

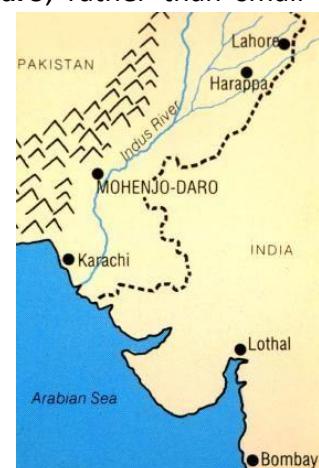
## Handout 2: Harappan Civilization

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 4<sup>th</sup> 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 3<sup>rd</sup> millennium BCE.

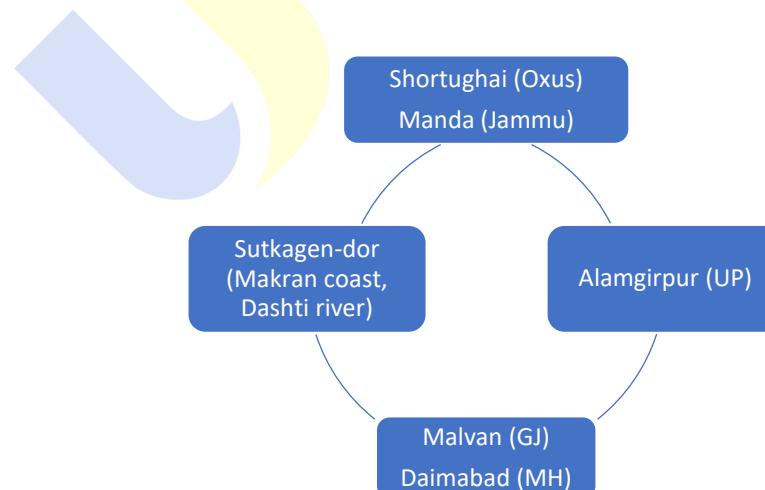
**Simultaneous great discoveries:** Tutankhamen’s tomb (Egypt), Sumerian city of Ur (Mesopotamia) and Harappa-Mohenjodaro (India) - all were discovered under directorship of various British archaeologists in 1922-24. All three were globally significant discoveries.

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.

- **5<sup>th</sup> 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.

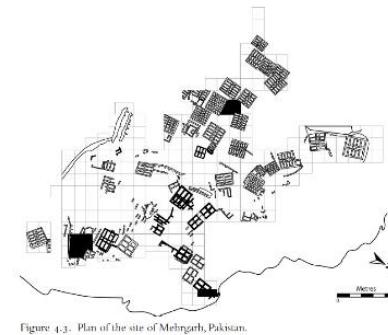


Figure 4.3. Plan of the site of Mehrgarh, Pakistan.



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

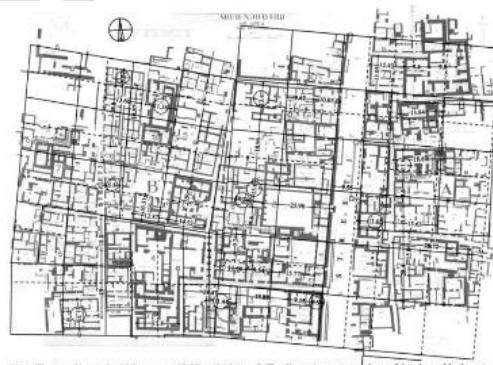
#### Phases of Harappan Civilization:

<b>Early</b>	3500 -2600 BCE	Formative signs of urban beginning. Slowly evolved over 1000 years.
<b>Mature</b>	2600-1900 BCE	Peak of urbanization, sustained for about 500 years
<b>Late</b>	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)

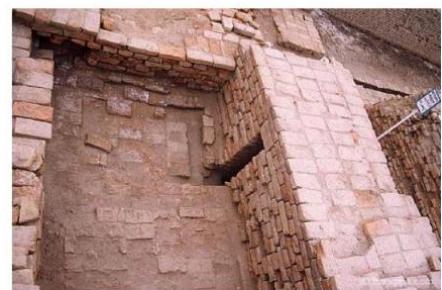
- **Service drains** from houses.
- All these drains are **covered** with **burnt brick**
- **Sewage** from houses was not permitted to flow on street drains directly but had to first enter a **sump or cess-put** in which it **deposited** solid matter. When the sump was  $\frac{3}{4}$  full, the water 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

## 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**).



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

- 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.



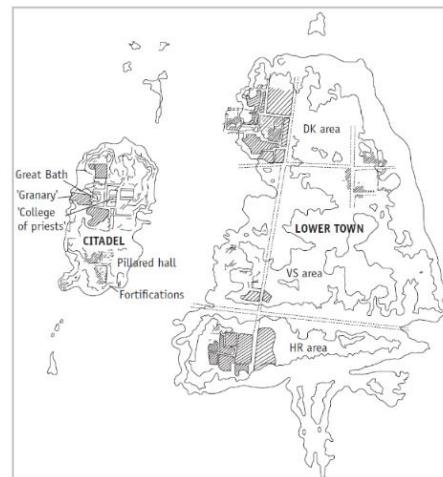
A latrine at Mohenjo-daro

## Survey of sites: Important features and structures

### Mohenjodaro (Larkana district, Sindh, Pakistan)

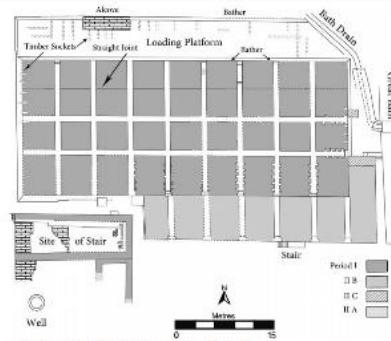
#### **Great Bath (12m \* 7m \* 2.5m)**

- 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**.



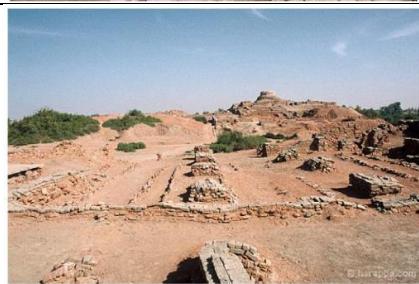
#### **The college of priests.**

- 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

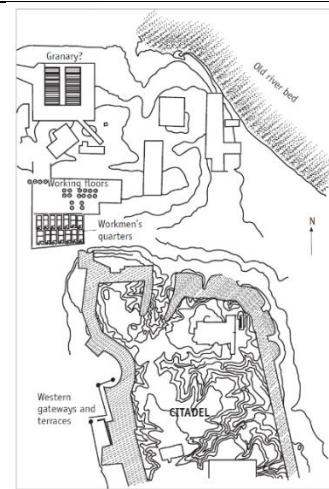
#### **Cotton cloth and various tools** (spindle, whorls and needles)

- Flourishing cotton textile industry – Household/Cottage industry

#### **Large collection of seals**: Pashupati seal

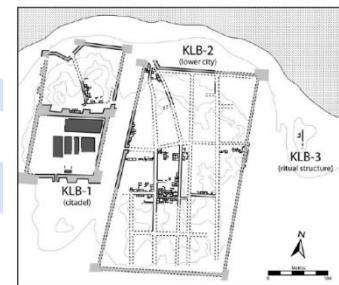
## Harappa (Bank of Ravi river, Montgomery district, Punjab, Pakistan)

- 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



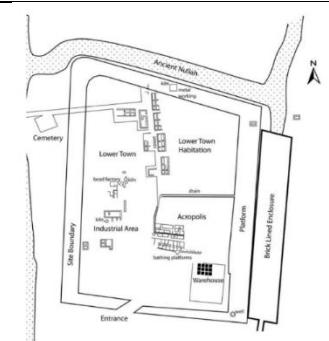
## Kalibangan (Hanumangarh District, Rajasthan, on the banks of the dried Ghaggar river)

- 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.

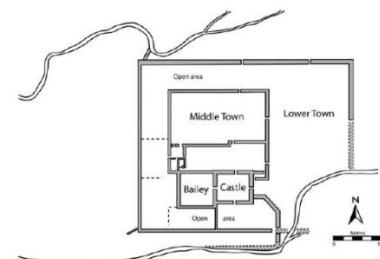


Figure 6.10. Plan of the city of Dholavira, India.



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)
- 

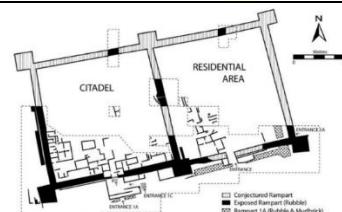


Figure 6.18. Plan of the site of Surkotada, India.

### Banawali (Haryana)

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

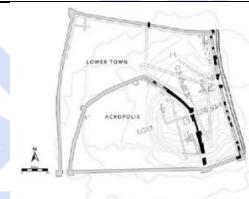
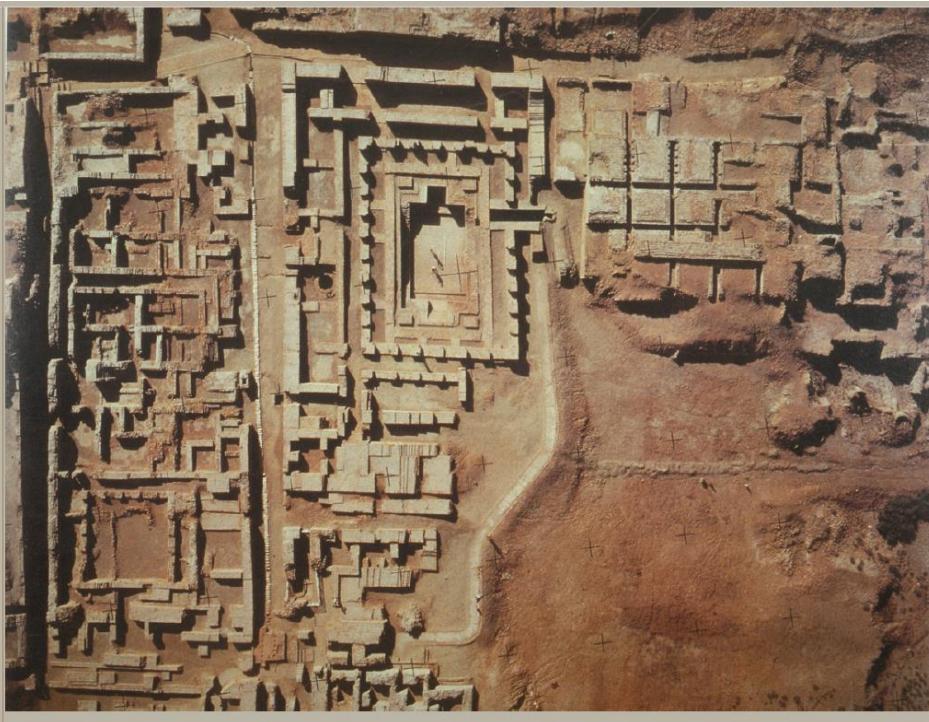


Figure 6.19. Plan of the site of Banawali, India.



## Some Photos

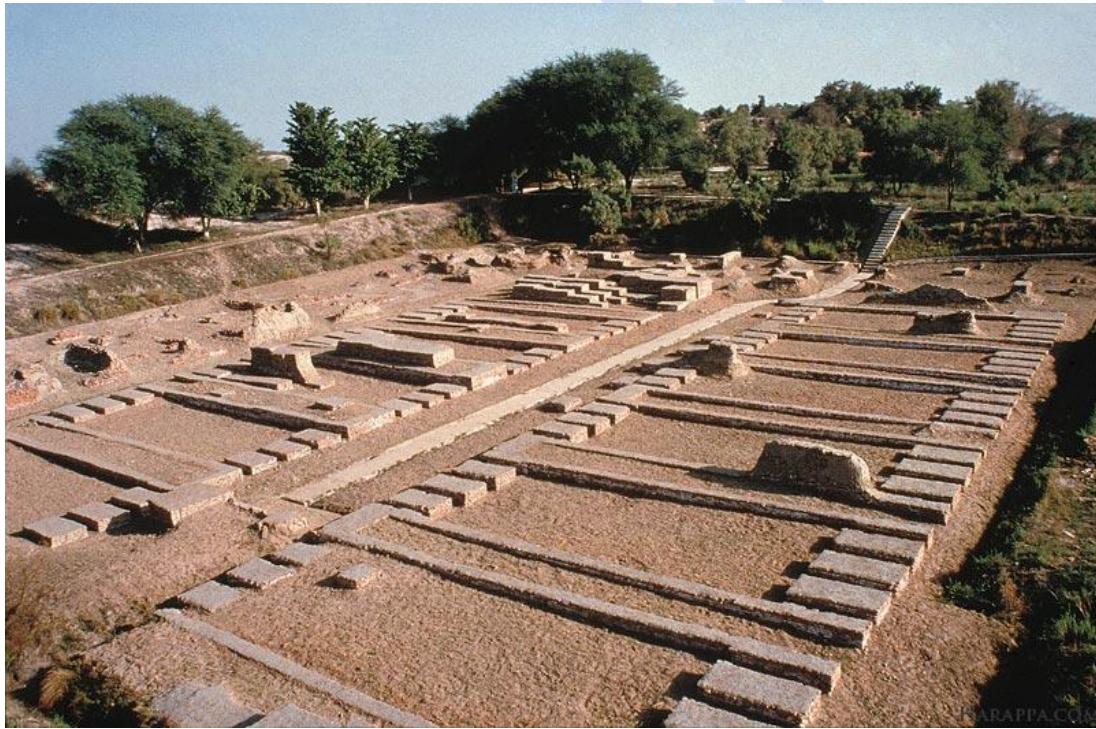
Mohenjo Daro  
Aerial View of  
“Bath”



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

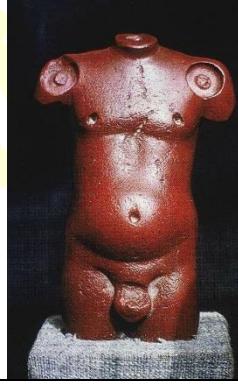
- a. Brick and Pottery
  - b. Units of weights and measure.
    - i. The system is binary in the smaller weights (1:2:8:16:32:64) and decimal in the higher weights (with a ratio of 160, 200, 320, and 640).
    - ii. Cubical weights made of chert, chalcedony, black stone, etc. have been found at all excavated 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.



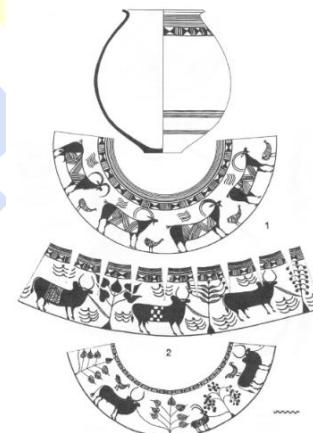
### Brief Survey of important crafts:

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



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

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



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.

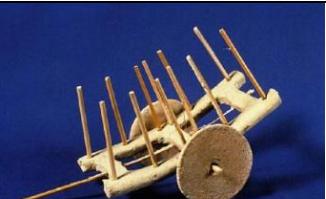
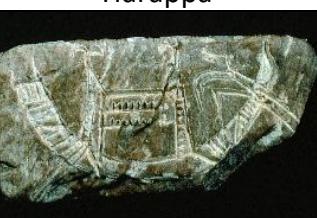
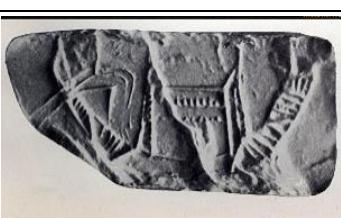
- We don't know when the trade with **Sumerian** civilizations started but by Akkadian period in Sumer (2370-2100 BCE) it was well established.
  - The cities like Ur and Nippur have Harappan artifacts.
  - Mesopotamian script is deciphered – it used to get goods from 3 places.
- It is also quite likely 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"> <li><b>Cotton</b> was probably a major item of export from India. Cotton in early historic times was known as <b>sindhu</b> in Mesopotamia.</li> <li>Other items: Copper, beads of agate/carnelian, ivory boxes and combs, wood of different varieties, peacock.</li> <li>We also exported lots of jewellery.</li> </ul>
Import	<ul style="list-style-type: none"> <li>Not much data unfortunately. Most probably some <b>perishable</b> items.</li> <li>Since it was possibly a barter trade, <b>silver</b> was imported in large quantity.</li> <li><b>Bitumen</b> was not available locally, perhaps imported from Iran.</li> </ul>
<b>Balance of trade</b> 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"> <li>• Most people went <b>virtually naked</b>. <b>Terracotta figurines</b> show women naked except for short loin cloth, and men even without that.</li> </ul>	<p>They wore hardly any clothes but were loaded with ornaments for both men and women.</p> <ul style="list-style-type: none"> <li>• Bangles</li> <li>• Necklace, Choker necklace</li> <li>• Anklet, nose-studs, earrings</li> <li>• Girdle – kamarband – typically Indian</li> </ul>	<ul style="list-style-type: none"> <li>• Large number of oval/circular copper <b>mirrors</b></li> <li>• Ivory <b>combs</b></li> <li>• <b>Antimony</b> rod (Lothal) –</li> <li>• Terracotta figures – <b>sindoor</b> like parting?</li> </ul> <p>Both men and women wore their <b>hair long</b>. The high fashion among the men was like in the <b>bearded man</b> stone sculpture. Many</p>

<ul style="list-style-type: none"> <li>• <b>Elites</b>, if we are to go by sculptural evidence, wore embroidered robes.</li> </ul>	<p><b>The rich</b> had ornaments of gold, silver, ivory, faience and semi-precious stones while <b>the poor</b> had to make do with copper, shell, bone and terracotta.</p>	<p><b>razors</b> 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.

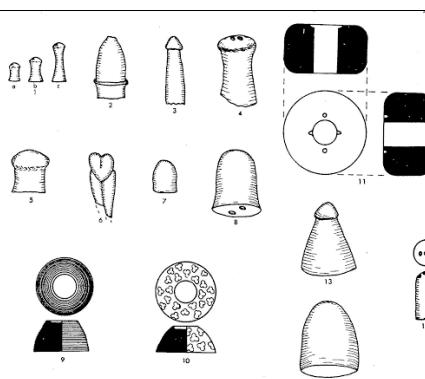


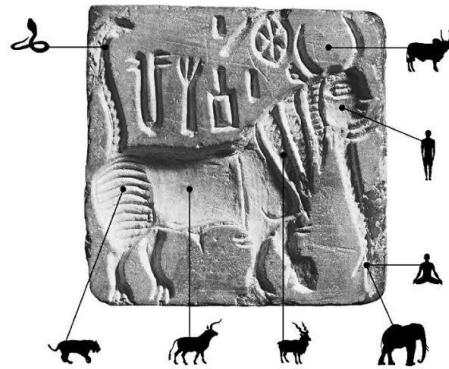
Fig 12.1. Harappan stone objects usually identified in terms of sex-worship symbols

- 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:

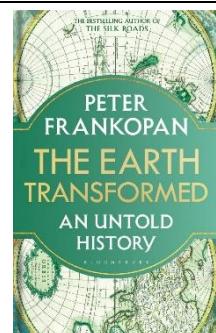
- **Flood theory**
  - Floods affected only Mohenjodaro and *not the entire civilization*.
- **Tectonic theory**
  - Earthquake of very high intensity → river capture → dying of Ghaggar-Hakra river  
→ people migrated → cities declined?

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).

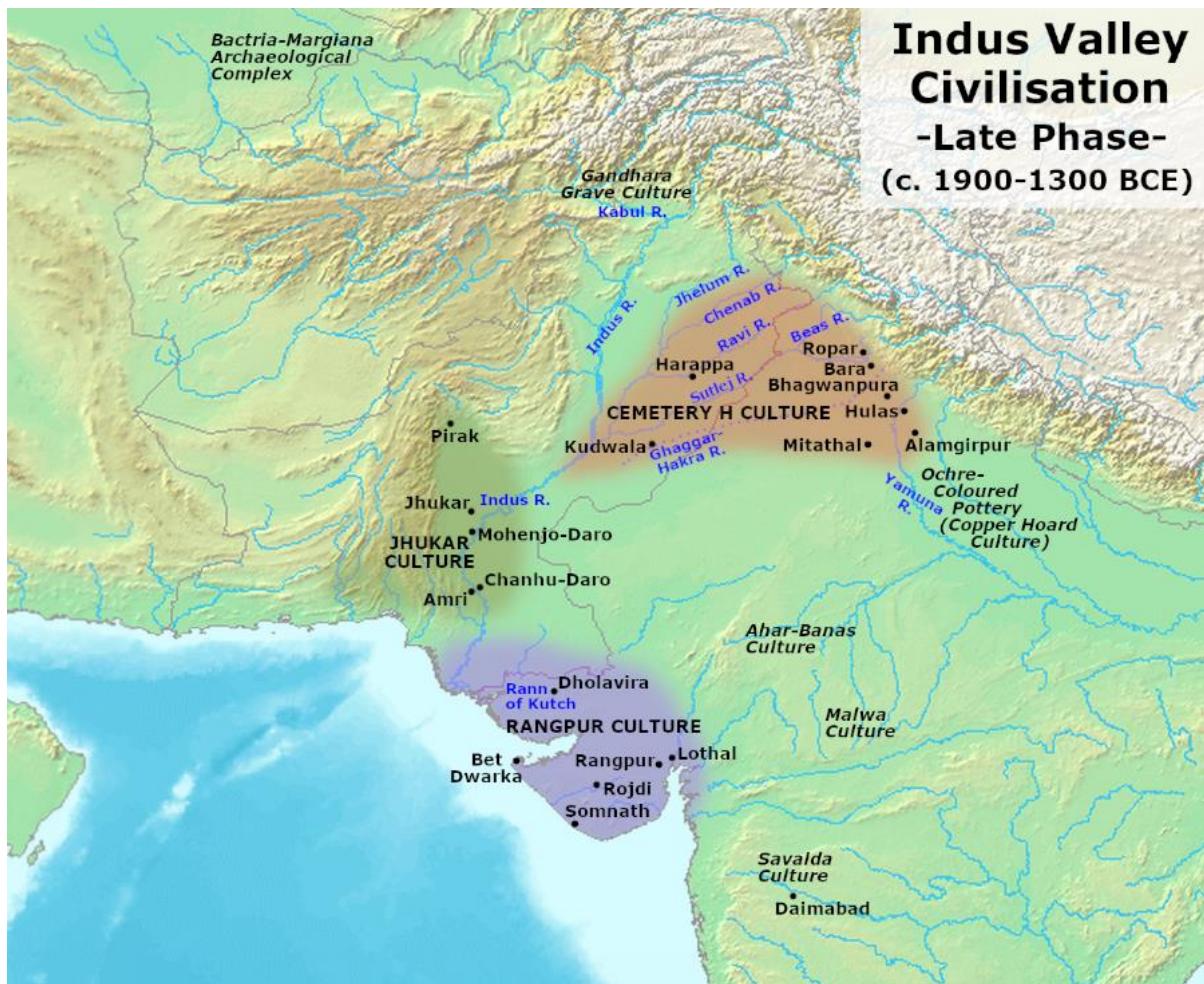
- Climate change → to decline in rain, onset of drought, decline in food, desiccation, prolonged famine, thus ecological balance got disturbed. Forests must have started to disappear.
- Less rain perhaps due to **shift of monsoon** or less possibly because of manual deforestation.

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?

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

**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

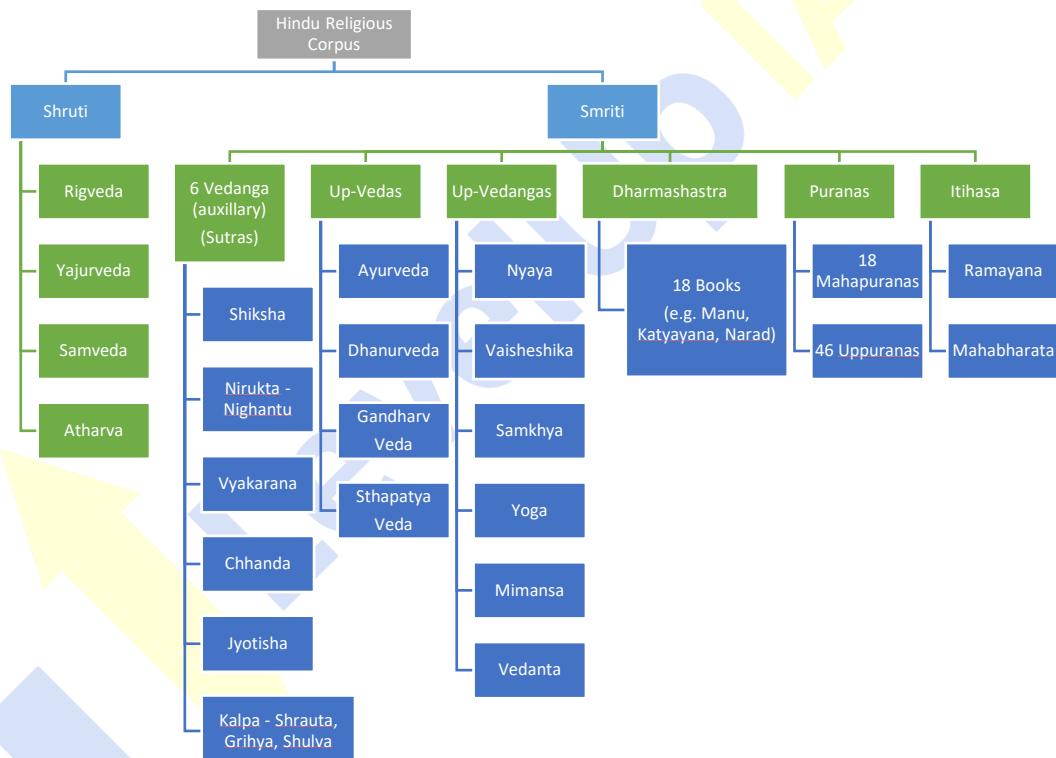
आ नो भद्राः क्रतवो यन्तु विश्वतः

(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 10<sup>th</sup> 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"> <li>• 10 Mandalas,</li> <li>• 1028 Suktas,</li> <li>• 10552 mantra</li> <li>• <b>II-VIII Mandalas</b> oldest</li> </ul>	Purva Archika , Uttara Archika	40 Adhyayas	<ul style="list-style-type: none"> <li>• <b>20 kands,</b></li> <li>• 760 hymns (160 from Rig)</li> </ul>
Shakhas	Shakalya, Fragments of Bashkala, Fragments of Ashvalayana	Ranayana, Kuthuma, Jaimini	Six shakhas divided into 2 schools <ul style="list-style-type: none"> <li>• <b>Krishna</b> (black)</li> <li>• <b>Shukla</b> (white) – Vajseniya Samhita</li> </ul>	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 <b>root</b> of all Indian philosophy.

## Sutra Literature – Vedanga (part of Smriti)

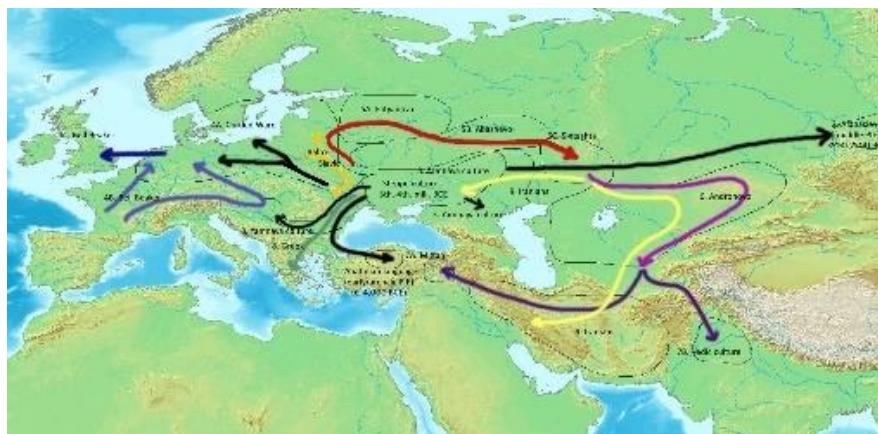
Vedangas contain subjects essential for Brahmins to perform ritual ceremonies properly.

- 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.

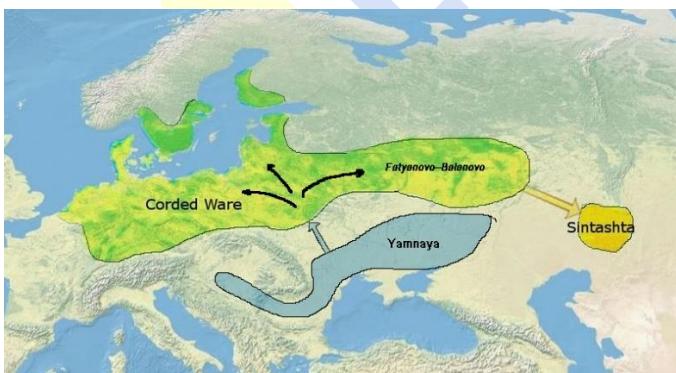
<b>Kalpas</b>	Instructions for rituals associated with major life events such as birth, wedding and death in family, as well as discussing the personal conduct and proper duties of an individual in different stages of his life. <ul style="list-style-type: none"><li>• Shrauta Sutra: attached to the four Vedas and dealing with the high rituals performed by priests</li><li>• Grihya Sutras: rites performed by the householder.</li><li>• Shulba Sutra<ul style="list-style-type: none"><li>○ Mathematical methodology to construct altar geometries for the Vedic rituals.</li></ul></li><li>• Dharma Sutra<ul style="list-style-type: none"><li>○ The oldest dharmasutra is Apastamba, and then Gautama, Baudhayana, and Vashistha.</li></ul></li></ul>
<b>Shiksha</b>	Pronunciation/phonetics
<b>Chanda</b>	Prosody, Poetic Metre
<b>Vyakarana</b>	Grammar One of the greatest monuments of human intelligence
<b>Nirukta</b>	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
<b>Jyotisha</b>	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"> <li>• <b>Sintashta culture</b> (2050–1900 BCE) is where <b>proto-Indo-Iranian</b> language developed first.</li> <li>• This culture grew into <b>Andronovo</b> culture (2000–1450 BCE).</li> <li>• It also interacted with Bactria-Margiana Culture (<b>BMAC</b> – Oxus civilization) which was Bronze Age urban civilization (2250–1700 BCE).</li> </ul>




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

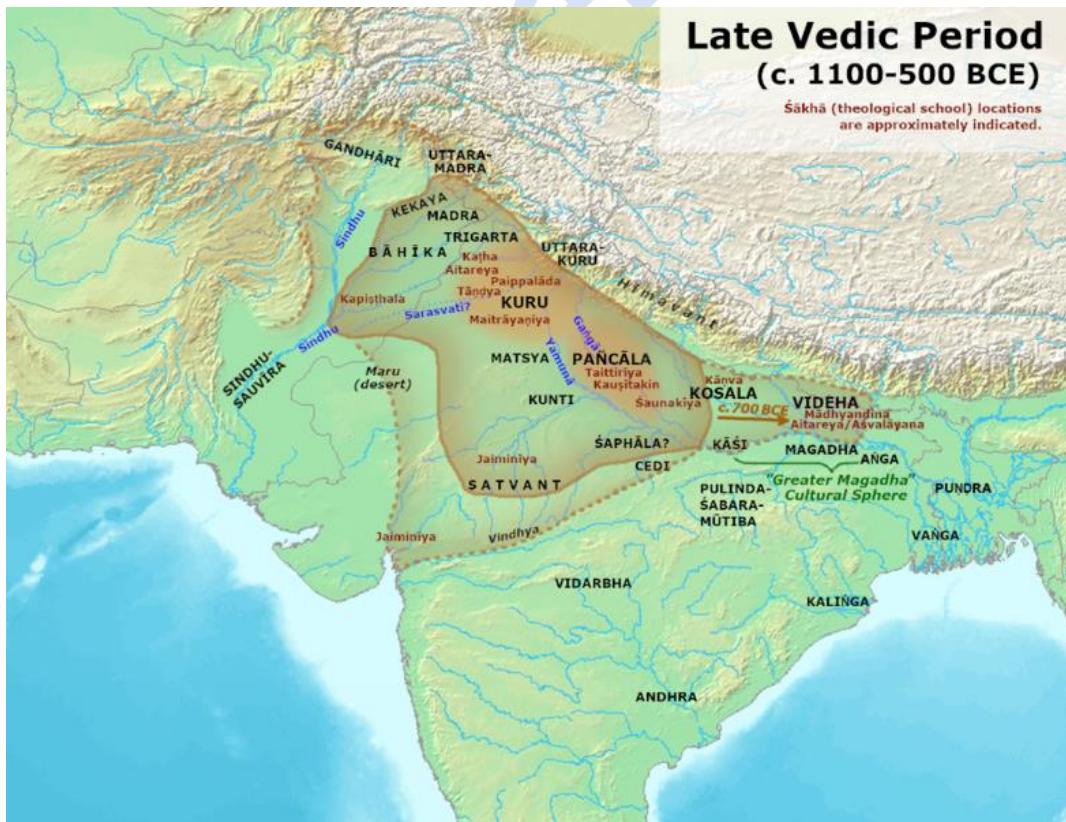
Rigvedic Name	Ancient Greek	Today
Shutudri	Hesidros	Sutlej
Purushni	Hydroatis	Ravi
Asikni	Acensines	Chenab
Vitasta	Hydapses	Jhelum
Vipasha	Hyphasis	Beas
Kubha	Kophes	Kabul
Saraswati		Ghaggar
Sindhu	Hindos	Sindhu

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



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: <b>carpenters</b>, <b>takshaka (for chariots)</b>, <b>woodcutter (vriksha-chhedaka)</b>, <b>leather-maker (charmamna)</b>, and <b>pottery</b>.</p> <p>The <b>OCP</b> which was very fragile, badly painted. Thus, technology was <b>not developed</b>.</p>	<p>Iron played a very important role in the growth of agriculture.</p> <p><b>Evolving meaning of Ayas:</b> 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. <b>Metalworking</b> was rather the <b>frontier technology</b> in Vedic society, and the smith enjoyed high social status. Other metals found are <b>gold, silver, tin, bronze, lead</b>.</p> <p>Now <b>PGW</b> pottery – very well fired, strong and better painted. Technology improved.</p> <p>Thus, overall, diversity and specialisation – <b>Vajaseniya Samhita list</b></p>
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<p>It was a <b>subsistence</b> economy and had not made the transition to commercial production and trade.</p> <p>Though primarily <b>barter trade</b> among Aryans from very early times, there is also the mention of <b>Hiranya/Nishka/Shatamana</b> 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, <b>trade began to gain prominence, and there are several references to merchants and usurers</b> 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. <b>Basic political unit was the tribe.</b></p> <ul style="list-style-type: none"> <li>• Tribe was <b>jana</b> headed by <b>Rajan/Janpati</b></li> <li>• Clans, <b>vish</b>, headed by <b>vishpati</b></li> <li>• Family clusters <b>gramas</b> headed by <b>Gramani</b></li> <li>• Family was <b>kul</b> (the smallest unit) headed by <b>Kulpati</b>.</li> </ul> <p>Entire tribe was bound by <b>kinship ties</b></p>	<p>Gradually the concept of territorial state emerged as land became valuable resource. Thus, Jana → <b>janapada</b> (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"> <li>• <i>Gramma</i> meaning extended from family group → <b>village</b> without any kinship associations.</li> <li>• Tribal names → names of <b>regions</b></li> <li>• Tribal assemblies → <b>Monarchy</b></li> </ul> <p>(These changes were gradual)</p>
<p>It was a <b>tribal policy</b>, relatively democratic in nature. There was also <b>no hereditary monarchy</b>.</p> <p><b>Rajan</b> 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 <b>Sabha</b>, <b>Samiti</b> and <b>Vidatha</b>, tribal assemblies.</p> <ul style="list-style-type: none"> <li>• <b>Vidatha</b>: both genders participated. It was the oldest of all Vedic assemblies.</li> <li>• <b>Sabha</b>: open to all the adult men. It elected Rajan.</li> <li>• <b>Samiti</b>: 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.</li> </ul>	<p>Position of Rajan: <b>Hereditary Monarchy</b> now became norm.</p> <ul style="list-style-type: none"> <li>• Sabha/Samiti/Vidath lose their significance. <ul style="list-style-type: none"> <li>○ Pretence of people's consent continued for some time.</li> <li>○ 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>.</li> </ul> </li> <li>• <b>Monarchical Ideal</b> <ul style="list-style-type: none"> <li>○ Svarata, Samrat, Ekrat, Virat – high sounding titles.</li> <li>○ Performed elaborate <b>sacrifices</b> to legitimize his position with support of the priestly class.</li> </ul> </li> </ul> <p><b>Three royal sacrifices</b></p> <ul style="list-style-type: none"> <li>• <b>Rajasuya</b> (coronation/ consecration ceremony): Display royal pomp and power.</li> <li>• <b>Vajapeya</b> (drink of potency) ceremony later in reign, to replenish his vigour and glory.</li> <li>• Most important royal rite, <b>Ashvamedha</b>, to legitimize kingship and to gain more territory and declare territorial sovereignty.</li> </ul>
<p><b>Rajan</b> was more of a <b>military commander</b> 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 <b>danda</b>: 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 <b>Bali</b> is found. It was a gift given by people to the Rajan, and it was <b>not mandatory</b>.</p>	<ul style="list-style-type: none"> <li>● <b>Ratnahavimshi</b> ceremony in Rajasuya.             <ul style="list-style-type: none"> <li>○ 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.</li> </ul> </li> <li>● <b>Taxation</b> <ul style="list-style-type: none"> <li>○ <b>Bali</b>: Voluntary → Mandatory. Special officer <b>Sanghitri</b> or <b>Bali sadhak</b> was appointed to collect it. Kings collected it in order to provide protection.</li> <li>○ <b>Bhaga</b> (land revenue) now emerged and soon became the largest source of state income.</li> <li>○ <b>Bhoga</b>: Voluntary offering fruits and flowers to king on occasions</li> <li>○ <b>Shulka</b>: toll tax on craft/trade/commerce</li> <li>○ 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>).</li> </ul> </li> </ul>
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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	<b>Mahishi</b>	<b>Chief queen</b>
4	Parvrikti	Discarded queen
5	Senani	Commander of the army
6	<b>Suta</b>	<b>Charioteer or bard. He was an important official, for he was also the royal bard and confidant.</b>
7	Gramani	Village headman
8	Kshattri	Royal chamberlain (officer who manages royal household)
9	<b>Sangrahitri</b>	<b>Master of treasury, collector of tribute?</b>
10	<b>Bhagaduga</b>	<b>Distributor of food, collector of king's share in produce?</b>
11	<b>Akshavapa</b>	<b>Maintenance of accounts (also colleague of the king in gambling)</b>
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 <b>kula</b>. Father was the head.</p> <p><b>Fundamentally egalitarian.</b> 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 <b>less inequality</b>.</p> <p><b>No social distinction.</b> 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 <b>rigid Aryan-non-Aryan divide</b> initially. <u>Varna actually meant complexion.</u> (Arya/dasa/dasyu varna)</p> <p><b>There was no untouchability</b>, but some classes of people could be <b>enslaved</b>.</p> <p>Change started happening in the very end of the Early Vedic Era. <b>10<sup>th</sup></b> <b>Mandala – Purushasukta</b> (creation hymn) Purusha is Prajapati, the creator primordial man. First time social division into 4 varnas.</p> <ul style="list-style-type: none"><li>• Brahmins – mouth</li><li>• Kshatriya – arms</li><li>• Vaishya – thigh</li><li>• Shudra – feet</li></ul> <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><b>Primary unit</b> – 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 <b>increasing inequality</b> 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: <b>Varna-Ashram-Jati-Gotra</b>.</p> <p>The <b>varna</b> made social discrimination more extreme:</p> <ul style="list-style-type: none"><li>• Birth started to become the prime determinant of social status (increasing rigidity, with less social/professional mobility)</li><li>• Ritual Hierarchy: Br, Ks, Vs, Sh</li><li>• Privileges: less punishment for higher varna, dvija ceremony denied to shudra</li><li>• Purity of blood: anuloma, pratiloma marriage</li><li>• <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.</li><li>• However, untouchability is still absent.</li></ul> <p><b>Ashrama system:</b> <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><b>Jati system:</b> More diversification → professions became hereditary → groups lived in separate villages/zones → split into innumerable <b>jatis</b>.</p> <p>Jatis maintained their exclusivity through endogamous marriages and by imposing various food/occupation taboos.</p>
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	<p><b>Gotra system:</b> 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><b>Public Role (education, political, warrior, religious)</b></p> <ul style="list-style-type: none"> <li>Married at mature age. Thus, opportunity to get <b>educated</b>. Many females contributed to Vedic hymns. (<b>Brahmavadini</b> eg. Lopamudra, Vishwavara, Sikta, Ghosha, Maitrey, Apala etc)</li> <li><b>Political participation</b> in assemblies.</li> <li>Warrior women</li> <li>No <b>religious</b> ceremony without wife's presence.</li> </ul>	<p><b>Public Role diminished. Increased restrictions.</b></p> <ul style="list-style-type: none"> <li>Relatively early marriage. Thus, deprived of <b>education</b>. Confined to home. Domesticity is the norm.</li> <li>Vajseniya Samhita still gives various <b>occupations</b> followed women.</li> <li><b>Political</b> participation restricted as democratic assemblies lost their importance.</li> <li>Role of women declined in <b>religion</b> as rituals grew complicated.</li> </ul>
<p><b>Household and Marriage –</b></p> <ul style="list-style-type: none"> <li><b>Birth</b> of son is preferred. However, girl child not neglected.</li> <li>No pre-puberty marriages.</li> <li><b>Polygyny</b> was fairly common, while polyandry not unknown.</li> <li>Incest was frowned upon</li> <li><b>Samana</b> fairs</li> <li><b>Jarath/vriddhakumari</b> – marriage not compulsory but considered important.</li> <li>No <b>Parda</b> system</li> <li>Symbolic <b>Sati</b></li> <li><b>Niyoga</b> practice</li> </ul>	<p><b>Household and Marriage –</b></p> <ul style="list-style-type: none"> <li><b>Birth</b> of the girl became undesirable.</li> <li>Somewhat favoured <b>pre-puberty marriage</b></li> <li><b>Marriage</b> became very essential for women.</li> <li>Varna endogamy and gotra exogamy restricted their <b>choice of marriage</b>.</li> <li><b>Polygyny</b> increased while polyandry was discouraged.</li> <li>Focus was primarily on the <b>domestic chores</b> and produce children.</li> <li>Widow <b>remarriage</b> was allowed but discouraged.</li> </ul>

### 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:

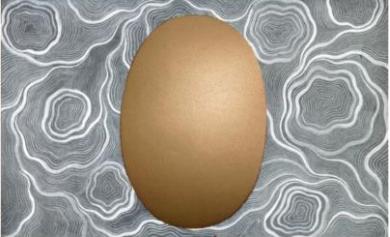
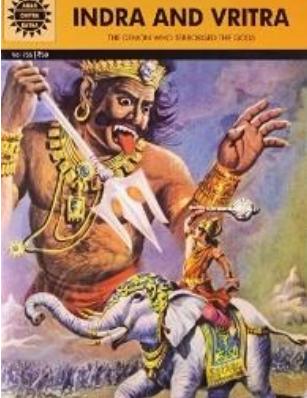
- Nature worship continued, but the **significance of sacrifice greatly increased**.
- The simple, personal and inexpensive faith of Early Vedic Religion gave way to **complex, specialized, rigid, costly, long, sacrifices and priestly domination**.
- There was an overemphasis on **yajnas and correct 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"> <li>• <b>Visvakarma</b>, the All-maker, fashioned the world like a carpenter.</li> <li>• Or perhaps the world was created by <b>the gods in a sexual act</b></li> <li>• A primeval pair, Daksha-Aditi, formed the worlds, including the gods, by agitating <b>waters</b>:</li> </ul>
 <p>नासदीय सूक्त, ऋग्वेद, दशम् मंडल NASADIYA SUKTA. RIGVEDA. X. 129</p>		<ul style="list-style-type: none"> <li>• Or perhaps the cosmos is <b>just an expression of time</b>.</li> <li>• Or it could be that the world <b>arose from tapas</b>, the white heat of ascetic intensity.</li> <li>• Or perhaps <b>fire</b> was all that there was in the beginning, and all that there will be in the end.</li> </ul>

## 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"> <li><b>Agni:</b> God of fire, also the intermediary between God and man (200 hymns dedicated)</li> <li><b>Celestial Varuna:</b> God of Rta (moral cosmic order), also worshipped as god of cosmos and heavenly bodies (175 hymns)</li> <li><b>Soma:</b> God of drink, which was derived from a plant (Mandala IX is entirely dedicated to Soma, over 100 hymns)</li> <li><b>Vishnu:</b> minor god, not the sustainer of the universe. (5 times)</li> <li><b>Rudra:</b> only thrice</li> <li>Goddesses: <ul style="list-style-type: none"> <li><b>Aditi:</b> Mother Goddess (mother of all Gods)</li> <li><b>Usha:</b> Goddess of Dawn.</li> <li><b>Prithvi:</b> Goddess of the Earth</li> <li><b>Saraswati:</b> river goddess personified, not speech</li> </ul> </li> </ul>	<p><b>Lakshmi:</b> 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:

<p>The high philosophy of metaphysics was absent.</p> <p><b>Rta:</b> moral law and cosmic order governing the universe and man. (<u>Appears 390 times in Rigveda.</u>)</p> <ul style="list-style-type: none"> <li>Because of rita, the sun and moon pursue their daily journeys across the sky, and the seasons proceed in regular movement.</li> <li>Rita was guarded by Varuna, and that the proper performance of sacrifices to the gods was necessary to guarantee its continuance.</li> <li>Violation (anrita) of the established order by incorrect or improper behaviour, even if unintentional, constituted sin and required careful expiation.</li> </ul>	<ul style="list-style-type: none"> <li>The simple, materialistic Early Vedic faith was replaced by the <b>high-minded philosophy</b> of Upanishads.</li> <li><b>Spiritualism</b> became extremely important, and religion became increasingly concerned with <b>salvation and the afterlife</b>.</li> </ul> <p>A number of <b>philosophical and social constructs</b> were codified, such as:</p> <ul style="list-style-type: none"> <li><b>Dharma:</b> duties and obligations of each individual. It acted as moral compass for everyone.</li> <li><b>Karma:</b> 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.)</li> <li><b>Brahman:</b> Ultimate reality, neither male/female</li> <li><b>Atman:</b> soul, indestructible, separate from body)</li> <li><b>Transmigration of Soul</b></li> <li><b>Moksha:</b> Realization of unity of atman and brahman.</li> </ul>
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## 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**

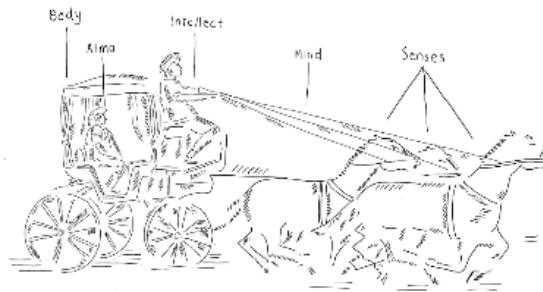
- **Shortest** of all
- Muktika says – alone is sufficient to gain moksha
- **Aum** as Brahman
- Theory of 4 stages of **consciousness**
- Inspired Gaudapada to write **Karika** – classic text on Vedanta
- **Historically important** to determine chronology and philosophical relationship between Hinduism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



## Practice Questions – Vedic Era

**Q. Who among the following was a Brahmanavadini 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?

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

**15. Match the following-**

Term	Meaning
1. Bhishaka	- Goldsmith
2. Hiranyaka	- 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?

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

**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?

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

**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?

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

**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)**

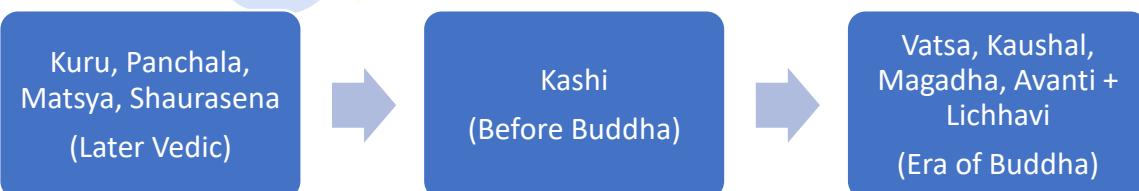
Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture  
 Handout 4: Post-Vedic Era

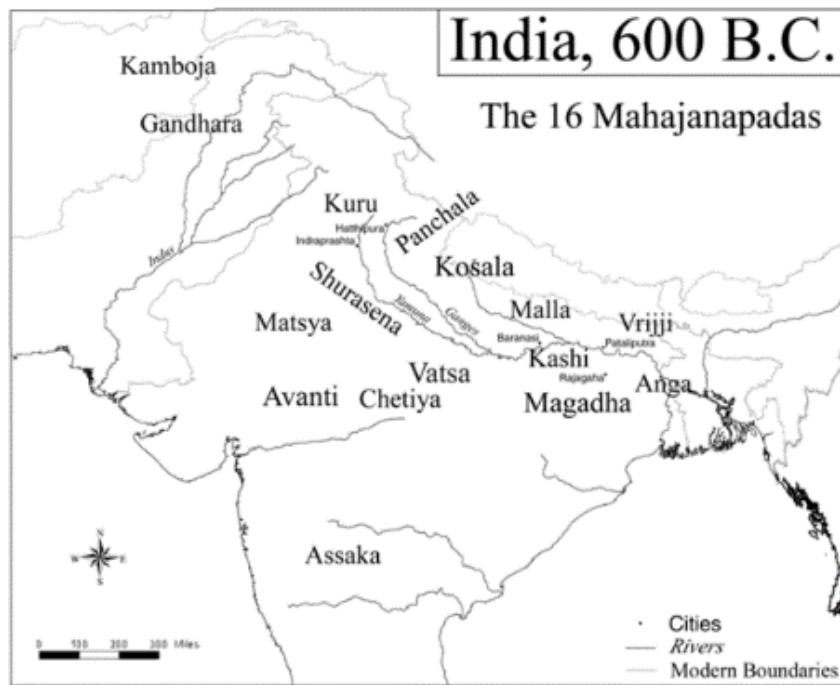
Polity

- **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

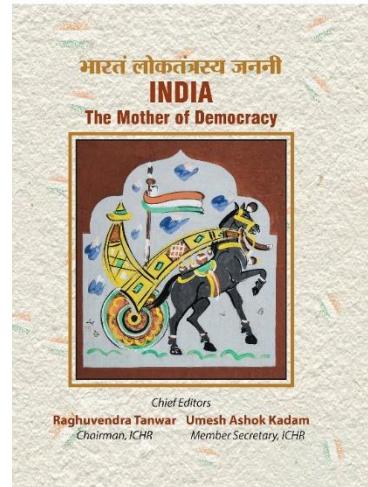
Later Vedic Janapada	Post Vedic Mahajanapada
Janapada	Mahajanapadas emerged as the most prominent political unit. Some states are expansionary and aggressive.
King performing sacrifices	<ul style="list-style-type: none"> <li>King is much more powerful/ambitious while his status more exalted as reflected in pompous titles: chakravartin, sarvabhauma, Samrat</li> <li>Kings can donate land to Brahmanas and Settis even without taking permission from the community.</li> </ul>
	<b>New Theories of Kingship in Indian Tradition:</b> <ul style="list-style-type: none"> <li><b>Aitareya Brahmana:</b> 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.</li> <li><b>Concept of Mahasamatta (Buddhist):</b> 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)</li> </ul>
Sabha and Samiti (Declined but continued to exist)	<ul style="list-style-type: none"> <li>Parishad (Council of Ministers)</li> <li>Royal seals came into existence.</li> <li>Officer mentioned: Amatya, Mahamatras</li> <li>Development of written language: <ul style="list-style-type: none"> <li>Official documentation 'Akshapataladhikrita'</li> </ul> </li> </ul>

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

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

- 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 *rāja*, who therefore was not a hereditary monarch. The *rāja* 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 *seni* (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



Shashi Tharoor  
is third-term MP  
(Congress) for  
Thiruvananthapuram  
and the Sahitya  
Akademi  
Award-winning author  
of 24 books, including  
*The Battle of  
Belonging: Patriotism,  
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.

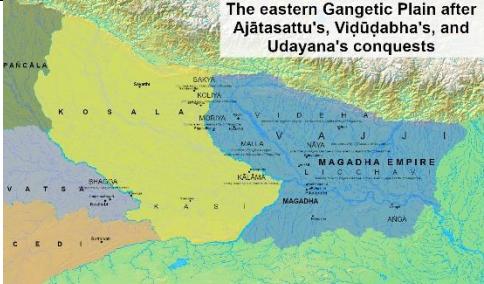
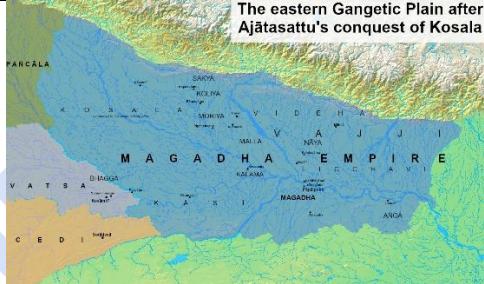
### **Role of ambitious kings of Magadha: Bimbisara: (Haryana dynasty)**

- 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.

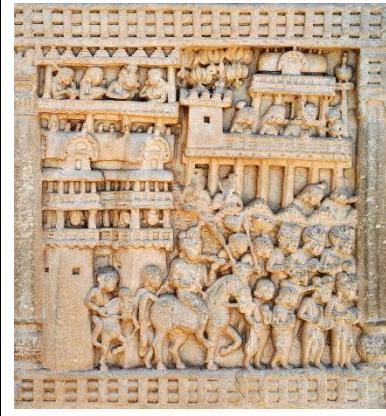
- **Chellana** from Vajji confederacy, sister of Chetaka
- Third wife was **Khema**, daughter of Madra in Punjab.
  - She is considered the first of the Buddha's two chief female disciples, along with Uppalavanna.
- Diplomatic efforts: he created friendship with following rulers
  - The ruler of Avanti,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

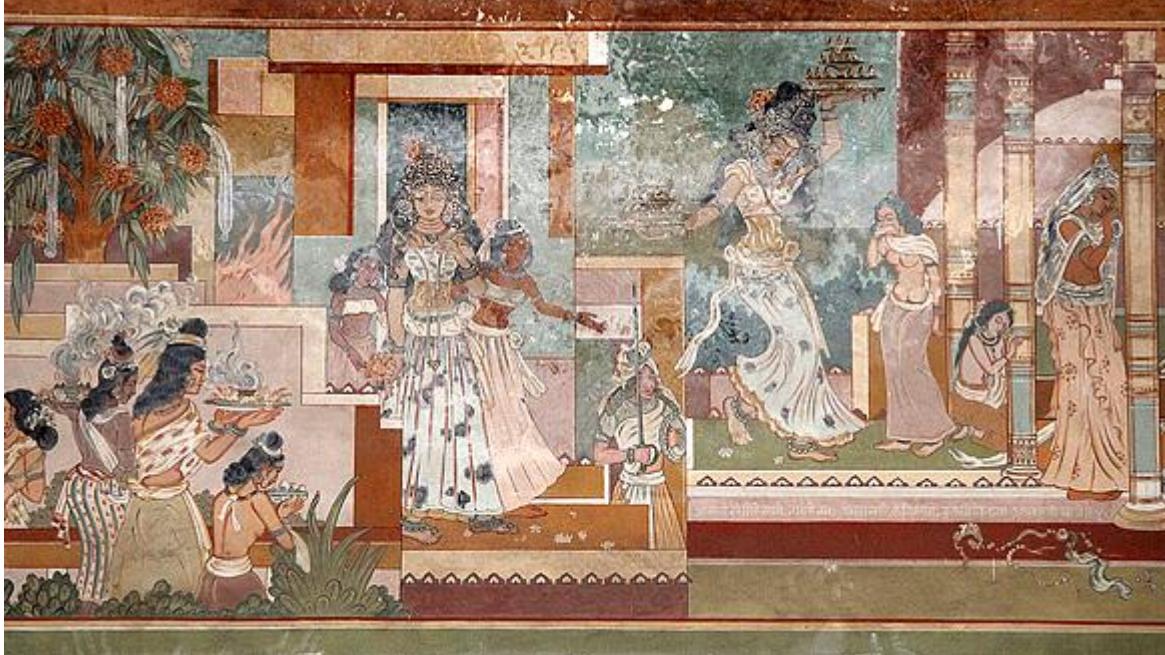
## 2. Ajatsatru

- 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:

- a. **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.
- b. **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):

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

5. Dhanananda

- a. He kept his empire intact and possessed a powerful army.
- b. However, his oppressive rule and tax policy was resented by the people. Thus, he was supplanted by the Mauryan dynasty.
- c. 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"> <li>• Important <u>trade routes</u> developed during this period.</li> <li>• <u>Uttarapath</u>: Taxila to Tamralipti port.</li> <li>• <u>Dakshinapath</u>: Mathur-Ujjain-Bharuch/Sopara.</li> </ul>	<ul style="list-style-type: none"> <li>• Both maritime and land routes were used in foreign trade.</li> <li>• Taxila in the north-west was linked to Central Asia via Afghanistan and to West Asia via Iran.</li> <li>• Bengal in east was linked to Burma via land route.</li> </ul>

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

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.

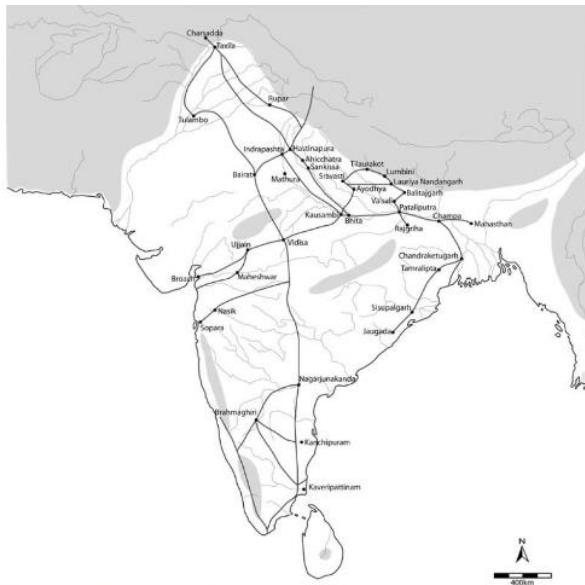


Figure 10.2. Map of major Early Historic trade routes.

**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"> <li>1. When a woman is bought by money (dhanakkhita)</li> <li>2. when she stays of her own accord with a man (chhandavasini);</li> <li>3. when a man gives her money (bhogavasin);</li> <li>4. when a man gives her clothes (patavasini);</li> <li>5. when an ablution of water is performed (odapattakani);</li> <li>6. when she removes her headgear (obhatachumbata);</li> <li>7. when she is also a female slave (dasinama);</li> <li>8. when she is also a servant (kammakari);</li> <li>9. when she is temporarily with a man (muhuttika);</li> <li>10. when she is captured in a raid (dhajahata).</li> </ol> <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"> <li>1. Brahma</li> <li>2. Daiva</li> <li>3. Arsha</li> <li>4. Prajapatya</li> <li>5. Gandharva</li> <li>6. Asura</li> <li>7. Rakshasa</li> <li>8. Paishacha</li> </ol> <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:**

<b>Kingdom</b>	<b>Capital</b>
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:**

<b>Ruler</b>	<b>Policy</b>
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:**

<b>City</b>	<b>Characteristics</b>
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:**

<b>List I</b>	<b>List II</b>
A. Chedi	i. Shishupala
B. Magadha	ii. Bindusara
C. Taxila	iii. Ambhi
D. Avanti	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**

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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"> <li>First known materialist thinker.</li> <li>Live happily; with death, all is annihilated. There is no relation between compassion/charity and fate.</li> <li><b>Charvaka</b> came out of this school later.</li> </ul>
Makkhali Goshala	Ajivika, Niyativada (Fatalism, determinism)	<ul style="list-style-type: none"> <li>He accompanied Mahavira for 6 years but they soon parted their ways.</li> <li>We are powerless; suffering is pre-destined. Everyone has the fixed destiny. You cannot change it by thinking or willing.</li> <li>Bindusara patronized Ajivika. Ashoka and Dasharath donated caves. Later it declined.</li> </ul>
Pakudha Kaccayana	Shashwatavada (Eternalism)	<ul style="list-style-type: none"> <li>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.</li> <li>Possibly, this paved the path for the emergence of Vaisheshika in future.</li> </ul>
Puraṇa Kassapa	Akriyavadi (Amoralism)	<ul style="list-style-type: none"> <li>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.</li> </ul>
Sanjaya Belaṭṭhiputta	Ajnana (Agnosticism)	<ul style="list-style-type: none"> <li>"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.)</li> <li>He highlighted uncertainty associated with the theory of heaven and hell.</li> </ul>

### 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)

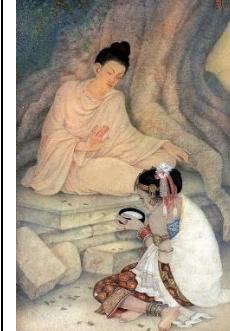
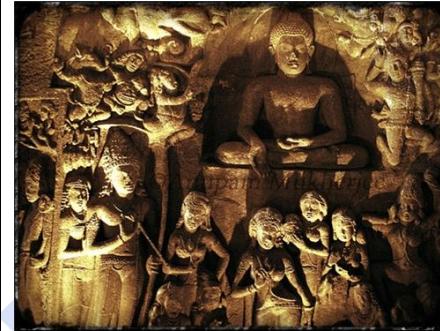
#### 3. Great Departure

- 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)

<b>4 Noble Truths (Arya Satya)</b>	<b>Nibbana</b>	<b>Ashtanga Marg</b>
<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>	

<b>Tilakkhana</b>	<b>Middle Path (madhyamapratipada)</b>	<b>Ahimsa</b>	<b>God</b>
<p>Delusion due to tilakkhana of existence:</p> <ol style="list-style-type: none"> <li>1. Sabbam dukkha due to trishna (tanha/desire)</li> <li>2. Aniccha (non-permanence)</li> <li>3. Anatta (non-atman).</li> </ol> <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: <b>Pratitya samutpada</b></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><b>Achinteya</b> (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 – <b>Patimokkha</b> rules of monastic discipline (Vinaya Pitaka)</p> <ul style="list-style-type: none"> <li>• <b>Uposatha</b> ceremony (day for observing Buddhist principles)</li> <li>• <b>Parajaka</b> four most serious offences</li> <li>• <b>Pavarana</b> confession and atonement for offences by monks</li> <li>• <b>Pravrajya</b> ceremony to begin probation.</li> <li>• <b>Upasampada</b> to finish probation and complete entry</li> </ul> <p><b>Ethics for Lay people:</b></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 <b>varna man-made</b> 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"> <li>1. There was a significant proportion of upper-class (Brahmins, Kshatriya) members during Buddha's life.</li> <li>2. The Pali canon reverses the Brahmanical order of rank and places the Kshatriya higher than the Brahmana.</li> <li>3. Meaning of the term Brahmana – sometimes figurative for character, sometime derisive in opposition, sometime self-congratulation on conversion.</li> </ol>	<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"> <li>• Bhikkhuni Sangha</li> <li>• Nirvana possible</li> </ul>
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"> <li>Immediately after death to preserve the teachings.</li> <li>Sutta (by Ananda) &amp; Vinaya (by Upali) Pitakas were compiled.</li> </ul>
386 BCE	Vaishali	Kalashoka	Sabakami	<ul style="list-style-type: none"> <li>Disagreement over 10 Vinaya rules: Decision not to relax them and censured the behavior of the monks violating them.</li> <li>Thus, the dispute was not settled → emergence of Sects.</li> </ul>
<p>First schism in the Sangha.</p> <ol style="list-style-type: none"> <li>1. Sathviravadins (minority): insisted on rigorous</li> <li>2. Mahasanghikas (majority): breakaway group which justified departure based on majority.</li> </ol> <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, <b>18 Nikaya schools</b> emerged.</p>				
250 BCE	Pataliputra	Ashoka	Mogaliputta Tissa	<ul style="list-style-type: none"> <li>To purify the Buddhist movement, end corruption in Sangha and oust heretical views.</li> <li>Abhidhamma Pitaka was compiled (completion of Tripitaka)</li> <li>Missionaries sent outside India by Ashoka.</li> </ul>
<p>Separate northern and southern tradition – Mahanaya and Hinayana</p>				
72 CE	Kundalvana, Harwan	Kanishka	Vasumitra Ashvaghosha	<ul style="list-style-type: none"> <li>Exclusive council of Sarvastivadins (later Mahayana)</li> <li>Abhidhamma texts, systematized and translated into Sanskrit.</li> </ul>
1 <sup>st</sup> 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

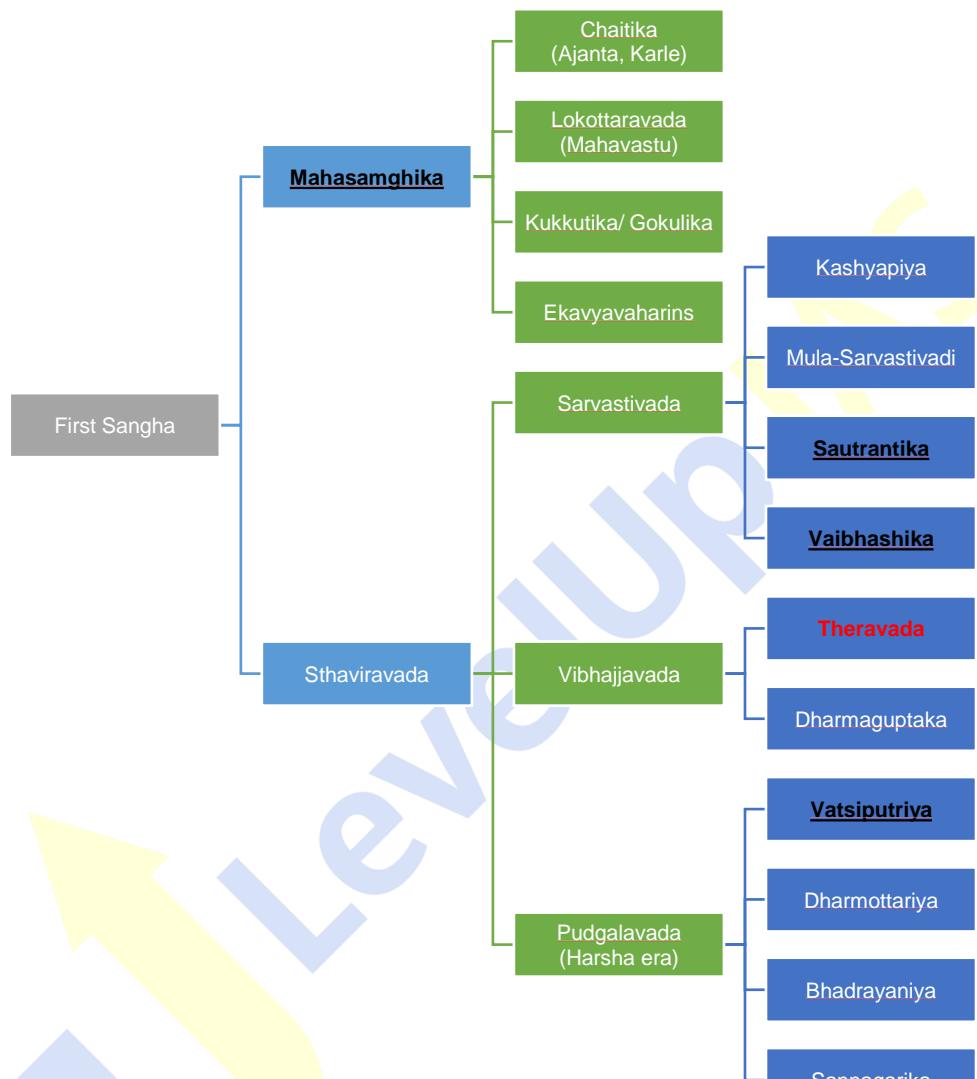
## Buddhist Pali Literature

<b>Vinaya Pitaka (Upali)</b>	<b>Sutta Pitaka (Ananda)</b>	<b>Abhidhamma Pitaka</b>
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"> <li>a. Mahavagga</li> <li>b. Chullavagga</li> </ul> 3. Parivara	1. Digha, Majjhima, Samyukta, Anguttara, Khuddaka 2. Imp Sutta: DCP, MPN, Agganna, Ambattha 3. Khuddaka Nikaya <ul style="list-style-type: none"> <li>a. Dhammapada,</li> <li>b. Suttanipata,</li> <li>c. Theri Gatha</li> <li>d. Thera Gatha</li> <li>e. Jataka Katha</li> <li>f. Milind Panho</li> </ul>	There are 7 books. Of them, the most imp is <b>Kathavattu</b> 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)

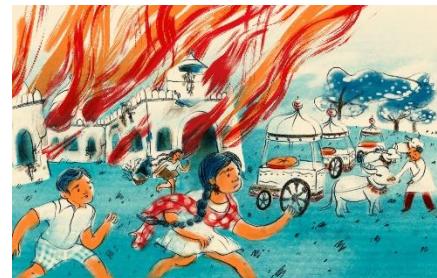


Figure 8.2 "Litany of Avalokitesvara, Ajanta, cave 4. Photo: Osmund Bopearachchi. Courtesy: Archaeological Survey of India.



- 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"> <li>• Madhyamaka – Nagarjuna. Doctrine of Shunyavada</li> <li>• Yogachara – Asanga, Vasubandhu, Sthrimati, Dharmakirti (chittamatra, mind only)</li> </ul>
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

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

## **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 5<sup>th</sup> 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:**

<b>Symbol</b>	<b>Meaning</b>
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?

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

**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?

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

**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

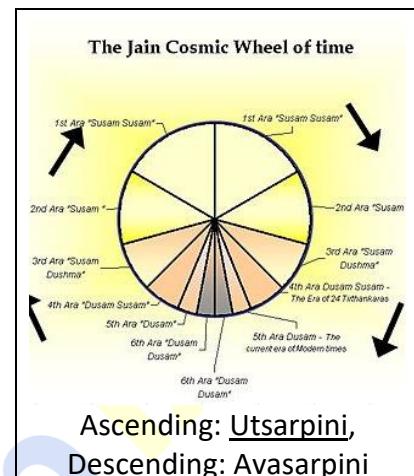
**12. Which one of the following features distinguishes Buddhism from Jainism?**

- (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**.



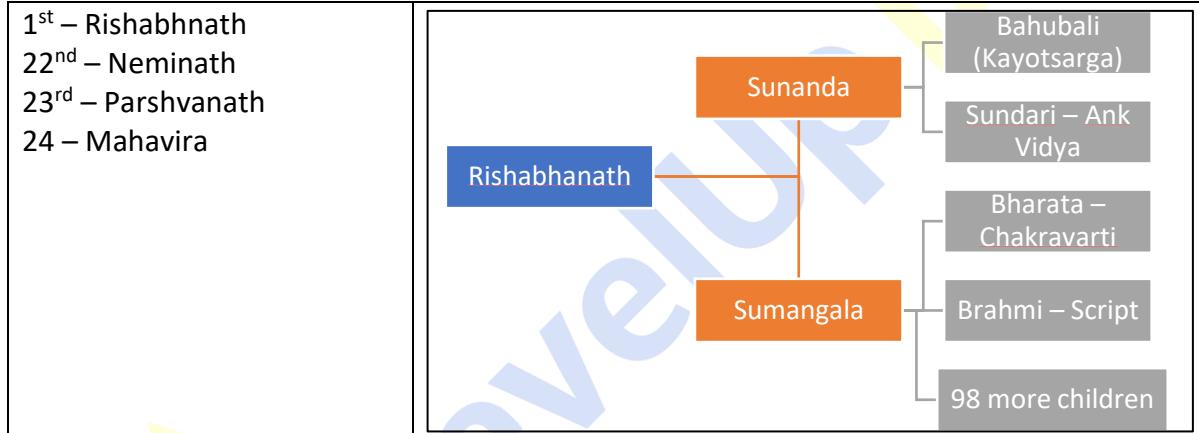
*Some foolish men declare that Creator made the world. The doctrine that the world was created is ill-advised, and should be rejected. If god created the world, where was he before creation? If you say he was transcendent then, and needed no support, where is he now?*

*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 9<sup>th</sup> c)



**Kalpasutra of Bhadrabahu** (traditionally 4<sup>th</sup> 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)

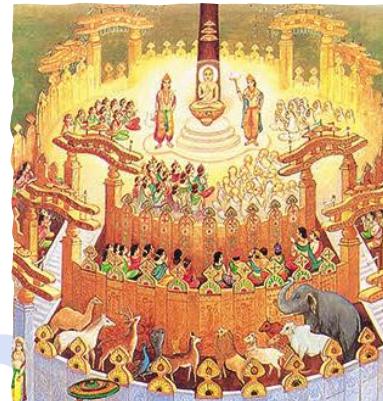
Extracting a historical biography of Mahavira out of the hagiographical material is as difficult as in the case of the Buddha. There are **two different hagiographies** of Vardhamana Mahavira—a **Digambara and a Shvetambara version**, which agree on some points, but disagree on others.

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

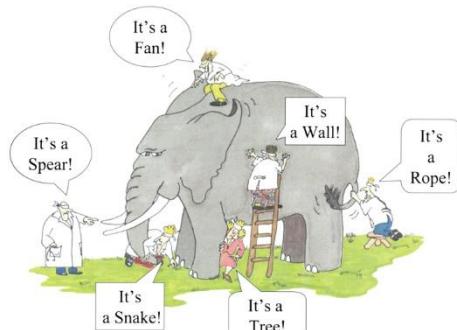
- Born in Lichchhavi Janapada at **Kundagrama**
  - **Stronger pro-Kshatriya bias:** Vardhamana was conceived by a Brahmana named Rishabhadatta in the womb of his wife Devananda, but Shakra (Indra) transferred the embryo to the womb of Trishala, a Kshatriya woman.
  - **Extraordinary concern for ahimsa**
    - **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 13<sup>th</sup> 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**.



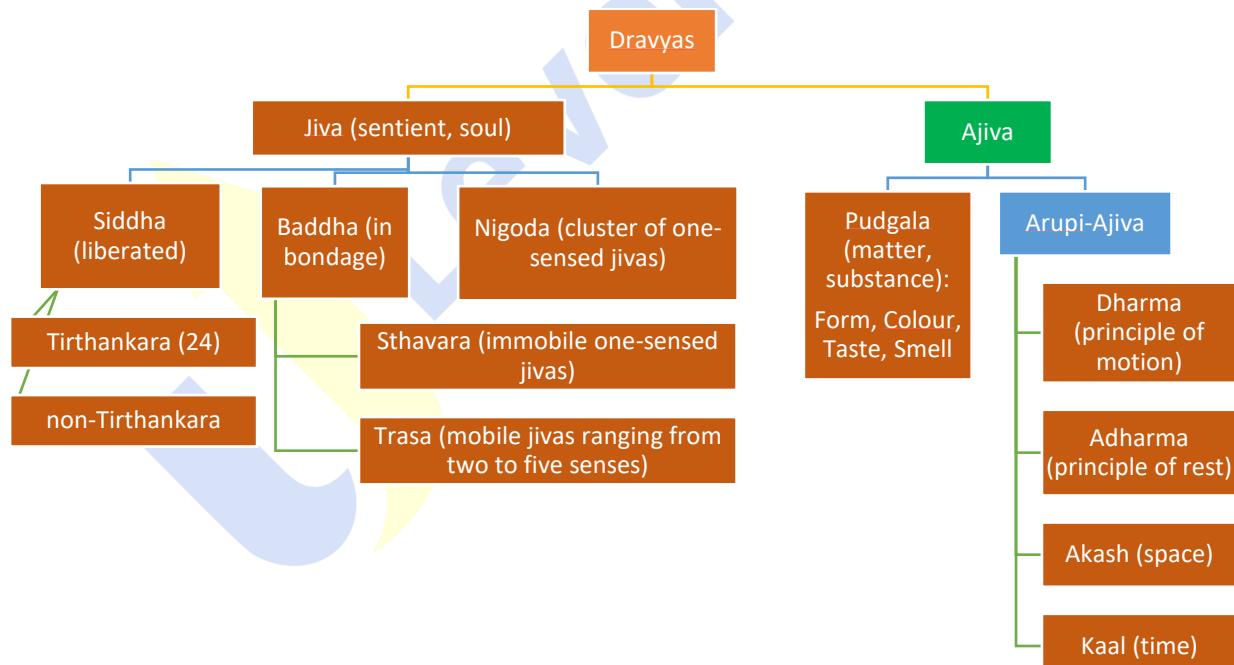
### (A) Anekandavad

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

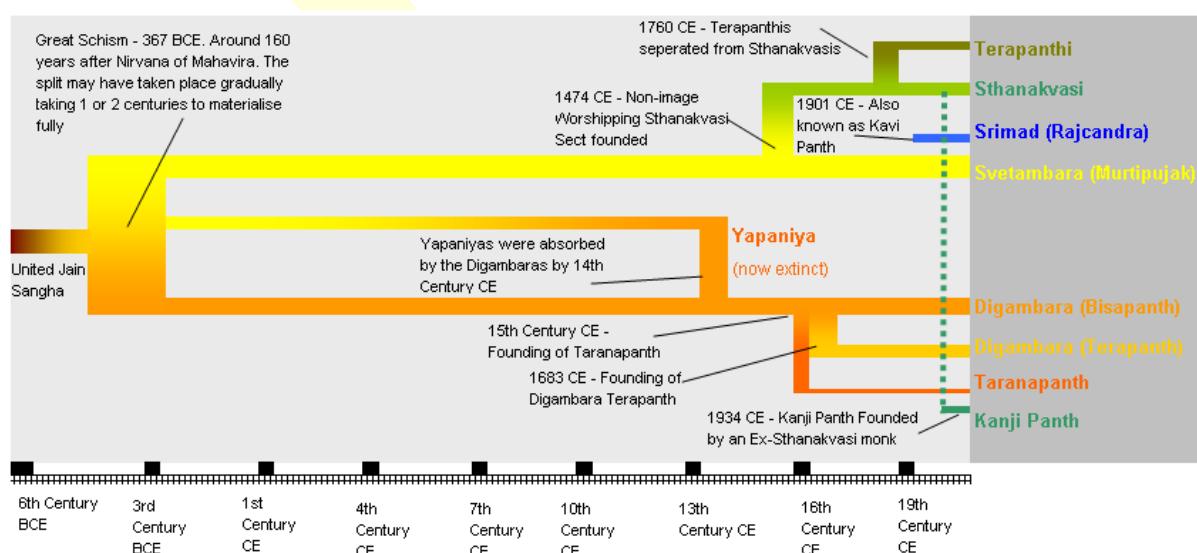
- Veg food – Strict vegetarianism is the most important dietary rule for Jainas.
- Occupation
  - Certain occupations are ruled out. E.g. governing and agriculture potentially involve injuring life and therefore tend to get ruled out.
  - Trade is likely to cause less injury and it remains a preferred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

	<b>Shvetambara</b>	<b>Digambara</b>
<b>Clothing debate</b>	<p>Put on clothes and cover the mouth with white cloth.</p> <ul style="list-style-type: none"> <li>Idols of Tirthankara are with loin-cloth (along with jewels and glass eyes of marbles).</li> <li>No objection against women nuns.</li> </ul>	<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"> <li>Idols of Tirthankara are depicted nude.</li> <li>Do not admit women as nuns</li> </ul>
<b>Liberation of Woman</b>	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.
<b>Scriptures</b>	<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>
<b>Nature of Jina</b>	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.
<b>About Mahavira</b>	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** (1<sup>st</sup> Anga): Rules of Conduct for Monks
    - **Sutrakritanga** (2<sup>nd</sup> Anga): Describes Jain rites, points out its distinctive features.
    - **Bhagavati Sutra** (5<sup>th</sup> 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 14<sup>th</sup> 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** (2<sup>nd</sup> 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"><li>• Led a group of Jain monks to the caves surrounding Madurai for spreading Jainism in 1<sup>st</sup> c CE</li></ul>
Jinesena Acharya (9 <sup>th</sup> c)	<ul style="list-style-type: none"><li>• Mahapurana's first part Adipuarana</li></ul>
Adikavi Pampa	<ul style="list-style-type: none"><li>• Kannada Adipurana</li><li>• (Also, Vikramarjuna Vijaya)</li></ul>
Sri Ponna	<ul style="list-style-type: none"><li>• Shantipurana</li></ul>
Mahaviracharya	<ul style="list-style-type: none"><li>• Ganitasarasangraha</li></ul>
Ugraditya	<ul style="list-style-type: none"><li>• Jain physician, author of Kalyanakaraka (on ayurveda), contemporary of Amoghavarsha.</li></ul>
Hemchandra (11 <sup>th</sup> c)	<ul style="list-style-type: none"><li>• In Gujarat Chalukya court)</li><li>• 63 shalaka-purusha-charita</li><li>• Parishisthaparvana (sequel to 63 shakala purusha charitra)</li></ul>
Jinaprabha Suri	<ul style="list-style-type: none"><li>• MBT honoured him.</li><li>• Wrote Jain prayers in Persian.</li><li>• Author of Vividha Tirtha Kalpa</li></ul>
Mahendra Suri	<ul style="list-style-type: none"><li>• Yantraraj</li></ul>
Banarasidas	<ul style="list-style-type: none"><li>• Ardhakathanaka</li></ul>
Hiravijaya Suri, Bhanuchandra, Vijayasena Suri	<ul style="list-style-type: none"><li>• Participated in the Ibadat Khana debate with Akbar</li></ul>
Ramachandra	<ul style="list-style-type: none"><li>• Famous Shvetambara dramatist</li></ul>
Acharya Hastimalla (12 <sup>th</sup> c)	<ul style="list-style-type: none"><li>• Famous Digambara dramatist (from south India)</li><li>• Author of Vikranta Gaurava, Maithili-Kalyanam, Anjana Pavanjaya, Subhadra Natika etc.</li></ul>
Vimalasuri (2 <sup>nd</sup> or 5 <sup>th</sup> c CE)	<ul style="list-style-type: none"><li>• Paumachariya in Prakrit</li><li>• Harivamshachariya</li></ul>
Ravisena (7 <sup>th</sup> c)	<ul style="list-style-type: none"><li>• Padmapurana in Sanskrit</li></ul>

- 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, 9<sup>th</sup> 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 **Gomateshvara 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 5<sup>th</sup> 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. Syadavada
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**

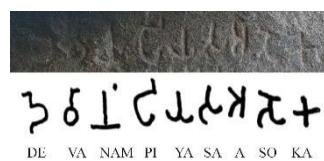
- Megasthenes was the ambassador of Seleucid Emperor, Seleucus Nicator, to the court of Chandragupta Maurya.
- Megasthenes illustrated different areas of Mauryan administration and state.
  - Pataliputra administration, astronomoysi and agronomoysi officers, military management etc
- Limitations
  - 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"> <li>• Seven castes?</li> <li>• No slavery?</li> <li>• No theft?</li> <li>• Farmers not harmed in war</li> <li>• No famine?</li> </ul>	<ul style="list-style-type: none"> <li>• Typical military and city administration matching each other.</li> <li>• No usury?</li> <li>• All land owned by king?</li> <li>• No written laws, all by memory?</li> <li>• Fantasy stories (reversed legs, gold-digging ants etc)</li> </ul>

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

- 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: Dhama (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)
a. Amitrochates or Allitrochates by Greeks <ul style="list-style-type: none"> <li>i. Amitra-ghat in Mahabhashya: Killers of the enemies</li> <li>ii. Amitra-khad: devourer of the enemies</li> </ul> b. Tibetan monk Taranath (16 <sup>th</sup> c): “His empire extended between the two seas” c. He appointed his son Ashoka as the governor of Takshashila and then of Ujjain.	a. The contacts between India and the western world continued. <ul style="list-style-type: none"> <li>i. Deimaches – Ambassador of Antiochus of Syria (son of Seleukus)</li> <li>ii. Dionosyios – Ambassador of Ptolemy II of Egypt</li> </ul> b. There is a story that Bindusara requested Antiochus to buy and send him some sweet wine, dried figs, and a sophist.

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, 3<sup>rd</sup> 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 (<b>Ashokavadana</b>) paint him as a violent king with tyrannical tendencies (Chand Ashoka) – burnt 500 women alive, killed hundreds of ministers. <b>Huen Tsang</b> 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>. <b>But no Kalingan war</b> is mentioned in the Buddhist books.</p>	<p>The war of Kalinga (8<sup>th</sup> 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><b>Kalinga War</b></p> <ul style="list-style-type: none"> <li>• <b>MRE 13</b> 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.</li> <li>• The carnage led to suffering of all. It inflicted general misery. Ashoka was struck with grief and remorse, causing dramatic change in him.</li> <li>• Far-reaching consequences in his mind, which in turn had far-reaching consequences for the world.</li> </ul> <p><b>Bherighosha → Dhammadhoshā</b></p> <p>There was <b>no sudden transformation after conversion</b> 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 <b>after 2.5 years</b>, that he became an ardent supporter of Buddhism. Possible reasons for him becoming zealous are:</p> <ul style="list-style-type: none"> <li>• Plausible constant interaction with Sangha in and around Pataliputra.</li> <li>• Watershed event of visit to Mahabodhi in the 10<sup>th</sup> regnal year (MRE VIII) (Vajrasana gift)</li> </ul>

## 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

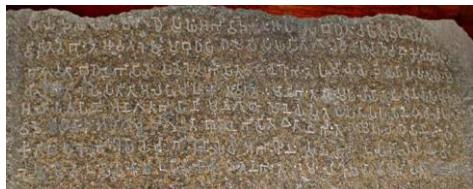


Lumbini Pillar

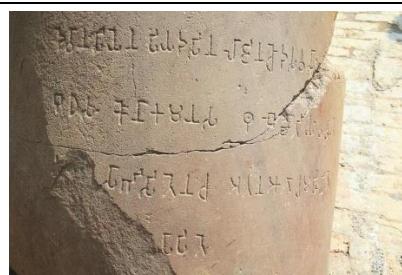


A mural depicting the Third Buddhist Council at Navajetavana in Shravasti, Uttar Pradesh.

### 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:

<b>Good Conduct</b> (moral code of general behaviour)	<ol style="list-style-type: none"><li>Inculcate virtues:<ol style="list-style-type: none"><li><b>MPE II:</b> What is Dhamma? Much good, less bad, kindness, charity, truthfulness and purity.</li><li>Avoid vices:<ol style="list-style-type: none"><li>Violence, anger, jealousy (isya), anger (krodhe), pride (mane)</li></ol></li><li>Harmony in society and family:<ol style="list-style-type: none"><li>Respect elders/parents/teachers</li><li>Kindness towards weak/miserables/servants/slaves</li></ol></li></ol></li></ol>
<b>Religious Tolerance</b>	<p>More of mutual acceptance, mutual respect and concord.</p> <ol style="list-style-type: none"><li>Equal respect to Brahmanas and Shramanas</li><li>MRE 12: Samam Vachaguti (restraint on speech)</li><li>Reflection of today's Sarvadharma samabhava</li></ol>
<b>Non-violence</b> (It is important aspect of Buddhism too)	<ol style="list-style-type: none"><li>Ashoka abjured policy of war (<b>Dhammaghosa</b>)</li><li>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"><li>3 days <u>respite</u> before execution after rajuka's pronounced punishment..</li><li>Annual <u>amnesty</u> (at least 25 times)</li><li>Advised officers for <u>impartiality</u> in justice (samata)</li><li>Officers not to <u>torture</u> anyone without due cause</li></ol></li><li><b>Animal sacrifice</b> (proto-conservation)<ol style="list-style-type: none"><li>Ban on animal slaughter for needless sacrifices.</li><li>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"</li><li>Establishment of veterinary hospices</li><li>Provisions for pack animals along the road (tree shade, water to drink etc)</li></ol></li></ol>

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

### 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"> <li>Metta, Mudita, Karuna, Dana – all terms are in Buddhist context, which are mentioned in the Edicts.</li> <li>Major PE 3 – talks about insistence on self-responsibility which is a typically Buddhist idea</li> </ul>	<ul style="list-style-type: none"> <li>Main components of Buddhist philosophy (Dukkha, 4 noble truths, 8-fold path) are totally absent. The difficult ideas of transmigration are also totally missed.</li> <li>Goal of Ashoka's dhamma is stated to get into svaga (svarga) and not attain Nibbana.</li> <li>Brahmanas and Shramans mentioned together. The term he uses Savapasaday (sarva-parashad – all religions)</li> </ul>
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"> <li>Egalitarian and inclusive</li> <li>Non-sectarian</li> <li>Essence of all religions (saravadhi)</li> <li>Based on custom and tradition (porana pakiti, age-old wisdom)</li> </ul>	<u>Manifestation of paternalistic outlook – king as the cornerstone</u> <ul style="list-style-type: none"> <li>Didha Bhakti – unquestioning staunch allegiance</li> <li>Subjects of independent kingdoms were also asked to repose faith in him.</li> </ul>	To accommodate diversity in overarching framework with unquestioning allegiance to king was its central component. The political rationality was to weld the subcontinent together. <b>Emotional integration</b> 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

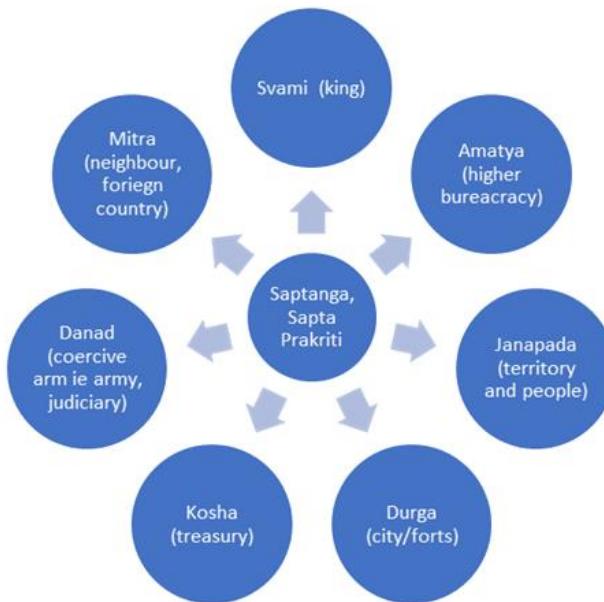
Theory	Supporting Arguments	Opposing Arguments
Pacifist Policy	<ul style="list-style-type: none"> <li>Abandoning <u>war</u> declined strength and the <u>army</u>. He softened the martial vigour essential to sustain the empire.</li> <li>Law and order suffered because of <u>compassion</u> towards rebels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

### 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)

<b>Adhyaksha</b>	<b>Department</b>	<b>Adhyaksha</b>	<b>Department</b>
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 <b>(Sthaniya)</b>	2 Dronamukhas	
Divisional HQ <b>(Dronamukha)</b>	2 Karvatikas	
Sub-divisional HQ <b>(Karvatika)</b>	20 Sangrahanas	
Local Centre <b>(Sangrahana)</b>	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.

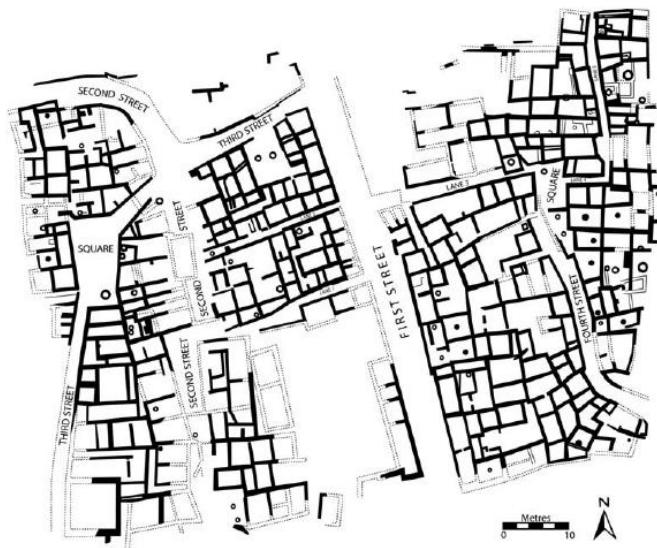


Figure 11.9. Plan of the street layout of the Bhir Mound, Pakistan.

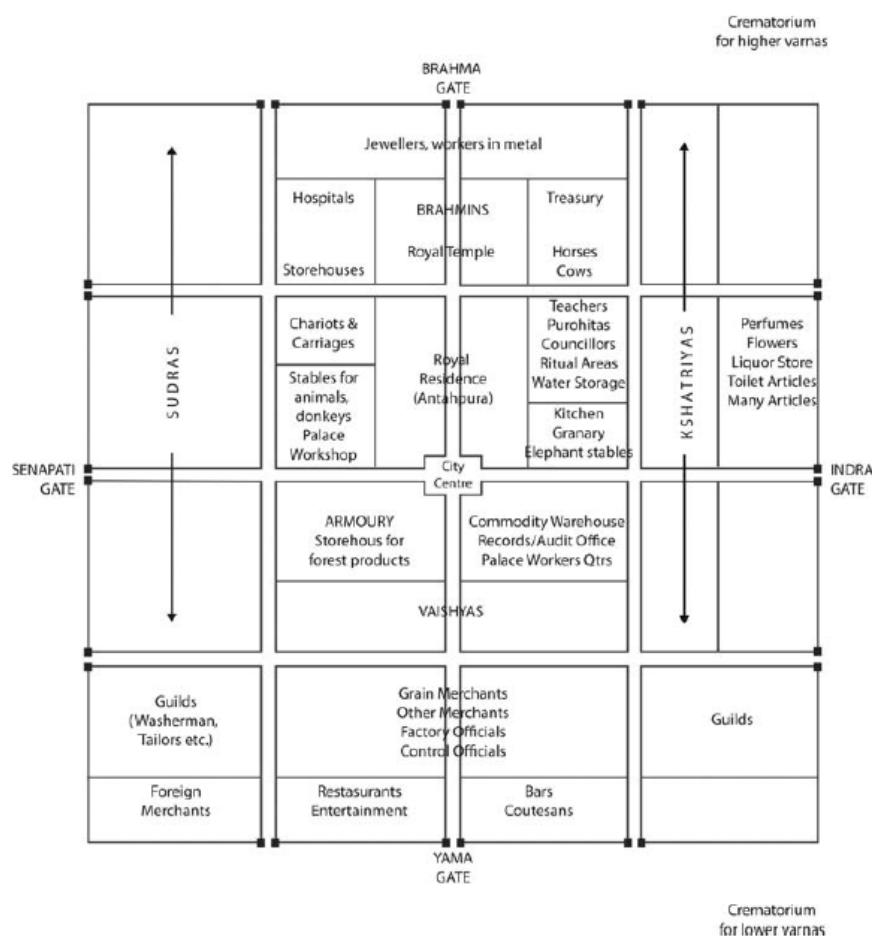


Figure 11.4. Plan of an idealised city from the *Arthashastra*.

## 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 (1/6<sup>th</sup> 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:

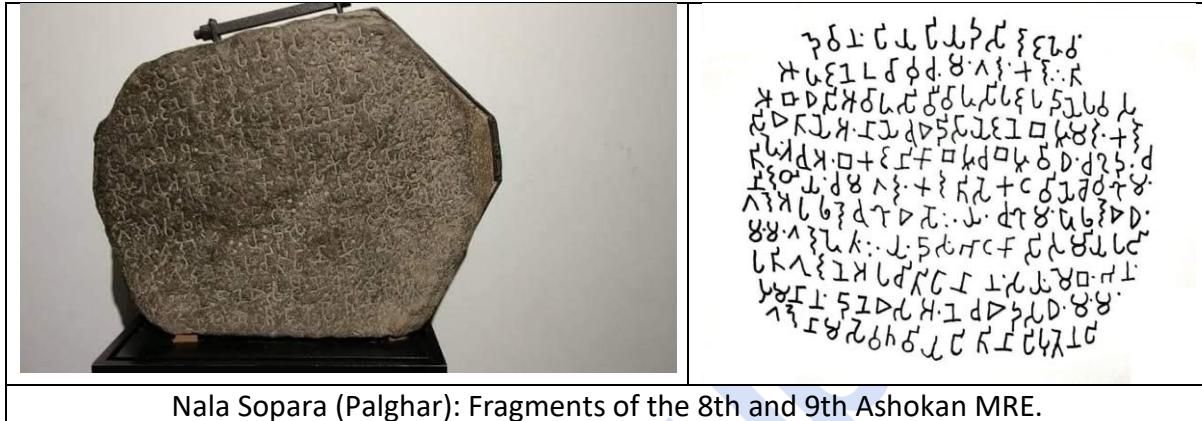
- State as a producer:
  - Monopoly over iron implements, mining, ship building
  - State establishments of spinning/weaving/textile (employed indigent women)
  - Rajapanya- State goods/commodities
- Officers
  - Sunadhyaksha (butcher houses)
  - Suradhyaksha (alcohol excise)
  - Sutradhyaksha (textile)
- 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	<b>Sandhi</b> – Treaty/Friendship (various types of treaties are listed by Kautilya)
2	You are strong	<b>Vigraha</b> – War
3	You are equal	<b>Asana</b> – Stay put
4	You are much weaker	<b>Sanshraya</b> – Seek shelter
5	You are much stronger	<b>Yan</b> – Aggressive Attack
6	If you can fight with some aid/ally	<b>Dvaitabhava</b> – 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"><li>• Not much is known about their success in the Hellenistic land.</li><li>• Only success in Srilanka. But Ashoka is silent on this mission.</li><li>• Interestingly he mentions only Hellenistic kings by name while no Indian king is named.</li></ul>

## 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]**

<b>Site of Ashoka's major rock edicts</b>	<b>Located in the State of</b>
---	--------------------------------

- |             |                |
|-------------|----------------|
| 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. Rumindesi 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:**

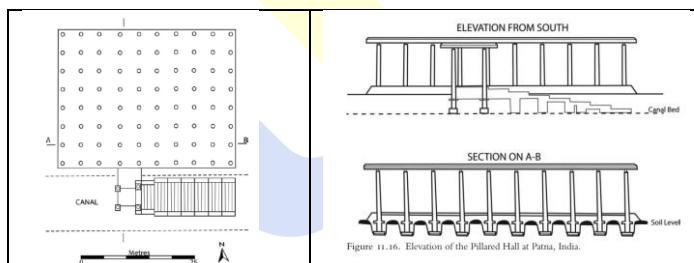
- **Variety of Structural Remains**
  - **Religious:** Stupas, Rock-cut (chaitya, viharas), Pillars
  - **Royal:** Pillared hall, wooden palisade at Pataliputra
- Re-emergence of **monumental art** after long gap
- **Palace Art**
  - Linked to political ideology: Uniformity, Purpose
  - Still, 'popular 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
- Chunar 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.

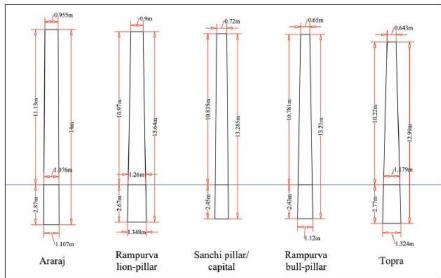




Figure 11.20. The Asokan pillar at Lumbini, Nepal.



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
<b>Lotus</b>	<ul style="list-style-type: none"> <li>• Purity and fecundity</li> <li>• Buddha's first seven steps</li> </ul>
<b>Chakra</b>	<ul style="list-style-type: none"> <li>• Dhammachakra (first sermon)</li> <li>• Sovereignty of chakravarti king</li> </ul>
<b>Elephant</b>	<ul style="list-style-type: none"> <li>• Airavat in the dream of Maya (conception of Buddha)</li> <li>• Gaja-Lakshmi</li> <li>• Dream of Trishala in Jainism</li> </ul>
<b>Bull</b>	<ul style="list-style-type: none"> <li>• Fertility</li> <li>• Vaishakha Paurnima (Buddha's birth)</li> </ul>
<b>Horse</b>	<ul style="list-style-type: none"> <li>• Siddhartha's departure (Great Renunciation)</li> </ul>
<b>Lion</b>	<ul style="list-style-type: none"> <li>• Shakya-simha, Sovereignty of Buddha in spiritual field</li> </ul>
<b>4 Lions</b>	<ul style="list-style-type: none"> <li>• Extent of Maurya empire</li> <li>• Spread of Dhamma in 4 directions</li> </ul>

### 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"> <li>Both have religious and political significance.</li> <li>Both undertaken as royal art.</li> <li>Both were made using sandstone.</li> <li>Both have capital – lion mostly</li> </ul>	
Differences	<ul style="list-style-type: none"> <li>Monolithic</li> <li>Round shaft</li> <li>Smooth surface</li> <li>Polished surface</li> <li>Some with inscriptions</li> <li>No foundation</li> <li>Independent free-standing pillars</li> <li>Capital at top.</li> <li>Only animal figures</li> </ul>	<ul style="list-style-type: none"> <li>Segmented</li> <li>Square form</li> <li>Fluted surface</li> <li>Unpolished</li> <li>No inscriptions</li> <li>Have foundation.</li> <li>Structural pillars</li> <li>Capital both at top and bottom.</li> <li>Humans + Animals + Mythological</li> </ul>
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

	<b>Dhauli Elephant</b>
	<b>Lomas Rishi</b> (Barabar hills, Gaya) Cave façade – Elephants
	<b>Sarnath</b> Abacus frieze Bull, Horse, Elephant, Lion (guardians of 4 directions)
	<b>Mahabodhi</b> Vajrasana – Geese
	<b>Sanchi</b> 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	?



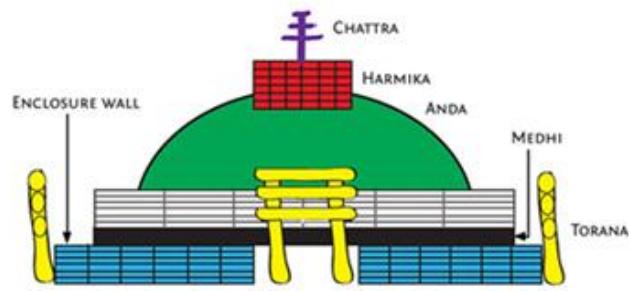
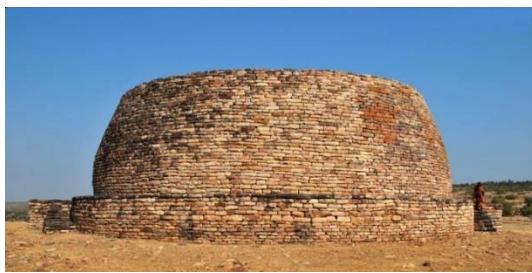
(War of Relics – Several chiefs against the Mallas of Kushinagar)

Dhatu	Drona

- 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)

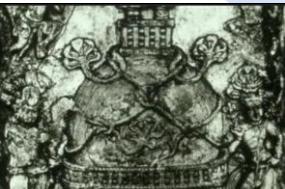


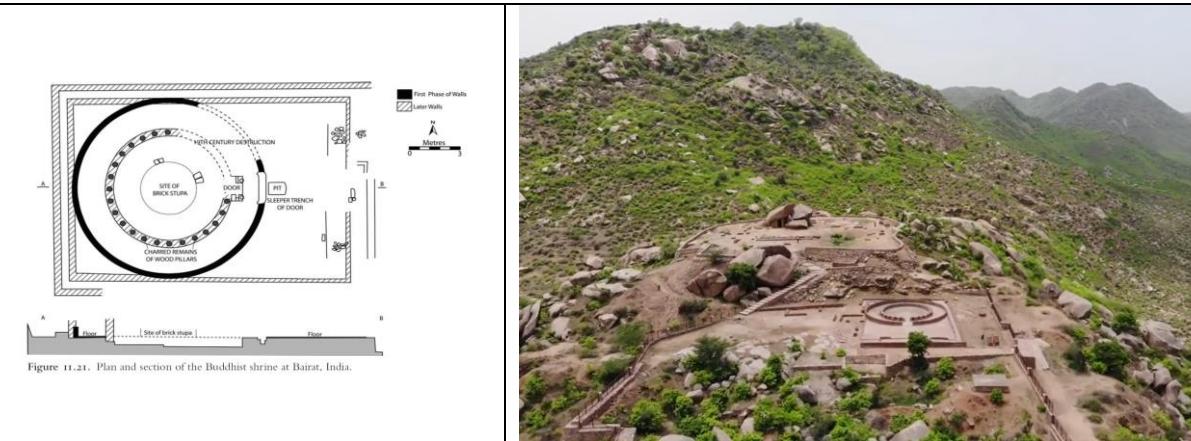
Parts	Symbolism
Anda on Medhi (Platform)	<ul style="list-style-type: none"> <li>Stored the relics.</li> <li>Shape of cosmos</li> </ul>
Harmika (box-like at top)	<ul style="list-style-type: none"> <li>Most sacred, as it is just above the relics.</li> </ul>
Chhatra, Yashti	<ul style="list-style-type: none"> <li>Raj-chhatri</li> <li>Three discs – Buddhist Tri-ratna</li> <li>Yashti – Axis of the universe</li> </ul>
Vedika and Torana	<ul style="list-style-type: none"> <li>Eastern – Birth of Buddha (Lumbini)</li> <li>Southern – Nirvana (Bodh Gaya)</li> <li>Western – DCP (Sarnath)</li> <li>Northern – MPN (Kushinagar)</li> </ul>
Pradakshinapath	<ul style="list-style-type: none"> <li>Circumambulation (east to north – tracing life of Buddha)</li> </ul>

**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



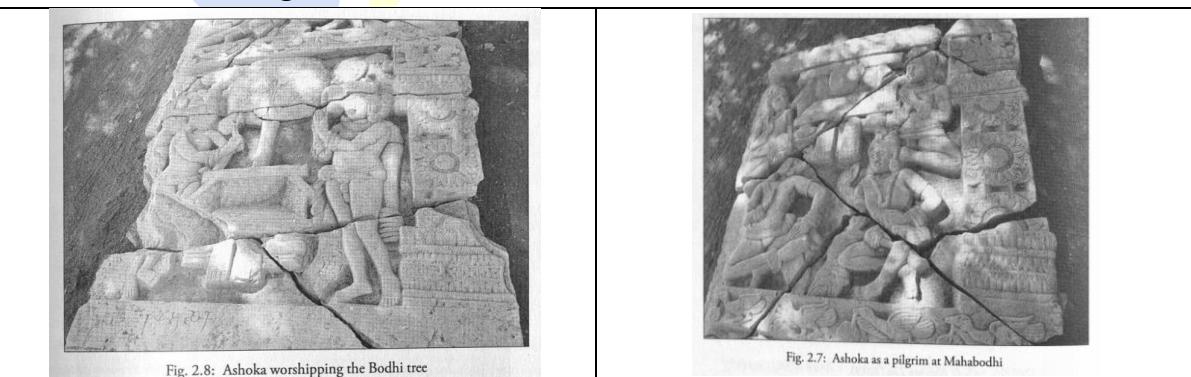
Ujjayini's Kanipura Stupa, associated with Devi

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).

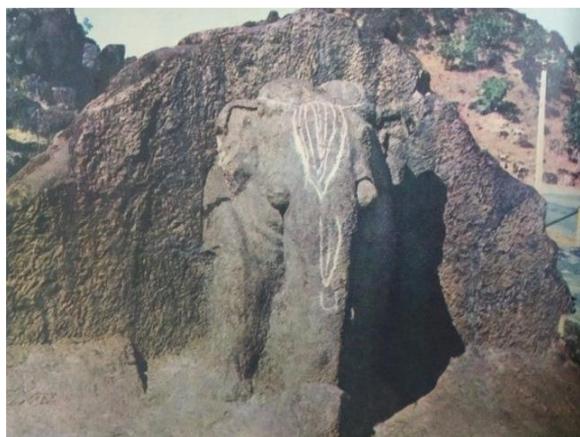


Life Size Frontal Images (stone/terracotta): Roundness + Full frontal conception

- a. Parkham Yaksha
- b. Besnagar Yakshi
- c. Didarganj Yakshi



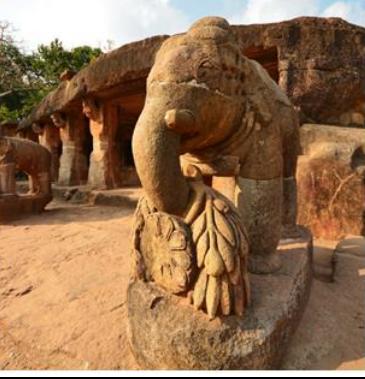
In the end....



### 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.

<b>Jain Caves (Odisha, 2nd c BCE)</b> <ul style="list-style-type: none"><li>• <b>Udayagiri (18), Khandagiri Hills (15)</b></li><li>• Partly natural, partly artificial</li><li>• By Kharvela, Mahameghavarman</li><li>• Most Important – Ranigumpha, Hathigumpha</li></ul>	
<ul style="list-style-type: none"><li>• <b>Hathigumpha Prashasti (19th regnal year)</b></li><li>• Prakrit language, Brahmi script</li></ul>	

	
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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"> <li>• Prize of 100 dinaras for a shramanas head</li> <li>• Destruction of 84000 stupas and other monasteries like Ghoshtarama (Kaushambi) and Kukkutarama (Pataliputra)</li> <li>• Harmed Bodhi tree</li> <li>• Ashokan pillared hall destroyed</li> </ul>	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**

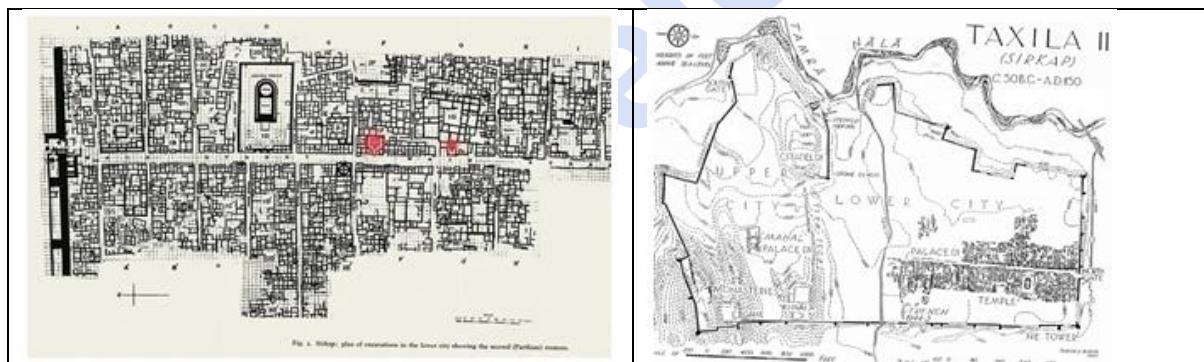


## Indo Greeks

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.



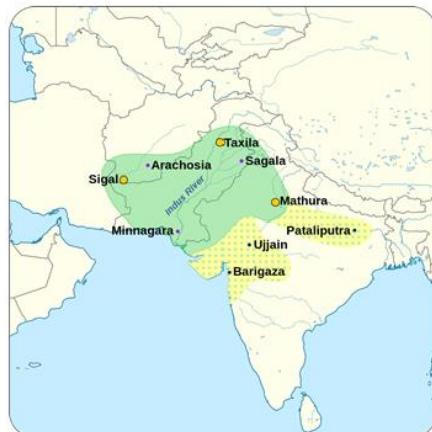
### More Contribution:

- 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**



Bimaran Casket  
– Azes I

Bajaur  
Casket

Triratna  
symbol (left)

Shaka devotee,  
Butkara Stupa

- **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 (1<sup>st</sup> 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**.

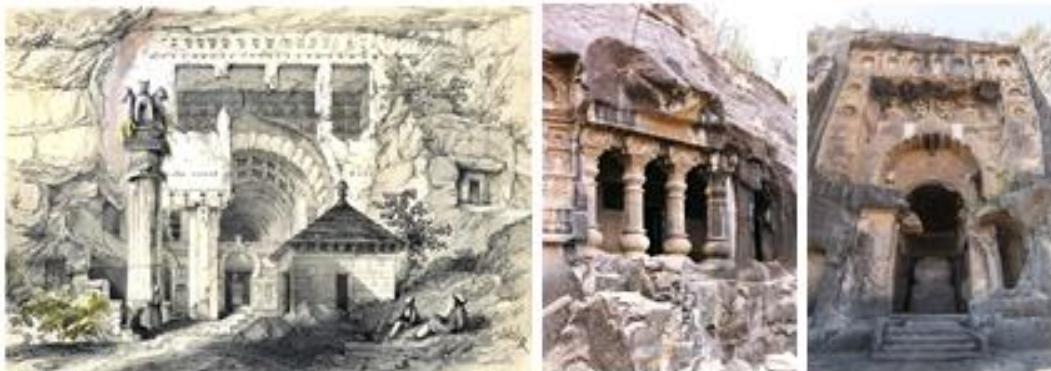
- **Mora Doorjamb Well inscription**

- Mentions that it was dedicated to build a temple of five Vrishni heroes.

<b>Nashik Satrapy</b> (short-lived Kshaharatra family)	<b>Ujjain Satrapy</b> (Kardamaka Family)
<ul style="list-style-type: none"> <li>● The first two rulers of the family were Bhumik and Nahapana.</li> <li>● Famous king – <b>Nahapana</b> (1st c CE) <ul style="list-style-type: none"> <li>• Known from his silver coins and inscriptions.</li> </ul> </li> <li>● Important role in <b>maritime trade</b> (Periplus calls him Nambanus of Barygaza)</li> <li>● Enlarged the empire by ousting Satavahanas initially but was later defeated by Gautamiputra.</li> <li>● <b>Built many Buddhist caves</b> in western Maharashtra.</li> </ul>	<ul style="list-style-type: none"> <li>● <b>It became important later</b>, after the fall of Nasik Satrapy.</li> <li>● <b>Chashtana</b>: his ascension to the throne is the beginning of the most famous <b>Shaka era</b> (78 CE)</li> <li>● Another famous king was <b>Rudradaman</b> (130-150 CE)</li> <li>● <b>Rudrasimha III</b> – Shaka rule ceased when the last Western Satrap Rudrasimha III was defeated by the Gupta emperor Chandragupta II in 395 CE.</li> </ul>



Jogalthembi Hoard



Caves: Karle, Nashik, Manmodi/Junnar



Junagarh Prashasti of Rudradaman

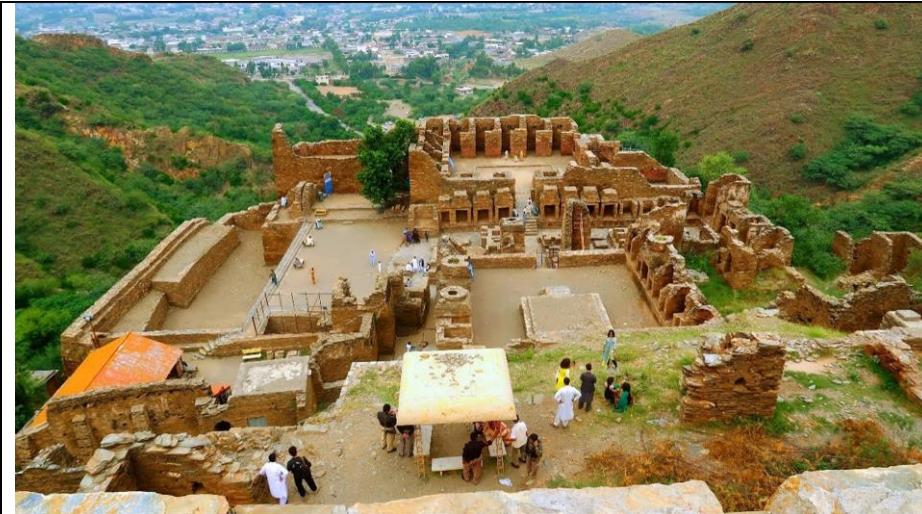


They came to India from Persia in the 1st century CE, and established rule in the NW part of India.

### **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

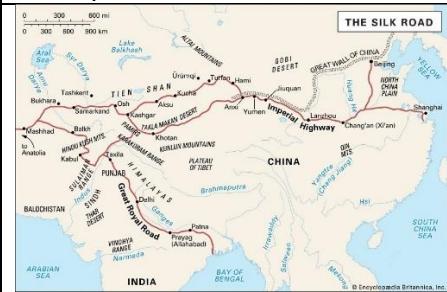
- **Kujula Kadphises** (15-70 CE) (Contemporary to Gondophernes.)
  - He established his authority over Afghanistan and called himself 'great king'.
  - With the conquest of the Indo-Greek cities of Bactria and Gandhara, the Kushanas were no longer mere tribal chiefs. They were now emperors and **masters 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"> <li>• He was Kanishka's court physician.</li> <li>• Authored the 'Charak Samhita', the first Indian scientific book on medicine.</li> <li>• It contains detailed descriptions of diseases, their symptoms, causes and remedies.</li> </ul>	<ul style="list-style-type: none"> <li>• He was a Buddhist scholar and the president of the 4th Buddhist Council.</li> </ul>	<ul style="list-style-type: none"> <li>• A Buddhist scholar and co-president of the 4th Buddhist Council.</li> <li>• His famous works include 'Buddhacharita' (Sanskrit), 'Sariputraprakarana', possibly the earliest known Sanskrit drama.</li> </ul>

### 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



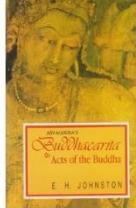
Kanishka's casket



400 kg Buddha Begging Bowl, Afghanistan



Ashvaghosha  
*Buddha-carita or Acts of the Buddha*  
E. H. JOHNSTON



Nagarjuna



Kanishka inauguates 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"> <li>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.</li> <li>Kushans <b>relied on existing local institutions</b> (castes, guilds, monasteries etc) to manage affairs.</li> <li>They also <b>adopted parts of the political and cultural legacies</b> of former rulers (Persians, Greeks, Parthians, and Sakas)</li> </ul>	<b>Titles</b> <ul style="list-style-type: none"> <li>Kaisar</li> <li>Shahanushaho</li> <li>Devaputra, dom-arta, devmanusha</li> </ul> <b>Coins</b> <ul style="list-style-type: none"> <li>Individualistic representations of Kushana kings.</li> <li><b>Religious eclecticism:</b> Numerous deities (Greek goddess Helios and Selene, Sumerian goddess Nana, Persian gods Oado, Mithra, Atash, Hindu gods Vasudeva and Shiva, and Buddha)</li> </ul> <p><b>Devakula Tradition</b></p>	<ul style="list-style-type: none"> <li>The hat, leather shoes, over coat and trousers to India, indicating their origin from a cold place.</li> <li>Saddle and stirrup, which revolutionised Indian cavalry.</li> </ul>

<ul style="list-style-type: none"> <li>Greek cities Ai-Khanoum, Taxila-Sirkap: re-purposed grand temples and palaces for their own use.</li> <li>Patronised regional and local cults rather than imposing a single imperial dhamma.</li> </ul>	<ul style="list-style-type: none"> <li>Mat (Mathura), Rabatak, Surkh Kotal (Afgh)</li> <li>Two headless stone images from Sonkh (Mathura): <u>India's first monumental/life-size dynastic sculptures of rulers</u></li> </ul>	
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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 "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."</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"> <li><b>Mes Aynak</b> (Hill of Copper)</li> <li><b>Bamiyan</b></li> <li><b>Bagram</b></li> </ul>	<ul style="list-style-type: none"> <li>Taxila-Sirkap,</li> <li>Pushkalavati (Charsadda)</li> <li>Purushapura (Peshawar)</li> </ul>	<b>Mathura:</b> 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

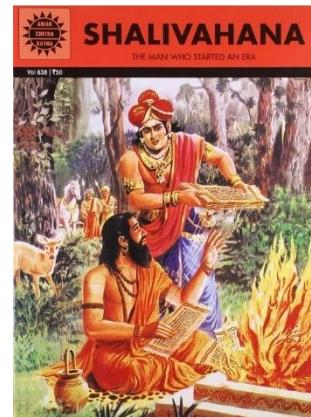


Rāyā Simukha Sātavāhano sūrimāto  
Devī Nāyanikā rājī ca Śrī-Sātakanī  
Kumāro Bhāya[lo\*]  
Mahārathi Trānakāyī  
Kumāro Hukūsi  
Kumāro Sātavāhano

**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	VIX	X	XX	XXX	XL	L	LI	LI	LI	LI	c. 250 BCE		
b) Śaka	I	II	III	XIX	XX	?	?	?	?	?	?	?	?	?	?	?	?	?	c. 50 BCE		
c) Aśoka	I	II	+	6										G	A				c. 250 BCE		
d) Nāgari (Naneghat)	-	=	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	H	c. 75 BCE		
e) Nasik	-	=	≡	≡	≡	≡	≡	≡	≡	≡	≡	≡	≡	X	≡	≡	≡	≡	c. 100 CE		
f) Kuṭrapā	-	=	≡	≡	≡	≡	≡	≡	≡	≡	≡	≡	≡	X	≡	≡	≡	≡	c. 200 CE		
g) Kuṣāṇa	-	=	≡	≡	≡	≡	≡	≡	≡	≡	≡	≡	≡	X	≡	≡	≡	≡	c. 150 CE		
h) Gupta	-	=	≡	≡	≡	≡	≡	≡	≡	≡	≡	≡	≡	X	≡	≡	≡	≡	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 Satavahana 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><b>18 Major works (Pathinen Melkanakku) by various poets</b></p> <ul style="list-style-type: none"> <li>• 8 Anthologies (Ettutokoi)</li> <li>• 10 Long Poems (Pattupattu)</li> <li>• Tolkappiyam (Grammar)           <ul style="list-style-type: none"> <li>◦ Written by Tolkappiyar</li> <li>◦ It is the oldest of all sangam literature and is the first work on Tamil grammar.</li> <li>◦ It throws light on the political, economic, cultural and religious life of Tamil people during the Sangam age.</li> <li>◦ Ezhuthu (phonetics), Chol/Sol (Syntax), Porul (Poetics)</li> </ul> </li> </ul>	<p><b>18 Minor Works (Pathinen Kilkkanakku)</b></p> <ul style="list-style-type: none"> <li>• Mostly Ethical Poetry</li> <li>• Most Popular of the 18 minor works is <b>Thirukkural by Thiruvalluvar</b>.           <ul style="list-style-type: none"> <li>◦ It is a work on ethics and morals and is often referred to as the Fifth Veda of the Tamil land.</li> </ul> </li> <li>• Among them, total 6 are <b>Jain</b> poems</li> <li>• Poem <b>Acharakkovai</b> belongs to the <b>Brahmanical</b> school and is a digest of ideas - from the dharmastras.</li> </ul>

- **Two Later Kavyas**

Epic	Silappadikaram	Manimekalai
Author	<b>Ilango Adigal</b> (a Chera prince)	<b>Sattanar</b>
Content	It has 3 protagonists <ul style="list-style-type: none"> <li>• Kovalan - Merchant of Puhar</li> <li>• Kannagi - Kovalan's wife</li> </ul>	<ul style="list-style-type: none"> <li>• It continues the tale of Silpaddikaram, the daughter of Kovalan and Madhavi.</li> </ul>

	<ul style="list-style-type: none"> <li>• Madhavi - famous courtesan of Madurai, and paramour of Kovalan</li> </ul> <p>Established the cult of Kannagi as the goddess of chastity.</p>	<ul style="list-style-type: none"> <li>• It is a valuable source of information about the economic life, urban culture and flourishing state of <b>Buddhism</b> during the Sangam Age.</li> </ul>
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### Analysis of Tamil Sangam Poetry

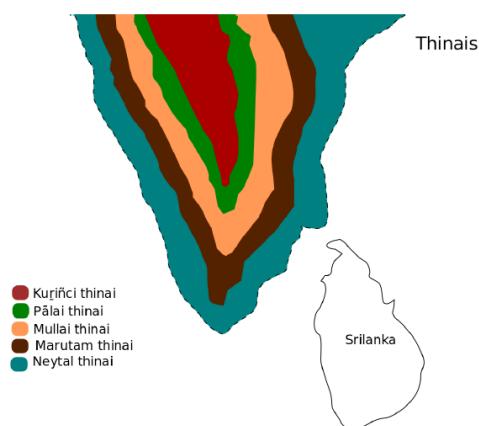
Tamil poetry is largely secular and can be divided into two genres:

- **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"> <li>• 785 (girls' speech)</li> <li>• 550 (heroine's speech)</li> <li>• 72 (mother's voice)</li> <li>• 51 (concubine)</li> <li>• 401 – Heroes or others not explicitly women</li> </ul>	The world of heroes <ul style="list-style-type: none"> <li>• Gruesome wars, laying waste the enemy territory</li> <li>• Bravery of kings and warriors</li> <li>• Patronage and mutual dependency of kings-poets</li> </ul>

### Tinai System of Classification

Mudhal	<ul style="list-style-type: none"> <li>• First Theme</li> <li>• Time/Space</li> </ul>
Karu	<ul style="list-style-type: none"> <li>• Seed Theme</li> <li>• Deity/Flora/Fauna/Drum/Music/Occupation</li> </ul>
Uri	<ul style="list-style-type: none"> <li>• Essential Theme</li> <li>• The very essence of the poetry</li> </ul>



- 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
<b>Chera (Kerala Putra)</b>	Kerala region	Vanji	Tondi, Muziris	<ul style="list-style-type: none"> <li>• Udayinjeral</li> <li>• Nedunjeral (extended upto Himalayas).</li> <li>• Senguttuvan (greatest, started Pattini cult)</li> </ul>
<b>Cholas</b>	Northern TN, Kaveri delta	Uraiyyur	Puhar	<ul style="list-style-type: none"> <li>• Ellalan (captured Srilanka, Dakkhina Stupa tomb in Sri Lanka).</li> <li>• <b>Karikala</b> (many heroic exploits, battle of Vanni, founded Puhar, embankment on Kaveri with Srilankan slaves, Kallinai dam)</li> </ul>
<b>Pandyas</b>	Southern TN	Madurai	Korkai	<ul style="list-style-type: none"> <li>• Nedunjeliyan (battle of Talaiyanganam)</li> </ul>



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 1<sup>st</sup> 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



<b>Mayiladum-parai</b>	Krishnagiri district	2200 BCE	<ul style="list-style-type: none"> <li>• Perhaps the oldest Iron Age site in India</li> </ul>
<b>Sivakalai</b>	Thoothukudi district	1155 BCE	<ul style="list-style-type: none"> <li>• Grain of rice from burial urn.</li> <li>• Thamirabarani (Porunai) basin</li> </ul>
<b>Adichanallur</b>	Thoothukudi district, Thamirabarani (Porunai) basin	1000 BCE	<ul style="list-style-type: none"> <li>• Many iron objects</li> <li>• Burials</li> <li>• Gold objects (local gold from nearby Huttī gold mine, Raichur, KN)</li> <li>• Near Korkai port</li> <li>• Many Skeletons: DNA Analysis → only 8% were local Dravidians. Rest were mix of races from the world over.</li> </ul> <p style="text-align: center;">  <span style="margin-left: 20px;">Gold Diadem</span> </p>
<b>Keeladi (Keezhadi)</b>	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"> <li>• Potsherd with Tamil-Brahmi script in 6th c BCE</li> <li>• Beads made of carnelian, agate, quartz, sapphire. Some kind of bead warehouse/market?</li> </ul>
<b>Thulukkarpatti</b>	Tirunelveli District	600 BCE	Iron tools, terracotta dolls, silver coins, silver stamps, copper products, carnelian bead, polished ornaments and abundant potsherds with graffiti.
<b>Kodumanal</b>	Erode District	500 BCE	<ul style="list-style-type: none"> <li>• Iron and steel furnaces.</li> <li>• Graffiti on potsherds</li> <li>• Roman artefacts</li> <li>• Features of urbanization</li> <li>• Commercial centre</li> </ul>
<b>Porunthal</b>	Dindigul district	500 BCE	<ul style="list-style-type: none"> <li>• Evidence of Tamil-Brahmi script</li> <li>• Rice evidence</li> <li>• Graveyard</li> <li>• Habitation Area indicating features of urbanization</li> </ul>

# 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.

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### 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:



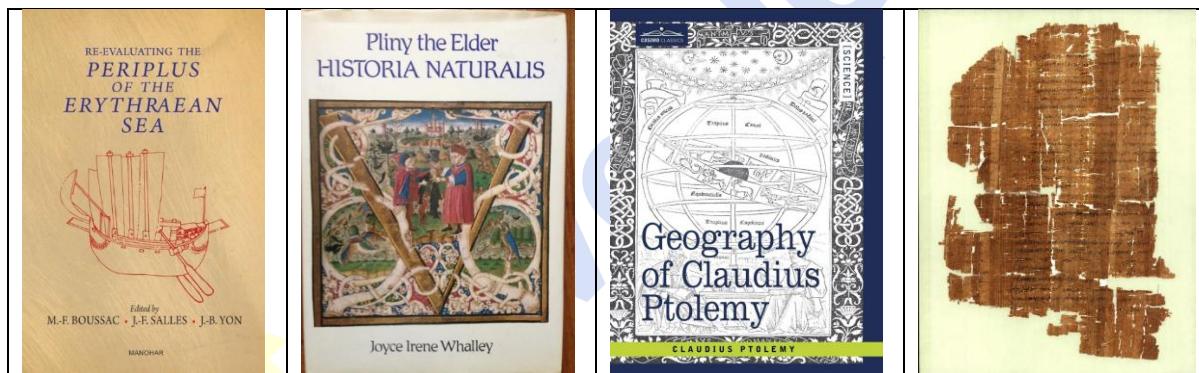
### Ports Development:

<b>Western coast</b>	<b>Eastern coast</b>
<ul style="list-style-type: none"> <li>• Sindh - Barbaricum (at the mouth of the Indus)</li> <li>• Gujarat: <b>Barygaza</b> (Bhrigukachchha/ <b>Dwarka</b>)</li> <li>• Maharashtra: <b>Sopara</b>, Calliene (<b>Kalyan</b>), Semylla (Chaul),</li> <li>• Kerala: <b>Muziris</b> (Pattanam)</li> </ul>	<p>More data by the time of Ptolemy</p> <ul style="list-style-type: none"> <li>• TN: Korkai Alagankulam Kaveripattinam (Puhar, Nagapattinam district. Poduke (Arikamedu), Vasavasamudram</li> <li>• Andhra – Ghantashala/Kantaksola (ship type coin from here, Periplus comment)</li> <li>• Bengal - Gange (Ptolemy), <b>Tamralipti</b> (Tamalites , Talactae by Pliny)</li> </ul>

## (A) INDO-ROMAN TRADE

### Sources:

Literary	Archaeological
<ul style="list-style-type: none"> <li>‘Periplus of the Erythraean sea’ written by an unknown Greek writer (1<sup>st</sup> c CE):</li> <li>‘Historia Naturalis’ - written by <b>Pliny the Elder.</b> (23-79 CE).</li> <li>‘Geographia’ - written by Claudius Ptolemy.</li> </ul>  <ul style="list-style-type: none"> <li>Buddhist literature, such as ‘Mahavastu’ and ‘Ashokavadana’</li> <li><b>Sangam</b> literature</li> </ul>	<ul style="list-style-type: none"> <li><b>Roman artefacts:</b> ceramics, glassware, and bronze statuettes, while Tamil inscriptions discovered on potsherds in Roman Egypt/</li> <li>Large number of <b>Roman coins</b> discovered from TN, Kerala and Arikamedu (Pondicherry)</li> </ul>  <ul style="list-style-type: none"> <li>These places have also yielded some Roman <b>settlements and temples.</b></li> <li><b>Aurentineware</b> (Roman glassware)</li> </ul>



### 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.

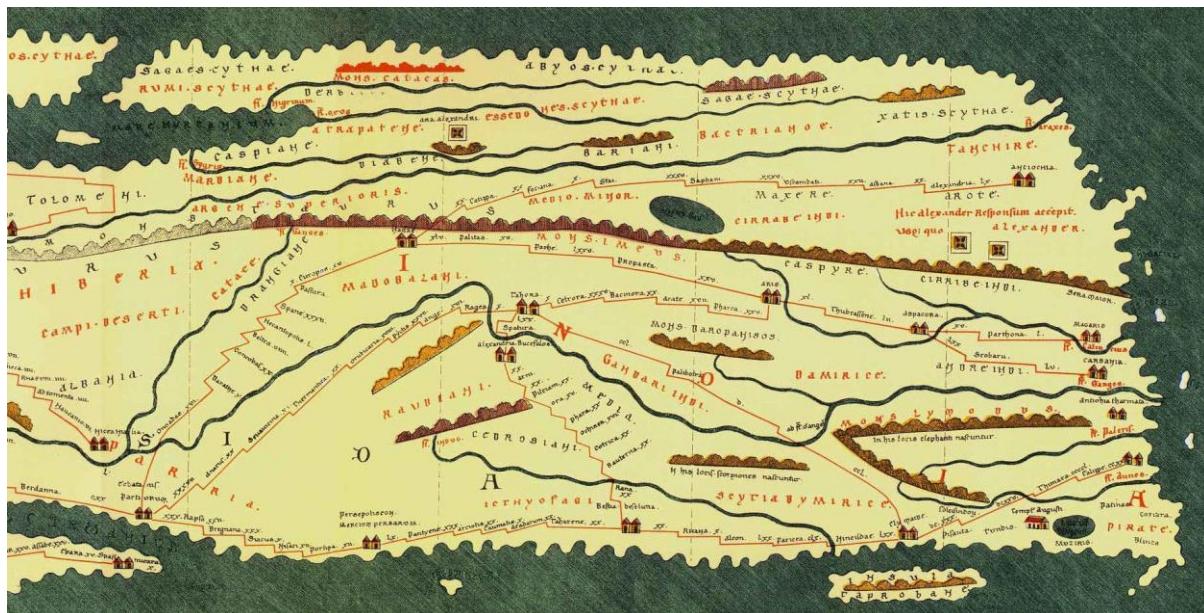


## Commodities Exchanged:

Export	Import
<ul style="list-style-type: none"> <li><b>Spices</b>, especially <b>Yavanpriya</b> (<u>black pepper - black gold</u>), were exported in large quantities.</li> <li><b>Cotton</b> and <b>silk</b> were also exported in large quantities (Raw silk was imported from China, processed, dyed, and then exported westward).</li> <li><b>Sandalwood</b> and <b>perfume</b> were in high demand in Rome.</li> <li><b>Gems, jewellery</b> and <b>ivory</b> works, especially from Vidisha, were also exported in large quantities.</li> </ul>	<ul style="list-style-type: none"> <li>Romans did not have anything substantial to export to India. Thus, they balanced their trade with <b>gold and silver coins</b>.</li> <li><b>Roman wine</b> was exported to India, but mostly for consumption by the Indian elite. Thus, the volume of wine trade was very low.</li> <li><b>A ceramic cache from Arikamedu:</b> from the potters in first-century Arezzo, Italy (Campania)</li> </ul>



## 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."

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](http://indianexpress.com/explained)

## (B) China Trade - Overland Silk Route

Silk Route Trade	Around 4500 miles road from <b>Xian/Changan</b> and <b>Loyang</b> (Huang He) on Yellow River in China to <b>Ctesiphon</b> on the bank of Tigris near Baghdad.
Eras	<ul style="list-style-type: none"><li>• <b>200 BCE – 300 CE</b> → intensified Silk Route trade because 4 empires – strong Roman empire, Parthia, unified Kushana, <u>unified Han Chinese</u></li><li>• Disturbed in 4<sup>th</sup> century due to disturbances in Parthia – so trade moved halfway to India</li></ul>
Commodities	<ul style="list-style-type: none"><li>• Silk most precious. Major demand over this trans regional route</li><li>• Coral, glassware in demand in China</li><li>• Gold, jewels</li><li>• Tea, porcelain</li><li>• Superior animal hides</li><li>• Pearls, fragrances, frankincense</li></ul>

### 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)



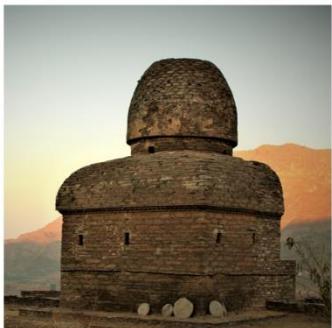
Guldara Stupa  
(near Kabul)



Manikyala  
(Pakistan)



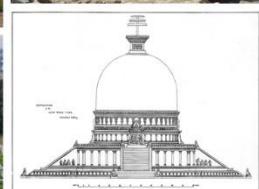
Ranigat Stupa  
(Buner valley, KPK)



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)

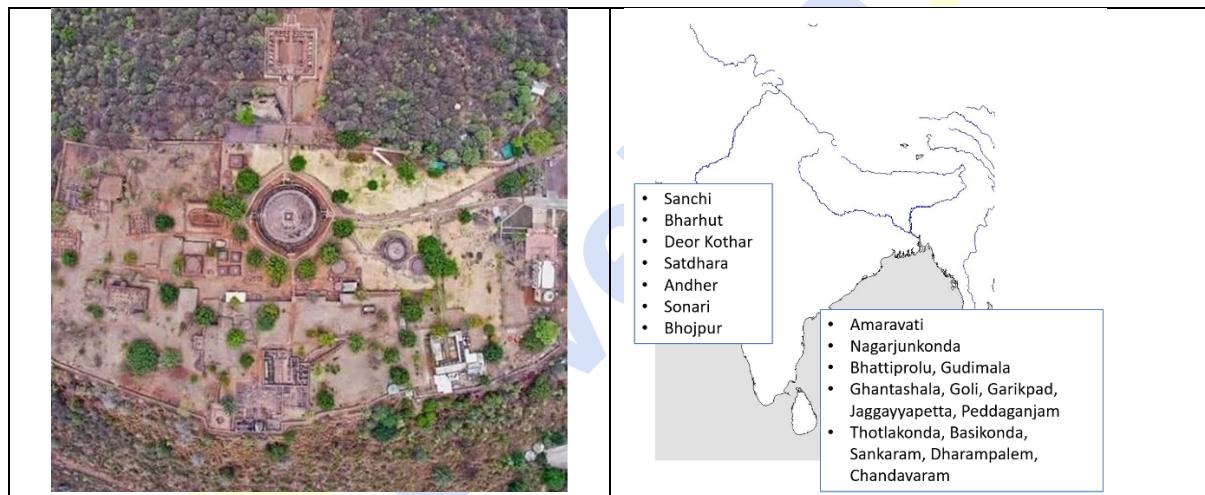


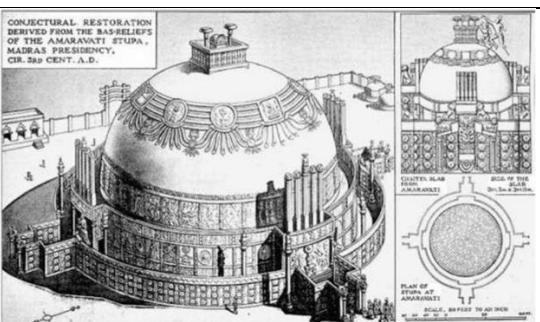
Birthplace of Buddhist Narrative  
Influence from NW  
(Relics of 10 Monks)



(Relics of Sariputta and  
Mahamogallana)

### (B) Satavahanas



Western/Central Deccan	Eastern Deccan
 <ul style="list-style-type: none"> <li>• Anda, Medhi, Harmika, Torana, Vedika</li> <li>• Decoration on Vedika/Torana and not Vedika</li> </ul>	 <ul style="list-style-type: none"> <li>• Hollow/brick/spoked wheels</li> <li>• Narrative friezes</li> <li>• Ayaka pillars</li> </ul>

<p><b>Amaravati (Dharanikota)</b></p> <ul style="list-style-type: none"> <li>• Largest in AP</li> <li>• May be since Ashokan era?</li> <li>• Indiscriminate excavation</li> </ul>	
<p><b>Nagarjunkonda</b> dam building – Ikshwaku structures were shifted entirely brick by brick</p>	 <p>Stupa with Swastika inset, Nagarjunkonda</p>
<p><b>Thotlakonda Mahastupa</b> 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><b>Kanaganahalli</b> 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

**T**he 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

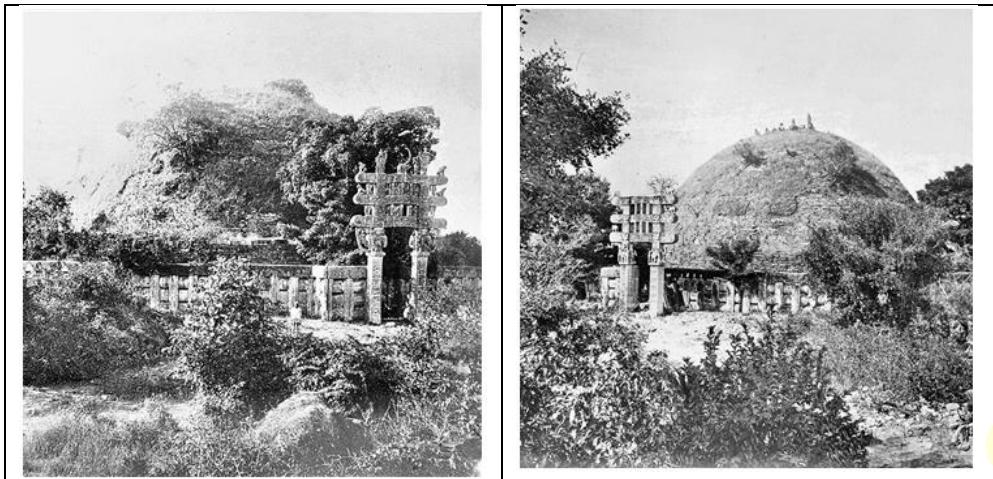
The Telangana Postal Circle, formed in 2016, also created two new postal regions, 17 Postal Divisions, two RMS divisions with 2,608 post offices.

Lauding the efforts of India Post, Telangana, he

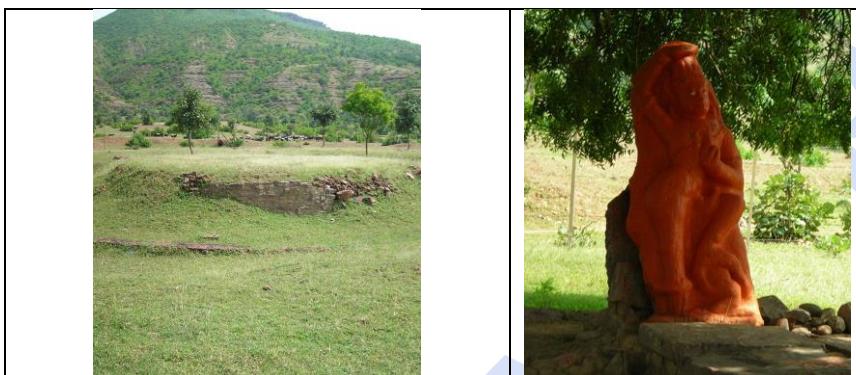
said the circle has been extending Passport Seva Kendras, Aadhar services, opened 33 lakh postal payment accounts for digital payments, opened 486 new post offices in areas affected by Left-wing extremism, and opened 58 new post offices where there are no banks within a radius of 5kms. The circle has 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.



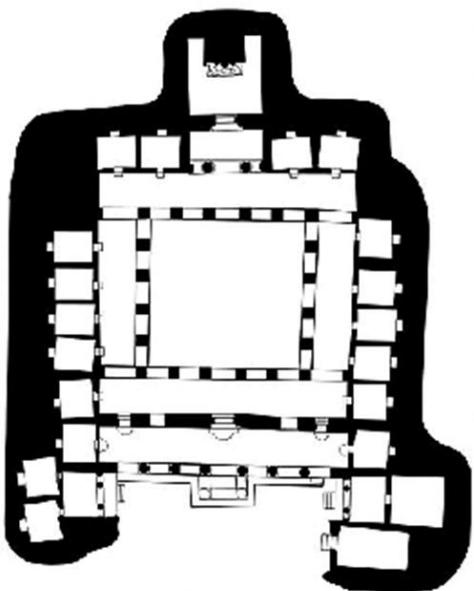
Bharhut Stupa today:



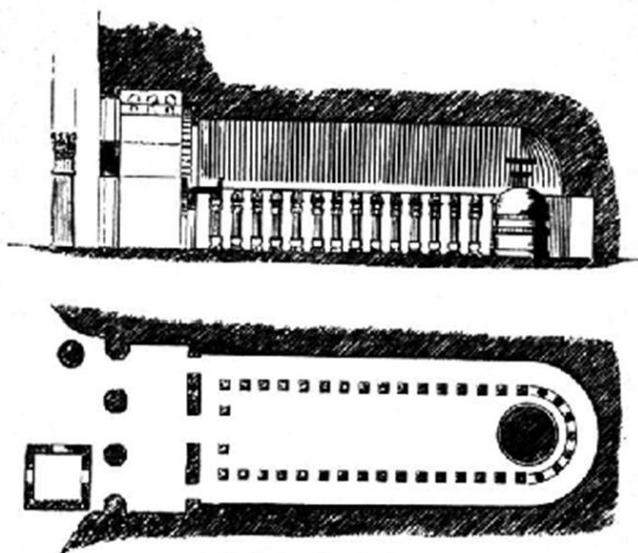
Minaret of Chakari in southern Kabul, Afghanistan built in the 1st century AD.



## Chaitya and Viharas



VIHARA

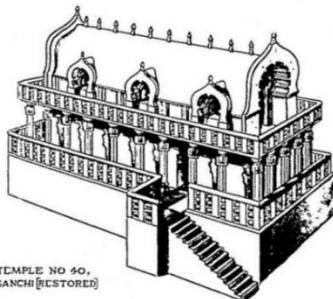


CHAITYA-GRIHA

Earliest free-standing structural Viharas & Chaitya have not survived.



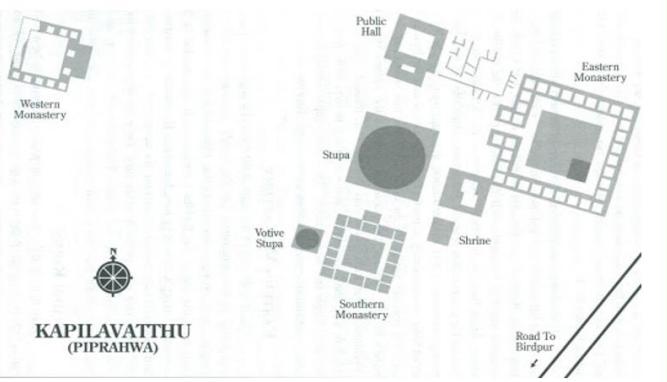
Bharhut panel

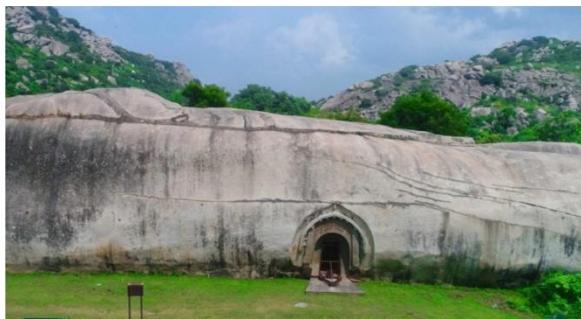


Sanchi No 40



Bairat



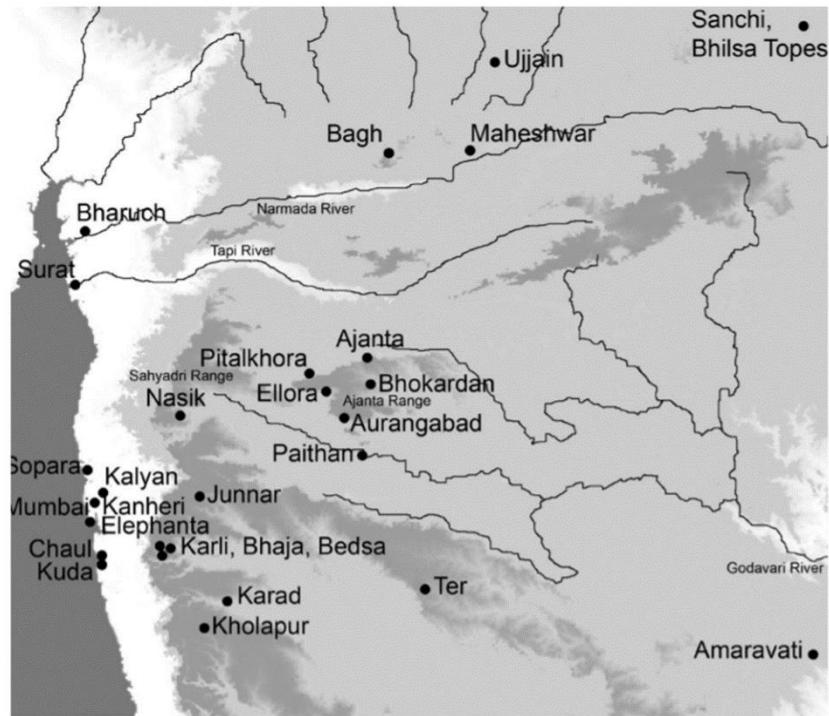


### First Burst of Activity (200 BCE – 250 CE)

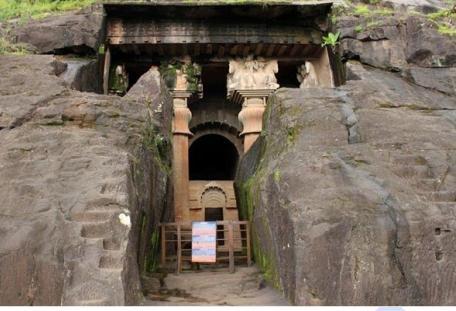
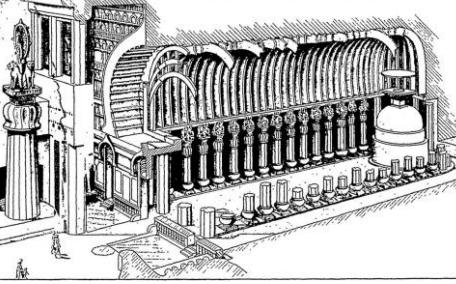


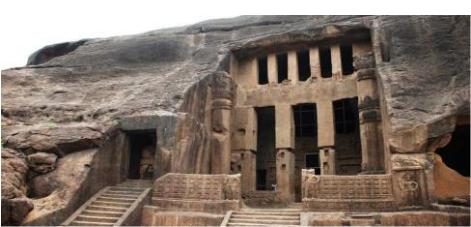
### Factors: Economic, Political, Religious Context

Western Deccan Factors	Eastern Deccan Factors (Andhradesha)
<ul style="list-style-type: none"> <li>Deccan Location factor: Over 1000 caves in Sahyadri/Konkan region           <ul style="list-style-type: none"> <li>Trade/caravan route</li> <li>Deccan traps – uniform, cohesive stone</li> </ul> </li> <li>Patronage:           <ul style="list-style-type: none"> <li>Vigorous merchant community</li> <li>Forceful Satavahana kings</li> <li>Many yavana donors also</li> </ul> </li> <li>Religion: All for Hinayana Buddhist communities</li> </ul>	<ul style="list-style-type: none"> <li>Buddhism here older than Mauryan era but Ashoka was greatly responsible for its spread in the region.</li> <li>Patronage: Satavahanas, Ikshvakus, Salankayans, and Vishnukundins</li> <li>Trade: Prosperous Arikamedu and Ghantashala ports</li> <li>Early Buddhist ruins: Dhanyakataka, Bhattiprolu, Guntapalli, Jagayyapetta, Peddabankur, Ghantasala, Goli etc.</li> <li>Nagarjuna (~150-250 CE)</li> <li>Buddhist communities from here spread to Sri Lanka, Gandhara, Bengal and China.</li> </ul>



<p><b>Kondivite cave (Mumbai)</b></p> <p>Inspired by Sudama Cave</p>		
<p><b>Bhaja</b></p> <ul style="list-style-type: none"> <li>• Conservatism – imitation of wooden</li> <li>• Stone-Wood combo.</li> <li>• Sculpture of Surya and Indra guarding the entrance</li> <li>• Sculpture of tabla playing figures</li> </ul>		

<p><b>Pitalkhora</b></p> <ul style="list-style-type: none"> <li>Some caves have inscriptions of Satavahanas and Kshaharatra kings</li> <li>Many sculptural themes</li> </ul>		
<p><b>Bedsa</b></p> <p>Beautiful columns rise from pot bases and crowned by fluted members with amalakas – henceforth ubiquitous</p>		
<p><b>Nashik</b></p> <ul style="list-style-type: none"> <li>Pandu Lena, Trirashmi Cave</li> <li>Gautamiputra Cave</li> <li>Nahapana Cave</li> <li>Yavana Vihara</li> </ul>		
<p><b>Karle</b></p> <ul style="list-style-type: none"> <li>Grand and Solemn</li> <li>Supreme Achievement of the Early Excavation Phase</li> <li>Pinnacle of Hinayana Rock-cut architecture</li> </ul>		

		
<b>Kanheri - Chaitya 3</b> <ul style="list-style-type: none"> <li>The last Chaitya hall of Hinayana phase</li> <li>Buddha in relief – Signifies the end of one tradition and the beginning of another</li> </ul>		



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

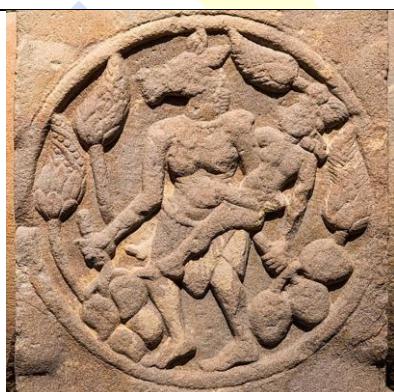
	Mauryan Art	Post-Mauryan Art
Style	Essentially a dignified, aristocratic court art	Folkish, Popular tastes and local patronage
	Well-rounded Yet not 3D	Heavy figures Largely relief art
	Individual figures	Dense Overcrowding
Theme	Largely Buddhist art	Brahmin kings yet support to Buddhism
	Animals figured 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

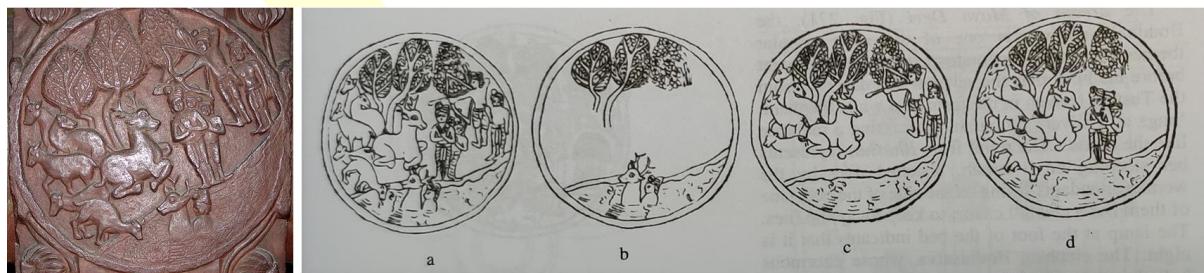
### Beautiful Vedika Designs

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

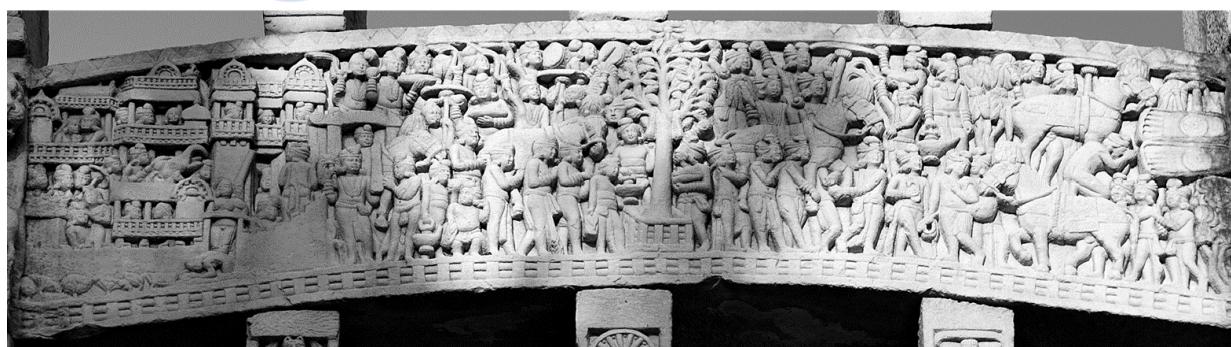
Features	Themes
<ul style="list-style-type: none"><li>• No sculptural ornamentation on Vedika</li><li>• Flat carving → high reliefs, dark depth</li><li>• Richly carved – no space left, crowded composition.</li><li>• No unified iconographic or sculptural theme</li></ul>	<ul style="list-style-type: none"><li>• Narrative Sculptures: Jatakas, Buddha life, Buddhist events – Easy and cheerful, integrated with everyday events</li><li>• Minute details of material world: Festive court life, military pageants, fortified cities – modest country life with huts</li><li>• Names inscribed – Ananda, Balamitra, Aya Chuda, Namapiya</li></ul>



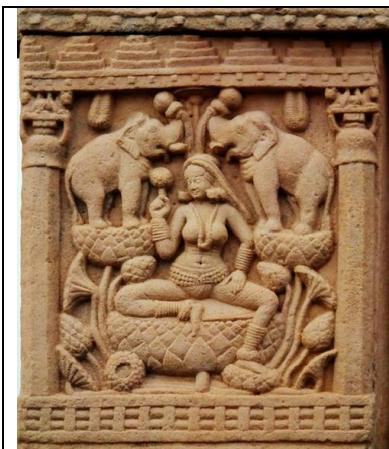
## Aniconic Buddha:



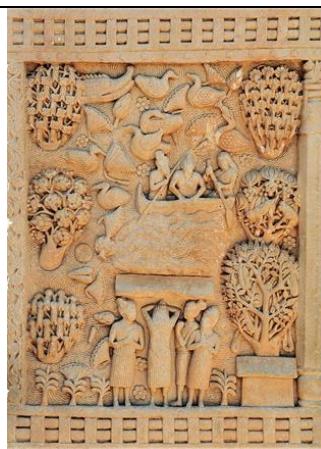
## Great Departure (Siddhartha leaving Kapilavastu)



- Wonderful Sanchi Yakshis



Gajalakshmi

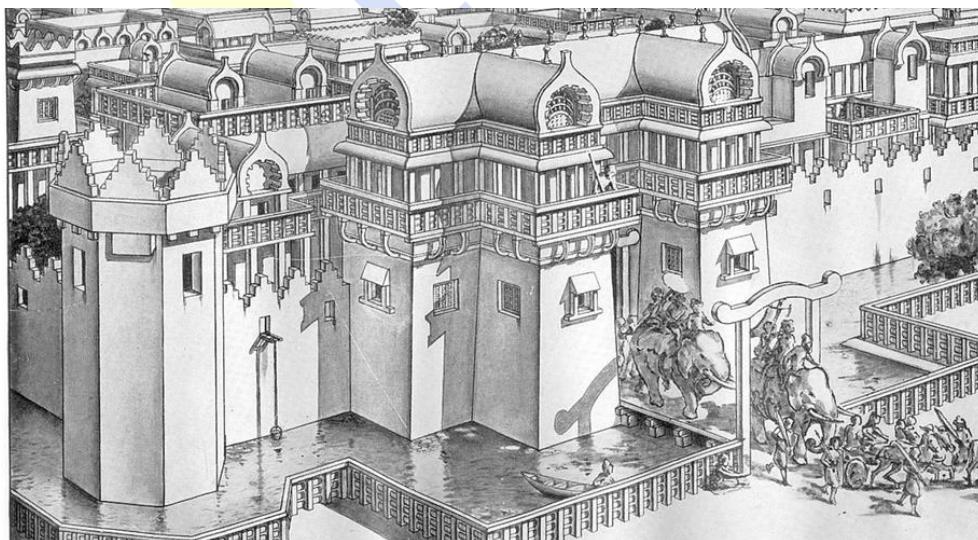


Mythical: Conversion of Kashyapa



Historic: Ashoka in Grief

### 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

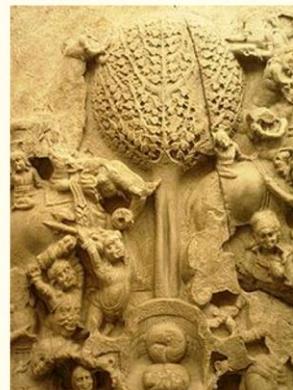


PARUL PANDYA DHAR

**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.**

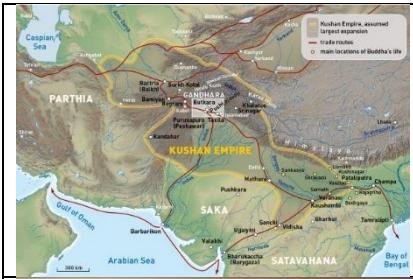
Event	Name	Hinayana Symbolism	Mahayana Representation
<b>Conception</b>		Elephant	Maya's dream. White tusker with six white tusks entered her right side.
<b>Birth</b> (Lumbini)	Jati	Lotus (first steps) Lion (Shakyasimha)	Birth of Buddha
<b>Departure</b> (Kapilavastu)	Maha bhinishkarman	Horse (responsible to take from Palace to Gaya), Empty Throne	Physical representation of leaving the palace
<b>Enlightenment</b> (Uruvela/Bodhgaya)	Sambodhi	Peepal tree (Bo)	Bhumisparsha Mudra of Maravijaya
<b>First Sermon</b> (Sarnath)	Dhammachakra pravartana	Dhammachakra (with deer)	Actual sermon (with dharma chakra) – Buddha in yogic position with preaching mudra
<b>Death</b> (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"> <li>• Halo</li> <li>• Hair: Shaven or curly or wavy</li> <li>• Ushnisha bump on head</li> <li>• Urna (tuft of hair between eyebrows on forehead)</li> <li>• Elongated earlobes (symbol of renunciation)</li> <li>• Sanghati: Robe on shoulder</li> <li>• No jewellery or princely ornaments</li> <li>• Barefoot</li> <li>• Soles: have several auspicious marks</li> <li>• No consort (shramanas)</li> </ul>	<ul style="list-style-type: none"> <li>• Seated Buddha (padmasana) Enlightenment, teaching or meditating position (more common in India)</li> <li>• Standing Buddha – signifies rising to teach after reaching nirvana</li> <li>• Reclining Buddha – last illness, just before Mahaparinirvana</li> <li>• Walking Buddha – journey toward enlightenment or returning after giving a sermon (least common, mostly in SE Asia)</li> </ul>	



## (A) Gandhara school of Art

<ul style="list-style-type: none"> <li><b>Region</b> <ul style="list-style-type: none"> <li>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.</li> </ul> </li> <li>The sculptures were made both <b>independently</b> and as <b>structural parts</b> of monuments, rock faces and cliffs.</li> <li><b>Patronage:</b> It was also patronised by the Sakas and Kushanas.</li> <li><b>Material:</b> Mud, schist and stucco</li> </ul>	  <p>Greco-Indian features, Gandhara</p>
 <ul style="list-style-type: none"> <li>Stone: Blue schist, green phyllite – favourite medium</li> <li>Stucco (lime-plaster): started early but replaced stone by 3rd century (post-Kushana, particularly in Kabul valley)</li> <li>Metal: Prominent in past but not survived much today</li> <li>Both stone and stucco originally embellished with polychromy and gold leaf</li> </ul>	

- 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"> <li>Masculine</li> <li>Body proportion (five heads to total height)</li> <li>Wavy/curlly/flame-like Hair style</li> <li>Face: soft, clean-shaven, youthful, effeminate: Apollonian</li> <li>Standing posture - one knee</li> <li>An element of eroticism</li> <li>Stoic expression (least expression)</li> </ul>	<ul style="list-style-type: none"> <li>Realism - anatomical accuracy</li> <li>Wide shoulders</li> <li>Sanghati - heavy and deep-ridged folds like Roman toga (like statue of Augustus)</li> </ul>	<ul style="list-style-type: none"> <li>Overcoats, trousers and hats (cold region influence)</li> <li>Weapons like swords, arrows (royal statue tradition)</li> <li>Facial hair - moustache/beard</li> </ul>	<ul style="list-style-type: none"> <li>Subject matter - Buddhism</li> <li>Asanas</li> <li>Mudras</li> <li>Lakshana (supernatural) - earlobes, long arms, ushnisha protuberance, urna mark, halo behind head etc.</li> </ul>

- 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

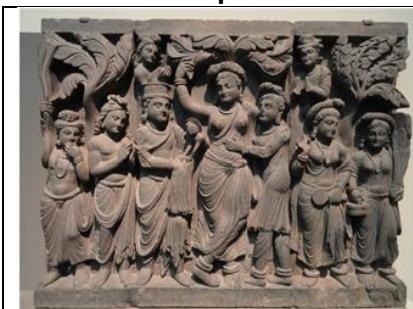


Stucco Buddha



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)



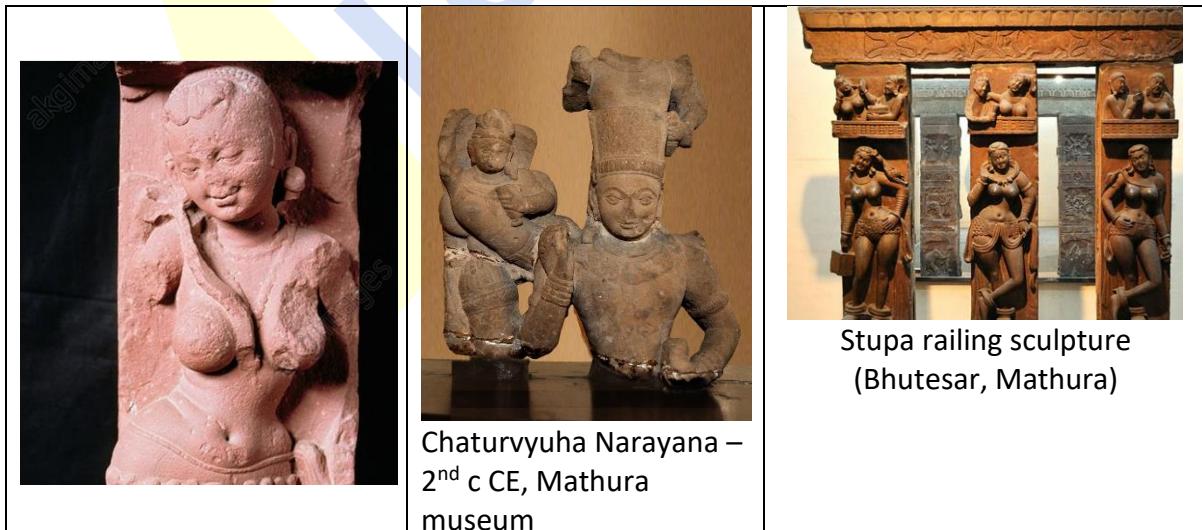
Varied subjects and themes	Style
<ul style="list-style-type: none"> <li>◦ <b>Religions</b> <ul style="list-style-type: none"> <li>▪ Buddha, Bodhisattvas - <u>Most scholars believe that the earliest sculptures of Buddha were made under this school.</u></li> <li>▪ Tirthankaras (Parsvnath and Mahavir)</li> <li>▪ Vaishnavite gods (Surya, Kuber, etc)</li> <li>▪ Images of Shiva</li> <li>▪ Yaksha, Naga etc</li> </ul> </li> <li>◦ Establishment of Hindu and Jain <b>iconographic conventions</b></li> <li>◦ The lives of <b>common people</b> and <b>local flora and fauna</b> have been prominently depicted, especially at Kankalitala.</li> </ul>	<ul style="list-style-type: none"> <li>◦ Inspiration <b>from local colossal yaksha</b> figures of Mauryan era</li> <li>◦ No physical perfection but <b>abstract spiritual concepts</b> into physical shape. Transcendental ideals, divine beauty. Thus, the focus on superhuman proportions.</li> <li>◦ <b>32 lakshanas</b> of Mahapurusha distinguish Buddha.           <ul style="list-style-type: none"> <li>• Tonsured head or kapardin top-knot or small curls</li> <li>• Sanghati - Indian dhoti, only on left shoulder</li> <li>• Subtle drapery</li> <li>• Decorated halo</li> </ul> </li> <li>◦ The sculptures have highly <b>emotive faces</b>.</li> <li>◦ As opposed to Gandhara eroticism, Mathura sculptures are considered more <b>graceful and genteel</b>.</li> </ul>



**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.

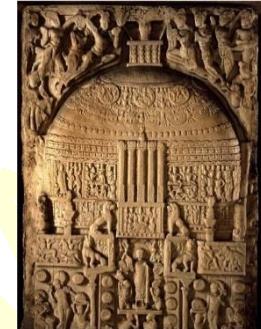




Eternal inebriation  
in the Paradise of  
Yaksha Kubera

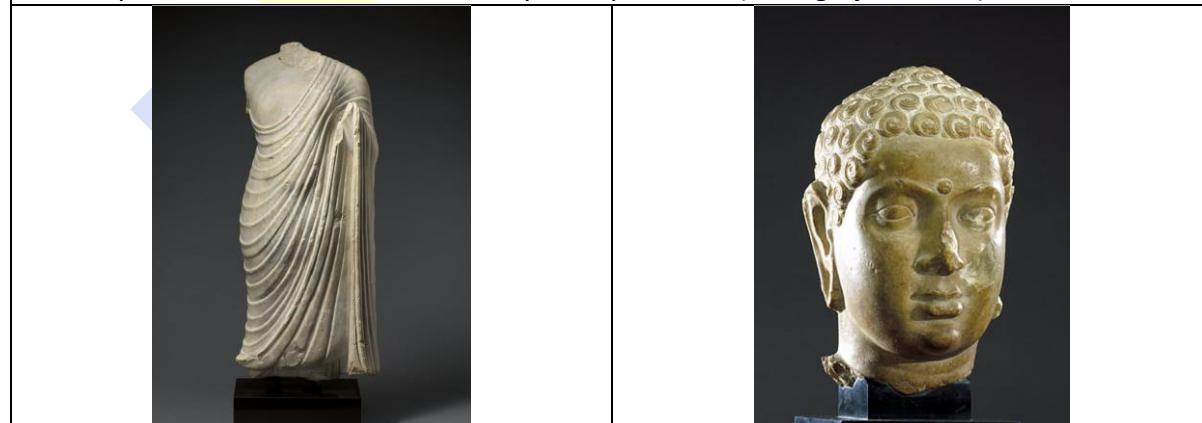
(C) Amravati school of art (1st – 3<sup>rd</sup> c CE)

- 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



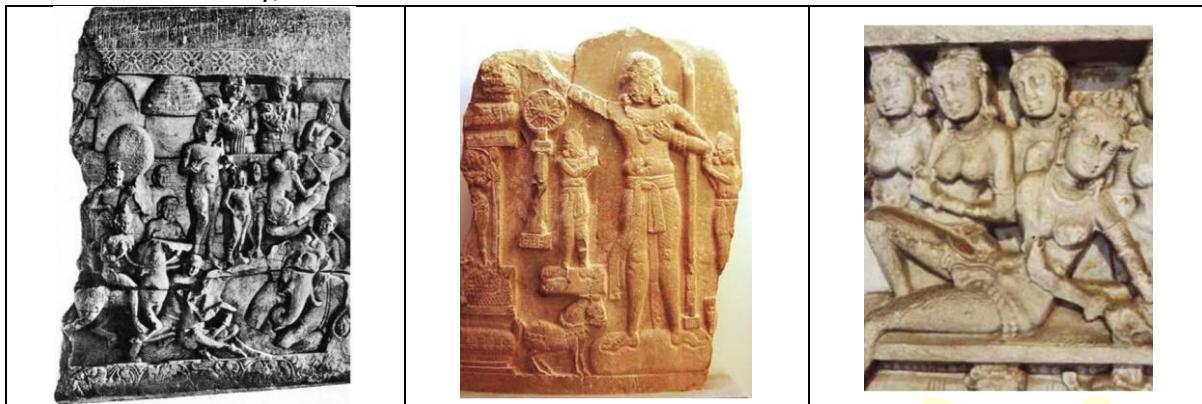
**Buddha:** Wonderful naturalistic touch

Standing Buddha	Head
<ul style="list-style-type: none"><li>Frontal</li><li>Heavy massive conception</li><li>Wearing Sanghati, Bare right shoulder, overlapping ridges</li><li>Rhythmic, undulating lines (unlike mechanical Gandhara lines)</li><li>In spite of iconic Buddha – use of symbol persisted (in Nagarjunkonda)</li></ul>	<ul style="list-style-type: none"><li>Fullness and warmth</li><li>Narrow and oval</li><li>Soft modelling, not linear features</li><li>Hair like snail-shell curls (kapardin style)</li><li>Heavy eyelids</li><li>Amicable smile</li></ul>



- **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.

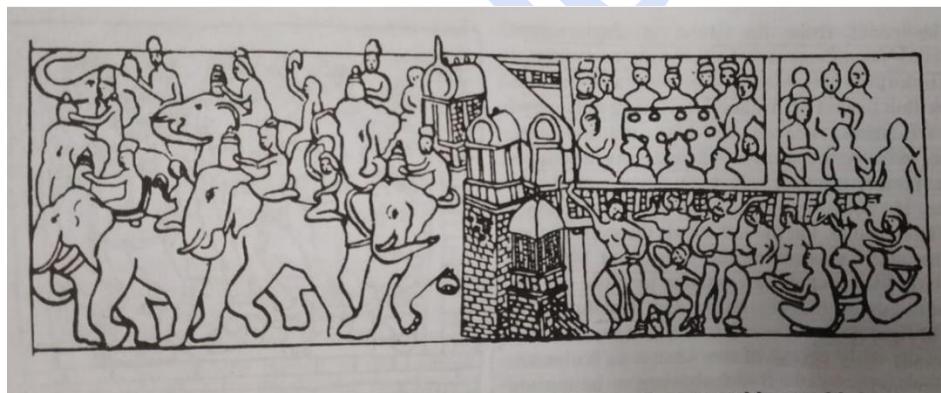


Fig. 299. Disposal of the Buddha's relics, from Amaravati vedika, Government Museum, Madras.

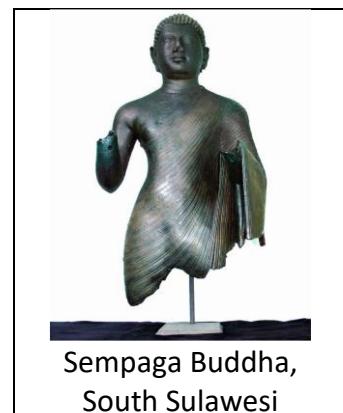




Amaravati Marbles

### 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.



	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 2<sup>nd</sup> century BCE and 3<sup>rd</sup> 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?**

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

**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?**

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

**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?**

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

**15. Consider the following-**

**Inscription**

- |                        |                       |
|------------------------|-----------------------|
| 1. Ayodhya inscription | Dhanadeva             |
| 2. Nasik inscription   | Gautami Balashri      |
| 3. Kanheri inscription | Vasishtaputra Pulumai |

**Related Ruler**

- Which of the above mentioned is/are matched correctly?  
(a) 1 only                    (b) 2 only  
(c) 1 and 2                 (d) All of the above

**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?**

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

**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

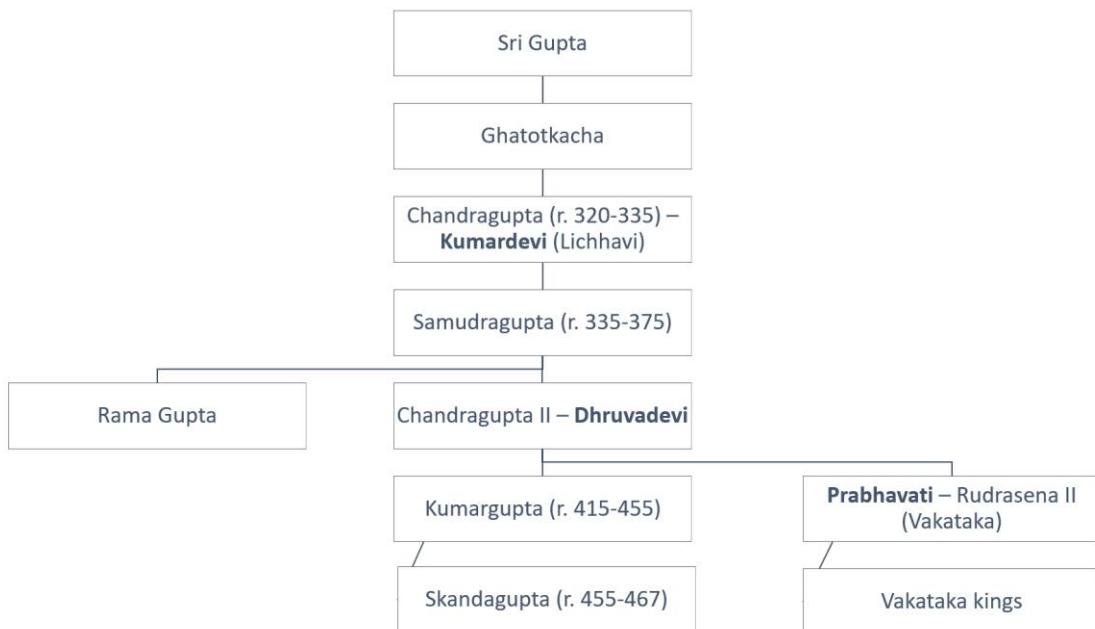
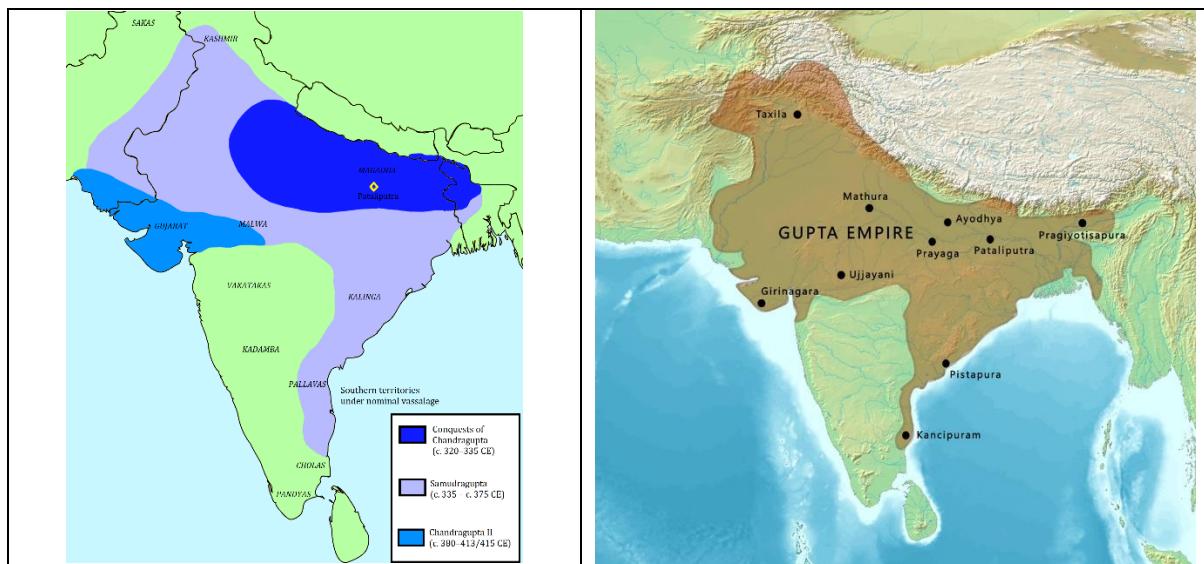
**31. Match List-I (Rock caves) with List-II (Religion) and select the correct answer using the code given below:**

	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 (4<sup>th</sup> – 6<sup>th</sup> 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.



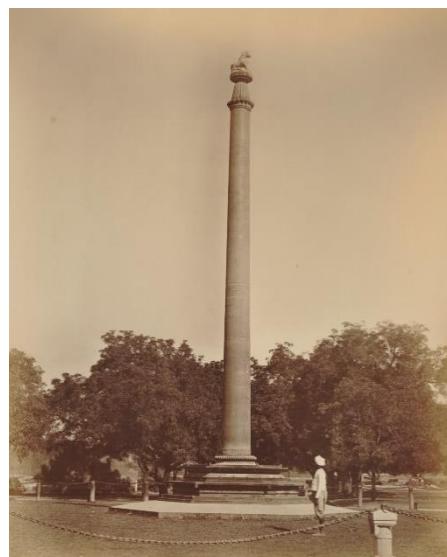
### **SAMUDRAGUPTA (335- 375 CE)**

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.

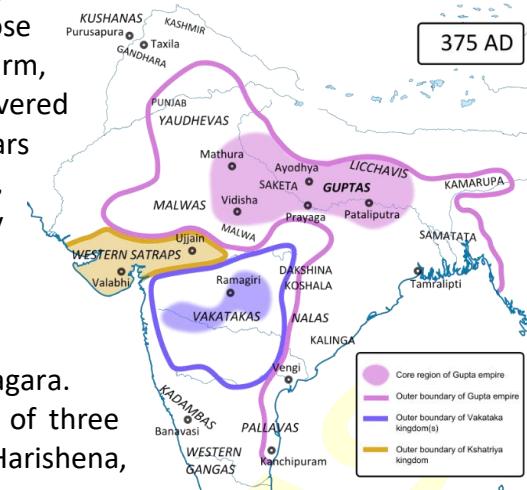
#### **Details of Prashasti:**

- **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 <b>Aryavarta</b> (North India) including the Naga dynasty.	Prasaboddharana
Confederacy of 12 kings of <b>Dakshinapatha</b> (South India) led by Vishnugopa of Pallavas.	Grahanamokshanugraha
Subjugation of Forest tribes: <b>Atavika Rajya</b> (tribal kingdoms of central India).	Parachariki-krita
Border/Frontier states ( <b>Pratyanta Rajya</b> )	Sarvakaradana-Ajnarakarana-Pranamagaman
<b>Foreign powers:</b> 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...**

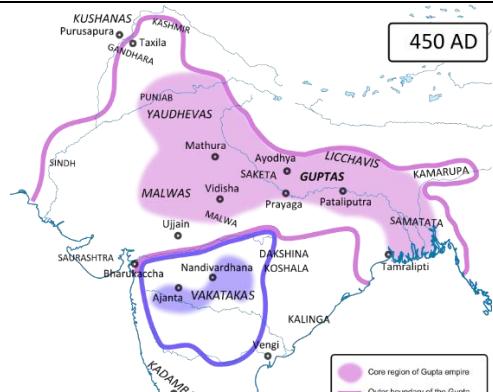


Coin of Rudrasimha III – Western Kshatrap



Coin of Chandragupta II – A Gupta King

- The **Mehrauli iron pillar** inscription mentions a king called '**Chandra**'

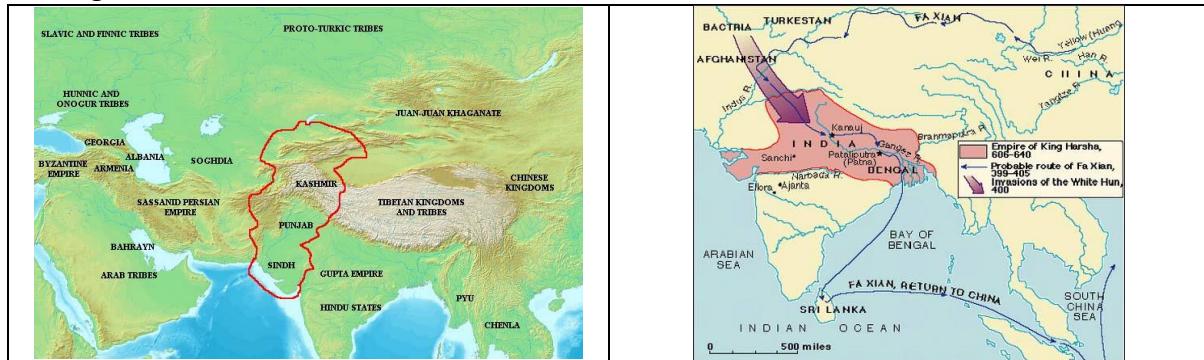


He attracted talents around him: like the poet Kalidasa, the astronomer Varahamihira, and the linguist Vararuchi, who became part of the nine jewels (**navratna**) of his court.

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)

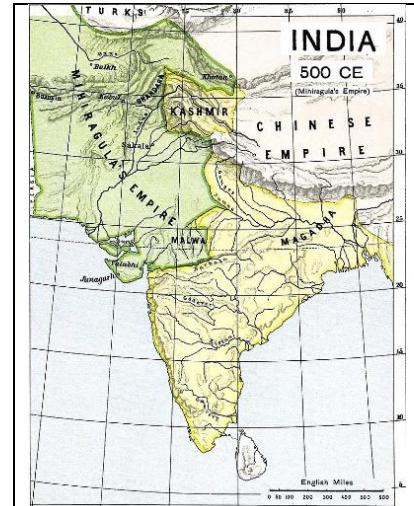
- Most successful Hun king in India so far: Entrenched in Punjab. Struck Mathura in the doab region, conquered it. Then sacked and destroyed Kaushambi, one of the earliest cities India. And soon, Toramana expanded to UP, Gwalior, Rajasthan.
- Toramana tried to appropriate Vaishnava ideas to support his 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)

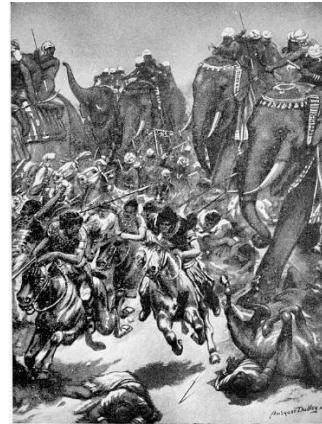
- This second Hun was less successful than his father.
- He preferred Shaivism.
- Later work Rajatarangini calls him cruel, "a man of violent acts and resembling kaal (death)", who ruled "the land then overrun by hordes of mlecchas (foreigners)."

### 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
- Mahasandhivrahaka - 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 -

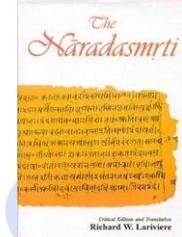
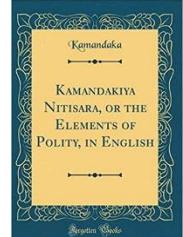
- head of the overseas trading guild
- Prathamkulika**: chief of the artisan guild
- Prathamkayastha**: representative of government officials
- Nagar Sresthin / Pratham Sresthin**: chief of the banking guild.

### 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 (1/6<sup>th</sup> 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"> <li>Important in land matters</li> <li>Boundary dispute</li> <li>Pastureland unpartitioned</li> <li>Water resources rights</li> <li>King to notify land donations</li> </ul>	<ul style="list-style-type: none"> <li>Smritikar debate: Bhusvami (thus land tax) v/s tax as wages for protection</li> <li>Lord of all land but the legal owner (Land-grants – some ownership)</li> <li>Power to divest peasants from land – hardly used</li> </ul>	<ul style="list-style-type: none"> <li>Books on issue of possessions, ownership, title, partition, sale, mortgage</li> <li>Numerous copper-plate inscriptions on sale-purchase deeds</li> </ul>

**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

<b>Mandsor Inscriptions (MP 436, 473 CE)</b>	<ul style="list-style-type: none"><li>• Guild of silk workers</li><li>• Spatial migration – Lata to Dasapura</li><li>• Occupational migration</li><li>• Old profession – prosperity.</li><li>• New – Archers, astrologers, storytellers</li></ul>
<b>Vadrapalli Inscription (GJ, 503 CE)</b>	<ul style="list-style-type: none"><li>• Vanigrama (Professional Merchants' Body)</li><li>• Both local and non-local traders: Kanyakubja, Ujjayini, Gdusuyebhassam</li><li>• Voluntary cess on commodities for temple</li></ul>
<b>Vishnusena Charter (Maitraka ruler, GJ, 592 CE)</b>	<ul style="list-style-type: none"><li>• Privileges for the vanigrama which was expected to be settled down at Lohatagrama.</li><li>• These merchants undertook trips to land abroad, possibly by sea-going vessels</li></ul>

## Brisk Trade: Both domestic and external

Domestic Trade	Brisk Western Trade	Eastern Trade (Role of Bengal)
<ul style="list-style-type: none"> <li>Kraya-vikraya in Amarkosha, viganis/apanamarga in Kalidasa</li> <li>Kamandaka – traders bring riches, so king should specially patronize them</li> <li>Epigraphs speak of rich shreshthins and sarthavaha</li> </ul>	<ul style="list-style-type: none"> <li>Cosmas Indicopleustes (Christian Topography) – imp Konkan and Malabar ports</li> <li>Roman empire → loss in trade, Rise of Byzantine → again trade rose (Red sea trade)</li> <li>Sassanid empire (Persian gulf)</li> </ul>	<ul style="list-style-type: none"> <li>Faxian: Tamralipti → SL → Java → China</li> <li>Hsuan Tsang: importance of Samatata</li> <li>Ship-building area (navataksheni)</li> <li>Kalidasa – Chinamshuka by rich</li> </ul>



## Coinage: Complex monetary history

Superb quality of silver and gold coins

	<b>Gold coins (Dinaras → Suvarnas)</b> <ul style="list-style-type: none"> <li>Debasement → decline in long distance trade due to Huna inroads?</li> <li>Early Gupta rulers followed the late Kushana weight standard, Skandagupta raised the weight.</li> <li>Inspite of debasement, Gupta rulers continued to strike coins and maintain a uniform standard.</li> </ul>
	<b>Silver coins (known as rupaka)</b> <ul style="list-style-type: none"> <li>Began by Chandragupta II after defeating Saka Kshatrapas</li> </ul>

	<b>Paucity of copper coins</b> <ul style="list-style-type: none"> <li>Barter in daily life?</li> </ul>
	<b>Faxian – cowry shells</b> <b>Gold dust</b>

### Deurbanisation or thriving urban centres?

Trade centres, administrative centres, military camps and cultural centres

	<b>Evidence of Decline</b>	<b>Counter-evidence</b>
<b>Literature</b>	<ul style="list-style-type: none"> <li>Faxian and Huen Tsang: several famous cities of north India lost their prosperity.</li> <li>Ramayana story of Ram leaving Ayodhya</li> </ul>	<ul style="list-style-type: none"> <li>Stories of Kalidasa</li> <li>Nagaraka in Kamasutra</li> <li>Vasantseна's haveli in Mrichhakatika</li> <li>Markets of Silappadikaram and Manimekalai</li> <li>Amarkosha – Pura, Nagara, Putabhedana</li> </ul>
<b>Archaeology</b>	<ul style="list-style-type: none"> <li>Decay in Shravasti, Mathura, Rajagriha, Vaishali, and Champa</li> </ul>	<ul style="list-style-type: none"> <li>No decline in cities like Varanasi and Ujjaiyini or Mahasthangarh and Bangarh (Bengal)</li> </ul>

**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**

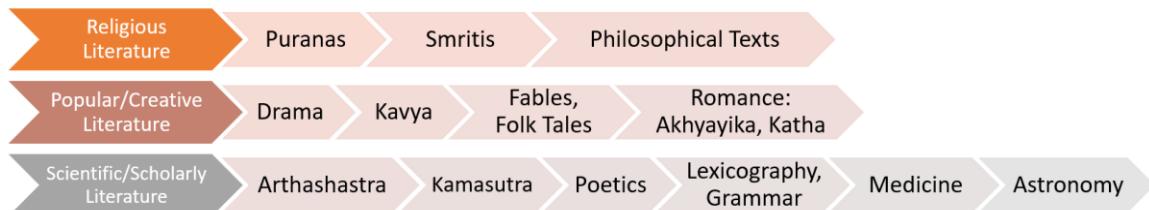
### **Was Buddhism Declining?**

- **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.

<b>Why were Puranas written?</b>	<ul style="list-style-type: none"> <li>Vedic sacrificial rituals → assimilation of numerous ideas, local traditions and folklore</li> <li>A large pantheon of gods, interlinked mythology</li> <li>Sectarian doctrines of supreme deities (Trimurti/Shiva/Vishnu/Devi)</li> <li>To popularize ideas of idol-worship and bhakti</li> <li>Attempt to reconcile bhakti with orthodox beliefs and varnashramas.</li> <li>To assimilate non-Aryan culture within the great tradition</li> <li>To give legitimacy to the new dynasties (Genealogical and dynastic records of kings.)</li> </ul>
<b>Characteristics</b>	<p>Pancha-Lakshana</p> <ul style="list-style-type: none"> <li>Sarga, Prati-Sarga, Vamsha, Manvantara, Vansh-anucharita</li> </ul>
<b>18 Mahapuranas: (Padmapurana classification)</b>	<ul style="list-style-type: none"> <li>Vaishnavite Sattvik Puranas: Vishnu (typical, classic), Narada, Bhagvata, Garuda, Padma, Varaha</li> <li>Rajasic Puranas devoted to Brahma: Brahmanda, Brahmavaivarta, Markandeya (oldest), Bhavishyta, Vaman, Brahma</li> <li>Tamasic Puranas for Shiva: Matsya, Kurma, Linga, Shiva, Skanda, Agni</li> </ul>
<b>18 Upapuranas (Examples)</b>	<ul style="list-style-type: none"> <li>Outcome of local cults and different religious sects</li> <li>Vishnu-dharmottara <ul style="list-style-type: none"> <li>Vaishnava text from Kashmir</li> <li>Often quoted by Al Biruni</li> <li>Apart from usual religious themes – fine arts (dancing, singing, painting, sculpture)</li> </ul> </li> <li>Brihad-dharma Purana</li> <li>Kalki Purana – deeds of Vishnu at the close of Kali Age</li> </ul>

<b>Mindboggling conception of time in Purana</b>	<ul style="list-style-type: none"> <li>Four yugas (krita, treta, dvapara, kali) of thousands of years each</li> <li>Four yugas = mahayuga;; 1,000 mahayugas = kalpa.</li> <li>Every kalpa is divided into 14 manvantaras, each with a Manu.</li> <li>Periodic destruction and re-creation, Cyclical decline and revival of dharma</li> </ul>
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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

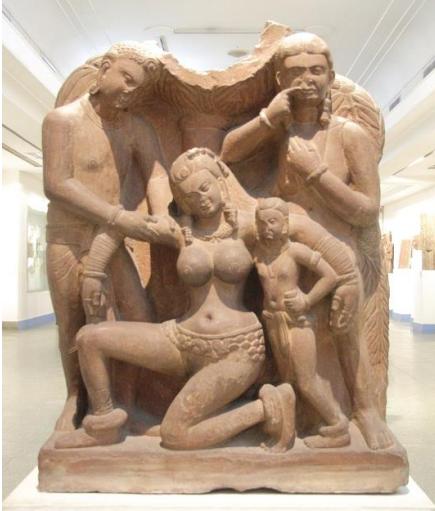
### Creative/Popular Secular Literature

#### Famed Navratnas in the court of Chandragupta II (historical contemporaneity is doubtful)

<b>Kalidasa</b>	Poet and Playwright
<b>Dhanvantari</b>	Medicine
Shanku	Geography
Vararuchi	Grammarians
Ghatkharpar	Ghatkarpar-kavya
<b>Varahamihira</b>	Pancha-Siddhantika, Brihat Samhita
<b>Amarasimha</b>	Amarkosha Trikhanda (3 part work on origin of Sanskrit Grammar)
Kshapanaka	Poet, literature Dvatrishtatika
Vetala-Bhatta	Niti-Pradeepam, Singhasan Dva-trimshika

## Drama

<b>Bhasa (Post-Mauryan era)</b>	<ul style="list-style-type: none"> <li>Total 13 plays: Variety of topics</li> <li>Pratijna-Yaugandharayana and Swapna-vasavadatta</li> <li>Daridracharudattam - early version of Mrcchakatika</li> <li>Ramayana Plays: Pratima Natak, Abhishek Natak</li> <li>Mahabharat Plays: Madhyam Vyvayog, Urubhangha Duta Vakya, Karnabharam</li> <li>Many of Bhasa's plays are staged in Koodiyattams even now...!!!</li> </ul>
<b>Kalidasa</b>	<ul style="list-style-type: none"> <li>3 Dramas – AS, MA, VU</li> <li>2 Mahakavya – RV, KS</li> <li>2 Kavya – MD, RS</li> <li>Revised Setubandha (Prakrit Mahakavya of Pravarasena II Vakataka king)</li> </ul>
<b>Vishakhadatta</b> (a courtier in Gupta era?)	<p>Mudrarakshasa – most well-known Devichandrguptam Abhisarika-vanchita (only name known)</p>
<b>Shudraka</b> (from Ujjayini?)	<p>Charming Prakarana Plays (not based on Epics) Mrichchhakatikam – Charudatta and Vasantsena Vasavadatta Bhana (satire) – Padma-Prabhritaka</p>
<b>Mentha</b> (6 <sup>th</sup> 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

<b>Mahakavyas (5/6)</b>	
Kalidasa	Kumarasambhavam
Kalidasa	Raghuvamsham
Bharavi (6 <sup>th</sup> c) (Aihole mention)	Kiratarjuniya
Magh (7 <sup>th</sup> c)	Shishupalvadha
Bhatti (7 <sup>th</sup> c) (Valabhi)	Bhattikavya (Ramayana + Grammar)
Sriharsha (11 <sup>th</sup> c)	Naishadhiya-charita
<b>Jain Stotras</b>	
Matanga Divakar (Manatunga)	Author of Bhaktamara Stotra of Jaina
Siddhasena Divakara	Kalyanamandira Stotra
<b>Shatakas</b>	
Bhartihari	Shatakatraya – Shringara, Niti, Vairagya Vakpadiya
Amaru	Amaru shataka
Mayura	Mayura shataka (aka Surya Shataka)
Bana	Devi shataka to compete with Mayura
<b>Other Kavyas</b>	
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, 7<sup>th</sup> 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

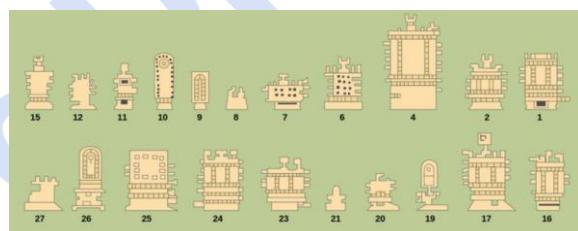
Extraordinary burst of creative activity and munificent patronage during Vakatakas.



Spectacular U-shape ravine and semi-circular scarp



John Smith, 28 April 1819



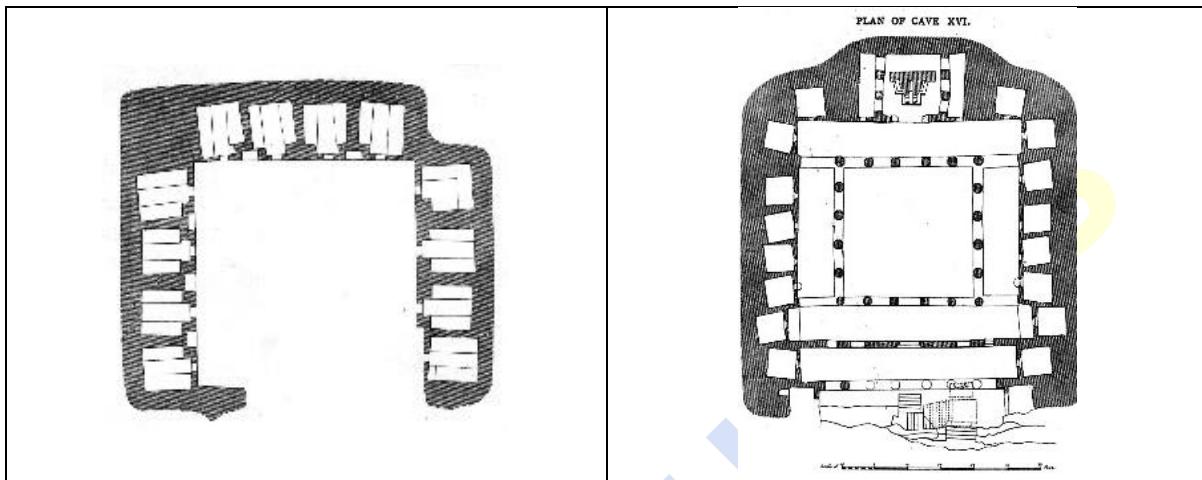
**Chaityas: Early and Later**

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

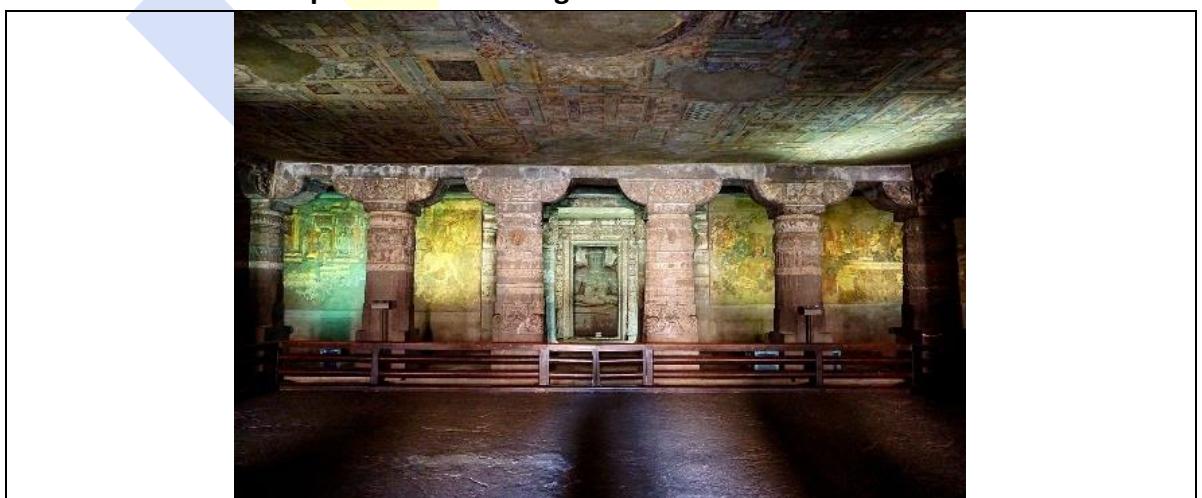


### “Crucial Caves” 16

Climax of pillars and ceiling - Diversity of pillars



### Cave 1: Wonderful sculptures and Paintings



## Ajanta Sculpture

- |  |   |
|--|---|
| <ul style="list-style-type: none"><li>• Large figures are awe-inspiring in dim light.</li><li>• Natural poses</li><li>• Circular representation</li><li>• Hierarchical narrative</li></ul> | <p>Limitation of Ajanta in Later Stages</p> <ul style="list-style-type: none"><li>• Heavy and somewhat lifeless</li><li>• Overcrowded, overdecoration, lack subtlety.</li><li>• Absence of plain surfaces to set off the carving</li><li>• Lack of motif on larger scale to serve as focal point.</li></ul> |
|--|---|



Nagaraj in comfortable  
Sukhasana

Buddha begging Yashodhara  
and Rahul

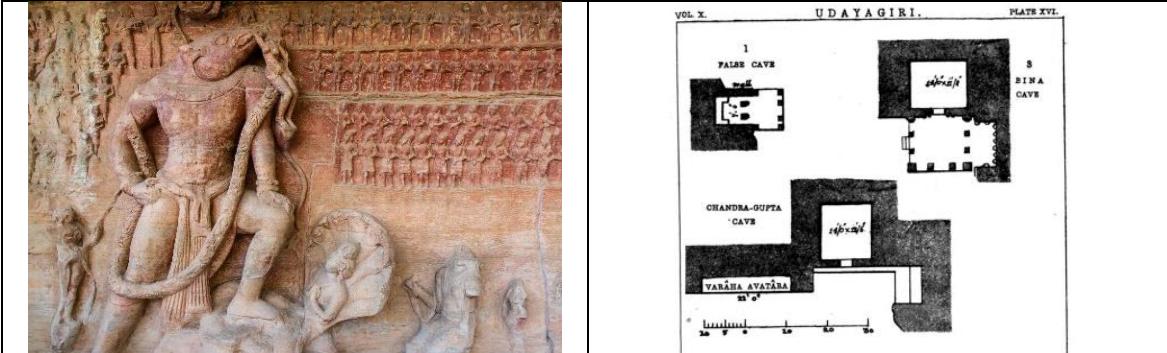


Temptation of Mara, Cave 26

## Other Contemporary Caves

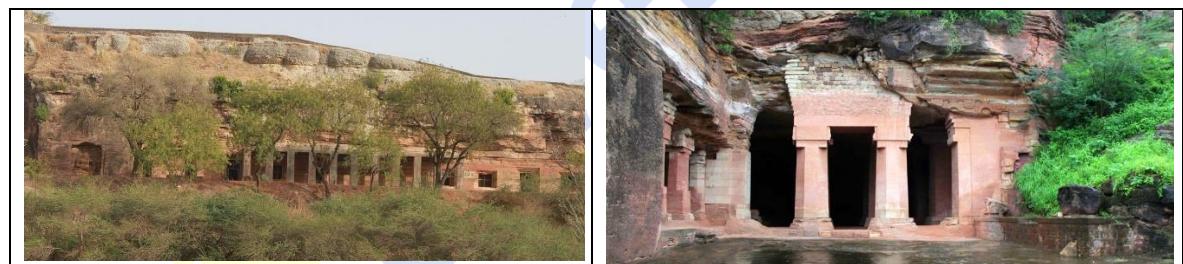
### 1. Udayagiri (MP):

- 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**

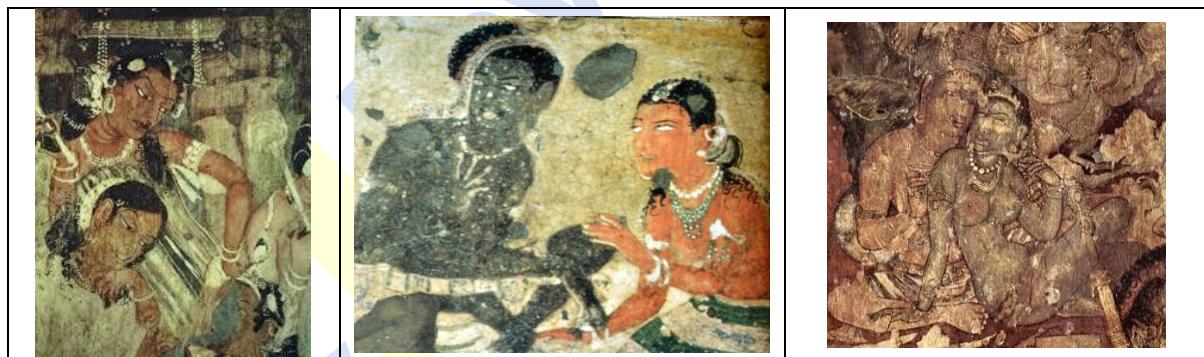
<b>Kamasutra</b>	<ul style="list-style-type: none"> <li>• 64 arts essential for a citizen to know</li> <li>• Picture galleries (chitrashala) in palaces and houses of rich people.</li> </ul>
<b>Kalidasa</b>	<ul style="list-style-type: none"> <li>• Portraits (pratikriti): Malavika, Shakuntala, Shiva drawing Parvati's portrait etc.</li> <li>• Various kinds of brushes/pencils (shalaka, vartika, tulika, kurcha etc)</li> </ul>
<b>Vishnudharmottara Purana</b>	<ul style="list-style-type: none"> <li>• Four forms of painting – realistic (yathavat chavi), lyrical (vainika), sophisticated (nagara) and hybrid (Mishra).</li> <li>• Surface preparation called vajra-lepana.</li> </ul>
<b>Yashodhara's commentary on Kamasutra</b>	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.

<b>Early Satavahana/Hinayana Phase (200 BCE – 200 CE)</b>	<b>Later Vakataka/Mahayana Phase (450 CE – 650 CE)</b>
	
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

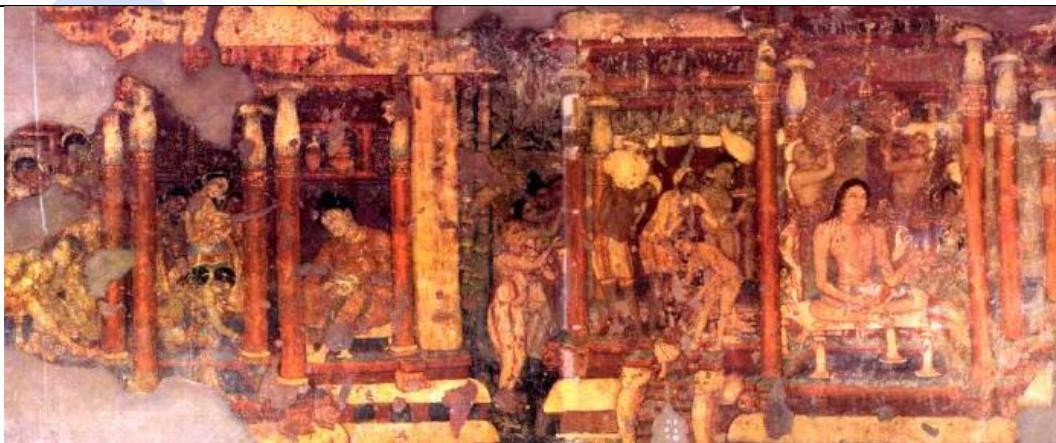
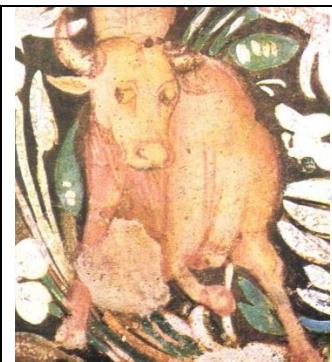
- Slender, well-proportioned limbs, elegant poses, expressions: closer resemblance to Amaravati
- Half-open eyes, lyrical movement of fingers, bhanga poses: suggestion of absorption in delicate dance positions
- Women: narrow waists, full breasts, arched eyebrows, lotiform eyes
- Ornamentation: Striking resemblance with Satavahana phase at Sanchi/Ajanta

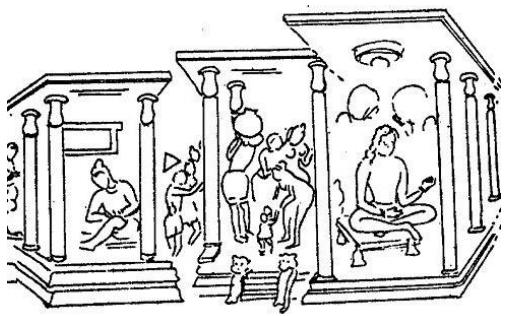
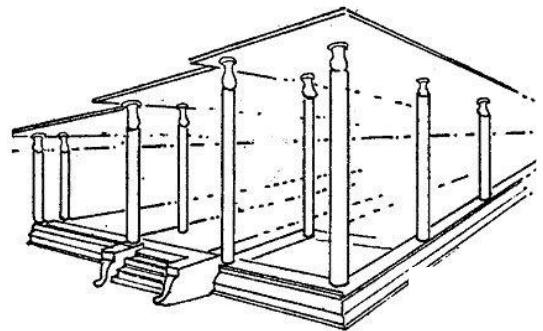


## Animals and Birds



## Technique





Animnonnata



Nimnonnata



Patraja



Binduja



Ujjotana



Chaya-tapa  
Bodhisattva Padmapani,

### 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

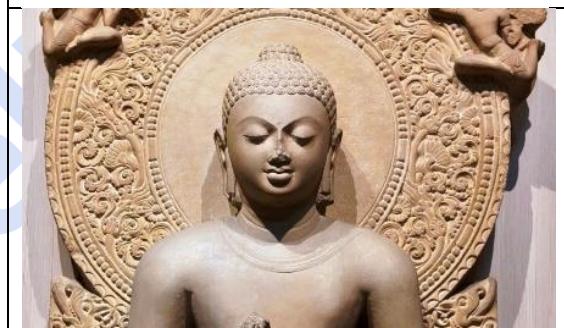
- Found from various parts of North and Central India.
- It was sculpted both independently and structurally
- Its subjects are varied, covering Buddhism, Jainism, Vaishnavism and Shaivism.
- The materials used are marble, sandstone, mud and terracotta.

**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.<sup>[1]</sup> White dots: secondary or peripheral locations.



Tribhanga Krishna-Govardhana (Varanasi)



<b>Early Gupta Style: Sophistication of Mathura</b>	<b>Proper Gupta style: Sarnath/Benares Style</b>	<b>Late Gupta: Declining phase</b>
<ul style="list-style-type: none"> <li>• Kushana influence</li> <li>• Mathura was the main centre</li> <li>• Examples – Mankunwar Buddha, Lakulisha Mathura pillar</li> </ul>	<ul style="list-style-type: none"> <li>• Sarnath as the great art centre produced among the greatest works of art ever produced in India.</li> </ul>	<ul style="list-style-type: none"> <li>• Retained grandeur but heavy.</li> <li>• Eran sculptures by Maharaja Matrivishnu</li> </ul>

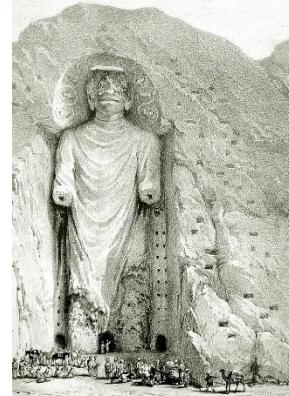


### Sarnath Buddha

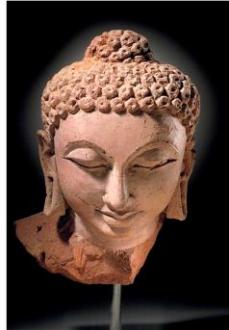
- Yellowish sandstone
- Decorated halo depicted divinity
- Advanced, mature, delicate, wax-like carving
- Rich expression: serene spirituality, superb beauty, bodily charm
- Indigenous clothes
- No element of eroticism



## Other Buddhas from Gupta era



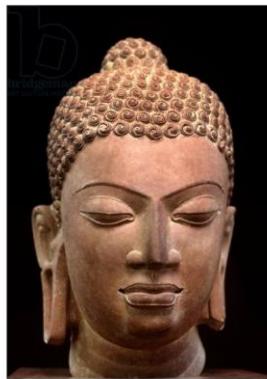
Gandhara: Bamiyan



Devni Mori, Akhnoor



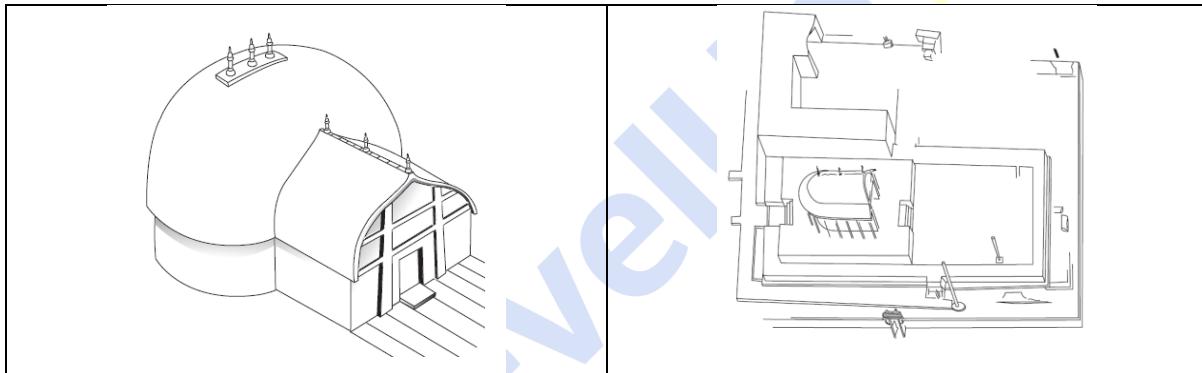
Sultanganj



## Part D: Temple Architecture

### **Origin of temple architecture?**

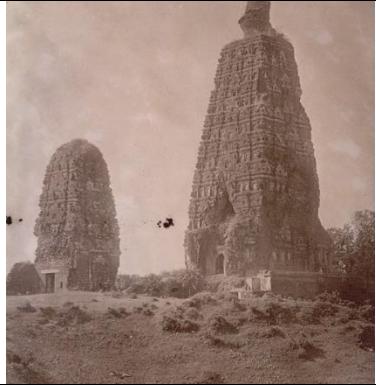
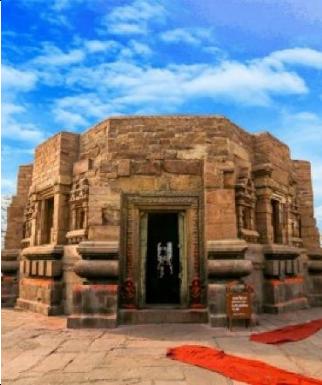
- A shrine/temples is basically a demarcated sacred space for worship or veneration.
- The earliest shrines in the subcontinent simply consisted of a fenced-in space or tree. Some of them were associated with the worship of *yakshas* and *yakshis*, and *nagas* and *nagis*.
- It is from the period of 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><b>Stage 1: Small simple structure</b></p> <ul style="list-style-type: none"> <li>Plain-square shape plan</li> <li>Flat roofed</li> <li>Small garbh-griha (10 by 10, just to house an idol)</li> <li>Garbha-griha with only one door and no window</li> <li>Low pillared mandapa in front</li> <li>Ornamentation – Plain walls, intricate carving on doorways</li> </ul>	 <p>Temple 17, Sanchi complex Kankali Devi or Vishnu temple, Tigawa (near Jabalpur)</p>
<p><b>Stage 2 – Larger, some additions</b></p> <ul style="list-style-type: none"> <li>Raised Platform/plinth added</li> <li>Longer and deeper pillared mandapa in front</li> <li>Covered ambulatory path</li> <li>Still flat roof</li> </ul>	 <p>Parvati temple, Nachna Kuthara (MP) Shiva Temple, Bhumra Khoh</p>
<p><b>Stage 3 – Addition of Shikhara</b></p> <ul style="list-style-type: none"> <li>Raised platform.</li> <li>Deep pillared mandapa</li> <li>Short shikhara above garbh griha</li> <li>Carved door jambs</li> <li>Sculptures on temple walls.</li> </ul>	 <p>Dashavatara Vishnu Temple, Deogarh Gop Temple, Gujarat</p>
<p><b>Stage 4</b></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>

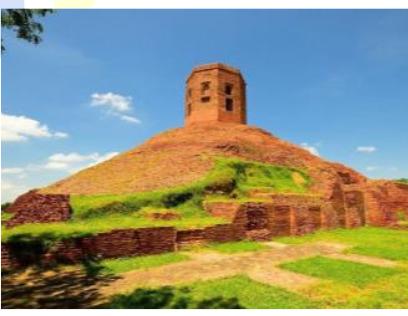
## Some more examples:

		
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.

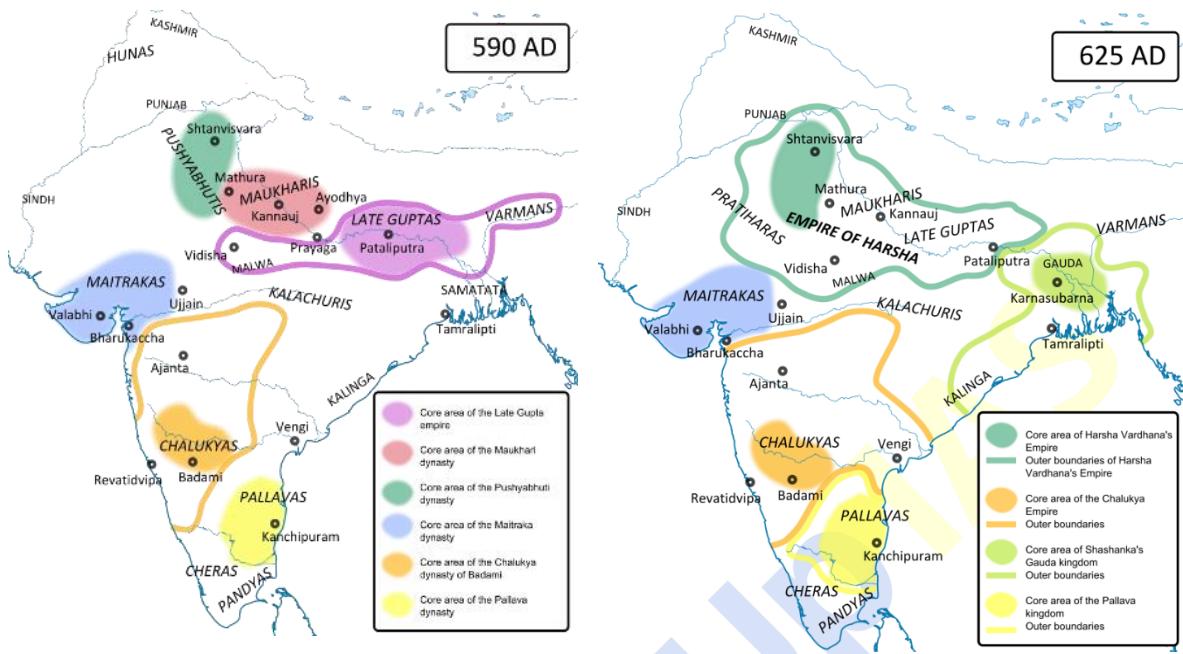
Select the correct answer:

- (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"> <li>Coins from NW India, especially Haryana.</li> <li>Madhubani inscription</li> <li>Banskhera inscription - tells us that he was a prolific writer                             <ul style="list-style-type: none"> <li>Harsha was also known as 'Siladitya'.</li> </ul> </li> <li>Aihole Inscription - refers to his defeat at the hands of Pulakesin II. He is referred as Sakalauttarapathanatha.</li> <li>Harsha's seals (dynasty and religious affiliations)</li> </ul>	<ul style="list-style-type: none"> <li>Huien Tsang's 'Si-Yu-ki' (630-44 in India)</li> <li><b>Banabhatta</b> - the court poet of Harshavardhana                             <ul style="list-style-type: none"> <li><b>Harshacharita:</b> First historical biography in Sanskrit as well as masterpiece of literature.</li> <li><b>Kadambari:</b> romantic novel in Sanskrit</li> </ul> </li> <li><b>Harshavardhana</b> composed 3 Sanskrit plays                             <ul style="list-style-type: none"> <li><b>Priyadarshika, Ratnavali, Nagananda</b> based on Natyashastra tradition.                                     <ul style="list-style-type: none"> <li>R – folk music and dance</li> <li>P – Garbhanataka device</li> <li>N – inspired by Buddhism</li> </ul> </li> <li><b>Dhavaka</b> as the author?</li> </ul> </li> </ul>

## **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.

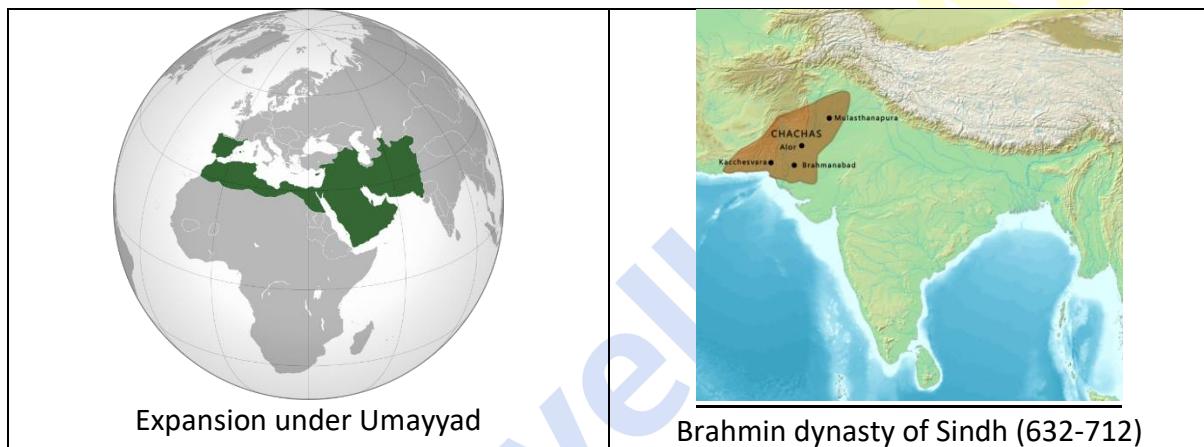
## Arab Invasion of Sindh

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"><li>• Islam spread rapidly and became the most popular religion in Sindh.</li><li>• The development of Sindhi language was also influenced by the introduction of several Arabic words.</li></ul>	<ul style="list-style-type: none"><li>• Brahmagupta's texts were translated into Arabic by Muhammad al-Fazari, an astronomer in Al-Mansur's court, under the names <b>Sindhind</b> and Arakhand.</li><li>• In the field of <b>mathematics</b>, they learnt the <b>Hindsa</b> (the Indian numeral system including zero) and the use of decimals.</li></ul>

- |   |   |
|---|---|
| <ul style="list-style-type: none"><li>• Arabic <b>script</b> became popular and today Sindhi is written both in Arabic as well as Devanagari.</li><li>• Geography, <b>history</b>, <b>medicine</b>, <b>astronomy</b> received a huge boost due to Arab influence, who had developed advanced knowledge in these fields.</li><li>• The Arabs were also great <b>interlocutors of culture</b>. 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.</li></ul> | <ul style="list-style-type: none"><li>• Al-Khwarizmi wrote a text on Hindu numerals, who was the head of House of Wisdom of Harun al-Rashid.</li><li>• This revolutionised the development of science and commerce.</li><li>• They learnt <b>yoga</b> from the great Indian <b>physician Manak</b>, who was appointed as the chief surgeon at Baghdad.</li><li>• The great Indian <b>physicist Hala</b> was also invited to Baghdad. He contributed to the development of physics in the Arab world.</li><li>• The Arabs also learnt <b>Chaturanga/Shatranj</b> from India.</li></ul> |
|---|---|

## North India in the 8<sup>th</sup> 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**

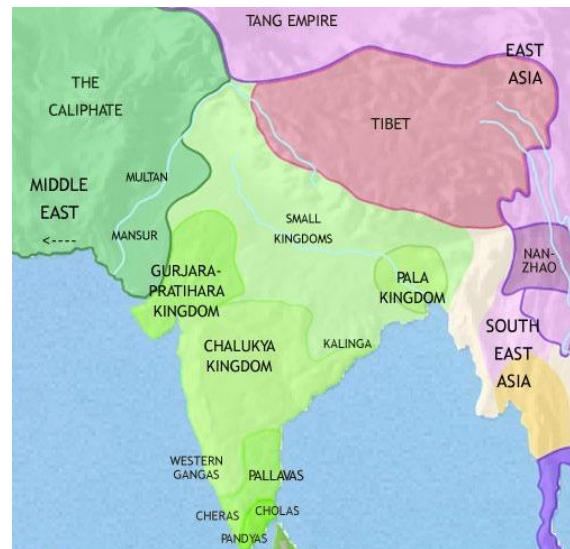
- Most powerful Karkota ruler.
- Kalhana (12<sup>th</sup> c) paints of picture of him creating a grand empire from Central Asia, Afghanistan to entire North India reaching upto Bengal. However, this account is disputed.
- Defeated Yashovarman of Kannauj.
- He seems to have resisted to attempts of Arabs 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**

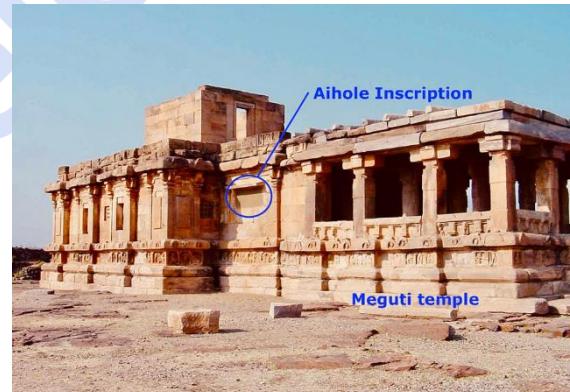
- His minister **Suyya** was known for developing irrigation system, also built dam on Jhelum to control flood.
- Patron of **Anandavardhana**, the author of **Dhvanyaloka**.
- Founded the city of **Avantipura** with temples Avantishwara (Shiva) and Avantiswami (Vishnu)

## 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.

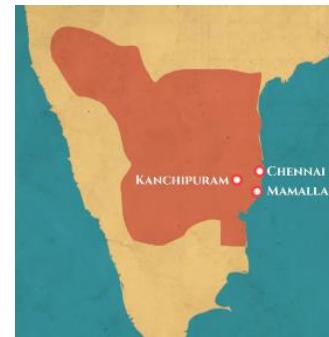


- Most Famous Ruler: **Pulakesin II** (610-642)
  - **Clashed with the Pallavas of Kanchi**
    - Defeated Mahendravarman I (battle of Pullalur, 619)
    - Defeated by the Pallava King Narsimhavarman I (battle of Vatapi, 642)
      - Vatapikonda: Badami was captured and destroyed.
  - **Aihole inscription** - 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
<b>Simhavishnu</b> (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 <b>Bharavi</b> who wrote <b>Kiratarjuniya</b>
<b>Mahendravarman I</b> (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 <b>embraced Shaivism</b> under the influence of Saint <u>Appar</u> .	Many rock-cut mandapas were constructed. Began construction at <b>Mamallapuram</b>	Wrote <b>Matta-vilasa-Prahasana</b>  Patronised learning - Famous 'Ghatika' at Kanchi.
<b>Narsimhavarman I</b> (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
<b>Narsimhavarman II</b> (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 <b>Dandin</b> who wrote <b>Dashakumaracharitam</b> and <b>Kavyadarsha</b>
<b>Nandivarman II</b> (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?**

- (a) Durlabhavardhana                          (b) Avantivarman  
(c) Shankaravarman                            (d) Yashaskara

**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