoulders Sanghati - heavy and deep-ridged folds like Roman toga (like statue of Augustus) 	<ul style="list-style-type: none"> Overcoats, trousers and hats (cold region influence) Weapons like swords, arrows (royal statue tradition) Facial hair - moustache/beard 	<ul style="list-style-type: none"> Subject matter - Buddhism Asanas Mudras Lakshana (supernatural) - earlobes, long arms, ushnisha protuberance, urna mark, halo behind head etc.

- Seated Buddha

- Cross leg-folds are not very clear. Much more real invention required.
- Humanistic classical features of Greco-Roman art was not entirely adequate to portray inner ecstatic serenity and abstract ideals



Fasting Buddha



Takht-i-Bahi Buddha



Stucco Buddha



Kanishka Reliquary

- Narrative Representation – Iconic Buddha Life Events



(B) Mathura School of Art

- It was indigenously developed.
- **Reasons for growth:**
 - Royal Patronage
 - Demand generated by growth of **Bhakti** and **Mahayana**
- No sudden outburst but **gradual outgrowth**:
 - Tradition of Bharhut and Sanchi.
 - It was the **culmination of the Shunga art** where also we see many yaksha-yakshini figures marked by voluptuous elements.
 - Middle period – Kushana rule, Great efflorescence
 - Later period – Guptas
- Why Mathura? (location factor)
 - Centre at Mathura and nearby Parkham, Katra, Kankali tila, Mat, Bhuteshwar etc.
 - Important religious and commercial centre.
 - Junction of routes connecting NW-Bharukachha-Pataliputra
 - Red sandstone quarried at Sikri
- **Spread outside:**
 - Mathura work found all over North India (Ahichchatra, Kaushambi, Sarnath, Mahasthangarh etc)



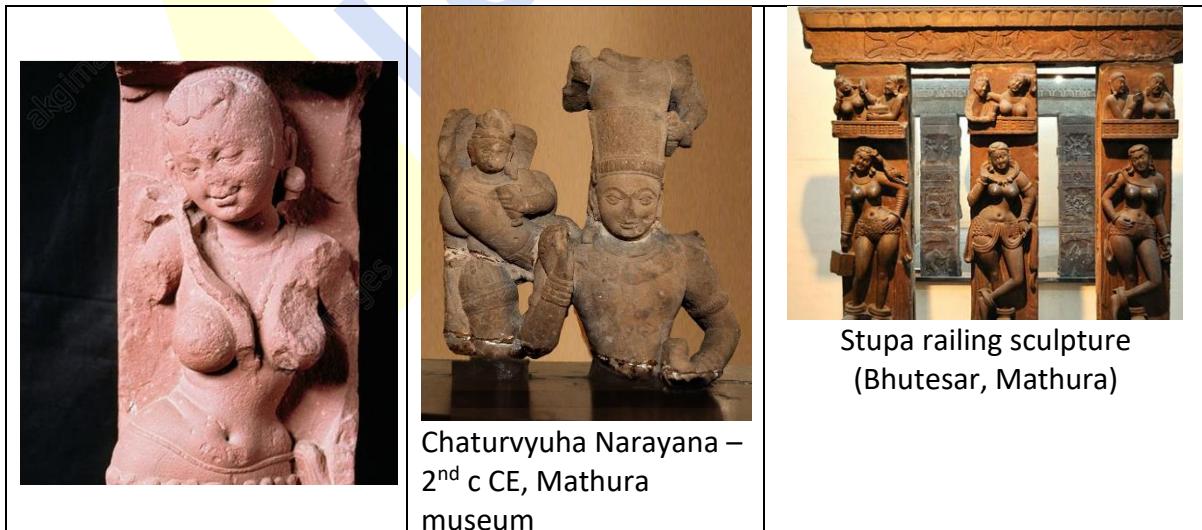
Varied subjects and themes	Style
<ul style="list-style-type: none"> ◦ Religions <ul style="list-style-type: none"> ▪ Buddha, Bodhisattvas - <u>Most scholars believe that the earliest sculptures of Buddha were made under this school.</u> ▪ Tirthankaras (Parsvnath and Mahavir) ▪ Vaishnavite gods (Surya, Kuber, etc) ▪ Images of Shiva ▪ Yaksha, Naga etc ◦ Establishment of Hindu and Jain iconographic conventions ◦ The lives of common people and local flora and fauna have been prominently depicted, especially at Kankalitala. 	<ul style="list-style-type: none"> ◦ Inspiration from local colossal yaksha figures of Mauryan era ◦ No physical perfection but abstract spiritual concepts into physical shape. Transcendental ideals, divine beauty. Thus, the focus on superhuman proportions. ◦ 32 lakshanas of Mahapurusha distinguish Buddha. <ul style="list-style-type: none"> • Tonsured head or kapardin top-knot or small curls • Sanghati - Indian dhoti, only on left shoulder • Subtle drapery • Decorated halo ◦ The sculptures have highly emotive faces. ◦ As opposed to Gandhara eroticism, Mathura sculptures are considered more graceful and genteel.



Standing Buddha Bala:
Earliest standing
Shakyamuni Buddha of
Mathura, Dedicated by
Bhikkhu Bala in the 3rd year
of Kanishka

Seated Buddha
characteristics:
Early trinity form in India –
Indra and Brahma as
attendants.

- **Narrative Relief of Jataka Kathas and Buddha's life events**
 - “shorthand manner of presentation”: Episodes are stripped of all details of action and setting. An event is typified only by Buddha in characteristic pose and mudra.

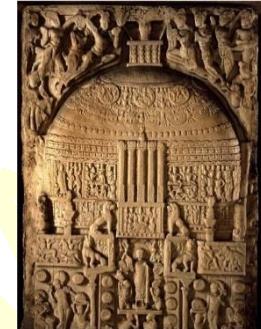




Eternal inebriation
in the Paradise of
Yaksha Kubera

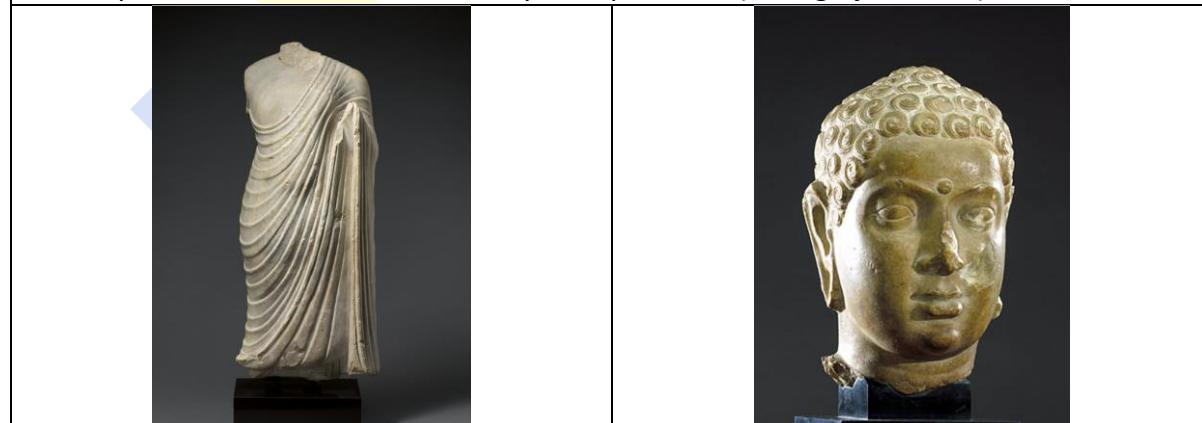
(C) Amravati school of art (1st – 3rd c CE)

- It flourished under the Satavahanas and Ikshwakus in the Andhra Pradesh region including important centres such as Amravati, Nagarjunakonda, Guntur, Goli and Ghantasala.
- Relief sculptures (not rounded)**
 - Made on walls, pillars, gates, railings etc of monuments.
 - Ornate and embellish stupas.
- The **materials** used were marble, sandstone and mud.
- Themes
 - Purely Buddhist
 - Most of them were inspired by the Jataka tales, and also local legends.
 - The main subject is the Buddha, often shown as the hero.
 - They also depict common life and local flora and fauna.
 - But Human > Nature



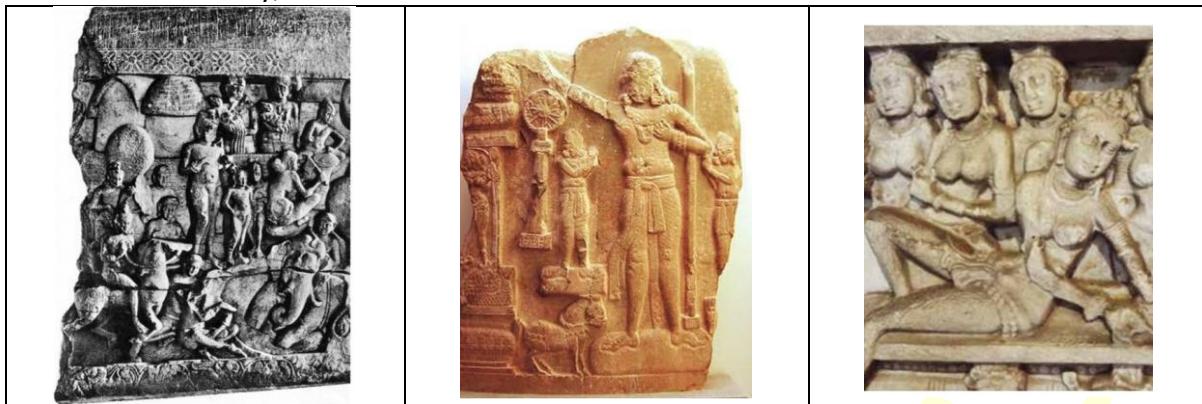
Buddha: Wonderful naturalistic touch

Standing Buddha	Head
<ul style="list-style-type: none">FrontalHeavy massive conceptionWearing Sanghati, Bare right shoulder, overlapping ridgesRhythmic, undulating lines (unlike mechanical Gandhara lines)In spite of iconic Buddha – use of symbol persisted (in Nagarjunkonda)	<ul style="list-style-type: none">Fullness and warmthNarrow and ovalSoft modelling, not linear featuresHair like snail-shell curls (kapardin style)Heavy eyelidsAmicable smile



- **Human Figures**

- Slender bodies
- They are highly expressive features.
- Generally, females are nudes.



- **Complicated Narrative style**

- **Techniques:** Foreshortening, Perspective, Differentiated plane
- Lively vivid frenzy scenes, rapid movement – yet balanced, unity of compositions in crowd.
- Great skill in arranging light and shade.

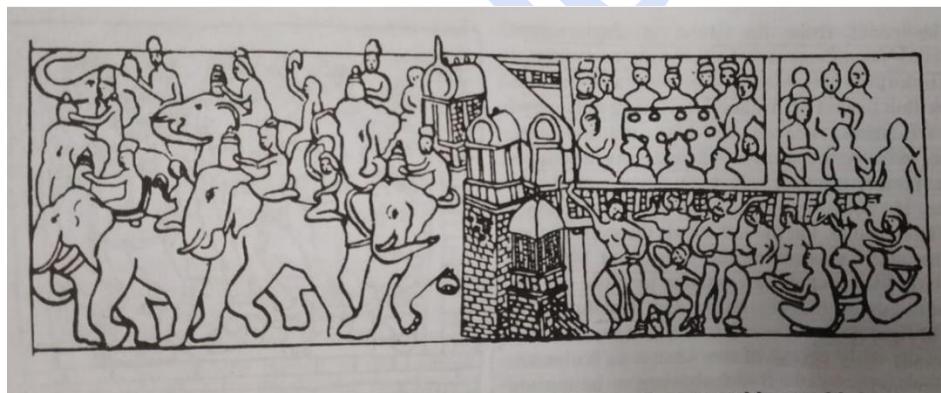


Fig. 299. Disposal of the Buddha's relics, from Amaravati vedika, Government Museum, Madras.

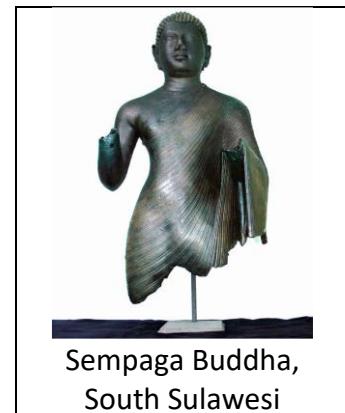




Amaravati Marbles

The End and the Afterlife...

- Hiuen Tsang visited the region in 7th century and described the monasteries as “mostly deserted and ruined.”
- Possible reasons
 - Decline of political patronage
 - Satavahanas and Ikshvakus collapsed (after 4th c) and Buddhism declined.
 - Pallavas shifted patronage.
 - Decline in long distance trade from the eastern coast.
 - Gradual rise of Hinduism
- In later art of Guptas and Pallavas, the importance of Amaravati is immense.



Sempaga Buddha,
South Sulawesi

	Gandhara	Mathura	Amaravati
Patronage			
Region, Locations			
Subject matter			
Stylistic Features			
Influence (outsiders)			
Religious affiliations			
Material used			

Practice Questions: Post-Mauryan Era

Consider the following pairs: [2023]

Site	Well Known For
1. Besnagar	Shaivite Buddhist Shrine
2. Bhaja	Buddhist Cave Shrine
3. Sittanavasal	Jain Cave Shrine

How many of the above pairs are correctly matched?

- (a) Only One
- (b) Only Two
- (c) Only Three
- (d) None

In which of the following regions was Dhanyakataka, which flourished as a prominent Buddhist centre under Mahasanghikas, located? [2023]

- (a) Andhra
- (b) Gandhara
- (c) Kalinga
- (d) Magadha

With reference to ancient South India, Korkai, Poompuhar, Muchiri were well known as [2023]

- (a) Capital cities
- (b) Ports
- (c) Centre for iron-and-steel making
- (d) Shrines of Jaina Tirthankaras

Which of the following explains the practice of ‘Vattakirutal’ as mentioned in Sangama poems? [2023]

- (a) Kings employing women bodyguards
- (b) Learned persons assembling in royal courts to discuss religious and philosophical matters
- (c) Young girls keeping watch over agricultural fields and driving away birds and animals
- (d) A king defeated in a battle committing ritual suicide by starving himself to death

Which one of the following statements about Sangam literature in ancient South India is correct? [2022]

- (a) Sangam poems are devoid of any reference to material culture.
- (b) The social classification of Varna was known to Sangam poets.
- (c) Sangam poems have no references to warrior ethic.
- (d) Sangam literature refers to magical forces as irrational.

Some Buddhist rock-cut caves are called Chaityas, while the others are called Viharas.

What is the difference between the two? [2013]

- (a) Vihara is a place of worship, while Chaitya is the dwelling place of the monks.

- (b) Chaitya is a place of worship, while Vihara is the dwelling place of the monks.
- (c) Chaitya is the stupa at the far end of the cave, while Vihara is the hall axial to it.
- (d) There is no material difference between the two.

With reference to the invaders in ancient India, which one of the following is the correct chronological order? (2006)

- (a) Greeks-Sakas-Kushanas
- (b) Greeks-Kushanas-Sakas
- (c) Sakas-Greeks-Kushanas
- (d) Sakas-Kushanas-Greeks

Who among the following was not a contemporary of the other three? (2005)

- (a) Bimbisara
- (b) Gautama Buddha
- (c) Milinda
- (d) Prasenjit

Consider the following statements (2003)

1. The last Mauryan ruler, Brihadratha was assassinated by his commander-in-chief, Pushyamitra Sunga.
2. The last Sunga king, Devabhuti was assassinated by his Brahmana Minister Vasudeva Kanya who usurped the throne.
3. The last ruler of the Kanya dynasty was deposed by the Andhras.

Which of the statements given above are correct?

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

The practice of military governorship was first introduced in India by the (2000)

- (a) Greeks
- (b) Shakas
- (c) Parthians
- (d) Mughals

The Indo Greek kingdom set up in North Afghanistan in the beginning of the Second Century BC was [1999]

- (a) Bactria
- (b) Scythia
- (c) Zedrasia
- (d) Aria

Many of the Greeks, Kushanas and Shakas embraced Buddhism rather than Hinduism because [1998]

- (a) Buddhism was in the ascendant at that time
- (b) They had renounced the policy of war and violence
- (c) Caste-ridden Hinduism did not attract them

(d) Buddhism provided easier access to Indian society

Milindpanho is in the form of a dialogue between the king Menander and the Buddhist monk [1997]

- (a) Nagasena
- (b) Nagarjuna
- (c) Nagabhata
- (d) Kumarilabhatta

Which one of the following sculptures was invariably used green schist as the medium? [1996]

- (a) Maurya sculptures
- (b) Mathura sculptures
- (c) Bharhut sculptures
- (d) Gandhara sculptures

The term 'Yavanapriya' mentioned in ancient Sanskrit texts denoted [1995]

- (a) A fine variety of Indian muslin
- (b) Ivory
- (c) Damsels sent to the greek court for dance performance
- (d) Pepper

Match List-I with List-II and select the correct answer (using codes given below the lists) [1995]

List-I (Eras)

- A. Vikrama era
- B. Saka era
- C. Gupta era
- D. Kali era

List-II (Reckoned from)

- 1. 3102 BC
- 2. 320 AD
- 3. 78 AD
- 4. 58 BC
- 5. 248 AD

Codes:

- (a) A-2; B-4; C-5; D-1
- (b) A-1; B-3; C-2; D-4
- (c) A-4; B-5; C-2; D-3
- (d) A-4; B-3; C-2; D-1

1. With reference to the ancient history of India consider the following statements about Pushyamitra Sunga of Sunga Dynasty:

- 1. Pushyamitra Sunga acceded to the throne after assassinating Brihadratha – the last Mauryan ruler.
- 2. He performed two Asvamedha yajna.
- 3. His dominions extended included cities like Patliputra and Ayodhya.

Which of these statements is/are correct?

- (a) 1 and 2
- (b) 2 and 3
- (c) 1 and 3
- (d) 1, 2 and 3

2. Consider the following statements:

1. Megasthenes was a Greek historian who was sent to the court of Chandragupta Maurya.
2. Greek Ambassador Heliodorus was sent to the court of Bhagabhadra by Indo-Greek King Antialcidas.

Which of these statements is/are INCORRECT?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

3. With reference to post Mauryan history of India, consider the following pairs:

Dynasty	Founder
1. Sunga	Pushyamitra
2. Kanava	Simuka
3. Satavahana	Vasudeva

Which of these pair/s is/are correct?

- (a) 1 and 2
- (b) 1 only
- (c) 2 and 3
- (d) 1, 2 and 3

4. The term 'Yavanika' mentioned in ancient Sanskrit texts denoted

- (a) A fine variety of Indian muslin
- (b) Pepper
- (c) Damsels sent to the greek court for dance performance
- (d) Curtains

5. With reference to post Mauryan History of India, which of the following can be attributed to the impact of Bactrian Greeks on India?

1. Introduction of military governorship.
2. Introduction of coins.

Select the correct answer using the codes given below:

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

6. Consider the following statements in the context of post Mauryan Economy, during the period when several Central Asian dynasties ruled in different parts of the country:

1. Economy of this period was largely an agriculture based rural economy.
2. Coins were minted on a large scale by Indo-Greeks, Kushanas, Shakas and Satavahanas.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2

(d) Neither 1 nor 2

7. Who were the first rulers to introduce Gold Coins in India?

- (a) Guptas
- (b) Mauryas
- (c) Indo-Greeks
- (d) Nandas

8. With reference to Sangam Literature of South India, which of the following pairs is/ are INCORRECTLY matched?

Literary Work	Author
1. Silappadikaram	Tolkappiyar
2. Manimekalai	Sattanar
3. Thirukkural	Thiruvalluvar

Select the correct answer using the codes given below:

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

9. In the context of post-Mauryan period, which one of the following statements is incorrect?

- (a) Manu propagated the divine right of kingship.
- (b) Social diversity increased due to advent of foreign races.
- (c) New sculpture styles came into light.
- (d) Brahmanism did not receive royal patronage.

10. Consider the following statements regarding the period between 2nd century BCE and 3rd century CE-

- 1. Untouchability was seen during this period.
- 2. Land grants were encouraged to pay salary to the officials.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) None of the above

11. Consider the following statements and identify incorrect statement-

- (a) Manu disapproves widow-remarriage.
- (b) Manu denies property rights to women.
- (c) Manu permits Brahmins and Kshatriyas to adopt other professions during the time of adversities.
- (d) There is no reference of Varnasamkara in Manusamhita.

12. Consider the following statements regarding Gandhara Art:

- 1. This art had influence of Greek, Persian and Roman Art.

2. This art gives more emphasis on physical anatomy.
 3. This art was realistic.
 4. Spotted red stone was used in Gandhara art.

Which of the statements given above is/are correct?

13. Consider the following statements-

1. Bhas is considered the composer of first drama.
 2. "Gathasaptasati" was composed by Saka ruler Hala in Sanskrit.
 3. Famous physician Charaka was in the court of Rudradaman.

Which of the statements given above is/are correct?

14. Consider the following pairs:

- | | |
|-------------------|------------------|
| 1. Muziris | Coromandal coast |
| 2. Kaveripattanam | Andhra region |
| 3. Masulipattam | Tamilnadu |
| 4. Barbricum | Sindh |

How many pairs given above are correctly matched?

15. Consider the following-

Inscription

Related Ruler

- | | |
|------------------------|-----------------------|
| 1. Ayodhya inscription | Dhanadeva |
| 2. Nasik inscription | Gautami Balashri |
| 3. Kanheri inscription | Vasishtaputra Pulumai |

Which of the above mentioned is/are matched correctly?

16. Consider the following statements regarding Satavahana state-

1. Satavahana rulers gave land grants to Brahmins to promote peace and order in tribal region.
 2. Satakarni I took the title of Dakshinadhipati.
 3. They issued coins of potin, lead, copper which show deep penetration of monetary system.

Which of the statements given above is/are correct?

17. Consider the following statements-

1. Sati practice was prevalent in the Sangam society.
 2. 'Melkanku' is a didactic literature while 'Kilkanku' is a narrative.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) Both 1 and 2
- (c) None of the above
- (d) 2 only

18. Consider the following statements regarding 'Silappadikaram':

- 1. It was written by Ilango Adigal.
- 2. It was the sequel to Manimekhala.
- 3. This text also throws light on Buddhism.

Which of the statements given above is/are correct?

- (a) 1 and 3
- (b) 1 and 2
- (c) All of the above
- (d) 2 only

19. Consider the following statements:

- 1. Manimekalai was composed by Sattanar.
- 2. It describes story of Kovalan and Kannagi.
- 3. Chera ruler Senguttavan established a temple for Kannagi.

Which of the statements given above is/are correct?

- (a) 1 and 3
- (b) 1 and 2
- (c) All of the above
- (d) 2 only

20. Which statements regarding Periplus of the Erythraean Sea are true? (Assam PCS 2023)

- (i) The text was written in Greek for traders involved in mercantile activities.
- (ii) The text survives in the form of 10th century manuscript.
- (iii) The manuscript has errors and omission.
- (iv) It is a work of multiple authors.

Select the correct answer using the codes given below.

- (a) (i), (ii), (iii) and (iv)
- (b) Only (ii), (iii) and (iv)
- (c) Only (i), (ii) and (iii)
- (d) Only (i), (ii) and (iv)

21. Which of the following statements regarding Sangam literature is incorrect?

- (a) It refers to the presence of Brahmanas along with other three varnas in society.
- (b) The hero stones known as Nadukal were erected in honour of dead heroes.
- (c) The Sati practice was followed in some cases.
- (d) The female poets also contributed to the Sangam poems.

22. Which among the following Stupa gateway depicts the pilgrimage to Bodhi tree by Ashoka with his two queens? [MPPSC 2023]

- (a) Bharhut
- (b) Sanchi
- (c) Sonari
- (d) Satdhara

23. In Indian art, the construction of Stupa, Chaitya and Vihara is related to which of the following? [BPSC 2023]

- (a) Ajivika Sect

- (b) Vaishnava Sect
- (c) Buddhism
- (d) Shaiva Sect

24. Jivaka Chintamani was written by.... [HPSC 2023]

- (a) Seethalai Sathanar
- (b) Thiruttakkatevar
- (c) Dandin
- (d) None of the above

25. The Stupa of Bharhut is the example of.... [RPSC 2023]

- (a) Chola Architecture
- (b) Kushana Architecture
- (c) Gupta Architecture
- (d) Shunga Architecture

26. Match the following:

Dynasties	Capital
A. Shunga	1. Mahoba
B. Satavahana	2. Banvasi
C. Kadamb	3. Paithan
D. Chandel	4. Patliputra

Choose the correct codes:

	A	B	C	D
(a)	4	3	2	1
(b)	4	2	3	1
(c)	1	4	2	3
(d)	1	2	3	4

27. The wooden fence at Mahabodhi temple at Gaya was replaced by stone railings under which of the following dynasty?

- (a) Sunga
- (b) Satavahana
- (c) Kushana
- (d) Kanvas

28. Which one of the following statements is *not* true about Shreni system of ancient India?

- (a) Shreni was the organization of traders and artisans.
- (b) Quality and price of the produced goods was determined by the concerned Shreni.
- (c) Shreni used to control the conduct of its members.
- (d) Shreni system was prevalent only in Northern India.

29. The term 'Votive inscriptions' refers to [JKPSC 2023]

- (a) Records of miseries of women such as sati etc.
- (b) Gifts made to religious institutions
- (c) Royal orders and decisions to the kings
- (d) Accounts of sacrifices done by kings during their consecration ceremony

30. With reference to the social order during the Satavahana period, consider the following statements: [JKPSC Prelims 2023]

- 1. Satavahanas show traces of a matrilineal social structure indicating that mothers enjoyed much importance in their society which differs from the north Indian kingdoms.
- 2. They were the first rulers to make land grants (tax-free lands) to the Brahmins

Choose the correct answer:

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

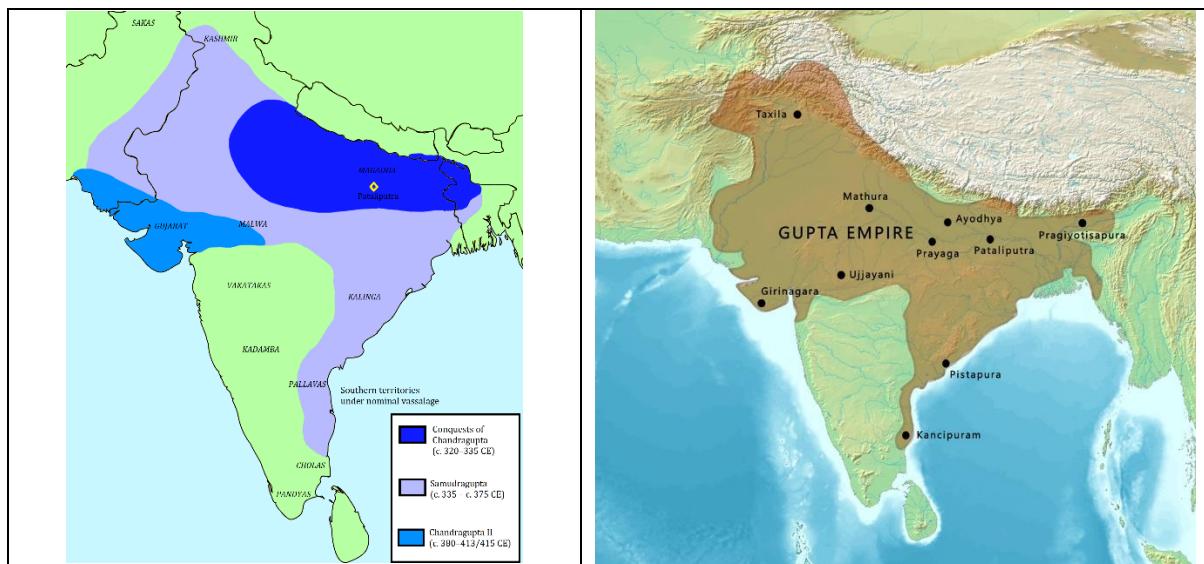
31. Match List-I (Rock caves) with List-II (Religion) and select the correct answer using the code given below:

	List-I (Rock Caves)	List-II (Religion)
A.	Barabar Hills	1. Buddhism
B.	Udayagiri-Khandagiri	2. Ajivikas
C.	Karle	3. Jainism

- (a) a:2 b:3 c:1
- (b) a:2 b:1 c:3
- (c) a:1 b:2 c:3
- (d) a:1 b:3 c:2

Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture
Handout 13: Gupta Era (4th – 6th century)

The Guptas originated from the Magadha region.



IMPORTANT KINGS AND THEIR CONTRIBUTIONS

SRIGUPTA (270 - 300 CE)

Srigupta was the founder of the dynasty but was a vassal of the Kushanas.

GHATOTKACHA (300 CE-319 CE)

He was also not a sovereign king.

CHANDRAGUPTA I (319 - 335 CE)

He was the real founder and the first sovereign king of the dynasty.

- He **overthrew the yoke of the Kushanas**, took the title of **Maharajadhiraj** and established his **capital at Pataliputra**.
- He secured paramount position in **Magadha** region, with control over **UP** and **Bihar**.
 - On the basis of a verse in Vayu Puran, scholars generally accept the view that he ruled over Saket (Avadh) Prayag (Allahabad) and Magadha (south Bihar).
- He married **Kumaradevi**, a princess of the Lichhavi clan of Vaishali (a kshatriya clan)
- Upon his coronation, he introduced a new calendar called the '**Gupta Samvat**' in 319 CE.
- **No inscription** belonging to this period has been discovered.



SAMUDRAGUPTA (335- 375 CE)

He is considered to be the greatest Gupta king and warrior.

Contemporary epigraphs, such as the **Eran inscription**, credits him with the overthrowing of 'the whole tribe of kings upon the earth'. His exploits have been recorded in the '**Prayag Prashasti**' found on the **Allahabad Pillar**, composed by his court poet, **Harisena**, in **Sanskrit** using the **Brahmi** script. This inscription give full details about him.

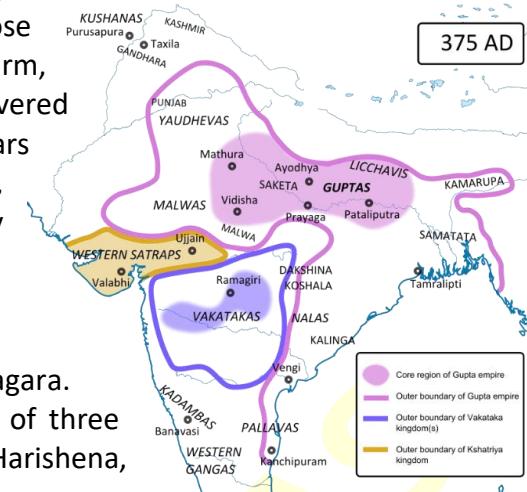
Details of Prashasti:

- **Genealogy** from Srigupta, Ghatotkacha and Chandra Gupta I.
 - Special mention is made in respect of Mahadevi Kumar devi, a Licchavi princess.
- Superhuman attributes are paid to him.



- Excellence in Gandharva Vidya (Great Musician and Poet)
- "Samudragupta was skilful in engaging in a hundred battles of various kinds, whose only ally was the strength of his own arm, whose most elegant physique was covered over with all the beauty of the scars caused by the blows of battle arrows, spears, spikes lances, javelins and many other weapons."

- More interesting facts
 - Mention of Ganga Avatara
 - Pataliputra was referred to as Pushpanagara.
 - Rajasabha mentioned with the names of three Mahadandanayaka: Dhruvabhatti, Harishena, Tilakabhatta
 - Weapons mentioned: Shanku, Parashu, Narach, Sar, Bhindipal, Tomar
- Samudraputa's followed a conscious **policy of imperialism (dharanibandha)**. Several rulers and their kingdom which were either annexed or conquered by Samudragupta.



3 + 9 kings of Aryavarta (North India) including the Naga dynasty.	Prasaboddharana
Confederacy of 12 kings of Dakshinapatha (South India) led by Vishnugopa of Pallavas.	Grahanamokshanugraha
Subjugation of Forest tribes: Atavika Rajya (tribal kingdoms of central India).	Parachariki-krita
Border/Frontier states (Pratyanta Rajya)	Sarvakaradana-Ajnarakarana-Pranamagaman
Foreign powers: Shakas (Shakamurunda), Kushanas (Devaputtrashahi Shahanushahi), Sri Lanka (Simhalaka)	Samudra Gupta commanded respect amongst independent rulers of many neighboring states. There were cordial relations with Ceylon.

Samudragupta emphasised upon the **divine nature of kingship**.

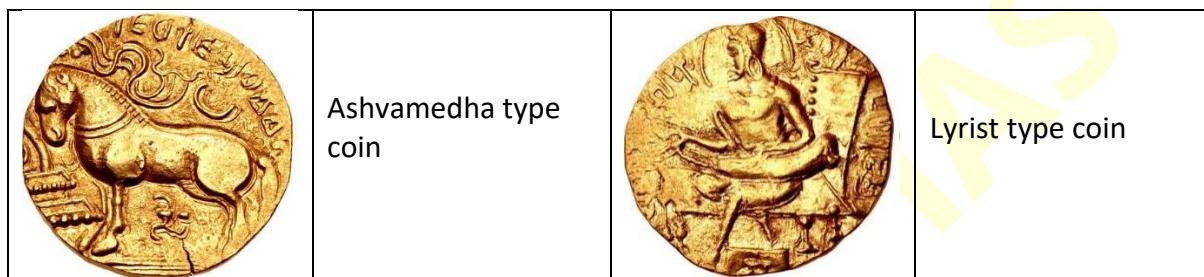
- He claimed to be an incarnation of Vishnu.
- He struck a number of Lakshmi type coins (carrying Goddess Lakshmi's image with his own)
- He assumed high-sounding titles, such as 'Mahrajadhiraja' and 'Parambhataraka'

Coins and royal ideology

Samudragupta has left an extensive coinage. Some important political events of his reign are known from these.

- Samudraputa's cultivated his **image as a warrior-poet**.
 - This conquest of Bengal is commemorated in the **Tiger-Slayer coins**.
 - He assumed the title '**Kaviraj**' as he was a great patron of the arts.
 - He was himself an accomplished Veena player as is commemorated in his **Veena-Player coins**, carrying an image of him playing the Veena.
- Revival of Brahmanism

- Performed the **Ashwamedha Yajna**, which he commemorated by striking the Ashvamedha type coins.
- He also adopted the title '**Lichchavi Dauhitra**' to emphasize upon his **Kshatriya heritage**.
- He was a great patron of **Vaishnavism**. Samudragupta also issued **Garuda** type coins.
- Images of **Lakshmi, Durga, Saraswati** and **Ganga** and the symbols like **Chakra, Lotus** and **Garuda** found in his gold coins.
- **Tolerance:**
 - Vasubandhu, the famous Buddhist scholar, was his minister.
 - He permitted to construct monastery at Bodhgaya.



RAMAGUPTA (375- 380 CE)

Till half century ago it was believed by many historians that Chandragupta II succeeded Samudragupta. But the discovery of a lost dramatic work, '**Devi Chandraguptam**' by **Vishakhadatta** proved his existence. Accordingly, Samudragupta was succeeded by his eldest son Rama Gupta and not by Chandragupta II.

CHANDRAGUPTA II 'VIKRAMADITYA' (380- 415 CE)

- Defeat of Shamas (b 388-409 CE): The greatest military achievement of Chandra Gupta II was the conquest of the Sakas who were ruling in Gujarat and Kathiawar peninsula.
 - Policy of Matrimonial Alliance:
 - Chandra Gupta II gave Prabhavati Gupta in marriage to the Vakataka Rudrasena II.
 - His inscriptions at **Sanchi** and **Udaygiri** were composed by his court poet, **Ravisena**, in Sanskrit using Brahmi script.
 - He established his **second capital at Ujjain** in order to maintain effective control over the western reaches of his empire.
 - **Consequence**
 - The empire of Chandra Gupta extended to the natural frontiers of India as he gained the areas of Gujarat and Saurashtra. Thus, the western boundary of the empire became secure.
 - Gupta's gained control over the ports of western India.
 - Not only commercial relations were established with the countries abroad, but cultural relations were also established.

- Internal trade also received a fillip.
- In order to commemorate his victory over the Shakas,
 - He adopted the title '**Vikramaditya**' after defeating the Shakas.
 - He issued silver coins known as '**Rupaka**', thus becoming the first Gupta king to issue silver coins.



Sanchi inscription of Amrakardava, says that **Chandragupta "acquired victory and fame in many battles"**



Symbolism of Varaha legend in Udayigiri cave. ...**king, who is desirous of conquering the whole world...**

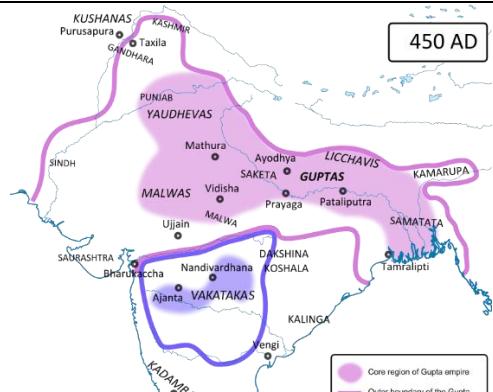


Coin of Rudrasimha III – Western Kshatrap



Coin of Chandragupta II – A Gupta King

- The **Mehrauli iron pillar** inscription mentions a king called '**Chandra**'

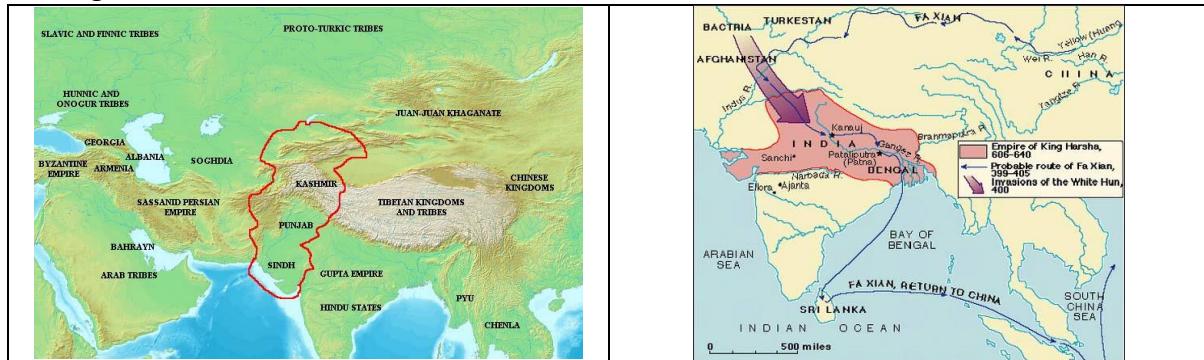


He attracted talents around him: like the poet Kalidasa, the astronomer Varahamihira, and the linguist Vararuchi, who became part of the nine jewels (**navratna**) of his court.

धन्वन्तरिः क्षपणकाऽमरसिंह शङ्कुः
वेताळभट्टः घटकर्परः काल्दिसः।।
ख्यातो वराहमिहिरो नृपते सभायाम्
रत्नानि वै वररुचिर्नवं विक्रमस्य॥।

KUMARAGUPTA (415- 445CE)

- Son of Chandragupta II and Dhruvadevi
- Performed Ashvamedha – military achievements?
- Administrative consolidation
 - His inscriptions reveal some important names of ministers and governors.
- Religious harmony
 - During his reign, the **Nalanda Buddhist Monastery** was built, to which he donated one village. (Shakraditya)
- **The Huns**, a war-like tribal group from Central Asia, began invading India during his reign.



SKANDAGUPTA (445- 467 CE)

- Last great Gupta King
- Defence of India
 - Bhitari Pillar inscription
 - Kahoum Pillar inscription
- **Junagarh rock inscription:** Repair of Sudarshana lake
 - Parnadatta as Governor of Saurashtra
 - Parnadatta appointed his son Chakrapalita as the magistrate of the Girinagara city.
 - The dam burst in 450s CE – Chakrapalita spent “immeasurable wealth” to repair it and also built a Vishnu temple.
- He also donated one village to the Nalanda Mahavihara.

White Hunas (440s-560s): Toramana and Mihirkula

Rajadhiraja Toramana Prakashaditya (493-515 CE)

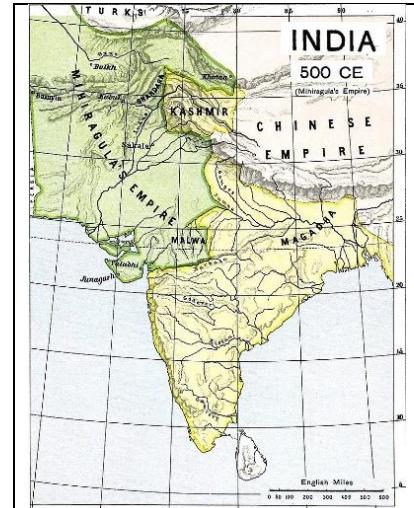
- Most successful Hun king in India so far: Entrenched in Punjab. Struck Mathura in the doab region, conquered it. Then sacked and destroyed Kaushambi, one of the earliest cities India. And soon, Toramana expanded to UP, Gwalior, Rajasthan.
- Toramana tried to appropriate Vaishnava ideas to support his conquest.
 - Eran Varaha inscription of Dhanyavishnu/Surashmichandra for Narayana temple. It refers to Toramana as Rajadhiraja.
 - Toramana used Varaha symbol. Earlier Guptas projected Changragupta II as Varaha.
- Defeats
 - May have been defeated by Bhanugupta (510 CE)
 - Defeated by Prakashdharman of Malwa (515 CE) (Risthal inscription)

Mihirkula (502-530 CE)

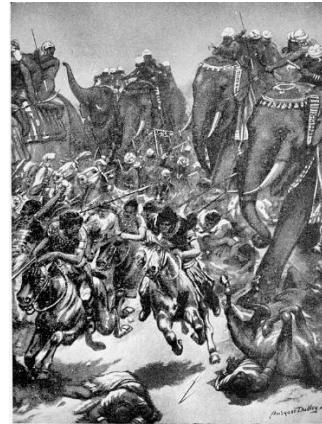
- This second Hun was less successful than his father.
- He preferred Shaivism.
- Later work Rajatarangini calls him cruel, "a man of violent acts and resembling kaal (death)", who ruled "the land then overrun by hordes of mlecchas (foreigners)."

Resistance to Hunas

- From Gandhara, Hunas rampaged across the Panjab and as far as Malwa since c 500.
- As Garudadhvaja fell silent, new kings, managed to push the Hunas back.
 - **Madhyadesha** (doab): **Maukhari**s new state centred around the ancient city of **Kanyakubja**.
 - **Malwa**: **Auikara** kings of **Dashabpura**, among the foremost patrons of Pashupata Shaivas, were at the forefront of Hunnic wars.
 - Both realized it was in their interest to coordinate against Hunas. Soon, their huge armies came together.
- **Yashodharman vs Mihirkula: Battle of Sondani (Mandsor) 528 CE**
 - Afterwards, Hunas then retired to Kashmir and continued persecution, vandalism and unspeakable atrocities for another generation.



Eran varaha statue
inscription names king
**Toramana, ruler of Huns, as
ruling over Malwa
("governing the earth")**



Impact of Hunnic Invasions:

- **Political**

- Destroyed the dominance of the Gupta Empire through repeated invasions. Now, small kingdoms began to grow and prosper.
- Cities like **Pataliputra** or **Ujjain** soon lost their glory. There was the **emergence of Kannauj (Kanyakubja, Mahodaya)**: Shift of the political citadel of north India from Pataliputra to Kannauj in the doab.

- **Economic**

- Trade with West
 - Trade between India and Roman Empire weakened.
- Trade with Central Asia and China
 - Karakoram route fell into disuse as Buddhist traffic shifted east to the Tibetan tableland.
 - Until the advent of Islam, the overland trade with China and the west would not be restored.
- Trade with Southeast Asia
 - On the other hand, trade with Southeast Asia and China prospered through ports like Tamralipta, Kaveri Pattanam, etc. (oceanic route)

- **Social**

- Some Hunas **blended** with the Indian population. Some remained in North, some moved further south/west.

- **Religious:**

- **Buddhism in Indus basin (Gandhara region)** would never recover from this blow. The great Buddhist establishments at Taxila, Peshawar and Swat suffered severely from Huna iconoclasm.
- Violent trauma that Toramana inflicted decreased the popularity of Vaishnavism and increased that of Shaivas.
- Mihirakula is believed to have patronized Shaivism tradition of Hinduism. However, except for rare texts such as Rajatarangini, he is hardly acknowledged and never praised in Hindu texts.

- **Cultural**

- The arts changed. No more serene and peaceful Buddha and Vishnu but demonic sculptures more popular.
- Destruction of grand old cities → new cities emerging like Sthaneshwara, Vallabhi, Kanyakubja, Shripura etc. Artists fled to these newly emerging courts, creating new and diverse artforms across wider geographic zone.

Reason for the decline of Guptas:

- Weak successors
- Foreign invasions of Huna
 - It led to Military and economic stress.
 - Disrupted long-distance overland trade with the west.
 - The superior gold coins issued by Chandragupta and Samudragupta could not be continued by their later successors.
- Absence of strong central authority and emergence of Feudalism
 - Many chiefs revolted against later Gupta rulers. They were successful in setting up an independent kingdom towards the middle of 6th Century.
 - Increasing practice of land grants

Afterwards: Mihirkula → Aulikara → Maukhari → Vardhanas

- Soon, **Aulikaras** quickly grabbed the title of Maharajadhiraja, attempting to seize the title of the Guptas.
- They were soon defeated by **Maukhari**s, who now gradually expanded along the Ganga plains and finally restored peace and order.
 - Maukharis soon started to restore temples built during the Gupta period, to create a connection through patronage of religion and art.
 - **Kanyakubja** soon emerged into an immense city, studded with parks, gardens and ponds.
- Soon, there was the emergence of **Sthaneshwara Pushyabhutis**

Monarchy:

- **Centralised monarchy**
 - The king was an **absolute monarch**.
 - Title: Maharajadhiraja
 - Adjoining areas were in their direct control, while South India was under their indirect control.
 - Considered to possess **divine powers**.
 - Narayana, Parameshvara, Paramabhattaraka, Parambhagavata, Lokadhamdeva, Achintyapurusha, Dhanadavarunendrantaka-sama
- **Matrimonial alliances** to strengthen the rule.
 - Chandragupta I: married a Lichhavi princess to legitimise his rule.
 - Samudragupta: married the daughters of defeated kings to ensure their loyalty.
 - Chandragupta II: married his daughter Prabhavatigupta to the Vakataka ruler Rudrasena II.
- **Succession**
 - The Guptas followed the notion of **primogeniture**, but it was not rigid.
 - This led to **wars of succession**, such as the conflict between Ramagupta and Chandragupta II.
- **Strategies for Political Legitimacy**
 - Kamandaka's Nitisara
 - Raghuvamsha of Kalidasa (Sanskrit Mahakavya)
 - Innovative new forms of temple building
 - Coins portrayal of kings
 - Udayagiri Cave

Administration:

Central Bureaucracy

They continued the Mauryan tradition of appointing top central officials to assist the king, such as:

- Kumaramaty
- Mahamatya - Chief secretary/ minister to the king
- Mahasenepati - Commander - in - Chief
- Mahashvarohi - In-charge of cavalry
- Mahapilupati - in - charge of elephants
- Mahapratihara
- Mahadandanayak - officer in-charge of law and order
- Mahanyakayadhish - Chief Justice
- Mahasandhivighrakha - in-charge of foreign affairs/ war and peace
- Ranabhandagaradhikarana
- Khadyatapitaka
- Dutaka

Provincial / sub - provincial administration

It was a close approximation of the Mauryan system:

- The empire was divided into provinces called as **Bhuktis** (east) or **Desh** (west), governed by **Uparikas** (east) or **Gopatri** (west)
- The provinces were divided into districts called **Vishayas**, needed by **Vishayapati**.
- These were subdivided into **Sthaniya** (vithi/petha) headed by **Sthanika**.
- The Grams were headed by **Gramika/Gramini**.

Local Administration (Adhisthana Adhikarana – district boards)

An element of local administration was visible in urban administration, state officials were assisted by a Council of notable citizens -

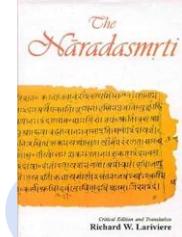
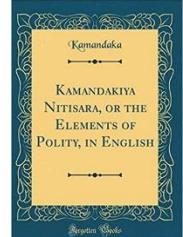
- head of the overseas trading guild
- Prathamkulika**: chief of the artisan guild
- Prathamkayastha**: representative of government officials
- Nagar Sresthin / Pratham Sresthin**: chief of the banking guild.

Ancient Panchayat?

- Ashtakula Adhikarana** (8 members' board) in Bengal, headed by **Mahattar** (village elder)
- Panchamandali** mentioned in Sanchi inscription.

Revenue/Taxation

- Officers – Akshapataladhikrita, Pustapal
- Bhaga (1/6th shadbhagin – king)
- Kara and Uparikara
- Udranga
- Hiranya
- Shulka
- Klipta
- Vishthi

	
<i>"Subjects owe the king revenue as a reward for protection provided"</i>	<i>"king be like a florist or a milkman in matters of taxation"</i>

However, it was also different from Mauryan bureaucracy because:

- It was **not as elaborate and large as the Mauryan** bureaucracy because:
 - The tax net was not a wide, no rigid control of economy.
 - The empire was not as large since only North India was under its direct control.
 - State regulation was not as complete – light-touch approach.
 - No severe criminal punishment, mild penal code
 - Leading role to local elements in administration
- Feudal** Elements were not present in Mauryan era.
 - Some Gupta officials held **more than one position**. E.g.: Harisena was the Court Poet, Mahamatys and Mahasandhivignahake of Samudragupta .
 - Some positions were **hereditary**. E.g.: Harisena and his son, Ravisena, both served as court poets.
 - Senior Gupta officials were paid in **land grants**.
 - Priests and religious institutions also received land grants.
 - The people receiving land grants were authorised to:
 - Administer justice upon people under their jurisdiction.
 - Extract forced labour called "Vrishti / Vishti "

Agriculture:

- Crop diversity indicates mature knowledge of soil type, seasons, technology and specialization.
 - Rice (Dhanya) – Most important
 - Kalidasa (Raghuvamsa): sali, nivara, kalama, uncha and shyamaka
 - Amaravati-Bhandara region
 - Wider use of transplantation
 - Cash crops
 - Amarkosha – cotton, oilseed, indigo, mustard etc
 - Coconut plantation
 - Sugarcane of Paundrak
 - Arecanut, Spices like pepper and cardamom
- Irrigation
 - Variety of structures: Sudarshana Lake, Wells, Ponds (Pushkarani), Tanks (Tadaag), River embankments, Canals – Ali/Brihadali (jalanirgama in Amarkosha)
 - Role of state in building/maintaining – Junagarh
 - Due protection to Irrigation structures. Fines and punishments for causing damage.
- Types of Land
 - Cultivated area (kshetra) was differentiated from habitational plots (vastu) and forest (aranya).
 - Amarakosha lists 12 types of land: urvara (fertile), ushara (barren), maru (desert), aprahata (fallow), shadvala (grassy), pankila (muddy), jalaprayamanupam (wet), kachcha (adjacent to water), sharkara (full of pebbles, limestone), sharkavati (sandy), nadimatrika (watered by a river), devamatrika (watered by rain)

Types of Khila (fallow plots)	
Aprahata	Never tilled before
Adyastambha	Covered with shrubs, never cleared
Aprada	Unyielding
Apratikara/shunyapratikara	Not yielding any revenue
Khila Kshetra	Arable plot kept fallow

Land size measurement – diversity of units → regional variation	
Smaller Units	Angula (probably $\frac{3}{4}$ inch), Hasta (cubit, 8 inches).
Larger Units	Dhanu/danda, Nala
Units in Eastern India	Aadhavapa (3/8–1/2 acre), Dronavapa (1½–2 acres), Kulyavapa (12–16 acres)
Largest Unit	Pataka (60–80 acres)

Land Ownership: Multi-tiered system of rights

Village Community	Royal Ownership	Private Ownership
<ul style="list-style-type: none"> Important in land matters Boundary dispute Pastureland unpartitioned Water resources rights King to notify land donations 	<ul style="list-style-type: none"> Smritikar debate: Bhusvami (thus land tax) v/s tax as wages for protection Lord of all land but the legal owner (Land-grants – some ownership) Power to divest peasants from land – hardly used 	<ul style="list-style-type: none"> Books on issue of possessions, ownership, title, partition, sale, mortgage Numerous copper-plate inscriptions on sale-purchase deeds

Preponderance of copper plate charters to exempt land/village donations from revenue.

In Gupta era, there was Increased number of land grants and power of donees. Thus, there was the beginning of the era when rural agrarian economy became more dominant.

Trend:

- Land Gifts in Mahabharata: Gau, Hiranya, Prithvi
- Satavahanas: Land Grant with Pariharas
- Gupta: Land Grant + Increasing Pariharas + Hereditary
- Post Gupta: Land Grant + Pariharas + Heredity + Sub-assignments



Land Gift – Technical Tenure Terms	
Nivi Dharma	Grant of permanent usufructory rights
Akshaya Nivi	Inalienable Gift
Nivi Dharma Kshaya	Alienable Gift (power to sale/transfer)
Some Examples of Pariharas	
Achandradityakalo	Forever in eternity
A-Karada	No tax
Sa-Nidhi	With underground possessions
A-Bhadra-Praveshya	No entry to Govt officers
Sa-Amra-madhuka	With usufructory rights

Hierarchical rights: *mahipati* (king), *kshetrasvami* (landowner) and *karshaka* (cultivator) – Yajnavalkya

- Kshetrasvami:** Rise of landed intermediaries in this era, in power and position.
- Rise in position and material condition Brahmana donees – enjoyed revenues and cesses by royal order. Brahmanas donees didn't till themselves – employed others.

However,

- Most land granted in Bengal were fallow/uncultivated
- Pustapalas give permission to land transfer as it didn't affect economic interest of the ruler.
- Mentions of kutumbin and the mahattara don't seem so powerless.

Non-agrarian economy: As important as agrarian economy, if not more

- Prevalence of a large variety of crafts
 - Amarkosha
 - Kamsutra – 64 Kalas
 - Ajanta Painting – wealth/palaces/ornaments
- Many crafts (potters, carpenters, ivory, Textile)
- Distinctive feature – rise in metal-based industry
 - References to iron workers, coppersmiths, goldsmiths
 - Raghuvamsham – Ayoghana (iron working by heating and beating)



Guilds in Gupta Era

- Multifunctional role like before
 - Mandsor inscription – building sun temple
- Detailed structure
 - Chiefs
 - Officers (madhyastha, karyachintaka etc)
- Joint corporate bodies or partnership
 - Sreshthi-Kulika-Nigama
 - Sreshthi-Sarthavaha-Kulika-Nigama
- Role in local administration

Mandsor Inscriptions (MP 436, 473 CE)	<ul style="list-style-type: none">• Guild of silk workers• Spatial migration – Lata to Dasapura• Occupational migration• Old profession – prosperity.• New – Archers, astrologers, storytellers
Vadrapalli Inscription (GJ, 503 CE)	<ul style="list-style-type: none">• Vanigrama (Professional Merchants' Body)• Both local and non-local traders: Kanyakubja, Ujjayini, Gdusuyebhassam• Voluntary cess on commodities for temple
Vishnusena Charter (Maitraka ruler, GJ, 592 CE)	<ul style="list-style-type: none">• Privileges for the vanigrama which was expected to be settled down at Lohatagrama.• These merchants undertook trips to land abroad, possibly by sea-going vessels

Brisk Trade: Both domestic and external

Domestic Trade	Brisk Western Trade	Eastern Trade (Role of Bengal)
<ul style="list-style-type: none"> Kraya-vikraya in Amarkosha, vipanis/apanamarga in Kalidasa Kamandaka – traders bring riches, so king should specially patronize them Epigraphs speak of rich shreshthins and sarthavaha 	<ul style="list-style-type: none"> Cosmas Indicopleustes (Christian Topography) – imp Konkan and Malabar ports Roman empire → loss in trade, Rise of Byzantine → again trade rose (Red sea trade) Sassanid empire (Persian gulf) 	<ul style="list-style-type: none"> Faxian: Tamralipti → SL → Java → China Hsuan Tsang: importance of Samatata Ship-building area (navataksheni) Kalidasa – Chinamshuka by rich



Coinage: Complex monetary history

Superb quality of silver and gold coins

	Gold coins (Dinaras → Suvarnas) <ul style="list-style-type: none"> Debasement → decline in long distance trade due to Huna inroads? Early Gupta rulers followed the late Kushana weight standard, Skandagupta raised the weight. Inspite of debasement, Gupta rulers continued to strike coins and maintain a uniform standard.
	Silver coins (known as rupaka) <ul style="list-style-type: none"> Began by Chandragupta II after defeating Saka Kshatrapas

	Paucity of copper coins <ul style="list-style-type: none"> Barter in daily life?
	Faxian – cowry shells Gold dust

Deurbanisation or thriving urban centres?

Trade centres, administrative centres, military camps and cultural centres

	Evidence of Decline	Counter-evidence
Literature	<ul style="list-style-type: none"> Faxian and Huen Tsang: several famous cities of north India lost their prosperity. Ramayana story of Ram leaving Ayodhya 	<ul style="list-style-type: none"> Stories of Kalidasa Nagaraka in Kamasutra Vasantseна's haveli in Mrichhakatika Markets of Silappadikaram and Manimekalai Amarkosha – Pura, Nagara, Putabhedana
Archaeology	<ul style="list-style-type: none"> Decay in Shravasti, Mathura, Rajagriha, Vaishali, and Champa 	<ul style="list-style-type: none"> No decline in cities like Varanasi and Ujjaiyini or Mahasthangarh and Bangarh (Bengal)

Observations by Faxian: Very pleasing, romantic and idealized picture of India to Chinese

- Very few daily life details
- No political comment either
- People are simple and honest
- Ahimsa was strong element in middle India
- Rich, pious inhabitants
- Numerous charitable institutions, free hospitals
- Rest-houses for travelers

"People are very well off, without poll tax or official restrictions... The kings govern without corporal punishment; criminals are fined according to circumstances, lightly or heavily. Even in cases of repeated rebellion they only cut off the right hand. The king's personal attendants, who guard him on the right and the left, have fixed salaries. Throughout the country the people kill no living thing nor drink wine, nor do they eat garlic or onions, with the exceptions of Chandals only.

"

Greater Fluidity in Social Norms

Shastric view of Society was very orthodox but theoretical in nature.

- **Varna**
 - Agraharin Brahmin, yet trader (Charudatta) and robber (Dashakumarcharita of Dandin)
 - Kings – Guptas and Kadambas not Kshatriyas
- **Women**
 - Lowering age of marriage? – Shakutala as upbhoagakshama in Kalidas
 - Dharmya as preferred type of marriage? Gandharva based in mutual love in Kamasutra.
 - No widow remarriage? – Punarbhu in Amarkosh
 - Eran Sati stone (510 CE) – only one!
 - No Stridhana? – coins, donative inscriptions, matrimonial alliances
- **Kaliyuga?**
 - Progressive decline of dharma and increase in evils – implicit acknowledgement of different norms of social reality
- **Lower caste and class oppression increased**
 - Forced labour – Vishthi – seems to be regular
 - Narada mentions more types of slaves than Manu or Arthashastra
 - Chandals lived outside city and had to announced their arrival (Faxian)
 - Untouchability also emerged in deep south in late sangam era

Fa Hien

The famous Chinese traveller Fa Hien visited India between 399-412 CE. He arrived via the land route (through central Asia) and returned via the sea route (including Sri Lanka and Java).

The purpose of his visit was to:

- Visit Holy Buddhist sites such as Gaya Lumbini, Sarnath, Sanchi Kushinagar, etc.

- To collect Holy Buddhist scripture.

His book, '**Fu-Kyo-Ki**' contains valuable accounts of his travels, describing Indian culture, society, customs and economic life. He learnt Sanskrit and translated several Buddhist scrolls and scriptures.

Comments:

- The beauty of Pataliputra, especially the king's wooden throne.
- India's colourful festivals.
- The high moral character of Indians.
- Indian tradition of time-keeping
- Indian sense of cleanliness and hygiene.
- The law and order situation
- However, he was shocked to see the practice of untouchability.

He does not appear to have been interested in India's political affairs, because he has not mentioned any Indian king by name. This indicates that his accounts are largely unbiased but also uncritical.

Religious Life

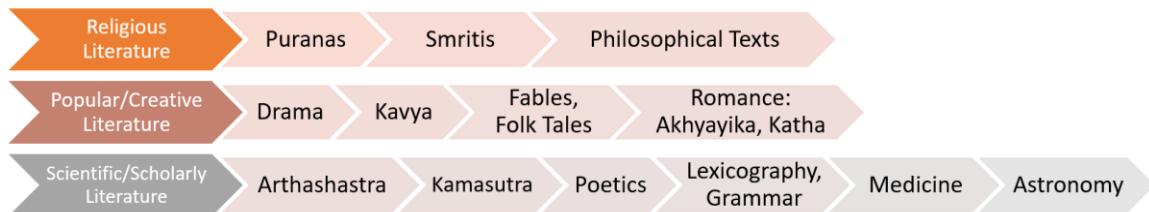
Was Buddhism Declining?

- **Faxian's observation on Buddhism:** According to him, Buddhism flourished in southern and western India and was liberally endowed by kings. But there were declining trends in the Gangetic plains.
 - Noticed many flourishing monasteries from his Indus to Mathura travel.
 - Both Hinayana and Mahayana
 - In Mathura, he noticed 20+ monasteries.
 - Buddha image procession in Pataliputra
 - Faxian also mentions many ruined monasteries at Bodhgaya, Lumbini, Kapilavastu and Kushinagar. He has lamented the dilapidated state of prominent sites as "like great desert". He says that the Gangetic plains were the 'land of Brahmanism'.
- Gupta royal patronage
 - Samudra Gupta granted permission to the ruler of Ceylon for the construction of Vihar at Gaya.
 - The Sanchi inscription of Chandra Gupta II referred to a grant instituted by military officer, for feeding the Buddhists.
 - The Buddhist University of Nalanda was a beneficiary of the royal patronage.
 - A large number of Buddha and Bodhisattva images are discovered from Nalanda and Mathura.
- During this period Buddhism underwent complete transformation and adopted some of the practices of Shaivism and Shaktism.

Rise of Puranic Hinduism

- The Gupta rulers were the champion of new Brahmanical movement.
 - The revival of Brahmanism had begun long ago during the Shunga/Satavahana period.
 - Sanskrit inscriptions, Royal sacrifices like Ashvamedha
 - From the inscription: Gupta's God constructed many temples and made liberal Grants to the religious institution.
- Rise of Vaishnavism
 - Most of the Gupta rulers supported Vaishnavism.
- A distinguish feature of Gupta period is religious freedom and toleration. The Gupta King's were quite tolerant towards other religion.
 - **Accommodation of a diversity of people:** The epigraphs and coins speak of other God and Goddesses like Laxmi, Durga, Parvati, Shiva, Kartikeya and Surya etc.
 - **Peaceful coexistence, No narrow sectarianism – Religious freedom and protection.**
 - Six schools coexisted
 - Guptas patronising Kalidasa
 - Chandragupta II's Senapati was Amrakaradava, Kumargupta started Nalanda.
 - Valabhi Jain Council (during Maitrakas).
 - Udayagiri Inscription of Kumar Gupta I in the Kancham Pillar Inscription relates to the installation of Tirthankaras.
- **Cultural synthesis of Puranas (imp literature)**
 - **Integrating diverse beliefs** – Vedic to Puranic, rituals to philosophy, from fictional legends to factual history, individual yoga to social festivals, vratas, embles to pilgrimage (tirtha), from god to goddesses and tantra.
 - **Diversity of paths** (Karma, Jnana and Bhakti) – but Bhakti emerges as prominent. (temple-based)
- **Coexistence and Syncretism**
 - Avataravad
 - Composite – Harihara, Trimurti, Ardhanarishvara, Srivaishnavism
 - Local popular deities fused with great tradition (shakta peetha emerge, saptamatrika)
 - Panchayatan temple – coexistence
 - Bhagvadgeeta – attempt at unification

GUPTA LITERATURE



Religious Literature

Religious texts: Puranas

Puranas are extremely important popular religious books with encyclopedic collection of sacred & secular. They were written in different periods, i.e., before, during and after the Gupta age.

Why were Puranas written?	<ul style="list-style-type: none"> Vedic sacrificial rituals → assimilation of numerous ideas, local traditions and folklore A large pantheon of gods, interlinked mythology Sectarian doctrines of supreme deities (Trimurti/Shiva/Vishnu/Devi) To popularize ideas of idol-worship and bhakti Attempt to reconcile bhakti with orthodox beliefs and varnashramas. To assimilate non-Aryan culture within the great tradition To give legitimacy to the new dynasties (Genealogical and dynastic records of kings.)
Characteristics	<p>Pancha-Lakshana</p> <ul style="list-style-type: none"> Sarga, Prati-Sarga, Vamsha, Manvantara, Vansh-anucharita
18 Mahapuranas: (Padmapurana classification)	<ul style="list-style-type: none"> Vaishnavite Sattvik Puranas: Vishnu (typical, classic), Narada, Bhagvata, Garuda, Padma, Varaha Rajasic Puranas devoted to Brahma: Brahmanda, Brahmavaivarta, Markandeya (oldest), Bhavishyta, Vaman, Brahma Tamasic Puranas for Shiva: Matsya, Kurma, Linga, Shiva, Skanda, Agni
18 Upapuranas (Examples)	<ul style="list-style-type: none"> Outcome of local cults and different religious sects Vishnu-dharmottara <ul style="list-style-type: none"> Vaishnava text from Kashmir Often quoted by Al Biruni Apart from usual religious themes – fine arts (dancing, singing, painting, sculpture) Brihad-dharma Purana Kalki Purana – deeds of Vishnu at the close of Kali Age

Mindboggling conception of time in Purana	<ul style="list-style-type: none"> Four yugas (krita, treta, dvapara, kali) of thousands of years each Four yugas = mahayuga;; 1,000 mahayugas = kalpa. Every kalpa is divided into 14 manvantaras, each with a Manu. Periodic destruction and re-creation, Cyclical decline and revival of dharma
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Religious texts: Dharmashastra/ Smritis:

- Ancient Indian law books, composed by prominent jurists.
- Basis - varnashramadharma
 - They fix the **rules of social interaction** and **individual behaviour in accordance with age, caste and gender**. Most of these rules favour upper caste males, who enjoy **rights and privileges**, while most duties and obligations are reserved for lower castes and women.
- Examples
 - Post-Mauryan Era: Manu (oldest, most comprehensive, popular), Yajnavaljya
 - Gupta Era: Narada, Brihaspati, and Katyayana Smritis
 - Post Gupta: Vishnu Smriti

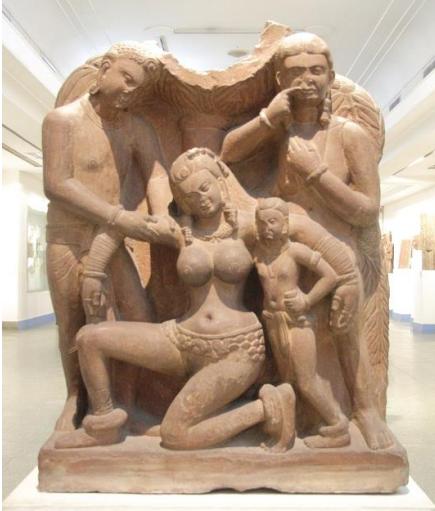
Creative/Popular Secular Literature

Famed Navratnas in the court of Chandragupta II (historical contemporaneity is doubtful)

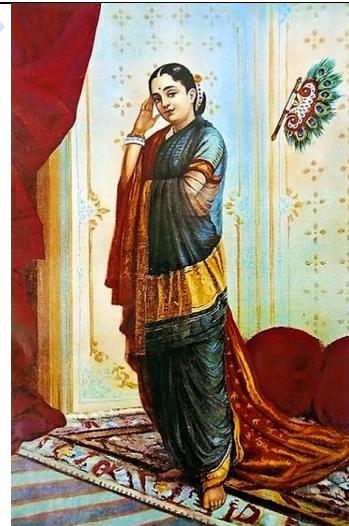
Kalidasa	Poet and Playwright
Dhanvantari	Medicine
Shanku	Geography
Vararuchi	Grammarians
Ghatkharpar	Ghatkarpar-kavya
Varahamihira	Pancha-Siddhantika, Brihat Samhita
Amarasimha	Amarkosha Trikhanda (3 part work on origin of Sanskrit Grammar)
Kshapanaka	Poet, literature Dvatrishtatika
Vetala-Bhatta	Niti-Pradeepam, Singhasan Dva-trimshika

Drama

Bhasa (Post-Mauryan era)	<ul style="list-style-type: none"> Total 13 plays: Variety of topics Pratijna-Yaugandharayana and Swapna-vasavadatta Daridracharudattam - early version of Mrcchakatika Ramayana Plays: Pratima Natak, Abhishek Natak Mahabharat Plays: Madhyam Vyvayog, Urubhangha Duta Vakya, Karnabharam Many of Bhasa's plays are staged in Koodiyattams even now...!!!
Kalidasa	<ul style="list-style-type: none"> 3 Dramas – AS, MA, VU 2 Mahakavya – RV, KS 2 Kavya – MD, RS Revised Setubandha (Prakrit Mahakavya of Pravarasena II Vakataka king)
Vishakhadatta (a courtier in Gupta era?)	<p>Mudrarakshasa – most well-known Devichandrguptam Abhisarika-vanchita (only name known)</p>
Shudraka (from Ujjayini?)	<p>Charming Prakarana Plays (not based on Epics) Mrichchhakatikam – Charudatta and Vasantsena Vasavadatta Bhana (satire) – Padma-Prabhritaka</p>
Mentha (6 th c, from Kashmir)	Hayagrivavadha (lost today)



Vasantsena sculpture in National Museum



Vasantsena by Raja Ravi Varma

Drama performance

- Select performances for elite audiences consisting of kings and wealthy patrons.
- For the public, dramas were performed in popular festivals. Nagarakas were supposed to organize and participate in social gatherings (goshthis) and festivals (samajas) that included dramas.

Kavyas

Mahakavyas (5/6)	
Kalidasa	Kumarasambhavam
Kalidasa	Raghuvamsham
Bharavi (6 th c) (Aihole mention)	Kiratarjuniya
Magh (7 th c)	Shishupalvadha
Bhatti (7 th c) (Valabhi)	Bhattikavya (Ramayana + Grammar)
Sriharsha (11 th c)	Naishadhiya-charita
Jain Stotras	
Matanga Divakar (Manatunga)	Author of Bhaktamara Stotra of Jaina
Siddhasena Divakara	Kalyanamandira Stotra
Shatakas	
Bhartihari	Shatakatraya – Shringara, Niti, Vairagya Vakpadiya
Amaru	Amaru shataka
Mayura	Mayura shataka (aka Surya Shataka)
Bana	Devi shataka to compete with Mayura
Other Kavyas	
Ghatkarpar	Ghatkarpar-kavya (Opposite of Meghadootam)
Buddhaghoshala (not Pali scholar)	Padya-chudamani
Bhaumaka (Kashmiri poet)	Ravanarjuniya (story + Ashtadhyayi rules)
Mentha (in court of Matrigupta of Kashmir)	Hayagrivavadha

(3) Fables, Popular Folklore: Panchatantra

- **Nidarshana:** Shows through illustration what should/not be done
- Traditionally, it is narrated by a sage named **Vishnusharman**
 - Three princes are instructed in niti through many engaging stories.
- Originally called Panchatantra but that work is now lost. Its date and authorship are uncertain. In Gupta era, it was known by the name of Brihatkatha. In Post-Gupta era, its regional versions appeared:
 - Brihatkatha Manjari of Kshemendra
 - Kathasaritsagara of Somdeva
 - Hitopadesha in South
- Wide popularity in India, translated across the world.

- **Arthashastra:** Kamadaka's **Nitisara**
- **Kamashastra:** Vatsayana's **Kamasutra**
 - Description of 64 arts and crafts including music, dance, makeup, decoration, drama, love-making, etc.
- **Poetics and metrics (Kavya-Kriyakalp) – overlap with dramaturgy.**
 - The concepts of Alankara (embellishments), Gunas (characteristics) and Rasa gained more clarity. The characteristic beauty (Saundaryam/Shobha) associated with poetry and the means of creating highly enjoyable poetry came into discussion.
 - Bhatti, Dandin, Bhamaha
 - Varahamihira's Brihatsamhita (general astrology) and Brihat-Jataka (on horoscope) employ many alamkars illustrations.
- **Language and Grammar**
 - Bhartrihari's Vakpadiya (5th c CE) on the philosophy of language
 - Chandra-vyakarana and Jainendra-vyakarana
 - Amara Simha's Namalinganushasana (Amarkosh)
 - Buddhist poet in Navaratna
 - Lexicons can be traced back to Vedic Nighantus, but his work threw off all previous works into oblivion.
- **Medicine**
 - Vaghbata: Ashtanga-samgraha, Ashtanga-hridaya-Samhita
 - Vaghbata is good for Kaliyuga, but others were good for other eras
 - Stands next to Charaka and Sushruta.
 - His works are referred by Itsing.
 - Veterinary
 - Hastyayurveda of Palakapya
 - Ashvashastra
- **Astronomy and Mathematics**
 - **Aryabhatta** (Arya-bhatiya, Dasha-gitika-sutra, Aryashta-shata)
 - First to treat Maths as a separate subject:
 - Dealt with involution, evolution, area, volume, progressions, algebraic identities, indeterminate equations.
 - Remarkably accurate value of pie – 3.1416
 - Decimal notation system – did he invent it? Only **Bakhshali manuscript** has the oldest zero but date is uncertain.
 - Astronomy:
 - First to hold that Earth was sphere and rotated around its own axis; eclipses were not work of Rahu but shadow of Earth on Moon.
 - Both these views (heliocentrism and eclipse reason) rejected and condemned by later astronomers like Varahamihira and Brahmagupta
 - **Varahamihira** of Avanti
 - **Brihadsamhita**, an encyclopedia on various branches of knowledge on architecture, temples, planetary motions, eclipses, timekeeping, astrology,

seasons, cloud formation, rainfall, agriculture, mathematics, gemology, perfumes and many other topics. Quoted by Al Beruni centuries later.

- **Pacha-Siddhanta**

Paitamaha Siddhanta	Pre-scientific period
Surya Siddhanta	Mayasura (Mamuni Mayan)
Romaka Siddhanta	Of Roman empire, by Srishena
Paulisa Siddhanta	Paulisa (Greek)
Vasishta Siddhanta	Vishnuchandra

- **Brahmagupta**

- One of the most accomplished of the ancient Indian astronomers
- First to give rules to compute with zero.
- As no proofs are given, it is not known how Brahmagupta's results were derived.
- Books:
 - Brahmasiddhanta (systematic discussion on instruments, awareness of idea of perpetual motion, defined zero, multiplication of two negative numbers),
 - Khandakhadya (astronomical handbook),
 - Dhyanagraha
- Translated into Arabic

- **Bhaskara I** (Maitraka court, 7th century)

- Fame rests on the commentary on the works of Aryabhata.
- Authored the astronomical works:
 - Mahabhaskariya (Great Book of Bhaskara)
 - Laghubhaskariya (Small Book of Bhaskara)
 - Aryabhatiyabhashya (a commentary on the Aryabhatiya)
- Remarkably accurate approximation for the sine function (trigonometry)

- **Chemistry**

- **Nagarjuna**, the famous Buddhist Mahayana scholar, was also a chemist and metallurgist. He revealed that gold, silver, iron, copper and other metals have medicinal properties, and thus invented Rasa therapy.
- **Varahamihira** discussed the use of mercury and iron in treatment of diseases.

- **Metallurgy:** No literary work has survived

- **Shipla-shastra** (architecture and sculpture): Brihadsamhita, Vishnu-dharmottara Purana, Shilpashastra, Manasara

Visual Arts
Rock-cut Caves

(1) Magnificent Ajanta:

- Housed a prominent monastic community with lavish patronage from Vakataka elites
- Exquisite sculptures, beautiful murals on walls, ceilings, doorframes, pillars.

Phase	Patrons	Era	Religion	Chaitya	Vihara
Early	Satavahana	200 BC-300 CE	Hinayana	9, 10	8, 12, 13, 15
Later	Vakatakas	450-700 CE	Mahayana	19, 26	1-5, 14, 16-17, 23-24, 28-29

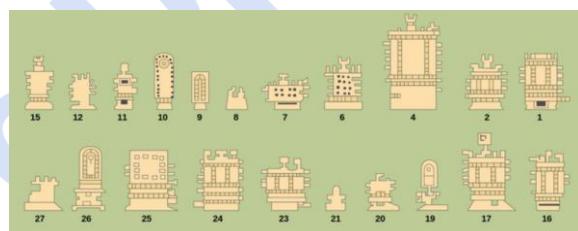
Extraordinary burst of creative activity and munificent patronage during Vakatakas.



Spectacular U-shape ravine and semi-circular scarp



John Smith, 28 April 1819



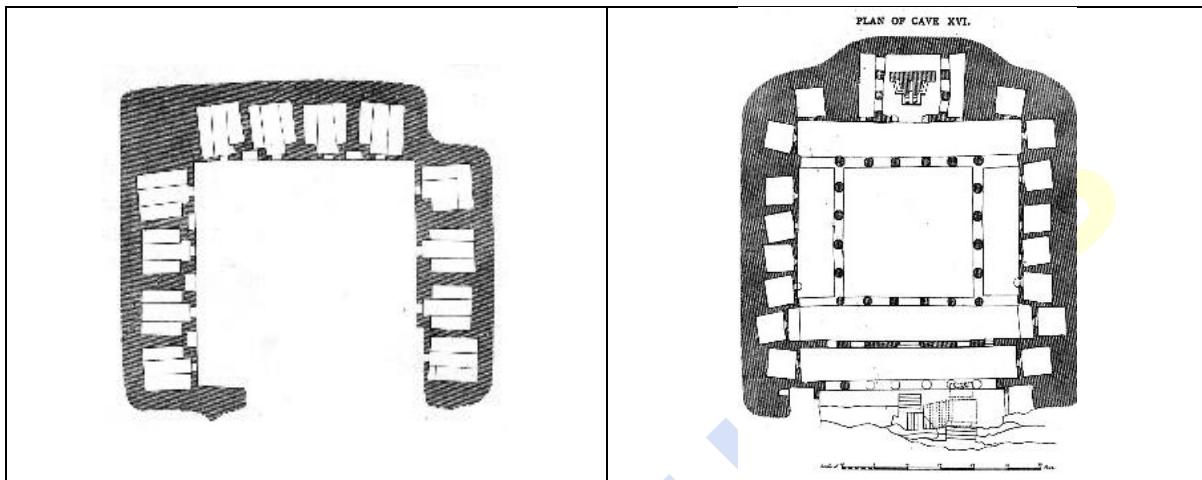
Chaityas: Early and Later

Cave 9	Cave 10

Ajanta Chaitya Cave 19 and 26

- No influence of wooden prototype: Great Chaitya window solely as to admit light.
- Sculptural motifs: Buddha and Bodhisattvas
- Stupa transformed: large, tall, medhi>anda, Buddha sculpture.
- World Famous Murals

Viharas: Early and Later

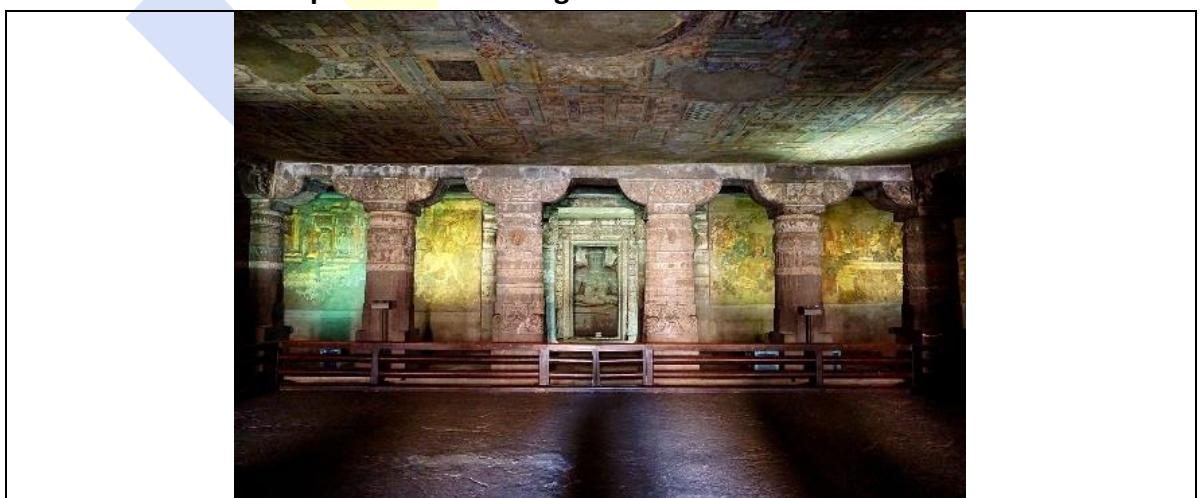


“Crucial Caves” 16

Climax of pillars and ceiling - Diversity of pillars

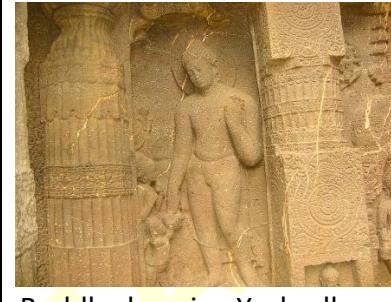


Cave 1: Wonderful sculptures and Paintings



Ajanta Sculpture

- | | |
|--|---|
| <ul style="list-style-type: none">• Large figures are awe-inspiring in dim light.• Natural poses• Circular representation• Hierarchical narrative | <p>Limitation of Ajanta in Later Stages</p> <ul style="list-style-type: none">• Heavy and somewhat lifeless• Overcrowded, overdecoration, lack subtlety.• Absence of plain surfaces to set off the carving• Lack of motif on larger scale to serve as focal point. |
|--|---|



Nagaraj in comfortable
Sukhasana

Buddha begging Yashodhara
and Rahul

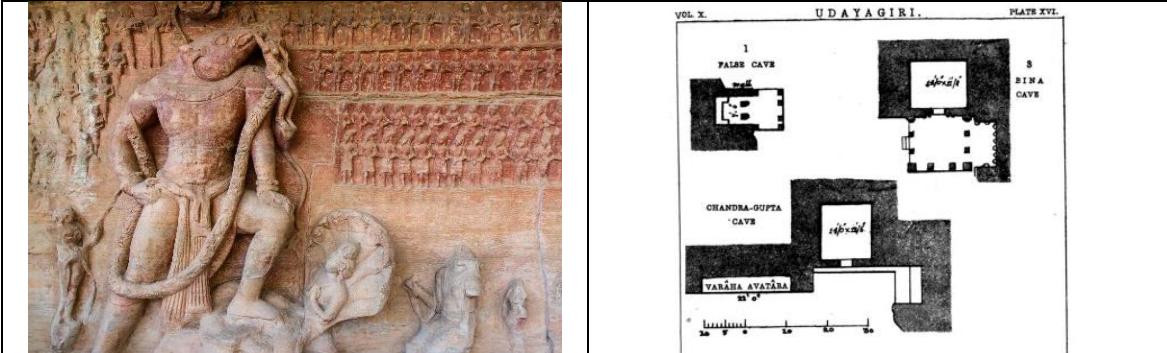


Temptation of Mara, Cave 26

Other Contemporary Caves

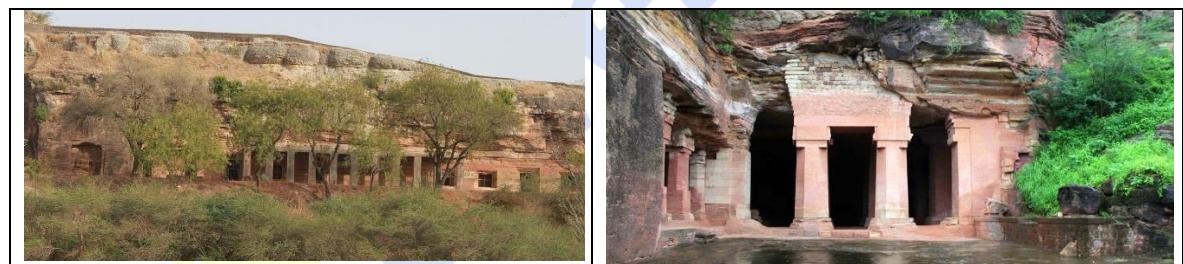
1. Udayagiri (MP):

- a. Oldest surviving Hindu temple iconography: Vaishnav, Shaiva, Shakti
- b. Difference with Buddhist caves
 - i. Garbhagriha cave + structural mandapa
 - ii. Not as magnificent
- c. Udaygiri has many sundials. Thus, it was an important location for astronomical study and calculation of solstices etc.



2. Bagh Caves (MP)

- a. 9 Buddhist caves – Only 5 survived
- b. Contemporary and similar to Ajanta
- c. All viharas, no chaitya
- d. Cave 4 most famous called Rang Mahal



Gupta Era Murals/Painting

It is a subtle medium of expression of human feelings. In ancient India, it was not only hobby but was a social accomplishment. It was also a yoga, called as samadhi-karma (as it required concentration of mind i.e., dhyana)

Pre-Gupta painting: Long Tradition, Now Partly Lost

- Satavahana Era (very few surviving today)
 - Ajanta, Bedsa, Kanheri, Aurangabad, Pitalkhora
 - Already quite developed, shows centuries of development
- Gupta-Vakataka Era: Ajanta, Bagh, Badami (Chalukya domain)



Literary References: Developed Theory

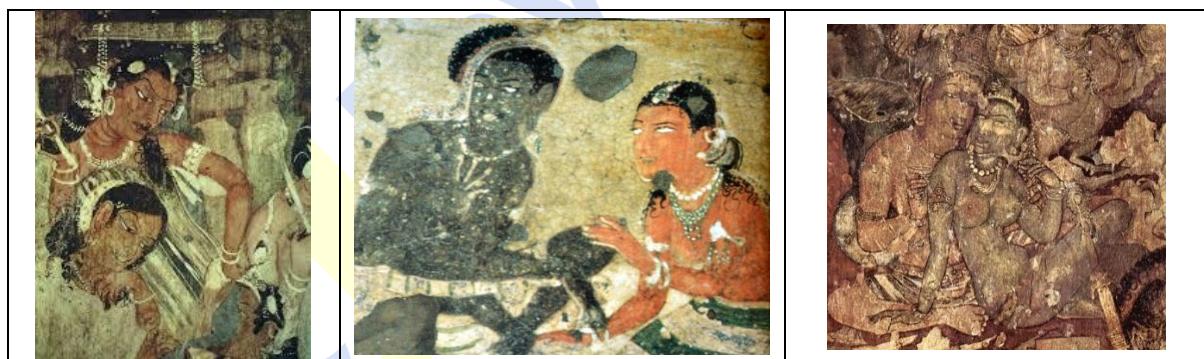
Kamasutra	<ul style="list-style-type: none"> • 64 arts essential for a citizen to know • Picture galleries (chitrashala) in palaces and houses of rich people.
Kalidasa	<ul style="list-style-type: none"> • Portraits (pratikriti): Malavika, Shakuntala, Shiva drawing Parvati's portrait etc. • Various kinds of brushes/pencils (shalaka, vartika, tulika, kurcha etc)
Vishnudharmottara Purana	<ul style="list-style-type: none"> • Four forms of painting – realistic (yathavat chavi), lyrical (vainika), sophisticated (nagara) and hybrid (Mishra). • Surface preparation called vajra-lepana.
Yashodhara's commentary on Kamasutra	Roop-Bheda Pramanani Bhava Lavanya-Yojnam Sadrishyam Varnika-Bhanga, Iti chitra Shadangam

Ajanta paintings cover not only the walls and ceilings but also time span of 700 years thus showing changes in style.

Early Satavahana/Hinayana Phase (200 BCE – 200 CE)	Later Vakataka/Mahayana Phase (450 CE – 650 CE)
	
Buddha through symbols Jataka stories Floral and animal motifs	Higher degree of craftsmanship and draughtsmanship

Thematic analysis

Monks employed artists to spread message of Buddha. They turned the stone walls into picture galleries by painting vast panorama of contemporary life which includes narratives, portraits, decorations.



Stylistic Analysis

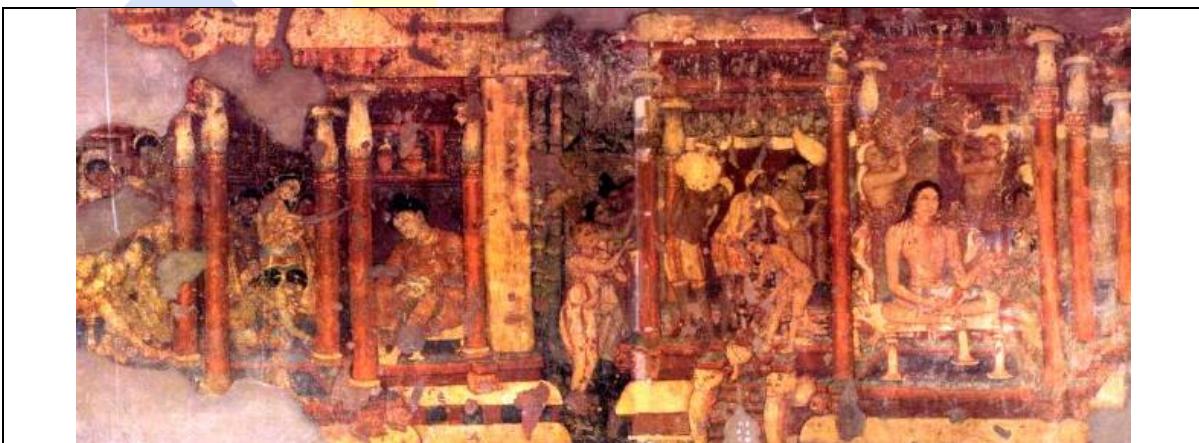
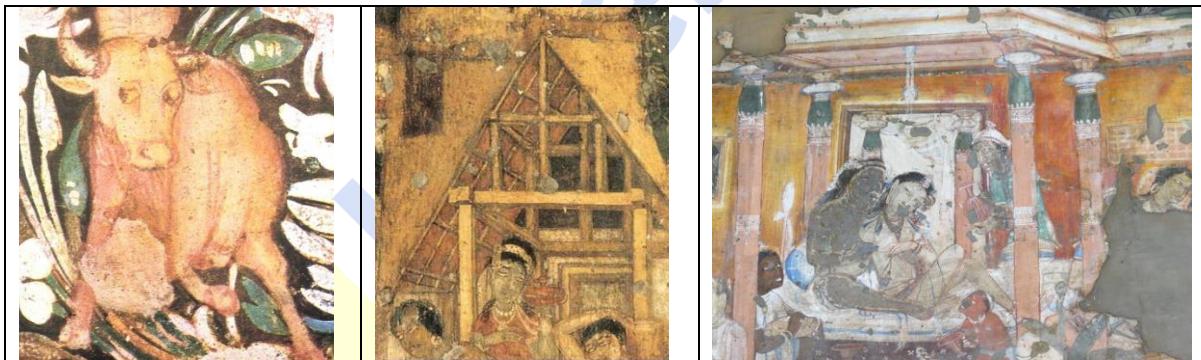
- Slender, well-proportioned limbs, elegant poses, expressions: closer resemblance to Amaravati
- Half-open eyes, lyrical movement of fingers, bhanga poses: suggestion of absorption in delicate dance positions
- Women: narrow waists, full breasts, arched eyebrows, lotiform eyes
- Ornamentation: Striking resemblance with Satavahana phase at Sanchi/Ajanta

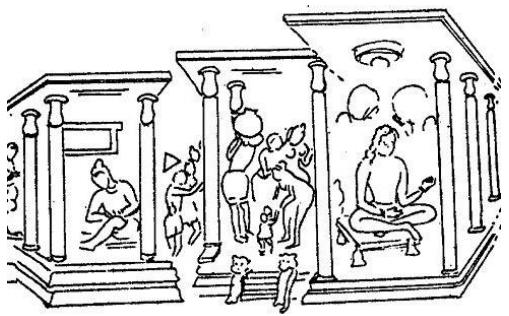
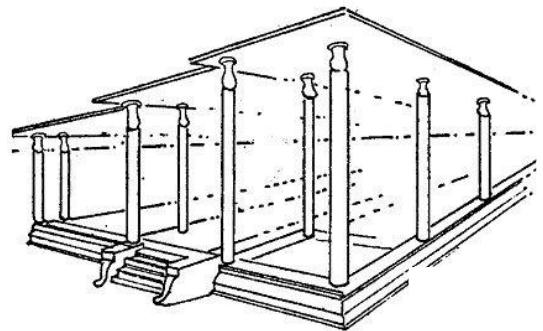


Animals and Birds



Technique





Animnonnata



Nimnonnata



Chaya-tapa
Bodhisattva Padmapani,



Patraja



Binduja



Ujjotana

Cave 1: Padmapani and Vajrapani



Other Contemporary Murals

Bagh (MP)

- Masterpiece of tempera murals.
- Walls, ceilings, pillars are painted but very few survived.
- Surviving frescoes belong to avadanas and jatakas most probably
- Broadly like Ajanta, but simpler and plainer. Compared to Ajanta, they lack spirituality, but the same materialistic and town life is reflected.



Later Influences

- Badami caves
- Nalanda palm-leaves
- Thang-ka cloth paintings
- Sigiria, Champa (Wat Si Chum), Bamiyan, Dun Huang (Magao)



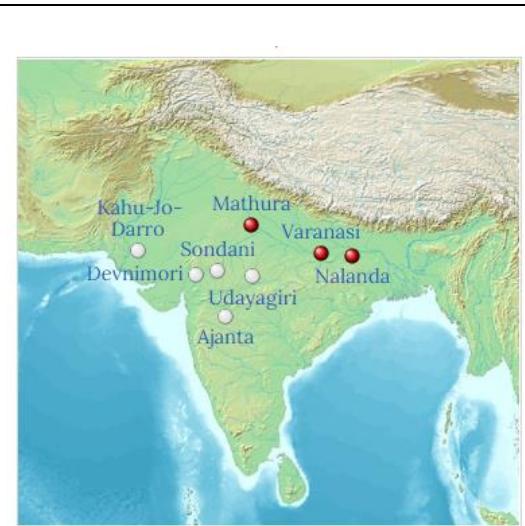
Part C Sculpture

Continuation of Mathura/Gandhara, also introduction of new style

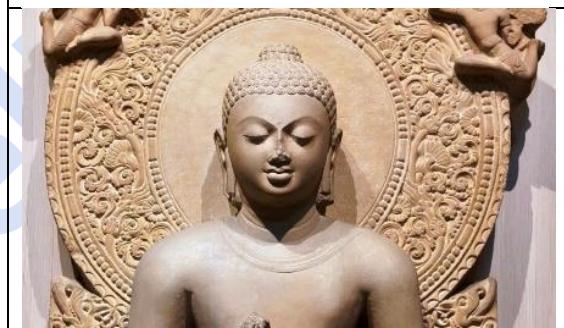
- Found from various parts of North and Central India.
- It was sculpted both independently and structurally
- Its subjects are varied, covering Buddhism, Jainism, Vaishnavism and Shaivism.
- The materials used are marble, sandstone, mud and terracotta.

Style: New canon of beauty; new aesthetic ideal: Refined and graceful

- Classical age: Production of remarkable images
 - Sculptors visualized the invisible
 - Perfection after efforts of the centuries
 - Definite types evolved
 - Formulation of ideals of beauty
 - Highly developed aesthetic sense
 - Masterly execution by skilled hands
- Working for higher ideal: Grasp of true aims and essential principles of art
 - Closer harmony between outer forms and inner conception
 - Combines beauty and strength
 - Serene, spiritual – Illustrates metaphorical idea of Buddha
- Human figure as the pivot
- No foreign influence whatsoever.
- Growing likeness of form (not sectarian): Continued after the Gupta period.
- Not only models of Indian art for all time to come but also ideals for art in the Far East



Red dots: the three main schools of Gupta art were located in Mathura, Varanasi and Nalanda.^[1] White dots: secondary or peripheral locations.



Early Gupta Style: Sophistication of Mathura	Proper Gupta style: Sarnath/Benares Style	Late Gupta: Declining phase
<ul style="list-style-type: none"> • Kushana influence • Mathura was the main centre • Examples – Mankunwar Buddha, Lakulisha Mathura pillar 	<ul style="list-style-type: none"> • Sarnath as the great art centre produced among the greatest works of art ever produced in India. 	<ul style="list-style-type: none"> • Retained grandeur but heavy. • Eran sculptures by Maharaja Matrivishnu

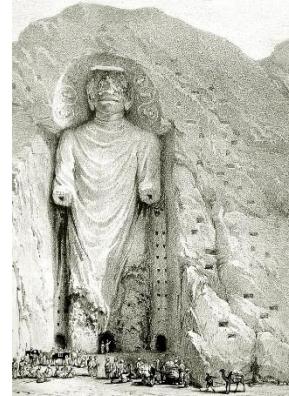


Sarnath Buddha

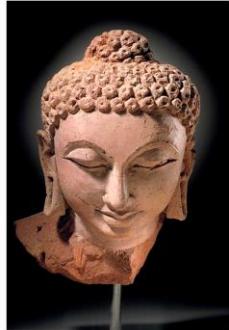
- Yellowish sandstone
- Decorated halo depicted divinity
- Advanced, mature, delicate, wax-like carving
- Rich expression: serene spirituality, superb beauty, bodily charm
- Indigenous clothes
- No element of eroticism



Other Buddhas from Gupta era



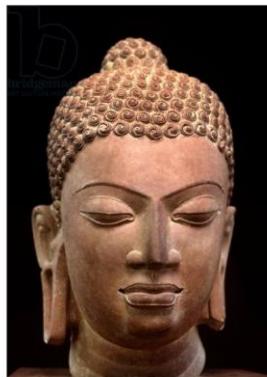
Gandhara: Bamiyan



Devni Mori, Akhnoor



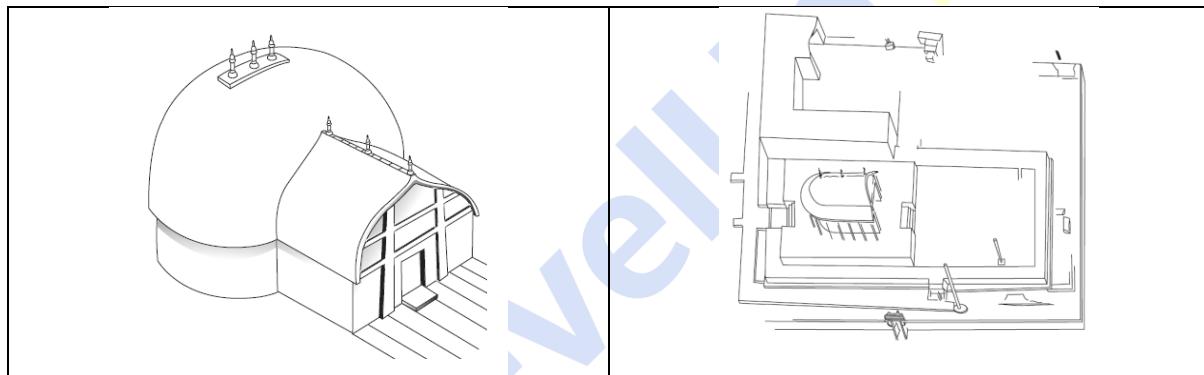
Sultanganj



Part D: Temple Architecture

Origin of temple architecture?

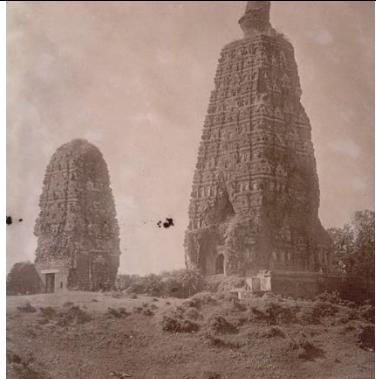
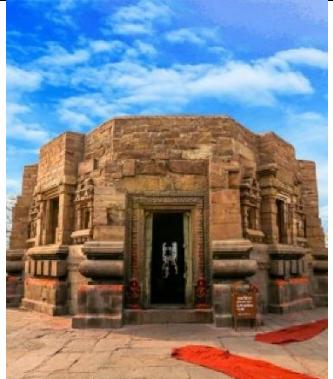
- A shrine/temple is basically a demarcated sacred space for worship or veneration.
- The earliest shrines in the subcontinent simply consisted of a fenced-in space or tree. Some of them were associated with the worship of *yakshas* and *yakshis*, and *nagas* and *nagis*.
- It is from the period of the Kalpasutras onwards that there are references to the house of god (devakula, devayatana or devagrha).
- During c. 200 BCE–300 CE: More permanent structures
 - Practice of image worship and bhakti
 - Emergence of Puranic literature
 - Patronage from different sections of society
 - Land grants to Buddhist and Brahmin priests → Agriculture expansion → tribal assimilation
 - Mostly of ground plans survived;
 - Besnagar, Nagari, Sanchi, Nagarjunkonda



Evolution:

<p>Stage 1: Small simple structure</p> <ul style="list-style-type: none"> Plain-square shape plan Flat roofed Small garbh-griha (10 by 10, just to house an idol) Garbha-griha with only one door and no window Low pillared mandapa in front Ornamentation – Plain walls, intricate carving on doorways 	 <p>Temple 17, Sanchi complex Kankali Devi or Vishnu temple, Tigawa (near Jabalpur)</p>
<p>Stage 2 – Larger, some additions</p> <ul style="list-style-type: none"> Raised Platform/plinth added Longer and deeper pillared mandapa in front Covered ambulatory path Still flat roof 	 <p>Parvati temple, Nachna Kuthara (MP) Shiva Temple, Bhumra Khoh</p>
<p>Stage 3 – Addition of Shikhara</p> <ul style="list-style-type: none"> Raised platform. Deep pillared mandapa Short shikhara above garbh griha Carved door jambs Sculptures on temple walls. 	 <p>Dashavatara Vishnu Temple, Deogarh Gop Temple, Gujarat</p>
<p>Stage 4</p> <p>Classic tri-ratha projections</p> <p>Although an elaboration on the earlier temples, they have a very modest appearance compared to temples built in later centuries.</p>	 <p>Brick Temple, Bhitargaon (UP), Brick Laxman Temple, Sirpur</p>

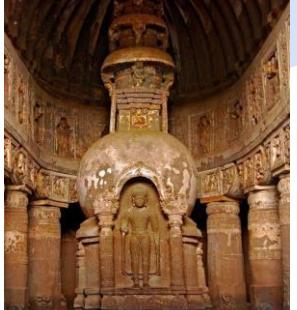
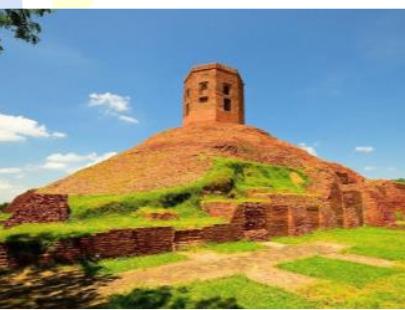
Some more examples:

		
Ancient Mahabodhi temple prior to restoration	Octagonal Mundeshwari Temple, Bihar	Circular Maniyar Math, Rajgir

Door Jambs (temples not survived):

	
Dah Paratiya, Assam	Vishnu Temple, Eran
	Gupta era fragment of a door jamb, Pawaya (MP)

Stupas built during Gupta Era

		
Rock-cut Stupa in Ajanta	Chaukhandi Stupa (between Gaya and Sarnath)	Kesariya Stupa (East Champaran)

Practice Questions: Gupta Era

With reference to the history of India, the terms 'Kulyavapa' and 'Dronavapa' denote- [2020]

- (a) measurement of land
- (b) coins of different monetary value
- (c) classification of urban land
- (d) religious rituals

With reference to scholars/litterateurs of ancient India, consider the following statement: [2020]

- 1. Panini is associated with Pushyamitra Shunga.
- 2. Amarasimha is associated with Harshavardhana.
- 3. Kalidasa is associated with Chandra Gupta-II

Which of the statements given above is/are correct?

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 3 only
- (d) 1, 2 and 3

The painting of Bodhisattva Padmapani is one of the most famous and oft-illustrated paintings at (2017)

- 1. Ajanta
- 2. Badami
- 3. Bagh
- 4. Ellora

With reference to the cultural history of India, the term 'Panchayatan' refers to (2014)

- a) An assembly of village elders
- b) A religious sect
- c) A style of temple construction
- d) An administrative functionary

The Nagara, the Dravida and the Vesara are the (2012)

- a. Three main racial groups of the Indian subcontinent
- b. Three main linguistic divisions into which the languages of India can be classified
- c. Three main styles of Indian temple architecture
- d. Three main musical Gharanas prevalent in India

Consider the following historical places (2012)

- 1. Ajanta caves
- 2. Lepakshi temple
- 3. Sanchi stupa

Which of the above places is/are also known for mural paintings?

- a. 1 only
- b. 1 and 2 only
- c. 1, 2 and 3
- d. None

There are only two known examples of paintings of the Gupta period in ancient India. One of these is paintings of Ajanta caves. Where is the other surviving example of Gupta paintings? [2010]

- (a) Bagh caves
- (b) Ellora caves
- (c) Lomas Rishi cave
- (d) Nasik caves

'Mrichchhakatika' an ancient Indian book written by Shudraka deals with: [2003]

- (a) the love affair of a rich merchant with the daughter of a courtesan
- (b) the victory of Chandragupta II over the Saka Kshatrapas of western India
- (c) the military expeditions and exploits of Samudragupta
- (d) the love affairs between a Gupta king and a princess of Kamarupa

From the third century AD when the Hun invasion ended the Roman Empire, the Indian merchants relied more and more on the [2000]

- (a) African trade
- (b) West - European trade
- (c) South- East Asian trade
- (d) Middle Eastern trade

From the third century AD when the Hun invasion ended the Roman Empire, the Indian merchants relied more and more on the [1999]

- (a) African trade
- (b) West - European trade
- (c) South- East Asian trade**
- (d) Middle Eastern trade

Which one of the following ports handled the North Indian trade during the Gupta period? [1999]

- (a) Tamralipti**
- (b) Broach
- (c) Kalyan
- (d) Cambay

The silver coins issued by the Guptas were called: [1997]

- (a) Rupaka**
- (b) Karshapana
- (c) Dinara
- (d) Pana

Match List-I with List-II and select the correct answer: [1996]

- List-I**
- A. Vishakhadatta
 - B. Varahamihira
 - C. Charaka
 - D. Brahmagupta

- List-II**
- 1. Medicine
 - 2. Drama
 - 3. Astronomy
 - 4. Mathematics

Codes:

- (a) A-1; B-3; C-4; D-2
- (b) A-2; B-1; C-3; D-4
- (c) A-2; B-3; C-1; D-4
- (d) A-3; B-4; C-1; D-2

Fresco paintings in the Ajanta caves were done, while which of the following dynasties was flourishing? (1992)

- a. Gupta
- b. Shunga
- c. Kanva
- d. Maurya

Gupta architecture is represented by many brick temples and the temples of Bhitargaon is most notable for its well preserved and moulded bricks of excellent design, this temple has (1992)

- a. A tall gopuram
- b. A pyramidal roof
- c. An apsidal plan
- d. Double basement

The Nagara style of temple architecture is associated with (1986)

- a. North India
- b. South India
- c. East India
- d. None of the above

Ajanta paintings depict (1984)

- a. Ramayana
- b. Mahabharata
- c. Jatakas
- d. Panchatantra

Ancient Indian art and architecture reached its zenith during the period of (1983)

- a. Rajputs
- b. Mauryan
- c. Guptas
- d. None of the above

Idol worship was started in (1980)

- a. Gupta period
- b. Vedic period
- c. Epic period
- d. Maurya period

Ajanta caves are located in the state of (1979)

- a. Maharashtra
- b. Gujarat
- c. Tamil Nadu
- d. West Bengal

1. Which of the following Gupta temples is/are dedicated to Lord Vishnu?

- | | |
|--------------------------|-------------------|
| 1. Bhumra temple | 2. Tigawa temple |
| 3. Nachna Kuthara temple | 4. Deogarh temple |

Codes:

- | | |
|-------------|----------------|
| (a) 1 and 2 | (b) 2 and 4 |
| (c) 4 only | (d) 1, 2 and 3 |

2. Consider the following -

1. Eran inscription
2. Devadasi system

Which of the above mentioned show decay in women condition during Gupta period?

- | | |
|------------------|---------------------|
| (a) 1 only | (b) 2 only |
| (c) both 1 and 2 | (d) neither 1 nor 2 |

3. Consider the following -

1. Mathura
2. Sarnath
3. Nalanda

Which of the above mentioned was/were centres for sculpture in the Gupta age?

- | | |
|------------------|------------------|
| (a) 1 and 2 only | (b) 2 and 3 only |
| (c) 3 only | (d) 1, 2 and 3 |

4. Consider the following statements-

1. Gupta rulers issued gold coins in highest numbers.
2. Temple architecture started during Gupta period.

Which of the statements above mentioned is/are correct?

- | | |
|------------------|---------------------|
| (a) 1 only | (b) 2 only |
| (c) both 1 and 2 | (d) neither 1 nor 2 |

5. Consider the following statements regarding Gupta period-

1. Gupta rulers took titles such as "Parambhattaraka", 'Parmeshwara', 'Paramdevta', and 'Maharajadhiraj'
2. Village assembly was known as "Panchmandali" in Central India.
3. Feudal lords played considerable role in local administration.

Which of the statements above mentioned is/are correct?

- | | |
|------------------|------------------|
| (a) 1 and 2 only | (b) 1 and 3 only |
| (c) 2 and 3 | (d) 1, 2 and 3 |

6. Consider the following statements regarding Gupta period-

1. Mahattar
2. Asthakuladhikari
3. Gramika
4. Kutumbin

Above mentioned were the type of

- (a) Rural officials

- (b) Different caste groups
- (c) Different groups of artisans
- (d) None of these

7. Smriti literature contains-

- 1. Purana
- 2. Ramayana
- 3. Mahabharata
- 4. Dharamsutra
- 5. Vedanga

Code:

- (a) 1 and 2 only
- (b) 4 and 5 only
- (c) All of the above
- (d) 1, 2 and 3

8. Consider the following statements regarding Gupta period-

- 1. Text 'Navanitakam' was written on 'Ayurveda'.
- 2. Text 'Hastayurveda' was concerned with the treatment of elephants.
- 3. Amarsingh was one of the nine luminaries at the court of Chandragupta

Which of the statements above mentioned is/are correct?

- (a) 1 and 2 only
- (b) 1 and 3 only
- (c) 2 and 3
- (d) 1, 2 and 3

9. Which of the following texts were written by Varahmihira

- 1. Panchasiddhantika
- 2. Vrihatasamhita
- 3. Vrihadjataka
- 4. Laghujataka

Code:

- (a) 1 and 4 only
- (b) 1 and 3 only
- (c) 2, 3 and 4
- (d) 1, 2, 3 and 4

10. Consider the following -

Term	Related to
1. Nividharma	-Land Grants
2. Udranga	-Water tax
3. Bhatta	-Police Tax
4. Kulyavapa	-Measurement unit

11. Which of the above mentioned is/are correctly matched?

- (a) 1 and 4 only
- (b) 1 and 3 only
- (c) All of the above
- (d) 2 and 3

12. Which one of the following statements about Chandragupta II is not correct? (NDA 2009 II)

- a) Kalidasa and Amarsingh were famous scholars in his court
- b) He expanded his empire both through matrimonial alliances and conquests

- c) He married a Naga princess, named Kubera Naga
- d) He married his daughter Prabhavati to an Ahom prince

14. Which one the following was the official language of Gupta period? (NDA 2009 II)

- a) Pali
- b) Magadhi
- c) Prakrit
- d) Sanskrit

15. The themes of the murals of the Ajanta Caves are (NDA 2011, II)

- 1. Decorative designs which include a variety of animals, trees and flowers
- 2. Portraits of various Buddhas and Bodhisattvas
- 3. Narrative scenes portraying Jataka stories

Select the correct answer using the code given below.

- a) 1, 2 and 3
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1 and 2 only

16. Which one among the following cities was the best producer of silk cloth under Gupta reign? (NDA 2022, II)

- a) Pataliputra
- b) Murshidabad
- c) Ghazipur
- d) Varanasi

17. Which one among the following is not correct about the cave paintings at Ajanta? (NDA 2012, II)

- a) Scenes have no dividing frame and blend into each other
- b) Scenes are both religious and secular in nature
- c) The influence of Gandhara art is seen
- d) Scenes mostly depict tales from Jatakas

18. Consider the following statements about the Nagara style of Temple architecture (NDA 2017, II)

- 1. This style of temples is commonly found in the area between Himalayas and Vindhya
- 2. The most striking feature of this style is its pyramidal Shikhara

Which of the statement given above is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

19. Fa-Hien's mission to India was to (CDS 2009, I)

- a) Learn about the administrative system of the Gupta kings

- b) Understand the social position of women during the Gupta period
- c) Visit the Buddhist institutions and to collect copies of Buddhist manuscripts
- d) Get full knowledge about the condition of peasants during the period of Gupta kings

20. Which two of the following plays did Kalidasa write before writing Abhijnanashakuntalam? (CDS 2009 II)

1. Vikramorvashiya
2. Malavikagnimitram
3. Swapnavasavadattam
4. Kadambari

Select the correct answer using the codes given below

- a) 1 and 2 b) 1 and 3 c) 1 and 4 d) 3 and 4

21. Consider the following statements regarding Vakataka dynasty:

1. Vindhya Shakti established the Vakataka power.
2. Pravarsena-II composed a poetic text "Setubandh".
3. Rudrasena-II was married to Prabhavati, daughter of Chandragupta-II.

Which of the above mentioned is/are correct?

- (a) Only 1 (b) 1 and 3
 (c) 2 and 3 (d) All of the above

22. The painting of Bodhisattva Padmapani is located at: [BPSC 2023]

- (a) Bagh (b) Ellora (c) Ajanta (d) Badami

23. Consider the following statements: [BPSC 2023]

1. Fa-Hien was a Chinese pilgrim who visited India during the reign of Harsha
2. Hiuen Tsang was a Chinese Buddhist monk who visited India during the reign of Chandragupta II.

Which of the above statements is/are correct?

- (a) Only 1 (b) Only 2 (c) Both 1 and 2 (d) Neither 1 nor 2

24. Match the List I with List II [BPSC 2023]

List I	List II
a. Charaka	1. Mathematics
b. Brahmagupta	2. Medicine
c. Varahamihira	3. Playwright
d. Vishakhadatta	4. Astrology

Select the correct answer using the codes given below.

	a	b	c	d
(a)	2	1	4	3
(b)	1	2	3	4
(c)	3	2	4	1
(d)	1	4	3	2

25. Nitisara, an early book on politics, was written by [BPSC 2023]

- (a) Kautilya (b) Kamandaka (c) Charaka (d) None of them

26. According to Chinese source, Meghavarman, the ruler of Srilanka, sent a missionary to which of the following Gupta kings for permission to build a Buddhist temple at Gaya?

[BPSC 2023]

- (a) Chandragupta I (b) Samudragupta (c) Chandragupta II (d) None of them

27. In which dynasty did Chandragupta II marry his daughter Prabhavati and strengthened his position? [RPSC 2023]

- (a) Lichhavi (b) Kadamba (c) Vakataka (d) Naga

28. With reference to the Puranas, which one of the following statements is correct? [UPPSC 2022]

- (1) Information about the Mauryan dynasty is found in the Vishnu Puran.
(2) Vayu Puran throws light on the Gupta's governance system.

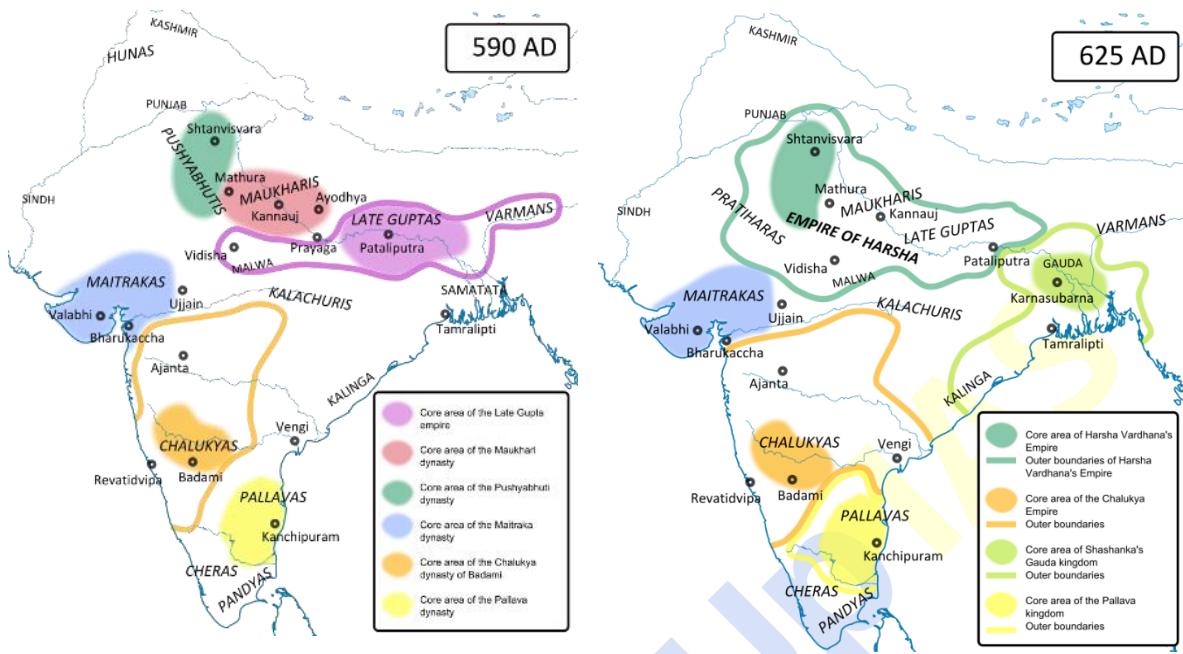
Select the correct answer:

- (a) Both 1 and 2 (b) Only 2 (c) Neither 1 nor 2 (d) Only 1

29. Buddhist caves are not situated in which of the following place? [MPPSC 2022]

- (a) Ajanta (b) Bagh (c) Sanchi (d) Bulsar

Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture
 Handout 15: Post-Gupta Era



Harshavardhana (606- 647 CE)

After disintegration of Gupta, almost for half a century, there was political fragmentation in north India. Many smaller powers emerged, such as Later Guptas, Maitarkas, Karkotas, Vardhanas, Maukharis etc. For the last time during the ancient period, political unity over large parts of north India as established by Harsha Vardhana.

Sources

Archaeological evidence	Literary evidence
<ul style="list-style-type: none"> Coins from NW India, especially Haryana. Madhubani inscription Banskhera inscription - tells us that he was a prolific writer <ul style="list-style-type: none"> Harsha was also known as 'Siladitya'. Aihole Inscription - refers to his defeat at the hands of Pulakesin II. He is referred as Sakalauttarapathanatha. Harsha's seals (dynasty and religious affiliations) 	<ul style="list-style-type: none"> Huien Tsang's 'Si-Yu-ki' (630-44 in India) Banabhatta - the court poet of Harshavardhana <ul style="list-style-type: none"> Harshacharita: First historical biography in Sanskrit as well as masterpiece of literature. Kadambari: romantic novel in Sanskrit Harshavardhana composed 3 Sanskrit plays <ul style="list-style-type: none"> Priyadarshika, Ratnavali, Nagananda based on Natyashastra tradition. <ul style="list-style-type: none"> R – folk music and dance P – Garbhanataka device N – inspired by Buddhism Dhavaka as the author?

Personal Details

He belonged to the Pushyabhuti/ Vardhana dynasty, with its capital at **Thaneshwar/Sthaneshwar (Haryana)**, which was originally a **skandhavara**.

- Father - Prabhakar Vardhan
- Brother - Rajyavarman
- Sister - Rajyashree
- Brother-in-law - Grihavaraman (ruler of the Maukhari dynasty at Kanyakubja)

Conquests

Harsha was an ambitious king. He expanded his kingdom from the Himalayas to the Vindhya range and from Sindh to Bengal, with the exception of Kashmir and Assam. However, on the banks of the Narmada, he was defeated by Pulakesin II.

Harsha's Administration:

Transition from ancient to medieval (On the same lines as did the Guptas, but gradually feudal and decentralized)

King was the supreme head of government, appointed important officers, led the armies in battle.

- Council of feudatories, samantas, princes and high officials.
- No clear separation of civil and military departments.
- Army: 100,000 horses, 60,000 elephants.
- Provincial/district administration similar to Guptas (based on seals and charters)

Huen Tsang paints Harsha as an industrious king.

- "He was indefatigable and forgot sleep and food in his devotion to good works." (Huen Tsang)
- His day was divided into three periods out of which one was devoted to the affairs of the kingdom (admin) and two to religious affairs (inclusive of welfare activities like hospitals, rest houses, charity, philosophical debates, planting trees, educational institutions etc).
- He kept in close touch with the common man through open and secret inspection tours.
- His close familiarity with his extensive empire, its geography and people helped him in choosing the right governors.

Revenue (Huen Tsang)

- Taxes were not heavy (eg 1/6th of farmer's produce). No regular corvee.
- Religious land grants continued but Huen Tsang claims that Harsha used to pay officials by land grants. This feudal practice may explain less coins but the actual evidence of such secular grants lacking.
- Revenues divided into 4 equal parts:
 - King's/royal family's expenditure
 - Public servants/army/administration
 - Religious purposes/education/scholars
 - Poor people.

- However, this arrangement seems to be an exaggeration.

Law and Order

- In Harsha's empire, law and order was not well maintained. Even Huen Tsang was robbed.
- He still reports severe criminal punishments being meted out. Robbery was a second treason and robber's hand was amputated. Apparently, under the influence of Buddhism, the severity of punishment was mitigated, and criminals were imprisoned for life.

Tributary and neighbouring Kings

- Lesser semi-independent kings (rajas, maharajas) owed allegiance to the sovereign. Harsha convened personal audiences with his tributary leaders. In 643 CE there were about 20 such tributary leaders.
- Harsha was on friendly terms with neighbouring countries who he asked to extend facilities to Huen Tsang.
- Diplomatic contacts with the Chinese emperor.

Religious Works

- Harsha was a follower of the Sun God, Shiva as well as Mahayana Buddhism.
- During his reign, the famous religious festival called '**Mahamoksha parishad'** was organised every 5 years at **Prayag**, lasting for 4 days.
 - Attended by all tributary princes, ministers, and nobles
 - Worshipped images of the Buddha, Sun and Shiva
 - On the first 3 days, Ganesh, Shiva and Buddha were worshipped. The 4th day was reserved for charitable purposes. Harsha almost exhausted the royal treasury by making lavish gifts (dana) to learned.
 - Every five years, religious ceremonies were celebrated here. In Dana most of the wealth accumulated in the last five years was exhausted. *Once, he even gave his clothes and jewellery and begged his sister for an ordinary garment to wear.*
- Harsha also organised a grand conference at **Kannauj**, for Mahayana and presided over by Huien Tsang.
 - Attended by Huen Tsang, Kamarupa ruler **Bhaskaravarman**, kings of twenty states and by several thousand priests of different sects.
 - A life-size golden statue of Buddha was worshipped by Harsha.
 - Discussion was initiated by Huen Tsang who spoke on the virtues of Mahayan and challenged the audience to refute his arguments. However, nobody came forward.
 - Violence erupted, Hiuen Tsang's theological rivals threatened to kill him and the conclave was burnt down. Hearing of this plot, Harsha threatened to behead anybody causing Huen Tsang the slightest harm.
 - There was also an attempt to assassinate Harsha by 'heretics' (brahmins). Huen Tsang makes much of the clemency. Nevertheless, 500 brahmans had to be packed off into exile.
- Huen Tsang paints Harsha as an ideal Buddhist king
 - While **Shasanka** cut down the sacred Bodhi tree, elsewhere in arya-varta it was the other way round, as Huen Tsang mentions royal patronage to Mahayana was resented by Hinayana and brahmanas.

- Harsha had granted 100 villages to **Nalanda University** to support 10000 students. They were taught Buddhist philosophy of the Mahayana school.
 - PS: In 670 CE I-tsing mentions that only 3000 monks lived there with the support of 200 villages.
- Harsha constructed various stupas and viharas
- Harsha made animal killing as a capital offence
- But in reality, he was an inclusive king.
 - At Prayag Assembly, Harsha worshipped Buddha, Shiva, Sun and distributed charity to all.
 - Banskhera and Madhuban copper plates: Land grant to brahmanas.
 - Seals: early Pusyabhutis worshipped Surya, Rajavardhana was Buddhist, Harsha was Shaiva
 - Two plays by Harsha begin with invocation to Brahmanical gods.

HUIEN TSANG / YUAN CHANG (631- 645 CE)

He arrived in India via the land route through central Asia, and returned the same way.

The purpose of his visit was to:-

- Collect Buddhist scriptures.
- Visit Holy Buddhist places.
- Study at the Nalanda Mahavihara
 - He spent 2 years here learning Yoga Shastra and 9 more years as an instructor.
 - He mentions that almost 10,000 monks resided and studied at the monastery, and admission was granted through an extremely tough entrance exam.

Hiuen Tsang's (Xuanzang) Pilgrimage Route from China to India and return



Hiuen Tsang mentions 3 important kings.

- Harshavardhan
- Pulakesin II (Badami)
- Narasimhavarman (Kanchipuram)

According to him, India's law and order situation was excellent.

- There was no theft and Indians had a high moral character. He writes that strict laws were enforced against thieves and robbers, and the cities were so secure that an old woman could travel unmolested with a basket of gold on her head in the middle of the night.
- Further, highways were protected by royal troops to ensure the safety of travellers and long-distance travellers. However, he contradicts himself, saying that he himself was robbed 4 times in Harsha's territory.

According to Hiuen Tsang, 18 Buddhist sects flourished in India.

His accounts have been recorded in the 'Si-Yu-ki' while his biography was written by his friend, Whee Lee. He returned to China with a number of Buddhist texts and gifts. He helped in spreading the Indian culture in China, and is thus, considered to be a good interlocutor between the two civilisations.

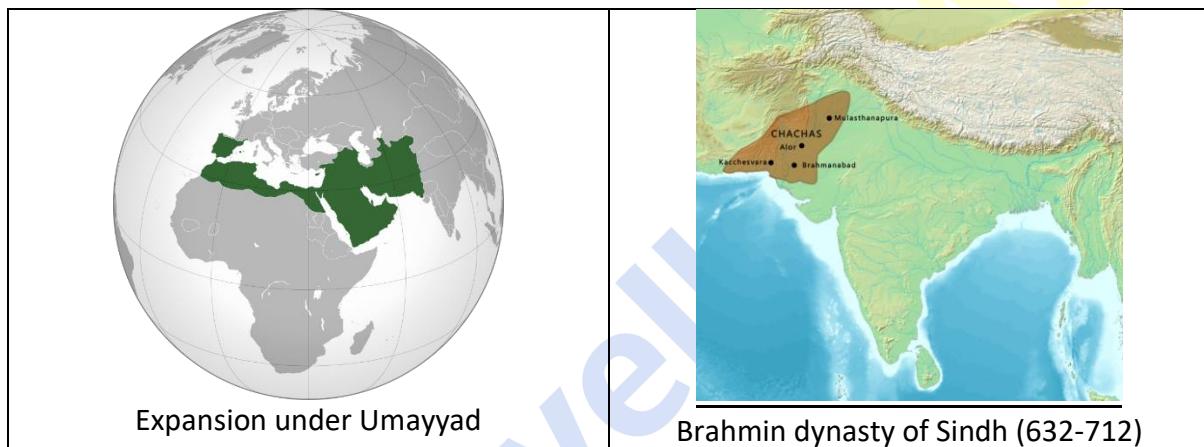
Arab Invasion of Sindh

Islam spread among the Arabs during the 7th century CE.

- Prophet of Islam Mohammad (570-632)
- In 629, Cheraman Juma Masjid in Kerala.

Arab Invasion of Sind (711-12)

- Sources
 - **Futuh-ul-Buldaan** (conquest of countries) by Al-Biladuri in Arabic
 - **Chachnama** by an unknown author in Persian
- **Mohammed bin Qasim** defeated **King Dahir** of the Chach Dynasty.
 - He was sent to establish control over the Sindh region by Umayyad
 - The justification for this invasion was to punish the ruler of Sindh where some Arab merchants had reportedly been looted while returning from Kerala.
 - Conquest - Battle of Alor, Battle of Brahmanabad



Impact of Arab Conquest

Political impact of the Arab Conquest of Sind

- The Arab hold over Sind lasted for the next 300 years, influencing the local culture heavily. However, their influence could not expand further into the subcontinent beyond Sind due to the presence of the Pratiharas to the east.
- It was due to military success against Arab invaders that certain Indian dynasties like Gurjar-Pratiharas and Rashtrakutas gained legitimacy.
- However, Arabs were the first to establish an Islamic state in India, which became a template for the Turkish rulers later.

Cultural Impact on Sindh	Cultural Impact on Arabs
<ul style="list-style-type: none">• Islam spread rapidly and became the most popular religion in Sindh.• The development of Sindhi language was also influenced by the introduction of several Arabic words.	<ul style="list-style-type: none">• Brahmagupta's texts were translated into Arabic by Muhammad al-Fazari, an astronomer in Al-Mansur's court, under the names Sindhind and Arakhand.• In the field of mathematics, they learnt the Hindsa (the Indian numeral system including zero) and the use of decimals.

- | | |
|---|---|
| <ul style="list-style-type: none">• Arabic script became popular and today Sindhi is written both in Arabic as well as Devanagari.• Geography, history, medicine, astronomy received a huge boost due to Arab influence, who had developed advanced knowledge in these fields.• The Arabs were also great interlocutors of culture. They transmitted many new inventions from China and Greece to the rest of the world. e.g. paper, soap, gun powder, the magnetic compass etc. | <ul style="list-style-type: none">• Al-Khwarizmi wrote a text on Hindu numerals, who was the head of House of Wisdom of Harun al-Rashid.• This revolutionised the development of science and commerce.• They learnt yoga from the great Indian physician Manak, who was appointed as the chief surgeon at Baghdad.• The great Indian physicist Hala was also invited to Baghdad. He contributed to the development of physics in the Arab world.• The Arabs also learnt Chaturanga/Shatranj from India. |
|---|---|

North India in the 8th century

The history of the period between 647-836 is the history of unrest and wars which ended only with the establishment of Pratihara dynasty in north India. A few important rulers emerged in these decades in north India.

1. Bappa Rawal (r. 728-63) of Mewar

- Founder of Guhila clan, established Mewar kingdom
- Repelled Umayyad Arab invasions

2. Yashovarman (r. 725-52) of Kannauj

- Conquered large swathes of northern India — including Bihar, Bengal (Gauda), the western Deccan, Indus Valley and Kashmir
- Diplomacy: Sent a minister to China in 731, and for a time in alliance with Lalitaditya Muktapida of Kashmir. The two rulers defeated the Tibetans.
- However, in the end, he was defeated by Lalitaditya Muktapida, another great ruler, from Kashmir.
- Literature
 - **Vakpati** wrote **Gaudavaho** (Slaying of the Gauda), a Prakrit-language eulogistic poem (prashasti-kavya)
 - **Bhavabhuti**, a Sanskrit dramatist and poet, who rivals Kalidasa, was also in his court. He surpasses Kalidasa in Karuna rasa. He wrote following plays:
 - Mahaviracharita, depicting the early life of Rama.
 - Malatimadhava, a play based on the romance of Malati and Madhava.
 - Uttararamacarita, depicts Rama's coronation, abandonment of Sita, and reunion.

Kashmir had a series of major dynasties in this era.

3. Lalitaditya Muktapida (724-60 CE) of Karkota Dynasty, Kashmir

- Most powerful Karkota ruler.
- Kalhana (12th c) paints of picture of him creating a grand empire from Central Asia, Afghanistan to entire North India reaching upto Bengal. However, this account is disputed.
- Defeated Yashovarman of Kannauj.
- He seems to have resisted to attempts of Arabs to invade into India beyond Sindh and Punjab.
- Constructed **Martanda Sun Temple**.
- Built the new capital of **Parihaspur**.

4. Avantivarman (855-83), the founder of Utpala dynasty

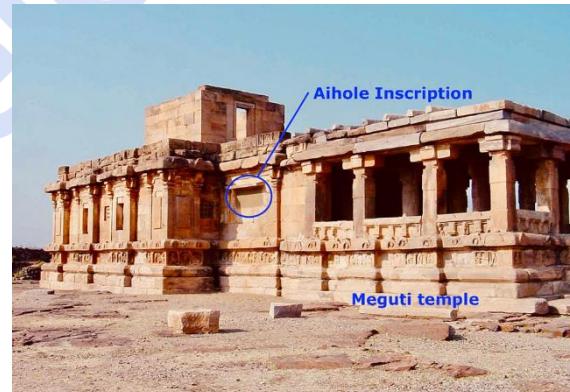
- His minister **Suyya** was known for developing irrigation system, also built dam on Jhelum to control flood.
- Patron of **Anandavardhana**, the author of **Dhvanyaloka**.
- Founded the city of **Avantipura** with temples Avantishwara (Shiva) and Avantiswami (Vishnu)

BADAMI CHALUKYAS (543-753 CE)

- Successors of Vakatakas in Deccan and ruled for next two centuries. Capital at **Vatapi** which was fortified by Pulakesin I, founder of the dynasty and the first to perform the horse-sacrifice.
- During their reigns, the Deccan transformed from a dusty, anarchic region to an irrigated, urban, artistically sophisticated, and highly connected landmass that profoundly shaped the history of India and the world.
- An extremely important cultural contribution was the remarkable Temples laying the foundation of Vesara style.



- Most Famous Ruler: **Pulakesin II** (610-642)
 - **Clashed with the Pallavas of Kanchi**
 - Defeated Mahendravarman I (battle of Pullalur, 619)
 - Defeated by the Pallava King Narsimhavarman I (battle of Vatapi, 642)
 - Vatapikonda: Badami was captured and destroyed.
 - **Aihole inscription** - Ravikirti - Sanskrit language, Kannada script (634 CE)
 - It is found on the walls of Meguti Jain Temple. Opens with salutation to Jinendra.
 - Victory over Harsha on the Banks of the Narmada (618).
 - Ravikirti is compared with Kalidasa and Bharavi in the Aihole inscription.
 - 3735 years after Bharata War.
 - Huien Tsang visited his kingdom.
- **Vikramaditya II** (733-44)
 - **Kanchikonda:** took revenge after one century (Virupaksha temple pillar inscription, Pattadkal)
 - His cousin stopped Umayyad Arab invasions into Deccan, and was given title of **Avanijanashraya**. Dantidurga fought in this battle too.
 - His queens Lokadevi and Trilokadevi built **temples at Pattadakal**, including Virupaksha, inspired by Kailasanathar temple, Kanchi.
- Patronised the Vesara Style of Temple Architecture.



PALLAVAS of KANCHI

- Although started to rule quite early, it is the later Pallavas that are of our interest.
- Ruled over Andhra Pradesh and Northern Tamil Nadu upto the Kaveri river (7th-9th C)
- Cities: **Kanchipuram** (capital and important centre of religion as well as learning), **Mahabalipuram**.
- Issued huge number of **copper plate** land grants, including the oldest one known so far.
- Rise of **Tamilian Bhakti movement**.
- Pioneers of the **Dravidian** Style of Temple Architecture.



King	Significant event	Architecture	Literature
Simhavishnu (575-600)	Conquest of Chola-mandalam Vanquished several enemies including the Kalabhras	Likely started making Mahabalipuram place a great centre of art	Patronized great Sanskrit poet Bharavi who wrote Kiratarjuniya
Mahendravarman I (600-630) (Birudas: Chitrakarapuli, Vichitrachitta, Chaityakari, Mattavilas)	Commencement of the long-drawn Pallava-Chalukya conflict. Defeated by Pulakesin II (battle of Pullalur, 619) Gave up Jainism and embraced Shaivism under the influence of Saint <u>Appar</u> .	Many rock-cut mandapas were constructed. Began construction at Mamallapuram	Wrote Matta-vilasa-Prahasana Patronised learning - Famous 'Ghatika' at Kanchi.
Narsimhavarman I (Mamalla, great wrestler) (630-668)	Successful naval expedition to Ceylon to reinstate the Sinhalese prince Manavarma. Defeated Pulakesin II (battle of Vatapi, 642) and captured Vatapi. Title: Vatapikonda	Mamallapuram Monolithic Rathas: Pancha Rathas, Arjuna's penance etc.	Huien Tsang visited Kanchi during his reign
Narsimhavarman II (Rajasimha) (695-722)	Peaceful reign Sent embassies to China - Alliance with the Tang Dynasty (South China)	Shore Temple at Mamallapuram Kailashnath Temple at Kanchipuram	Patronised Sanskrit scholar Dandin who wrote Dashakumaracharitam and Kavyadarsha
Nandivarman II (Pallavamalla) (731-796)	Born in Champa (Vietnam) into a dynasty of Pallava origin and was elected as a Pallava king at the age of 12.	Vaikuntha Perumal Temple at Kanchipuram	

Post-Gupta Era: Practice MCQs

From the decline of Guptas until the rise of Harshavardhana in the early seventh century, which of the following kingdoms were holding power in Northern India? [2021]

1. The Guptas of Magadha
2. The Paramaras of Malwa
3. The Pushyabutis of Thanesar
4. The Maukhari of Kannauj
5. The Yadavas of Devagiri
6. The Maitrakas of Valabhi

Select the correct answer using the code given below:

- | | |
|----------------|-------------------|
| (a) 1, 2 and 5 | (b) 1, 3, 4 and 6 |
| (c) 2, 3 and 4 | (d) 5 and 6 |

The Chinese traveller Yuan Chwang (Hiuen Tsang) who visited India, recorded the general conditions and culture of India at that time. In this context, which of the following statements is/are correct? [2013]

1. The roads and river-routes were completely immune from robbery.
2. As regards punishment for offences, ordeals by fire, water and poison were the instruments for determining the innocence or guilt of a person.
3. The tradesmen had to pay duties at ferries and barrier stations.

Select the correct answer using the codes given below.

- | | |
|------------------|------------------|
| (a) 1 only | (b) 2 and 3 only |
| (c) 1 and 3 only | (d) 1, 2 and 3 |

Consider the following statements: [2004]

1. The Chinese pilgrim Fa-Hien attended the fourth Great Buddhist Council held by Kanishka.
2. The Chinese pilgrim Hiuen-Tsang met Harsha and found him to be antagonistic to Buddhism.

Which of the statements given above is/are correct?

- | | | | |
|------------|------------|------------------|---------------------|
| (a) 1 only | (b) 2 only | (c) Both 1 and 2 | (d) Neither 1 nor 2 |
|------------|------------|------------------|---------------------|

Emperor Harsha's southward march was stopped on the Narmada river by: [2003]

- | | |
|--------------------|---------------------|
| (a) Pulakesin-I | (b) Pulakesin-II |
| (c) Vikramaditya-I | (d) Vikramaditya-II |

The Badami rock inscription of Pulakesin I is dated in the Shaka year 465. If the same were to be dated in Vikrama Samvat, the year would be: [1997]

- | | |
|---------|---------|
| (a) 601 | (b) 300 |
| (c) 330 | (d) 407 |

1. Consider the following statements:

1. Harshavardhana convened Mahamoksha Parishad at Prayag.
2. The purpose of the assembly was to highlight the teachings of Buddha.
3. He also organized another assembly to popularize only the Mahayana form of Buddhism.

Which of the statements given above is/are correct?

- | | |
|------------------|------------------|
| (a) 1 only | (b) 2 and 3 only |
| (c) 1 and 3 only | (d) 1, 2 and 3 |

2. Consider the following statements:

1. Mayursharman was the founder of Kadamba dynasty.
2. Narasinhavarman-I defeated Pulakeshin-II and took the title of 'Vatapikonda'.
3. Trilokeshwar temple and Lokeshwar temple were built on the names of Vikramditya-II's wives.

Which of the above mentioned is/are correct?

- | | |
|-------------|----------------------|
| (a) Only 1 | (b) 1 and 2 |
| (c) 2 and 3 | (d) All of the above |

3. Consider the following statements:

1. Hiuen-Tsang and Dignaga received education at Kanchipuram.
2. Pallava rulers gave patronage to Bharavi and Dandin.

Which of the statements given above is/are correct?

- | | |
|------------------|---------------------|
| (a) 1 only | (b) 2 only |
| (c) Both 1 and 2 | (d) Neither 1 nor 2 |

4. Consider the following statements:

1. Mahendravarmana-I composed Mattavilasaprahasana and Bhagavadajajjuk.
2. Bharavi composed Kiratarjuniya.
3. Dandin composed Dasakumaracharita.

Which of the statements given above is/are correct?

- | | |
|-------------|----------------------|
| (a) 1 only | (b) 2 and 3 |
| (c) 1 and 2 | (d) All of the above |

5. Consider the following regarding the Pallava art-

1. Pillars and Mandapas
2. Rock cut temples
3. Rath Temples

Which of the above mentioned is/ are associated with Pallava architecture?

- | | |
|-------------|----------------------|
| (a) 1 only | (b) 2 and 3 |
| (c) 1 and 2 | (d) All of the above |

6. Which of the following is NOT a Pallava temple?

- | | |
|--------------------------|-----------------------------|
| (a) Kailasanathar Temple | (b) Parshurameshwara Temple |
|--------------------------|-----------------------------|

(c) Vaikuntha Perumal Temple

(d) Virupaksha Temple

7. Suya, a famous engineer, who built a dam on the river Jhelum for irrigation, was adorning the court of which of the following ruler?

8. With reference to the Harsha Empire, consider the following statements. [JKPSC 2023]

1. Harsha's administration had become more feudal and decentralized than the Gupta Empire.
 2. Harsha is credited with paying off cash to his officers, differing from his ancient predecessors.

Choose the correct answer:

- (a) 1 only (b) 2 only (c) Both 1 and 2 (d) Neither 1 nor 2

9. Which of the following statements about King Harshavardhana are correct? (HPSC 2022)

- a. He belonged to the Maukhari dynasty.
 - b. He was defeated by Pulakesin II
 - c. Ban, Mayura and Matanga Divakara were the famous writers at his court.
 - d. Harsha himself wrote three plays Ratnavali, Priyadarshika and Nagamanjari

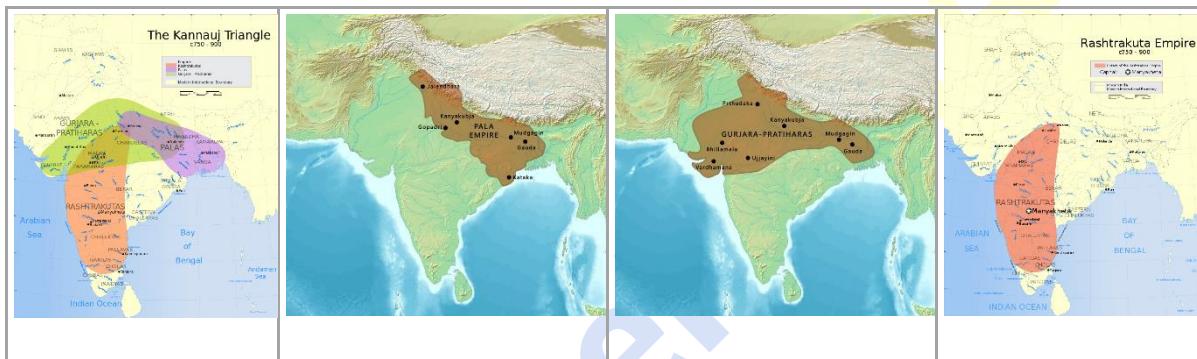
- (a) a, b and c (b) a, b and d (c) b, c and d (d) a, c and d

Tripartite struggle (8th - 10th C. CE)

It was a struggle for supremacy among **three early medieval empires** - Gurjara-Pratihara, Rashtrakuta, Palas

The major factors for the struggle were as follows:

- To assert supremacy over **Kannauj**, a symbol of prestige and power since the period of Harshvardhan.
- To acquire control over the **rich resources of the Ganga Valley**.
- To acquire control over the lucrative **trade routes** of Gujarat and Malwa.
- To **acquire war booty**, which was important for maintaining a large army.



1. The Palas (750-1161)

Notable kings include:

- **Gopala** – he was elected as king in 750 CE.
 - He brought stability to Bengal, which had been facing anarchy since the defeat of Shashanka.
 - He was a patron of Buddhism and established **Odantapuri Mahavihara** (Bihar Sharif).
- **Dharmapala**:
 - He became **immensely powerful** and established an empire by defeating the powerful Rajput Pratiharas. He temporarily established **control over Kannauj** as well. Finally, he was **defeated by Rashtrakutas**.
 - He consolidated an empire whose wealth lay in a combination of agriculture along the fertile Ganges plain and international trade.
 - He built (contribution to education)
 - **Vikramshila Mahavihara** (Bhagalpur, Bihar), and
 - **Somapura Mahavihara** (Bangladesh)



Gopala elected by the people

- Strong influence over Tibet through Atisha.
- **Devpala** – he conquered Pragjyotishpur and parts of Odisha.
 - Nalanda monastery was expanded through donations made by Balaputradeva (Shailendra king).
- **Mahipala I**
 - Defended Bengal against invasion of Cholas from south India.
- **Mahipala II**
 - Varendra/**Kaivarta** (north Bengal) rebellion.
- **Rampala** –
 - He established the **Jagaddala Mahavihara** (Bangladesh)
 - **Sandhyakaranandin's Ramacharatiram** - simultaneous narration of Ramayana and Ramapala

5 monasteries patronized by Palas (Bengal)	4 monasteries patronized by Bhauma-Karas (Odisha)	Other centres of learning
<ul style="list-style-type: none"> ● Nalanda ● Vikramshila (Dharmapal) ● Odantapuri (Gopal I) ● Jagaddala (Rampal) ● Somapura (Dharmapal) 	<ul style="list-style-type: none"> ● Ratnagiri ● Lalitagiri ● Pushpagiri ● Udayagiri 	<ul style="list-style-type: none"> ● Sharda Peeth (PoK) - Lalitaditya of the Karkota Dynasty ● Vallabhi (Gujarat) - Jain centre of learning patronised by rulers of Maitraka dynasty. ● Manyakheta, Nagarjunakonda, Enniyaram, Kanchipuram

Imp: Sulaiman (al-Tajir, c. 850 CE), an Arab merchant visited Pala empire during 9th century. He referred to a kingdom named '**Ruhma**' and attested to their military power. He says that the Palas had an army bigger than those of the **Balhara** (Rashtrakutas) and the king of **Jurz** (Gurjara-Pratiharas).

1,300-year-old Buddhist stupa found in Odisha's Jajpur

Satyasundar Barik
BHUBANESWAR

The Archaeological Survey of India (ASI) stumbled upon a 1,300-year-old stupa right in the middle of a mining site in Odisha's Jajpur district from where Khondalite stones were supplied for the beautification project around the 12th century Shree Jagannath Temple in Puri.

"We have managed to unearth a Buddhist stupa at the Khondalite mining site at Parabhadi in Sukhuapada hamlet in Jajpur district. Another smaller stupa has been completely destroyed due to mining at the site," said Dibishada Brajasundar Garnayak, Superintending Archaeologist of ASI's Puri circle, on Monday.

Mr. Garnayak said the stupa could be 4.5-metre tall and initial assessment showed that it may belong

to the 7th or 8th century.

The archaeological asset was found at Parabhadi, which is situated near Lalitagiri, a major Buddhist complex, having a large number of stupas and monasteries. After discovery of the Buddhist stupa from the mining site, the ASI intervened and asked the Odisha government to stop mining through its Odisha Mining Corporation (OMC). The mining has since stopped.

The newly discovered stupa was possibly disfigured in an earlier period. The ASI would now attempt to fully retrieve the structure's archaeological heritage, restore it to its original form and undertake protection of the site.

"The State government must conduct heritage assessment of a site, particularly when it is situated near any place of archaeological interest, before giving



Initial assessment showed that the stupa could be 4.5-metre tall and may belong to the 7th or 8th century. SPECIAL ARRANGEMENT

ing permission for mining. The smaller stupa, which was destroyed, cannot be restored," said Mr. Garanayak.

Local people and Buddhist scholars had warned the State government against mining in the Sukhuapada hamlet as the site was part of the Lalitagiri Buddhist site. Even local artisans expressed con-

cerns that their livelihood would be hit by the mining of Khondalite stones at an industrial scale.

"Those who approved the plan for carrying out quarrying at Sukhuapada should have applied their mind. Knowing well that many massive Buddha statues were discovered from Sukhuapada and preserved in the museum in-

side the Lalitagiri archaeological site, they should not have allowed such big mining machines to be deployed there," said Subhendu Bhuyan, member of the Jajpur Cultural Council.

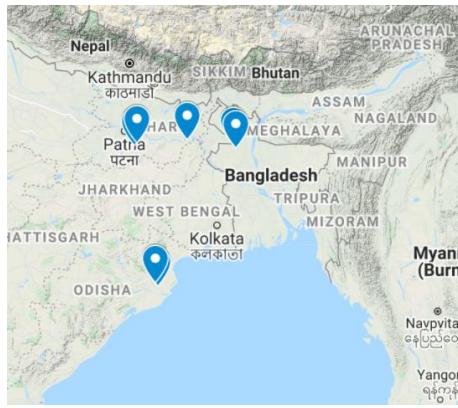
Khondalite stones were widely used in ancient temple complexes. The State government had come up with an ambitious plan to spend ₹3,208 crore under the Augmentation of Basic Amenities and Development of Heritage and Architecture (ABADHA) scheme in three years to transform Puri into a world heritage city.

Khondalite stones are proposed to be used widely to maintain aesthetic value of some projects such as the heritage security zone, the Jagannath Ballav pilgrim centre, Puri lake development project, the Atharnala heritage project and the Matha Development Initiative.

Sukhuapada was the biggest of six Khondalite stone blocks reserved for the OMC. While Khondalite mining is being undertaken across 78.3 acres at Sukhuapada, other sites include Teligarh (27.5 acres), Gobindpur (20.3 acres), Chandia (4 acres), Kundakundi Kunda stone quarry (4.67 acres) and Kurum pada decorative stone quarry (1.67 acres) in Khordha district.

With the ASI taking control of Sukhuapada site, the OMC may find it difficult to supply Khondalite stones for the State government's ambitious temple development programmes. It may trigger another round of confrontation between the Centre and the State government. Violation of the ASI guidelines was a major controversy surrounding the redevelopment project in Puri.

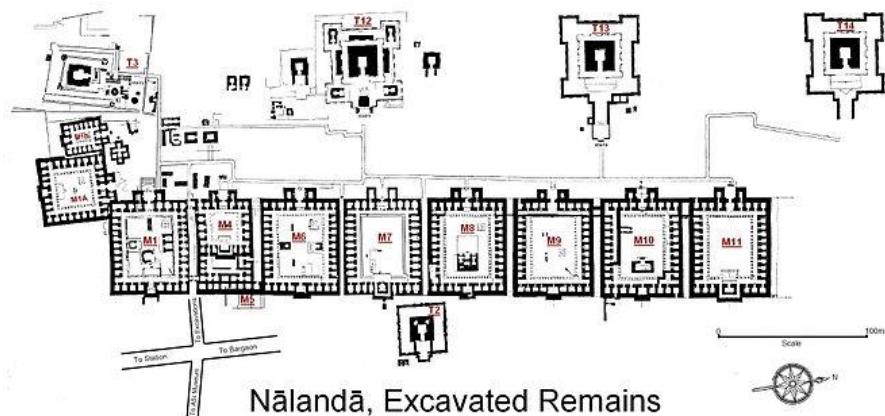
Network of five Buddhist Mahaviharas patronized by Palas



Nalanda (Bihar)	5th century – Guptas founded it. Harsha, Palas patronized. Gradual decline with Tantric developments. Finally destroyed by Bakhtiyar Khilji.	Huen Tsang, Itsing, Dharmakirti, Shantarakshita, Aryadeva, Vasubandhu, Atisha, Chandrakirti, Dignaga, Nagarjuna, Asanga.	Rose to legendary status due to its contribution to the emergence of India as a great power. Highly formalized Buddhist teaching.
Vikramshila (Bihar)	Est. by Dharmapala in 8th-9th c in response to decline in the quality of Nalanda. Destroyed by Bakhtiyar Khilji in 13th c	Atisha Dipankar Srijnana	A more clearly delineated hierarchy than other mahaviharas Centre for Vajrayana learning.
Somapura (Bangladesh)	Est. in 8th century. Advent of the Senas marked the beginning of the end and it was finally abandoned during the 13th c.	Aatish, Ratnakara Shanti Mahapanditacharya Bodhibhadra was a resident monk	It was an important intellectual centre that was occupied by Buddhists, Jains, and Hindus..
Odantapuri (Bihar)	By Gopal I in 8th century to emulate its neighbour Nalanda. Probably perished with arrival of Bakhtiyar Khilji.		Served as a model and inspiration for Tibetan Buddhists. Sam-Ye (Bsam-Yas) monastery was modeled upon it.
Jaggadala (Bangladesh)	By Ramapala in 11th century. Flourished for about 100 years.	Vidyakara (of Subhashita ratnakosha), Shakyashribhadra	Specialised in Vajrayana Buddhism.

Archaeological Site of Nalanda Mahavihara – UNESCO Citation

The Nalanda Mahavihara site is in the State of Bihar, in north-eastern India. It comprises the archaeological remains of a monastic and scholastic institution dating from the 3rd century BCE to the 13th century CE. It includes stupas, shrines, viharas (residential and educational buildings) and important art works in stucco, stone and metal. Nalanda stands out as the most ancient university of the Indian Subcontinent. It engaged in the organized transmission of knowledge over an uninterrupted period of 800 years. The historical development of the site testifies to the development of Buddhism into a religion and the flourishing of monastic and educational traditions.



The Chinese scholars Itsing and Huen Tsang visited Nalanda in the 7th century CE. They have given vivid accounts of Nalanda. They have noted that as many as one hundred discourses happened on a daily basis, in a variety of disciplines through the methods of debate and discussions.

- Library
 - Dharmaganja (Piety Mart) which comprised three large multi-storeyed buildings
 - Ratnasagara (Ocean of Jewels)
 - Ratnodadhi (Sea of Jewels)
 - It was nine storeys high and housed the most sacred manuscripts including the Prajnyaparamita Sutra and the Guhyasamaja.
 - Ratnaranjaka (Jewel-adorned).
 - The library not only collected religious manuscripts but also had texts on such subjects as grammar, logic, literature, astrology, astronomy, and medicine.
- Curriculum
 - The courses of study offered by Nalanda University covered a wide range, almost the entire circle of knowledge then available.

- Students of Nalanda studied Mahayana as well as the works of the eighteen (Hinayana) sects of Buddhism. Also studied other subjects such as the Vedas, Hetuvidya (Logic), Shabdavidya (Grammar and Philology), Chikitsavidya (Medicine), the works on magic (the Atharvaveda), and Samkhya.
- Students at Nalanda were also trained in fine arts, medicine, mathematics, astronomy, politics and the art of warfare.
- Huen Tsang himself became a student of Nalanda to study yogashastra. He has mentioned that the Chancellor of Nalanda, Shilabhadra, was the highest living authority in yoga.
- Administration
 - Yijing wrote that matters of discussion and administration at Nalanda would require assembly and consensus on decisions by all those at the assembly, as well as resident monks.

2. The Gurjara-Pratiharas (730-1036)

It is believed that their ancestors belonged to the Gurjara tribe of Central Asia, who settled in south-west Rajasthan and Gujarat. The process of state formation gradually propelled them to power.

They claimed Kshatriya status as Rajputs and also claimed to be the descendants of Lakshman. Their empire included Avanti, Ujjain and Jalore.

They are notable kings were:

- **Nagabhatta I (725-760)**
 - He is the founder of Gurjara Pratihara dynasty.
 - The first ruler who successfully resisted Arab expansion from Sindh by Al Junaid (post-Qasim Umayyad invasions). Gwalior inscription described as Narayana, appearing in the response to the people's prayer.
- **Vatsaraja (775-800)**
 - Vatsaraja defeated Dharmapala (Pala) and Dantidurga (Rashtrakuta). However, a struggle for supremacy over Northern India among Gurjaras, Rashtrakutas and Palas defeated and pushed Vatsaraja into the desert of Rajasthan, which become the center of Pratihara power.
 - Jain temples at **Osian** (Jodhpur district) belonged to his era.
- **Nagabhatta II (800-833):** he gained control of Kannauj by defeating the Palas but was himself defeated by the Rashtrakutas.
 - Because of him Gurjara-Pratihara emerged as the most powerful dynasty in north India.
 - The disturbed political condition of the Ganga Yamuna valley provided him the required opportunity to invade Kannauj. He dethroned Chakrayudha in 816 A.D. and **made Kannauj his Capital.**

- His most notable achievement was the **defeat of Dharmapala**, King of Bengal. He extended his influence from a Kathiwad in the west to the borders of Bengal in the East.
- He checked invasion of Arab from the west and **rebuilt Somnath temple** (815 CE) which had been destroyed by Al-Junayd, the Arab governor of Sindh (725 CE)
- **Mihir Bhoja** (840-890) – considered to be the greatest Pratihara ruler.
 - Pratihara power recovered under Mihir Bhoja.
 - He established his authority over the Sutlej, the Punjab, Prayag, Kashi and a territory of Gwalior.
 - He assumed the title **Adivaraha**.
 - Praised by Arab traveller **al-Sulaiman** (9th c) for his military prowess and orderly governance.
 - Pratiharas imported horses from Arabia and had the best cavalry in India.
 - He was described as the strongest enemy of Arabs in India.
 - Patronage of the arts and literature: **Gwalior fort: Teli ka Mandir**
- **Mahendrapala** (890-908):
 - He maintained his father's empire and seemed to have **extended it towards the east**.
 - He expanded his empire to Magadha and north Bengal.
 - His inscriptions have been found from Kathiawar, Punjab and Awadh.
 - He also fought against the king of **Kashmir** but had to return empty-handed.
 - He repulsed a **Muslim invasion** either by the Samanids or the Saffarids.
 - He had the title Nirbhag raja (fearless king).
 - He patronised his teacher and the famous Sanskrit/Prakrit poet **Rajashekhar**a
 - Karpuramanjari (a play in Maharashtri Prakrit)
 - **Kavyamimanasa** (a Sanskrit book on poetics)
 - Bala-Ramayan
 - Bala-Bharat
 - Rajashekhar has described Mahendrapala as "Maharajadhiraja Aryavarta".
- **Mahipal I**:
 - **Al-Masudi** visited Sindh and Gujarat during his era.
- By the 10th century, it was on the decline.
 1. The feudatories became powerful.
 2. Rashtrakutas sacked Kannauj.
 3. The last king **Rajyapala** was driven out of Kannauj by Mahmud of Ghazni in 1018.

ROW IN HARYANA BJP: WHAT HISTORY SAYS ABOUT KING MIHIR BHOJ'S CASTE

BJP leaders face boycott in Haryana over Samrat Mihir Bhoj statue controversy

The Hindu Bureau
GURUGRAM

Several villages in Rajasthan dominated by the Rajput community have imposed a ban on the entry of BJP leaders over the unveiling of a statue of Samrat Mihir Bhoj, 9th-century ruler, with the word 'Gurjar' inscribed on the plaque in Kaithal district.

BJP Kaithal MLA Lila Ram Gurjar had unveiled the statue amid tight security on July 20. Since then, around 40 office-bearers of the BJP State unit from the Rajput community have submitted their resignations to State party chief Om Prakash Dhankar. Mr. Dhankar said efforts are on to resolve the matter amicably, but denied receiving



BJP Kaithal MLA Lila Ram Gurjar had unveiled the statue amid tight security on July 20.
SPECIAL ARRANGEMENT

letters of resignation.

Sanjeev Rana, BJP Kisan Morcha chief, Kaithal, told *The Hindu* over phone that 47 office-bearers from the Rajput community in the district have offered to resign. More resignations are

expected from leaders in Karnal, Yamunanagar, Faridabad, and across the State. "Several villages such as Shahjapur, Sudhpur, Lukhi, Pabana Hasanpur, and Kakheri have banned the entry of BJP leaders. Any BJP leader entering these villages will be shown black flags and denied entry," Mr. Rana said.

List of demands

He said protests would continue till Chief Minister Manohar Lal meets a delegation from the Rajput community and assures action on its demands such as removal of the word 'Gurjar' from the plaque, dismissal of Kaithal BJP president Ashok Gurjar, and action against Mr. Lila Ram Gurjar, the local MLA.

SUKHBIR SIWACH

CHANDIGARH, JULY 24

LAST WEEK, BJP leaders in Haryana's Kaithal protested after the 9th century king Mihir Bhoj was referred to as 'Gurjar Pratihar Samrat Mihir Bhoj' while his statue was being unveiled by district party leaders.

BJP leaders from the Rajput community were unhappy that the king had not been called a "Hindu Samrat", which they said was a more apt title. When the Gurjar community leaders still went ahead with the name, 35 Rajput leaders offered to resign.

The controversy around the lineage of Mihir Bhoj has surfaced earlier too, in Bihar and Uttar Pradesh, with both Gurjars and Rajputs claiming he belonged to their community.

Who was Mihir Bhoj?

Mihir Bhoj (reign: 836-885 CE) was a successful and ambitious ruler of ninth century India, said Kurukshetra University Professor SK Chahal. "At that time, the Gurjara-Pratiharas were ruling over a vast empire, from Kashmir to Gujarat. Mihir Bhoj successfully conquered areas of Deccan and Malwa too."

Prof. Chahal, chairman of Kurukshetra University's History department and dean of Faculty of Social Sciences, added: "During the ninth century, the major political struggle was for control over Kannauj, as it was considered that whoever conquered Kannauj would be emperor of the country. Hence, the country witnessed a tripartite struggle among three big powers of the times — the Gurjara-Pratihara, the Rashtrakutas of Deccan and the Palas of Bengal. In that struggle, Mihir Bhoj was, by and large, the most success-

ful. He conquered areas of Gujarat and Malwa from the Gujarat-Rashtrakutas. Similarly, the king launched a campaign towards Bengal and conquered territories of Gorakhpur from the Palas of Bengal too."

What do historians say?

M Rajivlochan, a history professor at Chandigarh's Panjab University, said: "Gurjara-Pratiharas, the group to which Mihir Bhoj belonged, are often considered both Rajputs and Gurjars. So there is really no conflict between the two identities."

Chahal said: "Gurjars were a nomadic tribe, initially spread in Rajasthan and Gujarat regions. And it is believed that Mihir Bhoj belonged to this tribe. However, it is also believed that he claimed Kshatriya status for himself. The Pratihara branch of the dynasty was linked to Rajputs. It was considered that only a Kshatriya could become a king. In ancient India, all kings claimed Kshatriya status."

Chahal also said caste identities seem to blur as you go deeper into history. "Clear caste lines as we understand them today emerged much later. The recent controversies in the name of ancient rulers' castes are an outcome of modern-day politics and have nothing to do with history," he said.

What are some past controversies?

In Bihar in 2022, a "research and advocacy group" called the Kshatriya Parishad had started a campaign to "reclaim" king Mihir Bhoj into the Rajput fold.

Before that in 2021, the Gurjars had held a mahapanchayat in Uttar Pradesh's Dadri to protest the removal of the word 'Gurjar' from the plaque of a statue of the king unveiled by Chief Minister Yogi Adityanath at Mihir Bhoj Inter College.



3. The Rashtrakutas (735-982)

Feudatories of Chalukyas of Badami. They were of Kannada origin and hailed from Lattaluru/Latur (Maharashtra).

Their important Kings included:

- **Dantidurga** (753-758) – he began his career as a feudatory of the Chalukyas of Badami.
 - Danti Durga destroyed the power of Chalukyas of Badami and laid the foundation of the empire of Rashtrakutas in the Deccan. He is thus regarded as the real founder the Rashtrakutas Empire.
 - He assumed imperial titles: Maharajadhiraja, Parameswara, Paramabhattaraka.
 - Danti Durga performed '**Hiranyagarbha**' ceremony at Ujjain. Thus, Danti Durga had patronized Hinduism.
- **Krishna I**
 - He was Dantidurga's uncle.
 - He constructed monolithic **Kailashnath Temple** (Ellora cave complex) - a milestone in Dravidian style.
- **Dhruva III** –
 - Under him, the power, prestige and glory of the Rashtrakuta reached its zenith. His conquest made him the **undisputed overlords of the entire Deccan**. He expanded into an empire that encompassed all of the territory between the Kaveri River and Central India.
 - He was the first known Indian king south of Narmada to **successfully invade north India**. He defeated the Palas and Pratiharas to establish his **supremacy over Kannauj**.
 - There was no power in India to challenge the Rashtrakuta supremacy. Unfortunately, he could not consolidate his conquest of the north due to internal rivalries in his family.
- **Amoghavarsha** (814-877 CE)
 - Considered to be the greatest of the Rashtrakutas.
 - Known as Ashoka of South India for his peaceful nature.
 - He founded a new capital city **Manyakheta**
 - He preferred literature over warfare. Three important works are attributed to him.
 - **Kavirajmarga**: first book of Kannada poetry and ethics.
 - **Prasnottara Ratnamalika**: moral/religious treatise in Sanskrit.
 - Scholars
 - **Jain Acharya Jinasena**: Harivamsha Purana
 - **Virasena**: Jain Mathematician.
 - **Mahaviracharya**: Ganita-Sara-Sangraha
 - **Sankatayan**
 - He **became Jain** and liberally patronized the Digambara sect.
 - **Architecture**
 - Various Jain basadis, Jain temple in Pattadkal
 - **Al-Sulaiman** called him one of the great kings in India.
- **Krishna II**

- Appointed Madhumati Sugatipa (an Arab Muslim) as governor of the province of Sanjan.
- **Indra III –**
 - He established Rashtrakuta power in North India and **acquired control of Kannauj** and Gujarat.
- **Krishna III –**
 - Last great warrior
 - He defeated the Pratiharas.
 - **Battle of Takkolam:** Parantaka I (Chola ruler), thus annexing the northern part of the Chola empire. Then, he erected a victory pillar and constructed a temple at **Rameswaram**. Title of *Tanjore-konda*.
 - **Three gems of Kannada literature** (10th c)
 - Adikavi **Pampa** in the court of Telengana feudatory Arikesari II
 - Vikramarjuna Vijaya (Pampa Bharati)
 - Pampa Purana (Adi Purana)
 - **Ponna** in the court of Krishna III
 - Shantipurana, Bhuvanaika, Rambhyudaya, Jinakshasamale, Gatapratigata
 - **Ranna** in the court of Western Gangas.

Religious Policy

- Many Rashtrakuta king were worshipper of **Shiva** and **Vishnu**. Their inscription begins invocation to these Gods.
- **Jainsim** seems to have enjoyed royal patronage liberally. During their rule, Jain mathematicians and scholars contributed important works in Kannada and Sanskrit. Many Jain temple were constructed.
- The decline of **Buddhism** in Karnataka began in the 8th century. There also the spread of Adi Shankara's Advaita philosophy.
- **Islamic** contact with South India began as early as the 7th century, a result of trade
 - Islam started to spread along the Konkan coast. Rashtrakuta had permitted Arabs to construct their mosques. Jumma Masjids existed in the Rashtrakuta empire by the 10th century.

Education and Learning:

- The Rashtrakuta were great patrons of education and learning.
 - In those days education was imparted through Mathas and Agrahara.
 - They encouraged the education by giving liberal grants to educational institutions.
 - The Puranas, Philosophy, literature and works on polity were taught.
 - **Malkhed, Paithan, Nasik** and **Karhad** were the main center of higher education.
- Rashtrakuta period had witnessed the excellent literary works both in Sanskrit as well as in Kanada. The Rashtrakuta were great patron of Hindu and Jains scholar.

Outcome of the Tripartite struggle:

- The tripartite struggle continued for almost 2 centuries with shifting fortunes. However, no single power could emerge as the clear winner.

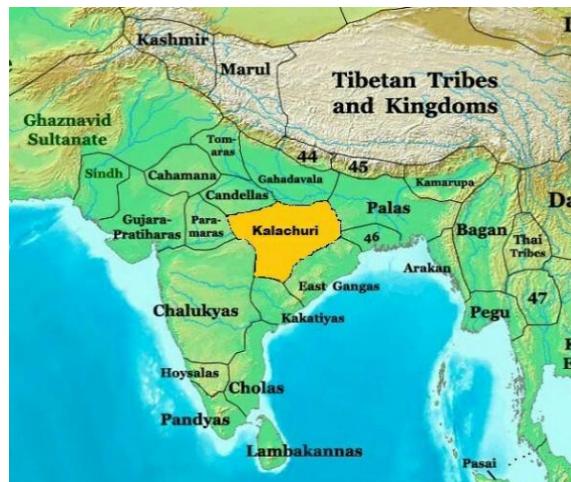
- The intense warfare sapped the strength and vitality of the contenders, exhausting their human and economic resources. Although the Pratiharas finally established control over Kannauj, this was a **pyrrhic victory**.
- The three powers disintegrated almost simultaneously towards the end of the 10th century CE. This left India without a dominant central authority. As a result, India was unable to resist the Turkish invasions from the 10th century onwards.



Rajput Era (10th-12th century)

Due to their persistent mutual conflict, both Pala and Pratihara powers declined, and they were supplanted by smaller states that have been identified as Rajput states

Some of the important Rajput dynasties were as following:



Dynasty	Founder	Region	Capital
Chauhans	Vasudev Chauhan	Delhi-Ajmer region	Ajmer
Gahadavas	Chandradeva	UP	Kannauj
Solankis	Mularaja	Gujarat	Anhilwada
Paramaras	Upendra Krishnraja	Western MP (Malwa)	Dhar, Mandu
Later Kalachuris	Kokalla I	Eastern MP	Tripuri
Chandelas	Nannuka	Khajuraho-Kalinjar-Mahoba (MP)	Khajuraho
Bhauma-Karas		Odisha	
Somvamshi	Janmejaya I	Odisha	Yayatinagar (Jajpur)
Eastern Gangas		Odisha	

Political system of the Rajputs:

- **Multi-state system** was a feature of the Rajput polity.
 - Some old states had fragmented.
 - Due to the expansion of agrarian economy and land grants, some new states had emerged.
- **Kingship**
 - There was theoretically an **absolute monarchy**. In reality, sharing of power with many other political elements - **feudal lords**.
 - The **deification of kingship** continued. Rajput rulers also adopted pompous titles like Parmeshwara, Bhateshwara, Gopal etc.

Administration:

- Rajput states were divided into **Bhuktis**, which in turn, were divided into **Mandalas** and **Vishayas**, in that order. **Grama** (Village) was the smallest unit of administration.
- In the Rajput states, land was divided between '**home provinces**' and '**jagirs**'.
 - In the home province, the king enjoyed direct rule and appointed officials.
 - But jagirs were divided among his Samantas. Villages were grouped together in the multiples of 10, 12 and 16 and allotted to the feudatories.
 - In return, these feudatories paid military service.
- **Feudalisation of bureaucracy** took place.
 - A whole **chain of subordinate rulers and feudatories** had developed under them viz. Mandlik, Mandaleshwar, Mahamandaleshwar, Samanta, Mahasamanta, etc.
 - Some important feudatories were given royal offices.
 - Some royal officials were given status of a feudatory.

Military and Warfare:

- Rajput armies were made up of **feudal levies**.
- Rajputs had deep attachment to their area, their lineage and their blood relations.
 - Due to this, they could not establish an all-Indian alliance, even in the face of repeated Turkish invasions.
- Neighbouring kingdoms were treated as obvious enemies, and this resulted in the emergence of **a ritualised martial tradition**.
 - As a result, war was treated **as a sport**.
 - Several rules of war were observed such as
 - not fighting after dusk,
 - not attacking an unarmed enemy,
 - not retreating even in the face of certain death and
 - not attacking a surrendered enemy.
- The notion of a **glorious death** was popularised.
 - Martyrdom (**Veergati**) was coveted and **Veergathas** (eulogies) were written in honour of martyrs.

Social system of the Rajputs:

- **Caste system:** The Rajput society was **extremely hierarchical** and the **Varnashrama Dharma** system was rigidly observed.
 - **Brahmin-Kshatriya Alliance**
 - The right to rule was strictly in the hands of the Kshatriyas. Further, only Kshatriyas had the right to take up arms.
 - Brahmins received lavish gifts in the form of precious metals, cattle and land from both the state and lay people. The ruling class depended upon the priests to legitimise their rule.
 - In his book '**Kitab ul Hind**', Al-Biruni observes that there was no discernible difference between the condition of the **shudras and the Vaishyas**.
 - This was due to the decline of trade and the increasing importance of agriculture.
 - Al-Biruni says that neither of them had the right to recite or to listen to the Vedas.

- **Proliferation of castes** and emergence of **sub-jatis** due to the following reasons:
 - **Peasantization** of various tribal groups due to the expansion of agrarian economy.
 - **Occupational groups** turned into caste groups.
- **Untouchability**
 - It was practiced widely, and outcasts were heavily ostracised against.
 - The number of untouchables consistently increased.
 - Al-Biruni mentions the presence of 8 antyaja castes (outcasts).
- **Women's condition**
 - Theoretically, some improvement in **women's social status** is visible.
 - But, in practice, their social status declined further.
 - According to Al-Biruni, the condition of women was extremely poor. They had to face several social evils.
 - Purdah
 - Female infanticide
 - Denial of education
 - Child marriage
 - Denial of inheritance
 - Sati
 - Jauhar
- **Lower Class**
 - Both Vaishyas and shudras were engaged in cultivation. Peasants formed the bulk of the population and bore the maximum burden of taxation.
 - Al-Biruni further informs that **common masses lived in extreme poverty** and were heavily taxed.
- **Other comments**
 - Al-Biruni talks in detail about **fasting** and **pilgrimage** in India.
 - Kannauj, Kurukshetra and Benaras were important pilgrim centres.
 - Al-Biruni mentions some **peculiar habits** of Indians viz.
 - No shaving of hair and not trimming nails,
 - drinking alcohol before eating,
 - eating betel leaves and
 - riding horses without a saddle.
- **Temple construction**
 - It was an era of feverish temple construction.
 - Many temples had become fabulously rich due to large donations and tax-free land grants.
 - Temple had emerged as soft targets for invaders.

Dawoodi Bohras

The Dawoodi Bohras are Shia Muslim sect. They adhere to the Fatimi Ismaili school of thought. They are known to have originated from Egypt (Fatimid dynasty) and later shifted to Yemen, before establishing a presence in India in the 11th century. After 1539, by which time the Indian community had grown quite large, the headquarter seat of the sect was moved from Yemen to Sidhpur, (Patan district, Gujarat).

Scientific Attitude and Education:

- **Al-Beruni's criticism**
 - He mentions that Indians had advanced knowledge of **mathematics** and **astronomy**.
 - Al-Biruni reports that the right to receive education was **exclusive** to upper caste males.
 - He further blames Brahmins as being insulators of knowledge.
 - As per him, **Education** was entirely controlled by the temples and the priestly class.
 - However, Indian learning had stagnated due to the superiority complex and **inward-looking attitude** of Indians.
 - He says that the Hindus (people of India) believe that their country is the best of all countries; their king is the best of all kings, and their science is the best of all sciences.
 - But he clarifies that their ancestors were not so narrow minded.
- **Raja Bhoj** of Malwa wrote:
 - **Yukti Kalpataru:** About politics, architecture, war animals, boat building, weapons etc.
 - **Samarangana Sutradhara**
 - A treatise on architecture.
 - Describes various automata/yantras: including mechanical bees and birds, fountains shaped like humans and animals, and male and female dolls that refilled oil lamps, danced, played instruments etc.
- **Yashodhar**, in the 13th century wrote **Rasprakash Sudhakar**
 - “Whatever I have heard from scholars and read in the Shastras, but have not proved myself, have not been included in this book. On the contrary, I have written only what I have proved by experimenting, with my own hands under the able guidance of my teachers?”

Some important sources/literature for the era:

- **Navasaahasanka-charita** (10th c): by Paramara court poet Padma Gupta, is the fantasy re-telling of Sindhuraja (uncle of Raja Bhoj Paramara).
- **Mushika-Vamsha** (11th c): Sanskrit chronicle by poet Atula. It narrates the legendary history of the Mushika dynasty of Kerala.
- **Naishadha Charita** (12th c): Sanskrit Mahakavya by Sri Harsha, a court poet of Jaichandra Gahadwala.
- **Shuka-Saptati** (12th c): Sanskrit kathas by Chintamani.
- **Manasollasa** (12th c): Composed by Someshwara III, a Kalyani Chalukya king. It is an encyclopedic work covering topics such as polity, governance, ethics, economics, astronomy, astrology, rhetoric, veterinary medicine, horticulture, perfumes, food, architecture, games, painting, poetry, dance and music. The text is a valuable source of socio-cultural information on 11th- and 12th-century India.
- **Vikramankadevacharita** (11th c): by Bilhana. Composed on Vikramaditya IV of Western Chalukya.

- **Chaurapanchasika** (11th c): by Bilhana. A love poem.
- **Kathasaritsagar** (11th c): by Somadeva in Kashmir.
- **Kavya Prakasha** (11th c): by Acharya Mammata in Kashmir.
- **Rajatarangini** (12th c): by Kalhana. He was a historian of Kashmir in the court of king Harsha of Lohara dynasty.
- **Bhojprabandha** (16th c): by Ballal Dev. Has legendary entertaining accounts of Raja Bhoj of Dhar. Kalidasa figures prominently in this work.



Imperial Chola (848-1279)

It emerged as the most dominant power after Pallavas in south India. They created a huge empire covering Sri Lanka, South East Asia and parts of North India with the Tamil country as its core (9th-12th C). This dynasty ruled for about 400-year, from Vijayalaya the founding monarch to Rajendra III and the disintegration and absorption of the dynasty into the Pandya kingdom.

- Founder: **Vijayalaya**
 - Around 850 CE, Vijayalaya, an ambitious chieftain from Uraiur, defeated the influential Muttaraiyar chieftains and founded the second Chola dynasty.
- Capital: Tanjore and later Gangaikondacholapuram
- **Parantaka I (837-955)**
 - He was a great builder.
 - Battle of Takkolam (948) with Rashtrakutas
 - It was the climax of Rashtrakuta-Chola struggle in which Cholas were defeated.
 - Rashtrakutas advanced up to Rameshwaram and erected victory pillar.
 - Krishna III title Tanjorekonda.
 - The two famous Uttaramerur inscriptions.
- **Sundar Chola**
 - Sati Practice: Vanavanmadevi, mother of Rajaraja and chief queen of Sundara Chola, committed sati on her husband's funeral pyre. (Thiruvalangadu Copper plates of Rajendra I)
- **Raja Raja I (985-1014)**
 - Also known as Arulmozhi Varman
 - Real founder of the Chola Empire.
 - Conquered the deep South by defeating the Cheras and the Pandyas
 - Conquered Northern Sri Lanka (Prince Rajendra's lead)
 - Conquered the Maldives
 - His elder brother was Aditya Karikala
 - Title: Veera Pandiyan thalai konda Koprakesari (who beheaded Veera Pandiyan)
 - The Brihadeshwara temple
 - It is an architectural and cultural marvel as well as an ode to his devotion.
 - Rajaraja established the cult of the God-King.
 - The temple became a unifying symbol for a populace worshipping different gods.
 - Buddhist Monastery Chudamanivihara at Nagapattinam
- **Rajendra Chola I (1012-1044)**
 - Extended the empire upto the Tungabhadra by defeating the Chalukyas of Kalyani.
 - Completely annexed Sri Lanka.
 - **Southeast Asian Campaign:**
 - Invaded several regions of Srivijaya/Kadaram after a successful naval expedition.
 - Today's Malaysia and Indonesia

- **Diplomacy with China:** He sent trade mission. (thriving maritime trade)
- **North Indian Campaign:**
 - Crossed Andhra, Odisha and reached Bengal.
 - Defeated the Palas of Bengal (**Mahipala I**) after crossing the Ganga.
 - Title: Gangainkonda Chola
 - New Capital – Gangaikondacholapuram
- **Kulotunga I (1070-1122)**
 - Beginning of Later Cholas (aka Chalukya-Chola dynasty)
 - Persecution of Vaishnavites, and Ramanujacharya was exiled into Chalukya country.



PEEK INTO HISTORY: Remnants of the Chola-era palace identified in Gangaikonda Cholapuram in Ariyalur district; (below) antiquities unearthed from the site

Remains of Chola-era palace amid artefacts at Ariyalur excavation site

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Burned bricks with mud mortar, iron nails and Chinese celadon ware were unearthed from the site that once served as the capital of Chola kingdom and as a mercantile hub in the regime of Rajendra Chola I (1012-1044).

The discovery during the ongoing excavation by the state archaeology department near Gangaikonda Cholapuram in Ariyalur district revealed the remains of a Chola-era royal palace.

Since the beginning of the excavation in February, the state archaeology department has identified 758 antiquities in the Malikaimeedu excavation site. The study to explore and record the architectural style of the Chola dynasty has found 22 courses of bricks in one of the four trenches.

In another spot, burned bricks in three courses were spotted during the excavation. mud mortar of 2cm thickness binds the bricks. Asserting the remains were that of a residential area, possibly a palace, officials said. The structures were square or rectangular. Lime mortar was also found to be used as binding material. Ash patches with charcoal and burned bones (animals) suggest that the bricks used were burned like contemporary red bricks made in kilns.

At present, the state archaeology department is exploring a 2,500sqm area in Malikaimeedu, a village that was historically known for accommodating the pal-

aces of the Chola kings who once dominated southeast Asia.

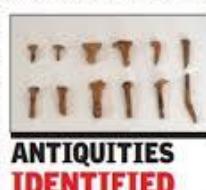
R Sivanantham, commissioner (FAC), state archaeology department said: "We have planned to study the water management practice and drainage infrastructure in the Chola palaces. The antiquities we unearthed from the site were moved to the state museum in Gangaikonda Cholapuram.

There are proposals to develop the excavation site and museum,"

Gangaikonda Cholapuram that served as the capital of the Cholas for 250 years had trade links with China and several present-day Asian countries. Historians said the Kollidam river was used as a maritime route to connect the landlocked town to the ports on the east coast.

Gangaikonda Cholapuram development council chairman R Komagan believes the archaeology department must explore the habitation sites too to get a clear picture of the Chola capital. "MGNREGA workers can be involved to reduce the expenses of excavation," he said. The state archaeology department has permission from the Central Advisory Board of Archaeology (CABA) to conduct excavation till September 1. Kollankuzhi, a place near Samboadai village near the excavation site is identified by historians as the hub of pottery and foundry activities for the erstwhile Chola capital.

Pointing out the presence of pottery fragments frequently recovered from the surface, historians pitched for excavation to expand further.



ANTIQUITIES IDENTIFIED

Iron nails		565
Bangle fragments		93
Celadon ware (Chinese)		44
Glass beads		36
Copper objects		9

King and central government

- Absolute monarch
 - Divine origin of kingship
- Hereditary monarchy
 - Planned succession
- Prashasti-Meykkirti inscriptions
 - Plentiful inscriptions on temple walls and copper plate grants are of historical value.



Tier	Governing Authority
Empire	King
Mandalam	Royal Princes or senior officials (Rajyapal)
Velanadus (artificial)	Periya-Nattar
Nadus	Nattar dominated by Vellalas (rich peasants, mostly non-Brahmins)
Gram	General Assemblies of elected members - Ur/Sabha
Separately - Nagar	Nagaram

• Degree of centralization

- Initially it was limited but in later stages it increased.

- Velanadu creation
- Temple construction
- Land-grants to Brahmins and Temples
 - Brahmadeya - land grants to Brahmins/Temples
 - Agraharas - settlements of Brahmins (Brahmin villages)



- While there is no doubt that the Cholas were Shaivites, the Chola government was not a partisan Shaivite government.

- Although Cholas mostly funded Shaivite temples, they also erected some Vaishnava temples; King Rajaraja Chola funded Choodamani Vihara, a Buddhist monastery in Nagapattinam; several Jain schools were established by Chola patronage, such as Rajaraja Perumpalli and Rajendra Perumpalli.

Chola Self Government

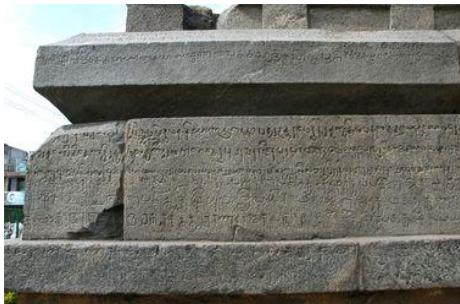
- 3 Types of General Assemblies

Ur	<ul style="list-style-type: none"> • A general assembly of the village consisting of the taxpaying residents.
Sabha	<ul style="list-style-type: none"> • Its membership was restricted to the Brahmins of the village. • Found in Brahmadeya and Agrahara villages. • <u>Uttaramerur inscriptions Parantaka I (Sabha) of 920 CE</u>
Nagaram	<ul style="list-style-type: none"> • Found more commonly in trade centres such as cities and towns.

- Sabha Village: Election and Governance

Delimitation	<ul style="list-style-type: none"> • Each village was divided into 30 wards, to ensure fair representation. • Each ward was to nominate its members to the village council.
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Eligibility	<ul style="list-style-type: none"> Qualifications: Age 35 to 70, educated, property-owner, male, minimum amount of tax Disqualifications: No criminal record, no past conviction for a crime, loanee/defaulter. Relatives of serving members were excluded.
Election	<ul style="list-style-type: none"> In the temple premise From the persons duly nominated, one was to be chosen for each ward by the 'Kudava ollai'(palm leaf) in full public sight. Tenure of 1 year, and 3 years cooling-off period.
Governance	<ul style="list-style-type: none"> Portfolios under different committees (Variyams) These village committees handled all matters related to land, irrigation, taxation and gold, with another committee that met annually overseeing administration. Committee members were called 'Variya Perumakkal'. They usually met in the temple halls or under a tree and passed resolution. The number of committees and ward members varied from village to village.



Some more Aspects

- The **weaving** industry, particularly the silk- weaving at **Kanchi** flourished.
- Commercial contacts** between the Chola Empire and China, Sumatra, Java and Arabia were extensively prevalent
- Arabian horses** were imported in large numbers to strengthen the cavalry.

Some important Chola temples:

Dravidian Style of Temples reached a new peak and emerged in its full glory with all essential elements fully developed:

Chola King	Temple	Place
Vijayalaya	Vijaya-Choleshwaram	Narttimalai
Parantaka I (837-955)	Nataraja Temple (enlarged with golden roof)	Chidambaram
Rajaraja I (985-1014)	Rajarajeswara Brihadishwara	Tanjore
Rajendra Chola I (1012-44)	Gangaikondacholapuram Temple	Gangaikondacholapuram
Rajaraja II (1150-1173)	Airavateswarar Temple	Darasuram, Kumbakonam

Metal sculpture:

- Fine figures of Shiva in various forms, Vishnu, Lakshmi, and the Alwar/Nayanar saints.
 - The best example of this can be seen in the form of Nataraja the Divine Dancer.
- Technology: To master the medium of Bronze.
 - Alloying technology
 - Casting technology (lost wax)
- Usage
 - Ritual worship of Hindu, Buddhist, Jains
 - Daily usage articles
 - Even tribal usage of Lost-wax
- Aesthetics
 - Though conforming generally to the iconographic conventions established by long tradition, the sculptors worked with great freedom in the 11th and the 12th centuries to achieve a classic grace and grandeur.



Created at the behest of Sembian Mahadevi, the Chola queen, in Konerirajapuram temple.



At CERN

Literature

- Jivaka Chintamani (one of 5 great Tamil Epics) by Tirutakkadevar (a Jain ascetic) in 10th c
- Tirumurai:
 - Arrangement of Shaiva canon into 11 books by Nambi Andar Nambi during Rajaraja Chola
 - 12th Tirumurai - Periyapuram or Thiruthondar Puranam by Sekkilar
- Ramayana composed by Kamban during Kulottunga III, a masterpiece
- Kalingattuparani by Jaykondar

- Celebrating the victory of Kulottunga Chola I over the Kalinga king, Anantavarman Chodaganga in the Chola-Kalinga war
- Kulothunga Solan Ula (a poem extolling the virtues of the king) by Ottakoothar

EXPLAINED HISTORY

LORD OF DANCE: HISTORY, SYMBOLISM OF SHIVA'S NATARAJA FORM

ARJUN SENGUPTA

NEW DELHI, SEPTEMBER 7

GREETING G20 leaders in front of Bharat Mandapam this weekend will be a magnificent 27-foot, 18-tonne Nataraja, the tallest statue of Lord Shiva's dancing form in the world. Srikantha Sthapathy, a sculptor from Swamimalai in Thanjavur district of Tamil Nadu who, along with his brothers crafted the *ashtadhatu* statue, told *The Indian Express* that the design draws inspiration from three revered Nataraja idols at the Thillai Nataraja Temple in Chidambaram, the Uma Maheswarar Temple in Konerirajapuram, and the Brihadeeswara Temple in Thanjavur.

Cholas and Nataraja

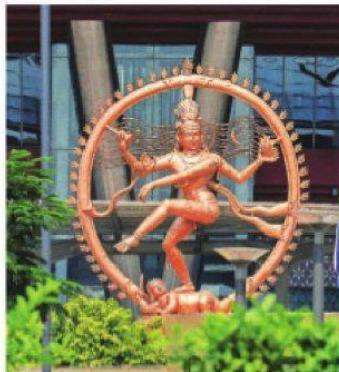
All three temples were built by the Cholas, who at their peak from the 9th-11th centuries AD, ruled over much of peninsular India. "Among icons which form the most important part of Chola sculpture, Shaiva figures predominate... although very fine Vaishnava and Jain images are not unknown," K A Nilakanta Sastri, the pioneering historian of South India, wrote in *The Colas* (1937).

Although Shiva was first portrayed in sculpture as Nataraja in the fifth century AD, its present, world-famous form evolved under the Cholas. "The Nataraja image in its various forms...holds the first place among Chola bronzes," Sastri wrote.

The Lord of Dance

Shiva "is death and time (Mahakala) which destroys all things", the Indologist A L Basham wrote in his classic *The Wonder that was India* (1954). "But he is also a great ascetic and the patron of ascetics generally." He is the Lord of Dance — Nataraja — who is said to have "invented no less than 108 different dances, some calm and gentle, others fierce, orgiastic and terrible," Basham wrote.

In a typical portrayal, Nataraja is encompassed by flaming aureole or halo, which



The Nataraja at Bharat Mandapam, venue of the G20 Summit. PTI

Sastri interpreted as "the circle of the world which he [Nataraja] both fills and oversteps". The Lord's long dreadlocks flare out due to the energy of his dance, and he strikes a rhythmic pose with his four arms.

In his upper right hand He holds a *damru*, whose sounds "draw all creatures into his rhythmic motion", and in his upper left arm, he holds *agni*, which he can wield to destroy the universe, Sastri wrote. Beneath one of Nataraja's feet lies crushed a dwarf-like figure, representing illusion, which leads mankind astray.

Yet, amidst all the destructive symbolism, Nataraja also reassures, and shows Shiva as the Protector. With his front right hand, he makes the *abhaya-mudra* (a gesture that allays fear), and with his raised feet, and with his front left arm he points to his raised feet, asking his devotees to seek refuge at his feet. Strikingly, Nataraja almost always wears a broad smile.

"He smiles at death and at life, at pain and at joy alike, or rather...his smile is both death and life, both joy and pain," the French historian Renee Grousset wrote describing Nataraja (quoted by Sastri in *A History of South India*, 1955).

Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture
Handout 17: Bhakti Movement (1)

Bhakti is inherent in Indian culture. However, at a particular turn of history, Bhakti took the form of a popular movement. It didn't remain merely a religious movement but became the largest socio-cultural movement in India. It assimilated within itself both 'high' Brahmanic culture and 'lower' tribal culture, orthodoxy as well as liberalism, and elitism as well as popular elements. So, it was heterogenous in character.

The term **Bhakti-marga** is one of the three ways to achieve moksha.

- Karma: Yajna, Japa, Tapa, Anushtana, Vratas etc.
- Jnana
 - Knowledge, based on Upanishads
 - Spiritual practices like Shravana, Manana, Nididhyasa
- Bhakti
 - The root is **Bhaj**.
 - It means share/possess.
 - It encapsulates notions of belonging, loyalty, loving, or even simply liking. It may be a devotion **towards Guru, a king, and a god**.
 - In **religious sense**, it is a method of worship (upasana paddhati), where there is an intense emotional love/devotion for a personal god.
 - It may be Vishnu/Shiva, Vyankatesha, Vithoba, Ram/Krishna/Radha/Durga.
 - In bhakti, it's the emotion that matters.

Basic Concepts:

(a) Saguna/Nirguna: Two alternative ways of imaging the nature of the divine (Brahman) –

- Saguna Sakar: with form, attributes and quality.
- Nirguna Nirakar: formless, without attributes or quality.

(b) Panth and Sampradaya: Each of the major divinities of Hinduism—Vishnu, Shiva, and the various forms of the Goddess—have distinct devotional traditions.

(c) Vidha: Various devotional practices like reciting the name of the god, singing hymns in praise of the deity, wearing or carrying identifying emblems, and undertaking pilgrimages to sacred places associated with the deity.

(d) Bhav: In Bhakti, there is an emotional relationship between the god and the devotee.

- Different local traditions explored various possible relationships like servant-master, a friend-friend, a parent-child, a child-parent, and a woman-beloved.

Evolutionary Story:

(a) Although **Vedic religion** was primarily worship through Yajna and Mantras, some elements of Bhakti can be noticed there. Bhakti has been inherently present in the Indian culture. The term bhakti first time appears in **Shvetashvatara Upanishad**. But it only appears once there.

(b) However, as a social-religious ideology, we find the full extent exposition of Bhaktism in the text, **Bhagvat Gita**, first, which possibly written during the **post-Mauryan era**. It explicitly uses the word "bhakti" to designate a religious path (marga).

In this era, Hindu Synthesis took place in which:

- **Non-Aryan/tribal elements** were assimilated by **Sanskritizing many local deities into Aryan pantheon** through the practice of land-grants (process of cultural integration)
- The idea of **avataravāda** was accepted.
- Reduction in complex sacrificial **rituals**
- Various **Buddhist influences** were incorporated.
- Absorption of **foreigners** (Greeks, Shakas and Kushanas)
- Emergence of **Shaivism and Vaishnavism**
- Started the **cult of temple**.
- Composition of **smṛiti, epics and Puranic literature** which form the basis of the ideas and practices of classical Hinduism.

(c) **Gupta period** was characterized as the zenith of classical/Puranic Hinduism. As the focus was towards assimilation, it was broadly characterized by tolerance, acceptance, and synthesis.

(d) Trends in **North India**: during **post-Gupta and Early Medieval period**:

- **Tantricism** became dominant in some regions.
- Development of **Shaiva Tantra** in **Kashmir**.
- Emergence of **Nathpanthi** reaction to Tantricism.
- In parts of North India, Bhaktism got associated with **feudalism**.



Matsyah Kurmo Varahas-cha
Narasimhas-cha Vamana
Ramo Ramas-cha Ramas-cha
Buddha Kalki-cha te dasa
—Adivaraha cave (7th century),
Mahabalipuram; earliest avatar-related inscription in India

(e) Trends in **South India**: Meanwhile, in the **post-Gupta era** (6th and 7th centuries), Bhakti appeared as a popular movement.

By this time, the Sanskritic/Puranic Tradition had reached Tamil region. It mixed with the Sangam-era intense love poetry + Northern Puranic Bhakti to create an intensely emotional bhakti movement. It was deeply rooted in Tamil tradition and yet was pan-Indian in ethos.

- Here the initiative was taken by 12 Alwar and 63 Nayanar saints.
 - This *bhakti* is **basic**, even **alimentary**, and never simply cerebral.
 - Singing of **devotional songs** composed in **vernacular language** by ‘poet-saints’
 - Cultivation of **personal experience**.
 - Devotion verges on **possession**— possessed through a **musical, poetic idiom**.
 - It leads to the **creation of communities** of those possessed.
 - Consideration of **both sexes and all social strata** as potential devotees
 - It became a social movement with popular base.
- There was also an emergence of **Shankar’s philosophy of Advaita Vedanta** at the same time.

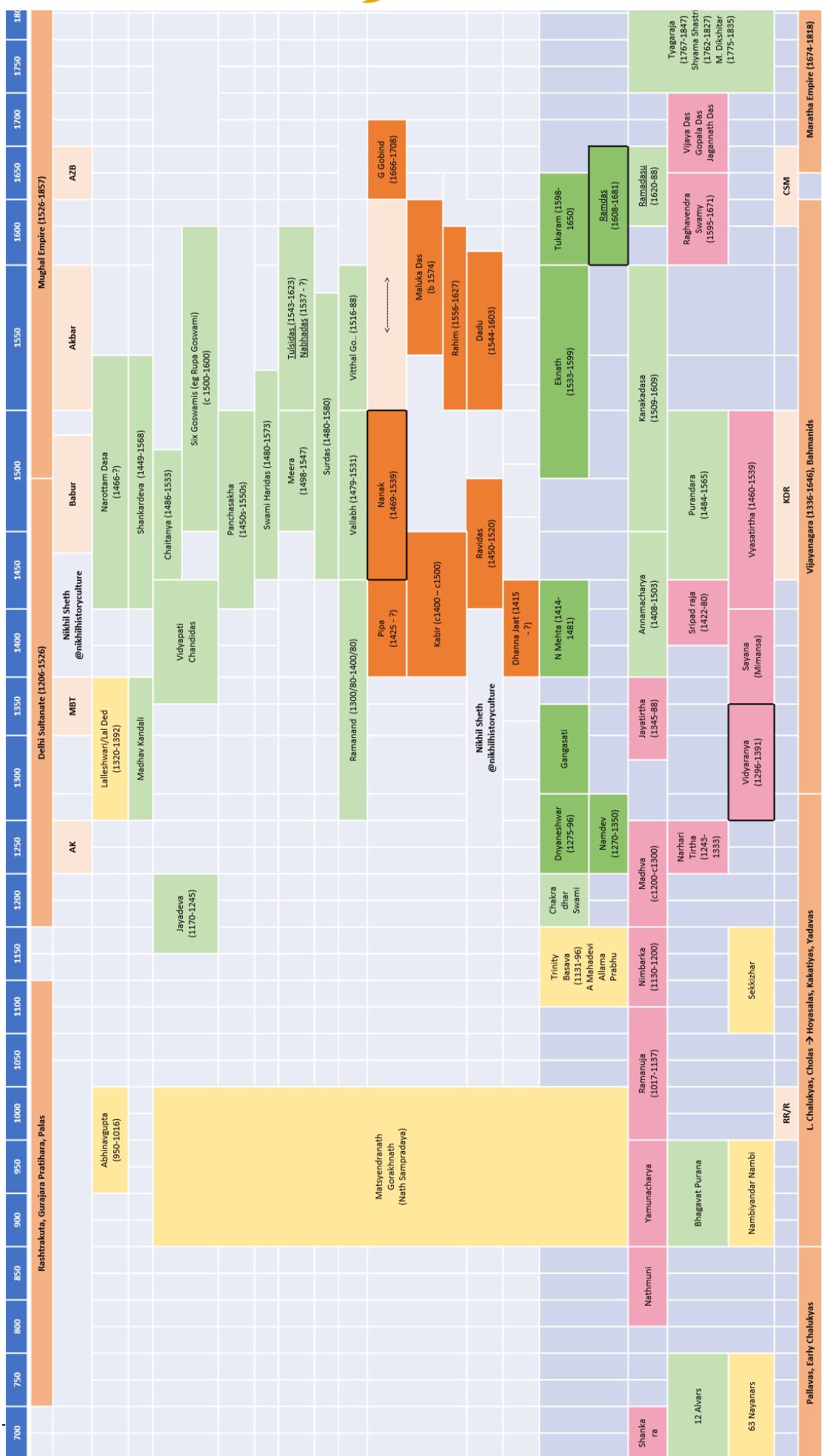
However, in the **Early Medieval period**, there was a fundamental re-orientation.

- Brahmanic elements started to enter the Bhakti movement. They were known as **Vaishnava Acharya**.
- **Association with monarchy and temple cult**
 - Simultaneously, there was the rise of **Imperial Cholas**. There emerged a religious structure based on an **alliance between monarchy and Brahmins** who were being **supported by idol worship and temple cult**.

(f) North India in Medieval Times:

- The establishment of the **Delhi Sultanate** in the early 13th century witnessed great outburst of many diverse and widespread socio-religious movements in various parts of the country drawing upon the concepts of bhakti.
- During 15th and the 16th century, there was a wide-scale renaissance in north India and Bhakti became the main creed of Indians.

In view of these wide and at times even basic differences among various bhakti movements, they must be discussed individually in order to clearly bring out the characteristics of each one of them and also to discover elements of unity and diversity among them.



Bhakti as a popular movement arose in **South India** in the 7th-9th centuries in poems that the **Alvars** (12 Vaishnav saints) and the **Nayanars** (63 Shaiva saints) composed in **Tamil** to gods. The Tamil word that is used by Alvars and Nayanmars to express their devotion to their god was **anbu**, which means love.

Bhakti changed its complexion when it reached south India. **Important features of Tamil bhakti of Alvars and Nayanars:**

- **Vishnu and Shiva** were the focus of Alwar and Nayanar bhakti.
- **The interaction between the Sangam and Puranic elements** introduced various themes from the **Puranic myths**.
 - Skanda → Murugan.
 - Mayon and Krishna themes were identified with each other.
- They composed in **Tamil language** to reach the popular base.
 - Tamil language for devotion emerged as alternative to Sanskrit.
- It contained the **element of social radicalism**, against Brahmanical social order.
 - The saints themselves came from varied backgrounds. Many leading saints of the Bhakti movement were not Brahmins, and a sizeable number hailed from the most marginalised castes.
 - They rejected caste-based discrimination and subordinate position of women.
 - Tamil Bhakti **broke away from the ritual-oriented Vedic religion**.
 - While it did accept the Vedas as a figurehead of scriptural authority. It did not unconditionally endorse, rather dismissed, the Vedic practices and rituals such as fire sacrifice.
 - Thus, it discarded caste norms and rituals and foregrounded pure piety in their place.
- They were **hostile to Buddhism and Jainism** for their corrupt practices and elitism.
 - At that time, Jainism and Buddhism enjoyed a privileged status with court patronage in South India and had become rigid and formal.
 - Bhakti movement not only won to the fold of Hinduism many adherents of Buddhism and Jainism, but they also won over many **tribals**.
- It included efforts to make people more **ethical, sensitive, egalitarian, compassionate and spiritual**.
- They formed **community of bhakts**. (bhakta-kula).

	Alvars	Nayanars
Meaning	Those who dive deep, absorbed in the divine, immersed in God	Nayanmar is an honorific. Never used by themselves.
Saints	12 Vaishnav saints	63 Shaiva saints
Nature of Bhakti	Initially: Prominence of Krishna avatara (Mayon/Mal).	Initially, Shaivism was not very popular in cities (Pashupat, Kapalik,

	<p>Later: Emergence of Vaishnav Sampradayas</p> <p>Developed the notion of prapatti (complete surrender) later developed in the Srivaishnavism</p>	Kalamukhas, Aghora). But Nayanars provided popular acceptance.
Visualization of God in Poetry	<p>Lover–beloved Mother–child (less prominent)</p> <p>Devotional songs of love, longing, ecstasy, and service. “Madness” of religious exaltation: “run, jump, cry, laugh, and sing, and let everyone witness it.”</p>	<p>Master and slave. Nayanars described themselves as atiyar (servant) or tontar (slave).</p> <p>Poems frequently refer to the experience of ‘melting’ before the lord, descriptions of ecstatic worship, where the devotee stammers, tears pour out, when he dances.</p>
Extra Facts	108 Divya Desams	Term: Siddhar
Books	<p>Nalayira Divya Prabandham (4000 verses)</p> <ul style="list-style-type: none"> Composed by Nathmuni (leader of Srivaishnavism) He collected and systematised the teachings of the Alvars and declared them equivalent to the Vedas. Status of Tamil Veda due to Ramanuja (Tamil Vaishnav = Ubhav Vedantins) Srirangam Temple (South), Badrinath (North): daily chanting of hymns today <p>Hagiographies</p> <ul style="list-style-type: none"> Divyasuricharitam by Garudavahana (12th c) 	<p>Three Books: Tirumurai, Vedas and Shaiva agamas</p> <p>Canonization of Tirumurai (anthology)</p> <ul style="list-style-type: none"> 1-7 books: Nambiyandar Nambi compiled Tevaram (Sambandar, Appar and Sundarar) in 10th c. It is sung in temples since Rajaraja Chola era (10th c) 12th book: Sekkizhar's Periya Puranam (Great Purana, life depiction of 63 Nayamars)

Some important saints:

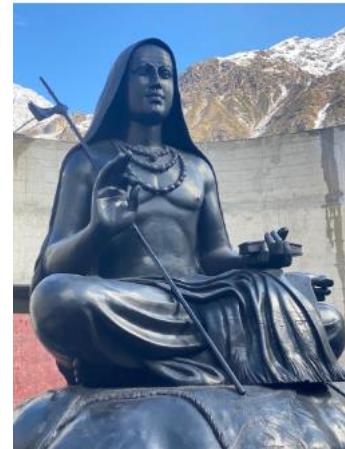
Alvar	Nayanars
Nammalvar <ul style="list-style-type: none"> Greatest of the 12 1352/4000 compositions. Developed the notion of prapatti. 	Three Muvar <ul style="list-style-type: none"> Sambandar: Koon Pandian was converted.

<p>Madhurkavi:</p> <ul style="list-style-type: none"> Disciple of Nammalvar, recorded and compiled his works. <p>Kulshekharā (Belonged to royal Chera family)</p> <ul style="list-style-type: none"> Author of Perumal Tirumoli (Tamil) and Mukundamala (Sanskrit) Imp role in reviving Koodiyattam 	<ul style="list-style-type: none"> Appar: Mahendravarman I was converted. Sundarar <p>Manikkavacakar</p> <ul style="list-style-type: none"> Not in 63 Nayanars but associated with them. Works included in Tirumurai. Tiruvachakam: Collection of hymns <p>Others</p> <ul style="list-style-type: none"> Kulachirai Nayanar: Pandya Minister Cheraman Perumal
<p>Andal (the one who rules)</p> <ul style="list-style-type: none"> Only female Alvar, Queen of Tamil Bhakti. Her poetry on Krishna-Gopis was laced with pangs of separation and longing for union with lord. Highly emotional and erotic. Tradition: married to Ranganathaswamy and later merged into the idol. 	<p>Three female saints</p> <ul style="list-style-type: none"> Karaikkal Ammaiyan Mangaiyarkkarasiyan Isainaniyan

- The idea of bhakti was soon **introduced in the temple**.
 - By the **Chola era**, the nexus between court-priest was created through the network of land-grants and temple institution. It helped in political centralization and social integration.
 - With it, Tamil bhakti **lost its radical anti-brahmanism** and **temple-cult emerged as the most important manifestation**.
- In time, the **Sri Vaishnava** community, dominated by Brahmins and Vellalas, comes to view the Alvars as its forebears, while the **Shaiva Siddhanta** community, led relatively more exclusively by Vellalas, roots itself in the Nayanars.
- Soon, anthological and hagiographical corpuses developed. There was also a body of theological writing that emerged.
- The temple situation also marked out a **sacred geography** for the first time. This also provided a network for future religious interaction.
- Not only temples, but there was also the emergence of **Mathas**.
 - Established many mathas and guhai (caves) for teacher-disciples living and meditation. This institution later spread all over the country.
 - Many mathas became pilgrimage centres and played important role in popularizing new religious thoughts.

Adi Shankaracharya
(Also called as Hindudharmoddhakara)

Very little is known about his personal life. He is often considered to be the founder of the Advaita Vedanta school, but was actually a great systematizer, not the founder. **Shankara Digvijaya** (life of Adi Shankara) by **Anandigiri** is a hagiography of Adi Shankaracharya written during the Vijayanagar era, and established Shankaracharya as the rallying symbol of the era. However, the book has not survived. Another Shankar Digivijaya by **Madhavarachya/Vidyaranya**, who was Jagadguru of Shringeri Pitham, has survived.



Background:

- The Upanishads form the basic texts and Vedanta philosophy interprets them.
- **Badarayana** (4th-5th century) wrote **Brahma Sutra** to systematize and summarize the philosophical and spiritual ideas in the Upanishads.
- **Gaudapada** (6th century) was a grand teacher of Shankaracharya. He wrote **Mandukya Karika** commentary on the one of the shortest Upanishads called Mandukya.
 - Shankaracharya's commentary on it is at the core of his Advaita philosophy.

Adi Shankara tried to revive Hinduism through Vedantic philosophy.

- He used Vedanta as a cohesive idea to unite all strands, based on the Vedic dictum of 'One Truth, Many Expositions'.
- He gave a new interpretation to Upanishadic philosophy. He **systematized Advaita by as jnanamarga**.
- To justify his view, he wrote **commentaries on Prasthan-trayi** (10 Upanishads, Brahmasutra and Bhagavad Gita). Such philosophy was attractive for the scholars/elites.

"Brahma Satyam Jagan Mithya Jivo Brahmaiv Naparaha."

- **Brahma Satyam:** it exists.
 - The supreme truth of Brahman. It is Nirguna and sat-chit-ananda (truth-consciousness-bliss).
- **Jagat Mithya:** all creation is mithya. (Mayavada)
 - In his view, this **world** is nothing but illusion or **maya**.
 - Brahman, the spirit that suffuses the cosmos, is the sole reality; other than Brahman, everything else, including the universe, material objects and individuals are illusory (maya).
- **Jivo Brahmaiva Napara:** Jiva (atmab) and Brahma both are one and the same. There is nothing else. (eka Brahma dwitiyo nasti). Thus, it is Advaita.
 - Thus, Brahman is Paramarthika Satyam, Absolute Truth, and one's atman or self is identical to it.

- Shankara's Hinduism does not see God as external to the universe. God dwells in the universe, but God is not the universe; He is in it and beyond it. The world is in God, and the two are indivisible.
- To justify his stand, he focused on **four Mahavakyas** from Upanishads.
 - Aham Brahmasmi
 - Tat Tvam Asi
 - Ayam Atma Brahma
 - Prajnanam Brahma (Consciousness is Brahma)
- **How to achieve Moksha?**
 - Jnanamarga = Sa Vidya ya Vikumtaye
 - Shankara gave primary importance to jnana yoga
 - Realising that Atman-Brahman are one and the same, and that Brahma is satchitanand (pure consciousness) only leads to **moksha**.
 - Moksha can be attained while alive (jivanmukti) or after death (videhamukti).

Once you get moksha, you become Brahma, you experience being Brahma. It is a state of bliss (anand).
- **Compositions**
 - Commentary on Prasthanatrayi
 - Upadesha-sahasri
 - Vivekachudamani

Adi Shankara was not merely a philosophical thinker who reconciled the doctrines and traditions of the ancients with a robust interpretation for the future; he was also a practical reformer.

- For common people, he authorized **idol-worship** to popularize gods among them.
 - To Adi Shankara, bhakti yoga (the practice of worship) was merely a step towards jnana yoga (the cultivation of knowledge).
 - Shankara thus tried to connect Vedic Hinduism with Puranic Hinduism.
 - Over 100 Stotrams for singing
 - Bhaj Govindam
 - Nirvan Shatakam (atma shatakam)
 - Dakshinamurti Stotra (for Shiva)
 - Govinda-Asthaka (for Vishnu)
 - Saundarya Lahari (for Shakti)
 - Kashi Panchakam
 - He even wrote on Tantra.

- **Rituals**
 - **Smart Puja:** Five Hindu gods (Shiva, Vishnu, Shakti, Ganesh, Surya), include a sixth impersonal nirguna god in their practice.
 - He **purified the worship of the Shakti**, which had become somewhat questionable due to Tantric practices. He introduced the samayachara form of Devi worship, involving hymns of exquisite beauty like the Soundarya Lahari.

- **Travelled widely** in South and North (Shankar Digvijay) He was engaged in spirited debates and refuted opposing ideas.
- In order to give **ideological-institutional unity to Hinduism**.
 - He **established 4 mathas** in 4 directions to create religious boundary and envelope whole India.
 - Jyotirmath at Badrinath
 - Govardhan Math at Puri
 - Kalika Math at Dwaraka
 - Sharada Peetham at Shringeri
 - Additionally: Kanchi Kamakoti Peetham in Kanchipuram
 - **Dashnami Sect** of wandering monks: Shankara also created **disciples sanyasis** (Hindu ascetic youth) who took learned shastras, travelled across, and debated with other religious groups across India. They took the message of his faith all across India.
 - **Kumbha Mela**
- His ready acceptance of many Buddhist principles and practices so narrowed the gap between the two faiths as to make the **absorption of Buddhism** by the parent faith inevitable in India.
- **Social Commentary**
 - His ideas seem Brahminical and elitist. However, by conceiving of Oneness in this manner, he laid the philosophical groundwork for the fundamental equality of all human beings.
 - In Upadeshsahasri, Shankara states that any bheda (discrimination) based on class or caste or parentage is a lack of liberating knowledge.
 - Shankara's liberated individual understands and practises the ethics of non-discrimination, since the high-born and the low are all part of the same Oneness.

Various Schools of Vedanta:

Acharya	Vedantic Philosophy
Shankaracharya (8 th c)	Advaita Vedanta
Ramanujacharya (11 th c)	Vishishtadvaita
Madhvacharya (13 th c)	Dvaita Vedanta
Nimbarkacharya (13 th c)	Dvaitadvaita
Vallabhacharya (16 th c)	Shuddha Advaita
Chaitanya Mahaprabhu (16 th c)	Achintya Bhedabhedha

(1) Ramanuja's Vishishtadvaita (Srivaishnavism)

- Founder: **Nathamuni**
- Real founder: **Yamunacharya** was the real founder.
- Most salient contribution: **Ramanujacharya** (1017-1137, 120 years)
 - Ramanuja succeeded Yamunacharya at **Srirangam** as the head of the temple.
 - Initially, he was a pupil of advaita philosopher **Yadava-Prakasha** at Kanchipuram. However, soon he got disillusioned with the philosophy of advaita.
- **Vishishtadvaita of Ramanuja:**
 - His commentaries on the Gita and on the Brahmasutras contested Adi Shankara's interpretations of those scriptures.
 - He **criticized** Shankara's **Nirguna Brahma**.
 - According to Ramanuja, Brahm cannot be nirguna, it cannot be without 'quality', because we can experience it. It, in itself, is an attribute. Thus, Brahma is not nirguna, it has attributes.
 - Brahma is the same as **Vishnu**, as per Ramanuja.
 - Ramanuja also **rejects Mayavada**.
 - Jagat is not mithya, it's a part of Brahma.
 - Ramanuja also **rejects** that **atman** (chit) and **Brahman** (paramatman) are **identical**.
 - As per Ramanuja, Chit (atma) and Achit (body) are both parts of Ishvara. So, they are part of Ishvara, but not identical.
 - So, Ramanuja in a way supported Advaita, that everything is Brahma, but
 - Brahma is not Nirgun but Vishnu.
 - Jagat is not Mithya, it's a part of Brahma. Thus, Mayavada is not true, it's the creative power of Brahma.
 - Thus, it is Qualified (Vishishtha) Monism (Advaita).
 - Further, for Ramanuja, against Shankara, **knowledge** alone is not enough for salvation. It has to be followed by devotion (**bhakti**) to attain salvation.

- Thus, Ramanuja's chief contribution was to mingle Vedic Brahm with bhakti.
 - He gave **philosophical justification to Bhakti**, made is scholarly acceptable and helped in its popularization.
 - It became the chief component of all Vaishnava movements.
 - However, the idea of Krishna, Radha and cowherds are absent from Ramanuja's Vaishnavism.
- **Persecution?**
 - According to Vaishnavite tradition, Vaishnavites were persecuted by a Chola king and Ramanuja was made to flee to Karnataka.
 - **Bittideva**, a Jain Hoyasala ruler of Belur in Karnataka. Ramanuja converted Bittideva into Vaishnavism and christened him **Vishnu Vardhana**. He built a very ornate and sculpturally magnificent temple dedicated to Lord Vishnu, **Channa Kesava, in Belur**.
- **Social aspect:**
 - He brought organisational energy into the faith, conducting daily pujas and annual temple festivals, **allowing image-worship and more inclusive temple-based rituals** at the Srirangam Mutt he headed and in other nearby temples.
 - **Pancharatra Tradition**
 - It is a temple ritual which deals with the construction of temples, rituals in temples, idols, initiation of vaishnavites, their religious marks, etc.
 - Ramanuja tried to establish a careful balance between orthodox Brahmanism and popular bhakti which was open to all.
 - He advocated bhakti as a mode of worship accessible to all including the Sudras and even the outcastes. While propagating bhakti, he did not observe caste distinctions and even tried to eradicate untouchability. He **permitted women and worshippers of the lower castes** to participate in temple worship, a privilege they had been denied.
 - Ramanuja also allowed the **chanting of the popular Alvar hymns**, which were sung in **Tamil**, the language of the people, rather than in the arcane Sanskrit.
 - Ramanuja's reforms spread across southern India to other major Vaishnavite temples and can be seen in many ways as a **reinvention of Hinduism, taking Shankara's work to the masses**.
- **Literature**
 - Vedantasara, Vedantadipa, and his commentaries on Bhagavad-Gita and Brahma-Sutra.



King
Vishnuvardhana,
queen Shantala
Devi,
Chennakeshava
temple at Belur.



Statue of Equality, Hyderabad

A proponent of social equality

E. RAJESH PATHAK

Knower of the self, with his divine eyes looks equally at the inner-self lying within Brahmin, cow, elephant, dog and an outcaste', says the Bhagavad Gita. The one who emulated this message and worked upon it throughout his life was Sri Ramanujacharya. The 'Statue of Equality', unveiled recently in Hyderabad, is part of the 'Sri Ramanuja Sahasrabdi Samarohanam' that concludes on February 14.

Not just in the realm of spirituality, but the initiatives of Ramanuja, who lived a thousand years ago, for social equality were equally notable. He made it mandatory to sing in temples the songs written by saints belonging to oppressed castes. He had the gates of Tirunarayana Perumal temple opened to all castes and communities. Ramanuja learned different schools of dharma from five different acharyas. But it was Sri Nambi (Ghoshtipoorna) from whom he learnt the Ramayana.

Another guru from whom Ramanuja learnt the Vedas and the Nalayira Divya Prabandham was Periya Nambi, also called Mahapoorna. It is believed that Periya Nambi initiated Ramanuja into Vaishnavism. This bhakti cult reached its zenith in south India under the Azhwars, the devotees of Vishnu.

Ramanuja made this cult of devotion prominent as 'Prapatti', which is the essence of Ramanuja's Saranagati Gadya. It means seeking refuge with Vishnu and gaining moksha from the world.

Inspired by 'Prapatti', during the 14th century, Ramanand Swami pioneered the Bhakti movement in north India, thus creating a bridge between the bhakti movements of the South and the North.



The statue of Ramanuja unveiled recently in Hyderabad. ■ PHOTO: AP

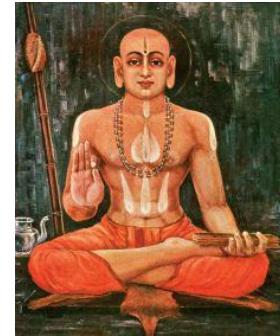
Post-Ramanuja developments

His followers got divided:

Vadakalai (school of northern learning)	Tenkalai (school of southern learning)
Vadakalai believed that prappatti could be achieved through karma	Karma is unnecessary. God's love is spontaneous and brings salvation by itself.
Vadakalai keeps Om exclusive to Brahmanical groups.	Tenkalai were comparatively liberal. The mantra Om namo Narayana is for all.
Vadakalai made Kanchipuram their main centre of activities.	Srirangam emerged as the prominent centre of Tenkalai

(2) Madhvacharya's Dvaita Vedanta (13th c)

- Also known as **Anandatirtha**.
- Madhvacharya rejected **advaita completely**, and gave the idea of dualism.
 - He was a critic of both **Shankara** as well as **Ramanuja**.
 - Atman and Brahman are fundamentally separate from each other. These are two different realities, never the same.
 - Tattvavada
 - He divides the things into two tattvas:
 - **Svatantra Tattva:** Ishvara/Brahman.
 - **Paratantra Tattva:** Jagat (achit) and Jiva/atman (chit).
 - Paratantra Tattvas are dependent, but they cannot be one with Ishvara. Thus, it is dvaita.
 - For Madhva, **Brahman** was not an impersonal/nirguna being but **another name for Vishnu**.
 - Vishnu is the object of worship and devotion. God-soul relationship is like master-servant. **Liberation is achieved through only the grace of God**.
 - Thus, his philosophy gave support to **Krishna Bhakti**.
- His greatest work is **Anuvyakhyana**.
- **Udupi Ashta Mathas**
 - The main area of his influence was Karnataka. Madhvacharya established eight mathas in Udupi, with a murti he obtained from Dwarka.
- Madhvacharya's ideas led to the founding of **Haridasa sect** of Vaishnavism in Karnataka, known for their devotional songs and music. During the rule of the Vijayanagar Empire in South India, the Haridasa movement spread out from Karnataka.



Haridasi Tradition

This movement took shape before and during the Vijayanagara Empire. The main objective of this movement was to propagate the Dvaita philosophy of Madhvacharya to the masses through a literary medium known as Dasa Sahitya.

The Haridasas represented two groups, the **Vyasakuta** and **Dasakuta**

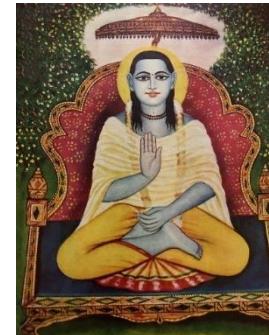
- **Vyasakuta:** proficient in the Vedas, Upanishads and other Darshanas.
 - Eminent saints-scholars: Naraharitirtha, Jayatirtha, Sripadaraya, **Vyasatirtha**, Vadrajatirtha etc.
 - **Raghavendra Swami** (1595-1671)
 - He was the adhipati of Kumbakonam Math.
- **Dasakuta:** used Kannada devotional songs to reach the people.
 - Saint poets like **Purandaradasa** and **Kanakadasa** earned the devotion of King Krishnadevaraya.
 - **Annamacharya** was a composer of early Carnatic music composed hundreds of Kirtanas in Telugu at Tirupati.



(3) Nimbarkacharya's Dvaitadvaita (Bhedabhed) (13th c)

He was a Telugu Brahmin, born in a **Karnataka**. Most of his life was spent in **Vrindavana**. His followers believe that he was the re-incarnation of Sudarshan chakra.

- He accepted Dvaita part – Ishvara is different from Jiva and Jagat (**distinct**, bhed). But he added that Jiva/jagat also depend on Ishvara, so they are kind of **identical** (monism, Advaita, abheda).
 - However, where Ramanuja made difference subordinate to non-difference, Nimbarka emphasized both difference (bhed) and non-difference (abheda) equally.
- Nimbarka identified Ishvara/Brahman with **Radha-Krishna**. So, Radha-Krishna were considered to be the supreme form. Both are conjointly understood to be the eternal deity.
 - Only by *surrender* to Radha-Krishna (not through their own efforts) could they attain the grace necessary for liberation from rebirth.
 - Thus, Nimbarka played a major role in spreading the worship of the divine couple Radha and Krishna and founded Nimbarka Sampradaya.
- Books:
 - Vedanta-Parajita-Saurabh, a commentary on Brahma-sutra.
 - Siddhanta-Ratna (dasha-shloki)
- This sect has been popular in Mathura-Vrindavan region. However, many books about this once-popular cult, were destroyed by Muslims during the reign of the Mughal emperor Aurangzeb (1659–1707), and thus little information has survived about Nimbarka and his followers.

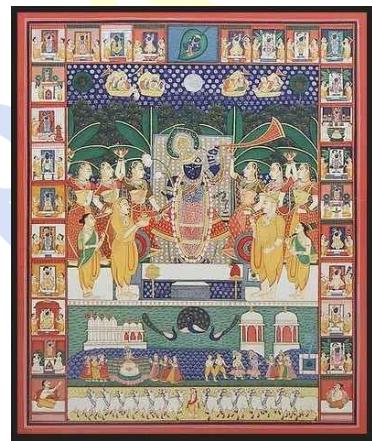


(4) Vallabhacharya's Shuddhadvaita (aka Saakar Brahmavad) (1479-1531)

- His philosophical ideas were the **culmination** of philosophical thought during the Bhakti Movement.
- He was born in a Telugu Brahmin family in Varanasi. His family escaped to the Champaran of Chhattisgarh during the conflicts in the late 15th century.
- He participated in a **philosophical debate at Vijayanagara** and was honoured with the **kanakabishekam** by Krishnadevaraya on victory.
- **Philosophy of Shuddha Advaita**
 - Vallabha rejected concept of Maya.
 - There is no real difference between atman and brahman. There is no question of Bhed and Abhed. Jiva and Jagat are all Brahma. **Brahma is everything**.
 - Individual souls are not clouded by maya. **The world of Maya is not unreal, but a power of Brahma**. Jagat and jiva are all real.



- His brahma is equal to **Krishna personified**. **Everything is Krishna's Leela**. There is absolute identity among them.
 - According to Vallabha, Brahman consists of existence (sat), consciousness (chit), and bliss (ananda), and manifests completely as Krishna himself.
- **Krishna-bhakti through Pushti-marga**
 - Liberation is considered secondary to the enjoyment of Shri Krishna's bliss. Its aim is Shri Krishna's happiness. The purpose of this tradition is to perform sevā (selfless service) out of love for Krishna.
 - Thus, **Bhakti** is the means to attain not Mukti, but eternal service of Krishna and participation along with His activities in divine Vrindavana.
 - **Pushti** (divine grace).
 - Any personal efforts such as good karma or rituals are not essential.
 - It is about spontaneous, selfless, motiveless love for Krishna. It is expressed through self-less service (seva) to Krishna.
 - No caste, creed, color, sex or age prevents one from attaining Shri Krishna's Grace.
 - **Rejected asceticism and monastic life.** It suggested that through loving devotion to God Krishna, any householder could achieve salvation.
 - The three pillars of Pushtimarga are:
 - Raga (Haveli Sangeet)
 - Bhog (pure veg food)
 - Vastra Shringar
- Books: **Anubhashya, Bhagwat Tika Subodhini**
- Legacy preserved in **Braj Region** and in Mewar (**Nathdwara** temple of Srinathaji).
- His successor was his son **Vitthalnath** who was honoured by **Akbar**.
- **Pichwai** paintings
- **Ashtachhap** poets



Lingayat Sect (Virashaivas)

- **Why is it called Lingayat?**

- They considered Shiva to be supreme god and worshipped him in the linga form.
- As a mark of devotion, a small linga is worn around the shoulder.

- **Saints**

- The main proponent of the sect is **Basavanna** (not the founder). He served in the court of Kalachuri king Bija II (1157-67).
- Other important saints are **Allama Prabhu**, **Channabasavanna** and **Akka Mahadevi**.



- **Spread**

- There was growing popularity and numbers in this new community whose **membership was open and inclusive**.
- Soon it led to **royal patronage** in some Deccan kingdoms like Vijayanagara, particularly during the reign of **Devaraya II** (r. 1422–46 CE).
- It thrived in northern Karnataka during the **Vijayanagara Empire** (14th-18th century). From the Karnataka region, the Virashaiva movement spread to other parts of South India.
- Some later royal dynasties in Karnataka became followers of Lingayatism. One of the most remembered is the Lingayat queen **Rani Chennamma of Kittur** (1778–1829).



- **Anuhav Mantapa:** hall of spiritual experience.

- **Radicalism**

- **Not ritualistic in nature.**
 - They primarily conceived their god as **personal and formless**.
 - Unlike Tamil Bhakti, Basava championed devotional worship that **rejected temple worship and rituals** led by Brahmins and replaced it with **personalised direct worship of Shiva**.
 - They rejected the Vedic tradition of sacrifices, rituals, varna system, belief in karma-reincarnation, and superstitions.
 - Lingayats have their own priestly class called **Jangamas**.
 - They don't cremate the dead but **practice symbolic burial**. Death is just merging with Shiva, so no penance required.
- **Social radicalism**
 - **Gender:**



Akka Mahadevi by
Nilima Sheikh

- They broke the Brahminical taboos which regarded women as inferior and unfit for spiritual self-realisation.
 - They also discouraged child marriage, it also encouraged widow marriage.
 - **Caste:** Originally, they didn't follow caste hierarchy.
 - Although it espoused **ahimsa**, it critiqued Jainism, which was very influential in Karnataka.
- **Vachana Literature**
 - Saints expressed their thoughts in single line philosophical utterances/spiritual experiences/mystical thoughts called Vachans.
 - This literature flourished esp. after 15th century.
 - To this day **about 12,000 vachanas** of this period have been discovered
 - They are authored by over 100 spiritual seekers and saints, **including over 30 women**. The poet saints called themselves '**Sharanas' (or vachanakars)**. They hailed from almost all classes of society, professions, and castes – including outcastes or “untouchables”.
 - Vachanas were not written by/for academic philosophers, but for ordinary people in their mother tongue, **Kannada**.
 - Vachanas are commonly **recited and sung** in the villages and towns of Karnataka both in religious and secular functions.



Maharashtra Dharma

Mahanubhava sect (Paramarga)

- It was founded by **Chakradhar Swami** in the 13th century.
 - He himself is considered as the avatar of Krishna by his disciples.
 - His earliest biography is known as **Leela Charitra**, authored by **Mhaimbhat** in late 13th century.
- It follows bhakti philosophy as per Dvaita tradition.
- It didn't recognize caste distinctions.

Varkaris

- It emerged around the **Vithoda** or **Vitthala** of **Pandharpur** in Maharashtra.
 - Panduranga, a local deity entered into Brahmanical fold as an avatara (incarnation) of Vishnu.
 - Thus, they accepted idol worship (**saguna**). However, they are not the followers of Ramanuja but that of Shankara, thus followers of **Advaita**.

- Varkari Saints: **Nivruttinath, Jnanadeva, Muktabai, Eknath, Namdev and Tukaram.**
 - They used **Marathi** language.
 - Emphasized upon the idea of **social equality** and **religious tolerance**.
 - No need to renounce **householder's life** to do bhakti.
 - They used to go on annual **pilgrimage** (vari) to Pandharpur on Ashadhi Ekadashi.



Dharkari Sect (Ramdasī Tradition)

It was a militant form of Bhakti movement. Dharkaris don't promote pilgrimages. They rather give importance to harmonious relationship between worldly life and spiritual life. The most important saint in this tradition was **Samarth Ramdas**.

- Not only he was a popular bhakti saint (who focused on worship of **Ram** and **Hanuman**), but also a **social commentator**, as can be observed in his **Dasbodh**.
 - **Dasbodh** was a commentary on contemporary social issues, in Marathi.
 - He also composed **Asmani Sultani** and **Parachakra-niroopan** based on his experiences in north India.
- He tried to **synthesize spiritual and political life**.
- He established many **mathas** which were led by his disciples, including female disciples also, including **Venabai** and **Akkabai**.
- He used **Hindi, Urdu, Arabic or Sanskrit words** so long as his writing remained simple. He introduced new words to these languages.

(PS: He composed the aarti to Ganapati **Sukhakarta Dukhaharta** has become very popular after Lokmanya Tilak propagated public festivals of Ganesh.)



Social-political message of the Varkari Sect:

- **Social Dimensions:**
 - Importance to **sacrifice, forgiveness, simplicity, peaceful co-existence, compassion, non-violence, love and humility** in social life.
 - **No neglect of worldly life.** Religious regeneration in the mundane life. Thus, its impact is clearly visible in political and social life of Maharashtra today.
 - There was **denial of caste element** in MH dharma.
 - In Maharashtra bhakti, there was a **synthesis of Bhagavata Purana bhakti + Shaiva Nathpanthi based social protest**.

- With God as the Ultimate Truth, Varkaris accepted ultimate equality among men. Varkaris bow in front of each other because "everybody is Brahma".
- Eknath insisted on eating with 'Untouchables'.
- Namdev attracted individuals from diverse classes and castes during community-driven bhajan singing sessions. His companions during worship sessions included:
 - Kanhopatra (a dancing girl)
 - Sena (a barber)
 - Savata (a gardener)
 - Chokhamela (an untouchable Mahar)
 - Janabai (a maid)
 - Gora (a potter)
 - Narahari (a goldsmith)
 - Dnyaneshvar (a Brahmin)
- Elevation of the **status of women**.
 - Tukaram accepted disciples and devotees without discriminating gender. One of his celebrated devotees was **Bahina Bai**, a Brahmin woman.
 - Other important women saints: **Muktabai, Janabai, Venabai, Kanhopatra etc.**
- Political dimension:**
 - Unlike normal belief that Hinduism is **sahishnu**, Maharahsthra dharma is **jayishnu**, cry for victory.
 - Samartha Ramdas tried to synthesize spiritual with political.
 - He seems to have met **Guru Hargobind** in north.
 - He was a political theorist and possibly helped **Shivaji**. Most probably, the people who formed the army of Shivaji were exposed to the teachings of Dharkari sect, and were therefore a formidable force.
- Cultural dimension:** it gave emphasis on Marathi language and Marathi identity.
 - There was development of Marathi literature: **Owee** (Jnanadeva), **Abhang** (Tukaram) and **Bharud** (Eknath).
 - Jnaneshvara:** Jnaneshvari, Amrutanubhava, Bhavartha Dipika
 - Tukaram:** Gatha
 - Mahatma Gandhi, while under arrest in Yerwada Central Jail translated Tukaram's poetry.*
 - Eknath:** Eknathi Bhagvat, Bhavartha Ramayana

Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture

Handout 18: Hindu Temple Architecture

Many regional styles developed due to regional traditions, ecological setting, ritual diversity but also due to political divisions, as large temples were typically built with royal patronage.

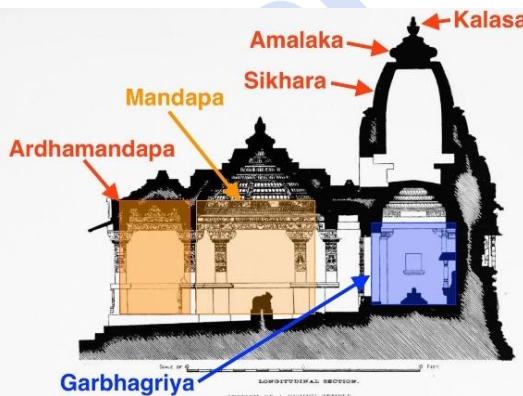
Sources:

- **Architecture:** Mayamata, Brahmanda Purana, Agni Purana, Vishnudharmottara, Manasara, Samarangana Sutradhara, various Shilpashastras.

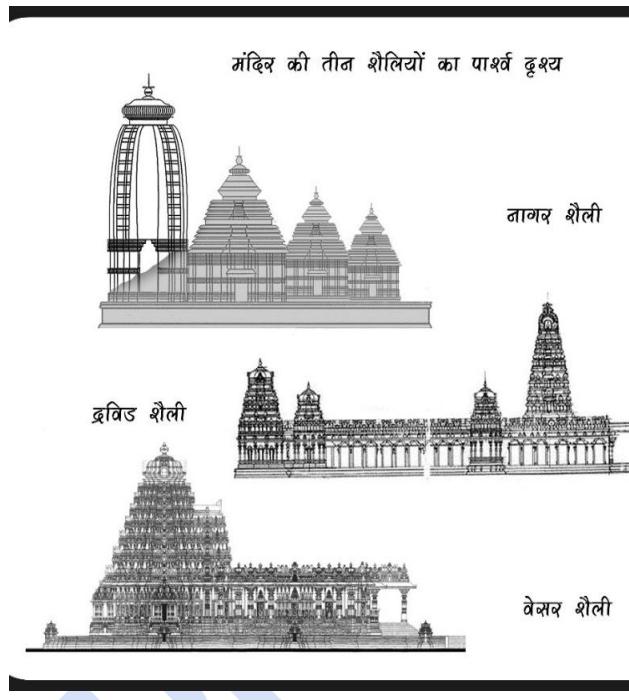
Temple Classification:

- Deity
- Number of shrines
- Plan (octagonal, square, star)
- Pradakshinapath (Sandhar, Nirandhar)
- Number of projections (rathas)
- Region (Nagar, Dravid, Vesara)

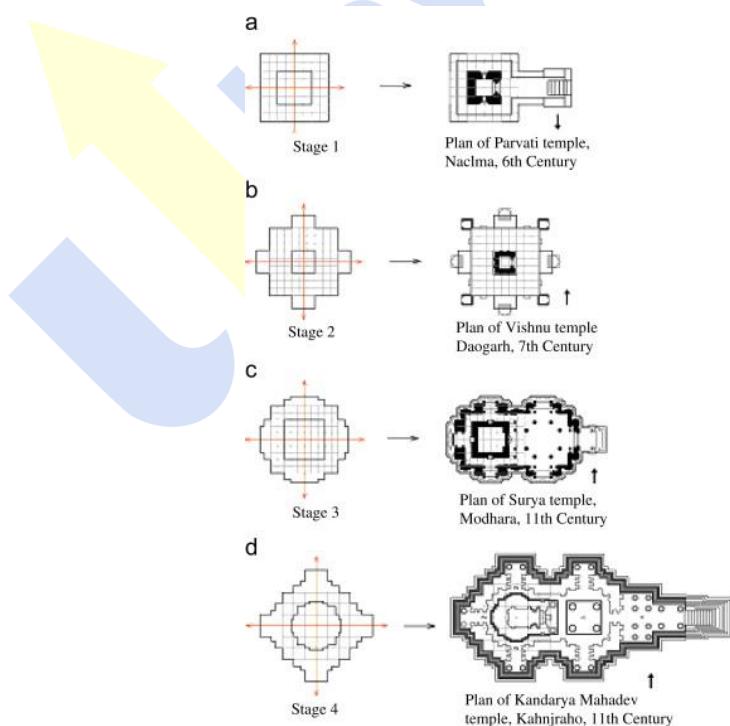
Basic Terminology:



Latina:	Phamsana:	Valabhi:	
<ul style="list-style-type: none"> • It has square base. • It is the simple and most common type. • Mostly used for Garbhagriha. 	<ul style="list-style-type: none"> • It has a broader base. • Shorter in height than the Latina. • Mostly used for Mandapa. 	<ul style="list-style-type: none"> • It has a rectangular base. • Roof that rises into a vaulted chambers. • Known as wagon-vaulted buildings. 	



	Nagara	Dravida
	North of Narmada	South of Krishna
Plan	<ul style="list-style-type: none"> Rectangular Garbhagriha Panchayatan style Pradakshinapath (mostly covered) Pillared assembly hall: Mandapa Antarala (vestibule) Pillar approach to mandapa 	<ul style="list-style-type: none"> Square floor plan for the main shrine: with dark interior Pillared Mandap and ardha-mandapa in front Antarala Separate bhog mandapa, natya mandapa etc. Pradakshinapath with images of many other gods
Elevation	<ul style="list-style-type: none"> Raised Plinth Rathas: Series of projections, evolving ashtabhadra. Niches/Recesses for sculptures Ganga-Yamuna at entry 	<ul style="list-style-type: none"> Devakoshtas in series: No outward projection. Fierce Dwarapals at the entry
Roof/Tower	<ul style="list-style-type: none"> Curvilinear Shikhar capped with amalaka and kalasha over Garbha-griha. Miniature Shikharas Different kinds of shikhars over mandapas. 	<ul style="list-style-type: none"> Hollow multi-storied pyramidal roof called Vimana above garbhgriha: capped with massive cupola/stupi. Flat roof over mandapa Gopurams at entry with pilaster and niches, pyramidal with vallabhi shape and multiple stupis on top
Other features	<ul style="list-style-type: none"> No enclosure wall (Prakara) No water tank (Pushkarini) 	<ul style="list-style-type: none"> Prakara to enclose shrine. Sometimes multiple prakaras. Pushkarini (stepped water tank) within premises Separate Nandi shrine or Dhvaja-stambha outside premises .



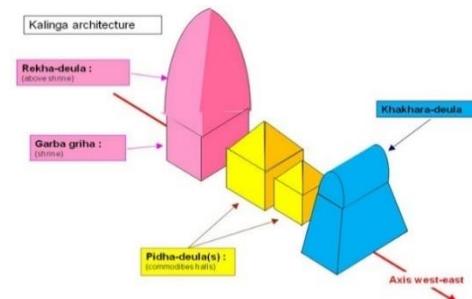
Sub-schools of Nagar Architecture

1. Odisha/Kalinga style

Kalinga architectural style is also a sub-style of Nagara architecture, flourished in the ancient Kalinga region – present state of Odisha, West Bengal and northern Andhra Pradesh.

- **Unique features:**

- A temple is basically made in two parts, a Garbha-griha with shikara and a mandapa.
 - The tower is called deula
 - The hall is called jagmohan.
- Not integrated structures but axial sequencing.
- Always come with enclosure wall (unlike other Nagara temples)
- Shikharas are known as Deulas. They make three distinct styles.
 - Garbhagriha has Rehka Deula
 - Jagmohan and Natmandir have Pidha Deula
 - Entrance gateways and shines of female deities have Khakhra deula
 - Mostly associated with Chamunda and Durga temples.
- Use of iron pillars instead of stone girders.
- Carving
 - The walls of both the deul and the jagmohan are lavishly sculpted with architectural motifs and a profusion of figures.
 - Carved exterior but plain interior walls.
 - The most repeated form is the horseshoe shape.



- **Important Temples:**

Bhauma Kara (8 th to 9 th c)	Somvamshi Dynasty (9 th to 12 th c)	Eastern Gangas (12 th -15 th c)	Gajapati Rulers (15 th -16 th c)
<ul style="list-style-type: none"> ● Vaitala Deula, BBSR 	<ul style="list-style-type: none"> ● Mukteshwar Temple ● Rajarani Temple ● Brahmeshwara Temple ● Loknath Shiva (prototype of Lingraja) ● Lingaraj Temple 	<ul style="list-style-type: none"> ● Jagannath Puri Temple by Anantavarman Chodaganga ● Konark Sun Temple by Narasimhadeva ● Anant Vasudev Temple, Bhubaneshwara 	<ul style="list-style-type: none"> ● Influence of Ramanuja, Chaitanya Mahaprabhu and spread of Jagannath cult. ● Repaired many earlier temples.



Anantashayi Vishnu, relief in Dhenkenal (9th c)



Mukteshwar Temple
(imp landmark, gem of Kalingan architecture)



Lingaraja Temple.



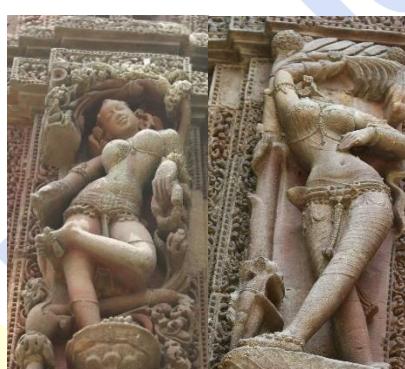
Rajarani Temple



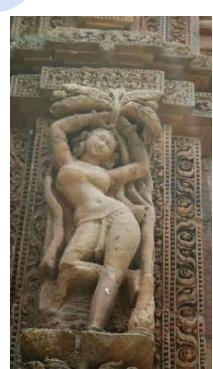
Jagannath Puri



Sensuous nayikas,
Lingaraja Temple



Graceful Alasakanyas of Rajarani Temple





Puri Heritage Corridor Project

Raths fit for the Lords: The hands that shape Puri's chariots

More than 150 labourers, carpenters, artists and painters among others have been working for two months to complete the chariots for the Rath Yatra in Puri, which begins today. Nearly 15 lakh devotees from across the globe are expected to participate in the annual event

SUJIT BISOYI
PURI, JUNE 19

SURYA PRAKASH Mahapatra wields a wooden hammer and chisel on a log with the confidence of a master carver. Dressed in a red T-shirt and black shorts, the 11-year-old sweats as he carves along the chalk outlines of flowers and animals on the log under the watchful eye of two experienced rupakar servitors ('wood-carvers'). The class 7 student has been learning woodcarving since he was just 5.

Surya's "school" is located in the Ratha Khala, barely 500 metres from the 12th century Jagannath Temple in Puri, where three breathtaking chariots used in Puri's annual Rath Yatra are cut, carved, chiselled, painted, polished and assembled each year – all manually – and his teachers are his father and his grandfather.

Tuesday's yatra expects to see the arrival of nearly 15 lakh devotees from across the globe. Over 150 labourers, carpenters, artists, painters and others worked to shape over 800 logs into three magnificent chariots by working for 12 hours a day from Akshaya Tritiya onwards, nearly two months before the much-awaited event.

The yatra sees sibling deities – Lord Balabhadra, Goddess Subhadra and Lord Jagannath – embark on a 3-km journey to their 'aunt's' residence at the Gundicha Temple in three chariots pulled by devotees with the help of 250-foot long ropes made using coconut fibres. The Bahuda Yata, which marks their return home, will be celebrated with the same fervour on June 28.

The Taladhwaja Rath for Lord Balabhadra, the Darpadalan Rath for Goddess Subhadra and the Nandighosa Rath for Lord Jagannath each have their own colours, height, diameter, wooden horses, guardian deities and even chariooteers. Grand engineering marvels, these raths are over 40 feet tall and have at least 12 wheels each. Made from wood of local trees like fasi, dhaura, simili and asana, the wood is sourced from the Nayagarh forest each year.

These talented rupakar servitors, who don't have any formal education in woodcarving or use modern machinery or equipment, rely on the wisdom passed down by their ancestors for this "hereditary service". Ramesh Mahapatra, whose brother Bijay Mohapatra is the biswakarma (chief carpenter) of the Nandighosa Rath, said, "We don't use measuring tapes or units like feet and inches. Instead, we use units like haat (hand size), anguli (finger size) and a stick as units of measurements. One stick equals one haat and 25 angulis equal one haat."

"Chariot construction usually starts when Odisha schools go on summer vacation or have morning school (from 7-11 am to the heat). Just like I started learning from my elders 40 years ago, I wanted my son to learn wood carving too. So I made sure he started young," Surya's father Panchanan Mahapatra, 46, said.

Stating that he hopes Surya relocates to other cities for higher studies, better jobs and higher income, Panchanan added, "We consider this work a service to Lord Jagannath. It is a legacy from our ancestors and we want our children to continue this tradition."



(Clockwise) After chariots are assembled, 20 artists work extra for two weeks to paint the statues of the deities; a guardian deity carved on a chariot; Surya Prakash Mahapatra, 11, has been training under his father and grandfather since he was five. *Sujit Bisoyi*

Besides the rupakar servitors, the maharanas (carpenters), bhos (labourers), karatas

(wood cutters), chitrakars (painters), kamaras (ironsmiths) and others also play an impor-

tant role in preparing for the yatra. The bhoi sevayats supply labourers for the construction of

the chariots, carry large logs to the Ratha Khala, apply brakles on the chariots on the day of the yatra and carry the wooden horses and other sculptures that are fixed on the chariots once they are nearly complete.

Alok Bhoi, 21, a graduate helping his father at the Ratha Khala for a decade as a bhoi sevayat, said, "I want to go outside Puri for my career, but this work is sacred for me."

Balakrushna Maharan, 46, a maharana sevayat who supervises the construction of the Taladhwaja Rath, said he feels privileged to be a part of the process. "I have seen three generations of my family engaged in this service. I encourage my son, who is in

THE THREE RATHS

Presiding Deity	NANDIGHOSA	DARPADALAN	TALADHWAJA
Lord Jagannath	Goddess Subhadra	Lord Balabhadra	
Wheels	16	12	14
Wooden pieces used	832	593	763
Height	442 feet	42.3 feet	43.3 feet
Colour of cloth	Red & yellow	Red & black	Red & green



money, the Shree Jagannath Temple Administration (SJTA) pays remuneration ranging from Rs 400 to Rs 1,200 per day. The budget for the 2022-23 yatra was Rs 14.62 crore, while the budget for 2023-24 is estimated to be Rs 16.62 crore. The budget includes the cost of chariot construction, security, ceremonies, temple beautification, etc. The logs are not included in the total budget since they are supplied by the state government.

A temple official said, "The erstwhile king of Puri (the Gajapatis who are known as the first servitors) supervised the construction of the chariots and the supply of wood till 1954. With the implementation of the Jagannath Temple Act in 1954, the state forest and environment departments started supplying wood from the forests in Nayagarh district, which was a part of the undivided Puri district."

On the day of the yatra, Puri Gajapati Dibyasingha Deb arrives in a palanquin from his palace, which is 500 metres from the temple, in a ceremonial procession. He conducts the cheera pancharas ceremony, of which he sweeps the floor of the chariot with a golden broom.

After the yatra, the SJTA sells parts of the chariots – wheels for Rs 50,000 and axles for Rs 15,000 per piece. The unsold parts are used as firewood in the temple kitchen, added the official.

class 7, to learn these techniques too," said Balakrushna, who works as a carpenter and a Patachitra painter after the yatra.

Once the chariots are assembled, around 20 chitrakar sevayats (artists) work extra hours for two weeks before the yatra to paint the statues of the guardian deities affixed on each chariot.

Though many servitors said they don't do this service for the

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Website : www.noidaauthorityonline.in

TENDER FOR SALE OF VEHICLE

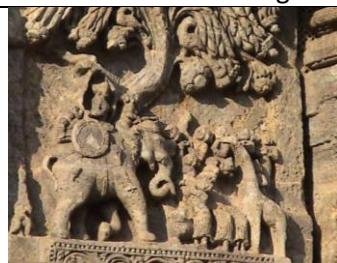
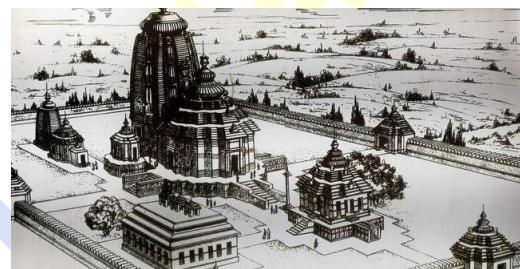
Sealed tender are invited on behalf of Chief Executive Officer, Noida for sale of following Vehicle "as where is basis" on date 07.07.2023 between 11:00 am to 3:00 pm & same will be opened on 3:30 pm in the office to the





Sun Temple, Konark (1250)

- Constructed by King **Narasimhadeva**
- Sculpture
 - Ratha form of temple – 12 huge wheels intricately carved with sixteen spokes each with circular reliefs.
 - Colossal horses and elephants
 - Bands of relief on the base – hunting scenes
 - Niches – erotic sculpture with high artistic value
 - Pillars (of nat mandir) – ladies in various dance poses
- Abul Fazl – “Even those whose judgement is critical and who are difficult to please, stand astonished at its sight”



Odisha's Konark Wheel takes centre stage at G-20 venue

A replica of the Konark Wheel from Odisha's Sun Temple served as the backdrop for Prime Minister Narendra Modi's welcome handshake with G-20 leaders as they arrived at the summit venue in New Delhi on Saturday. The backdrop carried a striking image of the Konark Wheel with the G-20 logo on one side and the theme of India's presidency of the grouping – *Vasudhaiva Kutumbakam* (One Earth, One Family, One Future) – on the other. Mr. Modi welcomed heads of states and other leaders amid melodious strains of the *shehnai* as flags of G-20 member countries, invited nations and several international organisations fluttered in the morning breeze. The Konark Wheel was built during the 13th century under the reign of King Narasimhadeva-I. PTI

Significant Kalinga style temples in Andhra Pradesh:

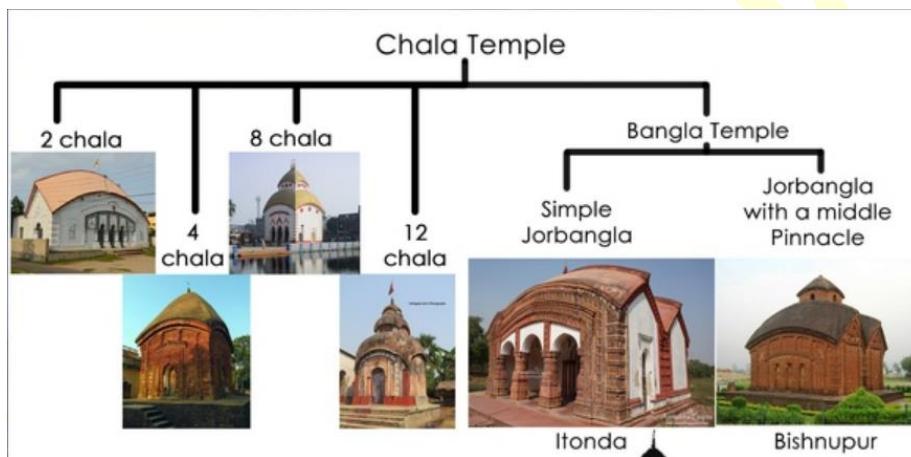


Tara Tarini temple, a famous shrine in Ganjam district.



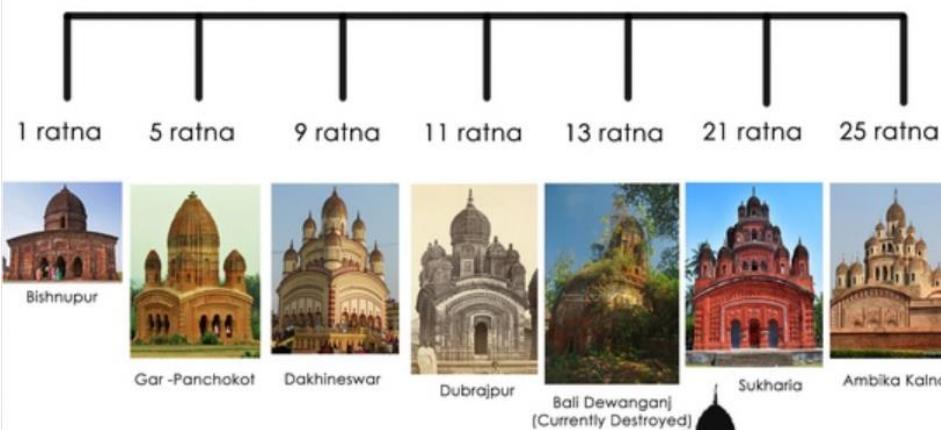
Arasavalli Sun Temple (Srikakulam, AP)

2. Bengal



Ratna Temples

(Depending upon the number of pinnacles on the chala structure)





72 Maluti Temples (Dhumka, Jharkhand) (15th c)



Keshto Raya (Jor Bangla), Bishnupur

Shyama Raya, Bishnupur



Kantaji Temple (Dinajpur, Bangladesh)

Dakshineshwar Kali Temple



Bishnupur Temples, Manipur

15th century Vishnu temple. It was built by local kings after the conquest of Kabaw valley.

3. Central India

Shikhar symbolises Mount Meru/Kailasa. Latina Shikhara developed two sub-types:

			 Fig. 2. Features of Bhumiya Shikhar
Double amalakas	Shekhari Shikhar	Bhumija Shikhar	
			Shekhari or Bhumija Shikhar over Garbha-Griha Samavarana Shikhar over Mandapa (diagonally arranged urushrings on a pyramid)

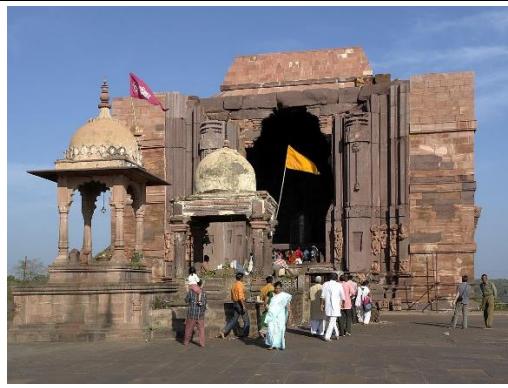
Elevation:

- Similar to Orissa style – dividing exterior both horizontally and vertically.
- Bada (temple wall) divided into seven parts – thus called saptanga bada
- Sapta ratha + saptanga bada – highest achievements of Indian architectural design

Gurjara-Pratiharas

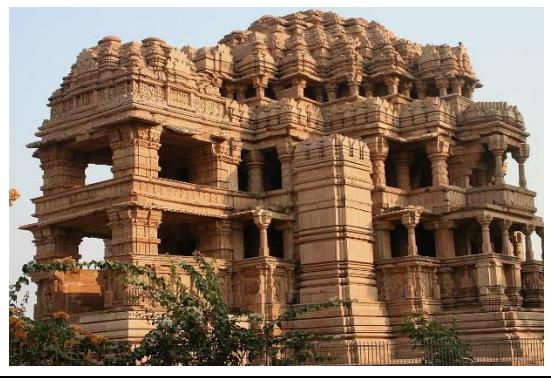
Teli Ka Mandir (early example)	Osian	Bateshwar Complex (near Morena)

Paramaras

	
Udayeshwar Mahadeva temple, Udaipur	Bhojeshwar Temple (Bhojpur)
	
Bijmandal Temple	Neelkantheshwar/Udayeshwara temple (Udaipur)

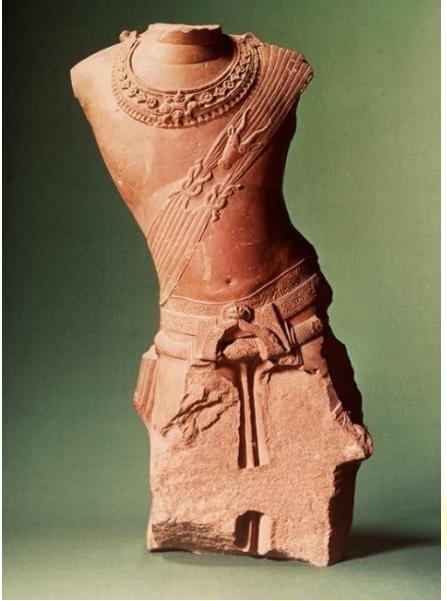
Kachchapaghata Dynasty (12th c)

Patronized Shaivism and Vaishnavism, and were tolerant towards Buddhism and Jainism.

	
Chausath Yogini temple (Mitaoli, Morena)	Sasbahu temple (Gwalior) (by King Mahipala) (1093): Dedicated to Vishnu in Padmanabha form. 3 stories.



Shiva-Parvati marriage panel, Kannauj



Sanchi Torse, Fine masterpiece



@anahitahopkar2017



4. Khajuraho: Chandelas (10th-12th c)

- Closest successor of Gupta temples

- **Features:**

- Unusually high two-stage platform: Adisthana and Jagati
- Integrated structure: all important buildings are connected to each other.
- Mandapa, Mukhya Mandapa, Ardha Mandapa
- Cave like entrance – narrow and dark – through ardha mandapa
- Even increasing height of shikharas from the entry till Garbha-griha



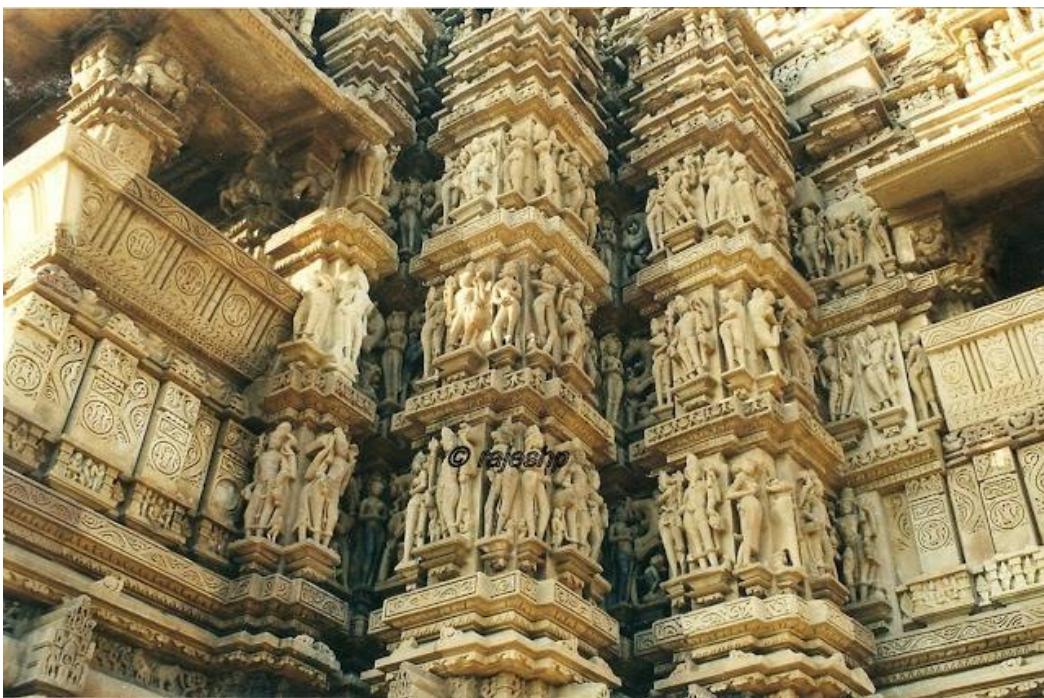
- **Examples:**

- Lakshmana Temple
- Kandariya Mahadev Temple
- Vishwanatha Temple
- Chausath Yogini
- By this time, the norms and codes of sculpture had become almost fully established.
- While there is mechanical elegance and technical allure, the actual modelling of Khajuraho has petrified into lifeless forms.
 - It became monotonous and stereotyped. Still many attempts to manage subtle originality and individuality while keeping inside the code.
- Decorative carving literally covers Khajuraho temples.
 - In nirandhar temples (like Chitragupta or Jagadambi) sculptural decorations surround whole vimanas while in sandhara temples (like Kandariya Mahadev or Lakshmana) balconies interrupt the sculptures.
- Other than statues of deities, figures of men, women without any religious significance abound as well.

Khajuraho Group of Monuments: UNESCO WHS

The temples at Khajuraho were built during the Chandella dynasty, which reached its apogee between 950 and 1050. Only about 20 temples remain; they fall into three distinct groups and belong to two different religions – Hinduism and Jainism. They strike a perfect balance between architecture and sculpture. The Temple of Kandariya is decorated with a profusion of sculptures that are among the greatest masterpieces of Indian art.

	
Kandariya Mahadev	Lakshman Temple



Erotic Sculptures:



Sirpur group of monuments (Chhattisgarh): Hindu, Buddhist, Jain monuments from 5th c to 12th c



Lakshman Temple (Gupta Era)

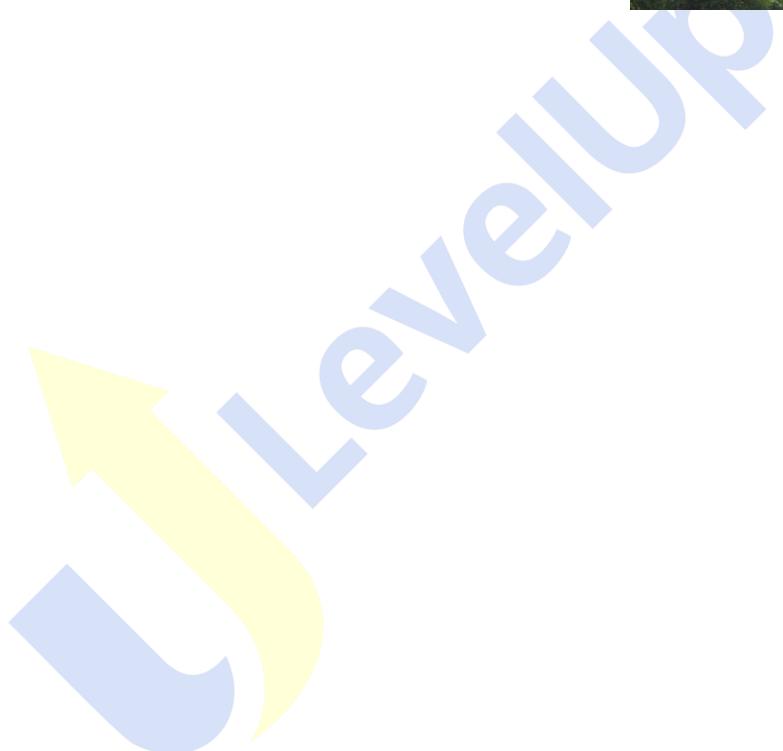


Remains of a Buddhist monastery

Kalachuri Period: Temples at Amarkantak: Kalachuri primarily followed Shaivism. However also funded some Jain and Vaishnava monuments, at various places including Banaras and Prayag. **Lakshmikarna/Karnadeva (1041-1073)** was the most famous Kalachuri king who patronized learning. Temples at Amarkantak, a pilgrimage site, were built by him. These temples are dedicated to Goddess Narmada and Lord Shiva.



Orchha: In later era, the **Chaturbhuj temple** at Orchha (dedicated to Vishnu), built by Bundela Rajputs in 16th century during the reign of Akbar take forward the tradition, with some amalgamation of Indo-Islamic style.



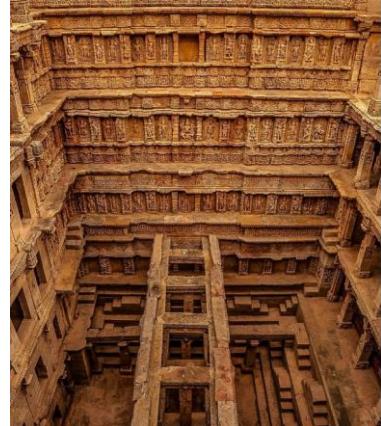
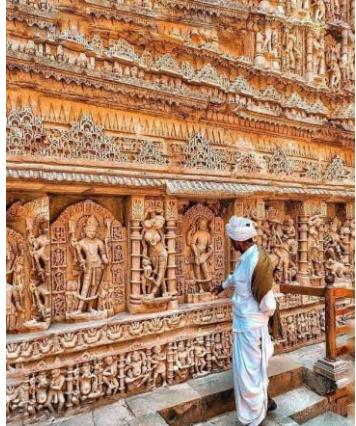
5. Maru-Gurjara style

- Patron: Solanki (10th – 12th c)
 - Also their governors, merchants, and community
- Features
 - Main shrine is not the chief attraction here.
 - Special type of pyramidal low shikhara on Mandapas with urushringas.
 - Massive step-well in front of the temple is a chief feature.
 - On each of the steps, there are miniature temples.
 - Profuse production of excellent workmanship.
- Examples: Modhera Sun Temple, Rani ki Vav

 <p>Surya Mandir – Modhera (1126 CE) Majestic, splendid, masterly, magnificent</p>	 <p>Profuse sculpture in sabha mandapa – in niches, pillars, and toranas</p>
	

Rani-ki-Vav (the Queen's Stepwell) at Patan, Gujarat: UNESCO WHS

Rani-ki-Vav, on the banks of the Saraswati River, was initially built as a memorial to a king in the 11th century AD. Stepwells are a distinctive form of subterranean water resource and storage systems on the Indian subcontinent, and have been constructed since the 3rd millennium BC. They evolved over time from what was basically a pit in sandy soil towards elaborate multi-storey works of art and architecture. Rani-ki-Vav was built at the height of craftsmen's' ability in stepwell construction and the Maru-Gurjara architectural style, reflecting mastery of this complex technique and great beauty of detail and proportions. Designed as an inverted temple highlighting the sanctity of water, it is divided into seven levels of stairs with sculptural panels of high artistic quality; more than 500 principle sculptures and over a thousand minor ones combine religious, mythological and secular imagery, often referencing literary works. The fourth level is the deepest and leads into a rectangular tank 9.5 m by 9.4 m, at a depth of 23 m. The well is located at the westernmost end of the property and consists of a shaft 10 m in diameter and 30 m deep.



Surasundari as per Shilpa Prakasa (10th c CE)



Navalakha Temple, Ghumli



Reconstructed Somnath



Ram Temple, Ayodhya

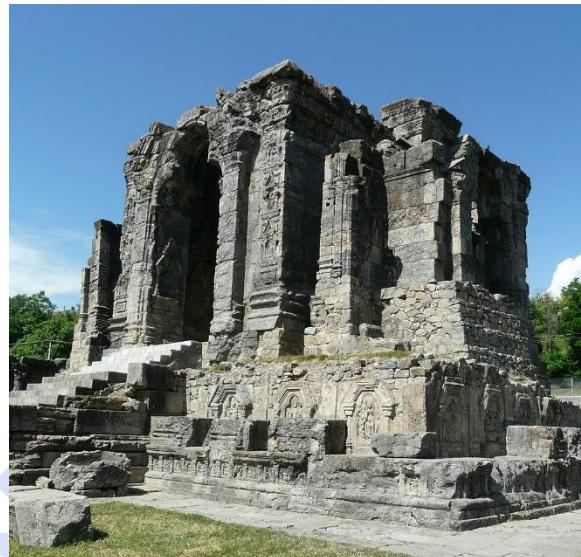
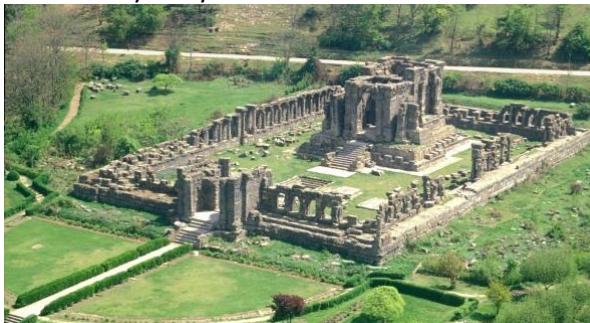
The Sompuras of Gujarat specializing in Maru-Gurjara sub-idiom of Nagara architecture survived or re-invigorated due to the culture of rich Hindu-Jain businessmen of Gujarat funding great temple building.

6. Hills

625-855 CE	855-1003 CE	1003-1320 CE
Karkota Dynasty	Utpala Dynasty	Lohara Dynasty
Lalitaditya Muktapida, Jayapida	Avanti Varman, Shankarvarman, Parth Sugandha, Didda	Sangramraja Suhadeva

Martand Sun Temple (8th c)

- Built by Lalitaditya Muktapida of Karkota Dynasty.
- One of the grandest structural temples standing in India in its time.
- Pyramidal Top.
- Central shrine is surrounded by 84 smaller shrines. There was no deity installed in sanctum sanctorum. Prayers were offered to Sun rays falling in the sanctum sanctorum.
- Destroyed by Sikandar Butshikast.



Parihaspore

Capital built by Lalitaditya Muktapida.
Destroyed by Sikandar Butshikast (1389–1413) as per Abul Fazl.



Avantipora Temples (9th c)

- Avantipur founded by Avantivarman, the first king of Utpala Dynasty
- Avantiswami Temple: Vishnu
- Avantishvara Temple: Shiva

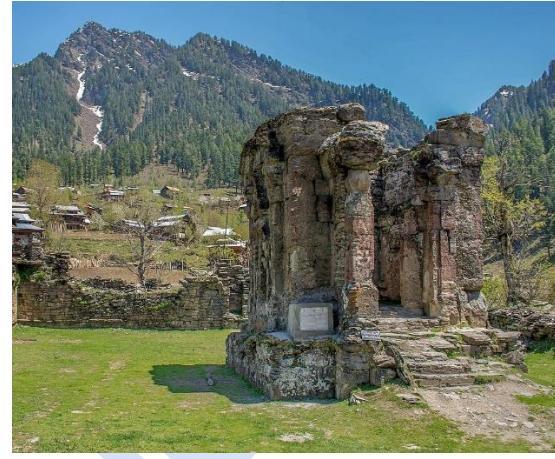


Pandrethan Temple (10th c)

- Built by Meru, a minister of King Partha (921-31 CE), ruler of Kashmir. Thus, also called Meru Vardhana Svami. Dedicated to Lord Shiva.
- The domed roof and the arches are all examples of classical Kashmiri architecture.
- Pandrethan was one of Kashmir's historic capitals which was destroyed in a fire in 960.

**Sharada Peeth, PoK (between 6th-12th c)**

- Prominent Temple University, particularly known for its libraries.
- Adi Shankara is said to have opened its South Door.
- Role in development and popularizing Sharada script in North India. Tibetan script was derived based on this.
- 11th century Kashmiri Poet Bilhana and 12th century historian Kalhana mention it.
- Mentioned by Al Beruni as one of the most important temples in India in 11th century.
- (demolished in 2023)



Dravidian Temple Style

Developed independently of Nagara style, it is an indigenous artform of south India. No pre-7th century temple has survived in South India. So, we may say that temple construction possibly started around that period.

Factors responsible:

1. Emergence of Tamil bhakti – Vishnu and Shiva
2. Expansion of agriculture and land grants
3. Emergence of powerful dynasties – Pallavas and Cholas.

Monumental temples emerged as symbols of royal power, authority and legitimacy.

Evolution of temple architecture happened with changing dynasties

Era	Era	Development
Pallava	600 – 900 CE	Rock-cut and Structural Temples
Chola	900 – 1150 CE	Development of vimanas, prakaras, gopurams
Pandya	1100 – 1350 CE	Evolution of gopurams Complexity of plan due to increasing complexity of rituals
Vijayanagara	1350 – 1565 CE	Addition of more features: mandapas, secondary halls, elaborate pillars and Gopurams
Nayakas	1600 CE onward	

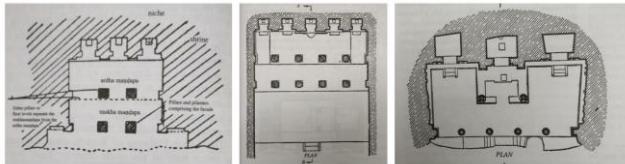
1. Pallava Architecture

- Defines the basic characteristic features of Dravida architecture, Laid solid and creative foundation of Dravida style.
- Transition from rock-cut to free-standing structural temples (Choice of location)
- Centuries of experience of mandapas and rathas culminated into elegant structures.
- Material: Unlike Chalukyas, the Pallavas didn't use soft sandstone but a hard rock like granite, and basalt – the more durable.

Evolution:

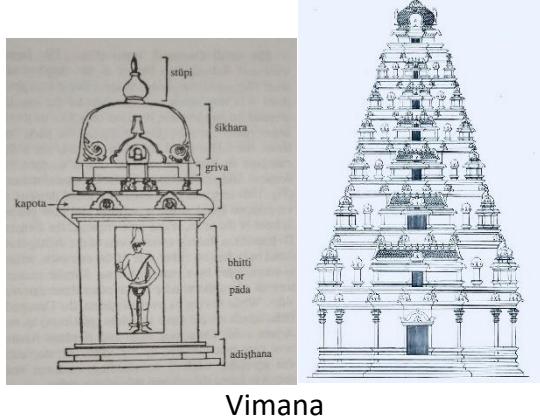
Mahendra Group (610-630 CE) (Mahendravarman Vichitrachitta)	Rock-cut Pillared Mandapas	Monolithic rock-cut Mandapas with entire hall, pillars, and deities carved into a rock. (Mahendra Style Pillar) <ul style="list-style-type: none">• First cave: Lakshitayana Trimurti cave or Tripurushadevalaya at Mandagapattu. First rock-cut cave in south India.• Examples: Pallavaram, Mahendravadi and Mamandur.• Narrative sculpture on the walls• Sikkhara-girivara Temple (Kudumiyyamalai): 1000-pillared mandapa with many inscriptions by Mahendravarman including a treatise on music – musical inscription.
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Narasimhavarman Mamalla Group (630-690 CE)	Rock-cut Rathas + Mandapas	<p>Established Mahabalipuram on coast, which has a huge granite boulders/outcrops scattered around.</p> <p>Mandapas became elaborate with profuse reliefs and slender pillars.</p> <ul style="list-style-type: none"> • Full development of Kudu motif (horseshoe chaitya arch). • Pillar became sophisticated with capital and lion shaft. <p>Beginning of free-standing monolithic rathas. Here both interior and exterior are hewn out of the same rock and there is diversity of structures.</p> <p>Important structures:</p> <ul style="list-style-type: none"> • Pancha Pandava Ranthas at Mahabalipuram have richest variety of Vimanas. • Narrative relief sculpture: Arjuna's Penance from Kiratarjuniyam
Rajasimha Group (690-800 CE)	Beginning of structural Temples	<p>Independently constructed structure with a lot of experimentation.</p> <p>There was more elaboration:</p> <ul style="list-style-type: none"> • Pyramidal vimana on garbha-griha. • Mandapa with its own vimana. • Entire structure is constructed on raised platform. <p>Shore Temple, Mahabalipuram</p> <ul style="list-style-type: none"> • Three asymmetric shrines • Dressed granite, Pyramidal towers. • Lion motif, Monolithic Nandi, Water chambers, Somskanda Panel <p>Kailasanathar Temple, Kanchi</p> <ul style="list-style-type: none"> • Complete temple: Garbha-griha, antarala, mandapa, prakar, gopuram. • Granite foundation, Sandstone superstructure • Stucco and painting, exquisite sculptural activity • Later, Virupaksha Temple (Pattdkal) resembles it.
Nandivarman Group (800-900 CE)	Temples continued at many places	<ul style="list-style-type: none"> • Attained full maturity and provided the model for future. • Vaikuntha Perumal Temple at Kanchipuram.

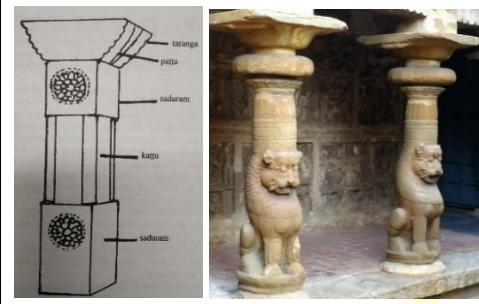


Evolution of Plan of Rock-cut Caves

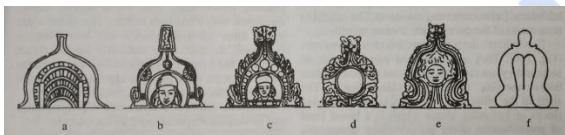
- Lakshitayana Cave (Mandagapattu)
- Pancha Pandava Cave (Pallavaram)
- Mahishamardini Mandapam (Mamallapuram)



Vimana



Pillar: From rudimentary to sophisticated with capital and lion shaft



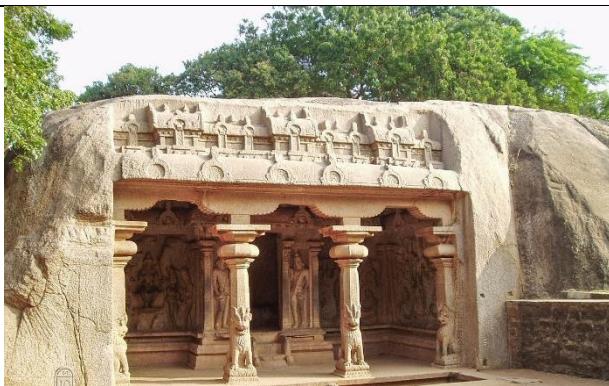
Kudu motif (horseshoe chaitya arch) of façade

Important monuments at Mahabalipuram:

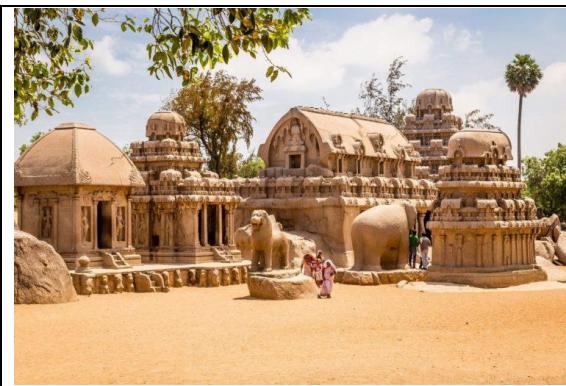
No.	Mandaps
1	Krishna
2	Mahishasurmardini
3	Adi Varaha
4	Trimurti
5	Kotikal
6	Tiger
7	Atiranchanda
8	Panchapandava
9	Dharmaraja
10	Ramanuja
11	Koneri
12	Others

No.	Rathas
1	Draupadi
2	Arjuna
3	Bhima
4	Dharmaraja
5	Nakul-Sahdeva
6	Others

No.	Structural Temples
1	Shore Temple
2	Others



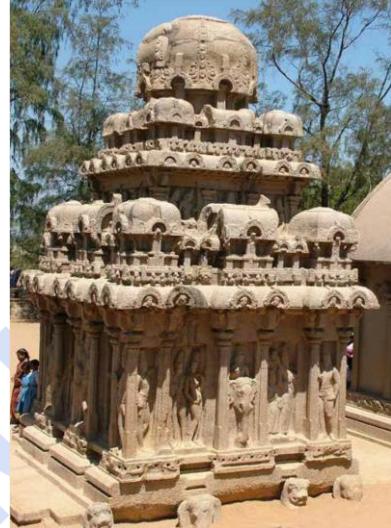
Adivaraha Mandapa, Mahabalipuram



Pancha Pandava Rathas, Mahabalipuram



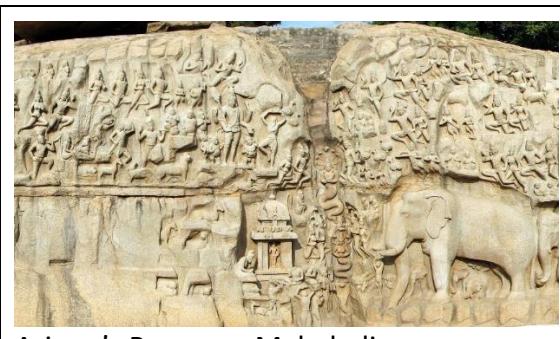
Monolithic Ganesh Ratha – Most Complete



Arjuna Ratha



Shore Temple, Mahabalipuram

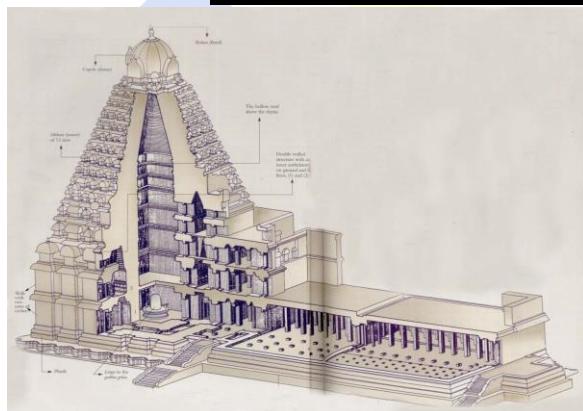
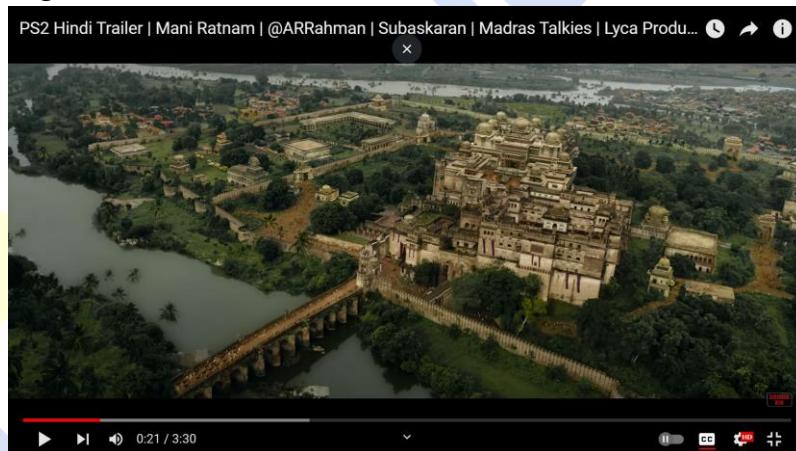


Arjuna's Penance, Mahabalipuram

2. Chola Period

All the essential that we today identify with Dravidian style emerged as the Dravidian style attained maturity during the Chola era.

- Magnificent Temples during Chola era
 - Settled political condition, vast resources, and great interest in art
 - Peak of Chola power: Rajaraja Chola (985-1014 CE) and Rajendra Chola (1012-44 CE)
 - They manifest Chola Imperial Ideology
- Material
 - Many older brick or timbers reconstructed in stone, many new created
 - Entirely in stone, generally hard stones
 - Well use of dressed granite
- In course of time, number of mandapas increased, Vimanas became taller and structures multiplied. Temples became like miniature cities.
- Chola Art: Though evolved from Pallavas, Chola art has its own features.
 - Greater movement and rhythmic freedom
 - Stylised gods but less abstract human figures
 - More detailed and elaborate decorations
 - Bold high reliefs and not bas-reliefs like Pallavas

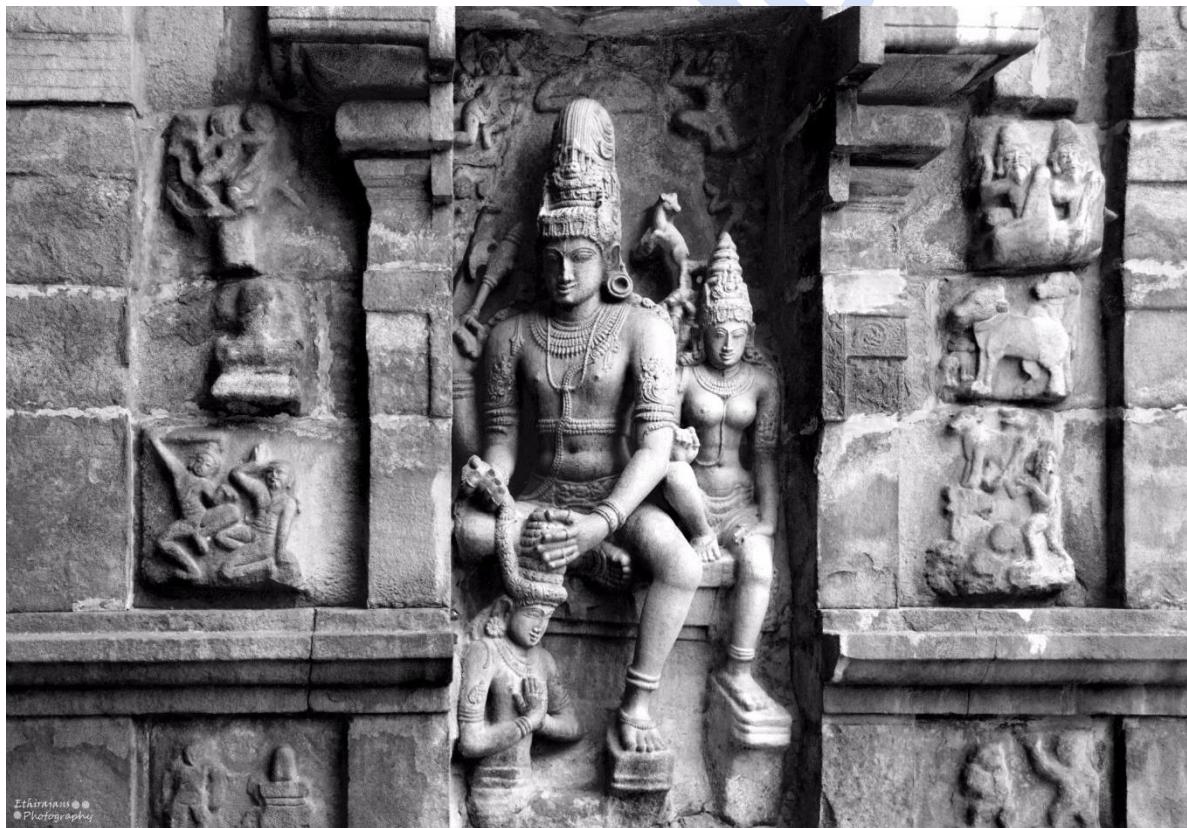
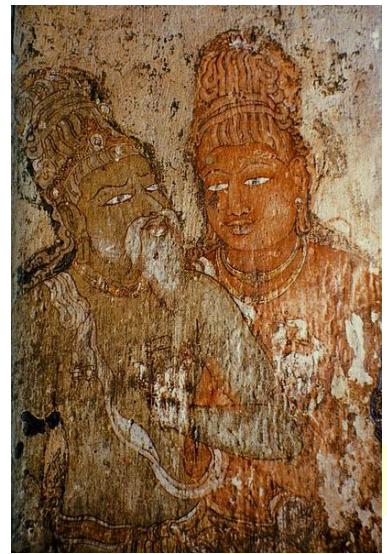


Early Chola Temples (eg Aditya I, Parantaka I) Institutionalizing Bhakti movement	Middle Chola Temples Tanjavur, Gangaikondacholapuram	Later Chola Temples Chidambaram, Airavateshvar, Kambaharesvara
<ul style="list-style-type: none"> Types: <ul style="list-style-type: none"> Sepulchral temples Built and renovated many sites of bhakti. Essentially simple ektala vimana with linga housed in garbhagriha with ardhamandapa. Antarala provided more space for more devakoshthas (niches) Dakshinamurti (Shiva as Guru) uniquely south Indian icon. 	<p>Greater patronage:</p> <ul style="list-style-type: none"> Renovated temples at Bhakti sacred sites Royal temples at new sites: Connecting kingship with divine authority. Main temple deity named after the living king. (Tanjore, GKCP) <p>Tanjore Temple:</p> <ul style="list-style-type: none"> Linga called Rajarajeshvara when he was alive Rajaraja granted around 40 villages in core Cholamandalam and 16 in outlying Karnataka and Sri Lanka. <p>Magnificent scale: majestic towering central vimana, surrounded by minor parivara and other shrines.</p>	<ul style="list-style-type: none"> Change in orientation: Continued to construct temples named after themselves, yet more inclined towards worship of Shiva in the context of universal Shaivism. Eg Name changed to Brihadeshwara Horizontal expansion of temples Beginning of Amman shrine Numerous Nataraja and Amman bronzes

Great Living Chola Temple: UNESCO WHS

"The Great Living Chola Temples were built by kings of the Chola Empire, which stretched over all of south India and the neighbouring islands. The site includes three great 11th- and 12th-century Temples: the Brihadisvara Temple at Thanjavur, the Brihadisvara Temple at Gangaikondacholisvaram and the Airavatesvara Temple at Darasuram. The Temple of Gangaikondacholisvaram, built by Rajendra I, was completed in 1035. Its 53-m vimana (sanctum tower) has recessed corners and a graceful upward curving movement, contrasting with the straight and severe tower at Thanjavur. The Airavatesvara temple complex, built by Rajaraja II, at Darasuram features a 24-m vimana and a stone image of Shiva. The temples testify to the brilliant achievements of the Chola in architecture, sculpture, painting and bronze casting."

Name	Place	King	Year Completed
Brihadeshwara	Tanjore	Rajaraja I	1010 CE
Brihadeshwara	Gangaikondacholapuram	Rajendra	1035 CE
Airavateshwara	Darasuram	Rajaraja II	1166 CE



Majestic Chandeshanugraha Murti
King Rajendra himself portrayed as fortunate Chandesa, crowned by Shiva

3. Pandya

- Pandyas were not as prolific temple builders as Cholas.
- Vimana now ceases to be the focus of architecture. Focus shift to ancillary, supplementary structures. Long prakar walls, awe-inspiring majestic imposing gopurams that dominate the skyline are now in focus.
 - Various reasons:
 - Not to touch the god and garbh griha
 - Threat of attacks from the north – thus need bastions and embattlement.



Half-finished beautiful
Vettuvankoil at
Kalagumalai



Meenakshi
Sundareshwarar Temple,
Madurai

Built by King Kulasekhara
Pandya (1190-1216) (later
structures during Nayaka
era)

4. Vijayanagara Empire

Basic features of Dravidian temples remain same, but some new elements become prominent. Hundreds of temples dot the region from Godavari to Kanyakumari in various places – Hampi, Penukonda, Chandragiri, Vellore that belong to this era.

Hampi had many outstanding examples but after its defeat by Deccani sultans, it was completely annihilated. We can get the idea of its magnificence from the foreign travellers. According to art historian Percy Brown, Vijayanagara architecture is “a vibrant combination and blossoming of the Chalukya, Hoysala, Pandya and Chola styles, idioms that prospered in previous centuries.”

- **Continued the tradition inherited.**

- North – Chalukya, Kakatiya, Hoysalas
- South – Later Cholas and Pandyas
- Islamic influences from Madurai sultanate and Bahmani

- **Material:** Use of hard stone even in the Chalukyan region

- **Multiple structures**

- Two shrines instead of one → addition of Amman shrine now.
- Kalyana madapas – open pillared mandapa on elevated platform
- Greater number of moderately sized mandapas
- No necessary axial arrangement: at fixed position all around the main shrine.

- **Gopuras**

- More attention to gopurams than vimanas.
- Massive/grand gopurams called Raya Gopurams (eg Ekambaranath temple, Kanchi)
- Instead of one entrance gateways → multiple gateways.

- **Pillars**

- With roaring simhas, yalis etc.
- Small pillar cluster around larger columns
- Thousand pillar mandapa – largest with richly carved pillars and intricate decorative richness.



- **Sculpturing**

- Dwarapalas images are replaced by
 - Northern custom of Ganga-Yamuna
 - Royal emblem of flying horse (Presence of royal authority everywhere)
- Rathas and wide roads for processions
- Reliefs on pillars, mandapas and elsewhere
- Steps: ornamented with animals and hybrid creatures.
- **Themes**

- Vaishnavism – avatars, lilas, epics
- Many social activities – narrative reliefs (mostly hunting scenes), dances and kolattam (folk dance)
- Portraits of kings
- Great number and variety of birds and animals represented realistically

Examples:

Vidyashankar Temple	Shringeri	Built by Vidyaranya, patron-saint of Harihara and Bukka
Virupaksha Temple	Hampi	Devraya II
Hazara Rama Temple	Hampi	KDR
Vitthala Temple	Hampi	KDR
Lepakshi Temple (and painting)	AP	Viranna and Virupanna – Governors of Penukonda under Achutya Raya



Raya Gopuram

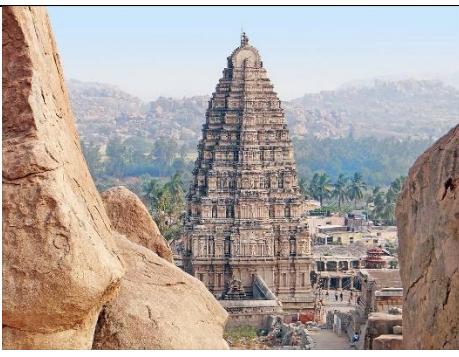


Raya Gopuram

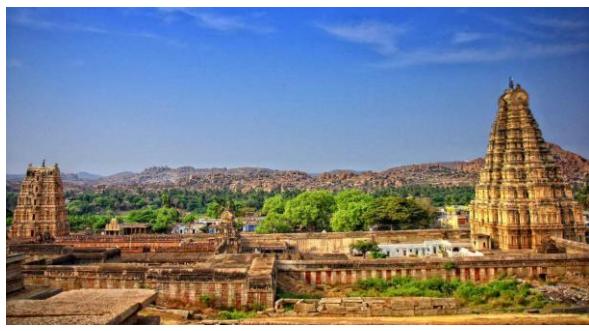


Vitthala Temple, Finest of the Vijayanagara, Musical Pillars





Virupaksh Temple by Lakkana Dandesha under the orders of Dev Raya II



Virupaksh Temple by Lakkana Dandesha under the orders of Dev Raya II



Ugra Narasimha



Shashivekalu Ganesha



Lepakshi Paintings

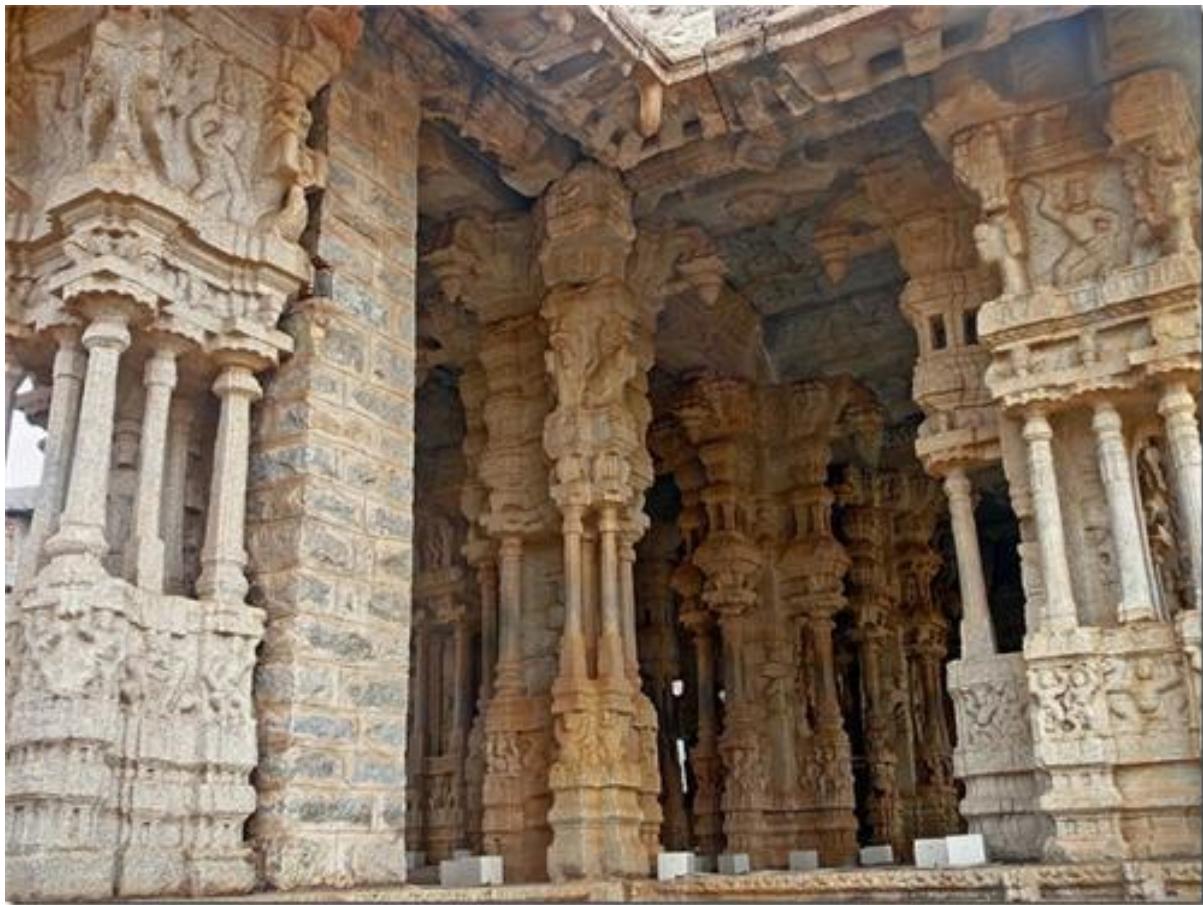


Lepakshi Paintings



Tirupati Temple: Pallava, Cholas, Vijayanagara, Marathas.. Gained most of its current shape during the Vijayanagara Empire





Pillars surrounding the hall, filled with the sculptures of dancers, musicians and drummers.

5. Nayaka Era Temples

Tanjore, Madurai, Gingee, Vellore, Ikkeri etc

- Temples became larger and further complex. There are multiple prakaras, which divided temple into inner and various outer premises.
- Along the outer wall, there was a pillar corridor and a number of rooms were created along it. There were a lot of carvings and painting along the path, the themes ranging from religious to secular.
- Full development of Gopuras
 - Srivilliputtur – tallest gopura and greater number of stucco figures
- Highly elaborate pillars



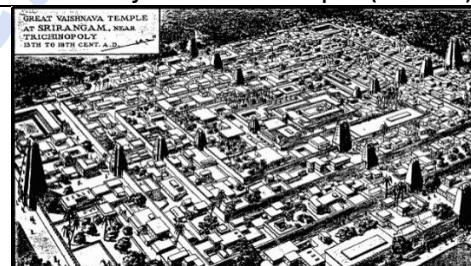
Ranganathswamy Temple (Srirangam)



Varadaraj Perumal Temple (Kanchi)



Thousand Pillared Hall, Madurai

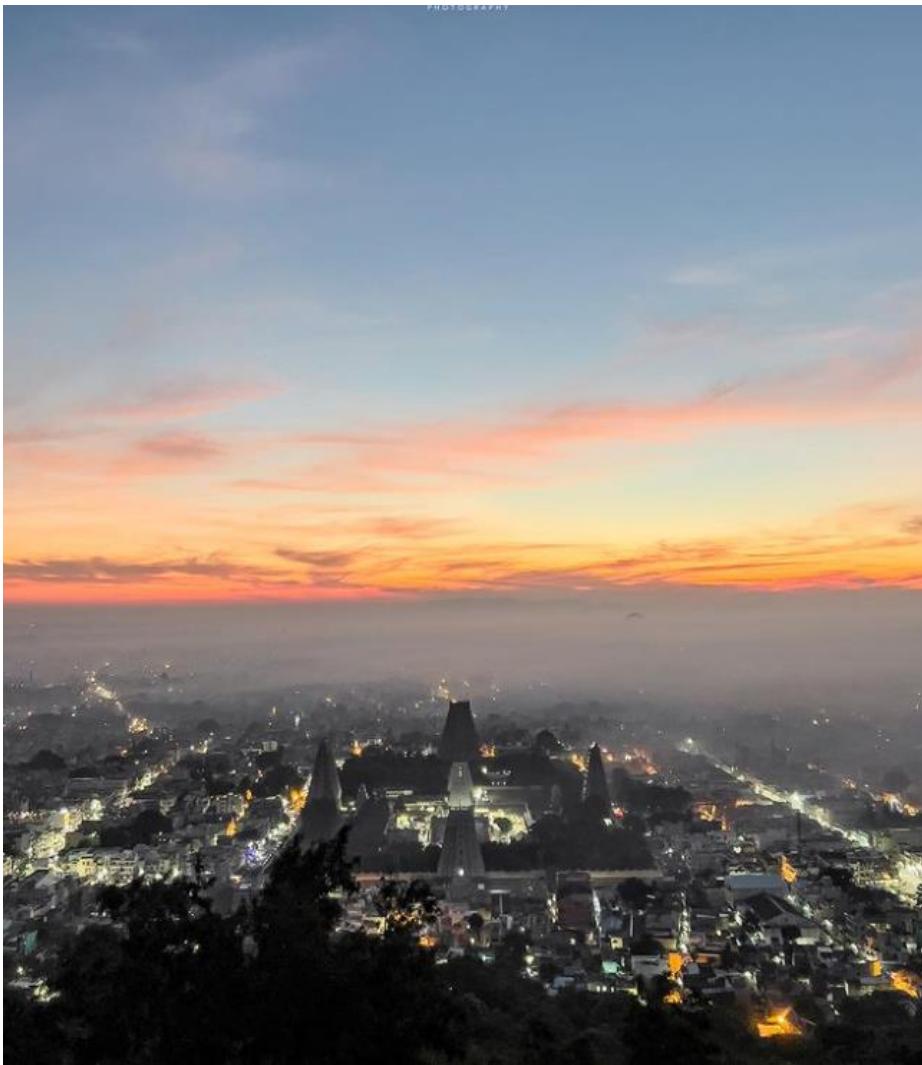


Great Vaishnava Srirangam Temple Town

Tirumalai Nayaka (r. 1623-1659) of Madurai

- Great patron of art and architecture
- Many splendid buildings – emergence of Madurai style
- Example: Meenakshi Temple, Madurai with its notable Thousand Pillared Hall



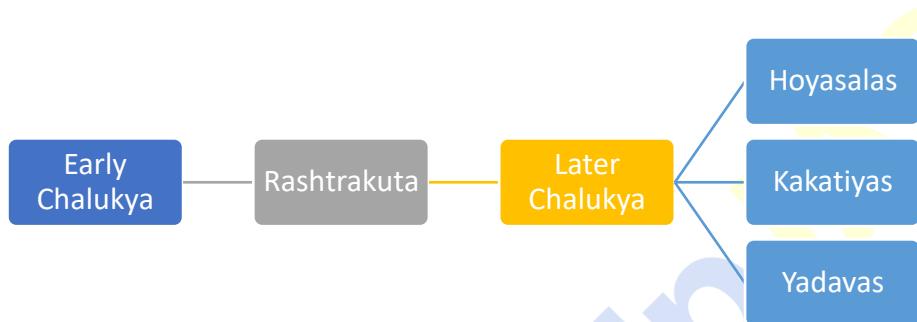


Tiruvannamalai. A magical sunrise at Arunachala temple.

Vesara Temples

Developed in the region of Deccan. It represents synthesis of Dravidian as well Nagar and yet there are some original elements of its own.

Nagar Style	Dravidian Style	Own elements
<ul style="list-style-type: none"> • Raised Platform • Covered pradakshinapath • Panchayatan style • Rekha-prasad roof 	<ul style="list-style-type: none"> • Prakara and pushkarini • Dravidian Vimana • Image of Dancing Nataraja as a central piece to decorate paintings. • Monolithic Nandi outside 	<ul style="list-style-type: none"> • Mundamala roof (flat) • Additional ancillary spaces • Focus on elaboration, rather than form.



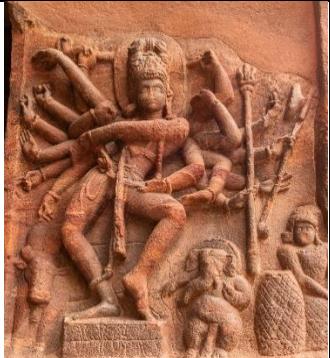
(1) Early Chalukyas of Badami (6th-8th c)

Features:

- Cave temples → free-standing structures
- Chalukyan artists experimented with different styles
 - They blended Nagara and Dravidian styles, and evolved their own distinctive style.
 - Various sandhara and nirandhara layouts were developed Aihole and Badami, finalised in Pattadakal.
- Badami Aihole Pattadakal:
 - AS UNESCO says, it is the largest, earliest group of monuments that transformed Malaprabha river valley into 'cradle of Temple Architecture'

Badami (Pulkeshin I capital)

- Four caves into red sandstone (Badami colour)
 - Religious tolerance (cave 4: Jainism)
 - Earliest such sculptural gallery of its kind (only other Brahmanical rock-cut shrine is Udaigiri)
 - Mukh mandap, maha mandap, small garbha-griha; all flat-roofed
 - Highly ornate pillars, exquisitely carved walls and ceilings (every inch of Cave 3 is carved)
 - Chalukya characteristic sculptures
 - Grand, massive, self-assertive figures
 - Detailed/fine carvings with delicate jewellery – richness.
- Badami: Structural Temples: Dravidian style
 - Upper Shivalaya, Lower Shivalaya, Malegitti Shivalay



Cave 1: Nataraja with 18 hands showing 81 poses of cosmic dance, masterpiece



Varaha



Narasimha



Trivikrama
Vamana



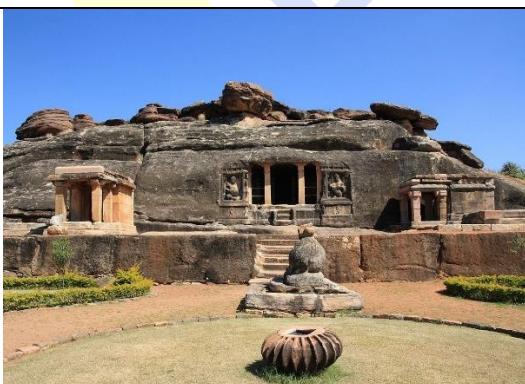
Harihara



Mural in Vishnu cave: Earliest surviving paintings in any Hindu temple. Modelled on Ajanta style.
Themes: Palace, Adinatha, Puranic

Aihole Temple Complex

- Cradle of Ancient Hindu temple architecture
 - Experimentation developed and refined into distinct architectural style.
 - Fine blend of Nagara and Dravidian style.
- Contemporary Gupta structures spread over a large area while Chalukyans confined to clusters.



Ravanphadi cave

- Shivalinga in the inner room, large Nandi in front
- Walls and sides covered with large figures.



Mahishasuramardini



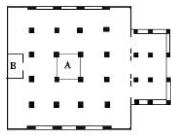
Nataraja



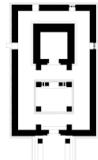
Bhuvaraha



Ardhanarishwara

**Lad Khan Temple**

- Oldest temple: around 500-600 CE
- Relatively simple structure.
- First floor for garbha-griha.
- There is no Shikhar.
- Latticed intricate window patterns.
- Stone overhangs suggest the idea of a wood-and-thatch roof

**Huchchimalligudi temple**

- Significant feature: Addition of Antarala for the first time

**Apsidal Durga Temple**

- One of the most impressive temples in Aihole
- Apsidal plan but Nagar style shikhar.

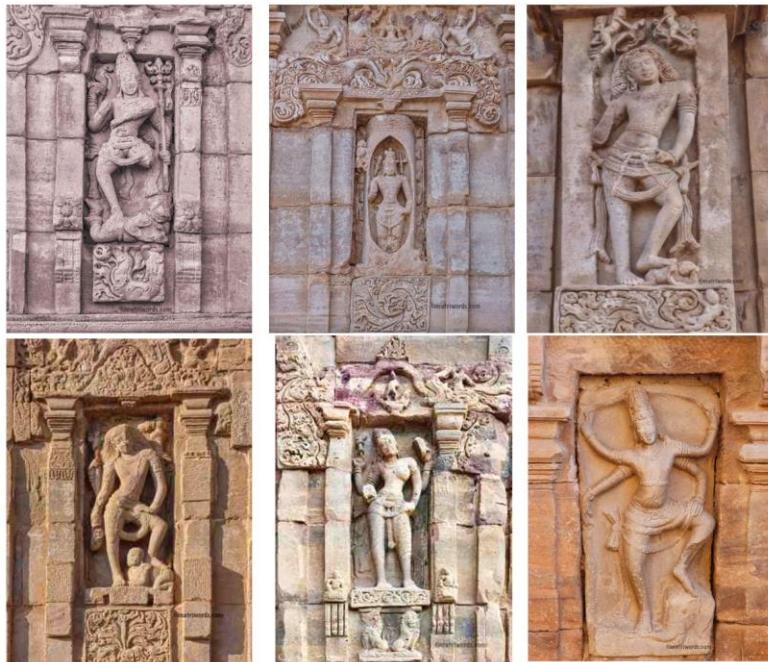
**Meguti Jain Temple**

- Commissioned by Pulakesin II, Constructed by Ravikeerti in 634 CE

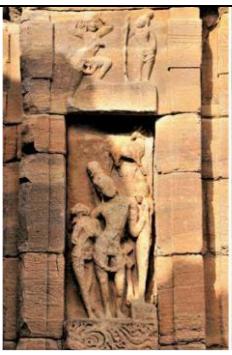
- Aihole is considered a school of architecture, Badami a degree college, and Pattadakal, a university of architecture.
- Experimentation was on during the reign of the two most powerful rulers: Vijayaditya (696-733) and Vikramaditya II (733-746).
- UNESCO
 - “Pattadakal, in Karnataka, represents the high point of an eclectic art which, in the 7th and 8th centuries under the Chalukya dynasty, achieved a harmonious blend of architectural forms from northern and southern India. An impressive series of nine Hindu temples, as well as a Jain sanctuary, can be seen there. One masterpiece from the group stands out – the Temple of Virupaksha, built c. 740 by Queen Lokamahadevi to commemorate her husband's victory over the kings from the South.”
- Temples
 - Some pure Nagara temples
 - Some pure Dravidian temples:
 - Virupaksha Temple by Lokmahadevi (inspired by Kailasnathar temple)
 - Mallikarjuna Temple by Trailokyamahadevi
 - Synthesis: Papanatha Temple



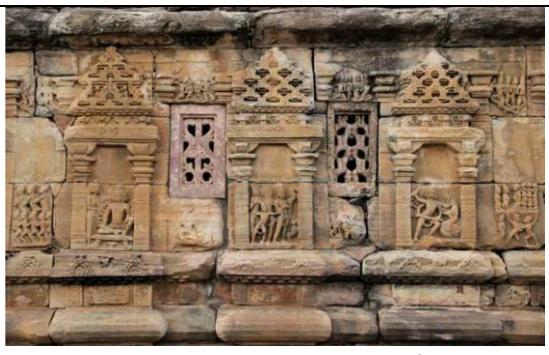
- Nataraja
- Lingodbhava
- Bhairava
- Jatadhari
- Ardhanarishwara
- Gajacharmambara



Sculptures on the walls of Virupaksha Temple



Ram, Sita and Golden Deer (L), Ravana-Jatayu duel (R) at Virupaksha Temple, c745 CE



Ramayana Scenes on the walls of Papanatha Temple, Pattadakal. c. Mid-8th c. CE

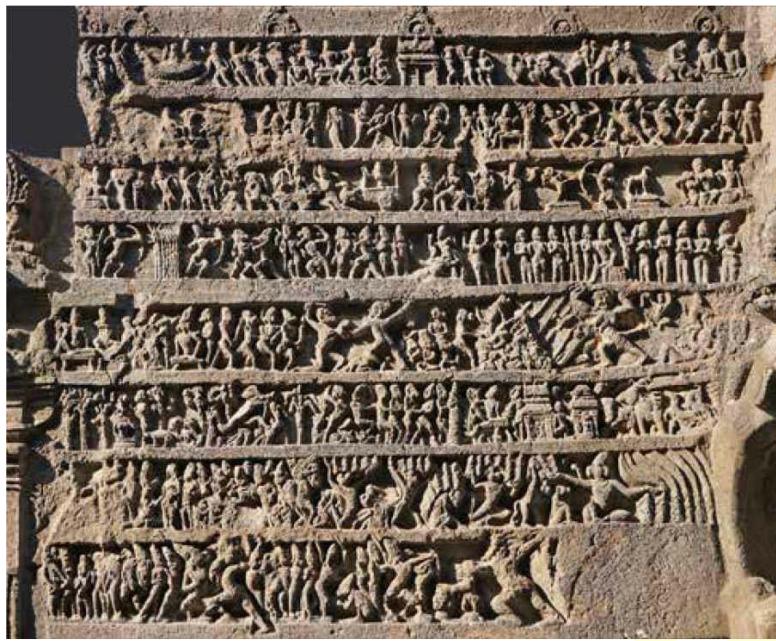
(2) Rashtrakuta (8th-10th c)

- Many old Buddhist caves were renovated.
- Ellora has Hindu, Buddhist and Jaina caves.
 - Amoghavarsha I espoused Jainism: five Jain cave temples at Ellora.

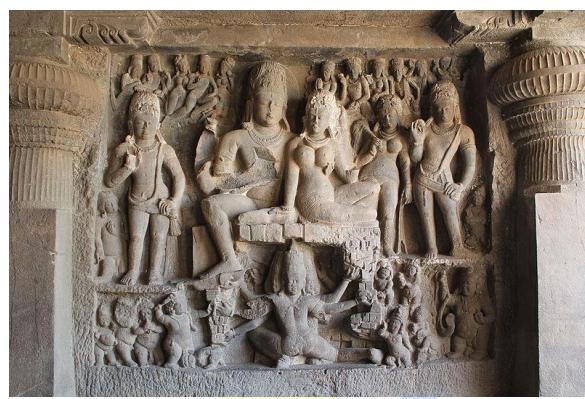


Monolithic Kailasanath Temple (Ellora)

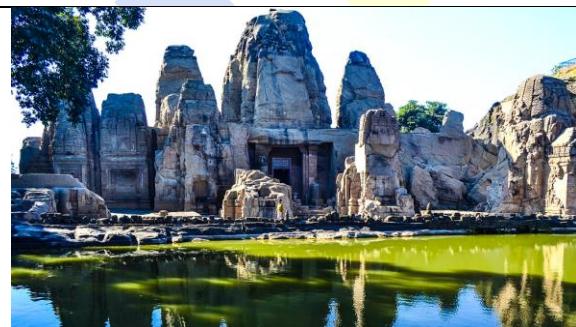
- Most extensive and sumptuous
- Commissioned by King Krishna I after the Rashtrakuta rule had spread into South.
- Looks like Virupaksha temple.
- Dravida style: No nagara style shikhara.
- Architectural consummation of the monolithic rock-cut temple.



Ramayana Narrative, Kailasa Temple



Some more examples:



Masroor (Kangra, Himachal), 8th c



Dharmarajeshwara Temple (MP) 9th c

(3) Later Chalukyas (11-13th c): Maturity of Vesara style

- Numerous temples over short span and short geography around Bhima/Tungbhadra/Krishna rivers in north Karnataka. About 100 temples still remain extant.
- Shift from traditional sandstone to softer chloritic schist – less massive structure but more delicate and finer sculpture.

	Majestic Jain Basadi (Brahma Jinalaya), Lakkundi
	Kashi Vishweshwar Temple, Lakkundi Lathe-turned polished pillars Meticulous door carving
	Stepwell at Lakkundi



Lakkundi to be proposed for inclusion as UNESCO World Heritage Site

Mysuru monuments to be proposed for UNESCO World Heritage Site: Tenders to be invited to conduct study of Shravanabelagola & Lakkundi. DAMH Commissioner...

www.thehindu.com

<https://www.thehindu.com/news/national/karnataka/shravanabelagola-lakkundi-to-be-proposed-for-inclusion-under-tentative-list-of-unesco-world-heritage-sites/article67550921.ece>



Mahadeva Temple, Ittagi



Mallikarjuna Temple,
Kuruvatti



Dodda Basappa Temple,
Dambal

(4) Hoysalas (10th-14th c)

The empire, which was initially governed from its capital city of Belur, ruled over most parts of southern Karnataka for about 350 years. They supported Shaivism, Vaishnavism, Jainism. There are about 1,500 temples and Kalyanis (tanks). Every village in this Hoysala territory has got a Veera Gallu or a Hero stone, and a Shashana or an inscription stone.

- Patronage under able Bittiga, who converted to Vaishnavism by Ramanuja in 12th century.
- Cultural efflorescence – contributed enormously to the development of several creative fields.
- Material
 - Fine grained Choloritic schist which is also known as soapstone
 - Soft and amiable to carving
- Pinnacle of architecture:
 - These temples have a basic Darvidian morphology but show strong influences of the Bhumija mode widely practiced in central India, the Nagara traditions of northern and western India, and the Karnataka Dravida modes favoured by the Kalyani Chalukyas.
 - Features:
 - Vimana on top of girebh griha
 - Trikutuachala form: 3 garbh grihas
 - Sukhanasika (antarala)
 - Pillared Navaranga (mandapa for music, dance)
 - Elevated Adhisthana
 - Ashtabhadra plan (stellate plan)
- Sculpture: ornate temples.
 - Exceptionally intricate sculptural artistry. This intricate and minute Hoysala temple carvings were made possible because of a 'special stone'.
 - Extraordinary attention to detail (Hyper-real sculptures)
 - Literally covered the entire surfaces with sculptural decorations.
 - Expansive sculptural gallery
 - Decorations in horizontal bands (multi-tiered frieze)
 - Depiction of Sala legend. (raja lanchana)
- Patronised many temples.
 - Over 100/1500 surviving specimens
 - Halebidu, Somnathpur, Belur
- Three Hoysala temples of Karnataka inscribed as UNESCO World Heritage sites (2023)



- Hoyasaleshwar Temple at Halebidu (Hassan District)
 - It was commissioned in 1121 CE
- Chennakeshava temple, Belur (Hassan District)
 - It was established to commemorate the defeat of the Cholas of Tamil Nadu and to mark King **Bitti Deva** or **Vishnuvardhana**'s adoption of Hindu Vaishnavism.
 - Its construction commenced during the period of king Vishnuvardhana in 1117 CE and took 103 years to complete, during the era of his grandson.
- Keshava temple at Somanathapur (Mysuru District)

- It was commissioned by Somanatha Dandanayaka during the regime of Narasimha III in 1268 CE.



Channakeshava Temple, Belur



Hoyasaleshwara, Halebidu



Keshava Temple, Somnathpura



Six Bands



Madanikas





(5) Kakatiyas

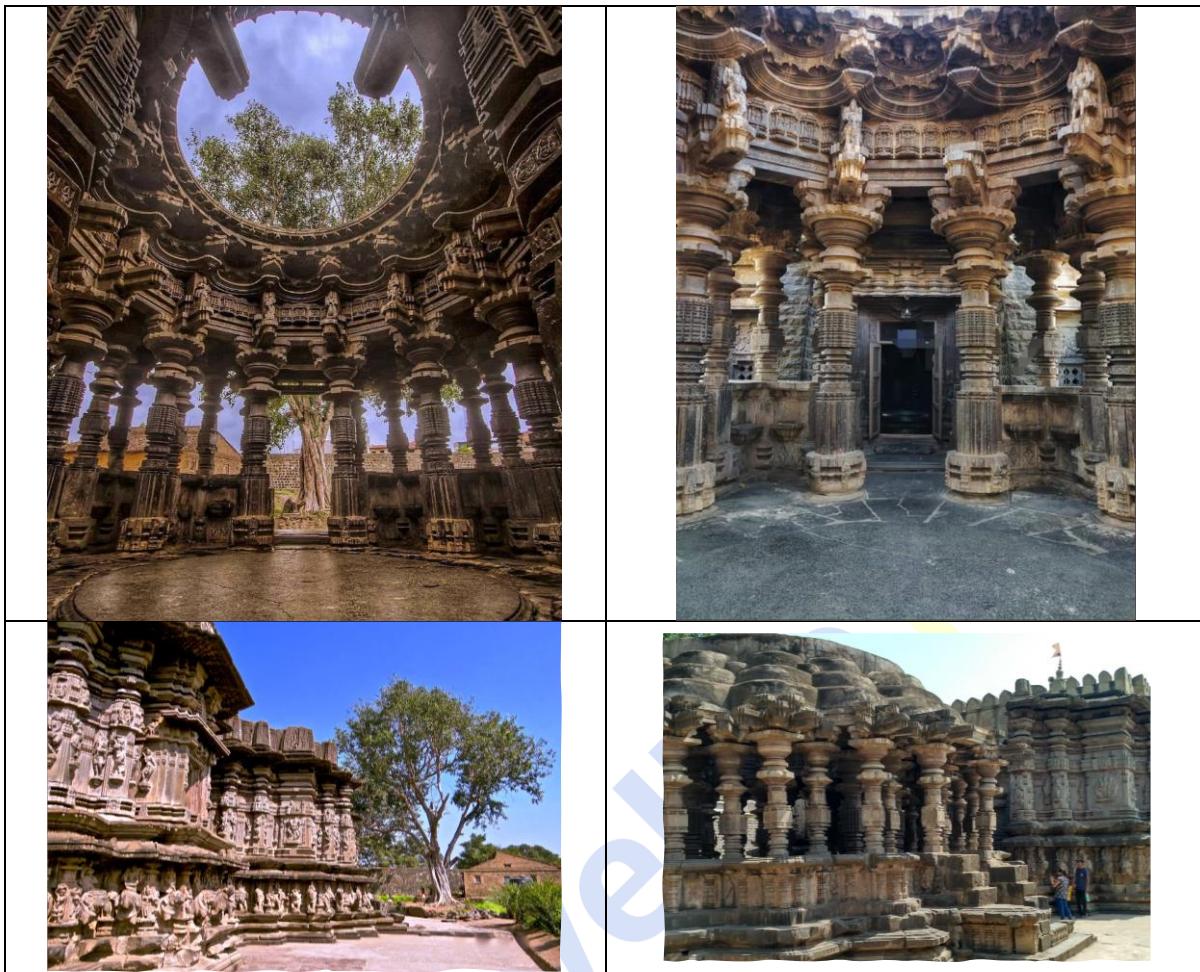
(Capitals: Hanamkonda and Warangal)

Kakatiya Rudreshwara (Ramappa) Temple, Telangana: UNESCO Citation

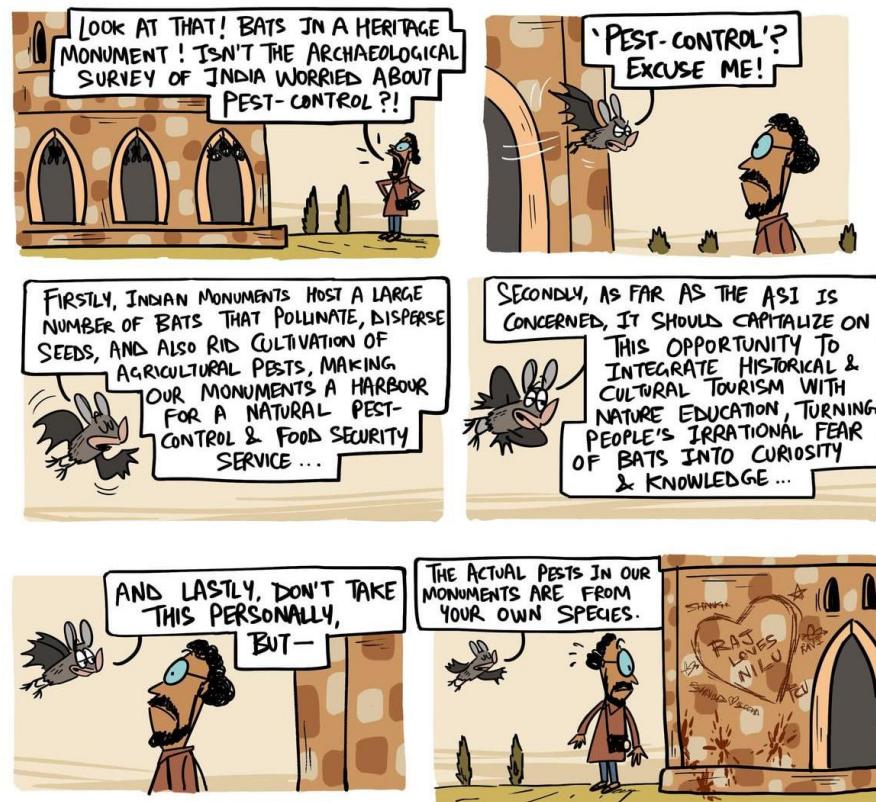
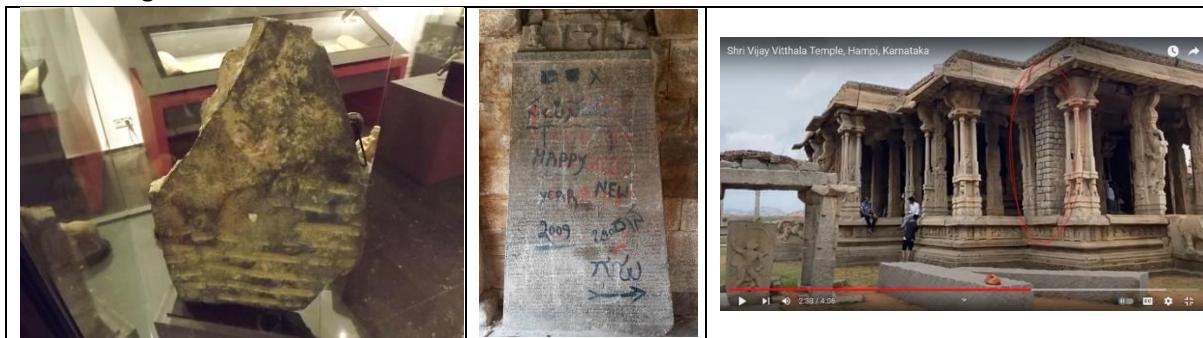
"Rudreshwara, popularly known as Ramappa Temple, is located in the village of Palampet approximately 200km north-east of Hyderabad, in the State of Telangana. It is the main Shiva temple in a walled complex built during the Kakatiyan period (1123–1323 CE) under rulers Rudradeva and Recharla Rudra. Construction of the **sandstone** temple began in 1213 CE and is believed to have continued over some 40 years. The building features **decorated beams and pillars of carved granite and dolerite** with a distinctive and pyramidal Vimana (horizontally stepped tower) made of **lightweight porous bricks, so-called 'floating bricks'**, which reduced the weight of the roof structures. The temple's sculptures of high artistic quality **illustrate regional dance customs and Kakatiyan culture**. Located at the foothills of a forested area and amidst agricultural fields, close to the shores of the Ramappa Cheruvu, a Kakatiya-built water reservoir, the choice of setting for the edifice followed the ideology and practice sanctioned in dharmic texts that temples are to be constructed to form an integral part of a natural setting, including hills, forests, springs, streams, lakes, catchment areas, and agricultural lands."

		
Kakatiya Madanikas in Black Basalt: Exquisite carvings, minute details of jewellery, costume, standing postures		

(6) Yadavas (Hemadpanthi Style)



Leelite



Green Humour by Rohan Chakravarty on bats in Indian monuments, published in TheHindu.

Handout 19: Turkish Invasions**Who were Turks?**

- The Turks were a collection of **ethnically and religiously diverse warlike nomadic tribes** spread across the Steppes of **Central Asia**.
- They were driven out of their homeland in the 8th and 9th centuries due to the rise of other groups.
- Being excellent horsemen, they **entered the service of the growing Caliphate** in which they served as both mercenaries and regular soldiers.
 - Soon, they started to accept Islam. The gradual process of conversion, started in 8th century and was completed by 13th century.
 - Simultaneously, they rose to power under the increasingly Persianised Caliphate and spread to different parts of Central and Western Asia.
- By this time, Abbasid Caliphate had become too large to govern centrally from Baghdad. It led to the emergence of powerful Turkish warlords who established their own rule:
 - The Seljuk Sultanate of Anatolia
 - The Ghaznavid Empire of Afghanistan
 - Beginning from the 10th century, the Ghaznavids mounted several invasions of India under:
 - Alaptigin (948-973 CE)
 - He was the **founder** of the Ghaznavid Empire.
 - He expanded the Ghaznavid Empire to include parts of present-day Iran, India, and Central Asia.
 - He also made **Ghazna a center of art, culture, and learning**, attracting scholars and artists from all over the Islamic world.
 - Sabuktigin (973-998 CE)
 - Mahmud Ghazni (998-1030 CE)

Mahmud of Ghazni (r. 998-1030)

- **Loot or Empire?**
 - Also known as ‘Butshikan’ (idol breaker), he is said to have invaded India 17 times.
 - His first attack came in 1000 CE against **Jaipala, the Hindu Shahi ruler** of Northwestern Punjab and Southeastern Afghanistan.
 - **Mathura** was sacked and structures destroyed in 1018 CE
 - His most famous attack was on **Somnath in 1025-26 CE**.
 - At the time, the Solanki ruler of Gujarat was **Bhima I**.



- Did not want to establish an empire in India or spread Islam in India. The main motive was to plunder Indian wealth, especially temple wealth, to fund their own wars in Central Asia.
- Nonetheless he established the ground for a future Persianate state in Punjab, particularly centered on Lahore, a city he conquered.



- **Cultural role**

- His **capital Ghazni** evolved into a significant cultural, commercial, and intellectual centre in the Islamic world, almost rivalling the important city of Baghdad. The capital appealed to many prominent figures, such as al-Biruni and Ferdowsi.
- **Firdausi's 'Shahnameh'** is the jewel of Persian literature.
 - It consists of a mythological and historical account of Persian kings.
 - It covers both the pre-Islamic and Islamic phases of Persian history.
 - It also includes a Qaseeda (eulogy written in praise of a living subject) dedicated to Mahmud.
- Abu Rehan **Al-Biruni** (973-1050).
 - He was originally from Khwarizm, he found his way to the court of Mahmud. He was a polymath who excelled in various disciplines such as philosophy, science, mathematics, theology and linguistics.
 - After accompanying Mahmud to India, he stayed at Banaras for two years where he learnt Sanskrit and researched about India by conversing with learned men and reading ancient scriptures.
 - His work '**Kitab ul Hind**'/ '**Tahqiq-i Hind**' is regarded as a mirror of 11th century India. It is the first true historical work on India written in Persian.

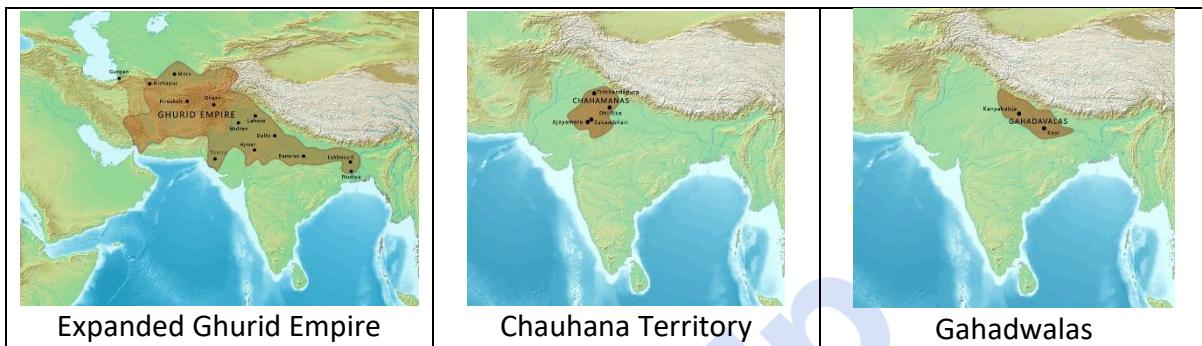
Battle of Bahraich as mentioned in **Mirat-i-Masudi** (1620s) by a Chishti saint (Abdur Rahman Chishti):

A nephew of Mahmud of Ghazni was **Salar Masud**. (later, Ghazi Sayyid Salar Masud). At the age of 16, he invaded India and conquered Delhi. Then he moved toward Kannauj. Near Bahraich in 1034, he was defeated and killed by King **Suheldev**.

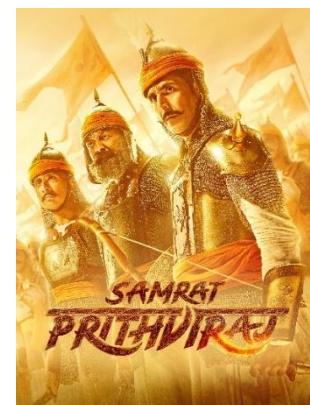


Rise of the Ghurid Empire

- After the decline of the Ghaznavid Empire two empires emerged in Central Asia to fill the vacuum:
 - Khwarizmi Empire in the western half
 - Ghurid Empire in its eastern half.
- Mohammed-bin-Sam (Mohammed Ghori r. 1173-1206) looked towards India:
 - His larger objective was to expand in Central Asia while using the resources of India. However, unlike Mahmud of Ghazni, he wanted to establish direct control over Hindustan as well.



- Initially he tried to enter India through **Bolan pass (Balochistan)**,
 - The very first invasion of India by Ghori was **against Ismaili Shias ruling in Multan**, while he himself was a Sunni.
 - However, he received a setback as he was **defeated by Bhima II of Gujarat** in 1178.
- Then he changed his way. Cross **Khyber pass** and turned towards **Punjab**, finally conquering it by 1190.
- Now, he wanted to expand further to the south-east. On the other hand, **Prithviraj Chauhan III** was looking towards the north-west.
 - Ghori was defeated in the **First Battle of Tarain (1191)** by a confederacy of Rajput Kings led by Prithviraj Chauhan III, who established his control over Bhatinda (Tabarhind).
 - But this victory did not last long. Ghori invaded again and defeated the Chauhans in the **Second Battle of Tarain (1192)**, capturing Delhi and Ajmer. Thus, Turkish Rule was established in north India.
 - Then Ghori defeated the Gahadavala ruler of Kannauj, Jaichandra in the **Battle of Chandawar (1194)**
- Ghori was unable to consolidate his Indian conquests. Also, his main interest lay in expansion in Central Asia at the cost of Khwarizm. Having laid down the foundations of an empire straddling North India, Afghanistan and Sindh, he appointed three governors:
 - Qutubuddin Aibak – Lahore
 - Tajuddin Yalduz – Ghur



- Nasiruddin Qubacha – Sind
- After Ghori's death (1206), his empire broke apart, with each of the three governors declaring independence and competing against each other.
- Eastern campaign in Bengal - **Bakhtiyar Khilji**, a military commander (1203-1227) who was responsible for the destruction of Nalanda University. He formed a short lived Khalji dynasty of Bengal.



Two UNESCO World Heritage Sites, both Ghurid architecture examples:

	
<p>Sultan Ghiyas-ud-din built Minaret of Jam in 1194 in Ghur Province.</p>	<p>Mu'izz al-Din Muhammad (1192-1206) – his general Aibak started building Qutb Minar</p>

Impact of Turkish Rule - Several Historical Changes

- Political Changes
- Military Changes
- Economic Changes
- Socio-Cultural Changes

Political Changes

- Biggest change: **reorganization of the entire map** of north India.
- With the establishment of Turkish rule in India, the age of **feudalism ended**, and a **strong central authority** was established.
- A number of **new institutions and administrative practices** were introduced by the Turks. These systems witnessed **constant evolution**.

1. Position of the Sultan

- Theoretically, the Delhi sultanate was an absolute centralised monarchy with the Sultan at its centre.
- Different **models of kingship**:
 - Turkish model (Sultan comes from sult i.e. power)
 - Lodhis followed the Afghan theory of Kingship (king = first among equals)
- However, in practical terms, the **level of despotism varied** from ruler to ruler.
 - Strong sultans like Balban, Alauddin Khilji and Mohammed bin Tughlaq exercised absolute authority.
 - Weaker Sultans like Nasiruddin Mahmud and Feroz Shah Tughlaq had to share power with the clergy and nobility.
- Constant **conflict for Balance of power**
 - Rebellions by **provincial governors** and strong **military officials** were a regular affair, even during the reign of strong sultans.
 - **Wars of succession** were frequent as the Turks had no fixed rule of succession.

2. Departments and Portfolio Administration

- Iltutmish introduced the 'Turkan-i-Chihalgani' / 'Chalisa', giving important duties of state to his most trustworthy and capable slaves.
- However, after his death, the Chalisa became unruly and power hungry and began undermining the Sultan's authority.
- Thus, **Balban** disbanded the Chalisa and introduced the **portfolio system** of administration, under which different subjects of administration were organised into different departments. It became the backbone of the Sultanate administration.
- Different sultans introduced different departments.

Balban	Diwan-i-Wazir	Finance
	Diwan-i-Arz	Military
	Diwan-i-Risalat	Foreign affairs and religious appeals
	Diwan-i-Insha	Royal Correspondence
Alauddin Khilji	Diwan-i-Mustakhraj	Arrears
	Diwan-i-Riyasat	Market/Price Controls

MBT	Diwan-i-Amir Kohi	Agriculture
FST	Diwan-i-Ishtiaq	Relief and rehabilitation
	Diwan-i-Khairat	Charity
	Diwan-i-Bandagan	Slaves

3. Iqta System

- It was a Turkish system of tax farming, first introduced by **Ilutmish** in India.
 - Iqtas were land revenue assignments given to sultanate officials, commanders, noblemen and soldiers in lieu of cash salary.
- **Iqtadars:** Iqta holders. They functioned as provincial governors.
- **Wilayat:** Territory assigned to individual Iqtadar.
- Centralization
 - Iqta assignments were temporary and Iqtadars were frequently transferred.
 - They were **non-hereditary, transferable** but **non-sellable** in nature.
- The entire territory was divided into:
 - **Khalisa** land – Crown land, whose revenue went directly to the royal treasury.
 - **Paibaqi** land – land reserved to be distributed as Iqtas.
 - ‘**Fawazil**’ was the difference between the revenue collected and the expenditure incurred within the Iqta. It was remitted to the royal treasury.
- The Iqta System also underwent significant change under different sultans.
 - **Ilutmish** - Iqtadars enjoyed tax exemptions.
 - **Balban** - In order to have better supervision of the income of the Iqta he appointed an officer '**Khwaja**' in the Iqtas.
 - **Alauddin Khilji** - All revenue concessions and tax-free grants were abolished and all Iqtadars were required to pay tax at the normal rate.
 - **Feroz Shah Tughlaq** - Iqtas became hereditary.

Turkish Sultans also made a number of **tax-free land grants** such as:

- **Inam** – given as reward for service to the Sultanate.
- **Milk** – hereditary titles given to scholars and priestly class.
- **Waqf** – given to religious institutions such as mosques.
- **Idrar** – charitable grant.

4. Provincial and sub-provincial administration

Wilayat	Province	Muqti/Wali were Iqtadars (provincial governors) with the responsibility of general administration, law and order, collecting revenue, maintaining troops.
Shiq	Districts	Shiqdar (administrative and military official)
Parganas	Revenue unit, group of villages	Headed by Amil (revenue officials)
Gaon	Village	<ul style="list-style-type: none"> • Village headman: Khut (Hindu) and Muqaddam (Muslim) • Patwari was the village accountant

Military Changes

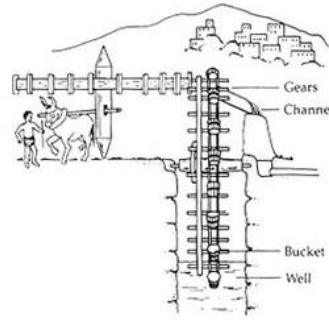
- The Turks introduced **new weapons** such as the Persian short bow ‘**Navak**’. They also introduced the **iron horseshoe** and **iron stirrup**.
- New **military strategies** such as maintaining a reserve force and feint attacks during military engagements were also introduced.
- They revived the tradition of maintaining a **standing army** after a long period in the Indian subcontinent.
 - **Iltutmish** introduced the practice of maintaining royal bodyguards paid directly from the imperial treasury, called the **Sar-i-Jahandar**, this was the precursor to a standing army. He also introduced the permanent cavalry called the **Hashm-i Qalb**.
 - **Balban** introduced a full-fledged standing army and created a new Department of military affairs called **Diwan-i-Arz**.
- Allauddin maintained a large standing army numbering over 3.5 lakh soldiers.
 - He also introduced the **decimal system** of military command.
 - Instead of paying soldiers with Iqta assignments, he began giving them **cash salaries**.
 - He also introduced the practice of ‘**Dagh**’ and ‘**Huliya/Chehra**’ to maintain the quality of horses and troops.
- ‘Dagh’ and ‘Huliya/Chehra’ were discarded under **Feroz Shah Tughlaq**.

Economic Changes

Contemporary Persian literature such as ‘**Khazain ul Futuh**’ (Amir Khusro) ‘**Miftah ul Fuzala**’ (Mohammed Daud Shadiabadi), **Farhang-i-Qawwas** (Fakhruddin Qawwas) and contemporary Chinese sources of travellers such as **Mahuan** inform us that the Turks introduced several new technologies which revolutionized the economy:

Crafts and Technology

- **Textile**
 - Superior **ginning** technique was introduced to India from Persia.
 - The Turks also brought the Persian **carding bow** ‘Naddaf’.
 - The **spinning wheel** or ‘Charkha’ introduced by the Turks replaces the traditional spindle and whorl. Charkha with a handle was introduced later.
 - Pit and treadle **loom** replaced the traditional loom.
 - The technique of **block printing** was introduced from Central Asia.
- **Paper Manufacturing**
 - Before the Turks, paper was imported into India and was extremely expensive.
 - Gradually, paper manufacturing was brought to India from Central Asia under Turkish influence.
- **Irrigation**
 - The Turks brought the Persian wheel ‘**Saqiya**’ which replaced the ‘charsa’ (rope and bucket) and ‘dhenkali’ (lever) mechanisms.
 - Gears were added to the Saqiya and it came to be known as the ‘**Rahat/ Arghatta**’. As a result, animal power could be used to lift water.



- **Navigation**
 - The Turks introduced the **Qutub Nama** (magnetic compass) to India.
- **Gunpowder**
 - They also brought gunpowder to India. However, during the Sultanate period, it was not used for warfare or mining. Rather, it was used for pyrotechny.

Third Urbanization

- India traded extensively with the Islamic world, resulting in the emergence of new cities. This phase is regarded as India's third urbanisation.

Social-Religious Changes

Interaction with Islam

- Introduction of Turkish rule was accompanied by the arrival of Islam and Islamic culture in North India. At first, it was received with **hostility** and considered to be a challenge to the indigenous way of life.
 - **Al-Biruni** informs us that Hindus viewed Islam with suspicion primarily due to the violent history of Islamic invasions.
 - The animosity also increased due to the policy of forced conversion and destruction of temples followed by some rulers.
 - Muslims and in fact all foreigners were referred to as '**Mlechchas**'. Any social contact with them was deliberately avoided.
- On the other hand, the **process of assimilation** of the Indian and Islamic cultures went on simultaneously, leading to the emergence of the typical **Indo-Islamic syncretic culture** or 'Ganga-Jamuni Tehzeeb' of the subcontinent.
 - The **Bhakti and Sufi movements** played an important role in this process of assimilation.
- **Caste and class relations** also underwent a radical change with the advent of Islam.
 - The idea of theoretical equality was especially attractive to the lower castes and untouchables. It allowed them to shed their historical identities and the attached stigma.
 - It also allowed them to benefit from the new economic opportunities which had emerged under Turkish rule.

- The Turks also introduced **Persian** and **Arabic**, which interacted with **regional dialects** to give birth to Urdu/ Rekhta/ Hindustani. Different versions of the language are spoken almost all over the subcontinent.
- **Amir Khusro** was a pioneer in this field
 - He was a prolific writer known for his Diwans (collection of short poems), Masnavis (long poems with rhyming couplets), Khamsas (5 epic poems composed in Masnavi form), dramas, chronicles and Malfuzat texts
 - Some of his important compositions include:
 - **Qiran us Sadain** - historical masnavi about the meeting of Sultan Qaiqubad and his father Sultan Nasir-ud-din (Bughra Khan).
 - **Miftah ul Futuh** - an account of Jalaluddin Khilji's victories
 - **Khazain ul Futuh** - an account of Alauddin's victories
 - **Nuh Siphr**- masnavi written in praise of Mubarak Shah Khilji
 - **Dewal Rani-Khizr Khan** - love story of Dewal Rani and Khizr Khan
 - Compositions like Chhap Tilak
 - Hasht Bihisht
 - Also:
 - **Tuti-e-Hind**
 - New form of Persian poetry called the '**Sabak-i-Hind**'.
- The Turks also introduced a **new type of historiography** to India.
 - Will be discussed in the next section.
- Great progress was also visible in the development of **Hindustani music**.
 - Amir Khusro is credited with introducing the **Khyal** and **Tarana** styles of Hindustani music.
 - Music also witnessed development within the Sufi tradition, especially **Qawwali** (devotional songs).
 - He's also sometimes regarded as the inventor of the **Tabla**. However, this factually doubtful.
 - The Turks also introduced the **Rabab** and **Sarangi**.
- With the introduction of Turkish rule, new festivals, art forms, architectural traditions, fashion and cuisine were introduced to India. Gradually, they were assimilated to create a **syncretic tradition**.

Handout 20: Delhi Sultanate Part 1

Dynasties: 5 dynasties, 320 years, 32 sultans

		
Mamluks 1206-1290 (Turks)	Khaljis 1290-1320 (Turks/Afghans)	Tughlaqs 1320-1414 (Turks)
<ul style="list-style-type: none"> • Qutubuddin Aibak • Iltutmish • Razia Sultana • Balban 	<ul style="list-style-type: none"> • Jalaluddin Khilji • Allauddin Khilji 	<ul style="list-style-type: none"> • Ghiyasuddin Tughlaq • Muhammad bin Tughlaq • Firuz Shah Tughlaq
		
Sayyids 1414-1451 (Turks)	Lodhis 1451-1526 (Afghans)	
	<ul style="list-style-type: none"> • Bahlol Lodhi • Sikandar Lodhi • Ibrahim Lodhi 	

The Turks introduced **Islamic history writing tradition** to India.

- The history of the Delhi Sultanate has been chronologically recorded by numerous Arabic and Persian authors. Now, for the first time, a lot of textual sources of history becomes available.
- **Ghaznavid Era**
 - ‘Shahnama’ of Firdausi
 - ‘Kitab ul Hind’ of Al-Biruni
- **Mamluks**
 - Fakhr-e-Mudabbir was in the court of Aibak
 - Hasani Nizami wrote Tajul Masir in the court of Iltutmish.
 - ‘**Tabaqat-i-Nasiri**’ of Minhaj us Siraj Juzzani (**Siraj**) covers the history of Islamic rule up to the reign of Naseeruddin Mahmud.
- **Tughlaqs**
 - ‘Rahela’ by a Moroccan traveller Ibn Batuta was an important Arabic travelogue. It gives important details about the reign of Mohammed bin Tughlaq.
 - Ziauddin **Barani** wrote
 - ‘**Tarikh-i-Firuzshahi**’, a chronicle of Feroz Shah's Reign which contains important details about the policies of previous Sultans as well.
 - ‘Fatwa-i-Jahandari’, a work on statecraft written in the form of advice to the king, in which Barani introduces the concept of the ‘Ideal Muslim King’ and discusses his qualities. He further concludes that Feroz Shah Tughlaq had these qualities.
 - Shams-i-Siraj **Afif** continued the ‘**Tarikh-i-Firuzshahi**’ after Barani’s death. His work includes an account of Tumur’s sack of Delhi.
- **Sayyids**
 - ‘**Tarikh-i-Mubarakshahi**’ by Yahya bin Sirhindi covers the history of the Sayyid Dynasty.

Malfuzat: As a source of study of Delhi Sultanate

- Malfuzat or Malfuz was Sufi literature. It reflects the conversation of important Sufi saints, Pir, Seikh etc.
- The ‘**Fawad-ul-Fuwad**’ composed by **Hasan Sijzi** focuses on the conversations and sermons of **Nizamuddin Auliya**
- ‘**Khair-ul- Majlis**’ by **Hamid Qalander** covers the religious discourse of **Nasiruddin Chirag-i-Dehlavi**.

Around **Muhammad Ghori** died by 1206. After that, there is a struggle between the Ghurid nobles and the slaves of Muhammad Ghori. Eventually **Turkic slaves** have an upper hand, and they successfully divide among themselves the whole realm of Ghori.

- **Aibak:** Indian territories with Lahore as centre
- **Qubacha:** Region of Sindh, Multan, Uchch (Bahawalpur region)
- **Yalduz:** Ghazni region, the core territory of the Ghurids
- **Bakhtiyar Khilji:** founded Khalji rule of Bengal (1203-1227)

Within these three powerful slaves, the struggle starts about who would control the whole territory.

(1) Qutubuddin Aibak (1206-10)

After the death of Mohammed Ghori, Aibak, his **governor at Lahore** claimed his Indian territories. He didn't establish the capital at Delhi, he continued from Lahore only. He didn't also get time to consolidate his rule and overcome his opposition. Before he could resolve the conflict against **Yalduz** and **Qubacha**, he died accidentally while playing **Chaugan** in 1210 and thus could not consolidate his power.

It is generally held that despite the title of Sultan and the *manumission* received from Ghori, Aibak is not regarded as a sovereign of Delhi Sultanate.

- No **coin** has yet been discovered bearing his name
- **Khutba** was not read in his name.
- **Ibn Battuta** does not consider him as the first independent sovereign of Delhi
- His name is not included in the **list** of Delhi sultans that **Firuz Shah Tughlaq** ordered to be inserted in the Friday Khutba.

Important details:

- He made **Lahore** as his capital.
- He was popularly known as '**Quran Khawan**' and '**Lakh Baksh**'.
- Architecture
 - **Quwwat-ul Islam Mosque** at Mehrauli, over the destroyed remains of a Vaishu and Jain Temples.
 - **Adhai Din Ka Jhonpra** Mosque at Ajmer over a Jain shrine, Saraswati temple and a Sanskrit college.
 - He started construction on the **Qutub Minar** and
 - Built as a victory tower symbolizing Turkish victory over India.
 - Dedicated to Qutbuddin Bakhtiyar Kaki (a Chishti Sufi saint).
 - Aibak was able to complete the first storey only. The second, third and fourth stories were built by Iltutmish.
 - It was repaired by Feroz Shah Tughlaq after being destroyed by lightning and a fifth story was added.

Qutbuddin as the first ruler of the Slave dynasty. Following his demise, his son **Aram Shah** took over for a brief period but being addicted to a life of ease and luxury, he proved to be

an incapable ruler and was deposed. Turkish chiefs then chose Shamsuddin Altamash [also Iltutmish], a talented slave of Aibak, to take over the reins of the Sultanate.

(2) Iltutmish (1211-36)

He captured the throne after Aibak and from here the Delhi sultanate really starts. He is considered to be the **real founder** of the Delhi Sultanate. He not only defeated the other Slaves of Ghori, but also provided a solid administrative, military, economic and cultural foundation to the Empire in its infancy and protected it from external challenges also.

We can evaluate the achievements of Iltutmish in context of the problems which Iltutmish had to face in his career.

Challenge	Response
Yalduz (Ghazni) and Qubacha continued to threaten Delhi's independence.	<p>He eliminated Yalduz and Qabacha</p> <ul style="list-style-type: none">• Third Battle of Tarain (1216): Yalduz is defeated by Khwarizmi Shah and thus he came to India. In the Tarain, Yalduz was defeated.• Qubacha was defeated much later, after Mongol threat subsided in 1228. This led to the conquest of Sindh.
Almost all the Rajput states rebelled successfully during the weak rule of Aram Shah. They threw away the yoke of Turkish power.	<ul style="list-style-type: none">• He shifted his capital to Delhi from Lahore.• He quickly subjugated the Rajputs again. These included: Kannauj, Katihar, Badaun, Banaras, Ranthambore (1226), Jalore.
The governor of Bengal, Iwaz Khalji had declared his freedom and became the independent ruler in the name of Giyasuddin Iwaz Shah.	<ul style="list-style-type: none">• In 1227, Iwaz was killed in battle by an army led by Iltutmish's son Nasiruddin Mahmud and thus the Khalji rule in Bengal came to an end.
Newly founded Delhi Sultanate still lacked legitimacy and acceptance from the caliph.	<ul style="list-style-type: none">• He was the first Sultan to receive the Mansur (letter of investiture from the Caliph). After this, he adopted the title 'Amin-ul Mominun Khalifa' (deputy of the leader of the faithful).
The threat of the Mongol invasion was looming large over the newly founded Delhi Sultanate.	<ul style="list-style-type: none">• With his astute diplomacy, Iltutmish was able to prevent a Mongol invasion of India under Genghiz Khan.

The Sultanate lacked the support of an efficient **administrative structure**. Iltutmish took following steps in this regard:

- **Military foundation**
 - First Sultan to have a permanent royal bodyguard called the **Sar-i-Jahandar**, the precursor to a standing army.
 - He also introduced the permanent cavalry called the **Hashm-i Qalb**.

- **Central Administration**
 - Selected some important slaves of Muhamad Ghori and formed 'Turkan-e-Chihalgani'.
 - It consisted mostly **Turkish ethnicity** but some **Tajiks** to counter-balance.
 - All the **important posts** were given to the members of the Chahalgani.
- Introduced the **Iqta system**.
 - It was a system of paying the officials in the form of land revenue assignments.
 - **Wilayat**: Divided a large area from **Multan to Lakhnauti** into administrative iqtas and allocated them to the nobles (called **Muqtis/Wali**)
 - Similarly, he gave small villages in the **Ganga Yamuna Doab** area to about 2000 **Shamsi chiefs** in return for military service rendered to the state. Thus, he also organised the military system.
- He was the first Sultan to introduce standard Arabic **currency**: Silver Tanka, Copper Jital

Emergence of Delhi - During his reign, Delhi became the **cultural centre of the Islamic world**.

- **Massive migration of Muslims** due to Mongol menace. It led to a **great migration**. Large number of Muslim military personnel, scholars, artists, architects, engineers and craftsmen migrated to Delhi as the last refuge of Islam.
 - It provided support to the Iltutmish in terms of **military and administrative skills** to establish the Delhi sultanate on surer footings.
 - **Persians people** came into India in large number. With this, the tension between **Ahl-e-Saif and Ahl-e-Qalam** started. However, **Shia-Sunni** difference was not prominent in this era in India.
 - It also led to the **rise of Persian language** as the court language.
 - Large number of **Sufi sheikhs** also came into India.
 - Sultans also got their blessings and received legitimacy. Their shrines became centres of mystical Islam and sometimes centres of conversion to Islam also.
- He built two colleges at Delhi - Nasiria, Muzia
- He constructed **Hauz-i-Shamsi**.
- Thus, Delhi witnessed unprecedented cultural progress and became famous as '**Hazrat-i-Delhi**'.

Judgement

- He didn't create a strong base of administration. The 'Turkan-e- Chahalgani' was just an ad-hoc arrangement. His successors had to pay a heavy price for this.
- Furthermore, from the very beginning itself Iltutmish seems to have encouraged the ambition of Muslim nobility through linking them to landed property.
- However, in spite of the limitations mentioned above we can't diminish the achievements of Iltutmish in the history of the Delhi Sultanate. In fact, he was the real founder of this state.

(3) Razia Sultan (1236-1240)

- The only capable son of Iltutmish, **Mohammad** had already died during his lifetime. The rest of his sons were incapable.
- Iltutmish tried to break precedence by nominating **Razia** as his successor, but the members of 'Turkan-e-Chahalgani' selected an incompetent prince **Ruknud-din-Firuz**. The anarchy continued.
- Taking advantage of this anarchy, Razia seized power with the support of the people and a section of the army. In 1236 AD, she declared herself the sultan of Delhi.

Challenges before Razia Sultan

She had to face several challenges.

- The **Chihalgani** felt **threatened** by her **popularity** and **independence**.
- **Orthodox Muslims** and ulemas considered it against their dignity to be ruled by a woman.
- Taking advantage of the chaos during Razia's revolt, some **nobles** laid **siege to the capital**.
- Some **Rajput states** rebelled again.

Razia's Response

- She **lifted the siege by the nobles** without bloodshed by sowing the seeds of mistrust and mutual suspicion among them.
- Razia sent Hasan Ghori to **suppress** the rebellious **Rajputs**. He was able to do so successfully.

Razia's Reforms

- Razia proved to be an **excellent administrator** and quickly brought the anarchy in Delhi under control. Law and Order was restored, and corruption was curtailed.
 - Minhaj-us-Siraj writes that all the nobles and Maliks from Deval to Lakhnauti bowed before Razia.
- She started **promoting non-Turks** to break the monopoly of Turkish nobles.
 - An Abyssinian noble **Yakut**, earlier a simple Amir-i-Akhur (Lord of the stables), was made Amir-ul-Umra (Chief of the Nobles).
 - Similarly, **Hasan Ghori** was made chief commander.

Downfall

- The jealous Turkish nobility and Ulemas tried **to tarnish her image** by spreading the rumor of an **illicit relationship between Razia and Yakut**.
- Then a **series of revolts** were orchestrated. The nobles at Delhi entered into a secret arrangement with the nobles at the provinces.
- As Razia enjoyed the support of the people of Delhi, the nobles compelled her to fight them **outside the capital**. Ultimately, she was defeated.

Reasons for her Downfall

- Many historians try to emphasise that Razia's biggest weakness was her gender.
 - *Minhaj-us-Siraj writes that Razia had all the qualities of an efficient ruler; She had only one weakness and that was her womanhood.*
- However, this is an over-simplistic explanation of her downfall. The **real reason** behind the Shamsi **nobility's opposition** to Razia was her independence and ability.

(4) Ghiyasuddin Balban (1266-86)

Humble beginning

- Balban began his career as a mamluk **foot soldier** in Ghori's army under Iltutmish.
- He displayed a natural spark for leadership and rose quickly through the ranks.
 - During the Shamsi period (Iltutmish's reign), he was a leading **member of the Chihalgani**.
 - Later serving as **Naib/Wazir** (prime minister) during the reign of his son/grandson **Nasiruddin Mahmud** (r. 1246-66).
 - Since the king was weak and irresolute, Balban emerged as the **de facto ruler**.
- After serving as Wazir for almost 20 years, it is believed that he had the Sultan poisoned to death and took up the mantle of kingship himself.

Challenges before Balban:

A proper evaluation of the achievements of Balban can be done in context of problems that Balban had to face. During the time of his coronation Balban had to face a number of problems:

- **Within Sultanate:** Post-Iltutmish's reign, the crown's **power and prestige** had deteriorated considerably.
 - The **Shamsi nobility** had emerged as **kingmakers**.
 - This resulted in **frequent revolts** and **rebellions**. Eg. **Tughril Khan**, the governor of Bengal had rebelled and declared independence.
- **Inside India: Rajput Rebellions and Meo Issue.**
 - The breakdown of political machinery was reflected in the **deteriorating law and order** situation. Here, robbery became commonplace and fear of the law had virtually evaporated.
 - Many **Rajput states** of the **Gangetic valley** were also in open rebellion.
- **External Threats:** The problem of continuous **Mongol invasions** on the NW border of India.
 - The army was in shambles. As a result, the empire's frontiers were poorly defended.
 - The Mongols repeatedly raided Lahore and Multan and reached the outskirts of Delhi on several occasions.

In order to prevent the empire's disintegration, Balban realised that the **crown's prestige** and respect for authority must be restored. He thus propounded his own theory of Kingship.

Theory of Kingship

- **Objective:** He propounded a new theory of kingship in order to tackle the problem of the Turkan-i-Chahalgani, legitimize his accession/rule and ensure dynastic succession, thus giving stability to sultanate, and protecting it from invasions.
- Balban claimed that kingship had a **semi-divine origin**.
 - According to him, the office of the Sultan was '**Niyabat-i-Khudai**' (gift of God). Thus, he took the title '**Zilullah**' (shadow of God).
- He assumed all the **cosmetic features of Persian royalty**:

- In order to inspire high respect for the Crown, Balban also adopted Persian court rituals such as the '**Sijda**' and '**Paibos**'.
- Celebration of **Navroz**.
- **Personal courtly appearance**
 - To portray himself as superior to ordinary men, **he tried to create an aura**.
 - He used to wear simple **white colour clothes** to set himself apart and above.
- Nobles had to maintain the proper **decorum** in the court. They had to appear in court in proper dress. An official **Amir-e-Hajib** was appointed to strictly implement court discipline.
- Balban also insisted on the principle that '**Kingship knows no kinship**' i.e. impartial justice.
 - To gain the **support of the common masses**, he gave emphasis over **justice**. Through this measure he tried to give a human face to his despotic regime.
- He adopted a **two-pronged policy towards the Chalisa**.
 - '**Blood and Iron**' was a reflection of Balban's despotism.
 - To break the power of the Turkan-i-chahalgani, he transferred some of the members from one region to another. He also killed some of them and punished some others.
 - All political opposition was ruthlessly suppressed, and rebellion was subdued with extreme prejudice.
 - Any opposition to the Sultan's rule was regarded as high treason and as a violation to the will of God.
 - The **idea of racial superiority** of the Turkish blood was also an important feature of his theory of kinship.
 - According to him, Turks had the exclusive right to rule.
- **Dynastic succession**
 - Balban insisted on dynastic succession.
 - Baban claimed to have descended from Afrasiyab.
 - Named his sons and grandsons after great Persian Kings such as Qaiqubad and Kaykhusraw.
- **Despotism** became a central feature of his policy.

Military Reforms:

- To maintain and perfect the despotic and coercive instrument in the authority of the crown, it was essential to maintain a **strong permanent centralised army**.
 - Increased the **numerical strength** of his army (roughly 3L)
 - Enhanced the soldiers' **pay** and gave some of them the **assignment of villages** as salary.
 - **Military exercises** were more regular.
- **Diwan-e-Arz**
 - In order to create a powerful military base, he created a new department '**Diwan-e-Arz**' under an official '**Ariz-e-Mumalik**' responsible for **military administration**.

- **Spy System**
 - He organised the espionage system. This department was placed under an officer 'Barid-i-Mumalik'.

Three Challenges:

1) Mondol Invasion:

3 stages of the Mongol Policy by Delhi Sultans

Policy of aloofness	Iltutmish	<ul style="list-style-type: none"> • Sultanate was not strong, and Mongols were extremely powerful and unified.
Policy of appeasement	From Razia to Nasiruddin Mahmud	<ul style="list-style-type: none"> • This was not a good policy as it was based on poor understanding of the Mongol empire. Mongols had splintered in 5, based on tribal legacy with independence. Internal pressure amongst them couldn't be avoided.
Policy of Resistance	From Balban, Khiljis to MBT	<ul style="list-style-type: none"> • By this time, sultanate had become strong, not only to defend but keep Mongols on the backfoot. This policy was introduced by Balban.

Balban's Mongol Policy:

He laid the foundation of the Mongol policy of the Delhi Sultanate. In fact, he adopted a two pronged strategy against them

- He exchanged embassies with the Mongol courts.
- He created **two defence lines** in order to repulse Mongol invasion.
 - The inner defence line = Samana, Sunam and Bhatinda. **Bughra Khan**, his youngest son, was appointed on this defence line.
 - The outer defense line = Lahore, Multan and Dipalpur. He appointed his son and crown prince **Muhammad Khan** as the warden of the marches.



2) Law and Order situation and Meo problem

- In order to restore the law-and-order situation, he constructed some forts in **Delhi and nearby regions** and appointed Afghan mercenaries on these forts.
- Likewise, in the **Gangetic basin** he repaired some old forts and constructed some new ones at Jalali, Patiali and Gopalpur etc.
- In this way he restored the law-and-order situation in the vast region of North India.

3) Revolt of Tughril Khan (1281)

- The revolt by the governor of Bengal, Tughril Khan was a major challenge to him because it affected the relation between the monarchy and the nobility.
- Earlier he sent two military expeditions against Tughril. But these were unsuccessful. So, he himself took command of a huge army against Bengal.

- He adopted the **policy of terror** against Tughril. Tughril Khan was killed with the members of his family.
- It was meant as a lesson to the recalcitrant provincial governors. The Bengal campaign to subjugate Tughril ultimately led to the consolidation of the empire.

Success and Failure:

His success was quite limited.

- In spite of his best efforts, he **couldn't stabilize his dynasty**.
 - Just three years after his death his dynasty was uprooted.
- He gave **too much emphasis over racial exclusiveness**.
 - As a result of this the social basis of the state shrunk.
- Overall, the **Mongol policy was also not successful**.
 - The state frontier in the northwest receded from Indus river to Beas river.
- In the course of implementation of his policies he showed **excessive cruelty**.

In spite of the limitations mentioned above, we can't downsize his achievements. He was the **real consolidator** of Delhi Sultanate.

- He **restored law and order** in the Gangetic basin that was one of the most productive regions in the world. So, it led to **economic growth** in the region.
- It is true that he didn't take interest in political expansion, but it was equally true that his consolidation made the future expansion of Delhi Sultanate possible. That's why we cannot deny that it was Balban who laid the foundation of Khilji imperialism.



Palam Baoli Sanskrit Inscription (1274) during Balban's time:
 "The land of Hariyanaka was first enjoyed by the Tomaras and then by the Chauhanas. It is now ruled by the Saka Kings".
 • Slave Dynasty Kings were locally known as Saka Kings.
 • Delhi is mentioned as Dhillipura and Yoginipura.
 • It contains the list of all rulers of Slave Dynasty upto Balban.

(1) Jalaluddin Khilji (1290-96)

- The first ruler of Khalji dynasty.
- He founded the Khilji dynasty by overthrowing/murdering **Muizuddin Qaiqabad**.
- His rise to power **ended the monopoly of Turks** in high offices.
- He also tried to mitigate some of the harsh aspects of Balban's rule.
 - He tried to win the goodwill of all his subjects by following a policy of **tolerance/compassion/forgiveness**. For this reason, he was **considered a weak ruler**.
- His forgiveness of Balban's nephew Malik Chajju's revolt for the second time in 1292 was seen as a sign of weakness.
- Ultimately, he was **assassinated by Alauddin Khilji**, his nephew and son-in-law.

(2) Alauddin Khilji (1296-1316) (long rule of 20 years)

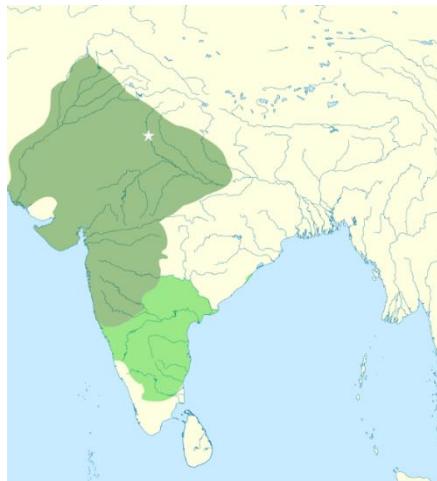
- He had helped Jalaluddin in his rise to power and during that time, he held two offices:
 - **Amir-i-Tuzuk** (master of ceremonies)
 - **Ariz-i- Mumalik** (commander-in-chief).
- During his predecessor's reign he had gained the **reputation for military conquest as a brilliant general**, due to his two victorious campaigns against:
 - Bhilsa/Vidisha (1292) in MP
 - Devagiri (1296) in MH: It was the first Turkish expedition to the south of Vindhya.
- In 1296, he assassinated Jalaluddin, crowned himself Sultan, and propounded his own theory of kingship.

Theory of kingship

He borrowed some elements from Balban's theory and introduced some unique elements of his own.

- The **principle of strength** was emphasized upon. According to it, any person of strength and capability could become Sultan, irrespective of race. (Khiljis were not as high in birth as Turks.)
 - Alauddin believed that the crown is justification in itself.
- **Racism was absent.**
 - Alauddin did not discriminate on the basis of ethnicity, language or ancestry. This was a reflection of his Afghan origin, as unlike Balban, he could not claim pure Turkish nobility.
 - As a result, he promoted capable people on the basis of merit, including Turks, Afghans, Persians, Tajiks and even Indian Musalmans.
- **Despotism** was central to his theory, even more so than Balban's.
 - According to Alauddin, the king is **answerable only to God**. There should be no secular or religious check on his authority.
- **Secularism** was an extension of Alauddin's despotism.
 - He prohibited the ulema from interfering in state affairs.
 - Thus, he frequently issued '**Zawabit/Urfi**' (secular decrees).

- **Imperialism** was another central feature.
 - Alauddin believed that neighbouring states are necessarily antagonistic. Thus, it was the duty of a strong Sultan to subjugate his neighbours.
 - His dream of conquest is reflected in his title, 'Sikandar-i-sani' (Second Alexander)'. He was the first Sultan of Delhi to have a conscious policy of imperialism.



In North India, he followed the policy of **direct control**:

- 1299, 1304 – Gujarat
 - Last ruler of Waghela dynasty was Karan Deva II.
 - The Delhi forces plundered several major cities: Anahilavada (Patan), Khambhat, Surat and Somnath.
 - **Deval Rani-Khizr Khan**, a romantic masnavi was written by **Amir Khusro**
 - **Prabandha Chintamani** (1304) by Merutunga.

- This is a Sanskrit collection of semi-historical biographies of various personalities, some royal, some literary.

- Amir Khusro mentions the destruction of the temple of **Somnath** in 1299.
- In the second invasion of Gujarat in 1304, it was annexed to the Delhi sultanate.
- A magnificent **Jami Mosque** was built in **Khambat** soon afterwards in 1325. It shows the beginning of Indo-Islamic architecture in the context of Gujarat.

- 1301 – Ranthambore
 - Last ruler of Chauhan rulers here was Hammira Deva
 - Hammira Mahakavya by a Jain scholar Nayanchandra Suri.
 - Hammira Raso by Jodharaja

- 1303 – Mewar
 - The last ruler of Guhila dynasty – Ratan Singh
 - Alauddin captured Chittor after an 8-month-long siege. According to Amir Khusro, he ordered a massacre of 30,000 local Hindus after this conquest.
 - Malik Muhammad Jayasi's **Padmavat** was written in 1540 in Awadhi.
 - After the conquest, AK put his son Khizr Khan over the fort of Chittore and it was renamed Khizrabad.
- 1305 – Malwa



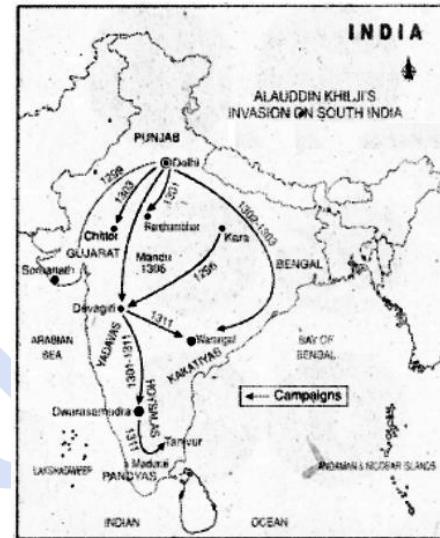
Sultan Alauddin put to flight; Women of Ranthambore commit Jauhar, a Rajput painting from 1825



- Defeated Paramara dynasty here. The last king was Mahalakadeva.
- While pursuing the king on the run, the army of Alauddin also besieged the fort of Mandu. His execution is mentioned by Jain writer Kakka Suri in Nabhi-Nandana-Jinoddharana-Prabandha (1336).
- 1308 – Jalore
 - **Kaahnadade Prabandh** was written by **Padmanabh** (1455) in Apabhransha language. It gives a story of Ulugh Khan's raid of Gujarat, Kanhadade's victory over Ulugh Khan and then final defeat of Kahnadade and subsequent Jauhar at the fort of Jalore.

In **South India**, Alauddin followed the policy of **indirect control**.

- The south Indian campaigns were led by his trusted general, **Malik Kafur**, who subjugated:
 - 1306 – defeated the Yadavas of Devagiri (MH)
 - 1308 – defeated the Kakatiyas of Warangal (Telangana)
 - **Kohinur Diamond** is taken at this time.
 - 1309 – destroyed the power of Hoyasalas at Dwara Samudra (KN)
 - 1310 – Madurai (TN)



Thus, Allauddin transformed the Sultanate from a north Indian principality into a pan Indian empire.

Encounter with Mongols

During Khilji's rule, the Mongols of the Chaghatai Khanate under Duwa Khan repeatedly (**six times**) tried to invade the Indian subcontinent. Khilji, by his military brilliance, managed to defeat the Mongols five times, and avoided defeat a sixth time even when taken by surprise, as the Mongols attacked with massive forces.

Military Reforms

- In order to fulfil his imperialistic ambitions, Allauddin maintained a huge **standing army** of 3,50,000 soldiers.
- He organised his army on the **decimal pattern**.
 - Nobility higher ranks: Khan, Malik, Amir
 - Lower ranks:
 - Sipah salar led 10 sar-e-khalis
 - Sir-e-Khalis (sarkhel) – head of lowest unit of 10 sawars
- He introduced the practice of **Dagh and Huliya**.
- He discontinued the practice of being soldiers through Iqtas. Instead, they received regular **cash salaries**.

Administrative Reforms

Alauddin Khilji was concerned about the possibility of rebellions, which were the most serious challenge to the health of the Sultanate. After deep introspection and consultation, he concluded that these rebellions had the following root causes:

- Excessive wealth with the people
- Negligence of the Sultan's
- Intermarriage among nobles
- Alcohol

In response he proclaimed **four ordinances**:

- To **confiscate all tax-free land grants** such as Inaam, Milk and Waqf; and **abolish all tax exemptions** enjoyed by the upper and lower nobility.
- To **reorganise the spy system**, with a large number of regular spies (**Barid**) and irregular spies (**Muhiyan**).
- All nobles must seek **prior permission from the Sultan before intermarrying**.
- To **prohibit** consumption of **alcohol**.

Revenue reforms

These were part of his larger internal reforms and restructuring, through which he wanted to fill the state treasury so that he could raise a large army. He was also determined to take away the excess wealth from his subjects to prevent the possibility of a rebellion.

- He introduced the **Mashahat** system of **survey** and **measurement**.
 - A new unit of land measurement known as the **Wafa-i-Biswa** was introduced to measure farm area.
 - Produce was estimated by applying the **average yield** to the farm area.
 - The rate of land revenue was fixed at **50%** of the produce.
- **State bureaucratic apparatus to collect the taxes.**
 - All **intermediaries** such as Khut, Muqaddam etc. were deprived of their revenue collection duties. Their **tax exemptions** were also **abolished**.
 - **Diwan-i-Mustakharaj** was established as revenue collection department.
 - The **Patwari's** accounts were frequently inspected in order to prevent embezzlement. Irregularities were punished severely.
- **Other initiatives to maximize collection:**
 - He collected **arrears** from the upper and lower nobility on a **retrospective basis**.
 - All **tax-free land grants** were **confiscated**.
 - **Ghari** (house tax) and **Charai** (grazing tax) were imposed.
 - The rate of **Khums** was increased to 4/5. (from 1/5)

Market Reforms/ Price Controls:

- This was an **elaborate system of price controls** designed to make the maintenance of a **large army affordable**.
- Also, with the massively successful raids in South India, huge amount of **wealth flowed to Delhi** and the prices were rising, which had to be controlled.
- A new department called **Diwan-i-Riyasat** was created to implement these reforms.

- The Empire was divided into:
 - Free zone
 - Price Control zone – stretched from Lahore to Allahabad.
- Three different kinds of markets for established:

Name	Commodities	Supply management and price control mechanism
Galla Bazar or Anaj Mandi	Grain market	<ul style="list-style-type: none"> • In doab, half the tax was collected in kind to make grains available. Govt warehouses were created. Hoarding was banned. • Banjara's network was regulated with licensing regime. • Only licensed traders were allowed to set up shop inside the market. (Parwana Navis - Permission officers) • An official Shahna-i-Mandi was appointed to maintain law and order. (Malik Kabul Ulugh Khani)
Sarai-e- Adl	Clothe + Essential commodities (sugar, salt, herbs, ghee, oil etc)	<ul style="list-style-type: none"> • Advance subsidy to Multani merchants to import silky clothe to the market. • Luxury goods were rationed (Every noble family was given quota)
Market for living beings	Horses, slaves, livestock	<ul style="list-style-type: none"> • Quality/category/gradation-wise rates were fixed. • Attempt made to remove middlemen to stabilize the prices.

Other regulations

- **Prices** of all commodities were fixed by the state.
- A strict system of **weights and measures** was introduced (**Najir** - officer of measures and weights)
- **Spies** employed by the state used to report such activities. (**wared** and **munhiyars**)
- **Surprise inspections** were also conducted.

Impact of Price Controls

- Alauddin's price controls were **remarkably successful**. He was able to raise a large army at a low-cost.
- According to Barani, city dwellers benefited from the low prices and easy availability of goods.
- However, food **producers/farmers outside cities suffered**.
 - They were not able to drive the benefit of price controls themselves.
 - Moreover, their bargaining power with respect to grain traders also suffered.
- When Ghiyasuddin Tughlaq came, he reversed the system, and went back to old ways.

Amir Khusro (1253-1325) and the rise of Indo-Persian literature

- His innovations in music (Qawwali, Rang, Qaul etc), literature, in poetry etc. are very well-known.
- He is also an important figure in the development of Hindawi, an earlier form of Hindustani language.

The Khalji sultans and Tughlaqs were particularly careful of **communications**.

- **Barani** gives some details
 - that runners were posted at short stages along the major roads. Horse messengers were kept at longer intervals. At “every town or place where horses were posted, officers and report writers were appointed.”
- **Ibn Battuta** reported on the communication system in place in the 1330s when he visited India.
 - Cavalry posts were located every four *kroh* [Hindi *kos*], while foot runners were every one-third *kroh*.
- Similar arrangements were made by all other rulers of the subcontinent, such as the Bahmanis and Qutbshahis of the Deccan.

Tughlaq Dynasty (1320-1414)**(1) Ghiasuddin Tughlaq (1321-25)**

- Originally called '**Ghazi Malik**', he was an important military commander under Alauddin Khilji, taking care of the Mongol problem.
- He ascended to the throne as Ghausuddin Tughlaq in 1321, thus becoming the **founder** of his dynasty.
- He laid the foundations of **Tughlaqabad** near Delhi.
- He didn't have great **relations** with **Nizamuddin Auliya**.

(2) Mohammed bin Tughlaq (1325-51 CE)

Originally called **Jauna Khan**, he assassinated his father and ascended the throne as Mohammed bin Tughlaq.

In history, he is looked upon as a **paradox - a mixture of opposites**; new ideas which were great as well as crackpot, generosity of the king along with pitiless/ruthless behaviour; a '**Mad King**' and the '**Wise Fool**'. This was mostly due to his ambitious schemes and the novel experiments which were all far ahead of their time.

Ibn Battuta

- Ibn Battuta was an inhabitant of **Morocco**. He started his tour from Africa and in 1333 he reached Delhi while crossing the regions of Constantinople, Alexandria, Kahira, Arabia, Persia, Balkh, Samarkand and Herat.
- In India
 - He easily got the patronage of **Muhammad-Bin-Tughlaq** and was appointed as the **Qazi of Delhi**, a post he held for the next 3 years.
 - Later, on corruption charges he was imprisoned.
 - After his release he was **sent to China as an ambassador**.
- Upon returning to Morocco, he composed his famous text **Kitab-i-Rehla**.
 - The account of Ibn Battuta is important for the knowledge of the **political and social conditions** during the period of Muhammad-Bin-Tughlaq.
 - Ibn Battuta **commented on almost all the political events of his time**.

Theory of Kingship

- Idea of divine origin of Kingship
- Idea of despotism
 - Broader Secularism
 - He promoted a number of **Hindus to high office**, both in civilian as well as military capacities.
 - Heterogeneous nobility

- Reintroduced Survey and Measurement
 - Wali-ul-Kharaj
- Policy of imperialism
 - Direct control over south India as well.
 - As a Prince, he led an expedition against the **Kakatiya ruler Rai Rudra Dev** and brought Warangal under the direct control of the Delhi Sultanate.
 - In 1324 he also defeated Bhanu Dev II, the ruler of **Janjnagar** (Odisha), who had helped Rai Rudra Dev and annexed his territory as well.

Religious Policy of MBT:

- He was the only Delhi sultan to have **received comprehensive literary, religious and philosophical education**.
- He **patronised non-Muslim culture as well**:
 - Muhammad Tughlaq also held discourses with **several jogis**.
 - **Jina Prabha Suri** (Jain scholar) was his close personal friend and trusted advisor.
 - He wrote **Vividha Tirtha Kalpa**, a compilation of various Jaina tirtha site visits.
 - He also ordered the construction of a **new basadi** upasraya, a rest-house for monks.
 - He even **visited the Hindu and Jain Temples** of Mt. Abu and made donations towards them. He is said to have **visited the Shatrunjaya temples at Palitana**.
 - He celebrated the festival of **Holi** with great fanfare. (perhaps first Delhi Sultan to do so)
- **Towards Sufis**:
 - Some sources claim that he was the **first Sultan of Delhi to visit the tomb of Khwaja Moinuddin Chishti** at Ajmer and the tomb of Salar Masud at Bahraich.
 - The Sultan was a disciple of **Shaikh Alauddin**, a grandson of Shaikh Fariduddin Ganj-i Shakar, and was equally deferential towards Shaikh Ruknuddin Multani.
 - In addition, he had mausoleums built over the graves of Miran Mulhim at Badaun, Shaikh Nizamuddin Auliya at Delhi, Shaikh Ruknuddin at Multan, Shaikh Alauddin at Ajudhan, as well as of several other saints.

Additional Facts about MBT:

- He massacred the entire population of **Kannauj**.
- He also maintained **diplomatic relations** with Egypt, Persian, China.

Muhammad bin Tughlaq is famous for his 6 experiments:

(1) Transfer of capital (1327–1328)

- The capital was shifted from Delhi to Daulatabad.
- Barani
 - Harassed by hate mail.. :)
 - All residents of Delhi were forced to make the long journey in the height of summer, on foot. Not even cats and dogs had been left behind.
- Reality
 - Daulatabad was **better suited to govern the new territory** in south India which not directly controlled.

- Moreover, it was relatively **safer than Delhi**, which was constantly under **Mongol threat**.
- Soon after reaching Daulatabad, the **Sultan was forced to reconsider the transfer due to shifting political currents** in South India. Many newly acquired territories had **rebelled** against the Sultanate and his position in Daulatabad had become precarious.

Had Delhi become a ghost town during these years? Most historians suggest that **Delhi was never deserted completely**.

(2) Token Concurrency (1329–1333)

- Mohammed bin Tughlaq issued base metal coins of copper and brass instead of gold and silver coins.
- This experiment had to be **abandoned** due to **widespread forgery**.
 - As a result of forgery, currency lost value, people stopped accepting it, inflation became high.
 - In the rural areas, officials like the muqaddams paid the revenue in brass and copper coins and also used the same coins to purchase arms and horses.
 - Entire **monetary system collapsed** as public confidence declined and the state was forced to replace them with precious metal coins.
- **Barani** says that peasants used forged coins to pay revenue and **rebels used them to buy horses and arms**.

(3) Khorasan explanation (1333–1334)

- Muhammad bin Tughlaq wanted to capture the Khurasan region (Central Asia).
 - According to Barani, the flattery of some Khorasani nobles had filled the Sultan's head with lofty ideas. Other contemporary sources suggest that the plan was the outcome of the prevailing political chaos in Khurasan after the **death of Tamarshin Khan**.
 - He raised a 3.7 Lakh strong army and paid them 1 year's salary in advance.
- However, after waiting for six months the plan was abandoned.
 - Barani says that the Sultan realised his mistake and came to his senses.
 - However, other contemporary sources inform that a powerful ruler had established control over Khorasan even before the Sultan's plan could materialise.

(4) Qarachil expedition (1333–1334)

- Qarachil was a small Himalayan tributary state of the sultanate, along the Indo-Tibetan frontier.
 - During Muhammad bin Tughlaq's reign, it declared independence and stopped paying the annual tribute. The Sultan in turn, sent a force of 10,000 soldiers to subdue the recalcitrant state.
- Barani
 - Sultan's real objective was to invade China through Tibet.
 - According to Barani the hasty campaign was disastrous. The men were poorly supplied, and the Sultan had made the mistake of appointing Hindu commanders. Thus, the forces were soundly defeated, and only 10 men returned to Delhi, empty handed.

- However, other contemporary sources suggest that:
 - The campaign was successful, and Qarachil was brought back into the fold.
 - However, the disaster of army was also costly due to the unfamiliar terrain and inclement weather.

(5) Taxation in the Doab (1333–1334)

- Due to expensive military campaigns and disastrous policy experiments, the imperial treasury was critically depleted and in order to replenish it, the Sultan introduced a new tax policy in the Ganga Yamuna doab.
 - Barani: taxation was increased by 10-20 times.
 - Sirhindi: increased by more than 20 times.
 - Isami: it was doubled.
 - Modern historical research: official rate was same as Alauddin's reign (50%).
- However, the policy failed due to the insensitivity and corruption of state officials in collecting revenue from helpless peasants.
 - The very year that the policy was implemented, a severe drought affected north India, resulting in widespread crop failure.
 - However, tax officials forced peasants to pay the increased land revenue. Further, they also collected 'Abwabs' (illegal cess) from the already distressed peasants.
- Consequence
 - Agriculture collapsed completely and contemporary sources inform us that famine affected north India for the next eight years.
- Corrective Action
 - A new department of agriculture known as the **Diwan-i-Amir Kohi** was established, through which the state made rehabilitative loans known as **Sondhar/Taqavvi** loans to peasants so that they may purchase seeds, agricultural implements, animals and fodder. The state also provided assistance in digging wells.
 - A new **famine code** was also promulgated, consisting of guidelines regarding the state's response to famine.

(6) Model Agricultural Farm (1337–38)

- To revive agriculture, the Sultan created a model agricultural farm
 - From which **new methods, techniques and practices** could be taken to the general population.
 - Further, expanded agriculture would **replenish the state treasury**.
- A parcel of land measuring roughly **100 square kilometres** was selected, and a sum of **70 Lakh Tankas** was set aside for distribution among peasants to expand agriculture.
- **Consequence:** The Sultan had envisaged **expansion** of agriculture by bringing uncultivated fertile land under the plough. However, according to Barani, not a single inch of additional land was brought under the plough.
 - The plots of land selected were completely **barren**.
 - Much of the money set aside to expand agriculture was **misappropriated** by the bureaucracy.
 - Finally, the money which reached the peasants was used by them to fulfil their **basic needs** since they had still not recovered from the long years of famine.

As a result of these **disastrous policies, revolts and rebellions** were frequent. **Some Rebellions during the MBT**

- 1335 – Madurai broke away from the Sultanate
- 1336 – Raja Hammir Singh reconquered Rajputana in **the battle of Singoli** (1336)
- 1336 – Harihara, Bukka declared independence and established the **Vijayanagar Empire**.
- 1338 – Rebellion erupted in **Bengal** which declared its independence.
- 1347 – Deccan slipped out of the grasp of the Sultanate and Alauddin Bahman Shah established the **Bahmani Sultanate**.

Muhammad Bin Tughlaq died in 1351 on his way to Thatta, Sindh, while he was campaigning in Sindh.

(3) Feroz Shah Tughlaq (1351-88)

- After the death of Muhammad bin Tughluq at Thatta (Sindh) his **cousin** Feroz Shah Tughlaq was elevated to the position of Sultan by the nobles.
 - His father was the brother of GST while his mother was a Bhati Rajput princess from Dipalpur (Punjab)
- Feroz Shah Tughlaq ascended to the throne at a time of **great crisis**. His predecessor's policies had extracted a heavy cost.
 - The Sultanate had **lost much of its territory** and been reduced to a north Indian principality.
 - The **treasury** was completely **depleted** due to MBT's adventurism.
 - **Agriculture was in ruins** and was yet to recover from the disastrous taxation policy. **Unrest** among the **peasants** was high and they were on the verge of rebellion.
 - **Rebellions** were frequent, with Bengal and Sind being the most problematic.
 - **Nobility and clergy** were looking to retaliate. They didn't want a strong administrator as a ruler on throne.
- The **situation demanded an able administrator** and gifted general. Feroz Shah Tughlaq lacked both these qualities. Therefore, he adopted a **policy of appeasement**, both internally and externally.

External Policy

- In the early part of his reign, Feroz Shah Tughlaq undertook **four military campaigns**.
 - He successfully raided the small Himalayan kingdom of **Nagarkot** (HP), destroyed the **Jwalamukhi temple** there, and extracted tribute from its ruler.
 - The **other three campaigns** ended in **complete failure**, two against Bengal and one against Sind.
- Following this, the Sultan **abandoned the policy of war**.
 - He declared that he did not wish to gain territory by shedding the **blood of innocent Muslims**.
 - However, most modern historians believe that his pacifism was a result of his **military ineptitude**.

Internal/Domestic Policy

Feroz Shah Tughlaq's reign was more notable for his internal administration, to which he also applied his **policy of appeasement**, and **to restore normalcy** after the turbulent rule of his predecessor.

- **Revenue Reforms**

- A detailed survey was conducted under **Maqbool Khan-i-Jahan Telangani** (Prime Minister). The revenue of the entire Sultanate was permanently fixed at **6.5 Crore Tankas**.
- Feroz Shah Tughlaq **abolished 21 non-Shariat taxes** (like Ghari, Charai etc) and replaced them with the **5 Shariat taxes**. (kharaj, ushra, khums, zakat, jizya)
 - Khums was restored to the prescribed proportion of $\frac{1}{5}$.
 - FST was the first Sultan to **separate Kharaj from Jizya** (Poll tax imposed on Non-Muslims) He also imposed it upon **Brahmins**, who had been exempted till now.
- Barani informs us that as a result of these reforms, **agriculture flourished**, and the imperial treasury was refilled. There was no shortage or famine, the peasants were happy and new land was brought under the plough.

- **Agrarian Reforms**

- **Small experimental farms** were set up in the vicinity of Delhi.
- **Cropping pattern**
 - 1200 orchards/gardens were laid around Delhi, which yielded an annual income of 1.8 Lakh Tankas.
 - Encouraged the cultivation of superior crops: millets --> wheat --> grapes.
- **Taqqavi loans** made during Mohammed bin Tughlaq's reign were **written off**.
- Irrigation canals (**Rajwahas**)
 - A network of five major canals was constructed around Delhi. Two from the Yamuna, and one each from the Ghaggar, the Sutlej and the Kali Sindh.
 - An irrigation tax of 10%, known as '**Haq-i-Sharb**' (water tax) was also introduced.
- **Barani reports**
 - These reforms were highly successful.
 - There was no shortage of food during his reign.
 - The prices of food grains and fruits were low.
 - Even the poor could afford rich fare including fruits and ghee.

- **Judicial Reforms**

- The penal code was made milder and inhumane practices such as torture and amputations were prohibited.

- **Welfare Initiatives:** Firoz Shah Tughlaq used the state machinery for the welfare of his subjects.

- **Diwan-i-Ishtiaq:** Created to help those who had suffered under the reign of Muhammad bin Tughluq by giving them state pensions.
- **Diwan-i-Khairat:** Established to help poor Muslim parents who wanted to marry their daughters.
- **Diwan-i-Bandagan:** To look after the welfare of slaves. The Sultan himself and more than 1.8 lakh slaves.
- **Dar-ul Shifa/Dawakhana:** Hospitals/infirmaries overseen by competent physicians employed by the state. Treatment was provided free of cost.
- **Free Kitchens:** The state organized Langars to provide free meals to the poor.

- **Travellers' Welfare:** A number of measures were initiated for the welfare of travellers, such as maintenance of state owned rest houses and inns, plantation of shady trees along roads and digging of wells along state highways at state expense.
- **Public Works**
 - Firoz Shah Tughlaq was the most prolific builder among all the Sultan's of Delhi. He built five cities
 - Feroz Shah Kotla/ Firozabad (Delhi)
 - Fatehabad (Haryana)
 - Hisar Firoza (Haryana)
 - Firozabad (UP)
 - Jaunpur (UP)
 - Water-work
 - He also constructed a network of five major canals around Delhi.
 - He repaired the Hauz-i-Shamsi (built by Iltutmish) and the Hauz-i-Alai/Hauz Khas (built by Alauddin Khilji).
 - He repaired the Qutub Minar, which had been destroyed by lightning, and added its fifth story.
 - He transported 2 Ashokan pillars to Delhi from Meerut and Topara.
 - Public work
 - He designed an astronomical calendar called '**Utsarlab**' in order to better detect the onset of seasons.
 - Many clock-towers were constructed by him.
 - He also constructed a number of **saris, palaces, bridges, mosques, madrasas and pleasure resorts.**

- **Patronage to Learning**
 - Feroz Shah Tughlaq was a gifted scholar and the only Sultan to write an autobiography called '**Futuhat-i-Firoz Shahi**'.
 - He also patronised accomplished scholars such as **Barani** and **Afif**, among others.
 - During the destruction of the Jwalamukhi Temple (Nagarkot), **1300 rare Sanskrit manuscripts** were confiscated. Firoz Shah had them translated to Persian in 3 different compilations.
 - '**Ragdarpan**' - A work on music
 - '**Tib-i-Firuzshahi**' - A work on medicine
 - '**Dalil-i-Firuzshahi**' - A work on philosophy

Firozshah Tughlaq as the 'Ideal Muslim King':

Barani, in his 'Fatwa-i-Jahandari', defined the qualities of an ideal Muslim king. In his judgement, Firoz Shah Tughlaq fulfilled these qualities. According to Barani, he not only followed the Islamic law in letter and spirit, but also made it a state priority to promote Islam.

- Firoz Shah followed an **orthodox religious policy** in accordance with the Sharia.
 - He showed **utmost respect to the ulema**, who became immensely influential during his reign.
 - He abandoned the policy of violent conquest to avoid shedding the blood of innocent Muslims.
 - He opposed the art of Painting.
 - He says in his autobiography: "*In former times it had been the custom to wear ornamented garments, and men received robes as tokens of honour from kings' court. Figures and devices were painted and displayed on saddles, bridles and collars, on censers, on goblets and cups and flagons, on dishes and ewers, in tents, on curtains and on chairs, and upon all articles and utensils. Under Divine guidance and favour I ordered all pictures and portraits to be removed from these things, and that such articles only should be made as are approved and recognized by the Law. Those pictures and portraits which were painted on the doors and walls of palaces I ordered to be effaced.*"
- He tried to **promote Islam as a matter of state policy**. For this, the **carrot and stick approach** was adopted.
 - Carrot:
 - Converted Hindus were rewarded: government appointments, tax exemptions and welfare measures.
 - Those who resisted conversion: Jizya, pilgrimage tax and destruction of temples.
 - He separated Jizya from Kharaj for the first time and also imposed it on Brahmins.
 - Stick:
 - Forcible conversions were also carried out even during peacetime.
 - Persecution of non-Muslims was also common.
 - He ordered a Brahmin, who was carrying a wooden tablet 'covered with paintings of demons and other objects', to be burnt alive if he were not to accept conversion to Islam.
- He was the only sultan who received a **letter of investiture two times** from the Khalifa.

Although Barani has portrayed Firoz Shah as an Ideal Muslim King, many of the Sultan's personal traits contradict this notion.

- He was **addicted to gambling and drinking**, which are both prohibited under Islam. He also did not make any efforts to prohibit these practices.
- Music is prohibited by orthodox Islamists. However, Feroz Shah himself was an **accomplished musician and generously patronized musicians**.
- Islam permits a man to have a **maximum of 4 wives**. The sultan had many more than that number.

- Although he abolished several non-Shariat taxes, he also introduced the **Haqq-i-Sharb**, which does not have any recognition under Shariat.
- While **writing off Taqqavi loans**, he did not differentiate between Muslims and Non-Muslims.

A closer examination of his reign reveals that his religious policy was shaped not only by his personal outlook but also by his political compulsions. Many historians believe that:

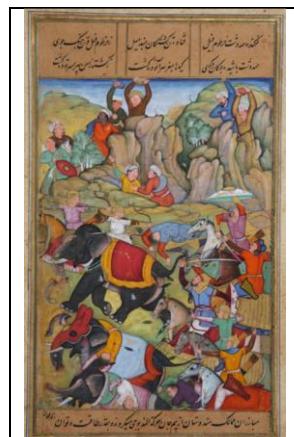
- Through his orthodox policy, he was trying to compensate the insecurity for having a Hindu mother.
- Due to his weak nature and the political turmoil within the Sultanate, he was forced to seek the support of the Ulemas and orthodox Muslims, which pulled the state towards greater orthodoxy.

As such, it would be safe to conclude that his religious policy was more of an outcome of his own weakness as a Sultan and the political compulsions of his time, rather than any desire to live up to the model of an Ideal Muslim King.

Invasion of Amir Timur (1398)

Although he was not himself a Mongol, his actions were no less barbaric.

- **Afif**, in his 'Tarikh-i-Firuzshahi', has recounted the horror of the Turkish invasion and **the sack of Delhi** under Amir Timur.
 - **Slaughtered** the huge population of Delhi, not sparing even the elderly and crippled. (almost 80,000)
 - There was large-scale **plunder** for a month. A large number of Indians were **enslaved** and sent to Central Asia in chains.
 - The Sultan was forced to **pay a sum** amounting to **3 years of revenue to purchase peace**.
- The invasion had a lasting **political impact** on the Delhi Sultanate:
 - Disintegration of Delhi Sultanate
 - The **prestige of the Tughlaqs** was completely destroyed leading to its ultimate **downfall**.
 - Frequent **rebellions** destabilised the empire from within.
 - **Punjab** slipped out of the grasp of the Sultan. Amir Timur appointed Khizr Khan, as the governor of Punjab. He regularly interfered in the political affairs in Delhi. This became the background for the emergence of the Sayyid Dynasty founded by Khizr Khan. It replaced the Tughlaqs in 1414.
 - **Deccan, Bengal** which had already started to emerge as independent now became bolder.
 - **Delhi lost its place as the cultural centre of the Islamic world**.
 - Timur carried off the learned men, artists, architects, poets, musicians, scientists, philosophers and theologians of Delhi to Samarkand.



The Defeat by
Timur of the Sultan
of Delhi

Role of Firuz Shah Tughlaq in the decline of Delhi Sultanate

- Traditionally it was believed that the policy of **appeasement** by Firuzshah Tughlaq proved instrumental in the decline of Delhi Sultanate.
- But this issue should be discussed in a larger context. When we observe minutely, we find that from the very beginning, **many ruptures already existed** in the basic structure of the state. These were:
 - Conflict between Sultan and nobility
 - Conflict between Sultan and Ulema class
 - Conflict between different sections of the nobility
- It was not Firuzshah Tughlaq who gave birth to these problems.
 - It was in this context that Muhammad-Bin-Tughlaq followed a strict policy. As a result of this, he left behind a **disgruntled nobility and dissatisfied Ulema**. So, Firuzshah Tughlaq inherited a bitter legacy from his predecessor.
- He tried to solve this question in his own way.
 - It was in this context that he followed the policy of **appeasement** toward nobles and Ulemas.
 - For short term gains, he **unconsciously enlarged the rift which had already existed** within the structure of Delhi Sultanate.
- In conclusion, although we **can't absolve** Firuzshah Tughlaq from the responsibility for the decline of Delhi Sultanate, his role should be viewed in the context of **objective material factors** as well.

Sayyid Dynasty (1414-1451)

Founder - **Khizr Khan**. He was the hand-picked governor of Punjab by Amir Timur.

Features:

- Sayyids maintained their distinct identity by wearing a pointed cap which was known as Kullah (thus called **Kulhadaran**). It distinguished them from other **dastarbandi ulamas**.
- They ruled **for a very short period** and Sayyids rule was restricted to a small region.
- Basic characteristic of Sayyid period was the rise of **feudalism**. They were not able to establish royal supremacy, and the power remained decentralized. There were **economic crises** and **military weakness**.

Transition to Lodhis

Sayyids had got control of Delhi but **lost control of Punjab**. By this time, a new power was emerging in Punjab. It was a group of Afghans led by **Bahlol Lodhi**. He emerged as a major power broker during this period.

The fourth and the last Sayyid dynasty ruler **Alauddin Alam Shah** ruled for about 6 years and then **voluntarily surrendered** (abdicated) the throne, retired in Badaun. His territories were greatly shrunk and the popular saying at that time was: Shahanshah-e-Alam, Aj Delhi Ta Palam. Soon, Bahlol Lodhi captured the power in 1451.

Lodhi Dynasty (1451-1526) (Afghans)

(1) Founder - Bahlol Lodhi.

In 1479, he defeated and annexed Jaunpur sultanate.

This is the first Pakhtun/Pathan dynasty ruling over north India. They had their own **Afghan Tribal model of Kingship**.

- **First Among Equals**

- So, the power is **not centralized**.
- Bahlol Lodhi didn't even have a **throne** in Darbar, he used to sit on the **carpet** with his chiefs.

- **Feudalization**

- Important central government **offices** became **hereditary** in tribal families.
- **Iqtas** also became **hereditary**.
- Tendency of **revenue decentralization**
- **Feudalization of military** (no permanent standing army, hereditary iqtadars prominent)

(2) Sikandar Lodhi (real name: Nizam Khan) tried to **assert royal supremacy** by going back to Turkish model of kingship. But he was only **partially successful**, that too only at the central level upto some extent.

- **Central Government:** He handpicked major officials but iqtadars continued to remain hereditary.
- **Revenue:** He curbed the individualistic tendencies of his Pashtun nobles and compelled them to submit their accounts to a state audit.
- **Military:** He tried to revive the standing royal army.
- **Suppression of rebellions:** He took a leaf out of Balban's book and followed a policy of blood and iron against rebels.
- **Shift of Capital:** By this point of time, Delhi had become a capital of intrigues and conspiracies. So, he transferred his capital by constructing a new city - Agra (1504)

Sikandar Lodhi was an accomplished poet in Persian, with nom de plume **Gulrukhi**.

(3) Ibrahmi Lodhi (r. 1517-26)

- Since his father and he both tried to **centralize power**, there was **discontent**. He faced **several rebellions** from nobles as well as close family members. It led to political **instability** and military weakness.
- It provided opportunity to neighbouring Rajput kingdoms. So, a number of **strong Rajput kings** started to emerge. Strongest among them was **Rana Sanga**, the king of Mewar.

Contemporary Bhakti Saints

- Chaitanya Mahaprabhu – 1486-1534
- Guru Nanak – 1469-1539
- Kabir – 1440-1518
- Mirabai – 1498-1548

Finally, **Lodhis were ended by Babur**, who was invited to attack Ibrahim Lodhi by his own family members such as Dilawar Khan Lodhi, Adil Khan Lodhi, Islam Khan Lodhi etc which

indicates towards a lot of infighting within the family. Also, **Daulat Khan Lodhi** (governor of Lahore) and probably Rana Sanga (debatable).

Babur was easily able to overcome Lodhis due to internal weakness. Ibrahim Khan Lodhi was defeated in **Panipat in 1526**. This was the end of the Delhi sultanate and the start of the Mughal era. The tomb of Ibrahim Khan Lodhi is located in Panipat.



Vijayanagara Empire (1336-1565)

Both Vijayangara and Bahmani were the products of the same political event - Rebellion against MBT. Vijayanagara came into existence in 1336 while Bahamani in 1347.

Dynasties	Founder	Other Kings
Sangama dynasty (1336-1485)	Harihara and Bukka	Devaraya I Devaraya II
Saluva dynasty (1485-1505)	Suluva Narasimha	
Tuluva dynasty (1505-1570)	Vir Narasimha	KDR Achyuta Raha
Aravidu dynasty (1570-1646)	Tirumala Rama Raya	



Founders - Harihara and Bukka Two of five brothers (Panchasangama)

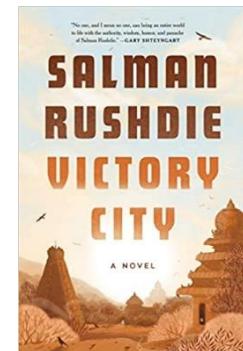
- They were feudatories of the **Kakatiyas** king Pratapprudra at Warangal (AP) or **Hoysalas** at Kampili (Karnataka).

Harihara I – the founder (r. 1336-56)

- Initially controlled Tungabhadra valley and gradually expanded the control.
 - By that time, the Hoysala ruler Veera Ballala III had died fighting the Sultan of Madurai. Political vacuum thus created allowed Harihara to emerge as a sovereign power with all the Hoysala territories under his rule.
- In 1346, all the five sons of Sangama (**pancha-sangama**) gathered in Sringeri to celebrate Harihara's dominance from east to west. This marked the inaugural moment for the formation of a new state – **Vijayanagara** with the principal deity of the dynasty/city would be **Virupaksha**, a form of Shiva.
- By the mid-1340s almost all of Karnataka had accepted the rule of the Sangamas.

- **Towards South:**

- He defeated the **Sultanate of Madurai** (est. 1335) in 1371 and extended his territory upto Rameswaram.
- His son, **Kumara Kampana's** campaign actually liberated temple towns of Madurai and Srirangam. Worship in the temple of Ranganathaswamy which was stopped after Malik Kafur and MBT was resumed.
- His achievement is celebrated in the Sanskrit work **Madura Vijayam** (Veera-kamparaya Charitram) written by his wife **Gangambika or Gangadevi**.



- **Towards North:**

- By 1374 he had gained an **upper hand over the Bahmanis** for control of the **Tungabhadra-Krishna doab**.

- Control of the **coastal areas**:

- He took control of **Goa**.
- Forced Ceylon and the Zamorins of **Malabar** to pay tributes.

- **Literature:** Important works of **literature** were also written during his rule.

- He appointed the famous **Telugu poet Nachana Soma** as his court poet.
- **Vidyaranya Swami** is also known by the name **Madhavacharya**.
 - He was the Advaitin, (not Dvaita).
 - He was the Jagadguru of Shringeri Peetha.
 - Authored the famous book: **Sarva Darshana Sangraha**.
 - He also wrote **Shankara Digvijaya**.
 - **Sangitasara**
- A great Vedic scholar **Sayanacharya** was the brother of Vidyaranya.
 - He wrote very influential commentaries of Hindu scriptures, including Vedas.

- **Architecture**

- The power of the Vijayanagara rulers was manifest in the **enormous temple complexes** that they constructed. These complexes had chariot streets, tanks, pillared halls, and columns.
- The most prominent was near the southern bank of the Tungabhadra and the principal deities were the goddess Pampa and Virupaksha.
- By 1370, Vijayanagara conquered Tamil country which led to the assimilation of classical Dravidian architecture into the temples of Vijayanagara.

Devaraya I (1406-22)

- **Politico-Military**
 - **Firoze Shah Bahman**, one of the most powerful Bahmani, defeated Devaraya I and **a balance of power was in favour of Bahmani**. So, he had to cede a large amount of territory and marry his daughter to Sultan.
 - He **modernized the army**.
 - Improving the cavalry, imported Persian/Arabic horses.
 - Employed about 10,000 **skilled Muslim archers**. He even built a **mosque** at Hampi for their convenience.
 - Towards the end, Devaraya had the last laugh. He entered in alliance with Warangal and together they **defeated Firoz Shah Bahman**.
- **Irrigation**
 - He constructed a dam across **Tungabhadra** river to draw canal water into the city.
 - He also built a dam across **Haridra** river.
- **Architecture**
 - **Hazara Rama temple**, an excellent example of Deccan architecture was constructed during his rule.
- **Patronage**
 - **Mallinatha Suri** was in his court. He is famous for his commentary on the five Sanskrit Mahakavyas.
- **Visitor:** During his reign, **NICCOLO CONTI** (*Italian traveler*) visited Vijayanagara.
 - He has given a detailed account of the city of Vijayanagar as **the most well-provisioned** city in the world, which according to him, was “**as large and as beautiful as Rome**”.
 - He has also commented on the prevalence of **Sati**.



Wall panel relief in Hazare Rama Temple at Hampi

Devaraya II (1425-46)

- During his reign, the *Persian* traveller **ABDUR RAZZAQ** visited India. He was a historian and scholar from Herat, sent to Vijayanagar as an ambassador of the ruler of Khurasan, Shah Rukh Mirza, to the court of Deva Raya II. He has described the time period of Deva Raya II in his travelogue, 'Matla-us-Sadain wa Majma-ul-Bahrain'.
 - He specially describes the **wealth and splendor** of the capital. He vouches that Vijayanagar's market was ten times the size of Herat's market.
 - He says Vijayanagar was the largest and the most **well-provisioned** city in the world.
 - According to him, traders of **precious metals and jewels** flocked its streets and bazaars, and the **market** sold every commodity imaginable.
 - He mentions that the Vijayanagara **treasury** was filled with molten gold nuggets.
 - According to him, Vijayanagara had **seven fortification walls** within which there were provisions of all year water supply and agriculture fields.
 - He mentions that the **Sati** system prevailed in Vijayanagara.

- According to him, state derived **taxation income** from prostitution and brothels.
- He pegs the strength of **Vijayanagara army** at 11 lakh and counts the number of **ports** at 300.

One of the earliest notes of pyrotechnical shows

Describing the events of the Mahanavami festival, **Razzaq** wrote, “*One cannot without entering into great detail mention all the various kinds of pyrotechny and squibs and various other arrangements which were exhibited*”.

Italian traveler Ludovico di **Varthema** who visited India in this period, made a similar observation while describing the city of Vijaynagar and its elephants: “*But if at any time they (elephants) are bent on flight it is impossible to restrain them; for this race of people are great masters of making fireworks and these animals have a great dread of fire...*”

- **Cultural Patronage**

- He himself wrote
 - Kannada books – **Sobagina Sone, Amaruka**
 - Sanskrit work – **Mahanatak Sudhanidhi**
 - Kannada Works
 - Virshaiva author **Chamarasa** wrote Prabhu-linga-leele who covered life of Allama Prabhu and other Veerashaiva poets.
 - Virashaiva **Lakkana Dandesha** – Shivasatva Chintamani
 - **Kumara Vyasa** wrote Kannada Mahabharata called **Karnata Bharata Kathamanjari**.
 - Sanskrit poet **Gunda Dimdima**
 - Telugu language poet **Srinatha** (title Kavi-sarvabhauma) who popularized Prabandha style of poetry.
 - Theoretical works in Music
 - Court Pandita Chatura **Kallinatha** → **Sangita Kalanidhi** (commentary of Sangit Ratnakara of Sharangadeva of Yadava period.)
 - Mathematician **Parameshvara** from Kerala School of Astronomy and Mathematics (founded by Madhava). In astronomy, he corrected several parameters of Aryabhatta.
- **Architecture**
 - Lakkana Dandesha built **Virupaksha temple**.
 - Features: Raya Gopuram, Kalyana Mandapa, Amman Shrine, clustered pillars, Yali Pillars, Horse Chariots.

Krishna Deva Raya (1509-1529) (Tuluva Dynasty)

- He is the most famous king of Vijayanagar. During his era, the Vijayanagara empire reached its peak of glory and prosperity. This is considered as the second golden age of Vijayanagar.
- Name of his advisor - **Timmarusu** (Appaji)
- **Diplomacy with Portuguese**
 - KDR negotiated with **Alphonse de Albuquerque**.
 - He helped the **Portuguese** in capturing **Goa** from Bijapur (1510) and secured a monopoly right on war horses
- **Military:**
 - He was a **great general**. His rule brought **unprecedented success** to the Vijayanagara armies – with the forces inflicting heavy **defeats on the five Deccan sultanates**, the **Reddys**, the **Velamas** and the **Gajapati** dynasty of Kalinga.
 - Territorial gains at the cost of **Bijapur** (**Battle of Raichur** 1520).
 - Battle of Raichur was a very important battle. As a result, the Bijapur army was decisively defeated and pushed to the north of Krishna.
 - Title
 - **Yavana Rajya Prati-stapanacharya**
 - His repeated victories over the Deccan sultanates led to the poet Timmana admiring him as “the destroyer of the Turks”.
- **Culture:**
 - He was also a great patron of the arts. He himself was an accomplished poet, and wrote:
 - **'Amukta Malyada'** - a great Telugu epic
 - Story of wedding of Vishnu and Andal
 - Valuable info on KDR campaigns
 - Scholarly views on statecraft (duties of king)
 - **'Jambavati Kalyanam'** - a Sanskrit play.
 - Other works – Madalasa Charita, Satyavadu Parinaya, Rasamanjari
 - Another important contemporary/later text: **Rayavachakamu** (author unknown)
 - His court was adorned with 8 accomplished scholars and poets called the **Ashtadiggajas**
 - Tenali Rama
 - **Allasani Peddana**: He composed a great Telugu poem **Manu Charitramu**
 - **Nandi Timmanna**
 - During his period, **Telugu literature** emerged out of the shadow of Sanskrit literature. It is known as the *classical age of Telugu literature*. He also patronized **Tamil** and **Kannada** literature.
- **Religion: Vaishnavism**
 - Patronage to Venkateshwara Tirupati
 - *Madhva* saint **Vyasatirtha**, spread Dvaita philosophy, was in his court. He was the guru of KDR.
 - In his **Nyayamruta**, he countered systematically many of the Advaita assumptions of Shankaracharya. It created a lot of stir across all advaitins in India.



- He was also a philosopher and diplomat. He was also a patron of Haridasas, who contributed to Carnatic music: Purandaradasa and Kanakadasa were proteges of Vyasatirtha.
- It was also an era of growth of **Haridasas** who **amplified the Dvaita view:**

Annamacharya (1408-1503)	Purandaradasa (1484-1565)	Kanakadasa (1509-1609)
<ul style="list-style-type: none"> • Andhra Pada Kavita Pitamaha • Lived near Tirupati. Composed entirely in the praise of Veknateshwara of Tirupati • Influenced Carnatic music. A lot of his compositions have survived and are sung today in concerts. 	<ul style="list-style-type: none"> • Karnataka Sangit Pitamaha • Lived in Hampi • Belonged to Haridasi sect. • Composer of Dasa Sahitya. • Codified the beginners' lessons, systematized the Abhyasagana syllabus for learning which is in practice even today. • Ankitanama (pen name) "Purandara Vittala" 	<ul style="list-style-type: none"> • He was a Haridasa, a renowned composer of Carnatic music, poet, philosopher and musician. • Used simple Kannada language for his compositions. • His writing used life of common man and addressed social issues.

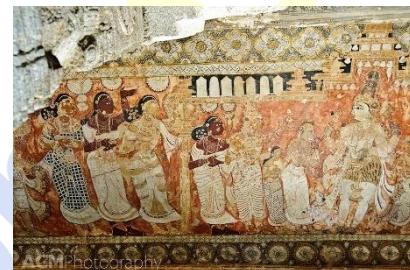
- **Architecture**
 - **Rebuilt Virupaksha Temple**
 - Commissioned **Vitthalaswami Temple**
- KDR also **established new cities:**
 - Hospete (twin city of Vijayanagara)
 - Nagalapura (AP)
- During his reign, 2 Portuguese travellers visited the empire:
 - **DURATE BARBOSA**
 - He was a *Portuguese horse trader*.
 - He describes the **ship building** industry of Vijayanagara and **sati system**.
 - He mentions that **diamond** and precious stones were imported from Pegu and **silk** was imported from China, whereas, **black pepper** came from Malabar coast.
 - **DOMINGO PAES**
 - He met Krishnadeva Raya at his court.
 - He has described the **beauty** of the city of **Vijayanagar**.
 - It was perhaps the second largest city in the world at that time, after Beijing. He estimated the number of houses in the city to be around 1 lakh (thus population of around 5L) which today can be corroborated by archaeological sources.
 - Details about **king's personal attributes** – his daily routine, arbitration of justice, likes/dislikes, relation with Portuguese etc. According to him, Krishna deva raya was a warrior king, whose body was covered in battle-scars. He gives a very glowing account of the person.

Achyuta Raya (r. 1529-42) (half-brother of KDR and succeeded him)

- KDR didn't have a son, so his half-brother succeeded him. But he was always in conflict with the son-in-law of KDR named Rama Raya.
- During his reign, the *Portuguese* horse trader, **FERNANDO NUNIZ**, visited the empire and spent 3 years in the court.
 - He has mainly described the social and cultural aspects of Vijayanagara in his travelogue. It is less of a travelogue and more of a detailed history of the Vijayangara empire in its last phases.
 - He mentions a lot of details of KDR although he never saw him personally.
 - **Women scribes, wrestlers, astronomers, musicians and fortune tellers** in Vijayanagara.
 - He also mentions the **social evils like dowry, Sati and child marriage** which prevailed in the Vijayanagara society.
 - He praises the **Brahmins** of Vijayanagara as honest people who were good scribes.
 - According to Nuniz, the rulers of Quilon (Kollam), Sri Lanka, Pulicat, Pegu (lower Burma), Tennasserim (upper Burma) and Malaya paid **tribute** to the Vijayanagara King.
 - He also describes the **Nayankara** system and says that the rate of **land revenue** was 1/10th.

• Cultural achievements

- Patronized **Purandaradasa**
- **Achyutaraya Temple** at Hampi (Vaishnava temple)
- **Lepakshi Temple** (1530) by brother Virupanna and Viranna (in AP)



Aliya Rama Raya (1542-65)

- Aliya = son-in-law of KDR.
- He imprisoned Achyuta Raya, installed a young king **Sadashiva Raya** and served as his PM.
- Culture
 - In his court, **Ramamatya**, the grandson of Kallinatha, wrote **Swaramela Kalanidhi**, the famous musicological work. It is an important work for classification of Ragas into Mela-s.
- In some ways, it was his **high-handedness** that brought the Deccani sultanates together.
- He was killed in the **battle of Talikota/Bannihatti/Rakshasatagari** (1565), defeated by the combined armies of 3 successor sultanates. (Ahmednagar, Bijapur, Golconda).
- The city of Vijayangara was totally destroyed and it became a ghost town.



Hussain Nizam Shah I (riding a horse) orders the decapitation of Aliya Rama Raya
(from the manuscript of **Tarif-i Husain Shahi**)



Mulukh-e-maidan

A cannon used by Bijapur against Vijayanagara in the battle of Talikota

Aravidu Dynasty

Cesare Frederici, an Italian traveller spent 7 months at Vijayanagara in 1567, two years after the city was sacked. He suggests that the capital was only partly destroyed and that Tirumala Deva Raya of the Aravidu dynasty intended to re-establish the Vijayanagara capital there. This attempt turned out to be unsuccessful and the city was eventually abandoned for good.

Later Rama Raya's **brother Tirumala Deva Raya** started Aravidu dynasty. It was the continuation of Rama Raya's line. Capital was shifted to **Penukonda** near Anantapur in AP, but it was no longer based in Vijayagara. Other nayakas continued to give lip service to it, for a century but it was only nominal. Most of the **Nayakas** ruled independently. Thus, many independent principalities soon emerged. Mysore Wodeyars, Nayakas in Madurai, Senji, Ikkeri, Tanjore etc.

Hampi was soon forgotten, only to be rediscovered by a Scottish botanist/surgeon **Francis Buchanan Hamilton** in the beginning of the 19th century.

List of Foreign travellers:

Monarch	Traveler	Country
Dev Raya I	Nicolo Conti	Italian
Dev Raya II	Abdur Razzak	Persian
KDR	Duarte Barbosa, Domingo Paes	Portuguese
Achyut Raya	Nuniz	Portuguese
Tirumala Deva Raya	Cesare Frederici	Italian
1799	Colin Mackenzie	Scottish (UK)

Kingship

- The emperor was the **absolute monarch**.
 - High sounding titles: 'Maharajadhiraja', 'Andhrabhoja', 'Hindu Suratana', etc.
- The element of **divine origin** of kingship was also a present. The kings ruled **in the name of Lord Virupaksha**.
 - Jambavati Kalyanam by King Krishnadevaraya, refers to Virupaksha as **Karnata Rajya Raksha Mani**
- Despite being an absolute monarchy, there were some **customary checks** on the kings which made their rule benevolent in nature.
- The empire had a **fixed rule of succession** (but not necessarily primogeniture)
 - The king would **nominate** his heir and successor during his own lifetime. It was usually his brother or eldest son.
 - The empire would be ruled by the **King and the Yuvraj simultaneously**, as such, the transition of power was usually smooth and peaceful.
 - Thus, unlike north India, it was able to escape the disastrous effects of frequent wars of succession.



Mahanavami Dibba for annual pompous royal celebration during Dasara.

Central Administration

- The central government was organized in the form of a **Mantri Parishad** (cabinet). The King was the chief executive and was advised by his top mantris (ministers).
- The mantri parishad was assisted by **Sachivalaya** (Secretariat).
 - It looked after the day-to-day administration and implementation of policy directives from the king and mantri parishad.
 - It consisted of representatives from the
 - Central government
 - Provincial governments
 - Amaranayakas (feudal lords)

Provincial Administration (Rajya system)

- The empire was divided into Several '**Rajyas/ Mandalams**' (provinces), headed by a **Rajayapala**, who usually belonged to the royal family.
 - **Rajyapals** enjoyed the following rights:
 - Could collect taxes + maintain army.
 - Could autonomously levy or abolish taxes and issue currency in their own name.
- Nadus were also known by another name **Kottan** in this era.
- Kottan was further divided into **Kurram/Sthala** during Vijayanagara era. Kurrams were groups of villages.

Nayakara System (military feudalism)

- With increasing feudalism, **Rajya system weakened** and **Nayakara** system became **prominent**.
- The Nayakas/Amarnayakas (top military officials) were paid in the form of Land grants known as '**Amarams**'. They enjoyed the following powers:
 - Could maintain their own **armies** and could collect **taxes**.
 - However, they had **no rights to abolish/levy taxes** or to issue their own **currency**.
- Gradually these grants became **hereditary** and Amarnayakas became participants in **sharing state power**.
- Subordinate landgrants by nayakas to **Palaigars/Palaikkars**.
 - These landgrants were called **Palayams**.
- Thus, the Vijayanagar administration was a **synthesis of centralised monarchy and feudalism**.

Ayagara System (local government)

During the Vijayanagara era, the local institutions of Sabha/Ur of Chola era suffered some setbacks.

- Each village had 12 officials nominated by the state**, called Ayagaras. They were headmen (reddi or gauda, maiyam), accountants, and watchmen etc.
- Functions:** Each Ayagar was responsible for a different **function** such as irrigation, maintenance of public spaces, organising fairs and festivals, setting prices of local goods, etc.
- Payment:** They were chosen primarily from among local families and were paid in the form of **land grants**, which were **manya** (tax free).
- The position of Ayagars was **hereditary and saleable**

Taxation

- Mahanavami** marked the **beginning of a financial year** from when the state treasury accounted.
- Agricultural land** was divided into three categories:
 - Bhandarvada** was a crown village.
 - Manya** (tax-concessional land grants) – Income from the **manya** (tax-free) villages was used to maintain the Brahmins, temples, and mathas.
 - Amaram** was granted to top ranking military officials known as Amaranayakas.
- Land revenue** was the most important source of state income.
 - Nuniz** says it was 1/10th but inscriptions give us more nuanced picture. It was collected at the **variable rate, from 1/6th to 1/4th**, of the produce, based on the quality of land.
 - Land tax was collected even from priests and temples, albeit at the **concessional rate**: Brahmadeya (1/20th), Devadana (1/30th).
- Irrigation expansion** - important source of income
 - State was also **infrastructure builder**. If people wanted to take benefit of it - pay tax to the state.

- Thus, this sovereign right to dig wells, tanks, canals, reservoirs became lucrative and was shared with Amaranayakas by the state.
- Right to expand irrigation and derive income was known by different terms in different regions:
 - Tamil-speaking region - **Dasavanda**
 - Kannada/Telugu speaking region - **Kattu-kodage**
- Various economic activities such as trade, commerce, mining, forestry, gambling and even marriages were also taxed.
 - However, widow remarriages were exempted from marriage tax.
- Prostitution was legal and the state collected taxes from brothels.

Economic role of temples

Temples in South India were important centres of economic activity since the time of the imperial Cholas. During the Vijayanagar period, temples emerged as important **landholders**. **Hundreds of villages were granted** to the deities which were worshipped in the large temple. (**devadanam**)

- Temple created their **cadres of officers** to manage the affairs and to ensure proper utilization of resources.
- The income from devadana villages provided **sustenance to the ritual functionaries**. It was also utilised to provide **food offerings** or to **purchase ritual goods** (mostly aromatic substances and cloth).

Temples took up **irrigation work** also to enhance productivity and increase income:

- Large temples established **separate irrigation department** for properly channelising money grants made to the temples.
- **Cash endowments** made by the state to the Tirupati temple were ploughed back in irrigation.
- Donors also received a share of the food offering (**prasadam**) derived from the increased productivity.

Other economic functions:

- **Banking activities:** They gave loans to individuals and village assemblies for economic purposes.
 - At Srirangam Temple, cash grants given by the king were used to advance commercial loans to business firms in Trichnopoly.
- They **employed** several persons.
- Temples **purchased** local goods for performance of ritual services.

Thus, the temples functioned almost as an independent economic system encompassing persons and institutions that were bound together by economic links.

Society

The society was caste-based and hierarchical. However, unlike north India, there was not a four-fold Varna division, rather the society was divided among Brahmins and Non-Brahmins.

- **Brahmins** held the supreme position and enjoyed both political power and social prestige.
 - The top **officials**, **ministers**, army **commanders**, etc. were Brahmin.
 - Brahmin priests received lightly taxed **land grants**.
 - **Educational institutions** were manned by Brahmins.
 - **Religious life** was characterised by regimented **ritualism**
- The **Non-Brahmins** were divided into the **Valangai** and **Idangai** castes.
 - The **Valangai** (right-handed) group consisted of castes with an agricultural basis. They were considered pure castes.
 - The **Idangai** (left-handed) group consisted of castes which were involved in manufacturing, craft and trading etc. They were considered impure castes.
- The **condition of women** in the Vijayanagara society was poor in some respects. **Child Marriage** and **Polygamy** were common. However, the overall picture of women's condition is quite complex.
 - The earlier popular bhakti movements such as Lingayatism provided some flexibility in the social norms that helped the cause of women.
 - **Tippadiyal (Sati practice)** is evidenced in Vijayanagara ruins by several inscriptions known as Satikal (Sati stone) and commented by foreign travellers. At the same time, we also find evidence of male royal bodyguards jumping onto the funeral pyres of deceased kings.
 - **Widow remarriages** were considered taboo by society. However, the **rulers encouraged it through tax exemptions**.
 - In temples, **Devadasis** were sometimes exploited but the condition of Ganikas in harem was relatively better. Prostitution was not only legalized but brothels were also taxed.
 - Women had crossed many barriers and were actively involved in many male-dominated fields such as administration, business, trade and the fine arts.
 - **Tirumalamba Devi** wrote **Varadambika Parinayam** in Sanskrit
 - **Gangadevi** was the author of **Madhura-vijayam** in Sanskrit.
- Although the **Varnashrama Dharma** system was rigidly observed, the Vijayanagara kings were remarkably **liberal and practical** in their outlook.
 - They readily **patronized** skilled artisans, workmen, scholars and promoted able administrators and military commanders from all backgrounds, including Muslims.
 - They welcomed **Christian missionaries** from Portugal.
 - They even joined hands with the **Golconda Sultanate** against the Gajpati rulers.



Relief on the wall of Hazara Rama temple, depicting social life.

Haridasi Tradition during Vijyanagara and Carnatic Music

The Bhakti movement during this time involved Haridasas (devotee saints). Like the Virashaiva movement of the 12th century, Haridasi Movement, of the followers of Madhvacharya spreading the message of Vishnu and Dvaita philosophy, presented another strong current of devotion, pervading the lives of millions.

The Haridasas represented two groups:

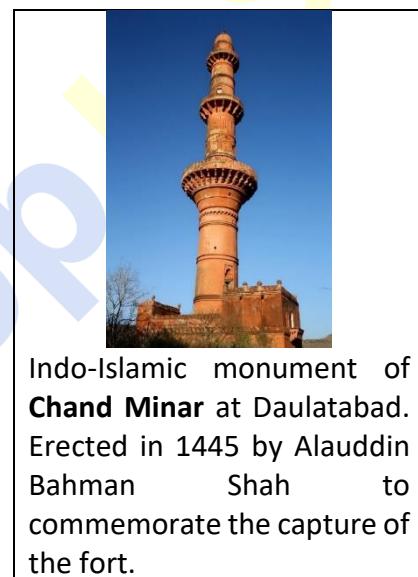
- **Vyasakuta:** Proficient in the Vedas, Upanishads and other Darshanas.
 - Naraharitirtha, Jayatirtha, Sripadaraya, **Vyasatirtha**, Vadrajatirtha etc.
- **Dasakuta:** Preferred mostly Kannada language devotional songs
 - Purandaradasa and **Kanakadasa** earned the devotion of King Krishnadevaraya.
 - **Annamacharya**, a great composer of early Carnatic music composed hundreds of Kirtanas in Telugu at Tirupati.

Bahmani Sultanate (1347-1527)

Bahmanis were the Muslim power that emerged in upper Deccan after the retreat of MBT. Its **founder** was **Alauddin Hassan/Hassan Gangu** who took the title of Bahman Shah in 1347.

- He established a new kingdom with its capital at **Hasanabad/Gulbarga** (Karnataka).
- **Chishti Sufis** provided legitimacy to the planting of the Sultanate in Deccan. Influential North Indian Chishti Sufi Shaikhs bestowed upon him a robe allegedly worn by the Prophet.
 - **Burhanuddin Gharib** (d 1344)
 - **Zainuddin Shirazi**
- **Abdul Malik Isami**
 - He was a court historian and an eye-witness source of establishment of Bahmani dynasty.
 - He wrote **Futuh-us-Salatin** (Gift of Sultans) in Persian in around 1350s, which is a poetic story of conquest of India by Muslims.

The Bahmani sultanate's principal enemies were the Hindu rulers of Vijayanagar, Telangana, and Orissa and the Muslim rulers of Khandesh, Malwa, and Gujarat.



Two phases of the Bahmani Sultanate:

Gulbarga Period	1347-1425	Hasanabad/Gulbarga	<ul style="list-style-type: none"> • Founder: Hasangu Gangu • Firuz Shah Bahmani
Bidar Period	1425-1527	Muhammadabad/Bidar	<ul style="list-style-type: none"> • Ahmad Shah Wali • Mahmud Gawan (not sultan)

Firoz Shah Bahmani (1397-1422)

- **Conflict with Vijayanagara:**
 - Firoz Shah fought against the Vijayanagara Empire on many occasions and the rivalry between the two dynasties continued unabated throughout his reign.
 - He was victorious in 1398 and 1406.
 - After one of the victories, he married the daughter of Deva Raya.
 - Later, he was crushingly defeated in 1419 by Deva Raya I with the help of Vijayanagara-Warangal alliance.
- **Polymath and polyglot**
 - He was a learned ruler with vast knowledge of history, logic, religion, grammar, astronomy, mathematics and medicine. He built an observatory at Daulatabad.

- He was conversant in several languages such as Arabic, Persian, Turkish, Kannada and Telugu.
- He was tolerant of other religions and had personally read both the Old and New Testament.
- **Cosmopolitanism** → Bahmani Sultanate emerged as hub of Islamic culture in India.
 - During this time, there was a sharp decline of the Delhi Sultanate --> many learned Muslim men migrated from Delhi to the Gulbarga.
 - **Gesu Daraz Bande Nawaz** established his Khanqah at Gulbarga.
 - Firoz also invited scholars and nobles from Iraq and Iran.
 - Many of these West Asian migrants were Shiite.
 - Under their influence, Persian culture and Shiite doctrine grew within the Bahmani Sultanate.
 - He tried to establish a balance between **Dakhni** Muslims and newly immigrant foreigners called **Afaqis/Gharibs**.
 - He also inducted a large number of Hindus in administration.
- **Dakhni language**
 - Firoze Shah Bahmani was the first author to write in the Dakhni dialect of Urdu.
 - Gesu Daraz wrote **Miraj-al Ashiqin** (a book on Prophet Muhammad) in Dakhni for masses.
- **Architecture**
 - **Haft Gumbaz**: group of seven royal tombs at Gulbarga (UNESCO Tentative List)

Ahmed Shah Wali (r. 1422-36)

- **Politico-Military**: His reign was marked by relentless military campaigns and expansionism.
 - He conquered Warangal, thus **broke the Vijayanagar-Warangal alliance**.
 - After that, he **shifted the capital to Bidar** to better control the newly conquered territory.
 - As a result, Vijayanagar was considerably weakened.
- **Culture**
 - Despite his political contributions, he is remembered more for his contribution as sufi saint than as a ruler. He was a close associate of Gesu Daraz and his Urs (death anniversary) is jointly celebrated by both Hindus and Muslims.
 - Invited metal-worker Abdulla-bin-Kaiser from Iran --> started the profession of zinc alloying and **Bidriware**.



Bidriware, developed in 14th century, is a metalwork where white brass is blackened and then silver inlay work is done on top of it. It is awarded **GI tag**.

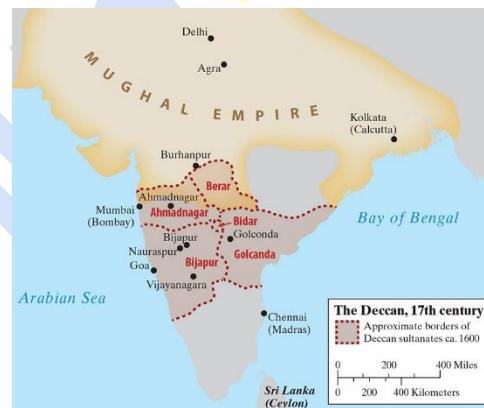
Mahmud Gawan (1411-81)

- He was a foreigner Afaqi (from Iran).
 - He was originally a trader (tujjar) before coming into the services of the state. Later he was known as **Mallik-e-Tujjar**.
 - Soon he rose to be the **Vazir** or Wakil-us Sultanat (Prime Minister) of the Bahmani Sultanate during the reign of Muhammad Shah III.
- During his time, the Bahmani sultanate **attained its peak of power**.

- Attempted to establish **royal supremacy** by weakening feudalism.
 - He carried out the **administrative reorganisation** of the Sultanate by dividing it into **8 provinces 'Tarf/Atrafs'**.
 - He also strengthened the military by including **local Marathas** in the army.
 - He introduced the system of **survey and measurement for land revenue**.
 - It helped centralization in the hands of royal tax officers.
- **He patronised arts and literature.**
 - He constructed the famous **madrasa** at Bidar in 1472. It was built in the traditional Persian Samarkand style called 'REGISTAN'.
- Internal Squabble
 - During his tenure as Wakil, the factional struggle between the Deccanis and Aqafis/Gharibs for privileges, patronage, positions and power reached its peak.
 - Although Mahmud Gawan was Afaqi himself, he attempted to reconcile the factions.
 - Nonetheless, he found it difficult to win their confidence. As a result, he was executed by Muhammad Shah III.



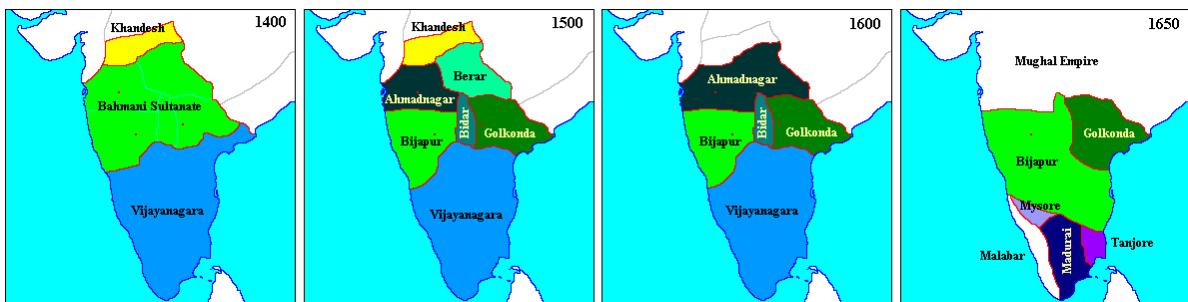
KDR finally defeated Bahmanis in the **Battle of Raichur** in 1520. Shortly afterwards, the sultanate disintegrated in 1527. From one it became five.



Afanasy Nikitin (contemporary to Mahmud Gawan)

- He was possibly the **first Russian traveller** to come to India. He has described both **Vijayanagar** and **Bahamani** kingdom in the 15th century.
- According to him, the **land was very populous** and the **common people** were very **poor**. But the **nobles** lived in great **luxury**.
 - Nikitin was amazed to see the king and the nobles ride on men and not horses/elephants. Perhaps he refers to palanquins.
 - He observed that in India, everyone goes naked. All were barefoot, walked fast and were strong.

Deccan Sultanates (1482-1687)



Sultanate, Capital	Dynasty	Important Personalities
Bidar	Barid Shahi	Absorbed by the Ahmednagar sultanate.
Gawilgarh (Berar)	Imad Shahi	Absorbed by the Ahmednagar sultanate.
Ahmadnagar	Nizam Shahi	Hussain Nizam Shah I Chand Bibi Malik Ambar
Bijapur	Adil Shahi	Ali Adil Shah Ibrahim Adil Shah II
Golconda	Qutbshahi	Ibrahim Quli Qutb Shah Quli Qutb Shah Abdulla Qutb Shah Abul Hasan Tana Shah
From the 17th century, Marathas emerged as powerful entity.		

Nizam Shahi of Ahmadnagar (1490-1636)

Ahmad Nizam Shah

- Founder of the dynasty
- Initial capital: **Shivneri** fort.
- Later on, Devgiri/**Daulatabad** was captured in 1499.
- He founded the city of **Ahmednagar** in 1494, midway between Shivneri and Daulatabad.

Hussain Nizam Shah I

- Leading role in the **battle of Talikota**, beheaded Rama Raya.
- Earliest Deccani paintings in **Tarif-e-Hussain Shahi**.

Bhanudatta composed **Ras-manjiri** in Shringara rasa. He was perhaps in the Nizam court.

- Along with Rasa-Tranagini, the two poems attracted an astonishing amount of scholarly attention from the 1600-1800. He became the most celebrated scholar.
- Later, it became a very important theme for **Basholi paintings** in the hills (17th c)

After Khandesh Sultanate (Farooqui dynasty 1382-1596) was annexed in 1596, Ahmednagar was forced to accept the Mughal **suzerainty** by **Akbar** in 1601. Around this time arose Chand Bibi and Malik Ambar, who resisted the Mughal expansion towards South.

Chand Bibi

- She was the Regent of Bijapur Sultanate during the minority of Ibrahim Adil Shah II (1580-90), and regent of Ahmednagar Sultanate during the minority of her great nephew Bahadur Shah during (1595-1600).
- During this, she **valiantly defended Ahmednagar against Akbar**.



Malik Ambar (regent 1600-26)

- Originally a slave from **Ethiopia (siddi)**, sold into the service of Ahmednagar and gained administrative and military experience.
- **Mughal aggression** towards the Deccan allowed him to quickly rise in power. He became the **Prime Minister** and **de facto ruler**.
 - Young sultan: Murtaza Nizam Shah
- He joined hands with the **Marathas** to successfully resist Mughal encroachment. Shivaji's father **Shahji Bhosle** also lent support to Malik Ambar against the aggression of Mughals.
- Malik Ambar was the pioneer of **guerrilla warfare** in Deccan.
- Founded **Khirki city** (near Daulatabad/Devgiri) which was later made **Aurangabad** by Aurangzeb, with its **canal water supply**.



Jahangir shooting at head of Malik Ambar

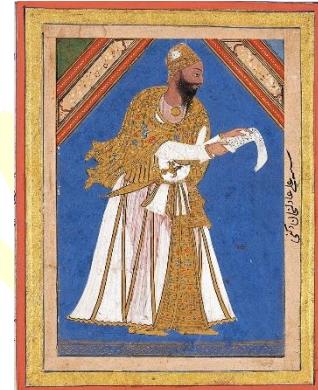
- On his death, emperor Jahangir's surrogate diarist, Mutamid Khan made an entry noting: "*He had no equal in warfare, in command, in sound judgment, and in administration. History records no other instance of an Abyssinian slave arriving at such eminence.*"

It was annexed by Shah Jahan in 1636, overseen by Alamgir as Deccan governor.

Adil Shahi of Bijapur (1490-1686)

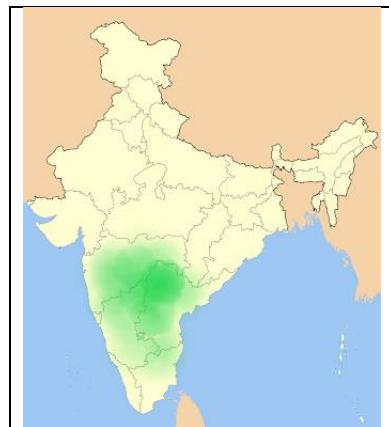
Ali Adil Shah (1558-79)

- Initially, he came very **close to the Vijayanagar empire diplomatically**. Personally paid a visit to Vijayanagar City, where **Ramaraya** received him with great pomp and honour.
- Later on**, successful formation of the confederacy of the Deccan Sultans against Vijayanagar and the victory over the latter at the **Battle of Talikota** in 1565.
- After that, Bijapur's southern boundary was extended as it opened the gates for future expansion.
- He **re-modelled Bijapur city**, providing the citadel and city walls, congregational mosque, core royal palaces and major water supply infrastructure.



Ibrahim Adil Shah II (1580-1627)

- His regent was Chand Bibi.
- The greatest extension of the frontiers, as far south as Mysore.
- Technology**
 - Circa 1609 AD, he gave a lavish dowry in the wedding of his courtier's daughter to the son of Malik Ambar (Nizam Shahi general), "with Rs. 80,000 being spent on fireworks alone."
- Religion**
 - Reverted to the Sunni sect of Islam, but remained somewhat tolerant of other religions, including Christianity. However, he had continued the **anti-Shia tendency**.
 - He called himself **Adil Shah Sufi**.
 - By his time, Bijapur had become a famous Sufi place. Prominent sufi sites of **Shahpur hillock** and **Gogi**.
- Cultural aspect**
 - He was also known as **Jagadguru**.

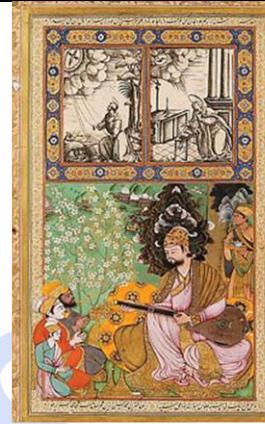


The language at the Bijapur court was a mixture of Arabic and Persian, the north Indian Urdu of their past, the Sanskrit of the Brahmins, and the Marathi, Telugu and Kannada tongues of their subjects. This map shows Deccani Urdu speaking areas by concentration.

- Known for his love of music, master player of Tanpura, romantic poems dedicated to Chand Sultana (wife), Atish Khan and Moti Khan
- He was a worshipper of Saraswati.
- Wrote **Kitab-e-Nauras** and established **Nauraspur city** with Saraswati temple.
- Produced earliest series of **Ragmala paintings**. Some historians say that the very idea of depicting musical modes in painting originated in Bijapur.
- Attracted/lured to his court the greatest painters and poets of his day, from as far afield as Abyssinia, Turkey, and Central Asia.

Ferishta (1570-1620)

- He came from Turan (near Caspian Sea).
- He was a very well-known historian.
- He initially served in the court at **Ahmadnagar**. However, due to the persecution of Iranian Shia Muslims by the Deccani Sunni Muslims, he moved to **Bijapur** and served in the court of **Adil Shahis**.
- He wrote **Tarikh-e-Ferishta** and **Gulshan-e-Ibrahimi** and presented it to Ibrahim Adil Shah in 1610. It is a very important source of many of the Muslim sultanates in India, including Bahmanis.



Sultan Adil Shah II playing Tambura
by Farrukh Beg, National Museum,
Prague, Czech Republic

Later History:

- After Ibrahim Adil Shah II, the state progressively weakened. There was increasing weakness Mughal encroachment. Bijapur was forced to accept the Mughal suzerainty by the **Shah Jahan in 1636** and was allowed to expand towards south.
- Simultaneously, there was a revolt of the Maratha king **Shivaji**, who killed the Bijapur general Afzal Khan.
- As the **coromandal coast became important in 17th c** with rise of British and Dutch, Mughals wanted to annex it. It was accomplished by **Aurangzeb in 1686**.

Qutub Shahi of Golconda (1519-1687)

Capital: Golconda (1519-1591), Hyderabad (1591-1687)

Ibrahim Quli Qutb Shah (r. 1550-1580)

- Fourth monarch of Golconda but first one to have the title of 'Sultan'.
- Spent 7 years in Vijayangara in exile, as a guest of Rama Raya.
- Known for being a genuine patron of Telugu language.
 - Adopted a new name for himself, "Malki BhaRama"
- Later, he became a part of the alliance which defeated Vijayanagara and destroyed it after the battle of Talikota (1565).



Hussain Sagar was built across a tributary of the Musi river in 1563 by Ibrahim Quli Qutb Shah. The lake was named after Hussain Shah Wali, who was the Master of Architecture in the Kingdom. The Buddha statue here was installed in 1992.

Muhammad Quli Qutb Shah (r. 1580-1611)

- Built the city of Hyderabad on Musi river in 1591.
 - Called architects from all around the world, built on a grid plan, modelled on the lines of the legendary Isfahan in Iran
 - He constructed **Char Minar** and **Macca Masjid**.
- Thrust to literary activity.
 - Known as '**Saheb-e-saif-o-qalam**', he was proficient both with sword and pen. A scholar of Arabic, Persian and Telugu languages. Himself a poet of great repute, wrote poetry in Urdu, Persian, and Telugu.
 - **Poetry**
 - Many of his poems speak glowingly of beauty and attributes of his girlfriends.
 - He wrote on Hindu festivals and rituals. One can find poems eulogising the Basant festival and aarti.
 - Even flowers, fruits and vegetables are mentioned in his verses.
 - **Kulliyat-e-Quli Qutub Shah**
 - The **first Saheb-e-dewan** Urdu poet (50,000 + verses)
 - He is the first poet to turn to **Ghazal genre** at a time when Masnavi was ruling the roost in Deccan.
 - Quli Qutb Shah's reign is significant for the development of **Deccani language**.
 - Eminent Persian and Telugu poets graced his court.



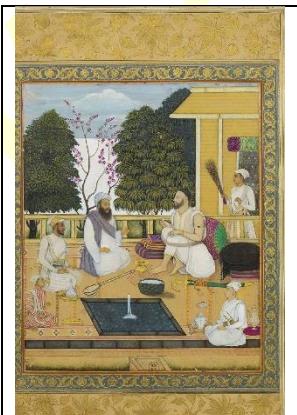
Abdulla Qutb Shah (1626-1672)

- His reign was **full of sorrow and trouble**.
 - Aurangzeb, under the command from Shah Jahan, took over Hyderabad by surprise and restricted Abdulla within the Golconda fort.
- His army **invaded the city of Tirupati**.
- Culture**
 - He was liberal in attitude, a polyglot, and a lover of poetry and music.
 - He invited to his court and respected **Kshetrayya** (1600-1680)
 - He was a famous poet of Krishna (Gopala) and a composer of Carnatic music. He was the poet of Madhura-bhakti with focus on Sringara rasa. His mudra was Muvva Gopala. His padams are sung in dance (Bharatanatyam and Kuchipudi) and music recitals.
 - Koka Shastra** (aka Rati Rahasya), a Sanskrit sex manual of 12th century, was translated into Persian as **Lazzat-un-Nisa** in 1634.



Abul Hasan Qutb Shah (last ruler, also known as Tana Shah)

- A popular statesman who did not discriminate on religion. He hired Brahmins as his ministers and generals. For example, **Madanna and Akkanna**.
- Bhadrachala Ramadasu** (nephew of Madanna) was a tehsildar in his reign.
 - Also known as Kancherla Gopanna, he was a famous saint-poet of the Bhakti movement.
 - He constructed the renowned Sita Ramachandraswamy Temple on the banks of river Godavari at Bhadrachalam.



Abul Hasan Qutb Shah with Sufi singers

The sultanate suffered the same fate as Bijapur. Shah Jahan established Mughal overlordship over it in 1636 and Aurangzeb annexed it in 1687.



Portrait of Shivaji, Golconda style
(London Museum)



Aurangzeb during the siege of Golconda,
1687, Painting c 1750s

Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture
Handout 23 / 5 : Mughal Empire (1526-1857)

Three broad segments:

- 1526-1540: Babur, Humayun
- (Suri Dynasty: Afghan Interregnum)
- 1555-1707: Akbar, Jahangir, Shah Jahan, Aurangzeb
- 1707-1856: Later Mughals (lesser Mughals)

The name Mughal/Mogul - has come from Mongol. On his mother's side, Babur came from Changez Khan. On father's side from Amir Timur. This dynasty was Chagtaï Turk in origin and called themselves Khandan-e-Timuriya (descendants of Amir Timur) or Gurkanis (in-laws of Changez Khan) and the country they ruled as Hindustan.

Important Persian Sources:

Tuzuk-i-Babari (Baburnama)	Autobiography of Babur in Chagtaï Turkish Translated and illustrated during the reign of Akbar (Painda Khan and Abdul Rahim Khan-e-Khanan)
Qanun-e-Humayuni	Khwandamir.
Humayunnama	Persian Biography of Humayun, written by Gulbadan Begum.
Tazkirat-ut-Waqaiat	Jauhar Aftabchi
Tarikh-i-Shershahi	Chronicles of Sher Shah's reign in Persian, by Abbas khan Sarwani
Tarikh-e-Alfi	It is still untranslated and is overshadowed by later Akbarnamah
Akbarnamah	Chronicle of Akbar's reign in Persian, by the Abul Fazal Third volume - Ain-e-Akbari. It deals with Akbar's administration, household, army, revenue and the geography of the empire, Indian traditions and culture, Statistics regarding crop yields, price, wages, revenue, Akbar's Theory of Kingship, Doctrine of Sulh-i-kul.
Muntakhab-ul-Tawarikh	By Badayuni in Persian (unofficially/secretly) It covered Akbar's reign but is critical of his policies, especially religious policy, tolerance towards Rajputs. According to him, Akbar's power hungry-attitude drove him to proclaim secular policy, undermining the Ulema's authority .
Tabaqat-i-Akbari	By Nizamuddin Ahmed in Persian
Tuzuk-i-Jahangiri	Autobiography of Jahangir
Padshahnama	Chronicles of Shah Jahan's reign by Abdul Hamid Lahori in Persian (pupil of Abul Fazl). Shah Jahan Nama - Illustrated copy by Inayat Khan
Alamgirnama	Muhammad Kazim, first 10 years of Aurangzeb
Muntakhab-ul-Lubab	Khafi Khan
Futuhat-e-Alamgir	Ishwar Das Nagar during Aurangzeb
Nuskha-e-Dilkusha	Bhimsen Saxena (Burhanpuri) during Aurangzeb
Masir-e-Alamgiri	Saqi Mustain Khan
Khulasat-ut-Tawarikh	Surjan Rai Khatri

European Travellers

Anthony Monserrate and Aquaviva	Portuguese and Jesuit missionaries, who visited Akbar's court from Goa. Their account sheds light on the Early Portuguese struggle in India against the natives and other European powers.
Ralf Fitch	First English traveller. Visited during Akbar's reign. He has described life and prominent cities, such as Delhi Agra and Surat. According to him, although the government was not secular, the degree of religious freedom enjoyed by the subjects was greater than any European country or other Islamic empires, such as Turkey.
Captain Hawkins	
Francisco Paelsert	Dutch
Jean Baptiste Tavernier	French jeweler who made 6 Overseas voyages, the last 5 being to India, during Shah Jahan's reign. He has praised the Mughal crown jewels, including the King's Peacock Throne. He visited Golconda and has given a first-hand account of its gold and diamond mines.
Francois Bernier	French physician who entered Mughal service and became part of Dara Shikoh's retinue. After Dara Shikoh's death, he also served Danishmand Khan during Aurangzeb's era. He has described the Battles of Dharmat and Samugarh. He also talked about Indian textiles and their manufacturing in Mughal Karkhanas (state-run workshops) run by Diwan-e-Saman. He has thrown light on the ustad-shagird tradition of craftsmanship. He has also talked about the desperate condition of Indian peasants. (hints at agrarian revolts in north India during Aurangzeb era)
Peter Mundy	Italy
Niccolao Manucci	Italian doctor, arrived in India in 1656 at the age of 17 at Surat and joined the Dara Shikoh's forces. He has given a first hand account of Dara Shikoh's defeat and execution. Name of his book: Storia do Mogor
Jean Thevenot	French

Tuzuk-e-Babari (Waqai – events)

- It was his diary/journal from youth to his final days but only 18 years of his life survived in the work.
- It was written in *Chagtaï Turkish* originally and was translated into Persian during the era of Akbar.
- The language used is simple yet incisive.
 - Babur has written about himself with great candour, directness and unemotional way. He has not tried to hide his shortcomings. Neither did he try to hide his father's weakness.
 - He was also a keen naturalist.
- Other than being an important source of history, it is considered to be a literary marvel in its own right.

The work may broadly be divided into 3 parts.

First part: It deals with his formative years and youth.

- Babur informs us that he was born in 1483 in Ferghana valley.
 - He was the eldest son of a Timurid chief Umar Sheikh Mirza. His mother was a direct descendent of Changez Khan.
 - Babur inherited his principality of Farghana at the age of 12.
- This part also covers his struggle and defeat to his rivals in Central Asia and Afghanistan.
 - This was the era when the constant struggle was going on in Central Asia between three groups – Timurids, Mongols (Sinkiang) and Uzbegs (growing power).
 - For the **next 10 years**, there are constant battles for Babur.
 - The main prize for Babur is the capital **Samarkand**, which was the capital of Taimur. He managed to control Samarkand for a brief period of time twice. But eventually Uzbeg leader Shaybani Khan forced Babur out of Farghana valley.
 - Babur informs us of his mistakes that led to the losses and his ultimate expulsion from Samarkand.

Second Part: Afghanistan years

- In 1504, with around 300 lightly armed men Babur reached Kabul which was part of Timurid empire. He then conquered Kabul (1504).
- For the **next 20 years**, Babur remains in Kabul.
 - He conquered Kandahar (1522).
 - His control over Afghanistan was only in pockets and never extensive.
- He kept on trying to retake the Farghana valley but couldn't succeed.
 - Eventually he realized that he would not be able to get it back because of growing power of Uzbeks.
 - Afghanistan was also not a place to start a great kingdom because revenue sources were meagre.
- Finally, he started claiming right over Punjab as a descendant of Timur (his interest in India).

- It is the time when Sikandar Lodhi shifted the capital to Agra and there was inner turmoil within the Lodhi sultanate. This turmoil helped Babur.
- He informs us that he was invited to India by the disgruntled nobles of Ibrahim Lodhi and other Indian rulers such as,
 - Daulat Khan Lodhi
 - Adil Khan Lodhi
 - Dilawar Khan Lodhi
 - Rana Sangha
- Babur took multiple expeditions in Punjab.
 - In the first 4 expeditions, by 1520s, he controlled the region upto Chenab river.
 - In the 5th and final expedition he conquered the Lodhi sultanate (**First battle of Panipat in 1526**)

Important battles in India: Four Victories of Babur

Year	Battle	Belligerent
1526	Battle of Panipat (Haryana)	Ibrahim Lodhi
1527	Battle of Khanwa (Bharatpur district, RJ)	Rana Sanga heading Rajput Confederacy (Babur declared jihad to enthuse demoralized troops when he was greatly outnumbered.).
1528	Battle of Chanderi (MP)	Medini Rai, another Rajput chief
1529	Battle of Ghaghra (near Chhapra, Bihar)	East Indian Afghans, mainly led by Mahmud Lodhi Sultan Nusrat Shah of Bengal Sultanate

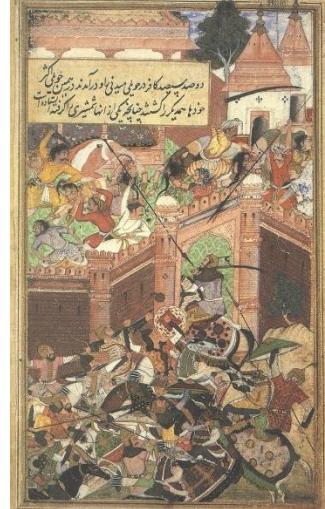


• Ferghana
 • Samarkand
 • Kabul
 • Kandahar
 • Panipat (1525)
 • Khanwa (1527)
 • Chanderi (1528)
 • Ghaghra (1529)

These four victories laid the foundation of the Mughal empire in India. He won primarily because of his technological superiority.

Babur informs that he ensured two major stratagems to ensure his victory.

1. Rumi - fortified battlefield artillery formation.
2. Tulghuma

		
The battle of Panipat and the death of Sultan Ibrahim	Babur's army in battle against the army of Rana Sanga at Khanwa	Mughal Army of Babur sacked Chanderi, capital of Medini Rao.

Third Part: Description of Hindustan

Sikandar Lodi had moved the capital to Agra in the early 16th century. Babur, wrote in his memoir soon after he had defeated Ibrahim Lodi at Panipat in 1526: "The capital of all Hindustan is Delhi". Clearly, the association of Delhi with power was stronger than Agra, even two decades after the shift of the capital.

Babur talks about Indian rulers and Babur's clashes with them. Babur has mentioned a few Indian rulers:

- Ibrahim Lodhi - Delhi (Babur has praised him, but also called him novice.)
- Five Muslim sultans:
 - Gujarat (Muzaffar Shah III and his son Bahadur Shah)
 - Malwa (Mahmud Khilji)
 - Bengal (Nusrat Shah fought in Ghagra)
 - Jaunpur (Mahmud Lodhi fought in Ghagra)
 - Bahmani sultanate
- Some Hindu Rulers
 - Rana Sanga – Mewar
 - Medini Ray - Chanderi
 - Raja of Vijayanagara

'Conspectus' or summary description of the conquered territory

- It began from the western trans-Sutlej region and extended east into today's Bihar.
- He recorded the aggregate at 520 million tankas.

Here, Babur discusses India, its flora, fauna, climate, people and diverse culture. He appears to be an accomplished writer in this part.

- Term *Hindi*: for all people of the subcontinent both Muslims, Hindus and others. But for Hindus, he uses to term Hindus.

- Descriptions
 - Babur says, "once the water of Sind is crossed, everything is in the Hindustan way: land, water, tree, rock, people and horde, opinion and custom."
 - "Most of the inhabitants of Hindustan are unbelievers. They call an unbeliever a Hindu. Most Hindus believe in transmigration of soul. All artisans, wage-earners and officials are Hindus"
- Animals and birds of India
 - He is pleased with India's animals, especially the elephant which he encountered for the first time.
 - Rhinoceros
 - Several kinds of monkeys
 - Several types of Parrots
 - Allegators, crocodiles, dolphins
- Praise
 - He was very fond of mangoes. He describes it as the best fruit of India.
 - He was surprised to see India's wealth, and used the terms "lakhs", "crore", and "arabs" to describe it.
- Criticism (**Title: Defects of Hindustan**)
 - Central India has 4 seasons but India has only 3 – summer, rainy and winter (no spring here). However, he did not like India's hot and humid climate.
 - He points out the defects of the rainy season in these words: "*During the rainy days, the air becomes very soft and damp. A bow of those countries after going through the rains in Hindustan, may not be drawn even, it is ruined, not only the bow, everything is affected, armour, book, cloth and utensils, all; a horse even does not last long.*"
 - "*Not only in the rains, but also in the cold and the hot seasons, the airs are excellent; at these times; however, the north-west wind constantly gets up laden with dust and earth. It gets up in great strength every year in the head... so strong and carrying so much dust and earth that there is no seeing one another. People call this wind Andhi – Darkener of the sky.*"
 - People
 - "*Hindustan is a country of few charms. Its people have no good looks; of social intercourse, paying and receiving visits there is none; of genius and capacity none; of manners none; in handicraft and work, there is no form or symmetry, method or quality. There are no good horses, no good dogs, no grapes, musk melons or first-rate fruits, no ice or cold water, nor bread or cooked food in bazaars; no hammams, no colleges, no candles, torches or candlesticks.*"
 - According to him, Indians lack a sense of fashion, and they 'roamed around naked'. He mentions langota being worn by people of low level.
 - He says that Indians were dull and lacked glow of intellect on their faces.
 - He considered Indians to be very brave but says that they lack understanding of strategy and generalship. (Among the Indians, he was most impressed with the bravery of Rajputs)
 - Gardens, flowers and wine

- He says that Indian cities did not have gardens like those in Central Asia and Persia.
- He also misses his favourite flowers, the Jasmine and the Rose.
- He was extremely displeased with the lack of quality wines in India.
- Despite all these problems he liked India because, "*Pleasant things about Hindustan is that it's a large country and has masses of gold and silver... Another good thing about India is that it has endless and innumerable workmen of every kind. There is a fixed jati for every sort of work and everything....*"

Babur never at home in Hind, he died dreaming of his boyhood city of Kabul. (Stephen Dale)

"Sometimes, like madmen, I used to wander alone over hill and plain; sometimes I wandered in gardens and suburbs, lane after lane... My roaming was not of my choice; nor could I decide whether to go or stay. Nor power to stay was mine, nor strength to part; I became what you made of me, oh thief of my heart." – Baburnama

Babur's letter to Humayun (11 Jan 1529)

"Oh, my son! The realm of Hindustan is full of diverse creeds. Praise be to God, the Righteous, the Glorious, the Highest, that He hath granted unto thee the empire of it. It is but proper that you, with a heart cleansed of all religious bigotry, should dispense justice according to the tenets of each community. And in particular refrain from the sacrifice of cow, for that way lies the conquest of the hearts of the people of Hindustan; and the subjects of the realm will, through royal favour, be devoted to thee. And the temples and abodes of worship of every community under Imperial sway, you should not damage. Dispense justice so that the sovereign may be happy with the subjects and likewise the subjects with their sovereign. The progress of Islam is better by the sword of kindness, not by the sword of oppression. Ignore the disputations of Shias and Sunnis, for therein is the weakness of Islam. And bring together the subjects with different beliefs in the manner of the Four Elements, so that the body politic may be immune from the various ailments. And remember the deeds of Hazrat Taimur Sahib Qiran so that you may become mature in matters of Government. And on us is but the duty to advise."

First Phase

- 1532 - he defeated the Afghans near Allahabad.
- 1534/35 - he defeated Bahadur Shah of Gujarat
- 1534 - built Dinpanah
- 1539 - he was defeated by Sher Shah Suri at the Battle of **Chausa** (Bihar)
- 1540 - he was defeated again by Sher Shah Suri at the battle of **Bilgram** (Kannauj)

SHER SHAH (1540-45)

- Born as **Farid Khan**. He was given the title Sher Shah by an Afghan nobleman, Bahar Khan Nuhani.
- He was the minor Mughal jagirdar of Sasaram (Bihar), and he also briefly served in the Mughal army.
- His chronicles have been recorded in the **Tarik-i-Shershahi** by **Abbas khan Sarwani** in Persian. He was waqia-navis under Akbar in 1580.
- He was thought to have combined the qualities of fox (cunningness) and lion (bravery).

Military conquests

- He took over the rule of **Bihar** and **Bengal** by 1539.
- In the Battle of **Chausa** (1539) and **Kannauj** (1540), he **defeated Humayun**.
 - In 1540, he took control of Delhi and proclaimed himself as Sher Shah Suri.
 - Drove his foes from **Hindustan**, and the **Punjab**
- Suppressed the **Baluch chiefs** on the northwestern frontier.
- Captured **Gwalior** and **Malwa**
- Killed during the siege of **Kalinjar**

Organized a long-lived bureaucracy responsible to the ruler and created a carefully calculated revenue system.

Land Revenue Reforms

- An elaborate system for land revenue administration known as **Zabti** was introduced.
- Purpose
 - To ensure regular flow of revenue
 - To remove Afghan legacy of decentralization and introduce royal supremacy.
- Details
 - Estimation
 - It involved **survey and measurement**. The estimated production (yield) was adjusted to the **quality of land**.
 - The rate of tax
 - It fixed at 1/3rd of the produce.
 - Tax was to be paid both in cash and kind. For cash conversion, **Sher Shah's Ray** (price list) was prepared.

- It was applied uniformly throughout the empire.
- Peasants needed **protection**. They were most oppressed by the lower level govt functionaries. So, he introduced two legal documents to protect peasant rights.
 - ‘**Patta**’ (title deed - recognized right over land to cultivate it. So, a deed of ownership)
 - ‘**Qabuliyat**’ (deed of acceptance or memorandum of agreement)
 - In villages, the state used **intermediaries for collection** by giving them a **commission**, usually 10% of collected revenue.
- Additional taxes
 - **Jaribana** – surveyors fee
 - **Muhasilana** – tax collector’s fee
 - **Dhai Seri** – emergency tax
- **Sondhar**
 - In the event of crop failure, Sondhar loans were given to peasants by the state.

Central and provincial administration

- **Central**
 - Abolished the old practice of **hereditary offices**
 - Started to pay **cash salaries** in place of landgrants.
 - Re-organized **spy system** to keep an eye on important nobles.
 - Introduced **checks-and-balances**
- **Provincial administration**
 - Re-organized entire **hierarchy of administration**.
 - He didn’t introduce regular Suba but he began appointing/promoting his **own muqtis**
 - **Re-organized sub-provincial administration**
 - **Wilayat** (Province) by Muqti/Wali
 - Also known as **Khitta**.
 - **Sarkar** (earlier known as Shiq/Shiqdar) by Shiq-e-Shiqdaran and Munisf-e-Musnifan.
 - There were 66 sarkars in Sher Shah’s domain.
 - **Paragana** by Shiqdar and Munsif
 - Other officers:
 - Qanungo (record-keeper)
 - Khazandar/Poddar/Fotedar (treasurer)
 - **Gao**
 - Traditional village headmen (**muqaddams, patwaris**) continued to exercise the powers.
 - A **more direct relationship** was established between them and the centre.
 - During his reign, **criminal law** was **harsh**, and punishments were severe. He introduced the concept of **local responsibility for local crime**. Thus, village headman was responsible for any crime committed locally.

Currency:

He established the tri-metal coinage system: Mohur (Gold), Rupaya (silver) and Dam (copper)

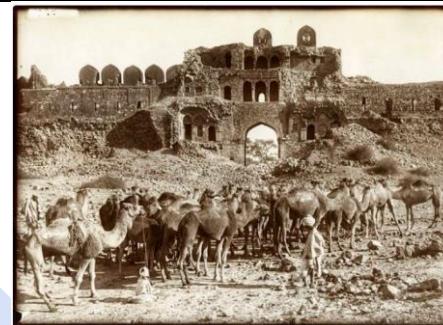
- Gold coin weighing 169 grains.
- Rupiya weighed 178 grains (11 grams)
 - It replaced the billion tanka.
 - It was inscribed with Islamic kalima and also carried the names of four Khalifas.
 - Few Rupees also had Devnagari script.
- Several provincial mints were set up, which continued coinage of his predecessors as well.
- Initial coins were mintless. Only from 1541 CE onwards names of mints were included.



Promotion of Trade

- He restricted collection of taxes on articles of trade only at two places: frontiers (entry) and points of sale. This allowed quick and reasonable movement of the goods.
- He made efforts to standardize weights and measures.

Along from standardized rupya, these initiatives helped in the growth of trade.



A collection of camels near Lal Darwaza of Shergarh, across Purana Qila in Delhi

Roads and Sarais

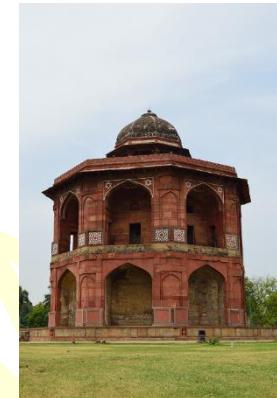
- Sher Shah built **four major long arterial roads** in India including:
 - Sonargaon (Bengal) to Peshawar
 - Attock-Multan
 - Agra-Jodhpur-Chittorgarh
 - Agra-Burhanpur (MP)
- On each road, **trees** were planted for shade.
- At a distance of every 2 Kos (18 Kilometres) a **Sarai** was built.
 - These Sarais served multiple **purposes**.
 - Each sarais had a **Shahna** (custodian) and **Barid**
 - Each Sarais also had a well provisioned stable and **Dak Chowki**.
 - Fooding
 - Each Sarais had **2 chefs**, one Brahmin and the other Muslim.
 - Food was provided free of cost for boarders. The sarais also had facilities for **feeding and watering horses**.
 - Each Sarai had a **water well**, which **attracted locals**. This resulted in the roads and sarais becoming **safer**.
 - Gradually sarais started to serve as a **marketplace (mandi)**, which eventually evolved into **towns**. Thus, they helped in the growth of the market economy and contributed to **urbanisation**.

Sur's dynasty died very soon after him.

While Sur dynasty was falling apart, Humayun was in Persia.

15 years Exile in Persia:

- 1541 - he fled towards Rajasthan and married **Hamida Banu Begum**, a Persian lady, who gave birth to Akbar at Amakot (Sind).
- After this, Humayun fled to Persia where he was given **refuge to Shah Tahmasp I**.
- He conquered **Kandahar** (1545) and seized **Kabul** three times from his own disloyal brother, Kamran, the final time being in 1550.



Back to India - Mughal Restoration

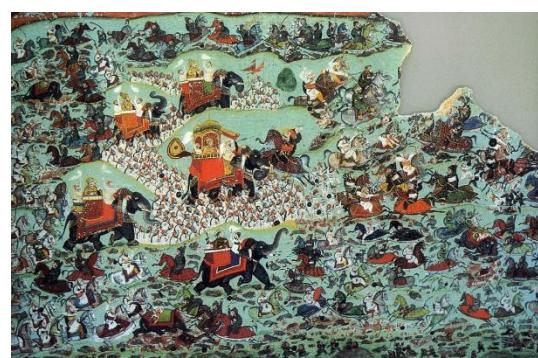
- 1555 - Humayun returned to India with Persian help. First he captured **Lahore**.
- 1555 - **Battle of Sirhind** - Humayun defeated **Sikandar Shah Suri**
 - Humayun now recovered **Delhi** and **Agra**.
- However, he could **only rule for 10 months** before dying accidentally.



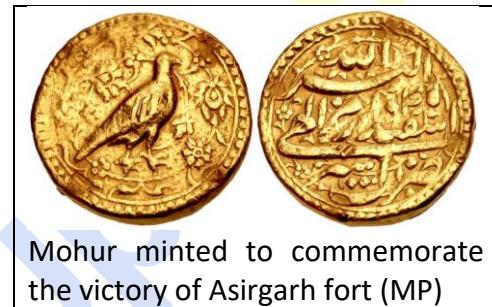
The seat of Delhi was again lost after Humayun's death. But it was soon retrieved by Akbar. It was during his reign that the Mughal Empire was truly established. Before him, Mughals were military-men, men of fortune, looting and sharing spoils. It is Akbar who created the **institutional structure** and laid the **foundations** of the empire.

Important political events

- 1556 - coronation at **Kalanaur** (Punjab)
 - The year also saw a rebellion by **Hemu** (a former Hindu general of the Suris).
 - **Sher Shah** (d. 1545) → his son **Islam Shah Sur** (d. 1543) → **Adil Shah Sur**
 - **Hemu** who was Wazir of Adil Shah Sur, carved out an independent principality to the north of Delhi and styled himself Vikramaditya. He gathered a huge army and clashed with Mughals at Panipat. His army was defeated in the **Second Battle of Panipat in 1556**.
 - After the battle, Hemu was beheaded by Akbar at the instance of Bairam Khan and thus he adopted the **title of Ghazi**.
 - He then had a victory tower erected with the heads of captured/surrendered army of Hemu, like Taimurlang or Nadir Shah would do.
- In 1560 Akbar came to **Delhi** from **Agra**.
 - When he was 16/17, he took the power in his hands, **removed Bairam Khan** (regent) from his position as Wakil-us-Sultanat.
- In 1568, Akbar attacked and besieged **Chittorgarh** for many months and captured it.
 - **Uday Singh** was the ruler (son of Rana Sanga and founder of Udaipur)
 - This battle was declared as **jihad** by Akbar – **Fathanama**.
 - After capture, he ordered a general **massacre** of 30,000 people in the fort.
 - After victory, he walked **barefoot to Ajmer Dargha** as he had promised.
- 1568 - **Fatehpur Sikri** building started (continued till 1585)
- 1572 - Akbar attacked and **conquered Gujarat**.
 - Now he built the **Buland Darwaza** (Fatehpuri Sikri 1571-73) to commemorate his victory.
- 1574-75 - conquered **Bengal**
- 1576 - Mewar, under the leadership of **Maharana Pratap**, had declared independence.
 - Maharana Pratap had ascended to the throne in 1572.
 - The **Battle of Haldighati** was fought between Maharana Pratap on one side, and the Mughals. Akbar by himself was not present. Maharana Pratap was defeated in the battlefield.
 - Mughal commanders **Abdul Fazl** and **Raja Man Singh** (Rajput chief of Ajmer)
 - Maharana Pratap's resistance was led principally by a Muslim, **Hakim Khan Sur**.



- Maharana Pratap escaped and continued the resistance through **guerilla warfare**.
 - After the rebellions in Bengal/Bihar, the Mughal pressure on Mewar relaxed. Soon, Akbar sent Abdur Rahim Khan-i-Khanan to invade Mewar but he stopped at Ajmer.
 - In 1582, Maharana Pratap re-occupied the Mughal post of Dewair in the **battle of Dewair**. This led to the reconquest of large part of Mewar.
 - Soon, Akbar moved to Lahore and stayed there for a few years and there was no expedition to Mewar. Taking advantage of this, Maharana Pratap recaptures large area of Mewar but never Chittorgarh. He rather built a new capital at **Chawand**. He died in 1597.
- 1581 - conquered **Kabul**.
- 1585 - Akbar moved to Lahore and stayed there to deal with Uzbeg tribes.
 - From 1585-1598, Lahore served as the capital of Mughal empire.
- 1586 - conquered **Kashmir**
- 1591 - conquered **Sindh**.
- 1601 - The Battle of Asirgarh (to annex **Khandesh**)
 - Akbar quickly occupied Burhanpur and then Farooqi Sultanate came to end.
- 1602 - Abul Fazl was killed by Bir Singh Bundela behalf of Prince Salim.



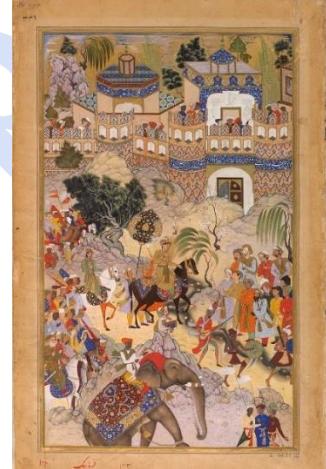
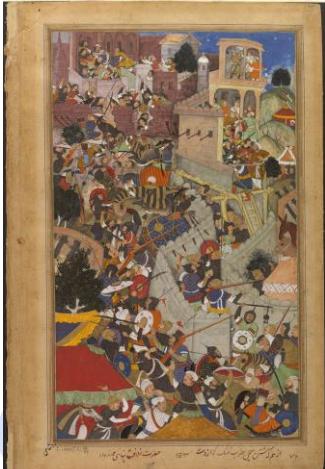
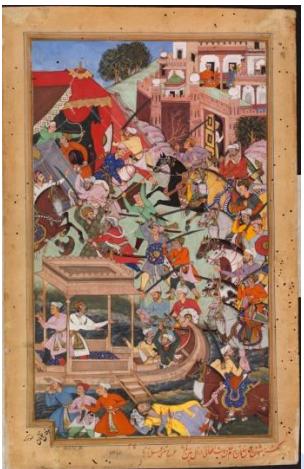
During Akbar's long reign of almost half a century, he expanded his empire continuously and transformed it from north Indian principality into a pan Indian empire, stretching from Afghanistan to the Deccan and from Bengal to Sindh.



Young Akbar leads the Army during the Second Battle of Panipat, against Hemu.

The defeat of Hemu at the Second Battle of Panipat

The court of young Akbar, age 13, showing his first imperial act: the arrest of Bairam Khan.



Bairam Khan is Assassinated by an Afghan at Patan (Tulsi)

Akbar shoots the Rajput commander, Jaimal, using a matchlock (Chittore)

Akbar's triumphal entry into Surat, 1572



Akbar directing construction of Fatehpur Sikri

Akbar inspecting Faterhpur Sikri construction work

Akbar prays after Bengal victory

Heroic death in battle of Rani Durgavati

- She was the Chandel ruler of the Gond Kingdom of Middle India, from 1550 to 1564
- Her forces were defeated by the overwhelming size of the Mughal army.



EXPLAINED HISTORY

RANI DURGAVATI GAURAV YATRA IN MP: WHO WAS THIS GOND QUEEN

RISHIKA SINGH
NEW DELHI, JUNE 26

PRIME MINISTER Narendra Modi will be in Madhya Pradesh today, for the conclusion of the Rani Durgavati Gaurav Yatra launched on Thursday (June 22). Home Minister Amit Shah had inaugurated the rally in Balaghat.

The yatra is being seen as part of the BJP's larger tribal outreach, with Madhya Pradesh going to polls later this year.

Rani Durgavati

Rani Durgavati is said to have been born in 1524, in Mahoba's Chandela dynasty, known for building the famous Khajuraho temples. Her father was Raja Salbahan of Ratha and Mahoba. Durgavati was married to Dalpat Shah, the son of the Gond King Sangram Shah of the kingdom of Garha-Katanga. This kingdom included the Narmada Valley and parts of northern MP. She was widowed in 1550, a few years after her marriage. Her young son Bir Narayan was on the throne in name and she ruled the kingdom.

Historian Satish Chandra, in his book *Medieval India*, describes her as a good marksman, skilled at using guns, bows, and arrows. It was noted that she was so intent on hunting tigers that "whenever she heard a tiger had appeared she did not drink water until she shot it."

The Mughal attack

According to government documentation of the region's history, Durgavati and her generals managed the kingdom for 16 years. Abul Fazl, the court historian of Akbar who chronicled these years in *Akbarnama*, described Durgavati as a combination of "beauty, grace and man-like courage and bravery". He added that



A painting by Beohar Rammanohar Sinha shows Rani Durgavati gearing up for battle. *Wikimedia Commons*

the prosperity of the kingdom was such that people paid their taxes in gold coins and elephants.

The Mughal governor of Allahabad, Asaf Khan, decided to attack Garha-Katanga attracted by the tales of the queen, writes Chandra. Other historians say Akbar ordered the attack. Khan then went to the region with 10,000 cavalry, and was joined by several semi-independent rulers.

The queen situated her troops in Narhi, which was located in a thick forest reached after crossing rivers, and was naturally difficult to breach. They allowed some Mughal forces to come through the narrow ravines peculiar to the region before surrounding them. The first battle was therefore won by the Gond queen.

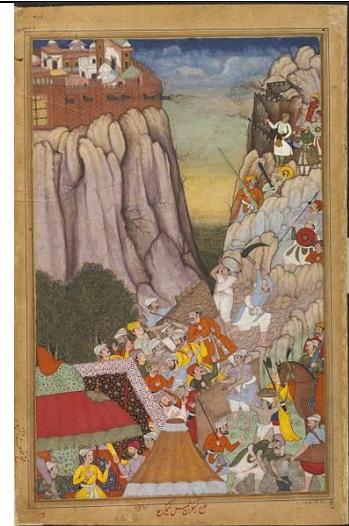
However, soon the Mughals fortified the area and overwhelmed the Gonds. The queen was struck by two arrows and it is believed she stabbed herself to not surrender to the Mughal forces.

It took Khan nearly two months to consolidate his victory. Akbar later asked him to restore the kingdom to Chandra Shah, the younger son of Sangram Shah, after he accepted Mughal suzerainty.

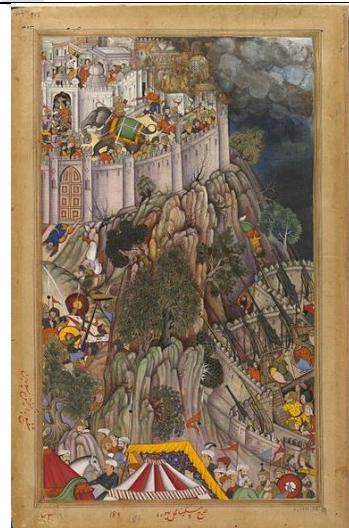
(1) Rajput Policy

Akbar's Rajput policy involved **collaboration** and **compromise**. It is characterized by carrot-and-stick policy.

- **Objectives:** It was an outcome of his **imperialistic ambition**.
 - He wanted to establish a **pan-Indian empire** and realised its difficulty, if the Rajputs remained hostile to Mughal rule.
 - Further he wanted to use them as his empire's **sword arm** to overcome other opponents in important military conquests.
- **Elements/features:**
 - Akbar entered several **matrimonial alliances** with the Rajputs.
 - Important Rajput chiefs were given **high ranks** within the Mughal military aristocracy (**Mansabdari**).
 - They were the *only group* within the Mughal nobility to be given **Watan Jagirs**, apart from normal jagirs.
 - Eg Amer was the watan-jagir of Kachhwahas.
 - They were given **important posts** within the officialdom and **leadership** of important campaigns.
 - Complete **religious freedom** was also granted to them.
- **Outcome**
 - Akbar's Rajput policy was **highly successful**.
 - He was able to **avoid large-scale war** against them, except for Mewar.
 - Rajput soldiers and commanders played a major role in **expansion of the empire**.
 - Thus, using this policy, Akbar could transform formidable opponents into loyal collaborators.



Siege of Ranthambore by Akbar himself, 1568 shows construction of Sabats (covered way) going close to the walls.



Abu'l Fazl notes that the only other Muslim conqueror of Ranthambhor, Alauddin Khalji, had taken a year to achieve in 1303 what Akbar's forces accomplished in a month.

(2) Religious Policy

Akbar wanted to create a wide social base for the empire. Thus, his religious policy was characterized by pluralism, freedom of religion, tolerance and the idea of universal brotherhood.

This was outcome of Akbar's

- **Personal views:** He held liberal religious beliefs under the influence of Sheikh Salim Chishti, Abul Fazal and Faizi.
- **Political calculations**
 - Since a majority of his subjects were non-Muslim, he realised secular policy would allow him to win the loyalty of a wide spectrum of his subjects.
 - He also wanted to secure Rajput support, for which a liberal policy was imperative.

Evolution of Religions Policy and Initiatives:

First phase

- 1562- he abolished the practice of **forcibly converting** prisoners of war.
- 1563- he abolished the **Pilgrimage Tax**.
- 1564- he abolished the **Jizya**.
- Tried to remove **Sati** practice.
- Akbar clamped down on **slavery**.
 - First he closed the slave markets in Indian cities.
 - He then released all his slaves as free.
- On request by Jains, Akbar **banned cow slaughter**.
- 1573 - Suppressed **Mahadwi movement** during Gujarat campaign
- 1575 – Akbar was impressed with Sangam at Prayag (for both religious as well as strategic significance) and founded a city called Illahabas

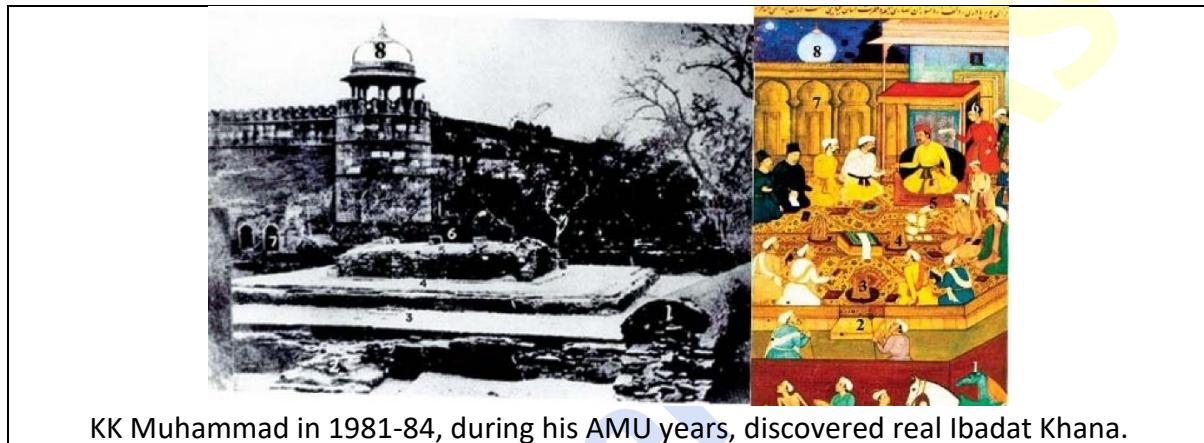
Second phase: 1575-1582

Ibadatkhana discussions (Fatehpur Sikri)

- Objective
 - Akbar wanted **clarity** on the finer points of religious philosophy.
 - He was also looking for ways **to end the influence of the Ulema** (Islamic clergy) in political affairs.
- For this, he invited religious scholars from **different sects of Islam** and later **different faiths** (Hinduism, Christianity, Buddhism, Jainism etc) to the Ibadatkhana and held discussions with them.

Rodolfe Aquaiua, Antoine de Monserrate, Francois Henrques	Portuguese Jesuits
Hira Vijaya Suri (Jagatguru title)	Jain scholar, Akbar's friend.
Purushottam and Devi	Hindu scholar
Makhdum-ul-Mulk, Sheikh Abdul Nabi, Abdullah Sultanpuri	Orthodox Islamic scholars
Abul Fazal and Faizi	Liberal Islamic scholars
Maharaji Rana	Parsi scholar

- **Proceedings of Ibadat Khana:**
 - Akbar was not fully satisfied with the explanation offered by the experts of any single religion.
 - The petty recriminations of the ulama disgusted the emperor.
 - He also got tired of the debates because most priests would try to assert their own views superiors and focus on converting Akbar to their own religion.
- **Conclusions:**
 - Akbar concluded that the basic truth of all religions is the same and no single religion has monopoly over the truth.
 - Simultaneously, he concluded that religious scholars tend to be partisan and often give imperfect interpretations, and hence, should not be allowed to do so.



KK Muhammad in 1981-84, during his AMU years, discovered real Ibadat Khana.

1579 - Akbar issued the '**Mahzarnama**' (Infallibility Decree), through which he declared himself the **chief interpreter of the faith and the Caliph**. It was prepared by Sheikh Mubarak.

- He adopted two titles (traditionally given to Prophet of Islam)
 - **Insan-e-Kamil**: most accomplished perfect man
 - **Imam-e-Adil**: leader of justice
- With this, Akbar became Khalifa of the age, a rank higher than Mujtahid (authority on Islamic law). Thus, in case of difference of opinion among Mujtahids, Akbar can choose one as valid.
- Thus,
 - It allowed him to **cement his position** as not only the secular leader but also the empire's religious head.
 - Akbar was able to **oust the Ulema influence** from politics.
 - Among prevailing **sectarianism** in Islam, it helped **stabilize the situation**.
 - Eliminated religious position of **Ottoman Khalifa** over Indian Muslims.
 - Many modern scholars consider the Ibadatkhana discussions and Mazharnamah to be an **expression of secularism as well as despotism**.
- Response
 - Mahzar was signed by **Makhdom-ul-Mulk** and **Abdun Nabi**, though they were known to be bitter critics of Akbar's liberal religious policy.
 - There were many Fatwas against Akbar as well rebellion.
 - Akbar crushed the opposition ruthlessly.

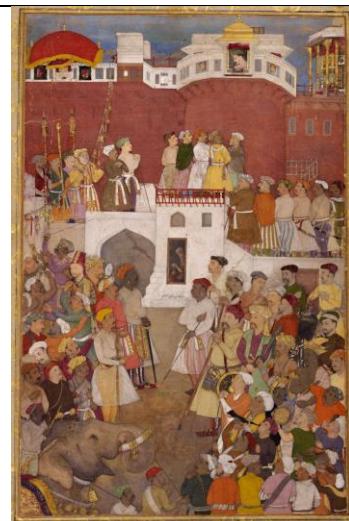
Tauheed-e-ilahi or Din-e-Ilahi (1582)	Sulh-i-Kul
<p>It was a syncretic creed intended to merge the best elements of various religions.</p> <ul style="list-style-type: none"> In contrast to popular view, most historians consider it not as a new religion. It lacked the traditional characteristics required to qualify as a religion. It was characterised by monotheism, tolerance, the spirit of kindness, sun worship, ahmisa. It prohibited the sins of lust, pride and slander - essentially an ethical system. <ul style="list-style-type: none"> In its ritual, it borrowed heavily from Zoroastrianism, making light (Sun and fire) an object of divine worship. Akbar also recited, as in Hinduism, the 1,000 Sanskrit names of the Sun. It also absorbed Sufi elements from Ibn al-Arabi in Spain. <u>All of these are mixed up selectively as per Akbar's personal belief system.</u> There were some ceremonies like <ul style="list-style-type: none"> Initiation ceremony Confirmation ceremony <ul style="list-style-type: none"> Accept and publicly recognize Akbar as Pir/Guru and become devoted disciple. Disciples were not to eat non-veg/meat, to give party/alms on Akbar's birthday. There were four grades of devotion: <u>Tark-e-maal-o-jan-o-namus-o-din.</u> <ul style="list-style-type: none"> More trust and support of emperor. Thus, it was an <u>ethical/moral compact between Akbar and his individual followers.</u> The acceptance of the Din-i- illahi did not grant any special privileges. In fact, only a few of his important Rajput nobles ever accepted it. (total 19 adherents). Eg Man Singh, who was very close to Akbar, never accepted din-e-Ilahi. Only Hindu who converted to it was Birbal. So, it never became nor was it intended to be a mass religion. 	<ul style="list-style-type: none"> It formed the essence of Din-e-Ilahi, a general principle of administration and central pillar of his theory of kingship. Rather, it was the guiding principle of Akbar's Religious philosophy. It refers to the doctrine of universal peace. According to it <ul style="list-style-type: none"> Akbar was a universal agent of god, and so his sovereignty was not bound to any single faith. All religions had equal rights to prosper and flourish within the empire. If rulers discriminate on religious basis, then they were not fit to be agents of god. It was the emperor who was holding the empire together, and in his absence, various religious communities would descend into communal violence. Thus, it was designed to achieve stability and religious peace and harmony of plural India, as well as to reinforce the despotic authority of the emperor.

Kingship

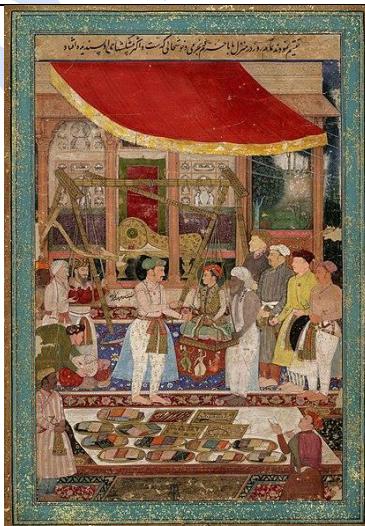
- The Mughal Polity was based on the idea of **absolute monarchy**, wherein the emperor was the fountainhead of all authority (legislative, judicial, executive)
- Akbar introduced the element of **semi-divine kingship**, by introducing concepts such as:
 - Titles**
 - Farr-i-Izidi** (Divine light) and title of **Zill-i -Ilahi** (shadow of God)
 - Insan-i-kamil** (Best among all men)
 - Imam-i-Adil** (Leader of Justice)
 - Akbar also introduced some **new practices** to emphasise the Emperor's semi-divine status:
 - Sijda** - prostration
 - Paibos** - kissing on emperor feet
 - Navroz** - Festival to celebrate the Persian new year
 - Tuladan**
 - Jharokha Darshan**
- Succession** - there was no fixed rule of succession
 - The rule of primogeniture was not followed and succession was decided by competition between contenders for the throne, leading to frequent and destructive war of succession.

Nature of the State

- War State** - most historians classify the Mughal State as a war state.
- Paper State** - The Mughal State was also a paper state (bureaucratic state)
- Portfolio system** of administration
 - Akbar had a council of ministers and officers to assist him. These ministers were heads of different departments.
 - Akbar held important meetings in Diwan-i-Khas.



Emperor Jahangir at the jharoka window of the Agra Fort, c. 1620



Jahangir weighing prince Khurram (later Shah Jahan) against gold and silver

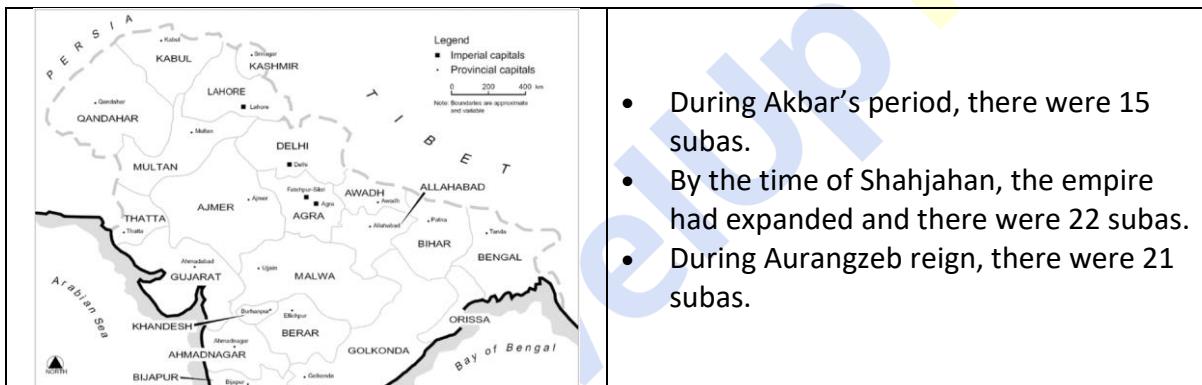
DEPARTMENT	HEADS	IN CHARGE OF
Diwan-i-Wazirat	Wazir/Diwan	Revenue Department
Diwan-i-Arz	Mir Bakshi	Military Department
Diwan-i-Rasalat	Muhtasib	Foreign affairs and censor of public morals
Diwan-i-Quza	Qazi-ul-Quzzat	Judiciary
Diwan-i-Insha	Mir Manshi	Government papers and royal correspondence
Diwan-i-Saman	Mir-us-Saman	Imperial household and Mughal karkhanas
Sadr-us-Sudur	Sadar-i-Jahan	Supervisor of stipends and grants: Waqf (charitable land grants) and wazifa (charitable cash donations)

(PS: Prime Minister (called *Vakil*) was also there but it was largely a ceremonial head. He was largely an advisor to the king rather than holding effective power.)

(4) Provincial Administration

By and large, Akbar continued the basic idea from Sultanate/Sher Shah era but modified it with Subah, and check-and-balances.

- **Subas (Provinces)**
 - Akbar established a centralized bureaucratic administrative system in the suba.
 - Headed by the **Subedar/ Siphasalar** (Provincial governor), whose main duty was to maintain law and order. He was a high-ranking official.
 - Akbar introduced **checks and balances** through **separation of power**. So, there were other officers too and the imperial control over Suba remained stringent.
 - **Diwan** was the chief provincial finance officer.
 - **Bakshi** was the chief military official.
 - **Qazi** oversaw the judicial administration.



- **Sarakars (Districts)**
 - Each suba was divided into compact Sarkars.
 - Headed by **Faujdars** responsible for the maintenance of law and order, to oversee general administration.
 - **Amalguzars** were in charge of revenue administration.
- **Praganas (Revenue Circles)**
 - Revenue units headed by **Shiqdar** responsible for the maintenance of law and order
 - **Amil/ Karori** was in charge of revenue collection.
 - **Fotedar** was the treasury official.
- **Gaon (Village)**
 - **Zamindars** (local landowners) acted as **intermediaries** between the state and the villages.
 - State co-opted them, gave commission, tax exemptions.
 - However, they were not part of Mughal bureaucracy. They remained local agents but outsiders.
 - They collected **revenue** in exchange for a commission and enjoyed tax exemptions.
 - As **Chowdharys**, they also had **policing** powers.

(5) Revenue Administration

Diversity: Different systems of land revenue assessment and collection were used in different parts of the Mughal empire. This was done to account for the vastness of the empire and its geographical and cultural diversity.

Nasq/ Nasaq	The revenue demand was raised on the basis of <u>rough calculation</u> based on the <u>previous year's collection</u> . No survey or measurement carried out.
Batai/ Galla Bakshi	Revenue was collected, based on the <u>current year's production</u> . <ul style="list-style-type: none"> • Khet Batai - Standing groups were divided. (before harvest, in the field) • Lank Batai - Harvested, bundled, stacked/stocked before being divided • Ras Batai - Grain was threshed/beaten and collected before being divided.
Zabti	Introduced by Sher Shah Suri. <ul style="list-style-type: none"> • Under this system, revenue was <u>estimated</u> on the basis of measurement of sown area and assessment of the quality of land. It was called Jama, while Hasil was the realised revenue.

The difference/fluctuation between Jama and Hasil was a major concern for the state. Thus, **Ain-i-Dahsala** system was established by Todar Mal which was the upgradation of Zabti in order to minimize the gap between Jama and Hasil. It is also known as **Todarmal Bandobast**

Features:

- The system was based on the **survey** and **measurement** of the sown area.
 - The average production of the previous 10 years was taken to estimate the current year's production.
 - Land was divided into following **categories** and **average production** was taken to make estimate

Cultivation Frequency		Soil Fertility			
		Good	Middle	Bad	Average
	Polaj - cultivated every year.				(G+B+M)/3
	Parauti - left fallow of 1- 2 year after crop				(G+B+M)/3
	Chachar - left fallow for 3-4 years				(G+B+M)/3

- Revenue Rate
 - The rate of land revenue was fixed at **1/3rd** of the estimated production
 - Multan 1/4, Kashmir 1/2 - regional variation
 - A peasant was allowed to leave up to 12.5% of his total land uncultivated. This land was known as **Nabud**. Land Revenue was not demanded by Nabud.
- Demand calculation
 - Revenue was collected in **cash**.
 - He created **Dasturs** (regional price circles and not entire empire) to convert the revenue demand into cash form.
 - Price lists called the **Dastur-i-Amal** were created for each Dastur by taking an average of the prevailing price over the previous 10 years.

- Akbar continued the policy of issuing **Patta** and **Qabuliyat** to farmers.
- **Incentivised** the **expansion** of agriculture
 - 5 years **tax holiday** was given for Banjar land (culturable wasteland).
 - Further, at least 50% of **donated** land was to be **Banjar land**.
 - **Sondhar** loans were given to farmers in times of famine.
- Additional taxes
 - Dah-e-seri - **emergency tax**

Significance

- The Ain-i-Dahsala System provided certain **stability to the empire**.
- It allowed Akbar to maintain a **large standing army** which could be used to expand the empire and maintain border security. It also allowed the state to undertake **massive construction projects**
- It helped in the **integration of zamindars into the state**, thus, reducing the possibility of rebellion. However, the **breakdown of the compact between the state and the peasantry** due to the sudden rise in revenue burden later led to frequent agrarian revolts by groups such as the Jats, Sikhs, Satnamis.

Akbar's calendar: Tarikh-e-Ilahi

The months of the lunar Hirji calendar, which were introduced by the Muslims in India, were not connected to the agrarian rhythm. Thus, Akbar introduced Fasi calendar by solarizing the lunar Hirji calendar. It started from the date of Akbar's coronation. (1556 CE)

(6) Mansabdari System

Objectives

This system was originally created by Chengis Khan and was modified for Indian conditions by Akbar. Its objective was to

- Provide effective administration.
- Streamline both military and civilian administration.
- Arrange Mughal aristocracy and bureaucracy into fused merit-based hierarchy.
- Strengthen the emperor's centrality and increase control over officials.

This system created the bedrock of the Mughal administration and decay in its quality contributed to the decline of the Mughal empire.

Elements

- It was a **dual rank system**, that is, each Mughal official was assigned 2 ranks. It fixed the status, salary and military duty.
 - **Zat** - it denoted the **personal rank** of mansabdar, varying from 10 to 5000. It determined the Mansabdar's seniority and salary.
 - **Sawar** - It represented the **military duties** of the Mansabdars in terms of the number of horsemen they maintain, ranging from 10 to 5000 (original range)
 - During Akbar's reign, **33 grades** of Mansabdars were arranged in a hierarchy of 10/10 to 5000/5000.
 - Each zat rank had 3 grades

- Sawar rank = Zat rank
 - $\frac{1}{2}$ Zat rank < Sawar rank < Zat rank
 - Sawar rank < $\frac{1}{2}$ Zat rank
- **Dah-Bishti System** (10-20) - It was used to ensure military readiness and to determine the ranks of common cavalrymen.
 - On average, each unit of 10 cavalrymen was supposed to have 20 horses.
- **Salaries** - Mansabdars could either be paid in cash or jagirs - land revenue assignments.
 - Those paid in cash were called **Naqadi** mansabdars.
 - While those who paid through jagirs (land revenue assignments) were called **Jagirdar**.
 - Kinds of Jagirs
 - **Tankha** Jagirs
 - **Watan** Jagirs
 - **Al Tamgha** Jagir
 - **Mashrut** Jagir
- **Perspective**
 - The system strengthened the Emperor's position by ensuring the loyalty of the nobility.
 - The success of system depended upon
 - Emperor's personal qualities
 - Constant expansion of empire
 - The Mughal Mansabdari was quite **heterogeneous**
 - Turanis (Turkish noblemen belonging to Central Asia)
 - Iranis (Persian nobleman)
 - Duranis (Afghans)
 - Hindustanis/ Shaikzada (Indian Muslim converts)
 - Deccanis
 - Rajputs

Changes after Akbar

- During Akbar's reign the Mansabdari had only **5000** members, with very few having ranks more than 1000. By the time of Shahjahan, the total number of Jagirdar had increased to **14,000** and were being given ranks as high as 40,000 Zat - 40,000 Sawar. This led to an increasing shortage of Jagirs which gradually precipitated the Jagirdari crisis.

To address this issue, some innovations were introduced

- **Du-Aspa — Si-Aspa** (2 horse- 3 horse)
 - Under Jahangir, some Mansabdars were given an **additional rank** of Du-Aspa — Si-Aspa and would have to maintain twice or thrice horses customarily required.
 - This was done so that a large number of horses could be maintained without giving a higher Zat rank to Mansabdars.
 - **Additional cash payment** was made to provide for the added expense.
- **Monthly Scale**

- Introduced by Shahjahan, under which Mansabdars were categorised as **6 months, 9 months or 12 months Jagirdar**.
- Jagirs were assigned **proportionally reduced Sawar duties**.
- However, the problem assumed crisis proportions during Aurangzeb's reign and ultimately led to the empire's disintegration.

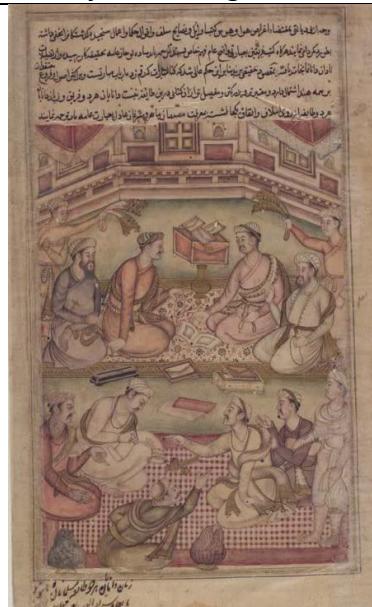
Cultural Aspects

Akbar and Languages:

- **Persian**
 - In 1582-1584 an administrative decree was issued by Raja Todar Mal to ensure that only Persian was used for all revenue related work throughout the Mughal empire.
 - Thus, during Akbar's reign, Persian rose to become the dominant language of the Mughal government.
- **Maktab Khana (bureau of translation)**
 - Akbar invited well-known Sanskrit scholars from different parts of the empire and selected some of his learned courtiers to fuel the translation process. Naqib Khan, the theologian; Sheikh Sultan Thanesari, an eminent philosopher; Mulla Sheri, the court poet and the well-known historian Abdul Qadir Badauni were some of them.
 - Baburnama by Abdul Rahim Khan-i-Khanan
 - Mahabharata (Razmnama)
 - Ramayana
 - Singhasan Battisi (Khurd Afza)
 - Upanishads
 - E.g. Atharvaveda by Haji Ibrahim Sirhindī
 - Pancha Tantra
 - Anwar-i-Suhaili by Mulla Hussain Waiz
 - Anwar-e-Sadat by Abul Fazl
 - Yogvashishta – by Nizamuddin Panipati
 - Rajatarangini
- **Braj bhasha**
 - It is the language around Brindavan for Vaishnavites which was followed by many Rajputs in the court of Akbar. Akbar also liked to listen to Braj poetry, especially during Dhrupad. So, Braj bhasha received

Akbar's Navaratnas

- Abdul Rahim Khan-i-Khana
- Abul-Fazl
- Faizi
- Fakir Aziao-Din
- Mulla Do-Pyaza
- Raja Todar Mal
- Raja Birbal (Mahesh Das)
- Tansen
- Raja Man Singh I



Muslim and Hindu scholars discuss the translation of the Mahabharata, Maktab Khana, c. 1599.

royal patronage (not from Muslim Turani/Irani elites as much but from Rajput nobles like Todarmal).

Akbar and Music. Akbar was also a great lover of music.

- Abul Fazal gives us a list of 36 singers and performers on various instruments.
 - **Baz Bahadur**, the ex-king of Malwa, was appointed a Mansabdar of 1,000 and described as a singer without rival.
 - **Mian Tansen** was the best singer of Akbar's time.
 - Abul Fazal says of Miyan Tansen, "A singer like him has not been known in India for the last thousand years. He was by far the best of the group of musicians of the imperial court of whom at least 36 are enumerated in history."
- Abul Fazl also mentioned many instruments which had two Indian instruments: **Veena** and **Swara Mandal**.
- Akbar used to play **Naqara**
- The Ain-i-Akbari contains details of the daily routine of performances by the palace band.

Dance

This was the time when **Kathak** became popular. Abul Fazl mentions Vallabh Das dancer in the court of Akbar.

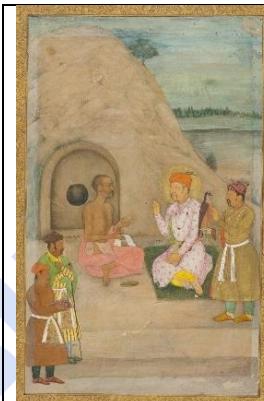
- Towards the end of Akbar's reign, Jahangir **rebelled** and established a **parallel court** at **Allahabad**. But the emperor and prince reconciled before the former's death. Jahangir was finally crowned in 1605.
- He began his reign by issuing **12 Firmans** (Royal edicts/ ordinances) for the **general welfare** and better government.
 - One of them banned the consumption of alcohol.
 - He ordered the preparation of the fabled '**Zanjir-i-Adl**' to hear public grievances against the high handedness and oppression of government officials.

Religious Policy

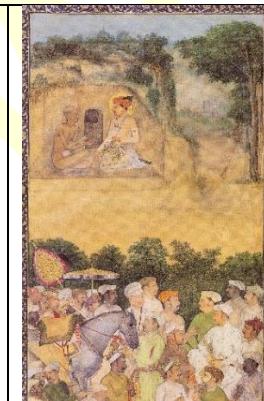
- He adopted our **liberal policy towards Hindus**, by continuing to celebrate Hindu festivals, banning cow slaughter in some parts, and continuing the ban on Jizya.

- He met Jadrup Gosain (Chitrup Gosain)

- The meeting with Jadrup had a profound impact not only on Akbar, but also on his Jahangir. Jahangir documented his spiritual encounters with the saint, both visually and verbally, in his memoirs, the *Jahangirnama*. He clearly says Tasawwuf and Vedant are the same things.



Akbar and Jadrup Gosain



Jahangir and Jadrup Gosain

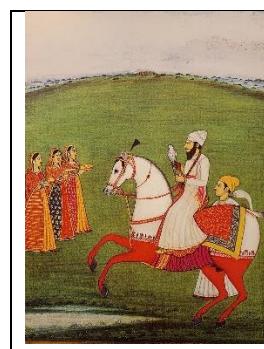
- He allowed Bir Singh Deo Bundela, to whom he owed the throne, the opportunity to rebuild the Keshava Deva temple. (estimated cost of 3.3 crore rupees)
- However, his court became a little bit more orthodox than during the age of Akbar.
 - In 1620, the famous **conquest of Kangra fort** by Jahangir after killing the Katoch king. After the conquest, he slaughtered a bull at the site and a mosque built inside it.

Important Political Events

• Breach with Sikhism

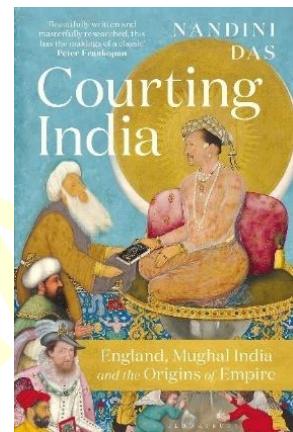
- The Mughal-Sikh conflict started under Jahangir for the first time. Jahangir ordered the **execution of 5th Sikh Guru Arjun Dev**.
- Debate is framed in various ways today:

- Mughal Apologists emphasize on the political story: Jahangir's son **Khusro** rebelled against him and fled to Punjab. Jahangir suspected that Khusro was given **refuge/blessing by Guru Arjun Dev**, and thus arrested and tortured the Guru, leading to his death. Khusro was also arrested and blinded.



Guru Arjan Dev

- Jahangir himself framed this issue in terms of *religious* antagonism. He called Guru Arjan as a Hindu usurper creating trouble and capturing simple-hearted Hindus and Muslims. He didn't refer to him as a Sikh.
- Sikh Traditional view: Guru's execution was a *part of the ongoing persecution of the Sikhs* by Islamic authorities in the Mughal Empire, and that the Mughal rulers of Punjab were alarmed at the growth of the Panth.
- Guru's execution led the Sikh Panth to become armed and pursue resistance to persecution under the Mughal rule.
- Long running **conflict with Malik Ambar** in Deccan
 - Malik Ambar was a regent in Deccan supporting Nizam Shahi in Ahmadnagar.
- In 1614, **Mewar**, the most difficult Rajput state, joined hands with the Mughal Empire through diplomacy. Its king, **Rana Amar Singh** accepted Mughal terms and conditions.
- In 1608 and 1615, to English EIC representatives, **Captain William Hawkins** and **Thomas Roe** visited Jahangir's court respectively.
 - Thomas Roe was the official ambassador of the British monarch during Jahangir's time - James I.
 - Roe was in the court of Jahangir from 1615-19. He wanted to have a trade agreement which didn't happen although Jahangir did allow English to setup a factory in Surat.



The Mughal camp was effectively a large traveling city of hundreds of thousands of humans and perhaps as many animals. The movements of this nomadic city would have drawn food and water from far afield.

- In 1610, the English merchant **William Finch** described the Mughal camp on campaign.
- The English traveler **Thomas Coryat** also described Mughal camp near Mandu.
- **Sir Thomas Roe** has given details of Jahangir's camp in 1616. He was amazed at the rapid installation of large bazaars every day.

- **Relations with Persia**
 - In 1622, **Kandahar** was lost to the Persians.
 - In a letter, Jahangir calls Safavid ruler Shah Abbas his brother.
 - Jahangir rejected the possibility of triple alliance of Sunni powers against Persia.
- **Internal affairs**
 - In 1622, Jahangir was arrested by the rebellious governor of Bengal, **Mahabat Khan**.
 - In 1624, **Khurram** (later Shahajahan) rebelled.

Nur Jahan's Junta

- 10th and favourite wife, Padshah begum
- She was the only queen in the Mughal empire who issued her own coins, in her own name.
- She clearly had a strong influence in the court along with her father and brother.
 - Father Itimad-ud-daula, Brother Asaf Khan



Khurram SHAH JAHAN (r. 1628- 1658 CE)

Important Political Events:

- 1631 - Shahajahan fought a battle against **Guru Hargobind Singh** at Kartarpur, following which, the guru retreated to the Kashmir hills.
- 1632 - He **ousted the Portuguese from Hugli** and occupied it.
- 1636 - Notable success in Deccan
 - **Ahmednagar** was annexed by Aurangzeb (then governor of Deccan).
 - **Bijapur and Golconda** accepted Mughal overlordship.

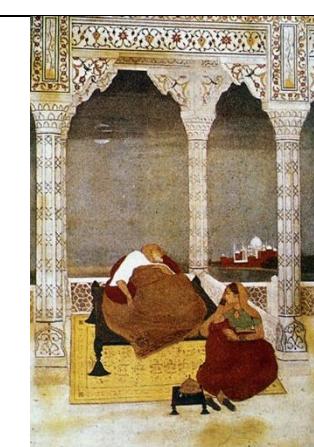
Northwest Policy

- 1638 - Re-capture of **Kandahar**
- 1646 - **Balkh** campaign
- By the late 1640, the Mughals had to recede from the Northwest.
 - Attempts to reconquer Balkh in 1649, 1652, and 1653 failed.
 - The Persians reconquered Kandahar in 1649.
 - His NW expeditions brought the empire to the verge of bankruptcy.
- 1648 - Moved the capital from Agra to **Shahjahanabad**
 - Here, he built many beautiful buildings, including Moti Masjid and Jami Masjid.



Shah Jahan's reign was also a period of great literary activity, and the arts of painting and calligraphy were not neglected. His court was one of great pomp and splendour, and his collection of jewels was probably the most magnificent in the world. However, his **religious policy** was marked by a mixture of liberalism and orthodoxy.

- He **banned mixed marriages** in **Kashmir**, between Hindu and Muslims. (they were considered valid only if re-married on sharia custom)
- He reimposed the **pilgrimage tax** but withdrew it upon opposition by Hindus.
- **A ban** was imposed on the construction of **new temples**, but it could not be strictly implemented.
- **Still some patronage to Hindus**
 - He continued a practice of appointing **Hindu Mansabdars**:
 - **Mirza Raja Jai Singh** was appointed as governor of Agra.
 - **Jaswant Singh** was appointed as joint governor of Ajmer.
 - **Panditraj Jagannath** (poet and musician)
 - Wrote Bhamini Vilasa, Ras-Gangadhar etc.
 - Famous poem – Ganga Lahari
 - Title Panditraj was given by Shah Jahan
 - Between the years 1651 and 1657, Shah Jahan lavished **Kavindracharya Saraswati** of Benares



The passing of Shah Jahan
by Abanindranath Tagore
(1902)

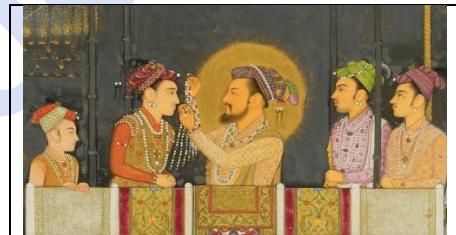
with valuable rewards, on more than a dozen occasions.

- He successfully convinced Shah Jahan to rescind pilgrimage tax on travellers to Kashi and Prayag
- He continued giving **grants** to Hindu institutions such as the Vaishnava Temple at **Vrindavan**.

In 1657 he fell ill, triggering the war of succession. In 1658 Aurangzeb dethroned Shah Jahan despite his recovery from illness and confined him in Agra Fort until his death in 1666.

War of Succession (1657-59)

- No established **rule of primogeniture** but customary practice of fratricidal succession wars.
- In 1657 - when news of Shah Jahan's illness reached different parts of the empire, a bitter war of succession broke out among four princes.
 - **Dara Shikoh** - Shah Jahan's eldest son and appointed successor.
 - **Murad** - Second eldest and governor of Gujarat.
 - **Moinuddin Muhammad** - Third eldest son, and governor of Deccan then Gujarat and then Balkh. (later Aurangzeb)
 - **Shah Shuja** - governor of Bengal. He had commissioned many construction projects in Dhaka.
- Although the war was between all four, the **real battles were between Dara Shukoh and Aurangzeb**,
 - It had ideological undertones as well.
 - Dara Shukoh was a liberal scholar, carrying forward the legacy of Akbar.
 - Aurangzeb was an orthodox Muslim. His belief rested on Ulema's Quranic interpretation of Islam.
 - Beyond ideology, the loyalties of officials and their armed contingents were motivated more by their own interests, the closeness of the family relation and above all the charisma of the contestants. Muslims and Hindu officials were not divided along religious lines.
- This war of succession had some famous battles:
 - Battle of **Dharmat** (1658)
 - Combined army of Aurangzeb and Murad defeated Dara Shukoh's forces, which were led by **Jaswant Singh**.
 - Battle of **Samugarh** (1658)
 - This battle also tilted in favor of Aurangzeb and Murad Baksh.
 - Battle of **Deorai** (1659)
 - Finally, Aurangzeb defeated, arrested and executed **Dara Shukoh** for apostacy, with public humiliation.
- **Shuja** fled to Bengal and was killed by locals while fighting the Arakanis.
- **Murad** was held under charge of murder, tried and executed in 1661.



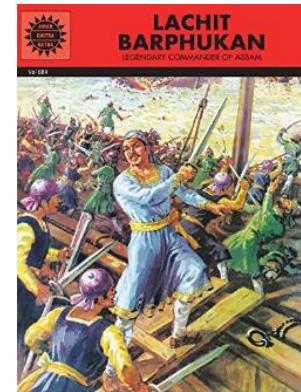
Shah Jahan ties a sehra on Dara's turban on his wedding day. The other sons are present.

Moizuddin Muhammad Aurangzeb Alamgir (1657-1707)

- After assuming power, he was **coronated twice**, first at Agra (July 1658) and then at Delhi (June 1659).
- He adopted the titles of **Alamgir** (Conquer of the World) **Badshah** (Emperor) and **Ghazi** (Holy Warrior).

Important Political Events:

- 1659-1669
 - During this period, he was much occupied with safeguarding the northwest from Persians and Central Asian Turks
 - Shivaji twice plundered the great port of Surat (1664, 1670).
 - Shivaji was defeated, called to Agra for reconciliation (1666), and given an imperial rank. The plan broke down, however; Shivaji fled to the Deccan and died.
- From 1669-70 onwards, Aurangzeb's reign underwent a change of both attitude and policy.
 - Hindus were given subordinate status.
 - 1674 - Imprisoned and executed **Guru Teg Bahadur** (9th Sikh Guru).
 - 1674 - His interference in the **succession issue at Jodhpur**, that is, his refusal to recognise late Jaswant Singh's posthumous son, Ajit Singh, as his legal heir, led to a prolonged war between the Mughals and combined forces of Mewar and Marwar.
- **Ahoms**
 - 1671 - Battle of Saraighat
 - 1682 - Battle of Itakhuli
- After 1682, **Deccani Campaign**



Religious Policy

The religious policy of Aurangzeb represented a marked departure from the liberal policy of his predecessors. He was much **more orthodox** than his predecessors and he made an attempt to fashion Mughal empire as a Muslim empire and not a plural empire with ruler who happens to be a Muslim.

S A A Rizvi: "Aurangzib's reign was marked by a gradual departure from Akbar's policy of coexistence".

Steps taken:

- 1659: he ordered the **demolition** of a few Hindu **temples**.
- 1665: He banned cremations of the dead on the banks of the Yamuna.
- 1665: He introduced differential custom duty on imports.
 - Hindu traders to pay double the rate payable by Muslims.
 - Two years later, Muslims to pay no customs duty.
- 1669: He issued a general order for the demolition of Hindu schools and temples.

- **Saqi Mustaid Khan** had given details in his **Maasir-i-Alamgiri**, a Persian-language chronicle written shortly after Aurangzeb's death in 1707.
- 1679 - Reimposed **Jizya**
- He **abolished un-Islamic court rituals** such as Tuladan, Jharoka Darshan, Sijda, Paibos and Navroz. He also prohibited the celebration of Holi and Diwali.
- He banned **music** and **miniature painting** from his court. Overall patronage to art suffered in the Mughal court during his reign.
- He forbade the **cultivation of bhang**.
- He abolished the practice of issuing **Zawabits/Urfi**
- He began appointing **Muhtasibs** (censor of public morals) to ensure that things forbidden by Sharia were not done.
- He appointed a board of Ulemas to compile the '**Fatwa-i-Alamgiri**' (law digest).
- In an attempt to bring the state's **taxation policy** in line with the Sharia
 - Thus, he abolished Rahdari (inland transit duties), Pandari (octroi) and Abwabs (illegal cesses)
- He discontinued the practice of **inscribing Kalima on coins** because he did not want it to be trampled underfoot.

Shivaji's letter to Aurangzeb

"To the Emperor Alamgir:

This firm and constant well-wisher Shivaji, after rendering thanks for the grace of God and the favours of the Emperor, which are clearer than the Sun, begs to inform your Majesty that, although this well-wisher was led by his adverse Fate to come away from your august presence without taking leave, yet he is ever ready to perform, to the fullest extent possible and proper, everything that duty as a servant and gratitude demand of him [...] It has recently come to my ears that on the ground of the war with me having exhausted your wealth and emptied your treasury, your Majesty has ordered that money under the name of jaziya should be collected from the Hindus and the imperial needs supplied with it. May it please your Majesty!

That architect of the fabric of empire, [Jalal-ud-din] Akbar Padishah, reigned with full power for 52 (lunar) years. He adopted the admirable policy of universal harmony (sulh-i-kul) in relation to all the various sects, such as Christians, Jews, Muslims, Dadu's followers, sky-worshippers (falakia), malakia, heathens (ansaria), atheists (daharia), Brahmins and Jain priests. The aim of his liberal heart was to cherish and protect all the people. So, he became famous under the title of Jagat Guru, 'the World's spiritual guide.'"

(Sarkar, Jadunath (1920), History of Aurangzib: Based on Original Sources. Longmans, Green and Company).

Deccani ulcer: Aurangzeb spent nearly 25 years in Deccan fighting Marathas (1682-1707).

- 1686-87- He annexed **Bijapur** and **Golconda**.
- Marathas
- By this time, Maratha power had emerged as a force under Shivaji (d. 1680)
- 1689 - He brutally executed **Sambhaji**, the son of Shivaji.

- Sambhaji became a martyr and a symbol of sacrifice and valour. All Marathas now united and the Maratha rebellion now took a popular character.
- Impact of Deccani campaign was ruinous on Mughal Empire.
 - He spent billions of rupees in Deccan fruitlessly. There was the wastage of valuable resources and men. The rest of Aurangzeb's life was spent in laborious and fruitless sieges of forts in the Maratha hill country.
 - During his long campaign to defeat Marathas, Aurangzeb neglected the North Indian affairs.
 - All of this led to frequent agrarian revolts in other parts of the empire, which harmed the empire's stability.
 - It left the treasury drained, army exhausted and empire unstable that rapidly fractured post-Aurangzeb.

Rebellions against Aurangzeb:

Jats	Under Gokal, Rajaram and Churaman successively	Resulted in the formation of a new state, a small Jat kingdom called Bharatpur.
Satnamis	By the followers of Birbhan.	Satnamis were offshoot of Kabir panthis, majority of them belonged to lower caste. They were aggrieved because of tax increase.
Sikhs	Simmering for long time. After the execution of Guru Teg Bahadur, it led by Guru Govind Singh, who formed Khalsa.	Later Banda Bahadur formed a short lived Sikh state.
Marathas	After torture and execution of Sambhaji.	Shivaji's Swarajya spread outside Maharashtra and under Peshwas it became the most potent challenger to Mughal empire.
Marwar, Mewar		Due to undue intervention in the succession issue in Marwar. Mewar got entangled into it later on.
Bundelas	Led by Champat Rai and Raja Chhatrasal	Political interference, religious interference, demands for excessive revenue. Received support from Peshwas.

DOWNFALL OF THE MUGHAL EMPIRE

The Mughal empire had reached the high-watermark of its territorial extent under Aurangzeb. However, it started crumbling after his death, in the first half of the 18th century. The empire eventually shrank to a few square miles around Delhi and by 1803, the EIC had captured Delhi and reduced the Emperor to a mere pensioner.

This decline of the erstwhile glorious empire can be attributed to the following:

I. Mistakes of Aurangzeb – Aurangzeb possessed great ability. However, he undermined the great empire of his forefathers due to his lack of political, social and economic insight, and his refusal to subordinate his religious zeal to the art of statesmanship.

- **Religious orthodoxy** –
 - Aurangzeb abandoned Akbar's policy of religious tolerance, thus alienating the support and sympathy of Hindus.
- **Rajput policy** –
 - Aurangzeb abandoned close relations with the Rajputs, who had been loyal allies of the Mughal empire so far.
 - His interference in the succession dispute at Jodhpur and demand of Jizya from Mewar led to a costly dispute with the Rajputs, lasting more than 20 years.
 - It also revived the political consciousness of Rajputs.
- **Deccan Campaign** –
 - Aurangzeb was bent upon crushing the Marathas and dominating the Deccan. Thus, a futile and arduous campaign ensued, in which he was not able to get a success.
 - Moreover, in pursuance of his Deccan policy, Aurangzeb was absent from the north for over 25 years, resulting in –
 - Deterioration in Mughal central administration.
 - Undermining of military prestige.
 - Neglect of vital northwestern frontier, and
 - Emergence of local provincial leaders to defy central authority, especially in Bengal and Awadh, who wanted to establish their autocracy.
- **Sikh policy** –
 - Aurangzeb's execution of Guru Teg Bahadur led to the alienation of the Sikhs.
 - They became a strong military power under Guru Gobind Singh and were ultimately able to drive the Mughals out of Punjab.

II. Crisis of Personality –

- The **Mughal empire was top heavy and highly centralized**, needing an emperor with qualities of a skilled general and an able administrator. Aurangzeb's successors lacked both.
- Aurangzeb maintained strict personal supervision over the entire administrative machinery, depriving his sons of the necessary training and practical experience required in the art of administration.

- Moreover, due to absence of a law of primogeniture, frequent and ruinous wars of succession occurred after Aurangzeb's death. **Within 50 years, 9 Mughal emperors** occupied the throne in quick succession without being able to provide effective governance.

III. Mansabdari Crisis / Degeneration of Nobility –

The mansabdari system was introduced by Akbar as a means to organise his nobility into a merit-based hierarchy to provide effective military and civil administration. The mansabdari crisis refers to the problems created by **rising factionalism and group politics** amongst the Mughal nobility.

- The nobility was **heterogeneous**, composed of Iranis, Turanis, Hindustanis, Rajputs, Deccanis and Afghanis. Its success depended upon –
 - Constant expansion** of the empire's resources through conquests.
 - Functional relationship** between the emperor and the mansabdar.
- As the empire **stopped expanding**, Aurangzeb's **weak successors** fell prey to court politics. It created **factionalism** between different **ethnic groups** within the court. This weakened the empire from within creating chaos and confusion.
- The nobility also gradually became a **closed corporation** as other classes had no opportunity of promotion and offices became **hereditary**.
- Marathas and Afghans took advantage of this and started to interfere in court politics.

IV. Jagirdari crisis –

- It refers to tensions within the Mughal empire due to the shortage of Jagirs.
 - Mughal territory was classified into –
 - Paibaqi lands – distributed as jagirs
 - Khalisa lands – crown's land.
 - There were 2 kinds of Mughal mansabdars – Naqdi and Jagirdars.
- Despite the **increase in the number of higher officials** looking for jagirs, there was no commensurate increase in the land mass.
- The system was also marked by **unequal distribution** – 16% of the jagirdars held 61% of jagirs.
- The shortage of jagirs reached crisis proportions when, after annexing **Bijapur** (1686) and **Golkonda** (1687), **Aurangzeb categorised their entire territory as khalisa**.
 - While the local nobility was incorporated into the empire, there was no growth of jagir lands. This increased the sense of competition and insecurity amongst the nobility.
- As the shortage of Jagirs intensified, the gap between **jama** (estimated revenue) and **hasil** (actual revenue) widened.
 - Due to this shortfall, the jagirdar was unable to perform his military functions and be remunerated for his services, leading to **military weakness**.
 - Jagirdars also began extracting **Abwabs** (illegal cess) from the peasants.

V. Agrarian Crisis –

It refers to **increasing frequency and intensity of agrarian revolts** during the 18th century in the Mughal empire, as a result of the **exploitative practices of the Mughal state** and its functionaries.

- The **burden of taxation** on peasants had increased greatly.
 - Jagirdars had started collecting **abwabs**.
 - The state also **increased the revenue demand** to fund the Deccan campaign.
 - The **Ijaradari system** (revenue farming) had been introduced by Aurangzeb's successors.
- The growing religious intolerance served to further mobilise the peasants.
- **Zamindars** who had caste and religious affiliations with the peasants emerged as their **natural leaders** in these revolts.
 - A few prominent examples included the revolts of the Sikhs, Satnamis and Jats.
- The Jats were even able to carve out their own kingdom at Bharatpur, which was a huge blow to the Mughal empire.

VI. Technological Backwardness –

- Since the 16th century, Indian knowledge of science and technology had stagnated.
- States used **outdated weapons and systems of warfare**, along with heavy dependence on cavalry. The **neglect of naval development** proved suicidal in the face of European powers who were experts in naval tactics of war.
- On the other hand, Europe underwent the Age of Enlightenment accompanied by tremendous scientific discoveries and inventions.
 - The greatest benefit of this progress was derived by the European military and industry. By the 18th century, the Europeans held a significant technological edge over the Indians.
- Thus, the Europeans were able to easily defeat large traditional Indian armies due to their technological superiority.

VII. Foreign Invasions –

- The easy victory of Nadir Shah and the repeated invasions of Ahmed Shah Abdali exposed the weaknesses of the Mughal military.
- They emboldened other challengers such as European companies.
- All this led to a further drain of Mughal resources, thus restricting its ability to provide effective government and defend its subjects.

VIII. Emergence of New Powers –

- The 18th century also witnessed the emergence of powerful challengers such as the European companies and domestic powers such as Sikhs and Marathas.
- The greatly diminished Mughal empire could not withstand these challenges.

Sufism is about relatively more liberal interpretation of Islam and Islamic texts. Sufism is a heart of Islam. At its core, there is love and it preaches the oneness of humanity and oneness of the world.

Sufi Concepts and Terminology

- Sufism, Tasawwuf, Saffa, Suf
- Three schools: **Sharia, Mutazila, Tariqat** (Sufism)
- Development of Idea:
 - **Rabia** (8th c): Element of love. Ascetism → mysticism
 - **Al-Bistami** (d. 874): **Fana** (annihilation of self)
 - **Masur al-Hallaj** (d. 922): **Ana'l Haq** (I am the truth)
 - **Al-Ghazzali** (d. 1111): reconciliation of Sharia with Tariqa.
 - Title: **Hujjat-ul-Islam** (proof of Islam)
 - **Ibn al-Arabi** (d. 1240): created comprehensive philosophical system.
 - **Al-insan al-kamil** (perfect man)
 - **Wahadat al-Wajud** (unity of being)
 - **Jalaluddin Rumi** (d. 1273): Mystical poet, whirling dervishes during sama
- Basic ideas
 - Focus more on **batin** (internal), rather than **zahir** (external). The external world is nothing but **tajalli** (shadow of god)
 - Relationship with God is like **Ashiq-Mashuga**. But the god is separated from us due to **khudi** (ego). Thus, we experience pangs of separation (**Wisal-e-yaar**).
 - To overcome that, we should move from **ishq-e-mazazi** to **ishq-e-haqiqi**. That is the way to overcoming the separation and realize **haqiqat**.
 - The process for that is to cross seven valleys (**dayara**), along the spiritual journey which has its own stages (**maqamat-e-haal**). To traverse that, we need to get **barakat**. And for that, there are sufi practices, like **zikr** (name), **sama** (music), **raqs** (dance), yogic practices, **Karamat** of sufi saints, donations (**futuh**), reading **malfuzat** etc.
 - Finally, one attains the highest knowledge (**marifa**) and thus realize **haqiqat**. It is when we experience **fana**. Afterwards, one should try to even **attain fana'an al-fana**. That is the more sublime state of **baqa**.
- Institutionalization of different Tariqas
 - **Silsilah** (order) of the chain of **pir-murshid**
 - **Pir** establishes **Khanqah**. **Wali** is his spiritual successor.
 - Each wali has his own **waliyat**.
 - When a pir dies, his **dargah** (**mazaar** in Arabic) is created and annual **urs** is celebrated.
 - Two types of Silsilahs

- **Ba-Shara** (follow al-Ghazzali) – **Wajudiya** and **Shadudiya**
- **Be-Shara** (known as majjub) were generally hounded by the state.

Four Major Sufi Silsilahs

The first saint to come to India was **al-Hujwiri (Data Ganj Baksh)** who arrived *during the time when the raids of Mahmud of Ghazni were going on*. He wrote a book **Kashf-ul Mahjub**. His dargah is in **Lahore**, called Data Darbar.

Branches of Sufism-Sect According to Aine-Akbari

- | | | |
|------------|----------------|-------------|
| 1. Chisti | 2. Suharavardi | 3. Habi bi |
| 4. Tafuri | 5. Karvi | 6. Shakti |
| 7. Junaidi | 8. Tusi | 9. Firdausi |
| 10. Iyadi | 11. Sadahami | 12. Kajruni |
| 13. Huberi | | |

(1) Chishtiyas

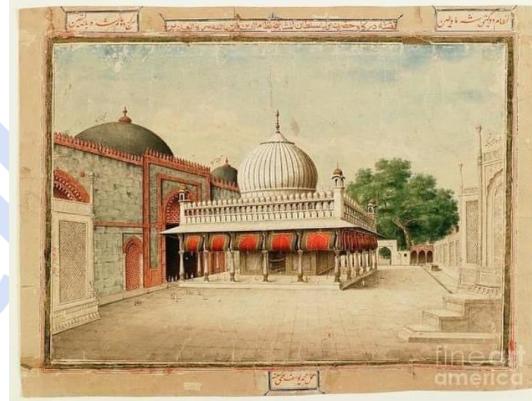
Most important silsilah in medieval India with huge popular following.

- **Moinuddin Chishti**
 - He was the founder of this lineage in India. He first came to Lahore along with Muhammad of Ghor. He initially stayed at Lahore and prayed at the mazar of al-Hujwiri, then moved to Delhi and finally settled in Ajmer in 1191/92 CE, the same year in which the battles of Tarai took place.
 - Khwaja Chishti propagated sufism among all the people regardless of any religion. He died in 1236 CE. His shrine was built in Ajmer which was visited by Muhammed Bin Tughlaq and Akbar.
- **Hamidduddin Nagauri** (d. 1274)
 - Estb. Silsila in Nagaur.
 - Lived like an ordinary Rajasthani peasant.
 - Strict vegetarian
 - Translated Sufi verses in Hindavi.
- **Qutubuddin Bakhtiyar Kaki** established in Delhi.
 - It is said that **Qutb Minar** is given his name by Qutbuddin Aibak.
 - Did not formulate any formal doctrine. Used to hold **majlis** and gave discourses emphasizing renunciation, developed ideas of brotherhood and charity within Chisti order.
 - His dargah is in Mehrauli, the oldest dargah in Delhi.



Akbar visiting the tomb of Khwajah Mu'in ad-Din Chishti at Ajmer

- **Baba Fariduddin Masud (Baba Farid Ganj-e-Shakar)**
 - Sheikh Fariduddin Ganj Shakar was another prominent sufi saint of Chisti Silsila. He was the student of Qutubuddin Bakhtiyar Kaki. He kept a distance with the rulers and the aristocrats. Sikh Guru Gurunanak also followed the philosophies of Sheikh Fariduddin Ganj Shakar and Guru Arjun Dev compiled his philosophies in Guru Grantha sahib.
 - **Despised association with ruling class** and rich people.
 - **Nathpanthi** yogis visited his khanqah and discussed mysticism. He used to do **Hath Yoga** (Chilla-Makoos).
 - He preached in **Punjabi language** and some of his songs are included in **Guru Granth Sahib**.
 - Established his khanqa in Punjab at Ajodhan (**Pakpattan**).
 - His shrine played a central role in **conversion of local tribes to Islam** over the course of several centuries.
- **Nizamuddin Auliya**, based out of Delhi.
 - Most celebrated
 - For him, love of God implied a love of humanity. He was known as **Mahbood-e-Ilahi**. He freely interacted with Nathpanthi yogis and introduced yogic practices into Sufism. He was given the title of **Siddha** by Nathpanthis for his perfection in such techniques.
 - Created a band of followers: **Amir Khusro** (Tuti-e-Hind) and **Barani** were his disciples.
 - **Avoided relations with sultans.**
 - Never visited the court of Alauddin Khilji.
 - Disagreement with Ghiyasuddin Tughlaq
 - His teachings and conversations (malfuzat) are recorded in **Fawaid-ul Fuwad** written by **Amir Hasan Siji**.
- **Sheikh Buhranuddin Gharib:**
 - He was forced to travel to Daulatabad by MBT. He made Daulatabad centre of his activities and introduced the Chishti order there. When he and other Sufi saints arrived in Daulatabad they decided to settle in the adjacent valley, now known as **Khuldabad**.
- **Nasiruddin Chiragh-e-Delhi**
 - **Last of the great Chishti sheikhs**
 - **He stayed back in Delhi:** Clash with MBT
 - Significant changes in Sufi attitude: discontinued sama/qawwali to **compromise with orthodoxy**.
 - He **didn't nominate any spiritual successor**.



- **Gesu Daraz Bande Nawaz**

- He shifted his base to Deccan – first to **Daulatabad** and then to **Gulbarga**, the early capital of **Bahmani sultanate**.
- He composed in Dakhani language, and his book is known as **Miraz-ul-Ashiqin**.

Some more Chishti saints:

Bibi Fatima: The first woman Sufi saint of India

A simple woman who didn't show off her saintliness, Bibi Fatima was dear to many including Nizamuddin Aulia, who thought of her as an older sister

May 06, 2019 11:43 am | Updated 11:43 am IST

Bibi Fatima Sam was a contemporary of Baba Farid Ganjshakar and Hazrat Nizamuddin Aulia. She belonged to Sam, a place on the Iraq-Iran border, but came to India in response to an inner urge. She eventually settled down in Delhi, where she later died in 1246.

Nizamuddin Aulia called her 'Appa', a term endearingly used for an elder sister. She did not ever marry but passed her life in the love of Allah through meditation and mystic experience. To those who came to her, she was guide, philosopher and friend. Her 'mureeds' were both men and women.

Shaikh Abdul Quddus Gangohi (1456-1537)

- He wrote many books on sufi thought and practice and also on metaphysical subjects. He also **translated Chandayan**, a romantic poem in Hindawi written by Maulana Daud in Persian.
- He was a royal peer of Lodhis, and special relations with Sikandar Lodhi. But when Ibrahim Lodhi becomes the next Sultan, Gangohi didn't like him but his hatred for Mughals was even more.

Sheik Salim Chisti (Sheikh-ul-Hind)

- He lived and died in Fatehpur Sikri.
- He was the contemporary saint of Akbar. It is believed that due to the blessing of Sheikh Salim Chisti the son of Akbar, Salim was born who ascended the throne in the name of Jahangir.

Reasons for Chishti Popularity

- Doctrines resemble Nirguni saints, **already familiar to Indians.**
 - Concept of wahdat al-wujud
 - Great emphasis on obedience and self-discipline (paid respect to their leaders by completely prostrating themselves before them).
 - Drugs such as hashish, tobacco and alcohol are strictly prohibited.
 - No need to renounce the world and the family.
 - Path to serving God is serving humanity. Humanity is the reflection of God. So, stay in the world.
 - Exceptions: Nizamuddin Auliya and Bulle Shah.
- **Liberal Attitude**
 - Tolerance **towards non-Muslims.**
 - Interaction with **lower strata of the society**
 - Members of the order were also **pacifists.**
 - Saints led a very **simple and austere life.** There was negation of accumulation of wealth and property. **Bayt-ul-maal distributed among poor/needy.**
 - Maintained **distance from the state** (e.g. Nizamuddin Auliya denied meeting Alauddin Khilji). Viewed government and authority with deep mistrust, and **refused to accept offers of patronage.**
- **Adopted local language and popular stories** from Hindu population to express their spiritual experience.
 - Baba Farid in Punjabi.
 - Abdul Quddus Gangohi translated Mulla Daud's Chandayan, a romantic poem from Persian to Hindawi.
 - Malik Muhammad Jayasi's Padmavat in Awadhi.
 - Fakhruddin Nizami's masanvi Kadam Rao Padam Rao in Dakhani.
- **Inspired and charismatic leadership**
- **Created a folk culture** – dargahs, miracles and legends
 - The popularity of the early Chishtis rose after their lifetime as the **cult of saints began to develop in the later centuries** around their shrines (dargahs).
 - Later, legend-makers and writers of hagiographic literature sometimes attributed the popularity of the early Chishti Sufis to their **ability to perform miracles.**

(2) Suhrawardiyas

- It was originally founded in Baghdad where it was developed by Sheikh Shihabuddin Suhrawardy.
- It was later brought to India by **Sheikh Bahauddin Zakariya**.

Sheikh Bahauddin Zakariya (1182-1262)	<ul style="list-style-type: none">• In Multan, he established his first khanqah.• He maintained close relations with the Sultans. Not only that, but he also even participated in political affairs.• Iltutmish awarded the title of 'Sheikh-ul-Islam'.
Shaikh Jalaluddin Tabrizi	<ul style="list-style-type: none">• After his initial stay in Delhi, where he failed to establish his supremacy, he went to Bengal. He established his khanqah there and made many disciples. He attached a langar to his khanqah and played an important role in the process of Islamization in Bengal.
Sheikh Ruknuddin	<ul style="list-style-type: none">• Grandson of Bahauddin• The Delhi Sultans, from Alauddin Khalji to Muhammad Ibn Tughlaq, admired him.• His tomb was built by Ghiyasuddin Tughlaq during his governorship at Multan.

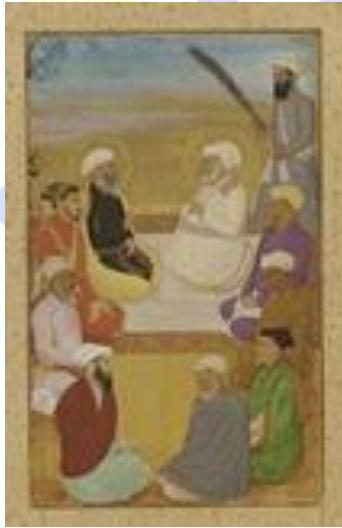
Chishti vs Suhrawardy

- During the Sultanate period, Punjab, Sind and Bengal became three important centres of the Suhrawardi activity.
- They **maintained close relation with the state**. They justified by saying that they don't have power to discriminate between powerful and weak, all are created by God, and they will serve all.
 - Suhrawardi Sufis **converted Hindus to Islam** and in this task, they were helped by their affluence and connections with the ruling class. In this connection, a sharp contrast is drawn between their attitude and that of the Chishti Sufis whose teachings did not aim at conversion.
 - Unlike Chishtiyas, Suhrawardiyas lived **a lavish and palatial lifestyle**. They also justified their luxurious lifestyle by saying that to serve the poor they must have wealth.

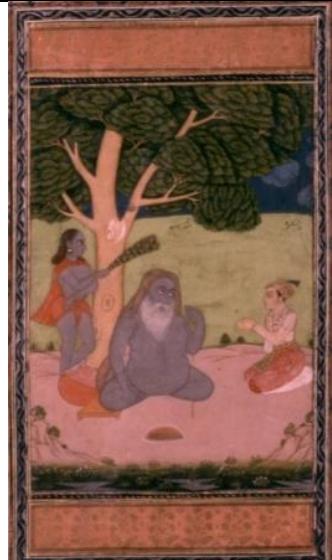
(3) Qadiriya

- Founded in **Baghdad** in 1100s by **Abdul Qadir Gilani**, it is one of the oldest tariqas.
- Introduced in India in the late 14th c, it spread quickly in the Punjab, Sind, and the Deccan.
- The Qadiri orientation was **like those of the orthodox ulema**.
 - They did not develop any distinctive doctrines outside of mainstream Islam.
 - They believe in the fundamental principles of Islam but interpreted through mystical experience.
 - They attempted to reform the religious life of Indian Muslims of what it considered un-Islamic influences.
- The Qadiri Sufis had **close relations with the ruling classes** of various provincial Sultanate and accepted state charity. The order was urban based.

Mian Mir (1550-1635)	<ul style="list-style-type: none"> • Well known Sufi Muslim saint in Lahore. • Famous for being a spiritual instructor of Dara Shikoh. • In 1588, Guru Arjan Dev invited Mian Mir to lay the foundation stone of the Harmandir Sahib in Amritsar.
Mullah Shah Badakhshi	<ul style="list-style-type: none"> • Spiritual mentor of Dara Shikoh and his sister Jahanara <ul style="list-style-type: none"> ◦ Jahanara wrote Sahibiya poem on his life. • Known for his rather secular and liberal approach: he was considered a heretic by the intelligentsia who urged Shahjahan to execute him, but Dara Shikoh intervened.
Bulle Shah (1680-1757)	<ul style="list-style-type: none"> • Important contribution to Punjabi and Sindhi poetry. • Contemporary to Sultan Bahu (1629-91) and Waris Shah (1722-99) (of Heer Ranjha) and Sarmast (1739-1829).



Dara Shikoh with Mian Mir and Mullah Shah Badakhshi.



Sarmad Kashani, a Sufi who impressed Dara Shukoh.

(4) Naqshbandi

- Considered as **the most orthodox** among all Sufi orders. It combined mysticism with aggressive accumulation of wealth and assertion of uncompromising commitment to Sunni Hanafi school.
 - Refused to concede the possibility of union between humanity and God. (wahdat al-wujud monism)
 - They defended the **wahdat al-shuhud** (unity of vision), a subjective experience of unity.
 - They don't believe in sama or raqs. They believe that Zikr should happen in quietness.
- **Mughal connection in Central Asia**
 - It was particularly popular amongst Mughal elites due to ancestral links to the founder in Central Asia. **Babur** was already initiated in the Naqshbandi order prior to conquering India. This royal affiliation gave considerable impetus to the order.
 - It declined to some extent during the era of Humayun (who preferred Shattaris) but soon gained currency during and after Akbar.

Baqi Billah Berang	<ul style="list-style-type: none">• Credited for bringing the order to India during the end of the 16th century.
Ahmad Sirhindi (d 1624)	<ul style="list-style-type: none">• A major orthodox protagonist of this movement in India. He spoke out against innovations introduced by Sufis; and worked hard to change the outlook of the ruling class.• Idea: Wahadat al Shudud• He opposed Akbar's Ibadat Khana debates as un-Islamic.• He persuaded Jahangir to disallow drinking alcohol and destruction of pubs and clubs and revert the rule of exemption of sacrificing cows.
Khwaja Masoom	<ul style="list-style-type: none">• Trained Aurangzeb in Sufi path, and provided spiritual and religious/Shariah guidance in matters of the state (eg banning of Music)
Shah Wali Allah (1702-1762)	<ul style="list-style-type: none">• Founder of modern Islamic thought.• In 1732 he made a pilgrimage to Mecca and studied religion.• He attempted to reconcile the doctrines of wahdat al-wujud of Ibn al-Arabi and wahdat al-shuhud of Sirhindi. He called these differences 'verbal controversies' due to ambiguous language. A hallmark of Shah Wali Allah was his ability to reconcile opposing points of view to the satisfaction of each side.• He played a significant role in the political developments in the 18th century.
Mir Dard	<ul style="list-style-type: none">• Role in development of Urdu language.

Five other Silsilahs

(a) Kubrawiyyas

- It was originally established in Turkamenistan but was established in Kashmir by **Mir Sayyid Hamdani**.
- It was **orthodox** and **regressive** Silsilah. Instead of promoting religious equality and tolerance, they promoted the idea of forcible conversions and iconoclasm.

Mir Sayyind Hamdani	<ul style="list-style-type: none">• Brought various Iranian crafts and industries into Kashmir; and 700 followers, including some weavers of carpets and shawls. (Led to growth of textile industry)• He started organized efforts to convert Kashmir to Islam.• His son Sayyid Muhammad Hamdani came to Kashmir in 1393 during the reign of Sultan Sikandar Butshikan.• Khanqah-e-Moula (Shah-e-Hamdan) is the first mosque in Jammu and Kashmir. Built in 1395 by Sultan Sikandar Butshikan
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(b) Rishi Tradition

- It **countered the tradition of Kubrawiyas in Kashmir**.
- It was the **synthesis** between **Sufism and Shaivite bhakti** movement due to Shaivite yogini Lal Ded.
- Important proponent - Nuruddin Rishi (Nund Rishi, 14th c) and Resh Mir (16th c)
- **Sheikh Noor-ud-din Noorani (Nund Rishi, 14th c)**
 - Unlike Kabir, whose teachings were a criticism of both Islam and Hinduism, Nund Rishi affirmed both the religions.
 - Poems are known as **Shruks** (6 liners) which evolve around religion and morality.
 - Translated **Quran in Kashmiri**

Lal Ded (Lalleshwari, in 14th c)

- Demystified **Kashmiri Shaivism** for common people.
- Composed poems called as **Lal-Vakhs** in Kahsmiri langauge.
- Significant **historical bridge** between pre-Islamic Sanskrit cultural heritage and with post 12th century developments.
- Not only a **continuation** of the tradition; but also, a **rebellion** against the elite custodians of knowledge and tradition. She critically interrogated practices of inequality and injustice.

(c) Shattari

- Originating in Persia, Established in Bengal, Jaunpur, Malwa and Deccan.
- **Close ties with the court and accepted state patronage.**
- It was also an **orthodox order**.

Shah Muhammad Ghous/Ghawth (16th c)	<ul style="list-style-type: none"> • Most distinguished master of the order. • He had guided Humayun and accepted honour from Akbar. • Great contribution of him to Classical Music. • Translated Amritkunda from Sanskrit to Persian Bahr-al-Hayat (ocean of life). Thus, introducing to Sufism a set of yoga practices. • Ghous's magnificent tomb in Gwalior.
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(d) Firdausi (Bihar Sharif, Maner Sharif)

- Originally from Iran, network of khanqahs from Bihar to Sonargaon in India

Sheikh Maneri (d. 1380s)	<ul style="list-style-type: none"> • Most imp Firdausi saint. • Today, Maner Sharif • His Persian books: Maktoobate sadi (hundred letters of century) and Maktoobate do sadī (two hundred letters of second century)
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(e) Qalandari

- Founded in Spain in 12th c, popular from Iran to India.
- Covered a wide range of **wandering dervishes** who violated normal social behavior.
- Considered reprehensible and above the Islamic law, had no recognized spiritual master and organization.
- Interaction
 - Many Qalandaris frequently visited **Chishti** khanqahs and became absorbed into the Chishti Order.
 - Qalandars had contact with the **Nathpanthi** yogis, and adopted custom and practices such as ear piercing.
- **Qalandari Dhamaal:** songs honouring famous Qalandar saints.

Lal Shahbaz Qalandar (1177-1274)	<ul style="list-style-type: none"> • Original family from Baghdad, settled in Sindh during Ghurid era. • Known as Jhulelal, revered by people of Sindh as a holy figure. • Contemporary to Balban but shrine is built by Firoze Shah Tughlaq • Major role in conversion of Sindh to Islam.
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Overall Contribution of Sufism

- **Cultural give-and-take**
 - According to Alberuni the philosophy of Atma was adopted by sufis from Yogasutra of Patanjali.
 - Amritkunda, the book of Hathyoga, had a great influence on Sufism as the practices of yoga and meditation practiced by the saints of Chishti silsila was adopted from this book.
 - The philosophy of Wahdat-ul-wajood was similar to the philosophies of the hindu yogi gurus.
- **Provided a social basis to Islam in India.**
 - Horrific memory for invasions from Muslim army. Sufism gave an ointment to the wound of Indians.
 - Sufi saints tried to mitigate the cruelty of orthodox Islam on Hindus.
 - Thus, in a way because of Sufism, the Muslim rule in India became acceptable.
- **Pressure Group**
 - Sufi saints even worked as a critic of government policy. In this way they worked as a pressure-group.
- **Moral values**
 - Muslim youths attracted to luxury but Sufi saints through criticized luxurious life and infused same moral values in them.
- **Economy**
 - **Khanqahs** built in an interior/forest region → devotees thronging, forest cleared for agriculture, places developed as Kasba/town gradually
 - Encouraged trade and commerce as Khanqah became a meeting place for merchants, started selling amulets and as vast wealth was accumulated, started to invest capital in business.
- **Culture**
 - Promoted Indian **languages** like Awadhi and Panjabi, Deccani language.
 - **Indian stories** were used to tell Sufi experience allegorically. Thus, promoted composite culture of India. (Songs by women were also used by Sufis – folk literature encourage)
 - In **music** (Ghazal and Qawwali) were developed. Md. Gauss was the teacher of Tansen.
 - **Maktubat** (letters), Malfuzat (discourses) literature

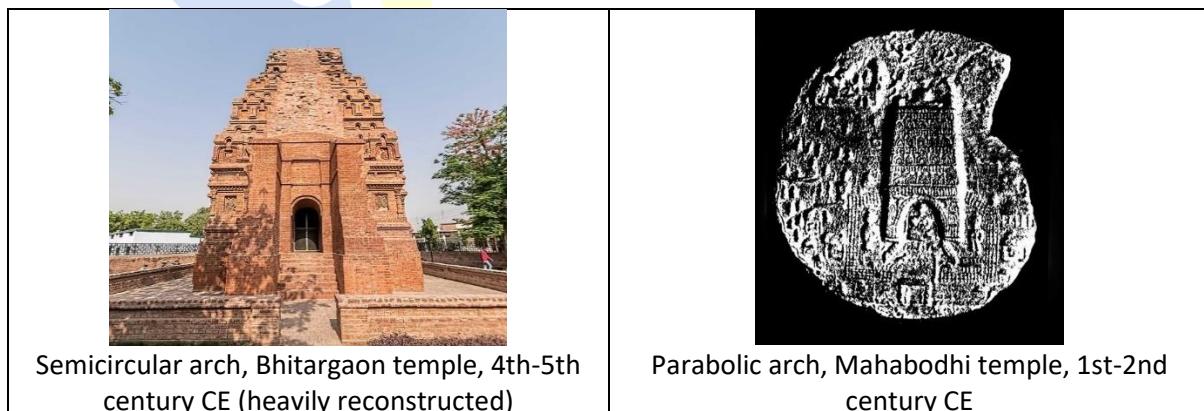
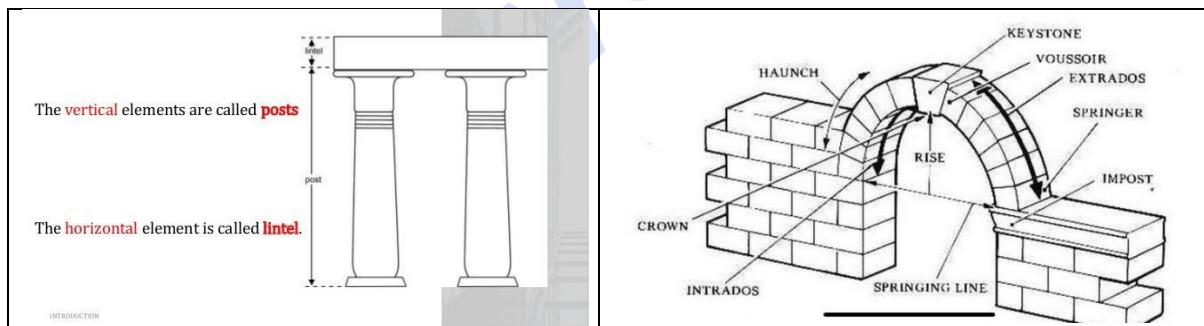
Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture
Handout 25 / 7 : Indo-Islamic Architecture

Forms/Types of buildings

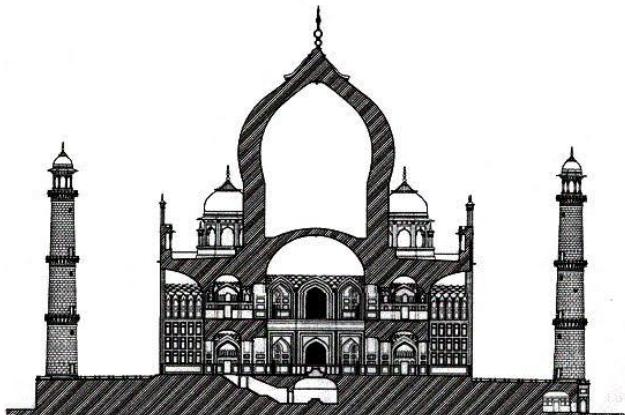
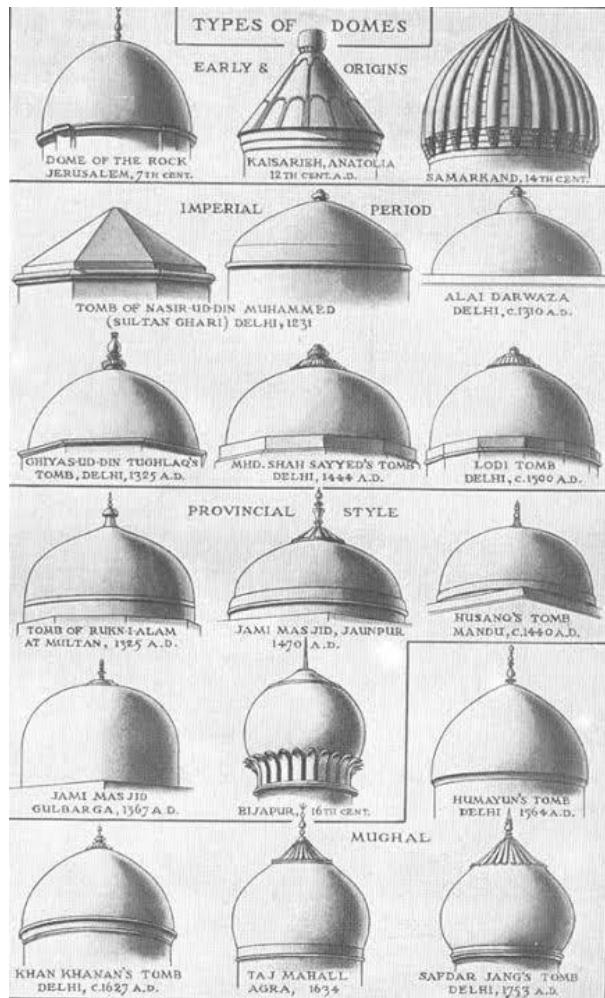
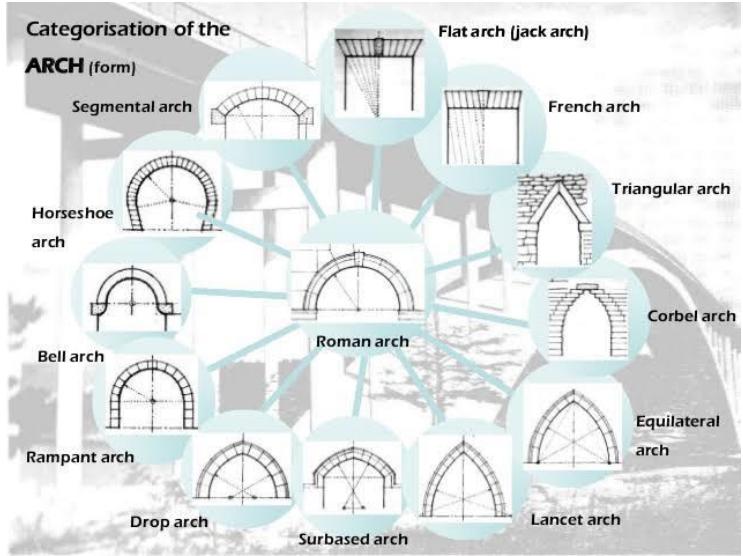
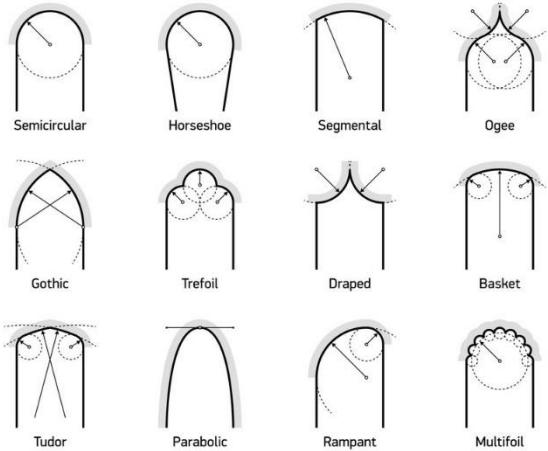
Before the Turks came to India, the urban skyline was dominated by forts, royal palaces and temples shikhars. Now, mosques, minars (turrets), tombs, madarsas, idgahs etc (religious) and hamams, mahals, sarais, bridges, canals, stepped wells etc (secular). Later, planned gardens also started being laid down by the state.

Techniques

	Indian	Islamic
Style	<u>Trebeate style</u>	<u>Arcuate style</u>
Entrance	Lintel	Arch
Top	Shikhar/Vimana	Dome
Minars	Absent	Present
Material	Stone/Brick	Red or yellow-grey sandstone, marble
Mortar	Mud mortar (mud+jaggery+pulses+cow dung+egg yolk etc..)	Lime mortar
Ornamentation, decoration	Natural, expressive, human form	Flat surface, calligraphy, arabesque, geometric/floral pattern



Types of Arches

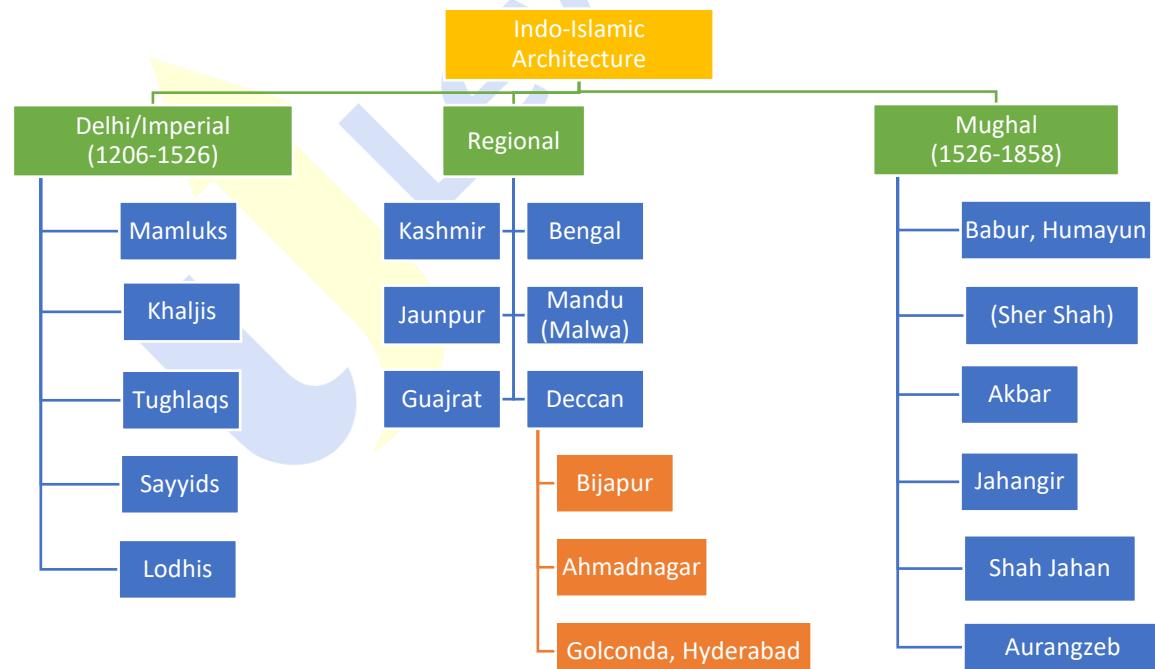
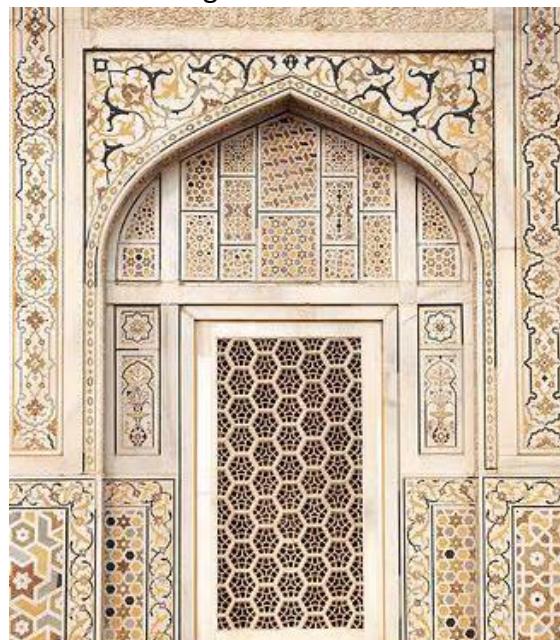


Section of the Taj Mahal (1631-48)

Decorative devises

Various motifs are used as ornamentation to decorate the buildings.

- Calligraphy of Quranic verses
- Arabesque design (repeated tapestry of various flowing/straight/geometric shapes)
- Introduction of jalis (perforated/latticed screen)
- Chhatis (kiosks), Chajjas (overhanging eaves) and Jharokhas (hanging balcony/window) – Rajput elements were adopted.
- Pietra Dura
 - Inlay of precious metals and semi-precious stones into surfaces of buildings.
 - Started in Italy and came to India: Opus Sectile, Opus Tessellatum
 - Remarkably developed during Jahangir and Shah Jahan period
 - Gul Mahal Jagmandir Palace on Lake Pichola, Udaipur (1551)
 - Itimad-ud-Daula tomb
 - Taj Mahal

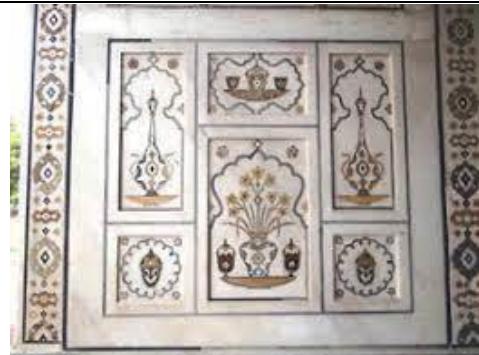




Glazed Tiles



Chevron (zigzag)



Dado Panels



Muqrana Design to fill
squinches (Stalactites
or Honeycomb motif)



Jali



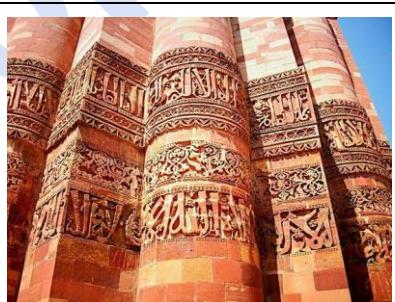
Parchinkari Inlay work (Pietra Dura)



Arabesque



Arabesque



Calligraphy



Start of David
(purush-prakriti)



Inverted lotus (padma-
kosh)



Purna Kalash



Guldasta (tall decorative
towers)

Delhi Sultanate

Delhi Sultanate (1206-1526)							
Ilbari/Mamluks (1206-1290)		Khilji (1290-1320)	Tughlaq (1320-1413)		Sayyid (1414-51)	Lodhi (1451-1526)	
Lahore (1206-10)	Badayun (1210-14)	Delhi (1214-1327)		Daulatabad (1327-34)	Delhi (1334-1506)		
		Lalkot/Mehrauli by Aibak	Siri by AK	Tugh laqa bad by GST	Jahapa nah by MBT	Feroza bad by FST	Agra (1506-26)

Mamluks/Ilbari (1206-1290)

1. **Red sandstone** was the preferred building material.
 - a. No monument was made completely out of marble, but marble was used for decorative purposes.
2. **Islamic elements** like **minars**, calligraphy etc were introduced for the first time.
 - a. **Qutb Minar** was constructed as a symbol of victory, reflecting the grandeur of political power. Perhaps it was named after Qutubuddin Bakhtiyar Kaki, a Chishti sufi saint.
 - b. In fact, the Qutub group of mosques with tapering towers, and beautiful blending of calligraphic inscriptions with geometrical designs, comprise the best example of Delhi style.
 - c. Its construction started by Aibak but finished by Iltutmish. It was repaired by FST who added the fifth storey. Apart from that, Alauddin Khilji and Sikandar Lodi also repaired it.
3. The construction of **mosques** also began but initial structures were not greenfield projects. They were largely repurposed existing Hindu/Buddhist/Jain structures with modification.
 - a. Earliest Turkish mosque was **Quwwat-ul-Islam mosque**. It was constructed using pillars from 27 Vishnu/Jain temples. It introduced the classic model of Islamic architecture that had developed in western Asia: Large archway, Open courtyard.
 - b. Second Turkish mosque was **Adhai Din ka Jhopra** at Ajmer. It was a converted Buddhist Vihara. It was more of an imitation of the Quwwat-ul-Islam mosque.
4. The construction of **tombs** also started. **Dome** was introduced for the first time.
 - a. The first medieval tomb built in **Sultan Garhi**, which was near Lalkot, the first city of Delhi built at Qila di Rai Pithora. Prince Nasiruddin Mahmud (eldest son of Iltutmish) was buried here.
 - b. The tomb of **Iltutmish** represents the first failed experiment with dome.
 - c. The first successful experiment with dome was the tomb of Ghiyasuddin **Balban**.
5. Iltutmish also tried to build **civic structures** in Delhi.
 - a. Water tanks to supply water to Delhi: **Hauz-e-Shamsi** along with Jahaz Mahal on its bank.
 - b. **Madarasa-e-Nasiri** (in the memory of his son Nasir-ud-Din Muhammad)



Vishnu/Jain temple pillars at Quwwat-ul-Islam mosque, Mahrauli, Delhi



Quwwat-ul-Islam Mosque



Design and Calligraphy on Qutb Minar



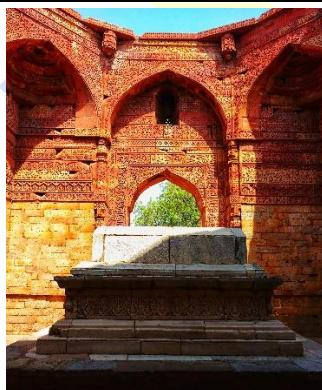
Qutb Minar was inspired by Minaret of Jam for commemorating victory of Ghori over Ghaznavids in 1190s



Quwwat-ul-Islam Mosque



Tomb of Nasiruddin Muhammad (Sultan Garhi, Delhi)



Profusely carved Ilutmish Tomb



Balban: Tomb of Balban (1287)
Some scholars consider this as the first scientific arch while others call 'Alai Darwaza' as the first, was built by Alauddin Khilji.

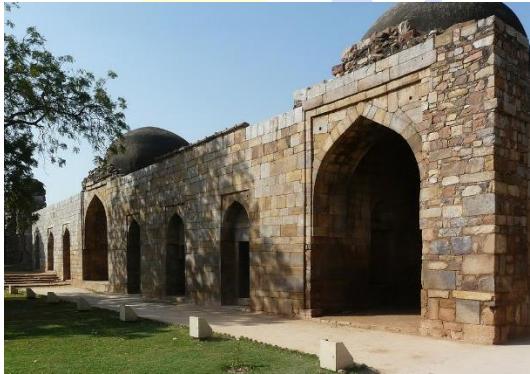
Features:

- Monuments of Khaljis show the **influence of Seljuqs** on its masonry – narrow header with alternating wider stretchers.
- There is also increasing use of **bolder decorative elements of Islamic style**: Calligraphy, Geometry and Arabesque

Alauddin Khilji was a great imperialist, had taken the title of Sikandar-e-Sani and tried to create all India empire. In order to celebrate/commemorate his victories, he constructed a number of monuments at Mehrauli – by **enlarging and beautifying the Qutb Complex**.

He prepared an elaborate plan for the extension of the architectural complex in the Qutub area.

- **Alai Darwaza** (southern gateway to the Quwwat-ul-Islam mosque) in 1311
 - It is the first building in India to employ Islamic architecture principles in its construction and ornamentation with remarkable craftsmanship.
 - Naskh script calligraphy for decoration
 - It was the first successful experiment of the true arch and true dome.
 - First Indo-Islamic monument with Marble (red sandstone with white marble strips)
 - Latticed stone screens
 - It is called as ‘treasured gem of Islamic architecture in India’.
 - It shows that by this time, Indian craftsmen had mastered the alien style of decoration.
- **Alai Minar**
 - It is an unfinished victory memorial Minar located close to the Qutb Minar.
- **Alauddin Madarsa**



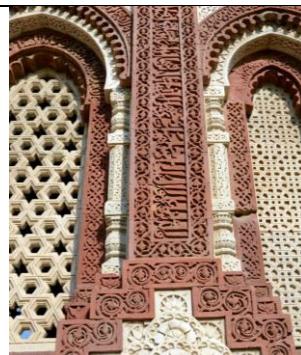
Alauddin's Madrasa, Qutb complex



Alai Minar



Alai Darwaza



Alai Darwaza decoration

Qutb Minar and its Monuments, Delhi (UNESCO Citation)

Built in the early 13th century a few kilometres south of Delhi, the red sandstone tower of Qutb Minar is 72.5 m high, tapering from 2.75 m in diameter at its peak to 14.32 m at its base, and alternating angular and rounded flutings. The surrounding archaeological area contains funerary buildings, notably the magnificent Alai-Darwaza Gate, the masterpiece of Indo-Muslim art (built in 1311), and two mosques, including the Quwwatu'l-Islam, the oldest in northern India, built of materials reused from some 20 Brahman temples.

Other constructions by Alauddin Khilji:

- A new city of Delhi called **Siri Fort** made of red sandstone.
- **Hauz Khas** (Hauz e Alai) was constructed to supply water to the citizens of Delhi.
- **Jamat Khana Masjid** (or Khilji Mosque) in Delhi
 - Built by Khizr Khan, son of Sultan Alauddin Khilji
 - Three domed roofs with marble finials atop.
 - Exquisite geometric motifs and Quranic inscriptions



Siri Fort to resist Mongols (later it was destroyed by Sher Shah)

Tughlaq Dynasty (1320-1414)

The Tughlaq period was characterized by political instability, economic crisis and religious conservatism. This had a direct impact on the qualitative and quantitative nature of the Sultanate architecture of this period. They lost the youthful splendour and ornamentation of the earlier period. Seemingly massive and solid, in reality they were poorly built.

Firuz Shah proved an indefatigable builder and numerous cities, forts, palaces, mosques and tombs are credited to him.

The **fort/fortified city construction** received the most attentions. Thus,

- Ghiyasuddin Tughlaq constructed **Tughlaqabad** in Delhi
 - It is known for its rugged simplicity.
 - It includes Ghiyasuddin's tomb, Bijay Mandal built by Muhammad Tughlaq and hall of thousand pillar which has only a few ruins left.
- Muhammad bin Tughlaq constructed **Adilabad** and the city of **Jahapanah** in Delhi as well as **Daulatabad** in Deccan
- Firoze Shah Tughlaq constructed in all five fortified cities – **Firozeshah** Kotla (fifth Delhi), Fatehabad (HR), Hissar Firoza (HR), Firozabad (UP), and Jaunpur (UP).



Now ruined Tughlaqabad fort (3rd Delhi)
(1321)



Now ruined Tughlaqabad fort (3rd Delhi)
(1321)



Ferozeshah Kotla

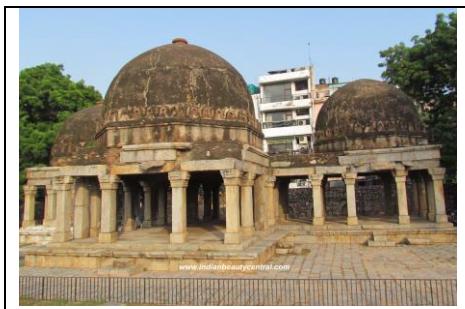


Ferozeshah Kotla

Important Features:

- Now, instead of red sandstone, a **cheaper alternative of grey and yellow sandstone** is used.
- Earlier the walls of the monuments were straight, and a lot of attention was provided to symmetry. Now, **sloping walls** were introduced to give an impression of solid-ness and strength.

- The overall **ornamentation** is **minimal** on Tughlaq era buildings.
- The hallmark of Tughlaq architecture was the **arch-beam combination**.
 - Pointed horse-shoe arch of the preceding style abandoned and the four-centered arch with a supporting beam started.
- Tughlaq domes also added **Hindu elements** like Kalash and Shikhara.

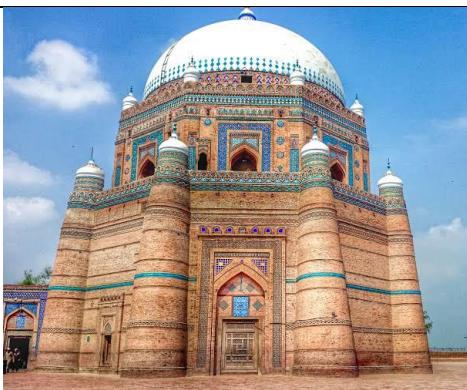


Combination of arcuate + trabeated

Tughlaq era tombs:

Tughlaqs built three types of tombs: square, octagonal and pavilion (with chatri) plan. Of these, the octagonal plan later developed under Sayyids and Lodhis and perfected by the Mughals.

- Tomb of Shah Rukn-i Alam in Multan was the first octagonal tomb in India (built by Ghiyasuddin Tughlaq)
- Tomb of GST in Delhi.
- Tilangani tomb was the first octagonal tomb to be built in Delhi.
- FST Tomb in Delhi is a heavy, massive square shaped building with sloping wall.



Shah Rukn-e-Alam Suhrawardiya Tomb (Multan) (1324)



GST Tomb within Tughlaqabad fort

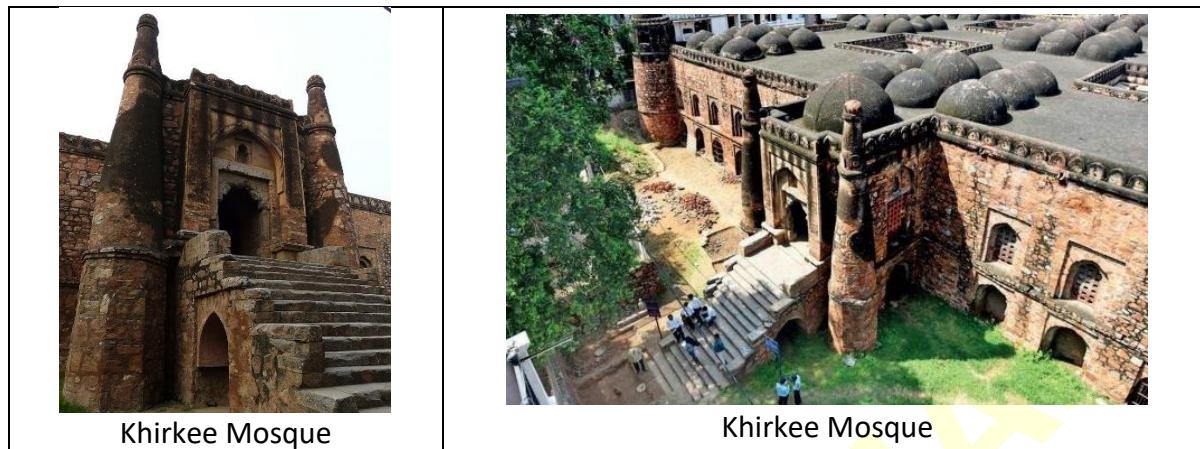


Khan-i-jahan Tilangani Tomb



FST's Tomb in Hauz Khas Complex

Khan-i-Jahan Maqbool Tilangani (Malik Maqbool) was the Wazir under Firoze Shah Tughlaq and commissioned construction of many **mosques in Delhi**: Khirki Mosque, Begampur Mosque, Masjid Kalu Sarai, Kalan Masjid (Hazrat Nizamuddin), Masjid Firoz Shah Kotla, Masjid Wakya (Lahori gate), Kalan Masjid (Turkaman gate).



These monuments lack symmetry. From here, the style that emerged was later perfected by Sayyids and Lodhis.

Pathan Style: Sayyids (1414-1457), Lodhis (1457-1526), Suri Dynasties

The shrunken political empire of the Lodis and the Sayyids seriously handicapped them from undertaking any vast and elaborate buildings. Consequently, with few exceptions, their best efforts were confined to the tombs of kings and nobles which nevertheless reflect an attempt to revive the animated style of the Khiljis.

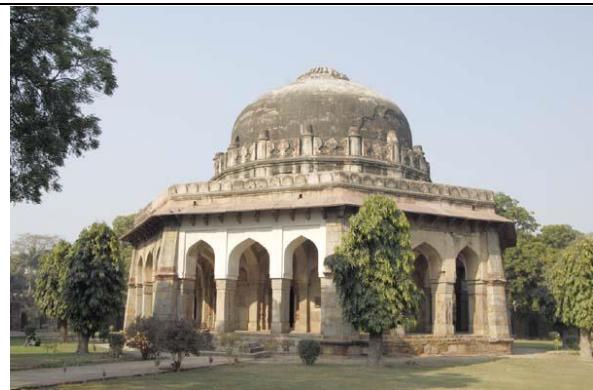
The architectural monuments during the era of Sayyids and Lodhis were **heavily influenced by the Persian architecture** of Samarkand. Its most distinctive feature is the use of blue enameled tiles on the exterior of monuments.

Period of the macabre: Assortment of a large number of small tombs and mausoleum built throughout Delhi.

Features of the tombs:

- Well-proportioned of height and width
- Construction of tombs on a **raised platform** so that they appear to be lofty
- Most are isolated structures, **without any surrounding wall**
- Laying down of **garden landscape** for tombs: Lodhi garden.
- Rectangular or square platform → **octagonal shape** became common.
- Initial attempts at **double dome** (Taj Khan, Sikandar Lodhi)
- Covered and a pillared corridor/verandah around the building.
- A series of smaller domes surrounding the main dome was added to make it beautiful.
- Lodhi Sultans used both arches and beams as well as balconies, caves and mandaps in the **Rajasthani and Gujarati styles**.

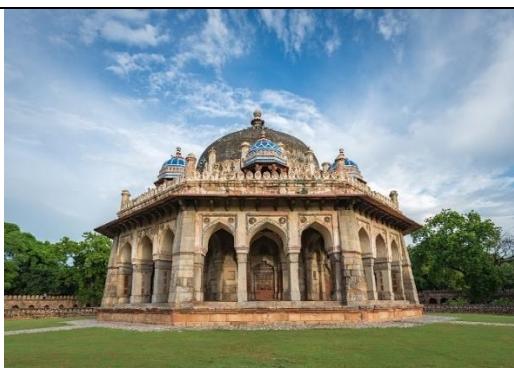
Sikandar Lodhi also founded a new city – Agra – which later served as the Mughal capital for long time.



Tomb of Sikandar Lodhi

Sikandar Lodhi's tomb was built by Ibrahim Lodhi in 1518 A.D. It stands out for its internal and external ornamentation, use of several coloured tiles and the innovation of the double dome used to preserve the symmetry and relative proportion of the interior and the exterior.

Sher Shah Suri's era



Tomb of Isa Khan Niazi (1540s)

- A noble at the courts of Sher Shah Suri
- Lodhi Architectural Style: Octagonal shape, low plinth, Varandah on all sides with chajja (roof)
- Part of the UNESCO World Heritage Site of Humayun's tomb complex.



Sher Shah Suri: Sasaram Mausoleum, Bihar

- In red sandstone
- Octagonal structure, with simple transition
- Low broad dome
- Glazed and painted geometrical pattern.
- Middle of artificial lake

With the decline and disintegration of the sultanate, the architectural activities were also decentralised and shifted to the provincial capitals and the regional states which emerged on its ruins. It resulted in the diversification of the Indo-Islamic architecture, giving birth to a number of art styles with the manifestation of new features, distinct from those of the traditional Indo-Islamic architecture as had been patronised by the sultans of Delhi in the 13th and the first half of the 14th centuries.

Kashmir

625-855	855-1003	1003-1320	1339-1561	1589-1738	1738-1819	1819-1846	1846-1947
Karkota Dynasty	Utpala Dynasty	Lohara Dynasty	Shah Mir Dynasty	Mughal Rule	Afghan Rule	Sikh Rule	Princely State

In Kashmir, a blending of the two styles was visible. They continued to use old stone and wooden architecture, but Muslim geometrical designs were also incorporated.

Muslim religious buildings of **Shah Mir era** are reflective of Kashmir's nascent Muslim community to merge within the tradition. There is an absence of a hegemonic message or monumentalization of power in the new architecture. Instead of domes, local Hindu/Buddhist elements remained the hallmark of Kashmir's mosques, which look like pagoda.

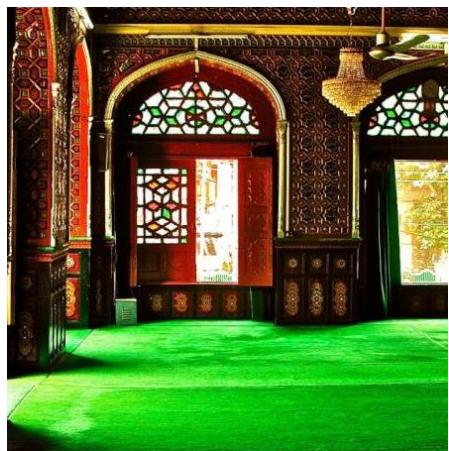
The **arrival of Mughal rule** in Kashmir was marked by a disruption in architectural style. The new architecture was "**imperialist**", discarding local styles.

- Stones were used to build the **mosques Pather Masjid and Mulla Shah** in a cold region like Srinagar.
- Added Terraced Gardens

Local architectural style flourished again between 1752-1847, after the fall of Mughal rule. During the era of **Afghan** and **Sikh rulers**, local elements with colourful *papier mache* work and *khatamband* became popular.



Khanqah-i-Maulla, Srinagar built in 1395 by Sultan Sikandar Butshikan



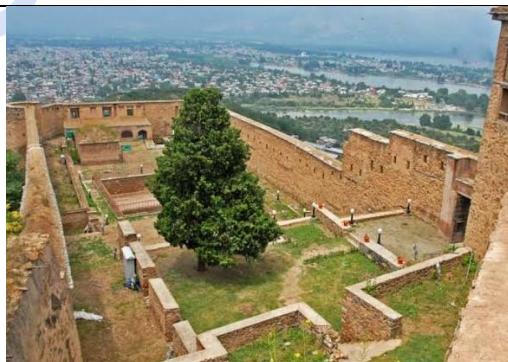
Jamia Masjid (Srinagar).



Nund Rishi Dargah (Charar Sharief),
Budgam.



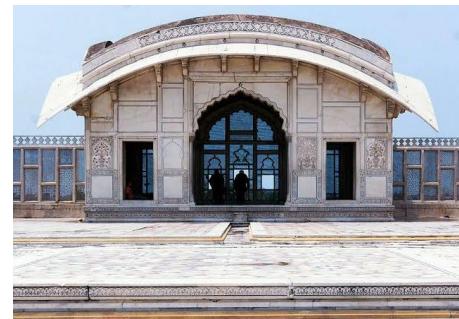
Pathar Masjid or Shahi Masjid (1623) by Noor Jahan



Nagar Nagar, Fort of Hari Parbat.

Features:

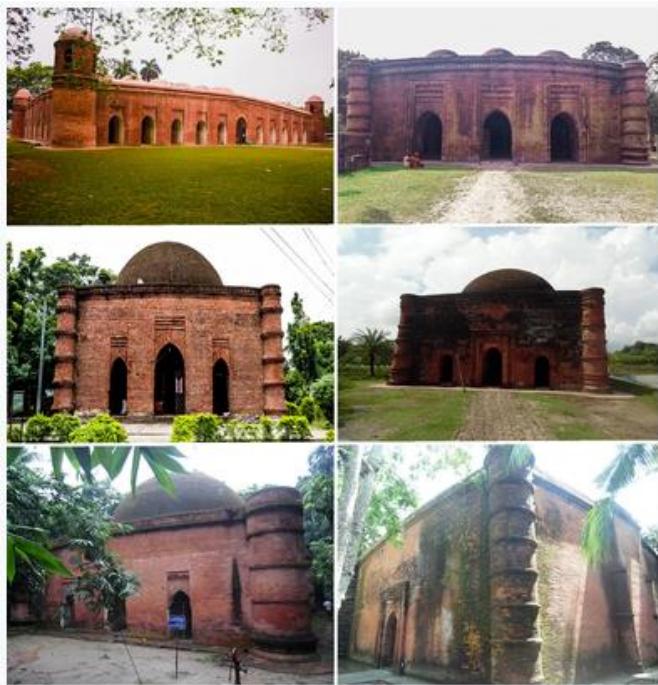
- The architectural style **strongly reflected the local traditions** till the time Mughals captured it.
 - Sloping roof due to **climatic conditions**
 - Most Bengali monuments were made of **brick** and **terracotta**.
- 1450-1550 was **the intensive mosque building period.**
 - Large number of mosques built during the Bengal Sultanate, dotting the countryside, indicates the rapidity with which the local population converted to Islam.
 - The monuments of this era are **not primarily delicate** but are characterized by huge imposing buildings with **thick walls and narrow gateways**.
 - Some features: **Drop Arch, Corner Towers, floral carvings.**
 - It retained many popular Hindu traditions in the structural as well as decorative fields
- even in the construction of purely Islamic art forms like the masjids and tombs.
- **Urban architecture:** Royal capitals **Pandua and Gauda**
 - However, both capitals started to be abandoned soon after the Mughal conquest in 1576. Material from secular buildings was recycled by builders in later periods, leaving behind only many grand buildings, mostly religious.



Eklakhi Tomb (Pandua/Adina)
Sultan Jalaluddin Muhammad Shah (1415-31 CE).



Choto Sona Mosque, Gaud/Lucknauti
Around 1500
Gem of Sultanate Architecture



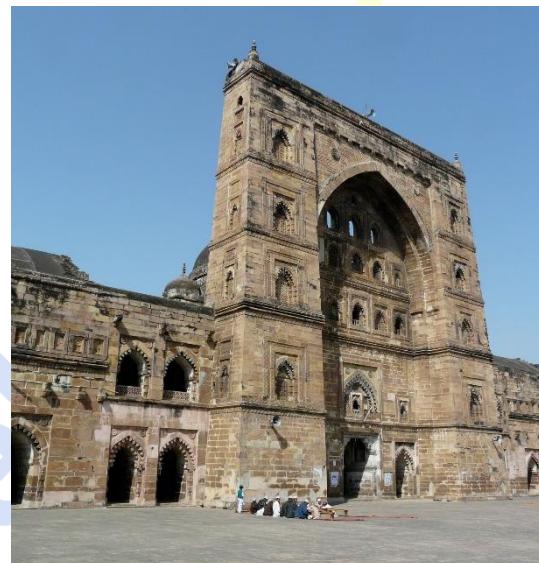
Mosque city of Bagerhat (UNESCO World Heritage)

Jaunpur (Sharqi Dynasty):

This independent dynasty emerged during the reign of FST and continued till the time when Sikandar Lodhi assimilated it back into the Delhi Sultanate.

- Sharqi architecture is heavily influenced by Persian architecture (**Registan style**).
 - A huge public square surrounded by three buildings on three sides – one mosque, two madarsas.
 - Facades are extremely imposing, and they have a particular type of multi-storied monumental gateway, instead of pillars, which are called pro-pylon.
- **Walls are slightly slanted** (like salami/bater of Tughlaqs but not to the same degree)
- **Absence of minars**, like the Delhi architecture of the same period.
- The Sharqi architects made simultaneous use of the **arcuate and trabeate** principles in their building structures, thus bringing about a very healthy synthesis between the two styles.
- Examples
 - The earliest mosque at Jaunpur is distinguished by a number of carved pillars which were obviously taken from a temple. However, the Jami Masjid (commenced by Ibrahim Shah Sharqi and finished under Husain Shah about 1470 CE) is an attempt at absorbing Middle Eastern and Egyptian influences.
 - **Atala Mosque**
 - Though the foundation of the Atala Masjid was laid by Firuz Shah Tughluq in 1376, it was completed only during the rule of Ibrahim Shah in 1408)
 - Among the extant monuments of the Sharqi dynasty may be mentioned the Jhanjhari and Khalis Mukhlis.

After the conquest, Sikandar Lodi destroyed many of its mosques.



Malwa (Khaljis)

It was patronized by the Pathan rulers of Malwa. They constructed several large pleasure resorts and forts, usually on the edge of water bodies.

Important features:

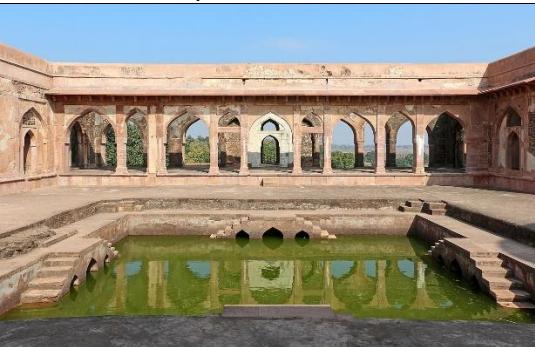
- Presence of well-proportioned stairways (for large monuments, large stairways)
- Presence of high open courtyards
- Use of painted all mats for decoration.
- In its final stage of development, the Malwa style of Indo-Islamic architecture was characterised by the immense love for pleasure and luxurious life.



Roopmati's Pavilion



Jahaj Mahal (between two lakes)



Baz Bahadur's Palace



Hindola Mahal (T-shaped plan)



Hoshang Shah tomb

Inspiration for Taj Mahal
First completely marble tomb built in India.

Gujarat became a prosperous **regional sultanate** under the rule of the **Muzaffarid dynasty (1407-1543)**, where regional Indo-Islamic style uniquely evolved. The local tradition was modified and expanded to suit Islamic rituals. Here, the synthesis of Hindu+Muslim elements was almost perfect. The construction of Islamic ritual buildings such as mosques were codified and standardized. Such codification is found in the 15th century Sanskrit treatise, **Rahmana-Prasada**.

- **Early formative Phase:** Customary phase of demolition of temples followed by reconversion of the building materials (eg pillars etc)
 - Jami/Adina Masjid at Patan, Bharuch and Cambay
- More directional authority in the buildings and increased assurance in the design. It is called the **Ahmed Shahi period**, after the Sultan Ahmed Shah.
 - Jami Masjid, Ahmadabad
- Most magnificent and developed phase under Sultan **Mahmud I Begarha** (1458-1511).
 - Sidi Sayyid Masjid
 - Jami Masjid Champaner

Features:

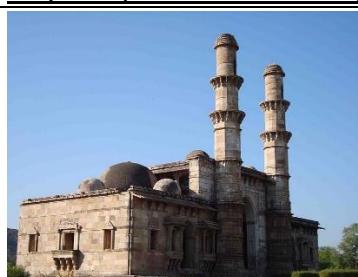
- Micro-architectural elements from earlier **Maru-Gurjara architecture**
- Especially notable for inventive and **elegant use of minarets**. (In pairs, flanking the main entrance, mostly rather thin and elaborately carved.)

Muzaffarid Dynasty Capital's: (1407-1573)

Anhilwada Patan (1407-1411)	Ahmedabad (1411-1484)	Champaner/Muhammadabad (1484-1535)	Ahmedabad (1535-1573)
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Champaner-Pavagarh Archaeological Park (UNESCO World Heritage)

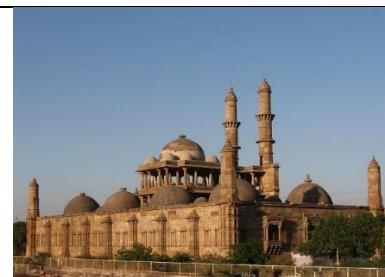
A concentration of largely unexcavated archaeological, historic and living cultural heritage properties cradled in an impressive landscape which includes prehistoric (chalcolithic) sites, a hill fortress of an early Hindu capital, and remains of the 16th-century capital of the state of Gujarat. The site also includes, among other vestiges, fortifications, palaces, religious buildings, residential precincts, agricultural structures and water installations, from the 8th to 14th centuries. The Kalikamata Temple on top of Pavagadh Hill is considered to be an important shrine, attracting large numbers of pilgrims throughout the year. The site is the only complete and unchanged Islamic pre-Mughal city.



Kevda Masjid



Sahar ki Masjid



Jama Masjid

Ahmedabad – India's first UNESCO World Heritage city

The walled city of Ahmadabad, founded by Sultan Ahmad Shah in the 15th century, on the eastern bank of the Sabarmati river, presents a rich architectural heritage from the sultanate period, notably the Bhadra citadel, the walls and gates of the Fort city and numerous mosques and tombs as well as important Hindu and Jain temples of later periods. The urban fabric is made up of densely-packed traditional houses (polis) in gated traditional streets (puras) with characteristic features such as bird feeders, public wells and religious institutions. The city continued to flourish as the capital of the State of Gujarat for six centuries, up to the present.



Sidi Bashir's Mosque



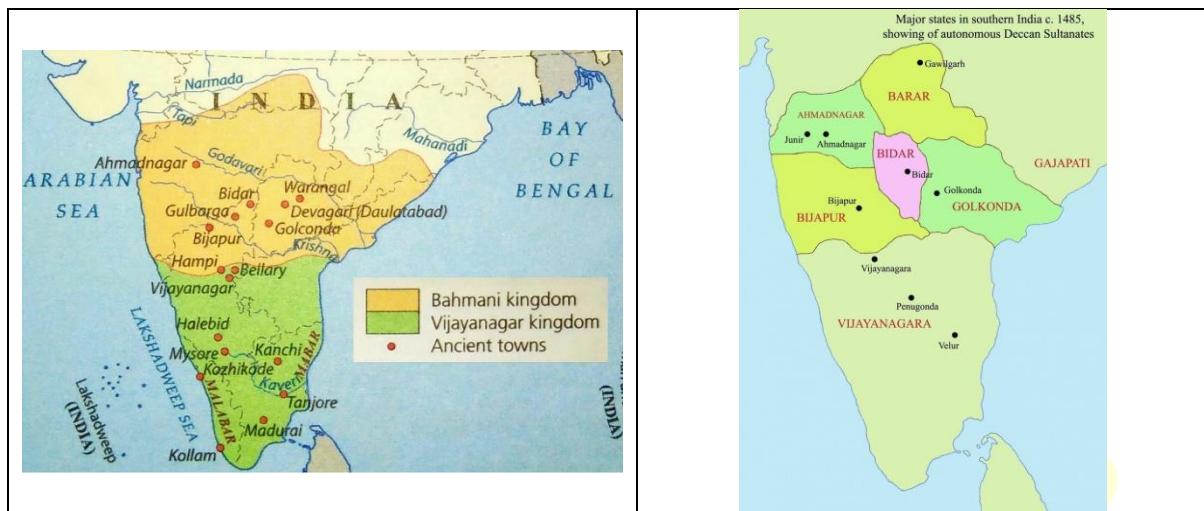
Shaking Minarets – Sidi Bashir's Mosque



Sidi Saiyyad Jali, Ahmedabad

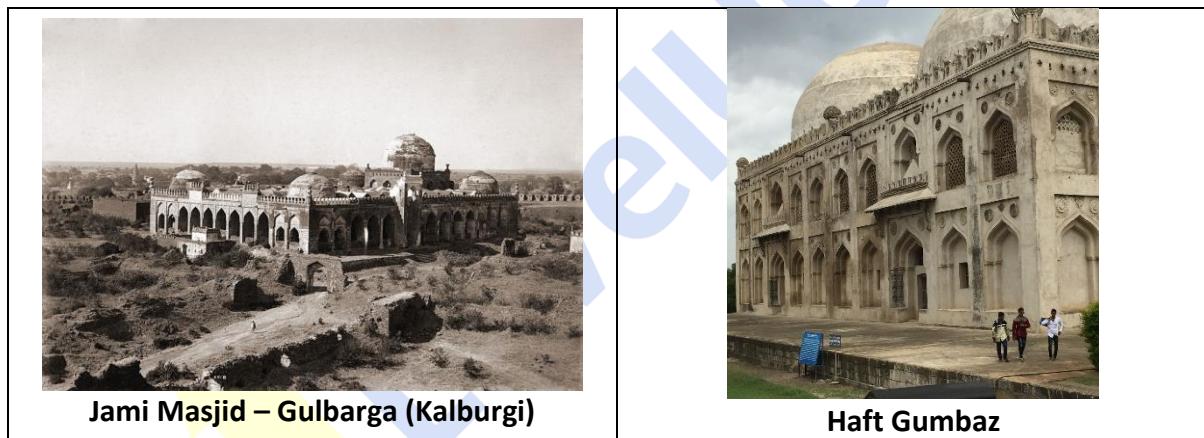


Deccani Regional Styles

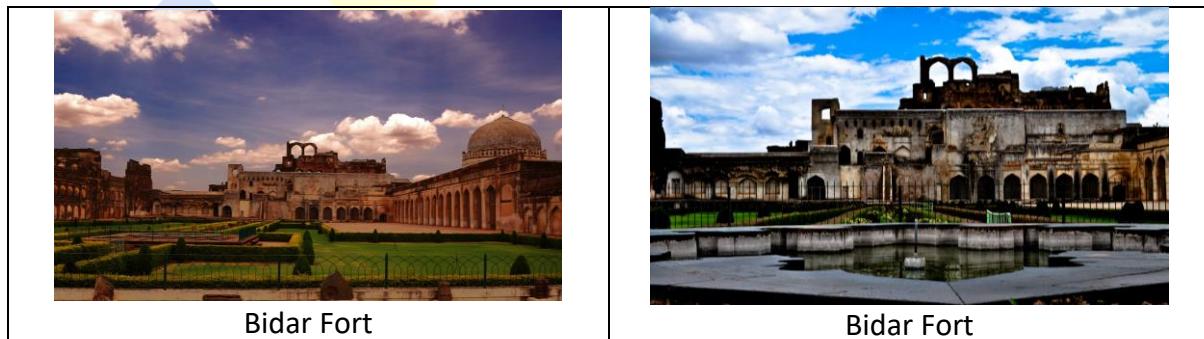


Bahmani Style (1347-1527):

(A) Gulbarga



(B) Bidar





Tile work at Rangin Mahal palace inside the fort of Bidar.



Woodwork at Rangin Mahal palace.



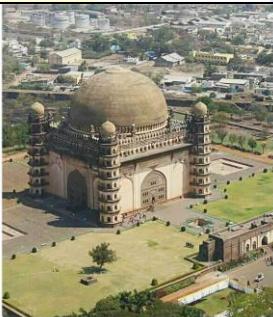
Mahmud Gawan Madarasa



Remnants of turquoise tile work of Central Asian design on the tall minaret.

Bijapur Style (Adil Shahi) (now Vijayapura):

As the Bahmani Sultanate split into five separate sultanates, the strongest was the Adil Shahi dynasty of Bijapur started by a Persian migrant Yusuf Adil Khan (r. 1490-1510). Most buildings are constructed out of granite. These are characterized by the presence of a huge spherical/bulbous dome.



Gol Gumbaz, the tomb of Mohammed Adil Shah (r. 1627-1656).

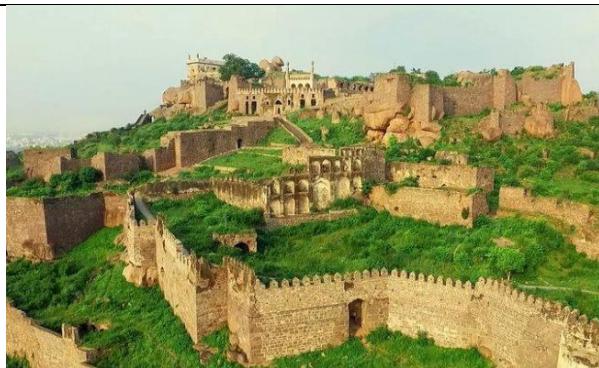


Ibrahim Rauza (delicate tomb and mosque in garden) were built by Malik Sandal, an Abyssinian architect

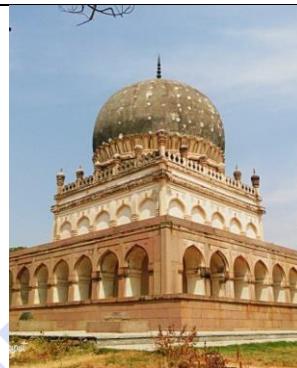
Afzalpur (near Bijapur) has a mosque and a tomb built by Afzal Khan, a general killed by Shivaji.



Golconda

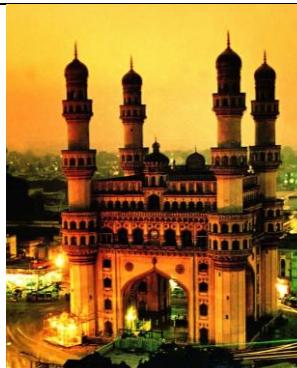
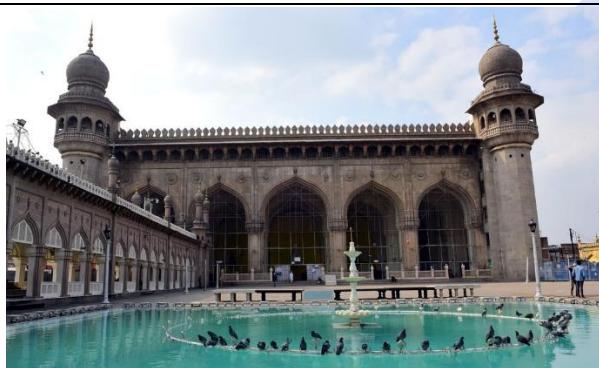


Golconda Fort



Tomb of Muhammad Qutub Shah

Hyderabad:



Classical Age of Architecture: Progression and New Standards

- **Buildings:** Mosques, Tombs, Forts, Gardens (and others)
- **The style:** Evolved and matured as a result of centuries of gradual evolution and experimentation.
- **Harmonious Amalgamation of various Elements:**
 - Islamic (esp. Persian: Minars, Iwan, Mihrab, Double Dome, Arabesque)
 - Hindu (esp. Gujarati, Rajput, Bengali)
 - Chhatri, Pietra Dura, Jali
- **Resources:** Widespread exploitation of resources over a large area → possible to spend more money on construction works → better quality materials.
- **Planning and the method of making designs** before the construction of a monument came into existence during this period.
- **Personality of the ruler:** Mughal rulers had fine aesthetic taste and cultured personal interest in building art
 - Akbar preferred syncretism. In contemporary paintings, he was depicted inspecting the ongoing construction work at Fatehpur Sikri.
 - Shah Jahan's Iranian preference: Golden Age of Mughal Architecture
 - Aurangzeb's attitude
 - After initial disturbed years, excellent art production over long period.
- **Stone:**
 - **Red Sandstone:** Akbar focused on strength and power, so he preferred red sandstone. (Although marble exceptions: Humayun Tomb and in Salim Chishti Tomb of Jami Masjid of Fatehpur Sikri)
 - **White Marble:**
 - In the Jahangir era, there was more use of white marble in Itimad ud Daula's tomb than in Humayun tomb.
 - During the Shah Jahan era, maximum use.
 - Even in Aurangzeb era, Moti Masjid (Delhi) but its use reduced gradually.

Chronological Evolution of the Mughal style:

Padshah	Developments of Architecture
Babur	<ul style="list-style-type: none"> • Didn't get much time, yet deep interest in art and culture. • Hated Indian climate yet attracted towards Gwalior architecture. • Started a department of architecture but he died soon afterwards
Humayun	<ul style="list-style-type: none"> • Dinpanah
Sher Shah	<ul style="list-style-type: none"> • Purana Qila and Qila-i-Kunha • Sasaram: Many Indian features like high platform, chatri, chajja, trabeate • Precursor to Akbar
Akbar	<ul style="list-style-type: none"> • Keenly interested in building art • Preferred and encouraged Indian style over Persian <ul style="list-style-type: none"> ◦ Gathered architects from all across North India ◦ Mostly red sandstone with white marble insertions ◦ Trabeated order with decorative (not structural) Tudor arch ◦ Lodhi type dome (never technically perfect double dome) • Akbar's building projects can be divided into two main groups, each representing a different phase. <ul style="list-style-type: none"> ◦ Forts and a few palaces mainly at Agra, Allahabad and Lahore. ◦ Construction of new ceremonial capital at Fatehpur Sikri.
Jahangir	<ul style="list-style-type: none"> • Greater interest in painting than in architecture • More focus on decoration than on magnificence. • Made white marble mainstream. • Developed Pietra Dura (inlay with coloured precious stones) • Marble Net (jali)
Shah Jahan	<ul style="list-style-type: none"> • Prolific builder, Age of marble. <ul style="list-style-type: none"> ◦ Distinctive arch: foliated curves, usually with nine cusps. ◦ Marble arcades of engrailed/multi-foil arches ◦ A bulbous dome with stifled neck. ◦ Double domes became very common. ◦ Pietra Dura became the prominent decorative form. • Golden Age of Architecture = Age of Economic Prosperity?
Aurangzeb	<ul style="list-style-type: none"> • Aurangzeb had none of his father's passion for architecture. • The architectural works were less numerous and of a lower standard.

Mughal Monuments

Emperor	Mosques	Tombs	Palaces, Forts, Cities	Garden etc
Babur (1526-30)	Kabuli Bagh (Panipat) Jama Masjid (Sambhal) Babari Masjid (Ayodhya)	Kabul (No dome)		Bagh-e-Bahur, Kabul
Humayun (1530-56)		Sabz Burz, Delhi Sheikh Quddus Tomb (Saharanpur, UP)	Sher Mandal, th Dinpanah (6 th Delhi)	
Sher Shah Suri (1540-45)	Kila-i-Qunha Mosque (DL)	Sasaram Mausoleum (BH) Isa Khan Niazi Tomb (DL)	Rohtas Fort, Jhelum Purana Qila, th Shergarh (6 th Delhi)	
Akbar (1556-1605)	Jami Masjid with Buland Darwaza (Fatehpur Sikri)	Humayun Tomb (Delhi) Adham Khan Tomb (DL) Akbar's Tomb (Sikandra) Salim Chishti Tomb (Fatehpur Sikri) Abdul Rahim Khan-i-Khanan tomb (DL)	Forts: Agra, Lahore, Allahabad, Attock, Hari Parbat Fatehpur Sikri: Diwan-i-Khas, Jodhabai Mahal, Panch Mahal, Anup Talab	Bag-e-Naseem (banks of Dal Lake) A garden at Nagar Nagar city
Jahangir (1605-1627)	Begum Shahi Mosque (Lahore) Pathar Masjid and Akhund Mullah Shah's Mosque (Kashmir)	Jahangir tomb (Lahore) Anarkali (Lahore) Itimad-ud-Daula Tomb (Agra) Mariam uz-Zamani's tomb (Sikandra) Chausath Khamba, of Mirza Aziz Kokah (DL) Khusro Bagh (Allahabad)	Jahangirabad/ Jahangirnogor	Hiran Minar (Sheikhpura, Punjab) Shalimar Bagh (Srinagar)
Shah Jahan (1628-1658)	Jami Masjid (DL) Fatehpuri Masjid (DL) Wazir Khan Mosque (Lahore) Shah Jahan Mosque (Thatta) Moti Masjid (Agra) Nagina Mosque (Agra) Jama Mosque (Agra)	Taj Mahal (Agra)	New buildings in Agra Fort (Diwan-i-Aam and Musamman Burz), Lahore fort (Sheesh Mahal) Red Fort (Shahjahanabad: 7 th Delhi)	Nishat Bagh Pari Mahal Mehtab Bagh (Agra)
Aurangzeb (1658-1707)	Badshahi Mosque (Lahore) Moti Masjid (Delhi)	Aurangzeb Tomb (Khuldabad) Bibi ka Maqbara (Aurangabad)		
Later		Safdarjung Tomb (Delhi)		

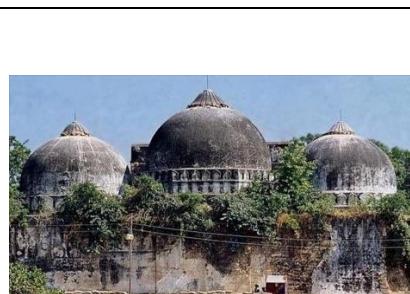
Babur:



Kabuli Bagh Mosque,
Panipat (HR)



Jama Masjid, Sambhal (UP)



Babari Masjid (Ayodhya):
Constructed by Mir Baqi,
Babur's General

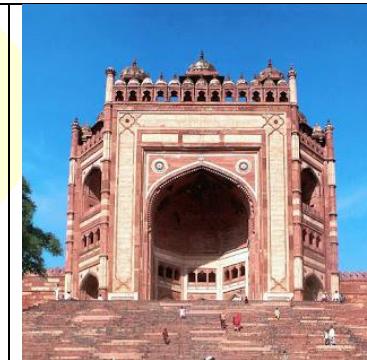
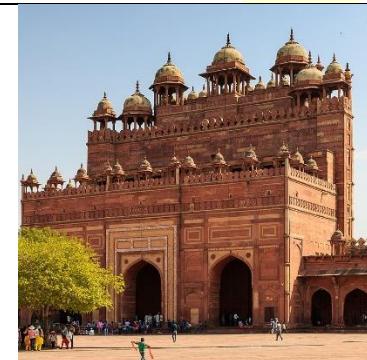
Sher Shah Suri's Qila-e-Kunha Masjid

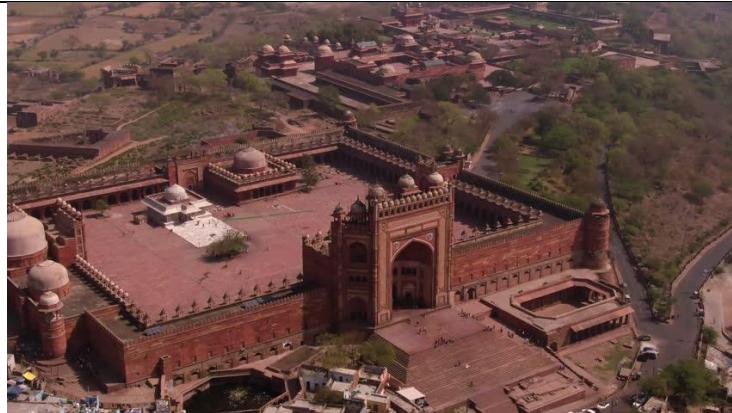


Artificial gem
Notice the Jharokhas

Akbar: Jami Masjid and Buland Darwaza in Fatehpur Sikri

- One of the largest of its kind in India, After conquest of Gujarat

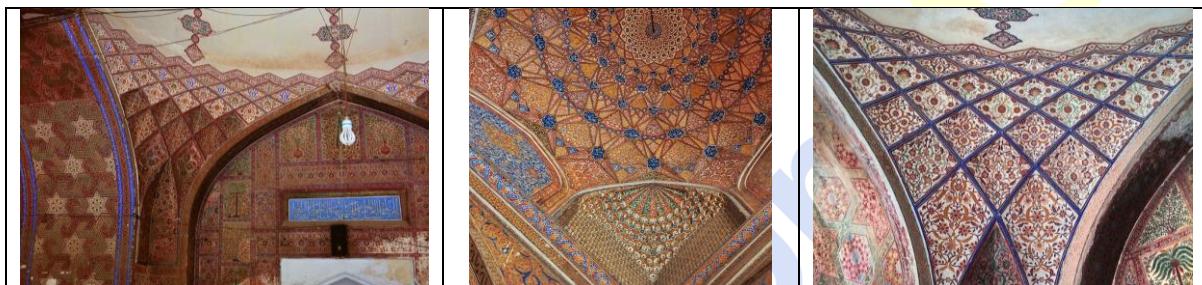




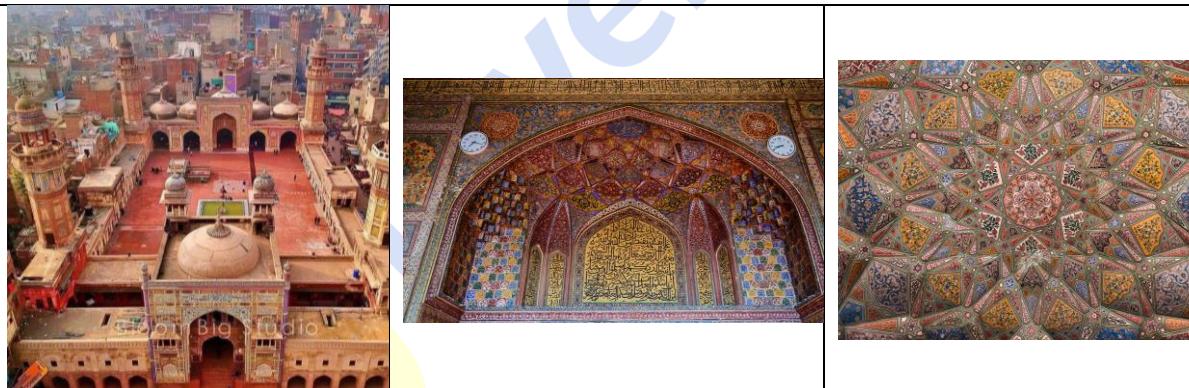
"Isa, son of Mary said: 'The world is a Bridge, pass over it, but build no houses upon it. He who hopes for a day may hope for eternity, but the World endures but an hour. Spend it in prayer for the rest is unseen.'"

Jahangir: Begum Shahi Mosque (walled city, Lahore)

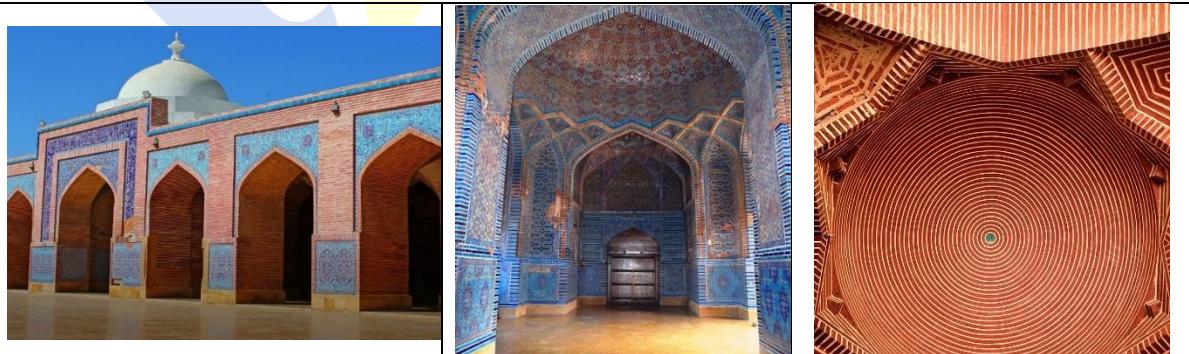
- In memory of Mother Begum Mariam-us-Zamani (Harkha/Jodha Bai)
- Beautiful Frescoes



Shah Jahan Mosques:



Wazir Khan Mosque (Lahore): Kashi Kari (Intricate faience tile work, tin-glazing)



**Shah Jahan Mosque (Thatta): Tile work and brick work
Heavy influence of Central Asia due to Samarkand campaign**



Jama Masjid (Delhi)

Harmonious treatment of architecture and decoration, well-proportioned minor elements. Yet no pleasing appearance due to lack of movement – seems rigid and lacks artistic appeal.



Moti Masjid (Agra Red Fort)



Nagina Mosque (Agra Red Fort)



Jama Masjid (Agra)
Constructed by Jahanara Begum
(eldest daughter of Shah Jahan)

Aurangzeb: Mosques



Badshahi Mosque, Lahore



Moti Masjid (Delhi): Small and elegant, Aurangzeb's private mosque



Shahi Idgah Mosque, Mathura

Gyanvapi Masjid, Kashi



The damaged dome of Masjid Mubarak Begum in 2020

Mughal Tombs



Babur's Tomb

Aram Bagh (Agra) → Kabul

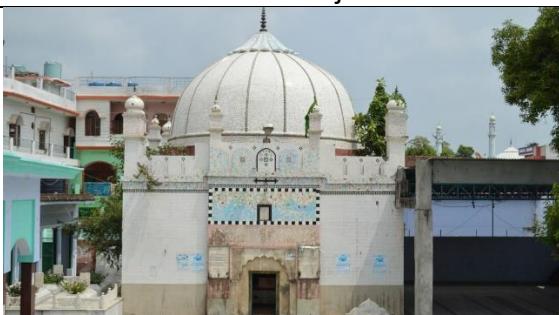
Desire to "lie under the open skies of Kabul"

Humayun's Era



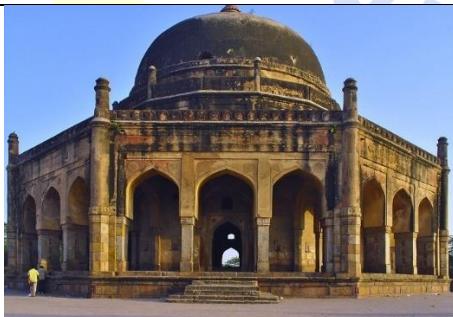
Sabz Burj

Sabz Burj, a tomb constructed by Humayun for his mother in the Nizamuddin complex, beside his tomb, glimmers with turquoise blue tiles.



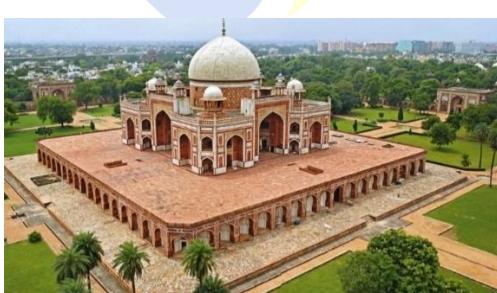
Sheikh Quddus tomb (Saharanpur)

Akbar Era Tombs



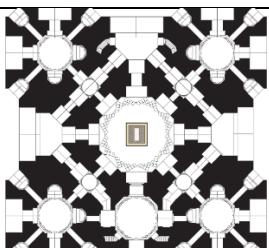
Adham Khan and Maham Anga Tomb (1562)

- Mother and Son
- Domed octagonal chamber in the Lodhi Dynasty style
- Slim minarets (Persian style of Gujarati style)



Humayun Tomb

This tomb, built in 1570, is of particular cultural significance as it was the first garden-tomb on the Indian subcontinent. It inspired several major architectural innovations, culminating in the construction of the Taj Mahal. (UNESCO)



First Example of Grand Mughal Architecture.

- Commissioned by Bega/Haji Begum
- More Iranian in style
- Architect: Mirak Mirza Ghiyath, and his son Sayyid Muhammad

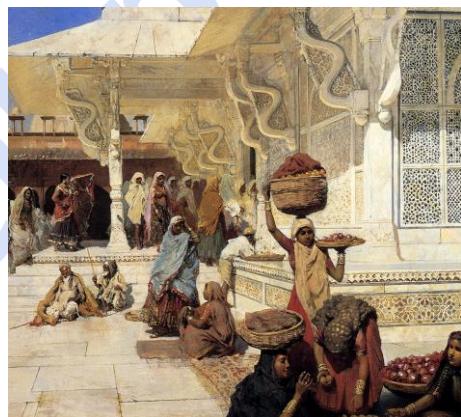
Features

- First Mughal Garden Tomb in India – accomplished Charbagh garden.
- **Persian:** Pishtaq, Hasht-behesht (8 heavens) room, Double dome
- **Indian:** chhatri, higher platform, stone masonry of red sandstone + marble
- **Char Bagh:** Divine status to the king. Here lies a great soul.

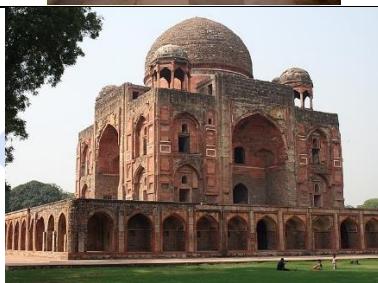
The Dormitory of Mughals (150+ members)



Salim Chishti Tomb



Edwin Weeks Painting



Abdul Rahim Khan-i-Khanan's tomb (Taj of Delhi)



Akbar Tomb (Sikandra)

- Designed by Akbar himself but completed by Jahangir with modifications
- Minars: Predecessor to Taj Mahal
- Intended to be innovative but turned out to be inferior to Humayun's tomb: Beautiful lower portion is beautiful,



but second story seems whimsical while upper story looks out of place.

Jahangir Era Tombs



Jahangir's Tomb

- Jahangir forbade the construction of a dome over his tomb.



Tomb of Anarkali (Lahore)

Octagonal shape



Mariam uz-Zamani's tomb (Sikandra)

- Jahangir's mother
- Original name Harkha Bai (daughter of Raja Bharmal of Amber)
- Impact of Rajasthani architecture

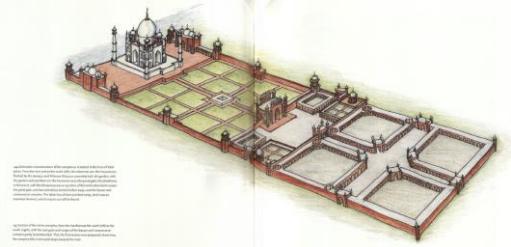


Khusro Bagh, Allahabad

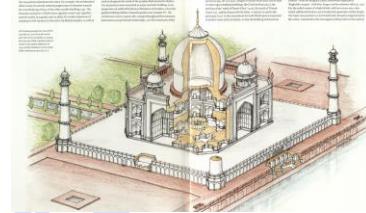
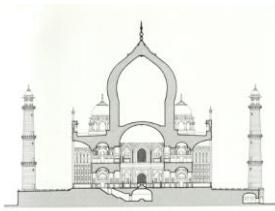
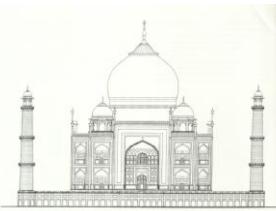
1. Tomb of Shah Begum (Manbhawati Bai, Jahangir's wife)
2. Khusro Mirza (Jahangir and Shah Begum's son, a Mughal prince)
3. Nithar-un-Nisa, Khusro's brother



	
	<p>Chausath Khamba (DL) The final resting place of Mirza Aziz Kokah, the foster brother of Emperor Akbar</p>
	<p>Itimad-ud-Daula Tomb (Baby Taj, Agra)</p> <ul style="list-style-type: none"> His daughter Noor Jahan as patron: Transition in architectural style from Akbar (robustness) to Jahangir and Shah Jahan (more sensuous) First complete marble building – Important for development of Parchinkari
	<p>Tomb of Nur Jahan, Lahore</p> <ul style="list-style-type: none"> Takhtgah style: podium serves as the takht, or "throne."
<h3>Shah Jahan Era Tombs</h3>	
	<p>"A tear in the face of eternity" Architect: Ustad Ahmad Lahori, assisted by Ustad Isa</p> <p>An immense mausoleum of white marble, built in Agra between 1631 and 1648 by order of the Mughal emperor Shah Jahan in memory of his favourite wife, the Taj Mahal is the jewel of Muslim art in India and one of the universally admired masterpieces of the world's heritage. – UNESCO</p>



"The buildinge is begun and goes on with excessive labour and cost, prosecuted with extraordinary diligence, Gold and silver esteemed common Mettall, and Marble but as ordinarie stones" – Peter Mundy



Aurangzeb Era Tombs



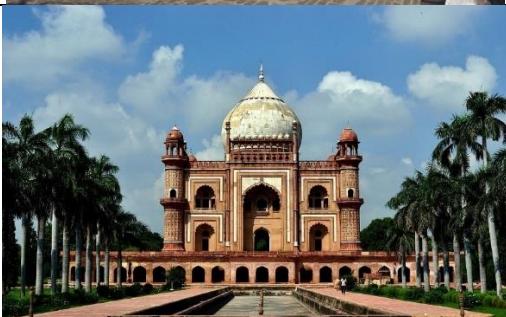
Bibi ka Maqbara (Dakhani Taj)

- Built by Prince Azam Shah in memory of **Rabia Durani (Dilras Bano Begum)**, wife of Aurangzeb in 1678
- Architect Ata Aula
- Imitation on a reduced scale of the Taj Mahal at Agra.



Aurangzeb's tomb, Khuldabad

- Open air, unmarked grave near a mosque as per his own directions
- Near Dargah of Sheikh Zainuddin Shirazi (Chishti)
- Khuldabad area



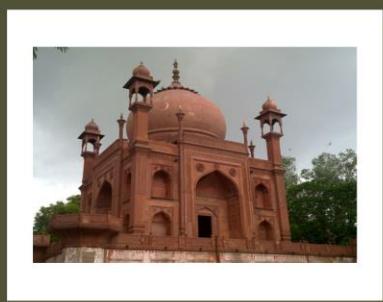
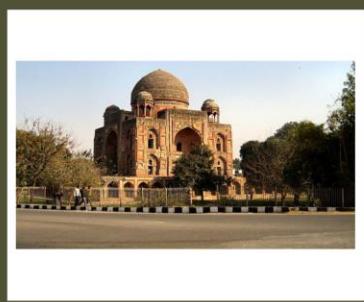
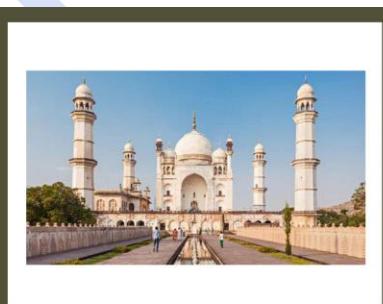
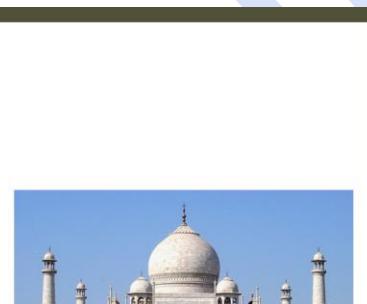
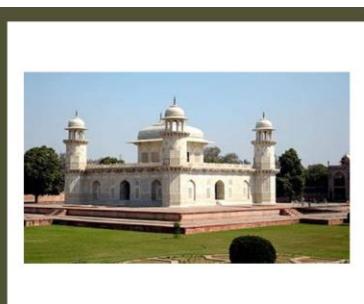
Safdarjung Tomb (1754), Delhi

Wazir-e-Mamluk-e-Hindustan
Second nawab of Oudh

Identify:



Five Tajs:



Mughal Forts, Cities and Palaces

(1) Humayun and Sher Shah

Humayun: Dinpanah

(at the same place: Purana Qila and Qila-i-Kunha built by Sher Shah)

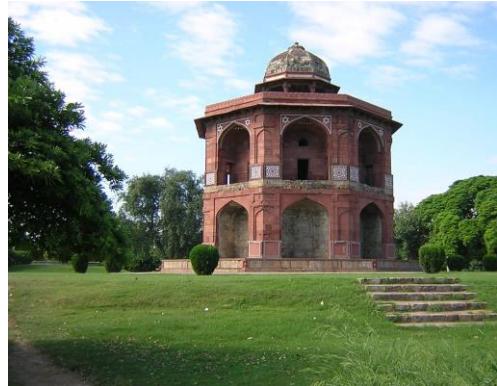


Image: Sher Mandal

Sher Shah Suri: Rohtas Fort, Jhelum, Punjab

Following his defeat of the Mughal emperor Humayun in 1541, Sher Shah Suri built a strong fortified complex at Rohtas, a strategic site in the north of what is now Pakistan. It was never taken by storm and has survived intact to the present day. The main fortifications consist of the massive walls, which extend for more than 4 km; they are lined with bastions and pierced by monumental gateways. Rohtas Fort, also called Qila Rohtas, is an exceptional example of early Muslim military architecture in Central and South Asia.

UNESCO World Heritage Site
(Pakistan)



Sher Shah Suri: Purana Qila

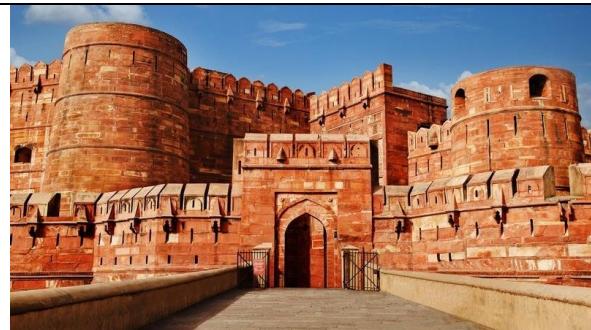
Indraprastha (Abul Fazl), Dinpanah/Shergarh



Akbar's five important forts:

Agra Fort (UNESCO)

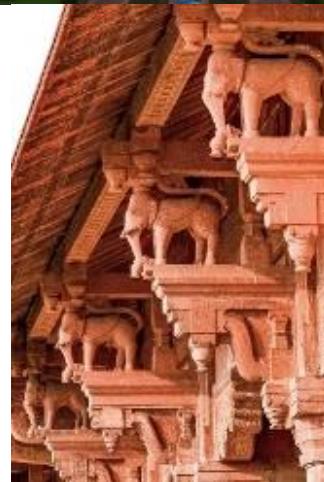
Near the gardens of the Taj Mahal stands the important 16th-century Mughal monument known as the Red Fort of Agra. This powerful fortress of red sandstone encompasses, within its 2.5-km-long enclosure walls, the imperial city of the Mughal rulers. It comprises many fairy-tale palaces, such as the Jahangir Palace and the Khas Mahal, built by Shah Jahan; audience halls, such as the Diwan-i-Khas; and two very beautiful mosques.



Lahore Fort

Fort and Shalamar Gardens in Lahore (UNESCO)

These are two masterpieces from the time of the brilliant Mughal civilization, which reached its height during the reign of the Emperor Shah Jahan. The fort contains marble palaces and mosques decorated with mosaics and gilt. The elegance of these splendid gardens, built near the city of Lahore on three terraces with lodges, waterfalls and large ornamental ponds, is unequalled.



Allahabad Fort (1583)

It was built at the sangam, thus wedge shaped.



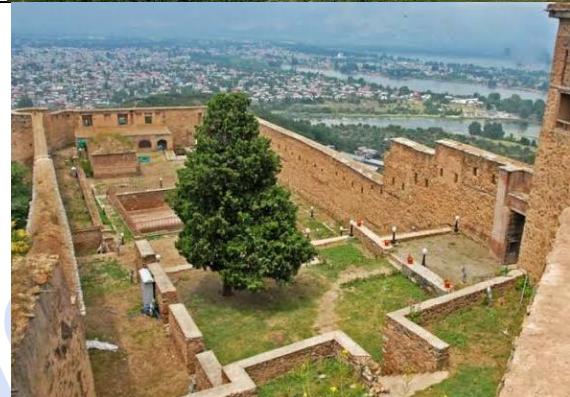
Attock Fort (1583)

To protect Indus river against Afghan invaders.



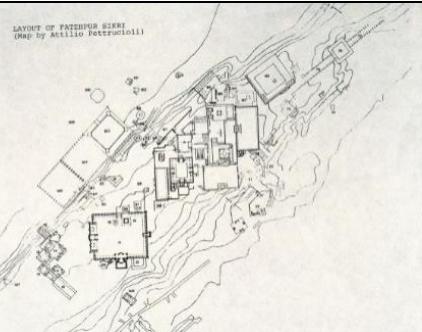
Hari Parbat fort

(Nagar Nagar, Kashmir)

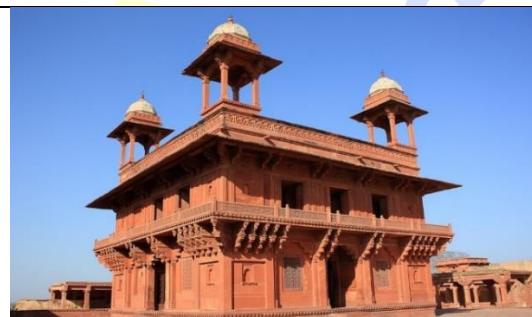


Akbar: Fatehpur Sikri: Most Spectacular Production

Built during the second half of the 16th century by the Emperor Akbar, Fatehpur Sikri (the City of Victory) was the capital of the Mughal Empire for only some 10 years. The complex of monuments and temples, all in a uniform architectural style, includes one of the largest mosques in India, the Jama Masjid. (UNESCO)



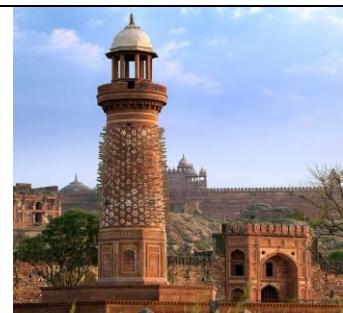
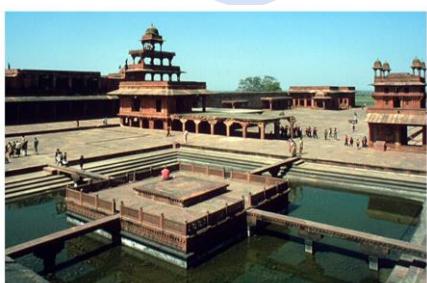
- Rich red sandstone
- **Layout:**
 - City without streets
 - Public buildings form a coherent group around the private palace apartments.
- **Building categories:**
 - **Religious:** Jami Masjid, Buland Darwaza, Salim Chishti tomb
 - **Palatial residences:** Jodhabai palace, Mariam, Sultana and Raja Birbal House
 - **Official/public administrative:** Diwan-i-Khas, diwan-i-Aam
- **Attempt at cultural syncretism (*Sulh-e-Kul*)**
 - Traditional trabeate construction
 - Abul Fazl: Various regional styles purposefully assimilated.



Diwan-i-Khass



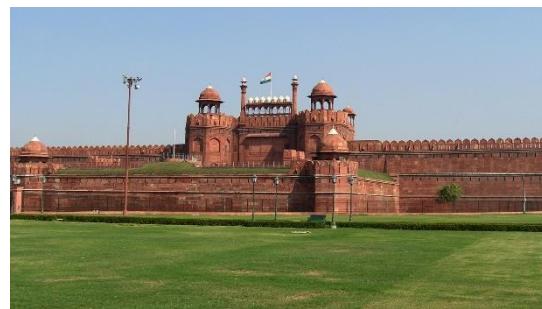
Panch Mahal



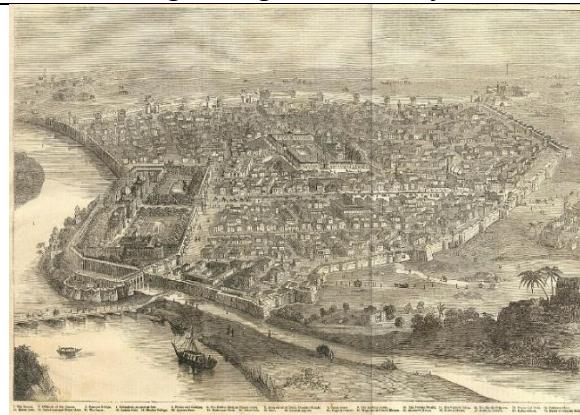
Anup Talao, Hiran Minar

Shah Jahan: Red Fort (Shahjahanabad, 7th Delhi)

- Palace fortress surrounded by city.
- Last great citadel of Mughal power
- Planned, formal and regular layout, splendid palaces.
- Gates: Lahore Gate, Delhi Gate
- Most luxuriant buildings: Diwan-i-Khas, Diwan-i-Am, Rang Mahal

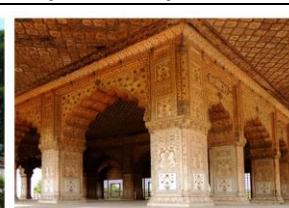


The Red Fort Complex was built as the palace fort of Shahjahanabad – the new capital of the fifth Mughal Emperor of India, Shah Jahan. Named for its massive enclosing walls of red sandstone, it is adjacent to an older fort, the Salimgarh, built by Islam Shah Suri in 1546, with which it forms the Red Fort Complex. The private apartments consist of a row of pavilions connected by a continuous water channel, known as the Nahr-i-Behisht (Stream of Paradise). The Red Fort is considered to represent the zenith of Mughal creativity which, under the Shah Jahan, was brought to a new level of refinement. The planning of the palace is based on Islamic prototypes, but each pavilion reveals architectural elements typical of Mughal building, reflecting a fusion of Persian, Timurid and Hindu traditions. The Red Fort's innovative planning and architectural style, including the garden design, strongly influenced later buildings and gardens in Rajasthan, Delhi, Agra and further afield. (**UNESCO**)

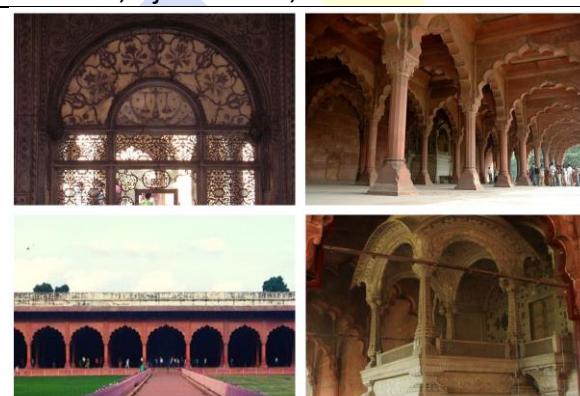


The Walled City of Shahjahanabad

- Kashmiri Gate, Kabuli Gate, Lahore Gate, Ajmeri Gate, Turkman Gate etc



Diwan-i-Khas and Rang Mahal (Harem)
(Single story pavilions with graceful corner kiosks)



Diwan-i-Aam
(Scale of Justice, Arches)

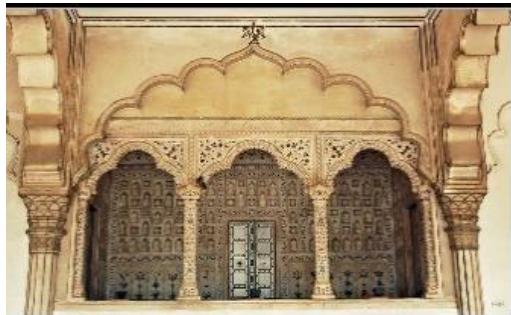


Military barracks by British after 1857

New buildings in old forts by Shah Jahan:



Sheesh Mahal (Lahore fort)



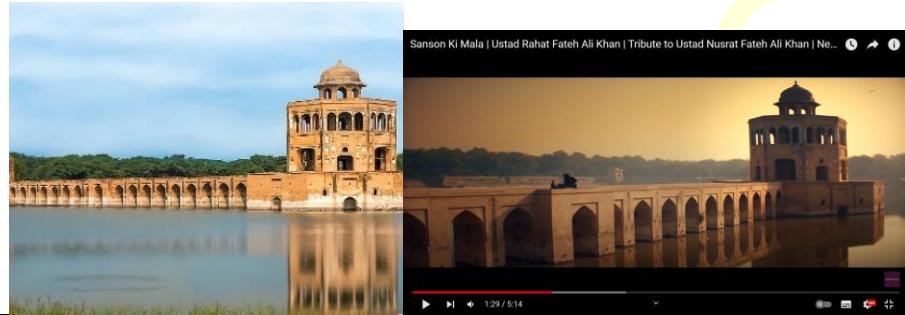
Diwan-i-Aam (Agra Fort)
(Intricate pillarwork, seat of peacock throne)



Musamman Burj (Agra Fort) for exotic view of Taj Mahal. He was captive here with his favorite daughter Jahanara Begum



Mughal Gardens

Bagh-e-Babur, Kabul	 <p>BRITISH LIBRARY</p> <p>Baburnama</p> <p>Mughal Emperor Babur supervising the creation of a garden</p> <p>Babur celebrates the birth of Humayun in Kabul</p> <p>BRITISH LIBRARY</p>
Jahangir: Hiran Minar (Sheikhpura, Punjab)	
Jahangir: Shalimar Bagh (1619), Srinagar. Connected to Dal lake. Other gardens in Kashmir: Chashma Shahi, Nishat Bagh, Pari Mahal, Pinjore Garden, Roshanara Bagh	
Taj Mahal Humayun Tomb Safdarjung Tomb	 <p>Taj Mahal - William Hodges, 1780s</p> <p>Taj Mahal - Edwin Weeks, 1883</p>
Agra Fort, Red Fort Delhi	
Rashtrapati Bhawan – Amrut Udyani	



Madinat al Zahra (Caliphate of Cordoba)

*Kings who want posterity to talk about their elevated aims,
Use the tongue of their buildings
See how the Pyramids still stand,
Whereas so many kings were erased by the ups and downs of time.*

LevelUpIAS

Handout 26: Shad Darshans

Indian Philosophical Systems

*I do not think that I know it well. Nor do I know that I do not know it.
Among us those who know, know it; even they do not know that they do not know.*

— Kena Upanishad

Indian philosophy has a longer history of continuous development than any other philosophical tradition, and philosophy encompasses a wide variety of schools and systems.

Indian philosophical thought **originates from the Vedic hymns**, offering insights into how the mind shapes gods and cosmological ideas. The **Upanishads** further this with notions of a universal spiritual reality, blending matter and spirit. Despite their complexity, they cover diverse topics like nature, ethics, and social philosophy. Later, six schools of thought, known as **Shad Darshan**, emerged to explore fundamental questions. These schools engage in debates on reality, knowledge, and liberation. Dating back to around 800 BCE to 200 CE, these systems competed and integrated, reflecting a rich history of philosophical discourse among intellectuals.

The core themes of the philosophy are:

- **Cosmology:** Understanding the origin and structure of universe.
- **Metaphysics:** Exploring the fundamental nature of existence and reality.
- **Epistemology:** Investigating the nature of scope of knowledge.
- **Ethics:** Examining moral principles and values.
- **Logic:** Unraveling the principles of valid reasoning and argument.
- **Philosophy of Religion**

General characteristics of Indian philosophy

Indian philosophical darshans display a wide range of views and systems, making it hard to find commonalities. Even within Vedanta, philosophers had freedom to explore diverse ideas, using Vedic texts to support their views.

Still, certain commonalities emerge:

(a) Astika vs Nastika:

The ancient Indian tradition classified the various darshanas into astika and nastika. The various definitions for *Astika* and *Nastika* philosophies has been disputed since ancient times, and there is no consensus.

	Literally	Western	Theism	Panini	
Astika	There exists	Orthodox Schools	Accepts Ishvara (theist)	Asti Paralokah	Accepts the authority of the Vedas
Nastika	Doesn't exist	Heterodox Schools	Doesn't accept Ishvara (atheist)	Nasti Paralokah	Does not accept that authority.

Astika Darshan	Nastika Darshan
<ul style="list-style-type: none"> Purva Mimansa: Jaimini Uttar Mimansa (Vedanta): Badarayana <ul style="list-style-type: none"> Shankar, Ramanuj, Madhva, Nimbarka, Vallabha Nyaya: Gautam Vaisesika: Kanada Samkhya: Kapila Yoga: Patanjali 	<ul style="list-style-type: none"> Buddhism Jainism Lokayata/Charvaka Ajivika Many others

Varying concepts of God:

Not all among the astika philosophers were theists, and, even if they were, **they did not all accord the same importance to the concept of God** in their systems.

- **Samkhya:** did not involve belief in the existence of God, without ceasing to be astika.
- **Yoga** made room for God not on theoretical grounds but only on practical considerations.
- **Nyaya** and **Visheshika** both believe in God and also makes God inevitable for soul to attain liberation. However, their god is not the creator god.
- **The Mimamsa** is a ritualist school when it comes to liberation, hence requires the existence of God to be entity of worship/for rituals, but it ignores, without denying, the question of the existence of God.
- **Vedanta** has many variations.
 - **Advaita Vedanta** of Shankara regards the concept of Ishvara as a concept of lower order than the knowledge of brahman. For Shankara brahman is everything.
 - **Ramanuja** and **Madhva** bring back the concept of Ishvara, which can be said to have held similar characteristic as God.

Varying role of Vedas/Sacred Texts:

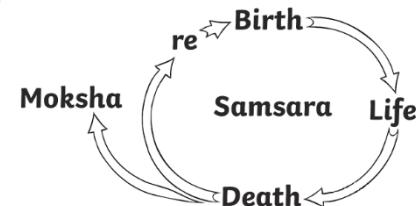
The role of the sacred texts in the growth of Indian philosophy is different in each of the different systems.

- Acceptance of the authority of the Vedas characterizes all the orthodox (astika) systems—but not the unorthodox (nastika) systems, such as Charvaka, Buddhism, and Jainism.
- Even when philosophers professed allegiance to the Vedas, it didn't stop their creativity. On the contrary, the acceptance of the authority of the Vedas was a convenient way for a philosopher's views to become acceptable to the orthodox, even if a thinker introduced a wholly new idea. Thus, the Vedas could be cited to corroborate a wide diversity of views.

(b) Three foundational concepts, Atman, Karma, Moksha

These concepts constitute the bedrock of Indian philosophical thought. With the exception of materialist Charvaks, all philosophical traditions grapple with these concepts and their interrelations.

- **Karma:** Denotes the moral efficacy of human actions. It is quintessentially Indian concept.
- **Atman:**
 - All six astika schools advocate the classical position of existence of bonded soul needed to be liberated. Although they differ in their detailing of their conception of the same.
 - Nastika schools
 - Jaina holds the same classical Indian concept of existence of soul-in-bondage which requires to be liberated.
 - Charvaka denies existence of entity called Soul, making it bondage and liberation irrelevant.
 - Buddha does not believe in any eternal and essential entity called soul but advocated liberation in the form of Nirvana.
- **Moksha:** It represents the highest ideal.
 - Indian philosophy advocates for four ultimate objectives of human life called पुरुषार्थः (*Purushartha*), which are- धर्मः (*Dharma* = virtue), अर्थः (*Artha* = wealth), कामः (*Kama* = enjoyment), मोक्षः (*Moksha* = liberation). Out of the four *Purusharthas*, Liberation is regarded as the highest and ultimate goal of man's life.
 - **Liberation (Moksha/Kaivalya/Nirvana)** means complete cessation of suffering. Different systems of Indian philosophy have given different views about the nature of liberation, but all agree that liberation signifies an end to miseries in life.
 - **Pursuit of Liberation:** In many Indian philosophical systems, the pursuit of moksha wasn't closely linked with the systematic doctrines being discussed. Various debates on epistemology, logic, and metaphysics were conducted purely on rational grounds, without directly addressing the goal of moksha. Only Vedanta and Samkhya philosophy establish a closer relationship with the ideal of moksha, whereas the logical systems such as Nyaya, Vaisheshika, Purva-Mimansa maintain only remote connections.



(c) Indian Epistemology

- In all the systems of Indian philosophy, there is a clear-cut distinction between '**valid**' and '**invalid**' knowledge. Mainstream classical Indian epistemology is dominated by theories

about knowledge-generating processes. The sources or methodology of valid knowledge has been called **pramana**.

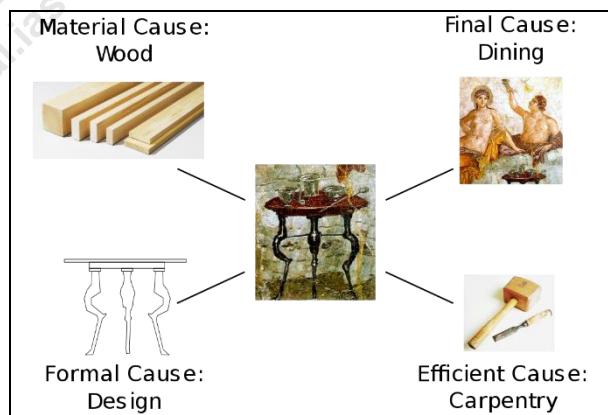
- The principal candidates are:
 - **Pratyaksha Praman** (sensory experience) is considered least controversial.
 - **Anumana** (inferential reasoning)
 - **Shabda** (word of an authoritative person)
 - **Anubhava** (direct experience)
- Other processes seem not truth-conducive or reducible to one or more of the widely accepted sources such as perception and inference.

(d) Indian Metaphysics

- Metaphysics means study of reality and existence. Metaphysical debates concern the status of certain concepts as the soul, God, substances, universals, time, change, permanence/impermanence, one and many, etc.
- Indian philosophy conceives of man as spiritual in nature and relates him to a spiritual or metaphysical concept of the universe. There is no single Indian metaphysics, but rather a plurality of ways of understanding and relating to Being. The Indian metaphysics is expressed through a rich variety of thoughts and practices that have developed over more than three thousand years.

Theory of Causation Causation was acknowledged as one of the central problems in Indian philosophy. Every school of Indian Philosophical system are accepted different type of causal relationship.

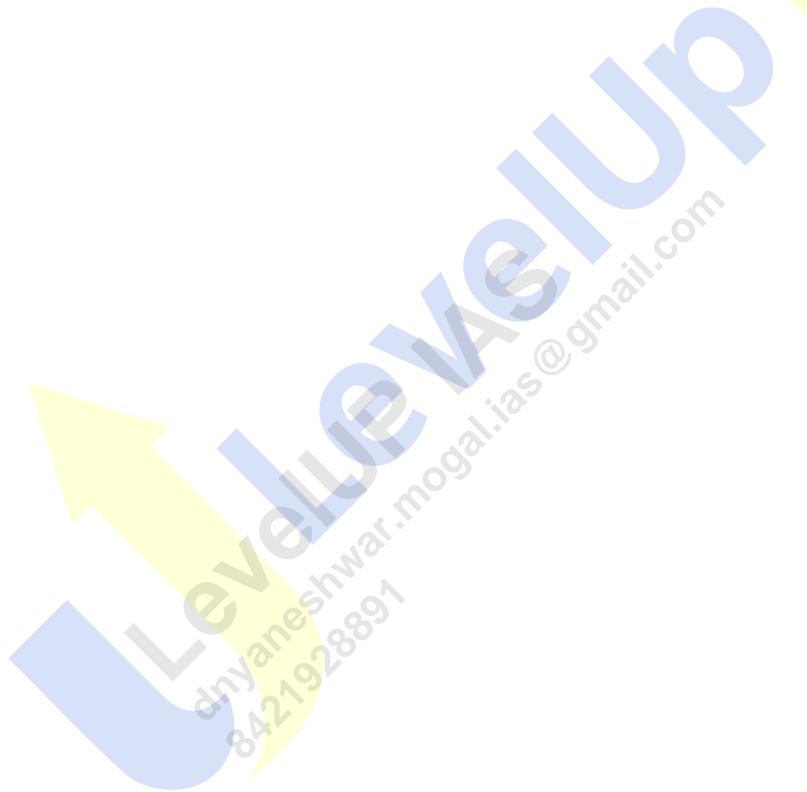
- They stressed the importance of the **material cause**, rather than (as is western philosophy) the efficient cause.
- The Indian theories of causation are traditionally classified by one question: **"Does the effect pre-exist in its material cause?"**
- **Svabhava-vada (Yadrichhavada):** Svabhava (nature) is the cause of the world. It says that the phenomenon of the world is produced spontaneously from the inherent nature of things. It is an old view, mentioned in Upanishads. It is also upheld by the **Charvaka** system.
- **Satkaryavada:** Here, the **effect already exists in the cause** in a potential condition. So, it is not basically a **new creation** and different from the material cause. But effect is only an explicit manifestation of that which is contained in its material cause. It is upheld by the Samkhya-Yoga and Advaita Vedanta philosophers.
- **Asatkaryavada:** The effect is not a transformation of the cause but a **new beginning (arambha), a new creation**; it is different from its cause, and it can never be the same



with cause. The main point of this doctrine is that the effect is not existent in its material cause before its production. Nyaya, Vaisheshika, Buddhists, Materialists and some followers of Mimamsa are asatkaryavadins.

(e) Other Important Features:

- In Indian philosophical discourse, the concept of **intuitive knowledge** holds significance.
 - Intuition = Looking into.
 - In Indian philosophy, truth is the knowledge of the self (atma jnana, or atma vidya). To attain it, intuition is often accepted as the only method.
- Indian philosophers differ from those in Western traditions by not seeking to justify religious faith. Instead, they **elevate philosophical wisdom to the level of religious truth**.
- Unlike the western thought, there is the absence of concerns related to **mathematics and history** in Indian thought.



(1) Purva Mimamsa

Mimamsa means **exegesis (explanation)**. This darshana was devoted to Vedic exegesis. It held the Vedas to be eternal and the authority on dharma. It aimed at explaining Vedic texts from the point of view of the nature and goals of sacrificial rituals.

Its earliest known important thinker was **Jaimini**, author of the **Mimamsa Sutra**, who lived in the 4th to 2nd century BCE.

- Jaimini understood Vedic ritual texts as embodiments of dharma and sacrifice was its central feature. Since this darshana focusses on the karma of sacrifice, it is also known as **karma-mimamsa**.
- The core objective of this darshana is to understand the nature of Vedic injunctions regarding the sacrifices.
 - As per Mimamsa, only scriptural injunctions are considered authoritative, asserting that the scriptures being **apaurusheya** are the exclusive source of valid knowledge regarding dharma.
 - Jaimini used the rules of language/grammar to explain how statements in the Vedas were to be interpreted as injunctions related to sacrifice. Thus, it led to the development of principles in scriptural interpretations, hermeneutics, and theories of meaning.
 - Rejecting the notion that scriptures are divine utterances, Jaimini contends that the **authority lies in the words themselves**.
- In the earlier phase, the **gods** were considered irrelevant; it was the sacrifice that was central. Later Mimamsakas acknowledged the existence of a supreme god.

This school came to be known as **Purva Mimamsa** in order to distinguish it from Uttara Mimamsa or Vedanta.

(2) Uttar Mimansa or Vedanta

Vedanta literally means "end of the Vedas". It emerged from the **speculations and philosophies contained in the Upanishads**. It developed on the basis of a common textual connection called the **Prasthanatrayi** (Principal Upanishads, the Brahma Sutras and the Bhagavad Gita)

Vedanta does not stand for one comprehensive or unifying doctrine. Rather, it is an umbrella term for many sub-traditions, **ranging from dvaita to a-dvaita**. All Vedanta schools, in their deliberations, concern themselves with the following three categories, but differ in their views regarding the concept and the relations between them:

- Brahman: the ultimate metaphysical reality

- Atman: the individual soul or self
- Prakriti: the empirical world, ever-changing physical universe, body and matter.

One of the early exponents of Vedanta is **Badarayana**, who composed **Brahma Sutra** (aka Vedanta Sutra), a foundational book for Vedantic thought.

Over time, it became the most prominent school of Hinduism. Many extant forms of Vaishnavism, Shaivism and Shaktism have been significantly shaped and influenced by the doctrines of different schools of Vedanta. The Vedanta school has had a historic and central influence on Hinduism.

Purva Mimamsa & Uttar Mimamsa (Vedanta)

	Purva Mimamsa	Uttar Mimamsa (Vedanta)
Source of Knowledge	Vedas as valid source of knowledge and unquestionable authority.	Vedas as valid source of knowledge and unquestionable authority.
Basic source	Interpretation of Vedic injunctions.	Interpretation of Upanishads
Priority	Focused on sacrificial acts (karma). It prioritizes the ritual aspect.	Focused on knowledge (jnana). It prioritizes philosophical aspect.
Sutra	Jaimini's Mimamsa Sutra	Badarayana's Brahma Sutra Gaudapada's Mandukya Karika
Main focus	Jaimini's primary focus is on dharma, delineating what ought to be done	Badayana delves into the exploration of Brahman, the absolute reality.

(3) Vaisheshika

- The **Vaisheshika Sutra** of **Maharshi Kanaad** was written sometime between the 2nd c BCE - 1st c CE.
- **Metaphysics**
 - The school earns its name from its acknowledgement of ultimate particularities that are **vishesha** (particular). It considers Vishesha to be the essence of things and believes that every object in the universe has its own existence.
 - Vaisheshika school exhibits strong **naturalistic orientation**.
 - Material universe is posited to emerge from the combination of **four types of atoms** – earth, water, fire, and air. Thus, it delineates **atomistic cosmology**. It postulated that all objects in the physical universe are reducible to paramanu (atoms).
 - In addition to these, there exist eternal substance such as **ether** and **time**/
 - Despite its strong naturalistic orientation, the Vaisheshika system introduced **Adrishta**, a super-sensible force to explain the phenomenon beyond the purview of recognized entities. This introduces an **element of supernaturalism** that co-exists with the system's naturalistic foundation.

- It results in a metaphysics marked by **pluralism**. It claims that variety, diversity, and plurality are the essence of reality. It also claims that **particulars exist** independently of our perceptions. Thus, the philosophy of the Vaisheshika Sutra can be described as **pluralistic realism**.
- **Epistemology for liberation**
 - Vaisheshika system asserts that **moksha** is attained through **knowledge**.
 - Knowledge is attributed to self. It is contingent upon the interaction between the self and the senses, as well as between the senses and respective objects. Errors in perception are attributed to defects in the senses.
 - Vaisheshika accepted only two reliable means to knowledge: **perception** and **inference**.
 - Vaisheshika considers **scriptures as indisputable and valid means to knowledge**. Thus, works performed in accordance with Vedic injunctions may attribute to the realization of this ultimate state of liberation.
- In its early stages, the Vaisheshika was an independent philosophy with its own metaphysics, epistemology, logic, ethics, and soteriology. After a period of independence, the Vaisheshika school **fused entirely with the Nyaya** school, a process that was completed in the 11th century. Thereafter the combined school was referred to as **Nyaya-Vaisheshika**.

(4) Nyaya

Nyaya ascribes its own origins to a person named **Akshapada Gautama**, who is supposed to have lived in the 3rd c. BCE. However, the **Nyaya Sutra** ascribed to him does not seem to be older than the 1st c CE.

Nyaya took over many of the Vaisheshika ideas and added to them. It laid down a formal method of reasoning to establish the correctness of the Vaisheshika pluralistic explanation of reality.

Epistemology:

- It claimed that **true knowledge** gained through Vaisheshika could lead to **liberation**.
- **Four means of valid knowledge** are recognized as perception, inference, comparison, and verbal testimony.
- **Syllogism:** Gautama supports a **five membered syllogism**.
 - Example:
 - We can say that the hill is fiery. It is a **pratijna**, a statement that which is to be proved.
 - Then we state because it is a smoky, which is a **hetu**, ie statement of reason.
 - Then we add whatever is smoky is fiery as is a kitchen. This is an **udaharan**, a statement of a general rule supported by an example.

- Then we further add, so is this hill as well which is fiery. It is an **upanaya** ie application of the rule in this case.
- Finally, we say that therefore this hill is fiery, ie **nigamana**.
- Nyaya logician emphasizes the example suggesting the concern not only for formal validity but also for material truth.

Navya Nyaya (neo-logical)

- It was a new development of the classical Nyaya darshana. It was established by philosopher **Ganesh Upadhyaya** in **Mithila** in the 13th c and was later developed by **Raghunath Shiromani**.
- Ganesha wrote a book titled **Tatvachintamani** in response to another book written by Sriharsha to defend Advaita Vedanta which had offered a set of thorough criticisms of Nyaya theories of thought and language.

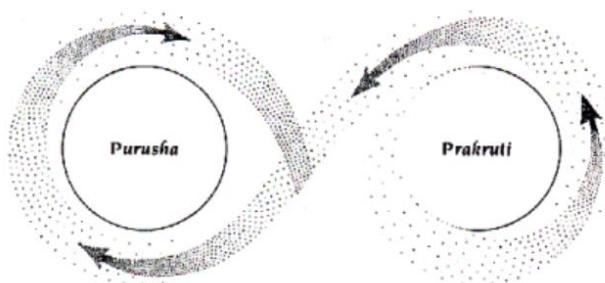
(5) Samkhya (Enumeration)

The word Samkhya is based upon the Sanskrit word samkhya which means 'number'. The school specifies the number and nature of the ultimate constituents of the universe and thereby imparts knowledge of reality. In fact, the term Samkhya also means perfect knowledge. Hence it is a system of perfect knowledge.

Ishvarkrishna's Samkhya-karika is a pivotal Samkhya text dating back to the 200 BCE. It stands as the earliest available work in the Samkhya tradition.

It holds that the world we see around us really exists. Two fundamental categories in Samkhya thought are **purusha** (the spiritual principle) and **prakriti** (matter/nature/primal substance).

- In the samkhya philosophy, the phenomenal nature evolves from the prime state of matter. This perspective is grounded in the theory of causality, known as **satkarya-vad**. It posits that an **effect is implicitly pre-existent in its cause** before its actual production.
- **Purushas** (spirit or conscious energy) is absolute, independent, free, eternal, unchanging, passive, above perception, and conscious witnesses.
- **Prakriti** (primal substance, cosmic material) is eternal and unchanging, but also active and unconscious.
 - It is an original material which is uncaused, eternal, all-pervading, singular, independent, self-complete and lacking distinguishable parts. From it, all the differentiation arises. In contrast, the entities emerging from this primitive metric are seen as caused, non-eternal, limited, numerous, dependent, wholes of composed parts and manifested.
 - Samkhya is known for its **theory of gunas**. According to Samkhya, the **prakriti has three gunas or qualities—sattva (goodness), rajas (energy or passion), and tamas (darkness or inertia)**.



- The relationship between purusha and prakriti is described as similar to a passive observer watching a dancer. Thus, Samkhya adopts a consistent dualism of prakriti and purusha.
 - The two are **originally separate**.
 - **Theory of Evolution (Vikasavad)**: In the course of evolution, purusha mistakenly identifies itself with aspects of prakriti. **Jiva** (a living being) is that state in which purusha is bonded to prakriti in some form. This **fusion**, state the Samkhya scholars, led to the following **evolution/emanation**:
 - Prakriti → Mahat/Buddhi (intelligence) → Ahamkara (ego sense) → Manas (mind) → Five tanmatras (sense data) → Five sense organs → Five organs of action (tongue, hands, feet, evacuation, reproduction) → Five gross elements (ether, air, light, water and earth)
 - The source of suffering is ignorance regarding the true essence of the self. Attaining the freedom is contingent upon acquiring knowledge that distinguishes self from nature. Thus, **Liberation** consists of the purusha realizing its distinction from prakriti.
 - After liberation there is no essential distinction of individual and universal purusha. In a liberated state, self transcends attachment to nature, relinquishing roles as both an agent and an enjoyer. Instead, it assumes the true nature of a dispassionate witness consciousness ie **sakshibhav**.
- **Idea of God**
 - Despite not believing in God, the Samkhya school believed in Doctrine of Karma and transmigration of souls.

(6) Yoga

Yoga was another ancient system of thought and practice. The **Yogasutras** of **Patanjali** believed to have been composed around 200 BCE represent the earliest surviving manual on Yoga.

Yoga-sutras share a **close association with Samkhya** system, to the extent that they are often considered two facets of a unified tradition.

- The **practical aspects** of Yoga play a more important part than does its intellectual content, which is largely based on the philosophy of Samkhya. Thus, Samkhya represents the theory and Yoga represents the application or the practical aspects.
 - Both hold that moksha occurs when the spirit (purusha) is freed from the bondage of matter (prakriti). This bondage is resulted from ignorance and illusion.
 - The Samkhya view of the evolution of the world through identifiable stages leads Yoga to attempt to reverse this order.
- However, Yoga introduces the 26th principle to the Samkhya's list of 25, namely the supreme lord (Ishvara). Thus, Yoga assumes the existence of God and is therefore known as **seshvara-samkhya**.
 - **Concept of God in Yoga School**

- Yoga defines God a **special kind of Purusha** who is always free from pains, actions, impressions and effects. He is eternally free and was never bound. He is above the law of Karma. He is purest knowledge.
- But God of Yoga is not the creator, preserver or destroyer of this world. He is only special Purusha. He does not reward or punishes the soul.
- He cannot grant Liberation. Directly, he has nothing to do with the Bondage and Liberation of the Purushas. Ignorance binds and discrimination between Prakriti and Purusha liberates. The end of human life is not the union with God but only separation of Purusha from Prakriti.

Objective of Yoga:

- At the very outset, the Yoga Sutras state that its aim is cessation of the activities of the mind (**chitta-vritti-nirodha**). Yoga advocates control over the body, senses and the mind.
 - Similar to Samkhya, Yoga distinguishes Self from Mind (chitta). The objective of Yoga is to arrest mental modifications (chitta-vritti), thereby avoiding suffering.
 - An aspirant who has learned to control and suppress the activities of the mind and has succeeded in ending attachment to material objects will be able to **enter samadhi**.

Ashtangayoga:

- It describes the **eight stages of yoga** leading to the acquisition of siddhis (signs of success). It serves as a comprehensive guide for practicing yoga.
 - **Five stages** deal with training the **body** (external aids)
 - The initial two components form the ethical foundation of yoga.
 - Ahimsa is particularly emphasized as a part of an ethics of detachment.
 - **Three stages** deal the rest with perfecting the **self** (purely mental or internal aids)

Yama	Restraint	It includes the observance of 5 vows of Jainism - Panchamahavrata, which are - Ahimsa, Satya, Asteya, Aparigraha, Brahmacharya.
Niyam	Observances	It is self-culture and includes purification - external as well as internal, contentment, study and devotion to god.
Asana	Postures	It means study and comfortable posture helpful for meditation.
Pranayama	Regulation of breathing	It means control of breath and deals with regulation of inhalation, retention and exhalation of breath.
Pratyahara	Abstraction of senses	It is the control of senses and withdrawing the senses from their object.
Dharana	Concentration	It is the fixing of Mind on the object of meditation like tip of nose.
Dhyana	Meditation	It means meditation in the undisturbed flow of thought. It is contemplation without any break.
Samadhi	Complete trance	It is concentration and it is the final step in Yoga where mind is completely absorbed in the object of meditation. It is the highest means to realise the cessation of mental modification which is the end.

Additional: Linguistic philosophies

These are propounded by Bhartrihari and Mandan Mishra. The linguistic philosophers diverged significantly from the Mimansa school. Challenging its realism, **Bhartihari's** chief work (**Vakpadiya**) and **Mandan Mishra's** works (Brahma Siddhi, Sphota Siddhi, Vidhi Viveka) delved into the intricate issues of language and meaning.

- **Bhartrihari:** Bhartrihari's metaphysical theory utilized the **concept of Sphota**, representing that from which the meanings burst forth. Sphota, in Bhartrihari's view, serve as the bearer of meaning. He distinguished between the word and sound, asserting that the word itself as sphota is the primary unit of meaning.
- **Mandan Mishra** was associated with Kumarila school.



Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture
Handout 27: Bhakti Movement (Part 2)

Bhakti in North India

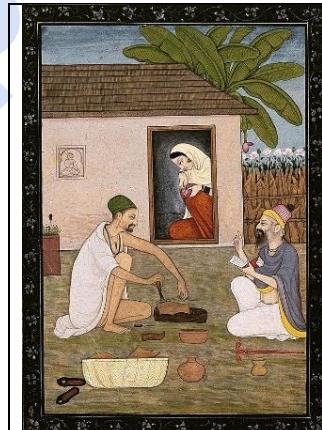
With the establishment of Turkish rule, a strong centralizing state was established in Delhi with a new political ideology after a long time, the old Sanskritic universe was partially replaced by Persianate elites and the role of trade/commerce/trade/craft in economy again became seminal. During this time, new religious ideas became popular in north India.

Here, the bhakti movement was **essentially a religious protest against prevailing socio-religious orthodoxy**. Emphasis on bhakti and religious equality were two common features of north Indian bhakti, like in the case of South India.

Bhakti during this period emerged in two forms:

Nirguna Nirakar	Saguna Sakar
<p>Worship of God without attributes, formless.</p> <ul style="list-style-type: none">• Ultimate reality is formless Brahman. Thus, monotheist.• He is Gunateet and Nirvachaniya who cannot be captured in limited words.• Believes in Advaita philosophy of Adi Shankara.	<p>Worship of God with attributes, with forms.</p> <ul style="list-style-type: none">• Nam, Rup, Guna: Idol worship• Dedication to personal individual ishta devata.• Reincarnation/Avatars of God to play some role on earth (leela).• Believes in Dvaita philosophy or other forms of Advaita like Shuddhadvaita.
<p>Social reform</p> <ul style="list-style-type: none">• Denial of caste divisions• Denied temple cult, pilgrimage and ritualism.• Humanist egalitarianism• Anti-communalism	<p>Social reform</p> <ul style="list-style-type: none">• Relatively less radical, some adjustment with caste system.• Accepted priesthood and temple cult.
<p>Examples:</p> <ul style="list-style-type: none">• Nathpanthi• Kabir• Nanak	<p>Vaishnavism, Shaivism, Shakti</p> <ul style="list-style-type: none">• Within Vaishnavism: Rama bhakti, Krishna bhakti and Vithoba bhakti• Within Shaivism: Lingayata, Shaiva Siddhanta, Kashmiri Shaivism etc.

- **Bhagat Pipa (b 1425) (Rajasthan)**
 - A Rajput king of Gagaraun garh, abdicated the throne to become a mystic poet and saint.
 - Became disciple of Ramananda.
 - His hymns are included in the Guru Granth Sahib.
- **Bhagat Dhanna Jat (Haryana)**
 - Mystic poet whose three hymns are present in Adi Granth.
 - Jat community was getting socially upwardly mobile due to agriculture at that time. Dhanna Jat represents the movement.
- **Dadu Dayal (b. 1544) (Gujarat)**
 - A saint-poet and a religious reformer who spoke against formalism and priesthood.
 - Called as Rajasthan ka Kabir.
 - Both Dadu and Kabir were **nirguni** saints. Both believed that devotion to God should transcend religious or sectarian affiliation, and that devotees should become non-sectarian (Nipakh).
 - Both focussed on communal harmony between Hindu-Muslim.
 - Doha's of both are popular. Dadu alludes to spontaneous (**sahaja**) bliss in his songs. Much of the imagery used is similar to that used by Kabir.
 - His compositions are compiled in Braj bhasha book called **Dadu Anubhav Vani**.
 - Some of his compositions are in Dhundhadi language.
 - In 1585, Dadu met Akbar in Fatehpur Sikri.
 - Two of his disciples are famous:
 - **Rajjab**: He lived his entire life in dulhe-ka-vesh and kept on spreading Dadu's thoughts.
 - **Sant Kavi Sundarads**: known for his contributions to Hindi language poetry.
- **Ravidas**
 - Mystic poet-saint and social reformer of the bhakti movement.
 - He was a disciple of Ramanand as per Bhaktmal. Young contemporary of Kabir.
 - **Religious Message:**
 - Discusses **Nirguna-Saguna themes**, as well as **Nathpanthi** philosophy.
 - **Sahaj bhakti**, a mystical state where there is a union of the truths of the many and the one.
 - **Social Message:**



Ravidas as a
shoemaker.

(First generation after
Manaku and Nainsukh
of Guler, c. 1800–
1810)

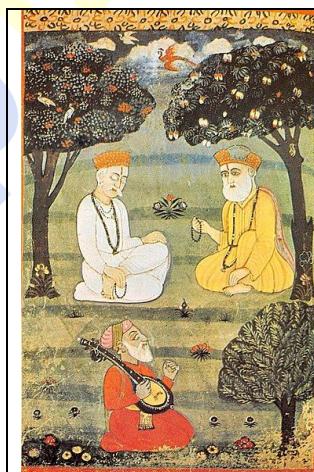
- Taught removal of **social divisions of caste and gender**.
- He promoted **unity** in the pursuit of personal spiritual freedoms.
- Strong anti-Brahmanical and anti-communal themes.
- The devotional songs of Ravidas made a lasting impact upon the bhakti movement.
 - 41 songs were included in **Guru Granth Sahib** of Sikhs.
 - **Panch Vani** text of Dadupanthis also includes numerous poems of Ravidas.

Kabir (1398-1518):

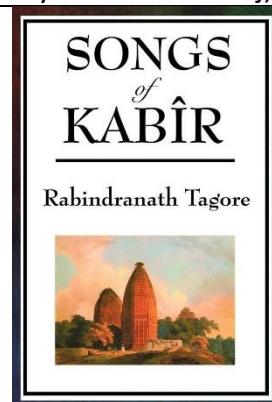
- Most powerful monotheist saint.
- He was a common weaver (**julaha**) from Benaras and a **disciple of Ramanand**.
- **Religious teachings:**
 - Rejection of formal worship, idolatry and scriptural knowledge.
 - He believed in **personal experiences** to discover spiritual knowledge.
 - His philosophy was trying to seek absolute, very much like **Nirguna Brahma of Adi Shankara**.
- **Social teachings:**
 - Social equality, universal brotherhood, peaceful coexistence, religious toleration. For Sikhs he is a precursor to Nanak. Muslims place him in Sufi lineages, and for Hindus he becomes a Nirguni saint.
 - For Kabir, the divine (brahman) and truth (satya) are present in all living beings (jiv). Hence, we must transcend the binary of "me" and "you" and regard all as a living being like ourself. We must **destroy our egotism**, caste arrogance, caste ranks, discrimination of high and low. We must be each other's habitations. This standpoint leads to condemnation of Brahmanical caste discrimination and of conflicts between Hindus and Muslims. In the Kabir tradition, love (prema) and mercy (daya) should animate our relations with social others.
 - He believed in simple leaving as a householder and rejected severe ascetism.
 - He accepted disciples from all backgrounds.

- **Poetry:**

- He preached in the local **Awadhi, Braj, Bhojpuri** dialects. He made a great contribution to the growth of literature through his **Dohas**.
- His dohas are sometimes called **Shabad** (word) or **Sakhi** (witness).
- They were later compiled into a book called **Bijak**.



Nanak, Mardana and Kabir (1773 painting, by Alam Chand Raj)

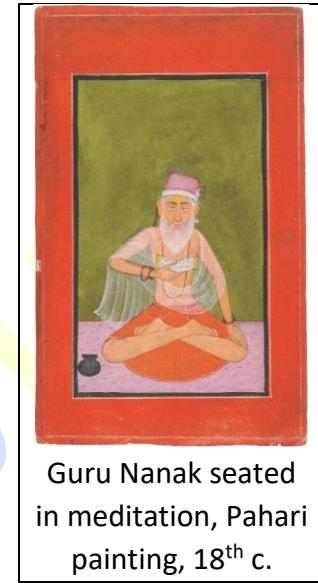


Collected by
Kshitimohan Sen,
translated by
Rabindranath Tagore in
English

- Kabir was also a great satirist to **expose** the ridiculousness of some rituals and orthodox people through satire and wit. He employed a new literary device called **ulatbansi** (upside-down) to express his views.
- Some of his verses were included in **Adi Granth**.
- **Kabir Panth**
 - Kabir did not find any distinct sect in his own lifetime but two of his disciples later found maths.
 - Kabir Chaura (Banaras) by Surat Gopal
 - Dham Khera (Chhattisgarh) by Dharamdas

Guru Nanak (1469-1539):

- **First Guru of Sikhs.** His birthday is celebrated as **Prakash Guru Purab** on Kartik Paurnima.
 - **Birthplace:** Talvandi (Nankana Sahib), today's Pakistan
 - **Died:** Kartarpur, today's Pakistan
 - He lived in **Punjab** during 15th-16th c., when it was **exposed to continuous wars and invasions** leading to social and economic dislocations. He introduced his **version of Nirguna bhakti** to respond to the problems. Stories of his extensive travels are found in **sakhis** and **udasis**.
- **Religious Teachings:**
 - Monotheism (Ik Omkar)
 - Rejection of idol worship and priestly intermediation.
 - Three practices: Naam jap (recite), Kirat karo (work honestly), Vand Chakko (share)
- **Social Teachings:**
 - Selfless service
 - Universal brotherhood, Hindu-Muslim unity, Religious and social equality
 - Maintaining a balance between spiritual and worldly life
 - Utmost respect towards women. He spoke against Sati as well.
- Whereas the other radical thinkers only criticized the existing system, Nanak **provided positive and practical alternative**, with definite socio-religious program:
 - He regulated the community life of his followers.
 - In order to strengthen the feelings of unity and equality, Guru Nanak introduced the practice of **sangat** (congregation of all) and **pangat** (communal dining for all) which presented new social order based on **liberal values**.
 - Finally, his teachings founded a new religion that helped unite the robust peasantry of Punjab.
- **Political Teachings:**
 - Nanak's drew a large number of **religious metaphors** from political life (e.g. **God = sacha padshah**).



Guru Nanak seated in meditation, Pahari painting, 18th c.

- **Kingship:** God himself elevated some people to rule and made other beggars. Kingship was not evil, but he reminded the **rulers to be just and work for people**.
 - He **blamed Sultan for not protecting his subjects in the battle of Panipat with Babur.**
 - He condemned the oppression of tyrannical rulers and **called their cruel, and greedy officials butchers.**
 - He made a great contribution to the **growth of Punjabi language.**
 - **Nathpanthi influence:** terms like **Shabad, Shunya**
 - Singing devotional songs with assistant playing Rabab
 - Anecdotes about his life are collected in **janam-sakhis.**
 - His followers referred to themselves as **Sikhs.**
-

Common Characteristics and Contribution of Nirgun Bhakti

- **Religious Ideas:**
 - **Nirgun Bhakti:** They uncompromisingly believed in **only one God.**
 - God of Nanak was non-incarnate and formless (nirankar), eternal (akal) and ineffable (alakh).
 - There was only one way of establishing communion with God: it was the way of **personally experienced bhakti.**
 - Monotheists also emphasized the crucial importance of **repetition of divine name, spiritual guru, community kirtan** and companionship of saints (**satsang**).
 - The monotheistic saints **travelled widely** to propagate their beliefs.
 - **Synthesis of three traditions:** All the monotheists were influenced in varying degrees by the **Vaishnava** concept of bhakti, the **Nathpanthi** movement and sufism.
- **Social Ideas:**
 - Most of the monotheists **belonged to the 'low' castes.** They **promoted social radicalism** – attacked caste system and ritual orthodoxy.
 - Their path was **independent of both Hinduism and Islam.**
 - They didn't try to create a new religion – **harmonizer of both and yet critical of both** Hinduism and Islam.
 - They denied their allegiance to either of them and criticized the superstitions and orthodox elements of both the religions.
 - They attacked idolatry, rejected the authority of the Brahmins and Maulavis and their religious scriptures.
 - Most of the monotheistic saints were not ascetics. They led **worldly life** and were married.
- **Literature and Music**

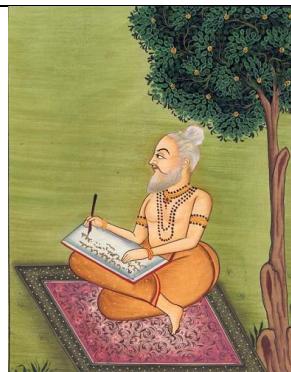
- They composed their poems in **popular languages**.
 - Not only reflected the emotions of common people but also used the **language of common people** - Hindawi, Awadhi, Punjabi, Braj etc.
 - Some of them used a language which was a **mixture of different dialects** spoken in various parts of North India.
 - They preferred **common language over their own native dialects** because they considered it fit for the propagation of ideas among the masses.
 - The monotheists also made use of **popular symbols and images** to propagate their teachings.
 - Their utterances are expressed in **short verses** which could be easily remembered.
 - Support to **local literature** too – Saqi, Ramani, Doha, Bijak
- **Development of music** – Guru Nanak and Rabab. Even today Raagis in Gurudwaras.
- **Three more points:**
 - **Ideological Affinity:** The saints were aware that there existed a unity of ideas among themselves.
 - **The popularity** of the monotheists broke territorial barriers.
 - A 17th c Persian work on comparative religion **Dabistan-i Mazahih** testifies to the continuing popularity of Kabir among the people of North India.
 - **Sect formation**
 - Despite the widespread popularity, the followers of each one of the major figures in the monotheistic movement like Kabir, Raidas and Nanak gradually organized themselves into exclusive sectarian orders called panths such as Kabir panth, Dadu panth, Nanak panth, etc.

Rama bhakti	Krishna bhakti
<ul style="list-style-type: none"> Popular story of Rama. Righteousness was emphasized. It is all about Maryada Purushottam, upholder of dharma. Rama had within him all the desirable virtues that any individual would seek to aspire, and he fulfills all his ethical/moral obligations. So, seriousness and idealism – best father, son, ruler, brother and husband. Dasya-bhaav prominent. 	<ul style="list-style-type: none"> Popular imagination of Krishna, Radha, Gopi He was in all relationships as Purna Purush. Also, entertainment too for popular mind. He was more relatable to common people.
<ul style="list-style-type: none"> Socially, relatively more orthodox. Maryada of Ram is generally more dharmashatra-related yet there are some exceptions like Tribal Shabari. Still, it reduced sufferings of caste system. There was no intensity/rigidity of caste system in Ram bhakti. 	<ul style="list-style-type: none"> Varna/Jati is not very visible in Krishna bhakti. It is much more inclusive. Compared to Ram Bhakti, there is more protest element in Krishna bhakti. For example, gender relation between Radha and Krishna.

The primary source of the life of Rama is the Sanskrit epic **Ramayana** composed by **Valmiki**. The oldest part of Ramayana composition may belong to 8th c BCE, but its narrative kept on enlarging and extending upto Gupta era.

Apart from Valmiki Ramayana, there are various versions of Ramayana in Sanskrit.

- **Raghuvamsha**, by Kalidasa, is a Sanskrit mahakavya, written during Gupta era.
- **Adhyatma Ramayana**, written in late medieval era, tries to reconcile Bhakti to Rama with Advaita Vedanta.
- **Yoga Vasishtha** depicts a dialogue between Prince Rama and Rishi Vashistha through which Vedantic philosophy is explained.
- Various **Puranas** contain Rama's story: Vishnu Purana, Padma Purana, Garuda Purana, Agni Purana etc. Apart from that, Ramayana is also included in **Mahabharata**.



Valmiki writing Ramayana



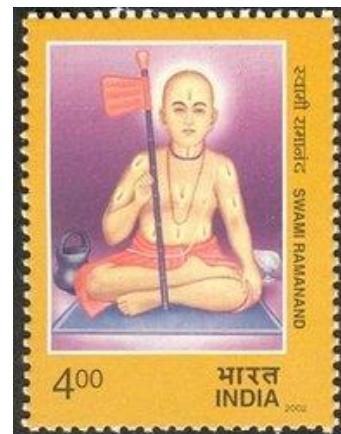
Ramayana carved relief in Kailas cave at Ellora, 8th c CE

Apart from Sanskrit, with the beginning of Bhakti movement, there was a translation and transformation of Ramayana in many other traditions and various regional vernaculars. In **Buddhism**, there is **Dasharatha Jataka** and the **Jain** version of Ramayana is known as **Paumachariya**, written by Vimalasuri. Following are some of the important Ramayanas in **regional languages/dialects**:

Era	Ramayana	Author	Language
1100-1200	Ramachandra Charita (Jain) (Pampa Ramayana)	Nagachandra (Abhinav Pampa)	Kannada
	Ramacharitam	Cheraman	Malyalam
	Kambaramayanam	Kambar	Tamil
1200-1300	Ramayana (Jain)	Kumudendu	Kannada
	Sri Ranganatha Ramayana	Gona Budda Reddy	Telugu
1300-1400	Saptakanda (katha) Ramayana	Madhava Kandali	Assamese
	Krittivasi Ramayana	Krittibas Ojha	Bengali
	Ramayanu	Krishnadasa Shama	Konkani
1400-1500	Vilanka Ramayana	Sarala Das	Odiya
	Torave Ramayana	Kumar Valmiki	Kannada
	Bhavartha Ramayana	Eknath	Marathi
1500-1600	Dandi Ramayana	Balaram Dasa	Odiya
	Ramcharitamanas	Goswami Tulsidas	Hindi
	Ramayana of Akbar		Persian
1600-1700	Tulsi Krita Ramayana	Premananda Swami	Gujarati
	Pothi Ramayan		Urdu

Ramanand (14th c):

- *Connected south to north.*
 - Tradition holds that his disciples included Kabir, Ravidas, Sen, Bhagat Pipa and others.
- Apart from Acharyas, he was also influenced by Nathpanthis. He deviated from the ideology and practice of the earlier acharyas in three important respects:
 - Vishnu → Ram
 - Sanskrit → Vernacular Hindi (Awadhi) compositions (increased accessibility)
 - Greatly relaxed the caste rules in respect of religious and social matters.
- Accepted both saguna and nirguna brahma.
- His verse is included in Guru Granth Sahib.
- He is claimed to have started Ramanandi/Bairagi Sampradaya.



Tulsidas (1532-1623): (He was contemporary to Akbar).

- Composed **Ramcharitmanas** in Awadhi.
 - Tulsidas was inspired by **Adhyatma Ramayana**.
 - It is notable for synthesising the epic story in a Bhakti movement framework. He transformed the original ideas to express spiritual bhakti for a personal god.
 - His idealist characterization of Rama emerged the symbol of Indian unity, integrity and self-respect.
- Other compositions: **Kavitavali**, **Vinay Patrika**
- His verses are called **dohas** and **chaupayis**.
- He started the **Ramlila plays**, a folk-theatre adaption of the Ramacharitmanas, during Dussehra.
 - It brings the whole population together, without distinction of caste, religion or age, in various activities and performances.
 - It was inscribed in **UNESCO Intangible Cultural Heritages of Humanity**.
- Quotes:



Stylized painting of Tulsidas by Dinanath Dalal



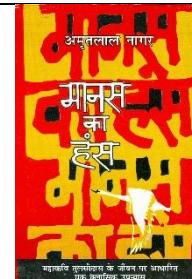
Tulasi Manas Mandir, Varanasi, 1964

- *Tulsidas established a "sovereign rule on the kingdom of Dharma in northern India", which was comparable to the impact of Buddha.* – Hazariprasad Dwivedi.
- *In the turbulent Middle Ages, India got light from Tulsidas. The north Indian society as it exists today is an edifice built by Tulsidas, and the Rama as we know today is the Rama of Tulsidas* – Mahadevi Varma.

Nabhadas (17th c):

- Composed **Bhaktamal** (Braj language) which mentions about 200 Ram bhakts.

Amritlal Nagar (1916-1990) wrote two biographies of great contemporary saints. Tulasidas wrote on Ram in Awadhi while Surdas wrote on Krishna in Brajbhasha. Amritlal talks about the historical details in great depth, but the events are fictional.



On Tulsidas



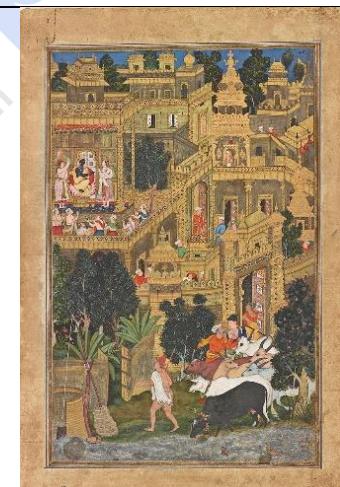
On Surdas

Krishna Bhakti

Important Sources:

(1) Harivamsha (post-Mauryan era)

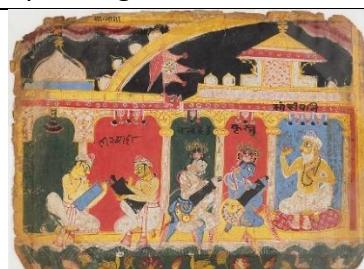
- Added as an **appendix to Mahabharata** in the post-Mauryan era.
- An important source for information on Krishna. It deals with the ancestry and exploits of Krishna, who was by now wholly deified and identified with Lord Vishnu.



City of Dwarka,
Harivamsha, Mughal
painting from Akbar's era

(2) Bhagavata Purana (9th – 10th c)

- It promotes Krishna-bhakti, integrating themes from the Advaita and Dvaita both.
- It celebrates Vishnu in his many avatars, but it is particularly evocative in its **celebration of Krishna avatar** and the playful story of his youth. It is a **source of many popular stories of Krishna's childhood and of legends.**
- Its influence on Indian religion, art, and literature** has been monumental.
 - It was adapted in many Indian **languages**. It partly inspired Jaideva's Geet Govinda. Moreover, it played a significant role in Chaitanya's Krishna-bhakti, Ekasharana Dharma, Eknath's bhakti as well Telugu language.



Krishna and Balaram in
Sandipani Ashram,
Bhagavata Purana, 1525

- Its scenes are carved in stone on **temple walls** and illustrated in beautiful Rajasthani/Pahari **miniatures**.
- It played a key role in **theatre, dance** and **music**, especially for Ras and Leela. Kathak, Odissi, Bharatnatyam and Manipuri dance performances on stories from Bhagavat Purana are very common even today.

(3) Jayadeva's Geeta Govinda (Sanskrit, 12th c)

- It is the earliest-known poem dealing with the theme of the divine lovers, **Radha and Krishna**, and in it, Radha is treated as the lover and constant companion, not as the wife, of Krishna.
- It became popular among people due to imagery which focused on aspects of **erotic and ecstatic love between Radha-Krishna**. It represents attraction, yearning, estrangement, viraha, upreksha, and final reconciliation, all happening in Vasant Ritu. Thus, it is a **Shringara Kavya**.
- It goes above and beyond carnal love and enters in spiritual domain and thus became immensely popular in medieval times.
 - As per the **orders of Gajapati ruler Prataprudra Deva** (1497-1540), only Geeta Govinda was to be sung and danced in Jagannatha Temple (**by Maharis**), the tradition which continues till date.



Radha in her jealousy imagines Krishna with other women, Gita Govinda, Purkhu, Kangra style, c. 1820

Cultural Influence of Geeta Govinda:

- **Performing Arts:**
 - **Ashtapadis** and **Ashta Nayikas** of Geet Govinda are represented in **classical dances**. It is a must on repertoire of all **Indian classical dance traditions**.
 - Gwalior gharana of **Hindustani music** highly adores Ashtapadis.
 - There is a riwaz of singing ashtapadis in **Haveli sangeet**.
- It inspired much of the subsequent poetry and painting in the bhakti (devotional) tradition of Krishna and Radha throughout India.
 - Commentaries: **Rasikapriya** by King Kumbha, Rasamanjari by Shankara Mishra, and Rasa-pari-lupta by Vitthalnath of Pushtimarga.
 - It has **deep impact on bhakti poetry** of Vidyapati, Chandidas, Kumbhandas, Nandadas, and Surdas.
- Popular theme for **Pahari and Rajasthani paintings** in 17th and 18th centuries.

Krishna Bhakti in West and North

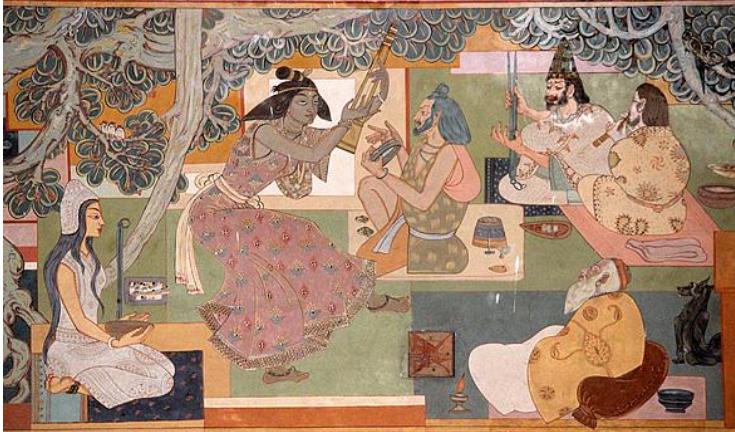
- Gujarat – **Narsinh Mehta** (early 15th c)
 - He is considered as the **Adi Kavi** of Gujarati language.
 - He popularized bhakti through devotional song like *Vaishnav Jan To Tene Kahiye*.
 - Focus of his bhakti is **Sakhya bhav**.
 - Rajasthan – **Mirabai** (b 1498)
 - She was a Rajput princess married into great Sisodias of Mewar as the **wife of Rana Kumbha** and a **daughter-in-law of Rana Sanga**. Rana Sanga built a **Kumbha Shyam Temple** (Meera Mandir) in Chittorgarh for her worship.
 - However, she became **widow at a young age**, then her father-in-law died. She refused to go Sati, as was expected of Rajput widow. Then faced a lot of **exclusion, abuse and ostracism** within the family.
 - When the torture became unbearable, she chose to leave the palace, practice bhakti in the open, and **left Mewar for Vrindavan**.
Later, she moved to Dwaraka where she became one with separated again.
 - Choosing the language of the people, Meera wrote in **Brajbhasha, interspersed with Rajasthani**. Around 1000-1100 available now. Around 500 more are attributed to her.



Kumbha Shyam Mandir (Meera Mandir), Chittorgarh

Nandalal Bose' paintings in Vadodara Palace depict the life of bhakti saint Mirabai





Mira is leaving her home, with an ektari in her hand, in the company of other devotees.



Mira at the Dwarkadheesh Temple where according to legend she dissolved and merged with the idol of Krishna inside.

- **UP – Surdas (16th c)**

- He was a **blind** bhakti saint who composed songs in **Braj bhasha**, which are collected in **Sur Sagar**, **Sur Saravali**, and **Sahitya Lahari**.
 - His poetry raised the standard of Braj Bhasha from a dialect to the language of repute.
 - He was **one of the Ashta-chhaps** of Vitthalant Gosain, son of Vallabhacharya of Pushtimarga.
- Sur Sagar represents **Krishna as a lovely child** of Gokul and Vraj. It also contains the love of Radha and Krishna and longing of Radha for Krishna, and vice versa.



Apart from the influence of Jayadeva's Geet Govindam and Bhagvata Purana tradition, additionally, there was also lingering influence of Sahajiya Buddhism + Nath panthi tradition in Eastern India. Bhakti tradition here therefore was influenced by these various streams.

Initial Bhakti saint-poets:

- Bihar: **Vidyapati** (1352 – 1448)
 - **Maithili** dialect, also father of Bengali literature.
 - Songs with the theme of **madhura bhakti** of Krishna
 - Popularized Ras Leela in Mithilanchal.
- Bengal: **Chandidas** (b. 1408)
 - First medieval **Bengali** saint, writing poems on Krishna-Radha love.

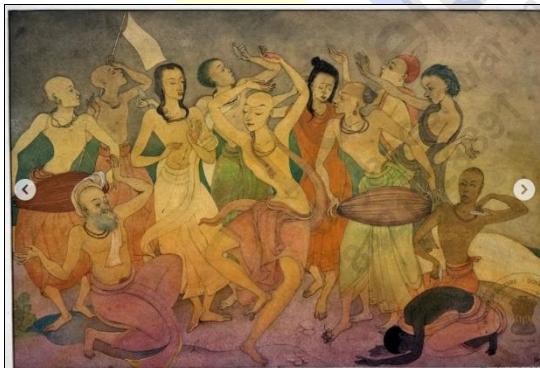
Chaitanya Mahaprabhu (1486 – 1534):

- Founder of **Gaudiya Vaishnavism in Bengal**
- Most important source: **Bhagavat Purana**
- **Bhakti Dimension:**
 - He transformed Krishna bhakti into a major popular movement and popularized the mantra of **Hare Krishna Mantra**.
 - In this tradition, a devotee **emotionally identifies himself with Radha** and then experiences love for Krishna the way she used to do. So, the highest objective was to experience the sweetness of Radha-Krishna love – Madhurya bhakti.
 - He also introduced **Sankirtan tradition** (ecstatic communal devotional chanting/singing and dancing).
 - He also created a **musical jatra theatre** tradition wherein Chaitanya himself played Rukmini in the performance of Rukmini Haran.
 - His popularity was so great that he was considered by his followers to be an **incarnation of Krishna himself**.
- **Philosophical Dimension:**
 - His darshan is called **Achintya Bhedabhed**. (neither identity, nor difference because nothing conclusive). It is an integration of Ramanuja's and Madhvacharya's ideas. It is the meeting point of Dvaita and Advaita philosophy.
 - His perspective:
 - Jiva and jagat are dependent on Ishvara.
 - Ishvara can control Jiva and Jagat in two ways – direct and indirect.



Sri Chaitanya and Nitai (Nityananda) performing Kirtan.

- **Bhedabhed:** because bhed exists, but whenever Ishvara chooses to focus completely and directly, it becomes abhed.
 - **Achintya:** How exactly it happens is inconceivable, cannot be thought about. Thus, the exact nature of this relationship (being simultaneously one and different with Krishna) is inconceivable to the human mind. It can be experienced through the process of Bhakti yoga.
- **Six Gosvamis of Vrindavan** (E.g. Rupa Goswami, Jiva Goswami)
 - They were closely associated with Vrindavan where they **uncovered many ancient sacred sites associated with lilas of Radha, Krishna and Gopis** in the previous yugas mentioned in Bhagavat Puranas.
 - Then, Goswamis managed to inspire the **building of a number of large and ornate temples** here. Eg. Radha Raman Temple at Vrindavan by Gopala Bhatta Goswami.
- **Social Dimension:**
 - *His advent marks shift in the focus of Bengali bhakti tradition from bhakti poetry to full-fledged reform movement with broad social base.*
 - **He disregarded all distinctions of caste, creed and sex** to give a popular base to Krishna-bhakti. One of his most favourite disciples was Haridas who was a Muslim.
 - However, Chaitanya didn't give up Brahmanical norms altogether. He didn't question the authority of Brahmanas and scriptures. The six Brahmin Goswamis gradually distanced themselves from the popular movement and the original teachings.
 - Still, Chaitanya's movement had great impact on Bengali society. It promoted a sense of equality in Bengali life. His movement remained popular, and the followers came from varied social backgrounds.
- His followers wrote in **Bengali**.
- **ISCKON** today belongs to this tradition.



Kirtan

Artist: Kshitindranath Majumdar
Bengal School of Art, 20th century

Emergence of Vrindavan and Mughal-Rajput nexus

It is under the Mughals though, that Bhakti tradition really begins to thrive. It is argued that the political alliances that Mughal Emperor Akbar formed with the Rajputs went a long way in allowing Bhakti institutions and literature to flourish in early modern north India.

The Kachwahas of Amer, who were followers of the Ramanandi Bhakti community, served in the Mughal court of Akbar and were influential in shaping imperial policies and practices of rule. In 1526, for instance, Akbar made a land grant to the officiating priest of the Govindadev temple in Vrindavan. By 1580, the Mughals had awarded jagir grants to at least seven temples in the Braj region.

It is due to the patronage extended by the Mughal-Kachawaha nexus that Vrindavan emerged as one of the most important Bhakti religious centre of the period.

U.P. promotes tombs of Muslim devotees of Krishna for tourism (The Hindu 28 October 2022)

Amid the forested lanes of Gokul in Mathura are the once forgotten tombs of Raskhan and Taj Bibi, arguably the two most famous Muslim devotees of Lord Krishna.

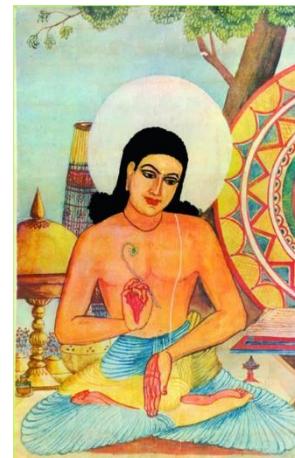
- **Raskhan** or Syed Ibrahim Khan was a 16th century Sufi Muslim poet born either in Amroha or Hardoi in Uttar Pradesh. He became a follower of Krishna and spent his life in Vrindavan.
- **Taj Bibi**, also known as the '**Mughal Mirabai**', was the daughter of a Muslim nobleman, appointed by the Mughals to protect the Gokul area. According to a publication of the State-run Braj Teerth Vikas Parishad: "Taj Bibi wrote poetry during the Mughal time when the ruling class belonged to the Muslim religion. She had shown great courage by giving up recitation of Kalma Quran and announcing that she was a Hindu devotee."



With the Uttar Pradesh Government focused on creating Krishna Janmabhoomi as a major pilgrim tourist destination in the State, the redevelopment of these burial sites has been prioritised. A 14-acre complex has been developed around the two hitherto neglected tombs.

Assam: Mahapurush Srimant Shankar Dev (1449-1568)

- Krishna bhakti of **dasya bhaav** was popularized in Assam by Shankar Deva. In it, there is not much focus on Radha.
- His sect is called **ek-sharan-dharma** or **Mahapurushiya dharma**, which rejects Vedic and other rites and uses simplified form that requires just **naam**.
- **Cultural dimension:**
 - He preached in **Assamese**.
 - He also wrote **Gunamala**, abridged version of Bhagavat Purana.
 - Started **Sattras** (monasteries) and **namghar** (prayer houses like chaitya). Later on, Sattras grew into full-fledged monasteries which continue to be important even today.
 - **Music:** His devotional compositions **Borgeets**. The collection of his compositions is called **Kirtan-Ghosha** which are meant for **community singing**.
 - **Dance:** From here emerged **Sattriya dance** later.
 - **Theatre:** Native theatre associated is **Ankiya Naat**.
 - Assamese silk weavers started to weave a drape called **Vrindavani Vastra** under the guidance of Shankardeva.
- **Social Dimension:**
 - This simple and accessible religion attracted already Hinduized as well as non-Hindu tribal populations into its egalitarian folds.
 - It was against caste system, and especially against animal sacrifices common in shakta forms.
- **He influenced two kingdoms:** Koch kingdom and Ahom kingdom.
 - He had to face persecution at the hands of orthodox Brahmanical priesthood in Ahom kingdom and took shelter in the territories of neighbouring Cooch-Bihar, where the king gave him freedom to preach bhakti.
- **Madhav Deva (1489-1596)**
 - He composed Namghosha.
 - He laid down the system of Sattras and established Barpeta Sattra himself.



- **Social Radicalism:**
 - Although it is true that Saguna bhakti tried to compromise with varna system, nonetheless, it also **tried to soften the blow/rigour of the caste system.**
 - Even in Saguna bhakti, we can underline the **element of protest against Brahmanic orthodoxy and elite norms.**
 - Maharashtra dharma reflected popular consciousness.
 - Krishna bhakti challenged existing social norms during the medieval era.
- **In Cultural Field:** Saguna Bhakti became a major theme in contemporary literature, architecture, music, dance, drama, painting etc.
 - **Local dialects and languages:** Hindi, Awadhi, Braj, Bengali, Marathi, Punjabi, Odiya.
 - **Literature:** Various formats of poetry
 - **Architecture:** Bhakti movement encouraged temple cult.
 - In one sense, Bhakti paved the path for the **development of dharma-sangeet based classical music.**
 - Sankritan of Chaitanya, **Padas** of Meera, **Dhrupad** of Swami Haridas, **Haveli Sangeet** among Vallabha followers.
 - In south India too, **Purandaradasa, Shamashastri, Muthuswami, Tyagaraja** were all followers of Haridasi tradition.
 - There was a Sufi-like intensity and both Hindus and Muslims all followed it.
 - **Paintings**
 - Bani Thani
 - Kangra
 - Nathdwara
 - Tanjore
 - Lepakshi
 - **Dance**
 - Ideal of Radha-Krishna in all the classical dances.
 - Birth of **Sattariya** dance and **Manipuri** out of Bhakti movement.
 - Support to various temple dance traditions in South India.
 - **Sculpture**

Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture
Handout 28: Sikh Gurus (additional handout)

(1) Guru Nanak (1469-1539)	Sangat and Pangat
(2) Angad Dev (1539-1552)	<ul style="list-style-type: none"> Invented Gurmukhi script Took interested in education of children – both physical as well as spiritual. Popularized Guru ka Langar (started earlier by Guru Nanak)
(3) Amar Das (1452-1574)	<p>Guru Amardas:</p> <ul style="list-style-type: none"> Introduced Anand Karaj marriage ceremony of Sikhs. Abolished Sati and Parda system among Sikhs
(4) Ram Das (1574-1581)	<p>Cordial Relations with Akbar:</p> <ul style="list-style-type: none"> He was impressed by their teachings, spirit of reform and social service through langar. He visited Govindval twice to meet Sikh Gurus - once Amardas and then Arjan. He granted land in Amritsar to the Sikhs. <p>After Akbar's death the cordial relationship between the Sikh gurus and the Mughal rulers came to an end. Gradually, hostility rose with the beginning of Jahangir's reign.</p>
(5) Arjan Dev (1581-1606)	<p>He re-organized Sikhism.</p> <ul style="list-style-type: none"> Transformed voluntary offerings into regular systematic tax/tribute. <ul style="list-style-type: none"> Started systematic network for converting the people into the cult under Masands. Masands appointed their own deputies and made the people Sikhs of the Guru. Composed Sukhmani Sahib (later included in Adi Granth) Compiled Adi Granth Built Harmandir Sahab in 1604 (invited Mia Mir) Propounded the concept of Halemi/Halimi Raj (benign and just state, ideal state) <p>He was tortured and executed by Jahangir.</p>
(6) Har Gobind (1606-1644)	<p>Four important changes:</p> <ul style="list-style-type: none"> Miri-Piri swords: around Guru's gird – spiritual and temporal authority Organized a small army of his own for armed resistance.

	<ul style="list-style-type: none"> ○ Transformed the Sikh cult into a Sikh corps with such Saint Soldiers (sant sipahi) ○ Explained that extreme non-violence and pacifism would only encourage evil. He taught that it was necessary to take up the sword in order to protect the weak and the oppressed. ● Akal Takht: to hold court and conduct temporal business. ● Build Lohagarh fort in Haryana <p>Relations with Mughals:</p> <ul style="list-style-type: none"> ● Jahangir arrested the Guru and sent him to the fort of Gwalior where he remained for 12 years. ● Shah Jahan initially maintained cordial relations but later, there were some armed conflicts.
(7) Har Rai (1644-1661)	<ul style="list-style-type: none"> ● He avoided any conflict with the Mughals but continued to maintain the army of sant-sipahis. Focused rather on missionary work. ● He supported Dara Shukoh during his flight to Punjab. Aurangzeb called him to the court, but he sent his son Ram Rai instead who was detained as a hostage in Delhi.
(8) Har Krishan (1661-1664)	<ul style="list-style-type: none"> ● Youngest of all Gurus, installed at the age of 5. ● Symbol of service. Died due to smallpox, while serving epidemic and famine-stricken people of Delhi.
(9) Tegh Bahadur (1665-75)	<p>Maintained the political and militant character of Sikhism even more strongly.</p> <ul style="list-style-type: none"> ● The aspiration of sovereignty is clear from the use of title Sachcha Padshah. ● In his efforts to consolidate Sikhism, he turned first towards Khatris and then towards Jats. ● Firm believer in the right to freedom of worship. For that reason, he was first asked to convert and then executed by Aurangzeb.
(10) Gobind Singh (1675-1708)	<p>Path of Tegh, Degh (religion) and Fatah</p> <ul style="list-style-type: none"> ● He evolved a theory of struggle to provide a moral justification for the use of force against enemies. <ul style="list-style-type: none"> ● Concept of God as the mightiest warrior and the investiture of weapons with divinity. ● He was himself portrayed as Badshah Darvesh (both saint and a king) ● Declared that the purpose of his life was to work towards dharma-yuddha, to raise the virtuous and uproot the wicked.

	<ul style="list-style-type: none"> • Translation of Krishnavatar – Dasam skandha of Bhagavat Purana. • Khalsa formation (1699): Structural change in the body of Sikhism. His declaration had three dimensions: <ul style="list-style-type: none"> • It redefined the concept of authority within the Sikh community • It introduced a new initiation ceremony and code of conduct. <ul style="list-style-type: none"> • Amrit Sanskar initiation of Panj Pyare who became Singh/lions. He gave the Sikhs the name Singh (lion) or Kaur (princess). • Five K – kesh, kangha, kara, kirpn, kachha - closer community bond with separate identity. • Idea of equality – Khalsa followers not only were equal to each others, but were collectively as important as the Guru. • Baisakhi and Diwali congregations of armed Singhs at Anandpur. • It provided the community with a new religious and political vision – Raj Karega Khalsa <p>He was assassinated by a Pathan in 1708 at Nanded. After that, Guruship came to end and vested on Khalsa and Guru Granth.</p>
(11) Guru Granth Sahib (1708--)	<ul style="list-style-type: none"> • Composition of ten Gurus • Jaidev of Bengal • Namdev, Trilochan and Parmanand of Maharashtra • Sadhna of Sindh • Dhanna from Rajasthan • Bene, Ramanand, Kabir, Surdas and Ravidas from Uttar Pradesh • Sufi saint Baba Farid from Pak Pattan (now in Pakistan) • Also some hymns of the Bhatts or bards.