

USEFUL FOR IAS/PCS PRELIMINARY EXAM



मुख्यमंत्री अभ्युदय योजना



GENERAL STUDIES

Ancient history

मुख्यमंत्री अभ्युदय योजना प्रकोष्ठ

उत्तर प्रदेश प्रशासन और प्रबंधन अकादमी

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यह अध्ययन-सामग्री मुख्यमंत्री अभ्युदय योजना प्रकोष्ठ (उत्तर प्रदेश प्रशासन और प्रबंधन अकादमी) द्वारा उत्तर प्रदेश सरकार की मुख्यमंत्री अभ्युदय योजना के अंतर्गत सिविल सेवा परीक्षा की तैयारी कर रहे प्रतियोगियों की सहायता के लिए तैयार कराई गई है।

इस पाठ्य-सामग्री को उत्तर प्रदेश प्रशासन एवं प्रबंधन अकादमी, लखनऊ में 65वें आधारभूत प्रशिक्षण कार्यक्रम के अंतर्गत प्रशिक्षण प्राप्त कर रहे प्रशिक्षु डिप्टी कलक्टर (UPPCS-2018) द्वारा प्रोजेक्ट कार्य के रूप में तैयार किया गया है।

इस सामग्री की पूर्णतः शैक्षणिक और जन कल्याणकारी-उद्देश्यों के लिए तैयार किया गया है। इसका एक मात्र उद्देश्य प्रदेश के छात्र/छात्राओं का प्रतियोगी परीक्षाओं की तैयारी में मार्गदर्शन व सहयोग करना है।

वैधानिक सूचना - इस अध्ययन सामग्री का किसी भी प्रकार से व्यावसायिक उपयोग प्रतिबंधित है।

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PREHISTORIC PERIODS IN INDIA

Ancient history can be divided into different periods according to the tools used by people then.

1. Paleolithic Period (Old Stone Age): 500,000 BCE – 10,000 BCE
2. Mesolithic Period (Late Stone Age): 10,000 BCE – 6000 BCE
3. Neolithic Period (New Stone Age): 6000 BCE – 1000 BCE
4. Chalcolithic Period (Stone Copper Age): 3000 BCE – 500 BCE
5. Iron Age: 1500 BCE – 200 BCE

STONE AGE

The stone age is the prehistoric period, i.e., the period before the development of the script, therefore the main source of information for this period is the archaeological excavations. Robert Bruce Foote discovered first paleolithic tool in India

On the basis of geological age, the type and technology of stone tools, and subsistence base, the Indian stone age is classified primarily into three types-

- Palaeolithic age (old stone age): Period – 500,000 – 10,000 BCE
- Mesolithic age (late stone age): Period – 10,000 – 6000 BCE
- Neolithic age (new stone age): Period – 6000 – 1000 BCE

The technique of radio-carbon dating is commonly used for this purpose. It is based on measuring the loss of carbon in organic materials over a period of time.

PALEOLITHIC OR OLD STONE AGE

Major features

1. The Old Stone Age sites are widely found in various parts of the Indian subcontinent. These sites are generally located near water sources
2. Several rock shelters and caves used by the Paleolithic people are scattered across the subcontinent. They also lived rarely in huts made of leaves.
3. Some of the famous sites of Old Stone Age in India are:
 - a. The Soan valley and Potwar Plateau on the northwest India.
 - b. The Siwalik hills on the north India.
 - c. Bhimpetka in Madhya Pradesh.
 - d. Adamgarh hill in Narmada valley.
 - e. Kurnool in Andhra Pradesh and
 - f. Attirampakkam near Chennai.
4. In the Old Stone Age, food was obtained by hunting animals and gathering edible plants and tubers. Therefore, these people are called as hunter-gatherers.
5. stone tools, hand-sized and flaked-off large pebbles for hunting animals. Stone implements are made of a hard rock known as quartzite. Large pebbles are often found in river terraces.
6. the hunting of large animals would have required the combined effort of a group.

7. communication. Their way of life became modified with the passage of time since they made attempts to domesticate animals, make crude pots and grow some plants.
8. A few Old Stone Age paintings have also been found on rocks at Bhimbetka and other places.

MIDDLE PALAEOLITHIC AGE

1. Tools used were flakes, blades, pointers, scrapers and borers.
2. The tools were smaller, lighter and thinner.
3. There was a decrease in the use of hand axes with respect to other tools.
4. Important middle Palaeolithic age sites
 - a. Belan valley in UP
 - b. Luni valley (Rajasthan)
 - c. Son and Narmada rivers
 - d. Bhimbetka
 - e. Tungabhadra river valleys
 - f. Potwar Plateau (between Indus & Jhelum)
 - g. Sanghao cave (near Peshawar, Pakistan)

UPPER PALAEOLITHIC AGE

- The upper palaeolithic age coincided with the last phase of the ice age when the climate became comparatively warmer and less humid.
- Emergence of Homo sapiens. (modern humans)

- The period is marked by innovation in tools and technology. A lot of bone tools, including needles, harpoons, parallel-sided blades, fishing tools and burin tools.
- Major sites of Upper Palaeolithic age
- Bhimbhetka (South of Bhopal) – hand axes and cleavers, blades, scrapers and a few burins have been found here.
- Belan valley
- Son valley
- Chota Nagpur plateau (Bihar)
- Maharashtra
- Orissa and
- The Eastern Ghats in Andhra Pradesh
- Bone tools have been found only at cave sites of Kurnool and Muchchatla Chintamani Gavi in Andhra Pradesh.

MESOLITHIC OR MIDDLE STONE AGE

The next stage of human life is called Mesolithic or Middle Stone Age which falls roughly from 10000 B.C. to 6000 B.C. It was the transitional phase between the Paleolithic Age and Neolithic Age.

Important features of Mesolithic age

1. Mesolithic remains are found in Langhanj in Gujarat, Adamgarh in Madhya Pradesh and also in some places of Rajasthan, Uttar Pradesh and Bihar.

2. The paintings and engravings found at the rock shelters give an idea about the social life and economic activities of Mesolithic people.
3. In the sites of Mesolithic Age, a different type of stone tools is found. These are tiny stone artifacts, often not more than five centimeters in size, and therefore called microliths.
4. The hunting-gathering pattern of life continued during this period. However, there seems to have been a shift from big animal hunting to small animal hunting and fishing.
5. The use of bow and arrow also began during this period.
6. there began a tendency to settle for longer periods in an area. Therefore, domestication of animals, horticulture and primitive cultivation started.
7. Animal bones are found in these sites and these include dog, deer, boar and ostrich. Occasionally, burials of the dead along with some microliths and shells seem to have been practiced.
8. The first human colonization of the Ganga Plains happened during this period.
9. There are about 150 Mesolithic rock art sites across India, with a rich concentration in Central India such as Bhimbetka caves (Madhya Pradesh), Kharwar, Jaora and Kathotia (M.P), Sundargarh and Sambalpur (Odisha), Ezhuthu Guha (Kerala).
10. Langhnaj in Gujarat and Biharanpur in West Bengal are also important Mesolithic sites. Bones of wild animals (rhinoceros, blackbuck, etc.) have been excavated from Langhnaj.

NEOLITHIC PERIOD (NEW STONE AGE)

The term Neolithic is derived from the Greek word ‘neo’ which means new and ‘lithic’ meaning stone. Thus, the term Neolithic Age refers to the ‘New Stone Age’.

A remarkable progress is noticed in human civilization in the Neolithic Age. It is approximately dated from 6000 B.C to 4000 B.C. Neolithic remains are found in various parts of India

MAIN CHARACTERISTICS

1. The main characteristic features of the Neolithic culture are the practice of agriculture, domestication of animals, polishing of stone tools and the manufacture of pottery. In fact, the cultivation of plants and domestication of animals led to the emergence of village communities based on sedentary life.
2. There was a great improvement in technology of making tools and other equipments used by man. Stone tools were now polished. The polished axes were found to be more effective tools for hunting and cutting trees.
3. Mud brick houses were built instead of grass huts. Wheels were used to make pottery.
4. Pottery was used for cooking as well as storage of food grains. Large urns were used as coffins for the burial of the dead.
5. There was also improvement in agriculture. Wheat, barely, rice, millet were cultivated in different areas at different points of time. Rice cultivation was extensive in eastern india.
6. Domestication of sheep, goats and cattle was widely prevalent. Cattle were used for cultivation and for transport.
7. The people of Neolithic Age used clothes made of cotton and wool.

MAJOR SITES

1. **Koldihwa and Mahagara** (lying south of Allahabad) – This site provides evidence of circular huts along with crude hand made pottery. There is also evidence of rice, which is the oldest evidence of rice, not only in India but anywhere in the world.
2. **Mehrgarh (Balochistan, Pakistan)** – The earliest Neolithic site, where people lived in houses built of sun-dried bricks and cultivated crops like cotton and wheat.
3. **Burzahom (Kashmir)** – The domestic dogs were buried along with their masters in their graves; people lived in pits and used tools made of polished stones as well as bones.
4. **Gufkral (Kashmir)** – This neolithic site is famous for pit dwelling, stone tools and graveyards in houses.
5. **Chirand (Bihar)** – The neolithic men used tools and weapons made of bones.
6. **Piklihal, Brahmagiri, Maski, Takkalakota, Hallur (Karnataka)** – The people were cattle herders. They domesticated sheep and goats. Ash mounds have been found.
7. **Belan Valley** (which is located on the northern spurs of the Vindhya and middle part of Narmada valley)

CHALCOLITHIC AGE (STONE COPPER AGE)

The Chalcolithic Age marked the emergence of the use of metal along with stone tools. The first metal to be used was copper. The chalcolithic age largely applied to the pre-Harappan phase, but in many parts of the country, it appears after the end of the bronze Harappan culture.

CHARACTERISTICS OF THE CHALCOLITHIC AGE

1. **Agriculture & cattle rearing** – The people living in the stone-copper age domesticated animals and cultivated food grains. They domesticated cows, sheep, goats, pig and buffaloes and hunted deer. People ate beef but did not take pork on any considerable scale. The people of the Chalcolithic phase produced wheat and rice, they also cultivated bajra. They also produced several pulses such as lentil (masur), black gram, green gram, and grass pea. Cotton was produced in the black cotton soil of the
2. **Pottery** – The people of the stone-copper phase used different types of pottery, one of which is called black and red
3. **Rural settlements** – The people living in the stone age were characterised by rural settlements and were not acquainted with burnt bricks. They lived in thatched houses made of mud bricks
4. **Art and Craft** – The chalcolithic people were expert coppersmiths. They knew the art of copper smelting and were good stone workers as well.
5. **Worship** – In Malwa and Rajasthan, stylised bull terracottas show that the bull served as a religious cult.
6. **Jewellery** – The Chalcolithic people were fond of ornaments and decoration. . They manufactured beads of semi-precious stones such as carnelian, steatite, and quartz crystal.

IMPORTANT CHALCOLITHIC SITES

1. **Ahar (Banas valley, South Eastern Rajasthan)** – The people of this region practised smelting and metallurgy, supplied copper tools to other contemporary communities. Rice was cultivated here.

2. **Gilund (Banas valley, Rajasthan)** – Stone blade industry was discovered here.
3. **Daimabad (Ahmadnagar, Maharashtra)** – The largest Jorwe culture site in left side of pravara river. It is famous for recovery of bronze goods such as bronze rhinoceros, elephant, two wheeled chariot with a rider and a buffalo.
4. **Malwa (Madhya Pradesh)** – The settlements of Malwa culture are mostly located on the Narmada and its tributaries. It provides evidence of the richest chalcolithic ceramics, and also spindle whorls.
5. **Chirand, Senuar, Sonpur (Bihar), Mahishdal (West Bengal)** – These are the prominent chalcolithic sites in these states.
6. **Songaon, Inamgaon and Nasik (Maharashtra)** – Large mud houses with ovens and circular pit houses have been discovered here.
7. **Navdatoli (on Narmada)** – It was one of the largest chalcolithic settlements in the country. It was spread over 10 hectares and cultivated almost all food grains.
8. **Nevasa (Jorwe, Maharashtra) and Eran (Madhya Pradesh)** – These sites are known for their non-Harappan culture

INDUS VALLEY CIVILIZATION

INTRODUCTION

- The Indus Valley Civilization covered parts of Sind, Baluchistan, Afganistan, West Punjab, Gujarat, Uttar Pradesh, Haryana, Rajasthan, Jammu and Kashmir, Punjab and Maharashtra.
- The Indus Valley Civilization was established around 3300 BC. It flourished between 2600 BC and 1900 BC (Mature Indus Valley Civilization). It started declining around 1900 BC and disappeared around 1400 BC.
- The civilization was first discovered during an excavation campaign under Sir John Hubert Marshall in 1921–22 at Harappa following the discovery of seals by J Fleet.
- Harappan ruins were discovered by Marshall, Rai Bahadur Daya Ram Sahni and Madho Sarup Vats.
- Mohenjodaro ruins were excavated for the first time by R.D. Banerjee, E. J. H. MacKay and Marshall.
- The Indus Valley cities show a level of sophistication and advancement not seen in other contemporary civilizations.

MAJOR SITES

HARAPPA

- Seals out of stones
- Citadel outside on banks of river Ravi

MOHENJODARO

- Great Bath, Great Granary, Dancing Girl, Man with Beard, Cotton, Assembly hall
- The term means ” Mount of the dead”
- On the bank of river Indus
- Believed to have been destructed by flood or invasion (Destruction was not gradual).

CHANHUDARO

- Bank of Indus river. – discovered by Gopal Majumdar and Mackey (1931)
- Pre-Harappan culture – Jhangar Culture and Jhukar Culture
- Only cite without citadel.

KALIBANGAN

- At Rajasthan on the banks of river Ghaggar, discovered by A.Ghosh (1953)
- Fire Altars
- Bones of camel
- Evidence of furrows
- Horse remains (even though Indus valley people did not use horses).
- Known as third capital of the Indus Empire.

LOTHAL

- At Gujarat near Bhogava river, discovered by S.R. Rao (1957)
- Fire Altars
- Beside the tributary of Sabarmati
- Storehouse
- Dockyard and earliest port
- double burial
- Rice husk
- House had front entrance (exception).

ROPAR

- Punjab, on the banks of river Sutlej. Discovered by Y.D Sharma (1955)
- Dog buried with humans.

BANAWALI

- Haryana
- On banks of lost river Saraswathi
- Barley Cultivation.

DHOLAVIRA

- Biggest site in India, until the discovery of Rakhigarhi.
- Located in Khadir Beyt, Rann of Kutch, Gujarat. Discovered by J.P Joshi/Rabindra Singh (1990)

- 3 parts + large open area for ceremonies
- Large letters of the Harappan script (signboards).

TOWN PLANNING

1. The Harappan culture was distinguished by its system of town planning on the lines of the grid system – that is streets and lanes cutting across one another almost at right angles thus dividing the city into several rectangular blocks.
2. Harappa, Mohenjodaro and Kalibangan each had its own citadel built on a high podium of mud brick. Below the citadel in each city lay a lower town containing brick houses, which were inhabited by the common people.
3. The large-scale use of burnt bricks in almost all kinds of constructions and the absence of stone buildings are the important characteristics of the Harappan culture.
4. Another remarkable feature was the underground drainage system connecting all houses

ECONOMIC LIFE

Wheat and barley were the main crops grown besides sesame, mustard and cotton. Surplus grain is stored in granaries.

Animals like sheep, goats and buffalo were domesticated. The use of horse is not yet firmly established.

A number of other animals were hunted for food including deer. Specialized groups of artisans include goldsmiths, brick makers, stone cutters, weavers, boat-builders and terracotta manufacturers. Bronze and copper vessels are the outstanding examples of the Harappan metal craft. Gold and silver ornaments are found in many places.

Pottery remains plain and in some places red and black painted pottery is found.

Beads were manufactured from a wide variety of semi-precious stones. Internal trade was extensive with other parts of India. Foreign trade was mainly conducted with Mesopotamia, Afghanistan

Gold, copper, tin and several semi-precious stones were imported. Main exports were several agricultural products such as wheat, barely, peas, oil seeds and a variety of finished products\ including cotton goods, pottery, beads, terracotta figures and ivory products.

SOCIAL LIFE

The dress of both men and women consisted of two pieces of cloth, one upper garment and the other lower garment.

Beads were worn by men and women. Jewelleries such as bangles, bracelets, fillets, girdles, anklets, ear-rings and finger rings were worn by women.

These ornaments were made of gold, silver, copper, bronze and semi precious stones.

The use of cosmetics was common. Various household articles made of pottery, stone, shells, ivory and metal have been found at Mohenjodaro.

Spindles, needles, combs, fishhooks, knives are made of copper. Children's toys include little clay carts. Marbles, balls and dice were used for games.

Fishing was a regular occupation while hunting and bull fighting were other pastimes. There were numerous specimens of weapons of war such as axes, spearheads, daggers, bows, arrows made of copper and bronze

ARTS

The Harappan sculpture revealed a high degree of workmanship. Figures of men and women, animals and birds made of terracotta and the carvings on the seals. The figure of a dancing girl from Mohenjodaro made of bronze is remarkable for its workmanship. Its right hand rests on the hip, while the left arm covered with bangles, hangs loosely in a relaxed posture.

Two stone statues from Harappa, one representing the back view of a man and the other of a dancer are also specimens of their sculpture.

The pottery from Harappa is another specimen of the fine arts of the Indus people. The pots and jars were painted with various designs and colours. Painted pottery is of better quality. The pictorial motifs consisted of geometrical patterns like horizontal lines, circles, leaves, plants and trees. On some pottery pieces we find figures of fish or peacock.

SCRIPT

The Harappan script has still to be fully deciphered. The number of signs is between 400 and 600 of which 40 or 60 are basic and the rest are their variants. The script was mostly written from right to left. In a few long seals the boustrophedon method – writing in the reverse direction in alternative lines – was adopted. Parpola and his Scandinavian colleagues came to the conclusion that the language of the Harappans was Dravidian.

RELIGION

From the seals, terracotta figurines and copper tablet we get an idea on the religious life of the Harappans. The chief male deity was Pasupati, (proto-Siva) represented in seals as sitting in a yogic posture with three faces and two horns.

He is surrounded by four animals (elephant, tiger, rhino, and buffalo each facing a different direction). Two deer appear on his feet. The chief female deity was the Mother Goddess represented in terracotta figurines. In latter times, Linga worship was prevalent. Trees and animals were also worshipped by the Harappans. They believed in ghosts and evil forces and used amulets as protection against them.

REASONS FOR DECLINE OF INDUS VALLEY CIVILIZATION

Though there are various theories, the exact reason is still unknown. As per a recent study by IIT Kharagpur and Archaeological Survey of India, a weaker monsoon might have been the cause of the decline of Indus Valley Civilization. Environmental changes, coupled with a loss of power of rulers (central administration) of Indus valley to sustain the city life might be the cause (Fariservis Theory). There might be a resource shortage to sustain the population, and then people moved towards south India. Another theory by Dr Gwen Robbins Schug states that inter-personal violence, infectious diseases and climate change had played a major role in the demise of the Indus Valley Civilization.

OTHER THEORIES:

- Aryan Invasion: Motimer Wheeler
- Tectonic Movements/ Flood – Robert Raikes
- Change of course of river Indus – Lambrick

ARYANS ENTRY TO INDIA

The cities of the Harappan Culture had declined by 1500 B.C. Consequently, their economic and administrative system had slowly declined. Around this period, the speakers of Indo-Aryan language, Sanskrit, entered the north-west India from the Indo-Iranian region.

Initially they would have come in small numbers through the passes in the northwestern mountains. Their initial settlements were in the valleys of the north-west and the plains of the Punjab. Later, they moved into Indo-Gangetic plains. As they were mainly a cattlekeeping people, they were mainly in search of pastures. By 6th century B.C., they occupied the whole of North India, which was referred to as Aryavarta. .

ORIGINAL HOME OF THE ARYANS

The original home of the Aryans is a debatable question and there are several views. Different scholars have identified different regions as the original home of the Aryans. They include the Arctic region, Germany, Central Asia and southern Russia. Bala Gangadhara Tilak argues that the Aryans came from the Arctic region on astronomical calculations. However, the theory of southern Russia appears to be more probable and widely accepted by historians. From there, the Aryans moved to different parts of Asia and Europe. They entered India in about 1500 B.C. and came to be known as Indo-Aryans. They spoke the Indo-Aryan language, Sanskrit

VEDIC AGE

The Vedic Age was between 1500 BC and 600 BC. This is the next major civilization that occurred in ancient India after the decline of the Indus Valley Civilization by 1400 BC. The Vedas were composed in this period and this gives this age the name. The Vedas are also the chief source of information about this era. The Vedic Age started with the coming of the Aryans or Indo-Aryans.

Vedic Civilization – Early Vedic Period (EVP) and Later Vedic Period (LVP)

EARLY VEDIC PERIOD OR RIG VEDIC PERIOD (1500 BC – 1000 BC)

Initially, the Aryans lived in the land known as “Sapta Sindhu” (Land of the Seven Rivers). These seven rivers were Sindhu (Indus), Vipash (Beas), Vitasta (Jhelum), Parushni (Ravi), Asikni (Chenab), Shutudri (Satluj) and Saraswati.

POLITICAL STRUCTURE:

- Monarchical form of government with a king known as Rajan.
- Patriarchal families. Jana was the largest social unit in Rig Vedic times.
- Social grouping: kula (family) – grama – visu – jana.
- Tribal assemblies were called Sabhas and Samitis. Examples of tribal kingdoms: Bharatas, Matsyas, Yadus and Purus.

SOCIAL STRUCTURE:

- Women enjoyed a respectable position. They were allowed to take part in Sabhas and Samitis. There were women poets too (Apala, Lopamudra, Viswavara and Ghosa).
- Cattle especially cows became very important.
- Monogamy was practised but polygamy was observed among royalty and noble families.
- There was no child marriage.
- Social distinctions existed but were not rigid and hereditary.

ECONOMIC STRUCTURE:

- They were pastoral and cattle-rearing people.
- They practised agriculture.
- They had horse chariots.
- Rivers were used for transport.
- Cotton and woollen fabrics were spun and used.
- Initially, trade was conducted through the barter system but later on, coins called 'nishka' were in use.

RELIGION:

- They worshipped natural forces like earth, fire, wind, rain, thunder, etc. by personifying them into deities.

- Indra (thunder) was the most important deity. Other deities were Prithvi (earth), Agni (fire), Varuna (rain) and Vayu (wind).
- Female deities were Ushas and Aditi.
- There were no temples and no idol worship.

Rigvedic Rivers with their modern names

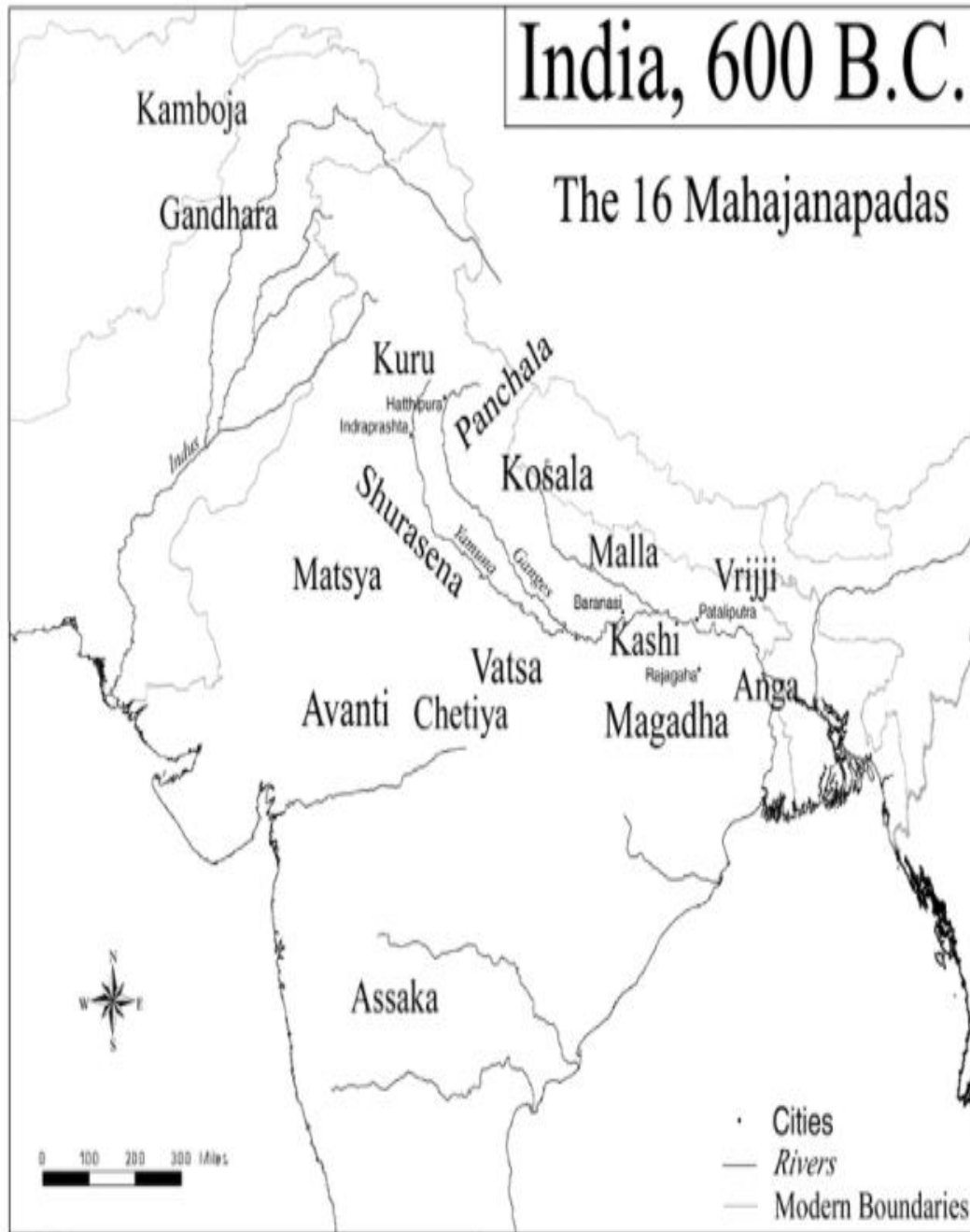
Modern Names	Rigvedic Names
Indus	Sindhu
Jhelum	Vitasta
Chenab	Asikni
Ravi	Purushni
Beas	Vipasha
Sutlej	Sutudru
Gomati	Gumal
Kurram	Krumu
Ghaggar	Drishadvati

Later Vedic Period or Painted Grey Ware Phase (1000 BC – 600 BC)

During this time, the Aryans moved eastwards and occupied western and eastern UP (Kosala) and Bihar.

Political structure:

- Kingdoms like Mahajanapadas were formed by amalgamating smaller kingdoms.

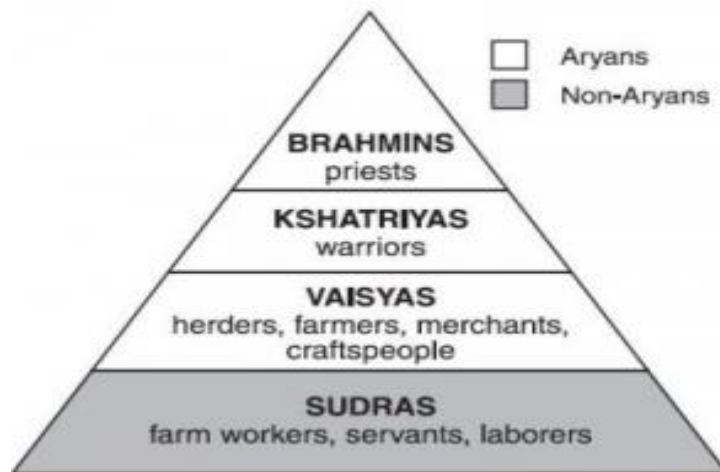


- King's power increased and various sacrifices were performed by him to enhance his position.
- Sacrifices were Rajasuya (consecration ceremony), Vajapeya (chariot race) and Ashwamedha (horse sacrifice).
- The Sabhas and Samitis diminished in importance.

Sl. No.	Mahajanapadas	Capital	Modern location
1	Anga	Champa	Munger and Bhagalpur
2	Magadh	Girivraja / Rajagir	Gaya and Patna
3	Kasi	Kasi	Banaras
4	Vatsa	Kausambi	Allahabad
5	Kosala	Sravasti	Eastern Uttar Pradesh
6	Saurasena	Mathura	Mathura
7	Panchala	Ahichchatra and Kampilya	Western Uttar Pradesh
8	Kuru	Indraprastha	Merrut and S.E. Haryana
9	Matsya	Viratnagar	Jaipur
10	Chedi	Sothivati / Banda	Bundelkhanda
11	Avanti	Ujjain / Mahismati	Madhya Pradesh & Malwa
12	Gandhar	Taxila	Rawalpindi
13	Kamboj	Pooncha	Rajori & Hajra (Kashmir)
14	Asmaka	Pratisthan / Paithan	Bank of Godavari
15	Vajji	Vaishali	Vaishali
16	Malla	Kusinara	Deoria & U.P.

SOCIAL STRUCTURE:

- The Varna system of social distinction became more distinct. This became less based on occupation and more hereditary.



- The four divisions of society in decreasing social ranking were: Brahmanas (priests), Kshatriyas (rulers), Vaishyas (agriculturists, traders and artisans), and Shudras (servers of the upper three classes).
- Women were not permitted to attend public assemblies like Sabhas and Samitis. Their position in society diminished.
- Child marriages became common.
- Sub-castes based on occupation also emerged. Gotras were institutionalised.

ECONOMIC STRUCTURE:

- Agriculture was the main occupation.
- Industrial work like metalwork, pottery and carpentry work also was there.
- There was foreign trade with far off regions like Babylon and Sumeria.

RELIGION:

- Prajapati (creator) and Vishnu (preserver) became important gods.
- Indra and Agni lost their significance.

- Importance of prayers diminished and rituals and sacrifices became more elaborate.
- The priestly class became very powerful and they dictated the rules of the rites and rituals. Because of this orthodoxy, Buddhism and Jainism emerged towards the end of this period.

VEDIC LITERATURE

- The word ‘Veda’ originated from the root ‘vid’ which means spiritual knowledge/subject of knowledge/means of acquiring knowledge.
- The four Vedas are: Rig, Yajur, Sama and Atharva.
- Rig Veda was composed during the Early Vedic Age. The other three were written in the Later Vedic Age.
- Rig Veda – this is the oldest religious text in the world. It contains 1028 hymns and is classified into 10 mandalas.
- Yajur Veda – this deals with the ways to perform rituals.
- Sama Veda – deals with music. Indian music is said to be originated from Sama Veda.
- Atharva Veda – contains spells and magical formula.
- Other Vedic texts were the Brahmanas (explains the meaning of sacrifices); Upanishads (also called Vedantas, 108 in number, source of Indian philosophy); and Aranyakas (books of instructions).
- The great Indian epics of Mahabharata and Ramayana were also composed during this period.

BUDDHISM AND JAINISM

BUDDHISM

The primary cause for the rise of Jainism and Buddhism was the religious unrest in India in the 6th century B.C. The complex rituals and sacrifices advocated in the Later Vedic period were not acceptable to the common people. The sacrificial ceremonies were also found to be too expensive. The superstitious beliefs and mantras confused the people. The teachings of Upanishads, an alternative to the system of sacrifices, were highly philosophical in nature and therefore not easily understood by all. Therefore, what was needed in the larger interests of the people was a simple, short and intelligible way to salvation for all people. Such religious teaching should also be in a language known to them. This need was fulfilled by the teachings of Buddha and Mahavira.

LIFE OF GAUTAMA BUDDHA (567- 487 B.C.)

Gautama or Siddhartha, the founder of Buddhism, was born in 567 B.C. in Lumbini Garden near Kapilavastu. His father was Suddodhana of the Sakya clan and mother Mayadevi. As his mother died at child birth, he was brought up by his aunt Prajapati Gautami. He married Yasodhara and gave birth to a son, Rahula.

The sight of an old man, a diseased man, a corpse and an ascetic turned him away from worldly life. He left home at the age of twenty nine in search of Truth. He wandered for seven years and met several teachers but could not get enlightenment. At last, he sat under a bodhi tree at Bodh Gaya and did intense penance, after which he got Enlightenment (Nirvana) at the age of thirty five. Since then he became known as the Buddha or 'the Enlightened One'.

He delivered his first sermon at Sarnath near Benares and for the next forty five years he led the life of a preacher. He died at the age of eighty at Kusinagara.

The most important disciples of Buddha were Sariputta, Moggallanna, Ananda, Kassapa and Upali. Kings like Prasenajit of Kosala and Bimbisara and Ajatasatru of Magadha accepted his doctrines and became his disciples.

Buddha in his lifetime spread his message far and wide in north India and visited places like Benares, Rajagriha, Sravasti, Vaisali, Nalanda and Pataligrama.

It should be noted that he did not involve himself in fruitless controversies regarding metaphysical questions like god, soul, karma, rebirth, etc., and concerned himself with the practical problems confronting man



HINNAYAN VS MAHAYAN DIFFERENCE

Hinayana, the Lesser vehicle	Mahayana, the greater Vehicle
<ul style="list-style-type: none">Followers believe in the original teachings of Buddha.They sought individual salvation through self discipline and meditation.They did not believe in idol worship.They favoured Pali language.It prevailed in the South of India e.g. Sri Lanka, Burma, Syam(Thailand), Java etcThere were two subsects of Hinayana - Vaibhasika and Sautantrika.	<ul style="list-style-type: none">It believe in the heavenliness of Buddha.They sought the salvation of all through the grace and help of Buddha and Bodhisatava.They believe in the idol worship.They favoured Sanskrit language.It prevailed in the North of India e.g. China, Korea, Japan etc.There were two sub sects of Mahayana - Madhamika/Shunyavada and Yogachar/Vijnanavada.

TEACHINGS OF BUDDHA

The Four Noble Truths of Buddha are:

- The world is full of suffering.
- The cause of suffering is desire.
- If desires are get rid off, suffering can be removed.
- This can be done by following the Eightfold Path.

The Eightfold Path consists of

- Right view,
- Right resolve,
- Right speech,
- Right conduct,
- Right livelihood,
- Right effort,
- Right mindfulness
- Right concentration.

BUDDHIST COUNCILS

The first Buddhist Council was held at Rajagraha under the chairmanship of Mahakasapa immediately after the death of Buddha. Its purpose was to maintain the purity of the teachings of the Buddha.

The second Buddhist Council was convened at Vaisali around 383 B.C.

The third Buddhist Council was held at Pataliputra under the patronage of Asoka. Moggaliputta Tissa presided over it. The final version of Tripitakas was completed in this council.

The fourth Buddhist Council was convened in Kashmir by Kanishka under the chairmanship of Vasumitra. Asvagosha participated in this council. The new school of Buddhism called Mahayana Buddhism came into existence during this council. The Buddhism preached by the Buddha and propagated by Asoka was known as Hinayana. The Buddhist texts were collected and compiled some five hundred years after the death of the Buddha. They are known as the Tripitakas, namely the Sutta, the Vinaya and the Abhidhamma Pitakas. They are written in the Pali language

CAUSES FOR THE DECLINE OF BUDDHISM IN INDIA

The revival of Brahmanism and the rise of Bhagavatism led to the fall of popularity of Buddhism.

The use of Pali, the language of the masses as the language of Buddhism was given up from the 1st century A.D. The Buddhists began to adopt Sanskrit, the language of the elite.

After the birth of Mahayana Buddhism, the practice of idol worship and making offerings led to the deterioration of moral .

Moreover, the attack of the Huns in 5th and 6th centuries and the Turkish invaders in 12th century destroyed the monasteries

CONTRIBUTION OF BUDDHISM TO INDIAN CULTURE

- The concept of ahimsa was its chief contribution. Later, it became one of the cherished values of our nation.
- Its contribution to the art and architecture of India was notable. The stupas at Sanchi, Bharhut and Gaya are wonderful pieces of architecture. Buddhism takes the credit for the chaityas and viharas in different parts of India.
- It promoted education through residential universities like those at Taxila, Nalanda and Vikramasila.
- The language of Pali and other local languages developed through the teachings of Buddhism.
- It had also promoted the spread of Indian culture to other parts of Asia

JAINISM

Jainism is an ancient religion that is rooted in the philosophy that teaches the way to liberation and a path to spiritual purity and enlightenment through disciplined nonviolence to all living creatures.

Origin

- Jainism came into prominence in 6th century B.C. when Lord Mahavira propagated the religion.
 - There were 24 great teachers, the last of whom was Lord Mahavira.
1. These twenty-four teachers were called Tirthankaras-people who had attained all knowledge (Moksha) while living and preached it to the people.
 2. The first Tirthankara was Rishabhatha.
- The word 'Jain' is derived from jina or jaina which means the 'Conqueror'.

CAUSE OF ORIGIN

- Hinduism had become rigid and orthodox with complex rituals and the dominance of Brahmanas.
- Varna system divided the society into 4 classes based on birth, where the two higher classes enjoy several privileges.
- Kshatriyas' reaction against the domination of the Brahmanas.
- Spread of new agricultural economy in north-eastern India due to the use of iron tools.

TENETS OF JAINISM

- Belief in God: Jainism recognised the existence of god but placed them lower than Jina (Mahavira).
- It did not condemn the varna system but attempted to mitigate the evils of the varna order and the ritualistic Vedic religion.
- According to Mahavira, a person is born in higher or lower varna as the consequence of the sins or the virtues in the previous birth. Thus, Jainism believes in the transmigration of the soul and the theory of Karma.

SYADVADA: All judgments are conditional, holding good only in certain conditions, circumstances, or senses.

- Syadavada literally means the ‘method of examining different probabilities’.
- The basic difference between them is that Anekantavada is the knowledge of all differing but opposite attributes whereas Syadavada is a process of the relative description of a particular attribute of an object or an event.
- It mainly aims at the attainment of liberation, for which no ritual is required.

- It can be attained through three principles called Three Jewels or Triratna i.e.
- Right Faith (Samyakdarshana)
- Right Knowledge (Samyakjnana)
- Right Action (Samyakcharita)
- Five Doctrines of Jainism
- Ahinsa: Non-injury to a living being
- Satya: Do not speak a lie
- Asteya: Do not steal
- Aparigraha: Do not acquire property
- Brahmacharya: Observe continence

VARDHAMANA MAHAVIRA

- Vardhamana Mahavira, the 24th Tirthankara, was born in 540 B.C. in a village called Kundagrama near Vaishali.
- He belonged to the Gyatrak clan and was connected to the royal family of Magadha.
- His father Siddharta was the head of the Gyatrak Kshatriya clan and his mother Trishala was a sister of Chetaka, the king of Vaishali.
- At the age of 30 years, he renounced his home and become an ascetic.
- He practised austerity for 12 years and attained the highest spiritual knowledge called Kaivalya (i.e conquered misery and happiness) at the age of 42 years.
- He delivered his first sermon at Pava.

- A symbol was associated with every Tirthankara and Mahavira's symbol was a lion.
- His missions took him Koshala, Magadha, Mithila, Champa etc
- He passed away at the age of 72 in 468 B.C. at the Pavapuri in Bihar.

SECTS/ SCHOOL

Jain order has been divided into two major sects: Digambara and Svetambara. The division occurred mainly due to famine in Magadha which compelled a group led by Bhadrabahu to move South India.

During the 12 years famine, the group in South India stick to the strict practices while the group in Magadha adopted a more lax attitude and started wearing white clothes.

After the end of famine, when the Southern group came back to Magadha, the changed practices led to the division of Jainism into two sects.

DIGAMBARA

- Monks of this sect believe in complete nudity. Male monks do not wear clothes while female monks wear unstitched plain white sarees.
- Follow all five vows (Satya, Ahimsa, Asteya, Aparigraha and Brahmacharya).
- Believe women cannot achieve liberation.
- Bhadrabahu was an exponent of this sect.

MAJOR SUB-SECTS

- Mula Sangh
- Bisapantha
- Terapantha
- Taranpantha or Samaiyapantha

MINOR SUB-SETS

- Gumanapantha
- Totapantha

SVETAMBARA

- Monks wear white clothes.
- Follow only 4 vows (except brahmacharya).
- Believe women can achieve liberation.
- Sthulabhadra was an exponent of this sect.

MAJOR SUB-SECTS

- Murtipujaka
- Sthanakvasi
- Terapanthi

SPREAD OF JAINISM

- Mahavira organised an order of his followers which admitted both men and women.
- Jainism did not very clearly mark itself out from Hinduism, therefore it spread gradually into West and South India where brahmanical order was weak.
- The great Mauryan King Chandragupta Maurya, during his last years, became a jain ascetic and promoted Jainism in Karnataka.
- Famine in Magadha led to the spread of Jainism in South India.
- The famine lasted for 12 years, and in order to protect themselves, many Jains went to South India under the leadership of Bhadrabahu.

- In Odisha, it enjoyed the patronage of Kalinga King of Kharavela.

JAIN COUNCIL

- First Jain Council
- Held at Patliputra in 3rd Century B.C. and was presided by Sthulbhadra.
- Second Jain Council
- Held at Vallabhi in 512 A.D. and was presided by Devardhi Kshmasramana.
- Final Compilations of 12 Angas and 12 Upangas.

JAIN ARCHITECTURE

Jain architecture cannot be accredited with a style of its own, it was almost an offshoot of Hindu and Buddhist styles.

- **Types of Jain Architecture:**
- Layana/Gumphas (Caves)
- Ellora Caves (Cave No. 30-35)- Maharashtra
- Mangi Tungi Cave- Maharashtra
- Gajapantha Cave- Maharashtra
- Udayagiri-Khandagiri Caves- Odisha
- Hathi-gumpha Cave- Odisha
- **Statues**
- Gometeshwara/Bahubali Statue- Shravanabelagola, Karnataka
- Statue of Ahinsa (Rishabhnaatha)- Mangi-Tungi hills, Maharashtra
- **Jinalaya (Temple)**
- Dilwara Temple- Mount Abu, Rajasthan

- Girnar and Palitana Temple- Gujarat
- Muktagiri Temple- Maharashtra

JAIN LITERATURE/TEXTS

Jain literature is classified into two major categories:

- **Agam or Canonical Literature (Agam Sutras)**
- Agam literature consists of many texts, which are the sacred books of the Jain religion.
- They are written in the Ardha-magadhi, a form of Prakrit language.
- **Non-agam Literature**
- Non-agam literature consists of commentary and explanation of Agam literature, and independent works, compiled by ascetics and scholars.
- They are written in many languages such as Prakrit, Sanskrit, Apabhramsa, Old Marathi, Rajasthani, Gujarati, Hindi, Kannad, Tamil, German, and English.

CONTRIBUTION OF JAINISM

- Attempts to reform the evils of varna order.
- Growth of Prakrit and Kannada.
- Contributed to architecture and literature immensely.

HOW IS JAINISM DIFFERENT FROM BUDDHISM?

- Jainism recognised the existence of god while Buddhism did not.
- Jainism does not condemn the varna system while Buddhism does.

- Jainism believed in the transmigration of soul i.e. reincarnation while Buddhism does not.
- Buddhism prescribes a middle path while Jainism advocates its followers to live the life of complete austerity.



THE RISE OF MAGADHA AND ALEXANDER'S INVASION

The Buddhist literature Anguttara Nikaya gives a list of sixteen great kingdoms called 'Sixteen Mahajanapadas'. They were Anga, Magadha, Kasi, Kosala, Vajji, Malla, Chedi, Vatsa, Kuru, Panchala, Matsya, Surasena, Asmaka, Avanti, Gandhara and Kambhoja..

In course of time, the small and weak kingdoms either submitted to the stronger rulers or gradually got eliminated. Finally in the mid 6th century B.C., only four kingdoms – Vatsa, Avanti, Kosala and Magadha survived.

VATSA

The Vatsa kingdom was situated on the banks of the river Yamuna. Its capital was Kausambi near modern Allahabad. Its most popular ruler was Udayana. He strengthened his position by entering into matrimonial alliances with Avanti, Anga and Magadha. After his death, Vatsa was annexed to the Avanti kingdom.

AVANTI

The capital of Avanti was Ujjain. The most important ruler of this kingdom was Pradyota. He became powerful by marrying Vasavadatta, the daughter of Udayana. He patronized Buddhism. The successors of Pradyota were weak and later this kingdom was taken over by the rulers of Magadha.

KOSALA

Ayodhya was the capital of Kosala. King Prasenajit was its famous ruler. He was highly educated. His position was further strengthened by the matrimonial alliance with Magadha. His sister was married to Bimbisara and Kasi was given to her as dowry. Subsequently there was a dispute with Ajatasatru. After the end of the conflict, Prasenajit married the daughter of Bimbisara. After the death of this powerful king, Kosala became part of the Magadha

MAGADHA

Of all the kingdoms of north India, Magadha emerged powerful and prosperous. It became the nerve centre of political activity in north India. Magadha was endowed by nature with certain geographical and strategic advantages. These made her to rise to imperial greatness. Her strategic position between the upper and lower part of the Gangetic valley was a great advantage. It had a fertile soil. The iron ores in the hills near Rajgir and copper and iron deposits near Gaya added to its natural assets. Her location at the centre of the highways of trade of those days contributed to her wealth. Rajagriha was the capital of Magadha. During the reign of Bimbisara and Ajatasatru, the prosperity of Magadha reached its zenith.

SAISUNAGA DYNASTY

The genealogy and chronology of the Saisunagas are not clear. Saisunaga defeated the king of Avanti which was made part of the Magadhan Empire. After Saisunaga, the mighty empire began to collapse. His successor was Kakavarman or Kalasoka. During his reign the second Buddhist Council was held at Vaisali. Kalasoka was killed by the founder of the Nanda dynasty.

NANDAS

The fame of Magadha scaled new heights under the Nanda dynasty. Their conquests went beyond the boundaries of the Gangetic basin and in North India they carved a well-knit and vast empire. Mahapadma Nanda was a powerful ruler of the Nanda dynasty.

He uprooted the kshatriya dynasties in north India and assumed the title ekarat. The Puranas speak of the extensive conquests made by Mahapadma. The Hathigumpha inscription of Kharavela of Kalinga refers to the conquest of Kalinga by the Nandas.

According to the Buddhist tradition, Mahapadma Nanda ruled about ten years. He was succeeded by his eight sons, who ruled successively. The last Nanda ruler was Dhana Nanda. The oppressive way of tax collection by Dhana Nanda was resented by the people. Taking advantage of this, Chandragupta Maurya and Kautilya initiated a popular movement against the Nanda rule. It was during this time that Alexander invaded India.

PERSIAN AND GREEK INVASIONS

Persian Invasions

CYRUS (558 – 530 B.C.)

Cyrus the Great was the greatest conqueror of the Achaemenian Empire. He was the first conqueror who led an expedition and entered into India. He captured the Gandhara region.

All Indian tribes to the west of the Indus river submitted to him and paid tribute

DARIUS I (522 – 486 B.C.)

Darius I, the grandson of Cyrus, conquered the Indus valley in 518 B.C. and annexed the Punjab and Sindh. This region became the 20th Satrapy of his empire. It was the most fertile and populous province of the Achaemenian Empire. Darius sent a naval expedition under Skylas to explore the Indus.

XERXES (465-456 B.C.)

Xerxes utilized his Indian province to strengthen his position. He deployed Indian infantry and cavalry to Greece to fight his opponents. But they retreated after Xerxes faced a defeat in Greece. After this failure, the Achaemenians could not follow a forward policy in India. However, the Indian province was still under their control. Darius III

enlisted Indian soldiers to fight against Alexander in 330 B.C. It is evident that the control of Persians slackened on the eve of Alexander's invasion of India.

EFFECTS OF THE PERSIAN INVASION

The Persian invasion provided an impetus to the growth of Indo-Iranian commerce. Also, it prepared the ground for Alexander's invasion. The use of the Kharoshti script, a form of Iranian writing became popular in northwestern India and some Of Asoka's edicts were written in that script. We are able to see the influence of Persian art on the art of the Mauryas, particularly the monolithic pillars of Asoka and the sculptures found on them.

Alexander's Invasion of India (327-325 B.C.) Political Condition on the eve of Alexander's Invasion After two centuries of the Persian invasion, Alexander from Macedonia invaded India. On the eve of his invasion, there were a number of small kingdoms in northwestern India. The leading kings were Ambhi of Taxila, the ruler of Abhisara and Porus who ruled the region between the rivers of Jhelum and Chenab. There were many republican states like Nysa. In short, the northwestern India remained the most disunited part of India and the rulers were fighting with one another. They never come together against common enemy. Yet, it was not easy for Alexander to overcome so many sources of opposition.

CAUSES OF THE INVASION

Alexander ascended the throne of Macedonia after the death of his father Philip in 334 B.C. He conquered the whole of Persia by defeating Darius III in the battle of Arbela in 330 B.C. He also aimed at further conquest eastwards and wanted to recover the lost Persian Satrapy of India. The writings of Greek authors like

Herodotus about the fabulous wealth of India attracted Alexander. He believed that on the eastern side of India there was the continuation of the sea.

BATTLE OF HYDASPES

In 327 B.C. Alexander crossed the Hindukush Mountains and spent nearly ten months in fighting with the tribes. He crossed the Indus in February 326 B.C. with the help of the bridge of boats. He was warmly received by Ambhi, the ruler of Taxila. From there Alexander sent a message to Porus to submit. But Porus refused and decided to fight against Alexander. Then Alexander marched from Taxila to the banks of the river Hydaspes (Jhelum). On the other side of the river he saw the vast army of Porus. As there were heavy floods in the river, Alexander was not able to cross it. After a few days, he crossed the river and the famous battle of Hydaspes was fought on the plains of Karri. It was a well-contested battle. Although Porus had a strong army, he lost the battle.

EFFECTS OF ALEXANDER'S INVASION

The immediate effect of Alexander's invasion was that it encouraged political unification of north India under the Mauryas. The system of small independent states came to an end. Alexander's invasion had also paved the way for direct contact between India and Greece. However, his aim of annexing the northwestern India to his empire was not fulfilled due his premature death. His authority in the Indus valley was a short-lived one because of the expansion of Mauryan Empire under Chandragupta Maurya.

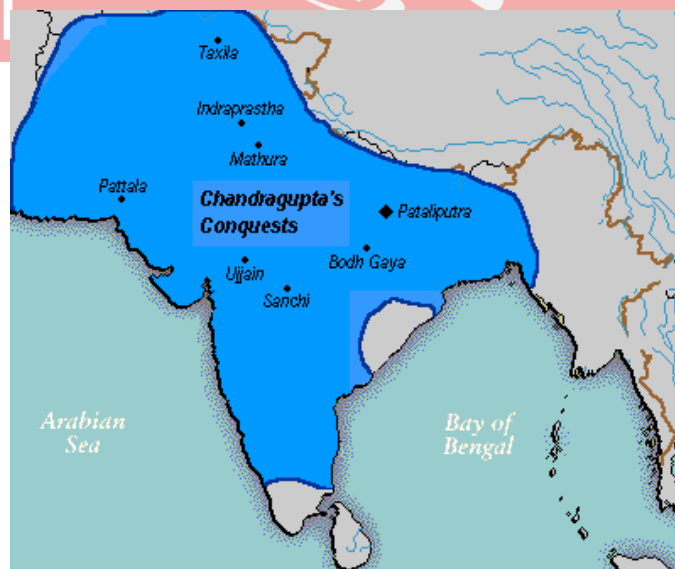
MAURYAN EMPIRE

India, many significant empires evolved. One of them was the Mauryan empire. Founded by Chandragupta Maurya, the Mauryan empire was an important dynasty in our history.

MAURYAN EMPIRE – RISE OF THE MAURYAS

- The last of the Nanda rulers, Dhana Nanda was highly unpopular due to his oppressive tax regime.
- Also, post-Alexander's invasion of North-Western India, that region faced a lot of unrest from foreign powers.
- Some of these regions came under the rule of the Seleucid Dynasty, founded by Seleucus Nicator I. He was one of the generals of Alexander the Great.
- Chandragupta, with the help of an intelligent and politically astute Brahmin, Kautilya usurped the throne by defeating Dhana Nanda in 321 BC.

FOUNDER OF MAURYAN EMPIRE – CHANDRAGUPTA MAURYA



- Chandragupta's origins are shrouded in mystery. The Hindu sources also say he was a student of Kautilya of humble birth (probably born to a Shudra woman). Most Buddhist sources say he was a Kshatriya.
- Greek accounts mention him as Sandrokkotos.
- Alexander had abandoned his India conquest in 324 BC and within a year, Chandragupta had defeated some of the Greek-ruled cities in the north-western part of the country.
- Kautilya provided the strategy while Chandragupta executed it. They moved eastward into Magadha.
- In a series of battles, he defeated Dhana Nanda and laid the foundations of the Maurya Empire in about 321 BC.
- In 305 BC, he entered into a treaty with Seleucus Nicator in which Chandragupta acquired Baluchistan, eastern Afghanistan and the region to the west of Indus. He also married Seleucus Nicator's daughter. In return, Seleucus Nicator got 500 elephants. Seleucus Nicator avoided a full-scale war with the mighty Chandragupta and in return got war assets that would lead him to victory against his rivals in the Battle of Ipsus, fought in 301 BC.
- Megasthenes was the Greek ambassador at Chandragupta's court.
- His reign lasted from 321 BC to 297 BC.
- He abdicated the throne in favour of his son, Bindusara, and went to Karnataka with Jain monk Bhadrabahu. He had embraced Jainism and is said to have starved himself to death according to the Jain tradition at Shravanabelagola.

Chanakya

- Teacher of Chandragupta Maurya, who was also his Chief Minister.

- He was a teacher and scholar at Taxila. Other names are Vishnugupta and Kautilya.
- He was also a minister in the court of Bindusara.
- He is credited to be the master strategist behind the usurping of the Nanda throne and the rise of the Mauryan Empire through his student, Chandragupta.
- He wrote Arthashastra which is a treatise on statecraft, economics, and military strategy.
- Arthashastra was rediscovered by R Shamasastri in 1905 after it had disappeared in the 12th century.
- The work contains 15 books and 180 chapters. The main theme is divided into:
 - i. King, Council of Ministers and Departments of the Government
 - ii. Civil and criminal law
 - iii. Diplomacy of war
- It also contains information on trade and markets, a method to screen ministers, spies, duties of a king, ethics, social welfare, agriculture, mining, metallurgy, medicine, forests, etc.
- Chanakya is also called ‘Indian Machiavelli’

SECOND RULER OF THE MAURYAN EMPIRE – BINDUSARA

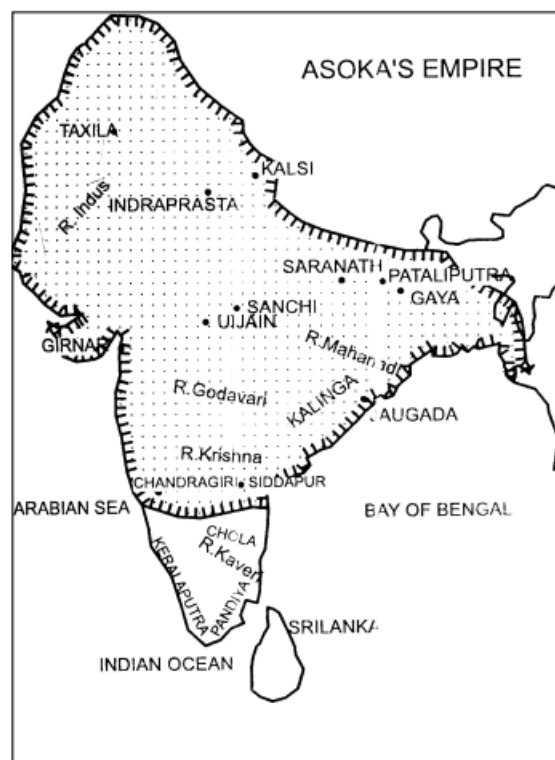
- Son of Chandragupta.
- He ruled from 297 BC to 273 BC.
- Also called Amitraghata (Slayer of foes) or Amittrochates in Greek sources.
- Deimachus was a Greek ambassador at his court.
- He had appointed his son, Ashoka as the governor of Ujjain.

- Bindusara is believed to have extended the Mauryan Empire to Mysore as well.

ASOKA THE GREAT (273 – 232 B.C.)

There is little information regarding the early life of Asoka. He acted as Governor of Ujjain and also suppressed a revolt in Taxila during his father Bindusara's reign. There was an interval of four years between Asoka's accession to the throne (273 B.C.) and his actual coronation (269 B.C.). Therefore, it appears from the available evidence that there was a struggle for the throne after Bindusara's death.

The Ceylonese Chronicles, Dipavamsa and Mahavamsa state that Asoka captured power after killing his ninety nine brothers including the his elder brother Susima. The youngest brother Tissa was spared. But according to Taranatha of Tibet, Asoka killed only six of his brothers

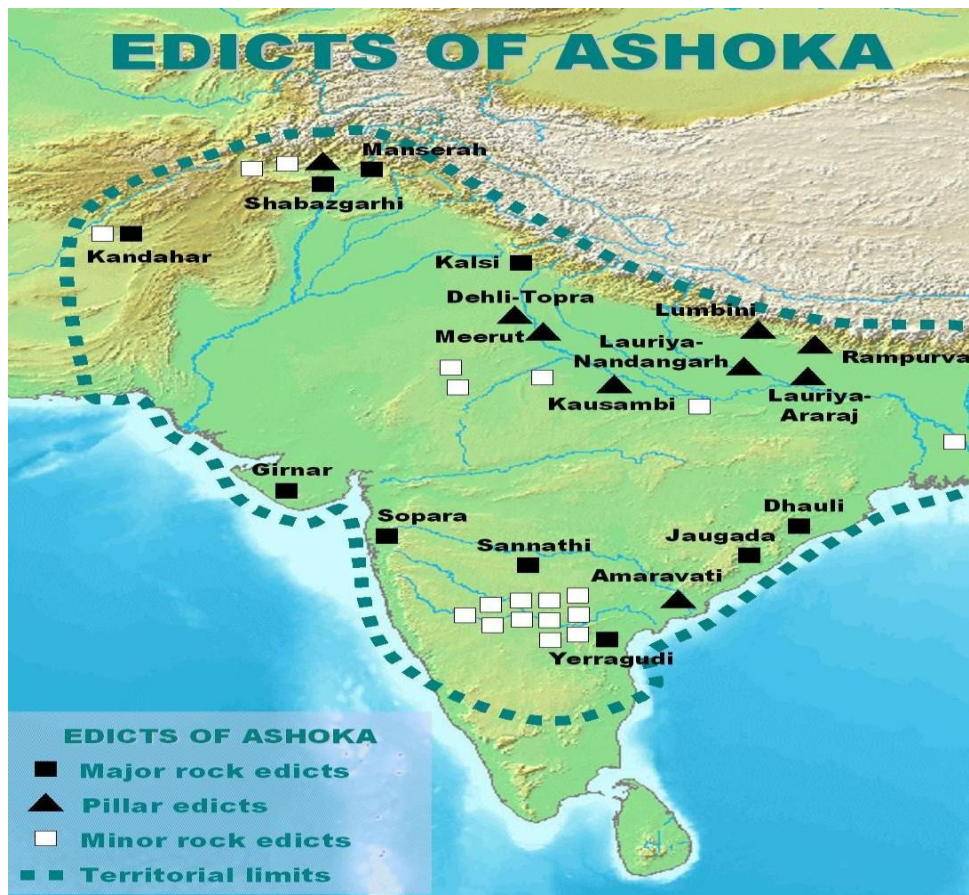


ASOKA'S DHAMMA

Although Asoka embraced Buddhism and took efforts to spread Buddhism, his policy of Dhamma was a still broad concept. It was a way of life, a code of conduct and a set of principles to be adopted and practiced by the people at large. His principles of Dhamma were clearly stated in his Edicts. The main features of Asoka's Dhamma as mentioned in his various Edicts may be summed as follows:

1. Service to father and mother, practice of ahimsa, love of truth, reverence to teachers and good treatment of relatives.
2. Prohibition of animal sacrifices and festive gatherings and avoiding expensive and meaningless ceremonies and rituals.
3. Efficient organization of administration in the direction of social welfare and maintenance of constant contact with people through the system of Dhammayatras.
4. Humane treatment of servants by masters and prisoners by government officials.
5. Consideration and non-violence to animals and courtesy to relations and liberality to Brahmins.
6. Tolerance among all the religious sects.
7. Conquest through Dhamma instead of through war

ASHOKA EDICTS



Asoka's death in 232 B.C. was followed by the division of the Mauryan Empire into two parts – western and eastern. The western part was ruled by Kunala, son of Asoka and the eastern part by Dasaratha, one of the grand sons of Asoka. Due to the Bactrian invasions, the western part of the empire collapse

MAURYAN ADMINISTRATION CENTRAL GOVERNMENT

- Mauryan administration was highly centralized.
- The Emperor was the supreme power and source of all authority.
- He was assisted by a Council of Ministers. It was called 'Mantriparishad'. The ministers were called 'Mantris.'
- The council was headed by 'mantriparishad-adhyakshya' akin to the Prime Minister of today.

- Tirthas: the Highest category of officials in the administration. There were 18 Tirthas.
- Adhyakshya: Ranked next only to Tirthas. There were 20 Adhyakshyas. They had economic and military functions.
- Mahamattas: Higher ranking officials.
- Amatyas: High ranking officials almost like present-day secretaries. They had administrative and judicial roles.
- The Adhyakshyas were formed into a secretariat, which was divided into many departments.
- Arthashastra mentions many Adhyakshyas for commerce, storehouses, gold, ships, agriculture, cows, horses, city, chariots, mint, infantry, etc.
- Yuktas: Subordinate officers responsible for the Empire's revenue.
- Rajjukas: Officers in charge of land measurement and boundary-fixing.
- Samasthadyaksha: Superintendent of markets
- Sulkaadyaksha: Superintendent of tolls
- Sitaadyaksha: Superintendent of agriculture
- Navadyaksha: Superintendent of ships
- Lohadyaksha: Superintendent of iron
- Pauthavadyaksha: Superintendent of weights and measures
- Akaradyaksha: Superintendent of mines
- Vyavharika Mahamatta: Judiciary officers
- Pulisanj: Public relations officers
- Registration of births and deaths, foreigners, industries, trade, manufacture and sale of goods, sales tax collection were under the administration's control.

LOCAL ADMINISTRATION

- The smallest unit of administration was the village.
- Head of a village: Gramika Villages had a lot of autonomy.
- Pradeshika was the provincial governors or district magistrates.
- Sthanika: Tax collectors working under Pradeshikas.
- Durgapala: Governors of forts.
- Antapala: Governors of frontiers.
- Akshapatala: Accountant General
- Lipikaras: Scribes

MILITARY

- The commander-in-chief of the entire military was called Senapati and his position was next to the Emperor. He was appointed by the Emperor.
- The military was divided into five sectors namely, infantry, cavalry, chariots, elephant forces, navy and transport & provisions.
- The army's salary was paid in cash.

POLICE AND ESPIONAGE

- Jail was called Bandhangara
- The espionage system of the Mauryas was well-developed.
- There were spies who informed the Emperor about the bureaucracy and markets.

- There were two types of spies: Sansthana (stationary) and Sanchari (wanderer).
- Gudhapurushas were the detectives or secret agents.
- They were controlled by the Mahamatyapasarpa. These agents were picked from different segments of society.
- There were also agents called Vishakanyas (poisonous girls)

CENSUS

The taking of Census was regular during the Mauryan period. The village officials were to number the people along with other details like their caste and occupation. They were also to count the animals in each house. The census in the towns was taken by municipal officials to track the movement of population both foreign and indigenous. The data collected were cross checked by the spies. The Census appears to be a permanent institution in the Mauryan administration.

MAURYAN ART AND ARCHITECTURE

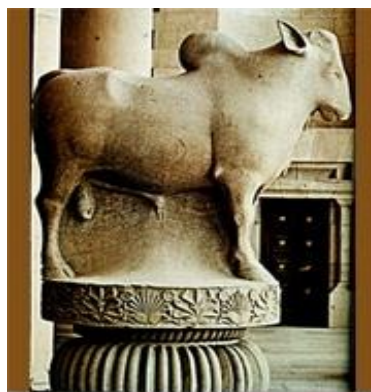
The monuments before the period of Asoka were mostly made of wood and therefore perished. The use of stone started from the time of Asoka. Even of the numerous monuments of Asoka, only a few have remained. His palace and monasteries and most of his stupas have disappeared. The only remaining stupa is at Sanchi. The artistic remains of the Mauryan period can be seen in the following heads:

PILLARS

The pillars erected by Asoka furnish the finest specimen of the Mauryan art. Asokan pillars with inscriptions were found in places like Delhi, Allahabad, Rummindai, Sanchi and Saranath. Their tops were crowned with figures

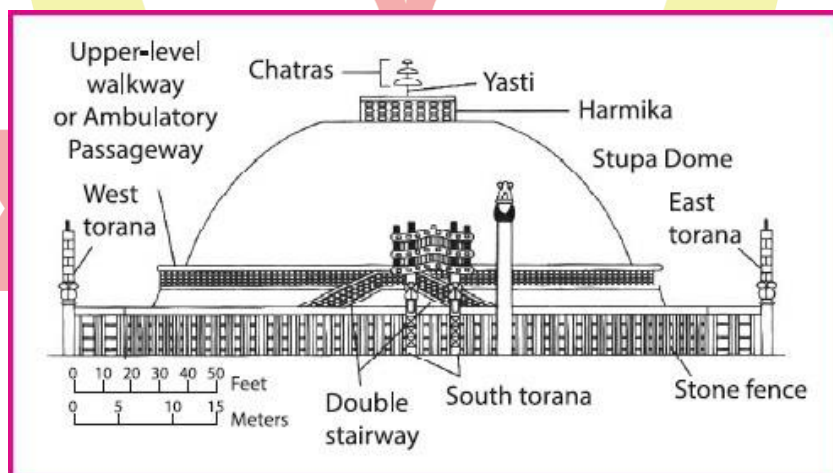
of animals like lion, elephant and bull. The Saranath pillar with four lions standing back to back is the most magnificent. The Indian government adopted this capital with some modifications as its state emblem

- **Architecture:** Mauryan pillars mainly comprise of four parts:
- **Shaft:** A long shaft formed the base and was made up of a single piece of stone or monolith.
- **Capital:** On top of shaft lay the capital, which was either lotus-shaped or bell-shaped.
- **Abacus:** Above the capital, there was a circular or rectangular base known as the abacus.
- **Capital Figure:** All the capital figures (usually animals like a bull, lion, elephant, etc) are vigorous and carved standing on a square or circular abacus.
- **Similarities with Persian (Achaemenian) Pillars**
- **Polished Stones and Motifs:** Both Maurya and Achaemenian pillars, used polished stones and have certain common sculpture motifs such as the lotus.
- **Proclamations:** Maurya's idea of inscribing proclamations (related to Buddhist teachings and court orders) on pillars has its origin in Persian pillars.
- **Third Person:** Inscriptions of both empires begin in the third person and then move to the first person.



DIFFERENCES WITH PERSIAN (ACHAMENIAN) PILLARS

- **The Capital Figure:** It was absent in Mauryan pillars of the Kumhrar hall whereas pillars at Persepolis have the elaborate capital figures.
- **The Shape and Ornamentation:** The shape of Mauryan lotus is different from the Persian pillar.
- **Pillar Surface:** Most of the Persian pillars have a fluted/ ridged surface while the Mauryan pillars have a smooth surface.
- **Architectural Scheme:** The Achaemenid pillars were generally part of some larger architectural scheme, and bit complex and complicated, while the Ashokan pillars were simple and independent freestanding monuments.
- **Shaft:** Unlike Mauryan shafts which are built of monolith (single piece of stone), Persian/Achaemenian shafts were built of separate segments of stones (aggregated one above the other)
- **Stupa:** Stupas were burial mounds prevalent in India from the vedic period.



- **Architecture:** Stupas consist of a cylindrical drum with a circular anda and a harmika and a chhatra on the top.

- **Anda:** Hemispherical mound symbolic of the mound of dirt used to cover Buddha's remains (in many stupas actual relics were used).
- **Harmika:** Square railing on top of the mound.
- **Chhatra:** Central pillar supporting a triple umbrella form.
- **Material Used:** The core of the stupa was made of unburnt brick while the outer surface was made by using burnt bricks, which were then covered with a thick layer of plaster and medhi and the toran were decorated with wooden sculptures.

EXAMPLES:

Sanchi Stupa in Madhya Pradesh is the most famous of the Ashokan stupas.

- Piprahwa Stupa in Uttar Pradesh is the oldest one.
- Stupas built after the death of Buddha: Rajagriha, Vaishali, Kapilavastu, Allakappa, Ramagrama, Vethapida, Pava, Kushinagar and Pippalivana.
- Stupa at Bairat, Rajasthan: Grand stupa with a circular mound and a circumambulatory path.

CAVES

The caves presented to the Ajivikas by Asoka and his son Dasaratha remain important heritage of the Mauryas. Their interior walls are polished like mirror. These were meant to be residences of monks. The caves at Barabar hills near Bodh Gaya are wonderful pieces of Mauryan architecture

POST MAURYAN EMPIRE

After the death of Asoka, his successors were not able to keep the vast Mauryan Empire intact. The provinces started declaring their independence. The northwest India slipped out of the control of the Mauryas and a series of foreign invasions affected this region. Kalinga declared its independence and in the further south the Satavahanas established their independent rule.

SUNGAS

The founder of the Sunga dynasty was Pushyamitra Sunga, who was the commander-in-chief under the Mauryas. He assassinated the last Mauryan ruler and usurped the throne. The most important challenge to the Sunga rule was to protect north India against the invasions of the Bactrian Greeks from the northwest. . He also fought a campaign against Kharavela of Kalinga who invaded north India. Pushyamitra was a staunch follower of Brahmanism. He performed two asvamedha sacrifices. Buddhist sources refer him as a persecutor of Buddhism. But there is enough evidence to show that Pushyamitra patronised Buddhist art. During his reign the Buddhist monuments at Bharhut and Sanchi were renovated and further improved. After the death of Pushyamitra, his son Agnimitra became the ruler. The last Sunga ruler was Devabhuti, who was murdered by his minister Vasudeva Kanva, the founder of the Kanva dynasty. The Kanva dynasty ruled for 45 years. After the fall of the Kanvas, the history of Magadha was a blank until the establishment of the Gupta dynasty.

SATAVAHANAS

In the Deccan, the Satavahanas established their independent rule after the decline of the Mauryas. Their rule lasted for about 450 years. They were also known as the Andhras. The Puranas and inscriptions remain important sources for the history of Satavahanas. Among the inscriptions, the Nasik and Nanaghad inscriptions throw much light on the reign of Gautamiputra Satakarni. The coins issued by the Satavahanas are also helpful in knowing the economic conditions of that period

The founder of the Satavahana dynasty was Simuka. He was succeeded by Krishna, who extended the kingdom up to Nasik in the west.

The seventeenth king of the Satavahana dynasty was Hala. He reigned for a period of five years. Hala became famous for his book Gathasaptasati, also called Sattasai. It contains 700 verses in Prakrit language.

The greatest ruler of the Satavahana dynasty was Gautamiputra Satakarni. He ruled for a period of 24 years from 106 to 130 A.D. His achievements were recorded in the Nasik inscription by his mother Gautami Balasri. Gautamiputra Satakarni captured the whole of Deccan and expanded his empire. His victory over Nagapana, the ruler of Malwa was remarkable. He patronized Brahmanism. Yet, he also gave donations to Buddhists. Gautamiputra Satakarni was succeeded by his son Vashishtaputra Pulamayi. He extended the Satavahana power up to the mouth of the Krishna river. He issued coins on which the image of ships was inscribed. They reveal the naval power and maritime trade of the Satavahanas. The last great ruler of Satavahanas was Yajna Sri Satakarni



SAKAS

The Sakas or the Scythians attacked Bactria and Parthia and captured them from the Greek rulers. Following the footsteps of the Greeks, the Sakas gradually extended their rule over northwestern India. There were two different groups of Sakas – the Northern Satraps ruling from Taxila and the Western satraps ruling over Maharashtra. The founder the Saka rule in India in the first century B.C. was Maues. His son and successor was Azes I, who was considered to be the founder of the Vikrama era. Sakas rulers of Taxila were overthrown by the Parthians

KUSHANAS

The Kushanas were a branch of Yuchi tribe, whose original home was central Asia. They first came to Bactria displacing the Sakas. Then they gradually moved to the Kabul valley and seized the Gandhara region. The founder of the Kushana dynasty was Kujula Kadphises or Kadphises I. He occupied the Kabul valley and issued coins in his name. His son Wima Kadphises or Kadphises II conquered the whole of northwestern India as far as Mathura. He issued gold coins with high-sounding titles like the 'Lord of the Whole World'. He was a devotee of Lord Siva.



KANISHKA OF KUSHAN DYNASTY [127 AD – 150 AD]

- Considered the greatest Kushana king and also a great king of ancient India. Son of Vima Kadphises.
- His kingdom included Afghanistan, parts of Sindhu, parts of Parthia, Punjab, Kashmir, parts of Magadha (including Pataliputra), Malwa, Benaras, perhaps parts of Bengal, Khotan, Kashgar, Yarkhand (last three in modern China). His empire covered Gandhara, Peshawar, Oudh, Pataliputra, Kashmir and Mathura. His kingdom also included parts of Uzbekistan and Tajikistan.

- His main capital was Peshawar, then known as Purushpura.
- After the capture of Pataliputra, he is said to have taken away the Buddhist monk Ashvaghosha with him to Peshawar.
- The scholars in his court included Parsva, Ashvaghosha, Vasumitra, Nagarjuna, Charaka and Mathara. He also patronised the Greek engineer Agesilaus.
- Kanishka convened the fourth Buddhist Council at Kundalvana in Kashmir.
- He patronised Buddhism although he was very tolerant in his religious views. His coins contain a mix of Indian, Greek and Zoroastrian deities.
- He was also a patron of art and architecture. The Gandhara School of art flourished under him.
- He also propagated the Mahayana form of Buddhism and he was largely responsible for propagating it in China.
- It is not known how he died.

ACHIEVEMENTS OF KUSHANAS – SIGNIFICANCE OF THE KUSHANA EMPIRE

- Sanskrit literature began to be developed during this time. The fourth Buddhist council was held in Sanskrit.
- Ashvoghosha is considered to be the first Sanskrit dramatist.
- During this time, three distinct schools of art flourished: Gandhara School in northwest India, Amaravati School in Andhra and the Mathura School in the Ganges valley.
- Trade prospered between India and China, and India and the Roman Empire.

- The Kushanas controlled large parts of the Silk Route which led to the propagation of Buddhism into China. It was during this time that Buddhism began to spread to Korea and Japan also.
- Kushanas were foreign invaders, to begin with, but they were completely Indianised in ways and culture.
- It is said that the Kushana period in Indian history was a perfect forerunner to the golden age of the Guptas.

THE DECLINE OF THE KUSHANA EMPIRE

- Kanishka was succeeded by his son Vasishka.
- Vasishka was followed by Huvishka and Kanishka II (son of Vasishka).
- Kanishka II was followed by Vasudeva I.
- Vasudeva I was the last great king of the Kushanas. After his death, the empire disintegrated away. He probably died in 232 AD.

