

### ORIGIN

- The rise of material culture towards the end of the later Vedic Age created classes of 'haves' and 'have-nots', leading to social tension and disharmony.
  - This became the single most important factor for the emergence of as many as 63 heterodox sects during the 6th and 5th centuries BCE including Jainism, Buddhism, Ajivikas, Lokayat/ Charvaka, etc.
  - Among these, Buddhism and Jainism were the most popular.
- The Brahmanical religion had become very complex and costly.
  - The rigid ritualism and priestly domination had made the goal of spiritual salvation unattainable for the Common man.
- Brahminical sacrifices involved the large-scale slaughter of cattle.
  - This created a huge economic strain on the agricultural classes, who wanted to preserve their cattle wealth.
- The need was felt for new moral and spiritual doctrines to address the political and social upheaval of the Mahajanapada period.
  - 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 traders, artisans and craftsmen, had become prosperous and were looking to improve their social status.
    - This was impossible with the rigid Varna system.
    - Thus, they had an appetite 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.

### JAINISM

#### VARDHMAN MAHAVIRA - PERSONAL DETAILS

- Birth - He was born into a Kashtariya clan called 'Jantrika' in 540 BCE at Kundagram, Vaishali, Bihar.
- His relatives were:
  - Father - Siddhartha
  - Mother - Trishala
  - Wife - Yashoda
  - Daughter - Priyadarshika
  - Son-in-law - Jamali (also his first disciple)
- According to Jain literary tradition, Mahavir left his home at the age of 30.
- He wandered and experimented with different methods of meditation for 12 years and finally attained 'Kaivalya'/ Supreme Knowledge at Jhribikagram under a Sal tree on the banks of the river Rijupalika.
  - Kaivalya or enlightenment is attained by conquering the senses.

- After its attainment, Mahavira came to be known as 'Jina' meaning 'the Conqueror'. He delivered his first sermon at Vipulchal, Nalanda, Bihar.
- Throughout his life, Mahavir **lived and preached in and around the Gangetic valley**.
- At the age of 72, he attained **Nirvana** at **Pavapuri**, Deoria.
  - In Jainism, this refers to the end of suffering and freedom from the cycle of birth and death.
- He preached in the **Ardha Magadhi dialect of Prakrit language**.

## JAIN TEACHINGS & PHILOSOPHY

### 1. 'Triratnas' of Jainism -

- These are
  - Right Knowledge
  - Right Faith
  - Right Conduct
- Right conduct comprises the 5 noble rows called '**Pancha Mahavrata**' -
  - **Ahimsa** - "non-violence": not kill any living organism under any circumstances.
  - **Asteya** - "not to steal": not to keep or consume more than necessary.
  - **Apagriha** - "not to accumulate wealth": renunciation of worldly pleasures and living like an ascetic.
  - **Satya** - "not to speak lies": to speak the truth in all circumstances.
  - **Brahmacharya** - "celibacy": not to marry, not to have relations with the opposite sex, and not to hear, see or have feelings for the opposite sex.
- The first four were given by Parshvanath, the 23rd Tirthankar.
- Brahmacharya was given by Mahavir.

### 2. 'Syadvada/ Anekantavada' -

- Truth is relative and there are several possibilities –
  - a. Truth
  - b. Non-truth
  - c. Truth/ non-truth
  - d. Can't say
  - e. Truth/ Can't say
  - f. Non-truth/ Can't say
  - g. Truth-Non-truth/ Can't say

### 3. 5 stages of knowledge -

- According to Jain belief, the path to attain Kaivalya consist of attaining 5 stages of knowledge -
  - **'Shruti'** - knowledge acquired by hearing
  - **'Mati'** - common sense
  - **'Avadhi'** - knowledge about distant events
  - **'Manaha Praya'** - knowledge of others' minds and heart

- ‘Kaivalya’ - supreme knowledge attained by conquering the senses.
- At each stage, the disciple has to take the help of a guru or spiritual instructor.

## JAIN PHILOSOPHY/ METAPHYSICAL CONSTRUCT

### God

- According to Jainism, Gods do exist but are inferior to Tirthankaras.
- God is not the creator of the universe.
- Thus, according to modern-day historians, Jainism is an atheist/agnostic religion.

### Universe

- According to Jainism the universe was never created, nor will it ever end.
  - Therefore, it is permanent.
- However, it is made of some living and non-living elements, and is governed by universal law. Thus, it undergoes -
  - ‘Utsarpani’ - a phase of rise
  - ‘Avsarpani’ - a phase of decline

### Soul

- Jainism believes that all living and non-living beings have souls.
  - Therefore, the entire universe is full of soul.
- Wherever there is soul, there is ‘Dukha’ (suffering/ sorrow).

### Life after Death

- In order to attain ‘Nirvana’ (freedom from the cycle of reincarnation) the soul must be liberated from “karma” which accumulates around it as ‘Pudgala’ (cosmic matter).
- Therefore, Karma is considered to be the bane of the soul.
- Penance and right conduct can destroy karma and liberate the soul by bringing it to the state of ‘Shunyata’ (nothingness).

### Path to attain salvation

- A. Following Triratnas
- B. Living an ascetic life
- C. Giving up clothes
- D. Performing ‘kesh lochana’ (pulling out of hair)
- E. Performing ‘sallekhana/ santhara’ (starving oneself to death)

## JAIN SECTS

There are 2 Jain sects-

## Digambara

- The space/ sky clad followers of Jainism, who remain naked
- It has the following sub-sects -
  - a) Mula Sangha (original community)
  - b) Terapanthi
  - c) Taranpanthi
  - d) Bispanthi

## Shwetambara

- Those who wear white clothes, with the sub-sects
  - Sthanakvasi
  - Moorti Pujaka

The difference first emerged during Chandragupta Maurya's reign.

- According to Jain literature, a great famine took place in Magadha.
  - A group of Jains led by Bhadrabahu migrated to South India and settled at Shravanabelagola (Karnataka)
  - Another group led by Sthulbhadra remained in Magadha.
- After 12 years, Bhadrabahu and his group returned and accused Magadan Jains of corrupting the Jain tradition. They had started wearing white clothes and were referred to as Digambaras.
  - The Shvetambaras responded by convening a Jain Council at Pataliputra.
  - The earliest known Jain literature, called 'Purvas' consisting of Mahavira's teachings, were compiled here. However, they are lost.
  - In the 5th century CE, the Shvetambaras convened a Second Jain Council at Vallabhi (Gujarat). Mahavira's teachings were compiled again.
  - This compilation was called 'Angas' with several 'Upangas' (commentaries on Angas).
- However, the Digambaras did not accept any of these texts.
  - According to them, the original teachings have been lost. Bhadrabahu was the last saint to correctly recall them.
  - They further claimed that they will create an authentic compilation at some stage in the future. However, it is yet to be created.

## JAIN CONTRIBUTION TO ART & LITERATURE

- 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**'.
  - As the Pothi style of manuscript developed further, **paintings** began appearing within these works.
    - This marked the beginning of **Indian miniature art**.

- The most famous is the ‘**Caurapancasika**’ written by Bilhana, a Kashmiri poet.
- Jainism made huge contributions to **architecture, painting and sculpture** -
  - The **Mathura, Amravati and Gupta schools** of sculpture have Jain influences, with popular Jain themes.
  - It is visible in the **temple architecture of the Dilwara temples, Ellora caves and Sitanavassal caves**.
- A number of **rulers** patronised Jain art, such as Chandragupta Maurya and Kharvela of Kalinga.
- Jain art was also supported by the **prosperous Jain trading community** of Rajasthan, Gujarat and Karnataka.

## BUDDHISM

### SIDDHARTHA - PERSONAL DETAILS

- **Birth** - He was born into the ‘**Sakya**’ clan of Kshatriya varna in 563 BCE at **Lumbini**, located in the city-state of Kapilavastu (present-day Piprahwa, Gorakhpur).
  - Due to his clan lineage, he was also called the ‘Sakya Simha’.
- **His relatives were-**
  - Father - Shuddhodhan
  - Birth mother - Mahamaya
  - Foster mother - Gautami ( also maternal aunt )
  - Wife - Yashodhara
  - Son - Rahul

According to Buddhist tradition, when Siddhartha was conceived, his birth mother, Mahamaya, dreamt that an elephant was wading into a lotus pond.

- As per the chief priest's instructions, he was kept sheltered from the outside world in his father's palace.
- When he left the palace for the first time, he spotted 4 things which changed his life, i.e., the **4 sights of the Buddha** –
  - An old man
  - A sick man
  - A dead body
  - A smiling monk
- Thereafter, he left his house at 29 years of age, with Channa (charioteer) and Kanthaka (horse). The act of the Buddha leaving his house is ‘**Mahabhinishkramana**’.
- He then wandered for 6 years in search of true knowledge in the company of other saints. However, he failed.
- At the age of 35, Siddhartha sat under a Pipal tree at Bodh Gaya, on the banks of Niranjana (present-day Phalgu). After 49 days of meditation he attained ‘**Nirvana**’ (enlightenment), and became the Buddha.

- He meditated again for 49 days and resisted the attempts of the demon, Mara, to break his concentration, and once again attained Nirvana.
  - Thereafter, he went to Sarnath (Varanasi) where he delivered his first sermon to 5 disciples, the most prominent being Anand and Upali. This sermon is called the ‘Dharmachakrapravartana’ (setting the wheel into motion).
  - He gave sermons at various places within the Gangetic valley, except during monsoon.
  - He died at the age of 80 at Kushinagar.
    - This event is known as ‘Parinirvana/ Mahaparinirvana’.
- \* In the Buddhist context, ‘Nirvana’ refers to enlightenment. For Jains, ‘Kaivalya’ is enlightenment, while ‘Nirvana’ is freedom from rebirth.

## BUDDHA'S TEACHINGS

### Four Arya Satyas (Noble Truths)-

1. The world is full of Dukha (sorrow).
2. The reason for Dukha is Trishna (desire)
3. There is a way to extinguish Trishna.
4. That way is the Ashtangika Marg (Eightfold path).
  - a. Right view
  - b. Right resolve
  - c. Right speech
  - d. Right concentration
  - e. Right livelihood
  - f. Right effort
  - g. Right recollection
  - h. Right meditation

## BUDDHIST PHILOSOPHY

### God

- Buddha remained silent when asked about the existence of God.
- Most modern historians concur that Buddhism was also an atheistic religion.

### Universe

- The universe was created and will end.
- Thus, it is mortal.

### Soul

- The soul dies along with the body.
- Thus, it is mortal.

### Rebirth / Life after death

- It is not the soul which transmigrates. Rather, it is the ‘Chetna’ (consciousness) which becomes the medium for rebirth.
- Nirvana liberates Chetna from all karma.

- A person who has attained nirvana may also attain ‘Parinirvana’.
  - However, those who delay Parinirvana after the attainment of Nirvana are called ‘Bodhisattvas’.
  - They remain inside the cycle of reincarnation to guide others onto the path of Nirvana.

## BUDDHIST LITERATURE

Most Buddhist literature was produced in Pali or Prakrit but some is in Sanskrit, Sinhala and Chinese.

- Buddha himself preached in Prakrit using the Ardha Magadhi dialect.
- Buddhist literature was mostly compiled in the early Christian centuries, i.e. 1st- 5th centuries CE. Among them, the Tripitakas (3 baskets) in Pali are the holiest.

## Tripitakas

### 1. Sutta Pitaka

- Composed in the **First Buddhist Council** (recited by Ananda)
- It contains **Buddha's teachings** and is divided into **5 Nikayas (books)** -
  - Digha Nikaya
  - Majjhima Nikaya
  - Samyutta Nikaya
  - Anguttara Nikaya
  - Khuddaka Nikaya (Jataka tales > 550)

### 2. Vinaya Pitaka

- Also composed at the **first Buddhist Council** (recited by Upali).
- It consists of the **rules of the Sangha** (Buddhist monastic order) to be observed by Bhikkhus (monks) and Bhikkunis (nuns).
  - They lived in ‘**Viharas**’ (hospices).
  - ‘**Chaityas**’ were their prayer halls.
- Some important rules mentioned were-
  - They had to eat one meal a day.
  - They had to wear a deep-red uniform.
  - They had to live within the Viharas.
  - They had to sleep on the floor.
  - They had to beg for alms in nearby villages.
  - They were not allowed to drink, wear jewellery, or establish relations with the opposite sex.
  - Preaching and begging were prohibited during the Monsoon season.
  - They had to participate in the ceremony of ‘Pavarana’ in the monsoon season, where they confessed their offences during their stay at the Vihara.
  - Anyone could join the Sangha , except -
    - Children under 15
    - Persons facing criminal charges

### 3. Abhidhamma Pitaka

- Compiled in the **Third Buddhist Council**
- It contains the **philosophical aspect of Buddhism** and deals with metaphysics i.e., the Relationship between man and the universe.

#### Works in other languages include

1. ‘**Buddhacharita**’ - It is the first **biography** of the Buddha, written in **Sanskrit** by **Asvaghosha** in the post-Mauryan period.
2. ‘**Milindapanho**’ (Questions of Milinda)- Written in **Sanskrit** by **Nagesena** in around the 1st century CE, in the form of a **dialogue** between Milinda (Indo-Greek king, Menander) and Nagesena (a Buddhist saint- scholar), in which the latter answers the former’s philosophical questions.
3. ‘**Dipavamsa**’ and ‘**Mahavamsa**’ - These were **Sinhalese** works written by Buddhist scholars in Sri Lanka, probably in the post-Mauryan era.

### FOUR BUDDHIST COUNCILS

Year	Venue	King	President	Important Developments
400 BCE	Rajgir	Ajatashatru	Mahakashyapa	Sutta & Vinaya Pitakas were compiled
383 BCE	Vaishali	Kalashoka	Sabakami	Disagreement over the rules of Vinaya Pitaka led to emergence of three groups 1. Sathviravadins 2. Mahasanghikas 3. Sarvastivadins
250 BCE	Pataliputra	Ashoka	Moghaliputta Tissa	Abhidhamma Pitaka was compiled
72 CE	Kundalvana	Kanishka	Asvaghosha and Vasumitra	A schism emerged between- 1. Mahayanans 2. Hinayanas

### BUDDHIST SECTS

#### 1. **Mahayana Buddhism** -

- It emerged as a result of the **modification of original principles of Buddhism**.
  - This happened due to the **growing materialism** of the society and the **growing popularity of Buddhism**.
- It was patronised by rulers such as Kanishka, Harshavardhan, etc.
- It received its final shape at the **Fourth Buddhist council** and reached its zenith during the early Christian era.

**Its major postulates are -**

- The position of **Buddha** was elevated from that of a great teacher to the **Supreme God**.
- The **Bodhisattvas** were conceived as **Buddha's divine incarnations**, based on Jataka.
- The practice of **idolatry** began in India for the first time. Before this, there is no concrete evidence of idol worship.
- The importance of individual effort to attain salvation following the Ashtangika Marg was reduced. Instead, **devotion to Buddha** was emphasised upon, marking the beginning of **Indian Bhakti**.
- The concept of **transference of religious merit** also emerged, where it could be transferred between people and generations.
- It displayed a **greater tolerance for luxury**. The Sangha received huge endowments from kings and wealthy patrons. There was reduced emphasis on asceticism.
- It **accepted Sanskrit** as a medium of religious instruction, education and literacy discourse to the point of it being preferred over Prakrit.

### **Hinayana Buddhism –**

It emerged along with Mahayana Buddhism and stressed the **validity of the original Buddhist teachings and practices**.

### **BUDDHIST ART**

Buddhist followers made great contributions to the growth of architecture, painting, sculpture and cave art -

- **Stupas** - They were the earliest religious buildings of any kind to be constructed in India. The finest example is the Sanchi stupa built by Ashoka in the 3rd century BCE, and enlarged over the next several centuries.
- **Rock-cut caves** - They were excavated in the hills of
  - Ajanta, Ellora and Karle (Maharashtra)
  - Nagarjunakonda (Andhra Pradesh)
  - Barabar and Nagarjuni (Bihar)
- **Sculpture** - Several schools emerged, such as Gandhara, Mathura, Amravati and Gupta.
- **Painting** - Murals in the Ajanta and Bagh caves (MP); Miniature Pala art.

### **DECLINE OF BUDDHISM**

Buddhism flourished in the subcontinent **until the early medieval period**, i.e., the 7th-8th centuries BCE, and thereafter declined rapidly. Factors responsible included -

#### **Internal problems -**

- **Buddhism had lost its identity** and started resembling the Brahminical faith. Thus, its decline was inevitable.

- In the early Christian era, 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.
- The **shift of focus** from individual agency towards **Bhakti**, the beginning of **idolatry** and rigid **ritualism** created an avenue for **priestly intervention**.
- **Corrupt practices** had become commonplace within the Sangha, which was not as disciplined and organised as before.
- Prakrit gave way to **Sanskrit**, which Buddha had avoided.

#### **External factors -**

- The **revival of Brahmanism** took place from the 5th century CE inward.
  - The ancient forms of Bhakti, including **Bhagavatism, Vaishnavism and Shaivism** were more **democratic, egalitarian 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**.
- **Loss of royal patronage** under the Later Guptas, Cholas and Rajput, etc. who patronised other faiths.
- **Advent of Islam** with its emphasis on equality and universal brotherhood marked Buddhism's final decline as Islam became very attractive for people who stopped receiving spiritual nourishment from Buddhism.
- Further, **early Muslim invaders also propagated Islam at the tip of the sword**.
  - Famous Buddhist monasteries such as Nalanda and Vikramashila were destroyed by Ikhtiyar-ud-din Mohammed bin Bakhtiyar Khilji.

### **Mahajanapada Period (6<sup>th</sup>–5<sup>th</sup> Century BCE)**

#### **Introduction**

By the 6<sup>th</sup> century BCE, **16 large territorial polities** called ‘Mahajanapadas’ had emerged. Most were located in the Gangetic valley, but a few were also in the Indus and Narmada valleys.

Their names have been mentioned in the ‘**Anguttara Nikaya**’-

1. Gandhara -Takshila
2. Kambhoja - Rajpura
3. Kuru - Indraprastha
4. Panchal - Ahhichata/Kampilya

5. Matasya - Virathnagar/Bairat
6. Sursena - Mathura
7. Vatsa - Kausambi
8. Chedi -Suktimati
9. Kosala- Sarvasti /Saket/Ayodhya
10. Kasi- Rajghat
11. Malla - Pavapuri
12. Vajji - Vaishali
13. Magadha - Rajgir/Patliputra
14. Anga- Champa/ Bhagalpur
15. Avanti - Ujjain/ Mahishmati
16. Asmaka – Potali

### **5 Mahajanapadas were Ganas (republics)-**

1. Kambhoja
2. Kuru
3. Panchal
4. Malla
5. Vajji

Instead of a king they were ruled by a powerful aristocracy consisting of a few clans.

### **Most powerful Mahajanapadas**

- **Magadha**
  - It was located in Central Bihar (Patna-Gaya-Nalanda region)
  - Its early capital was Gṛihavrija/ Rajgir/ Rajgirha
  - Later the capital was shifted to Patliputra.
- **Avanti**
  - It was located in the Narmada valley stretching over parts of Madhya Pradesh and Maharashtra.
  - Its capitals were Ujjain and Mashismati.
- **Vajji**
  - It was situated in northern Bihar, with its capital at Vaishali.
  - Unlike most Mahajanapadas it was ruled by a confederacy of 8 clans and is thus considered to be republican polity.
- **Kosala**
  - It was located in North East UP in the Ayodhya district.
  - Its capital was Saket - Located on the banks of Saryu.
- **Kasi**
  - Its capital was Rajghat (Varanasi).

Among these, **Magadha and Avanti emerged as the most powerful**, gradually annexing all other Mahajanapadas.

They competed with each other for almost 200 years for supremacy, before Magadha emerged victorious thus establishing the first empire in India.

### **Magadhan Dynasties**

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

- Haryanka
- Sisunaga
- Nanda
- Maurya
- Sunga
- Kanva

### **Haryanka Dynasty (544-413 BCE)**

Bimbisara and Ajatashatru were contemporaries of the Buddha.

- **Bimbisara**
  - He was the brother-in-law of Mahavira.
  - He efficiently organised the kingdom's administration.
  - His first **matrimonial alliance** was with Kosala.
  - He defeated Bhramadatta of **Anga** and annexed it.
  - He was murdered by his son, Ajatashatru.
- **Ajatashatru**
  - His reign was remarkable for his military conquests-
    - Kosala
    - Vaishali
  - He is believed to have been a **follower of Jainism but later embraced Buddhism**.
    - His **meeting with the Buddha is depicted in Bharhut sculptures**.
    - He was instrumental in convening the first Buddhist council, soon after Buddha's death.
  - He was killed by his son Udayana.

### **Shishunaga Dynasty (413- 345 BCE)**

- Its important rulers were **Shishunaga and Kalashoka/Kakavarman**.
- They **defeated Avanti** under Kalashoka, and the second Buddhist council was convened.

### **Nanda dynasty (345 - 322 BCE)**

- **Mahapadma Nanda**
  - He uprooted the Kashtariya dynasties of north India and assumed the title '**Ekrat**' (emperor).
  - He was the first king of Magadha to have conquered Kalinga, as mentioned in the **Hathigumpa inscription**.

- He is also believed to have constructed an embankment of Mahanadi.
- **Dhanananda**
  - He kept his empire intact and possessed a powerful army.
  - However, his oppressive rule and tax policy was resented by the people.
  - Thus, he was **supplanted by the Mauryan dynasty**.
  - His reign saw **Alexander's invasion**.

### **Reasons for the rise of Magadha**

- Magadha was located in the **most fertile stretch of the Gangetic valley** leading to the large agricultural surplus, resulting in strength and prosperity.
  - It also created a **large revenue base** for the state.
- Magadha was **rich in mineral resources**, especially coal and iron.
  - Thus its military had a steady supply of iron weapons, giving it an edge over its competitors.
- Magadha had **thick forests** which provided **timber** and **elephants** which formed the core of its army.
- It was situated at the crossroads of **2 important trade routes** connecting all four corners of the subcontinent.
  - Thus it **developed commercially** and benefited from the **revenue** extracted from subcontinental trade.
- Magadha's **capitals were strategically located**. They had natural fortification
  - **Rajgir** was surrounded by 5 hills
  - **Patliputra** was surrounded by 3 Rivers
- Magadha was situated **outside the pale of holy Aryavarta**.
  - The **Varanshrandharma system** was not imposed rigidly.
  - **Heterodox sects such as Jainism and Buddhism** served to decrease the social conflict, creating stability-
    - They did not observe **casteist restrictions** on occupation. Magadha was able to build a **large army and developed trade**.
    - They also **abjured violence and animal sacrifice** thus cultivators were able to preserve their animals wealth which improved productivity and led to prosperity.
- The Magadhan kings followed the policy of **matrimonial alliances** giving it strong allies against enemies.

### **Alexander's Invasion**

Alexander of Macedonia invaded India from 326- 324 BC via the **Khyber Pass**.

- He penetrated the Indian subcontinent up to **Hyphasis** (Beas).
- He retreated from India through Rajasthan, Gujarat and Sindh towards Iran.
- He died in 323 BC at the age of 32 at Babylon.

### **His victims in India:**

- **King Ambhi of Taxila** was the first Indian king to be defeated by him, on the banks of the **Indus**.
- **King Porus of the Purus** was defeated in the famous battle of the **Hydaspes (Jhelum)**

### Alexander was accompanied by 2 historians

- **Aristobulus**
- **Anasecretes**

After defeating Porus, Alexander is said to have **returned because of-**

- India's hot climate
- Strength of the Nanda army
- Tired soldiers, who had been away from home for 9 years.

**The effects of his invasion were-**

- Encouragement of **political unification under Mauryas**.
  - The end of the system of small independent states.
- **Direct contact between India and Greece** using the land routes and naval routes opened by him.

### Mauryan Dynasty (321-185 BCE)

#### Chandragupta Maurya

- He is referred to as '**Androchottus/Sandrochottus**' in Greek literature.
- According to **Puranic** literature he was the son of Mura, a Shudra woman and Dhannanda the Nanda king but the two were not married.
  - According to this tradition the Mauryan dynasty was named after his Mother.
- **Buddhist** literature tells us that he was a Kashtariya.
- **Jain** literature attributes his lineage to a tribe that tamed peacocks.
- According to **Greek** literature he came from humble origins.
- According to various sources he was **trained by Vishnugupta/Chanakya**, a Brahmin scholar from Takshila who later became the Mantrin (Prime Minister) and Purohit (Chief Priest).
- He **overthrew Dhanananda**, and then successfully **defeated Seleucus Nicator**, receiving territories such as Kabul, Kandahar, Herat and Balochistan.
  - They later became good friends and later entered a marriage alliance.
  - He received Megasthenes as an ambassador of Patliputra.
- He was the **first Indian king to lay down the foundations of centralised administration**.
- According to Jain literature Chandragupta Maurya migrated to South India with Bhadrabahu and performed **Sallekhana at Shravanabelagola**.

## Bindusara

- He assumed the title '**Amitraghata**' (slayer of foes), and is referred to in Greek literature as '**Amitrachottus**'.
  - According to Taranath, a Tibetan monk, Bindusara ruled over all the 16 states comprising the land between the 2 seas.
- He also conquered some territories in South India as has been **mentioned in Sangam literature**.
- He **appointed his son Ashoka as the governor of Ujjain**.
- During his reign, the **Greek king of Syria, Antiochus I sent his ambassador, Diamachus** to Pataliputra.
  - Bindusara requested Antiochus I to send 3 gifts –
    - A Philosopher
    - Figs
    - Sweet Wine
- He was a follower of the **Ajivika sect**.

### Ajivika Sect

- It was founded by **Maskariputta Gosala**.
- It is considered to be a **fatalistic sect**.
  - It was a deterministic philosophy which believed that the universe is governed by the preordained cosmic order called '**Niyati**'.
  - Thus, the Ajivikas had **no belief in karma**.
  - Since fate cannot be altered, they **did not believe in the concept of enlightenment or spiritual salvation**.
  - They also **rejected all forms of worship and rituals**.
  - They advocated an **ascetic and austere lifestyle** to reduce one's cosmic footprint, rather than pursuing any defined purpose.

## Ashoka

### Chronology

- The first 4 years of his reign were the period of **civil war**.
  - Buddhist literature mentions that Ashoka killed 99 of his brothers to finally acquire the throne in 269 BCE.
- In the **8<sup>th</sup> year of his coronation (261 BCE)** the famous **Kalinga war** was fought as mentioned in **MRE XIII**, according to which, over 1 Lakh people perished.
  - After witnessing this, Ashoka had a change of heart.
  - Thus he gave up the policy of '**Bherighosha**' (waging war), and adopted the policy of '**Dhammadhosh**' (conquering hearts and minds) - '**Digvijaya v/s Dharmavijaya**'.
- In his **10<sup>th</sup> regnal year he visited Bodh Gaya**, immediately after converting to Buddhism.
  - He was converted by **Upagupta**, a Buddhist monk.

- In Buddhist literature he was shown in a negative light before his conversion, referred to as Chandashoka.
- In sharp contrast the converted Ashoka was portrayed as the Dhammashoka.
- In his **13<sup>th</sup> regnal year** he appointed '**Dhammadhammatyas**' a new class of officers to popularise the message of Dharma.
- In the **20<sup>th</sup> regnal year** he visited Lumbini.
  - According to the **Rummindei pillar inscription** he exempted the people of Lumbini from paying Bali and reduced Bhaga to 1/8 of the produce.
  - It also mentioned the name of his favourite wife Kaurvaki and her son Kunal.
  - His first wife was Vidisha Devi of the Chedi kingdom.
  - Buddhist sources have also mentioned his son Mahendra and daughter Sanghamitra who were sent to Sri Lanka to spread Buddhism.
    - However, their names are not mentioned in any edicts.

### Ashokan Edicts

Ashokan edicts were royal orders/proclamations issued by Ashoka.

They were first **deciphered by James Princep**.

Type of edicts	Language	Script
Major rock edicts	Prakrit	Brahmi
Minor rock edicts	Prakrit	Brahmi
Pillar rock edicts	Prakrit	Brahmi
Cave rock edicts	Greek and Aramaic	Greek and Aramaic

### Major Rock Edicts (MREs)

- **14 have been discovered from 8 places-**
  - Shahbazgarhi (Pakistan) - Kharosthi Script
  - Mansehra (Pakistan) - Kharosthi Script
  - Kalsi (Near Dehradun) - Brahmi Script
  - Sopara (Maharashtra) - Brahmi Script
  - Girnar (Gujarat) - Brahmi Script
  - Yerragudi (Andhra Pradesh) - Brahmi Script
  - Dhauli (Kalinga) - Brahmi Script
- Jaugada (Kalinga) - Brahmi Script

Important MREs-

- **MRE I**
  - It talks about non violence.
  - Ashoka advised his subject to not kill animals and promised to follow the same.
- **MRE XIII**
  - It is the **longest** rock edict describing the **Kalinga war**.

- It also mentions the **slave system** and the **names of foreign kings** to whom Ashoka had dispatched ambassadors including –
  - Antiochus II - Syria
  - Ptolemy II Philadelphus - Egypt
  - Magas - Cyrene
  - Alexander - Epirus
  - Antigonus II - Macedonia
- **MRE XIII Is missing from the Kalinga inscriptions**, Jaugada and Dhauli and has been replaced by 2 separate edicts called the **Kalinga edicts**.
  - They talk about the **rehabilitation programme** for the people of Kalinga.
  - He addresses them as **his children**, indicating the paternalistic nature of ancient monarchy in India.

### **Minor Rock Edicts (mREs)**

- They are associated with **Ashoka's interest in Buddhism**.
- Of the 15 mREs discovered, **4 mention Ashoka by name** including-
  - Maski (Karnataka)
  - Nettur (Karnataka)
  - Udegulam (Andhra Pradesh)
  - Gurjara (Madhya Pradesh)
- The other edicts refer to him by his royal title '**DEVANAMPIYA PIYADASI**'.
- A post-Mauryan sculpture of Ashoka has been found from **Kanaganahalli** which carries the inscription '**Ranyo Ashoka**'.

### **Pillar Edicts**

- 7 pillar edicts are found from 11 locations,
  - Topara (Haryana) - brought to Delhi by Firoz Shah Tughlaq
  - Meerut (UP) - brought to Delhi by Firoz Shah Tughlaq
  - Kausambi (UP) - brought to Allahabad by Jahangir
  - Sarnath (UP)
  - Rampurva (UP)
  - Sanchi (Madhya Pradesh)
  - Lauriya Araraj (Bihar)
  - Lauriya Nandangarh (Bihar)
  - Sansika (Bihar)
  - Rummimdei (Nepal)
  - Nilgirva (Nepal)

- Pillar edicts shed light on
  - Ashoka's Dhamma
  - Duties of officials, especially Rajjuka (incharge of revenue collection and rural justice)

### Cave Edicts

- They have been found from Kandahar and are **bilingual**, that is, in **Greek and Aramaic**, indicating that these languages were spoken in the northwestern part of the empire.

### Ashoka's Dhamma

- 'Dhamma' is the Pali equivalent of the Sanskrit word 'Dharma', that is, **social order**.
  - Ashok's Dhamma was a **social code of conduct**, with several do's and don'ts.
  - Each individual had a set of duties and obligations towards others and the society at large.
  - The observation of these duties would lead to peace and social harmony.
- Ashoka appreciated the rich religious, cultural, linguistic and regional **diversity** of his empire.
  - He released that the **plurality of faiths and the rising inequality** among classes could sow discord.
  - Thus, he preached the Dhamma, emphasising on **peaceful coexistence and tolerance**.
- This policy was also an expression of his **enlightened despotism**.
  - The Mauryan empire had been expanded through a series of bloody conflicts.
  - The subjects thereafter needed to be **emotionally and psychologically integrated**. This was impossible under tyrannical rule.
  - Thus, the Dhamma sought to **establish Ashoka as a benevolent ruler**.
- Some historians interpret the Dhamma's emphasis on non violence as an **expression of his belief in Buddhism**, while others consider it to be a **political tool to prevent violent rebellions** by breeding the creed of violence out of the psychology of his subjects.

### Content of Dhamma

Ashoka Dhamma is known to us through his edicts –

- He advised his subjects to be **non violent towards both humans and animals**.
  - This was important because costly sacrifices increased the empire's economic burden.
- To establish social order and reduce conflict, he advises his subjects to-
  - **Obey and respect parents, teachers, and elders.**
  - **Love the younger ones and neighbours.**
  - **Treat slaves affectionately.**

- **Dhammadammatyas**, were appointed to popularise the message of Dhamma.
  - However, it was **not imposed forcibly** as Ashoka realised that coercion would invite resistance and create conflict.

### Significance of Ashokan edicts

From a historical perspective, Ashoka's edicts are priceless. They contain a wealth of information regarding Ashoka and his empire-

- The discovery of edicts from different parts of the subcontinent indicates the **extent of the empire**, and that **literacy** was not uncommon.
- The **language and script** used in the edicts indicates the linguistic composition of Ashoka's empire.
- The **chronology** of Asoka's reign has been clearly established in terms of years since his coronation.
- The mention of **foreign kings and countries** indicates that Ashoka had established diplomatic relations with them.
- Ashokan edicts are **free from interpolation**, that is, any tampering is easily recognisable.
- They are **more reliable than contemporary literary sources** as they present a first hand account of important developments and policies.
- They also give **useful insights into Ashoka's personality and disposition**. He appears to be a **paternal despot**.
  - The edicts are proclaimed as general guidelines, instructions and appeals to his subjects with no element of coercion.
  - This indicates that he was a benevolent despot, and not tyrant.

### Indica of Megasthenes

Megasthenes was the ambassador of **Seleucus Nicator** at the court of Chandragupta Maurya. He wrote the Indica in Greek.

However, the **original work has been lost**. References to it can be found in other Greco-Roman works by writer such as-

- Arrian
- Pliny the Elder
- Justin
- Diodorus
- Plutarch
- Strabo

### Life in Patliputra

- Megasthenes praised its beauty.
- He says that the city was **rectangular** and surrounded by **wooden fortifications**.
  - The king also lived in a wooden palace. Even his throne was wooden.

- Due to large scale use of wood for construction, fire hazard was a major concern.
- As a result, fire safety was paramount, and violations of the fire code were punishable by death.

### Chandragupta's Place

- Megasthenes praised its beauty and mentioned an **80 pillared hall**.
  - One such pillar has been found at Kumrahar.
  - They were **inspired by Persepolitan pillars**, with a bell and capital, consisting of palm leaf designs.

### City Administration

Megasthenes wrote that the city was governed by a **30-member council, with 6 committees of 5 members each**.

Each committee was responsible for a specific function –

1. Industry, art and crafts
2. Maintenance of foreigners records
3. Record of birth and deaths
4. Trade, commerce and sales
5. Quality of sold goods
6. Collection of tolls

### Military administration

The military was also governed by 30 member council with 6 committees governing different branches of the armed forces-

1. Navy
2. Logistics
3. Infantry
4. Cavalry
5. Elephant force
6. Chariot contingent

### Indian society

According to Megasthenes it was divided into 7 classes-

1. Philosophers
2. Peasants
3. Herdsmen/ Shepherds

4. Craftsmen
5. Soldiers
6. Inspectors
7. Councillors

However, This observation seems to be inaccurate as –

- The Indian society was divided on the basis of caste and not class
- Further, there was no philosopher class in India
- Moreover, the position of peasants above soldiers, inspectors and councillors is inconsistent with the reality of Indian society.

### **Utility of foreign accounts and recreating history-**

Accounts of foreign travellers, such as Megasthenes, Fa Hien, Huein Tsang, Al-Biruni, Ibn Battuta, etc. are **very useful** for learning about India's past, especially for periods when **indigenous records are sparse**. However, such travelogues **must be treated with a critical eye** before they are accepted-

- Foreign travellers interacted with alien culture for **short periods of time**.
  - Thus, their understanding is bound to be limited.
- They perceived these lands and societies through **their own cultural lenses** which may lead to misinterpretation of certain observations.
- Prominent travellers were **often patronised by native rulers**.
  - Thus, they tended to write in a flattering manner about them and their countries.
- The travellers were composing their records for **consumption by their own countrymen**.
  - The **language and expression** used was such that sometimes the true meaning was **lost in translation**.
  - These accounts often have a tendency to lend themselves **some degree of storytelling and embellishment**, which warrants careful analysis by historians.
- Like any literary source they **cannot be accepted at face value and must be corroborated by other contemporary archaeological and literary sources**.

### **ARTHASHASTRA OF KAUTILYA**

- Discovered in the late 19th century, the Arthashastra was a work on **statecraft, general administration, polity and economy**.
- It was written by **Kautilya** in **Sanskrit**.
- **It does not mention any king by name**.

### **Saptanga Theory of the State**

- In this, Kautilya imagines 7 limbs of the State, which may be used by a '**Vijigishu**' (would-be-conqueror/aspirational king) to expand his influence.
- They include -

- Janapada (Population)
- Swamin (King)
- Mantrin/ Amatya (Minister)
- Durga (Fort)
- Danda (Army)
- Mitra (Ally)
- Kosha (Treasure)

### Desirable qualities in a King

- The king should be of noble birth.
- He should be well-trained in combat and military strategy
- He should possess experience of general administration.
- He should be well aware of his subjects' cultural and social preferences.
- He should have a good understanding of economics.
- He must discharge his duties 24 x 7.

### Probity in Governance

- The Arthashastra advises the king that his **ministers and officials should be intelligent and loyal.**
- It also advises the king on **how to prevent corruption and disloyalty.**
  - He prescribes that officials should have **very high salaries** so that they are not motivated by lust for money.
  - **Espionage** - There should be an effective spy system to observe the behaviour of officials.
    - Kautilya advised the king to recruit '**Gurhpurush'** (regular spies), and to use the services of **locals** such as barbers, shopkeepers, vendors, etc.
  - According to Kautilya, they should be **paid in cash** and **transfused frequently** so that they cannot carve out their own fiefdoms.

Works on statecraft by Indians-

- a) 'Arthashastra' by Kautilya, of the Mauryan age.
- b) 'Nitisara' by Kamandika, of the Gupta age.
- c) 'AmuktaMalyada' by Krishnadeva Rai, of the Vijayanagara empire (Telugu)
- d) 'Fatwa-i-Jahangiri' by Barni, of FST's reign (Persian)

## MAURYAN ADMINISTRATION

### Sources

- Arthashastra
- Indica
- Buddhist texts
- Ashokan edicts
- **Mauryan coins**

- The **oldest metallic coins** in India were issued during the 5th century BCE, i.e. **Mahajanapada** period, in the **Magadha region**.
- They are known as **punch-marked coins**, having symbols punched on them.
- These coins were issued by **both kings and traders**, using silver, copper and bronze.
- Mauryan coins were also punch-marked and called '**Panas/ Karshapanas**'.
  - They were issued in silver, copper, bronze and potin (greenish-brown alloy of copper and lead).
- They carried the image of a **peacock**, the royal Mauryan emblem.

#### **Importance of coins in reconstructing history-**

- The study of coins is called **numismatics**.
- The **abundance** of coins indicates the **size of the economy**.
  - A large number of coins Indicates a heavily-monetised economy with many commercial transactions.
  - Meanwhile, a decrease in the number of coins indicates that the economy is contracting.
- The **purity** of coins indicates the level of **prosperity** In the economy.
- Coins also reveal the **material and technological advancement** of the society.
  - They tell us what metals were in use, what was the knowledge of alloy on and level of refinement in metallurgy.
- Coins help recreate **chronology** since they often carry the names of rulers and dynasties and the year of issue.
- The discovery of **foreign coins** indicates external **trading relations**.
- The locations of their discovery indicate the **extent of the empire**.
- They have cultural significance as the inscribed **images and legends** give insight into the **language and religion**.
- **Consistency** of weights and **purity** the control and **organising power** of the issuing authority.
- The **denominations** of coins indicate the **nature of the economy**.
  - A large number of low-denomination coins indicates a strong currency which is heavily circulated and used for daily transactions.
  - Numerous high- denomination coins indicate brisk external trade.

#### **Features of Mauryan Administration**

- The Mauryan administration was **centralised**, with absolute power vested with the king.
  - Other than Dharma, there was no check on his authority.
  - The element of **divine origin** was associated with Mauryan kingship, reflected in Asoka's title of '**Devanampiya Piyadassi**'.
- The **state controlled all economic resources**, whether fertile land or minerals.
  - Even salt was monopolised by the State.

- The Mauryan had the **largest bureaucracy in Ancient India** because
  - The state controlled and organised all resources.
  - The empire was extensive with almost the entire subcontinent under its direct control.
  - The tax net was very wide.
    - The Mauryans collected revenue even from gambling and prostitution.
- **Officials had to periodically tour** their areas of jurisdiction and were paid **cash salaries**.
- **Surprise inspections** and audits were commonplace.
- Unlike China, there was **no competitive exam** in India to recruit officials.
  - Instead, top officials were **directly appointed by the king**, who also oversaw their salaries, transfers and promotions.
- The Mauryans had **separate central and provincial bureaucracies**.
- **Village** administration was overseen by **local officials**.

### **Central Administration**

The king was assisted by **18 Tirthas (top officials)**. Some important ones were -

- Mantrin (PM)
- Purohit (chief priest)
- Yuvraj (crown prince)
- Samharta (chief revenue collector)
- Sannidhata (chief treasures)
- Dharmasthyei (chief Justice)
- Kantak Shodhan (chief criminal justice)

Below the Tirthas were **28 Adhyakshas (heads of departments)**, including -

- Sita Adhyaksha (crown's agricultural land)
- Lavan Adhyaksha (salt)
- Akara Adhyaksha (mines)
- Pautuva Adhyaksha (weights and measures)
- Rupadarshaka (royal mints)
- Mudra Adhyaksha (passports)
- Maudra Adhyaksha (currency)
- Nava/ Nauka Adhyaksha (boats and ships)

**Various taxes** have been mentioned by different sources, and were collected from peasants, traders craftsmen and service providers -

- **Bhaga** - was the most important source of state income, collected at the rate of 1/6 of the produce in both cash and kind.
- **Bali** - collected as a symbol of sovereignty.
- **Hiranya** - collected as cash from traders and service providers.
- **Pranaya** - it was a tax collected during emergencies and natural calamities (1/3 or 1/4).

## **Provincial and local administration -**

The Mauryan empire was divided into **5 'Rajyas' (provinces)**, each headed by a **Rajyapal** (provincial governor), who was usually a member of the royal family. The 5 Rajyas were -

- **Uttarapatha**, with its capital at Taxila.
- **Dakshinapatha**, with its capital at Suvarnagiri (Karnataka).
- **Prachyapatha**, with its capital at Tosali (Odisha).
- **Paschimapatha**, with its capital at Ujjaini (MP).
- **Madhyapranta**, with its capital at Pataliputra (Bihar).

During the reign of Bindusara, Ashoka was the governor of Ujjaini and was sent to Taxila, to suppress a rebellion.

The Rajyapal was assisted by **top officials called Mahamatyas/Mahamatras**.

**The Rajya was further divided into -**

- **Pradesh** - headed by 'Pradeshika' assisted by 'Rajjuka' (incharge of rural justice) and 'Yukta' (assistant of Rajjuka)
- **Vishaya**
- **Sthaniya**
- **Draunamukha**
- **Kharvantika**
- **Sangarahan**
- **Grama** - headed by 'Gopa' (village headman)

## **MAURYAN ART & ARCHITECTURE**

### **1. Palace / Royal Art -**

#### **a) City and palace at Pataliputra**

#### **b) Stupas**

According to Buddhist tradition, Ashoka constructed 84,000 stupas. The most prominent and recognisable of all is the **Sanchi Stupa (MP)**, the largest ancient stupa in the world .

A stupa is a **hemispherical building** constructed over the **relics of holy Buddhist personalities**, including the Buddha.

- The upper portion is called the '**Harmika**' (abode of the gods) considered to be the holiest part of the Stupa.
- The Harmika is generally surmounted by a '**Chhatrayasti**'.
- The '**Anda**' ( dome) is made up of constructive layers of stone and Buddhist scrolls, symbolising the shape of the universe.
- The Anda was built atop the '**Medhi**', a raised platform.
- '**Pradakshinapatha**' (circumambulatory passage) was built around the Anda so that devotees may walk around it.
- The '**Vedika**' (outer wall) symbolised the separation of the spiritual and material worlds.
- The **Toranas** (gateways) in the 4 cardinal directions.
  - They were **sculpted** with intricate figures inspired by Jataka tales.

- **Dwarpals** (gatekeepers) and **Shalbhanjikas** (tree spirits) were also used for ornamentation.

### c) Ashokan Pillars

- These were made of **sandstone**, obtained from **Chunar** (near Varanasi).
- They were **monolithic**, measuring 50-55 feet in height and weighing over 50 tonnes.
- The shape is **round** with a broad base which **tapers upwards**.
- They have a **brilliant shine**, indicating that Mayuran craftsmen had mastered the art of grinding and polishing.
- The shaft was mounted with a **capital figure**, consisting of an animal capital, such as lions, bulls, elephants, etc.
  - The most famous of these is the Sarnath capital consisting of 4 crouching roaring lions facing different directions.
- Below the animal figure was a **disc-shaped abacus** on which several animals and symbols are depicted, such as the **lion, bull, horse, elephant and chakra**, each having special significance within Buddhism.
- Below the abacus was the **inverted bell or lotus motif**.

### d) Rock-cut caves

- **Ashoka and his grandson, Dashratha** excavated some rock-cut caves in the **Nagarjuni and Barabar hills** (Bihar), for **Ajivika monks**.
- The most famous is the **Lomas Rishi cave** built by Dashrath.
  - It is beautifully - carved gateway in the form of a wooden hut is its most recognisable feature.
- Important caves excavated by **Ashoka** include
  - Karan Chapar cave
  - Sudama cave
  - Vishwa Jhopdi cave

## 2. Folk Art -

**a) Northern Black Polished Ware (NBPW) pottery** - It was made of clay with intricate geometrical designs painted on a black background . After this, the entire surface was covered with a natural resin and fried, leaving a highly lustrous glaze.

**b) Terracotta figures**- These usually depicted **humans, animals and mythological figures**.

- They reflected **local customs and beliefs** through the depiction of **Yakshas and Yakshinis** (semi-divine entities).
- The most famous is the **Didarganj Yakshini** (Bihar), who is shown with a fan in one hand with the other hand having been destroyed.
  - Her face has pleasing and soft features.
  - She is heavily ornamented and half-clad.
  - Most art historians consider this work to be a reflection of ancient standards of Indian beauty.

**QUESTION 1**

Q. The concept of Anuvrata was advocated by (1995)

- (a) Mahayana Buddhism
- (b) Hinayana Buddhism
- (c) Jainism
- (d) the Lokayukta school

**QUESTION 2**

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

Reason (R) : Cultivation involved killing of insects and pests

Select the correct answer using the code given below: (2000)

- (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

**QUESTION 3**

Q. With reference to the religious practices in India, the “Sthanakvasi” sect belongs to (2018)

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

**QUESTION 4**

Q. 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 Sthulubahu
- (b) The Jainas who remained under the leadership of Bhadrabahu were called Shvetambars 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 Buddhists

**QUESTION 5**

Q. 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

#### QUESTION 6

Q. 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

#### QUESTION 7

Q. Which of the following kingdoms were associated with the life of the Buddha? (2014, 2015)

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

Select the correct answer using the code given below:

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

#### QUESTION 8

Q. Which one of the following describes best 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

#### QUESTION 9

Q. The concept of Eight-fold path forms the theme of (1998)

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

#### QUESTION 10

- Q. Who among the following presided over the Buddhist council held during the reign of Kanishka at Kashmir? (2001)
- (a) Parsva
  - (b) Nagarjuna
  - (c) Sudraka
  - (d) Vasumitra

#### QUESTION 11

Q. 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 is/are correct?

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

#### QUESTION 12

Q. In Mahayana Buddhism, the Bodhisattva Avalokitesvara was also known as (1997)

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

#### QUESTION 13

Q. Lord Buddha's image is sometimes shown with the hand gesture called 'Bhumisparsha Mudra'. It symbolizes (2012)

- (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

#### QUESTION 14

- Q. 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

#### QUESTION 15

Q. 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 correct answer using the codes given below:

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

#### QUESTION 16

Q. 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

#### QUESTION 17

Q. Which one of the following dynasties was ruling over North India at the time of Alexander's invasion? (2000)

- (a) Nanda
- (b) Maurya
- (c) Sunga
- (d) Kanva

**QUESTION 18**

Q. The name by which Ashoka is generally referred to in his inscriptions is (1995)

- (a) Chakravarti
- (b) Dharmadeva
- (c) Dharmakirti
- (d) Piyadassi

**QUESTION 19**

Q. Which one of the following statements regarding Ashokan 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 part of architectural structures

**QUESTION 20**

Q. Which one of the following edicts mentions the personal name of Asoka? (1997)

- (a) Kalsi
- (b) Rummindai
- (c) Special Kalinga edict
- (d) Maski

**QUESTION 21**

Q. Assertion (A): Ashoka annexed Kalinga to the Mauryan Empire

Reason (R): Kalinga controlled land and sea routes to South India

Select the correct answer using the code given below: (2000)

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

**Practice Questions**

Q1. The period between 6th to 5th century BCE witnessed the emergence of new sects and religions in the Indo Gangetic plains in India. In this context, which of the following are the correct reasons behind the emergence of Jainism and Buddhism in this period?

1. Disenchantment with the caste-ridden Brahmanical religion.
2. Complex & Expensive Brahmanical rituals.
3. Development of Agriculture in Eastern India.

Select the correct answer using the codes given below:

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

Q2. Consider the following statements:

- 1. Jainism was founded by Lord Mahavira.
- 2. Vardhaman Mahavira introduced the Panch-Mahavratas of Jainism.

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

Q3. Consider the following statements in context of sub-sects under Jainism:

- 1. Monks of Digambaras sect wore no clothes.
- 2. Sthulbhadra was a great exponent of the Digambara sect.
- 3. Monks of Svetambara school of Jainism wear simple white clothing.
- 4. Bhadrabahu was an exponent of the Shvetambara sect.

Which of the statements given above is/are correct?

- (a) 1 and 3 only
- (b) 2 and 4 only
- (c) 1, 2, 3 and 4
- (d) None of the above

Q4. In ancient Indian Buddhist monasteries, a ceremony called Pavarana used to be held. It was the:

- (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.

Q5. In the context of Buddhist Literature, identify the pair/s which are not correctly matched?

Literary Work Main

Contents

- 1. Sutta Pitaka
- 2. Abhidhamma Pitaka

A collection of Buddha's sermons

Rules of discipline in Buddhist Monasteries.

3. Vinay Pitaka

Philosophical explanations of Buddhist principles.

Q6. In context of history of Buddhism in India match the following pairs correctly:

Personality

Related Pairs

A. Nagasena

1. Spiritual Guru of Ashoka who helped him to convert to Buddhism.

B. Vasubandhu

2. Chairman of the fourth Buddhist Council.

C. Vasumitra

3. He answered questions related to Buddhism asked by Indo-Greek King Milinda.

D. Upagupta

4. Proponent of Mahayana Buddhism from Gandhara.

Select the correct answer using the codes given below:

A-B-C-D

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

Q7. Consider the following statements in context of Mahajanapadas:

- 1. The government became centralized in all Mahajanapadas and the king became sovereign.
- 2. Concept of 'divinity of King' and priestly rituals became important in many Mahajanapadas.
- 3. Elements of tribal organization in the governance structure completely vanished which were present during Vedic Age.

Which of these statements is/are correct?

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

Q8. Consider the following statements in context of Mahajanapadas (c. 600 – 300 BCE):

- 1. Buddhist text – Anguttara Nikaya acts as an important source of information on Mahajanapadas.
- 2. According to Buddhist texts, Indian subcontinent was divided into 16 Mahajanapadas.

Which of these statements is/are correct?

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

Q9. In context of ancient Indian History (c. 300 BCE – 600 BCE), the term Suvarnabhumi referred to:

- (a) Magadha
- (b) Kalinga
- (c) Kabul
- (d) South East Asia

Q10. In context of Pre-Mauryan Dynasties ruling Magadha, consider the following Statements:

- 1. Ajatshatru was the founder of the Haryanka Dynasty.
- 2. Ajatshatru foundd the new capital of Magadha at Patliputra.

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

Q11. With reference to ancient history of India, Saptanga Theory relates to:

- (a) Seven elements of nature
- (b) Seven elements of state
- (c) Seven types of Yajnas
- (d) Political relations between seven main Mahajanapadas.

Q12. With reference to Mauryan Administration, match the following pairs:

List (I)	List (II)
Office	Function
A. Yuvraj	1. Chief Revenue Collector
B. Purohita	2. Crown Prince
C. Sannidata	3. Chief Priest
D. Samaharta	4. Chief Treasurer

Select the correct answer using the codes given below:

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

13. Consider the following statements in context of Arthashastra:

- 1. It was written by Kautilya.
- 2. Economy & revenue management is its central theme.

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