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- ✍ The first evidence of the Stone Age culture in India surfaced in **Karnataka** as early as in 1842 when Dr. Primrose discovered polished stone knives and arrow heads at **Lingsugur in Raichur district** of Karnataka.

But the systematic exploration of pre-historic sites was conducted by Robert Bruce Foote of the Geological Survey of India, who has been rightly regarded as the **Father of Indian Pre-History**. The first person to publish an account of the worked flints was John Evans.

Paleolithic Age

Most Paleolithic sites in India developed in the Pleistocene period. The tools made were of hard rock quartzite so the Paleolithic man was called **Quartzite Man**.

- ✍ The term Paleolithic was coined by archaeologist John Lubbock in 1865. It literally means "Old Stone Age."

It was marked by the hunting gathering nature. Paleolithic Age spanned from 100000 years ago till 10000 years ago. It is divided into 3 ages viz. lower Paleolithic age which spans till 100000 years ago. Middle Paleolithic which spans from 100000 years ago till 40000 years and upper Paleolithic which spans from 40,000 years to 10000 years ago.

Paleolithic tools were club, sharpened stone, chopper, hand axe, scraper, spear, Bow and arrow, harpoon, needle, scratch awl etc.

Important paleolithic sites in India:

- | | |
|--|--|
| ✍ Lingsugur in Raichur district, karnataka (first site to be discovered) | ✍ Basins of river tapti, Godavari, Bhima and Krishna |
| ✍ Lidder river Pahalgam , Kashmir | ✍ Koregaon, Chandoli and shikarpur (Maharashtra), |
| ✍ Sohan valley Punjab, | ✍ River Raro (Jharkhand), |
| ✍ Banks of River Beas, Bangagnga | ✍ River Suvarnrekha (Orissa), |
| ✍ Sirsa Haryana, | ✍ Ghatprabha River Basin (Karnataka). |
| ✍ Chittorgarh and Kota, Rajasthan, | ✍ Pahalgam , Jammu & Kashmir |
| ✍ River Wagoon, Kadamali basins Rajasthan. | ✍ Belan Valley, Allahabad |
| ✍ River Sabaramati and Mahi basins (Rajasthan & Gujarat), | ✍ Singi Talav, Nagaur Rajasthan |
| | ✍ Hunsgi, Gulbarga in karnataka. |

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✍ Attirampakkam in Tamilnadu.

Bhimbetka Rock Shelters:

Bhimbetka rock shelters are located in Raisen District of Madhya Pradesh, 45 km south of Bhopal at the southern edge of the Vindhya hills. These served as shelters for Paleolithic age man for more than 1 lakh years. This is the **most exclusive Paleolithic site** in India which contains the **rock carvings** and **paintings**. These paintings belong to the **Paleolithic, Mesolithic ages, Chalcolithic, early-historic** and even **medieval times**.

Bhimbetka is a World heritage Site.

✍ Please note that it was earlier considered to be a Buddhist site and was later recognized as Paleolithic site by Vishnu Shridhar Wakankar who is now also called "father of rock art in India ". Bhimbetka Rock shelters were included in the world heritage list in 1970

Mesolithic Age

The Pleistocene ended sometimes around 9000-8000 years ago and the climate changed. The climate became warmer and humid and there was expansion of flora and fauna contributed by increased rainfall. This led to availability of new resources to humans and thus the human beings moved to new areas. **This period is marked with increased population.**

The first human **colonization of the Ganga** plains took place during Mesolithic period and this has been proved by presence of more than two hundred archaeological sites in **Allahabad**, Pratapgarh, Jaunpur, Mirzapur and Varanasi districts of Uttar Pradesh

The other regions where effective human colonization occurred are deltaic region of West Bengal, West Coast near Mumbai, Coastal area of Kerala.

✍ The term Mesolithic was introduced by John Lubbock in 1865.

The early period of Mesolithic age marks the hunting, fishing and food gathering which turn to hunting, fishing, food gathering as well as domesticating the animals. The tools are **microliths** which are **smaller in size** and **better in finishing** (more geometric) than the Paleolithic age. **Agriculture had not developed.**

✍ The earliest evidence of domestication of animals has been provided by Adamgarh in Madhya Pradesh and Bagor in Rajasthan. A study has also suggested cultivation of plants around 7000-6000 years back near Sambhar lake in Ajmer Rajasthan.

✍ The Pachpadra basin and Sojat Area of Rajasthan is a rich Mesolithic sites and lot of microliths have been discovered.

✍ Bagor in Rajasthan is the almost largest Mesolithic site in India. Another major Mesolithic site in Rajasthan is Tilwara.

✍ In Gujarat some places on the banks of river Sabarmati are Mesolithic sites which include the Akhaj, Valsana, Hirpur, Langhanj etc.

✍ Sarai Nahar Rai in Allahabad-Pratapgarh of Uttar Pradesh is a Mesolithic site. Other sites in Uttar Pradesh are Morhana Pahar and Ikkahia.

✍ In Madhya Pradesh Bhimbetka along with Adamgarh are major Mesolithic sites.

✍ In Jharkhand Chhota nagpur plateau is a major Mesolithic site in India.

✍ In Orissa Mayurbhanj, Keonjhar, Sundergarh is a major Mesolithic site in India.

✍ In south India Godavari basin is rich in microliths,

The **rock painting of Mesolithic period** is found in Adamgarh, Bhimbetka of Madhya Pradesh and Pratapgarh, Mirzapur of Rajasthan. Apart from the animals, **hunting scenes**, the Mesolithic sites have also **painting of social life**, sexual activity, child birth, rearing of children and burial ceremony.

Microliths

These are tiny tools made from micro blades of one to five cm length, by blunting one or more sides with steep retouch. The main tool types are backed blades, obliquely truncated blades, points, crescents, triangles and trapezes. These microliths were

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used as components of spearheads, arrowheads, knives, sickles, harpoons and daggers. They were fitted into grooves in bone, wood and reed shafts and joined together by natural adhesives like gum and resin. (VN Misra)

✍ Hunting-gathering way of life was slowly replaced by food production from about 6000 B.C

Neolithic Age

The Neolithic period began around 10700 to 9400 BC in Tell Qaramel in Northern Syria. In South Asia the date assigned to Neolithic period is 7000 BC and the earliest example is Mehrgarh Culture.

✍ Mehrgarh is the oldest agricultural settlement in the Indian subcontinent.



Mehrgarh:

The site is located near the Bolan Pass, to the west of the Indus River valley and between the present-day Pakistani cities of Quetta, Kalat and Sibi.

✍ Mehrgarh was discovered in 1974 by an archaeological team directed by French archaeologist Jean-François Jarrige, and was excavated continuously between 1974 and 1986. The earliest settlement at Mehrgarh—in the northeast corner of the 495-acre (2.00 km²) site—was a small farming village dated between 7000 BCE–5500 BC.

Early Mehrgarh residents lived in mud brick houses, stored their grain in granaries, fashioned tools with local copper ore, and lined their large basket containers with bitumen.

They cultivated six-row barley, einkorn and emmer wheat, jujubes and dates, and herded sheep, goats and cattle. Residents of the later period put much effort into crafts, including flint knapping, tanning, bead production, and metal working. The site was occupied continuously until about 2600 BCE.[2]

✍ In April 2006, it was announced in the scientific journal Nature that the oldest (and first early Neolithic) evidence in human history for the drilling of teeth in a living person was found in Mehrgarh.

Mehrgarh is now seen as a precursor to the Indus Valley Civilization. "Discoveries at Mehrgarh changed the entire concept of the Indus civilization,"

Major features of Mesolithic Age

✍ Cigar Shaped handmade Brick structures with fire places, stone blade industry using flint, composite stickle, grinding stones, bone tools, Pottery etc.

✍ The Neolithic settlers were cattle herders and agriculture was main occupation. The handmade pottery has been found from the Neolithic sites. The pottery is coarse in nature and not much polished.

Chalcolithic Period

Chalcolithic is also known as Eneolithic period which saw the use of the metals among which the Copper was first. It is called Chalcolithic which means use of stone and well as copper was prevalent in this period.

The earliest settlements of the Chalcolithic period range from the Gangetic basin to Chhotanagpur Plateau. The economy of this period was based upon agriculture, stock raising, hunting and fishing. Limited number of Copper and bronze tools have also been recovered.

✍ The presence of painted pottery is a hall mark of the Chalcolithic period.

The burial practice was another striking feature and the dead were buried in a particular direction all over a particular area.

✍ The largest site of the Chalcolithic period is Diamabad situated on the left bank of the Pravara River.

✍ The pottery ranges from Red ware, deep red ware to deep brown and black, Pictographic red and black and polished red.

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Some Chalcolithic Cultures:

- ✓ **Ahara Culture:** The sites of Ahar Culture were Ahar (Rajasthan), balathal, Gilund etc. The distinctive feature is black and red ware.
- ✓ **Kayatha Culture:** Located in Chambal and its tributaries, the sturdy red slipped ware with chocolate designs is main feature
- ✓ **Malwa Culture:** Narmada & its tributaries in Gujarat. One of the largest Chalcolithic settlements.
- ✓ **Svalda Culture:** The well-known sites are in Dhulia district of Maharashtra.
- ✓ **Prabhas & Rangpur Culture:** Both of them are derived from the Harappa culture. The polished red ware is the hall mark of this culture.

Alphabetical List of Location of Some Mesolithic, Chalcolithic and Neolithic Sites:

Site Name	Location	Period
Adamgarh	Narmada Valley Hoshangabad, Madhya Pradesh	Mesolithic
Ahar	Udaipur, Rajasthan	Chalcolithic
Anjira	Surb valley, Baluchistan	Neolithic
Birbhanpur	Banks of Damodar River in West Bengal	Mesolithic
Brahmagiri	Karnataka	Neolithic
Burzahom	Kashmir	Neolithic
Chandoli	Maharashtra	Chalcolithic
Chirand	Bihar	Neolithic and Chalcolithic
Chopani Mando	Allahabad Uttar Pradesh	Mesolithic
Daojali Hading	North kachhar hills Assam	Neolithic
Diamabad	Maharashtra	Largest Jorwe culture site, Chalcolithic
Ganeshwar	Sikar, Rajasthan	Chalcolithic
Ghaligai Cave	Swat valley	Chalcolithic
Gilund	Rajasthan	Chalcolithic
Gufkral	Kashmir	Chalcolithic
Gumla	Peshwar	Neolithic
Inamgaon	Bhima river system in Maharashtra	Chalcolithic
Jalalbhalli	Karnataka	Mesolithic
Koldihwa	Allahabad	Neolithic
Lekhania	Mirzapur	Mesolithic
Mehrgarh	Pakistan	Neolithic
Morhana Pahar	Narmada valley UP	Mesolithic
Mundigak	Afghanistan	Neolithic
Napchik	Manipur	Neolithic
Nevasa	Maharashtra	Chalcolithic
Rana Ghundai	Baluchistan	Neolithic
Sarai Nahar Rai	Pratap Garh , UP	Mesolithic
Teri group	Chennai, TN	Mesolithic
Timargarh	Swat valey Pakistan	Chalcolithic

Important Facts about Stone Age

- ✍ The lower Paleolithic sites were not found on the plains of Indus, Saraswati, Brahmaputra and Ganga because material in the form of stone was not available
- ✍ From Bagor in Rajasthan, three copper arrowheads were found which were typical of the Harappan Culture.
- ✍ Microliths are main characteristic of the Mesolithic Culture
- ✍ There is one site in India, where all the Paleolithic, Mesolithic and Neolithic sites have been found in sequence and that is **Belan valley**
- ✍ Earliest evidence of domestication of animals has been given by Adamgarh in Madhya Pradesh and Bagor in Rajasthan
- ✍ Earliest Neolithic settlement was Mehrgarh
- ✍ Gufkral in Kashmir means potter's cave

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- ✍ It has been proved that Mehrgarh people grew wheat and cotton
- ✍ Jorwe culture was most prominent in Maharashtra
- ✍ Ahar Culture is also known as Ahar banas culture
- ✍ Piklihal is a Neolithic site and its inhabitants were cattle herders.
- ✍ Majority of the Lower Paleolithic artifacts collected in Indian subcontinent are of Quartzite
- ✍ The main difference between the Lower Paleolithic and upper Paleolithic was that in Lower Paleolithic quartzite was used while in upper Paleolithic crypto-crystalline silica was used.
- ✍ Mesolithic sites have not been recorded in Northern India.
- ✍ Burying dogs with their masters was a feature of Kashmir Neolithic
- ✍ Hathonora is a site where a true hominid fossil was found
- ✍ Only one site in India that has given an evidence of use of Bone tools in the upper paleolithic age and that is Muchchatta Chintamanu Gavi. Its located in krnool
- ✍ Nal is the place where first evidence of cultivation of cotton has been found
- ✍ Ghaligai is a Neolithic site where there were no dwelling pits
- ✍ East Indian Neolithic was based upon Rice
- ✍ The Earliest evidence of Rice cultivation has come from belan Valley
- ✍ Chirad, Chechar-kutubpur and taradih are the Neolithic sites of Bihar
- ✍ Narsipur is the southern extension of Neolithic sites in India.
- ✍ A Horse bone of Chalcolithic site has been found at Hallur
- ✍ In Diamabad, the Chalcolithic period fire altars have been found
- ✍ The painted green ware (PGW) and Northern Black polished ware (NBPW) were the finest pottery of Chalcolithic ages.
- ✍ Banahalli in South India was a largest settlement in Iron Age.
- ✍ The harappan knowledge about Copper was proved by finding of a copper fragment in Lothal
- ✍ Before 1960, Upper Paleolithic was not known in India.
- ✍ Pollen Profiles have led it to reconstruct the aridity and humidity of many sites in Rajasthan
- ✍ There are 243 prehistoric rock shelters in Bhimbetka
- ✍ The Middle Paleolithic Industry based upon stone was located in southern Thar desert in Rajasthan and it was called Luni industry.
- ✍ Luni Industry's evidence has been found at Hokra, Baridhani, Mogra etc. but NOT in Budha Pushkar in Rajasthan.
- ✍ Sarai nahar rai has given evidence of a Battle.
- ✍ The most common animal in the cave paintings was deer
- ✍ The first discovery of a copper object belonging to a Copper Hoard culture was found at Bithoor.
- ✍ This copper object was discovered in 1822
- ✍ Navdatoli is the site where largest variety of food grains in the Chalcolithic age has been found.
- ✍ The people of Gilund in Rajasthan were NOT aware of bricks.
- ✍ The Banana, Coconut, areca nut etc. Came from South East Asia around 2000 BC

Discovery of Indus Valley Civilization

"A long march preceded our arrival at Haripah, through jangal of the closest description... When I joined the camp I found it in front of the village and ruinous brick castle. Behind us was a large circular mound, or eminence, and to the west was an irregular rocky height, crowned with the remains of buildings, in fragments of walls, with niches, after the eastern manner.... Tradition affirms the existence here of a city, so considerable that it extended to Chicha Watni, **thirteen cosses distant**, and that it was destroyed by a particular visitation of Providence, brought down by the lust and crimes of the sovereign"

This was the first narration of the Harappa Civilization by an Englishman Charles Masson in 1842. The coss is around 2 miles and it has been used as a unit of length in India since Vedic Times.

However, the discovery of Charles Masson could not attract any archeological interest for many years.

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✍ In 1872, Sir Alexander Cunningham published the first Harappan seal.

About half a century later in 1912 more Harappan seals were discovered by J Fleet. Later an excavation campaign was carried out under Sir John Hubert Marshall and this culminated in the discovery of a Civilization at Harappa by Sir John Marshall, Rai Bahadur Daya Ram Sahni and Madho Sarup Vats, and at Mohenjo-Daro by Rakhal Das Banerjee, E. J. H. MacKay, and Sir John Marshall.

Extent of the Civilization

The continuous researches and excavations have revealed the extent of the Indus Valley Civilization.

✍ The term "Indus Valley Civilization" was used by John Marshall for the first time.

But the later researches have shown that the extent was bigger than what was postulated by John Marshall.

✓ The centre of the civilization was in Sind and Punjab in undivided India, from this center the civilization spread towards all direction.

✓ In West the last extent is seaboard of South Baluchistan at the Suktagendor which can be called its western border.

✓ In east Alamagirpur in Uttar Pradesh (District Meerut) can be called its Eastern Border.

✓ In North it extended up to Manda in Jammu & Kashmir

✓ and in south it extended up to Bhagvatrav in Narmada Estuary of Gujarat. However, later at Diamabad (District Ahmed Nagar Maharashtra) was the site where four figurines of Bronze on the bank of Pravara River found. This pushed the civilization's extension in further south. Indus civilization remnants have been discovered from as far south as Mumbai in Maharashtra State.

Approximately 1400 settlements have been discovered so far. Most of these settlements are located on River banks. This civilization was largest of the four ancient urban civilizations of Egypt, Mesopotamia, South Asia and China and covered an area of around 13 Lakh square kilometers. This area is triangular in shape and no other ancient civilization was extended to such a large area.

The difference between names of Harappan Civilization and Indus Valley Civilization:

Both the names are coterminous. Harappa is an archaeological site in Punjab, Pakistan and this was the first site where the remains of the civilization were first found. That is why it is called Harappan Civilization.

Since it started in the river valley of the Indus River and largest concentration of the settlements has been found along the course of this river, it was called Indus Valley Civilization.

Chronology of Indus Valley Civilization

The chronology of the rise and fall of the Harappan civilization has been an issue of debate and controversy. Substantive work was done by Marshall who dated this civilization between the **3250-2700 BC**. The modern research based upon the C-14 dating or radiocarbon dating has placed it between the 2900 BC to 2000 BC.

However, recent excavations by the Harappa Archaeological Research Project have been able to build on these earlier studies to define at least five major periods of development.

✍ This latest project was started by the University of California and it was named University of California-Berkeley Project which started in 1986 under the leadership of Dr. George F. Dales at Harappa in Pakistan. Dr. Dales died in 1992 and the Government of Pakistan named it as Harappa Archaeological Research Project. Website: <http://www.harappa.com>

These five periods represent a continuous process of cultural development where new aspects of culture are balanced with long term continuities and linkages in many crafts and artifact styles.

➤ Period 1 : Pre-harappan or Ravi aspect : 3300 BC - c. 2800 BC

➤ Period 2 : Kot Diji or Early Harappa: c. 2800 BC - c. 2600 BC

➤ Period 3A: Harappa Phase A c. 2600 BC - c. 2450 BC

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- Period 3B : Harappa Phase B c. 2450 BC - c. 2200 BC
- Period 3C : Harappa Phase C 2200 BC - c. 1900 BC
- Period 4 : Harappa/Late Harappa Transitional c. 1900 BC - c. 1800 BC (?)
- Period 5 : Late Harappa Phase c. 1800 BC (?) - < 1300 BC

The only thing should be kept in mind is that the civilization dates back to around 3300 BC to 1300 BC.

- The researches have made it clear that the Harappan Civilization was definitely in contact with the Mesopotamian civilization in 2600 BC.

The most accepted timeline for development from the Neolithic period to early historic period through Harappa Civilization is as follows: (all dates are approximates)

- Early Food Producing Era: 6500 - 5000 B.C.
- Regionalization Era: 5000 - 2600 B.C.
- Indus Civilization - Harappan Culture Integration Era : 2600 - 1900 B.C.
- Late Harappan Period: 1900 - 1300 or 1000 B.C.
- Post-Indus Tradition, Painted Grey Ware +1200 - 800 B.C.
- Northern Black Polished Ware: + 700 - 300 B.C.
- Early Historic Period : 600 B.C.

Origin:

The question about the origin of the Indus valley civilization is largely unanswered. Various researches have linked significantly the origin of Indus Valley civilization to the Neolithic site of Mehrgarh.

Mehrgarh which lies on the "Kachi Plain" of Baluchistan in Pakistan is a Neolithic site.

- ✓ Mehrgarh was a centre of transformation from the hunter gatherer to farming (wheat and barley are found) and herding (cattle, sheep and goats were reared).

Apart from this, a Neolithic settlement has been found in South India which is contemporary with the Early Indus valley Civilization. These sites were characterized as Neolithic sites by Bruce Foot at sin Karnataka such as pikkalilal, Utnur, Kuggal, Kodekal, pallavoy. Ash mounds have been found and they have given the evidence that cattle were herded there. This along with views of some other scholars indicates that this was a "Dravidian Civilization".

However, Mehrgarh dates back to 7000 BC and as early as 5000 BC, trade links with Arabian Sea coast and with central Asia have been established. So in the light of these evidences it has been made clear that Foundation of Indus valley civilization was laid in the Neolithic period.

Sites:

Before we move to the each site and settlements of the civilization let's have a look at some basic common features of the urban centers of the Civilization. These features vary little from place to place.

- ✓ The first common feature is Indus script on seals. This script has not been deciphered yet, so not much information is available about the social life, customs etc.
- ✓ The second most important feature is town planning. The main features of town planning were use of baked as well as sundried bricks, well planned straight roads and a system of drainage.
- ✓ A fortified citadel at most of the cities. The number of the citadels varies.
- ✓ Houses with kitchens and wells, tanks or water reservoirs.
- ✓ Use of standard weights and measurement throughout the civilization.
- ✓ Presence of wheel made pottery.

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- ✓ The Practice of burying the dead.

Harappa:

Both Harappa and Mohenjo-Daro are 500 kms apart from each other. **Harappa**, **Mohenjo-Daro** and **Dholavira** are called the nucleus cities of the civilization.

- ✍ Harappa was an Indus civilization urban center.
- ✍ It lies in Punjab Province, Pakistan, on an old bank / bed of the River Ravi.
- ✍ The latest researches have revealed that the city was have been surrounded by extensive walls.
- ✍ **Harappa was the first site of the civilization to be excavated in 1921.**
- ✍ The excavation team was led by **Daya Ram Sahni**.

Harappa was a **gateway city** and a **meeting point** of several routes. The material remains found at Harappa are typical Indus character which include the pottery, chert blades, copper or bronze implements, terracotta figurines, seals and sealing, weights, etc.

- ✓ Two rows of **six granaries** with brick platforms (total 12) have been found in Harappa.

There have been evidences of coffin burial have been found. There are two mounds, western and Easter,

- ✓ The western mound of Harappa represented a citadel which was 420 meters X 196 meters in area and on a elevated platform with the height of 13.7-15.2 meters and this citadel was reinforced by bastions.

Outside this citadel have been found something like workmen's quarters.

- ✓ 16 furnaces have been found with the cow dung ash and charcoal.
- ✓ A crucible used for smelting bronze was also found at Harappa.

Mohenjo-Daro:

Mohenjo-Daro was a most important Harappan city.

- ✓ The meaning of Mohenjo-Daro is "Mound of the dead" and Mohenjo-Daro is the best known Indus site.
- ✓ It is located in Sindh, Pakistan, next to the Indus River.
- ✓ Here the Great Bath, uniform buildings and weights, hidden drains and other hallmarks of the civilization were discovered in the 1920's.
- ✍ At Mohenjo-Daro the most unicorn seals have been found.

Due to a rising water table, most of the site remains unexcavated, and its earliest levels have not been reached. The Mohenjo-Daro also has two mounds. The western mound is lower which was a citadel with 200 m X 400 m and eastern is a bigger which was having the relics of a buried city of size 400x800 meters.

- ✍ **Mohenjo-Daro was the largest city of the Indus valley civilization.** Both **Harappa** and **Mohenjo-Daro** can be called the **capital cities** of the civilization.

✍ **Great Bath:** The most famous building found at Mohenjo-Daro is a great bath. It is a 6x12 meter specimen of beautiful brick work. It has a tank with 11.88x7.01 lengths and breadths and 2.43 meters depth along with steps on the north and south sides. The water for the bath was provided from a well in an adjacent room. The floor was made up of bricks. Floor and outer walls were bituminized so that there is no leakage of water. There are open porch's on four sides of the bath.

✍ **Granary:** A granary has been found which the largest building of the Mohenjo-Daro is. This granary is divided into 27 rooms of different size and shape.

✍ **Assembly Hall :** A square pillared hall with 90X90 ft is another important building found at Mohenjo-Daro. The scholars agree that this pillared hall was a site for social gatherings.

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All houses have a courtyard, kitchen and a well. All houses at Mohenjo-Daro have proper arrangements of light air and drainage.

✍ Mohenjo-Daro has shown an extensive usage of bricks.

The Evidences at Mohenjo-Daro:

- A piece of woven cotton along with spindle whorls and needles has been found.
- A bronze figurine of a dancing girl has been found.
- Mohenjo-Daro has also given evidence of violence leading to death.
- A seal representing the Mother Goddess a plant growing from her womb has been found.
- A figurine of a bearded man has been found at Mohenjo-Daro.
- A seal with a picture suggesting Pashupati Mahadev has been found at Mohenjo-Daro.
- A seal which shows a woman to be sacrificed by a man with a knife in hand has been found at Mohenjo-Daro.

Dholavira

Dholavira is located on Khadir Beyt, an island in the Great Rann of Kutch in Gujarat in India. It has been excavated since 1990 by a team led by R S Bisht of ASI. The city is as large as Harappa and Mohenjo-Daro. It has some of the best preserved stone architecture.

- A tantalizing signboard with Indus script has also been discovered at Dholavira.

Dholavira appears to have had several large reservoirs, and an elaborate system of drains to collect water from the city walls and house tops to fill these water tanks.

- There are two latest and largest settlements of harappan culture in independent India. One is Dholavira in Gujarat and another is Rakhi Garhi in Haryana.

Evidences:

- Unlike the Harappa and Mohenjo-Daro where there are two settlements, in Dholavira 3 citadels or principal divisions have been found which have been duly protected by fortifications. There is an open ground out of the fortifications.
- ✍ In Dholavira there has been found the inner enclosure of the citadel too which has not been found in any other cities of the Harappan culture.

Rakhigarhi

Rakhigarhi is located in the Hissar district of Haryana. The excavations were carried out by ASI in 1997 under the leadership of Prof. Surajbhan & Acharya Bhagwan Dev.

- Not much has been published but this site gives evidences of two cultures early harappan and mature harappan. The most important finding is an inscribed seal.

Suktagedor

Suktagedor was located around 55 kms from the shore of Arabian Sea on the Bank of Dasht River near the Iran Border. It was an important coastal town.

- ✍ Suktagedor is considered to be the western border of the Indus Valley Civilization. Excavations at Suktagedor has revealed a twofold division of the township.
- ✍ It was originally a port and later cut off from the sea due to coastal upliftment.
- ✍ The conclusion has been drawn up that Suktagedor had relationships with Babylon.

Surkotda:

It is located in the Bhuj area of Gujarat. It was excavated by J P Joshi in 1972. It was a fortified settlement.

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- ✍ Surkotda has provided evidence of the first actual remains of the horse bones.
- ✍ A grave in association with a big rock has been found at Surkotda which is also a distinct feature.

Balakot

Balakot is situated on the bank of Somani Bay near Karachi. Balakot was a coastal city of the Indus Valley Civilization.

Banawali:

Banawali is located in Hissar district of Haryana. It has provided two phases of culture during excavations viz. pre harappan and harappan.

- ✍ High quality barley has been found at Banawali.

Kalibangan:

The location of Kalibangan is Sri Ganganagar district of Rajasthan. It was excavated by A Ghosh in 1953 and later by BB Lal & B K Thapar in 1961. It has given the evidence of both Pre harappan culture in the lower layer and harappan civilization in the upper layer.

- ✍ Kalibangan means black bangles.
- ✍ The most important discovery of Kalibangan is a ploughed field.
- ✍ A wooden furrow has been found, 7 fire altars in a row have been found and they suggest the practice of sacrifice.
- ✍ Bones of camel have been found at Kalibangan.
- ✍ At Kalibangan a tiled floor which bears the intersecting signs of circles has been found.
- ✍ The burials have been found in two types of pits viz. circular graves and rectangular graves.

The bricks used in Kalibangan were earthen ones and Kalibangan was not as better planned.

- ✍ There was no drainage system in Kalibangan.

Lothal

Located in the Dhalka taluk of Ahmadabad of Gujarat. Lothal was excavated by S R Rao in 1957.

- ✍ Lothal has shown a different kind of town planning. The city was divided into six sections and each section was built on a wide platform of unripe bricks.
- ✍ Rice husk has been found in Lothal.
- ✍ Apart from Lothal there is only one site where rice husk has been found and that is Rangpur.
- ✍ An artificial dockyard is found in Lothal which has given an indication that the place was an important sea link.
- ✍ A doubtful terracotta figure has given some evidence of a horse.
- ✍ A bead making factory has been found in Lothal. Lothal is another site which has given evidence of direct trade contact with Mesopotamia.
- ✍ A seal from Iran has been found which indicates its link with overseas countries.
- ✍ Lothal is a site in which the entry to the houses have been found on the main street while in other sites of Harappa have shown lateral entry.

Chanhu Daro

Chanhu Daro is situated 130 kms south of Mohenjo-Daro in Sindh and there has been found a single mound. It was discovered by N G Majumdar in 1931 and was later excavated on a large scale by Mackay in 1935-36.

- ✍ Chanhu Daro is the only harappan city which does not have a fortified citadel.
- ✍ The Chanhu Daro has given evidence of factories of various figurines, seals, toys, bone implements so it has been interpreted that it was a settlement with lots of artisans and was an industrial town.

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Rangpur

It is located 50 kms from Ahmadabad in Gujarat.

✍ The important finding of this settlement is rice husk.

Alamgirpur:

It was the eastern boundary of the Indus Valley Civilization. The evidences say that this site developed in mature harappan phase.

Kot Diji:

Kot Diji was a pre-harappan site and located on the left bank of River Sindh.

✍ This city was destructed by Force or some fire.

✍ A tar is the major object found here. Statues of bull and mother goddess are other things found in Kot diji.

Amri:

Amri was also a pre-harappan culture. It has given an impression of pre and post harappan culture.

Ropar:

Ropar in Punjab was excavated under Y D Sharma. There is another site Bara near Ropar, which shows an evidence of the decaying culture of pre harappan era.

Mittathal:

Mittathal is located in the Bhiwani district of Haryana. A terracotta cartwheel has been found. Weights of stones have also been found. The evidence of residence outside a Citadel have been found in Mittathal. The site gives evidences of rise, flourishing and fall of Harappa civilization.

Social Life at Indus Valley Civilization

Since the Harappa script has not been deciphered, nothing substantial can be said about the social life in Indus Valley Civilization.

✍ The script was written from left to right and this is something on which almost all scholars agree.

The language might be proto-Sanskrit or proto-Dravidian, but nothing substantial can be said.

The deduction have been made upon the basis of the tools, seals, figurines, houses, granaries, bath, streets, roads, drainage systems, weights, etc.

✍ The mother goddess was dominant shows that the society was matriarchal.

There was a division of labour and society was diversified and stratified. The people were scholars, artisans, traders, warriors and businessmen.

The male deity is one and depicted on various seals. This deity is surrounded by 4 wild animals and this gives an indication that it is Pashupatinath or a prototype of Lord Shiva.

✍ The deity is surrounded by 4 animals viz. an elephant, a tiger, a buffalo and a rhinoceros. Apart from this there 2 deer's beneath the seat of the deity. He Mukut or headdress of the deity has two horns.

Stone symbols of both male and female sex organs have been found which gives in indication that Phallus or Linga worship was in practice.

The peepal tree has been depicted on many seals which gives a sense that it might be a sacred tree.

Humped bull was a venerated animal and there are evidences of snake worship and snake charmers.

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✍ No temples have been found so presence of places of worship is doubtful

The people had a sense of arts and crafts and it is proved by the toys, figurines, bangles, stone statues, metal statues, etc.

✍ The people were expert in making seals.

Food:

There are evidences of cultivation of Wheat, Barley, Rice, Date, melon, lemon etc. people were cattle herders and used milk and milk products. There are evidences that people made sweets. Half burnt bones give evidence of nonveg life.

Dress:

A figure of a bearded man has been found in Mohenjo-Daro which indicated that they used sewn clothing's. The cloth used to cover the torso in the upper part of the body in such a way that it kept right hand Free.

There are evidences that they people took interest in cosmetics and had great aesthetic sense. Men kept long hair and kept beard or also shaven beard.

✍ The people of Indus valley civilization were aware of Bronze mirrors, Ivory Combs, antimony rods but **NOT hair dyes**.

Sports and Entertainments:

The large number of terracotta figurines and toys such as cart, bull, elephant, monkeys, chariots, whistles etc. indicate that the children entertained themselves.

✍ There are no clear evidences of Music in the civilization, however, the finding of a dance girl bronze figurine gives some insight about the social entertainment.

Tools, arms and weapons:

They are made up of Copper and Bronze. Axes, blades etc. have been found.

Economy:

The economy was based upon agriculture as well as trade. Commerce was important and there were links from overseas places. The agriculture was in flourishing condition which was due to timely and good rains. They sowed many crops including the rice, wheat, barley etc. Other crops were dates, cotton, melon, pea etc. Irrigation was based upon the rainwater and also the sources of irrigations were available. The humped bull was domesticated animal, other were buffalo, pigs, elephants, donkeys, goats and sheep's.

✍ Only Surkotda has given an evidence of domestication of Horse.

The carts and chariots were means of transport. For sea trade big boats were there to serve the purpose. It has been established that this civilization had relationships with Mesopotamia civilization. In various cities of Mesopotamia, the harappan seals have been found which prove this relationships.

✍ The description of Meluha in the Mesopotamian literature refers to India.

The weights and measurements were calibrated to a considerable extent. The measures were standardized and perhaps there are binary system in use.

✍ A scale made up of Elephant tusk has been found at Mohenjo-Daro and Lothal.

There was use of many kinds of metals including Gold, Silver, Copper, Lapis Lazuli, Turquoise, Amethyst, Alabaster, jade etc.

✍ The trade was multifaceted. It was operated on intraregional as well as interregional basis and had a guild system coupled with nomadic trade. There are no evidences of monetary exchange.

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- ✍ Dockyard had been discovered at Lothal. A seal with a dock and ship was found here.
- ✍ The evidence of Ploughing the field has been found at Kalibangan.

Decline and Collapse of Indus Valley Civilization

There are various theories of collapse of the Harappan civilization. The main theories are:

Environmental Changes:

It declined because of the change in the course of the rivers and because the rivers dried up. The decline theory of environment degradation was given by John Marshall. The dogma says that cutting of forests for agricultural and timber for fuel may have resulted in the barren land and silting of rivers. Another version of the same story says that it declined and decayed because of the Floods in the rivers. It has been postulated that in Saraswati region, the civilization declined mainly because of the shifting of the river channels. However, the decline was not sudden and took several hundred years.

Aryan Invasion:

There is a theory that is based upon a Shloka in Rig Veda (VI.27.5). This Shloka says:

- In aid of Abhyavartin Cayamana, Indra destroyed the seed of Varasikha.
- At **Hariyupiyah** he smote the vanguard of the **Vrcivans**, and the rear fled freighted.

This sloka mentions Hari-yupiah which has been linked to Harappa. Further it has been argued by the scholars that settlements in Baluchistan region were put under fire by the barbaric Aryans and invaders. There are found around 6 groups of human skeletons in Mohenjo-Daro which gives an indication that the civilization was subject to the foreign invasions. However, Wheeler says: It is not susceptible to proof and no serious value.

The harappan civilization got disappeared in 1300 BC and the vacuum created was filled by numerous civilizations.

Important Points : Indus Valley Civilization

1. Wheat and barley were the most important Harappan Crops.
2. Use of baked bricks and pottery, elaborate drainage system and occurrence of wild animals are some of the common features of all Indus valley Civilization.
3. Except the Unicorn, the harappan deities such as pashupati shiva, Seven mothers (sapta matrika) and compound creatures are adopted in the Hindu religion.
4. Lothal is a place where a brick dockyard connected to the Gulf of Cambay by a channel has been discovered.
5. Among the precious stones in the Harappan civilization, Jade came from Central Asia, Turquoise came from Iran , Amethyst came from Maharashtra and Lapis lazuli came from Afghanistan.
6. A Jewellery hoard has been found at Allahdino, an Indus valley Site neat congregation of Indus river and Arabian sea. It has a necklace of 36 carnelian beads, Bronze spacer beads and a copper bead covered with Gold foil and 20 Gold lumps.
7. The people of Indus valley Civilization practiced Trephination which is kind of medical intervention making a burr hole in the skull to treat migraines and mental disorders. The evidences of Trephination have been found at Lothal, Kalibangan and Burzahom but not at Harappa or most other sites.
8. There is a considerable uniformity in the Town planning, Brick sizes and weights & measures but there is considerable diversity in size of the dwellings.
9. Nausharo, Surkotda, Kot Diji are 3 sites which give a clear progression from early harappan to mature Harappan via an intermediate phase.
10. In Harappa, a combination of three copper instruments soldered together by their looped ends has been found.
11. Copper was the most widely used metal.
12. The mature harappan age lasted for 6 centuries.

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13. The vase depicting a thirsty crow as been found at Lothal.
14. Lothal the entry to the house was in main streets, in contrast with the usual lateral entry.
15. There is use of Burnt bricks, Mortar and Gypsum in the Great bath but NO use of stone is there.
16. Surkotda and Dholavira are two sites where the burial practice resembled the megalithic burial practice.
17. The large number of ash mounds has been found at piklihal.
18. Burzahom is a Neolithic site and here practice of burying dogs with the masters was common.
19. Ganeshwar in Sikar District of Rajasthan is supposed to be the supplier of Copper to the cities of Indus Valley, however, the largest hoard of Copper came from Gungeria.
20. Evidences of Horse are very rare in Indus Valley Civilization.
21. The Camel bones have been found at Mohenjo-Daro, Harappa as well as Kalibangan but NOT at Surkotda.
22. The manufacturing of the stone bangles was most prevalent in Harappa and Mohenjo-Daro. The stoneware industry got disappeared after the decline of the urbanization.
23. The goats, cows and Sheep were commonly domesticated in the mature harappan phase but the evidences of Buffalo have not been found in that much quantity.
24. Harappan civilization had an Economic Zone. This economic zone was along the bank of the Sirhind river.
25. Lentils were found at Nausharo, Chick pea was found at Kalibangan and Field pea was found at Harappa.
26. In Harappa, 3 principle varieties of Wheat were sown, three varieties of barleys were also sown. The cultivation of lentils are present and mustard, linseed, Sesamum were also sown.
27. The Finger millet, Ragi, Bajra, Jawar were cultivated and it seems that they diffused from Africa.
28. The steatite seal found at Mohenjo-Daro has is a composite beast which has a human face, horns of a zebu, tusks of elephant, trunk also of an elephant, Mane of a lion, Body of a bull.
29. The harappan inscriptions are on Copper tablets, Bone, Ivory but NOT on Bricks.
30. After India got independence, the first harappan site excavated was Ropar. However Gujarat has excavated the largest number of sites.
31. The earliest evidence of wild rice comes from Chopani Mando but the oldest evidence of rice cultivation comes from Koldihwa. The rice at Koldihwa is from 5500 BC.
32. Rice Cultivation has not been found at Mehrgarh.
33. The unicorn is the most common symbol on harappan seals.
34. The earliest evidence of institutionalized burial has been found at Mehrgarh.
35. Robert Bruce Foot is father of Indian Prehistory.
36. Kalibangan was not an industrial town in contrast with Harappa, Chanhu daro and Lothal.
37. Lothal, Balakot and Suktagendor, Allalhdin were ports.
38. Dholivara in Gujarat is one of the latest Harappa sites discovered in India.
39. The Harappan agriculture was mainly based upon wheat cultivation and the spread of the civilization is very much coterminous with Wheat Producing zone.
40. The fire altars found at Lothal and Kalibangan say that there are prevalent the worship of fire.
41. There were no public toilets in Harappan civilization.
42. Lothal and Rangpur are the sites which have given traces of rice cultivation.
43. Charles Masson was the first person to found Harappa Bricks.
44. The following civilization after Harappa included the Jhookar Civilization in Sindh, Yellow color pottery culture in Punjab, UP, parts of Haryana and bright red color pottery in Gujarat.
45. Most terracotta figurines are of females.
46. Mohenjo-Daro was destroyed at least 6-7 times
47. Among the foreign seals, the Persian of Iranian seal was found at Lothal and Mesopotamian seal at Kalibangan.
48. The modern Dravidian script seems to be most close to the harappan script.
49. The houses of the harappan were NOT elaborately decorated.

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50. The cloths used were both Cotton and wool.

Vedic Era

Meaning of Veda

Before we start out study of Vedic civilization, let's understand what Veda is.

यः समिधा य आहुती यो वेदेन ददाश मर्तो अग्नये | यो नमसा सवध्वरः ||

The above Shloka from Rig-Veda 8.19.5 was translated by many scholars. The first translation was done by Griffith (1888). It literally means:

"The mortal who hath ministered to Agni with oblation, fuel, ritual lore, and reverence, skilled in sacrifice."

Griffith translated वेदेन as "ritual lore".

Veda means to know. Veda means knowledge. In Sanskrit Vidya is Knowledge and it derived from Veda. Veda does not mean to be the mantras or samhitas or sholkas only. It is knowledge and conscience.

Sanskrit:

Sanskrit is one of the 22 languages of India included in the 8th schedule. In 2005, Sanskrit was made India's official classical language.

- ✍ The first classical language was Tamil, which was given this status in 2004.
- ✍ India has 4 official classical languages "Tamil (2004), Sanskrit (2005), Kannada & Telugu (2008).

What is a Classical Language?

High antiquity of its early texts/recorded history over a period of 1500-2000 years; A body of ancient literature/texts, which is considered a valuable heritage by generations of speakers; The literary tradition be original and not borrowed from another speech community; The classical language and literature being distinct from modern, there may also be a discontinuity between the classical language and its later forms or its offshoots.

Veda is science. The following table shows English meaning of some related words in European Languages. (You can check with <http://translate.google.com>)

Language -Word	English meaning
Dutch –WETEN	Know
German - Wissen	Know
Czech – Veda	Science
Polish – WIEDZA	Science
Slovak- Veda	Science
Latin-Videre	To see, to consider

- ✍ Sanskrit is primary literary language of Hinduism and Buddhism
- ✍ The Classical Sanskrit is recorded dating back to 4th century BC (Panini's Grammar)
- ✍ The Pre Classical Sanskrit is Vedic Sanskrit in which the oldest literature dates back to as old as 1500 BC.

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In 1786, Sir William Jones, in his address to the Asiatic Society of Bengal, attempted to prove a definite relation between the Vedic Sanskrit and some of the principle languages of Europe & Asia such as Greek, Latin, Gothic, Celtic, Lithuanian, German, and Persian Etc. the people speaking them were known as Indo Europeans or Indo-Aryans.

- ✍ Sanskrit is a descendent of Proto Indo-European languages.
- ✍ Avesta which is the oldest Zoroastrian Text has shown some similarity with Rig Veda.

Aryans:

Now, it is almost clear, that Aryan does not mean to be a race. Aryans were the people who spoke a common language and shared a common home and migrated to various parts of the world, one of them was India.

Aryan refers to a group of Indo Europeans who moved to various parts of world including India.

Many scholars tried to prove that Aryans were not migrants but the indigenous people of India and who regarded Sapta Sindhu as their home. But the theory has been almost discarded on the basis of the disparities between the Harappan and Vedic civilization. If they were indigenous people then , there would not been so much disparity because the cradle of both civilizations was almost same.

The original home of Aryans have been figured out by different scholars.

- ✓ Max Muller – Central Asia
- ✓ Swami Dayanand Saraswati – Tibet
- ✓ Mayor – Pamir's
- ✓ Hurz Feld – Turkistan
- ✓ J C Rod – Bactria
- ✓ Bal Gangadhar Tilak – Polar Regions

However, the consensus of the opinions of the scholars say that the Aryans were from central Asia.

The meaning of the Sanskrit word ārya is "Noble, Respectable and Honorable".

The Rig-Vedic Settlements:

Most of the Rig-Veda civilization was centered on the River Saraswati which is now lost in Deserts of Rajasthan. The Rig-Veda mentions rivers Kabul, Swat, Kurram, Gumal, Indus, Jhelum, Chenab, Ravi, Beas, Sutlej etc. which proves that the settlements were in Afghanistan and Punjab as well. The cradle of Rig-Vedic civilization is called Sapt Sindhav Region.

Our knowledge of the Vedic Civilization is based upon the information derived from the Vedic literature. It consists of 4 Vedas and Brahman.

- ✓ The Rig-Veda is most ancient covering a period from 1500 BC to 1000 BC and this is called Early Vedic Civilization.

Sapta Sindhu:

Sapta-Sindhu meaning 7 rivers is the term which gave birth to the word "Hindu". Sapta-Sindhu was referred to as Hapta-Hindu by Persians etc. The people of this region and culture, the Sapta-Saindhavas were referred to as Hapta-Haindavas by Persians etc. The term is found in Avesta of Zoroastrians.

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Scholars are not of same opinion on the names and identity of the seven rivers of Sapta Sindhu. Most of the scholars agree that the heartland of Rig-Vedic Aryans was modern Afghanistan, Punjab (Pakistan & India), Haryana & Rajasthan. Further, Kubha River (Kabul), Suwastu (Swat) Kramu (Kurram) & Gomati (Gomal) Rivers have also got place in texts. The Ganga & Yamuna which were mentioned in later Vedic texts indicated the eastern boundary of the Sapta Saindhava Region.

There is a verse in Nadistuti sukta of Rigveda , hymn of praise of rivers which mentions the following 10 rivers: Ganga, Yamuna, Saraswati, Sutudri, Parusni, Asikni, Marudvrdha , Vitasta , Arjikiya , Susoma.

✓ The Shutudri was Sutlej, Parushni was Ravi, Asikni was Chenab and Vitasta was Jhelum.

The majority of the scholars believe that Sindhu & Saraswati (located in Rajasthan) were the most popular and sacred rivers of that era. Some scholars are of the opinion that the hymns in praise of the Saraswati are probably some of the oldest, composed more than 8000 years ago. The 5 rivers Sutudri, Parusni, Asikni, Vitasta, Vipas all were tributaries of Sindhu River. Together with Saraswati and Sindhu, these 5 rivers constituted the Sapta Sindhu.

However Saraswati has been mentioned as saptasvasa, which means she with 7 sisters. So, This further leads to a group of 8 Rivers.

Modern Names of the Rivers mentioned in Rig-Veda:

Rig-Vedic Name	Modern Name
Sindhu	Indus
Vitase	Jhelum
Askini	Chenab
Purushni	Ravi
Vipas	Beas
Sutudri	Satluj
Gumal	Gomati
Krumu	Kurram
Drishdvati	Ghagghar

Rig Vedic Polity

The tribe was known as *Jana*. The chief of the tribe was a *Rajan*. *Rajan* was protector of the tribe and its cattle. He fought wars on behalf of his *Jana*. The post of *Rajan* was mostly hereditary but there are evidences of a tribal assembly called *Samiti*.

The other words used for Tribal Assembly are *Sabha*, *Vidatha*, *Gana* etc. *Vidatha* is oldest among them. *Sabha* or *samiti* played important role in military and religious functions. Women attended *Sabha*.

The administrator was a *Purohita* and other functionaries. The voluntary offering from the *Jana* to Princes was called *Bali*. There was no regular source of income for the *Rajan*.

The pasture grounds were authorized by *Vrajapati*.

Sudas:

Sudās is a king from the Rig Veda. He was the victor in the famous Battle of the Ten Kings, which established the ascendancy of the Bharta clan.

Battle of 10 Kings:

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Battle of the 10 Kings or *dāśarājñā* has been mentioned in the Mandala 7 of the Rig-Veda. In this battle Sudas defeated the coalition of 10 tribes out of which five said to be Aryans and 5 Non Aryans on the bank of River Purushni.

Please note that the battle was not between the Aryans and Dravidians. It was an internecine war between the Aryans and Aryans. The List of Important Officials during Rig Vedic period:

Official	Rig Vedic Title
King	<i>Rajan</i>
Priest	<i>Purohita</i>
Commander	<i>Senani</i>
Officer in Charge of Pasture lands	<i>Vrajapati</i>
Police Officers	<i>Jivagribha</i>
Spy	<i>Spasa</i>
Head of the Village	<i>Gramini</i>
Head of the family	<i>Kulapa also called Dampati</i>
Mediator in Disputes	<i>Madhyamasi</i>
Tax Collector	<i>Bhagadugha</i>
Treasurer	<i>Sangrahitri</i>
Chief Queen	<i>Mahishi</i>
Charioteer	<i>Suta</i>
Messenger	<i>Palagala</i>
Accountant	<i>Akshvapa</i>

Rig Vedic Society:

The family was the basis of the social structure in Rig Vedic society. The *Jana* or the tribal society was given importance. There is another term mentioned in Vedic text is *Vis* which means a tribe. The society was divided into smaller *gramas*.

✓ Whenever there was a clash between *gramas*, it was a *Sangrama*.

The family was a joint unit and patriarch society and birth of a son was desired again and again. The institution of marriage was established. Status of women was equal to men and they received the *Upanayan samskaras*. They studied Vedas and some of them composed Vedic Hymns. There was polygamy as well as Polyandry.

There was Varna system which was mainly based upon the color. Initially the society had only Aryans, who were fair in color. They conquered the indigenous people who were dark in color and once conquered they were used as slaves and called "*Dasa*".

The Dasyus have been identified as the enemies of the Aryan Vedic tribes. A relation between Dasa and Dasyu has not been established; however dasyu seems to be derived from Iranian *Dahyu* which means a tribe.

Gradually the tribal society was divided among 3 groups Warriors, priests and common public. Later the fourth division *Shudras* appeared in the later Rig Vedic society. The division of 4 Varnas viz. Brahman, Kshatriya, Vaishya and Shudras was not very sharp and based upon the occupation which later became sharp and based upon birth.

The economy was based upon agriculture. The people were well acquainted with the sowing, harvesting, threshing and various agro seasons. The people were pastoral and Cow was revered. The gifts to the priests were in terms of number of Cows and women slaves but NOT in measurements of lands.

All kinds of crafts were practiced. There were potters, Chariot makers, carpenters, weaver and leather workers. The metal work was known :

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- ✓ Copper was known as "Ayas"
- ✓ Gold was known as Hiranya
- ✓ Iron was also known as was known as Shyama or Krishna Ayas.

The cows were revered but there are evidence of sacrificing the cows or bulls. Horse was as important. Milk was an important food item.

Alcoholic drinks were known. Soma and Sura are two intoxicating liquors. Sura may be a kind of beer and Soma was acceptable to Gods.

Gambling was a major mean of entertainment along with dancing, music, Chariot racing.

- ✓ The early Vedic religion was based upon the worship of a supreme God but no idol worship was prevalent.
- ✓ The forces of the nature were worshiped as manifestation of the supreme power.
- ✓ Based upon the forces of nature, the Gods have been divided into terrestrial, atmospheric and celestial gods.
- ✓ The aim of the worship was welfare of the *Jana or Praja* and not spiritual purpose.
- ✓ Recitation of prayers and chanting of mantras along with sacrificing was important part of the rituals.

Rig Vedic Gods:

Indra:

Indra was the most important divinity and was lord of war. In Rig Veda, Indra one of the chief deities in the Rig-Veda, celebrated as the slayer of Vṛtra and central to the Soma sacrifice. Vṛtra has been mentioned as an Asura and also a serpent or dragon, the personification of drought which is enemy of Indra. Vṛatra has been mentioned as Ahi and was a dragon blocking the course of the Rivers. He was slain by Indra..

- ✓ 250 hymns have been devoted to only Indra in Rig Veda, while Indra is mentioned in 289 hymns.

Agni:

Agni is the God of fire and acceptor of sacrifices. He was considered to be an intermediary between Gods and men.

- ✓ 200 hymns have been devoted to only Agni in Rig Veda while Agni is mentioned in 218 hymns.

Varuna:

Varuna is the god of the sky, of water and of the celestial ocean, as well as a god of law called Rita, and of the Patal Loka (Under world). He is one of the most prominent Devas in the Rig-Veda, and lord of the heavens and the earth.

- ✓ 46 hymns are dedicated to Varuna in Rig-Veda.

Soma:

Soma was prepared by extracting juice from the stalks of a certain plant, and the Soma God was god of the plants.

- ✓ 123 hymns are dedicated to Soma and most of them are from Soma Mandala.

Visvedevas:

They are various Vedic gods taken together as a whole headed by Indra.

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- ✓ 70 hymns are dedicated to Visvedevas in Rig-Veda

Yama:

Yama is considered to have been the first mortal who died and espied the way to the celestial abodes, and in virtue of precedence he became the ruler of the departed. He is the guardian of the world of Dead. His twin sister is Yami and both Yama and Yami are Children of Surya. Yamini means Night and Yami is also known as Yamuna.

Surya:

Surya is the Sun God and 8 hymns are dedicated to Surya in Rig-Veda.

Other Rig Vedic Gods:

- ✓ Savitri: The Gayatri mantra is dedicated to savitri
- ✓ Pusan: The guardian of the Jungle Paths and Roads.
- ✓ Vihnsnu: A comparatively minor god in Rig-Veda.
- ✓ Vayu – Wind God
- ✓ Dyaus – Father of Heaven
- ✓ Aditi – Goddess of Eternity
- ✓ Maruts – Storm spirits
- ✓ Gandhrava – Divine Musicians
- ✓ Ashvins – Divine Doctors
- ✓ Rbhus – three semi divine deities of Rig-Veda.
- ✓ Apsaras – Dancers of the celestial Courts. Please note that Rig Veda mentions Apsara as the wife of Gandharva. Rig Veda allows for the existence of more than one Apsara. The maiden Apsara is Urvashi who became the wife of king Pururavas, first king of the Somavamsha. Narrative of Urvashi and Pururavas is found in the Rigveda (X.95.1-18) and the Shatapatha Brahmana (XI.5.1)
- ✓ Rudra – Archer of Gods
- ✓ Aranyanai – Goddess of Forests
- ✓ Usha – Goddess of Dawn
- ✓ Prithvi – Goddess Earth.

Later Vedic Age:

The period assigned to the later Vedic age is 1000 BC to 600 BC. The 3 Vedas viz. Yajurveda, Samveda and Atharvaveda, and Brahmins, early Upanishads were composed in later Vedic age.

Changes in Polity in Later Vedic Period:

The Sabhas and Samitis continued to hold the ground, however the women were not allowed to sit in Sabha. The place was taken by Brahmins and Nobles.

The King became important and territorial authority became important.

- ✓ The term Rastra which means a country appeared in the later Vedic Age.

Ashvamedha Yagya was considered to authorize the unquestioned authority over an area where the Royal Horse could run.

The levy of taxes started and became prominent and the officer responsible for this function was *sangrihitri*.

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- ✓ The standing army was not possessed by the king even in Later Vedic period and *gramas* mustered in times of war.

Socioeconomic Life:

The life became sedentary and the domestication of animals and cultivation increased. Cattle was still the currency and principle movable property. The idea of private possession of lands started taking shape. Rice was NOT an important crop as Barley. Ironsmiths, weavers, jewelers, dyers, potters, are the new classes of artisans. Trade was also boosted.

Four types of pottery were used.

1. Black and Red Ware
2. Black slipped ware
3. Painted Grey Ware
4. Red Ware

The Gold piece of specific weight Satamana was used as a currency rate.

- ✍ Use of Gold as currency is mentioned in Satapatha Brahman.
- ✍ Nishka was another popular currency
- ✍ The other metallic coins were Suvarna and Krishnala. Barter system still existed.
- ✍ Money lending as a trade was prevalent.

The society was now divided into 4 varnas viz. Brahmans, Kahstriyas, Vaish and Shudras. Each of them was assigned its duty. The vaishyas were common people who were responsible for producing the agricultural commodities and rearing of the cattle. The engaged in trade and were called *vaniks*.

Nagara was used for the first time, which meant a city and beginning of town life.

Types of Marriages in later Vedic Ages:

Marriage Type	Description
✍ Brahma Vivah	➤ Marriage of a girl with the boy of same varna with Vedic rites and rituals
✍ Daiva Vivah	➤ When father donated his daughter to a priest as a part of Dakshina.
✍ Arsa Vivah	➤ A token bride-price of a Cow and a Bull was given
✍ Prajapati Vivah	➤ Marriage without dowry
✍ Gandharva Vivah	➤ It was a kind of love marriage or swyamavara type
✍ Asura Vivah	➤ Marriage by Purchase
✍ Paisach Vivah	➤ Seduction of a girl while sleeping or mentally unstable due to a drink.
✍ Rakshasha Vivah	➤ Marriage by abduction

Anuloma and Pratiloma Vivah:

The marriage of a man of higher Varna with a girl from lower Varna was called "*Anuloma Vivah*". It was allowed by the sacred texts. The marriage of a girl of higher Varna with a man of a lower Varna was called "*Pratiloma Vivah*" and it was NOT allowed in the texts.

Gotra System:

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Gotra means "Cow Pen". The cows were the most valuable possessions in the later Vedic families and it meant the place where the cattle belonging to the whole clans were kept. This has been regarded as a medium to widen the sociopolitical ties, by marriage in the different Gotra. So all Gotra have the same ancestor.

Ashrama System:

4 stages of the lifespan of 100 years were not established in the early Vedic era. They were well established in the later Vedic era and 4 Ashrams were:

1. Brahmacharya Ashram: The first 25 years were set for student life
2. Grihastha Ashram: The age from 25 to 50 years was kept for having a family and discharging the worldly duties such as giving birth to children and raising them
3. Vanaprastha Ashram: Age from 50-75 years was fixed for partial retirement and living life in forests.
4. Sanyas Ashram: The last age of 75-100 years was fixed for complete retirement from the world.

Please note that 4th ashram has not been mentioned in early Vedic texts.

✍ The Sanyas ashram is mentioned in Jabala Upanishad.

Food included Barley (wheat was rarely eaten), milk and milk products, vegetables and fruits. The Flesh was used after making it pure with Sura at ceremonial occasions. Sura was a favorite drink.

The two piece clothes were used. The upper cloth was *uttariya* and lower garment was *antariya*. Both the sexes used ornaments.

Music & dance were sources of entertainment. Chariot racing and gambling were common. Education was for the privileged. Only Brahmins and Kshatriyas were privileged to get education.

The two important gods, Indra and Agni lost their relevancy. Prajapati or the supreme creator took the supreme place. Vishnu was seen as the preserver of the people. Symbolic signs started being used and idol worship began.

The chief Priests were of 3 kinds.

✍ Hotri was the invoker and he recited hymns from the Rig-Veda, Adhvaryu was the executor who recited hymns from Yajurveda. Udgatri was the singer who recited hymns from Samveda.

Later Vedic Rituals

✍ Rajsuya: This was sacrifice which conferred supreme power to King.

✍ Asvamedha: Unquestioned control over an area

✍ Vajapeya: It was a chariot race in which the Royal Chariot was to win race against the kinsmen. This elevated the Raja to a Samrat.

✍ Garbhdharana: The conception ceremony.

✍ Pumsayam: Ritual to procure a male child.

✍ Sementonayam: Ritual to ensure safety of the child in womb.

✍ Jatakarma: Birth ceremony performed prior to cutting the umbilical chord of the newborn infant

✍ Culakarma: performed in 3rd year of the baby's life

✍ Upnayana: performed in the eighth year to confer dvija status.

Rig-Veda

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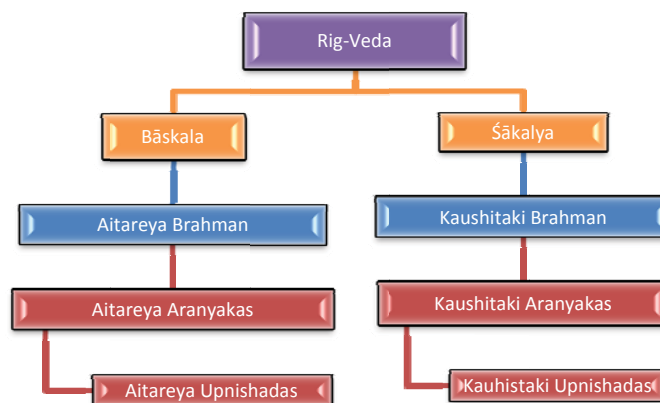
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- ✍ Rig-Veda is known as the oldest religious text in the world. It is also known as “First testament” of mankind. It was composed around 1700 BC. Last hymns were composed between 1500-1200 BC. It’s a collection of hymns by a number of priest families. It is organized in 10 books which are called Mandalas.
- ✍ The first and 10th Mandalas are the youngest and the longest books. Second to Seventh Mandalas are oldest parts of Rig-Veda but the shortest books. 8th and 9th books are of mixed ages.
- ✍ The Famous Gayatri mantra is in Rig Veda Mandala 3
- ✍ Each mandala consists of Suktas which are basically eulogies.
- ✍ Rig-Veda has two recensions or Branches. The major surviving branch is Śākalya. Another branch is Bāskala or Vatkal.
- ✍ The first word of Rig-Veda is Agni. Hymn 1.1 is addressed to Agni.
- ✍ The 10th mandala contains the purush Sukta which explains the 4 Varnas were born from the Mouth, arms, thighs and feet of the Brahma or Purusha. It is said to have been added later.
- ✍ **Mandala 9 is completely devoted to Soma.**
- ✍ Nasadiya Sukta which talks about the origin of the Universe is in 10th Mandala. It begins by paradoxically stating "not the non-existent existed, nor did the existent exist then" and has attracted large body of literature of commentaries both in Indian theology and in Western philology. The Above Information has been arranged in the following Table for your convenience.

Mandala	Hymns	Age and length	
Mandala I	191	Youngest and Largest	First word first hymn Agni
Mandala II	43	Oldest and Shortest	
Mandala III	62	Oldest and Shortest	Contains Gayatri mantra
Mandala IV	58	Oldest and Shortest	
Mandala V	87	Oldest and Shortest	
Mandala VI	75	Oldest and Shortest	
Mandala VII	104	Oldest and Shortest	
Mandala VIII	103	Mixed Ages	
Mandala IX	114	Mixed Ages	Devoted to Soma
Mandala X	191	Youngest and largest	Contains Purush Sukta, Nasadiya Sukta
Total	1028		

The Brahman and Upanishads of Rig Veda are shown below:



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Yajurveda

“Yajus” means "sacrificial formula" and Yajurveda is the book of sacrificial prayers. It contains the rituals of the Yajnas. It is estimated to have been composed between 1,400 and 1000 BC.

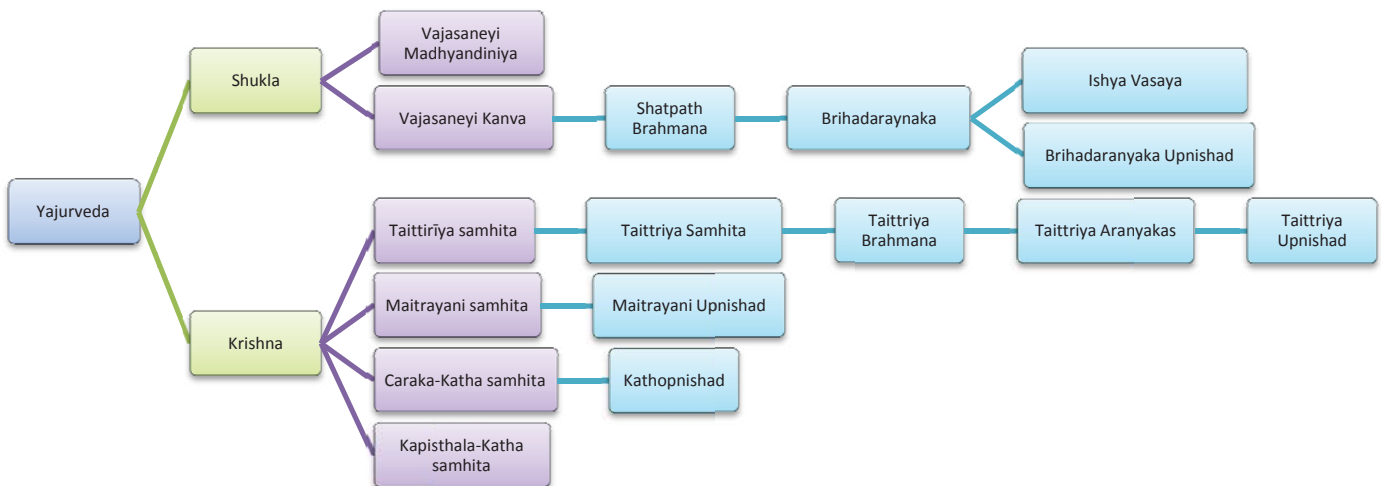
There are two primary versions or Samhitas of the Yajurveda: Shukla (white) and Krishna (black). Both of them have verses necessary for rituals, but the Krishna Yajurveda includes the Brahmana prose discussions within the Samhita (no Brahman) while the Shukla Yajurveda has separately a Brahmana text, the Shatapatha Brahmana.

The Shukla Yajurveda has two branches: Vajasaneyi Madhyandiniya & Vajasaneyi Kanva. Vajasaneyi Madhyandiniya is originally of Mithila and Vajasaneyi Kanva is of originally Kosala. There is one Brahman of Yajurveda that is Shatpath Brahmana.

Krishna Yajurveda has 4 shakhas or recensions viz.

1. Taittirīya samhita (of Panchala): This is the best known as preserved Shakha.
2. Maitrayani samhita (of Kurukshetra)
3. Caraka-Katha samhita (of Madra and Kurukshetra)
4. Kapisthala-Katha samhita (of Southern Panjab, Bahika)

Then we have Upanishads of the Yajurveda. They have been shown as below:



Sam Veda:

“Saman” means melody and it contains the Rythmic compilation of Hymns for Rigveda. It ranks next in sanctity and liturgical importance to the Rigveda. It contains 1549 hymns which are meant to be sung at the soma sacrifice by a special class of Brahmans called "Udgatris". It has three shakhas or recensions:

1. Kauthuma : Panchvish Brahmana
2. the Jaiminiya : jaiminiya Brahmana
3. Rāvāyanīya : Shadvish Brahmana

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There are two Aranyakas : Chadogya Aranyaka and jaiminiya Aranyaka. Chadogya Aranyaka has Chadogya Upnishad and Jaiminiya Aranyaka has Jaiminiya Upnishad. .

Gandharveveda is Samveda's Upveda is a technical treatise on Music, Dance and Drama. It is also called Natya Shashtra.

Atharva Veda:

Atharvan was a legendary Rishi in Vedic ages and is considered to have sung the Atharvaveda. He is also said to have first instituted the fire-sacrifice or yagna. Atharvaveda was mainly composed by two groups of rishis known as the Atharvanas and the Angirasa, hence its oldest name is Ātharvāṅgīrasa.

Atharvaveda contains the magic spells, incorporates much of early traditions of healing and magic that are paralleled in other Indo-European literatures.

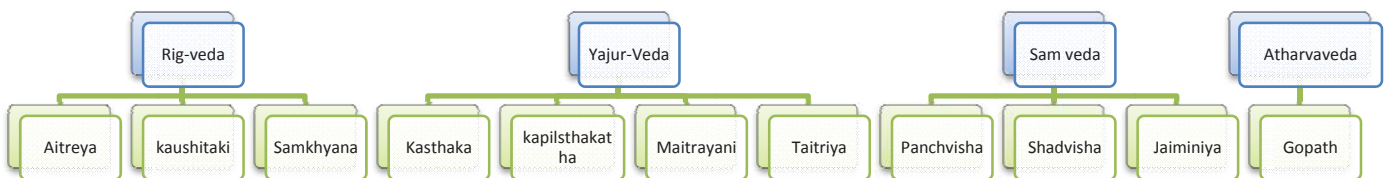
There are two surviving recensions or Shakhas known as Śaunakīya (AVS) and Paippalāda (AVP).

- ✍ Gopath Brahmana is the Brahmana of Yajurveda.
- ✍ There are no Aranyakas of Atharvaveda.
- ✍ There are three Unishads viz. Prasna, Mundaka and Manukya.
- ✍ Satyamev Jayate, India's Motto comes from Mundaka Upanishad.

Brahmanas:

The Brahmanas are the prose texts which explain the hymns in the Vedas, give explanation and applications and related stories of their origin. They also have some stories related to the certain persons related to the Vedic Text.

The following diagram shows the Brahmanas of Vedas.



The Aranyakas were written in Forests and are concluding parts of the Brahmanas.

- ✍ Aranyakas don't lay much emphasis on rites, ritual and sacrifices but have philosophy and mysticism. So they have moral science and philosophy.
- ✍ It also provides the details of the rishis who lived in jungles.

Upanishads:

Upnishad contain the core teachings of the Vedang. They are Mystic writings.

The Oldest Upanishads are Brhadaranyaka and Chandogya Upanishads which date as back as the first millennium BC. Latest were composed in the medieval and early modern period.

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- ✍ The latest Upanishad is Muktikā Upanishad and was recorded by Dara Shikoh. It dates to 1656.
- ✍ Dara Shikoh was son of Mughal emperor Shah Jahan and is known to have translated fifty Upanishads into Persian.

There are 108 Upanishads and they are also called Vedanga.

“Upa” means nearby and “sada” means sit. So Upanishads contain the knowledge imparted by the gurus to their disciples.

Vedic Literature: Introduction

The basic material or mantra text of each of the Vedas is called "Samhita". Some post Vedic texts are also known as "Samhitas" such as Ashtavakra Gita, Bhrigu Samhita, Brahma Samhita, Deva Samhita, Garga Samhita, Kashyap Samhita, Shiva Samhita and Yogayajnavalkya Samhita.

The Vedic literature is broadly divided into two categories viz. Shruti and Smriti.

- ✍ Shruti describes the sacred texts comprising the central canon of Hinduism viz. Vedas, Brahmanas, Aranyakas, & Upanishads.
- ✍ Smriti literally means "that which is remembered," and it is entire body of the post Vedic Classical Sanskrit literature. It comprises Vedanga, Shad darsana, Puranas, Itihasa, Upveda, Tantras, Agamas, Upangs. There is another post Vedic class of Sanskrit literature called Epics which includes Ramayana and Mahabharata.

Difference between Shruti & Smriti:

Shruti is “that which has been heard” and is canonical, consisting of revelation and unquestionable truth, and is considered eternal. It refers mainly to the Vedas themselves.

Smriti is "that which has been remembered" supplementary and may change over time. It is authoritative only to the extent that it conforms to the bedrock of Shruti. It's worth note that, there is not a distinct divide between Shruti and Smriti. Both Shruti and Smriti can be represented as a continuum, with some texts more canonical than others.

Shruti Literature:

The "Samhita" or 4 Vedas along with their "Brahmanas", 108 Upanishads and the Aranyakas are Shruti Literature. Brahmanas are commentaries on the four Vedas and deal with proper performance of rituals.

- ✍ Brahmanas are ritualistic and all rituals are outward in nature, proceeding primarily through speech, breath and mind.

Brahmans:

Following is the list of Brahmanas:

- ❖ Rig-Veda: Aitareya Brahmana & Kaushitaki Brahmana
- Aitareya Brahmana: Sometimes it is also known as Ashvalayana Brahmana. It is older than Kaushitaki in style and content. The legendary author ascribed for this Brahmana is Mahidas Aitareya. It is of Shakala shakhas of Rig-Veda
- Kaushitaki Brahmana : It is of the Vatkal or Bashkala shakhas of Rig-Veda and sometimes also known as Śāṅkhāyana Brahmana. It is younger in content and style.
- ❖ **Samveda**
- Jayminiya Brahmana
- Tandyamaha or Pancavimsa Brahmana
- Sadvimsa Brahmana

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- Samavidhana Brahmana
- Arseya Brahmana
- Devatadhyaya or Daivata Brahmana
- Mantra or Chandogya Brahmana
- Samhitopanisad Brahmana
- Vamsa Brahmana
- Jayminiya Arseya Brahmana
- ❖ **Yajurveda**
- Kathaka Brahmana
- Krishna: the Brahmanas are integrated into the samhitas: 1. Maitrayani 2. Carakakatha 3. Kapisthalakatha
- Taittiriya Brahmana
- Shatapatha Brahmana
- ❖ **Atharvaveda**
- Gopatha Brahmana

Upanishads:

There are 108 Upanishad. 11 are predominant and they are called "Mukhya Upanishads" They are as follows:

- ☑ Aitareya : This Brahman consists the "Prajnam Brahama" or "Consciousness is Brahman", one of the great saying or Mahāvākyas of the 4 vedas. The Mahavakyas are as follows:
 - Prajnanam Brahma - "Consciousness is Brahman" (Aitareya Upanishad 3.3 of the Rig Veda)
 - Ayam Atma Brahma - "This Self (Atman) is Brahman" (Mandukya Upanishad 1.2 of the Atharva Veda)
 - Tat Tvam Asi - "Thou art That" (Chandogya Upanishad 6.8.7 of the Sama Veda)
 - Aham Brahmasmi - "I am Brahman" (Brhadaranyaka Upanishad 1.4.10 of the Yajur Veda)
- ☑ Brhadāranyaka : It is contained in the Shatpath Brahman. It contains the following Famous Shloka:

असतो मा सद्गमय

तमसो मा ज्योतिर्गमय

मृत्योर् मा अमृतं गमय

ॐ शान्ति शान्ति शान्ति

- बृहदारण्यक उपनिषद् 1.3.28.

The meaning of the above Shloka is

Lead Us From the Unreal To the Real,
Lead Us From Darkness To Light,
Lead Us From Death To Immortality,
OM , Let There Be Peace Peace Peace

- ☑ Taittiriya
- ☑ Chāndogya
- ☑ Kena : "Ken" literally means 'by whom'. It belongs to the Talavakara Brahmana of Sama Veda and is therefore also referred to as Talavakara Upanishad
- ☑ Īṣa : It is one of the latest Mukhya Upanishads, dating approximately to Mauryan times
- ☑ Śvetāśvatara : Upanishads are sources of serious philosophical thought, however, this Upanishad differs from other Upanishads by explaining the same principles in a simple, easy-going and **poetic way**.

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- ☑ **Kaṭhōpnishad:** It was translated by Max Müller in 1879. It was rendered in verse by Edwin Arnold as "The Secret of Death". The central story is immortality and covers the story of encounter of Nachiketa, son of sage Vajasravasa, with Yama, God of death.
- ☑ **Munḍaka :** This Upanishad deals with the Para Vidya and Aparā Vidya. The Para Vidya is knowledge that leads to Self Realization , Aparā Vidya deals with everything else or the material knowledge. Mundaka Upanishad is notable as the source of the phrase Satyameva jayate (3.1.6)
- ☑ **Māṇḍūkya :** Mandukya is the Shortest Upanishad. It contains twelve verses expounding the mystic syllable Aum, the three psychological states of waking, dreaming and sleeping, and the transcendent fourth state of illumination.
- ☑ **Praśna :** Six pupils interested in knowing divinity or Brahman come to sage Pippalada and request him to clarify their spiritual doubts. So this Upanishad is in Question Answer format.

The Above Upanishads are from the following Vedas:

Upanishad	Veda
Aitareya	Rig-Veda
Bṛhadāraṇyaka	Shukla Yajurveda
Taittirīya	Krishna Yajurveda
Chāndogya	Sam Veda
Kena	Sam Veda
Īṣa	Shukla Yajurveda
Śvetāśvatara	Krishna Yajurveda
Kaṭha	Krishna Yajurveda
Munḍaka	Atharva Veda
Māṇḍūkya	Atharva Veda
Praśna	Atharva Veda

The main motto of the Upanishads is “ Knowledge Awards Salvation”

Smriti Literature:

A. Vedanga

Vedangas are six auxiliary disciplines associated with the study and understanding of the Vedas. They are as follows

- ☑ **Shiksha:** or Phonetics. Its aim is the teaching of the correct pronunciation of the Vedic hymns and mantras.
- ☑ **Kalpa :** or Ritual Canon. It contains the sacrificial practice and systematic sutras. it includes Śrautasūtras, which are based on the Shruti, and teach the performance of the great sacrifices, requiring three or five sacrificial fires; and Smartasūtras, or rules based on the Smriti or tradition. The Smartasūtras have two classes viz. Grhyasutras, or domestic rules and Dharmasutras or customs and social duties.
- ☑ **Vyakaran :** or Grammar, it includes the Aṣṭādhyāyī, of Panini. Most of the work of very early Indian grammarians ranging to 8th century BC is lost. There are 4 parts of Panini’s Grammar:
 Śivasūtra: Contains phonology (notations for phonemes specified in 14 lines)
 Aṣṭādhyāyī: Contains morphology (construction rules for complexes)
 Dhātupāṭha: Contains list of roots (classes of verbal roots)
 Gaṇapāṭha: Contains list of classes of primitive nominal stems
- ☑ **Nirkuta:** or explanation. It is traditionally attributed to Yāska, an ancient Sanskrit grammarian
- ☑ **Chhanda :** or Vedic meter: It measures and divides Vedic Mantras by number of padas in a verse, which is called Padas.
- ☑ **Jyotisha:** or astrology. It describes rules for tracking the motions of the sun and the moon and the foundation of Vedic Jyotish.

B. Shatdarshana:

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Shatdarshana are 6 orthodox schools of Hindu Philosophy. They are as follows:

- ☑ **Nyaya:** Literally means recursion. It is based on texts known as the Nyaya Sutras, which were written by **Aksapada Gautama** from around the 2nd century AD. Nyaya Sutras say that there are four means of attaining valid knowledge: perception, inference, comparison, and verbal testimony.
- ☑ **Vaisheshika:** It was proposed by **Maharishi Kanaad**. It postulates that all objects in the physical universe are reducible to a finite number of atoms. The school deals in detail with "Padarth" or Matter.
- ☑ **Sankya:** means Enumeration. The founder of the Sankya school of Philosophy was **Maharishi Kapil**. The school denies the "existence of God" and postulated that there are two realities Purusha and Prakriti. Purusha is the consciousness and Prakriti is the phenomenal realm of matter. This philosophy affected the Tantra sadhana a lot.
- ☞ Please note that Sankya School of philosophy, the dualism consists of fundamental difference between consciousness and matter, while in west the dualism differentiates between mind and body.
- ☑ **Yoga:** Founder of this school of Philosophy was Patanjali. Yuj means "control" and Yoga also mean to "add". Rāja Yoga, Karma Yoga, Jnana Yoga, Bhakti Yoga, and Hatha Yoga are its main branches. The Yogasutras of Patanjali which mainly postulate the Raj Yoga, date back to Mauryan Period while Hathayoga was introduced by Yogi Swatmarama. The major difference between Raj Yoga and Hathayoga is that Raja Yoga aims at controlling all thought-waves or mental modifications, while a Hatha Yogi starts his Sadhana, or spiritual practice, with Asanas (postures) and Pranayama. So Raj Yoga starts from Mind and Hathayoga starts from Body.
- ☑ **Mimansa:** means investigation or enquiry. The primary enquiry is into the nature of dharma based on close theology of the Vedas. it has two divisions, Poorva Mimansa and Uttar Mimansa. Uttar Mimansa is treated as another vedanga "Vedanta". The poorva Mimansa was postulated by Jamini. The ideology of Poorva Mimansa was to counteract the challenge by Buddhism and vedanta which marginalized the Vedic sacrifices. This school got momentum in Gupta period and reached its climax in 7-8th century. Sabara and Kumaril Bhatta were two main interpretators. It was one of the major forces to decline Buddhism in India, but later itself was eclipsed by Vedanta.
- ☑ **Vedanta:** Vedanta means Veda end or the purpose or goal of the Vedas. It was given by Badrayana or maharishi Vyasa who is one of the 7 chiranjivis and wrote "Mahabharata".

The above schools are arranged in the following table:

School	Author	Beginning	Main Book
Nyaya	Gautama	6 th Century BC	Nyayasutra
Vaisheshika	Kanaad	6 th century BC	Vaisheshik Sutra
Sankya	Kapil	6 th century BC	Sankya Sutra
Yoga	Maharishi Patanjali	2 nd century BC	Yog Sutra
Poorva Mimansa	Jaimini	4 th Century BC	Poorva Mimansa Sutra
Uttar Mimansa or Vedanta	Badrayan or Maharishi Vyasa	4 th century BC	Uttar Mimansa Sutra

Sub-schools of Vedanta:

School Name	Propounders	Teaching
Advaita	Adi Sahnakar and his Guru Gaudapada	Brahman is the only reality, and the world, as it appears, is illusory.
Vishishtadvaita	Rāmānuja	jīvātman is a part of Brahman, and hence is similar, but not identical. Brahman, matter and the individual souls are distinct but mutually inseparable entities. It advocates Bhakti to attain God
Dvaita	Madhwāchārya	Also known as tatvavādā - The Philosophy of Reality and sat-Vaishnav Philosophy, It identifies God in the Brahman (Universe) and its incarnations such as Vishnu and Krishna. It says that all individual souls (jīvātman) and matter as eternal are mutually separate entities.

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Dvaitādvaita	Nimbarka	Based upon the early school of Bhedābheda of Bhaskara. jīvātman is at once the same as yet different from Brahman. The jiva relation may be regarded as dvaita from one point of view and advaita from another. This school identifies God in Krishna.
Shuddhādvaita	Vallabha	It says that World is Leela of God that is Krishna and he is sat-Chid-Aananda. It identifies Bhakti as the only means of liberation. Vallabha was also a famous saint of Pushti Marg. He won the famous debate of Brahmadva over Shankars.
Achintya Bhedābheda	Chaitanya Mahaprabhu	Chaitanya Mahaprabhu was a follower of the Dvaita vedanta of Sri Madhwacharya. The doctrine of Achintya Bhedābheda or inconceivable and simultaneous one-ness and difference states that the soul or energy of God is both distinct and non-distinct from God and he can be experienced through a process of long devotion. It identified God in Krishna. This Philosophy is followed by ISKCON.
Purnādvaita or Integral Advaita	Shri Arubindo	He propounded this doctrine in his "The Life Divine". synthesized all the exant schools of Vedanta and gave a comprehensive resolution integrating cues from the Western metaphysics and modern science. Sri Arubindo is known to be one, who restored the umbilical cord of the Vedantic exegesis with the Vedas
Modern Vedānta	Swami Vivekananda	Conditions of abject poverty should be removed; only then will people be able to turn their minds toward God.

Epics:

- Ramayan:** Created by Maharishi Valmiki. Consists of 24,000 verses in seven books (Kandas) and 500 sargas) and tells the story of Rama. Verses in the Ramayana are written in a 32-syllable meter called anustubh and ranges in 50000 lines in total. Valmiki is also regarded as India's First Poet. Father Kamil Bulke, author of Ramakatha, has identified over 300 variants of Ramayana. It inspired Tulsikrita Ramayan "Ram Charit Manas" in 1576 by Tulsī Das.
- Mahabharata:** The Mahabharata is attributed to Maharishi Vyas and the tale known as Bharta is a shorter version of 24,000 verses, while the Mahabharata contains 1 Lakh verses and 1.8 million words which makes it 10 times longer than "Iliad and Odyssey combined" and 4 times of Ramayana.

Puranas:

They are late descriptions of ancient legends and consist of history of the universe from creation to destruction, genealogies of kings, heroes, sages, and demigods, and descriptions of Hindu cosmology, philosophy, and geography. They are colored with superstitions and also represent a corrupt form of Hindu Philosophy. 18 major Puranas are as follows: (Don't cram the number of verses)

1. *Agni Purana* which has 15,400 verses
2. *Srimad Bhagavata Purana* which has 18,000 verses. The most celebrated and popular of the Puranas, telling of Vishnu's ten Avatars. Its tenth and longest chapter narrates the deeds of Krishna, introducing his childhood exploits, a theme later elaborated by many Bhakti movements.
3. *Bhavishya Purana* which has 14,500 verses
4. *Brahma Purana* which has 24,000 verses
5. *Brahmanda Purana* which has 12,000 verses; includes Lalita Sahasranamam, a text some Hindus recite as prayer
6. *Brahmavaivarta Purana* which has 18,000 verses
7. *Garuda Purana* which has 19,000 verses
8. *Harivamsa Purana* which has 16,000 verses; more often considered itihāsa
9. *Linga Purana* which has 11,000 verses
10. *Markandeya Purana* which has 9,000 verses; includes Devi Mahatmyam, an important text for Shaktas, Shortest Purana.
11. *Matsya Purana* which has 14,000 verses

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12. *Narada Purana* which has 25,000 verses
13. *Padma Purana* which has 55,000 verses
14. *Skanda Purana* which has 81,100 verses, the longest Purana
15. *Surya Puarana*
16. *Vamana Purana* which has 10,000 verses
17. *Vayu Purana* which has 24,000 verses
18. *Vishnu Purana* which has 23,000 verses

Apart from the above there are Kurmi Purana, Shiv Purana also.

Upaveda:

Upaveda means applied knowledge and are traditional literatures which contain the subjects of certain technical works. They are as follows:

- Āyurveda: Deals in Medicine and associated with the Rigveda
- Dhanurveda: Deals in Archery and associated with the Yajurveda
- Gāndharvaveda: Deals with Music and Dance and associated with the Samaveda
- Shastrashastra: Deals with military technology and associated with the Atharvaveda

Important Points:

1. Kathopnishad deals with the dialogue between Nachiketa and Yama
2. Pashupati Shiva is mentioned in Atharvaveda
3. "Satyamev Jayate" India's motto comes from "Mundaka Upnishad"
4. Shatpath Brahman described "Marut" as agriculturalist
5. Aitareya Brahman establishes Superiority of Brahmins.
6. Battle of 10 Kings is mentioned in 7th Mandala of Rig-Veda. Battle of 10 kings was fought on the banks of Ravi, which was called Purushni at that time.
7. Shatapathabrahman says that husband and wife are complementary.
8. Aitareya Brahman divided India in five divisions of Aryavarta
9. The transmigration of soul is described in Brahadarnyaka Upnishada.
10. Gotra has been mentioned in Atharvaveda.
11. Shudra word comes in 10th Mandala of Rig-Veda
12. Samaveda is called the origin of Indian Music.
13. Somayajna is the most mentioned Sacrifice in Rig-Veda
14. In the later Vedic period, divine royal theory started. The king in the center was called Raja, Samrat in East, Swarat in West, Virat in North and Bhoj in South.
15. Coins were used in Later Vedic Age
16. Kula or family was the smallest unit of Vedic Polity, the head of Kula was Kulap.
17. Among the Sabha, samithi and Vidatha, Vidatha is most ancient.
18. Most mentioned River is Indus, Most revered river is Saraswati.
19. Punjab and Delhi were the cradles of Rig Vedic Culture.
20. The marriage of a widow to brother or relative of the deceased was known as "Niyoga".
21. Gramini was the King Maker in Vedic Civilization.
22. *Rishi Agastya* is known for Aryanization of South India.
23. The 2nd to 7th Mandala which are most ancient are called *Vansamandala*.
24. The Atharvaveda compares Sabha and samiti as daughters of *Prajapati*.

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25. Jabala Upanishad mentions the 4 Ashrams for the first time.
26. Aitareya Brahman mentions for the first time about a story related to Kingship.
27. Iron was most commonly used in making weapons in Later Vedic Age.
28. The Upanishads give the first evidence of Brahmin domination and extremely ritualistic religion.
29. Shatapatha Brahman described Money lending.
30. Swastika is said to be not only pre-Vedic but also Pre-Harappan and it existed from Baluchistan, Indus Valley and even Turkmenistan. It is NOT an exclusive Aryan Symbol.
31. Comparing to Harappan Civilization, Vedic Civilization was rural.
32. *Vaishya* as a Varna has NO mention in Rig-Veda
33. *Yavyavati is* another name for Ravi in Rig-Veda.
34. Agni was a God which was worshipped by Aryans as well as Ancient Iranians.
35. Shatapatha Brahman mentions *King as Rastrabhrita*.
36. A hymn in Rig Veda is devoted to Lopamudra. She was wife of rishi Agastya and credited with spreading the fame of the Lalita sahastranama. Her other names are Kaushitaki and Varaprada.
37. Gargi was daughter of Rishi Vachaknu and is mentioned in the Sixth and the Eighth Brahmana of *Brhadaranyaka* Upanishad
38. Atranjikheda is the place where largest deposits of the Iron weapons have been found.

Vedic Terms:

Aghanya	Not to be killed
Agyadheya	ceremony which preceded the public rituals in Vedic Era.
Akshavapa	accounts officer
Amaju	Lifelong unmarried girl
Bhagadugh	carpenter
Bhishaka	Doctor or Vaidya
Charmana	Blacksmith
Datra	Sickle
Duhitri	Milker of cow and also a daughter
Gaura	Buffalo
Gavishti	a fight for cows.
Gocarman	a measure of distance
Gotra	A kinship unit
Hiranyakara	Goldsmith
Jansaya Gopa	Tribal Chief
Kinsmen of the King	Sajata
Kulala	Potter
Purapati	responsible for defense.
Rathakara	Chariot maker
Samgavan	A measure of time
Sarabha	Elephant
Satdaya	Compensation for manslaughter
Sira	Plough
Sita	Furrows
Spas	Spies
Takshan	carpenter
Takshan	carpenter
Varatra	leather strap of the Plough
Vrihi	Rice

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Buddhism**Rise of New Religions**

The post Vedic society was divided into 4 varnas viz. Brahmins, Kshatriya, Vaishyas and Shudras. Birth had become the basis of varnas and two higher varnas viz. Brahmins and Kshatriya were given privileges. The later period saw tensions rising in the varnas. The two dominant varnas Brahmins and Kshatriya competed for dominance. Kshatriya acted as rulers and the reacted against the domination of the priests of Brahmins.

There is a story in Jain Mythology that Vardhamana Mahavira was to be born as a son of a Brahmin lady Devananda, but as all the Tirthankaras were Kshatriya by birth, Indra transferred the baby in the womb of a Kshatriya queen Trishla. This story might be the part of a campaign at that time which tended to prove the superiority of Kshatriya over Brahmins.

Both Gautam Buddha and Mahavira Jain basically disputed the authority of the Brahmins.

Apart from that India was now developing as a agro based economy. The importance of trade increased and Vaishyas started getting more importance. The Vaishyas came at third position after the Brahmins and Kshatriya and they looked for other religions which could improve their position. The money lending was a trade in post Vedic era, but Brahmins looked down upon this business. The vaishyas wanted some better religious position and that is one of the regions that the trader community "vaishyas" provided support to both Jainism and Buddhism.

There was practice prevalent in the Vedic era that was killing the cattle for sacrifices. This ritual was not accepted in the new agro economy. In fact except Brahmins, almost all common public was irked by the ritualistic practices of the post Vedic period based upon exaggeration, superstition, Brahminical dominance. The position of Shudras got worse to worst.

Sanskrit which was the prime language in the Vedic and post Vedic period now started losing charm. Most people spoke Prakrit. The Position of women got inferior.

Buddhism and Jainism were the movements that started to reform the Hinduism.

What is a Buddha?

Buddhahood in Sanskrit is *Buddhatva*. In Pali is it called *Buddhatta* or *buddhabhāva*. It is the state of perfect enlightenment attained by a Buddha. The perfect enlightenment is *sammāsambodhi* in Pali. This refers to the universal and innate property of absolute wisdom.

Is there only One Buddha i.e. Gautam Buddha?

The *Buddhavamsa* is a text which is part of the Pali Canon of Buddhism. It deals with the life of Buddha. It mentions 29 Buddhas in all. The 27 Buddhas, preceded Gautam Buddha and *Maitreya*, the 29th Buddha is next to come in future. Gautam Buddha was 28th Buddha. The *Buddhavamsa* related that in the present Kalpa, there are 5 Buddhas.

1. *Kakusandha*
2. *Koṇāgamana*
3. *Kassapa*
4. *Gautama*
5. *Maitreya*

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The fifth Maitreya is a future Buddha. The first among these 5 Buddhas of the present Kalpa is *Kakusandha*. *Kakusandha* is mentioned in the Sanskrit Buddhist texts as *Krakucchanda*. In Tibet he is known as *Khorvadjig*. He was born in Nepal, near Kapilvastu. He attained enlightenment under a sirisa tree. The second Buddha of the present Kalpa was *Konāgamana*. Third Buddha was Kassapa. In Sanskrit Buddhist texts, he is known as Kasyapa. He was also born in Nepal and attained enlightenment under a Banyan Tree.

Buddhas of the Ananda Temple

Ananda Temple is located in Bagan, in Burma. This temple was built in 1105 AD during the reign of **King Kyanzittha**. It has four standing Buddhas which are adorned with gold leaf and each Buddha image faces a direction. Kakusandha is North facing, Kassapa is South facing, Konagamana is East facing & Gautama is west facing.

Life of Gautam Buddha

Gautam Buddha is the historical Buddha of Buddhism. He founded Buddhism and is known as Supreme Buddha or ammasambuddha or samyaksambuddha. He was born in Lumbini, a little principality of Kapilvastu in modern day Nepal. His childhood name was Siddhartha. He was son of Shuddodhana a leader of the shakya clan.

The capital of this Sakya clan was Kapilvastu and it was not a monarchy but a sort of Republic. Queen Mahamaya was the name of Gautam Buddha.

✍ Hathras district of Uttar Pradesh was renamed as "Mahamaya Nagar", after Buddha's mother.

✍ The birth of Buddha is celebrated as **Vesaka** in some countries. In India it is Buddha Purnima.

Queen Mahamaya died soon after his birth and he was raised by Maha Prajapati or Prajapati Gautami. He was a prince so he had lived his early childhood in luxury.

His father wished him to be a great king and so he was shielded from the religious teachings or human sufferings. But, as a child Gautama used to be absorbed in philosophical musings. He got married at the age of 16 with *Yashodhara*. She gave birth to a Son, *Rahula*.

At the age of 29, while going to meet his subjects he encountered human sufferings such as old age, death and diseases. He used to ask his charioteer Channa¹ about these sufferings. He deeply depressed by the truth that human life is momentary and one has to suffer a lot. He left his home at the age of 29 years, so that he could overcome old age, illness and death by living a life of an ascetic. This is called "the great departure" or *Mahabhinishkramana*.

He first went to Rajgriha Rajgaha or Rajgir. He started begging alms over there and living life of an ascetic. The King Bimbisara after a request from King Shuddodhana launched a search and Siddhartha was recognized by the men of Bimbisara. Bimbisara offered him a throne, but Gautama refused. He left Rajgir but promised Bimbisara to visit his capital Magadha, later.

He studied under two hermits *Alara and Udaka*. He achieved high knowledge and was asked to succeed *Udaka*, but he was not satisfied with the path and his goal so he refused.

The experiments with the life of ascetism could not bring desired fruits for Gautama. He left the Udaka, and moved on with 5 companions who were led by **Kaundinya**. They set out for more austerity. They tried enlightenment through total deprivation of worldly goods including food. This led him to starving near death condition, and one day he collapsed into a river and almost drowned.

¹ Name of the horse was Kanthaka.

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This led him to reconsider the path. He started moving away from ascetism and moving closer to meditating and this is called the Middle Path, the path of having oneself away from extreme self indulgence and extreme self mortification. He accepted milk and rice pudding from a village girl called Sujata.

While meditating under a Pipal tree on the bank of river Niranjana at Gaya, he came across the desired truth, at the age of 35 years and after 49 days of meditating. He was now called Buddha or "Shakyamuni Buddha" which means the Buddha of Shakya Clan.

Gautama Buddha never indulged himself in the abstract issues such as existence of God, Brahma and Soul etc. The basic purpose of Gautama Buddha's teaching was **to seek remedy from the sorrow of the human life** and seek happiness. His teachings categorized in 4 Eternal Truths provide the practical solution to the worldly problems and don't indulge in abstract debate.

The first disciples of Buddha after becoming enlightened were two merchants named **Tapussa and Bhallika**. After becoming enlightened, he sought to find his former teachers Arada and Udaka to teach them, but they had died. He then looked for **Kaundinya** and other companions. Gautama Buddha now preached his first sermon which deals with the Four Noble Truths and the Noble Eightfold Path, the core pillars of Buddhist teaching regarding the intrinsic suffering of existence and how to deal with it. This was called **Dhammacakkappavattana Sutta**. Kaundinya & 4 others became the first human beings to be taught Buddha's teaching and become an arhat (spiritual practitioner). This event took place at Deer Park near Varanasi.

Two gems of Buddhism viz. Buddha and Dhamma were now ready. The 5 disciples and Buddha formed the first union of Buddhism which is called Sangha. So, with the formation of a Sangha, the three gems of Buddhism (Buddha, Dhamma and Sangha) were completed. The remaining years of life, Buddha travelled many parts of the country and established the Sangha and propagated his teachings. Thousands of people joined Sangha and these Sanghas also spread in many parts.

As promised previously Buddha now travelled to Magadha, the capital of King Bimbisara. During this visit Sariputta (who later founded Theravada tradition) and Mahamoggallana became Buddha's disciples.

Sariputta, Mahamoggallana, Mahakasyapa, Ananda and Anuruddha comprised the five chief disciples. His ten foremost disciples were completed by the quintet of Upali, Subhoti, Rahula, Mahakaccana and Punna. Rahula was his son, who became disciple at the age of 7.

Buddha's parinirvāṇa happened at Kuśinagara at the age of 80 years.

Symbols of 5 great events of Buddha's Life:

Event	Symbol
Buddha's Birth	Lotus & Bull
The Great Departure (Mahabhinishkramana)	Horse
Enlightment (Nirvana)	Bodhi Tree
First Sermon (Dhammachakraparivartan)	Wheel
Death (Parinirvana)	Stupa

Buddha's Teachings

Four Noble Truths:

Four noble truths were taught by Buddha in Dhammachakraparivartan. They are the core teachings of Buddhism.

- 1. Dukkha or "Sorrow"** : The world is full of sorrow and everything from birth to death brings sorrows in life.

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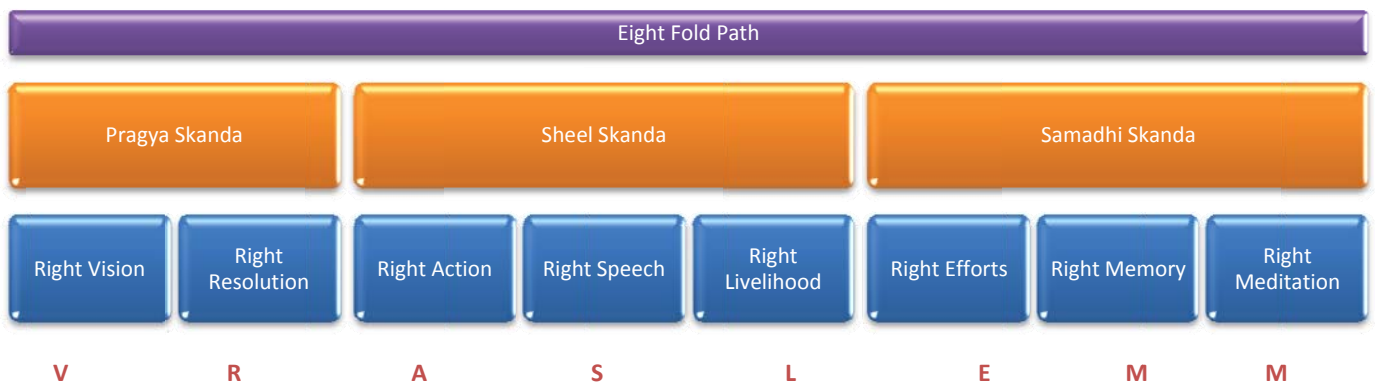
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2. **Dukkha Samudaya or Cause of Sorrow** : The cause of sorrows is desire. It is the un-fulfillment of human desires which leads him to the vicious cycle of births and rebirths.
3. **Dukkha Nirodha or Prevention of Sorrow**: It is possible to prevent sorrow. Man can get rid of sorrow by triumphing over the desires.
4. **Dukkha Nirodha Gamini Patipada Magga or The path of Prevention of Sorrow**: Man can avoid Dukkha by avoiding extremes of life and following middle path or *Madhyam Patipada*. The life of moderation and self control along with pursuance of 8 fold path is essential to prevent the Dukkha.

Eight Fold Path or Astangika marg

The eight fold path was recommended to eliminate the human misery. It basically comprises of 3 basic divisions of **Wisdom (Pragya Skanda), Ethical Conduct (Sheel Skanda) And Concentration (Samadhi Skanda)**. Following table represents the eight fold path:



Concept of Nirvana:

The concept of Nirvana in Buddhism is entirely different from the Hinduism. Buddhism denied the concept of Moksha, however it defines Nirvana has to getting rid of Cycle of Death and birth. It is achieved in the lifetime itself and not after death. To achieve nirvana one should follow moral code of Conduct.

Buddhist Literature

Tripitaka

Tripitaka or Three Baskets is a traditional term used for various Buddhist scriptures. It is known as pali Canon in English. The three pitakas are *Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka*.

- ✍ Theravāda school Tripitaka is the only complete Tripitaka preserved in Pali.
- ✍ Sārvāstivāda is a near complete Tripitaka written in Sanskrit and preserved in Sanskrit, Chinese and Tibetan.
- ✍ The 7 books of *Abhidhammapitaka* survive in Chinese Translation.
- ✍ *Dhammaguptaka* tripitaka is written in Gandhari.
- ✍ Other versions of Tripitaka are *Mahasanghika, Mahisasaka, Mūlasārvāstivāda & Kāśyapīya*

Sutta Pitaka:

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It contains over 10 thousand suttas or sutras related to Buddha and his close companions. This also deals with the first Buddhist council which was held shortly after Buddha's death, dated by the majority of recent scholars around 400 BC, under the patronage of king Ajatasatru with the monk Mahakasyapa presiding, at Rajgir.

Its sections are:

1. *Digha Nikaya*: Comprises the "long" discourses in 34 long sutras.
2. *Majjhima Nikaya*: Comprises the "middle-length" discourses in 152 sutras.
3. *Samyutta Nikaya*: Comprises the "connected" discourses in over 2800 sutras.
4. *Anguttara Nikaya* : Comprises the "numerical" discourses in over 9600 sutras.
5. *Khuddaka Nikaya*: Comprises the "minor collection" It has 15-17 booklets. (Thai 15. Sinhali 17 & Burmese 18 booklets).

Vinaya Pitaka:

The subject matter of *Vinaya Pitaka* is the monastic rules for monks and nuns. It can also be called as Book of Discipline.

Suttavibhanga: The basic code of Monastic discipline is known as *Patimokkha*. It contains 227 rules for fully ordained Monks called bikkhus (Maha vibhanga) and 311 rules for fully ordained nuns called Bikkhunis (Bikkhuni Vibhanga) They are contained in *Suttavibhanga*, one of the parts of Vinaya Pitaka.

Khandhaka: Khandhaka is the second book of Vinaya Pitaka. It has two volumes viz. Mahavagga and Cullavagga. Mahavagga deals with the awakening of Buddha and his great disciples. Cullavagga deals with the first and second Buddhist councils and establishments of community of Buddhist nuns and rules for Buddhist community.

Parivara: Parivara is the last book of Vinaya Pitaka. It covers the summary of analysis of rules mentioned in first two books of Vinaya Pitaka. Its is latest book and seems to be later than the Fourth Buddhist Council in Ceylon. It also contains questions and answers.

Abhidhammapitaka:

Abhidhammapitaka deals with the philosophy and doctrine of Buddhism appearing in the suttas. However, it does not contain the systematic philosophical treatises. There are 7 works of Abhidhamma Pitaka which most scholars agree that don't represent the words of Buddha himself. The 7 books are

1. *Dhammasangani* : It contains a matrix which lists the classification of Dhammas or ideas.
2. *Vibhanga* : It has 18 chapters dealing with different teachings of Buddhism. It is in 3 volumes and third volume is in question answer format.
3. *Dhatukatha*: It has a matrix and various topics.
4. *Puggalapannatti* : It has a matrix which deals with the list of the persons.
5. *Kathavatthu*: It contains the debates and commentary on those debates.
6. *Yamaka* : Yamaka has questions in pairs and understanding.
7. *Patthana* : It also contains the questions and answers.

The following graphic shows the Tripitaka of Buddhism.

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Collection of Buddha's
Sermons and Teachings

Sutta Pitaka

- Digha Nikaya
- Majjhima Nikaya
- Samyutta Nikaya
- Anguttara Nikaya
- Khuddaka Nikaya

Deals with the governing
rules of Sangha and monks

Vinaya Pitaka

- Suttavibhanga
 - Maha vibhanga
 - Bikkhuni Vibhanga
- Khandhaka
 - Mahavagga
 - Cullavagga
- Parivara

Deals with Buddhist
Philosophy

Abhidhammapitaka

- Dhammasangani
- Vibhanga
- Dhatukatha
- Puggalapannatti
- Kathavatthu
- Yamaka
- Patthana

Prominent Buddhist Literary Works

Jatakas:

Jatakas are very much close to folklore literature and they contain the tales of previous births of Buddha in poems. The Jataka have also been mentioned in the *Khuddaka Nikaya*. There are 547 poems. In Sanskrit it is called *Jatakamala*, In Khmer they are known as *cietak*, and in Chinese they are called *Sadok*.

Milinda Panha:

Milinda Panha means "Questions of Milinda". It contains the dialogue of Indo-Greek king Meander and Buddhist monk Nagasena. It has been written in second to first century BC and initially written in Sanskrit. There is only one copy in Sri Lanka Pali of this work. It was printed in the 6th Buddhist council in 1954.

Dipavamsa:

The meaning of Dipavamsa is "Chronicle of Island". **It is the oldest historical record of Sri Lanka.** It is believed to have been compiled around 3rd or 4th century BC somewhere in Anuradhapura in Sri Lanka during the reign of **King Dhatusena of Sri Lanka**, the first Mauryan King of Sri Lanka.

☞ *The Avukana Buddha statue was erected by King Dhatusena in Sri Lanka.*

Dipavamsa is one of the most important works in Pali Literature. It details the tooth relic and Bodhi Tree's arrival in Sri Lanka. It also deals with the arrival of Buddha's teaching and preachers in Sri Lanka. It mentions that Buddha visited Kelaniya and Dighavapi in Sri Lanka.

Mahavamsa:

Mahavamsa is the most important Pali epic poem. Mahavamsa means "Great Chronicle". It's a historical poem in Pali Language which deals about the Kings of Sri Lanka. The first version of Mahavamsa dates back to 3-4th century BC during the reign of King Vijaya. The Mahavamsa, Dipavamsa, Culavamsa (small chronicle) all together are sometimes known as Mahavamsa. It deals with the royal dynasties of not only Sri Lanka but the whole Indian subcontinent and is known as world's longest unbroken historical accounts. The consecration of Asoka and details of Selucus and Alexander have been detailed in it.

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Mahavamsa & Sri Lanka's Civil War

In the modern times, Mahavamsa got significance in Sri Lanka. The Sinhalese people refer to Mahavamsa to claim that historically Buddhism is the religion of Sri Lanka. This was to counter attack the Tamil Nationalists. In 1930's the Tamil - Sinhalese conflict started taking prominent shape and Sinhalese Nationalists claimed the historically the kings of Sri Lanka were Buddhist. This was countered by G.G. Ponnambalam, a Tamil Nationalist of Sri Lanka. He claimed that all the historical kings such as Vijaya, Dhatusena, Kasyapa etc. were Tamils. This led to widespread violence in Sri Lanka. The violence was calmed down by the British, but the chain reaction had started which culminated in the Sri Lankan Civil war.

Mahavastu:

Mahavastu means the "Great Event". It's a work in prose and verse and is written in Sanskrit, Pali and Prakrit. It details the miracles & earlier lives of Buddha.

Buddha Charita:

Buddha Charita is an epic style Sanskrit work by **Ashvaghosa** and was compiled in second century BC. *Dharmaraksa* who is known to have translated many works of Buddhism in Chinese, translated this work in Chinese in 420AD. It mainly deals with Buddha's Life. Ashvaghosa also wrote a Sanskrit Drama "Sariputra Prakaran" which deals about Sariputta or Sariputra the disciple of Buddha.

Mahāvibhāsa Śāstra

It's an early Sanskrit work on Buddhism. Vibhāsa means a compendium and has 3 prongs. It is attributed to Vasumitra and deals with not only Buddhism but also Vaisheshika and Samkya philosophies.

Lalitavistara

In Sanskrit Lalit is a Lotus. Lalitavistara is a Sanskrit text that deals with the biography of Buddha.

Divyavadana:

Divyavadana means divine tales. It contains anthology in 38 stories and is a Sanskrit text which deals with Mauryan and Sunga History. The *Asokavadana* is a story in it which deals with the legends of Asoka.

Udanavarga

Udanavarga is an early Buddhist Sanskrit text. It has verses attributed to Buddha and his disciples.

Udana

Udana is a Pali text included there in the *Sutta Pitaka's Khuddaka Nikaya*. It contains the story of "Blind men and Elephant".

Bodhi Vamsa

Bodhi Vamsa is a mix Sanskrit Pali text which was composed by Upatissa under the rule of Mahinda IV of Sri Lanka in 10th century AD. It describes the arrival of branch of Bodhi tree in Sri Lanka and many other things which mentioned in Mahavamsa.

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Prominent Buddhist Scholars

The most important turning point in the expansion of Buddhism in India was the emergence and conversion of Asoka the Great (304–232 BC). He embraced Buddhism after 8 years of his coronation, he became a Buddhist and made it his state religion in 260 BC. He convened the third Buddhist council, which was held in Pataliputra in the presidency of *Moggaliputta Tissa*. He launched a vigorous campaign to propagate Buddhism which could be called Asoka's Dhamma. The main scholars of Buddha are as follows:

Aśvaghoṣa: Aśvaghoṣa is the Greatest Indian Poet Prior to Kalidasa. He is known as first Sanskrit Dramatist. His epics rivaled the contemporary Ramayana. He wrote Buddhist texts in Classical Sanskrit. He was the court writer and religious advisor of Kushana king Kanishka. His main works are *Buddhacharita*, *Mahalankara* (Book of Glory) and *Saundaranandakavya* (details the life of Nanda).

Nagarjuna: Nagarjuna founded the Madhyamika school of Mahayan Buddhism. He was contemporary of Satavahana King Gautamiputra. He was born in a Brahmin family in Nagarjunkonda in modern Andhra Pradesh. Due to his birth in Brahmin family and later conversion in Buddhism, it can be justified that his early work was in Sanskrit and not in Pali or Hybrid Sanskrit. Most important work is *Mūlamadhyamakārikā*, which means Fundamental Verses on the Middle Way. His theory is also known as *Shunyavada* "emptiness".

Asanga & Vasubandhu: Both were half brothers and proponents of *Yogachara* and *Abhidhamma* Teachings. They were from modern Peshawar in Pakistan. Most important work of Vasubandhu was *Abhidharmamoksha*.

Buddhaghosa: *Buddhaghosa* lived the 5th century AD and is known to be one of the greatest Pali scholar. His name means "Voice of Buddha". Considered to be most important commentator of the Theravada. Details of his life have been described in *Mahavamsa* and *Buddhaghosupatti*. Please note *Buddhaghosupatti* was not his work. He is said to have gone to Sri Lanka from India's Magadha and settled in Anuradhapura. The most important work is *Visuddhimagga*.

Dignāga or Dinnaga: He is considered to be the founder of Buddhist logic.

Candrakīrti or Chandrakirti: He was a disciple of Nagarjuna and a scholar at the Nalanda University. *Prasannapadā* is his main work which means happy words or clear words

Dharmakīrti: Dharmakīrti lived in 7th century AD and was primary theorist of Buddhist Sankya. He was a teacher at the Nalanda University and a poet. He has written Seven Treatises on Valid Cognition. He has been called "Kant of India".

Buddhist Sangeeti or Councils

6 Buddhist councils have been convened. Here is a short description:

First Buddhist Council: 400 BC

- ✓ Held soon after the mahaparinirvana of the Buddha, around 400 BC under the patronage of king Ajatshatru with the monk Mahakasyapa presiding, at Rajgriha, **in the Sattapani Cave**.
- ✓ The idea was to preserve Buddha's teachings (Sutta) and rules for disciples (Vinaya). Ananda, one of the great disciples of Buddha recited Suttas and Upali, another disciple recited Vinaya. Abhidhamma Pitaka was also included.

Second Buddhist Council : 383 BC

- ✓ It was held in 383 BC. This idea of this council was to settle a dispute on Vinaya Pitaka, the code of discipline.
- ✓ The dispute was on 10 Points such as storing salt in horn, eating after midday, eating once and going to villages for alms, eating sour milk after one's meal etc. It was not settled and Buddhism sects appeared for the first time.

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- ✓ The subgroups were *Sthaviravada*, *Mahasanghika* and *Sarvastivada*.
- ✓ It was held at Vaishali under the patronage of King Kalasoka and the presidency of Sabakami.
- ✓ Sthaviravada followed the teachings of the elders and Mahasanghika became extinct later.
- ✓ Sthaviravada later continued till 3rd Buddhist council.

Third Buddhist Council: 250 BC

Third Buddhist council was held in 250 BC at Pataliputra under the patronage of King Asoka and under the presidency of Moggaliputta Tissa. The teachings of Buddha which were under two baskets were now classified in 3 baskets as Abhidhamma Pitaka was established in this council, and they were known as "Tripitaka". It also tried to settle all the disputes of Vinaya Pitaka.

Fourth Buddhist Council: 72AD

The Fourth Buddhist Council was held at Kundalvana, Kashmir in 72 AD under the patronage of Kushan king Kanishka and the president of this council was Vasumitra, with Ásvaghosa as his deputy. This council distinctly divided the Buddhism into 2 sects Mahayan & Hinayan.

Another Fourth Buddhist Council was held at Tambapanni (one name of Sri Lanka) at Aloka Lena under the patronage of **Vattagamani-Abaya**. However, most scholars agree that this was not eligible to be called a Council as it was not under a king but a local chieftain. This council is also related to the cruel policy of Vattagamani-Abaya towards Jains, as it is said that a Jain premises was destroyed and a Mahayan temple was built.

Fifth Buddhist Council: 1871

Fifth Buddhist Council took place in 1871 under the patronage of **King Mindon** in Mandalay, Burma. It was presided by Jagarabhivamsa, Narindabhidhaja, and Sumangalasami. The idea was to recite all the teachings of the Buddha and examine them systematically if any of them was dropped or altered.

Sixth Buddhist Council : 1954

The Sixth Buddhist Council was held in 1954 in Burma at **Kaba Aye**, in Yangon under the patronage of Burmese Government led by Prime Minister U Nu. Construction of Maha Passana Guha, which is very much similar to India's Sattapanni Cave where the first Buddhist Council had been held, was authorized by the government. It was aimed to preserve the genuine Dhamma and Vinaya Pitaka. It held under the presidency of Mahasi Sayadaw and Bhadanta Vicittasarabhivamsa. 500 Buddhist scholars from 8 countries participated in this council.

The 6 councils have been arranged in the following graphic:

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First Buddhist Council 400 BC

- Patronage - King Ajatshatru
- Priest: Mahakasyapa
- Place : Rajgriha, in the Sattapani Cave

Preserve Buddha's teachings (Sutta) and rules for disciples

Second Buddhist Council 383 BC

- Patronage : Kalasoka
- Priest: Sabakami
- Place : Vaishali

Settle a dispute on Vinaya Pitaka, the code of discipline. Subgroups Sthaviravada, Mahasanghika and Sarvastivada emerged

Third Buddhist Council 250 BC

- Patronage : Asoka
- Priest : Mogaliputta Tissa or Upagupta
- Place: Pataliputra

Abhidhamma Pitaka was established

Fourth Buddhist Council 72AD

- Patronage: Kanishka
- Priest : Vasumitra and Asvaghosa
- Place: Kundalvana, Kashmir

Divided the Buddhism into 2 sects Mahayan & Hinayan.

Fifth Buddhist Council: 1871

- Patronage: King Mindon
- Priests: Jagarabhivamsa, Narindabhidhaja, and Sumangalasami.
- Place: Mandalay, Burma

Sixth Buddhist Council : 1954

- Patronage : UNu
- Priests: Mahasi Sayadaw and Bhadanta Vicittasarabhivamsa
- Place: Yangon

Hinayana & Mahayana

A Yana is a vehicle. A Hinayana is a lesser vehicle while a Mahayan is a Great vehicle.

Hinayana:

Also called "Deficient Vehicle", the "Abandoned Vehicle", or the "Defective Vehicle". It believes in the original teaching of Buddha. Don't believe in Idol Worship and try to attain individual salvation through self discipline and meditation. Stharvivada or Thervada is a Hinayana sect, which follows the "doctrine of elders". Asoka Patronized Hinayan and Pali the language of masses was use by the Hinayan scholars.

Mahayana:

This sect believes in the heavenliness of Buddha and believes in Idol Worship. It is also called **Bodhisattva Vehicle**. Mahāyāna Buddhism spread from India to China, Japan, Vietnam, Korea, Singapore, Taiwan, Nepal, Tibet, Bhutan, and Mongolia. Zen, Pure Land, Tiantai, and Nichiren, Shingon and Tibetan Buddhism are traditions of Mahayana. Fundamental principles of Mahāyāna doctrine were based on the possibility of universal liberation from suffering for all beings (hence the "Great Vehicle") and the existence of Buddhas and Bodhisattvas embodying Buddha Nature. It allows salvation to be alternatively obtained through the grace of the Amitābha Buddha by having faith and devoting oneself to mindfulness of the Buddha. Believes in Mantras.

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Major Difference between Hinayana & Mahayana:

Both adopt one and the same Vinaya, and they have in common the prohibitions of the five offenses, and also the practice of the Four Noble Truths. Those who venerate the bodhisattvas and read the Mahāyāna sutras are called the Mahāyānists, while those who do not perform these are called the Hīnayānists

Bodhisattva

A Bodhisattva means one who has essence of enlightenment. Anyone who has a spontaneous wish to attain Buddhahood for the benefit of all is a Bodhisattva. It's a very popular subject in Buddhist art. A bodhisattva is bound to enlightenment and refers to all who are destined to become Buddhas in this life or another life. There are celestial bodhisattvas which are manifestations of Gautam Buddha. Important 8 Bodhisattvas are as follows:

1. Avalokiteśvara

Avalokiteśvara encompasses all Buddhas. In China he is known as Guānshìyīn Púsà, in Tibetan as Chenrezig, in Thai as Avalokitesuarn. He is said to incarnate in Dalai Lama. He is depicted as holding a lotus flower. He is depicted as female also. A cave wall painting of Avalokiteśvara is devoted in Ajanta Caves as Padmapani.

2. Manjusri:

He is known as Wénshū in Chinese, Jampelyang in Tibetan and is a manifestation of great wisdom and meditation. Mañjuśrī is depicted as a male bodhisattva wielding a flaming sword in his right hand.

3. Samantabhadra

Samantabhadra means Universal Worthy and he is associated with meditation. Known as Fugen Bosatsu in Japanese and very popular in Japan among the Tendai and Shingon sects. His manifestation is Action and he is key figure in Flower Garland Sutra.

4. Ksitigarbha

Ksitigarbha is usually depicted as a Buddhist monk in the Orient / East Asia. Ksitigarbha means Earth Womb. He is regarded as Bodhisattva of Earth or Hell beings or Mortals. He is regarded as guardian of children and patron deity of deceased children and aborted fetuses in Japanese culture. He carries a staff.

✍ Ksitigarbha, Samantabhadra, Manjusri, and Avalokitesvara are the principal Bodhisattvas of East Asian Mahayana Buddhism.

Laughing Buddha is popularly regarded as an incarnation of which of the following Bodhisattvas?

1. Ksitigarbha 2. Maitreya 3. Avlokiteshwara 4. Samantabhadra

5. Maitreya

Answer of the above question is Maitreya. Maitreya will be successor of Gautama Buddha. He is also known as *Ajita Bodhisattva*. He holds a "water phial" in his left hand. Earliest mention of Metteyya is in the Digha Nikaya 26 of the Pali Canon. It is said that he will arrive when oceans will decrease in size (that is why keeps a Kumbha or phial in his hand) and will rule the Ketumati Pure Land (Varanasi). **Budai or laughing Buddha** is claimed to be an incarnation of Maitreya. Budai was a Chinese Zen monk who lived during the Later Liang Dynasty (907–923 CE) in China. In Japanese, he is called Hotei and is one of the 7 Lucky Gods of Japan.

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6. Vajrapani

Vajrapani is depicted as one of the 3 protective deities around Buddha, other are Manjusri and Avlokiteshwara. Vajrapani manifests Buddha's power, Manjusri manifests Buddha's wisdom and Avlokiteshwara manifests Buddha's compassion. In Japan a dharmaprotector called Nio is also Vajrapani.

7. Sadāparibhūta

Sadāparibhūta is a Bodhisattva which manifests "never disparaging" spirit.

✍ Akasagarbha

Akasagarbha is boundless as space. He is known as twin brother of Ksitigarbha. He is manifestation of wisdom.

Important Buddhist Shrines**Astamahasthanas:**

Astamahasthanas are 8 great holy places. 4 are as follows:

1. Lumbini: Birth of Buddha.
2. Bodhgaya: Enlightenment of Buddha.
3. Sarnath: First sermon or Dhammachakraparivartan
4. Kushinagar: Death or mahaparinirvana

Along with them, Sravasti, Sankasya, Rajgir and Vaishali are known as Astamahasthanas.

Amaravati:

Amaravati in Andhrapradesh's Guntur district is also known as Dhanyakataka or Dharanikota and was the site of a great Buddhist Stupa built in pre-Mauryan times, ruled by Satavahana kings.

Nagarjunkonda

Nagarjunkonda is near Nagarjun Sagar in Andhra Pradesh. Once, it was home to more than 30 Buddhist Viharas (Buddhist universities and monasteries), attracting students from as far as China, Gandhara, Bengal and Sri Lanka. Nagarjunkonda was one of the largest and most important Buddhist centers in South India from the second century BC until the third century AD. It was named after Nagarjuna, a renowned Buddhist scholar and philosopher, who had migrated here from Amaravati to propagate and spread the Buddha's message of universal peace and brotherhood. Remains were discovered in 1926 by archaeologist AR Saraswati in 1926.

Ajanta Caves

Ajanta Caves are 31 rock cut caves from 2nd to 8th century AD, located in Aurangabad. The first caves called Chaityas were created during Satavahana Dynasty. Cave No. 1 has the painting of Padmapani and Vajrapani. Painted narratives of the Jataka tales are depicted on the walls.

Angkor Wat

Angkor Wat is located in Cambodia. The temple complex was built by Suryavarman II and it was first devoted to Vishnu and later to Buddhist.

Bodh Gaya**-: About this document:-**

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Bodh Gaya was known as Bodhimanda, Uruvela, Sambodhi, Vajrasana and Mahabodhi till 18th century when Bodh Gaya name became popular. It has the Mahabodhi temple and Bodhi tree. It became Unesco world heritage site in 2002.

Bodhi Tree

It's a Pipal Tree (*Ficus Religiosa*) and known as Bo in Sri Lanka. Located in Bodh Gaya. Under this tree Gautama attained enlightenment. The current tree is a descendent of the original tree. There are other Bodhi trees as well viz. *Anandabodhi* tree in Sravasti and the **Bodhi tree (Bo)** or also known as Jaya Sri Maha Bodhi planted in 288 BC in Anuradhapura, Sri Lanka and both of them have been propagated from the original tree. It is also known as oldest living Human Planted tree in the world with a known planting date.

Borobudur

Borobudur is located in Indonesia and comprises six square platforms topped by three circular platforms, and is decorated with 2,672 relief panels and 504 Buddha statues. It's a world Heritage site. There are 3 Buddhist temples which are known as Borobudur Temple Compounds.

Bamyan Caves:

They are located in Afghanistan and have statues represented the classic blended style of Gandhara art of 6th century, They were the largest examples of standing Buddha carvings in the world, before they were blown by dynamite by Taliban in 2001.

Ellora Caves

Ellora Caves represent Buddhist, Jain and Hindu Rock cut temples built by Rastrakuta Kings. Earliest Buddhist cave is Cave 6; most caves of Buddhism are Viharas. Cave number 10 is a Chaitya hall also known as Chandrashala or Vishwkarma Cave and also known as carpenter's cave. At heart of this cave is a 15 ft statue of Buddha seated in a preaching pose.

Pushpagiri University:

Lalitgiri, Ratnagiri and Udayagiri are the part of the Pushpagiri University which flourished till 11th century in Orissa. They lie atop the Langudi hills in Jajpur and Cuttak of Orissa.

Important Points:

1. 2500th anniversary of Buddha's mahaparinirvana was celebrated in 1956.
2. The birth and death details of Gautam Buddha was fixed on the basis of the Cantonese records or Chinese records.
3. Sri Lanka is the country which propagated the Buddhism to South East Asian Countries.
4. Mahendra and Sanghamitra, son and daughters of Asoka visited Sri Lanka.
5. Tooth relic was a canine teeth of Buddha which after many hands in Orissa and other parts was taken to Sri Lanka.
6. Acharya Vasubandhu was a scholar who went to Nepal to propagate his own doctrine.
7. *Sron Btsan Sgam Po* or *Songtsän Gampo* was the founder of the Tibetan empire and traditionally credited with being the first to bring Buddhism to the Tibetan people.
8. In Japan Mahayan was introduced in 7th century. Zen Buddhism was introduced in 12th century mainly in Japan and key is meditation. Zen seems to have been derived from Dhayana in Sanskrit.
9. In China, Buddhism was introduced in 1st century AD. Monks of Kuchi played very important role in propagating Buddhism in China.
10. Pala Kings Dharmapala and Devapala were great patrons of Nalanda University.
11. **Vikramshila, Odantapuri & Somapuri were the Buddhist Viharas founded by Palas but not Nalanda.**

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12. Asoka tried to bring Buddhism in strict discipline and similar effort was done by only Harsha.
13. Kanishka's reign was important because, Mahayan rose during his time, Buddhism was introduced in China and Central; Asia also during his time.
14. Buddha did not intended to establish a formal religion or doctrine that is why he did not talk about God, soul, life after death etc. he tried to provide the practical solution to human problems.
15. Buddha practically believed in Doctrine of Karma.
16. The middle path means a balanced life.
17. Existence of sorrow is the basic truth.
18. Another name of Buddha is Tathagat which means beyond all coming and going.
19. Both Jain and Buddhism Propounders were kshatriyas and both somewhere drew their inspiration from Upanishads.
20. Upostha is Upavasa or fast in Buddhism. The Buddhist monks keep 4 fasts in a month viz. New moon, full moon and 2 quarter moons.

Jainism

Who is a Jain?

A *Jain* is a follower of Jina. A Jina is a victor or Conqueror.

The Jains are followers of certain ascetics who obtained omniscience and who preached a doctrine which promises a super mundane bliss of eternal salvation. Jainism originated centuries before Buddhism, but revived by Mahavira, the 24th Tirthankar of Jainism.

The religion is one of the oldest and actually has no evidence of its dates of origin. The Jain theology says that it is the oldest religion which has no beginning and no end.

What is a Tirthankara?

A Tirtha is a religious pilgrim place. Most *tirths* in India of any religion are based upon the banks of Rivers. A *Tirtha* in Sanskrit is derived of *Tir*, which is a bank of river. A Tirtha is a ford or a shallow coastal part of a water body which can be easily crossed.

The idea of a *Tirtha* is to cross the river of human miseries.

A Tirthankara is a founder of a Tirtha. He achieves the enlightenment and then shows the path to others. A Tirthankar achieves Moksha or liberation at the end of his human life.

We all know that there are 24 Tirthankaras of Jainism. The first Tirthankara was Rishabhdev and Last 24th Tirthankara was Mahavira.

Rishabhdev:

Rishabhdev is also known as *Rishabh*, *Adinath*, *Adishwar* or *Kesariya Ji*. He was born at Ayodhya in the *Ikshwaku Kula* or clan. In Hinduism he is known to be an *avatara* or incarnation of Vishnu. The name of Rishabh's parents has been mentioned in the *Bhagvata Purana*.

His parents were King Nabhi Raja and Queen Marudevi.

The mythological stories relate that Bharat wanted to attack on the kingdom of Bahubali and both brothers nearly readied for a war. The minister negotiated and it was decided that the two brother only contest personally through *Jal Yuddha*, *Malla Yuddha* and *Drishti Yuddha*. Bharata struck him first, but when it was Bahubali turn, he respected the elder brother and did not strike him and became a renunciant. Some years later, Bharta won the *meru parvata* and hoisted a flag there. But, when he reached the zenith, he found many flags out there. So he felt insignificance and also became a renunciant.

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Two sons of Rishabhdeva are worth mention. One was King Bharata, a *Chakravarti Samrata* and another is Bahubali. *Bharata* was the king, after whose name India is called Bharat Varsha. Please note that in *Hindu Mythology* Bharata is mentioned as son of Dushyanta.

However, some sources say that Bharata was eldest of a hundred sons of a saintly king by the name of Rishabhdev. The Jain theology calls Rishabh a Tirthankara and Bharata a King, whose younger brother was Bahubali.

Bahubali was *Bahu Bali*, one with enormous strength in his arms.

Bahubali is also known as Gomateshwara. There are 5 monolithic statues are present in Karnataka, out of which 57 feet at Shravanabelagola in Hassan District was created in 981 AD and his highest. The location of other statues are : Karkala in Udupi District, Dharmasthala in Dakshina Kannada District, Venur in Dakshina Kannada District, Gommatagiri in Mysore District.

✍ The Sign of Rishabhdev is a Bull and achieved nirvana on the *Kailasa Mountain* of the Himalayas as per digambar canons and as per shwetambar canons he achieved nirvana on Ashtapad mount.

✍ Please note that 20 out of the 20 Jain Tirthankara attained Niravana at Summet Shikhar or *Shikharji* located near Giridih, in Jharkhand, one of the most sacred places for Jains in the world

✍ Vasupujya attained nirvana at Champapuri in north Bengal; Neminatha on Mount Girnar in gujrat; and Mahavira, the last, at Pavapuri near patna in Bihar.

Parshvanath:

✍ Parshva was the son of king *Ashvasena* and queen Vama of Varanasi. He renounced the world and became an ascetic when he was 30 years old. He achieved Nirvana on the Sammet Sikhar, now named Parshvanatha after him. He has 108 names. He lived in Varanasi around 800 BC.

✍ Pārśvanātha is only Jain Tirthankar which is always represented with the hood of a nāga shading his head. Two Yakshas viz. Yaksha Dharanendra and the Yakshi Padmavati are often shown flanking him.

Mahavira:

Mahvira was the 24th and last Tirthankara, known as Vira or Viraprabhu, Sanmati, Ativira, and Gnatputra in many texts and Arugan or Arugadevan in Tamil texts. He is known as Nigantha Nātaputta in Buddhist Pali Canon. Historical dates assigned to Mahavira are 599-527 BC and he was born in to King Siddartha and Queen Trishala on the 13th day under the rising moon of Chaitra, which is celebrated as Mahavir Jayanti and falls in March or Early April.

His name was Vardhamana and he despite of being a prince, had exhibited a virtuous nature.

He started engaging in meditation and immersed himself in self-contemplation. At the age of 30 he renounced his kingdom and family, gave up his worldly possessions, and spent twelve years as an ascetic. During these twelve years he spent most of his time meditating. He attained the Kevalya Gyan (Omniscience) and devoted the rest of his life to preaching the eternal truth of spiritual freedom to people around India. At the age of 72 years and 4.5 months, he attained Nirvana in the area known as Pawapuri on the last day of the Indian and Jain calendars, Dipavali.

- ✍ *Kundagrama* where Mahavira was born is located in Muzaffarpur Bihar.
- ✍ Father of Vardhamana, Siddarth was head of *Gyatrika Kshtriyas*.
- ✍ His Mother Trishla was a *Licchavi* princess and sister of ruler Chetak.
- ✍ Chetaka's daughter later married powerful King of Magadha , Bimbisara.
- ✍ Mahavira's Gotra was *Kashyapa*.
- ✍ Family of Mahavira was called in Sanskrit *Jnatri* and in Prakrit *Naata*. The male members of the family were called *Jnatiputras* or *Naataputtas*.
- ✍ The most notable text about Mahavira is **Kalpasutra** by Acharya Bhadrabahu I.
- ✍ The first Sanskrit biography of Mahavira was *Vardhamacharitra* by **Asaga**

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Mahavira was married to *Yasoda*. A daughter was born to Mahavira and *Yasoda* whose name was *Anojja* or *Priyadarsana*. *Priyadarsana* later married to a nobleman *Jamali* and became mother of a daughter *Sesvati*. Now here it is a controversy. The digambar Jain tradition is of the view that Mahavira had never married. He lived a life of an ascetic even as a boy and his parents were alive when he became a monk. The author has placed both the views and has no intention to hurt any Jainism follower.

Concepts related to Jainism

24 Tirthankaras

Tirthankar	Birth / consecration	Sign	Tree	Nirvana
1 Lord Rishabha (Adinath)	Vinittanagari; Palitana	Bull	Vata (Banyan)	Ashtapad (Kailasha)
2 Ajitnath	Ayodhya; Sammet Shikharji	Elephant	Saala	Samet Sikhar
3 Sambhavanath	Savathi; Sravasti	Horse	Prayala	Samet Sikhar
4 Abhinandannath	Ayodhya; Sammet Shikharji	Monkey	Priyangu	Samet Sikhar
5 Sumatinath	Ayodhya; Sammet Shikharji	Red Goose	Sala	Samet Sikhar
6 Padmaprabha	Kausambi; Sammet Shikharji	Lotus	Chhatra	Samet Sikhar
7 Suparshvanath	Varanasi; Sammet Shikharji	Swastika	Sirisha	Samet Sikhar
8 Chandraprabha	Chandrapura; Sammet Shikharji	Moon	Naga	Samet Sikhar
9 Pushpadanta	Kanandinagari; Sammet Shikharji	Crocodile	Sali	Samet Sikhar
10 Sheetalnath	Bhadrapura Or Bhadilapura; Sammet Shikharji	Kalpavriksha Or <i>Ficus Religiosa</i>	Priyangu	Samet Sikhar
11 Shreyansanath	Simhapuri; Sammet Shikharji	Rhinoceros	Tanduka	Samet Sikhar
12 Vasupujya	Chappapuri; Sammet Shikharji	Female Buffalo	Patala	Chappapuri
13 Vimalnath	Kampilyapura; Sammet Shikharji	Pig	Jambu	Samet Sikhar
14 Anantnath	Ayodhya; Sammet Shikharji	Porcupine	Asoka	Samet Sikhar
15 Dharmanath	Ratnapuri; Sammet Shikharji	Vajra	Dadhiparna	Samet Sikhar
16 Shantinath	Gajapura Or Hastinapuri; Sammet Shikharji	Deer	Nandi	Samet Sikhar
17 Kunthunath	Gajapura; Sammet Shikharji	Goat	Bhilaka	Samet Sikhar
18 Aranath	Gajapura; Sammet Shikharji	Fish	Amba	Samet Sikhar
19 Mallinath	Mithila; Sammet Shikharji	Kalasa	Asoka	Samet Sikhar
20 Munisuvrata	Rajagriha; Sammet Shikharji	Tortoise	Champakaka	Samet Sikhar
21 Nami Natha	Mithila; Sammet Shikharji	Blue Water-Lily	Bakula	Samet Sikhar
22 Neminatha	Sauripura And Ujjinta (Ujjain); Mount Girnar (Girnarji)	Conch	Vetasa	Mount Girnar
23 Parshva	Varanasi; Sammet Shikharji	Snake	Dhataki	Samet Sikhar
24 Mahavira	Kundagrama Or	Lion	Teak	Pava Puri

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Kshatriyakund ;
Rijubalika

Universal Truth

Jain doctrine is established upon undying, universal truths. As per the Jain Doctrine, during the first and two Aras, the truths lapse among the human beings and then reappear through the teachings of enlightened humans, whose who have reached the Kevalya Gyana.

Kevalya Gyana

Kevalya Gyana or Kevala Nana (in Prakrat) is "absolute knowledge", "Enlightenment" and "Omniscience". It is the highest form of knowledge that a soul can attain. A person who has attained Kevala Gyana is called a *Kevalin*. To get a status of a Jina, attaining Kevalagyana is required first.

Jain Cosmology & Concept of Universe

Mahapurana a great Jainism text, composed by *Acharya Jinasena* during the rule of *Rashtrakuta* ruler *Amoghavarsha* and completed by his pupil *Gunabhadra* says that

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

The Jain cosmology says that world is made up of 6 Dravyas or substances:

1. **Jiva**: All living substances.
- Ajiva**: Ajiva includes all Nonliving substances.
2. **Pudagala**: This means matter
3. **Dharma-Tattva**: This means Principle of Motion
4. **Adharma tattva**: This means principle of Rest
5. **Akasa** : This means space
6. **Kala** : This means time.

Samsāra

Samsāra, as per Jain faith is worldly life characterized by continuous rebirths and reincarnations in various realms of existence. The mundane existence is full of suffering and misery and hence is worth renunciation. *Moksa* is the only liberation from Samsāra.

Mahavratas



Ahimsa is the fundamental Mahavrata of Jainism. Most Jains are vegetarians and this practice shows their faith in the principle of Ahimsa. Apart from that there are 5 Mahavratas.

1. Non-violence (Ahimsa)
2. Truth (Satya)
3. Non-stealing (Asteya)

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4. Chastity (Brahmacharya)
5. Non-possession/Non-attachment (Aparigraha)

Tri Ratnas

Triratnas are

1. *Samyak Gyan* : means right knowledge
2. *Samyak darshana* : Means right view
3. *Samyak Acharana*: Means right conduct.

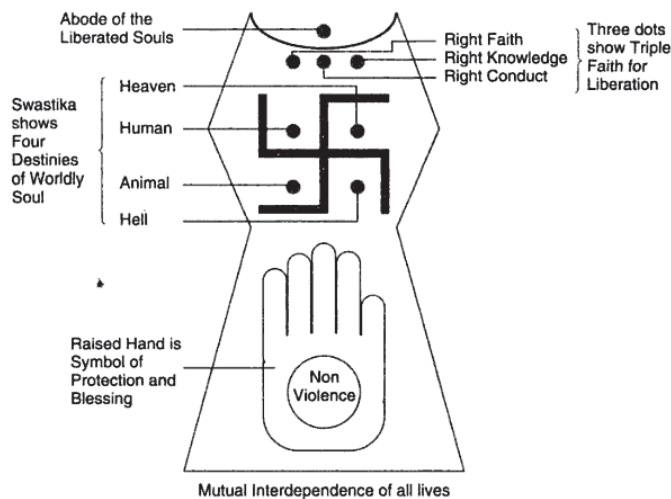
Jain Sects

Jain Samgha could not maintain its unity after 200 years of Mahavira's Parinirvana. It split in Digambar sect and Shwetambar Sect during the Mauryan Era. The Digambar sect observed the tenets of religion strictly and the monks remained naked. Shwetambar sect were liberal and they wore white clothes.

Jain Sangeeti

The conferences of Jainism are called Jain Sangeeti. The first Jain Sangeeti was convened in 300 BC and this conference was headed by Sthoolbhadra.

The second Jain Sangeeti was called in 512 AD and was held in Vallabhi Gujarat. The chairman was Devardhi Kshammaramana.

Jain Symbol

Jain Emblem or Jain Symbol was adopted in 1975, at the auspicious occasion of 2500th Nirvana anniversary of Lord Mahavira. This emblem is used in almost all of the Jain magazines, wedding invitation cards, Jain festival cards, and every magazine with links to events related to Jain society. Use of this emblem helps to create a culture showing dedication and trust for the religion and the values that are represented by the emblem. The pic shows the features of the Jain emblem.

Jain Literature

Jain Literature is called Jain Agamas. They are canonical texts of Jainism based on Mahavira's teachings. There are in all 45 texts.

- **12 Angas:** They are as follows:
Ācāranga sūtra

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Sūtrakṅtanga

Sthānānga

Samavāyānga

Vyākhyāprajñapti or Bhagavati sūtra

Jnātrdhārmakathāh

Upāsakadaśāh

Antakrddaaśāh

Anuttaraupapātikadaśāh

Praśnavyākaranani

Vipākaśruta

Drstivāda (This Anga had disappeared by the time second sangeeti was organized in 512 AD. The remaining Angas were written down in Ardhamagadhi (Jain Prakrit) Language.

- **12 Upanga Agams:** Upanga Agamas are explanations to Angas
- **6 Chedasutras:** These are texts related to behavior of Monks and Nuns.
- **4 Mūlasūtras:** These are texts which provide a base in the earlier stages of the monkhood
- **10 Prakīrnaka sūtras:** These are texts on Independent or miscellaneous subjects
- **2 Cūlikasūtras:** These are texts which further enhance or decorate the meaning of Angas

The Jain Literature

- **Shauraseni and Ardhamagadhi (Jain Prakrit) (Most ancient):** *Agamas* and sutras,
- **Sanskrit:** *Tatvartha Sutra* of Uma Swati, Jain Puranas, Koshas, Shrivakacharas, Mathematics, and Nighantus.
- **Apbhramsa:** Most of the known Apabhramsha texts are of Jain origin, they include Kahas, rasas, and grammars
- **Tamil:** *Tirukural*, *Cilappatikaram* and *Jivakachintamani*
- **Hindi:** *Ardha-kathanaka*, *Chhah-dhala*, and *Mokshamarga* Prakashaka
- **Kannada:** *Vaddaradhane*
- **Gujarati:** *Bharata-Bahubali Ras* (it is considered to be the first Gujarati Book).

Royal Patrons of Jainism

- ✍ **Asoka's Grandson Samprati**
- ✍ **King Kharvela of Orissa:** set up jain rock cut cave.
- ✍ **Gangs, Kadambs, Chalukyas, Rastrakutas had patronized Jainism.**
- ✍ **King Amoghavarsha of Rastrakuta dynasty became a Jain Monk. He wrote *Ratnamalika*.**
- ✍ **The Chalukyan period rock cut caves at badami and aihole have the figures of Jain Tirthankaras.**
- ✍ **Samatabhadra in Kanchi preached this religion.**
- ✍ **The Dilwara Jain temples at Mount Abu were built by Chalukya Dynasty kings between 11 to 13th century.**

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Important Points

1. The Jain religion professes peace and nonviolence and this was the major reason that mercantile community was attracted towards this religion.
2. Chandragupta Maurya had abdicated his throne towards the end of his life and became an ascetic under the Jain saint Bhadrabahu. He migrated to Karnataka and spent his ending days at sallekhana at Shravanabelagola. Bhadrabahu Cave is the place where he is said to have died by fasting.
3. Bhadrabahu propagated Jainism in South India.
4. The metaphysical thoughts of Jainism are linked to *Samkhya Philosophy*.
5. There are five Jain caves at Ellora, which belong to the ninth and tenth centuries and they all belong to the Digambara sect.
6. Cave 32 at Ellora is called Indra Sabha and it is a Jain Cave.
7. Tiger cave at Udayagiri, and Sittannavasala Cave at Padukottai are Jain caves only.
8. Death through gradual starvation at the end of one's natural life is called 'Santhara'. Among Jains it is a means to attain salvation and not suicide. The Jains profess a vast difference between suicide and Santhara. Suicide is committed in a fit of anger or depression while the decision to observe Santhara is taken with a calm mind.
9. Neminath or Arishtnemi was a Jain Tirthankar who was considered to be a kinsman of Lord Krishna.
10. 11 close disciples of Mahavira are called *Ganadhara*. The Jain Samgha was made up of 11 Ganadharas.
11. Virasena, Mahaviracharya, Hemachandra and Mahendra Suri were well known Jain Mathematicians.
12. 4 Sankalpas viz. Satya, Ahimsa, Asteya and Aparigraha were adopted and preached by Parshvanth.
13. It took 12 year of Mahavir to attain Kevalya Gyan after a rigorous Tapascharya.
14. Vardhaman rejected Vedic gods and Vedic Religion.
15. Tapascharya means as per jain "*Kaya Klesh*" the rigorous mortification, and it leads to salvation.

Maurya Empire**16 Mahajanapada:**

In the 6th century BC, there existed 16 large states in India which are known as 16 Mahajanapadas. They are Kasi, Kosala, Anga, Magadha, Vajji or Vriji, Malla, Chedi or Cheti, Vamsa or Vatsa, Kuru, Panchala, Machcha or Matsya, Surasena, Assaka or Ashmaka, Avanti, Gandhara & Kamboja.

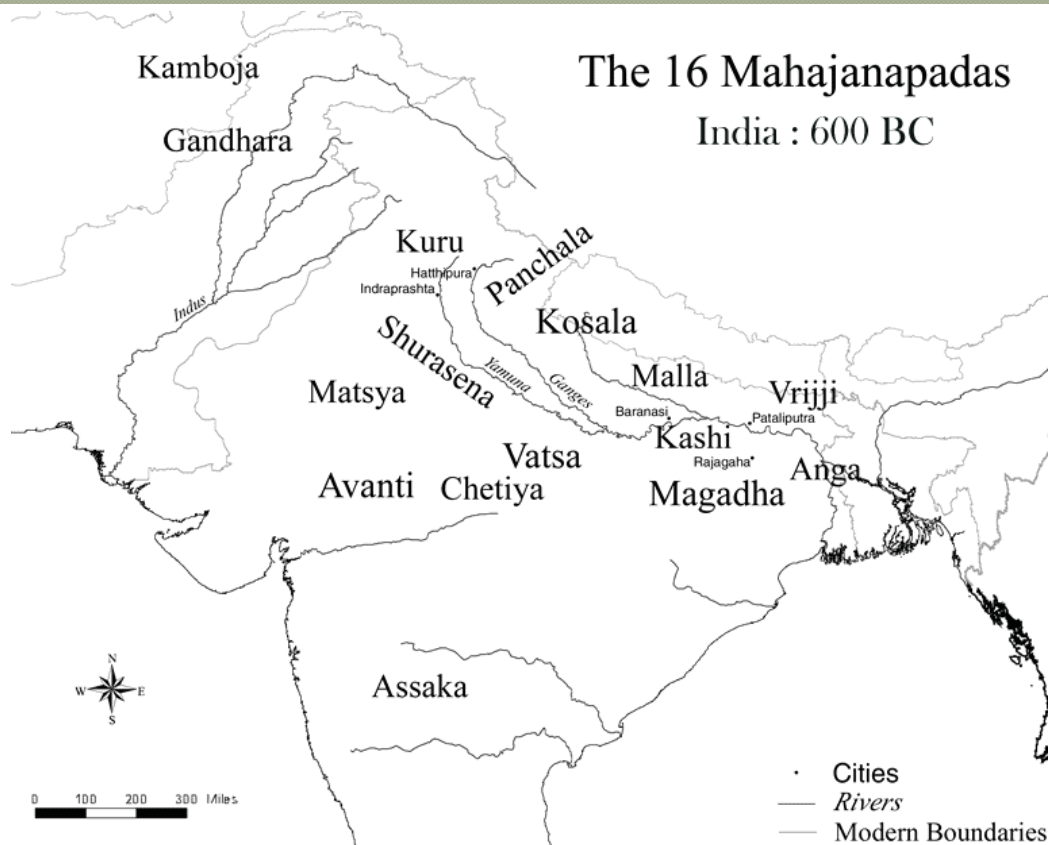
✍ The names of at least 9 among them are given in the Vedic Literature.

✍ Panini in the 4th century BC mentions as many as 22 different Janpadas, but also mentions 3 most important viz. Magadha, Kosala and Vatsa.

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Following is the Brief Description of the 16 Mahajanapadas:

Kasi: Its Capital was Banaras

Kasi was located on the confluence of Ganga and Gomti rivers and somewhere around today's Varanasi.

Kosala: Its capital was Shravasti

Kosala was located in the Eastern Uttar Pradesh. It covers today's districts Faizabad, Gonda, Bahraich etc. and was bordered by River Gomti on the west, River Sadaniva in the east, Nepal hills in the north and River Syandika in the South.

Anga: Its Capital was Champa

It covered the modern districts of Munger and Bhagalpur in Bihar It was later annexed to Magadha by Bimbisara. Magadha was on its west and Raja Mahal hills on the west.

Magadha: Its capital of Girivraja or Rajgriha

It covered the modern districts of Patna, Gaya, Shahabad of Bihar. It was bordered by River Son non North and Ganga on South.

Vajji or Vriji: Its capital was Vaishali

It was located on the north of River Ganga in Bihar. The seat of 8 smaller clans / kingdoms called "Athakula" out of which Lichhavis, Janatriks, Videhas were very important. It was separated from Kosala from river Gandak.

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Malla: Its Capital was Kushinagar, Pawa

It covered the modern districts of Deoria, Basti, Gorakhpur in Eastern Uttar Pradesh.

 Chedi or Cheti:

It was located in the Bundelkhand division of Madhya Pradesh regions to the south of river Yamuna and along river Betwa or Vetravati. Its capital was Suktimati or Sotthivati located somewhere near Banda in Uttar Pradesh.

 Vatsa: Its capital was Kausambi

It covered the modern districts of Allahabad and Mirzapur in Uttar Pradesh.

 Kuru: Its Capital was Indraprastha / Hastinapur / Isukara

It covered the modern Haryana & Delhi-Meerut-Ghaziabad region. Its eastern border was River Yamuna.

 Panchala: Its Capital was Its capital were Ahichhtra (Western Panchal) and Kampilya (eastern Panchala).

It covered modern day Rohilkhand division & Upper Gangetic Plains of today's Uttar Pradesh & Uttarakhand.

 Matsya: Its Capital was Viratnagar

It was located in the Alwar, Bharatpur, Jaipur districts of Rajasthan.

 Surasena : Its Capital was Mathura

It was located on the junction of Uttarpatha and Dakshinpatha around Mathura of Today.

 Assaka: Its capital was Potali, Potana or Podana

Located on the banks of the Godavari River. Its capital was Potali, Potana or Podana, which now lies in the Nandura Tehsil, Buldana district in the Indian state of Maharashtra and it was the only Mahajanapada situated to the south of the Vindhya Range, and was in Dakshinapatha

 Avanti: Its capital was Ujjain & Mahismati

Located on present day Malwa region. It was divided into two parts by the Vindhyas, the northern part had its capital at Ujjayini and the southern part had its centre at Mahishmati.

 Gandhara: Its capital was Taxila:

Covered the regions between Kabul and Rawalipindi in North Western Provinces, Peshawar, the Potohar plateau and on the Kabul River.

 Kamboja: Its capital Rajpur

It was located around Punchh area of Kashmir.

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The late Vedic era ends where epic era starts. Most of the historical information about that period we get from Puranas, epics such as Mahabharata and Ramayana. However, the information is delusive, exaggerated and fragmented so, not much reliable info is available. The dates assigned to the Vedic period & Iron Age is 1200–300 BC. We came to know about some Mahajanpadas in Vedas. For example, the earliest reference to the Magadha people occurs in the Atharva-Veda where they are found listed along with the Angas, Gandharis, and Mujavats.

We have many sources to know about various Janpadas, Kings, Dynasties, Events that happened near the rise of Buddhism and Jainism. However, the information from 1500 BC to 6-7th century BC is so much confusing that none of the scholars has been able write clearly about the history of those times.

Rise of Janpadas:

We start our study from 1500 BC. We know that in contrast with urban culture of the Indus Valley Civilization, the society in Vedic period was rural, where smallest political unit was a Vis. However, some later Vedic texts detail about the Janpadas such as *Kuru, Panchala, Matsya, Kunti, Kikata, Jayminia, Kashi, Magadha, Anga, Kamboja* etc. The first question arises is, why and how the Janpadas developed.

The rise of Janpadas is mainly attributed to the establishment of settled agriculture communities. The development of an agriculture based economy led to increase in crops and cattle wealth coupled with use of iron in technology. The society was now totally divided into 4 varnas. Based upon occupation, new labour class and landed classes also emerged. The landed class was known as *Gahapatis*. The trade flourished and the towns which were either located on trade routes such as Mathura or located near the banks of rivers such as Magadha and other Mahajanpadas. **This transition also saw an emergence of taxing, standing army, territorial powers etc.**

In Early Vedic era, there was no taxing, No standing armies and no importance to territorial powers.

Rise of Magadha:

Most important Mahajanpada was Magadha. Magadha was located near today's Patna & Gaya. The first notable thing about Magadha was its geographical location which gave its rulers a locational advantage to acquire more and more power. Magadha was located between Ganga River in North, Son River in West, Vindhya ranges in south and Champa in East. The three sides protected the territory and it was not easy for any invader to invade Magadha so easily. The earliest capital of Magadha was Girivraja.

Brihadrath Dynasty:

The earliest known king of Magadha is Brihadrath. Name of Brihadrath appears in Rig-Veda (1.36.18, X.49.6). Magadha is mentioned in Atharvaveda. The puranic sources say that Brihadrath was the eldest son of Vasu. According to Ramayana, Vasu founded Vasumati and Grivraja. The Brihadrath dynasty was founded by Brihadrath. His son was *Jarasandha*.

Name of **Jarasandha** appears in Mahabharata and Puranas many times. Jarasandha was inimical to Yadavas and that is why he is mentioned as a villain in the Mahabharata. **Jarasandha** was a powerful king and a devotee of Shiva who at the time of his birth was in two pieces of human body born to two wives of Brihadrath. These two pieces were thrown into the forest on the order of Brihadrath. In the Forest, a *Rakshashi* known as **Jara** found these two pieces. When she joined them, they became one and thus the name *Jarasandha* (one who was joined by Jara was given).

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In the Mahabharata war, Jarasandha was killed by Bhima. The time period assigned to Jarasandha is approximately 1760 BC. He was succeeded by Sahadev who also got killed in the epic war of Mahabharata.

The Brihadrath Dynasty ended approximately 8th century BC.

Pradyota dynasty

The Vayu Purana mentions that the Brihadrath dynasty was taken over by the *Pradyota dynasty*, which ruled Magadha for 138 years. The time assigned to Pradyota dynasty is approximately 800 - 682 BC. The Pradyota dynasty is mentioned in Buddhist and Jaina texts as well. They write that the Pradyota dynasty kings used to kill their fathers as a tradition to become kings. So patricide was common in Magadha.

Haranyaka Dynasty:

Most traditions agree that people get annoyed by this bloody tradition and a civil revolt uprooted the Pradyota dynasty. After uprooting the Pradyota dynasty, which dynasty ruled is a difficult question to answer. The Jain texts say that people rose up against the bloody feudalistic tradition and made Shishunaga the king. While Buddhacharita by Aśvaghosa mentions that it was Bimbisara of the Haranyaka Dynasty which succeeded the Pradyota dynasty.

Bimbisara

Bimbisara was the first great king of the Haranyaka Dynasty. Most sources agree that Bimbisara was son of Bhattiya who made his son Bimbisara, a king at the age of 15 years.

Bimbisara was the most remarkable king of the pre Mauryan dynasties of Magadha. He was a man with clear perspectives. He used the policy of marital alliances to expand his kingdom, a tradition which was not yet seen in any dynasty. He also used a policy of sending envoys to strengthen the bilateral relationships.

✍ He send Jivaka, a Vaidya (doctor) to the king of Avanti who was suffering from a disease most probably jaundice.

✍ He also received an ambassador from the King of Taxila.

Bimbisara had 4 wives. These wives were a result of Bimbisara's Policy of dynastic alliances. His chief queen was Khema. The 4 queen of Bimbisara were

1. Kosaladevi, sister of Pasendi or Prasenjit of Aiksvaka dynasty. Kashi was given to Bimbisara as a dowry gift in his marriage with Kosaladevi.
2. Chellena the daughter of *Cetaka or Chetaka*, the Licchavi King of Vaishali who was brother of *Trishla*, mother of Mahavira.
3. *Khema or Kshema* was daughter of Madra King of Punjab.
4. Vaidehi was daughter of Videha King.

This proves that Bimbisara used matrimonial alliances to expand his kingdom. For example Kosaladevi brought Kasi under his rule, however, Kashi later became the cause of hostility between his son Ajatshatru and his brother in law Pasendi.

Bimbisara was great in military skills as well. He defeated Brahamdatta of Anga and annexed Anga in Magadha. Further territories were also annexed to Magadha by Bimbisara.

Was Bimbisara a Jain or Buddhism follower?

Both Traditions call him as their followers. Bimbisara was contemporary of both Mahavira and Buddha. The Jain texts mention that he was a disciple of Lord Mahavira. The Buddhist texts mention that he met Buddha before enlightenment. Buddha promised him to visit his capital after he gets enlightenment. He was a patron of Buddha and as a mark of goodwill; he presented the Bamboo Grove (*karanda venu vana*) to the Sangha.

However, Bimbisara's life ended with a tragedy. He was imprisoned by his son Ajatshatru who starved him to death. So, like many of predecessor kings **he was also a victim of patricide**.

Legacy of Bimbisara:

In Bimbisara, we find a very efficient politician who had a clear vision of the political situation at his time. His success is attributed to a large extent to the matrimonial alliances he made. He was known as **Shrenik** as per the Jain texts, which means that he had a large standing army. He is supposed to be one of the first kings to have a large standing army. After becoming a king at the age of 15 years, he not only expanded the empire but also patronized both the rising religions at that time. His success was also due to the efficient administration machinery, in which the *rajbhats* or *Mahamattas* i.e. Royal officers were divided into many classes.

Ajatshatru

The period assigned to Ajatshatru's rule is 491 BC to 461 BC. He was son of Bimbisara's wife Vaidehi so, the Buddhist texts mention his name as *Vaidehi Putra Ajatshatru*. Ajatshatru was NOT the only son of Bimbisara. There were many sons and daughters from his all wives but Ajatshatru proved to be dominant. He killed his father by starving him to death, this is what Buddhist traditions say. However, Jaina texts say that he was not involved in patricide. But, most scholars agree that he brought the life of his father to a tragic end.

The Buddhist texts related that he after starving his father to death, expressed remorse in front of Buddha, who said him, "**Go and no sin more.....**".

✍ He was instigated for this crime by *Devadatta*. *Devadatta* was a distant cousin of Buddha who wanted to usurp Sangha. The killing of Bimbisara brought enmity between Ajatshatru and Pasendi, the king of Kosala. His sister Kosaladevi died of shock of his husband's tragic end. Pasendi immediately confiscated Kashi, which was given as a gift to Kosaladevi in marriage.

Kasi a disputed territory:

Kasi remained a disputed territory between Pasendi and Ajatshatru for a long time. The dispute was solved and result was in favor of Ajatshatru, who not only absorbed Kasi to his kingdom Magadha but also got daughter of Pasendi named *Vajira*.

Ajatshatru expanded his territories by fighting a war with Licchavis also. There were many reasons for his enmity towards the Licchavis such as his half brothers were sheltered by Licchavis, trade on the banks of river Ganga, a mine of gems near Ganga and most important the rising power of Licchavis, which Ajatshatru wanted to destroy. The war / struggle continued for 16 years and ended in favor of Ajatshatru who absorbed the Licchavis in his empire.

Mahshilakantaka & Rathamusala

Mahshilakantaka & *Rathamusala* were two war equipments used (invented) by **Ajatshatru against Licchavis**. The *Mahshilakantaka* was an engine kind of equipment which ejected big stones. The *Rathamusala* was a Chariot which a musala (mace or blade) attached at both sides of chariot which when ran, caused a lot of casualties. It was also known as scythed chariot, which was invented by Ajatshatru.

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During the times of Ajatshatru, both Buddha and Mahavira attained Nirvana. Makkhali Gosala or Gosala Maskariputta, the founder of Ajivikas path also attained Nirvana during the time of Ajatshatru.

Ajatshatru and First Buddhist Council

Ajatshatru shared the relics of Buddha and enshrined them in a stupa. He also renovated 18 Buddhist Monasteries. Immediately after the death of Buddha, Ajatshatru sponsored the First Buddhist Council, which was organized in a hall erected by him outside the **Sattaparnaguha Cave or Sattapani caves in Rajgir**. This meeting was presided by Elder Mahakassapa. In this council **Ananda recited Sutta Pitaka and Upali recited Vinaya Pitaka**.

Legacy of Ajatshatru:

Ajatshatru built a fort at Pataliputra and so is known as founder of Patna. Many texts mention that his son *Udayin* developed Pataliputra as a city. It is said that Under Udayin Pataliputra became prosperous city which later became world's largest city under Mauryas.

End of Haranyaka Dynasty:

Ajatshatru faced the same fate as his father. He was killed by his son Udayin. Not only these remarkable kings of the Haranyaka Dynasty were victims of Patricide, but also later kings shared the same fate. Udayin was succeeded by Anuruddha by Assassination, his son Munda & his son Nagdasaka also shared the same fate. This dynastic feuding triggered a revolt and the people thrown these Haranyaka Dynasty rule and imposed **Shishunaga** as ruler. This was the foundation of Shishunaga Dynasty.

Shishunaga Dynasty

Shishunaga was the founder of this dynasty. He was an amatya / officer / governor of the last Haranyaka ruler Nagdasaka. After this coup d'état Shishunaga made Grivraja his residence and deputed his son to Banaras. Shishunaga was succeeded by Kalasoka. During Kalasoka, Pataliputra became the capital of Magadha. In Puranas he is mentioned as Kakavarna and in Sri Lankan texts he is mentioned as Kalasoka.

Kalasoka & Second Buddhist Council:

The second Buddhist Council was sponsored by Kalasoka at Vaishali in 383 BC. This council was invited by a Buddhist monk Yasa, who saw the local monks of Vaishali following the teaching laxly. The dispute was on 10 Points such as storing salt in horn, eating after midday, eating once and going to villages for alms, eating sour milk after one's meal etc. It was not settled and Buddhism sects appeared for the first time. President of this council was Sabakami.

The last rulers of Shishunaga Dynasty were 10 sons of Kalasoka who ruled simultaneously. Out of them one son **Nandivardhana** is mentioned in Puranas.

Nanda Dynasty

Mahapadmananda was the first ruler of the Nanda Dynasty. There are several theories about the birth of Mahapadmananda. The Purana theory say that Mahapadmananda was son of Nandivardhana & a Shudra Woman. Another theory says that there was a good-looking barber, who won the heart of a queen who subsequently killed the king. Mahapadmananda was a son of this barber. Whatever may be correct but this was the line which started the trend of lowborn (as of contemporary conditions) rule started in Magadha.

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Meaning of Mahapadmananda

- ✍ Mahapadmananda had a large army and that is why he is called Ugrasena.
- ✍ His army might have been so large that it could be arranged in a Lotus shape : **Padmavyuh**
- ✍ He might have been so wealthy that his wealth was in *Padama*, a unit of counting equivalent to a million multiplied by a billion.
- ✍ Mahapadmananda subdued all the major powers such as Ikasvakus, Kurus, Panchals, Kasis, Surasens, Maithilas, kalingas, Asmakas etc. and that is why Puranas mention is name : **Sarvakhstrantaka. (destroyer of all Kshtras) equivalent to Parshurama.**

महानन्दिनस्ततः शूद्रागर्भोद्भवोऽतिलुब्धोऽतिबलो महापद्मो नन्दनामा परशुराम
इवापरोऽखिलक्षत्रान्तकारी भविष्यति । ततः प्रभृति शूद्रा भूपाला भविष्यन्ति ।
स चैकच्छत्रामनुल्लङ्घितशासनो महापद्मः पृथिवीं भोक्ष्यति ।

The Nandas were the first Non Kshatriya rulers in the history of India. They were also the first Empire Builders in the recorded history of India. Estimates say that the army of Nandas was consisting of 200,000 infantry, 20,000 (or 80,000) cavalry, 2,000 (or 8,000) war chariots and 3,000 (or 6,000) war elephants. Nanda ruled almost all parts of India for 100 years. The last ruler was Dhana Nanda who was over thrown by Chandra Gupta Maurya thus founding Mauryan Empire in 321 BC.

Invasion of Alexander:

Alexander, the great invaded India in 326 BC during the rule of Dhanananda. Dhanananda is mentioned as Xandrames or Aggrammes or Ganderites in the Greek historical texts. These texts mention that crossing the Beas was the last outpost of Alexander's army which was insisted by Alexander to cross Ganga as well. But by hearing that Dhanananda was waiting for them with 200, 000 army they were frightened and revolted and thus Alexander's army turned back. Alexander began his homeward journey in 325 BC and in 324 BC he died in Persia.

Maurya Empire



After Alexander's invasion, India particularly North west region was in a state of ferment as the people from this region tolerated the blows of the repetitive foreign invasions. On the other side, the Nandas were not popular because of its covetousness and greed leading to financial extortions by Dhanananda. These conditions were offering excellent opportunities for somebody to ride the wave of popular discontent to overthrow the unpopular rule. Chandragupta Maurya was that hero, who tried his luck and due to his efforts coupled with his spirit & boldness, India was politically united for the first time in thousands of years.

Chandragupta Maurya:

Who was Chandragupta Maurya?

चन्द्रगुप्तं नन्दस्यैव पत्न्यन्तरस्य मुरासंज्ञस्य पुत्रं मौर्याणां प्रथमम् ।

This account (*purana*) says that Chandragupta was a son of last Nanda Monarch Dhanananda from his Shudra concubine Mura and that is why his name is Maurya. This account has been rejected as well as accepted by many scholars and has been quite controversial.

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As per the *Mahaparinibbana Sutta*, Chandragupta was a scion of Moriya Clan, which was branch of **Sakyas Khatriyas**. These Kshatriyas had received a share in the relics of Buddha. Some other traditions link his ancestry to peacock tamers. So there is no single theory about the ancestry of Chandragupta. One thing on which all scholars agree is that he was from a “humble” background. He is mentioned in the Greek texts as *Sandrokyptos*, *Sandrokottos* and *Androcottus*.

Young Chandragupta:

Against there are several stories regarding the early age of Chandragupta. One theory says that Chandragupta served the Nanda Army as a General or *Senapati*. He, instigated by Vishnugupta or Chanakya revolted against his master but his revolt failed. Vishnugupta, a Brahmin was insulted by Dhanananda by breaching a social etiquette. When the revolt failed, both of them fled to safety.

The *Mahavamsa* writes that Chandragupta while concealed in a woman's hut overheard the woman scolding her child, who in the act of eating had burnt his fingers by beginning from the center of the bread. She scolded the child and taught him that hot bread should not be touched from the center and it should be broken in pieces **from the corners**. Chandragupta learnt from this story and transferred himself to the North West.

Traditional accounts also mention a story, that Vishnugupta was a teacher at the Taxila University. He found one day that Chandragupta was playing with children and he delivered justice among the boys, one of who was acting a criminal. Vishnugupta was impressed by his sense of justice. He took the boy to the king, who impressed by his intelligence ordered to be trained at Taxila University. But in the same event the king insulted Chanakya by breaching the etiquette and forced him out. To take revenge Chanakya groomed the young Chandragupta at Taxila University.

Some scholars say that he met Alexander when he was a young boy.

Vishnugupta Chanakya

Vishnugupta, Kautilya are other names of Chanakya. He was born around 350 BC and is known for his being the chief architect of Mauryan empire and writing the pioneering work in the Economics and Political Science that is Arthashastra. He is known as Indian Machiavelli in the western world, which is wrong in the sense that Chanakya worked two millenniums earlier than Machiavelli. *Chanka* was his father's name and *Kotil* was his Gotra explaining his two names.

Chanakya was identified with Vishnugupta in a verse in his Arthashastra and also in Panchatantra of Gupta age by Vishnu Sharma. *Mudrarakshasha* of Vishakhadatta mentions that he was Dravid. Pali texts say that he was a Brahmin from Taxila.

1. Strabo (a Greek Geographer) gives him the name *Palibrothus*.
2. In *Mudrarakshasa* of Vishakhadatta he has been depicted by names *Piyadamus*, *Vrishal*, *Chandrasiri* & *Kulihin*.
3. In *Mudrarakshasa*, Chandragupta has been depicted as a weak insignificant young man and Chanakya being the real ruler.
4. Historian Sir Thomas R. Trautmann has mentioned that Chanakya was born with a complete set of teeth, which gave a sign that he would become a King. However his teeth were broken so he would rule through someone else.
5. Chanakya mixed poison to the food eaten by Chandragupta Maurya, now king, in order to make him immune. Unaware, Chandragupta feeds some of his food to his queen, who is in her ninth month of pregnancy. In order to save the heir to the throne, Chanakya cut the queen open and extracts the fetus, who is named Bindusara because he was touched by a drop (bindu) of blood having poison.

First of all, Chandragupta liberated North east from the Greek Governors and Satraps who were appointed by Alexander. Alexander's death provided Chandragupta an opportunity to give a death blow to the Greek Rule in parts of India. After that he focused his attention on Magadha. Chanakya through diplomacy aligned Chandragupta with a neighboring king Parvataka and

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the combined army dethroned the Nandas and seized the Magadha. Nandas were spared their life and let run with as much treasure as much a chariot can carry.

War with Selucus:

After death of Alexander, Selucus, one of the generals of Alexander became his successor. He launched a campaign against India in 304 BC to recapture the territories won by Alexander. He crossed Indus but his mission failed and an alliance with Chandragupta ended the mission. By this treaty, Selucus returned the *Arachosia* (Kandahar), *Paropanisade* (Kabul), Aria (Herat) and Gedroia (Baluchistan) to Chandragupta. The alliance was cemented by Chandragupta. Following were the acts that cemented the ties:

- ✍ Chandragupta gave 500 war elephants to Selucus.
- ✍ Selucus sent Megasthenes to Chandragupta's Court.
- ✍ Possibly, there was a marital alliance in which son/ daughter of one was married to daughter / son of other.

Other conquests of Chandragupta:

1. We know about Chandragupta's empire from the rock edicts and inscriptions of Asoka and other rulers.
2. The Girnar Rock Inscription gives an indication that his empire was expanded to the borders of modern Gujarat & Saurashtra.
3. In south India we find Asoka's inscriptions and edicts, however, there are no evidences that Asoka or Bindusara conquered these areas. However, some sources say that Bindusara won the southern areas. So scholars agree that the parts of South India were conquered by either Chandragupta or Bindusara.

Later Life of Chandragupta:

In the later years of his life Chandragupta abdicated his throne in favor of his son Bimbisara. He became a disciple of Bhadrabahu, a Jain saint. He is believed to have spent his last years at Shravanabelagola. He is believed to have died by practicing *Santhara* at the Bhadrabahu Cave near Shravanabelagola.

Bindusara

Chandragupta was succeeded by his son Bindusara. His other name is *Amitraghata* which means destroyer of foes. The Greek scholars write him as "*Amitrachates*" or "*Allitrochates*". Chanakya served as Prime Minister of Bindusara for some years. Later, Khallataka became his prime minister.

- ✍ During the initial years of his reign Bindusara subdued a revolt in Taxila & Avanti.
- ✍ At Avanti, he sent his son Asoka, the fearsome general and a great warrior right from his childhood to subdue the revolt.
- ✍ Bindusara had good foreign relations. He was friendly with the Greek King Antiochos-I and asked him to send sweet wine, figs and a philosopher. The two things were sent but third "a philosopher" was not sent as the law at Greece did not permit.
- ✍ *Deimachos* was a Syrian ambassador who came in the court of Bindusara.
- ✍ Bindusara ruled for approximately 25-26 years and his succession was disputed which ultimately gave India a great king called Asoka.

Asoka

Ashokavardhana or Asoka was governor of Taxila and Ujjain during the reign of his father Bindusara. The Sri Lankan texts represent Asoka as "wading through a pool of Blood" quoting that he terminated all 99 of his brothers except his uterine brother Tisya.

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- ✍ This has been disputed by the scholars. For example, Rock Edict V of Asoka mentions about his brothers.
- ✍ It may be a falsified version of his bravery by the Buddhist monks who might have been interested in dark background of Asoka, who became the gentlest king after his conversion.

Asoka's Names & Titles

1. Only inscriptions in the Maski edicts refer his name as Asoka.
2. Puranas refer his name as *Ashokavardhana*
3. Girnar Inscription of Rudradaman mentions him as Asoka Maurya.
4. In Babhru Inscription he refers himself as *Piyadassi Iaja Magadhe* (Piyadassi, King of Magadha).
5. He assumes two titles Devanampiya and Piyadassi in his inscriptions.

Devanampriya Priyadarsi, Dhammarakhit, Dharmarajika, Dhammarajika, Dhammaradnya, Chakravartin, Samrat, Radnyashreshtha, Magadhrajshretha, Magadharajan, Bhupatin, Mauryaraja, Aryashok, Dharmashok, Dhammashok, Asokvadhhan, Ashokavardhan, Prajapita, Dhammanayak, Dharmmanayak all are his titles.

Family:

The Buddhist texts mention his mother's name as Subhadra. His first wife was a princess of Ujjaini called Devi or Vedisa. His two other wives were Karuvaki and Asandhimitra. Asoka's only son mentioned in inscriptions is Tivara, who was born to Karuvaki. The name of Karuvaki and Tivara are mentioned in Queen's edict.

Conquest of Kalinga:

Conquest of Kalinga is mentioned in Inscriptions. Kalinga was modern Orissa. Asoka's coronation took place in 269-68 BC and eight years after his coronation he campaigned for Kalinga.

- ✍ Conquest of Kalinga took place in 9th year of Asoka's reign.

Why Kalinga?

The Mauryan Empire was probably in friendly terms with the southern kings such as Cholas and Pandyas. Kalinga was strategically located in the heart of his territory and that is why his campaign to Kalinga was strategically important. Once Kalinga was won, there was no much need to win over further territories.

The Kalinga war was a horrifying event. It mentions that hundred and fifty thousand people were displaced, hundred thousand people were killed and many hundred thousands perished.

- ✍ The vivid description of Kalinga war is given in 13th Rock Edict.

After the war of Kalinga Asoka realized the gravity of war and the event had a profound impact on his mind. He vowed to never wage such war and also directed his sons and grandsons.

- ✍ The 13th Rock edict mentions Asoka's remorse after the war and his changed attitude from Dig-vajay to Dhammavijay. Asoka adopted Buddhism in 9th year of his reign after winning Kalinga. He was inspired by Nigrodha, a boy monk. Later, he came in contact with **Moggaliputta Tissa**. Later his brother Tissa, queen Karuvaki also adopted Buddhism.

Asoka and Third Buddhist Council:

Asoka sponsored the third Buddhist Council in 250 BC. This council was held at Pataliputra. It was presided by Moggaliputta Tissa. Abhidhamma Pitaka was established in this council.

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Asoka's Edicts & Inscriptions:

The Edicts of Asoka are a collection of 33 inscriptions on the Pillars of Asoka, as well as boulders and cave walls, made by the Emperor Asoka during his reign from 272 to 231 BC dispersed throughout the areas of modern-day Pakistan, Nepal and India.

✍ The first tangible evidence of Buddhism is represented by the rock and pillar edicts of Asoka detailing wide expansion of Buddhism through the sponsorship of one of the most powerful kings of Indian history.

These edicts mention that Buddhism reached as far as the Mediterranean, and many Buddhist monuments were created in a wide area. Buddhism and the Buddha are mentioned, the edicts focus on social and moral precepts rather than religious practices or the philosophical dimension of Buddhism.

✍ In these inscriptions, Ashoka refers to himself as "Beloved of the Gods" and "King Priya-darshi."

✍ The inscriptions found in the eastern part of India were written in the Magadhi language, using the Brahmi script. In the western part of India, the language used is closer to Sanskrit, using the **Kharoshthi script**, one extract of Edict 13 in the Greek language, and one bilingual edict written in Greek and Aramaic.

✍ These edicts were decoded by British archeologist and historian **James Prinsep**.

✍ Major themes are Ashoka's conversion to Buddhism, the description of his efforts to spread Buddhism, his moral and religious precepts, and his social and animal welfare program.

Major Rock Edicts**✓ Major Rock Edict I**

Prohibits animal slaughter. Bans festive gatherings and killings of animals. Only two peacocks and one deer were killed in Asoka's kitchen. He wished to discontinue this practice of killing two peacocks and one deer as well.

✓ Major Rock Edict II

Provides for care for man and animals, describes about Chola, Pandyas, Satyapura and Keralaputra Kingdoms of South India

✓ Major Rock Edict III

Generosity to Brahmins. Issued after 12 years of Asoka's coronation. It says that the Yuktas (subordinate officers and Pradesikas (district Heads) along with Rajukas (Rural officers) shall go to the all areas of kingdom every five years and spread the Dhamma Policy of Asoka.

✓ Major Rock Edict IV

Dhammaghosa is ideal to the mankind and not the *Bherighosa*. Impact of Dhamma on society.

✓ Major Rock Edict V

Concerns about the policy towards slaves. He mentions in this rock edict "Every Human is my child..." Appointment of *Dhammamahamatras* is mentioned in this edict.

✓ Major Rock Edict VI

Describes King's desire to get informed about the conditions of the people constantly. Talks about welfare measures.

✓ Major Rock Edict VII

Requests tolerance for all religions

✓ Major Rock Edict VIII

Describes Asoka's first Dhamma Yatra to Bodhgaya & Bodhi Tree.

✓ Major Rock Edict IX

Condemns popular ceremonies. Stress in ceremonies of Dhamma.

✓ Major Rock Edict X

Condemns the desire for fame and glory. Stresses on popularity of Dhamma.

✓ Major Rock Edict XI

Elaborates Dhamma

✓ Major Rock Edict XII**-: About this document:-**

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Directed and determined request for tolerance among different religious sects.

✓ **Major Rock Edict XIII**

Asoka's victory over Kalinga . Victory of Asoka's Dhamma over Greek Kings, Antiochus, Ptolemy, Antigonus, Magas, Alexander and Cholas, Pandyas etc. **This is the Largest Edict. It mentions Kamboj, nabhaks, Bhoja, Andhra etc.**

✓ **Major Rock Edict XIV**

Describes engraving of inscriptions in different parts of country.

Separate Edicts

They were found at sites in Kalinga

- ✓ **Separate edict I** : Asoka declared all people are my sons
- ✓ **Separate Edict II** : proclamation of edicts even to a single person.

Other Edicts

✓ **Queen Edict :**

mentions about second queen of Asoka

✓ **Barbara cave Inscription:**

giving away the Barbara cave to Ajivika sect

✓ **Kandhar Bilingual Rock Inscription:**

Expresses satisfaction over asoka's policy

Pillar Edicts:

Asoka's 7 pillar edicts have been found at Topra (Delhi) , Meerut, Kausambhi, rampurva, Champaran, Mehrauli. Minor pillar edicts have been found at Sanchi, Sarnath, Rummindei, Nigalisagar.

✓ **Pillar Edict I**

Asoka's principle of protection to people

✓ **Pillar Edict II**

Defines dhamma as minimum of sins, many virtues, compassion, liberality, truthfulness and purity

✓ **Pillar Edict III**

Abolishes sins of harshness, cruelty, anger, pride etc

✓ **Pillar Edict IV**

Deals with duties of Rajukas

✓ **Pillar Edict V**

List of animals and birds which should not be killed on some days and another list of animals which have not to be killed at all occasions. Describes release of 25 prisoners by asoka.

✓ **Pillar Edict VI**

Dhamma Policy

✓ **Pillar Edict VII**

Works done by Asoka for Dhamma Policy . He says that all sects desire both self control and purity of mind.

Other Pillars

- ✓ **Rummindei Pillar Inscription:** Asoka's visit to Lumbini & exemption of Lumbini from tax.

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- ✓ **Nigalisagar Pillar Inscription:** It was originally located at Kapilvastu. It mentions that Asoka increased the height of stupa of Buddha Konakamana to its double size.

Sources of Pillar Stones:

The spotted and white sandstone was sourced from Mathura. Buff colored Sandstone and Quartzite was sourced from Amravati.

Asoka & Buddhism: Dhammasoka

In the Bhabru edict Asoka says that he has full faith in Buddha, Sangha and Dhamma. But he never forced his ideal on people. The **Pillar Edict II** says:

Dhamma sadhu, kiyam cu dhamme ti? Apasinave, bahu kayane, daya, dane, sace, socaye.

The meaning is: Dhamma is good, but what constitutes Dhamma? (It includes) little evil, much good, kindness, generosity, truthfulness and purity. In his **Pillar Edict VII**, he says that all sects desire both self control and purity of mind. In the **Major Rock Edict XII**, he directed and determined request for tolerance among different religious sects. He says that he honors all sects and both laymen and monks. We can say that Asoka's Dhamma is a moral code of ethics. Asoka propagated his Dhamma with zeal and earnestness of a missionary. He mentions in Minor Rock Edict I that as a result of his efforts for 1 year (or more) "Human beings who were unmixed were cause to be mixed with Gods throughout Jambudweepa. This was because of his well planned measures such as celestial Chariots (*Vimana*), luminous balls of Fire (used for showing light in nights) and elephants. Asoka abandoned the pleasure tours (*vihara yatra*s) and hunting.

Language of Inscriptions:

Three languages have been used viz. Prakrit, Greek and Aramaic. 4 scripts have been used Prakrit inscriptions were written in Brahmi and Kharoshthi. Rest written in Greek or Aramaic. The Kandahar Rock Inscription is bilingual. The inscriptions found in Pakistan area are in kharoshthi script.

Death of Asoka:

Asoka died in 232 BC after a reign of 40 years. His policy of ahimsa partially contributed to the decline of Maurya Empire. None of the successors of Asoka rose to his status. His only son who was named in edicts was **Tivara** and there is a possibility that he died before his father's death as not much is heard about him later. **Jaluka** was one of his sons who is mentioned in Rajtarangini of Kalhana and became independent ruler of Kashmir. Kunala is said to have reigned for 8 years but in southern traditions he is mentioned as a blinded person. *Ashokvadana* says that Asoka was compelled to abdicate his throne in favor of his Grandson **Samprati** who was son of blind Kunala. Samprati was a great patron of Jainism with his seat was at Ujjain. Another grandson **Dasaratha** is mentioned in Vayupurana & Matsya purana, who has been testified by scholars. It is possible that the empire was partitioned into eastern and western parts, with Dasaratha getting eastern and Samprati getting western parts.

In the last module of history, we studied about various kings of the Mauryan Empire. The strength and influence of Mauryan Empire declined so dramatically after Asoka that after Asoka, 6 rulers of the same dynasty could rule only for 52 years. The last ruler of the Maurya Dynasty was Brihadrath who around 185-184 BC was killed by his own Commander-in-Chief **Pushyamitra Shunga** and thus a new "Shung Dynasty" started.

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Reason of Decline of Maurya Empire

There are several reasons of declining of the Mauryan Dynasty. Some of them are as follows:

1. Immediately after the death of Asoka, the Mauryan dynasty was partitioned into two parts viz. east and west. This partition disturbed the unity of the empire.
2. The successors of Asoka were weak rulers and they appeared to not been able to handle the **highly centralized** tradition of domestic policy of the early Mauryas.
3. Some scholars say that pious policy of Asoka was responsible to the decline of the empire as it undermined the strength of the empire. This theory is contradicted by some scholars because Asoka only left policy of annexation but never dissolved or weakened his army.
4. Some scholars say that a Brahminical revolution was a reason of decline; however it is not accepted because Asoka, though patronized Buddhism, but never forced his religion on others.
5. Some scholars say that there was a pressure on Mauryan economy, which is evident from the low quality punch marked coins in the later Maurya period. However, this idea is not adopted because foreign accounts give details of a flourished economy.
6. Some scholars such as Romila Thapar say that Mauryan administration was highly centralized and only a prudent ruler could handle this machinery.
7. Some scholars hold the oppressive policy of the later Mauryan for decline of the empire.

Whatever may be the reason, one thing is clear that Maurya Administration was Highly centralized administration.

Arthashastra

Kautilya's Arthashastra was one of the great political books of the ancient world. **Max Weber** recognized it as "truly radical 'Machiavellianism'", however it is wrong because Machiavelli's **The Prince** (*Il Principe*) was published in the 16th century, while Kautilya wrote Arthashastra long before birth of Jesus Christ. Despite of this Arthashastra is little known outside India.

Arthashastra is divided into 15 books:

1. Concerning Discipline
2. The Duties of Government Superintendents
3. Concerning Law
4. The Removal of Thorns
5. The Conduct of Courtiers
6. The Source of Sovereign States
7. The End of the Six-Fold Policy
8. Concerning Vices and Calamities
9. The Work of an Invader
10. Relating to War
11. The Conduct of Corporations
12. Concerning a Powerful Enemy
13. Strategic Means to Capture a Fortress
14. Secret Means
15. The Plan of a Treatise

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These 15 books though tagged as theoretical by many scholars, have been accepted as a source to describe the Mauryan Administration.

The Mauryan King

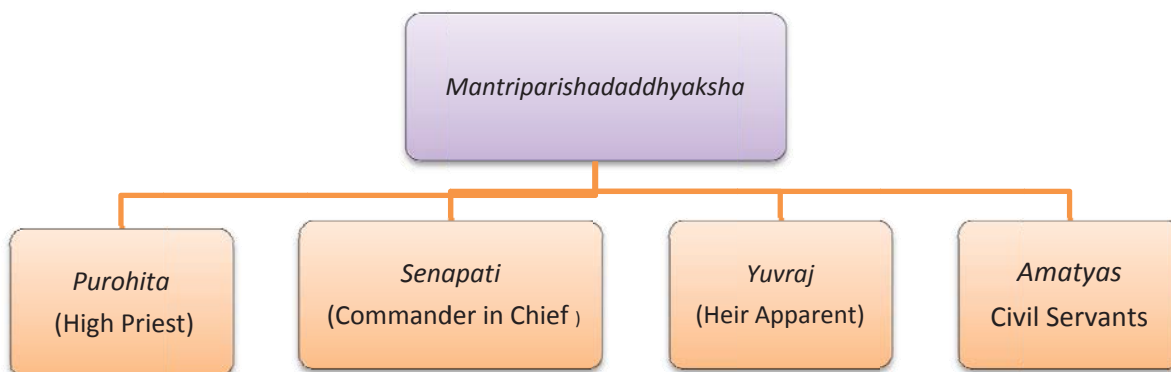
King was the supreme source of all powers and was center of all authorities, judiciary and administration. The Mauryan Administration was highly centralized and King used to select ministers, high official. A well planned system of supervision and inspection was there in the Mauryan Administration.

The normal administrative machinery was as follows:



The Council of Ministers:

The King was assisted by the council of Ministers. The ministers were known as *Mantrins*. The council of Ministers was called *Mantriparishadha*. The *mantriparishadadyaksha* was head of the Council of Ministers akin to our Chief Ministers and Prime Minister. Composition of *Mantriparishada* was as follows:



The Superintendents or Adhyakshas:

The second book of Kautilya Arthashastra (The Duties of Government Superintendents) or *Adyakshaprachara* contemplates a ubiquitous bureaucracy which keeps in touch with all sections of the society. These superintendents were called *Adhyakshas*.

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Adhyakshas composed a highly skilled secretariat, divided into several departments. These departments and their superintendents are listed as below:

	Akhalapadhyaksha (Accountant General)	
Synonymous	Sannidhata (Royal Treasury)	
	Koshthagara (Treasury Superitendent))	
	Akaraadhyaksha (Mines Superitendent)	
	Suvarnaadhyaksha (Gold Superitendent)	
	Panyaadhksha (Commerce Superitendent)	
	Kupyadhyaksha (Forest Officer)	
	Lavanadhyaksha (Salt)	
	Ayudhgaraadhyaksha (Armoury)	
	Tulamanapantavaadhyaksha (Weights and Measurements)	← Also known as Pautavadhyaskha
	Sutraadhyaksha (Textiles - spinning and weaving)	
	Sitaadhyaksha (Agriculture)	
	Suradhyaksha (Excise)	
	Navadhyasksha (Shipping and maritime)	
	Mudradhyaksha (Government documents)	
	Pattanadhyaskha (Ports)	
	Lakshanaadhyaskha (Mint)	
	Samstha (Trade Routes)	
	Other departments	

Intelligence:

There was a well knitted espionage system in the Mauryan administration. The detectives were known as *Gudhapurushas*. As per the Arthashastra, there were two kinds of spies viz. *Sansthana* (stationary) and *Sanchari* (wandering). These spies were ears and eyes of the King, who kept the king informed about all the details of the bureaucracy. The agents included householders, merchants, disciples, ascetics, poisoners, Poisonous girls which were called "*Vishkanyas*".

The ambassadors who were appointed in the foreign countries were also sort of spies.

Army:

The overall in charge of the Mauryan army was Commander in chief, who was immediately junior to the King. He was appointed by the king. The army included 6 Lakh infantry, 30,000 cavalry, 9000 war elephants, 1000 chariots and other things such as transport equipments. There was a War Council which was further divided into 6 sub-councils each with 5 members which formulated policy for infantry, cavalry, elephant forces, chariots, navy and commiserate.

✍ Navy, Transport in forces and commiserate were Mauryan innovations.

Transport

1. There was a separate department of road.
2. The width of the cattle tracks, pedestrians, chariots and other traffic were different. There were trunk roads which were managed by the department of Roads.
3. Trees were planted on both sides of the roads.
4. Inns were constructed at places on the road.
5. Nurseries and drinking water facilities such as wells, canals were provided

Agriculture:

Sitadhyaksha was the chief of the Agriculture department. There was full-fledged irrigation department as well. There was a network of canals which provided the water for irrigation as per the measurements of the land i.e. requirements.

✍ “Sudarshan Lake” at Girnar in Gujarat was constructed by Pushyagupta who was a provincial governor of Chandragupta Maurya.

Rice of different varieties was grown, *Kondrava* was a kind of coarse grain. Wheat, Pulses, Saffron, Mustard, Linseed, Sesamum etc. were grown.

Social Life:

There was a well developed “caste” system as per the accounts of Megasthenes. Megasthenes writes that there were 7 castes viz. philosophers (he indicated Brahmins), farmers, soldiers, herdsmen, craftsmen, magistrates and soldiers. So based upon this account we can figure out that the caste system was based upon “occupation” rather than birth.

The marriage and polygamy both were present. Polygamy was confined to Royal classes. Normal people could marry to other women if there was no “son”. The women had their property in the form of *Stridhana* which included bridal gift.

Women enjoyed high status. The women were appointed as assistances and bodyguards of King. Offenses against women was punishable.

There was no slavery in the sense that people used to work as *dasa*, out of their own compulsions. No Arya including a Shudra could be made *dasa* forcibly. The 14th book of Arthashastra Secret Means (*Aupanisadika*) deals with a number of rites and practices.

Art:

The age of Mauryas is known to have contributed to arts significantly. The palace of Chandragupta Maurya at the Pataliputra was mostly made up of wood. The traces of this palaces have been found at Kumhrar near Patna. It's a 80 pillar hall which speaks of Mauryan Palace art.

A large number of Stupas were built in Mauryan Era, many of them by Asoka. The Buddhist tradition writes that Asoka built 84000 Stupas.

- ✍ The rock cut caves of Mauryan era are at Barabar hills, located near Gaya and they are oldest surviving Rock Cut caves.
- ✍ The Nagarjuna Hills rock cut caves are of Asoka and his successors.
- ✍ The barabar caves have been cut of granite and are large halls which provided place for worshippers.
- ✍ The Asokan Pillars are Monolithic and mostly used Hard sandstone procured from Chunar near Varanasi.
- ✍ They were finely chiseled and highly polished.
- ✍ A Coomaraswamy has categorizes the Mauryan art into two distinct categories viz. Royal art and popular art.
- ✍ The Yaksha image from parkam and Yakshini Image from Besnagar are examples of Popular art. While, the pillars are example of Royal art.

Asoka erected a Pillar to mark the spot in Deer Park Sarnath near Varanasi, where Gautama Buddha first taught the Dharma and where the Buddhist Sangha was founded. It has 4 lions standing back to back. The four lions symbolize the Power, Courage, Pride and Confidence and rest on a Circular abacus which is girded by 4 animals. These 4 animals viz. Lion, Elephant, Horse, Bull are the guardians of 4 directions viz. North, East, South and West respectively. The Chakra with 24 spokes has been chosen to be placed at the center of the Indian Flag on 22 July 1947. The Chakra symbolized *Dharmachakraparivartan*.

Census

There was a proper system of census which registered all the details of the deaths and births. *Nagarika* was the census officer who was responsible to keep a ready reference data of the farmers, cattle, traders, cowherds etc. This was to ensure that proper tax is levied.

Public health:

There were proper hospitals and *Bheshajas* (Doctors) appointed along with a team of midwives, nurses etc. Treatment was free universally. Food adulteration was a punishable offense which invited a death sentence.

Crimes and Judiciary:

Suppression of crimes, maintenance of peace and protection of the subjects were the chief duties of the King. The antisocial elements were called "*Kantakas*". There were two kinds of courts "civils" and criminals. The civils courts were *Dharmasthaya* and the Criminal Courts were "*Kantakashodhna*". The idea of *Kantakashodhna* was to weed out the antisocial elements.

The king was the source of Supreme Justice.

Death Sentences were common and Asoka's edicts detail that he gave additional time to the persons under the Capital punishment to offer donations and repent so that they get a better life in next birth.

Economy: Revenue & Taxes

There was an advanced concept of "responsibility accounting" which envisaged a preparation of budget and activity planning, reporting on the revenue and expenditure, responsibility for both the revenues and expenditures. The "full treasury" was guarantee to the prosperity of state says Arthashastra. Treasury received revenues from farms, mines, forests, pasture lands etc. Tributes were received when a prince was born.

Chief source for revenue was "land tax". It was $\frac{1}{6}$ to $\frac{1}{4}$ of the total produce and it was collected by the revenue officers. The more productive lands and irrigated lands invited more tax. All craftsmen (except royal) and traders paid taxes. Taxes were of two kinds viz. *Bali* & *Bhaga*. The *Bali* was religious tribute. *Bhaga* was the part of the produce.

Asoka edict says that Lumbini was exempted from *Bali* and *Bhaga* was reduced to $\frac{1}{8}$ parts of the reduce. *Bhaga* which was $\frac{1}{6}$ th of the produce was called *shadbhaga* ($\frac{6}{6}$ th part) or *Rajbhaga* (state part).

Maintenance of the Royal palaces, members, ministers and public welfare were the main avenues to use the revenue.

Foreign Trade:

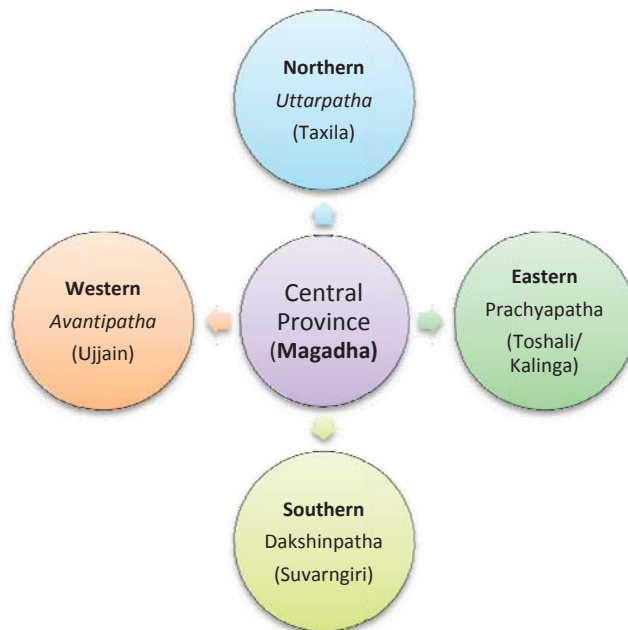
Foreign Trade by means of the land and sea was prevalent, and it was regulated by passports kinds of documents. Indigo, cotton and silk was most traded property.

Antiochus I with his joint rule with Selucus issued coins of Indian standard rather than the Attic Standard.

This shows that the Mauryan Economy was world's largest economy and the currency of Mauryas was accepted Worldwide and was main currency of those time.

The trade routes were called *Vanikpatha*.

Provincial Administration:



The Whole empire was divided into 5 provinces (probably). They were as follows:

The Northern Province Uttarpatha was having its capital at Taxila and some mandals were Shakal, Kandhar and Saurashtra.

The Southern province Dakshinpatha's capital was Suvarngiri. The eastern Prachyapatha was having its capital at Toshali near Kalinga. Magadha was the Central province & Capital of the entire kingdom.

The provinces were administered by either a prince or a member of the royal family which was the viceroy of the king.

District Administration:

Each district was administered by 3 officers viz. *Pradeshika, Rajuka, & Yukta*.

Pradesika was senior and *Rajuka* was subordinate. *Yukta* was subordinate to both of them.

✍ It was duty of the *Pradesika* to tour the kingdom every five year and collect details of the administration.

Village Administration:

Village was the smallest unit of polity and it was called *Grama*. The head of the *grama* was a *Gramika*. The *Gramika* was not a paid employee of the government but was elected by the village people. The 10 villages were collectively headed by a *Gopa* and 100 villages were collectively headed by a *Sthanaka*. Most disputes were solved by *Gramika* in Open Panchayats.

Important Points:

1. About the Mauryan Empire we know from the literary sources, Epigraphic Sources and Foreign Accounts but the Numismatic Sources are least significant because the coins were punch marked and not beard much details.
2. Maski is a site near Tungabhadra river in Karnataka's Raichur District. In 1915, a minor rock edict of Emperor Ashoka (Maski Edict) was discovered by C. Beadon. This edict had the name of King Asoka. Prior to this edict all edicts had the name of Devanampiyevijayadasi and after the discovery of this edict, the real name of Asoka was concluded and it was also concluded that all the edicts found in the Indian Sub Continent were of Asoka.
3. Junagarh Rock Inscription was Not Issued by Asoka but was issued by Rudradaman I. This edict is in **Sanskrit**. This inscription mentions that Girnar lake was constructed by the Mauryas and he repaired some parts of this lake. It was a dam built by Mauryas to check floods.
4. The Barbaric caves and Nagarjuna caves were mainly for the purpose of the Ajivikas Sects.
5. The Schism Minor Rock Edict is addressed to the officers of the Mauryan Kingdom at Pataliputra and Kausambi.
6. Rock Edict XIII mentions the names of 5 Hellenic Kings. Antiochus II these of Syria, Ptolemy-II Philadelphus of Egypt, Magas of Cyrene, Antigonos Gonatas of Messedonia, and Alexander of Eorius. He sent missions to them.
7. The Rajatarangini of Kalhan and Huen Tsang account mention that City of Sri Nagar in Kashmir was founded by Asoka. However, some other sources mention that Sri Nagar was founded by King Pravarasena II and he named it as Parvasenpur.
8. Katakashodhna is the 4th Book of Arthashastra which deals with weeding out the antisocial elements.
9. The officials of the rural branches were called "Agronomoi" by Megasthenes.
10. Every Greek writer highly admired one animal and that is "Elephant".

11. On anniversary of his **coronation**, Asoka used to release some prisoners.
12. Tivara is the only son of Asoka mentioned in the edicts.
13. Queen Edict has been found At Allahabad and it was of queen Karuvaki.
14. Polishing and fine chiseling are the most striking features of Asokan Pillars.
15. Nagaraka was the city officer who maintained law and order.
16. Mauryan Civil Servants were called "Amatyas".
17. There was no fisheries department.
18. As per the Puranas, Mauryan Dynasty lasted for 137 years.
19. Dasharataha is known to have gifted the Nagarjuni Hills to Ajivikas.
20. Rajtaragini says that Asoka's son Jaluka ruled Kashmir.
21. The royal palace of Pataliputra is the best example of the closeness of Indian architecture with Iran's architecture.