

ANCIENT & MEDIEVAL HISTORY

PART-1

Introduction to Prehistory

The past of humankind has been divided into three broad categories viz. Prehistoric, protohistoric and historic. Prehistoric period belongs to the time before the emergence of writing and the historic period to the time following it. It has been so far believed that Modern Humans originated in Africa and have lived on our planet for around 150,000 years.

- **Prehistoric-** the term is often used to describe the period before written history, cavemen are described as prehistoric people.
- **Protohistoric-**Protohistory refers to a period between prehistory and history, during which a culture or civilization has not yet developed writing, but other cultures have already noted its existence in their own writings.
- **Historic-** History is served well and to nicety by written records. There exist written records of some of the greatest empires in the world history. These great empires include the Mauryan, Gupta and Mughal Empires in Indian and several other empires all over the world. Most of these empires have come to be known to the posterity thanks to the recorded historical texts written during those periods.

The span of recorded history is roughly 5,000 years, with Sumerian Cuneiform script, the oldest discovered form of coherent writing, from the protoliterate period around the 30th century BC. The Vedas, the great religious and literary works of The Upanishads, The Puranas, The Mahabharata, and The Ramayana all come from this period.

Hence it is true that history depends on written source. It is a recorded set of events that might have happened during a particular period of time. History in short can be called the study of human past. History heavily relies on writing and hence you can say that history could mean that time period after writing was invented.

The prehistoric period is divided into three ages, namely the stone, bronze and iron ages. These ages, besides being technological stages, also have economic and social implications. The Stone Age is divided into three periods, viz. Paleolithic, Mesolithic and Neolithic. The suffix lithic indicates that technology in these periods was primarily based on stone. Economically the Paleolithic and Mesolithic periods represent the hunting-gathering stage while the Neolithic represents the stage of food production, i.e. plant cultivation and animal husbandry.

Paleolithic Age (Old Stone Age)

Paleolithic Age spanned from 100000 years ago till 10000 years ago. It is divided into 3 ages viz. Lower Paleolithic age which spans till 100000 years ago. Middle Paleolithic which spans from 100000 years ago till 40000 years and upper Paleolithic which spans from 40,000 years to 10000 years ago. Paleolithic tools were club, sharpened stone, chopper, hand axe, scraper, spear, Bow and arrow, harpoon, needle, scratch awl etc. The tools made were generally of hard rock quartzite so the Paleolithic man was called Quartzite Man. The term Paleolithic was coined by archaeologist John Lubbock in 1865. It literally means “Old Stone Age.” It was marked by the hunting gathering nature. Most Paleolithic sites in India developed in the Pleistocene period.

Pallavaram was the first Paleolithic cultural site. It was excavated by Robert Bruce foote (Archeological survey of India 1861 & the first directive was (Cunningham.) This was a hunting & gathering community. The tools, used by this Paleolithic people were made of quartzite. They were found in the hilly area & on of Aravali hills.

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

Important Palaeolithic sites in India: Lingsugur in Raichur district, Karnataka was the first site to be discovered from India. Other sites were Lidder river Pahalgam, Kashmir Sohan valley Punjab, Banks of River Beas, Banganga Sirsa Haryana, Chittorgarh and Kota, Rajasthan, River Wagon, Kadamali basins Rajasthan. River Sabaramati and Mahi basins (Rajasthan & Gujarat), Basins of river Tapi, Godavari, Bhima and Krishna Koregaon, Chandoli and Shikarpur (Maharashtra), River Raro (Jharkhand),

Mesolithic (Middle Stone Age)

The transition from the Paleolithic period to Mesolithic period is marked by transition from Pleistocene period to Holocene and favorable changes in the climate. The climate became warmer and humid and there was expansion of flora and fauna contributed by increased rainfall. This led to availability of new resources to humans and thus the human beings moved to new areas. This period is marked with increased population, though core economy of this period continued to be based on hunting and gathering.

Holocene: The earth was getting warmer. The people converted into a community. They started animal husbandry. Adamgarh (MP) & Bagar provided early examples of domestication of animals. They used to make potteries but it was handmade. In this period, people used microliths. These microliths are tiny tools of one to five centimeters length, made by blunting one or more sides with steep retouch. The main tool types are backed blades, obliquely truncated blades, points, crescents, triangles and trapezes. Some of the microliths were used as components of spearheads, arrowheads, knives, sickles, harpoons and daggers.

One important fact about the Mesolithic era in India is that the first human colonization of the Ganga plains took place during this period. There are more than two hundred Mesolithic sites found in Allahabad, Pratapgarh, Jaunpur, Mirzapur and Varanasi districts of Uttar Pradesh.

Changes in Life- Mesolithic Era

From Nomadic life to Sedentary settlements, First Disposal of dead and making of Graves, Emerging arts (paintings have been found in both inhabited and uninhabited shelters), Food Production has started.

Important sites

The earliest evidence of domestication of animals has been provided by Adamgarh in Madhya Pradesh and Bagor in Rajasthan. The Pachpadra basin and Sojat Area of Rajasthan is a rich Mesolithic sites and lot of microliths have been discovered. The rock painting of Mesolithic period is found in Adamgarh, Bhimbetka of Madhya Pradesh and Pratapgarh, Mirzapur of Rajasthan. Apart from the animals, hunting scenes, the Mesolithic sites have also painting of social life, sexual activity, child birth, rearing of children and burial ceremony.

Neolithic Age

The Neolithic period began around 10700 to 9400 BC in Tell Qaramel in Northern Syria. In South Asia the date assigned to Neolithic period is 7000 BC and the earliest example is Mehrgarh Culture. The human settlements in the Mesolithic era got more sedentary and this was the beginning of establishment of villages. Man now could keep cattle, sheep and goats and protect crops from pests.

In due course, as the efficiency of agricultural production improved, some farmers were able to generate surplus food. As a consequence, a section of the population were freed from the task of food production and

their talents and energies were diverted to tasks such as the production of pots, baskets, quarrying of stone, making of bricks, masonry and carpentry.

This was the beginning of the new occupations such as the oil presser, washer man, barber, musician, dancers etc. This transition from hunting-gathering to food production is called the Neolithic revolution. Around 6000BC, the smelting of metals such as Copper began which was used for raw material to be used in tool production. Later, Tin was mixed with copper and bronze appeared which stronger metal than both tin and copper was. Use of bronze for tools led to the invention of wheel which revolutionized transport and pottery production.

Mehrgarh Culture

Mehrgarh is the oldest agricultural settlement in the Indian subcontinent Agriculture-based Neolithic settlements. It flourished in the seventh millennium B.C. Mehrgarh is located on the Bolan River, a tributary of the Indus, at the eastern edge of the Baluchistan plateau overlooking the Indus plain. The Mehrgarh culture has been divided into 8 sub periods.

Chalcolithic Age

Chalcolithic is also known as Eneolithic period which saw the use of the metals among which the Copper was first. It is called Chalcolithic which means use of stone and well as copper was prevalent in this period. The earliest settlements of the Chalcolithic period range from the Gangetic basin to Chhotanagpur Plateau.

The economy of this period was based upon agriculture, stock raising, hunting and fishing. Limited number of Copper and bronze tools have also been recovered. The presence of painted pottery is a hall mark of the Chalcolithic period.

The burial practice was another striking feature and the dead were buried in a particular direction all over a particular area. The largest site of the Chalcolithic period is Diamabad situated on the left bank of the Pravara River.

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

The Earliest evidence of Rice cultivation has come from Belan Valley. The Middle Paleolithic Industry based upon stone was located in southern Thar desert in Rajasthan and it was called Luni industry. The most common animal in the cave paintings of Palaeolithic and Mesolithic era was deer. The people of Gilund in Rajasthan were NOT aware of bricks. The Banana, Coconut, areca nut etc. came from South East Asia around 2000 BC

Megalithic phase

This culture is found in southern India around 1000 B.C. It was supposed to be the first iron culture in India. This culture had a diff. kind of buried practice. They used to collect big stones neaby the graveyard. They used to put different kind of buried practice

Indus Valley Civilization

Features of Civilization:

- (1) Urban life
- (2) Script
- (3) Materialistic Development
- (4) Use of metal
- (5) Development of technology
- (6) Indus valley civilization falls in the proto-history. Stone Age belongs to Pleistocene age when the earth was cold.

It was one of the earliest urban civilizations of the world which was contemporary to the civilization of Mesopotamia & Egypt. It was a bronze civilization. The centre of the civilization was in Sind and Punjab in undivided India, from this centre, the civilization spread towards all direction. In West the last extent is seaboard of South Baluchistan at the Suktagendor which can be called its western border. In east, Alamagirpur in Uttar Pradesh (District Meerut) can be called its Eastern Border. In North it extended up to Manda in Jammu & Kashmir and in south it extended up to Bhagvatrav in Narmada Estuary of Gujarat.

However, later at Diamabad (District Ahamed Nagar Maharashtra) was the site where four figurines of Bronze on the bank of Pravara River found. This pushed the civilization's extension in further south. Indus civilization remnants have been discovered from as far south as Mumbai in Maharashtra State.

In the beginning, it was said by the historians that the evolution of this civilization was based on the cross-fertilization of ideas b/w Mehargarh & civilizations of Egypt and Mesopotamia. This theory was not accepted completely right as we don't find the use of burnt bricks in the Egypt & Mesopotamian civilization. But it was frequently used in Indus valley civilization. So, the evolution of this civilization could be traced in the gradual development of the Neolithics sites & chalcolithic sites.

Atleast, the sites of this civilization has been excavated till now. And out of these sites, around 6 sites can be called as developed cities. Although we find june evidence of horse in Lothal Surkotda, but it can be said that the people of Indus Valley civilization did not know the horse.

Observations

Most settlements in Indus Valley Civilization are on banks of rivers. As far as extension is concerned, the Indus civilization was largest of the four ancient urban civilizations of Egypt, Mesopotamia, South Asia and China It covered an area of around 13 Lakh square kilometers.

This area is triangular in shape and no other ancient civilization was extended to such a large area. Remains of the site first found at Harappa so it is also called Harappan Civilization. Modern dating methods keep the civilization to be ranging from 2900 to 2000BC.

The people of this civilization were definitely in touch with the other civilizations most prominently being the Mesopotamian civilization.

Important Characteristics of Indus valley civilization:—

1. The first most important feature is town planning. The main features of town planning were use of baked as well as sundried bricks, well planned straight roads and a system of drainage. A fortified citadel at most of the cities. The number of the citadels varies. Houses with kitchens and wells, tanks or water reservoirs. Every city was divided into 2 parts- the upper was citadel (western side) & another was lower town (eastern side).
2. The second important feature is Indus script on seals. This script has not been deciphered yet, so not much information is available about the social life, customs etc. Script was found known as pictograph.
3. Use of standard weights and measurement throughout the civilization. Presence of wheel made pottery and the Practice of burying the dead.
4. Chanhundro had no division & Dholavira was divides into 3 parts. The cities were built on grid pattern except Banavali (Haryana).
5. It has not been deciphered yet. Looking at the division of the city, it can be said conformed that class division was present in the society.
6. Some of the histories say that it was a matriarchal society as number of mother goddess figurines were found in this civilization.
7. **Political system:** It is very tough to decide who actually ruled over the civilization. Some of the histories said that the class was the ruling entity but this view has been neglected because if the

- priestly class was the ruling class then there were many row of temples, built during this period. Some historians said that the merchant class was the ruling entity but this is not widely accepted view.
8. Cities are the symbols of the Indus Valley civilization characterized by the density of population, close integration between economic and social processes, tech-economic developments, careful planning for expansion and promotion of trade and commerce, providing opportunities and scope of work to artisans and craftsmen etc.
 9. The lay-out of the streets, the presence of a large-scale drainage system with its requirement for constant tending, the monumental citadels, all can be taken as an indication of tendencies toward a strong central government.
 10. Another feature of Harappan urbanization was the elaborate craft specialization and the contacts with other reasonably distant parts of Asia. But the greatest challenge to the archaeologists is their failure to get any idea of the Harappan urban institutions. For example, we almost know nothing about the form of the state and the economic institutions. Maritime commerce with Mesopotamia was a part to their life, but the knowledge of inner working of these complex Harappan urban economic institutions completely eludes us.
 11. **Economy:** The economy of Indus Valley Civilization was based upon agriculture as well as trade. Commerce was important and there were links from overseas places. Predominantly Rainfed Crops were grown as Irrigation was based upon the rainwater but also the sources of irrigations were available. Wheat, barley and other crops were grown and the people were well verse in trade and commerce. They had trade and commerce relationship with Mesopotamian and Egypt civilization. Surkotda & Lothal were the ports of the civilization. Barter system was used for the exchange of goods. The people were the first in the world to produce cotton. Harappan seals were found in Mesopotamia & the Mesopotamian seals were also found in IVC.
 12. The humped bull was domesticated animal, other were buffalo, pigs, elephants, donkeys, goats and sheep's. Only Surkotada has given an evidence of domestication of Horse. Generally Horse is absent in the civilization.
 13. The weights and measurements were calibrated to a considerable extent. The measures were standardized and perhaps there is binary system in use. A scale made up of Elephant tusk has been found at Mohenjo-Daro and Lothal.
 14. The trade was multifaceted. It was operated on intraregional as well as interregional basis and had a guild system coupled with nomadic trade. There are no evidences of monetary exchange. Well developed stoneware industry. The manufacturing of the stone bangles was most prevalent in Harappa and Mohenjo-Daro. Harappan civilization had an Economic Zone. This economic zone was along the bank of the Sirhind River.
 15. A large variety of pottery, both plain and decorated, has been found. Harappan wares were shaped on a potter's wheel. The potter wheels, being made of wood, have not survived. Most of the items found there are of terra cotta such as utensils, toys etc. Indus Valley Civilization is also known as Terracotta civilization.
 16. **Religious Belief of IVC people:** Most prominent religious figures of the Indus Valley Civilization are Unicorn, Pashupatinath, Seven mothers (sapta matrika) and compound creatures. The later three are now inculcated in Hindu religion.
 17. The Peepal tree has been depicted on many seals which gives a sense that it might be a sacred tree. Humped bull was a venerated animal and there are evidences of snake worship and snake charmers. No temples, No special places of worship, no castes.

Decline of IVC

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

- Environmental Changes: It declined because of the change in the course of the rivers and because the rivers dried up. The decline theory of environment degradation was given by John Marshall.
- Aryan Invasion: It has been argued by the scholars that settlements in Baluchistan region were put under fire by the barbaric Aryans and invaders.

Vedic period (1500-600 BC)

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

Our knowledge of the Vedic Civilization is based upon the information derived from the Vedic literature. It consists of 4 Vedas and Brahman. The Rig-Veda is most ancient covering a period from 1500 BC to 1000 BC and this is called Early Vedic Civilization.

The Aryans used the term Sapta Saindhavas as the region where they settled down. They used this term in the context of country. The country of the Aryan was also designated as Aryavarta in the latter Scriptures. The Rig-Vedic Aryans had not yet established settlements in the southern India. The Sapta Saindhavas country of the Rig Vedic period was bounded by the Himalayas and Tibet in the east, Turkistan in the north, Afghanistan, in the west and the Aravallis in the south. The Ganga and the mountains of the Vindhya were the barriers not easy to cross in those days.

Vedic culture was essentially a rural culture, and cities had not emerged; no important place name is hence recorded. In the Rig-Veda it was because of the migratory nature of the tribes and in the later-Vedic period of the regions comes to be known by the names of the tribes who controlled them.

Rig Vedic Polity

The entire territory of the Vedic Aryans was divided into a number of tribal principalities, ruled normally by the leaders. The Bharatas were the most important Aryan tribe, after whom the India came to be known as Bharata. The tribe was known as Jana. The chief of the tribe was a Rajan. Rajan was protector of the tribe and its cattle. He fought wars on behalf of his Jana. The term Gram, appearing 13 times in the Rig-Veda, does not refer to a village, but is essentially a military tribal unit. A war or battle was thus called Sangrama. The Vrajapati was in charge of commonly held tribal pasture land and was the leader of the family. Vajrapati used to lead in the battles.

The Rajan could not have an elaborate administrative machinery because the nature of the Rig Vedic economy. An economy in which the surplus was very small, the Rajan received only bali, i.e. offering to a prince or to a god from the conquered people. The term Sabha denotes both the assembly (in early Rig-Vedic) and the assembly hall (Later Rig-Vedic). Women who were called Sabhavati also attended this assembly. The references to samiti come from the latest books of the Rig-Veda showing that it assumed importance only towards the end of the Rig-Vedic period. Samiti was a folk assembly in which people of the tribe gathered for transacting tribal business. It discussed philosophical issues and was concerned with religious ceremonies and prayers.

A Gana was a assembly or troop. The leader of the gana is generally called Ganapati. The early parisad seems to be a tribal military assembly, partly, matriarchal and partly patriarchal. However, the variety of the references leads to the non-Vedic character of the parisad.

Rig Vedic Society

The family was a joint unit and patriarch society and birth of a son was desired repeatedly. The institution of marriage was established. Status of women was equal to men and they received the Upanayan samskaras.

They studied Vedas and some of them composed Vedic Hymns. There was presence of practice of polygamy as well as Polyandry. The eldest male member of the family was known as Kulapa (protector of the family). The social structure was based on kinship, which was rather simple. Terms for father, mother, brother, sister, son and daughter existed distinctly but nephews, grandsons and cousins were known by a common term *naptri*.

There was Varna system, which was mainly based upon the color. Initially the society had only Aryans, who were fair in color. They conquered the indigenous people who were dark in color and once conquered they were used as slaves and called “Dasa”. The Dasyu have been identified as the enemies of the Aryan Vedic tribes. A relation between Dasa and Dasyu has not been established; however, Dasyu seems to be derived from Iranian Dahyu which means a tribe. In the later Vedic era, the tribal society was divided among 3 groups Warriors, priests and common public. Later the fourth division Shudras appeared in the later Rig Vedic society. The division of 4 Varnas viz. Brahman, Kshatriya, Vaishya and Shudra was initially not very sharp and based upon the occupation BUT later became sharp and based upon birth.

In the early Rig-Vedic era, entire instruction was given orally. Art of writing does not seem to have developed yet. In the well-known Gayatri mantra there is a prayer to savitri for the stimulation of the intellect. There were women teachers. Many of them possessed the highest spiritual knowledge. Maitreyi and Gargi were gifted scholars. Rishis who composed hymns founded their own schools separately to teach their pupils and every person among the vis was entitled to learn Vedic mantras. In the later-Vedic phase, with the development of *varnaasramas*, education began with an investiture ceremony (*upanayan*). Since *Upanayan* was confined to three upper Varnas, the sudras were not entitled to education.

Gotra or cowpen was a mechanism for widening social ties a new relationship was established between hitherto unrelated people. Music, both vocal and instrumental, was well known. We have been told that the Vedic Aryans played on the Vina and flute Vana to the accompaniment of drums and cymbals. Some authors claim that *Dhrupad* of Indian classical music originated in Vedic Era. Dancing was common. The chariot race was a favourite sport and source of entertainment.

The main cereal produced by the Rig Vedic people was Yava or barley. Wheat and rice were not known to them. *Godhuma* or wheat is mentioned in several later-Vedic texts only. Yava was also a generic term for various kinds of cereals. In later-Vedic times we have evidence of rice (*Vrihi*), bean-pulse (*masa*), sesamum (*tila*), millet (*syamaka*), kidney bean (*mudga*) mustard (*sarshapa*), etc. Milk, Milk products and cattle meat was popular. Alcoholic drinks were known and common. *Soma* and *Sura* are two intoxicating liquors.

Rig-Vedic Economy

Rig Vedic economy was primarily pastoral . They domesticated Pashu (which included cattle, horse and even human beings), as opposed to *Mriga*, i.e. wild animals. Cattle was synonymous with wealth and a wealthy person was called *Gomat*. Cattle was so important that the terms of battle were derived from *Gau* itself. When the Vedic people encountered buffalo in India they called it *Gauri* and *Gavala* or cow-haired. The cattle obtained in raids were divided among the families. Cattle formed an important item of donation and it may also have formed a part of *bali*, the tribute given to the *raja* by the clan or *vis* members. The cattle in general and cow in particular was the main medium of exchange during the Rig Vedic period.

The economy was based upon agriculture. The people were well acquainted with the sowing, harvesting, threshing and various agro seasons. The people were pastoral, Cow was revered but the cows, and bulls were sacrificed too.

All kinds of crafts were practiced. There were potters, Chariot makers, carpenters, and weaver and leather workers. The metal work was known as follows: Copper was known as “*Ayas*” Gold was known as *Hiranya* Iron was also known as was known as *Shyama* or *Krishna Ayas*.

Social System in Later Vedic Age

The Sabhas and Samitis continued to hold the ground; however the women were not allowed to sit in Sabha. Brahmins and Nobles took the place. The King became important and territorial authority became important. The term Rastra which indicated a territorial country got prominent in the later Vedic Age.

Ashvamedha Yajna was considered to authorize the unquestioned authority over an area where the Royal Horse could run. The levy of taxes started and became prominent and the officer responsible for this function was sangrihitri.

The life became sedentary and the domestication of animals and cultivation increased. Cattle were still the currency and principle movable property. The idea of private possession of lands started taking shape. Ironsmiths, weavers, jewelers, dyers, potters, are the new classes of artisans. Trade was also boosted. The Gold piece of specific weight Satamana was used as a currency rate. Use of Gold as currency is mentioned in Satapatha Brahman. Nishka was another popular currency. The other metallic coins were Suvarna and Krishnala. Barter system still existed. Money lending as a trade was prevalent.

The society was now divided into 4 varnas viz. Brahmins, Kshatriyas, Vaishya and Shudras. Each of them was assigned its duty. The vaishyas were common people who were responsible for producing the agricultural commodities and rearing of the cattle. They engaged in trade and were called vaniks. Nagara was used for the first time, which meant a city and beginning of town life.

4 stages of the lifespan of 100 years were not established in the early Vedic era. They were well established in the later Vedic era and 4 Ashrams were: Brahmacharya Ashram: The first 25 years were set for student life Grihastha Ashram: The age from 25 to 50 years was kept for having a family and discharging the worldly duties such as giving birth to children and raising them Vanaprastha Ashram: Age from 50-75 years was fixed for partial retirement and living life in forests. Sanyas Ashram: The last age of 75-100 years was fixed for complete retirement from the world. 4th ashram has not been mentioned in early Vedic texts. The Sanyas ashram is mentioned in Jabala Upanishad.

Rigvedic Religion

The Aryans were solely theists. Their contemplation about life and the world was from the spiritual standpoint. The Vedic Aryans believed in the concept of one in many. They worshipped the forces of nature, but at the same time believed in the basic unity of nature. The Vedic people worshipped many gods not because of the fear of natural phenomena but for gaining their favours. All the natural phenomena such as the sky, thunder, rain, air were believed to be guided by their presiding deities, while natural devastations were taken to be an expression of their wrath.

The religion of the Vedic Aryans was a form of nature worship. There were no places of worship like temples. Natural phenomena were conceived as the expression of some spiritual different appearances of various gods.

Indra was the most important divinity and was lord of war. Agni is the God of fire and acceptor of sacrifices. He was considered to be an intermediary between Gods and men. Varuna is the god of the sky, of water and of the celestial ocean, as well as a god of law called Rita. Soma was prepared by extracting juice from the stalks of a certain plant, and the Soma God was god of the plants. Yama is considered to have been the first mortal who died and espied the way to the celestial abodes. He is the guardian of the world of Dead. Surya is the Sun God. Other Gods were:

Savitri: The Gayatri mantra is dedicated to savitri. **Pusan:** The guardian of the Jungle Paths and Roads. **Vishnu:** A comparatively minor god in Rig-Veda. Vayu– The Wind God. Dyaus – Father of Heaven. Aditi – Goddess of Eternity. Maruts – Storm spirits. Gandhrava – Divine Musicians. Ashvins – Divine Doctors.

Sources:

1. Shruti literature:

- **Vedas:** The four Vedas come under the Shruti category and are considered sacred scriptures. Rig-Veda is known as the oldest religious text in the world. It is also known as “First testament” of mankind. Rig-Veda is neither a historical nor a heroic poem but is mainly a collection of hymns by a number of priestly families. These were recited at the time of sacrificial rites and other rituals with utmost devotion. Yajus” means “sacrificial formula” and Yajurveda is the book of sacrificial prayers. It contains the rituals of the Yajnas. World’s oldest prose literature of the Indo-Europeans is contained in Yajurveda. Saman” means melody and Sam Veda contains the Rhythmic compilation of Hymns for Rigveda. It ranks next in sanctity and liturgical importance to the Rigveda. Atharva-Veda is entirely different from the other three Vedas and is chronologically the last of the four. Atharvaveda contains the magic spells, incorporates much of early traditions of healing and magic that are paralleled in other Indo-European literatures.
- **Brahmanas-** Brahmanas are the prose texts which explain the hymns in the Vedas, give explanation and applications and related stories of their origin. They also have some stories related to the certain persons related to the Vedic Text.
- **Aranyakas-** Aranyakas were written in Forests and are concluding parts of the Brahmanas. Aranyakas don’t lay much emphasis on rites, ritual and sacrifices but have philosophy and mysticism. So they have moral science and philosophy. It also provides the details of the rishis who lived in jungles. They lay emphasis not on sacrifices but on meditation. They are in fact, opposed to sacrifices and many of the early rituals. Their stress is on moral values.
- **Upanishads-** Upanishads are called Vedanta (the end of the Veda) firstly, because they denote the last phase of the Vedic period and secondly, because they reveal the final aim of the Veda. The Oldest Upanishads are Bhadaranyaka and Chandogya Upanishads which date as back as the first millennium BC. The latest Upanishad is Muktikâ Upanishad and was recorded by Dara Shikoh. It dates to 1656. Dara Shikoh was son of Mughal emperor Shah Jahan and is known to have translated fifty Upanishads into Persian. There are 108 Upanishads and they are also called Vedanga.

2. Smriti literature:

- **Vedangas-** Vedangas are six auxiliary disciplines associated with the study and understanding of the Vedas. Shiksha (Phonetics) Kalpa (Ritual Canon) Vyakaran (Grammar) Nirukta (explanation) Chhanda (Vedic meter) Jyotisha (Astrology) are the six vedangas.
- **Puranas-** They are late descriptions of ancient legends and consist of history of the universe from creation to destruction, genealogies of kings, heroes, sages, and demigods, and descriptions of Hindu cosmology, philosophy, and geography. They are colored with superstitions and also represent a corrupt form of Hindu Philosophy. 18 major Puranas are there.
- **Upvedas-** Upaveda means applied knowledge and are traditional literatures which contain the subjects of certain technical works. They are as follows: Ayurveda: Deals in Medicine and associated with the Rigveda Dhanurveda: Deals in Archery and associated with the Yajurveda Gândharvaveda: Deals with Music and Dance and associated with the Samaveda Shastrashastra: Deals with military technology and associated with the Atharvaveda.
- **Epics-** Ramayan was created by Maharishi Valmiki. Consists of 24,000 verses in seven books (Kandas) and 500 sargas) and tells the story of Rama. The Mahabharata is attributed to Maharishi Vyas and the tale known as Bharta is a shorter version. It was written by Ved Vyas.

Buddhism

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

Gautam Buddha founded Buddhism and is known as Supreme Buddha. He was born in Lumbini, a little principality of Kapilvastu in modern day Nepal. His childhood name was Siddhartha. He was son of Shuddodhana a leader of the Shakya clan. The capital of this Sakya clan was Kapilvastu and it was not a monarchy but a sort of Republic. Queen Mahamaya was the name of mother of Gautam Buddha. The birth of Buddha is celebrated as Vesaka in some countries. In India, it is Buddha Purnima.

He left his home at the age of 29 years, so that he could overcome old age, illness and death by living a life of an ascetic. This is called the great departure or Mahabhinishkramana. He first went to Rajgriha Rajgaha or Rajgir. He started begging alms over there and living life of an ascetic.

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

The first disciples of Buddha after becoming enlightened were two merchants named Tapussa and Bhallika. Gautama Buddha preached his first sermon which deals with the Four Noble Truths and the Noble Eightfold Path, the core pillars of Buddhist teaching regarding the intrinsic suffering of existence and how to deal with it. This was called Dhammacakkappavattana Sutta.

Symbols of 5 great events of Buddha's Life:

- Buddha's Birth: Lotus & Bull.
- The Great Departure (Mahabhinishkramana): Horse.
- Enlightenment (Nirvana): Bodhi Tree.
- First Sermon (Dhammachakraparivartan): Wheel.
- Death (Parinirvana): Stupa.

Four Noble Truths:

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

- **Sorrow:** The world is full of sorrow and everything from birth to death brings sorrows in life.
- **Cause of Sorrow:** The cause of sorrows is desire. It is the un-fulfillment of human desires which leads him to the vicious cycle of births and rebirths.
- **Prevention of Sorrow:** It is possible to prevent sorrow. Man can get rid of sorrow by triumphing over the desires.
- **The path of Prevention of Sorrow:** Man can avoid sorrow by avoiding extremes of life and following middle path or Madhyam Patipada. The life of moderation and self control along with pursuance of 8 fold path is essential to prevent the sorrow.

The Eightfold Path of Buddhism:

They are also called the Middle Path and is the system of following these eight divisions of the path to achieve spiritual enlightenment and cease suffering:

- Right understanding: Understanding that the Four Noble Truths are noble and true.
- Right thought: Determining and resolving to practice Buddhist faith.
- Right speech: Avoiding slander, gossip, lying, and all forms of untrue and abusive speech.
- Right conduct: Adhering to the idea of nonviolence (ahimsa), as well as refraining from any form of stealing or sexual impropriety.

- Right means of making a living: Not slaughtering animals or working at jobs that force you to violate others.
- Right mental attitude or effort: Avoiding negative thoughts and emotions, such as anger and jealousy.
- Right mindfulness: Having a clear sense of one's mental state and bodily health and feelings.
- Right concentration: Using meditation to reach the highest level of enlightenment.

Concept of Nirvana:

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

Buddhist Literature:

- **Tripitaka:** Tripitaka or Three Baskets is a traditional term used for various Buddhist scriptures. It is known as pali Canon in English. The three pitakas are Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka.
- **Sutta Pitaka:** It contains over 10 thousand suttas or sutras related to Buddha and his close companions. This also deals with the first Buddhist council which was held shortly after Buddha's death, dated by the majority of recent scholars around 400 BC, under the patronage of king Ajatasatru with the monk Mahakasyapa presiding, at Rajgir.
- **Vinaya Pitaka:** The subject matter of Vinay Pitaka is the monastic rules for monks and nuns. It can also be called as Book of Discipline.
- **Abhidhammapitaka:** It deals with the philosophy and doctrine of Buddhism appearing in the suttas. However, it does not contain the systematic philosophical treatises. There are 7 works of Abhidhamma Pitaka which most scholars agree that don't represent the words of Buddha himself.

Jatakas:

Jatakas are very much close to folklore literature and they contain the tales of previous births of Buddha in poems. The Jataka have also been mentioned in the Khuddaka Nikaya. There are 547 poems.

Buddha Charita:

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

Bodhi Vamsa:

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

Vihara

It is the Sanskrit and Pali term for a Buddhist monastery. It originally meant a secluded place in which to walk and referred to dwellings used by wandering monks during the rainy season.

The northern Indian state of Bihar derives its name from the word "vihara", probably due to the abundance of Buddhist monasteries in that area.

Chaitya

A chaitya is a Buddhist shrine including a stupa. In modern texts on Indian architecture, the term chaitya-griha is often used to denote an assembly or prayer hall that houses a stupa.

Buddhist Councils

First Buddhist Council:

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

Second Buddhist Council:

It was held in 383 BC. This idea of this council was to settle a dispute on Vinaya Pitaka, the code of discipline. The dispute was on 10 Points such as storing salt in horn, eating after midday, eating once and going to villages for alms, eating sour milk after one's meal etc. It was not settled and Buddhism sects appeared for the first time. The subgroups were Sthaviravada, Mahasanghika and Sarvastivada. It was held at Vaishali under the patronage of King Kalasoka and the presidency of Sabakami. Sthaviravada followed the teachings of the elders and Mahasanghika became extinct later. Sthaviravada later continued till 3rd Buddhist council.

Third Buddhist Council:

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

Fourth Buddhist Council:

The Fourth Buddhist Council was held at Kundalvana, Kashmir in 72 AD under the patronage of Kushan king Kanishka and the president of this council was Vasumitra, with Aevaghosa as his deputy. This council distinctly divided the Buddhism into 2 sects Mahayan & Hinayan. Another Fourth Buddhist Council was held at Tambapanni (one name of Sri Lanka) at Aloka Lena under the patronage of Vattagamani-Abaya. However, most scholars agree that this was not eligible to be called a Council as it was not under a king but a local chieftain. This council is also related to the cruel policy of Vattagamani-Abaya towards Jains, as it is said that a Jain premises was destroyed and a Mahayan temple was built.

Hinayana:

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

Mahayana:

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

Major Difference between Hinayana & Mahayana:

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

Theravada school of Buddhism

Theravada (Doctrine of the Elders) is the oldest surviving Buddhist school. It is relatively conservative, and generally closest to early Buddhism. This school is derived from the Vibhajjavada grouping that emerged amongst the older Sthavira group at the time of the Third Buddhist Council (c. 250 BCE). This school gradually declined on the Indian subcontinent, but its branch in Sri Lanka and South East Asia continues to survive.

The Theravada school bases its practice and doctrine exclusively on the Pali Canon and its commentaries. After being orally transmitted for a few centuries, its scriptures, the Pali Canon, were finally committed to writing in the 1st century BCE, in Sri Lanka, at what the Theravada usually reckon as the fourth council.

It is also one of the first Buddhist schools to commit the complete set of its canon into writing. The Sutta collections and Vinaya texts of the Pali Canon (and the corresponding texts in other versions of the Tripitaka), are generally considered by modern scholars to be the earliest Buddhist literature, and they are accepted as authentic in every branch of Buddhism.

Theravada is primarily practiced today in Sri Lanka, Burma, Laos, Thailand, Cambodia as well as small portions of China, Vietnam, Malaysia and Bangladesh. It has a growing presence in the west.

Theravadin Buddhists think that personal effort is required to realize rebirth. Monks follow the vinaya: meditating, teaching and serving their lay communities. Laypersons can perform good actions, producing merit.

Vajrayana Buddhism

The Vajrayana tradition of Buddhism spread to China, Mongolia, and Tibet. In Tibet, Vajrayana has always been a main component of Tibetan Buddhism, while in China it formed a separate sect. However, Vajrayana Buddhism became extinct in China but survived in elements of Japan's Shingon and Tendai sects.

There are differing views as to just when Vajrayana and its tantric practice started. In the Tibetan tradition, it is claimed that the historical Sakyamuni Buddha taught tantra, but as these are esoteric teachings, they were passed on orally first and only written down long after the Buddha's other teachings.

Nalanda University became a center for the development of Vajrayana theory and continued as the source of leading-edge Vajrayana practices up through the 11th century. These practices, scriptures and theories were transmitted to China, Tibet, Indochina and Southeast Asia. China generally received Indian transmission up to the 11th century including tantric practice, while a vast amount of what is considered Tibetan Buddhism (Vajrayana) stems from the late (9th–12th century) Nalanda tradition.

Vajrayana combined and developed a variety of elements, a number of which had already existed for centuries. In addition to the Mahayana scriptures, Vajrayana Buddhists recognise a large body of Buddhist Tantras, some of which are also included in Chinese and Japanese collections of Buddhist literature, and versions of a few even in the Pali Canon.

Zen Buddhism

Zen Buddhism pronounced Chan in Chinese, seon in Korean or Zen in Japanese (derived from the Sanskrit term dhyana, meaning "meditation") is a form of Buddhism that became popular in China, Korea and Japan and that lays special emphasis on meditation. Zen places less emphasis on scriptures than some other forms of Buddhism and prefers to focus on direct spiritual breakthroughs to truth.

Zen Buddhism is divided into two main schools: Rinzai and Soto, the former greatly favouring the use in meditation on the koan (, a meditative riddle or puzzle) as a device for spiritual break-through, and the latter (while certainly employing koans) focusing more on shikantaza or "just sitting".

Zen Buddhist teaching is often full of paradox, in order to loosen the grip of the ego and to facilitate the penetration into the realm of the True Self or Formless Self, which is equated with the Buddha himself.

Bodhisattva

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

Buddhist Shrines:

Astamahasthanas: These are 8 great holy places. They are as follows:

- **Lumbini:** Birth of Buddha.
- **Bodhgaya:** Enlightenment of Buddha.
- **Sarnath:** First sermon or Dhammachakraparivartan.
- **Kushinagar:** Death or mahaparinirvana.
- Along with them, Sravasti, Sankasya, Rajgir and Vaishali are known as Astamahasthanas.
- **Amaravati:** Amaravati in Andhrapradesh's Guntur district is also known as Dhanyakataka or Dharanikota and was the site of a great Buddhist Stupa built in pre-Mauryan times, ruled by Satavahana kings.
- **Nagarjungkonda:** Nagarjungkonda is near Nagarjun Sagar in Andhra Pradesh. Once, it was home to more than 30 Buddhist Viharas (Buddhist universities and monasteries), attracting students from as far as China, Gandhara, Bengal and Sri Lanka. Nagarjungkonda was one the largest and most important Buddhist centers in South India from the second century BC until the third century AD. It was named after Nagarjuna, a renowned Buddhist scholar and philosopher, who had migrated here from Amaravati to propagate and spread the Buddha's message of universal peace and brotherhood. Remains were discovered in 1926 by archaeologist AR Saraswati in 1926.
- **Ajanta Caves:** Ajanta Caves are 31 rock cut caves from 2nd to 8th century AD, located in Aurangabad. The first caves called Chaityas were created during Satavahana Dynasty. Cave No. 1 has the painting of Padmapani and Vajrapani. Painted narratives of the Jataka tales are depicted on the walls.
- **Angkor Wat:** Angkor Wat is located in Cambodia. The temple complex was built by Suryavarman II and it was first devoted to Vishnu and later to Buddhist. Bodh Gaya: Bodh Gaya was known as Bodhimanda, Uruvela, Sambodhi, Vajrasana and Mahabodhi till 18th century when Bodh Gaya name became popular. It has the Mahabodhi temple and Bodhi tree. It became Unesco world heritage site in 2002.
- **Bodhi Tree:** It's a Pipal Tree (Ficus Religiosa) and known as Bo in Sri Lanka. Located in Bodh Gaya. Under this tree Gautama attained enlightenment. The current tree is a descendent of the original tree. There are other Bodhi trees as well viz. Anandabodhi tree in Sravasti and the Bodhi tree (Bo) or also known as Jaya Sri Maha Bodhi planted in 288 BC in Anuradhapura, Sri Lanka and both of them have been propagated from the original tree. It is also known as oldest living Human Planted tree in the world with a known planting date.
- **Borobudur:** Borobudur is located in Indonesia and comprises six square platforms topped by three circular platforms, and is decorated with 2,672 relief panels and 504 Buddha statues. It's a world Heritage site. There are 3 Buddhist temples which are known as Borobudur Temple Compounds.
- **Bamyan Caves:** They are located in Afghanistan and have statues represented the classic blended style of Gandhara art of 6th century, They were the largest examples of standing Buddha carvings in the world, before they were blown by dyanamite by Taliban in 2001.

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

Royal Patronage to Buddhism

Emperor Asoka Maurya, Kanishka, ruler of Magadha emperor Bimbisara from India and Countries like Laos, Cambodia, Tibet, Thailand, some parts of China, Japan and Malaysia gave royal patronage to Buddhism.

Reason for Decline of Buddhism in India

Guptas

Buddhism saw a brief revival under the Guptas. By the 4th to 5th century, Buddhism was already in decline in northern India, even as it was achieving spreading into Central Asia and along the Silk Road as far as China. It continued to prosper in Gandhara under the Shahi kingdom, who encouraged Buddhist religious ambassadors into Asia. Half of the population of the Gupta dynasty supported Buddhism and the five precepts were widely observed. The Hindu rulers and wealthy laity gave lavish material support to Buddhist monasteries.

Collapse of Harsha's Empire

In the north and west, the collapse of Harsha Vardana's kingdom (606–647 CE) gave rise to many smaller kingdoms, leading to the rise of the martial Rajputs clans across the Gangetic plains. It also marked the end of Buddhist ruling clans, along with a sharp decline in royal patronage until a revival occurred under the Pala Empire in the Bengal region.

Buddhism in Southern India

In south India, while there was no overt persecution of Buddhists. Bodhidharma, a patriarch of Zen Buddhism, was of the original Kshatriya caste, and Nagarjuna, a philosopher important to Mahayana Buddhism, was a Brahmin from southern India.

The Satavahanas were worshippers of Buddha as well as other Hindu gods and under their reign Amaravati, the historian Durga Prasad notices that Buddha was worshipped as a form of Vishnu.

Furthermore, a vigorous Hindu revival of Saivite and Vaishnavite Hinduism in the region led to a sharp decline of Buddhism. Nonetheless, it appears that Buddhism endured longer in southern India than anywhere else in India, with a greatly diminished sangha still extant as late as 1500.

Palas

In the East under the Palas in Bengal, Mahayana Buddhism flourished and spread to Bhutan and Sikkim. The Palas created many temples and a distinctive school of Buddhist art. Mahayana Buddhism flourished under the Palas between the 8th and the 12th century, before it collapsed at the hands of the attacking Sena dynasty.

However some scholars believe that they were also Shaivite judging by the image of Shiva and His ox on their coins and the etymology of their names; they had also dedicated shrines to Vishnu. Figures of Vishnu were substantial in number in the Pala Era. In addition to figures of Buddha, Vishnu, and Shiva there were also those of Sarasvati.

The Bhakti Movement

In Bengal (and Kashmir, after 1323), their influence, caste attitudes towards Buddhists, previous familiarity with converting Buddhists, a lack of Buddhist political power, Hinduism's resurgence through movements such as the Advaita and the Bhakti movement, all contributed to a significant realignment of beliefs that diminished the Buddhism in India.

Philosophical convergence

One factor that contributed to the demise of Buddhism was the diminishing of Buddhism's distinctiveness with respect to the rise of Hinduism. Though Mahayana writers were quite critical of Hinduism, the devotional

cults of Mahayana Buddhism and Hinduism likely seemed quite similar to laity, and the developing Tantrism of both religions were also similar.

Furthermore, Hinduism borrowed elements from Buddhism. Vaishnavites eventually frowned on animal sacrifices and practised vegetarianism (a requirement of Mahayana texts), while Shaivites came to downgrade caste-distinctions as not relevant to religious practice. Furthermore, the prominent 8th-century CE Hindu philosopher Shankara developed a monastic order on the Buddhist model, and also borrowed concepts from Buddhist philosophy.

The Mongols

In 1215, Genghis Khan conquered Afghanistan and devastated the Muslim world. In 1227, after his death, his conquest was divided. Chagatai then established the Chagatai Khanate, where his son Arghun made Buddhism the state religion. At the same time, he came down harshly on Islam and demolished mosques to build many stupas. He was succeeded by his brother, and then his son Ghazan who converted to Islam and in 1295 changed the state religion. After his reign, and the splitting of the Chagatai Khanate, little mention of Buddhism or the stupas built by the Mongols can be found in Afghanistan and Central Asia.

White Huns

Central Asian and North Western Indian Buddhism weakened in the 6th century after the White Hun invasion, who followed their own religions such as Tengri, and Manichaeism. Their Hindu Saivite King, Mihirakula (who ruled from 515 CE), suppressed Buddhism as well. He did this by destroying monasteries as far away as modern-day Allahabad.

Muhammad bin Qasim

In AD 711, Muhammad bin Qasim conquered the Sindh, bringing Indian societies into contact with Islam, succeeding partly because Dahir was an unpopular Hindu king that ruled over a Buddhist majority and that Chach of Alor and his kin were regarded as usurpers of the earlier Buddhist Rai Dynasty. A view questioned by those who note the diffuse and blurred nature of Hindu and Buddhist practices in the region, especially that of the royalty to be patrons of both and those who believe that Chach himself may have been a Buddhist. The forces of Muhammad bin Qasim defeated Raja Dahir in alliance with the Jats and other regional governors.

Jainism

The religion is one of the oldest and actually has no evidence of its dates of origin. The Jain theology says that it is the oldest religion which has no beginning and no end. A Jain is a follower of Jina. A Jina is a victor or Conqueror. The Jains are followers of certain ascetics who obtained omniscience and who preached a doctrine which promises a super mundane bliss of eternal salvation. Jainism originated centuries before Buddhism, but revived by Mahavira, the 24th Tirthankar of Jainism.

Tirthankara

A Tirtha is a religious pilgrim place. Most tirths in India of any religion are based upon the banks of Rivers. A Tirtha in Sanskrit is derived of Tir, which is a bank of river. A Tirtha is a ford or a shallow coastal part of a water body which can be easily crossed. The idea of a Tirtha is to cross the river of human miseries. A Tirthankara is a founder of a Tirtha. He achieves the enlightenment and then shows the path to others. A Tirthankar achieves Moksha or liberation at the end of his human life. There are 24 Tirthankaras of Jainism. The first Tirthankara was Rishabhdev and Last 24th Tirthankara was Mahavira.

Mahavira

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

3 jewels of Jainism:—

1. Right faith
2. Right knowledge
3. Right conduct

The principles of Jainism as preached by Mahavir:—

1. Rejected the authority of Vedas & Vedic rituals
2. Did not believe in the existence of god.
3. Believed in karma & the transmigration of soul.
4. Lead great infancies on equality

Around 300 century B.C Jainism was divided into 2 parts:—

1. **Shwetambara:** Svetambara (white-clad) is a term describing its ascetics practice of wearing white clothes, which sets it apart from the Digambara (sky-clad) Jainas, whose ascetic practitioners go naked. Svetambara, unlike Digambaras, do not believe that ascetics must practice nudity.

Svetambaras also believe that women are able to obtain moksha. They maintain that the 19th Tirthankara, Mallinath, was a woman.

The Svetambara tradition follows the lineage of Acharya Sthulibhadra Suri. The Kalpa Sutra mentions some of the lineages in ancient times. The Svetambara monastic orders are branches of the Vrahada Order, which was founded in 937 AD. The most prominent among the classical orders today are the Kharatara (founded 1024 AD), the Tapa (founded 1228 AD) and the Tristutik.

2. **Digambaras:** It is one of the two main sects of Jainism. The Digambar sect of Jainism rejects the authority of the Jain Agama compiled by Sthulabhadra. They believe that by the time of Dharasena, the twenty-third teacher after Gandhar Gautama, knowledge of only one Anga was there.

According to Digambar tradition, Mahavir, the last Jain tirthankara, never married. He renounced the world at the age of thirty after taking permission of his parents. The Digambara believe that after attaining enlightenment, Mahavira was free from human activities like hunger, thirst, and sleep. Monks in the Digambar tradition do not wear any clothes. They carry only a broom made up of fallen peacock feathers and a water gourd.

One of the most important scholar-monks of Digambara tradition was Acharya Kundakunda. He authored Prakrit texts such as Samayasara and Pravachansara. Samantabhadra and Siddhasena Divakara were other important monks of this tradition.

Sallekhana

It means extreme fast to death. Chandragupta Maurya attain salvation through this process only in Karnataka. (Book) parishistaverman written by hemchandra describes about the femine in magadh which brought the division in Jainism. Bhadrabhu led the group which shifted to shravan velgola & sathula bhadra was the leader of the group which decides to jain monk.*The huge statue of jain monk in shravan vedgola is called bahubali or gomteswara son of 1st Jainism i.e. son.This statue was built by the minister of masoor state, chamunda in 10th century A.D.

Spread of Jainism

Jainism received patronage from the kings including Chandragupta Maurya. In the south, Royal dynasties such as gangas, kalambas, chalukyas & Rashputas patronized Jainism. In Gujarat, patronage came from wealthy merchant community.

The temples of Jainism are found at mount Abu (Rajasthan.), palithana (Gujarat), & Kerala.

Jaina Council:

First Council was held at Patliputra by suthabhandra in the beginning of 3rd century BC & resulted in the compilation of 12 Angas.

Second council was held at Vallabhi in the 5th century BC under the leadership of Devardhi kashmashravan & resulted in the final compilation of 12 Angas & 12 Upangas.

Jaina Philosophy

- Syadvada- It means that all over judgments are necessarily relative, conditional & limited
- Anekantvada- It means that the Jaina metaphysics is a realistic & relativistic pluralism. It is also called as the Doctrine of manyness of reality.

Jain Sects:

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

Royal Patrons of Jainism:

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

Jain Literature:

It is called Jain Agamas. They are canonical texts of Jainism based on Mahavira's teachings. There are in all 45 texts. 12 Angas, 12 Upanga Agams, 6 Chedasutras, 4 Mulasutras, 10 Prakirnaka sutras and 2 Culikasutras comprise of Jain literature.

Samsara:

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

Mahavratas:

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

- Non-violence (Ahimsa).
- Truth (Satya).
- Non-stealing (Asteya).
- Chastity (Brahmacharya).
- Non-possession (Aparigraha).

* In the 6th century B.C for the first time coins has been used. This coins was known as punch mark coins. These coins were made up of silver & copper.

* Shreni'! This was also known as guild system. It was the organization of merchants & traders.

MAURYAN EMPIRE

There were 3 dynasties before mauryan dynasty:—

1. Haryanks Dynasty
2. Shislunag Dynasty
3. Nanda Dynasty

Haryanka Dynasty- First king was Bimbisara. His main policy was of annexation through wars & marriage alliances. Bimbisara sent his doctor jivaka to Avanti. Azad Shatru, who was his son killed him father & became the new king. Policy of war for the expansion was followed by him. Capital was Rajgiri, Also known as Girivraja.

Shishunag Dynasty- Shishunaga was the founder of this dynasty. He was an amatya / officer / governor of the last Haranyaka ruler Nagdasaka. After this coup d'état Shishunaga made Grivraja his residence and deputed his son to Banaras. Shishunaga was succeeded by Kalasoka. During Kalasoka, Pataliputra became the capital of Magadha.

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

Nanda Dynasty- Mahapadmananda was the first ruler of the Nanda Dynasty. The Nandas were the first Non Kshatriya rulers in the history of India. They were also the first Empire Builders in the recorded history of India. Nanda ruled almost all parts of India for 100 years. The last ruler was Dhana Nanda who was over thrown by Chandra Gupta Maurya, thus founding Mauryan Empire in 321 BC.

Cyrus was the first foreign invader, who came to India. Alexander came to India around 326 BC. Perhaps he was invited by Ambhi, the king of Taxila. Alexander began his homeward journey in 325 BC and in 324 BC he died in Persia. The universities during ancient period-Takshila, (pot), Nalanda, Bihar) vikram shilad (Bihar), odantpuri (wis), valbhi (Gujarat). All were Buddist centre except valbhi which was jain centre.

Sources for the Mauryan age

Literary sourcesà Indica written by Megasthenes. He was a Greek ambassador in the court of Chandragupta Maurya. He was sent by Selucus Nicator. This book is not available to us in actual format. This book was used by some of the contemporary writers as a reference book. Nicator visited Madhuri, Patliputra & North-western India.

Controversies with Indica- This book states that during that period:

- There was no slavery in India.
- There were 7 castes in India.
- There were no famines in India.

Sathpath Brahman and Arthashastra- They were written by Kautilya (chanakya). There are total 15 chapters in Arhtshastra & out of this only some were written by kautilya. The information about the country and its politics during Mauryan Age is only known through this book.

Mudra Rakshasa- It was written by vishakadutta.

Archaeological sources- 1. Ashoka's rock edicts, 2. Inscriptions, 3. Coins.

Ashoka's rock edicts:

The scripts used were: Brahmi, Kharosthi, Unani, Aramaic, and Greek.

181 rock edicts are found in 47 places. In 44 places he used Brahmi, 2 in Kharosthi & 1 (Khandher) in Aramaic or Greek. James Prinsep is the disciple of Brahmi in 1837. These edicts can be divided into 3 parts:

1. Rock edicts
2. Pillar edicts.
3. Cave edicts.

The Mauryan Administration System

The Mauryan administration system was efficient and monarchical. The king of the Mauryan government was the head of the Mauryan empire administration. The administration of Mauryan Empire was decentralized and the administrative powers were divided into convenient administrative units. Though the units were administered on a common system, they were under a rigid central control.

The administration of Mauryan dynasty was controlled by the King. The king was the supreme and sovereign authority of the Mauryan Empire Administration. He had the supreme executive, legislative and judicial power and functions in the government.

As the head of the executive, the Mauryan king maintained social order by punishing the guilty. It was his duty to protect the life and property of his subjects. He appointed ministers and other officers of the royal administration. He was to collect reports from the spies. He was to lay down the general lines of policy to be followed by his subordinate officials. He was to plan different campaigns and movements.

The Mauryan king was the head of the judicial department. It was his duty to ensure justice to the people and redress their grievances. The Mauryan Empire was vast and this vastness debarred the king from personally disposing of all the cases. But he was the final court of appeal and issued ready judgment.

In addition to all these the king was the supreme commander of the army and head of the Military administration of Mauryan Empire. The King was also the ultimate authority of the bureaucracy. The king also controlled the Mauryan empire revenue system.

He could not run this vast empire alone. So he had to depend on various officials and ministers. The Mauryan King had to depend on the council of ministers for the success of the Mauryan administration. The Council of Ministers of Mauryan Empire were known as the Mantri Parishad. The number of its ministers in Mauryan administration system were not fixed and varied according to needs.

The functionaries of the Mauryan empire administration system were conducted by several departments, each of which was headed by a Superintendent (Adhyaksha). In order to conduct the smooth function of the department the Adhyaksha was assisted by a band of clerks, accountants and spies etc.

In addition to these posts of Superintendents there were two other posts of high officials in Mauryan Administrative System—the Samaharta and the Sannidhata. The Samaharta was the collector general of revenue for the whole of the Mauryan Empire. Eventually he had control over the expenditure of the revenue as well. The post of Sannidhata was meant for the officer-in-charge of the treasury and store. There were also other officers like Army Minister, Chief Priest, Governor of forts, etc.

For the Mauryan provincial administration, the entire empire was divided into *two* parts:

- The kingdom under the direct rule of the king and
- The vassal states.

The Mauryan territory that was directly ruled by the king was divided into a number of provinces of Janapadas. Ashoka had at least five provinces whose Capitals were Taxila, Ujjain, Tosali, Suvarnagiri and Pataliputra. Each province was subdivided into number of districts and each district was again subdivided into number of units.

However, in addition to these centrally ruled Mauryan territories which were almost in the nature of vassal states and enjoyed a great deal of autonomy.

Ashoka

Ashokavardhana or Asoka was governor of Taxila and Ujjain during the reign of his father Bindusara. The Sri Lankan texts represent Asoka as “wading through a pool of Blood” quoting that he terminated all 99 of his brothers except his uterine brother Tisya. This has been disputed by the scholars. For example, Rock Edict V of Asoka mentions about his brothers. It may be a falsified version of his bravery by the Buddhist monks who might have been interested in dark background of Asoka, who became the gentlest king after his conversion.

Conquest of Kalinga is mentioned in Inscriptions. Kalinga was modern Orissa. Asoka’s coronation took place in 269-68 BC and eight years after his coronation he campaigned for Kalinga. Conquest of Kalinga took place in 9th year of Asoka’s reign.

In the Bhabru edict Asoka says that he has full faith in Buddha, Sangha and Dhamma. But he never forced his ideal on people. In his Pillar Edict VII, he says that all sects desire both self control and purity of mind. In the Major Rock Edict XII, he directed and determined request for tolerance among different religious sects. He says that he honors all sects and both laymen and monks. We can say that Asoka’s Dhamma is a moral code of ethics. Asoka propagated his Dhamma with zeal and earnestness of a mission. He mentions in Minor Rock Edict I that as a result of his efforts for 1 year (or more) “Human beings who were unmixed were cause to be mixed with Gods throughout Jambudweepa. This was because of his well planned measures such as celestial Chariots (Vimana), luminous balls of Fire (used for showing light in nights) and elephants. Asoka abandoned the pleasure tours (vihara yatras) and hunting.

Mauryan Art

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

A large number of Stupas were built in Mauryan Era, many of them by Asoka. The Buddhist tradition writes that Asoka built 84000 Stupas. The rock cut caves of Mauryan era are at Barabar hills, located near Gaya and they are oldest surviving Rock Cut caves. The Nagarjuna Hills rock cut caves are of Asoka and his successors. The barabar caves have been cut of granite and are large halls which provided place for worshippers.

The Asokan Pillars are Monolithic and mostly used hard sandstone procured from Chunar near Varanasi. They were finely chiseled and highly polished. A Coomaraswamy has categorized the Mauryan art into two distinct categories viz. Royal art and popular art. The Yaksha image from parkam and Yakshini Image from Besnagar are examples of popular art. While, the pillars are example of Royal art.

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

Foreign Trade

Foreign Trade by means of the land and sea was prevalent, and it was regulated by passports kinds of documents. Indigo, cotton and silk was most traded property. Antiochus I with his joint rule with Selucus issued coins of Indian standard rather than the Attic Standard. This shows that the Mauryan Economy was world’s largest economy and the currency of Mauryas was accepted worldwide and was main currency of those time. The trade routes were called Vanikpatha.

Economy: Revenue & Taxes

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

Chief source for revenue was land tax. It was of the total produce and it was collected by the revenue officers. The more productive lands and irrigated lands invited more tax. All craftsmen (except royal) and traders paid taxes. Taxes were of two kinds: viz. Bali & Bhaga. The Bali was religious tribute. Bhaga was the part of the produce. Asoka edict says that Lumbini was exempted from Bali and Bhaga was reduced to parts of the produce. Bhaga which was 1/6th of the produce was called shadbhaga (6th part) or Rajbhaga (state part). Maintenance of the Royal palaces, members, ministers and public welfare were the main avenues to use the revenue.

Indo-Greek Rulers of Ancient India

Indo-Greek rulers have been mentioned Yavanas in the Indian literature. Some of the kings of indo-Greek dynasties were: Antiochus II, Demetrius I of the Bactria (200-180 BC), Apollodotus I, Apollodotus II and Menander II. Greeks were the first come to India in 206 BC. During the declining phase of Mauryan Empire, some foreign invades came to India & they started ruling over North-western part of India. The first Indo Greek was Menander who came in 2nd century BC. In Indian literature, he was known as Melinda.

Milindapanho is a book which contains the dialogue & philosophical discussions in the form of questions & answers b/w Menander & a Buddhist monk Nagasena. The Indo-Greeks were the first who introduced gold coins in India. The coins of Meander have been engraved with Dhammachakka of Buddhism.

Sakas Rulers of Ancient India:

The Indo-Greek rule in India was primarily destroyed by the Sakas. Sakas were the Scythians, which refer to ancient Iranian people of horse-riding nomadic pastoralists. In Sanskrit they are referred as Sakas. The 2nd century BC saw an upheaval in the Central Asia. The invasion by the Central Asian nomadic tribes and tribes from the Chinese region was responsible for the migration of the Sakas towards India.

Moga inscription:

Moga inscription refers to the Taxila copper plate. Taxila copper plate was found in area of Taxila in modern Pakistan. Taxila copper plate bears a precise data and it is written in Kharosthi. This inscription is ascribed to Shaka king Moga. It was the Taxila Copper Plate which has mentioned about the dedication of a relic of the Buddha Shakyamuni to a Buddhist monastery by the Shaka ruler Patika Kusulaka. Patika Kusulaka is also mentioned in Mathura lion capital.

Bimaran casket

It was found in Jalalabad, Pakistan between 1833 and 1838. This casket is important because it was found having the coins of Azes II. It features the representations of Buddha surrounded by India deities Brahma and Indra as bodhisattvas. The Buddha is in standing posture with bundled hair and wears a dhoti. It was found in a steatite which was having some inscriptions. The Bimaran casket is the first & earliest known image of the Standing Buddha.

Satrap System of Ancient Sakas in India

The pressure from the Parthians (Iranians) and later from Kushanas, the Shakas got divided into 5 branches with their different seats of power at different places in modern Pakistan, India, and Afghanistan. These rulers were known as satraps and Mahasatraps. Thus Shakas are known to have introduced the Satrap system, which was directly influenced by the Achaemenid and Seleucid administrations. The satraps were in Kapisa in Afghanistan, Taxila in western Punjab, Mathura, Ujjaini and upper Deccan.

Rudradaman-I:

Rudradaman was a great figure. His exploits are described in the Junagarh Rock inscription dated Shaka Year 72, which means $72+78 = 150$ AD. (Christian era $+78 =$ Shaka Era). He represents himself as a Mahasatrapa.

The Junagarh rock inscription says that he was chosen as a protector by all castes and thus adopted the “Mahasatrapa” title. He defeated Satvahana king “Saatkarni” for two times and thus is considered to be the greatest of the Shaka rulers. The long rivalry between Rudradaman and Saatkarni was tried to be done away with the family relations (probably rudraman’s daughter was given in marriage to the Satavahanas), but this could not stop the enmity between them. In one of the wars, Saatkarni’s life was spared because of the family relations.

Rudradaman conquered Malwa, Saurashtra, Gujarat, Konkan and Yudehas of Rajputana. Rudradamana is known to be good in knowledge of Grammar. The successors of Rudradaman ruled till the end of the 4th century AD and finally lost their power to the Arab Chieftains.

Yavanesvara was a Greek writer who translated the Yavanajataka from Greek to Sanskrit. It had influenced astrology in India. This work was done in the times of Rudradaman.

Junagarh Rock Inscription: The Junagarh rock inscription is in Sanskrit. It is dated 72 Shaka Era or 150 AD. It credits Rudradaman I with supporting the cultural arts and Sanskrit literature and repairing the dam built by the Mauryans. This refers to the repair of Lake Sudarshana, which was constructed by Mauryas probably to contain the floods.

Indo-Parthian Kingdom

Indo-Parthian kingdom is also known as Gondopharid Dynasty. This dynasty ruled Afghanistan, Pakistan and northern India, during the 1st century AD. Parthians were some Iranian tribes and in this tribe, the kings assumed the title Gondophares.

Some historians have linked Gondophares-I to St. Thomas, also known as doubting Thomas, and who was one of the 12 apostles of Jesus. However, the recent researched connect 4th ruler of the indo Parthians called Gondophares-sases, with St. Thomas. The church of Kerala has a tradition that St. Thomas came to India to spread the Christianity and established the Ezharappallikal, or “seven and half churches in India”. Acts of Thomas identifies his second mission in India with a kingdom ruled by King Mahadwa, one of the rulers of a first-century dynasty in southern India. Marco polo has written that St. Thomas was buried in India.

Kushana Empire:

As per the Chinese sources, the Kushanas (mentioned in Chinese texts as Guishuang) were one of the 5 tribes of Yueh-Chi or Yuezhi. Kushanas were also known as Tocharians. They were nomadic tribes and easternmost speakers of the Indo-Europeans Languages which were called “Tocharian languages”. Their origin is connected to China and also Central Asia. The modern Xinxiang and Gansu of China are places where these tribes thrived before 2nd century AD. They were driven out by Xiongnu in around 170 BC. The Construction of the Chinese wall was a big factor of their moving away from the Chinese regions and they moved towards west and south. They ruled over the area from Indo-gangetic region to central Asia. Two capitals were Peshawar & Mathura.

Kushana Administration and Life:

The Kings of the Kushana Empire had assumed eloquent titles such as Maharaj, Rajatiraj (King of Kings) etc. One of the successors of Kanishka was Vasudeva who is considered to be a Shiva worshipper and the figures of Shiva is found on his coins had assumed the title Shaono Shao Vasudeo Kushano. These titles were adopted from their predecessors Shakas and appeared later in coins of all Kushana Kings and inscriptions.

Impact of Kushanas on Art and Culture:

Kushanas are considered to be the great patrons of art. Two schools, viz. Mathura School of Art and Gandhara School of Art flourished in the Kushana Era. Kushana had a cultural influence of the Hellenistic Greeks and this impact is seen these schools of arts as well.

Kanishka I

Kanishka-I was the most power ruler of the Kushana Empire and is known for his military prowess. His main capital was Purushpura (Peshawar) and regional capitals were Taxila (Pakistan), Begram (Afghanistan) and Mathura (India). His date of accession is disputed. However, most sources agree that Kanishka was the founder of the Shaka Era of AD 78. This has been mentioned as Saka kala or Saka Nripa kala, probably because he was thought to be a Shaka.

Under Kanishka, Kushana Empire reached its climax and it extended from Uzbekistan, Tajikistan to Mathura and Kashmir. As per the Tibetan Sources, Kanishka is considered to have conflicted with the Pataliputra and Saket and had taken Asvaghosa, the Buddhist Monk to Purushpura.

A city named as Kanishkpur in Kashmir is also connected to Kanishka. Kanishka conflicted with Chinese general of King Han Ho-ti, the emperor of Han Dynasty and defeated him in second attempt. He is also known to have subjugated the rulers of Khotan, Yarkand etc. and is considered to have established a great kingdom only after the Mauryas in India.

He was a patron of Buddhism and convened the 4th Buddhist council in the Kundalvana of Kashmir (or may be in Jalandhar) in 78 AD. This council was headed by Vasumitra and it marked the collection of Buddhist texts and engraving of the commentaries on Copper sheets. Some scholars are of the view that the Abhidhama Mahavishasa was prepared in the 4th Buddhist council by Vasumitra.

Some of the scholars in the Court of Kanishka were Parsva, Vasumitra, Asvaghosa, Nagarjuna, Charaka and Mathara. Charaka has been called the Court Physician of Kanishka, though it is very much disputed. Sushruta who wrote Sushruta Samhita has also been connected to Kanishka. It was Kanishka's time when Buddhism got divided between the Hinayana and Mahayana.

Notable Observations about Mathura School of art:

Mathura School of art is purely indigenous style. Spotted red sandstone has been used in this school. In these sculptures, Buddha was depicted as Human and the main theme was Buddha and Bodhisattvas.

Both sitting and standing posture of Buddha's statues were carved out in the Mathura school. The Mathura School of Art, noted for its vitality and assimilative character, was a result of the religious zeal of Brahmanism, Jainism and Buddhism.

Mathura art, however, reached its peak during the Gupta period (AD 325 to 600). The Jina Image and Indigenous style of Buddha image was a remarkable feature of Mathura art.

The Sarvatobhadrika image of 4 Jain Jinas standing back to back belongs to the Mathura school. The Standing Buddhas of the Sravasthi Sarnath and Kausambhi belong to the Mathura School.

The sitting Buddha of Mathura School is in padmasana and soles of the feet has been decorated with Tri ratna and Dharmachakra signs. The presences of the two attendants by the side of Buddha who hold Chanwars is a feature of the Mathura school and this figure has been later inspired the images of Indian Deities.

Salient Features of Gandhara School of Art:

The art was based on Greco-Roman norms encapsulating foreign techniques and an alien spirit. It is also known as Graeco-Buddhist School of art. The foreign influence is evident from the sculptures of Buddha in which they bear resemblance to the Greek sculptures.

Grey sandstone (Blue-grey Mica schist to be precise) is used in Gandhara School of Art. The Bamyian Buddha of Afghanistan were the example of the Gandhara School. The other materials used were Mud, Lime, Stucco. However, Marble was NOT used in Gandhara art. Terracotta was used rarely. Bimaran Casket has yielded the earliest specimen of the Gandhara Art.

The Various Mudras of Buddha in Gandhara Art are as follows:

- Abahayamudra : Don't fear.
- Dhyanamudra : meditation.
- Dharmachakramudra: a preaching mudra.
- Bhumisparshamudra: Touching the earth.

Jalalabad, Hadda, Bamaran, Begram & Taxila were the main centers where art pieces of Gandhara School have been found. Both Shakas and Kushanas were patrons of Gandhara School. The head of the Buddha matched very much with Greek God Apollo.

Salient features of Amravati School of Art

In Amravati, situated in the eastern Deccan, a different type of art form evolved and flourished for nearly six centuries commencing from 200-100 BC. Patronized first by the Satavahanas and later by the Ikshvakus and also by other groups (feudatories, officials, and merchants), four periods of activity are easily discernible.

The first period dating from 200-100 BC, is evidenced at Jagayyapeta, where a few slabs on decorative pieces at the base of the stupa have been found. These slabs depict pilasters at intervals with animals above bell-shaped capitals and devotees adoring the Buddha, who is symbolically represented.

They depict the principal scenes of Buddha's life, the Buddha almost always being represented by a symbol, though in two or three places he is personified, the earliest cases of his personification on record.

The important remains include the much weathered panel showing Ashoka watering the Bodhi tree and the attempt of Mara's daughters and the gnomes to entice the Buddha. The sculpture showing Siddhartha leaving his palace on his journey, is typical of symbolic representation.

The sculptures form the high watermark of this school and the most outstanding in the whole of India. A new feature, absent in the earlier sculptures of Amravati, is the delineation of different planes. The figures of the first plane are carved in deep relief, and the depth of cutting gradually diminishes with the successive planes.

Most remarkable of all is the skill displayed in representation of scenes of action. In this period the symbol most often used is a flaming pillar above the paired feet resting on a lotus base and crowned by a trishula. The casing slabs of the fourth period, AD 200- 250 show richer and elaborate carvings than the rail.

The figures in the sculptures of this period tend to grow taller and slimmer. Also, one sees the finest miniature sculptures on the small circular bosses, in the friezes and on the casing slabs. The statues of the Buddha dating from the third century AD are magnificent and powerful creations.

The sculptures of Nagarjunikonda on the light- green limestone were a sequel to the Amravati School and had their beginning contemporary with the third period of Amravati art. The panels on the carved vertical slabs contained scenes illustrating the Jatakas.

Among the events of Buddha's life, the most popular to be depicted, are his descent from heaven in the form of a white elephant, queen Maya's conception, the casting of his horoscope after his birth, the great renunciation, the transportation of Gautam's head-dress to heaven, the scene of temptation, the Naga-Muchalinda protecting the Buddha from rain with broadhood, the first sermon, and the mahaparinirvana represented by the stupa.

Satavahana Empire

Satavahana followed the Mauryas in Deccan of India. Satavahana dynasty ruled from Pune in Maharashtra to Coastal Andhra Pradesh in the second century BC onwards. This dynasty was built up on the ruins of the Maurya Empire and around 1st century AD, they were the most prominent in the Modern Andhra Pradesh Region.

They have been mentioned as Satavahanas, Satakarnis, Andhras and Andhrabhritiyas in the Puranas and Coins. Most of the information about the Satavahana kings is interwoven with myths and the information has been collected by a large number of coins minted in Lead, Silver and an alloy of copper.

The origin of Satavahanas is a mystery but they are considered to be Brahmins and most kings use the names of their mothers with their names. The coins issued by Satavahanas had Bilingual legends. The name of the Kings was mentioned in Prakrit as well as some south Indian Language. Satavahana Kings promoted Buddhism.

Satavahanas are considered to be the flag bearers of Aryanism to Deccan. They were the first Native Indians who had issued the coins with portraits of their kings. All the coins of Satavahanas used Prakrit dialect and also on backside the southern language (Telugu or Kannada).

Prakrit seems to be the official language of Satavahanas. The Satavahanas worshipped the Hindu Deities such as Rama, Krishna, Vasudeva etc. but they also patronized the Buddhism. The Nagarjunkonda and Amravati became the important centers of Buddhism during the reign of Satavahanas and their successors.

Satavahana built many Chaitya and Viharas. Most of them were rock cut from the solid rock in North Western Deccan and Maharashtra. The Karle Chaitya of 1st century BC is one of the most important Chaitya. The Viharas of the 1 century AD at Nasik bear the inscription of the Gautami Putra Satkarni and Nahapana. The Amravati Stupa was built in the reign of Satavahanas.

Satavahanas ruled in Modern Andhra Pradesh, but most of the inscriptions of Satavahanas have been found in Maharashtra.

Nanaghat Inscription of Naganika (wife of Satkarni-I) has been found near Pune (District). The Two cave inscriptions found at Nasik are of Gautamiputra Satkarni. At Nasik, Inscription of Pulumayi II has been found.

The Karle cave inscription is of Vashishtiputra Pulumayi II. The office of the Amatya appears for the first time in the Satavahana inscriptions.

Simuka:

Simuka was the founder of the Satavahana Dynasty and he is believed to have destroyed the Shunga Power. He did so with the aid of the Rathikas and Bhojakas. He reigned for around 23 years and was beheaded by his brother Kanha, who succeeded him.

Satkarni-I:

Satkarni-I or Sri Satkarni was son of Simuka and was a great ruler among the Early Satavahanas. Naganika was the name of his queen and he has been described as the Lord of Dakshinpatha. Kanha extended the empire to further south, Malwa and Narmada valley. He performed Ashvamedha Yajna and Rajsuya Yajna.

Satkarni II:

Satkarni II was the longest ruling king of the Satavahana Dynasty and date of his accession is considered to be 166 BC. He has been mentioned in the Hathigumpha inscription of the Kharvela, in which he is depicted as enemy of Kharvela. In this inscription, it is mentioned that Kharvela disregarded Satkarni and dispatched to the western regions an army of strong cavalry. Satkarni II was succeeded by Lamobodara followed by Apilaka and some other rulers like Hala. Famous Buddhist monk Nagarjun used to stay in the court of Satkarni.

GUPTA EMPIRE

The founder of Gupta dynasty was Sri Gupta. But there were other early Guptas mentioned in many inscriptions such as Shiva Gupta in Nasik Inscription and Puru Gupta in Karle Inscription. The origin of Gupta is shrouded in mystery. Sri Gupta (240-280 AD), Ghatotkacha (c. 280-319 A.D.), Chandragupta I (c. 319-335 AD), Samudragupta: (335-380 AD), Chandragupta-II (Chandragupta Vikramaditya), Kumaragupta –I (415-455 AD) and Skandagupta: (455-467 AD) were the rulers of Gupta empire.

Samudragupta (reign 335-380 AD)

He was son of Chandragupta –I and Kumaradevi. He ascended the throne in 335 AD. Samudragupta was the greatest ruler of the Gupta Dynasty and ruled till around 380 AD.

The western scholars equate him with Napoleon and call him Indian Napoleon due to the extensive military conquests. His court poet and minister Harisena composed the Allahabad pillar Inscription or Prayag Prasasti. The Pillar was an Asokan Pillar erected by Asoka six century before him.

This Inscription is a eulogy of Samudragupta and mentions about the conquests of Samudragupta and boundaries of the Gupta Empire. As per this inscription, Samudragupta defeated 9 kings in North, 12 Kings in South, reduced all the Atavika states to vassalage. It also mentions that more than five states in the frontier states surrendered and accepted his suzerainty.

He had close contact with the kingdom of Ceylon and South East Asian colonies. He performed Ashvamedha Yajna, this has been testified by a seal of Samudragupta bearing a Horse. This was probably first Ashvamedha after Pushyamitra Shunga. He is depicted in his coins playing Veena. He allowed the king of Ceylon to build a monastery at Bodhgaya.

Another term used by Harisena for him is Kaviraja, which testified him as a patron of poetic arts and a poet himself. Samudragupta also assumed the title of Vikramanka.

A monastery was built near the Bodhi Tree at Bodh Gaya. The purpose was recorded in a copper plate and it described the monastery with a height of 3 stories and containing 6 halls. When Huen Tsang visited it he saw it occupied by Thousands of Monks and it extended ample hospitality to visiting monks.

Chandragupta-II (Chandragupta Vikramaditya) Chandragupta II, the great was son of Samudragupta and Datta Devi. Not much is known about the character but the corroborated facts about his life prove that he was a strong, vigorous ruler and was well qualified to govern and extend his empire.

Chandragupta reign covered a wide territory whose northern limit was Vahlakas Country, Southern Limit was the Ocean, Western Limit was the Mouth of Indus and Eastern Limit was Vanga.

Marriage alliances and conquests were one of the ways of Chandragupta II to extend his power and kingdom. His daughter Prabhavati was married to a Vaktaka prince.

The most important event of Chandragupta II's reign was conquest of Sakas. He destroyed the Saka chieftain Rudrasena III and annexed his kingdom. His victory over Malwa helped in prosperity of the Malwa region and Ujjain became a commercial hub.

Some scholars call Ujjain his second capital. Chinese traveler Fa Hien had visited India during the time of Chandragupta II. Numerous scholars and artists adorned the court of Chandragupta.

The Mahrauli Iron Pillar was originally placed on a hill near the Beas and was brought to Delhi by a King of Delhi the Gupta Empire by Radhakumud Mookerji.

Observations of Fa Hien's visit during Vikramaditya reign:

Pataliputra was considerably neglected by the warrior kings like Samudragupta and Vikramaditya, but it continued to be a magnificent and populous city though out the reign of Chandragupta II. Later Patliputra was reduced to reigns in the wake of the Hun invasions in the 6th century. However, Pataliputra was rebuilt and revived by Shershah Suri as today's Patna.

The accounts of Fa Hien give a contemporary account of the administration of Chandragupta Vikramaditya. Fa Hien (337 – ca. 422 AD) was so much absorbed in his quest for Buddhist books, legends, and miracles that he could not mention the name of the mighty monarch in whose rule he lived for 6 years. The picture he depicted cannot solve all the queries of the historians of today yet, they give a vivid picture of the state of the country.

At Pataliputra, he saw and was impressed by Asoka's palace so it is sure that Asoka's palace was in existence even in the Gupta Era. He also describes about 1 stupa and 2 monasteries nearby, also ascribed to Asoka. He mentioned about 600-700 monks living there and learning their lectures from teachers from all quarters. He mentions that towns of Magadha were largest in the area of Gangetic Plains and he calls it central India.

He mentions that there were a lot of charitable institutions, rest houses, and there was an excellent Free Hospital in the Capital which was endowed by benevolent citizens. The poor and helpless patients suffering from all kinds of illnesses were taken care of and doctors attended them and they were given food and medicine as per their wants.

This depiction proves the earliest foundation of Charity and this charity was first of its kind in the world which spoke of characters of the citizens of the Gupta Era. India's is great as far as Charity was concerned and as we are told, earliest charitable hospital in Europe or anywhere else in the world was opened in 10th century.

Fa Hien further explains that the population of the western part (Malwa) lived happily and did not worry. He mentions that they don't have to register their household and not to have attend any magistrate. People did not lock their houses. The passports and those who were willing to stay may stay and those willing to go may go did not bind them.

Fa Hien further mentions that no one kills the living things, or drinks wine or eats Onion or garlic. They don't keep pigs and fowls, there is no dealing of cattle, and there are no butchers. Only Chandals did all these.

Fa Hien mentions about the Chandala, who dwelt apart and they were required to keep a piece of wood as a warning of their approach so that other folk might not get polluted. Chandals were the only offenders of Dharma, as per Fa Hien. About administration, Fa Hien mentions that the authorities interfered as little as possible with the subject and they were left free to prosper and grow rich in their own way.

Kumar Gupta

Nalanda University was built by Kumar Gupta. Nalanda University belongs to Mahayana sect of Buddhism. According to Huen –Isang, the strength of the university was 8500 students & 1500 teachers. Students used to come in the university from different parts of world. 200 villages were donated to the University for its Maintenance.

Gupta Administration

The empire was divided into a number of provinces, which were called Bhuktis. Each Bhukti was further divided into Vishaya or Bhoga which was also known as Adhithana or Pattana. The smaller level was Vithi which referred to a Tehsil.

A Bhukti was placed under Uparaka and Vishaya under Vishayapati. The village level disputes were solved by the village headmen called gramapati or gramadhyaksha and this was the smallest administration unit. Kutumbis and Mahattaras are other words used for similar village level officers.

Chiefs of the Guilds were called Nagarseths who represented the Guild in the urban trading circles. The Sarthavaha also represented the trading communities. The Prathamakulika represented the crafting communities (artisans) and Prathamakayastha represented Government official community.

Pustapala were junior (district level) record officers. The terms Nivartana, Kulyavapa and Dronavapa were used for Land measurements. The Araghatta or Ghati Yantras were the instruments of irrigation which were known earlier and now became more popular in Gupta Era.

Types of Taxes in Gupta Era:

- Bali: The Bali which was voluntary in Maurya era and was given to the King and it became compulsory in Gupta Era.
- Bhaga: King's share in all produce of the cultivators. It was 1/6th part of produce.
- Bhoga: Bhoga refers to the tax in kind of gifts, flowers, woods, fruits etc. Hiranya: This was the tax paid in cash (Gold) Hiranya means Gold.
- Halivakara: Hal means a Plough, so Halivakra was a kind of tax slab, those who owned a plough used to pay tax.

- Kara: It might have been some irregular tax charged from villagers. Shulka: It was custom or toll tax very much similar to Chungi in modern times. Udinanga: It might be a social security kind of tax.
- Klipta: It was related to sale and purchase of lands.

Society and Economy during Gupta Era

Caste System:

As Fa Hien, mentions that Chandals lived at the outskirts of the society in miserable conditions and were segregated from the society proved that in Gupta Era the caste system had crystalized and became very rigid with Brahmins getting the top position in the society.

International Trade: Gupta had a flourishing Roman Trade. The Trade contacts developed during the Kushana Period continued and Chandragupta II's conquest in western India further added to this trade. The people were prosperous and they were free to grow and flourish. The important port towns were Brigukachchaha, Kalyana & Sind, which were bulk trade centers with Romans. Ujjain had become a major commercial center and it was linked to southern and northern India. Nasik, Paithan, Pataliputra, Benares were other major trade centers. Trade was badly affected by the Huna Invasions. Silk, Leather goods, Fur, Iron Products, Ivory, pearl, Spices and Indigo were major export items. The Port of Tamralipti was a good source of Trade with East Asia. Most of the commodities were taxed One Fifth of the value as a toll in international Trade.

Agriculture:

Agriculture was the main occupation in Gupta Empire and there was no governmental interference. The land was fertile and means of irrigation were simple.

Occupation: Gupta period had many cloth centers and silk industry witnessed a significant development during this period. The Mandor Inscriptions gives account that Gupta people were helped to a great extent for the growth of Silk Industry. Gold, silver and copper was used in making ornaments and issuing coins. The Gold coins show the pomp, power and prosperity of the empire. The Coins of Samudragupta and Kumaragupta issued after the Ashvamedha depict the horse tied to a Yupa-stambha. The coins of Chandragupta-II bear Garuda preying a snake.

Guild System during Gupta Empire:

In ancient history, the glimpses of guild systems are seen in Jatakas Tales. Guilds refer to organizations of artisans, and traders, which have high place in the society. In Gupta Era, the activities of Guilds were increased and these activities are recorded in various literature, inscription, clay seals etc. There is a mention of Guild of architects in Raghuvamsa. The Indore Copper plate inscription mentions about a guild of oilmen. The Mandor Inscription mentions the guild of silk weavers. The guild system declined after the Gupta Period.

Temple Art in Gupta Period:

Gupta Period is called the Golden age of India or the Classical Age of India partially due to the unprecedented activities and development in the arts, architecture, sculpture, painting and literature.

Salient features of the Gupta Temples:

In Gupta period, the basic, characteristic elements of the Indian temple consisting of a square sanctum sanctorum and a pillared porch had emerged. The Shikhara was not much prominent in the early Gupta temples but was prominent in later Gupta era.

There was a single entrance or mandapa or Porch. Gupta style temple was modeled on the architectural norms of the Mathura school.

Some Other Notes about Gupta Temples Sanchi temple at Tigwa has a flat roof. Dasavatar Temple at Deogarh, Bhitargaon temple and Mahadev Temple at Nachna Kuthar have a square tower of Shikhara. Many Math at Rajgriha is a circular temple of Gupta Era.

Main style of temple architecture in i.e. Nagara style and Dravida style actually began from the Gupta era. The earliest stone temple with Shikhara is Dasavatar Temple at Deogarh. The Bhitargaon temple at Kanpur is entirely made up of Bricks.

Temples of the Gupta Era are Vishnu Temple of Tigawa Jabalpur, Shiva Temple of Bhumara, Parvati Temple of Nachria Kuthara, Mukund Darra Temple of Kota, Lakshaman Temple of Raipur, Shiva Temple of Koh, Bhitari Temple at Ghazipur, Dasavatara temple Deogarh Uttar Pradesh, Bhitargaon Temple Uttar Pradesh and Dhamekha Stupa Sarnath.

Gupta Age Literature:

Book	Writer	Content
1. Nitisara	Kamanadat	Administration
2. Kaumudi mohotsva	Vajjika	Cornonation of Chandragupta I
3. Devi Chandra-guptam (Drama)	Bishakdutt	The story of Chendragupta-II & Druvadevi
4. Swapha vas-	Bhasa	
5. Mrikshatikam	Sudraka	Story of a Brahman charudult who loves vasant sena (Imp. Source about the social issues of Indian culture issues in that period)
6. Katha sarit sagar	Somdeva (kashmir) scholar)	Spread of Indian culture towards south-east Asia.

Religion during Gupta period:

There were several changes in Hindu religion during the Gupta Era. Buddhism was generally prevalent in Northern India including Kashmir, Afghanistan and Swat Valley two centuries prior to Christian era and 2 centuries after it. Jainism was prevailing but did not attain much popularity. Hinduism never ceased to exist and retained the large share of both the popular as well as Royal Favor. It is evident from the coins of Kadphises II, the Kushana emperor who adopted Hinduism with such a great deal that he repeatedly put images of Shiva on his coins and described himself as a devotee of Shiva.

Changes in Hinduism during Gupta Era:

Hinduism also underwent some important changes during these times. The sacrifice was replaced by Worship and mediation of the Brahmins was somewhat replaced by Devotion and Bhakti. The Shakti cult emerged in the Gupta era, which was based upon the fact that the male can be activated only through union with females. Therefore, this was the beginning of worship of wives / consorts of Indian Gods such as Lakshmi, Parvati, Durga, Kali and other goddesses. The worship of Mother Goddess, which was prevalent in the Harappan India, finally got incorporated in the Hinduism by Guptas times. By the end of 5th century, Tantrism had also become prominent.

Rise of Occult Practices:

The emergence of Tantrism and worship of female deities also led to occult practices, which kept sexual union in the center. The sexual rites started becoming prominent and now they started taking shape of religious sexuality, which reached its zenith in India by the end of the 6th and 7th century, as evident from numerous temple arts centered on the religious sexuality in that era.

Rise of six schools:

The six schools of Hindu Philosophy viz. Nyaya, Vaisheshika, Sankya, Yoga, Mimansa and Vedanta started

taking definitive shape because of the philosophical debates between the Hindu and Buddhists on the question of presence of God, attaining salvation, karma, fate, Birth and Death and rebirth.

1 Nyaya:

The founder of the Nyaya system of philosophy is Gautama. Nyaya belongs to the category of Astika Darshanas. All six systems of philosophy lay equal importance to “valid means of acquiring knowledge” called the ‘Pramanas’. Gautama was the first philosopher to stress the importance of the valid means of knowledge and hence the Nyaya system of philosophy is said to have laid the firm foundation to the development of the science of Hindu logic.

The philosophical system of Nyaya accepts four Pramanas or valid means of acquiring knowledge. They are Pratyaksha (perception), Anumama (inference), Upamana (comparison) and Shabda (verbal testimony). Nyaya, like many other systems of philosophy aims at the attainment of liberation or Moksha.

2. Vaiseshika:

The founder of the Vaiseshika system of Indian philosophy is Kanada or Uluka. Hence it is also called Aulukya Darshana. It is important to know that the Vaiseshika system followed the Nyaya system very closely and hence experts in the study of philosophy often combine the two schools as Nyaya-Vaiseshika.

The Vaiseshika system recognizes seven ‘Padarthas’ or categories which are: are substance, quality, action, generality, particularity, relation of inherence and non-existence. The followers of this system of philosophy also accept the existence of God and they say that He created, sustained and destroyed the universe. According to the Vaiseshika School of philosophy, the will of God is the cause for creation. Brahma is the very first product of the will of God.

3. Sankhya:

Sage Kapila founded the Sankhya system of philosophy. In fact it can be said that the Sankhya system laid the firm foundation for the Advaita Vedanta later on. Swami Vivekananda once said that the Vedanta system of Advaita owed a lot to Sage Kapila, the founder of the Sankhya system of philosophy.

The Sankhya system accepts only three Pramanas or the valid means of acquiring knowledge. They accept Pratyaksha or perception, Anumana or inference and Shabda or verbal testimony. They don’t accept Upamana or comparison.

According to the Sankhya system of philosophy, something can never be produced out of nothing. One can see the influence of the Nyaya system on the Sankhya system when it comes to the process of creation. Pleasure, pain and indifference are derived by the three ‘gunas’ or ‘qualities’, namely, Sattvaguna, Rajoguna and Tamoguna. Sattva guna gives rise to happiness or pleasure, Rajoguna produced pain and suffering whereas Tamoguna gives rise to inactivity.

4. Yoga:

The Yoga system of philosophy was founded by Patanjali. He authored the Yoga Sutras or the aphorisms of Yoga. The date is not clearly known but his work is of great value to the seekers of the state of spiritual absorption. Yoga aims at the final state of spiritual absorption through eight component parts, together called Ashtanga Yoga. The eight limbs of Yoga according to Patanjali are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

All the eight are jointly called Raja Yoga. Yama aims at internal purification, Niyama aims at external purity, Asana consists in the performance of the postures of Yoga, Pranayama is breath control, Pratyahara results from the withdrawal of sense organs from the corresponding sense objects, Dharana is concentration, Dhyana is meditation and Samadhi is the final state of spiritual absorption.

The Yoga system of philosophy accepts three fundamental realities, namely, Ishwara, Purusha and Prakriti or the primordial matter. Patanjali says that scriptures are the sources of the existence of Ishwara. Ishwara is omniscient and is free from the qualities inherent in Prakriti. Patanjali defines Yoga as ‘Chittavriitirodha’. Yoga is the restraint of the mental operations.

5. Purva Mimamsa:

The philosophical system of Purva Mimamsa was founded by Jaimini. The Mimamsa Darshana believes firmly in the performance of rituals and supports the view that the body is perishable but the soul survives even after the death of the body and it reserves the right to enjoy the fruits of the rituals in heaven. The school firmly believes in the preservation of the effect or the fruits of the rituals by a remarkable power.

It believes that the Vedas are impeccable in what they say. It does not talk about the Brahman or the Supreme Entity but says that the world is real. Mimamsa strictly is of the opinion that whatever we do in our life are not dreams or illusion but are real. Jaimini accepts two types of knowledge, namely, Pratyaksha (immediate knowledge) and Paroksha (mediate knowledge).

6. Uttara Mimamsa:

The philosophical system of Uttara Mimamsa does not have a specific founder since it is a conglomeration of three different schools of thought, namely Advaita, Visishtadvaita and Dvaita. The philosophical system of Uttara Mimamsa is otherwise called Vedanta. All the three schools of Vedanta have different teachers. Adi Sankara is the head of the Advaita system of Vedanta philosophy. Ramanuja is the architect of the Visishtadvaita system of Vedanta and Madhva is the head of the Dvaita system of Vedanta philosophy.

