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**SHASTRI HONOURS (VYAKARANA),**  
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**1<sup>st</sup> Semester, Course-1**  
**Generic Elective (GE/EL-1) : HISTORY**

**INDIAN HISTORY & CULTURE**  
**UPTO 1100 AD**

**COURSE WRITER**

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**आरादन्तर्जालीयविद्यानिकेतः**  
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**राष्ट्रीयसंस्कृतविश्वविद्यालयः तिरुपतिः - ५१७ ५०७**  
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NATIONAL SANSKRIT UNIVERSITY, TIRUPATI – 517 507.

अयि भो: जिज्ञासव: छात्राः,

शुभाभिनन्दनानि,

स्वागतं भवतां राष्ट्रियसंस्कृतविश्वविद्यालयान्तर्गते आरादन्तर्जालीयविद्यानि-  
केतपक्षतः । अयं विश्वविद्यालयः विश्वविद्यालयानुदानायोगेन (UGC) पारम्परिक-  
शास्त्रीय-समुत्कर्षकेन्द्रमिति च उद्धोषितम् ।

निकेतोऽयं मातुः सरस्वत्याः आवासस्थानत्वेनाभिमतः यस्मिन् भवतामपि  
विद्यानन्दाह्लादः लभ्यतेतराम् । संस्कृतवाङ्मयपाटवमभिलषतां भवताम् आधारशिला  
भवति भवतां श्रद्धैव । श्रद्धायाः प्रोत्साहनार्थम् अध्ययने रुचिमुत्पादयितुञ्च, इयं  
स्वाध्ययनसामग्री निर्मिता, याञ्च भवन्तः स्वयम् अधिगन्तुं शक्नुवन्ति ।

श्रद्धावतः शिष्यस्य एकलव्यस्य गुरुपदेशः “आराद्” मनसि प्रविशति येन च  
शिष्यः सत्यकामो भवति । आचार्योऽपि श्रद्धावतः शिष्यान् आरादपि  
दृग्दीक्षाख्योपदेशेन समेधयति कूर्मः स्वापत्यानीव -

यथा मत्स्यी स्वतनयान् ध्यानमात्रेण पोषयेत् । (कु. तन्त्र)

स्वापत्यानि यथा कूर्मो वीक्षणेनैव पोषयेत् ।

दृग्दीक्षाख्योपदेशस्तु तादृशः कथितः प्रिये ॥ इति । कु.तन्त्र.14.36

कुलार्णवागमाम्नातेन दृग्दीक्षाख्योपदेशोपायानुसारिणाचार्येण श्रद्धावान्  
शिष्यः सत्यकामं जाबालं गौतमः हारिद्रुमतः इव उद्धरिष्यति ।

सत्यकामो जाबालः जबालां मातरमामन्त्रयामास। “मातः ब्रह्मचर्यं गुरौ  
वत्स्यामि किं गोत्रोऽहमिति । सा चैनमुवाच “अहमेतन्न वेद यगोत्रस्त्वमसि। गुरुसमीपे  
सत्यकामो जाबालोऽहमस्मि भोः इति ब्रुवीथाः” इति। एवमेव जाबालः हारिद्रुमतं  
गौतमं गत्वा “भवत्सु ब्रह्मचर्यं वत्स्यामी”ति प्रार्थयामास । तेन च गोत्रे पृष्टे मात्रा यदुक्तं  
तदेव प्रोवाच ।

गौतमस्तुष्टः सत्यकामं सत्यवादिनमुपनीय चतुश्शतं गावः यूथात् पृथक्कृत्य  
शिष्याय दत्वोवाच यदा एताः चतुश्शतं गावः सहस्रं भवन्ति तदा भवान् गुरुकुलं  
प्रतिनिवर्तस्व। अधुना चतुश्शतं गाः नीत्वा अरण्ये चारयतात्” इति ।

स एवमुक्तः सत्यकामः तृणोदकबहुलम् अरण्यं गाः प्रवेश्य बहुकालं  
पोषयामास। सम्यग्गावो रक्षिकाः यदा सहस्रं सम्पन्ना बभूवुः तदा यूथस्थः कश्चन  
ऋषभः सत्यकाममाहूय “सोम्य ! वयमधुना सहस्रं सम्पन्नाः अस्मानाचार्यकुलं प्रापय”  
इत्यादिश्य “ब्रह्मणश्च ते पादं ब्रुवाणी”ति स्वयमेव ब्रह्मज्ञानमुपदिशति ।

एवम् अग्निः हंसः मद्गुः च सत्यकाममुपदिशन्ति इति आख्यायिका  
छान्दोग्योपनिषदि चतुर्थाध्याये आमनाता वर्तते । इयमौपनिषदाख्यायिका आराद्विद्यया  
केन सादृश्येन सङ्गच्छत इति ब्रूमः -

अस्ति तावत् सत्यकामविद्याप्राप्तेः आराद्विद्या निकेततो विद्याप्राप्तेश्च महत्  
सादृश्यम्। तथाहि - सत्यकामः गुरुकुलात् बहिरेव ब्रह्मविद्यामध्यगीष्ट अधिगमोऽपि  
मानवेतरमाध्यमेन । यतो हि ऋषभाग्निमद्गवादयः उपदेशकर्तारः । अन्ते गुरूपदेशः  
इति।

आराद्विद्याबोधनमपि विश्वविद्यालयात् दूरे बहिरेव भवति । बोधनसामग्र्यपि  
प्रवाचकभिन्नमेव मुद्रितपुस्तकसान्द्रमुद्रिकादीति, अन्ते किञ्चित्कालं साक्षादुपदेशः  
(Contact Programme) इति च ।

अतोऽस्माकमवगत्यान्तरङ्गं सत्यकामवद्विद्याकामा भूत्वा कृतार्था भूयासुरिति  
धिया श्रद्धया पाठ्यांशानामध्ययने रता भवन्तु इति ।

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ भ.गी. 4.39

चतुर्वेदः  
निदेशकः

## **Indian History and Culture up to 1100 A.D**

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## UNIT – I

**SOURCES OF ANCIENT INDIAN HISTORY**

1. Archaeological

2. Literary

**Contents:**

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**1.0 Objectives:**

By studying this unit the student is expected to know the importance of various sources to reconstruct the ancient Indian History from the earliest to the 11<sup>th</sup> century A.D. The sources can broadly be classified into archaeological and literary.

1.1 Archaeological Sources: Archaeological sources include Epigraphy (study of inscriptions), monuments and numismatics (study of coins).

**1.1.1 Epigraphy:**

Epigraphy means study of inscriptions. Inscriptions are of great value for the reconstruction of Indian history, particularly history of ancient India. Inscriptions being contemporary to the events of history they are reliable. Inscriptions based on the writing material can be classified broadly into (a) inscriptions engraved on stone and (b) inscriptions engraved on metals. Most of the inscriptions are engraved on stone. Of the metals copper is mostly used to engrave inscriptions. The earliest stone inscriptions belong to the Mauryan emperor Asoka of 3<sup>rd</sup> century B.C. The earliest copper plate inscription belongs to the Ikshvaku king Ehavala chantamula (3<sup>rd</sup> – 4<sup>th</sup> centuries A.D).

The stone and copper plate records can be classified into various groups depending on their contents. A great majority of the inscriptions record the grants like villages, land, money etc. to the learned brahmanas and institutions like temples. The general format of the inscriptions is as follows:

- a. Preamble in the form of prayer to the god
- b. Date
- c. Mention the name of the king, his dynasty and genealogy
- d. Occasion of the grant
- e. Nature of the grant (village or land etc.)
- f. The name of the recipient (individual or institution)
- g. Conditions of the grant (whether exempted from taxes)
- h. Boundaries (in the case of village or land)
- i. Imprecatory portion (requesting the future generations to protect the grant and cursing the people who dishonor the grant or destroy it.

This is only a general format and several inscriptions, depending upon the nature of the contents, are written in different forms also.

S.A.Q.

1. Define epigraphy and note the general format of the inscriptions ?

The inscriptions are more reliable for the following reasons:

1. They are contemporary to the historical event or persons.
2. Several inscriptions bear the date either in the regnal year of the king or the Vikrama era or the Saka era etc. Hence the date of the king or the historical event is correctly known to us. Even if the inscription is not dated its approximate period can be fixed on its paleographical features (*i.e.* the formation of letters). Thus the information provided by the inscriptions can be dated with certainty unlike in other cases.
3. The genealogy provided by the inscriptions helps us to reconstruct the dynastic history.
4. The achievements of the kings can be taken as authentic since they are mentioned in the inscriptions which were



contemporary. But often exaggerations in respect of the achievements of the kings find place in inscriptions. So care should be taken while taking such achievements into account.

S.A.Q.

1. Why inscriptions are reliable sources for writing history ?

In spite of a few drawbacks inscriptions can be taken as more authentic sources when compared to other archaeological and literary sources.

Based on the contents the inscriptions may be broadly classified into the following groups:

1. **Donative:** A great majority of inscriptions belong to this group. As noted above they record grants made to individuals or institutions.
2. **Edicts:** Royal orders e.g. Edicts of Asoka.
3. **Prasasti or Eulogistic:** The main purpose of this type of inscriptions is to record the achievements of the kings. The best example for this type of inscriptions is the Allahabad pillar inscription of Samudragupta which records the victories of the Gupta emperor both in North and South India. Another example is the Aihole inscription of Pulakesi II. Generally this type of inscriptions is composed by the court poets of the emperors and they have excellent literary merits. The Allahabad inscription was composed by the poet Harishena while the Aihole inscription was composed by Ravikirti.
4. **Commemorative:** These inscriptions record the visit of kings to holy places, or the construction of temples, tanks, etc. On such occasions grants were also made to temples etc. For example, the Rummindei inscription of Asoka refers to his visit to that place (then called Lumbinigrāma, the birth place of Buddha) and to commemorate that event granted some tax – exemptions. The inscriptions which record the construction of

temples or parts of temples help us to date the structures correctly. There are several inscriptions of this group.

5. **Private inscriptions:** These inscriptions form the majority. They may or may not help us to reconstruct the political history. But they are certainly useful for the social and economic history of their times.

There are several other types of inscriptions useful to the cultural history of India. They reveal many customs and traditions belonging to those times.

S.A.Q.

1. Classify the inscriptions on the basis of their contents.

The copper plate inscriptions, though small in number when compared to stone inscriptions, are very important to know the political as well as cultural history of the period to which they belong. In most of the cases they record the grants – villages, piece of lands, etc. – made to scholar – brahmanas. Since such grants were made by kings to scholarly personalities the inscriptions were composed in classical Sanskrit. Further, they give information about the educational qualifications of the donors, often of their fathers and grand fathers also. They also bear the names of the composers of the copper plate charters. Thus they help us to understand the status of education and the poets of their periods which are not known to us from any other sources.

S.A.Q.

1. Why copper plate inscriptions are important sources for writing cultural history of India ?

In view of the above observations it is clear that inscriptions are, as source material to reconstruct the history of ancient India, of immense value.

### 1.1.2 Monuments:

Ancient structures like temples, stupas, chaityas, sculptures, paintings, etc. come under this category. The architectural remains that were laid bare in the excavations of Mohanjodaro and Harappa brought a great ancient civilization to light. This unique civilization is known to us only through these architectural remains. A study of sculptures found in Takshsila throw welcome light on the Gandhara art. Similarly the features of the Mauryan art are known from the sculptures and beautifully polished Mauryan pillars. The Satavahana cave architecture reveals the architectural styles of that period. The temples of Chalukyas of Vatapi (Aihole and Patladakal), Chalukyas of Kalyana, Vengi Chalukyas, Cholas (Tanjavur) and Kakatiyas (Warangal) are excellent source material to understand the evolution of temple art and architecture of the ancient and medieval India. As far as North India is concerned the excavations at Sanchi, Sarnath, etc. throw light on Buddhist art and architecture. The temples of Deogadh in Jhansi and Bhitargaon near Kanpur are good examples for the artistic values of the Guptas. The dates or periods of the Monuments are usually suggested by taking their styles into consideration. The principal architectural styles of temples are Nagara (North Indian), Dravida (South Indian) and Vesara (combination of Nagara and Dravida).

S.A.Q.

1. Explain the importance of monuments for the architectural studies ?

### 1.1.3 Numismatics:

Numismatics is the study of coins. The coins of ancient and medieval periods are often found in excavations and some times as surface finds also. They are very useful to understand the political, cultural, religious and also economic history of the periods concerned. Large numbers of coins are found in different parts of India. In many instances the coins bear the names of the kings who are not known to us from any other source. For instance the excavations at Kotilingla (A.P) yielded

several coins bearing the names of the rulers and they are known to us only through these coins. Some of these coins belonging to the Pre – Satavahana period have the names of the rulers like Gobhada who are known to us for the first time and they are not known to us from any other source. The Satavahana coins which bear the picture of ‘ship’ indicate the flourishing stage of overseas trade. The discovery of Roman coins in India indicates our trade contacts with that country in the early centuries of the Christian era. The coin showing Samudragupta playing Vina attests to the king’s mastery over music. The coins bearing the images of the gods show the religious leanings of the kings who issued them. For instances the coins of the Kushana king Kadphises II bear the image of Siva. Coins serve as good source material to know the economic conditions of the period concerned. Number of gold coins belonging to the period of Samudragupta show that his period was quite prosperous. The coins were of pure gold. But the coins issued by his successors like Kumaragupta I were not as pure as those of Samudragupta. Further silver and copper coins were also issued during this period. This shows the change in the economic conditions during the later years of the Gupta rule.

S.A.Q.

1. What is Numismatics ? What is its as source material for economic and cultural history of India ?

## **1.2 Literary sources:**

Literary sources are also of much value to know the ancient history of India. Though some times the literary works may present exaggerated accounts of the kings, if they are contemporaneous to the period, their value cannot be overlooked. If the literary works belong to a later period than the history they deal with the accuracy of the narration is to be carefully examined. Some times the literary sources may be biased. In spite of these demerits their value as source material cannot be

underestimated. The literary sources for the ancient Indian history may be broadly classified as follows

1. Indigenous Literature
2. Foreign Accounts

### **1.2.1 Indigenous Literature:**

1. Vedic Literature
2. Epics
3. Puranas
4. Buddhist Literature
5. Jain literature
6. Classical literature

S.A.Q.

1. What are the demerits of literary sources for writing history ?

#### **1.2.1.1 Vedic Literature:**

Ancient Indian literature in the form of the four Veda, viz. Rik, Yaju, Sama and Atharva is considered as valuable to know particularly about the cultural and political history of the Aryans of that period. The Vedic literature comprises Brahmanas, Aranyakas and Upanishads. These reflect not only the social customs etc. but also present a clear picture of the religious and philosophical thoughts of the Aryans. Gradually the Vedangas, the Kalpa – sutras (manuals of rituals), the Srauta – sutras (deal with the rules relating to sacrifices), the Grihya – sutras (deal with the rules relating to domestic rites); the Dharma – sastras (deal with law) and the Sulba – sutras (deal with the measurement of buildings, places of sacrifices and fire – altars). The information provided by the above noted literature is of utmost importance to know the cultural heritage of ancient India.

S.A.Q.

1. What is the importance of Vedic literature to understand our ancient civilization ?

### 1.2.1.2 Epics:

The Ramayana and the Mahabharata are two great epics. These two works give an insight into the political and social conditions of the people of their times. Scholars hold different opinions regarding the date of the epics. According to some scholars the original composition of these epics may be dated back to centuries before the Christian era; but the latest recensions may belong to about 3<sup>rd</sup> century B.C. By this time the Aryans established several small kingdoms along the banks of the Ganga and Yamuna. The king was the most powerful and he was also the leader of the army. The caste system in the society came to be well defined.

There was a council of ministers to advise the king. The **guru** of the king was treated with utmost respect and his advice was followed meticulously as can be seen from the **Ramayana**. The ethics and human values preached in these epics and the **karma** theory of the **Bhagavadgita** have earned international repute. Hence the epics are also important source material if utilized cautiously and with discretion.

S.A.Q.

1. What is the importance of epics for social history of India ?

### The Puranas:

The **Puranas** are 18 in number. Every **Purana** has five topics, viz. **sarga, pratisarga, vamsa, Manvamtara** and **vamsanucharita**. The fifth topic *i.e.* **vamsanucharita** is useful as source material for history. Of the **puranas** the **Vishnupurana** has valuable information about the Mauryan dynasty, the **Matsyapurana** about the Satavahanas and the **Vayupurana** about the Guptas. Certain **Puranas** give the list of the dynasties like Abhira, Sakas, Yavanas, Haunas, etc. The dynastic lists given in the **Puranas** are to be carefully studied comparing them with the more reliable sources like inscriptions. The **Puranas** are undoubtedly valuable source – material for the political as well as cultural history of ancient India.

S.A.Q.

1. What is the importance of Puranas for political history of India ?

#### 1.2.1.4 Buddhist Literature:

The Buddhist Literature is very rich and valuable source material for the ancient history of India. The Buddhist Literature is in the two languages, namely Pali and Sanskrit. The **Tripitakas** – the **Vinaya – pitaka**, the **Sutta – pitaka** and the **Abhidhamma – pitaka** are in the Pali language. These throw light on the rules and regulations to be followed by Buddhist monks, the teachings of Buddha and the doctrines of Buddhism. The other important Buddhist works are the **Milindapanha** the **Dipavamsa** and **Mahavamsa** (these two are the chronicles of Srilanka), and the **Jataka** stories (numbering 549) dealing with the previous births of Buddha. The Buddhist Literature is a very valuable source to know not only the development of Buddhist philosophy but also the social, cultural and economic history of the period concerned.

S.A.Q.

1. What are the important Buddhist works ?

#### 1.2.1.5 Jain Literature:

The Jain Literature is very important source material to understand the political, religious and social history of ancient India. The original teachings of Mahavira are in the fourteen books called **Purvas**. The 12 works called **Angas** of the later period also deal with Jain philosophy. The Jain Literature is mostly in the language Ardhamagadhi, a variant of Prakrit. The Jain Literature contains valuable information regarding the contemporary social life.

S.A.Q.

1. What are the important Jain works ?

### 1.2.1.6 Classical Literature:

Sanskrit classics of the ancient period are valuable to understand particularly the social and cultural life of that period. The **Artha – sastra**, though not a classic, is of immense value to know the polity of the early Mauryan period. This was written by Chanakya also known as Kautilya. It deals with the fundamental principles of administration or of political science. It describes the machinery and functions of the government during the periods of peace as well as war. This work can be considered as a manual of administration. The drama **Mudrarakshasa** of Visakhadatta gives the story of Maurya Chandragupta and Chanakya and the dismissal of Nandas from power. Again though not classic Patanjali's **Mahabhashya** and Panini's **Ashtadhyayi** contain much information about the kings, Republics, certain political events and social life of ancient India. The dramas **SvapnaVasavadattam** of Bhasa, the **Harshacharita** of Bana, **Rajatarangini** of Kalhana, the **Vikramankadevacharita** of Bilhana and various other Sanskrit works throw welcome light on the political, social and cultural life of India during the ancient period. The **Gathasaptasati** of the Satavahana period is of immense value to understand the social life in ancient India. This contains 700 **slokas** in Prakrit compiled by the Satavahana king Hala in the early centuries of the Christian era.

S.A.Q.

1. Name some classics important for political and cultural history.

### 1.2.2 Foreign accounts:

The writings of the foreigners of the ancient period have much information about India. Herodotus gives much information about the Persian and Greek wars and Indo – Persian relations. He describes the political conditions of north – west India of his times (4<sup>th</sup> century B.C).

Of the foreign accounts the **Indika** of Megasthenes, a Greek ambassador sent by Seleucus to the court of the Mauryan emperor Chandragupta is noteworthy. Though the original work is lost certain passages from his book, as quoted by later authors, are available. They



have good information about the history of the period of Maurya Chandragupta.

The Greek author of the **Periplus of the Erythraean Sea** (A.D. 80) describes ports, harbours and merchandise of India. Ptolemy (2<sup>nd</sup> Century A.D) wrote about the geography of India. However, Greek sources are to be used with caution.

The Chinese travelers like Fahien, Hiuan Tsang, and Itsing traveled in India and left valuable information about the contemporary history. Fahien's account of India during the period of Chandragupta II is very valuable. Hieun Tsang is described as "Prince of Pilgrims". He stayed in india for many years and studied in the University of Nalanda. He ws patronized by the king Harsha. His writings are considered as authentic. Itsing visited India during 7<sup>th</sup> century. His writings throw welcome light on the social, religious and cultural life of that period.

S.A.Q.

1. What are the foreign accounts and how they are important for history of India.

**I. Essay type Questions (15 marks)**

1. Discuss the importance of Epigraphy and Numismatics as source material to reconstruct the history of ancient India.
2. Write an essay on the Indigenous sources to reconstruct the ancient Indian history.

**II. Brief Questions (10 marks)**

1. Importance of monuments
2. Importance of numismatics
3. Vedic and epic literature
4. Puranic literature
5. Classical literature and Arthasastra
6. Buddhist literature

7. Jain literature
8. Accounts of foreign travellers

**III. Short type Questions (5 marks)**

1. What is the meaning of Epigraphy?
2. Into how many groups the inscriptions may be classified based on the material on which they are engraved?
3. To which period does the earliest stone inscriptions belong?
4. What is the date of the earliest copper plate inscription?
5. What is the broad classification of inscriptions based on their contents?
6. What do you mean by the **Prasasti** type of inscriptions?
7. Give two inscriptions as examples to the **Prasasti** type of inscriptions.
8. Who wrote the Allahabad Pillar inscription of Samudragupta and the Aihole inscription of Pulakesi II.
9. Who issued the earliest edict – type inscriptions?
10. Give an example to the commemorative type of inscriptions.
11. What are the three styles of the temple architecture?
12. What is the meaning of Numismatics?
13. The coins of which dynasty bear the image of ship?
14. Who was the local ruler mentioned on the Kotilingala coins?
15. On whose coins we find the image of the King playing vina?
16. The image of which god is found on the coins of Kushana Kadphises II?
17. How many Vedas are there and what are they?
18. What are the important epics?
19. What are important five topics the **puranas** deal with?
20. Which of the five topics of the **Puranas** is useful for the reconstruction of ancient Indian history?
21. What are the Tripitakas?
22. In which language the Tripitakas were composed?
23. In which country the Buddhist chronicles ‘Dipavamsa’ and ‘Mahavamsa’ were composed?
24. What is the main theme of the Jataka stories?

25. What is the language of the early Jain literature?
26. What do the 'Purvas' contain?
27. Who wrote the 'Artha Sastra'?
28. What is the main subject matter of 'Artha – Sastra'?
29. Who wrote the drama 'Mudrarakshasa'?
30. Who wrote the 'Vikramankadevacharita'?
31. Who is the author of 'Rajatarangini'?
32. Who compiled the 'Gathasaptasati'?
33. Who wrote Indika?
34. Who was Megasthenese?
35. In whose reign period Fahien visited India?
36. In which University did Hieun Tsang study in India?
37. Who was the Indian king patronized Hieun Tsang?

**Objective type Questions (one mark each)**

1. Archaeological sources include
  - a. Epigraphy
  - b. Literature
  - c. Folklore
  - d. Travellogues
2. Epigraphy is
  - a. Study of Puranas
  - b. Study of temples
  - c. Study of inscriptions
  - d. Study of coins
3. Monuments are
  - a. Ancient writings
  - b. Structures of historical importance
  - c. Ancient Travellogues
  - d. medieval literature.
4. Numismatics is
  - a. Study of new inscriptions
  - b. Study of Buddhist literature
  - c. Study of modern history
  - d. Study of coins
5. The number of Vedas is
  - a. 2
  - b. 6
  - c. 5
  - d. 4
6. The earliest Veda is
  - a. Yajurveda
  - b. Ayurveda
  - c. Rigveda
  - d. Samaveda
7. Of the Vedas the one related to music is
  - a. Samaveda
  - b. Atharvaveda
  - c. Gandharvaveda
  - d. Yajurveda

8. The Ramayana and Mahabharatha are the
  - a. Epics
  - b. Ancient works on history
  - c. Ancient Puranas
  - d. Vedangas
9. The number of principal puranas is
  - a. 2
  - b. 4
  - c. 18
  - d. 22
10. The earliest Buddhist literature is in the
  - a. Pali
  - b. Magadhi
  - c. Prakrit
  - d. Proto-Dravidian
11. The original teachings of Mahavira are in the 14 books called
  - a. Pitakas
  - b. Purvas
  - c. Granthas
  - d. Jatakas
12. The Jain literature is mostly in
  - a. Proto – Sanskrit
  - b. Ardha – Magadhi
  - c. Prakrit
  - d. Pali
13. Artha – Sastra is one of the important sources for the history of the
  - a. Mauryas
  - b. Pallavas
  - c. Guptas
  - d. Cholas
14. Dipavamsa is
  - a. Buddhist work
  - b. Jain work
  - c. Ajvaka sect Philosophy
  - d. Later – Puranic work
15. Rajataranigini was written by
  - a. Bhasa
  - b. Kalhana
  - c. Bilhana
  - d. Kalidasa
16. Vikramankadevacharita was written by
  - a. Bilhana
  - b. Kalhana
  - c. Harshavardhana
  - d. Harishena
17. Gathasaptasati belongs to
  - a. Guptas
  - b. Satavahanas
  - c. Mauryas
  - d. Prabhakaraavardhana
18. The foreign account of Megasthenes is called
  - a. Indika
  - b. Travels of Alexander
  - c. Si – Yu – Ki
  - d. Zylanica

19. Fa – Hein visited the court of  
a. Chandragupta – II    b. Samudragupta  
c. Harsha                      d. Asoka
20. Hieun – Tsang visited the court of  
a. Bindusara                b. Harsha  
c. Chandragupta – I    d. Prabhakaravardhana

**Answers:**

- |     |   |     |   |     |   |     |   |     |   |
|-----|---|-----|---|-----|---|-----|---|-----|---|
| 1.  | a | 2.  | c | 4.  | b | 4.  | d | 5.  | d |
| 6.  | c | 7.  | a | 8.  | a | 9.  | c | 10. | a |
| 11. | b | 12. | b | 14. | a | 14. | a | 15. | b |
| 16. | a | 17. | b | 18. | a | 19. | a | 20. | b |

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**UNIT – II**  
**INDUS VALLEY CIVILIZATION**

**Contents:**

- 2.0 Objectives
  - 2.1 Introduction – Discovery of the civilization – Importance – Date
  - 2.2 Harappa
  - 2.3 Mohenjodaro
  - 2.4 Seals
  - 2.5 Script
  - 2.6 Religion
  - 2.7 Art
  - 2.8 Food, Ornaments
  - 2.9 Agriculture
  - 2.10 Trade
  - 2.11 Decay
- 

**2.0 Objectives:**

The study will help the student to understand the importance and salient features of the Indus civilization. The study includes the date of the civilization, expansion, script, religious faiths, trade and the causes for the decay. It also deals with the question of the authors of the civilization – Aryans or Dravidians.

It was believed till 1924 that the history of India begins with the advent of Aryans into the country. But the excavation conducted in the Indus valley in 1922 revealed a great civilization that flourished even before the Rigvedic or early Vedic Age. Thus this was indeed a revolutionary revelation in the history of world civilizations.

**Discovery:** Harappa is the most famous in the civilization of the Indus Valley. Harappa is on the banks of the river Ravi in the Montgomery district of West Punjab in Pakistan. In 1921 the archaeologist R.B. Dayaram Sahni discovered the ruins of a city here. The excavation work was supervised by Sir John Marshall, the then Director –

General of the Archaeological Survey of India. This civilization was named “Harappan Civilization”.

In 1922 R.D Benerjee excavated Mohenjodaro which revealed the remains of a great city. Mohenjodaro, which means ‘the Mound of the Dead’ is near the river Sindhu in the Lankana district of the Sind province in Pakistan. The distance between Harappa and Mohenjodaro is 655 kms.

S.A.Q.

1. Note the importance of discovery of Indus civilization for the study of Early Indian Civilization.

**Extent:** Since the discovery of the great civilization at Harappa and Mohenjodaro number of excavations were conducted both in Pakistan and India which laid bare towns, settlements – big and small – numbering about 100. Based on these excavations it is concluded that the Harappan (or Indus Valley) civilizations extended from Jammu in the north to the Narmada valley in the south, from Mahran in Baluchistan in the west to the Meerut (U.P) in South – East, covering Sindh, Punjab, Baluchistan, Gujarat, Rajasthan and western Uttar Pradesh in the Indian sub-continent, the total area being approximately one million square kilometers. This is the largest area of a civilization that flourished during the 3<sup>rd</sup> and 2<sup>nd</sup> millennium before the Christian era. The following are the important places where the Harappan civilization is discovered:

1. Baluchistan: Suktagen-dor (Pakistan)
2. Sind: Mohenjodaro, Kot Diji, Chanhudaro (Pakistan)
3. Punjab: Harappa (Pakistan), Ropar (India – Punjab)
4. Haryana: Banwali
5. Rajasthan: Kalibangan
6. Uttar Pradesh: Alamgirpur (near Meerut)
7. Gujarat: Lothal, Rangapur, Sarkotada, Daimabad.

Of the most ancient civilizations of the world like those of Mesopotamia and Egypt the Indus Valley Civilization or Harappan culture is the most extensive one. As the famous archaeologist Mortimer Wheeler

says, “Harappan civilization is the most spatially extensive of all civilizations”.

S.A.Q.

1. What is the the extent of Indus civilization ?

**Importance:** The ancient civilizations of Egypt and Mesopotamia were not spatially as extensive as that of Indus Valley. Secondly, there are certain features which place the Indus Valley Civilization foremost. The use of cotton is known only to the Indus Valley Civilization. In the Egyptian Civilization flax was used for making the clothes. The important structures like the ‘great bath’ in Mohenjodaro and ‘great granary’ of Harappa are not found in the other ancient civilizations. Similarly the excellent town planning system which includes the underground drainage system is unique to the Indus Valley Civilization. Similarly certain beautiful sculptures and objects of artistic value are not found in other ancient civilizations. These are some of the factors which earned place of importance to Harappan civilization in the map of the civilizations of the ancient world. Until the discovery of the Harappan culture world thought India had no significant ancient civilization of her own. But the discovery of Harappan culture earned a place of distinction in the world.

S.A.Q.

1. “Indus civilization is far greater than other early world civilizations.”-  
Do you agree ?

**Date:** There are different opinions about the date of the Indus civilization. Some scholars like Sir John Marshall compared this civilization with that of Mesopotamia and dated it to B.C. 3250 – 2750. Another archaeologist dated it to B.C. 3050 – 2550. Opinions of some other scholars are as follows:

1. Mortimer Wheeler: B.C. 2500 – 1500
2. F.R. Allchin: B.C. 2150 – 1700



3. Dales: B.C. 2700 – 2050
4. Charles Fabri: B.C. 2800 – 2500
5. S.R. Rao: B.C. 2500 – 1500

However, the latest researches suggest different dates, which are mostly accepted. They classify the Harappan culture into two stages, *viz.*,

1. Mature Harappan culture: B.C. 2500 – 1900
2. Later Harappan culture B.C. 1900 – 1600 / 1500

Thus it is widely accepted that the Harappan culture flourished between B.C. 2500 – 1600 / 1500. It is suggested that by 18<sup>th</sup> century B.C the two important cities, Harappa and Mohenjodaro of the Harappan culture disappeared. In some other places it declined while it continued for some time in Gujarat, Rajasthan, Haryana and western Uttar Pradesh. Thus it is accepted by many scholars that the Harappan culture flourished between B.C. 2500 and B.C. 1500.

S.A.Q.

1. What is the widely accepted date of Indus civilization ?

**Harappa:** The most important feature of the Harappan culture is ‘Town planning’. The cities discovered in Harappa and Mohenjodaro are the best examples of their excellent planning. Harappa is a bigger city than Mohenjodaro and survived for more period. Compared to them Lothal and Ropar are smaller. Lothal was a port town.

**Town planning:** The ‘town planning’ of both Harappa and Mohenjodaro is based on scientific principles. Though there were towns in Mesopotamia they do not disclose the scientific town planning system as we find in Harappa and Mohenjodaro. A striking feature is that though Harappa and Mohenjodaro separated by a few hundreds of kilometers they exhibit significant similarity in ‘town planning’. The streets and lanes were laid out to a set plan. These towns had a fort in the west on elevated place and residential colony at a lower level. The main streets were north – south oriented and the lanes east – west. The main streets were four to ten meters in width and the lanes were about three meters to four meters

wide. The streets cut each other at right angles. Their corners were rounded off to permit the turning of the heavy vehicles easily. The streets were paved with fire – burnt bricks and had covered drains running under them. Lamp posts were provided for every street at regular intervals.

S.A.Q.

1. Compare the salient features of town planning system of Harappa with those of modern system.

**Houses:** On either side of the streets were the buildings. The buildings can be classified into two categories:

1. Residential houses and
2. Public buildings

The town was built in ‘grid system’. As a result the city was divided into rectangular blocks measuring roughly 366 X 183 meters. There were 12 such blocks in Mohenjodaro. The eastern street was the widest resembling a royal highway.

Generally the houses and shops were on either side of the streets. The houses were built on elevation due to the threat of floods. The houses of the rich were big with five or six rooms while those of the common people were small. The open court yard was an important feature of house – planning of the Indus Valley civilization. The room surrounding the open courtyard opened into it. The ground floor contained store rooms, well-chamber and bath room. The kitchen was in the sheltered corner of the ground floor. The bathroom was at the street side. It had a paved floor, slanting so that the used water could flow off to the underground drains. Many houses had stairways of solid masonry work, connecting the ground floor with first floor. The first floor had bed rooms and other rooms. In Harappa rows of houses were discovered in which labourers were living. These houses had only two rooms. Only one well was provided for all houses. But in Mohenjodaro every house had a well for the exclusive use of that house. However, the number of the wells discovered in Harappa is significantly less. The houses were built of burnt

bricks. The walls were thick. The windows, which were less in number, were placed at a very high level. Every house had latrines. Drains were provided for dirty water to flow into the underground drainage. Every house had at least one bath room. Arrangements were made to dispose off the waste material. The most amazing feature of Indus Valley civilization is the utmost importance given by the people of Harappan culture to public and personal hygiene and sanitation.

S.A.Q.

1. ‘ The houses of Harappan civilization reflect advanced stage in the civilization ’ – Justify.

**Underground Drainage System:** The underground drainage system of the Harappan culture is superb and can be compared well with the modern system. The drains which were built of bricks were covered with slabs and they were under the ground of each street. The house drains opened into this underground drain. The housewives used pits in which the heavier parts of the waste material would settle down and only sewage water was allowed to drain off. At regular intervals the main drains were provided with manholes for regular inspection and clearance. The small drainage canals were connected to the main ones and finally they joined the river outside the city. This kind of highly developed and efficient underground drainage system is not found in any other ancient civilization of the world.

**Great granary:** Among the buildings at Harappa the ‘great granary complex’ is the most remarkable and the largest. It measures 61.5 meters by 15.5 meters. It consists of two similar blocks with an aisle of 6.9 meters wide between them. Each block has six halls alternating with fire corridors and each hall is further partitioned into from small compartments. The entire structure was constructed on an elevated platform built of bricks. To the south of this were threshing floors, round in shape. They were also built on elevated platforms of bricks. They were probably used for threshing or cleaning barley or wheat, as can be

surmised by their discovery in these threshing floors. Near the threshing floors are rows of houses of two rooms each perhaps for the labourers worked here. This 'Great Granery Complex' was built near the fort and the river. This granary was probably intended to store the grains collected by way of levy by the municipal authorities.

S.A.Q.

1. What are the important land marks of Harappan civilization ?

**Mohenjodaro:** The town planning system, houses and underground drainage system are discussed above. The uniqueness of this civilization is that the systematic town planning can almost uniformly be seen in all the towns extended over a vast area. Generally the government offices, religious structures and public buildings were constructed in the fort itself.

**The Great Bath:** The great bath at Mohenjodaro is a remarkable construction. This was built with bricks in the fort. The length of the outer walls of the 'great bath' measure 55 meters from north to south and 32.9 from east to west. The thickness of the outer walls was about 2 meters to 2.4 meters. The thickness of the inner walls is about 1.2 meters. The bathing pool was in the centre of this construction. Its length was 11.88 meters, width 7.01 meters and the depth was 2.43 meters (*i.e.* 39' x 23' x 9'). Steps to this bathing pool were on the north and south sides of the pool. There was an outlet in the south-west corner, for the discharge water and periodical cleaning. The bathing pool was made water – tight and its foundations were secure. The lining of the tank was made of finely dressed bricks laid in gypsum mortar about four feet thick; backing this was an inch thick damp – proof course of bitumen. It is stabilized by another thin wall of burnt bricks behind it. After that was a packing of crude bricks and behind that there is another backing of burnt bricks encompassing the whole. The pool was surrounded by veranda, except on the west. The veranda was two storied and behind it were rooms. One of the rooms had flight of steps and in another room which was in the east,

was a well. Water was fed to the pool from this well. The bed of the bathing pool is slant to different levels. There was also a provision for the supply of hot water for bathing (Turkish Bath or 'Hamam'). The 'Great Bath' of the Indus Valley civilization is the most unique and Sir John Marshall correctly described it as "A marvel of Engineering". The 'Great Bath' is still in good condition. Scholars opine that the Indus people might have been using the 'Great Bath' particularly during the days of festivals and festivities.

S.A.Q.

1. 'Great Bath' is unique in the Harappan civilization, why ?

**Public buildings:** Of the public buildings at Mohenjodaro a 'big hall' of 24 square meters deserves mention. It has 20 massive pillars of burnt – bricks arranged in four rows of five each. It might have been an 'Assembly hall' where the king held court. It has also a municipal office which looked into the town planning and sanitation.

**Cottage, etc.:** Along the 'great bath', by its side was a big building which might have been the house of a religious head.

Two 'assembly halls' were in the fort itself. Another big structure at Mohenjodaro was the 'big granary'. It is situated to the west of the 'great bath'.

Most of the structures of the Indus Valley civilization were built on elevation, obviously, as a measure of safeguard from floods.

**Seals:** one of the significant features of the Indus Valley civilization is the 'seals'. More than two thousand seals made of steatite, terracotta and copper have been discovered in the excavations. Generally the seals are rectangular but some are circular while some are cylindrical in shape. Most of the seals bear on them the figure of a human or an animal and have on top an inscription. The seals bearing figures like 'Pasupati' (an individual surrounded by four animals and sitting in 'yogic' posture – probably representation of Siva – Pasupati), a 'humped bull' and a unicorn are the best examples for the beautiful execution. The 'Pasupati'

seal throws light on the religious faith of the Indus people. The 'humped bull' shows the great strength and vigour of the animal. It attests to the keen observation of the Indus people and skill to depict it artistically. The 'unicorn' is also beautifully depicted on the seal. This is a mythological animal and reflects the folk beliefs of the Harappan people. Undoubtedly the seals of the Harappan culture are the best examples for the art of the people of that period.

Further, these seals throw light not only on the artistic skill, but also religious beliefs, dress, ornaments and hair styles, trade contacts and commercial relations and script. Most of the seals have a knob at the back through which runs a hole. This led some scholars to believe that they were used by different guilds or merchants or traders for stamping purposes. Some others believed that they were used as amulets also.

S.A.Q.

1. 'Harappan Seals is a unique feature of Indian civilization.' – Justify.

**Script:** As noted above many seals of the Indus culture bear script. Eversince the seals with script were discovered many Indian and foreign scholars tried their best to decipher the Indus script and interpret the contents. But till date the script remains undeciphered as there is no unanimity among scholars in this respect.

The most important scholars who offered their opinions regarding the Indus script can be classified broadly into two groups:

1. Those who consider the Indus language as related to Dravidian and
2. Those who relate it to Indo – Aryan.

1. G.R. Hunter, Father Heras, Iravatham Mahadevan, Askoparpola (Finnish scholar), Yuriz, V. Krorozov (Russian scholar), Fair service, Kimmer Wilson and others related the Indus language with Dravidian. Of these Kroroza was the first to analyze the data with the help of computers. They and Iravatham Mahadevan prepared concordances with the help of the analyzed data.

2. M.V.N. Krishna Rao and S.R. Rao extensively worked on the problem of the language of the Indus people. They analyzed the Indus script taking the Semetic script as basis. They suggested that the language of the Indus people was Indo – Aryan language which was Pre – Vedic – Sanskrit language. According to S.R. Rao the script first began as pictographic script and later on gradually developed into Ideograph, Logograph and rebus writing. At the final stage it developed into syllabic and phonetic and finally into alphabet.

There is no uniform opinion among the scholars about the way in which the Indus script was written. Some scholars opine that the script was written from right to left while another group of scholars believe that it was written from left to right. There is another school of scholars, according to whom the script was written in Boustrophedon system (writing one line from right to left and the next from left to right and so on). There are a few similarities between the Sumerian, Egyptian, Krete and Chinese scripts but these may be only accidental. Scholars like Langden, Cunningham, Pandey opine that the Brahmi script of the 3<sup>rd</sup> century B.C evolved from the Indus script.

As in the case of the Indus language scholars hold different opinions about the founders of the Indus Valley civilization. Scholars who support the Dravidian theory of the Indus language consider that Dravidians were the founders of the Indus civilization. The scholars who advocate the theory of Indo – Aryan – Language consider the Aryans as founders of the Indus Valley civilization.

Thus till date there is no unanimity among the scholars regarding the ‘Indus language’ and the founders of the Indus Valley civilization.

S.A.Q.

1. ‘The Harappan script remains to be a baffling problem to the scholars.’- Why ?

2. Different scholars offered different views on Harappan script. In your opinion whose view may be serious note of.

**Religion:** It is difficult to arrive at any definite conclusion regarding the religion of the Indus people basing on the available data. So far no building which can be definitely considered as temple is discovered in the excavations. The small figures found on the seals, independent sculpturines found in the excavations help us to some extent to form an idea about their religion.

Worship of Mother Goddess was very popular during the period under study. Several figurines of Mother Goddesses are found in the excavations. Many seals showing a male deity clad in tiger skin, sitting in yogic posture (*padmasana*) are found. This diety has three horns on his head. He is surrounded by a leaping tiger, a rhinoceros and an elephant. Taking all these into consideration scholars considered that Harappan people worshipped 'Pasupati', a form of Siva. They also worshipped animals (bulls), trees, like peepul, snakes etc.

Large numbers of amulets are found indicating that the Indus people believed in charm and magic. Sacrifice of animals and men was of their religion. They disposed off their dead by both cremation and burial. Ashes of the burnt bodies were preserved in clay urns. The graves contained household pottery, ornaments and many other articles of daily use. This suggests that the Harappans believed in life after birth. Probably ritual bath was also a part of their religion.

S.A.Q.

1. What are the salient features of Harappan religion ? Do you think they stand in comparison to the folk religion of early times ?

**Art:** We do not have enough data to understand and appreciate the art of the Harappans. However, figures of beautiful torso of a male, a



*purohita* with half closed eyes, a bronze statuette of a female dancer and number of animals and beautiful figures carved on seals suggest the excellency they achieved in the field of art.

**Food, ornaments, entertainments:**

The Harappans used wheat, barley, vegetables, honey, and fruits like dates, fish and meat for their food. They domesticated the animals like dog, cat, and for transportation of articles elephant, camel, bull etc.

Both men and women wore ornaments like necklaces, bracelets, rings. Nose studs, earrings and bangle like ornaments were worn only by women. Their ornaments were made of copper, ivory, pearls and beads. Women were conscious of their hair. They were using cosmetics and perfumes extensively.

The Harappans were wearing cotton and wool clothes. They know the art of sewing clothes. Men were wearing ‘dhoti’ and ‘shawl’.

Many types of toys like cart with wheels, small chains were among the play – things of the Harappan children. Elders were playing dice. They showed much interest in dance and music.

S.A.Q.

1. What are the sources to know about the food, ornaments and entertainments of Harappans ?

**Agriculture:** During the days of Harappan culture the region had good rainfall and fertile soil. The rivers like Sindhu, Ravi, Ghaggar, Sutlej were good sources of water for irrigation for the cities like Harappa, Kalibangan, Ropar, Lothal. So the Harappans became good agriculturists. They used light wooden ploughshares drawn by both men and oxen. The Harappans were the first to grow cotton in the world.

**Trade:** Harappans had trade contacts with West Asia, particularly Mesopotamia. The Sumerians imported copper, ivory objects, pearls and cloth. Harappans in turn imported silver from Sumeria. Iron was not known to the Harappans. They were able to know the directions with the

help of stars. Cambay in Gujarat and Suktagen-dor were the chief trade centres. Articles were transported by bullock carts and boats.

S.A.Q.

1. Note the trade contacts of the Harappans with outside world.

The Indus people used weights and measures in connection with their trade and commerce. Usually 16 and its multiples of 64, 160, 320 and 640 were used both in measurement and weight.

**Decay:** The Harappan culture disappeared by B.C. 18<sup>th</sup> century. Scholars differ in their opinions regarding the causes for the decay of the Harappan culture.

1. According to some scholars the Harappans destroyed forests for fuel to burn bricks which they used extensively to construct buildings. This resulted in the drastic change of climate. The decrease in the rainfall converted the once fertile land into almost a desert. So the Harappan culture decayed.
2. According to some other scholars heavy floods in the Sindhu region destroyed the Harappan culture.
3. The invasions of Aryans led to the destruction of the Harappan culture.
4. S.R. Rao opines that Harappan culture did not disappear all of a sudden in the B.C. 18<sup>th</sup> century. It continued for about 400 years after circa B.C. 1900 and during that period it gradually transformed from urban civilization to rural civilization. According to S.R. Rao and some others the Indus people are not different from the Rigvedic Aryans. The Harappan culture changed its characteristic features by about 1600 – 1500 B.C and continued as Rigvedic rural culture.

S.A.Q.

1. What could be the strong reason for the decay of Harappan civilization in your view?

**Essay type questions: (15 marks)**

1. Write an essay on the discovery, extent and date of the Indus civilization.
2. Write an essay on the town planning system in the Harappan culture.
3. What are the salient features of Great Bath and public buildings in Mohenjodaro
4. Discuss the importance of Indus seals and Indus script.
5. Write an essay on the religion and art of the Harappan culture.

**Brief questions (10 marks)**

1. Write a note on the discovery of the Harappan culture.
2. Explain the extent of the Harappan culture
3. Discuss the importance of the discovery of Indus civilization.
4. Write a note on the date of the Indus civilization.
5. Bring out the salient features of Indus seals.
6. Write a note on the Indus religion
7. Write a note on the food, dress and ornaments of the Harappan culture.
8. Give the causes of the decay of the Indus civilization.

**Short type questions (5 marks)**

1. Location of Harappa
2. Who discovered the ruins of the Harappan culture in 1921?
3. Who excavated Mohenjodaro in 1922?
4. What are the important places of Indus civilization now in Pakistan?
5. What are the important places of Indus civilization in India?
6. "Harappan civilization is the most spatially extensive of all civilizations" – who said this?
7. What are the dates assigned to the Indus civilization by the following scholars:
  - a. Mortimer Wheeler
  - b. F.R. Allchin
  - c. Dales
  - d. Charles Fabri
  - e. S.R. Rao
8. What are the two stages of the Harappan culture?

9. What is the most important feature of the Harappan culture?
10. Who are the scholars that related Indus language with Dravidian?
11. Name the scholars who considered that the Indus language was Indo – Aryan or Pre – Vedic Sanskrit language.
12. Write notes on Mother goddess, Pasupati in Indus civilization.

**Objective type questions (one mark each):**

1. Harappa is on the banks of the river
  - a. Ravi
  - b. Chenab
  - c. Sutlej
  - d. Ganga
2. In 1921 the Harappan city ruins were discovered by
  - a. R.B. Dayanand Sahni
  - b. A. Ghosh
  - c. Mortimer wheeler
  - d. H.D. Sankalia
4. ‘Great Bath’ in the Indus Civilization is in
  - a. Roper
  - b. Kot Diji
  - c. Kalibangan
  - d. Mohenjodaro
4. The ‘Great Granary’ of the Indus Civilization is in
  - a. Mohenjodaro
  - b. Lothal
  - c. Harappa
  - d. Rangapur
5. The date of the ‘Mature Harappan Culture’ is
  - a. B.C 2500 – 1500
  - b. B.C 2500 – 1900
  - c. B.C 2150 – 1700
  - d. B.C 2800 – 2500
6. The date of ‘Late Harappan Culture’ is
  - a. B.C 2700 – 2050
  - b. B.C 2800 – 2500
  - c. B.C 1900 – 1600 / 1500
  - d. B.C 2150 – 1700
7. The most important feature of the Harappan Culture is
  - a. Trade and commerce
  - b. Administration
  - c. Town Planning
  - d. Efficient Revenue system
8. One of the significant features of the Indus Civilization is
  - a. Seals
  - b. Battle axes
  - c. Poisonous arrows
  - d. Daggers
9. According to G.R. Hunter and Iravatham Mahadevan Indus language belongs to
  - a. Dravidian
  - b. Proto Prakrit
  - c. Ardha Magadhi
  - d. Pali

10. According to M.V. Krishna Rao and S.R.Rao Indus language was  
a. Dravidian                      b. Proto – Dravidian  
c. Proto Prakrit                  d. Pre – vedic Sanskrit
11. Indus people worshipped  
a. Indra                                b. Varuna  
c. Mother – goddess            d. Surya
12. The Harappans had trade contacts with  
a. Mesopotamia                    b. Africa  
c. Russia                            d. China

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Answers:

1. a      2. a      4. d      4. c      5. b  
6. c      7. c      8. a      9. a      10. d  
11. c      12. a

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## UNIT-III

### a. RIG VEDIC CULTURE

- 3a.0 Objectives
  - 3a.1 Introduction
  - 3a.2 Aryans
    - 3a.2.1 Original home of Aryans
    - 3a.2.2 Early settlements of Aryans
  - 3a.3 Sacred Books of the Aryans
    - 3a.4.1 Rigveda
    - 3a.4.2 Yajurveda
    - 3a.4.3 Samaveda
    - 3a.4.4 Atharvaveda
    - 3a.4.5 Brahmanas
    - 3a.4.6 Aranyakas
    - 3a.4.7 Upanishads
    - 3a.4.8 Vedangas
  - 3a.4 Early Vedic Culture
    - 3a.4.1 Early Vedic Religion
    - 3a.4.2 Early Vedic Society
    - 3a.4.3 Early Vedic Economy
  - 3a.5 Late Vedic Culture
    - 3a.5.1 Late Vedic Religion
    - 3a.5.2 Late Vedic Society
    - 3a.5.3 Late Vedic Economy
- 

#### **3a.0 Objectives:**

The student is expected to know about the advent of the Aryans, their original home, early settlements and the four Vedas, later Vedic literature, religion, society and economy during the Early as well as Late Vedic periods.

#### **3a.1 Introduction:**

The Harappan Civilization made its exit by about the 18<sup>th</sup> century B.C Scholars date the composition of Rigveda c. B.C. 1500. No definite

information is available to know the history of India between the disappearance of the Harappan culture and the emergence of the Vedic culture. The Vedic period in India can, in a way, be regarded as a continuation of the Indo – Iranian phase of the Aryan civilization. Rigveda of the Aryans is the earliest work in any Indo – European or Aryan language. Beyond this literary source there are no material evidences for the period 1500 – 600 B.C

### **3a.2 Original home of Aryans:**

There are diverse opinions about the original home of the Aryans. Some foreign scholars opined that the original home of the Aryans was Germany. But D.D Kosambi rejected this view on the ground that the present day German – Scandinavian race and that of the Uttar Pradesh (India) cannot be one and the same. Some Indian scholars like G.N. Jha, D.S. Trivedi argued that India was the original home of the Aryans. According to them region of Kashmir and the foot of the Himalayas was the original home of the Aryans. Their argument is on the following lines: The Aryans stated that the Sapta – Sindhu region was their original home. The Sapta – Sindhus mentioned in the Vedas are identified with the rivers Sindhu (Indus), Ravi, Beas, Chenab, Jhelum, Sutlej and the Sarasvati. According to some other scholars the original home of Aryans extended up to Afghanistan (from the Saptasindhu region) as the rivers Kurram, Gomal, Kubha, Suvastu of Afghanistan are mentioned in the Vedas. Balgangadhar Tilak opines that the original home of Aryans was the Arctic region (his work, Arctic home of Aryans). His observation was based on certain astronomical factors. But many scholars do not take this suggestion seriously. Some European historians like MacDonell and others believe that the Aryans appeared from South – Eastern Europe (modern Austria and Hungary).

There is another theory. Sanskrit, Greek, Latin and Persian languages belong to one family and in the past all these were one language. The people who spoke this language originally lived in the region around Caspian Sea. The scholars believe that the Indus Valley Civilization had almost completely disintegrated in the second millennium B.C. when the Aryans appeared in the north – western part of the Indo –

Pakistan subcontinent. The Indo – Aryans had remained for some time in Bactria (modern Balkh in north Afghanistan) and the north Iran plateau before crossing over to India through the passes in the Hindukush mountains. That is why there is a close similarity between the Vedic language and the primitive Iranian language.

**S.A.Q.**

1. **What are the different theories regarding the original home of Aryans and what is the place of different languages in this context ?**

### **3a2.2 Early settlement of Aryans:**

The Aryans did not occupy whole of northern India at one stretch. First they settled in the Sapta – Sindhu region. From the Sapta – Sindhu the Aryans moved forward along the courses of the rivers Ganga and Yamuna and gradually occupied the whole of northern India. The whole region came to be known as Aryavarta. The date of this settlement is generally placed between 2400 – 1500 B.C.

### **3a.3 Sacred Books of the Aryans:**

The principal sacred books of the Aryans are the four Vedas. Of them the earliest is the Rigveda, the hymns of which were composed during 1500 – 1400 B.C. The Rigveda, the Yajurveda, the Samaveda and the Atharvaveda together are known as ‘Sruti’.

#### **3a4.1 The Rigveda:**

The Rigveda consists of 1017 (or 1028) hymns of unequal size. Most of the hymns are prayers to *divas* (gods). They were largely composed in the modern Punjab region. The Rigveda is divided into ten *mandalas* and to each *mandala* is attached to the name of *rishi* to whom the hymns are revealed. The Rigveda contains the Gayatri – mantra, the most sacred one.

#### **3a.4.2 The Yajurveda:**

The Yajurveda contains hymns to be recited at the time of performing *yajnas*. It lays down rituals and methods pertaining to the performance of *yajnas* in a proper way.



#### **3a.4.4: The Atharvaveda:**

The Atharvaveda contains hymns pertaining to *jnana* (knowledge), *karma* (deeds) and *upasana* (invocation). Some of the *mantras* help to ward off evil spirits, while some bestow success, happiness and long life. Certain hymns are magical formulae in the nature of spells and charms to ward off evil spirits. The Atharvaveda is an important source not only to know the social life, beliefs, etc. of the Aryans but also to the history of science in India.

#### **3a.4.5 The Brahmanas:**

The *Brahmanas* are in the nature of explanatory notes on the Veda – mantras. The *Brahmanas* are in easy prose so that even a common man can understand. The difficult concepts in the Vedas are explained through legends and stories for easy understanding.

#### **3a.4.6 The Aranyankas:**

The *Aranyankas* deal with the philosophy of life. They are helpful to the people who renounce worldly life and retire to forests to perform *tapas* (penance).

#### **S.A.Q.**

- 1. Which of the four Vedas is the last one and what is importance to social life compared to the other three Vedas ?**

#### **3a.4.7 The Upanishads:**

This is the most unique literature of the Aryans dealing with spiritual religious life. They are the concluding parts of the *Brahmanas* and are collectively known as ‘Vedanta’. They contain excellent discussions on the subjects *Prakriti* (matter), *atman* (soul) and *brahma* (god). They expound the doctrines of *karma* (action), *mukti* (salvation) and *maya* (illusion) and the transmigration of the soul. Significantly, the Upanishads are translated into almost all languages of the world and the philosophical concepts they contain are relevant even to the present day society.

S.A.Q.

1. 'The Upanishads are considered to be the most unique in the Vedic literature'. Do you agree ?

### 3a.4.8 The *Vedangas*:

The *Vedangas* are: Siksha, Kalpa, Nirukta, Vyakarana, Jyotisha and chhandas. The Siksha is a guide to the correct pronunciation of the Veda – mantras. The Kalpa sutras lay down the duties and social responsibilities of householders in detail. The Nirukta discusses the etymology of words. The Vyakarana is needed for the study of language in a systematic manner. Jyotisha deals with astronomical details. The chhandas deals with the meters of the Vedic mantras. Thus the Vedangas are of immense help to study and understand the Vedas and perform Vedic sacrifices in proper manner.

S.A.Q.

1. 'The Vedangas are of immense help to understand the Vedas and perform Vedic sacrifices in proper manner'.- Explain.

### 3a.4 Early Vedic culture:

The Rigveda has abundant information regarding the religion, society and economy of the Aryans of that ancient period. Here we may note that there is no other source to know these details except the Rigveda. The Rigveda is a treasure in this respect.

#### 3a.4.1 Early Vedic religion:

The early Aryan religion was a kind of Nature worship. They deified the forces of Nature and worshipped them in the names of Agni, Surya, Mitra, Dyu, Varuna, Marut etc. Dyauspitar was the 'sky father' and Prithivi personified earth was his consort. Some resemblance can be noticed between the early Aryan gods and those of the Greek and Roman epics. For example Dyauspitar can be compared with the Zeuspater of ancient Greeks, the Jupiter of the Romans and the Tiw of the ancestors of

the Anglo – saxons. The last name Tiw is still preserved in Tues – day. The goddess Aditi was implored for blessings on children and cattle, for protection and forgiveness. She is supposed to have control over the regions beyond the earth and beyond the sky. She came to be regarded as the mother of all the gods.

The chief gods of the Vedic pantheon are Agni (the god of fire), Indra (the war God, and the god of atmosphere and weather) and Varuna, the universal encompasser. Agni was the most important of them and hundreds of hymns were addressed to him. The other deities of the Early Vedic Religion include ushas (the goddess of dawn), yama, vayu, Maruts (storm – gods), Asvins (twin sons of Surya). There is no mention of temples or statues of gods in the Rigveda.

The early Aryans were performing Vedic sacrifices (yajna, or homa). There were no human sacrifices. Milk, grain, ghee, flesh and *soma* were the usual offerings to the gods. In this period the Vedic sacrifices, except soma – sacrifice, had not become elaborate.

Some hymns of the Rigveda of the 10<sup>th</sup> *mandala* give some idea about the philosophical thoughts of the early Aryans which are in the formative stage.

The dead were cremated or buried. Sati (widow burning) was unknown. The dead man's soul is supposed to depart to the plants and waters. Life in the next world was looked upon as a replica of life in this world.

#### **S.A.Q.**

1. 'The early Vedic religion was a kind of Nature worship'. Do you agree ?

#### **3a.4.2 Early Vedic society:**

The Aryan society was patriarchal monogamic. However, polygamy was in existence particularly among the princes. There were few restrictions on marriage. Child marriage was not in practice. There was freedom to select the spouse. Dowries and bride – prices (*Kanya – sulka*) were both common. We do not find any reference to divorce or re-

marriage of widows in the Rigveda. Aged father used to hand over the family responsibilities to his eldest son.

According to the Purushasukta there were four functional groups viz. brahmanas, kshatriya, vaisya and sudra. However, in the beginning these distinctions were not hereditary. There is evidence in Rigveda to show that slavery was in existence. Slaves were regarded as a form of wealth. Bronze smiths and carpenters were much respected.

**S.A.Q.**

**1. Is the Early Vedic society reflected in Purushasukta ?**

The food of the early Aryans consisted of vegetables, milk in plenty, either in the form of curds or butter, beef, fruits, etc. In respect of food the Rigvedic Aryans had few of the taboos of later India. There were two kinds of drinks *soma* and *sura*. *Soma* was drunk at Vedic sacrifices as a sacred drink. *Sura* is disapproved by the priestly class.

The Aryans loved music and played the flute, lute and harp. Cymbals and drums were the accompanying instruments. Dancing was also another pastime of the Aryans. Besides religious music they also had secular music. These two had their own special features.

The early Aryans wore simple dress consisting of one or two garments. They were of wool and sometimes skin was also used. Both men and women wore gold ornaments. The hair was carefully combed and oiled; it was plaited by women and worn in coils by both men and women.

The chief amusements of the period were gambling and chariot race. Debts were often incurred in gambling and failure in races sometimes resulted in slavery. The Aryan chariots are described in great detail in the Rigveda. The chariots were two – wheeled and four – wheeled. They were drawn by ox or horse.

**S.A.Q.**

**1. What are the salient features of Early Vedic social life ?**

**3a.4.3 Early Vedic economy:**

The early Vedic economy was essentially agricultural and pastoral. They raised grain crops like yava (barley). Early Vedic Aryans knew ploughing, reaping corn and winnowing. They also knew irrigation. Pastoral economy was more popular. Land was rarely an object of sale or gift. Barter system was in vogue. An image of Indra costed ten cows. The Rigveda often mentions *Nishka*, perhaps in the sense of a golden necklace. Later on *Nishka* came to denote gold coin. They do not seem to be averse to trade and industry. Commerce seems to have been in the hands of *panis* whose identity is not clear. There seems to have been maritime activity.

**3b. LATER VEDIC CULTURE:****3b.1 Later Vedic Culture:**

The Yajurveda and Samaveda came up along with Rigveda. The Atharva Veda probably came up at a later date. It may be noted that the Rig, Yaju and Samaveda together are called *Trayi*. The *Samhitas* of the Atharva veda are sometimes known as Brahma – Veda as they are used by the Brahman, *i.e.* the chief priest at a Vedic sacrifice. The Atharva Veda throws welcome light on the social life of the later Vedic people. During this period the Aryan tribes started spreading along the banks of the Yamua and gradually they occupied entire north India. By the 3<sup>rd</sup> century B.C the region between the Himalayas and the Vindhya came to be known as Aryavarta. Significant changes occurred in the social life of the Aryans during this period.

**3b.1.1 Later Vedic Religion:**

The Vedic sacrifices became very elaborate and complicated. Some sacrifices were to be performed for a very long time, even up to a whole year. The Atharva Veda gives numerous details of long and complicated Vedic sacrifices. The Pre – Aryan gods got mixed up in the elaborate Aryan rituals. This was the forerunner to the growth of popular Hinduism at a later stage. Rudra (Siva) and Vishnu (Krishna) became

prominent gods. People believed that by performing Vedic sacrifices one can attain everlasting bliss.

Another significant change occurred during this period. Deep thinkers were fed up with the complicated ritualism. They desired to get at the ultimate truth regarding man and his relationship with universe. This led to the appearance of the Upanishads which are among the most valued treasures of the mankind. Among the new elements in the Upanishads are the 'doctrine of rebirth' (transmigration of soul) and *karma*. The *karma* (action) of man determines the nature of his life in the next birth. This thought soon became fundamental to most Indian thought. To escape from the cycle of births and rebirths one must realize the nature of Brahman (the Absolute Reality). These are some thoughts of the Upanishads. The age of the genuine Upanishads comes to a close by about 600 B.C.

**S.A.Q.**

**1. Compare the Early and Later Vedic religions.**

### **3b.1.2 Later Vedic society:**

Several changes took place in the social life of the Later Vedic Aryans. During this period the Aryans came to live a settled life. Professions were not yet totally restricted to a particular caste. However, the influence of the brahmanas was steadily increasing and was becoming predominant in the society. The priest came from the priestly classes and was an important factor in the society. It was not possible to perform Vedic sacrifices and rituals without him.

The profession of war was carried out by the fighting classes. The king was leading the army. The simple distinction between vaisya and sudra began to grow into an increasing number of endogamous groups which can be considered as the seeds of the caste system. Social distinctions became more prominent. Artisans were losing their status and forming separate castes of their own. The sudras on the other hand were no longer slaves but gaining in status. The Aryans were trying to bring the tribes into their social structure and the process of naturalization naturally

involved many social changes. There was no unnatural rigidity in the social order. A high priest accepted Satyakamajabla, son of a slave girl, as his pupil as he (Jabala) spoke truth about his birth.

In the social life of the Later Vedic Aryans the rituals increased in number and variety. The rules regarding girls' marriage became more complicated. The Atharva Veda deals with these rules in detail. However, the marriages were not restricted on the base of one's caste. In course of time when the caste system became rigid inter – dining and inter – marriages among castes were prohibited.

The nobles were wealthy and priest flocked around them chanting prayers for their prosperity and destruction of enemies, both human and demon. The bulk of the people were poor and borrowed at high rates of interest. Women had no inheritance or property of their own. However, they occupied an honourable position in the family. Wife took part in religious ceremonies. Many professions were open to women such as weaving, embroidery, cane – splitting, dyeing, etc. Women were moving about freely. There were scholars like Gargeyi, Maitreyi among women.

The social life of the Aryans was based on the four - fold *asrama* system. During the first asrama – brahmacharya pupil would stay in gurukula and acquire knowledge. The second is grihastha in which man leads married life, beget children and help the society in various ways. During the third – vanaprastha one would retire to forests with his wife, after he attains 50 years of age and spends time in search of Absolute Truth or Brahman. The last is sanyasa in which man renounces the worldly pleasures *in toto*, and guides the society to follow the righteous path. The man's goal was to achieve the four *purusharthas*, namely, dharma, artha, kama and moksha. This kind of social order was advocated for the harmony, welfare and prosperity of the Aryan society.

The Later Vedic Aryans' food was as that of their ancestors. However, meat eating and consuming sura were censured. Wheat, barley and rice were used for food. They wore, besides woolen clothes, silk and dyed garments. Amulets were worn to avert evil eye and ward off illness. They used copper, iron, stone and earthen vessels.

S.A.Q.

1. Compare the Early and Later Vedic society.

### 3b.1.3 Later Vedic Economy:

Agriculture and pastoralism made good progress. The main occupation was agriculture. Heavy ploughs drawn by as many as 24 oxen came into use. Iron plough shares were used in place of wooden ploughshares. The irrigation facilities also improved. Agriculture became a source of wealth also. Cattle breeding occupied second place and goat and sheep were also reared.

Weaving in cotton and wool was popular and done by both men and women. The other occupation included making chariots by carpenters, practicing medicine and astrology, boat making. Merchants organized themselves into guilds.

The gold coin *nishka* was in more use. *Krishnala* was a weight. The *satamana* was a piece of gold weighting 100 *Krishnalas*. *Pana*, *karshapana* were other coins in currency. However, barter system was also in vogue.

One sixth of the agricultural produce, depending upon the fertility of the soil, was collected as tax. The herbs used in medicines and honey were among the trade commodities. They were collected from forests. Roads, bridges, two wheeled carts facilitated transportation of trade articles.

#### I. Essay Type Questions (15 Marks)

1. Discuss about the original home and early settlements of the Aryans.
2. Write an essay on the sacred books of the Aryans.
3. Write an essay on the Early Vedic Culture.
4. Write an essay on the Late Vedic Culture.
5. Explain the evolution of the Vedic society and religion from the Early Vedic Age to Late Vedic Age.



**II. Brief Questions (10 Marks)**

1. Write a note on the date of the Vedic culture.
2. Write a note on the early settlements of the Aryans.
3. Write a note on the Rik, Yaju and Samavedas
4. Explain the importance of the Atharvaveda to know the social life of the Aryans.
5. Write a brief note on the following: a. Brahmanas b. Aranyakas c. Vedangas
6. Write a brief note on the early Vedic religion.
7. Write a brief note on the early Vedic society.
8. Write a brief note on the early Vedic economy.
9. Write a note on the Later Vedic religion.
10. Write a note on the Later Vedic society.
11. Write a note on the Later Vedic economy.

**III. Short Type Questions (5 Marks)**

1. What is the probable date of the composition of the Rigveda?
2. What is the earliest literary work in Indo – European or Indo – Iranian languages?
3. Why did D.D. Kosambi reject the view that the original home of the Aryans was Germany?
4. Who argued that India was the original home of the Aryans?
5. Which region was known as Sapta – Sindhu?
6. Who opined that the Arctic region was the original home of the Aryans?
7. What is the opinion of the Mac Donell regarding the original home of the Aryans?
8. What is Aryavarta?
9. What is the date of the earliest settlement of the Aryans in India?
10. What is sruti?
11. In which Veda the Gayatri – mantra is found?
12. Which Veda is related to the ancient Indian music?
13. Which Veda contains magic formulae and charms?
14. What is the significance of the sacred text Brahmanas?

15. What is the collective name of the Upanishads?
16. What are the Vedangas?
17. What is the subject matter of Vedangas?
18. Who are the Dauspitar and Prithivi?
19. What for the Aditi was prayed by the early Vedic Aryans?
20. Who were the chief gods of the Vedic pantheon?
21. How did the Early Vedic Aryans dispose off the dead?
22. According to the Purushasukta how many functional groups were there in the Early Vedic society?
23. What was the food of the Early Vedic Aryans?
24. Name some of the musical instruments of the Early Vedic Aryans.
25. Describe the dress and ornaments of the Early Vedic Aryans.
26. What are the chief amusements of the Early Vedic Aryans?
27. What are the two chief features of the Early Vedic Economy?
28. What is a *nishka*?
29. Who were associated with trade during the Early Vedic period?
30. What does *Trayi* denote?
31. What is Brahma – Veda?
32. Who were the gods that came into prominence during the Late Vedic period?
33. What is karma according to the Upanishads?
34. Name some great women scholars of the Later Vedic period.
35. What are the *asramas* in man's life during the Later Vedic period?
36. What are the Purusharthas?
37. What is *satamana*?
38. Name some of the coins of the Later Vedic culture.
39. What metals were used by the Later Vedic Aryans for their household utensils?
40. Name some of the trade articles during Later Vedic culture.

**IV. Objective Type Questions (1 Mark each)**

1. The date of the composition of the Rigveda is
  - a. B.C.1500
  - b. B.C.1000
  - c. B.C.1800
  - d. B.C.1875

2. The earliest work in any Indo – European or Aryan language is
  - a. Satapatha – Brahmana
  - b. Samaveda
  - c. Atharvaveda
  - d. Rigveda
3. According to Balgangadhar Tilak the original home of the Aryans was
  - a. Iraq
  - b. Arctic region
  - c. Himalayas
  - d. Madhya Bharat
4. According to Mac Donell the Aryans came from
  - a. Iran
  - b. Sapta – Sindhu region
  - c. South – Eastern Europe
  - d. HindukushMountain Region
5. The Aryans first settled in
  - a. Sapta – Sindhu region
  - b. Region between Ganga and Yamuna
  - c. Nepal
  - d. Trivishtapa (Tibet)
6. The Vedas together are known as
  - a. Prasthanatrayi
  - b. Sruti
  - c. Upanishads
  - d. Vedanta
7. One of the following is in the nature of Explanatory notes on the Veda – mantras
  - a. Bhagavadgita and Mahabharata
  - b. The Brahmanas
  - c. The Aranyakas
  - d. The Upanishads
8. The Upanishads are collectively known as
  - a. Vedanta
  - b. Darsanas
  - c. Vedangas
  - d. None of the above
9. The Siksha deals with the
  - a. Correct pronunciation of the Veda mantras
  - b. Philosophy of the Vedas
  - c. Customs and traditions of the Vedic society
  - d. Crimes and punishments as laid down in the Vedas
10. The Nirukta deals with
  - a. The *mantras* of the Rigveda
  - b. Etymology of the Vedic words
  - c. The philosophy of the Brahmanas
  - d. The Vedic sacrifices



## UNIT-IV

**a : BUDDHISM**

- 4.a. 0. Objectives
- 4.a.1. Introduction
- 4.a. 2. Buddhism
- 4.a. 3. Teachings of Gautama Buddha
- 4.a. 4. Four Buddhist Councils
- 4.a. 5. Buddhist Sects
- 4.a. 6.1. Hinayana
- 4.a. 6. 2. Mahayana
- 4.a. 7. Decline of Buddhism

**4.0. Objectives:**

The student is expected to know from this lesson the circumstances that led to the founding of Buddhism, the founder of Buddhism, the teachings of Gautama Buddha, royal patronage to Buddhism, the four Councils of Buddhism that were organized at different times and places, the emergence of the important sects of Buddhism and, finally, the causes for the decline of Buddhism.

**4.a. 1. Introduction:**

Sixth century BC has a unique place in the history of not only India but also of the world. It has seen great philosophers like Mahavira and the Buddha of India, Isaiah of Babylon, Heraclitus and Confucius of China. All these great thinkers propounded new philosophical thoughts waking up men out of the traditions of kingship and priests and blood-sacrifices. The thoughts of these great men were answers to the most penetrating questions that were troubling the minds of sensible people. Buddha and Mahavira, the founders of Buddhism and Jainism respectively, brought a revolutionary change in the Indian society.

**4.a. 2. Buddhism:**

Both Buddhism and Jainism had the Vedic society as backdrop and their roots in the Upanishads. Aversion against the extravagant Vedic sacrifices had been becoming more and more prominent in the society. The most meaningful philosophical thoughts of the Upanishads did not reach the

common man. He was only confronted with senseless sacrifices and wasteful expenditure incurred on them. The domination of the priestly class created aversion among people against that class. The *karma* theory was misinterpreted to the advantage of certain classes of the society. Caste system became rigid and created unrest in the society. The society was becoming directionless and restless. According to some scholars the Buddhism and Jainism were revolts against the Aryan culture by those who were not Aryans. In support of their argument they point out that both Buddha and Mahavira belonged to the Mongolian race. Sramanas and Parivrajakas rose against killing of animals in the name of sacrifice in the *yajnas* and earthly pleasures to which certain affluent classes resorted to. Naturally people were attracted towards these revolutionary ideas. All these positive thoughts had their roots in the Upanishads. But, as noticed above, they were beyond the reach of common man. Due to all these factors the Buddhism and Jainism became the need of the hour.

**S.A.Q.**

**1. 'Both Buddhism and Jainism had the Vedic society as backdrop and their roots in the Upanishads.' – Do you agree with this view ?**

**Teachings of Buddha:**

**Gautama Buddha:**

The founder of Buddhism was Gautama (Siddhartha). He was born in 567 BC in Lumbini. His father Suddhodana was the king of the Sakya clan. Gautama's mother died when he was only a few days old. So he was brought up by Mahaprajapati Gotami. That is why Siddhartha was also known as Gautama. At the age of 16 his marriage took place with Yasodhara and to them was born Rahul. He spent his life happily for some time. Once he saw a sick person, a man suffering from old age, an orphan and a dead body. This incident brought a great change in the outlook of Gautama. He became restless and started thinking over the sufferings of

the man. He could not understand the cause of the human miseries. So he left his family and started wandering in search of 'truth'. He reached a place called Uruvela and began to perform severe penance. Though he became like a skeleton he could not find out the 'truth'. After severe penance, one day as he was sitting and meditating under a peepal tree at Gaya Divine Light dawned upon him and he became the 'Enlightened', Buddha (537 BC). The four tragic sights he saw, as noted above, came to be known as 'Four Great Sights' and his leaving the royal palace in search of 'truth' is known as 'Great Renunciation'. Buddha delivered his First Sermon at 'Mrigavana' (Deer Park) at Sarnath, near Varanasi. This event is called 'Dharmachakra-pravartana'. Later Buddha spent his entire life in preaching his principles. He passed away at the age of 80 years at Kushinagara (Nepal) in 487 BC.

**S.A.Q.**

**1. 'Four tragic sights are responsible for Buddha's renunciation'.- Explain.**

**4.a. 3. Teachings of Gautama Buddha:**

The religion of Buddha is known as 'Middle Path' (Madhye-marga). Buddha rejected both the materialistic as well as the 'Atma-vada' which subjects the body to rigorous austerity and chose the 'Middle Path'. Buddha advocated Four Noble Truths and Eightfold Path. They are: (a) Four Noble Truths: i) World is full of suffering, ii) Human desires are the root-cause for suffering, iii) The renunciation of desires is the path to salvation and iv) The salvation can be achieved by following The Eightfold Path. The Eightfold Path consists of: i) Right Belief, ii) Right Thought, iii) Right Speech, iv) Right Action, v) Right Means of Livelihood, vi) Right Meditation, vii) Right Effort and viii) Right Remembrance or Right Memory. This Eightfold Path is also known as the 'Middle Path' as noted above. By following this Eightfold Path one can attain *Nirvana* (salvation).

Like Hinduism Buddha recognized the law of *karma* which declares that a man's condition in the present life is determined by the consequences of his actions in his past existence. No person can escape the consequences of his action.

Buddha laid great emphasis on *Ahimsa*. Thus he rejected Vedic rituals which involved blood-sacrifices. He also preached sanctity and simplicity in man's life. He rejected the caste system unequivocally. Buddha kept silent about the existence of God. He neither accepted nor rejected His existence. According to Buddha the whole universe is controlled by a universal law which he called *dharma*. He rejected the performance of *Vedic yajnas* which involved extravagancy and animal sacrifices and in no way useful to find the 'truth'. He laid great emphasis on morality and laid down a code of conduct for his followers. Buddha adopted the Pali language to propagate his principles so that they would reach the heart of the common man. In short, Buddha advocated absolute *Ahimsa*, simplicity, a social conduct of morals and sanctity and sincere effort to attain the final goal, namely, *Nirvana*.

**S.A.Q.**

**1. What is the essence of the Buddha's teachings ?**

**4.a.4 Four Buddhist Councils:**

Four Buddhist Councils were held after the *Mahapari-nirvana* of Buddha. A few weeks after the death of Buddha, the First Buddhist Council was held at Rajagriha (487 BC) by his followers. They collected and compiled the teachings of Buddha. The literature thus compiled was in two books, namely, *Vinaya-pitaka* and *Sutta-pitaka*. The First Book contains the rules of monastic discipline for the Buddhist monks and the Second Book contains the religious discourses of Buddha.

The Second Buddhist Council was held 100 years after the death of Buddha at Vaisali (387 BC). In this council some modifications were made in the Buddhist literature and the monastic order was made less vigorous.



The Third Buddhist Council was held at Pataliputra during the reign of Asoka. The council made a new classification of the Buddhist canonical texts by the addition of a Third Book, Abhidhamma-pitaka. This contained the philosophical interpretations of the doctrines of the Vinaya-pitaka and Sutta-pitaka. All these three books are collectively known as 'Tri-pitakas' (Three Baskets). The canonical literature was definitely and authoritatively settled.

The Fourth Buddhist Council was held at Jullander or in Kashmir under the leadership of Vasumitra and Asvaghosha during the reign of Kanishka. In this council the Buddhism came to be split into two sects, namely, Hinayana and Mahayana.

**S.A.Q.**

**1. Which of the Four Buddhist Councils had a longlasting impact on Buddhism ? Explain.**

#### **4a.5. Buddhist Sects:**

During the deliberations of the Fourth Buddhist Council the Buddhists were split into two sects, namely, Hinayana and Mahayana.

##### **4.a.6.1. Hinayana:**

The term Hinayana ('Lesser Vehicle') conveys the original and orthodox philosophy of Buddha who is regarded to be the guide and teacher. The Hinayana Buddhists do not believe in the worship of Buddha in the form of idol. In this Buddha is represented by symbols only. They also do not consider Buddha as god. They believe in the Eightfold Path as laid down by Buddha for attainment of *nirvana* (salvation) from the cycle of births and deaths.

##### **4a.6.2 Mahayana:**

The Mahayana is the combination of old Buddhism and Hinduism. The Mahayana Buddhists believe that Buddha was an incarnation of God. They worship Buddha and Bodhisattvas in the form of images. The renowned

Buddhist monk Nagarjuna was the first leader of the Mahayana sect of the Buddhism. The Mahayana sect adopted many practices of the old Hinduism. They believed that the concept that Buddha was the incarnation of God and his worship in the form of images would help Buddhism to maintain its popular appeal. Consequently several beautiful images of Buddha and Bodhisattvas came into existence opening a new chapter in Buddhist art. Thus the Mahayana came close to Hinduism and finally merged into it.

S.A.Q.

1. 'Mahayana came close to Hinduism and finally merged into it'. Do you support this view ?

#### **4.a.7. Decline of Buddhism:**

It is an irony that Buddhism, which was once enjoyed royal patronage and popular faith, in course of time almost disappeared from the land of its origin. Its simplicity and austerity attracted people of not only India but also of many in Asia. In its days of glory it spread far and wide because of the missionary zeal of the members of the Sangha. But due to many reasons Buddhism declined. They are:

1) The extravagant and luxurious Vedic sacrifices, the caste system, etc, resulted in the loss of popular support to Hinduism. It is at this time that Buddhism came into existence and could win over the people. This made the Hindu thinkers to reform their own religion. The Vedic sacrifices were discouraged. The great philosophers like Kumarilabhatta and Adi-Sankara successfully conveyed the message of true Hinduism to people. The Buddhist philosophers could not compete with them in the philosophical discussions and uphold their religion.

2) In the beginning the Sangha was well organized and it could win the hearts of the common people with its ideals of simplicity, austerity and equality among all sections of people. Their messages, because of their honesty and integrity, could reach and influence the common man. But in

course of time the Buddhist *bhikshus* and *bhikshunis* became easy going and even immoral. This distanced Buddhism from common man and consequently he lost faith in it and turned to the reformed Hinduism.

3) By about 7<sup>th</sup> century AD the Buddhist *viharas* and monasteries became very rich. During the royal patronage of Asoka, Kanishka and Harsha vast extents of fertile land were endowed to the *viharas* for their maintenance. Consequently the Buddhists became very rich and started leading luxurious life. Often the Buddhists and Buddhist nuns were involved in immoral practices. This created aversion in the society towards the Buddhist establishments and their members.

4) The Mahayana principles were similar to the traditional Hinduism and as a result the former lost its identity.

5) Originally the Buddhist writings were in Pali, common man's language. So it was easily understood by common man. But Kanishka introduced Sanskrit in place of Pali. Sanskrit was not well understood by common man. So Buddhist tenets failed to reach him.

6) After the death of Kanishka Buddhism lacked royal patronage, which earlier helped the spread of Buddhism far and wide.

7) The invasions of first Huns and next Muslims dealt a death blow to Buddhism.

Although Buddhism almost disappeared in the land of its origin it survived in the Asian countries like China, Japan, particularly, in South-East Asia. Tibet became a stronghold of Buddhism.

#### **S.A.Q.**

**1. What were the chief factors contributed to the decline of Buddhism ?**

**UNIT - V**  
**a. JAINISM**

5.a. 0. Objectives

5.a. 1. Introduction

5.a. 2. Jainism

5.a. 4. Teachings of Mahavira

5.a. 4. Contribution of Jainism to Indian culture

**5.a. 0. Objectives:**

This unit enables the student to know about the foundation of Jainism, the 24 Tirthankaras, Mahavira and his teachings, Sects of Jainism, namely, Digambara and Svetambara, and the salient features of the contribution of Jainism to the Indian culture in different fields.

**5.a. 1. Introduction:**

It has been noted above, while dealing with Buddhism, that 6<sup>th</sup> century BC has a unique place in the history of world. This century witnessed the birth of new religious and philosophical thoughts all over the world. India's contribution to these ideas and thoughts was in the form of two religions, namely, Jainism and Buddhism. Both these were the products of the 6<sup>th</sup> century BC and were the results of the resentment of intellectual as well as common men against the extravagant and purposeless Vedic rituals. Both, though differ in their philosophies, preached absolute non-violence, simplicity, and austerity in man's life to attain the final goal, namely, salvation. Both emphasized on the truth and morals in one's life. Though in course of time the Buddhism lost its ground in India, Jainism survived because of its rigorous rules of austerity and the simple way of life the Jain monks led.

**5.a. 2. Jainism:**

According to the Jaina tradition there were 24 Tirthankaras ('ford-makers across the stream of existence'). Each of them preached the doctrine to the people of his own period. Of them, the first twenty two are

of doubtful historicity. The last two, i.e. 23<sup>rd</sup> and 24<sup>th</sup>, namely, Parsvanatha and Mahavira, are known to history with certainty. Parsvanatha lived for a hundred years. It is said that he founded Jainism. He enjoined four great vows on his followers. These vows are: 1) to avoid injury to life, 2) to be truthful, 3) not to steal and 4) not to possess any property. Mahavira added charity to these vows as the fifth one. Obviously, some kind of Jain faith existed before Mahavira and his teachings were based on it. Thus Mahavira was more a reformer of an existing religion than the founder of a new faith called Jainism.

**S.A.Q.**

**1. ‘Mahavira was more a reformer of an existing religion than the founder of a new faith called Jainism’.- Justify.**

**5.a. 2. 1. Mahavira:**

Mahavira’s original name was Vardhamana. He was born in Kundagrama, a suburb of Vaisali, to Siddhartha and Trisala. Vardhamana married Yasoda and had a daughter by her. At an age of 30 years he left his family to become a monk. Fifteen months after this, in winter, he gave up his clothing and began to wander as a naked monk. Probably this was the first reformation in Jainism as Parsvanatha allowed two garments. It is likely that the followers of Parsvanatha became Svetambaras and those who followed Mahavira became Digambaras. Vardhamana attained Supreme Knowledge (*Kevala-jnana*) as a wandering naked monk. For nearly 30 years after his attainment of ‘supreme knowledge’ he traveled in the middle valley of the Ganga preaching his principles. Mahavira died at the age of 72 at Pava near Rajagriha.

**5.a. 2. 2. Teachings of Mahavira:**

As noted above there are two divisions in Jainism, namely, Svetambara and Digambara. During the 3<sup>rd</sup> century BC some Jains, under the

leadership of Sthulabhadra, accepted wearing of white garments (*svetambara*) and they came to be known as Svetambara Jains. But Mahavira emphasized that the Jains should not possess anything, including clothes, and those who followed this view became Digambara-Jains. However, in course of time the Digambara-Jains too took up to clothing and became Svetambara-Jains.

The chief goal of Jainism is *Siddhasila-samprapti* ('Liberation from the cycle of births and deaths'). This can be achieved by following three virtues, namely, Right Faith, Right Knowledge and Right Action. These three virtues collectively are called *Tri-ratnas* ('Three Jewels').

Mahavira did not believe in the existence of God. He also did not accept the Vedic sacrifices. He laid great emphasis on virtue, morality and nonviolence. According to him body should be subjected to maximum suffering to realize the 'truth'. He also approved death by gradual starvation (*sallekhana*). He recommended life of celibacy to his followers. According to Mahavira not only men and animals but even plants have souls and hence no harm, in any way, should be caused to them. The austerities prescribed by Mahavira were: fasting, gradual abstention from food, begging, giving up delicious food, humility, service, etc.

Jainism spread all over India. The important centres of Jainism were Mathura, Ujjain and Gujarat. Although Buddhism disappeared from the land of its birth, Jainism survived. This is due to the simplicity, austerity, the policy of tolerance and accommodation followed by the Jainism.

**S.A.Q.**

**1. What are the salient features of the teachings of Mahavira and how far do they differ from those of Buddha ?**

### **5.a. 3. Contribution of Jainism to Indian Culture:**

Both Buddhism and Jainism had great impact on Indian literature, art and religion. Buddhist architecture, art, particularly of Gandhara school, are of great significance. Similarly Buddhist literature was valuable addition to Indian literature. Similarly Jainism too influenced Indian culture in many ways.

#### **5.a. 3.1. Social life:**

The Jainism, which disapproved caste system, influenced Hinduism in that direction. The Jain doctrine of *ahimsa* led the Hindu religion to discard animal sacrifices in their rituals. By preaching brotherhood of man and undertaking works of public utility Jainism attracted the attention of the Hindu society.

#### **5.a. 3.2. Religious Life:**

Jainism denounced extravagant and luxurious Vedic sacrifices and rituals which had no relevance to the common man in the society. This had great influence on the Hindu religious life. The impact of the Jainism led to the reformation of the Hindu religious principles. Vedic sacrifices and rituals lost their importance. Further, the Hindu religious ideas underwent significant changes as a result of which they could reach common man. On the lines of Buddhist and Jain monasteries Hindu *mathas* came up.

#### **5.a. 3.3. Political Life:**

Scholars opine that the doctrine of *ahimsa* emphasized by both Buddhism and Jainism resulted in the weakening the martial spirit of the people. So they could not withstand the onslaughts of foreign invaders and lost their independence.

#### **5.a. 3.4. Cultural Life:**

Jainism made valuable contribution to Indian literature and art. The original teachings of Mahavira were contained in fourteen books called 'Purvas'. Later on this body of knowledge was transformed into twelve new books called 'Angas' which form the most important part of the Jain

literature and this was written in the Ardha-Magadhi and Prakrit dialects. Some of the Jain literature was later written in Sanskrit, Old Gujarati, Tamil and Kannada also. Thus the Indian literature was enriched. The Jain art and architecture in the form of icons, sculptures and temples made rich contribution to Indian art and architecture.

**S.A.Q.**

**1. Assess the impact of Jainism on Indian culture.**

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**I. Essay type questions for units 3 a. and 3 b. (each 15 marks):**

1. Write an essay on the origin of Buddhism and its principles.
2. Write an essay on the life of Buddha and examine his teachings.
5. Write an essay on the Buddhist Councils and different Sects of Buddhism.
5. Discuss the reasons for the decline of Buddhism in India.
5. Discuss the origin of Jainism and the role of Mahavira in its evolution.
6. Discuss the teachings of Mahavira and their impact on Indian culture.

**II. Brief Questions for units 3 a. and 3 b.: (each 10 marks):**

1. Discuss the significance of the 6<sup>th</sup> century BC in the history of world philosophy and thought
2. Explain the circumstances that led to the origin of Buddhism.
5. Write a short essay on the life of Buddha.
5. What are the Four Noble Truths and the Eightfold Path?
5. Write a short essay on Four Buddhist Councils.
6. Write a note on Hinayana and Mahayana.
7. Write a note on the origin of Jainism.
8. Write a note on the contribution of Jainism to Indian culture.

**III. Short Answer type Questions (each 5 marks):**

1. The original name of Buddha.
2. Why Buddha was called Gautama?
3. What were the incidents that brought change in Buddha?
4. Where did Buddha attain Enlightenment?
5. What is the 'Law of Karma'?
6. Where did Buddha deliver his first sermon?
7. Where did Buddha attain Mahaparinirvana?
8. Where and when was the First Buddhist Council held?

9. Where and when was the Second Buddhist Council held?
10. Where and in whose reign the Third Buddhist Council held?
11. Where and in whose reign was the Fourth Buddhist Council held?
12. Under whose leadership was the Fourth Buddhist Council was held?
13. What are the Tri-pitakas?
14. What is the important feature of the Mahayana?
15. What is Hinayana?
16. How many Tirthankaras were there in Jainism?
17. Who was the 23<sup>rd</sup> Tirthankara?
18. What are the 'Great Vows' enjoined by Parsvanatha?
19. Who was the 24<sup>th</sup> Tirthankara?
20. What is the original name of Mahavira?
21. What is the 'Great Vow' added by Mahavira to the earlier ones?
22. What are the two important sects of Jainism?
23. What is 'Siddhasila-Samprapti'?
24. What are the 'Tri-Ratnas'?
25. What is 'Sallekhana' in Jainism?
26. What are the 'Purvas' in Jainism?
27. What are the 'Angas' in Jainism?
28. Originally in what language the Jain literature was written?
29. Where and at what age did Mahavira die?
30. What is the meaning of Tirthankara?

**IV. Objective type Questions (each one mark):**

1. Gautama Buddha's original name is  
(a) Sramana (b) Mahasanghika (c) Siddhartha (d) Munisvara

2. Gautama was born in
  - (a) 567 BC (b) 582 BC (c) 593 BC (d) 596 BC
3. Buddha was brought up by
  - (a) Yasomati (b) Dharmadevi (c) Mahaprajapati-Gautami (d) Mayadevi
4. The 'Four Great Sights' in Buddha's life are
  - (a) Four Tragic Sights (b) Four Great Truths (c) Four Great Principles (d) Four Great Stages in Buddha's life
5. 'Dharma-chakra-pravartana' is
  - (a) The event of delivering the First Sermon by Buddha at Sarnath (b) Enlightenment at Gaya
  - (b) Mahayana teachings (d) The First Buddhist Council
6. The main principle of Buddhism is
  - (a) Performance of Vedic sacrifices at low cost (b) Sallekhana (c) Ahimsa (d) Liberal caste system
7. According to Buddhism the final goal in one's life should be
  - (a) Nirvana (b) Becoming a Sramana (c) Becoming an Upasaka (d) Preaching Buddhist philosophy
8. The language adopted by Buddha to preach his principles was
  - (a) Simple Sanskrit (b) Prakrit (c) Ardha-Magadhi (d) Pali
9. The First Buddhist Council was held at
  - (a) Rajagriha (b) Mathura (c) Sarnath (d) Gaya
10. The Second Buddhist Council was held at
  - (a) Rajagriha (b) Vaisali (c) Varanasi (d) Ujjain
11. The Third Buddhist Council was held at
  - (a) Pataliputra (b) Vaisali (c) Kausambi (d) Purushapura
12. The Fourth Buddhist Council was held during the reign of
  - (a) Asoka (b) Harsha (c) Kanishka (d) Samudragupta
13. The Buddhist sect which believes that Buddha is a God and worships his images is known as

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- (a) Hinayana (b) Mahayana (c) Vajrayana (d) Neo-Buddhism
14. According to the Jain tradition the number of Tirthankaras is  
(a) 24 (b) 26 (c) 29 (d) 28
15. The 23<sup>rd</sup> Tirthankara was  
(a) Mahavira (b) Parsvanatha (c) Vardhamana (d) Suparsva
16. Mahavira's original name was  
(a) Parsvanatha (b) Vardhamana (c) Subandhu (d) Kevalin
17. Mahavira was born at  
(a) Kundagrama near Vaisali (b) Mahura (c) Varanasi (d) Gaya
18. The Digambara and Svetambara sects belong to  
(a) Early Buddhism (b) Hinayana Buddhism (c) Jainism (d) Vajrayana Buddhism
19. The chief goal of Jainism is  
(a) Siddhasila-samprapti (b) Arhathood (c) Sanyasa (d) Rebirth as Jina
20. The Jaina Sallekhana is  
(a) Severe penance (b) Fast unto death (c) Moksha (d) Sanyasa

**ANSWERS:**

- (1) c (2) a (3) c (4) a (5) a (6) c (7) a (8) d (9) a (10) b  
(11) a (12) c  
(13) b (14) a (15) b (16) b (17) a (18) c (19) a (20) b

## **b. BHAGAVATISM**

5.b. 0. Objectives.

5.b.1. Introduction

5.b.2. Bhagavatism

5.b.5. Saivism

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### **5.b.0. Objectives:**

The student will know the origin and evolution of Bhagavatism and Saivism, and different sects of Saivism.

### **5.b.1. Introduction:**

The Vedas prescribed *yajnas* which were elaborate and costly and so failed to reach common man. The animal sacrifices offered in those *yajnas* were detested by them. So the people were looking for an alternative. To achieve salvation (*mukti*) through *bhakti* is the aim of the Bhagavata and Saiva sects. These have exercised much influence on the society. Since these sects do not involve elaborate and difficult rituals they easily attracted the common man.

### **5.b.2. Bhagavatism:**

According to the Chhandyogyopnishad the Bhagavata principles were explained by a sage Krishna, who was the disciple of Aghora-rishi. The Bhagavata sect gained great popularity from the 4<sup>th</sup> century BC. However, some scholars date this to as far back as 7<sup>th</sup> century BC on the basis that the sage Krishna was a contemporary of the Jaina Tirthankara Arishtanemi. The Bhagavata-purana, the Harivamsa and the Vayu-purana speak of this sect. Panini, the great grammarian (5<sup>th</sup> century BC), referred to Bhagavatas as ‘Vasudevakas’ in his Ashtadhyayi. Different forms of the gods of this sect are referred to in the Bodhayana-Dharmasutras, the Taittiriyaopnishad, etc. Further, the Vidisa Garuda Pillar inscription of the Greek commander Heliodoros confirms the popularity of the Bhagavata sect in North India by the 2<sup>nd</sup> century BC itself. The Pavai inscription of

the 4<sup>th</sup> century BC states that the Manibhadra-bhaktas are recognized as Bhagavatas. The Bhagavatism gradually evolved into Vaishnavism.

S.A.Q.

1. 'The Bhagavatism gradually evolved into Vaishnavism'.- Explain.

The main principles of the Bhagavatism are *tapas*, *dana*, *arjava*, *satya* and *ahimsa*. Bhagavatism stresses on the observation of these principles and declare that they will lead to salvation (*mukti*). These principles were preached by Krishna, son of Devaki and Vasudeva of the Vrishni family. As he was the son of Vasudeva, Krishna came to be known as Vaasudeva and the sect came to be known as 'Vaasudeva Sect'. Damodara of the Badarayana-sutras, Govinda of the Taittiriyanopanishad, Gobala of Jaiminiyanopanishad-Brahmana are considered as one and same and this concept is of prime importance in this sect. Further, Narayana of the Satapatha-Brahmana-pancharatra-sutras, Vishnu of Badarayana are equal to Vaasudeva. Vaasudeva himself, in the form of Narayana, bestows knowledge; in the form of Vishnu he is all-pervader of universe. Thus the Bhagavata sect evolved into Vaishnavism. The principal god of this sect is Vishnu in *sthanaka* (standing) form. He wears *sankha* and *chakra* in his two upper hands and *gada* and *anguliyaka* in his two lower hands. In this *vyuha* there are 24 forms of Vishnu. They are: Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sridhara, Hrishikesa, Padmanabha, Damodara, Sankarshana, Vaasudeva, Pradyumna, Aniruddha, Purushottama, Adhokshaja, Naarasimha, Achyuta, Janardana, Upendra, Hari and Sri-Krishna. These forms can be recognized by the placement of different attributes like *sankha*, *chakra*, *gada*, etc, in different arms. This is an important stage in the evolution of Bhagavatism into Vaishnavism.

The Bhagavata sect evolved into the Vaasudeva sect by the 5<sup>th</sup> century BC itself as noted earlier. This sect enjoyed the patronage of the Kushana Huvishka. His coins bear the images of Vishnu. It may be noted that interestingly the name of the son of Huvishka was Vaasudeva. Similarly the Satavahana Satakarni worshipped Vaasudeva. The temple of Ashtabhuj-Narayanaswami of the Ikshvaku period attests to the popularity of the Bhagavata sect during the early years of the Christian era in the lower Krishna valley. It may be noted that during the Gupta period the Puranic religion gained currency.

### **5.c.Saivism:**

In the Saivism Siva (Rudra) of the Rigveda, Svetasvataropnishad and the Kenopnishad is the supreme god. Paasupata, Kashmira-Saiva, Saiva-siddhanta and Sivadvaita are the branches of Saivism. Saivism is the oldest religion. We have information about Saivism in the Indica of Megasthenese and the Mahabhashya of Patanjali. The Siddhantagrantha of Lakulisa and the Mathura inscription of Chandragupta II are related to Pasupata-Saiva. The Siva-sutras of Vasugupta, the Pratyabhijnadarsanam of Abhinavagupta, the Pratyabhijnahridayam of Kshemaraja belong to Kashmira-Saivism. The Periya-puranam, Silappadigaram, Manimekhalai speak of Sivadvaita.

The Rigveda's Rudra, Mahadeva of the Svetasvataropnishad, Umanatha of the Kenopnishad are the same and the central and supreme god of the Saivism. The followers of the Saivism worship Siva as Pasupati. They do not accept the authority of the Vedas. Siva is considered in this sect as Yogisvaresvara, capable of creating, sustaining and destroying. Linga is his emblem. Nandi is his vehicle and he roams in burial grounds. He is Mahayogi, wears the hide of animal, surrounded by cattle and served by spirits. His abode is Kailasa. He is beyond place, time and form. The Pasupata-Saivas believe that Siva is the creator and meditates upon Sati, and takes the form of Ardhanarisvara to create the world. In the Kashmira-Saivism *jnana* is important. The Virasaivism is essentially found in Karnataka while Saivasiddhanta is popular in Tamilnadu.

**I. Essay type Questions (each 15 marks):**

1. Write an essay on the evolution of Bhagavatism.
2. Write an essay on the evolution of Saivism.

**II. Short Essay type Questions (each 10 marks):**

1. Discuss the date of Bhagavatism.
2. What are the main principles of Bhagavatism?
4. Write a note on the principles of Saivism.

**III. Small Answer-type Questions (each 5 marks):**

1. Write a note on the circumstances led to the evolution of Bhagavatism.
2. Write a note on the circumstances led to the evolution of Saivism.
3. Write a note on the Vaasudeva Sect.
4. What are the 24 forms of Vishnu?
5. What are the branches of the Saivism?
6. Write a note on the Kashmira-Saivism.
7. Write a note on Sivayogisvara.
8. What is the difference between Kashmira-Saivism and other Saiva sects?

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