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The Fundamental Unity of India

1.0 Objectives:

After you have completed this lesson, you should be able to:

- To gain knowledge about the concepts of Unity and Diversity.
- To gain knowledge about the India has Unity in Diversity.
- To gain knowledge about the bonds of Unity in India.

1.1 Structure:

- 1.2 Introduction
- 1.3 Concepts of unity and diversity
 - 1.3.1 Meaning of Unity
 - 1.3.2 Meaning of Diversity
- 1.4 Unity and Diversity an Unique feature of India
- 1.5 Forms of Diversity in India
 - 1.5.1 Geographical Diversity
 - 1.5.2 Racial Diversity
 - 1.5.3 Linguistic Diversity
 - 1.5.4 Religious Diversity
 - 1.5.5 Political Diversity
 - 1.5.6 Caste Diversity
- 1.6 Bonds of Unity in India
 - 1.6.1 Geo-Political Unity
 - 1.6.2 Tradition of Accommodation
 - 1.6.3 The Institution of Pilgrimage
 - 1.6.4 Tradition of Interdependence
- 1.7 Summary
- 1.8 Self Assessment questions
- 1.9 Further Reading Books

1.2 Introduction:

Unity in diversity is the unique feature of India. The ideals of freedom and liberty large geographical area with varried land forms. diversity in the life style of people with different customs and traditions reflect the diversity, but the cultural co-existence which is an unique feature of India, binds all the Indians together. India has geographical diversities that make this country as a glimpse of world culture. It is a country of great geographical extent and distinctive features. So it called as a sub continent. India has diversified physiographic conditions with a variety of land forms like great Himalayan mountains in North, Indo Gangetic plains in the middle, a hot desert in the West, number of plateaus in the South peninsula and the costal plains along the peninsula.

1.3 Concepts of Unity and Diversity:

We begin by clarifying the meaning of the terms unity and diversity.

1.3.1 Meaning of Unity:

Unity means integration. It is both a social and a psychological condition. It connotes a sense of one-ness, a sense of we-ness. It stands for the bonds, which hold the members of a society together. There is a difference between unity and uniformity. Uniformity presupposes similarity, unity does not. Thus, unity may or may not be, based on univormity. Unity may be born out of uniformity. However unity may as well be based on differences. It is such unity, which is described by Durkheim as organic solidarity. This type of unity characterises modern societies. Unity as we noted earlier, implies integration. Integration does not mean absence of differences. Indeed, it stands for the ties that bind the diverse groups with one another.

1.3.2 Meaning of Diversity:

Ordinarily diversity means differences. For our purposes, it means something more than mere differences. It means collective differences, that is differences which mark off one groups of people from another. These differences may be of any sort biological, linguistic, religious etc. On the bases of biological differences, for example, we have racial diversity. The point to note is that diversity refers to collective differences.

The term diversity is opposite of uniformity. Uniformity means similarity of some sort that characterises a people. The word 'uni' refers to one; 'form' refers to the common ways. So, when there is something common to all the people, we say they show uniformity. When a group of people share a similar characteristic, be it language or religion or anything else, it shows uniformity in that respect. But, where we have groups of people hailing from different races, religions and cultures, they represent diversity.

Thus diversity means variety. For all practical purposes it means variety of groups and cultures. We have such a variety in abundance in India. We have a variety of religions, of languages, of castes, of races and of cultures. For the same reason India is known for its socio-cultural diversity.

1.4 Unity and diveristy unique feature of India:

India is the largest democratic country with a specific important place among the other countries of the world. It has the great ancient culture with high religious tolerance. Unity in diversity is an unique characteristic feature of India. This is a reflection of the diversity of Indian heritage and culture.

1.5 Forms of Diversity in India:

In India diversity of various sorts. Some of its important forms are:

1.5.1 Geographical Diversity:

Geographically it has natural protective. Bay of Bengal. Indian Ocean, Himalaya mountains and Arabian sea on all sides. It is richly flown with a number of live rivers like Godavari, Krishna, Ganga, Thungabhadra, Kaveri, Narmada, Tapi, Yamuna, Sind and Saraswathi besides their branches. They have wide area of fertile land like Deccan plateau, Ganga plateau, Sindhu and Himalayan Plateaus. Besides these rain dependent lands, sandy deserts are also seen.

1.5.2 Racial Diversity:

You may have seen people of different races in India. A race is a groups of people with a set of distinctive physical features such as type of nose, skin colour, form of hair, etc. Herbert Risley had classified the people of India into seven racial types. These are (1) Indo-Aryan (2) Turko-Iranian (3) Aryo-Dravidian (4) Scytho-Dravidian (5)Mongoloid (6) Mongolo-Dravidian and (7) Dravidian. These seven racial types can be reduced to three basic types - The Indo - Aryan, the Mongolian and the Dravidian. In his opinion the last two types would account for the racial composition of tribal India.

Anthropologists, like J.H. Hutton, D.N. Majumdar and B.S. Guha, have given the latest racial classification of the Indian people based on further researches in this field. Hutton's and Guha's classifications are based on 1931 census operations. B.S. Guha (1952) has identified six racial types (1) the Negrito (2) the Proto Australoid (3) the Mongoloid (4) the Mediterranean (5) the Western Brachycephals, and (6) the Nordic.

Negritos are the people who belong to the black racial stock as found in Africa. In India some of the tribes in South India, such as the Kadar, the Irula and the Paniyan have this distinct Negrito strain. The Proto-Australoid races consist of an ethnic group, which includes the Australian aborigines and other peoples of southern Asia and Pacific Islands. In India the tribes of middle India belong to this strain. Some inhabitants of this tribe are residents of Singhbhum, Bihar, and the Bhil of the Vindhya ranges. The Mongoloids are a major racial stock native to Asia, including the peoples of northern and eastern Asia. In India, the North Eastern regions have tribes of brachycephalic Mongoloid strain. A slightly different kind of mongoloid racial stock is found in the Brahmaputra valley. The Mikir-Bodo group of tribes and the Angami Nagas represent the best examples of Mongoloid racial composition in India.

The Mediterranean races relate to the caucasian physical type, i.e., the white race. It is characterised by medium or short stature, long head, slender build with cephalic index of less than 75 and dark complexion. The western Brachycephals are divided into the following three sub-groups : (1) The Alpenoid are characterised by broad head, light skin, medium stature, found amongst Bania castes of Gujarat, the Kayasthas of Bengal etc., (2) The Dinaric are characterised by broad head, tall stature, long nose and dark skin colour, found amongst the Brahmins of Bengal and the non-Brahmins of Karnataka, (3) The Armenoid are characterised by features similar to Dinaric. The Armenoid have a more marked shape of the back of head, a prominent and narrow nose. The Parsi of Bombay show the typical characteristics of the Armenoid race. Finally, the Nordic races belong to the physical type characterised by tall structure, long head, light skin and hair, and blue eyes. They are found in Scandinavian countries, Europe. In India, they are found in different parts of north of the country, especially in Punjab and Rajasthan.

1.5.3 Linguistic Diversity:

In India people speak many languages. The famous linguist Grierson noted that there are 179 languages and 544 dialects in India. The 1971 census on the other hand, reported 1652 languages in India, which are spoken as mother tongue. Not all these languages are however, equally wide spread. Many of them are tribal speeches and these are spoken by less than one percent of the total population. Hence, one can see that in India there is a good deal of linguistic diversity. Only 22 languages are listed in Schedule VIII of the Indian Constitution. The above constitutionally recognised languages belong to two linguistic families i.e. Indo-Aryan and Dravidian.

Not with standing this linguistic diversity, we have always have a sort of link language, though it has varied from age to age. In ancient times times it was sanskrit, in medieval age it was Arabic or persian and in modern times we have Hindi and English as afficial languages.

1.5.4 Religious Diversity:

India is a land of multiple religions. Here followers of various faiths, Particularly of Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, Zoroastrianism among others. Hinduism is the dominant religion of India. There are sects within each religion. Hinduism, for example, has many sects such as shaiva, shakta and vaishnava. Addition to them the sects born or religious reform movements such as Arya Samaj, Rama Krishna, Micsion, Brahmo Samaj. Similarly, Islam is divided into Shiya and Sunni; Sikhism into Namdhari and Nirankari. Jainism into Digambar and Shvetambar; and Buddhism into Hinayan and Mahayan.while Hindu and Muslim are found in almost all parts of India and the remaining minority religions have their pockets of concentration. Christians have their strong holds in the three southern states of Kerala, Tamilnadu and Andhra Pradesh and in the north eastern states like Meghalaya and Nagaland. Sikhs are concentrated largely in Punjab, Buddhists in Maharashtra and Jains are mainly spread over Maharashtra, Gujarat and Rajasthan, but also found in most urban centres throughout the country.

1.5.5 Political Diversity:

Politically Indians are highly intelligent people and established a number of parties with their representations in central and state assemblies. Im olden times also no any king rules India as a single entity except British rulers.

1.5.6 Caste Diversity:

India is a country of castes. The term caste is generally used in two senses; sometimes in the sense of varna and sometimes in the sense of Jati. Varna refers to a segment of the four fold division of Hindu society based on functional criterion. The four varna are brahman, kshtriya, vaishya and shudra with their specialised functions as learning, defence, trade and manual service. The varna hierarchy is a accepted all over India. Jati refers to a hereditary endogamous status group practising a specific traditional occupation. There are more than 3000 jatis in India. These are hierachically graded in different ways in different regions.

The practice of caste system is not confined to Hindus alone. We find castes among the christians, Sikh and Muslim as well as other communities. In addition, to the above described major forms of diversity of many other sorts like settlement pattern- tribal, urban, rural; marriage and kinship patterns along religious and regional lines; cultural patterns reflecting regional variations and so on.

1.6 Bonds of Unity in India:

There are bonds of unity underlying all this diversity. These bonds of unity may be located in a certain underlying uniformity of life as well as in certain mechanisms of integration. Herbert Risley (1969), was right when he observed : “Beneath the manifold diversity of physical and social type, language, religion and custom, which strikes the observer in India there can still be discerned a certain underlying uniformity of life from the Himalayas to cape comorin”. We will describe the bonds of unity of India in this section. These are geo-political unity, the institution of pilgrimage, tradition of accommodation, and tradition of interdependence.

1.6.1 Geo-Political Unity:

The first bond of unity of India is found in its geo-political integration. India is known for its geographical unity marked by the Himalayas in the north end and the oceans on the other sides. Politically India is now a sovereign state. The same constitution and same parliament govern every part of it. We share the same political culture marked by the norms of democracy, secularism and socialism. The geo-political unity of India was always visualized by our seers and rulers. The expression of this consciousness of the geo-political unity of India are found in Rig-Veda, in Sanskrit literature, in the edicts of Asoka, in Buddhist monuments and in various other sources. The idea of geo-political unity of India is also reflected in the concept of Bharatvarsha.

1.6.2 Tradition of Accomodation:

The first evidence of it lies in the elastic character of Hindusim, the majority of religion of India. It is common knowledge that Hinduism is not a homogeneous religion, a religion having one God, one holy book and one Tample, Indeed, it can be best described as a federation of faiths. Polytheistic in character, it goes to the extent of accomodating villages level deities and tribal faiths. Sociologists have distinguished two broad forms of Hinduism: Scholastic Sanskritic and popular Sanskritic; Scholastic form is that which is found in the texts whereas popular is that which is found in the actual life situation of the vast masses. Robert Redfield has called these two forms as a reflection of the great traditions of Ramayana and mahabharata and the little tradition of worship of the village deity.

The Hinduism has been an open religion, a receptive and absorbing religion and an encompassing religion. It is known for its quality of openness and accomodation. This quality of accommodation and tolerance has paved the way to the peaceful coexistence of several faiths in India. This formulation of coexistence of people of different faiths have been in existence here for long as is the case of Hindu-Muslim amity. Hindus and Muslims have always taken part in each other's functions, festivities and feasts. This always facilitated in the development of mutual visiting bonding and sharing each other's joy and grief. They have also done so by showing regards for each other's saints and holy men.

1.6.3 The Institution of Pilgrimage:

Another source of unity of India lies in what is known as temple culture, which is reflected in the network of shrines and sacred places. From Badrinath and Kedarnath in the north to Rameswaram in the south, Jagannathpuri in the east to Dwaraka in the West, the religious strines and holy rivers are spread throughout the length and breadth of the country. Closely related to them is the age-old culture of pilgrimage, which has always moved people to various parts of the country and fostered in them a sense of geo-cultural unity. As well as being an expression of

religious sentiment, pilgrimage is also an expression of love for the motherland, a sort of mode of worship of the country. It has played a significant part in promoting interaction and cultural affinity among the people living in different parts of India.

1.6.4 Tradition of Interdependence :

A remarkable tradition of interdependence, which has held us together throughout centuries. One manifestation of it is found in the form of Jajmani system, i.e. a system of functional interdependence of castes. The term "jajman" refers generally to the patron or recipient of specialised services. The relations were traditionally between a food producing family and the families that supported them with goods and services. Those associated in these interdependent relations were expected to be and were broadly supportive of each other with qualities of ready help that generally close kinsmen were expected to show.

The account of the unity of India should not be taken to mean that we have always had a smooth sailing in matters of national unity, with no incidents of caste, linguistic riots. Nor should it be taken to mean that the divisive and secessionist tendencies have been altogether absent. There have been occasional riots, at times serious riots.

1.7 Summary :

Unity in diversity is the unique feature of India. India is called as land of many geographical diversity, because of the abundant variation in geographical features. Indian culture is mixture of different tribes and clans. Though the tradition of north and south Indians are different their culture is one. India is a land of many religions but all live together. Thus India has religious diversity having Hindu, Islam, Christian, Buddhist, Jain, Sikh and Zoroastrian religion. Cultural integration in India is formed by the mixture of cultures of different tribes and clans. Indian culture is an union in Aryan and Dravidian culture. People of India live together though there is diversity in customs and traditions. Culturally Indians are united.

1.8. Self Assessment questions:

I. Answer the following in not more than 60 lines.

1. Write an essay on the diversity features of India.
2. How do you say that India has unity in Diversity.
3. Explain about the different forms of Diversity in India.

II. Answer the following in not more than 20 lines.

1. Unity in Diversity.
2. Indian Culture - features.

III. Answer the following questions.

1. What are the different types of land forms India has _____ Geographical _____
2. Languages, recognised by the Indian Constitution are _____
3. The language, which is recognised as our National language is _____
4. The boundary to the North side of the India is _____

5. The unique feature of India is _____

6. The percentage of Hindus living in India is _____

1.9. Further Reading Books :

1. B.N. Luniya : Life and culture in Ancient India
2. Risley : Peoples of India
3. P.K. Mookarji : The Fundamental unity of India
4. Telugu Academy : Indian Heritage and culture

Harappa Civilization

2.0 Objectives:

After you have completed this lesson, you should be able to:

- To gain knowledge about the Ancient Indian Civilization
- To gain knowledge about the Harappan Civilization
- To gain knowledge about the socio-economic, political and religion conditions of the Harappa Civilization

2.1 Structure

- 2.2 Introduction
- 2.3 Background
- 2.4 Pre Harappan Neolithic cultures
- 2.5 The names given to the civilization
- 2.6 Important sites
- 2.7 Three phases of the civilization
- 2.8 The Harappan script
- 2.9 Town planning
- 2.10 Drainage System
- 2.11 Citadel-like structure
- 2.12 seven layers of the city of Mohenjo-daro
- 2.13 Larger constructions
- 2.14 Society
- 2.15 Economic conditions
- 2.16 Religion
- 2.17 Political conditions
- 2.18 Trade with Mesopotamia
- 2.19 Art - Craft - Industries
 - 2.19.1 Crafts
 - 2.19.2 Terracotta Figurines
 - 2.19.3 Seals
- 2.20 Animals and Live stock

- 2.21 Authors of the Indus civilization
- 2.22 Causes for the end of the Indus civilization
- 2.23 Significance
- 2.24 Summary
- 2.25 Self Assessment Questions
- 2.26 Further reading Books

2.2 Introduction:

Archaeologists have discovered the existence of vast civilization in the region of Indus valley with its two centres at Harappa and Mohenjodaro that belonged to 3000 B.C. in 1922. For a pretty long time, it was believed that the history of ancient India started with the Aryans and their culture. The fortuitous unearthing of the prehistoric towns of Mohenzodaro and Harappa proved that this belief was erroneous. The life in this period is known as civilization of Indus valley or the Harappan culture.

2.3 Background:

Archaeologists have discovered a paleolithic (old stone age) culture on the banks of Soan, a small river in Punjab. The stone tools used by the authors of the culture bear marked resemblance to the tools used by the people of paleolithic cultures of prehistoric England, Africa and China. In the Soan region, no human skeletal remains came to light, but the remain of the paleolithic cultures of England, Africa and China mentioned above found to be primitive Anthropoids such as the ape-man of china, and Java. The authors of this culture made core tools and hand-axes by striking off the upper crust of the stones. A culture similar to the paleolithic soan culture also came to light in Tamilnadu. Similar cultures obtain from Western Europe and Africa and the makers of the cultures were identified as Homosapiens. The soan primitive Anthropoids became extinct like the Neanderthal man of the pithecanthropus of Java and China and Europe; but the Homosapiens continued his existence in India. In due course, he learnt to make microliths, to fix to his arrows sharp edged stone heads and make other finer tools. They lived in small communities and were nomads. They learned fire making, used animal leather and bark of trees, leaves to cover their body and they tamed the dog.

The occurrence of Madras and Soan tools mutually points to a contact between the two cultures. What could be the route of contact between the two? Scholars have given an interesting explanation. One hundred thousand years ago there was a shallow sea in the region, which refers to the present Gangas Valley. Hence it was possible for the men of Madras and Soan cultures to contact each other via the land route. In course of time, the primitive men developed the Neolithic culture and quite a few of these Neolithic vestiges have been discovered in the south of India and in the North West.

2.4 Pre Harappan Neolithic Cultures:

Archoeologists have found neolithic sites in lower Indus region and Baluchistan. The Neolithic men cultivating the adjoining lands and lived in small villages. There were then stretches of forests there. Unlike now Baluchistan there were small rivers, and upper Baluchistan, lower Indus and the Makran coast had villages who practised agriculture. The people there built dwellings on stone

built basements with mudwalls. A few copper tools discovered points to their knowledge of metallurgy. They made beautiful pottery on which they painted motifs. They had their own distinct cultures.

In the northern Neolithic cultures they made red pottery, while in those of the south they made greyware. In the 2000 Neolithic sites phallic emblems in stone were found. According to this, these Neolithic men worshipped the mother-Goddess. Besides the mother-Goddess, these Neolithic communities worshipped the Bull. The account of this background serves to point out that in case of Indian prehistory each of the Paleolithic, Neolithic and Neolithic cultures were continuations of the preceding cultures and finally to the Harappan culture they were all prequels.

2.5 The Names given to the Civilization:

Basically, they called it 'Indus valley civilization'; but when subsequent excavations showed that the civilization extended beyond the Indus region, the appellation was found to be a misnomer. Archaeologists have found many sites, Harappa was taken as the archetype and the civilization was given the name Harappan civilization. Some historians felt that since the ancient Indian history began with this civilization, hence, it would be appropriate to call it the proto-Indian civilization.

2.6 Important sites:

The early excavations were done at Harappa in western Punjab and at Mohenzadaro in Sind province. After, vestiges of the civilization were found in different regions, such as Kalibangan in Rajasthan, Kot Diji in Sind, Rakigarhi, Banvali, Mitathal in Haryana, Lothal, Dholavira and Sarkotada in Gujarat, Rupar in Punjab.

2.7 Three phases of the civilization:

Romilla Thapar has given the chronology of Harappan civilization as given below:

1. Early phase (Fourth millennium to 2600 BC)
2. High point of the civilization (2600 B.C. to 1900 B.C.)
3. Last phase (1900 B.C. to 1750 B.C.)

2.8 The Harappan Script:

Harappan civilization was contemporaneous with the civilization of Mesopotamia and Egypt. The Mesopotamia and Egyptian civilizations, there are written records, some of them stone-inscriptions. Some papyrus rolls have been obtained in the tombs. Historians have been able to decipher and read the records. The Harappan script, however, has proved to be a tough nut to crack. So far it has not been satisfactorily deciphered. Some historians opine that Harappan script consists of pictograms. Some other historians say that the characters of the Indus script bear resemblance to the characters in the Sumerian, Hittite and Egyptian, Proto-Elamite scripts. Historians also see similarities between Indus script and the script found in the Easter islands.

The script is written from right to left; but on a few seals it has been written left to right. The seals were used for trade purposes. The cylindrical seals, on which script-characters were carved, were rolled over the pottery to make impressions. The inscriptions, thus found probably contained trade regulations and instructions and the designation of the officers concerned. The Indus seals show pictures of animals and some scenes. Among the animals depicted on the seals there are the bull, the unicorn, the tiger and the elephant. The horse is conspicuous by its absence. The

inference of the historians is that the horse was not known to the Indus people. Romilla Thapar says that the horse was not known to the Indus people and was not used as a domestic animal. According to Mahadevan Proto-Dravidian was the language of the Harappans. As regards the language of the Harappans, Madhusudan Misra claims that it is Sanskrit. Scholars are confident that the language issue can be solved in times to come. Characteristic features of Harappan civilization.

2.9 Town Planning:

Harappa is an urban settlement. Harappa, Mohenzodaro, Lothal, Chanhudaro and other cities of the Harappan civilization, reflect the first urbanization in the history of India. Urbanization was made possible only when there is an agricultural surplus. Mohenzodaro was built on the bank of the river Indus, while Harappa was built on the bank of Kalibangan and Ravi were unearthed in later excavations, is in Rajasthan. Several more small and big towns have surfaced in successive excavations. All of them show the same plan, a feature that must be seen in the context of the extent of the civilization some 950 miles North to South. The construction process is the same. Even the bricks used were of the same form and size. Burnt bricks were used for public buildings and dried bricks for residential houses. Towns were built according to a plan. Houses were built in square and rectangular blocks. Main streets ran North to South and East to West intersecting at right angles. Each street had a common well and each house had a well and baths. Residential houses opened to narrow lanes not to main streets, as a consequence of which main roads appear flanked by walls. Utility was the main concern in the construction of houses.

2.10 Drainage system:

Town had a systematic drainage, the sewers from the houses led to side-canals of the main street, with big drain-pots at the connecting points. The levels of houses were higher than the levels of the streets. While the lanes were nine feet wide, the main streets were 34 wide. The Brick-making technique was good. Mud mortar was used to bind the bricks. At the edges of the baths and wells 'L' shaped bricks were used. Vertical drain pipes were fixed to the multi-storeyed houses. Baths were built bordering the lanes. Narrow and steep stair cases led to the upper floors. Roofs of the houses were laid on rows of beams.

2.11 Citadel-like structures:

At both Harappa and Mohenzodaro on the west side, huge elevated platforms were raised, enclosed by walls. This raised platform stood at a height of about a foot and measured 400 yds x 200 yds. On the platform citadel-like structures were built. Below lay the residential part of the town. The citadel like building was probably a Fort. Romilla Thapar's view is that the towns were under the control of chieftains big or small depending on the size of the towns. Apart from the citadel-like building, there are no big palaces or mausoleums or shrines like those found in the Mesopotamian civilization.

2.12 Seven layers of the city of Mohenzodaro:

In the Harappan civilization, another interesting fact about Mohenzodaro is that as many as nine vertical layers of the city have been dug up. This phenomenon has been explained by the archaeologists as having been caused by the excessive flooding of the river Indus, which led to the upsurge of ground, where after fresh constructions were made.

2.13 Larger constructions:

Among the larger constructions, mention should be made of a big building measuring 230' x 78', the granaries found at Harappa and citadel-like buildings and the famed 'Great Bath'. The Great Bath of Mohenzodaro is 180' long and 108' wide. While the bath proper measured 39' long and 23' wide with a depth of about 9". Stairs led into the bath. On the sides of the bath there are verandas at an elevated level. On the bottom of the pool gypsum and bitumen were used to prevent the seepage of water. Arrangement was also made to pump hot water into the bath indicating that the people were used to hot water or steam bath. There are six approaches to access the bath. Pointing to the fact whether the bath was built for public use.

2.14 Society:

Matriarchal system was followed by Harappan people. In this system, mother is given more importance. In family matters mother was the decision maker. Plenty of crops were grown in this period. The main crops of Indus valley people were wheat, barley and cotton. Rice was also cultivated by them. Granaries were used for storing surplus grain. Milk, vegetables, fruits, wheat, Barley and meat were their staple food, ox, buffalo, dog, sheep, pig, cow and camel were domesticated by the people. But there is no reaction about Rhino, tiger, monkey and bear. Copper was largely used by Harappan people for utensils and for weapon they used bronze. By practising restraint, in social and economic systems, the Indus people led a comfortable life. They wore clothes made from cotton and wool. Both men and women were fond of jewellery. The jewellery was made of gold, silver, copper, ivory, shell and beads. Ivory combs and mirrors were used by them. They painted their lips, Eye-black and perfumes were used by Indus valley people. They were fond of dancing, hunting and games of dice. The women had dressed their hair in a variety of styles like plaits and buns. The figures of animals, men and women were used as toys by children.

2.15 Economic conditions:

In the economic activities, agriculture played an important role. The Indus people pursued the twin occupations of agriculture trade and commerce. Cereals, sorghum and sesamum were cultivated. Basham says that rice cultivation is not indicated; but Romilla Thapar says that rice was grown. Dates and other fruits formed the supplementary food. Cotton was grown and used. The Indus people used the Indus waters to irrigate and fertilize their agricultural lands; but irrigation through canals was not adopted by them as a technique. They definitely knew about canal irrigation, since it was practiced in Mesopotamia and the Indus people had contacts with Mesopotamia; but if they knew about it why didn't they adopt the technique? The land was ploughed with a harrow, which can be seen, in the script as an ideographic symbol-no symbol of plough is seen. The resultant agricultural produce was quite good and there was surplus grain, which was transported to the cities of Harappa and Mohenzadaro using the rivers as water high ways.

2.16 Religion:

Structures, which can definitively be called temples have not been found in the excavations and even in those that can be surmised as temples, articles or Icons indicating worship have not come to light. In the highly glazed terracotta figurines the prominent one is that of the Mother-Goddess with a big headwear, a belt round the waist, necklaces and car-pendants the figure of the Mother Goddess is found. A sooty smoke is found on the figurines, may be because the images were worshipped in the light of oil-lamps and incense may have been burnt. In one of the seals of Harappa the mother-goddess is depicted in a significant context. A mother-Goddess is depicted

between the branches of a pipal tree; in front of the deity, a man with a goat and some men participating in the rite are shown.

The deity is sitting cross-legged with half-closed eyes. The picture suggests an aspect of Lord Siva-the three faced, Lord of the beasts and the celestial ascetic. The same three faced deity is shown with the side faces in profile-foliage and flowers issuing from the horned head dress. The picture is analyzed as Siva as a fertility God.

In some of the seals are seen the pictures of composite animals, human-bodied bull and a horned tiger. A hero is shown fighting the horned tiger. The carving on the seals also show trees, fire and water in significant contexts, suggesting a worship of the forces of nature. The wheel and the swastika suggest the worship of the Sun god. The Indus people disposed of their dead by burying them. Also exposing the dead as carrion to the birds and later burying the bones was practiced.

2.17 Political conditions:

With regarding political system, majority historians believe that Indus valley cities must have been ruled by rich merchants and the form of governance may be defined as “oligarchy”.

2.18 Trade with Mesopotamia:

Harappans carried on trade with Mesopotamia. This is attested by the Indus seals obtained in Mesopotamia at levels indicating a time-period of 2300 B.C. to 2000 B.C. The items exported to Mesopotamia were cotton, timber, a variety of precious stones copper, ivory, ivory made articles peacocks, apes and pearls. Among the important items traded silver was the main item. Crow was used as a compass the bird was used to know the directions under hostile weather conditions. The Indus base for the maritime trade was Lothal, on the Gujarat coast. From the west coast, the Indus ships sailed to the Persian gulf and from there they reached Mesopotamia. Harappa was called by Mesopotamians as ‘meluha’

2.19 Art - Craft - Industries:

Indus people were not very artistic. Whatever specimens of art that have been found, are simplistic and utilitarian. The pottery, terracotta figurines, seals and amulets are those that reflect their artistic skills.

2.19.1 Crafts:

The craftsmen of Indus were quite skilled in working with semiprecious stones, jewels and gold. According to the historians, gold could have been obtained from Kolar and Ananthapur regions of south India, and copper from Baluchistan and Rajasthan. They worked with the cowries and shells obtained from the coastal areas. Earthenware was hand made and made on the Potter’s wheel; clay from the Indus coast and red clay were used in making earthenware of different shapes and sizes. Some tools like spindles, cotton pieces found attached to some silver articles, fibrous material found attached to copper articles, and equipment used in dyeing show that the Indus people were skilled in cloth making.

2.19.2 Terracotta Figurines:

The terracotta figurines and toys are more interesting. There are, among the terracotta, statuettes of women, some nude and some seminude. Historians think that they must have been

icons of the Mother Goddess, a favored deity of the common people. Their forms are somewhat crude and suggest a large scale creation by the potters to meet the big demand from the public. Elaborate statuary is not found. The occasional finds include a sandstone torso of a man, the bust of a male figure. There is a bronze statuette of a dancing girl in a provocative posture.

2.19.3. Seals:

The Indus seals, many of which have been found, also contain art, in the engraving form. A horned deity is depicted on some seals. In some seals the deity is sitting in a posture called padmasana. In one seal the deity is depicted as sitting on a pedestal, surrounded by an elephant. Among the animals found engraved on the seals, there are the bull, the unicorn, the tiger and other animals, but significantly the cow, which was later to become a sacred animal, is not depicted. Another interesting seal depicts a hero in fight with two tigers – the hero's head suggesting the sun and the tiger suggesting the powers of darkness.

2.20 Animals and Livestock:

The animals domesticated by the Indus people were the cattle, goat, sheep, buffaloes, pigs, asses and the domestic fowl. Historians think that horse was not known to the Indusmen. The bones obtained at Surkotada are not those of horse but were of the ass, opines Romilla Thapar.

2.21 Authors of the Indus civilization:

Who were the Authors of the civilization? Again there are divergent views among the historians.

An examination of the skeletons excavated from the Indus sites reveals the physical features of the proto-Australoids and mediterraneans. Their racial features can be traced among the south Indian Dravidians. So the Dravidians could be the authors of the civilization. But it is said that Dravidians come to India, via sea, in the first millennium B.C.; not withstanding this, there are many features in the Indus religion and culture affinal to Dravidian religion and culture, confirming to the Dravidian authorship.

2.22 Causes for the end of the Indus civilization:

What led to the end of the civilization? There are different explanations. The Aryan invasion is cited as one reason, but there is no proof such a large scale invasion as could cause an abrupt termination of the civilization, according to some scholars. The burnt out city of Harappi could have been Mohenzodaro. According to Kosambi, says that the Rigveda legends cannot be totally dismissed as myths; they definitely contain historical truths. Changes in the weather conditions floods and change in the Indus rivers course are cited as reasons, according to some scholars. Ecological changes brought about by an indiscriminate deforestation to supply fuel for the brick-kilns, eventually created a drought situation. A contrary view is that robust monsoons and typhoons adversely affected the Indus region, causing the cities to be wiped out in floods.

According to some scholars, the skeletons found huddled at Mohenzodaro also suggest a violent end of the civilization, but Romilla Thapar says that an examination of the skeletons shows that the deaths were caused by severe diseases, caused by the ecological changes.

2.23 Significance:

According to Kosambi the end of the Indus civilization was a set back in the history of India.

The Harappa civilization witnessed the first urbanization. The sudden destruction of the civilization has prevented the legacy of architecture and some other features from passing on to the succeeding generation of men. Aryan culture beings with pastoral life and village traditions and to develop to the stage of urbanization it took about a thousand years-indeed a step-back. However, certain cultural features continued-features like worship of Siva, the phallic emblem of S iva, worship of sakthi, thus linking the civilization with the succeeding times. For these reasons of continuity it cannot be called a dead civilization.

2.24 Summary:

Archaeologists excavated Indus valley civilization at Mohenjadaro and Harappa. More remains were found in Harappa. Thus, this civilization is called Harappan culture. Indus civilization was also found in many places like Bansali in Haryana, Roper in Punjab, Alamghirpur in Uttar Pradesh, Kalibangan in Rajasthan. Rangapur, Dholavera and Lothal in Gujarat. The Harappan cities had a drainage system. They were experts in town planning. The great bath of Indus civilization was found at Mohenjadaro. They worshipped mainly Mother Goddess and also Pashupathi. The Indus people used pictographic script that resembled boustrophedon. Indus people had great interest in adorning. Both men and women wore ornaments made of silver, gold, copper, bronze, shells and precious stones.

2.25 Self Assessment Questions :

I. Answer the following in not more than 60 lines.

1. Write an essay on Harappa civilization.
2. Write an essay on the Town planning features of the Indus civilization.
3. Write an essay on Religion beliefs of Indus people.
4. Write an essay on social and economic life of the people in Harappa civilization.

II. Answer the following in not more than 20 lines.

1. Pre Harappan Neolithic culture
2. Important sites in Indus valley civilization.
3. Harappan Script.
4. Town planning.
5. Great Bath.
6. Religion practices of Harappan people.
7. Causes of end of the Indus civilization.

III. Answer the following questions.

1. The Indus civilization was discovered in the year _____
2. The Goddess worshipped by the Indus people was _____
3. The script of Indus people is called _____

4. Harappan civilization was discovered on the banks of _____
5. The main occupation of Harappan people _____
6. The Great bath was found at _____
7. The Goddess worshipped by Harappan people was _____
8. Harappan people had trade relation with _____
9. Harappan Civilization was _____
10. Lothal was found in _____

2.26 Further Reading Books:

1. Marshall : Mohenjodaro and the Indus valley civilization
2. E.J.H. Macay : The Indus civilization
3. K.N. Dikshit : Prehistoric civilization of Indus valley
4. Arun Bhattacharjee : History of Ancient India
5. R.G. Majumbar and Others: An Advanced History of India
6. E.J.H. Macay : Further Excavations in Mohenjodaro

Vedic Culture

3.0 Objectives:

After reading this lesson you should be able to:

- To gain knowledge about the Vedic culture
- To gain knowledge about who were the Aryans
- To understand the Society, Political, Economic, Region structure in the early Vedic period.

3.1 Structure:

3.2 Introduction

3.3 Who were the Aryans

3.3.1 The Aryan migration

3.3.2 Aryans were Indians

3.3.3 Bal Gangadhar Tilak's views on Aryans

3.4 Vedic Literature

3.4.1 The four Vedas

3.4.2 Vedangas

3.5 The Darśanas system of salvation

3.5.1 Vaiśeṣika

3.5.2 Sāṅkhya

3.5.3 Yoga

3.5.4 Mīmāṃsā

3.5.5 Sūtra Literature

3.5.6 Śaṅkha

3.6 The Aryan Clans

3.6.1 Clashes with non-Aryan clans

3.7 Varna

3.8 Soma-Sura

3.9 Domestic Animals

3.10 Society

3.11 Political organization

3.12 Economic condition

- 3.13 Religion
- 3.14 Summary
- 3.15 Self Assessment Questions
- 3.16 Further Reading Books

3.2 Introduction

In the previous lessons, we learnt that the Indus civilization is the ancient civilization of India. Let us study about the vedic civilization of India and the culture that flourished to the south of Harappan civilization between the rivers of Ganga and Yamuna. The credit of shaping the Indian culture in a proper manner goes to the Aryans.

Before studying the Vedic culture, let us know a few queries relating to the authors of the culture-the Aryans.

Who were the Aryans? what was their original habitat? So they originally belonged to a region other than India, how, when and why did they arrive in India? These are some important questions to be addressed to, initially.

3.3 Who were the Aryans?

Historians think that the expression 'Aryans' does not denote a human race with certain physical characteristics, but simply it refers to a group of people, speaking a particular language, which in case of Indian. Aryans were Sanskrit. The archaic form of Sanskrit, used by the early Aryans, is labeled by the philologists as Indo-Aryan or old-Aryan, an evidence of this form of language has come to light in northern Syria. There is evidence in the form of an inscription which documents a treaty between the Hittites and Mitanni's dating back to 14th century B.C. The names of the deities mentioned are the same as those of the deities, whom the Rig Vedic Aryans worshipped. They are Indra, Mitras, Nasatianna and Urunanas.

An inscription excavated and inscribed from Baghaz koi also contains the same names. Even the names of the kings of the Mitanni's, and the names of chief mentioned in the inscriptions bear close resemblance to the names of the Rig vedic Aryans. The names of surias and maruttas mentioned as cognate relationship between words in Latin in Persian and those in Sanskrit matru-mater, pitru-pater on the basis of these finding mentioned historians have come to the following plausible conclusions.

In the fourth millennium B.C, the steppe region between Polan and central Asia was inhabited by group of people given to migratory life style. Their chief occupation was cattle-rearing but they also knew agriculture, they had already domesticated the horse and used light, horsedrawn chariot fitted with spoked wheels.

3.3.1 The Aryan Migration:

The Aryan groups of people in the steppe regions left their habitats and began to move, some to the west and some to the south east. The reasons for migrations were the dissatisfaction of the pasture land due the pressure from a swelling of population. In the process of migration they overwhelmed the local communities or mixed with them and established their supremacy. The communities, which went westward became the ancestors of the Greek, Celts and the Tectonic peoples. Their successors were the Hittite in Asia. They established an empire.

The language of these groups of people, who took to migration was Indo-European. Similarly the language spoken by the immigrants in Iran is labeled by the scholars as Indo-Iranian. These languages were congenitally of common words used in them. In course of time, these immigrant groups in central Asia mixed with the local population and were able to establish their culture in the regions they occupied. These were the groups of 'Aryans' who overwhelmed the people of Indus region, may be because the urban setting of the urban Indus civilization whereas rural cultures reappeared in the Sind and Punjab regions.

3.3.2 Aryans were Indians:

Another theory postulates that Aryans were not outsiders, but were Indians and that they were the authors of the Indus civilization. Some even argue that the script on the Indus seals was a forerunner of the Brahmi script on the Indus. The fire-altars of the Rig vedic Aryans have not come to light in the Indus sites. The sapta sindhu of Rig veda was the upper Indus area; the lower Indus region of Kutch, Gujarat, the ship yard of Lothal are not alluded to in the Rig veda.

According to Kosambi's there are certain allusions in the Rig vedic hymns that indicate the theory that Aryans invaded over the Indus civilization in about the second half of the second Millennium B.C. Agni and Indra were the chief-Gods worshipped by the early Aryans. Indra was their war-God. There are Rig vedic hymns invoking their war-God Indra to savor the drink soma and lead the Aryans on the victory path. Among non-Aryan chiefs slayed by Indra are Sambara, Pipru, Arsasana, and Sushna. The myth of Indra liberating the waters by killing Vrithrasura was in all probability a reference to the destruction of the flood-dams built by the Indus people for their agriculture. This analysis supports the view that Aryans, in about the second half of the second millennium B.C. invaded over the Indus region, from the west.

3.3.3 Balagangadhar Tilak views on Aryans:

There are other theories regarding the original home of the Aryans. The renowned freedom fighter and a scholar Balagangadhar Tilak says in his book 'The Arctic Home of the Aryans', that the original home of the Aryans was the Arctic region, where the climate was temperate about 6000 B.C. The importance attached to a fire, the mention of polar star as being perpendicularly high above their region of residence, the long period of pre-dawn Ushas-possible only in the Arctic region, where nights and days are six months long each, are some of the proof put forth by Tilak.

3.4 Vedic Literature:

3.4.1 The four Vedas:

Rig Veda is the first and oldest of the Vedas. Many scholars believe that it was compiled around 1500 B.C. Rig Veda is a collection of hymns, used at the sacrificial rituals. In these hymns 'Devas' are worshipfully addressed.

Sama Veda is a collection of Rig Vedic hymns meant for the occasions of public worship. It is believed to have been the source of Indian music.

Yajurveda was compiled about 200 years later than Rig Veda. It is a compilation of sacrificial formulae to be recited by the presiding priests. There are two recensions of this veda the Black Yajurveda and the white Yajurveda. The first gives the formulae and instructions. The second gives detailed explanations in a lengthy supplement, called the Brahmana.

Atharva veda is essentially a collection of magical spells and incantations. Compiled after the Rig veda and Yajurvedas, it combines the elements of the religion of the laity and non-Aryan sects.

Brahmanas are explanatory appendices to the vedas. Post Rig vedic in origin, they allude to the migration of the Aryans into middle Ganga region. Aranyakas and Upanisads are appendices to the Brahmanas. They contain the traditions of early Indian mysticism. Indian philosophy and metaphysics largely developed from the Upanisads.

3.4.2 'Vedangas':

There are six disciplines known as vedangas. They are Kalpa, Chandas, Siksha, Niruktha, Jyothisha and Vyakarana.

3.5 The 'Darsanas' system of salvation:

There are six systems of salvation propounded in Indian darms they are Nyaya are Vaiseshika, Sankhya are Yoga, and Mimamsa and Vedantha.

3.5.1 Nyaya:

Nyaya darsana was propounded by Akshapada Gautama. It is a system of logic and epistemology. It postulates that clear thinking and logical argument can lead one to salvation.

3.5.2 Vaiseshika:

Vaiseshika darsana was propounded by Uluka Kanada and is centered upon the concept of the atomic nature of the material world. According to this system, the elements are atomic, time, space, soul and mind are non-atomic. A distinction is made between soul and matter. A clear perception of this duality is essential for salvation.

3.5.3 Sankhya:

Sankhya darsana is essentially based on the work of sage Kapila. This doctrine is elucidated in the Upanishades and also is discussed in Gita as a way to salvation. In other words, evolution does not require divine intervention thus system reflects the rigid dualism and fundamental atheism.

3.5.4 Yoga:

Yoga darsana teaches the system of spiritual freedom through the eight fold path consists of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

3.5.5 Mimamsa:

Mimamsa essentially is not a doctrine of salvation but an exposition. The word means 'Enquiry'. Sage Jaimini's sutras are the earliest work on this school. Later on it merged with Vedanta. Vedanta is the most important of the Darsanas and the Brahma sutras of Badarayana is the basic text of this system. Mimamsa system gives logical and organised form to the mystical speculation on 'Brahmam', the universal soul and its relation with the individual soul.'

3.5.6 Sutra Literature':

Srautha sutras and Grihya sutras are two other sections of the vedic corpus. Srautha sutra gives a detailed account of the conduct of the status-conferring public rituals, mentioned in the

Brahmanas. Grihya sutras mention the duties and obligations of the householders and the rituals to be performed by them. Dharma sutras contained rules and regulation based on caste and social obligations.

3.5.7 Sapta Sindhu:

From the Rigveda, we learn that the Aryans initially settled in the region watered by the seven rivers the five rivers of Punjab and Sindhu and Saraswathi. Saraswathi is mentioned in the 'Nadustati' of the Rigveda as Naditama. Some traditionalists believe that it still flows as a subterranean river and joins Ganga at Triveni near Allhabad.

3.6 The Aryan clans:

The Aryans of the Rig veda time lived as clan-groups, in the region between Sutlej and Yamuna. This area was known as 'Brahmavarta'. They spoke 'Indo-Aryan', the archaic form of Sanskrit. They practiced agriculture but were essentially pastoralists. Cow occupied a very important place in their lives and culture. Their relations with the earlier inhabitants of the region were not always cordial. However, the Aryans also fought among themselves. A brief account of the battle is as follows: Viswamitra was the chief priest of Sudas. He helped Sudas gain victory in several battles. However, Sudas removed him and appointed Vasista as his new chief priest. Enraged at this Viswamitra organized a confederacy of ten kings against Sudas, and a battle ensued. The clans of the ten kings were Puru, Yadu, Turvasa, Anu and Drahyu and Aling pakhtha, Bhalanasa, Siva and Visani. The battle was fought on the bank of the river Parusni. Sudas of the Bharata clan emerged victorious in the battle. It is from this Bharata clans that the name Bharata varsha came. Later, the Bharatas were joined by Tritsu and Puru tribes and formed a friendly alliance. This coalition became famous as 'Kurus', which emerged as a strong clan-group in the later vedic times.

3.6.1 Clashes with non-Aryan clans:

Rig veda also refers to clashes with non-Aryan tribes called Dasa, Dasyu, who are described as flat-nosed, black and thick-lipped.

Pani was another tribe that was fought by the Aryans. Panis refused to patronize the vedic priests and filched the cattle-herds of the Aryans. 'Sarama' went to them as envoy of Indra and asked them to restore the cattle and warned of dire consequences, if they failed to return the stolen cattle.

Rig veda mentions one 'Bhribu' as the chief of the Panis. The chief of the Aryan clans was called 'Rajan' and their area was called 'Janapada'. The Rajan was aided by two popular clan assemblies known as sabha and samithi. The clan-chief Raja was aided by Senani, Purohita and Gramani. Raja's duties were the protection of the clan and prosecution of battles against rival clans. He did not have any religious functions. His income came from Bali and 'Bhaga'. Raja had no judicial function to perform.

3.7 Varna:

The Varna of Rig vedic times does not denote caste. The word varna was used to demarcate the Aryans from non-Aryans on the basis of their complexion. Later, varna came to be based on the occupation.

3.8 Soma-Sura:

There were two drinks-Soma and Sura. 'Soma' drink was taken during the conduct of yajna. 'Sura' was a habit forming drink. Some hymns express a disapproval of it. Music, dance and gambling were their vocations. There is a Rig vedic hymn on gambling and a gambler's lamentation. The Rig vedic Aryans lived in huts and thatched houses. Obviously, they did not adopt the architectural techniques of the Harappans to their needs. Metallurgy was known to them in a limited way. In those times, Iron-technology was only to the Hittite Aryans of Anatolia, who kept it a closely guarded secret.

3.9 Domestic Animals:

Cow occupied a very important place in the life of Rig vedic Aryans because it was central to their occupations cattle rearing and agriculture. Cow was not to be killed 'Avadhya', and it became a medium of exchange. Equally important was the horse. A divine horse 'Dadhikra' is mentioned in the hymns, which also allude to horse-drawn chariots fitted with spoked wheels. The other domestic animals were sheep and goat. The vedic culture, in its evolution, had undergone variety of changes, in three different stages. The first state is the vedic culture, based on vedas, which dictates and suggests certain duties, and dharmas to be practised. Caste and Ashram dictates were rigorously followed. The Aryans had faith in the theory of Karma and attainment of Salvation, was their main aim. During the second phase, the vedas were relegated to the back seat, and the Aryans had a philosophic feeling, according to which they believed, the existence of Brahman, an omnipotent and omniscient eternal reality. The people thought that the vedic practices employed, for finding the existence of God, as non-permanent and the realization of Brahman was achieved through wisdom and knowledge, but not by the deeds. But in the third stage, people reverted to the old method, as they felt the vedic deeds are needed for achieving the purushardhas.

3.10 Society:

The early Aryan society depended on the family. Father was regarded the head of the family. Polygamy was in practice. Thus, the Aryan society was regarded as a patriarchal society. The male head was the kingpin of the family. Women were given opportunities, to learn like men, women were given freedom to choose their husbands. Gothra was given importance and women participated in philosophical debates like men. The position of the woman in the family varied with context and class. In the family rituals women's presence was necessary. Rigvedic Aryans lived a settled life. They wore coloured, cotton and woolen fabrics. Their dress was in two pieces. The lower part of the body was covered by 'Neevi' and the upper part by 'Adhivasana'. They coiled and combed their hair. Both men and women wore jewellery to necks, ears, hands and legs, their food included milk and eatables prepared with milk, parched grain cakes, wheat, rice, fruits, vegetables, mutton, beef and fish. The Aryans had relationships with certain non-aryan tribes also.

3.11 Political Organisation:

From the study of the available vedic literature, it is learnt, that the area occupied by the Aryans from Kabul valley to the tributaries of river Indus, had a good organisational and political setup. As the patriarchal family was the foundation, number of such families formed the society in a village and Gramani was its head. Several gramas formed into a vis, for which Gopti was the head. Several vises formed into Janapada and the head of Janapada was called as Raja. Monarchy was the prevailing form of government and normally, the kingship was hereditary. Sometimes, the

king was elected. Some states were governed in a republican way, where as some were digarchically. The people paid taxes to the king, as Bali, Bhaga and Sulka, Bali for kings expenses, Bhaga as tax on agricultural produce and Sulka as tax on non agricultural products. To help and also to keep the authority of the king in check, two bodies of the people the sabha and samiti were there. The sabha consisted of people of noble birth and the samithi, with members from general public. The duties of the king were to protect the people and the kingdom, to expand the kingdom, to punish the guilty and to govern the state.

3.12 Economic condition:

The resources for the economy of the state, were available from the earth, water, animal and human sectors. But to know more about the resources, there was no material availability, particularly during the early vedic period. The Aryans were mainly pastoral people, and were rural. Their society was economically self sufficient and the trade with other countries was minimal. Agriculture and cattle breeding were their main occupation. The main agricultural products were yavas, barley, paddy and wheat. The Aryans left some meadows and pastures for animal grazing. The wealth and property of the Aryans were measured in terms of their possession of land and the number of cattle. Cows were treated as an individuals property. Cows were given as barter and also as gift. Cattle lifting in those day was rampant. Bullock carts and chariots were their means of transport. Copper and iron were in use. Though cows were used as barter in business, the existence of coins, like nishka and maana was noticed. Since, nishka was found as an gold ornament, the use of it as money exchange was doubted by the historians. Since nishka and maana were also found in Babylonia and western Asia, and as Rigveda too made a mention of it, the existence of sea trade was agreed. The Aryans succeeded the Indus Valley and their urban civilization, traces of it, were not noticed during the early vedic period.

3.13 Religion:

The early Aryans religions was a kind of nature worship. Here and there of course are instances of animal forms, conceived as supernatural powers. The method of worship by the Aryan people was a three step one, the first being the worship of gods of nature of the earth, the sky and the universe. As a second step, they composed suktas and sang them in praise of god. In the third stage, to appease the gods, they performed rituals like, Ishti, chayena, homa, yagna and yaga and for conducting them, special cadre of priests were arranged, and they are to procure the specific items for the rituals like milk, grain, ghee, flesh and soma. Aryans worshipped and prayed the terrestrial, atmospheric and celestial gods. Indra the war and thunder lord, who is the might, agni, the god of fire, Varuna, the universal encompasser and the all embracer, the rain god, he Vaayu, Prithvi-the earth, the sun and also the sky and ushas, the goddess of dawn. All these are termed vmn bery powerful and manly. The Aryans composed, purusha, Agni and varuna suktas to appease the gods. Max Muller felt that the early vedic culture laid the foundation in the future Hindu philosophy and spirituality. According to L.D. Barney, the rigvedic culture appeared to be a fertile one. He found special features of unity in diversity in the culture.

3.14 Summary:

The word 'vid' in Veda is derived from Sanskrit and it means knowledge. The main source of information about the life and history of the Aryans, is the vedic literature. The Aryans settled first in the Sindh and Punjab regions. Rigveda describes their life style. The word Aryan means, noble and exalted. The Fight between the Aryan clans was known as the battle of the Ten kings. In the battle of the Ten kings, the famous Aryan clan called Bharath defeated the other Aryan clans. Agriculture

and cattle rearing were main occupations of the Aryans, their main wealth was cows. Purohith and Senani helped the king in the administration. Gramani was the head of the village. Aryans were worshippers of nature.

3.15 Self Assessment Questions:

I. Answer the following in not more than 60 lines.

1. Write an essay on vedic culture.
2. According to historians, what is the original home of the Aryans Explain.
3. What are the main occupations of the vedic Aryans.

II. Answer the following in not more than 20 lines.

1. Vedic culture
2. Who were the Aryans
3. The four vedas
4. Aryans were Indians
5. Soma-Sura
6. Religion practice in vedic period
7. Vedic literature

III. Answer the following questions:

1. The vedas are in the _____ language.
2. The book which tells us of the early vedic civilization is _____
3. The famous battle fought among the Aryans clans was _____
4. The main source of Aryan civilization _____
5. Main occupation of Aryans _____
6. The place where the Aryans settled _____
7. Aryans worshipped _____
8. The main language of Aryans was _____

3.16 Further Reading Books:

1. R.C. Majumdar : The Vedic Age
2. A.L. Basham : The Wonder that was India
3. B.N. Luniya : The Evolution of Indian Culture
4. Arun Bhattacharjee : History of the Ancient India
5. Gordon child : The Aryans
6. Prof. A. Satyanarayana : History of India upto 1947 A.D., Telugu Akademi

Evolution of Caste System

4.0 Objective:

This lesson is seeks to help you learn:

- To gain knowledge about the Varna, Caste and features of the caste system
- To understand the dimensions of regional variations like Kinship, occupation and power

4.1 Structure:

- 4.2 Introduction
- 4.3 Varna – caste
- 4.4 Features of the caste system
- 4.5 Dimensions of Regional variations
- 4.6 Caste Structure and Kinship
- 4.7 Caste structure and occupation
- 4.8 Caste structure and power
- 4.9 Summary
- 4.10 Self Assessment questions
- 4.11 Further Reading Books

4.2 Introduction:

The four fold varna system, though mentioned in the Rigveda itself, became strong and rigid in the later vedic age. Varna obligations in the form of dos and donts were theorized. In the four-fold varna system, the Brahmins were assigned the functions of conduct of ritual. The caste system is one of the fundamental institution of Hindu social organization. Caste is a system of social stratification, which lies at the very root of social structure of most social groups in India. Caste structure is thus a pattern of social behavior in which groups and individuals are guided by prescribed set of norms, values and sanctions. The groups and individuals occupy specific statuses within and are in a relation to other groups. In this system individuals are born into a certain caste and thereby acquire the role and status associated with that caste identity.

4.3 Varna – Caste:

In theory, the caste system is interlinked with the 'varna'. In the four-fold varna system, the Brahmins were assigned the functions of conduct of rituals. Some Brahmins, however earned their livelihood through practicing astrology and magic whereas some took up agriculture. The kshatriya varna was warrior-class. Aitareya Bhrahmana gives the kshatriyas first place in the order of varna. Even in the Pali literature of the theravada Buddhists the kshatriyas are accorded the highest place. Different people from different alien races were accorded admission into the kshatriya class. The Vaisyas were assigned the practice of agriculture and trade. They were given greater respect in the Buddhist and Jaina communities. In the Sudra-Varna there were two sections viz., Aniravasita, and Niravasita, the former were assigned the function of serving the three-upper varnas, while the latter were kept outside the community. Though the system gave them an inferior status in society,

some of them competently look up manufacturing trades and commercial activities. They were prohibited from performing vedic rites. Listening to the recitations of epics and puranas and practicing devotion to the deities were the ways of salvation offered to them. Though Smrithi literature enjoins upon the kings the duty of maintaining the purity of the varnas, there are instances of inter-varna marriages. Like the ethical code of the varna, there developed a code for the caste, which had to be observed by the people. Those, who violated this caste code were ostracized. In the matters of caste the code community was the arbiter, the issues were not taken to the government. Srinivas states that the varna scheme has certainly distorted the picture of caste but it has also enabled ordinary men and women to understand and assess the general place of a caste within this framework throughout India.

According to Srinivas, the varna-scheme is a hierarchy' in the literal sense of the term because the criteria of ritual purity and pollution are at the basis of this differentiation. Generally speaking, the higher castes are also the better off castes, and the lower castes are generally, the lower classes. However, this association between caste and class is not always true. A caste can be ritually high, but ranked lower in the local caste hierarchy because this hierarchy is determined by secular factors like economic, political and educational status also. Thus, one of the most striking feature of caste system, as an actual reality has been the vagueness in the hierarchy, especially in the middle rungs.

4.4 Features of the Caste System:

The main features of the caste system are

1. Hierarchy
2. Endogamy
3. Association with a hereditary occupation
4. Restrictions on food and social inter course
5. Civil and religious disabilities and privileges enjoyed by different sections of the society and
6. Distinction in custom, dress and speech

The Hindu society is divided into segmental divisions of caste. Caste is an ascribed status, since caste membership is acquired by birth. The hereditary caste groups are arranged into a social and ritual hierarchy, with brahmans at the top next the kshatriyas, then vaishyas followed by the shrdras. In the social hierarchy, the lowerst rung of the caste society is of the untouchables, who are ritually the most impure. Each caste is considered to be more pure or impure than the other in the ritual sense of the term. The very shadow of some castes was once considered polluting. Marriage within one's own caste or sub-caste group is an essential feature of caste system. It is one of the main reasons for the persistence of caste system. People generally married within one's own caste group.

4.5 Dimensions of Regional variations:

Caste as a regional reality can be seen in the different patterns of caste-ranking. Customs and behaviours, caste dominance and marriage rules are found in various parts of India. Now we are going to observe the dimensions of regional variations in terms of three aspects i.e., caste structure and kinship; caste structure and occupation; and caste structure and power. In reality, great diversity exists between regions as well as within regions.

4.6 Caste structure and kinship:

Caste structure is intimately related to the kinship system amongst the Hindus in India. The sole reason for this relationship lies in the endogamous nature of the caste system. Caste is basically a closed system of stratification, since members are recruited on the criteria of ascribed status. Even if there is social mobility in the caste system through the process of Sanskritisation, urbanization, etc., it is only a positional change rather than a structural change.

Any movement in the structure occurs in the social mobility of the caste group in the local hierarchy of the society, which is only a shifting of its position from one level to another. Kinship is a method or a system by which individuals as members of society relate themselves with other individuals of that society. There are two types of kinship bonds. One is consanguinal and the other is affinal. Consanguinal ties are ties of blood such as between mother-son, mother-daughter, father-daughter, etc. Affinal ties are ties through marriage, such as between husband and wife, man and his wife's brother, etc. Kinship in India is largely an analysis of the internal structure of the sub-caste. Sub-caste is the largest segment of a caste and it performs nearly all the functions of caste like endogamy, social control, etc.

Kinship systems found in various parts of India differ from each other in many respects. Generally speaking, we can distinguish between the kinship system in the northern region, the central region and the southern region. In the Northern region, therefore, marriage with cousins, removed even by two or three degrees is viewed as an incestuous union. In most parts of this region, as mentioned earlier, village exogamy is practiced by most of the castes, especially the Brahman, Kshatriya and Vaishya castes. This rule is practiced in Delhi, Haryana and Punjab, as the rule of Sassan. In central India, which includes Rajputana, the Vindhyas, Gujarat, Maharashtra and Orissa, we find the general practice of caste endogamy. The southern region comprises of the states of Andhra Pradesh, Karnataka, Tamilnadu and Kerala, where the Dravidian languages are spoken. This region is distinct from the northern and central regions of India in the sense that here we find basically preferential rules of marriage. In the south, a caste is divided into a number of gotras. The relationship between the caste structure and the kinship system is so intertwined that we cannot understand one without understanding the details of the other.

4.7 Caste structure and occupation:

All over India today we find that caste restrictions are not as meticulously observed as they were some decades ago. The hereditary association of caste with an occupation used to be a very striking feature of the caste system. It was so much a part of the caste system that some sociologists even argued that "caste is nothing more than a systematization of occupational differentiation" (Opines Srinivas). In fact, it can be said that caste was a system, which ensured an occupation to everyone, and therefore, it was a method to control competition between social groups in the economic sphere.

According to Srinivas, the occupational aspect of the caste system would have broken down completely in the context of a growing population, if not for the surplus population in all occupational categories like artisans, traders, servicing castes falling back on agriculture, traditionally agriculture was a common occupation for all castes and Brahmans, Kshatriyas and even Vaishyas have been dependent on agriculture. A caste is considered to be high if its characteristic way of life is high and pure and it is considered to be low if its way of life is low and polluting. By the term 'way of life', we mean whether its traditional occupation is ritually pure or polluting. Another discrepancy between caste occupation and ritual ranking is that washing, sweeping and such other activities

are done by everyone but when the members of the caste whose traditional occupation is to perform them then it is polluting. Thus, it is the traditional association of a caste with an occupation, which determines its rank in the local caste hierarchy.

4.8 Caste structure and power:

Central to caste system are caste leadership and panchayats. These power structures are highly formalised in certain caste groups and informal in others. The panchayat, literally means a group or council of five. In a village, it refers to a group that presides over, and resolves conflict, punishes people transgressing customs and launches groups enterprises. Regional caste structures, in part, account for variations in their respective power structure. Srinivas contends that a caste is said to be dominant when it is numerically the strongest in the village or local area and economically and politically exercises a preponderating influence. The status of a dominant caste appears to rest on such criteria as

1. Numerical strength
2. The control of land and economic resources
3. Educational status of its members, and
4. A relatively high ritual status in the caste hierarchy

As the above factors combine to place a particular caste group in a position of political dominance. A near monopoly of management rights in local resources and control of the same gives the group an ability to control the lives of the others. Numerical strength alone may not place a group in a bargaining position of needs an economic power base to backup its strength. Once economic rights are in possession, however the size of a group does become important. The control of resources by members of a dominant caste lead in turn, to making decisions for other which constitutes real dominance.

4.9 Summary:

The caste system is one of the fundamental institutions of Hindu social organization. Varna is believed to have evolved from the Almighty, as per Rigveda the Bhagavadgita tells us, that the society was divided into four parts, basing on the vocation, so as to bring equality and even opportunities to all, without much overlapping. The first categorical reference to the existence of the caste is found in the Purushasukta, which tells about its devine origin. The caste system is interlinked with the 'varna' model, which divides the Hindu society into four orders. The dimensions of regional variations in caste system i.e., kinship, occupation, power based. In India, the caste system evolved gradually and later it become a necessity for all human beings in the society. It is very much influences the people thinking and life in very aspect. Today, we cannot separate caste from the human life.

4.10 Self Assessment Questions:

I. Answer the following in not more than 60 lines.

1. Write an essay on caste system in India.
2. Explain the main features of caste system in India.
3. Explain the dimension of regional variations in caste system in India.

II. Answer the following in not more than 20 lines.

1. Varna
2. Caste
3. The main features of caste system in India

4.11 Further Reading Books:

1. A.L. Basham : The Wonder that was India
2. Hutton : Caste in India
3. S.V. Ketkar : The History of Caste in India
4. N.K. Dutta : Origin and growth of Caste system in India

Jainism

5.0 Objective:

After completing this lesson you should be able to:

- To gain knowledge about origin and growth of Jainism in India
- To gain knowledge about the life of Mahavira and his teachings
- To gain knowledge about the Jain Councils and Sects

5.1 Structure:

- 5.2 Introduction
- 5.3 Parsvanatha
- 5.4 Vardhamana Mahavira
- 5.5 Teachings of Mahavira
- 5.6 Development of Jainism
- 5.7 Spread of Jainism
- 5.8 Jain Councils
- 5.9 Sects
- 5.10 Important places of Jainism
- 5.11 Summary
- 5.12 Self Assessment Questions
- 5.13 Further Reading Books

5.2 Introduction:

By the 6th Century B.C., the caste system gained in strength and created hatred among the different castes. People belonging to vaishya caste, Sudra and even the Kshatriyas, who are the rulers of kingdom were ill treated. They were considered to be inferiors by the brahmins. This was resented by the kshatriyas. The authority of conducting the yagnas and yagas was in the hands of Brahmins only. A large number of animals and agricultural produce were sacrificed in the name of yagnas and yagas. Agriculture received a setback as cattle were sacrificed. So all the section as of people condemned the conduct of yagas, yagnas and sacrifice of animals. The Upanishads questioned the usage of the yagna and yagas. They said that salvation can be attained only through right knowledge. Denying the superiority of the Brahmins and condemning the animal sacrifices, Varadamana Mahavira and Buddha, both of them being kshatriyas princes founded new religions. Ahimsa was mainly preached and practised by these two religions. They proclaimed that all people are equal and condemned the caste distinctions.

Jainism is one of the most ancient Indian religions. The propounder of Jainism are called Tirthankars. There are 24 Tirthankars in Jainism. Rishabanaths, the founder of Jainism was the

first Tirthankara. Parshwanath was the 23rd Tirthankara, whereas The last Tirthankara was Vardhamana Mahaveera.

5.3 Parsvanatha:

According to Jaina tradition the twenty-third Tirthankara Parsvantha was the son of king Asvasena of Varanasi and his queen Vama. He abandoned the throne at the age of thirty and became an ascetic. He received enlightenment after 84 days of Penance. He died at the age of 100 years, nearly 250 years before Mahavira. Parsvanatha believed in the eternity of 'matter'. He left behind him a good number of followers. The followers of Parsvanatha wore a white garment. Thus, it is clear that even before Mahavira some kind of Jain faith existed.

5.4 Vardhamana Mahavira:

The twenty-fourth Tirthankara was Vardhamana Mahavira. He was born in Kundagrama, in the Jnatrika tribe of the Lichavi confederacy in 540 B.C. His parents were Siddharadha and Trisala. He received instruction and training prescribed for the kshatriyas. He got married and begot a child (daughter Anojna). At the age of thirty, he renounced worldly life and became an ascetic. He joined the order of Niggranthas, which had been founded by Parsva, two hundred years earlier.

Mahavira led an asectic life practicing severe austerities. For twelve years, he is said to have worn a single garment and later abandoned even the single garment to go naked for the rest of his life. In the thirteenth year of his ascetic life, he obtained enlightenment under a sal tree, on the bank of the river, Rijupalika, with the enlightenment he became 'Arihanta' and 'Jina'. He came to be revered as the 24th Tirthankara. For thirty years Mahavira wandered in the region of the Ganga plains. Preaching the people on the path of enlightenment, multitudes of men were impressed with his preaching and became his adherents. At the age of seventy two, he gave up food and nourishment and died in 468 B.C.

5.5 Teachings of Mahavira:

Mahavira accepted most of the religious doctrines laid down by Parsvanatha. However, he made some alterations and additions to them.

Parsvanatha advocated the following four principles:

1. Non-violence,
2. Truth
3. Non-possession and
4. Not to receive anything, which was not voluntarily given

To this Mahavira added celibacy (brahmacharya)

Mahavira are three prescribed a three old path which a practise vise a Jaina monk should Right knowledge, Right conduct and Right faith, the three jewels (Tri Ratna), to gain salvation.

Mahavira believed that soul and matter are the two basic existing reality. Jaina doctrine says that even animals, trees and also stones and flowing streams have souls. Soul, which is radiant and enlightened gets into bondage when Karma attaches itself to it. Removal of this soul-soiling dirt of Karma is possible through meditation and prevention of acquisition of karma and obliteration of karma. It is a difficult task, but can be achieved through principled and disciplined

action. When karma is erased, the soul stays above the universe, still and effulgent in an omniscient bliss the ultimate object of a true jaina – the Nirvana.

However, Nirvana as stated in the Jaina scripture was beyond the reach of the laity. Fasting, subjecting the body to rigours, meditation, relinquishment of all bonds, the five observances and the three jewels were thought to be beyond the ability of the laymen.

According to Jain tradition the original doctrines taught by Mahavira were contained in 14 old text known as 'purvas'. In the first council at Patliputra, Sthulabhadra divided the Jaina cannon into 12 'angas' or sections. This was accepted by Svetambaras. However, the Digambaras refused to accept this claiming that all the old scriptures were lost. At the second council held at Vallabhi, new additions were made in the form of 'Upangas' or minor sections.

Among the 12 angas, the Acharanga Sutta and Bhagavati Sutta are the most important.

5.6 Development of Jainism:

Teachings of Mahavira became very popular among the masses and different sections of the society were attracted to it. Like Buddhism in Jainism also with the change of time a lot of changes came in.

5.7 Spread of Jainism:

Mahavira had eleven disciples known as Gandharas or heads of schools. Arya Sudharma was the only Gandhara, who survived Mahavira and became the first 'Thera' of the Jaina order. He died 20 years after Mahavira death. The Jain order in the days of the late Nanda king was administered by two.

There as :

1. Sambhutavijaya and
2. Bhadrabahu

The sixth Thera was Bhadrabahu, a contemporary of the Maurya king Chandragupta Mourya. The followers of Mahavira slowly spread over the whole country. In many regions, royal patronage was bestowed upon Jainism. According to Jain tradition, Udayin, the successor of Ajatsatru was a devoted Jain. Jain monks were seen on the banks of the river Indus, when Alexander invaded India. King Chandra Gupta Maurya was a follower of Jainism and he migrated with Bhadrabahu to the south and spread Jainism. During the early centuries of the Christian era, Mathura and Ujjain became great centres of Jainism.

The success of Jainism was more remarkable than Buddhism. One of the important causes for the success was the popular dialect prasi used in place of Sanskrit by Mahavira and his followers. The simple and homely morals prescribed to the masses attracted the people. The patronage extended by kings helped Jainism to gain a place in the minds of the people.

5.8 Jain councils:

Towards the close of Chandragupta Maurya's rule a terrible famine broke out in south Bihar. It lasted for about 12 years. Bhadrabahu and his disciples migrated to Sravanabelgola in Karnataka. Other Jains remained in Magadha with Sthulabhadra as their leader. They summoned

a council at Pataliputra at about 300 B.C. In that council, the sacred teachings of Mahavira were divided into twelve angas.

The second Jain council was held at Vallabhai in 512 A.D. and was presided over by Devardhi Kshemasarmana. The purpose of this council was to collect the sacred texts and write them down systematically. However, this time the 12th anga drawn at the first council was lost. All the remaining angas were written in Ardhamagadhi.

5.9 Sects:

The split in the Jaina order is widest from the third century B.C. The differences over wearing a garment was apparent even during the times of Mahavira. The followers of Bhadrabahu, after their return from Sravanbelgola to Magadha refused to acknowledge the cannon holding that all the 14 purvas were lost. Moreover a wide gulf had developed between those who emigrated and those who stayed in Magadha. The latter had become accustomed to wearing white garments and made a departure from Mahavira's teachings, while the former still continued going naked and strictly followed his teachings. Hence, the first split in the Jaina order was between the Digambaras and Sivatanbaras.

Jaina initiates had to go through an exacting system. There was to be no tonsuring, the hair was to be pulled out to the root. The initiates had to meditate in scorching sun. They had to remain still in most difficult postures. Even the moderate food that was allowed was punctuated with many fastings. A supreme ideal for old Jaina monks was to fast to death. Mahavira practiced this (known as 'sallekhana') and even Chandragupta Maurya is said to have observed it.

In spite of all the above mentioned sternness Jainism has survived in India as a living religion, while Buddhism has faded away. The reasons have to be analyzed one concession Jainism made to its laity is that the laity were allowed to follow the monk's regimen occasionally for a specific period. Because of the importance attached to the principle of non-violence Jains turned away from agriculture and took up trade and commerce as their occupation. The Jain temples at Mt. Abu, built by rich members of the Jain community are marvels of temple architectures.

5.10 Important places of Jainism:

Orayeter was an Iranian prophet caves of Jains were found at places like Udayagiri in Orissa; Ellora in Maharashtra. Kolonupaka is an important Jain centre in Nalgonda district of our state. Dilwara temple at Mt. Abu in Rajasthan, Gomateshwer Statue of Shravana Belagola in Karnataka state are some of their famous workers of art and culture.

5.11 Summary:

By the 6th century B.C. the caste system gained strength. The Brahmins were given importance in society. People belonging to Vaishya, Sudra and even the Kshatriya caste were ill-treated. So caste system was condemned by people. By the 6th century, in the name of yagas and yagnas animal sacrifice increased and became widely prevalent. The upanistads condemned the yagas, yagnas and sacrifice of animals. Many defects were found in vedic system. Jainism and Buddhism were found. Vardhamana Mahavira was 24th Tirthankara of Jainism. He preached the five vows of Jainism. They were 1. Truth 2. Ahimsa 3. Astya 4. Aparigraha and 5. Brahmacharya

5.12 Self Assessment Questions:**I. Answer the following in not more than 60 lines.**

1. Write an essay on Jainism.
2. What are the three Jewels of Jainism.

II. Answer the following in not more than 20 lines.

1. Parshwanath
2. Tirthankaras
3. Mahavira
4. Teaching of Mahavira

III. Answer the following Questions.

1. Who was the founder of Jainism _____
2. The first Tirthankara of Jain was _____
3. Parshwanath was _____ the tirthankara.
4. The Holy book of Jainism was patronized by the kings of _____ dynasties.
5. The Holy place of Jains _____

5.13 Further Reading Books:

1. L.P. Sharma : History of Ancient India
2. Aiyangar P.T.S. : Life in Ancient India
3. Majumdar R.C. : Ancient India
4. Dr.Y. Yashoda Devi : Indian History-culture, part-I Telugu Academy.

Buddhism

6.0 Objective:

After Studying this lesson, you are able to :

- Know the life of Gauthama Buddha
- Understand the teachings of the Buddha
- Know the Development of the Buddhism and Sangha, Buddhist Councils

6.1 Structure:

- 6.2 Introduction
- 6.3 Teachings of the Buddha
- 6.4 Development of Buddhism
 - 6.4.1 Spread of Buddhism
 - 6.4.2 The Institution of the Sangha
 - 6.4.3 Buddhist councils – Sangit's
- 6.5 Art and Architecture
- 6.6 Summary
- 6.7 Self Assessment Questions
- 6.8 Further Reading Books

6.2 Introduction:

Gautama Buddha, the founder of Buddhism was a Contemporary of Vardhamana Mahavira. He was born at Lumbinivanam in Kapilavastu about 563 B.C. His father, Shudhodana was the ruler of sakya dynasty of kshtriya clan and maya Devi was his mother. Siddhartha is the real name of Buddha. There is a legend about the birth of Gautama Buddha. Queen Mayadevi, when pregnant, saw a dream in which, she was taken to 'Anavatapa' a holy lake in the Himalayas and bathed. A white elephant with six tusks, holding a lotus flower entered her womb. On coming to know of the dream, Shudhodana wanted to know what it meant and consulted the astrologers. They predicted that the child to be born would either become a great emperor or a great saint.

Shudhodana could not digest the prospect of his son becoming a saint and did whatever he could to prevent the eventuality. When Maya Devi died; Siddhartha was brought up by his step mother prajapathi Gauthami hence he came to be known as Gauthama. At the age of 19, he was married to yashodara, by whom he had a son, Rahul. From the childhood, Gauthama had concern and mercy towards all living beings. The wealth and pleasures of life did not satisfy him.

Although he had all the comforts of life at his disposal, Siddhartha nourished a restlessness in his mind. One day as he was in the environs of royal garden, accompanied by his charioteer channa, Siddhartha saw an old man in the last moment of his life. Unsettled by the sight, he asked

channa about its significance. Channa replied that it was a stage of life every one had to go through. In mother scene siddhardha saw a man afflicted by a disease. In a third vision he saw a monk in yellow robes, whose face was calm and serene. He was profoundly impressed by this sight and thought that was the destination for him. Suddhodhana came to know of it and made all possible efforts to avert his son's becoming a monk.

One night at the instance of siddhardha, channa Saddled up his master's favourite horse Kanthank and siddhardha rode Past the city on it. Away from the city, Siddhardha cut of his flowing mane and took of his royal dress and asked channa to give both of them to his father Suddhodana. Then Siddhardha donned yellow dress of monk and become an itinerant 'Bhikshu'.

Siddhardha lived in a forest for sometime and learnt from Alara Kalama the techniques of meditation and penance and also upanishadic wisdom. Later he joined a group of five recluses who were working to get rid of the bonds of karma. One day, after a fast, siddhardha fell down unconscious. Associates thought he was dead on regaining consciousness siddhardha realized the ineffectiveness of fastings and penances, and again became a Bhikshu'. The five companions spurned this act of Siddhardha and left him.

Siddhardha was now thirty five years old. One day he sat under a Bodhi tree (papal) near Gaya in meditation and faceted as his body was starved then Sujatha, a peasant's daughter gave him some rice boiled in milk. After a bath, Siddhardha resumed his seat under the tree with a firm determination not to move from the place till the eternal truth of dukkha sorrow was obtained to him. For forty nine days, he stayed there under the Bodhi tree. On the forty ninth day at dawn Siddhardha obtained the much sought enlightenment. He discovered the truths that the life is full of sorrow that 'Desire' is the cause of sorrow – that there is a way to end the sorrow and the way to end the sorrow. Thus, he became 'the Buddha'.

Another seven weeks Buddha spent under the Bo-tree and then trekked the way to Varanasi. There he rested in a Deer park. His former five associates joined him there, and Buddha preached his first sermon to them. He mediated between the sakyans and kolyas over a dispute over river waters and brought peace. He brought the notorious dacoit Angulimapa onto the path of righteousness. For forty years Buddha preached in the Ganga valley and at the age of eight died at Kusinagar. After the cremation of the Buddha Ajatasatru of Magadha and chiefs of some tribes shared the ashes.

6.3 Teaching of the Buddha:

The basic teachings of Budha are contained in

1. Four Noble Truths, and
2. Eight Fold path

The following are the Four Noble Truths:

1. The world is full of suffering
2. All sufferings have a cause desire, ignorance and attachment are the causes of sufferings.
3. The suffering could be removed by destroying its cause
4. In order to end sufferings one must know the right path. This path is the Eight fold

path (Ashtangika Marga)

The following principles of the Eight Fold path consists:

1. Right View : It is to understand the Four Noble Truths that the world is filled with sorrow generated by desire. The ending of desire will lead to the liberation of the soul. It also includes rejection of all the heretical views about life and world.
2. Right Thinking : It is thinking without desire, anger, covetousness, greed and wrath. It is a thinking which is free from hardly pursuits.
3. Right Speech : It means refraining from lying, tale bearing, double talk, empty chatter, gossip, malicious and carcleus language.
4. Right Action : It means refraining from stealing, illicit relations and killings.
5. Right Livelihood : It instructs that a man should earn his livelihood by honest means. Living in strict accordance with the code of conduct ordained by Buddha.
6. Right Mindfulness : The observation of it will lead to meditation and will unravel the real truth. Being alert clear headed and attractive. It means doing ones work consciously carefully and wisely.
7. Right effort : It strims to prevent evil from arisus; so as to abadon evil that has not arisen; strims to produce good and to increase good that has been produced.
8. Right Concentration: It means the establishment of mind in the four kinds of absorption consciousness. In the first absorptive there is detachment from several objects. In the second its devoid of thought conception real discessive thought. In the third there is devoid of delight and the fourth absorption is a state devoid of pleasure joy and grief. It is a state which is punfed by equanimity and mindfulness.

Buddhism laid great emphasis on the law of 'Karma'. According to this law present is determined by the past actions. The condition at a man in this life and the next depends upon his own achons. Every individual is the maker of his own destiny. We are born again and again to reap the fruits of our 'Karma'. If an individual has no karma, he will not be born again. This the doctrine of Karma is the essential part of the teachings of Buddha. Buddha preached 'nirvana', the ultimate goal in the life of a man. It means the shedding of all desires and ending of sufferings, which finally leads to freedom from rebirth. By a process of elimination of desire, one can attain 'nirvana'. Buddha preached that annihilation of desire is the real solution to human and misery problems.

Buddha neither accepted nor rejected the existence of God. He was more concerned about the individual and his actions. Buddhism also did not believe in the existence of soul. Besides these Buddha laid stress on certain other aspects:

1. An Individual should pursue the middle path and stated that both severe asceticism as well as luxurious life are to be avoided.
2. Buddha emphasized on the spirit of love. Love could be expressed on all living beings by following 'ahimsa'. Though the principle was well understood, it was not emphasized as much as in Jainism.

Teaching of Budha put forward a serious challenge to the existing Brahmanical ideas:

- A) Buddha rejected the authority of the Vedas and condemned animal sacrifices. He

protested against the complicated and meaningless rituals.

- B) Buddha's liberal and democratic approach quickly attracted the people of all sections. His attack on the caste system and the supremacy of the Brahmins was welcomed by the people of the lower orders. In Buddhism salvation lay in one's good deeds. So there was no need of a priest or middle man to achieve 'nirvana' the ultimate goal of life. Buddhism in a very short period emerged into an organized religion and Buddha's teachings were codified.

The Buddhist collection of teachings are divided into three sections namely:

1. The Vinaya Pitaka contains the rules of monastic discipline.
2. The Sutta Pitaka consists of five sections of religious discourses and sayings of Buddha. The fifth section contains the jataka tales (birth stories of Buddha).
3. The Abhidhamma Pitaka contains the philosophical ideas of teachings of Buddha. It is written in the form of questions and answers.

6.4 Development of Buddhism:

6.4.1 Spread of Buddhism:

Even during the life time of its founder, Buddhism was accepted by a large section of people. People of Magadha, Kosala and Kausambi had embraced Buddhism. The republics of Vajjis, Mallas and Sakyas also followed the process. Later on Asoka and Kanishka made Buddhism state religion and it spread into central Asia, South West Asia and Sri Lanka. This appeal of Buddhism to a large section population was because of the following factors.

1. The use of popular language to explain the doctrines also helped in the spread of the religion.
2. The patronage extended by kings was another important reason for the rapid growth of Buddhism.
3. Merchants, like Anathapindika, and courtesans, like Amrapali accepted the faith because they got due respect in this religion.
4. The ideas of social equality laid down in the codes of Buddhism made many lay followers accept Buddhism.
5. Emphasis on practical morality, an easily acceptable solution to the problems of mankind and a simple philosophy, attracted the masses towards Buddhism.

6.4.2 The Institution of the Sangha:

The Sangha was the religious order of the Buddhists. It was a well organized and powerful institution which popularized Buddhism. Membership was open to all persons, irrespective of caste, above fifteen years of age. Basically Buddha was not in favour of admitting women in the Sangha. Anyway he admitted them at the repeated requests of his chief disciple Ananda and his foster mother Mahaprajapati Gauthami.

On admission, the monks had to ceremonially shave their head and wear yellow or saffron

robes. Monks were expected to go on a daily round in order to preach Buddhism and seek alms. The Sanghas also promoted education among the people. Naturally, the non-Brahmins who were deprived of education get access to education in Buddhism and thus education reached wider sections of the society.

The Sangha was governed by democratic principles and was empowered to enforce discipline amongst its members. The Sangha had the power to punish the erring members.

6.4.3 Buddhist Councils – Sangits :

A little after the death of Buddha a first convention of the Buddhist monks held at Rajgriha in 483 B.C. Mahakassapa presided over the assembly. All the teachings of Buddha were divided into two pitakas, namely

1. Vinaya Pitaka and
2. Sutta Pitaka and
3. Abhidhamma Pitaka

The text of Vinaya Pitaka was established under the leadership of Upali and those of Sutta Pitaka was settled under the leadership of Ananda.

The second council was held at Vaisali in 383 B.C. The monks of Vaisali and Pataliputra accepted certain rules, which were declared as contrary to the teaching of Buddha by the monks of Kausambi and Avanti. The council failed to bring about a compromise between the two opposing groups. Hence, the council ended in a permanent split of the Buddhist order into Sthaviravadins and Mahasangikas. The former upheld the orthodox Vinaya Pitaka, while the latter favoured the new rules and their further relaxation.

The third council was held at Pataliputra during the reign of Ashoka under the chairmanship of Moggaliputra Tissa. In this council, the philosophical interpretations of the doctrines of Buddha were collected into the third pitaka called Abhidhamma pitaka. An attempt was made in this council to free the Buddhist order from the dissidents and innovations. Heretical monks numbering sixty thousand were expelled from the order. The true canonical literature was defined and authoritatively settled to eliminate all disruptive tendencies.

The fourth council was held during the reign of Kanishka in Kashmir. This council was a gathering of Hinayanists of North India. It compiled three commentaries of the three pitakas. It debated certain controversial questions of differences that arose between the Sarvastivada teachers of Kashmir and Gandhara.

6.5 Art and Architecture:

Buddhism has been a base for the development of art, sculpture and architecture in India and abroad. The stupas and gateways of Sanchi, Amaravati, Barhut, Nagarjunakonda and other places are great repositories of art and architecture. The Buddhist Stupas, Chaityas and Viharas spread all over the country reflect the Indian art and its evolution. The fresco is at Ajanta, Bagh, Ellora and other places depict the Buddhist legends and Jataka tales. The relief sculpture on the gateways of stupas fore shadows the Indian art of later times. Magadha came to be known as Viharadesa because of the abundance of viharas. Though Buddhism has declined in India as a religion. It remains alive in the form of various Buddhist monuments.

6.6 Summary:

Gautama Buddha is the founder of Buddhism. He left the house, in search of truth. This

event is called Mahabinishkramana. He got enlightenment under a Bodhi tree. The first sermon of Gauthama Buddha is called as "Dharma Chakraparivarthana". The noble truths of Buddhists are called Arya stayas, Tripitakas are the holy books of Buddhism. Indian Society and culture was greatly enriched by Buddhism. Buddhism was patronized by great rulers like Asoka, Kanishka, Harsha under their patronage, Buddhism spread to foreign countries such as Myanmar, Srilanka China, Tibet and Japan and became a world religion. The Buddhist monks and saints lived in an ideological way and preached Buddhism.

6.7 Self Assessment Questions:

I. Answer the following in not more than 60 lines.

1. Write an essay on Buddhism.
2. Mention the teachings of Buddha.
3. Why did Buddhism attracted people.

II. Answer the following in not more than 20 lines.

1. Teachings of Budha
2. Gauthama Buddha
3. Buddhist Councils
4. Spread of Buddhism

III. Answer the following questions:

1. The first sermon of Buddha is called _____
2. Cause of sorrow is _____
3. Buddha died at _____
4. The king of Maghada who became a disciple of Buddha was _____
5. The king who made Buddhism a national religion _____
6. The place where Buddha gave his first sermon _____
7. The founder of the Buddhism _____

6.8 Further Reading Books:

1. Prof. A. Satyanarayana : History of India upto 1947 A.D., Telugu Akademi
2. Aiyagar P.T.s : Life in Ancient India
3. L.P. Sharma : History of Ancient India
4. Majumdar R.C. : Ancient India

Gandhara Art

7.0 Objective:

This lesson is seeks to help you learn :

- Understand the art and characteristics of art.
- Know the Gandhara school and Gandhara art.

7.1 Structure:

- 7.2 Introduction
- 7.3 Gandhara School
- 7.4 Gandhara Art
- 7.5 Summary
- 7.6 Self Assessment Questions
- 7.7 Further Reading Books

7.2 Introduction:

Works of art which were related to work processes of daily life and were not exclusively produced for privileged group of society were many. They are found in the forms of rock paintings, terracotta figurines, toys, etc. Gradually works of art, manufactured by specialist craftsmen, came to be produced for exclusive purposes. The mauryan period witnessed production of splendid specimens of art by the state, with the emergence of social groups who could extend substantial patronage for production of specimens of art, new trends in art activities came about. In the post-mauryan period, patronage by different social groups was the main reason behind the phenomenon that art activities became so widespread all over India and beyond; it was no longer high art exclusively patronized by the state. There was also, from the mauryan period onward, a shift toward using non-perishable material i.e. stone as a medium of creative expression. There was also constant interaction in this period with those art forms that flourished beyond the frontiers of the Indian sub-continent. There emerged various schools of art. Most of the art forms were inspired by Jainism and Buddhism and very few Brahmanical monuments are to be found.

In the period between 200 B.C. – 300 A.D. certain general characteristics of art may be highlighted:

1. The Buddha image which began to be sculpted in this period was a departure from earlier representations of him in the form of Bodhi tree, foot prints, stupa, etc., making of images for worship became common among other religions as well.
2. Art activities in this period were mostly related to religions practiced in this period and units and symbols associated with them.
3. The art forms and all of their symbolic representation were not exclusive to any particular religion.

4. The construction of viharas, chaityas and stupas became popular.
5. Because of regular interactions with other cultures in this period we also find elements of non-India art in the artistic creations of this period. This is particularly true of the Gandhara region which produced art typical to the region, in which many different elements came to be assimilated.
6. The artists, in order to decorate the stupas, carved many scenes which they observed in nature along with religious ideas.

7.3 Gandhara School:

Gandhara is located in the north-western part of the Indian sub-continent on both banks of river Indus. It included the valley of Peshawar, Buner, Svata and Bajjora. It was ruled by the Achaneminds of Iran in the sixth-fifth centuries B.C. Later, it was occupied by the Greeks, Mauryas, Sakas, Pahlavas and Kusanas. As a result, this place produced a mixed culture. Its art, which was mainly Buddhist was profoundly influenced by Hellenistic art. For example the depiction of transparent garment draped in Graeco-Roman fashion and very curly hair in Buddha idols. The main centres from where the art pieces of Gandhara school have been found are Hadda, Begram, Bamaran, Jalalabad and Tadila. Gandhara art can be divided into two schools-early and later. During the early school, which existed during first and second century A.D., blue-grey schist stone was used to make idols. In the later school instead of schist mud, lime, pilaster, stucco and stone was used to make idols. These idols give a realistic representation of the human figure clearly indicating limbs and other organs of the body. They are depicted with sharp features and anatomical accuracy.

Besides idols, we find beautiful carvings on reliefs and bas-reliefs the theme being the life of Buddha and Bodhi-Sattavas. For example.

1. On the ramparts of small pillars, of the sehribhelol stupa, the image of Buddha, Bodhisattvas and incidents from their life have been carved out.
2. The drum of the Chira Stupa at Taxila, is decorated by image of Bodhisattavas placed in niches for worship.

A bronze reliquary was recovered from the side walls of the stupa at Shah-ji-kidheri. It depicts the Buddha.

7.4 Gandhara Art:

The Gandhara art started during the times of Indo-Greeks, but was well developed by Kushans. Especially, during the reign of Kanishka and showed its popularity over Uttarapatha. The important characteristic features of Gandhara Art consists of thin drapery of Greeks, curled hair style of Romans, strong body, hair knot, trimukha bhangimas, half open heavy eye-lids, accurate dimensions of the sculpture and a gentle smiling face. It is known that Gandhara sculptor had adopted Greek hand in the technique of depicting the figure with Indian heart. As it possessed both Indian and Greek artistic character and hence been called Indo-Greek sculptural art. In every sculpture one can find the realistic life and for the first time Buddha was shown in image form. It also evolved and became famous at Amaravati, Saranath and Madhura.

According to R.D. Banerjee, Gandhara Art held sway for nearly five centuries, gradually influenced all other schools of Art in India. Its important contribution to Indian sculpture is the

fashioning of images of Buddha and the Bodhisatvas into bas reliefs. The style introduced by this art being the depiction of scenes from the life of Buddha which persisted in Northern India till twelfth century A.D. The art of Madhura seems to have been the first to come under the influence of Gandhara school of art which can be seen in the relics at Amaravati.

The Gandhara art had many other aspects also. For illustration a gold reliquary has been found at Bimaran in which a series of figures are contained within an arcade. Similarly, Ivory plaques have been found from Begram.

7.5 Summary:

Works of art were related to work processes of daily life. The Mahayana doctrine is reflected in a distinctive style of art called the "Gandhara Art". The Kushana period is famous for the growth of Gandhara art, especially during the reign of Kanishka and showed its popularity over Uttarapatha. A large number of Greek-Roman craftsmen were involved in the execution of the works of Gandhara Art. The main characteristics of art related to the religion. The important characteristic features of Gandhara Art consists of thin drapery of Greeks, curled hair style of Romans, strong body, hair knot, trimukha bhagimata, half open heavy eye-lids, accurate dimensions of the sculpture and a gentle smiling face. The Gandhara Art gradually influenced all other schools of Art in India.

7.6 Self Assessment Questions:

I. Answer the following in not more than 60 lines.

1. Write an essay on Gandhara Art.
2. Write an essay on characteristics of Art.

II. Answer the following in not more than 20 lines.

1. Gandhara Art
2. Gandhara School
3. Characteristics of Gandhara Art

7.7 Further Reading Books:

1. B.S.L. Hanumantha Rao : Indian History and Culture
2. B.N. Lunity : Life and Culture in Ancient India
3. Arun Bhattacharjee : History of Ancient India
4. Prof. K. Subrahmanyam : Indian History upto – 1526
5. Prof. A. Satyanarayana : History of India upto 1947 A.D.

Mauryan Empire-Culture

8.0 Objectives:

After you have completed this lesson, you should be able to:

- Understand the Historical evidence of the mauryan empire.
- Know the establishment process of the mauryan empire.
- Know the Decline causes of mauryan empire.
- Know the Administration process of the mauryan period.
- Know the cultural achievement of the mauryan period.

8.1 Structure:

- 8.2 Introduction
- 8.3 Mauryan Historical Sources
- 8.4 The foundation of Mauryan Dynasty-Extension-Decline
- 8.5 Administration of the Mauryans
 - 8.5.1 Central Government
 - 8.5.2 State Government
 - 8.5.3 Secret Services
 - 8.5.4 City Administration
 - 8.5.5 State Revenue
 - 8.5.6 Army and the Military
 - 8.5.7 Judicial Administration
- 8.6 Cultural conditions under the mauryans
- 8.7 Summary
- 8.8 Self Assessment Questions
- 8.7 Further Reading Books

8.2 Introduction:

The establishment of the Mauryan Empire, marks the beginning of a new era in the history of India. According to Dr.V.A. Smith, "The advent of the mauryan dynasty marks the passage from darkness to light for the historian". According to R.K.Mookerjee, "The foundation of the mauryan empire is a unique event in Indian History". Before the mauryas the dates in Indian history are controversial. With the coming of the mauryas chronology becomes definite. The mauryan system of administration was a modern one. The political unification of Northern India was achieved under one administration. Art also made wonderful progress. The mauryas, under him also established

political, cultural and other contacts with other civilized monarchs of other countries like Egypt, Syriy, Ceylon, Macedonia, Nepal etc. Thus it was observed by many historians, that apart from political unity, there existed in the empire social harmony, economic prosperity, religious liberty, security and peace.

8.3 Mauryan Historical Sources:

Many sources are available for the study of the mauryas. Literary sources are available from the contemporary works, as well as the literary works of the later period.

The literary sources of information are both religious and secular. The religious works like Buddhist Dipavamsa, Asokavadana, Mahavamsa, Jataka tales, the Jain literature and Divyavadana works like Hemachandra's Parisishtaparva and the Puranas, gives us some useful information about the mauryan empire and the conditions of the period. The secular sources are from Megasthenes's Indica, Kautilya Arthashastra, Somadeva's Katha Saritsagara, Visakhadatta's Mudrarakshasa, Kalhana's Rajatarangini, Kshemendra's Brihat Kathamanjari, works of foreign writers like Diodorus, Pliny, Arrian, Strabo, Fahein, Justin Huientsang and others. The other material sources of information are the pottery, sculptural remains, coins, Asoka's edicts, Rudradaman's Junagadh inscription and Dasratha's Nagarjuna Konda inscription. All these throw light on the Mauryan administration, the society, the economic condition, condition of religions of the period and also speak a lot of the traditions of architecture and sculpture of the period.

8.4 The foundation of Mauryan Dynasty-Extension-Dcline:

Chandragupta, the founder of Maurya dynasty was mentioned as of belonging to a low class, and hence a Vrishala and Kulahin by Visakhadatta in his Mudrarakshasam. It is generally believed that Chandragupta was born to a Sudra woman called Mura. It is said that the family name 'Maury' was derived from the name of his mother Mura. According to legends, he was born to a moriya chief and after his death Chandragupta was forced to live the obscure life of a cow boy. He was picked up by Chanakya, careful education and received training in the art of warfare. Chanakya, who was humiliated by the nandas pledged for their ruine. Chandragupta met Alexander but could not get help from him. After the departure of Alexander from India Chandragupta organized his own army.

Dhana Nanda was the ruler of Magadha. He was a powerful ruler. Chandragupta failed in his first attempt directly attacked Pataliputra, but his second attempt conquered the frontier region and besieged the capital Pataliputra. Dhana Nanda was killed in the battle field. Chandragupta crowned himself as the king of Pataliputra. After the death of Alexander, Chandragupta conquered many places in Northern India. The Greeks were driven across the Hindukush. He was said to have conquered Kathiawar and Gujarat.

Seleukos Nikator was the Greek governor in charge of Alexander's Indian possessions. In 305 B.C. Seleukos crossed the Indus with a huge army to recover the Indian possessions of Alexander. But, he was defeated by Chandragupta and made peace with him. According to that peace treaty Seleukos gave to Chandragupta Khandahar, Kabul, Baluchistan and Heart in return for 500 elephants. He was married the daughter of Seleuko's. Seleukos later on was sent to the Mauryan court an ambassador named Megasthenes who wrote Indica. Thus, Chandragupta brought about the political unification of North India. The boundaries of his kingdom was extended to the borders of Persia. Thus he established a big empire and consolidated it with an efficient administration. The Jain tradition assert that Chandragupta was a Jain. Chandragupta was one of

the greatest rulers of India. He was a great statesman and an efficient administrator. During his time the North was liberated from the Greeks and he brought the political integration of North India. He always cared for the welfare of his countrymen.

Chandragupta was succeeded by his son Bindusara. He had a title 'Amitraghata' or slayer of 'Enemies'. Bindusara received the envoy sent by the ruler of Egypt. During his reign Deimachos succeeded Megasthenes at the Greek ambassador. Nothing is definitely known about his conquests. However he maintained the kingdom intact which he received from Chandragupta.

Asoka was the son of Bindusara and Subhadrangi. During the lifetime of his father, he served as viceroy of Taxila and Ujjain. On the death of Bindusara, there was a war of succession. The Mahavamsa states, that Asoka came to power through a pool of blood after killing his 99 brothers. Though Bindusara died in 273 B.C., his coronation ceremony was held only in 269 B.C. This suggests that his succession was not peaceful.

Asoka was an imperialist like Chandragupta Maurya. In the twelfth year of his reign, he stated his career of conquest. He wanted to annex the independent state of Kalinga, which lay on the Eastern coast. In that was followed the people of Kalinga were defeated. It is said that in this war nearly one lakh people were killed, many were wounded and a large number of people were imprisoned. All this had a great impact on Asoka. Kalinga was annexed to the Mauryan empire. But Asoka's mind was much disturbed by the horrors of this war. At that time he was attracted by the teachings of Gauthama Buddha. He became a Buddhist and pledged himself to peace as an absolute good. The war drum was completely silenced and only Dharmagoshya was heard.

After becoming a Buddhist, Asoka turned himself towards the propagation of Buddhism. Dharma to propagate the Buddhist Dharma to his people he engraved them on rocks, pillars and caves throughout his vast kingdom. For the spread of Buddhism, Asoka went on Dharma Yatra. He declared that his policy was one of Dharmma vijaya and Dharma Ghosha. He also appointed special officers called Dharma Mahamatras to enforce the Dharma. As a ruler he always had the good of his people at heart. He ruled his people as a father towards his children. He paid full attention towards the efficiency of administration. His kingdom extended from Hindukush to Bengal and from the Himalayas in the North to the borders of the Tamil Kingdom. His declaration that all men were his children and he cared for their well being made him one of the greatest monarchs of the world.

Asoka was a great warrior and a statesman. He firmly believed that love good will, sympathy and peace could uplift humanity from misery. According to H.G. Wells says that "Amidst the tens of thousands of names of monarchs that crowd the columns of history the name of Asoka shines, and shines almost alone a star....."

After the death of Asoka, the Mauryan Empire started declining and finally disappeared from the political scene of North India. The Mauryan empire was succeeded by weak rulers, who could not arrest the process of disintegration. The semi independent states gradually broke away which finally led to the collapse of the Mauryan empire. The prominent feature of the Mauryan administration was excessive centralization and concentration of power in the hands of the monarch. The succession of the weak rulers at the centre brought weakness and also confusion everywhere. The Mauryan empire was a vast extended one. When there was no sufficient transport and communication facilities it had become very difficult to control the distant provinces.

According to many scholars, Asoka as being responsible for the decline of the empire. After the Kalinga war, he did not wage any war, His zeal for nonviolence and peace resulted in the negligence

of the fighting forces. But the most important cause was the incompetency of the successors of Asoka. This resulted in the murder of Brihadratha the last Mauryan ruler by the commander-in-chief Pushyamitra-Sunga. Several factors weakened the Mauryan empire and finally it fell to pieces and disappeared.

8.5 Administration of the Mauryas:

Chandragupta was an chief architect of an efficient administrative machinery. It attained a high degree of perfection, during Asoka's regime. The person, behind the great work none other than Kautilya, who said that, "administration cannot be the work of one man, just as one wheel cannot drive a car". During age of internecine war, and foreign invasion that preceded the Mauryan period, the republican ideas and institutions were deprecated, and ground was prepared for imperialist consolidation and that's how, we don't hear about local government and extra in the contemporary records. The Kautilyan Mauryan system of administration continued till the time of Asoka very efficient, of course with some changes incorporated into it, by Asoka, who was an exponent of Dharma. The Mauryan administration was a centralized one and enormous powers were vested with the monarch in order to effectively run the administration of such, a vast empire and to implement the royal decisions. Kautilya suggested the created of a Government machinery, consisting of 1. The Emperor 2. The Governors 3. The Minister 4. Heads of various departments and branches 5. Lower division employees and village level officers. According to scholars "the Mauryan state was better organized than the Mughal empire under Akbar".

8.5.1 Central Government:

The king was the Keystone of the administration. He was the head of all authority in the state. He was the head of the legislation, law and army. But Mauryan king was not an autocrat and was bound the Dharma of the land. Kautilya emphasized the need for collective deliberations and stresses that the king should follow the chief adviser "as a student his teacher and a servant his master. The king always cared for the welfare of his people. The king was assisted by a number of ministers. Some of the important officers of the state were Amtya, Mantri and Sachiva. This was called the mantriparishad. Each member was incharge of a state department. Collectively, the council meet to discuss important matters and foreign affairs. There were two popular assemblies called Janapada and Paura. Janapada was attended by the representative of the rural parts. Paura was the assembly of the representatives of the capital. These were the channels of public opinion. The administration was carried on by a well organized civil service. There were as many as is departments like the department of public works finance, commerce, royal correspondence agriculture etc. Each department was controlled by superintendents.

8.5.2 State Government:

The empire was divided into a number of administrative units for the sake of administrative convenience such as provinces, district and villages. Each province was placed under a viceroy. Ujjain, Tasali, Taxila and Suvarnagiri were the four important provinces. The provinces were divided into districts. They were known as Aharas, Vishayas or Pradesas. Vishayasikas was the distinct officer. Village was the lowest unit of administration. Gramini was the village officer. Gopa was the officer-in-charge of ten villages.

8.5.3 Secret Service:

In order to keep the king informed about any seditious goings in the empire, and in the provinces, the mauryan kings, maintained secret service for which spies, detectives and news

agents were carefully chosen and selected by the king personally, and these spies were to directly inform the emperor any important development and information that they can across. There were two kinds of spies 1. The wandering magasthenese 2. The stationary Turther, the king appointed strong and sturdy women as his bodyguards. The Mauryan king was called, as “charachakshu”.

8.5.4 City Administration:

Megasthenes gives an account of the administration of Pataliputra. The most noteworthy feature of the Mauryan administration was their efficient city administration. The head of the city administration was Nagarika. He was assisted by a number of subordinate officers. The general administration was carried on by a municipal commission consisting of 30 members divided into six Panchayats of five members. These committees looked after census, foreigners, artisans, trade and manufactures and the collection of taxes due to the corporations.

8.5.5 State Revenue:

Land Revenue was the chief source of income to the state. The tax was collected at the rate of $\frac{1}{4}$ of the gross produce and can be paid in cash or kind. In addition to the land tax, licence fee, royalties on mines excise duty octroi duty, water tax, revenue from crown lands, fisheries forests and profession taxes and also tolls on ferries and bridges, were other sources of income, and the income was spent by the king on salaries to officials. There were occasions of partial remissions and assignment of land revenue to public institutions. The financial year, during mauryan regime, began from the month of Ashadha.

8.5.6 Army and the Military:

The mauryan standing army was a huge one and according to Pliny, the army of Chandragupta, consisted of six lakh foot soldiers 30,000 cavalry, 9000 elephants and 8000 chariots. The army was well equipped and organized and disciplined. According to Kautilya's Arthashastra states that “surgeons with instrument medicines, healing oils, bandages and with nurses, food and beverages should follow the soldiers”. According to V.A. Smith there was all praise for Mauryan army and said is “no similar military organization is recorded else-where”

8.5.7 Judicial Administration:

The mauryan king was the fountain of justice and the final court of appeal. In districts, cities and villages, there were tribunals of Justice. The district court called Kantakasodhana met under the presidentship of three pradestris. The city tribunalor Dharmasthiya was presided over by Amatya, Mahamatra and Rajukas. Petty cases in villages were decided by the village elders and headman the Gramika. According to Megasthenese, the criminal code was severe. Severe punishments were given, even in the case of evasion of taxes and for false evidences.

8.6 Culture conditions under the Mauryas:

In mauryan period the social and cultural conditions are very good and high position in the society. It is clear from the available records that the life of the people. Under the mauryans reached a high degree of cultural progress. Hinduism, Buddhism and Jainism were followed by the people. Women played an important part in the mauryan society. The joint-family system was followed by the people. Marriage was considered to be an essential part of a women's life. Though marriage was considered sacred, divorce was permitted under certain circumstances. Remarriage of men and women were allowed under certain circumstances. Sati was limited to a few women of the higher classes. In the mauryan period, agriculture and industry were the chief occupation of the

people. Agriculture formed the main occupation of a large people. Cows was an important domestic animal. Trade and industry were highly organized. The interests of artisans and merchants were protected by guilds and clubs of merchants. There was a brisk trade both internal and external. The chief mode of transportation were rivers, canals and the roadways.

During the mauryan period, Buddhism and Jainism also played an important part in the religious life of the people. Under Asoka, Buddhism became a world religion. The Dharmamahatras of Asoka were very active in spreading Buddhism far and wide. Chandragupta Maurya and his son Bindusara professed Jainism. Despite the prevalence of Buddhism as a strong religious force, the popular faiths never died out. The cult of Arjuna and Vasudeva or Krishna were prevalent in the Punjab.

The Mauryan kings contributed a lot for the development of language and literature. The dominant language of Asoka's court was prakrit or the Magadhi. Pali language was also spoken by the people. The Asokan Edicts were written in Kharoshi and Brahmi scripts and also these languages the classical Sanskrit also occupied an important place. Some of the important literary works written during the mauryan period were Samgraha written by Vyadi, Mahabhasya written by Patanjali. The numerous Buddhist monasteries were the centres of learning. The Kathavattu and Artha sastra, and important Buddhist work in Pali belonged to the mauryan period. The greatest centre of higher education was the university of Taxila.

The mauryan age constituted a landmark in art and architecture. The prosperity and peace of the kingdom resulted in the development of art. Buildings of exceptional grandeur were built during the Chandragupta period. Stones were used in the building construction from the days of Asoka. These stones were finely chiselled and highly polished. The finest example of Asokan art are furnished by the monolithic columns. The wonderful capital of Sarnath, with the four animals carved on the abacus and four lions standing back to back on the top is a wonderful specimen of mauryan art. Asoka build stupas and cave temples. The stupas were erected as a memorial over the relics of famous Buddhist saints. Buddhist sources tell us that Asoka constructed about 84,000 stupas. Among them, Sarnath, Sanchi and Barhut stupas are noteworthy. The mauryan art is typically Indian both in workmanship and spirit. Hence, the mauryan period was an age of many activities and achievements as well as it was an era of great cultural advancement. Mauryan period was the one of the brightest period of Indian History.

8.7 Summary:

The Mauryan dynasty was one of the most important dynasties of Ancient India. The mauryan system of administration was a modern one. The political unification of Northern India was achieved under one administration. In short the establishment of the Mauryan Empire marks the beginning of a new era in the history of India. Chandragupta was the founder of the Mauryan dynasty. The Kalinga war took place in 261 B.C. Even though Asoka won the war, he repented with deep remorse by seeing the violence and bloodshed. He decided not to fight any more and became a follower of Buddhism. Inscriptions of Asoka, Chanakya's Arthasastra, Indica written by Megasthenes and Mudrarakshasam written by Visakadatta are the sources to know about the Mauryan rule. Chandragupta was an architect of an efficient administrative machinery. The state was well governed with graded officials. Their duties were clearly defined. The life of the people under the mauryas reached a high degree of cultural progress. Thus the mauryan period was an age of many activities and achievement. The mauryan period was the political and economic and cultural advancement in India.

8.8 Self Assessment Questions:

I. Answer the following in not more than 60 lines.

1. Write an essay on Mauryan Empire.
2. Write an essay on cultural Achievement in Mauryan period.
3. Write an essay on Asoka.

II. Answer the following in not more than 20 lines.

1. Chandragupta
2. Kautilya
3. Asoka
4. Kalinga War
5. State revenue in Mauryan period

III. Answer the following questions.

1. Founder of the Mauryan dynasty was _____
2. The Greek commander who invaded mauryan empire was _____
3. The war which made Asoka a repentant was _____
4. A Greek ambassador who described about pataliputra was _____
5. Who was the Kautilya _____

8.9 Further Reading Books:

- | | | |
|-------------------------------------|---|------------------------------|
| 1. B.S.L. Hanumantha Rao | : | Indian History and Culture |
| 2. Nihar Ranjan Ray | : | Mauryan and Sunga Art |
| 3. Majumdar, Roy Choudary and Dutta | : | An Advanced History of India |
| 4. N.N. Ghosh | : | Early History of India |
| 5. R.C. Majumdar | : | Age of Imperial Unity |

Guptas Empire – Cultural Achievement

9.0 Objective:

After you have completed this lesson, you should be able to:

- After you have completed this lesson, you should be able to:
- Understand the sources of Guptas and establishment of Guptas empire.
- Know the Guptas administration system.
- Know the socio-economic, religious and cultural achievements of the Guptas

9.1 Structure:

- 9.2 Introduction
- 9.3 Gupta Rulers – Historical sources
- 9.4 Rise of Gupta empire – Extension – Decline
 - 9.4.1 Decline of the Gupta Empire
- 9.5 Gupta Administration system
- 9.6 General conditions in Guptas period
 - 9.6.1 Social conditions
 - 9.6.2 Economic conditions
 - 9.6.3 Religion
- 9.7 Cultural Achievement of the Gupta period
 - 9.7.1 Literary Development
 - 9.7.2 Progress in Science
 - 9.7.3 Progress in Medicine
 - 9.7.4 Development of Fine Arts
- 9.8 Summary
- 9.9 Self Assessment Questions
- 9.10 Further Reading Books

9.2 Introduction:

The political administration of Gupta dynasty attained an important and distinguished position in Indian History. After the downfall of the Kushanas and the Andhras no great political power arose in India for some time. For about a century India was divided into a large number of independent states. In this situation, in the 1st quarter of 4th century A.D., Gupta Empire was established at Magadha and during that time in India there were several small kingdoms. During this period of

political imbalance, Guptas had ruled for 200 years from 4th A.D. to 6th A.D. continuously by integrating all the smaller kingdoms in view of political, cultural, technological and fine arts and hence achieved an overall development. Thus, some of the historians described the Gupta rule as a golden age of Indian History.

9.3 Gupta Rulers – Historical Sources:

The sources are available for the study of the history of the Guptas. These are both archaeological and literary. Some of the literary sources are the Puranas, Kamandaka, Dharmasastras, Nitisara written by Sikhara, the kavya nataka literature, Devichandraguptam written by Vishakadatta. Among the archaeological sources the most important being the inscriptions of the Gupta period especially the Bhitari pillar inscription of Shandagupta Allahabad pillar inscription of Samudragupta, the Mathura Stone inscription, the Udayagiri cave inscription, the Sanchi stone inscription, the Mehrauli Iron pillar inscription of king Chandra. A large number of seals, which have been found from various places throws light on the provincial and local administration. The movements of the Gupta period illustrate the different centres of art and architecture of the Gupta period a large number of seals which have been found from various places throws light on the provincial and local administration. The variety of coins with various inscriptions helps us to understand the personal religion and the hobbies of the Gupta kings.

Romilla Thapar on the other hand explained the facts that the Guptas origin was not clear, perhaps at the beginning they were rich landlords and subsequently came to power in the Magadha region and hence basically did not belong to royal family.

9.4 Rise of Gupta Empire – Extension – Decline:

The name Gupta occurs in the records of the Sungas and Satavahana period. The founder of Gupta lineage was Sri Gupta. He ruled from Pataliputra and neighbouring areas independently and attained the title of Maharaja. His son was Ghatotkacha Gupta, who ruled upto 319 A.D. and Chandra Gupta – I was his son. Among the Gupta dynasty Chandra Gupta I was the first independent ruler and had the title 'Maharajadhiraja'. This title exemplifies his independent rule. He got the support of Kshatriyas as he married princesses of Licchavis namely Kumaradevi. It is true that because of this alliance, Gupta dynasty attained a permanent base. From the gold coins of his period it is known that the economic condition of the kingdom was sound and prosperous.

Samudra Gupta was the most popular king of Gupta dynasty as he was a powerful empire builder. Efficient politician and warrior. After his father's reign, he ascended the throne of Gupta empire. Samudra Gupta was an empire builder. His aim was to become an overlord of India. He waged several wars successfully. Allahabad pillar inscription by Harisena's describes about the successful campaign of Samudra Gupta and discusses about his victories and contemporary political situations of that period. As part of his military campaign Samudra Gupta at first waged war on Aryavarta and defeated Achyuthanaga, Nagasena and Ganapati naga. Soon after he waged war on Dakshinapatha and Defeated 12 kings made them his feudatory kings by returning their kingdoms.

The Southern campaign, he directed his attention upto the tribal territories. Both in North and South India, he defeated 18 tribal kingdoms and annexed their areas. Hearing about the victories of Samudragupta, the neighbouring kingdoms like Daavaka, Samatata, Nepal, Kamarupa and Karthipura agreed to be his Sovereignty. As well as the republican states like, Yaudhujulas, Arjunayenas, Malavas, Prarjunules, Abhirulu, Kakalus, Sanakarikulu, Kharparikas were agreed to

the sovereignty of Samudragupta. After all the military campaigns Samudragupta performed Ashwamedha sacrifice and issued gold coins depicting the figures of sacrificial horse on them. V.A. Smith has described Samudragupta as 'Indian Napoleon'. After death of Samudragupta his son Ramagupta was the ruler.

Chandragupta II was one of the prominent rulers of India. He loved high sounding titles and his favorite title was Vikramaditya. He was identified with the Vikramaditya of the Indian legends. Chandragupta II strengthened his position by matrimonial alliances. The kingdom of Chandragupta II extended from Kathiawar in the west to Bengal in the east and from Himalayas in the North to Narmada in the South. According to V.A. Smith, Chandragupta-II was a strong and vigorous ruler and well qualified to govern. Chandragupta's coins are found in large numbers. The Guptas could establish commercial contact with Europe through Egypt. During the reign of Chandragupta, India was visited by Fahien, the Chinese traveler.

After that Kumaragupta was the son and successor of Chandragupta-II who ruled for a period of forty years. The coins of Kumaragupta show the extension of his empire. Expansion towards the south is indicated by the coins found in the Satara district. The imperial army was at first defeated but later on the crown prince retrieved the fortunes of the empire. With the reign of Kumaragupta, the greatness of the Guptas started declining.

Kumaragupta was succeeded by Skandagupta in 455 A.D. From the beginning of his reign he had to face a number of problems. After the death of Skandagupta, the decline of the Guptas had started. The frequent invasions of Pushyamitras and Huns further weakened the empire. Skandagupta was succeeded by his brother Purugupta. Jevitgupta II was the last known king of the Gupta dynasty. Petty Gupta princess continued to rule even during the 12th and 13th, centuries A.D. Thus it was by slow degrees, the house of the Imperial Gupta disappeared.

9.4.1 Decline of the Gupta Empire:

In Gupta period political unity of Northern India was achieved. Gupta Empire enjoyed a long period of peace and prosperity. They achieved all aspects of development. But the empire was not destined to continue forever. Gradually and slowly the empire started declining. The causes for the decline of the Gupta empire were both internal and external. The extensive empire of the Guptas could be maintained intact only by rulers of great ability. But the later Gupta monarchs were inefficient and their weakness led to confusion in the state. The Gupta army lost its vigour and vitality and the military resources had deteriorated. The powerful officers and feudatories were therefore encouraged to declare their independence. The financial distress is indicated by the debasement of coinage. The main cause of decline of Gupta empire was that the later Guptas rulers neglected the frontiers. This enabled the Hunas to invade India and shatter the strength of the empire. According to R.C. Majumdar had rightly pointed out, "the decline and downfall of the Gupta empire was brought about the same causes which, operated in the case of the Mauryan empire in the older and the Mughal empire in the later days".

9.5 Gupta Administration system:

In India, Guptas had not only established their empire in a large part, but also introduced an efficient system of administration. The Guptas followed the monarchical form of Government. The king was the head of the Government. Kingship was hereditary. The king was assisted by a council of ministers. Guptas, for the administrative convenience, kingdom was divided into many provinces called the Bhukti. It was controlled under an administrator called uparika who was connected with the

royal family. Buktis were sub-divided into vishayas and the officer-in-charge was called vishayapati, village or Grama was the lowest unit of administration. The Incharge of the village was called Gopa and Nagarpati for a city. Land revenue was the principal source of income to the state, which was normally 1/6 of the produce and also certain duties at ports, ferries and fortified stations were also charged. Taxes could be paid either in cash or kind. Judicial system of the Gupta age was in a developed state. The Guptas maintained a strong army, which was well trained and well equipped. The army consisted of infantry, elephant, chariot and cavalry. The horses were used to draw the chariot. Navy was unknown to these rulers of the Gupta dynasty. The horses were brought from Arabia. The Guptas maintained a spy system. The police duties were looked after by the Dandanayakas. The Gupta administration was on the whole well organized, both at the centre and in the provinces. The Government looked after the material and spiritual welfare of its subjects. The Gupta administration mainly focused on security and safety to the people.

9.6 General conditions in Guptas period:

9.6.1 Social conditions:

Fahien described about the social conditions of that period when he visited india during the time of Chandragupta Vikramaditya II. He wrote that the people possessed good character, were calm going and well-to-do; cities were crowded with population, most of the people wre vegetarians and preferred non-violence. The society was based on caste distinction. The revival of Brahmin religion increased the differences between caste variation of people and those who did not follow were excommunicated and faced punishments. The hindu dharmasastra namely manudhrama sastra was abridged. It was king's duty to protect the varnasrama dharama system. The society witnessed and increase in the population of brahmins who were provided with social rights. The revival of Brahmin religion increased the differences between caste variation of people and those who did not follow were excommunicated and faced punishments.

Fahien described that the people were moral, followed non-violence, never used receipts while exchanging goods. There were no theft and people never locked their houses according to Fahien. Families formed due to marriage relations as the testimony of the society in those days. Father was the head of the family in the paternal system. women's status had decreased in the society child marriage there but no widow marriages. Women education was restricted. The women of higher society got educated women had no property rights. Sati came into existence and there is a reference to sati custom in the Eran inscription. It seems that slavery existed during Gupta period. Fahien described very expressively social conditions during the Guptas period.

9.6.2 Economic Conditions:

According to Fahien it is known that during the reign of Guptas the country was prosperous. Agriculture was the main occupation of the people which was encouraged by the Government. The people were rich and generous in giving donations and were considerate in helping others and in enjoying pleasures by spending wealth. As the agriculture situation was critical brahmanas and government employees were given lands generously which ultimately lead to the land lordship. The principal food grains and fruits of the Gupta period were wheat, rice, barley, sugarcane, ginger, oil-seeds, melon, mustard, plantation, coconut, vegetables, peaches, oranges etc.

The textile industry seems to have been highly developed during that period. The metal industry was also developed and bronze was used abundantly. The coppersmiths of india were also skilful during that time as they built a large number of images. It appears that there were

separate guilds or Nigamas for each profession either connected to trade, industry, banking or any other occupation. Many small scale industries were established in the Gupta period. These guilds even became training centres for the youth.

In the Gupta period, the national and international trade was rapid and active as the empire extended from east to west. Even though the government was getting enough revenue through land tax, however due to encouragement of government, the business personnel and merchants were paying the taxes generously, which helped the economic progress of the country. Most of the big cities were connected with national highways and thus helped for the business and commerce. Gaya, Ujjain, Kasi, Madhura, Prayaga were important business centres and rivers such as Godavari, Krishna, Ganga and Brahmaputra contributed significantly for the trade development. In Gupta period, innumerable number of gold coins were issued, which denotes the economic prosperity of the empire. Thus, along with gold coins, several silver and copper coins were also in circulation. The gold coins were known as 'Suvarnamani', silver coin as 'Rupaka mani'.

9.6.3 Religion:

Revival of Hinduism took place during the period. Gupta emperors were sympathetic towards Brahmanism. The king and their subjects were attracted towards performing sacrifices. Samudragupta and Kumaragupta performed Aswamedha sacrifice. Gupta's patronage and affection brought Hinduism a new spirit. However, traditional Brahmanism changed into modern Hinduism during the period and people were attracted to incarnation of Vishnu. As a result, a nation had emerged during the period with the view that lord Vishnu can protect the people through his ten incarnations. Temple became an important centre for religion. Because of religious influence and affection towards Hinduism people started performing ceremonies by building temples for gods. People with the belief in one god started building temples for the Deity. Vishnu, Siva, Krishna, Kartikeya, Ganesha, Parvathi, Lakshmi, Durga and Bhavani were the principal deities of that period.

Gupta period Pasupatha branch became popular among the Saiva religion and Yogamudra Siva was worshipped during the Gupta period. Siva was worshipped in the form of Linga and Nandi. Fahien writings states that Hindus and Buddhists were friendly to each other. Gupta's supported Hinduism they showed equal affection towards Jaina and Buddha religions which helped them indirectly or directly. Gupta's offered jobs to Buddhists. Samudragupta patronized the Buddhist scholar, Vasubandha. Chandragupta II appointed to Buddhist Amarakadeva as his army general, Kumargupta established the Nalanda Buddhist University. The salient features of Indian philosophy 'Shaddarshanas' have emerged in this period. Finally, the Dharmartha kamamokshas became the aim and objectives of human life.

9.7 Cultural Achievement of the Gupta period:

Gupta age is compared with the Augustan Age in the history of Rome and Elizabethan Age in the history of England. The age of the Guptas was the brightest interlude in the history of Ancient India. Political unity of the north was achieved. The material prosperity of the country respected in the cultural progress of the state. The Guptas succeeded in establishing the greatest empire in India since the days of Asoka. The government took special care for the construction of works of public utility. People were free from the official tyranny.

9.7.1 Literary Development:

The Gupta period was marked by a great outburst of literature development. There existed

a sound and varied system of education during Guptas period. Vallabhi, Kashi, Ujjain, Pataliputra, Nasik, Mathura and Kanchi were some of the important centres of learning. The university of Nalanda became famous all over Asia in the sixth century. The universities provided both secular and religious education to students. The Gupta period is usually called the Augustan Age of Sanskrit literature. Hindu, Buddhist and Jain scholars were produced the vast literature by their writings. The Kavya style in Sanskrit became popular in this period. The Ramayana and Mahabharata received their present shape during this period. The puranas and smritis were compiled in this period. Deepavamsa and Mahavamsa were the popular works in pali language.

Secular writings also made tremendous progress in the period. The greatest poet and playwright of this period was Kalidasa "Sakuntala" written by him, is among the hundred best books of the world. Amongst the prominent works of this age, the most notable are Vasavadatta by Subandhu, Ravanavadha by *Bhattin*, Mudrarakshasa by Visakadatta, Kiratarjunyam by Bharavi, Dasakumara charita by Dandin, Virsasena was a prominent grammarian, Vatsyana wrote Kamasutra, and Harisena, the author of the Pasasti of Allahabad pillar flourished in the court of Samudra Gupta Panchatantra, the wonderful store house of fairy tales and fables is assigned to the period 300 A.D. to 500 A.D.

9.7.2 Progress in science:

Remarkable progress was made in the field of science. Aryabhata has been accepted as the greatest scientist and mathematician of this age. He wrote Aryabhatiyam. He found solutions to many problems of Geometry, Algebra and Trigonometry. He was the first Indian astronomer to discover that the earth rotates on its axis. The theory of zero was formulated during this period. Aryabhata made great contribution in the fields of mathematics. In his 'arya bhattacharya', similarly he explained how the value of 'zero' has been one of the gifts to the world that India gave.

Varahamihira's 'Brihatsamhita' has been treated as universal knowledge, which contained the subjects such as geology, geography, astrology and botany. Varahamihira's 'Panchasiddhantika' explained about the geography, whereas his 'Brihatjataka', 'Laghujataka' were the famous voluminous works of that period. India has gained a lot of knowledge from the west according to Brihatsamhita.

9.7.3 Progress in Medicine:

The science of medicine also flourished during this age. "Navanitakam" is the famous book on medicine. The treatises such as "Hastyaayurveda" and "Asvasistra" on the diseases of animals proves that veterinary science was not neglected in this period. Siddha Nagarjuna, the great Buddhist scholar, was the student of medicine, metallurgy and chemistry. He discovered many new medicines. The science of metallurgy also progressed during this age. The famous Iron pillar near Delhi belong to this period. It did not get rusted though it stood exposed to the rain and sun. This is the exact example of the metallurgical progress of the Gupta period.

9.7.4 Development of Fine Arts:

The Gupta coins revealed the artistic skill of the artisans. These coins are the fine in name and time in shape and Gupta picture engravings of kings, queens and animals are remarkably artistic. This proves that the art of coinage had acquired perfection during the Gupta age. Hindu deities such as Vishnu, Surya, Kartikeya, Durga, Ganga and Yamuna, animals and birds were prepared beautifully. The Gupta Emperors built Iron and stone pillars. Drama and Dance were patronized by the Gupta rulers. The art of terracotta was most popular and refined during the Gupta

period.

The sculptures of Gupta period were refined, elegant, natural in character and simple in style. The pivot of Gupta sculptural art is the human figure. Sarnath, Pataliputra and Mathura were the primary centres of this art the construction of stupas, chaityas, monasteries and cave temples continued during the Gupta period. However, most of them have perished. Some of the famous Hindu temples are found at Udayagiri, Dasavatara temple at Deogarh, Bhitargaon near Kanpur. Most of these temples were built of stone, but a few were built of bricks as well. Mostly, the Gupta art was typically Indian in spirit.

9.8 Summary:

The political administration of Gupta dynasty attained an important and distinguished position in Indian History. Gupta Empire was established at Magadha and during that time in North India there were several small kingdoms. The founder of Gupta empire was Sri Gupta. Among the Gupta dynasty Chandragupta I was the first independent ruler and had the title 'Maharajadhiraja'. Samudra Gupta, was the most popular ruler of Gupta dynasty, as he was a powerful empire builder, efficient warrior and politician. And Chandragupta Vikramaditya was a famous emperor not only among all the emperors of Gupta dynasty but also among those emperors who ruled India. Guptas had not only established their empire in a large part of India, but also introduced an efficient system of administration. In period of Guptas, the conditions of social economic, religion and cultural achievements are good process. Thus, the age of Guptas was a progress in the country. It was indeed an age of great cultural advancement of Hindu India.

9.9 Self Assessment Questions:

I. Answer the following in not more than 60 lines.

1. Bring out the salient features of Gupta administration.
2. Bring out the contribution of Guptas to the development of religion and literature.
3. Give an account of the contribution of Gupta to the development of fine arts.
4. Examine the causes for the decline of the Gupta empire.

II. Answer the following in not more than 20 lines.

1. Sources of Gupta's History
2. Gupta's Administration
3. Cultural activities of the Guptas
4. Socio-economic conditions of Gupta's period
5. Development of Fine Arts

III. Answer the following questions.

1. The greatest among the Navaratnas is _____
2. The famous astronomer was _____
3. Gravitation power of the earth was discovered by _____

4. North India was unified after the Mauryans by _____
5. Founder of the Gupta dynasty _____
6. Iron pillar of Guptas time is near _____
7. The Gupta King who assumed the title, Sakari Vikramaditya _____

9.10 Further Reading Books:

1. K.A. Nilakanta Sastry : Comprehensive Guptas
2. Altekar and Majumdar : Vakataka Gupta Age
3. R.C. Majumdar : Classical Age
4. R.D. Benerjee : Age of the imperial Guptas
5. Prof. A. Satyanarayana : Indian History upto 1947 A.D.

The Evolution of Administration System in India – Cultural Development Under Mughals

10.0 Objective:

After you have completed this lesson, you should be able to:

- Know the political history of the Mughal emperors and historical sources.
- Understand the Sher Shah Sur and his Administration
- Understand the Akbar Administration policy
- Know the Cultural Development Under Mughal period

10.1 Structure:

- 10.2 Introduction
- 10.3 Historical sources
- 10.4 Mughal rulers political History
 - 10.4.1 Babur (1526-1530 A.D)
 - 10.4.2 Humayun (1530-1540 & 1556-1556 A.D.)
 - 10.4.3 The Great Akbar (1556-1605 A.D.)
 - 10.4.4 Jahangir (1605-1627 A.D.)
 - 10.4.5 Shah Jahan (1628-1658 A.D.)
 - 10.4.6 Aurangzeb (1658-1707 A.D.)
 - 10.4.7 Later Mughals
- 10.5 Sher Shah Administration policy
 - 10.5.1 Sher Shah
 - 10.5.2 Conquests of Sher Khan
 - 10.5.3 Sher Shah's Administration
 - 10.5.4 Central Government
 - 10.5.5 State Government
 - 10.5.6 Police organization
 - 10.5.7 Military
 - 10.5.8 Justices
 - 10.5.9 Coinage
 - 10.5.10 Revenue

- 10.5.11 Other Reforms
- 10.5.12 Glory of Sher Shah
- 10.6 Akbar Administration Policy:
 - 10.6.1 State Government
 - 10.6.2 Revenue system
 - 10.6.3 Military Administration – Mansabdari System
 - 10.6.4 Akbar’s Rajput Policy
 - 10.6.5 Judicial Administration
 - 10.6.6 Religious policy of Akbar
- 10.7 Cultural Development under Mughal period
 - 10.7.1 Development of Literature
 - 10.7.2 Art and Architecture
- 10.8 Self Assessment Questions
- 10.9 Further Reading Books

10.2 Introduction:

The 10th century witnessed two important events which had far-reaching results on both political and cultural history of India. The first was the active contact with European nations following the result of the discovery of sea-route to India by Vasco-da-Gama in 1498. The second was the establishment of the Mughal Empire in India by Babur in 1526 A.D., the Mughals built one of the biggest Islamic empires in India. They organized an efficient administrative machinery and encouraged the progress of a cultural movement.

10.3 Historical sources:

The sources for the Mughal history are numerous and varied. The autobiographies of Mughal emperors Babur and Jahangir, many historical works written by court historians, poems called ‘Diwans’ written by several princesses, a large number of royal farmans and official orders, statistical records called Dastur-ul-Amla, revenue rules, religious literature called malfuzat and accounts of the European travelers are the most important literary sources. Some of the important archaeological sources are the various monuments and buildings of the Mughal periods, the inscriptions of the Mughal rulers and coins issued by the Mughal rulers.

10.4 Mughal rulers political history:

The establishment of the Mughal rule in India in 1526 A.D. is considered as the beginning of the new age in Indian History. Before the Mughals, the Delhi sultanates followed a narrow sectarian policy. The Mughals followed a new policy in the direction.

10.4.1 Babur (1526-1530 A.D.)

Zahiruddin Mahmud Babur was the most brilliant Asiatic prince of his age. He was born in February 1483 A.D. and to Changiz Khan on his mother’s side and Timur on his father’s. He had to

struggle to preserve his sovereignty in his native land. In 1504 A.D., at the age of twenty-one, he conquered Kabul. At the age of thirty-six, he lost all hopes of reconquering his ancestral dominions and turned his eyes towards India. Babur was tempted by the wealth of Hindustan. In 1519 A.D., he conquered Bijaur. In 1522, he captured Kandahar. In 1524 A.D., he captured Lahore and returned back to Kabul. Babur invaded against Delhi, Babur's army consisted of only 12,000 soldiers. The two armies met on the 12th April 1526 A.D. at the historic plains of Panipat. Ibrahim Lodi was defeated and killed in the field of Battle. Babur was now the King of Delhi, but he could not yet regard himself as the ruler of Hindustan. The Rajputs wanted to establish a Hindu Raj at Delhi on 17th March 1527 A.D. both the armies clashed at Kanwah. The Rajputs were defeated. Babur became the sovereign of Delhi. The battle of Kanwah only crippled the sovereign of Delhi. The battle of Kanwah only crippled the Rajput strength, but did not crush them fully. Medine Rai of Chanderi gathered the Rajput forces to attack Babur. Babur personally marched to Chanderi and defeated the Rajput forces. Chanderi fort was captured in 1528 A.D. Mohammad Lodi with the support of Nusrat Shah of Bengal challenged the authority of Babur. The armies clashed at the battle of "Gogra" in May 1529 A.D. The Afghan armies were defeated. Babur's empire extended from Kabul to Bengal and from the Himalayas to Gwalior. Since he spent most of his time in some military activity he fell ill and died on 26th, December 1530 A.D. At the age of 48. Babur occupied a special place not only in the history of India but also in the history of Asia.

10.4.2 Humayun (1530 – 1540 and 1555 – 1556 A.D.):

Nasiruddin Muhammad Humayun was born in Kabul in March 1508 A.D. He was the eldest son of Babur. He was appointed as the Governor of Badakhshan by his father at the age of twenty. After the death of Babur, Humayun ascended the throne of Delhi and Agra on 30th June; 1530 A.D. at the age of 23 years. On ascending the throne, Humayun faced many difficulties. The Mughal authority was confined to the territories of united and the North-western provinces. Thus, it was a situation which called for energetic and diplomatic handling. He could not form a correct idea of the military situation and could never follow up a victory. Most of his failure was the consequence of his weak but amiable character. A few months after his accession Humayun marched against Kalinjar and captured it. Sher Khan, an Afghan chief made himself master of Chunar on hearing the news Humayun marched against Sher Khan and laid siege to the city. The siege took a long time and Humayun accepted the submission of Sher Khan and returned to the capital. Bahadur Shah was the ruler of Malwa and Gujarat, in 1532 A.D. he occupied the fort of Raisin. The expansion of Bahadur Shah alarmed Humayun. Humayun demanded their surrender but they refused. Humayun marched against Gujarat. When Humayun reached Malwa, Bahadur Shah was busy annexing the famous fortress of Chitor. Humayun did not attack Bahadur Shah immediately, as he was fighting with non-Muslims. After the fall of Chitor, Humayun went on to fight with Bahadur Shah. Humayun defeated Bahadur Shah but failed to organize the conquered provinces. Taking advantage of Humayun's preoccupations in Gujarat, Sher Khan made himself formidable in Bengal. He advanced against the city of Gaur in the middle of October, 1537 A.D. and laid siege to it. Humayun marched against Sher Khan. Instead of marching against Gaur, Humayun advanced against Chunar and besieged it. In the meantime, Sher Khan captured the fortress of Rohtas. Then Sher Shah attacked Humayun. A fierce battle took place at Chausa near Buxar. Humayun was defeated but he escaped from the battle field. Once again Humayun was defeated at Kanauj in May 1540. Then for fifteen years Humayun led the miserable life of a homeless exile. From Sind, Humayun went to Kandahar and from there he reached Persia. Humayun invaded India in July 1555 A.D. He defeated Sikandar Sur at Sirhind and seized Delhi and Agra. But he did not live for a long time and he died after a reign of six months due to an injury caused by an accidental fall from the stairs of his library.

10.4.3 The Great Akbar (1556-1605 A.D.):

'The Great Akbar' was one of the greatest rulers of Indian history. He was a brave soldier and a great statesman. During his long reign of fifty years, there was progress, peace and prosperity in the country. After recapturing Delhi in 1555 A.D. Humayan declared Akbar as his successor. When Humayun died Akbar was a mere boy of 14 years. On the death of Humayun, Hemu, the general of Adilshah marched through Gwalior and occupied both Delhi and Agra. Both the armies met at the historic plain of Panipat for the second time. On November 5th, 1556 A.D. at first Hemu was successful but hemu was defeated and he was imprisoned by Akbar. The second Battle of Panipat was one of the important battles in the history of India. It led to the establishment of the Mughal rule in India. Akbar was a great conqueror and wanted to unite all the people by bringing all India under one sway. Akbar began his career of expansion by attacking the small kingdom of Gondwana in the central provinces. The imperial forces triumphed and Gondwana was conquered in 1564 A.D. He first conquered Gwalior, Chunar and Marhata. He next turned against Mewar. In 1567, he marched against Chitor. In 1569 Kalinjara was conquered. In July 1572 A.D. Akbar marched against Gujarat. The conquest of Bengal in 1576 A.D. made Akbar master of all Hindustan. The Mughal army marched against Bengal. In the battle that took place at Rajmahal, Dawood Khan was killed. Bihar, Bengal and Orissa were incorporated into the Mughal Empire. Akbar occupied Kabul in 1585 A.D. Kashmir was conquered in 1586 A.D. This was followed by the conquest of Sind in 1591. Kandahar was peacefully annexed in 1598 A.D. After conquering the North Indian states, Akbar turned his attention to the Deccan. At first, he invaded the Kingdom of Ahmednagar. Chand Bibi offered a stiff resistance to Akbar. Akbar's last military expedition was against Khandesh.

10.4.4 Jahangir (1605-1627 A.D.):

On the death of Akbar his eldest son Salim ascended the throne in 1605 A.D. Jahangir was a child of many prayers of Akbar. The subjugation of Mewar was a great achievement of Jahangir. Jahangir followed the forward policy of Akbar in the Deccan. Jahangir was pleased with the achievement of his son and bestowed on him the title of Shahjahan "The king of the world". Jahangir did not annex the Deccan states, but only accepted tributes from them. On the death of Jahangir a war of succession broke out in which prince Khurram suppressed all his enemies.

10.4.5 Shah Jahan (1628-1658):

Shah Jahan ascended the throne on February 4, 1628 A.D. To commemorate this event he distributed presents and constructed the famous peacock throne. Shah Jahan continued the aggressive Deccan policy of his predecessors. His predecessors attacked Deccan mainly for political reasons and a desire for conquest while Shah Jahan had a religious cause. Shah Jahan turned his attention towards Bijapur and Golkonda. So Shah Jahan himself invaded Bijapur and Golkonda. Shah Jahan was anxious to recover Kandahar because it commanded the trade route between Persia and India. In 1648, Shah Jahan attacked Kandahar and recaptured it. Kandahar was thus lost to the Mughals for ever. Shah Jahan desired to recover the central Asian territories of his ancestors. He had decided to invade Balkh and Badakshan. The Emperor marched his armies against these two territories. But his desire remained unfulfilled.

10.4.6 Aurangzeb (1658-1707 A.D.):

Aurangzeb crowned himself king a second time in June 1659 A.D. and ruled for a long period of nearly fifty years. His first 25 years were spent in North India and the later part of his years were spent in Deccan. The first important event of the reign was Mir Jumla's Campaign in Assam.

Between 1667 and 1675, Aurangzeb was busy with the Afghans. The revolts of Champat Rai in Bundelkhand in 1661 and Rai Singh of Samugarh in Kathiawar in 1663 were also suppressed by him. Aurangzeb ascended the throne after a war of succession. As an orthodox sunni muslim he tried to please his orthodox muslim supporters. He attempted to establish an ideal Islamic state and to achieved this he left no stone unturned. Aurangzeb introduced a number of policies and measures which were purely anti-Hindu in nature. Aurangzeb spent last 25 years of his life from 1682 to 1707 A.D. in the Deccan. He was marched against Bijapur in April 1685 and besieged the fort. Finally the city was forced to surrender. Aurangzeb himself arrived at Golkonda in January 1687 A.D. and pressed the siege. His kingdom was annexed in September 1687 A.D. Shivaji laid a strong foundation for a Hindu kingdom in Decan. Aurangzeb was forced to remain in Deccan for 25 years to tackle the Maratha menace. But he was not successful in his endeavour. Aurangzeb died on March 3, 1707 A.D.

10.4.7 Later Mughals:

The Mughals empire was alien in nature and organization. The successors of Aurangzeb were weak. Aurangzeb never trained his sons to be able rulers and did not give them any responsible work. The wars of succession considerably weakened the mughal empire. The religious bigotry of Aurangzeb resulted in the Deccan wars which was a total military failure. The invasions of the Persian King Nadir Shah and the raids of the Afghan king Ahmad Shah Abdali further weakened the empire. Finally, the rise of the European powers and the ultimate success of the British sealed the doom of the Mughal empire. With the battle of Buxar, the mughal empire ceased to exist.

10.5 Sher Shah (1542 – 1545 A.D.) Administration Policy:

10.5.1 Sher Shar:

Sher Shah was born in 1472 A.D. in Punjab. But according to Dr. Quanungo was of the opinion about him, was born in 1486 A.D. near Delhi. He learnt Arabic and Persian literature and History. In 1511 A.D. he was appointed by his father as the governor of his Jagir. He organized the revenue of his jagir and improved the condition of the poor people. He then took service under Bahar Khan, the governor of Bihar. It was during that time that he got the title of Sher Khan for slaying a tiger.

10.5.2 Conquests of Sher Khan:

Sher Khan's aggressive career began after the victory of Surajgarh. Taking advantage of Humayun's engagement with Bahadur Shah of Gujarat, he conquered as far as Munghir. In 1536 A.D. he captured Gaur, the capital of Muhammad Shah's Kingdom. He became the master of Bengal. After this he marched against the stronghold of Rohtas and captured it. The Mughal Emperor Humayun was greatly alarmed by the expansion of Sher Khan. After the conquest of Gujarat, Humayun marched against Sher Khan. But Humayun was defeated by Sher Khan and forced to flee to the court of the Persian emperor. Sher Khan effected partial conquest of Punjab. This was followed by the conquests of Malwa and Sind. Maldeva of Jodhpur was conquered through treachery.

10.5.3 Sher Shah's Administration:

Sher Shah was a great conqueror and also showed greater qualities as an administrator. Though Sher Shah ruled for a short period of five years, he introduced and followed a good administrative system. He introduced a scientific currency and revenue system.

10.5.4 Central Government:

Sher Shah gradually built up a solid structure of government. It was a highly centralized administration. He was the head of the kingdom and exercised all powers. The king was assisted by four ministers in the administrative affairs. They were Diwan-i-wazir, Diwan-i-Ariz, Diwan-i-Rasalat, and Diwan-i-Insha.

10.5.5 State Government:

For administrative purpose, the empire was divided into Sarkars. There were nearly 47 Sarkars during the time of Sher Shah every sarkar was placed under two officers, munsif-in-chief and shiqdar-in-chief. The former was a civil officer. He looked after the judicial matters and supervised the revenue work of a Sarkar. Each Sarkar was divided into pargana. These parganas were looked after by four officers called, shiqdar, Amin, Patwari-shiqdar and Amin looked after the judicial and civil matters of the parganas. Patwari collected revenue from the people.

10.5.6 Police Organization:

The police organization of Sher Shah was simple and primitive but highly efficient. The chief shiqdar in the Sarkar was the guardian of peace and his subordinates in the parganas exercised the same functions. There were also censors of public morals to prevent the crimes like adultery, drinking, gambling and so on.

10.5.7 Military:

The system of Ala-ud-din khilji and transformed the army into an imperial institution revived by Sher Shah. Sher Shah recruited the soldiers directly after personal inspection, fixed their salaries, and gave promotion and rewards for faithful service. New forts were constructed and the old ones were strengthened. Hindus were appointed by him to high positions in the army.

10.5.8 Justice:

Chief Qazi was the head of the judicial department and the king himself was the highest court of Justice. All were equal in the court of justice. The criminal law was very severe. Punishments were very severe in case of serious offences.

10.5.9 Coinage:

Sher Shah introduced a scientific currency system. There was no fixed ratio between the coins of different metals and sizes. The coins were made of gold, silver and copper. A new coin called 'Dam' was introduced. Sher Shah abolishes the internal customs.

10.5.10 Revenue:

All the agricultural lands were surveyed and divided into three classes good, middle and bad. The cultivator can pay the taxes either in cash and kind. 1/3 of the produce was fixed as government's share. There was a direct contact between the ryots and the king.

10.5.11 Other Reforms:

Sher Shah laid four important roadways. Trees were planted on either sides of the road. He aimed at creating a secular state and keep religion in the background.

10.5.12 Glory of Sher Shah:

Sher Shah deserves a high place in history as one of the greatest rulers of mediaeval India. Sher Shah's government was essentially one man's rule. He attended to every business of the kingdom. His ministers were therefore, secretaries who attended to the routine work. He described himself in his coins as "The just sultan". According to Erskin "Sher Shah had more of the spirit of a legislator and a guardian of his people than any prince before Akbar.

10.6 Akbar Administration Policy:

Akbar was endowed with great genius for organization. He realized the importance of organizing an efficient administration machinery based on sound principles of good government. The king was the keystone of the entire administrative machinery. He was assisted by a number of ministers in the day-to-day administration. He had a council of ministers and other officers and nobles. The council discussed the administrative, military and political policy.

10.6.1 State Government:

For administrative purposes the empire was divided into a number of provinces or Subhas. They were entrusted to viceroys called Subahdar. There were nearly 15 such provinces in 1601 A.D. Subahs were divided into Sarkars. They were Governed by an officer called Faryadar. The sarkar was sub-divided into parganas. Each pargana was kept under a chandheri.

10.6.2 Revenue system:

In the revenue administration Sher Shah was the forerunner of Akbar. A system of scientific taxation of land was inaugurated by his Finance minister Raja Todar Mal. It was known as the Bandobust system. Akbar introduced three important features of the land revenue system i.e., Land, classification of land and fixation of rates. The lands were first divided into 4 categories like Polaj, Parauti, Chachhar and Banjar according to the continuity of cultivation. The assessment was finally fixed on the basis of these classifications. Full land revenue was demanded only from the actually cultivated area. Akbar preferred cash payments. The average price of the previous ten years was taken as the standard price for revenue purpose. It was generally believed that the settlement was fixed for ten years. This settlement is called the 'Ryotwari System' because the tenant paid his rent to the governor without the intervention of middle men.

10.6.3 Military Administration – Mansabdari System:

Akbar introduced the Mansabdari system in 1571 A.D. It was borrowed by Akbar from Persia. The word 'Mansab' is office, rank. It was the basis of civil and military setup of the Mughal Administration. Every officer of the Mughal state held a Mansab. Every officer was bound to supply a number of soldiers for the military organisation of the state. There were nearly 33 grades of mansabdar. They were ranging from a Mansabdar commanding 10 to 10,000 horsemen. Each Mansabdar was paid a fixed salary. The military administration of Akbar was linked with that of the mansabdari system. the Mughal Military consisted of the army maintained by the state, army of the Amirs and the army under the control of the officers. Akbar maintained a navy of fight the Europeans but it was not strengthened by his successors.

10.6.4 Akbar's Rajput Policy:

Akbar was a great warrior, efficient administrator and dynamic politician. He realized that he could not survive and prosper without the co-operation of the Rajputs and Hindus. Thus, he was

maintained good relations with them. Akbar was compelled to follow the policy of conciliation and compromise the Hindus. This policy helped him to counter the activities of Afghans successfully. In order to improve the relations with the Rajputs, Akbar followed the policy of matrimonial alliances. Rajput princes were appointed as Mansabdars. In 1563 A.D. was abolished the pilgrimage tax on Hindus in 1564 'Jizya' was abolished Both the Hindus and the muslim were appointed on equal terms and qualifications. The activities of these people were responsible for the evolution of Indo-muslim national culture.

10.6.5 Judicial Administration:

The emperor was the foundation head of Justice and the highest court of appeal. Next to him was the chief Qazi. The punishments were severe whipping and mutilation were the common punishments.

10.6.6 Religious Policy of Akbar:

Basically Akbar's career was the development of his religious views. Until 1578 A.D. he was a pious sunni musalman. But he was much influenced by his Hindu wives, his Hindu friends and Abul Fazl and Faizi. Besides these influences, he had a great desire to know the truth about things. In 1575 A.D., Akbar ordered a new building to be constructed at Fatehpursikri called the Ibadat-Khana. At first only the Muslim scholars of different faiths were invited to hold discussions. He invited learned men of different creeds like the Brahmins, Jains, Parsis, Christians and Muslims. In 1579 A.D., Abdul Fazl proclaimed Akbar to be the head of the state as well as the head of the Church and Muslims. However, he was not satisfied with any religion. In 1579 A.D. Abdul Fazl proclaimed Akbar to be the head of the state as well as the head of the church. In 1582 A.D. Akbar made a formal declaration of a new order called Din-i-illahi or Divine faith. The salient feature of Din-i-Ilahi were

1. Love and respect for all religions
2. The member should be vegetarians
3. The motto of the doctrine was Allaho Akbar
4. Fire was sacred and the members were to worship sun daily
5. Everyone must be prepared to sacrifice everything when demanded by the king
6. The followers should give an annual feast on their birthday

Din-i-Ilahi was reflective of the liberalism and religious tolerance of Akbar. He introduced social reforms and attained social solidarity. It is rather difficult to fix Akbar's religion.

10.7 Cultural Development Under Mughal Period:

During the period of Shah Jahan the Mughal Empire reached the pinnacle of glory in certain domain especially in literature and fine arts. In this connection, the historians William Hunter and Elphinstone called the period of Shah Jahan as Golden Age. There was around peace and prosperity in the country.

10.7.1 Development of Literature:

In the field of literature, under Mughal period is compared to that of Elizabeth's age in the history of England Shah Jahan maintained a splendid court and rendered great service for development

culture among the people. He patronized poets, artisans, philosopher and painters. Many schools were opened throughout the country for higher education. Persian was the court language and it received special encouragement under the patronage of Dara Shukoh. The Upanishads and other Sanskrit works like Bhagavat Gita and Ramayana were translated into Persian languages. The Sanskrit scholar Jagannatha Pandit lived in the court of Shah Jahan. Abdul Hamid Lahiri and Inayat Khan were court historians of Shah Jahan. Eminent Hindi and Sanskrit poet and writers like Sundar Das, Acharya Saraswathi and Chintamani spread literary fragrance far and wide. Great advance was made in astronomy, medicine and mathematics. This era formed the most brilliant epoch in the development of literature and Hindi language.

10.7.2 Art and Architecture:

Under the period of Shah Jahan's reign undoubtedly marks the golden age of Mughal architecture. He constructed a number of buildings in different parts of the empire. The most elegant of them are to be found in Agra and Delhi. He built a new capital at Delhi called Shahjahanabad. His grand palace in the city was praised by the emperor himself thus "if there is a paradise on earth, it is this, it is this", and beautiful edifices were Moti Masjid and Juma Masjid. The grandest of all structures is the Taj Mahal. It is regarded as "dream in Marble, designed by Titans and finished by jewelers". It was built in memory of his wife Mumtaz Mahal. The famous Red Fort at Delhi was built by him. The Diwan-i-Am, the Diwan-i-Khas were the best pieces of Indo-Islamic architecture. Some of the beautiful garden of his period were Shalimar Garden at Shahdra and Wazir Bagh in Kashmir. The world famous koh-i-nur diamond and peacock throne were the proud possessions of Shah Jahan. The numerous precious articles displayed at the court dazzled the eyes of all and made the court famous throughout the world. The paintings of this time display brilliance of colour and lavish use of gold.

10.8 Self Assessment Questions:

I. Answer the following in not more than 60 lines.

1. Bring out the salient features of Mughal administration.
2. Explain the salient features of Sher Shah's administration.
3. Explain the cultural development under the Mughal empire.

II. Answer the following in not more than 20 lines.

1. Babur
2. Shah Jahan
3. Sher Shah's Central Government

III. Answer the following questions.

1. Who is the founder of the Mughal empire _____
2. Who was built the Taj Mahal _____
3. The first Battle of Panipat was held in _____
4. The Battle of Kanwah was held in _____
5. Battle of Gogra was held in _____

10.9 Further Reading Books:

1. Bharatiya Vidya Bhavan
Publications, Vol. VII : The Mughal Empire
2. Sri Jadhunath Sarkar : Mughal Administration
3. J.L. Mehta : An Advanced study in the History of Medieval India
4. Iswari Prasad : A short History of Muslim Rule in India
5. S.R. Sharma : Mughal Empire in India
6. R.P. Tripathi : Rise and fall of the Mughal Empire
7. K.R. Qanungo : Sher Shah
8. Prof. A. Satyanarayana : History of India upto 1947 A.D.

Satavahanas – Culture Conditions

11.0 Objectives:

After completing this lesson you should be able :

- To gain knowledge about the political background of the Andhra Satavahanas and their administration, social, economic, political and their cultural Development.

11.1 Structure:

- 11.2 Introduction
- 11.3 Sources
- 11.4 Political history
 - 11.4.1 Srimukha (B.C. 235-213)
 - 11.4.2 Satakarni 1 (B.C. 194-184)
 - 11.4.3 Gowthamiputra Sathakarni (78-102 A.D)
 - 11.4.4 Yagnasri Sathakarni (174-203 A.D)
- 11.5 Conditions of the Satavahana period
 - 11.5.1 Administration
 - 11.5.2 Army
 - 11.5.3 Social conditions
 - 11.5.4 Economic conditions
 - 11.5.5 Religion
 - 11.5.6 Language and literature
 - 11.5.7 Art and Architecture
- 11.6 Summary
- 11.7 Self Assessment Questions
- 11.8 Further Reading books

11.2 Introduction:

The satavahanas were the first, who established an empire in south India. Infact the social, political and cultural life in the Deccan started with the satavahanas. They established their kingdom on the ruins of the mouryan empire. Satavahanas ruled for a period of three centuries, and made a significant contribution towards administration, culture, art and architecture. According to K.M.Fanikhar, there is truth that the satavahanas achieved cultural unity in India by establishing an empire, which spread from Aryavārtha to south India.

11.3 Sources:

Many sources are available for the study of the history of the satavahanas. The most important among them are the inscriptions of that age like Kanheri, Naneghat, Nasik, Bhaja and Karley, Hathigumpha inscription of Rudradama. They are very useful to learn the conditions of that period. The literary sources like Vayu, Matsya, Brahma, Vishnu Puranas; Hala's Gadhasaptasati, Brihatkatha of Gunadhya, Megasthenes Indica, Kamasutras of Vatsyana, writings of Pliny, Ptolemy; coins of the satavahanas are also useful for the study of the satavahanas.

The Andhra were one among the earliest in India. The earliest mention of them is to be found in Aitareya Brahmana of the Rigveda. They were referred as Andhra brityas in the puranas and satavahanas in the inscriptions found in the Deccan. Probably, Andhra is the name of a race and satavahana is the name of a dynasty. There are many theories relating to the satavahana period. The theory that they ruled from 3rd century B.C to 3rd century A.D., is accepted to many scholars.

11.4 Political history:

From the puranas, we learn that andhras ruled for a period of 450 years and this dynasty had 30 kings. Among them the rulers from Srimukha to Gouthamaputra Satakarni were called early satavahanas. The rulers, who ruled after Gouthamiputra Satakarni were called later satavahanas.

11.4.1 Srimukha (B.C. 235 - 213):

Srimukha was the founder of the Satavahana dynasty. He ruled for 23 years. He declared independence after the death of Mouryan king Ashoka. Srimukha conquered neighboring kings and made Prathisthanapura his capital. Srimukha was succeeded by his brother Krishna, who extended his empire as far as Nasik.

11.4.2 Satakarni I (B.C. 194 - 184):

Krishna was succeeded by Satakarni I and ruled for a period of 10 years. He was a prominent ruler among the early Satavahanas. Naneghat inscription described him as 'Aprathiharachakra', 'Dakshinapathapathi'. Satakarni I was contemporary to Pushyamitra Sunga and Kharavela of Kalinga. Kharavela described in his Hathigumpha inscription that not caring Satakarni I marched his armies to the Satavahana kingdom and destroyed Mushikanagara and Pithundra. He performed two ashvamedhayagas and one rajasuyayaga and gifted away thousands of cows and karshapanas to brahmins and was praised as the Lord of the South. Then, Satakarni II became the king. He had a long reign of 56 years. He defeated the Sakas and occupied Kalinga and Magadha. Kuntala Satakarni conquered Malva and Mankirashtra areas and brought them under his control.

11.4.3 Gouthamiputra Satakarni (78 – 102 A.D.):

Gouthamaputra Satakarni was the greatest king not only of all the satavahanas, but also of the entire early South Indian kings. He was the twenty third ruler of the Satavahana empire. He ruled for a period of 24 years. He was named after his mother Gouthami. His victories are known through the inscription of Balasri. He made many conquests and expanded his kingdom. He destroyed the Yavanas, Sakas, Kishaharatas and Pallavas. As a result, Gouthamiputra Satakarni's kingdom spread from Rajasthan in north India to Vyjayanthi in Karnataka and Kadalur in Tamil Nadu. The Nasik Prasati praised him "Kshathriya Darpana Mardana", "Agama Nilaya", "Thrisamudra thoya petha vahana" and "Eka Brahmana".

11.4.4 Yagnasri Sathakarni (174 – 203 A.D.) :

Yagnasri was the greatest among the later Satavahana rulers. He drove away Sakas from central India and Manki Rastra. He built a naval force and acquired the title “Samudradhi pathi”. The ship marked coins of Yagnasri prove that he developed the foreign trade over the seas. The successors of Yagnasri were weak and therefore the downfall of Andhra Satavahana kingdom started. After the death of the last ruler Pulomovi, the Satavahana kingdom declined and it was occupied by Ikshvakus, Pullavas, Abhiras and Chutus.

11.5 Conditions of the Satavahana period:

The clear history of the south India started with the Andhra Satavahanas. They brought political unity to south India and saved it from foreign invasions. Satavahanas made significant changes in their administration, social, economic, literature, religion, art and architecture which resulted in its development during their period.

11.5.1 Administration:

Satavahanas not only founded a vast empire, but also provided an effective administrative system. The administration followed in the footsteps of the Mouryas and was a model to Pallavas and others. They believed in the Divine Right of the kings. They followed Dharmasutra and Arthashastra of Koutilya. The government was based upon the concepts of hereditary and absolute monarchy, still the emperor was never a tyrant. He regarded himself as the guardian of the social and political order and welfare of his subjects. A cabinet was formed to assist the king in administration. The king followed the advice of his ministers. Besides ministers, there were several employees, who helped to king in the process of administration. The salaries of the employees were paid by money. For administrative convenience, the satavahana empire was divided into Janapadas and Janapadas divided into Aharas. Amatyas were incharge of Ahara. The last administrative unit was village administration. Land tax was the main source of income to the government. King was not the owner of all the land in the kingdom.

11.5.2 Army:

Satavahanas maintained a strong army. Hathigumpha inscription refers about the chaturanga balas of the army. We can estimate strategy of the military of those days by seeing the Amaravathi architecture. The Mahasenapathi was the head of the army, the kings often lead the army into battlefield. Kataka and Skandavara were found in inscriptions. Kataka means permanent military camp, where as Skandavara means temporary military camp.

11.5.3 Social Conditions:

During the Satavahana period caste system was not well established in the society. The emperors like Gouthamiputra Sathakarni took pride in stopping the contamination of the castes. With the advent foreigners like Sakas, Pallavas and Yavanas and because of the influence of the religious like Buddhism and Jainism, the principle of caste system were said to be liberalized. Brahmins learnt Vedic education and performed rituals. Vysyas indulged in trade and business. Kshathriyas a part from taking to military profession indulged in commerce and trade. Joint family system was in vogue. The members of the family were dependent on father and system of pithru swamyam was accepted. Women occupied a prominent position in the society. Women had their own property. Women like Gouthamibalsri and Naganika handled the administration of the state. During this period, women added the titles of their husband at the end of their names. Hala's Gadhasapthasathi reveals that people in those days led a cheerful life.

11.5.4 Economic Conditions:

During the Satavahana period the entire Dakshinapadha enjoyed economic prosperity. Considerable development was achieved in the fields of agriculture, internal and external trade and industry. Agriculture was the chief source of economy. Land tax was the chief source of income to the government. Men and women worked together in agricultural lands, they developed their respective economy. The Nasik inscription mentioned that Kulika Sreni donated new robes to Buddhist monks every year from the interest earned on 2000 karshapanas deposited by Rishabhadatta. They were connected with the important seaports by roads. Bullock cart was the main means of travel. Diamonds, silver, liquor, silk clothes and perfumes were exported commodities of Deccan, coluia had a great demand in Roman markets. The Roman coins discovered in several places like Arikamedu, Puducheri, Kondapur, Dhanyakatak and Nagarjuna Konda are proofs for the profits earned through the foreign trade in Deccan.

11.5.5 Religion:

When the Satavahanas come into power, vedic religion, Buddhism and Jainism of north Indian became the south Indian religions. These religions reconciled with the faiths and customs of the locals and prospered. Early satavahanas were followers of vedic religion and worked for the prosperity of that religion. The name Yagnasri of kings reveal their attachment to vedic religion. Foreigners like Yavanas and Sakas followed vedic religion and mingled themselves in the Indian society. The prayers of Indra, Vasudeva, Sankarshana, Chandra, Yama, Surya and Varuna appeared in inscriptions show the transfer of religion from vedic culture to puranic culture. Saiva and Vyshna religions both attracted the administration and the people. Charity, bhakthi, pilgrimage are the Chief characters of these religions. Puranas became strand and for them. Puranic literature spread during the Sathavahana period. Historians opined that Acharya Nagarjuna lived in Sriparvatham and formed centre of learning. Philosophers assume that Nagarjuna's "sunnyavadam" was the basis for Sankaracharya's "Mayavadam". Jainism also prospered along with Buddhism. Konda Kundachrya a Jain ascetic wrote "Samayasura", which was adored and followed by Swethambara and Digambara sects of Jainism.

11.5.6 Language and Literature:

Andhra Satavahana were also patrons of language and literature. They continued prakrit as the court language. The inscription of those days were written in prakrit language and in bhrahmi script. In fact in the history of prakrit language, the satavahana period may be treated as the golden age. The 'Gathasaptasathi' compiled by Hala is an anthology of 700 prakrit verses composed by a number of poets and poetesses and won for him an undying fame as 'Kavivatsala'. Hala's, the 17th king of Satavahanas was a poet and gathered around himself a large number of poets. Gunadhya, the writer of 'Brihatkatha', belonged to this period. Kings patronized the Sanskrit language during the later part of the satavahana period. Sarva Varma wrote "Kathanthra Vyakarana" for easy learning of Sanskrit. From the title of 'Agamanilaya', it appears that Gauthamiputra Satakarni was a master of the vedic lore. The writings of Acharya Nagarjuna and Aryaveda were done in Sanskrit language. 'Suhrulekha' of Nagarjuna achieved popularity. The Chinese Traveller Ith sing wrote that every student learnt suhrullekha by heart and the savants continued to discuss the contents of it throughout the lives. From Brihatkatha, it is understood that there flourished the 'desi' language along with prakrit and Sanskrit languages. Desi means the language of locals. It might be the parent of the south Indian languages like Telugu and Kannada.

11.5.7 Art and Architecture:

The Satavahanas continued the patronage of Mauryan Architecture with little improvements. Religion was the source of inspiration for architecture. Hala's Gathasaptasati mentioned the temples like Ganesh, Gowri and Indra. Buddhist ruins are the only sources available to estimate the skills and talent of Andhras in the field of architecture. Almost all the contribution of that period were Buddhist and they included Chaityas, Stupas, Aramas and Viharas.

Stupa is a monument built on the remains of either Buddha or any other Buddhist teacher. They were built at Nagarjuna Konda, Bhattiprolu, Amaravathi, Jaggaihpeta and Ghantasala. Amaravathi stupa is a magnificent construction of all the stupas of Andhradesa. The stupa were built with bricks and name plates were carved on the marble stone. Five important incidents in the life of Buddha were shown in this stupa. The Birth of Buddha, Mahabhinishkramana, Jnanajyothi, Dharmachakra his divine message, Mahaparinirvana of the Buddhist were inscribed in the stupa. Chaitya is a Buddhist temple of worship with a stupa in it. Chaityas were constructed at Karle, Kanheri, Nasik and Bhaja.

Viharas are the abodes of Buddhist monks. Some of these viharas are carved in rocks. Viharas are also built with bricks in Amaravathi, Nagarjuna Konda and Jaggaihpeta. Amaravathi was the most famous of all Buddhist 'kshethras' in Andhra Desa. The carving models of Amaravathi stupa reflected in all other shilpas. During that period painting was also developed. People of those days got the puranic stories like Ramayana and Bhagavatha, painted on the walls of their houses. Swethagaja Jathaka in the 10th cave of Ajantha belonged to Satavahana period.

11.6 Summary:

The Satavahanas were the first, who established an empire in South India. The social, political and cultural life in the Deccan started with the Satavahanas. There is truth that the Satavahanas achieved cultural unity in India by establishing an empire, which spread from Aryavarta to South India. Satavahanas brought political unity to South Indian and saved it from foreign invasions. They made effort for the development of administration, social, economic, language, literature, religion, art and architecture enhancement in their period. In those days, life of the villages was simple and that of town was luxurious. Hala's Gathasaptasati reveals that people in those days led a cheerful life.

11.7 Self Assessment Questions:**I. Answer the following in not more than 60 lines.**

1. Write an essay on cultural conditions under the Satavahanas.
2. Explain the socio-economic and cultural conditions in Satavahana period.

II. Answer the following in not more than 20 lines.

1. The Satavahanas
2. Gowthamiputra Sathakarni
3. Srimukha
4. Administration in Satavahana Period
5. Cultural development in Satavahana Period

11.8 Further Reading Books:

1. K.R. Subrahmaniam : Buddhist remains in Andhra
2. K. Gopala Chari : Early History of Andhra Country
3. B.S.L. Hanumantha Rao : Indian History and Culture
4. B.S.L. Hanumantha Rao : The Age of Satavahanas
5. K.A.N. Sastri : A History of South India
6. B.V. Krishan Rao : Early Dynasties of Andhradesa
7. Prof. K. Subrahmanyam : Andhra History upto - 1526

Contribution of Pallavas to Culture

12.0 Objectives:

After reading this lesson, you will be able :

- To gain knowledge of the Pallavas political background and their contribution to administration, art and architecture.

12.1 Structure:

- 12.2 Introduction
- 12.3 Origin of Pallavas
- 12.4 Political History of Pallavas
 - 12.4.1 Pallavas of Prakrit charter
 - 12.4.2 Pallavas of Sanskrit charter
 - 12.4.3 Great Pallavas
 - 12.4.3.1 Mahendra varman- I(600 - 630 A.D.)
 - 12.4.3.2 Narasimha varman-I (630 - 660 A.D.)
 - 12.4.4 Nanadivarman and his successors (731 – 893 A.D.)
- 12.5 Administration and cultural importance of Palavas
 - 12.5.1 Socio- Economic condition
 - 12.5.2 Administration
 - 12.5.3 Religion
 - 12.5.4 Literacy Development
 - 12.5.5 Art and Architecture
- 12.6 Summary
- 12.7 Self Assessment Questions
- 12.8 Further Reading Books

12.2 Introduction:

After the fall of the Satavahanas, Tamil Kingdoms in ancient India the Pallavas gradually established their supremacy in the far south. They ruled from three centers, Vatapi in the west, Vengi in the east and Kanjeevaram in south. The Kanjeevaram branch of the Pallavas was the most powerful. It ruled for four hundred and fifty years. There were many great warriors as well as patrons of art, learning and architecture. Towards the end of the ninth century, the Pallavas were defeated by the Cholas. The Pallavas played an important role in the history and culture of south India for nearly six centuries, from the third century A.D. to the end of the ninth century A.D.

12.3 Origin of the Pallavas:

There is no one opinion about the origin of the Pallavas. Some of historians held the view that the Pallavas belonged to Tondaimandalam, the area corresponding to modern Jaffna district of Ceylon Dr. Smith observes that they were partly native and partly foreign.

12.4 Political history of Pallavas:

The rule of the Pallavas, who are regarded as the successors of the Andhra in the South commenced from the closing years of the 3rd century A.D. Basically, the Pallavas rulers are divided into four groups such as,

1. Pallavas of Prakrit Charters
2. Pallavas of Sanskrit Charters
3. Great Pallavas
4. Nandi Varman and his successors

12.4.1 Pallavas of Prakrit Charter:

Virakurchavarma and Bappa Deva were the earliest known members of this group. Their kingdom comprised of Tondaimandalamm Andhrapatha, and Kuntala. The next ruler was Sivaskandavarman. He performed Asvamedha and assumed the title "Dharmamaharaja". It was during his rule that Kanchi came under the Pallavas.

12.4.2 Pallavas of Sanskrit Charter:

The first ruler of this branch was Vishnugopa. He was defeated by the Gupta ruler Samudragupta during his south Indian campaign. He was succeeded by the rulers Kumaravishnu, Buddhavarman and Simhavarman. Nandivarman was the last ruler of this line of the Pallavas.

12.4.3 Great Pallavas:

The glorious period of this dynasty begins with this line of the Pallavas. Simhavishnu was the founder of this Pallava line. Simhavishnu was called Avanisimha, because of his great conquests. The great poet Bharavi is said to have visited his Kingdom.

12.4.3.1 Mahendravarman - I (600 – 630 A.D.):

Mahendravarman I was the son and successor of Simhavishnu. He was great in war and peace. His rule witnessed the Pallava-Chalukya and Pallava-Pandya conflict. In 610 A.D., Pulakesin II deprived Mahendravarman of the province of Venghi. Mahendravarman was a great poet musician and a great lover of architecture. He wrote "mattavilasa prahasana" in Sanskrit language. Mahendravarman was at first a Jain, later he became a Saivite. He built stone temples at Trichinopoly, Vallam, Mahendravadi and Dalavanur.

12.4.3.2 Narasimhavarman - I (630 - 660 A.D.):

He was the son and successor of Mahendravarman. Early in the reign, he defeated and killed Pulakesin II in the battle of Manimangalam. Badami, the capital of the Chalukyas was destroyed. Narasimhavarman assumed the title of "vatapikonda". The Pallava king sent two naval expeditions to Ceylon present day Srilanka, to restore him on the throne of Ceylon. He also

fought with the Cholas and Pandyas and defeated them. The city of Mamallapuram or Mahabalipuram was founded by him. Narasimhavarman had the title of 'mamlla'.

12.4.4 Nandivarman and his successors (731 – 893 A.D.):

Nandivarman II, first of the new line of rulers, belonged to the line of Bhimavaram, the brother of Simhavishnu. In 740 A.D. Vikramaditya II, the Chalukyan king defeated Nandivarman and captured the city of Kanchi. Dandidurga of Rashtrakuta dynasty also attacked Pallavas territory. The successors of Nandivarman II failed to recover their position. The last Pallavas ruler Aparanjitha was killed by the Chola ruler Aditya. Aditya occupied the pallava territory in 893 A.D., thus ended the pallavas supremacy in the South.

12.5 Administration and Cultural Importance of the Pallavas:

The Pallavas established an extensive empire in the far south. Their rule was one of the most formative period in the cultural history of India. The Cultural Unity of India was completed under them.

12.5.1 Socio-Economic Conditions:

Society was organized on the basis of caste system. Women enjoyed respectable position in the society. Agriculture was the main occupation of the people. The king had the welfare of their people at heart. Trade, inland and overseas was encouraged. Mamallapuram and Nagapattnam were the famous ports. The navy was of great help on their trade with South East Asia. They carried on trade with South Asian countries and China.

12.5.2 Administration:

The Pallavas followed the monarchical form of government. King was the pivot of administration. Thus, all the powers were concentrated in his hands. But the king was not a despot and protected the law of the land. The empire was divided into Rastras, Kottams and Villages. Land revenue was the main source of income. Besides land tax, the king had other source of income like monopolies, custom duties and tax on various articles. The king was assisted by a number of officers in his day to day administration.

12.5.3 Religion:

The period of Pallavas was one of great religious activity. Both Vaishnavism and Saivism flourished during this period. Kanchi became the seat of learning. Saints like Appar Sundramurthy and Sambandar popularized Saivism, Tirumangai Alvar and Namalvar were some of the famous vaishnavite, saints. With the spread of Saivism and Vaishnavism, there was a decline of Buddhism and Jainism to some extent. Thus, the kings in general followed the policy of toleration towards other religion. Mahendravarman-I built stone temple at Vallam, Trichinopoly, Mahendravadi and Dalavanur.

12.5.4 Literary Development:

The pallavas period was a period of great literary activity. The early kings patronized sanskrit literature. Poets like Dandin and Bhravi lived in the court of the Pallavas. Mahendravarman himself was a great writer, he wrote "mattavilasa prahasana" in sanskrit language. Kanchi was a famous centre of sanskrit learning. There was also a rich development of Tamil Literature. The most important composition in Tamil were Thevaram, Nalayira Prabandham and Tiruvachakam. The Kural of

Tiruvalluvar also belong to this period.

12.5.5 Art and Architecture:

The pallava school of architecture and sculpture is one of the most important and interesting of the Indian Schools. In a sense, the Indian architecture in the south begins under the Pallavas, the Pallavas were the first to make a full and free use of stones in buildings. Mahabalipuram and Kanchi are the two important places of pallava architecture and sculpture. Mahendravarman excavated temples out of solid rock. The example of this group of architecture are Varaha and Durga Caves at Mahabalipuram. Narasimhavarman Varman built seven pagodas at Mahabalipuram. Narasimhan built seven pagodas at Mahabalipuram. These are also known as seven rathas. The kailasnath temple at Kanchi and shore temple at mahabalipuram belonged to structural form of architecture. Rajasimha was the author of this style. Among, the pallava sculpture the most remarkable is the "Descent of Gangas". The painting in the cave at Sittannavasal reveals the development of the art of dancing. Thus, the pallavas period was an age of multifaceted activities. It is certainly one of the brightest periods of ancient Indian history. The style of pallavas art set up the standard in south India. It also greatly influenced the Far East countries such as Thailand, Indonesia and Cambodia.

12.6 Summary:

After the fall of the Satavahanas, the Pallavas established their supremacy in the far south. Their rule was one of the most formative period in the cultural history of India. Under the Pallavas kingdom, literature, art and architecture also developed at large extent South India.

12.7 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Explain the contribution of Pallavas to the Indian Culture.
2. Write an essay on Pallavas administration and Cultural Development.

II. Answer the following in not more than 20 lines.

1. Pallavas
2. Art and Architecture of Pallavas
3. Pallavas Administration
4. Pallavas Contribution for Literary Development

12.8 Further Reading Books:

1. Nilakanta Sastri K.A. : History of South India, Vol I & II
2. S.C. Ray Choudary : History of Modern India
3. Rao P.R. : Modern Andhra
4. Nilakanta Sastri K.A. : An Advanced History of India
5. Prof. A. Satyanarayana : History of India up to 1947 A.D.

Chola Administrative System and Art

13.0 Objective

After you have completed this lesson, you should be able :

- To gain knowledge about the Cholas political background and their contribution to administration and architecture.

13.1 Structure:

- 13.2 Introduction
- 13.3 Early History of the Cholas
- 13.4 Political History of Cholas
 - 13.4.1 Raja Raja I (985 – 1014 A.D.)
 - 13.4.2 Rajendra I (1014 – 1044 A.D.)
 - 13.4.3 Rajadhiraja I (1044 – 1052 A.D.)
 - 13.4.4 Successors of Rajendra –II
- 13.5 Administration of the cholas
 - 13.5.1 Army and Navy
 - 13.5.2 Revenue
 - 13.5.3 Justice
 - 13.5.4 Local Self- Government
 - 13.5.5 Election Procedure
- 13.6 Chola's Architecture
- 13.7 Summary
- 13.8 Self Assessment Questions
- 13.9 Further Reading Books

13.2 Introduction:

The Cholas were an ancient dynasty and they were mentioned in the Mahabarata. The chola kingdom was on the Coromandal coast. The most important source to know about them was the Sangam Literature.

13.3 Early History of the Cholas:

The greatest among cholas of the Sangam age was Karikala, who was “the man with the charred leg”. He extended the chola territory and built a new capital city called Kaveripattinam. But his successors could not defend the kingdom from the expansion of the Cheras and the Pandyas

Cholas were reduced to an insignificant position. The rulers were called the Imperial Cholas or Vijayalaya line of the Chola rulers. They started ruling from the middle of the eighth century A.D.

13.4 Political History of Cholas:

Vijayalaya and Aditya were the first two kings of the imperial Chola Line. Tanjore was their capital. Parantaka I, the son of Aditya ruled from 907 – 953 A.D. He captured Madurai from the Pandyas. To commemorate this event he took the title of “Maduraikonda”. During the last days of his rule, he was defeated by the Rashtrakuta king Krishna III with the accession of Raja Raja in 985 A.D. normalcy was restored in chola kingdom.

13.4.1 Raja Raja - I (985 – 1014 A.D.)

Raja Raja - I was a great king of the chola kingdom. He was the son of Parantaka - II and Vanava Madadevi. His first great achievement was the destruction of the chera navy at Kandalur Salai. In the south, he subdued the Pandyas. The northern portion of Ceylon was annexed to the chola territory. He also conquered few territories from the Eastern Chalukyas the Gangas and the Chalukyas of Kalyani. Thus Raja Raja - I extended his empire upto the Tungabhadra river. He was also said to have brought under his way the Laccadives and Maldives. He was also a great administrator.

13.4.2 Rajendra - I (1014 – 1044 A.D.):

Rajendra - I was the son and successor of Raja Raja. He conquered the kingdoms of the Pandyas and the Cheras. Ceylon was conquered in 1029 A.D., he also attacked and plundered the kingdom of the Chalukya King Somesvara - I. He was the first Indian ruler, who established the supremacy of Indian Navy in the Arabian sea. In the North, he advanced as far as the river Ganges. On this occasion, he was given the title of “Gangaikonda”. His most important achievement was the expedition to Kadaram and Sri Bhoja in about 1025 A.D. He was built a new capital called Gangaikonda cholapuram. Some of the famous titles of Rajendra-I were Gangaikonda, Mudikonda, Kadaramkonda and Pandithchola.

13.4.3 Rajadhiraja I (1044 – 1052 A.D.):

Rajadhiraja-I was the son of Rajendra-I. He was always in war with the neighbouring princes. He was killed by the chalukya ruler in the battle of Koppam in 1052. On his death, his brother Rajendra II assumed power.

13.4.4 Successors of Rajendra – II:

Rajendra II was followed by Vira Rajendra I, and Adhirajendra. With the death of Adhirajendra the Vijayalaya the lineage of the cholas ended. Now the crown passed to an Eastern Chalukyan prince Rajendra. He ruled from 1070-1120 A.D. He was the greatest grandson of Raja Raja - I both from the paternal and maternal side. With his accession Vengi became a part of the Chola Empire. Kulottunga was the last of the greatest cholas and after his death the decline set in. Kulothunga III was the last of the chola kings of any importance. His successors were weak and the chola dominions were slowly absorbed by Pandyas, the Kakathiyas, Hoysalas and the Yadavas and extended these kingdoms.

13.5 Administration of Cholas:

The chola administration was well organized systematically and thoroughly efficient. King was the head of the state. All powers were concentrated in his hands. There was no definite

council of ministers connected with the central government. But some of the high officers of the state are described as "Udankuttam". The Cholas had organized an efficient bureaucracy. The central government took care of the maintaining peace and order in the country, external defense and increasing the general prosperity of the people. All details of administration were left in the hands of the local bodies. The unit of administration was the self governing village. A number of villages constituted kurrum. A number of kurrums made up a valanadu. A number of valanadu made up a province, its viceroy was the yuvaraja of the emperor. The king was assisted by a number of ministers and others.

13.5.1 Army and Navy:

The king was the head of the army and the navy. The army was divided into a number of regiments and spread over the country in the form of local garrisons. These were called Kadagams. The Cholas maintained the big standing army. It consisted elephants, cavalry and infantry. The soldiers were well trained and disciplined. The total army was about 1,50,000 troops. The king had his own guard. The kings and princes led the army. The Cholas realized that need for a strong navy and followed a steady naval policy. This is evident from the many naval victories of the Chola kings.

13.5.2 Revenue:

The chief sources of revenue was lands under cultivation. Lands were carefully surveyed and revenue were collected by the village assemblies. Besides land revenue, taxes on the trade, various professions, mines, forests, salt and irrigation were other sources of income of the state. The chief items of public expenditure were the expenses of the king and the court, navy and army, roads, irrigation, administrative staff, and other public works.

13.5.3 Justice:

Justice was mostly a matter of local concern. At the local level, the village assemblies were in charge of justice. Largely punishments depended upon the merits of the case. Death penalty was not given in all cases of murder.

13.5.4 Local Self-Government:

The most remarkable feature of the Chola administration was the organization of the local government. This was organized on democratic lines. Villages and towns had the primary assemblies and larger towns had representative assemblies. There were two types of these assemblies called "Sabha" and "Ur", the sabha was exclusively to the Brahmadeya villages, while the Ur was of the general type.

The village assemblies enjoyed almost sovereign authority in all matters of rural administration. They assessed the land revenue, collected the revenue and maintained a record of collection work. It was open to the audit of the officers of the king. They were the absolute proprietors of village communal lands and also controlled the private lands within their jurisdiction.

The village assembly functioned through its committees called "variams". The members of the committee were elected by the assemblies. Some of the committees were the garden committee, the tank Committee, committee of justice and the committee which looked after the ascetics, foreigners and orphans. The committee members held office for one year. They were not remunerated for their services. If anyone found guilty of any offence, he was removed forthwith.

13.5.5 Election Procedure:

The members of the executive committee were elected by the people. Every town or village was divided into several wards known as “kudumbama”. Assembly consisted of the representatives of kudumbam. Qualification was prescribed for the members of committee. The qualifications were:

1. He must be able bodied within the age of 35 to 70 years.
2. He must own any property and must not have committed any of the sins like bribery, adultery, theft and other criminal offences.
3. He must be well versed in Vedas and must be a resident of the village.

The names of the persons nominated for selection were written on strips of palm leaves called “kudavolai”. On the day of election, the villagers met at a public place and the members were elected through lottery. These members of the executives Committee were called “Variapperumakkal”.

The village assemblies played an important role in the administration of the Cholas. The Cholas were the pioneers in introducing the system of local government at the village level. This helped to give training to all the citizens in administration. The organization of these “little Republics”, the tiny states at the base, encouraged the communal life of the people. It developed a sense of civic duties, fostered a sense of liberty and guaranteed a high standard of administrative efficiency.

13.6 Chola's Architecture:

The Cholas supplemented the Pallavas in the art. Their dynasty history begins at about 901 A.D. lasting for 250 years. They developed and perfected the Dravidian style of architecture. The Cholas were also great builders. They undertook work on a very large scale. Their most laudable undertakings were their vast irrigation schemes and works. Rajendra-I, constructed a huge artificial lake of 26 kms length near their new capital Gangaikonda Cholapuram. Their dams were composed of huge dressed stones, thrown across the Kaveri and other rivers. Cholas rulers also carefully planned and laid out vast cities, with temples in their centre.

The Cholas temple architecture is famous for the purity of its artistic traditions. It achieved its maturity in the two magnificent temples at Tanjore and Gangaikonda Cholapuram. They were built in the first quarter of the eleventh century. The great Siva temple at Tanjore, known as Brihadiswara temple or Rajarajeswara temple was built by Raja Raja - I the Great. It is the largest, highest and the most ambitious production of the temple architecture. Its tower has fourteen successive stories rising to the height of about 60 meters. It is crowned by a massive dome in a single block of stone, more than 8 meters-high. The whole temple buildings is carved with sculpture and decorative mouldings. The tanjore temple is the touch stone of Indian architecture as a whole. Another artistic achievement of the Cholas is the Indian plastic art known as the Chola Bronze. The Nataraja figure, the images of saints and Hindu Gods and Goddesses are the master pieces of the world art.

13.7 Summary:

The Cholas were an ancient dynasty and they were mentioned in the Mahabharata. The Cholas were well known in history as efficient and enlightened administrators. The Cholas Policy was humane, benevolent and democratic. According to K.A.N. Sastry, “a nice balance was struck

between the centralized control and local initiative, the clear distinction was kept between the functions of the period were self sufficient and self- governing little republics, recalling the city states of Ancient Rome and Greece.

13.8 Self Assessment Questions:

- I. Answer the following in not more than 60 lines.
 1. Write an essay on administration of Cholas.
 2. The Development of Local self-government of Cholas
- II. Answer the following in not more than 20 lines.
 1. Cholas
 2. Raja Raja - I
 3. Administration of Cholas
 4. Local Self government of Cholas.

13.9 Further Reading Books:

1. Nilakanta Sastri K.A. : History of India, Vol I
2. Nilakanta Sastri K.A. : History of South India, Vol I & II
3. Romila Thapar : History of Indian, vol – I
4. Prof. A. Satyanarayana : History of Indian upto 1947 A.D.

Influence of Islam on Indian culture – The Sufi and Bhakti Movement

14.0 Objective:

After going through this lesson you should be able :

- To gain knowledge about the influence of Islam on Indian culture
- Know the Sufi and Bhakti movement and its importance in the Indian context
- Know the composite culture in India under the Muslim rulers

14.1 Structure:

- 14.2 Introduction
- 14.3 Islam impact on Indian culture
 - 14.3.1 Social impact
 - 14.3.2 Religion impact
 - 14.3.3 Political Impact
 - 14.3.4 Educational Impact
 - 14.3.5 Language Impact
 - 14.3.6 External appearance Impact
 - 14.3.7 Islam impact on position of women
- 14.4 Sufi and Bhakti movement
 - 14.4.1 Sufi movement
 - 14.4.2 Bhakti movement
- 14.4.3 Bhakti movement-results
- 14.5 Ushering of composite culture
 - 14.5.1 Religious culture
 - 14.5.2 Ideological culture
 - 14.5.3 Linguistic culture
 - 14.5.4 Material culture
 - 14.5.5 Culture of customs and traditions
- 14.6 Summary
- 14.7 Self Assessment Questions
- 14.8 Further Reading Books

14.2 Introduction:

In India, before Muslims many foreign invaders like Greeks, Huns and Sakas came to invade India, but they mingled with Indian culture. It is an undeniable truth that the Islam had emerged in India as a parallel power to control and direct the spiritual and secular life also. Many revolutionary changes occurred in the cultural history of India by the arrival of Muslims to India. But because of continuous rule by Islamic kings for hundreds of years, Islamic culture influenced the Indian culture to a certain extent. Even the hindus like Vemana had criticized the hindu system as a dog which barks looking at its own image in a glassroom. This was a sum up of the hindu mohammedan relations over a period of some centuries. Many historians projected their views in favor of the ruling groups without hesitation to mock at the hindu masses, who were at their beck and call. It is inversely proportionate in cultural idiom. Such a process of thought provoked nothing but arrogance, strife and vehemence for stauts in both the cultural groups, which resulted in the bloodshed and the predominance of jungle law in a so called civilized society. Every body thought it correct, ideal, systematic and a fine model of life.

At the same time, it is also an undeniable truth that each society can have the people not with idiocy and vehemence; but people with sanity and a universal vision. The narrow minded and narrow viewing groups cannot tolerate the visionaries with universal appraisal. Amongst the mohammedan writers one can see Al beruni, who exclaimed that the hindus ran away with a fear and aversion of passing over their knowledge to the muslims and one Amir khusru, who told that Hindi language is not at all inferior to Persian. It was a change in more than one hundred and fifty years since their arrival. By that time Islam could not be a parallel stream; it had become a substitute. In the same way, in the muslim community a core of people developed, who were incessantly related with the hindus and found also in the hindu society knowledge and belief which are very much acceptable, besides being their idolaters and the eaters of bacon. Thus, in the hindu and mohammedan societies one can see the groups like opportunists, pure spiritualists, secularists and those with devotional appeal only. Such conditions have catalyzed the ushering of the composite culture, how it is called in India.

14.3 Islam impact on India Culture:

14.3.1 Social Impact:

In the social sphere the interaction led to the exchange of traditions and ideas. The muslim food habits, muslim dress were accepted by native hindus. The popular customs of muslim ladies further entered the native Indian society practiced by the upper caste hindus particularly Rajputs. Since, both the Muslims and Hindus lived in same society for centuries together, they realized the need of brotherhood. The Muslims gradually started thinking that they were Indians. The process of urbanization gained moment, as the muslims aristocracy prepared to stay in towns and cities.

14.3.2 Religion Impact:

In the religious sphere for the first time Hinduism and Islam encountered each others. Islam was impressed by hindu Vedanta and practice of singing and it accepted budhist meditative technique and practice of fasting from Jain, which later muslims followed.

At the same time, Islam religion had tremendous influence on the Indian society. The Muslims were enjoyed perfect religious freedom and the poor Hindus had to accept Islam, since the latter were subjected to number of religious disabilities. The conception of worshipping single supreme power and human equality had profound influence on Hinduism. This led to the bhakti movement. The Bhakti movement was only the result of the influence of sufi religion.

14.3.3 Political Impact:

Muslims capturing power prolonged their influence and they were appointed their people in the key positions. They neglected the Hindu people to where appointing important positions under their rule. During the period of Aurangzeb, he tried their best to suppress the Hindus. The burden of tax was more on Hindus. The taxes like 'zizia' had worsened their position. During the muslim period, mostly hindus faced many social, economical and political problems. The relation between the rulers and the ruled was bad. But by the impact bhakti and sufi movements the position was better.

14.3.4 Educational Impact:

Hindus learnt chemistry, mathematics, geography from muslims. The muslims were learnt yoga, psychology, philosophy, Astrology from Hindu.

14.3.5 Language Impact:

'Urdu' language was the best example of hindu muslim friendship. Urdu was followed as the language of communication. This language is a mixture of hindi and persi. This was learnt also by Indians.

14.3.6 External appearance Impact:

The appearance of muslims their self as great and also hindus attracted and tried to adopt their customs and dress code. In the same way the feeling also many changes occurred vice-versa.

14.3.7 Islam impact on position of women:

During the period of muslim invasion in India, when the kings are defeated in the war, the hindu women used to jump into the fire to protect themselves from the attack by muslims. This system called as "Jauhar". The hindus were performed child marriages to protect their daughters from the attack of muslim rulers.

14.4 Sufi and Bhakti Movement:

The medieval period is a tale of ghostly atrocities and blood shed provoked by sovereignty, religious discrimination and ethnic inequality. At the same time, during the same period one can also see the struggle to resist discrimination and promote oneness among all the human beings beyond the barriers of race and faith. Such struggle was powerful, silent and ignored all types of discriminations. The medium in that struggle is the God, who is said to be the Akbar and Rahim as well. As such that movement was dubbed to be a religious movement by such social and intellectual groups who had no idea about the God and his knowledge. Among the muslims, it was known as the sufi movement and among the hindus it was called as the bhakti movement. The devotion in the bhakti movement and the conviction of piety and oneness among the sufis are the visible and invisible sides of the same coin. These two movements tried to influence oneness and all in the urban and rural societies.

14.4.1 Sufi Movement:

Sufism is theoretically pre-Islamic. They respect shariat and Koran told by Mohammed their aims to have universal vision. Sufi means one who has de-molested himself from the worldly impressions pure and also united with the Absolute Divinity. They respect Allah and Guru. They call

guru as peer. They believe in the universality of God. In the beginning, they followed the monastic rules like prayers, reading the sacred books and following some dikshas and others. In course of time, they found the monastic aspects futile and gave significance to a life with devotion and ecstatic love. Tauhido is their basic principle, meaning the God is one. He is universal. Losing one's own character, being in God, serenity, transcendence are the steps for being and becoming one with the supreme. All the sufi practitioners led the forlorn life like the hindu ascetics. There were two sects chishti and suhrvardis among the sufis. In all other places one see the chishthu, but suhravardis are found in Multan, Sindh and Punjab. Shaik moinud dinchisti, Baba Farid Uddin, Nizamuddin Auliya, Nasir Ud din mohammed, Khwaja Shaik Tagiuddin, Birag Idhevi, Malik Mohammed Jaisi Mohammed Gaus were famous among the sufis. The sufis accepted the theories of hindu philosophy and religion. There were three centres of the sufis Ziya ud din, Barani and Amir Khusru followed the chisthi. Delhi and its neighbourhood are the centres for the chisthis. Sindh was the center for suhrvardis. Bihar was the center for the firdausis. The sufis stayed away from the political and social life. The people respected them. But they could not influence the society and the state for reform. The hindus respected and worshipped the sufis. There were many hindus among their followers. Sufis gave significance to simple and pure social life.

14.4.2 Bhakti Movement:

Bhakti was defined to be an experience through the synthesis of one's own reality. Bhakti cannot be a movement at all. The word devotion is not identical with the meaning and spirit of the word bhakti of Sanskrit origin Bhakti movement was one of the important features of the medieval period. Some scholars like Grierson and Weber argued that bhakti was the path of salvation and the Indians could learn monism from Christianity. Some scholars argued that bhakti emerged as a movement due to the impact of Islam. Bhakti is an action oriented goal for the vedantic tradition found in the Upanishads. Ramanuja on the south and Ramananda on the North had accepted and followed this tradition. Most of the people had adopted the path of bhakti among the Jnana, bhakti, Vairagya and Karma. Surrender and monism are the two basic principles in bhakti movement. The basic theory is that the God whom do you believe can liberate you. The name of God may be any Krishna, Siva, Rama or Allah. The divinity is one and the same. The body is the temple and the soul is the divine reality it was the popular belief in the movement, which made the men not to think of the temple made of stones and bricks. The method of bhakti was theorized as the dialogue between the guru and disciple, prospered through stories, devotional songs and tales the ultimate truth. Even though much literature is forthcoming from the ancient period dealing with is called bhakti, there are a group of historians, who consider bhakti only as a result of the contact with Islam.

The concept of bhakti moved far and wide during this period. Ramanuja provided accession to the vaishnavite thought even to the members of the sudra communities and made it clear that the manifest devotee can reach the God, the phenomenon only through the medium of bhakti. Nimbarka of twelfth century promoted the uniqueness of Lord Krishna. From the times of Ramanada of 14th century, the so called Bhakti movement spread through the efforts of Nanak, Kabir, Chaitanya, Vallabhacarya, Namadeva and the others. Ramananda of Alahabad had taught the devotion for Rama and Sita in hindi language to all the castes without any gender discrimination. He provided a honorable position to the women. Among the twelve famous disciples of Ramananda, Dhanna of Jat community, Sainodas of barber community, Raidas of shoe-make is a community and Kabir of weavers community had their own uniqueness. Kabir loved the harmony between hindus and muslims. Kabir favoured the hindus and muslims as well. His theories were followed by kabir panthes. According to Kabir : 1. Sanskrit is well water; the vernacular is a draining river 2. If God is found through worshipping a stone, I will worship is a hill. 3. If nakedness is the medium to know

Hari, deers are the first to know 4. If the holy bath gives salvation, the first are the frogs to get 5. One who understands the love is the scholar. 6. Keep the sastra aside and worship Rama 7. The religions and Gods are named by us 8. Live truly and naturally and grasp 9. No name is great, worship the God with devotion. 10. Crusades are the medium of such groups, who ignore the truth. Kabir had tried to question both the muslim and hindu communities and provide some harmony between these two.

Nanak was born in Khatri family at Talwandi in Punjab, 35 miles to the southwest of Lahore. Nanak spoke of his ideas in small poems compiled in Adigrandhi. He condemned rituals, blind beliefs for the Vedas, the caste system and some outward religious practices besides the differences in religions. He accepted monism, love for God, religious tolerance, devotion to guru and the rebirth. He was for pure, chaste and simple life. He gave significance to the devotion to guru. According to Nank-1. Guru is the royal path for the spiritual life and removing the doubts of this worldly life 2. Religion is a method of leading pure life in the cluster of worldly impurities; it is not related to the body at all 3. The household with the name of the God is the real household. Sikh religion is based on the saying and path shown by Nanak. Many scholars believed that sikh religion is an outcome of Islam in India. The social equality proposed by Kabir and Nank attracted all the lower sections of the then society.

Chaitanya promoted the cult of Krishna in Bengal. He praised Krishna in the songs offering conjugal devotion. He moved around the settlements singing Krishna in an ecstatic mood. According to Chaitanya, spiritual enlightenment is the love. He did not condemn either the idolatry or vedic texts. He condemned the religious practices. He had no antagonism against the caste system. He sought religious tolerance. He was never after the wealth or scholarship or social status. He opted and preferred only the devotion to God with love. He was no doubt a devotee of the highest order.

Vallabhacharya promoted the cult of Krishna in Gujarat. He belonged to a Telugu brahmana family. He learnt the classical hindu theological knowledge and he condemned the proposals for saivism in the court of Krishnadevaraya. He found devotion as the medium for integration of soul. He followed a pure monistic path and accepted the oneness of the soul and supreme soul. He authored subodhini and siddhamta rahasya. Vallbhacharya found the love for, worship of and commitment for Krishna as an ultimate path and path for attaining the ultimate goal. Namadeva promoted bhakti marga in Maharashtra. He condemned caste system, idolatry and religious practices. Sankara Deva of Assam promoted ethical life in 15th century and he had written playlets in Assami language selecting the themes from Itihas and Puranas. Bhakti movement was continued by the efforts of Tukaram, Vidyadhiraja, Jnanatirtha, Jnanesvar, Ravidas, Vidyapato, Malukdas, Surdas, Mirabadi and Tulsidas.

14.4.3 Bhakti Movement – Results:

1. It had a salient protest to the policies of the Islamic rulers by condemning the discrimination and also blind beliefs. It resulted in the setting of certain reformation in hindu society as well as to promote harmony between the hindu and Islamic groups.
2. Bhakti movement had become as a solitary substitute to the Jnana and Karma methods in such a time when in the hindu society had to protect itself from the Islamic raids.
3. This movement had sufficiently reduced the impact and significance of sacrifices and other irtual variants. The tantras and mantras had lost their prominence. Every body felt that bhakti is the most important path.

4. The lower castes could gain some social significance. The caste distinctions were reduced sufficiently.
5. It could bridge the hindu and Islamic communities and promote harmony social and religious.
6. Caste system lost its hold as most of the prophets of the bhakti movement had condemned the caste system. They strove for social equality and respected to be rendered to all without discrimination.
7. This movement had resulted in the florescence of vernacular literature. The prophets of this movement spoke of their theories and counseling in the regional languages only. But, bhakti movement is not to determine the social function. It is merely a cultural reaction having spiritualism as its goal; but not the pure materialism.

14.5 Ushering of composite culture:

Almost all the historians unanimously accept to say that the rule of the Delhi sultans had given rise to a composite culture in India. Any culture is to indicate the place of birth, race, food habits, institutions of marriage, life style and religion. To be specific, the cultural personality of a race can be found in the five dismenstions namely religious culture, ideological culture, linguistic culture, material culture and culture of the customs and traditions. These are very much common to any race. It is the result of the bilateral relations and the precipitate of the repercussions of the sum total of the social activities.

14.5.1 Religious culture:

India is equally known for the idolatry and also polytheism on one side and also monism and not following the idolatry. The Muslim rulers found only the idolatry and polytheism, but not the other side of the coin. Those sections of India, who were discriminated followed the Islamic method and a scope was provided by the social construct itself. The broad minded Mohammedans also liked to share the opinions with the Hindus and the culture of the Hindus.

14.5.2 Ideological culture:

Ideologically Indians had a specific belief that there is only one reality and it is dubbed to be many. It is related to the dimensions and all walks of life not related to the religion only. It promotes always an equal outlook for everything, a compromising attitude and also a self-imposed control in the life. During the period of Buddhism, all the people learnt the principles like non-violence. Accepting the differences and protecting one's own character and personality is the feature of this ideological culture. For the Indians with this attitude it does not make any difference whether they were the Buddhists or Muslims. This method is not at all known to the Muslim invaders. In the political societies like Vijayanagara kingdom and Rajput families came into light in the process of learning to defend one's own cultural fabric. Here, it must also be considered that the rulers found the greatness in the knowledge of the Hindus and got them translated into Arabic and Persian.

14.5.3 Linguistic Culture:

Basically, India was a multi lingual land even prior to the advent of the Muslims. Persian and Arabic languages made their way into the Indian society with the advent of the Muslims. Persian was considered to be the court language and the language of the scholars and elite in the society. Under the Muslim rule, who ever wanted to have opportunity, status and identity they were forced to learn Persian. In the same way, the movement of different races had its influence on the

vernaculars and even all the regional languages were influenced by the Arabic and Persian languages. Such changes resulted in the ushering of Urdu language. It is a mixture of Persian, Arabic and Hindi words. The emergence of Urdu is the highest water mark for the impact of the Islamic communities on language. Urdu language is written from the right to the left. Many Mohammedans had become the poets in this Urdu language. Amir Khusri was the first poet in Urdu language. Many Persian words entered into the regional languages and had a gradual changes phonemic and phonetic.

14.5.4 Material culture:

The development of architecture and art with the Hindusthani or pathan or Indo-saranic styles, clearly indicate the promotion of material culture. The destroyed temples and other units were converted, but their names did not change. According to KM Phanikkar, this composite culture might have led to the vertical branch in the Indian society. The rule of the Sultans resulted in the composite culture and it is still in the Indian society and it is an undeniable historical truth.

14.5.5 Culture of Customs and Traditions:

All the traditions and customs in India were based on the caste system. Since the Rigvedic times this was the process. During participating in celebrations, drinking, communal and entertainment and individual participation on the basis of the clan and class are a parcel and part of the culture of customs and traditions only. With the advent of the Muslims all the centres of their activity, the temples were demolished on a large scale. More over the members of the lower castes, who embraced Islam and placed high in the social order had a predominance of their own. Even though some of the Hindus embraced Islam they did not take to Sunni, the most conservative; but took to Shia as such.

People of all walks of life favoured music. Major changes were made in the music. The Indians did not treat music merely as entertainment. Even though Islam laid prohibition on music, all the rulers since Balbar to Firuzshah Tughlakh and other regional provinces gave music a high ranking through their patronage. Mohammedin Tughlakh officially organized Holi and Diwali festivals for their auspicious character as thought by the Hindus. The Hindus also followed, the decoration and show of Muslim in dress, use of spices and even polygamy.

14.6 Summary:

It is an undeniable truth that the Islam had emerged in India as a parallel power to control and direct the spiritual and secular life also. Many revolutionary changes occurred in the cultural history of India by the arrival of Muslims to India. The continuous rule by Islamic kings for hundreds of years, Islamic culture influenced the Indian culture to certain extent. The Islam influenced on Indian culture in different aspects like social, religious, political, education, language, appearance etc. In the period the Sufi and Bhakti movements they played a very vital role. Sufi means one, who has de-molested himself from the worldly impressions, pure and also united with the Absolute Divinity. Sufis gave significance to simple and pure social life. Bhakti was defined to be an experience through the synthesis of one's own reality. From the times of Ramananda of 14th century, the so-called Bhakti movements spread through the efforts of Kabir, Nanak, Vallabhacharya, Chaitanya, Namadeva, Sankara Deva, Gnaneswar, Tukaram, Gnanatirtha, Ravidas, Vidyadhiraja, Mulukdas, Mirabadi, Vidyapati, Tulsidas and Surdas. The Bhakti movement had become as a solitary substitute to the Gnana and Karma methods in such a time when in the Hindu society had to protect itself from the Islamic raids. Almost all the historians unanimously accept to say that the rule of the Delhi Sultans had given rise to a composite culture in India. To be specific, the cultural personality of a race can be found in the five dimensions namely the linguistic culture, ideological culture, religious

culture, culture of the customs and traditions and the material culture. The rule of the sultans resulted in the composite culture and it is still in the Indian society and though is an undeniable historical truth.

14.7 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Explain the Islam impact on Indian Culture.
2. Write an essay on the Bhakti movement and its results.
3. Explain about the sufi movement and its importance.

II. Answer the following in not more than 20 lines.

1. Sufi movement
2. Bhakti movement
3. Ramananda
4. Kabir
5. Explain Composite Culture

14.8 Further Reading Books:

- | | | |
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| 1. S.C. Ray Choudary | : | Social, cultural and Economic history of India |
| 2. Yusuf Hussain | : | Glimpses of Medieval Indian Culture |
| 3. Tara Chand | : | The Influence of Islam of Indian Culture |
| 4. Iswari Prasad | : | A short History of Muslim Rule in India |
| 5. Prof. K. Subrahmanyam | : | Indian History upto – 1526 Telugu Akademi |

Cultural Achievements of Vijayanagara Rulers

15.0 Objective:

After you have completed this lesson, you should be able to:

- Gain knowledge about the political history of Vijayanagara empire and its foundation.
- Know the socio-economic, religious, educational, literature, art and architecture of the Vijayanagara Empire.

15.1 Structure:

- 15.2 Introduction
- 15.3 Brief political history
 - 15.3.1 Sangama dynasty
 - 15.3.2 Saluva Dynasty
 - 15.3.3 Tuluva Dynasty
 - 15.3.4 Aravidu Dynasty
- 15.4 Administration system
- 15.5 Economic conditions
- 15.6 Social conditions
- 15.7 Religious conditions
- 15.8 Education and Literature
- 15.9 Music and Painting
- 15.10 Art and Architecture
- 15.11 Glory of Vijayanagara
- 15.12 Summary
- 15.13 Self Assessment Questions
- 15.14 Further Reading Books

15.2 Introduction:

The Empire of Vijayanagara kings, in view of administration, socio-economic and cultural aspects have shown a new dimension not only in Dakshinapatha, but also in entire India and can be considered the last great Hindu empire. The Vijayanagara kings patronized architecture, art and fine arts. According to H. Krishna Sastri, it is a rare phenomena to find such political hegemony that extended for three centuries and in such endeavour Vijayanagara empire stands a rare example. It was a barrier to muslim invasions. It is believed that Vijayanagara Empire was established to protect and promote the Hindu culture and religion. According to Nilakanta Sastri that in South

Indian History the history of Vijayanagara stands as the last glorious episode.

15.3 Brief Political History:

Vijayanagara was one of the independent kingdoms that declared independence during Mohmmmand-bin-Tughlaq's reign, it is a historical fact. Harihara and Bukkaraya were the founders of the Vijayanagara Empire. With the blessings of Vidyaranya swamy, Vidyanagar, the present Hampi was established on the southern bank of river Tungabhadra in 1336 A.D. which became famous as Vijayanagara in the history of South India. The Vijayanagara Empire was ruled by four dynasties, Sangama, Saluva, Tuluva and Aravidu.

15.3.1 Sangama dynasty (1336-1485 A.D.):

This is the first dynasty that ruled Vijayanagara kingdom. Sangama was the father of Harihara and Bukka and hence this dynasty had been named after him, which ruled for one and a half century. It extended between the Kaveri – Krishna rivers, east-west between Arabian sea and Bay of Bengal. Harihara annexed the Hoyasala territories and thus extended the kingdom. Devaraya II, known as Proudha Devaraya was a powerful personality in the Sangam lineage. He was a great patron of dramas, vrutti-compositions and thus revealed his interest in literature. Chamarasu was his court poet, of Kannada literature. The Telugu poet Srinadha of Kondavidu defeated the Sanskrit poet Dindima and hence received falcitation, 'Kanakabhisekarm' from Proudha Devaraya. During his reign in Hampi, the Vitthalaswamy temple was built. The rule of Sangama dynasty began to deteriorate after him and it came to an end when Saluva Narasimha of Penukonda defeated the last Sangam king, Virupaksha and thus the rule of saluva lineage had begun.

15.3.2 Saluva Dynasty (1486-1505 A.D.):

Saluva Narasimha, the founders of Saluva dynasty was one successor of Mangu, Gauta Raja and Gunda Raja join his family. He served Vijayanagara rulers as chieftain and ultimately ascended the throne of Vijayanagara. He faced many revolts with strength and vigours, hence was able to put down all of them and ruled upto 1490 A.D. Soon after him, his minister Tuluva Narasaraja brought Saluva Thimma to the throne. After Immadi Narasimha Raya became king and he was a weak ruler and hence Narasa Raja ascended the throne but; he also died within a short period of time after becoming the king. Thus, Tuluva Narasimha Raya became the king and thus the rule of Tuluva dynasty began.

15.3.3 Tuluva Dynasty (1505-1576 A.D.):

Tuluvanadu, part of Mysore, was the original home of Tuluvas and so their dynasty has been named after their place. Timma Raja was its founder, but the inception of this lineage started with Narasimha Raya, who ruled from 1505 to 1509. His brother Srikrishna Devarya's reign is considered one of the important and glorious periods not only in the history of vijayanagara kingdom, but also the rule of Tuluva dynasty. As an emperor, he attained the highest peak among all emperors in the history of India and occupied a unique place in the royal hegemony among the rulers of South India. He was a versatile genius and made this remark as a great warrior too. He was an able administrator, an excellent politician, liberal patron of art and was fond of Sanskrit and other languages such as Telugu, Kannada, etc. Saluva Timmarusu was his prime minister. He waged war against Bahmani kingdom and annexed Raichur and Mudgal areas as it was part of the already disintegrated five independent kingdoms namely Bidar, Bijapur, Ahmadnagar, Golkonda and Berar. In 1510 A.D., he invaded Bidar and went upto Gulbarga freed Sultan Mohmmmed Shah and made him to ascent the throne of Bidar and hence assumed the title "Yavana Raja "Sthapanacharya". In

1523, he declared war on Bijapur, annexed Bijapur and Gulbarga, went upto Sagar and looted all the regions. Finally, Bahmani sultans had to recognize his hegemony and selected him as their middle man. Due to this act, Vijayanagara's prestige went much higher. However, the last days of his life were not happy due to the turn of events like the death of his young son, Tirumala Raya. After that he nominated his half-brother Achuyta as his successor and died by the end of 1529 A.D.

15.3.4 Aravidu Dynasty:

Aravidu dynasty was founder of the Tirumalarayalu brother of Aliya Ramarayala. He was ruled his empire from the Penugonda. In this dynasty Venkatapathi Rayala II was great person. After him Golkonda, Bijapur Sultans invasions in 1646 A.D. Vijayanagara Empire was demolished.

15.4 Administration System:

Srikrishnadevaraya was also a good administrator. He reorganized the administrative system with the help of his minister Saluva Timmarasu, popularly known as Appaji, agriculture and trade were encouraged. Irrigation tanks were constructed and canals were dug to provide water for agricultural operations. A big tank was constructed at Nagulapuram. The accounts of Nuniz and Paes testify to the imperial greatness of the city and the wealth and luxury of the people. During his time, the annual festival 'vasanthostava' was celebrated in a big way. In spite of being a great warrior and administrator, he was a patron of literature and hence had the title "Sahitya Samarangana Sarvabhauma". His court was known as 'Bhuvanavijayam' consists of seven great poets known as 'Astadiggajas'. Their contribution towards the languages of Sanskrit, Telugu, Tamil and Kannada was marvelous. He proclaimed that Telugu is a great language among all languages of the country. Raya was the follower of vaishnavism and the advaita preacher Vyasaraaya was his teacher. This has influenced Raya to build Krishna temple, Hazara Rama temple and extended his zeal for construction of temples by adding gopuras and mandapas to the temples at Kanchi, Simhachalam, Tirupati, Kalahasti and Ahobilam. The Portuguese traveler Domingo Paes visits the Vijayanagara capital in 1520-22 A.D. that was in no way inferior to Rome of Italy.

15.5 Economic Conditions:

The foreign visitors Domingo Paes, Abdul Razaak and Nuniz described the glory and economic excellence of vijayanagara empire. The periodic invasions of Bahmani Sultans against Vijayanagara was because of its wealth, prosperity and splendor. The Portuguese pilgrim stated that Srikrishna Deva Raya used to preserve one lakh madas from his annual income after spending for his army and other royal expenses. The economic condition of the empire was sound, but the common people's economic situation was disappointing. In order to improve the economic conditions of the kingdom through agricultural development forest areas were cleared along with bringing several thousands of waste lands under cultivation. Bukkaraya II built a dam across river Tungabhadra, which facilitated the growth of flower and fruit gardens around the capital city and hence kingdom's income increased tremendously as mentioned by Nuniz in his writings to about 3 ½ lakh pagodas. The construction of tanks, canals and wells were taken up in a large scale. The vijayanagara rulers gave 'mirashi' to farmers without tax for the first three years in order to develop agriculture. Both men and women were engaged in agricultural fields and the landless agricultural labourers were employed on remuneration but others have lead their life as agricultural slaves. The entire vijayanagara kingdom was provided with enormous irrigational facilities. These developmental activities, throughout the country increases the crop production along with the establishment of fruit gardens of guava, lemon, mango, sugarcane and coconut which made the farmers to earn profits. Foodgrains and oil seeds like jowar, paddy, ragi, greengram, blackgram,

bengalgram, castor and linseed were produced in a large scale. Manufacture of Sugar, Oils, items and indigo of coconut was in large scale. According to written source for cotton textile Adoni, Tadipatri, Gooty and Vinukonda were centers and at Alavakonda village itself there were 411 looms. Dyeing industry was connected to textile industry. During the rule of Vijayanagara, 'Kalankari' clothes had a good demand from foreign countries. Abdul Razak mentioned the existence of 300 sea ports in the Vijayanagara empire and Calicut was an important sea port of those days.

Tax on foreign trade was also one of the income during that time. As the foreign trade and commerce increased and the usage of money through selling and purchasing increased tremendously. The imports were mainly meant to provide the importance essentials for battle fields like horses, guns and cannons. The workers of handicrafts and small scale industries established their guilds and hence got their business regularized. The economic strength and power of such commercial guilds can be estimated through the donations and gifts to temples.

15.6 Social Conditions:

The Vijayanagara society had possessed Ashtadasha castes and caste feeling increased in this period also. Brahmanas preferred not only the royal employment, but were also interested to pursue several different occupations. They were respected in the society and the villages endowed to them residential areas namely 'Agraharas' which were exempted from paying taxes as they had been given for the patronize of Brahmanas as well as their students. As the vijayanagara rulers followed religions tolerance there was religious harmony in the society. The society was divided into several castes and sub-castes. In the social structure Vysyas belonged to the 3rd class. In the social structure, Sudras belong to 4th class basically classified into two branches and each branch was divided into 98 categories. Their main economy was agriculture. The Vakkaligas, the Reddis and Vellalas were the main agricultural communities as the main producers of cultivation and formed the backbone of the empire. Boxing, horse riding, wrestling and dice-playing were important games of the people. Kings showed much interest in hunting of elephants. Music and Dance were other important amusements of people. Kings were fond of meat and the betel leaves were offered to guests as a custom and it was considered as an honour. High social status people were wearing silk clothes, long shirts, cotton garments and long and high caps. Women belonging to the rich and high community attired tight bodice, petticoats, valuable paita and soft leather chappals. Rich people wore silver, gold ornaments and other jewellery of gems and precious stones. All sections of people held the marriages with pride and pomp. The practice of 'Sati' was prevalent. Alcoholism, gambling and smoking became a common habit. Devadasi system was another social custom prevalent in those days, they were provided large and wide palaces. They were engaged in dancing in the temples by adorning ornaments like nose studus, ornaments, ear, waist belt, bracelets, anklets etc., Heavy taxes, social evils and invasions made the life of poor people miserable. The economic differences among the people resulted in clashes between them which, might have influenced a lot to the downfall of the Vijayanagara empire.

15.7 Religious conditions:

Vijayanagara empire was established to protect the Hindu religion and culture. Advaita, Visistadvaita Siddhanthas, Saiva-Vaishnava religions had a wide propagation in the Vijayanagara period. The establishment of Vijayanagara empire was not based on an individual or religion. The Vijayanagara rulers did not foreget the welfare of their subjects at the cost of religion. Saivism and Vaishnavism were the two predominant religions of the empire, but the followers of Jainism also existed during the period. Devaraya II showed affection even towards muslims, which indicates

their character of tolerance towards other religion. However, all the Vijayanagara rulers exhibit their tolerance towards all religions that were prevalent during their reign, but showed more affection towards Kalamukha sect as they had more faith in vedic rituals. In the Kannada region of Vijayanagara empire, veerasaivism became popular among the people. Veerasaivas rejected the vedic rituals and religio-socio-cultural life ways and hence did not encourage the dominance of Brahmanas. Animal sacrifices were prevalent. The followers of Ramanujacharya were divided into vadagalai and tengalai classes. Vallabhacharya was contemporary of Krishnadevaraya. Haridasa propagated the Madhvaita principles in the Kannada regions. Saluva and Tuluva dynasties patronized Vaishnavism. The people of vijayanagara empire actively took part in the religious and cultural way of life. Proudha Raya was a Smartha and Saiva affectionate. Simhachalam temple located in the northern part of his empire, Tirupati and Ahobilam temples located in the southern part of his empire got reverence. The grand celebration of nine days festival known as 'Maharnavami' observed by the Vijayanagara rulers refers to a social, political and religious importance of that period which was performed by the government. Nicolo Conti described about the 'vasanthostava' in his writings. Lord Venkateswara temple of Tirupati was one of the famous temples of south India during those days also. The importance of this temple was due to the liberal grants issued by the kings of the empire and hence it became a famous pilgrim centre. Venkatapathi Raya II issued permission for the construction of churches at Chandragiri and Vellurla. The Royal persons went to pilgrimages on horses and palanquins, whereas the common people on foot. Because of the religious tolerance observed by the Vijayanagara rulers harmonious relationship existed between muslims and hindus.

15.8 Education and Literature:

Vijayanagara rulers did not show any special interest towards education as there was no specific department as such. Thus, majority of the population remained uneducated. Negligence toward education existed even among the brahmanas. Kanchi, Madurai and Vijayanagara were the important centres of learning. Agrahara and monastery were the famous centres of teaching. In these educational centres, brahmins used to study Vedas, puranas, sastras, grammar and poetic dramas. In order to get employment in the royal court, it was necessary to be well versed in astrology, mathematics, scriptures and languages along with polity. Tallapaka Annamacharya wrote his poetic songs on copper plates and preserved in the Saraswathi bhandagara. It is believed by most of the historians that an immense portion of literary creations occurred during vijayanagara period alone than in any other dynastic periods of Indian history, especially in Sanskrit, Kannada, Telugu and Tamil languages as these rulers patronized several poets. Proudha Devayara and Sri Krishna Devaraya, themselves were poets. Srikrishnadevaraya and Proudha Devaraya II themselves were poets. Srikrishnadevaraya being a poet had the title 'Sahithya Samarangana Sarvabhuma' and Devaraya II wrote Mahanataka Sudhanidhi and Vruthi in Sanskrit. During this period, Madhavadesika wrote Yadavabhyudayam, Hamsa Sandesam and Vidyaranya wrote Anubhuti Pranalika and Aparokshaanubhuti Deepika, etc. in sanskrit, which are theological volumes. Among the Sanskrit poetic works Vathrurya Deepika and Saivamnaya Saram are important works written by Chounda Madhava of Kalamukha sect. other important works are Kalamadhaviyam and Parasara Smithivakya written by Madhava Charya. The Madhura Vijayam, written by Kamparaya's wife Gangadevi discussed about the victory of her husband over Madhura Kingdom. Srikrishnadevaraya's wife Annapurna wrote 'Makkapanchasati' in which she discussed about the role and impact of women. The famous Sanskrit poets of those days were Saluva Thimmarusu and Tatacharya Ayyappa deekshita. Vedantha desika wrote on Vaishna religion, Sreekara panditha on Saiva Siddantha and Jayathirtha on Dvaita siddantha, all were the religions works of that period. Vidyaranya's Paravimadhaviyam and Jaimini Nyayamala were some of the important and famous works. In the

court of Devaraya II, Srinatha received kanakabhishekam from the king. During the reign of Aravidu dynasty literary works of sanskrit were carried to develop the classical knowledge. Srikrishnadevaraya recognised the status of Telugu language and hence patronized the same and mentioned that 'Desabhashalundu Telugu Lessa'. Scholars believe that Srikrishnadevaraya graciously respected the Ashtadiggazas, the eight Telugu poets in his court known as 'Bhuvana Vijayam'. Amuktha Malyada was a great poetic volume of Srikrishnadevaraya, which is recognized as one of the famous five poetic works. Nandi Timmana's 'Paarijathapaharanam' and Bhattumurti's 'Vasucharithra' were some of the celebrated treasures of that period. Pingali Suranna wrote two works, 'Kalapoomnodayam' and 'Prabhavathi Pradyumna' and also a Dwarthi Kavyam known as 'Raghava Pandaveeyam', whereas Tenali Ramakrishna wrote 'Panduranga Mahatyam'. Molla with her vigorous intelligence and understanding established herself as poetess and wrote Ramayana although she belonged to Kammara caste. The pillars of Karnataka music such as Annamacharya and Kshetraya were the telugu vargeyakaras belonged to this period only. Kannada literature mostly belonged to Jaina and Veerasiva religions. The poet, Bhima was a laureate in Telugu and Kannada languages.

15.9 Music and Painting:

Along with literature, music and the art of painting were also encouraged during Vijayanagara period. 'Sangeetha Suryodayam' was a famous work written by Banduru Lakshminaryana. Krishna Deva Raya learn playing flute from a teacher called Krishna. 'Sarvamel kalanidhi written by Ramaya mantri was considered as a sacred volume of Karnataka Music. Both dance and music had importance in those days, hence 'yakshagana' became more popular among the people. Along with 'Sangeetha Sara' of Vidyaranya, a composition of music, Proudha Raya's 'Mahanataka Sudhanidhi' was also a prominent work. Fine arts received tremendous response from the people when played during the annual festival 'vasanthostava' a popular fair held in Vijayanagara city. Women learn the art of painting and decorated their houses on walls with the scenes from mahabharatha and Krishna sports. During the reign of Venkatapathi Raya II, the Christian painters were patronized. The walls of dance halls were decorated with paintings composed of female dancers, scenes of epics, puranas and social events. The former palace contained paintings of certain episodes from Ramayana and incarnations of Vishnu. Performing arts like Yakshagana, Kuchipudi and Bhagavata belonged to this period.

15.10 Art and Architecture:

In Vijayanagara kings were built temples not only in their capital city, but also constructed several temples at Ahobilam, Tirupati, Kalahasti, Kanchipuram and Lepakshi. The temple architecture possessed high peaked gopuras, large gateways intervened in the boundary walls. The masterpieces of their sculptural art are the single stone chariot in the Vitthalaswamy temple and musical pillared mandapa located in the same temple. In the vaishna temples, the Narasimha idol can be seen. The Vijayanagara art belonged to the advanced dravidian style and these architectural features can be divided into temples, forts and Mahals according to Percy Brown. The high peaked gateway superstructure to known as 'Galigopuram'. The inner part of the temple, in front of the subhamantapa, posses a high flag pillar known as 'Dwajhasambha' and to its front has lotus 'balipectam'. The super structure of garbhagriha contains decorated vimana with kalasa on top. This type of temple architectural feature represents not only the efficiency of architects and patronisers cleverness, but also exhibits the peoples customary usage in view of secular matters of that period. The Vijayanagara sculptural art exhibits a special decorative feature such as floral designs, animal motifs and the scenes of epics. The main aim of these epic scenes was to explain the summary to

the devotees. The secular sculptural art consists of men, women, soldiers, wrestlers, horsemen, sages, dancing women, etc., even though the art and architectural constructions revealed the Hindu religious faith, traditional beliefs temples and matams supported the superstitions, but strived for the welfare of people and indirectly helped the vijayanagara emperiors in the establishment of their kingdom. The secular art represents traditional games such as 'kandukakreda', kolatam, parugupandem, chadarangam etc., the temples of Hazara Rama and Vittala are the best example of Vijayanagara style Lotus Mahal represents Indo-Muslim style. But many of these buildings were destroyed during the battle of Talikota, Today, it is a vast open air museum of Hindu monuments.

15.11 Glory of Vijayanagara:

The Vijayanagara rule forms a glorious period in the history of south India. It provided hindu religion and culture shelter and opportunity to grow in the south against muslim onslaught. Remarkable progress was made in administration, socio-economic and cultural fields.

15.12 Summary:

Vijayanagara Kings have shown a new dimension in view of administration, socio-economic and cultural aspects not only in Dakshinapatha, but also in entire India and can be considered the last great Hindu empire. The vijayanagara rulers have patronized art, architecture and fine arts. The vijayanagara empire was ruled by four dynasties, Sangama, Saluva, Tuluva and Aravidu. Devaraya II, known as Proudha Devaraya was a powerful personality in the Sangam lineage. Srikrishna Devarya's reign is considered one of the important and glories period not only in the history of vijayanagara kingdom, but also the rule of Tuluva dynasty. Caste feeling increased even though the vijayanagara society had possessed Ashtadasha castes. Women possessed a high status in the society and they took part in several social activities as per foreign writings. The economic condition of the empire was sound, but the common people's economic situation was disappointing. The people's main occupation was agriculture. The economic strength and power of such commercial guilds can be estimated through the donations and gifts to temples and other endowment centres of that period. Vijayanagara empire was established to protect the Hindu religion and culture. The Vijayanagara rulers did not forget the welfare of their subjects at the cost of religion. The religious tolerance observed by the vijayanagara rulers harmonious relationship existed between hindus and muslims. Kanchi, Vijayanagara and Madurai were the important centres learning. In these educational centres, brahmins used to study vedas, sastras, puranas, epics, poetic-dramas and grammar. Vijayanagara period was known as a golden age of Telugu literature as it can be considered a rennaissance period of several south Indian languages. Along with literature music and the art of painting were also developed during vijayanagara period. Vijayanagara kings built temples not only in their capital city, but also constructed several temples at Ahobilam, Tirupati, Kalahasti, Kanchipuram and Lepakshi.

15.13 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Describe the conditions led to the foundation of Vijyanagara kingdom.
2. Explain the socio-economic educational and cultural conditions of Vijayanagara period.

II. Answer the following in not more than 20 lines.

1. Vijyanagara Administration system

2. Vijayanagara empire

3. Socio-economic conditions in Vijaya Nagara empire

15.14 Further Reading Books:

1. T. Achyuta Rao : A History of Andhra Literature
2. K.A.N. Sastri and Venkataramanayya : Further sources of Vijayanagars History
3. T.V. Mahalingam : Administration and social life under Vijayanagara
4. M. Somasekhara Sarma : Forgotten chapter of Andhra Pradesh
5. Prof. K. Subrahmanyam : Indian History upto - 1526. Telugu Academi

Western Impact on India

16.0 Objective

After you have completed this lesson, you should be able to:

- Gain knowledge about the impact of Westernization on India at different spheres.

16.1 Structure:

- 16.2 Introduction
 - 16.2.1 The Portuguese
 - 16.2.2 The Dutch
 - 16.2.3 The English and the French
- 16.3 Introduction of Western Education
- 16.4 The Western impact on India
 - 16.4.1 Peace
 - 16.4.2 Unification of India
 - 16.4.3 Communication and Transport
 - 16.4.4 Uniform administration
 - 16.4.5 Outside contact
 - 16.4.6 Modernization
 - 16.4.7 English Language
 - 16.4.8 Vernacular Literature
 - 16.4.9 Discovery of the past History
 - 16.4.10 Industrialization
- 16.5 Summary
- 16.6 Self Assessment Questions
- 16.7 Further Reading Books

16.2 Introduction:

In the medieval age, the Indian rulers namely the Mughal and the Marathas neglected the sea protection. Thus, the powerful Christian naval powers of the west began to assert their power in India. They were the Portuguese, the Dutch, the England and the French. With their entry in India, the western culture and customs had their impact on India. Now we discuss western Impact on India in detail. After a long united struggle, we have achieved independence. From the impact of westernization on in Indian people and government.

16.2.1 The Portuguese:

Vascodegama navigator of Portuguese reached Calicut in the year 1498 on the west coast of India. Thereafter, within 150 years, the Portuguese established themselves as a great commercial and political power on the West Coast of India. In this process, Portuguese have contributed, something to Indian culture. They were the Catholic Christians. They have contributed by constructing churches. They have converted a lot of hindus, muslims, syrian christians and others to their catholic religion. They introduced schools and pastoral training centres for the training of Indian Priests.

At that time, the Portuguese were the world famous merchants. They brought into India the products of the european countries and China wares. As well as they provided world market for Indian goods, on a scale unknown before. They had foreign trade relations with Vijayanagar Kingdom. They also supplied persian horses to Vijayanagara Kingdom.

16.2.2 The Dutch:

The Dutch came to India in the year 1654. They conquered ceylon and established some trade points on the Malabar and Coromandal coast. But they were not make much more progress and their possessions were ultimately conquered by the English. They also influenced the Indian Culture.

16.2.3 The English and the French:

In India, the British East India company was established in the year 1600 A.D. thus, overcoming the opposition from the Portuguese it established some trading centers on the west coast of India, one at Surat. At sametime, the French also established the French East India Company in the year 1664. In the process of trade issues and occupation of Indian territory, a number of wars were fought in India between the English and the French for their supremacy in South India. These wars known as the karnataka wars. The English succeeded in these wars. From the Mughal Emperors, the British acquired the right of collecting revenue of Bihar, Bengal and Orissa in the year 1765 in North India. After, the British played their diplomacy and fought regular wars to extend their power in India. The British conquered the whole of India in the year 1886.

There was a great national uprising to expel the British and recover the National Independence in the year 1857. But this revolt if we prefer to call it, the war of Independence, was ruthlessly suppressed by the British government. The Indians launched a vigorous a campaign of achieving their national Independence since the beginning of the twentieth century. After long period struggle, under the leadership of Mahatma Gandhi and others. India won its Independence from British. The Britishers had left and their period is over in India. But they have left some impact on India in different ways, in the form of their culture, language, development and tradition.

16.3 Introduction of Western Education:

English education is generally referred as western education. In the beginning the British government did not recognize that the promotion of education in Indian territories was a part of its duty. But a Charter Act was passed in the year 1813 and it was allowed one lakh rupees for each year promotion of education in the British territories. The British Government could not decide how to utilize this money. Later, Lord Bentink then the governor general of India had to tackle this problem. He wanted to continue and promote the traditional education of India. It consisted the

study of arabic, persian, sanskrit and the other oriental languages, and also sciences and religion. Sir Charles Trevelyan the anglicist wanted to promote the western education. In 1835, Lord Macaulay came to India as a Law Member. He strongly pleaded the case of English language. The missionaries had a completely different logic for supporting the introduction of English Education in India. The motive of the missionaries was to get access to the indigenous society through education and to propagate new cultural values which would help them in conversion of people to Christianity.

Macaulay, the president of the general committee of public instruction and Lord Bentick, the Governor General took the side of the Anglicists and Bentick gave his ruling that "the great object of the British Government in India was henceforth to be the promotion of European literature and Science among the natives of India; and that all the funds appropriated for the purpose of education would be best employed on English education alone".

Some of the important points of the resolution that Bentick announced in 1835 were as follows:

1. Persian was abolished as the court language and was substituted by English.
2. Printing and Publication of English books were made free and available at a comparatively low price.
3. More funds were provided to support the English education, while there was curtailment in the fund for the promotion of oriental learning. Bentick as the Governor General also believed in the need for the promotion of English education in India. He recommended the opening of more English colleges in Dacca, Patna, Banares, Allahabad, Agra, Delhi and Barrelly.

The next major landmark in the development of English education in this period was the Wood's Despatch of 1854. Sir Charles Wood, the President of the Board of Control, in 1854 laid down the policy, which became the guiding principle of the education programme of the government of India. The Despatch categorically declared:

"The education that we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy and literature of Europe, in short of European knowledge".

The major recommendations of the Despatch were as follows:

1. The establishment of a network of graded schools, high schools, middle schools and the elementary schools.
2. The creation of a department of public instruction in each of the five provinces of the company's territory.
3. The establishment of university at Calcutta, Bombay and Madras.
4. The promotion of vernacular schools.
5. The establishment of teachers training institutions.
6. The introduction of a system of grants-in-aid for financial help to the schools, etc.

In 1857, three universities were established in Calcutta, Bombay and Madras. The establishment of universities and the opening of education departments in the provinces provided a basic structure to modern education in India. In fact, Wood's Despatch provided the model for the further development in education in India.

Along with the official initiative to promote western learning in India, there was initiative by the missionaries and some individuals to promote western education. In Bengal, some of the important colleges were established by the Christian missionaries. These missionary institutions did play a role in spreading western knowledge, though their basic object was to attract people to Christianity. Besides, the missionaries some individuals played a significant role to promote English education in Calcutta. The Native school and Book society of Calcutta was established to open schools in Calcutta and to train up the teachers for the indigenous schools. The establishment of Hindu college in Calcutta by David Hare and a group of local Hindu Notables facilitated the promotion of secular education among Indians. Similarly in Bombay and Madras also missionary schools were established. In Bombay notable developments were the Native Education Society and the Elphinstone Institution which played a role similar to the Hindu college of Calcutta. In Madras the Christian college was founded in 1837 and the Presidency college in 1853. In Uttar Pradesh, the first English medium college was founded at Agra in 1823. Thus, by 1850s, we find that in most of the provinces in India the basis of modern education was laid down by the British. Raja Ram Mohan Roy the great social reformer of India was in favour of English Education. Thus, the Government passed a resolution in favour of English Education. After this policy decision number of Educational institutions were started with English medium of instruction. The English education gave the Indians a common language, equally understood every where in India. It helped the growth of nationalism.

16.4 The Western impact on India:

In India, under the rule of western countries obtained the different impacts on the way of people life and also government process. These are the follows:

16.4.1 Peace:

Under the British rule there was a period of peace in India. It was free from internal and external dangers. This was because there were no rival competitors to the British Government in India at that time.

16.4.2 Unification of India:

The British have brought the whole of India, directly or indirectly under one central administration. This is most notable gift of British rule was the unification of India. This strengthened the feeling of oneness in the country.

16.4.3 Communication and Transport:

Under the British rule in India quickened the development of road, rail and sea transport. They have developed the telephone, post and telegraphic system. So modern means of communication and transport was quickly developed.

16.4.4 Uniform Administration:

The British introduced uniform administration throughout the country. They introduced the common currency, language, education, and common legal system. This created the sense of oneness and provided help to the development of nationalism for free India.

16.4.5 Outside Contact:

The English language restored our contact with the outside world. Really, its effected the social, economic and political and cultural set-up in India.

16.4.6 Modernization:

The British introduced their culture in India through the western type of education. It revealed many defects and weakness of the Indian society. With the modernization, many reforms movements started in Indian and it was influenced the Indian culture at different aspect.

16.4.7 English Language:

Under the British rule in India gave us a widespread and a rich modern language. It was the language of education and the language of administration throughout the India. This language provided them to broaden their outlook of Indians and increase the contact outside India.

16.4.8 Vernacular Literature:

The numerous works in English language provided new trends of thoughts and action in India. The Indian languages also copied the style of English language. The western literature offered several specimen of different branches of literature. The Indian writers were influenced by the Western style and this impacted the theme of their writings.

16.4.9 Discovery of Past History:

The British rule helped the discovery of Indian history and art. The official search of old documents and inscriptions all over the country and their publication provided the material from which the History of India was constructed. They have translated the religious books of Hinduism and Buddhism, to reveal its past glory and the wisdom of its ancient sages.

16.4.10 Industrialization:

In the beginning, the englishmen invested their capital in large scale industries in India. They have constructed railways in every nook and corner of the country, both for military and commercial purposes.

16.5 Summary:

The impact of western countries on India is a vital aspect for the development of different sphere. The Britishers have left, but they left some impact on Indian culture. Because of the high influence of western culture, people diverted their thinking from our tradition and lost respect towards Indian culture.

Under the British rule, Indian society and government processes were developed. Thus in the modern age the west had greatly influenced Indian culture.

16.6 Self Assessment Questions**I. Answer the following in not more than 60 lines**

1. Explain the Western impact on India.
2. Write an essay on the western education.

II. Answer the following in not more than 20 lines

1. Western impact
2. Western education

16.7 Further Reading Books:

1. Bipan Chandra : Modern India, N.C.E.R.T.
2. S.C.Ray Choudary : History of Modern India
3. Sen S.N. : History of the Freedom Movement of India.

Indian Renaissance and Social Reforms Movements

17.0 Objective

After you have completed this lesson, you should be able to:

- ♦ To gain knowledge about the Indian Renaissance and the Social Reforms movements in India

17.1 Structure:

17.2 Introduction

17.3 Social Reforms Movement

17.3.1 Brahma Samaj – Raja Ram Mohan Roy

17.3.2 Arya Samaj – Swami Dayananda Swaraswathi

17.3.3 Theosophical Society - Annie Besant

17.3.4 Ramakrishna Mission – Ramakrishna Paramahansa

17.3.5 Swami Vivekananda

17.3.6 Iswarchander Vidya Sagar

17.3.7 Kandukuri Veeresalingam

17.4 Summary

17.5 Self Assessment Questions

17.6 Further Reading Books

17.2 Introduction:

The British rule was firmly established in India at the close of the eighteenth century. In this way, the storm of the supremacy of the western culture, began to rage violently in this country. As a result, it has affected the evolution of Indian culture. The spread of western ideas and the British rule gave a rude shock, to the social organisations and the ancient religious in India. Hinduism had lost its creative power and its revolutionary urge. At the time, there were three types of people in India. The first were the conservatives. The people, who strengthened the forces of orthodoxy. They wanted to stick to the superstitions and lifeless rigidity of Indian traditions, to save it from the western attacks. On the other hand, at the same time there were gradually increasing number of western educated people, who began to condemn everything Indian. It was in such an environment that western culture and christianity spread rapidly particularly in Bengal, where there were many highly educated people. The third and a major group of people consisted of moderate persons, who desired to proceed forward cautiously. The Indian culture was not inferior to western culture, but it is superior in many ways. There were certain evils that had crept in the Hindu religion and they had to be eradicated. Thus, they wanted to reform the Hindu society to get its ancient fragrance. In this way, there were many reform movements at this time. They have introduced many reforms in

the social and religious pattern of Indian society. There were many leaders of the social and religious reform movement.

During the 19th century socio-religious institutions of India underwent a great change. It was a phase of Indian journey towards enlightenment and consciousness. Indian society that was filled with uncivilized traditions, superstitions, discrimination and uneducated stepped towards building a society of modern thoughts and institutions. Under these circumstances, the reform movements that took place during 19th century paved the way for Indian renaissance in India.

17.3 Social Reforms Movements:

17.3.1 Brahma Samaj – Raja Ram Mohan Roy:

Rama Mohan Roy was born in 1774 at Radhanagar in Bengal. He learnt twelve languages including Sanskrit, Persian, English and Arabic. He studied the Upanishads, the Vedas, the Bible, the Quran in original he learnt Greek and Hebrew. Roy, who believed in monotheism wrote in Persian the famous book 'Gift to monotheist'. He wrote a book in English called 'the precepts of christ' in which he put forth the difference between philosophy and miracles. He edited two weeklies, namely 'Samvaada Kaumudi', in Bengali and Mirat-UI-Akbar in Persian.

Raja Ram Mohan Roy is rightly regarded as the first great social reformer of Modern India. He was the morning star of the Indian reform movement pained by the stagnation, casteism, corruption and the stupidity existing in India society. Raja Ram Mohan Roy was the ideological bridge between East and West. Raja Ram Mohan Roy had striven for the transformation. Raja Ram Mohan Roy had great respect for the philosophical foundations of Indian culture and at the same time believed the scientific and rational attitude of the western thought. Ram Mohan Roy established 'Atmiya Sabha' in 1815 with the cooperation of a bond of educated youngsters of Calcutta. In 1828, it became 'Brahma Samaj'. Brahma Samaj preached monotheism. Brahma Samaj rejected idol worship as it believed that God is formless. Rituals and superstitions had increased in Hinduism, as it is detached from vedic religion. Brahma samaj strongly advocated women education and widow marriages. Brahma Samaj declared that the essence of all religions is one and the same, all human beings are equal in God's perception.

17.3.2 Arya Samaj – Swami Dayananda Saraswathi:

Swami Dayananda Saraswathi was the founder of Arya Samaj. He was born in 1824 in Tankara village of Gujarat and first named as Mulshankar. He was renounced the worldly pleasures at the age of 22 and became the disciple of Swami Virajananda. Later, Dayananda took up the propagation of Vedic Dharma to fulfil the aspirations of his Guru.

Arya Samaj founded by Dayananda Saraswathi in 1875. The intention of the founding of Arya Samaj was to remove the unwanted trends in Hinduism and to re-proselytize those Hindus, who have converted themselves into Christianity and Islam. Dayananda started the 'Suddhi Movement' for the purpose. Since, there were no idol worship, suppression of women during and caste system during vedic period, by eradicating such evils, Dayananda wanted to renovate the vedic or Aryan society. Dayananda had given the clarion call 'Go back to Vedas'. Arya Samaj was basically an organization established for propagation of vedic dharma. Arya Samaj believed that God is one and he can be attained through knowledge and truth. Arya Samaj believed that veda is the source of universal knowledge. Vedas do not contain racial and caste discrimination. Women education and widow marriages are to be accepted. Child marriages and untouchability are to be

denounced. Dayananda did not oppose western education and modern science. Arya samaj also started the Goraksha movement, the movement to protect the cow, the sacred animal of Hindus. Dayanada compiled the principles of Arya Samaj into 'Sathyardha Prakasika'. This book had been translated into many languages. The followers of Dayanada have established colleges and schools all over India to spread western education. Arya Samaj split into two in 1892. The one being Gurukula wing, led by Pandit Gurunath, Sraddhananda Swamy and Lala Devraj, worked for restitution of vedic religion, ashram education, celibacy and vegetariansism.

Arya Samaj succeeded in bringing ethical awareness in the society. The arya samajists could protect the Hindu Dharma to a certain extent, but may be unintentionally came in the way of national integration that was taking shape among various religious sections of the country.

17.3.3 Theosophical society – AnnieBesant:

Theosophical society was founded by colonel Alcott and Madam Blavatsky in 1875 in the city of New York in America. Theosophy is derived from the words 'theos' and 'sophia', which means God and knowledge respectively. The society advocated the principles of universal brotherhood and universal religious tolerance and encouraged the study of religion and philosophy, advocated an enquiry into the hidden powers of human beings and the nature.

Alcott and Madam Blavatsky visited India in 1879, amazed at the spiritual strength of the country and thought India as the suitable place for their organization and activities. They shifted the headquarters of the society to Adayar in Madras in the year 1886. It was Annie Besant who spread the theosophical society in India. She was an Irish woman. She came to India on 1893 settled and became the president of theosophical society after the death of Alcott in 1907. She established colleges and schools in Benaras, Madanapalli and Adayar, for the spread of national education in India. She considered the developemt of theosophical society as the rejuvenation of Hinduism. The school established by her in Benaras which later developed into Benaras Hindu University in course of time. Theosophical society contributed it's might to the Indian renaissance.

17.3.4 Ramakrishna Mission – Ramakrishna Paramahamsa:

Ramakrishna Paramahamsa was born in 1833 in West Bengal. He occupies a special position among Hindu reformers of the 19th century. He could not accept formal education and sought to religious quest from his very childhood. Paramahamsa was a certainly different from other reformers, as he neither received western education, nor associated himself with modern scientific knowledge. He was a monotheist. He believed that God was omnipresent and all pervasive. He opined that as all the rivers confluence into the sea, so call the religions leads God. He said that devotees of God do not belong to any class, race or sect. Ramakrishna Paramahamsa staunchly believed in idol worship. Ramakrishna Paramahamsa successfully responded the cultural attacks of the Christian missionaries with his profound spiritual and ethical strength.

17.3.5 Swami Vivekananda:

Vivekananda was born in 1863 in Calcutta and first called Narendranath Datta. Narendranath graduated himself in 1894. The credit of revealing the religious and cultural greatness of India to the world goes to swami Vivekananda, the disciple of Paramahamsa and came to be known as Swami Vivekananda. Swami Vivekananda attended the Parliament of World Religions held in 1893 in Chicago, as the spiritual representative of Hinduism. The lecture delivered by Vivekanada at the conference addressing the delegates as 'brothers and sisters' received tremendous applause as it expressed the greatness of Indian heritage and universal brotherhood. The conference paid

rich tributes to the intellectual wealth of Indian culture and Swami Vivekananda. Vivekananda was a great humanist. He was shaken by the poverty and misery of the country. He believed that God persists in every human being and everybody inherits energy from him. He condemned caste system. He preached that the ideals of equality, independent and liberty thinking has to be inculcated in every one. He was received invitations from Europe and other parts of America, he delivered several lectures on Hinduism and its philosophical values.

Swami Vivekananda was founder of the Ramakrishna mission, named after his Master, in 1897 in Belur. He toured India from Kashmir to Kanyakumari and established the branches of the mission in several places orphanages, schools, hospital and ashrams for workers were also started. The Ramakrishna mission worked with the aim of 'serving humanity is serving god'. The mission served the people during earthquakes, floods, cyclones and epidemics without showing any discrimination of religion, race and caste. Even today the mission is making strides, not only individual salvation but also social service.

17.3.6 Iswarchander Vidya Sagar:

He was one of the makers of modern India. He was born in Bengal in the year of 1820. He inherited all the good qualities of his father and added to it. He was a good educationist, writer and social reformer. He was very intelligent. After his studies, he was appointed as a professor of Sanskrit and Principal in the Fort William college, Calcutta. He was a great freedom lover. After this, Iswarchander devoted his whole life to social service.

Iswarchander was a great educationalist. He devoted his life for the spread of education among the masses, especially the women. He vehemently fought against social injustices, everywhere and in every field, such as the emancipation of women, caste and eradication of child marriages system. He was kind, courageous selfless and humanitarian. Iswarchander was a living example of high thinking and simple living.

17.3.7 Kandukuri Veeresalingam:

Kandukuri veeresalingam stands high among the Brahma Samajists of Andhradesa. He dedicated all his life for the course of widow marriages and women education. He was born in 1848 in Rajahmundry. He was educated upto matriculation. He worked as a teacher in the schools of Dhavaleswaram and Rajahmundry and later on served as lecturer in the Presidency college of Madras. He was a rationalist even as a student. He joined the service of the teacher on a new moon day, which is supposed to be not auspicious. Kandukuri Veeresalingam started his career as a reformer with the establishment of Vivekavardhani, a magazine for women upliftment. He established a school in 1874 for girls in Dhavaleswaram, while he was working as a teacher there. In 1878, he established a social reform association at Rajahmundry, so as to create an congenial environment of social reform. The social reform activity of veeresalingam reached its culmination when he performed the first widow marriage in Andhra region in Rajahmundry on December 11, 1881. The second widow marriages was also celebrated there after four days. The widow remarriages created a commotion among the orthodox. In 1904, he was established a widow home and Hitakarini Samajam in 1908. After that he gave up his entire property for the maintainance of the two institutions. His wife Rajyalaxmi stood by his side, supporting all his activities.

Veeresalingam was a pioneer in many forms of Telugu literature. He made his writings instruments for his social reform. He wrote the first telugu novel namely Rajasekhara charitra. He compiled Andhra kavula charitram. He was given the title 'Gadya Tikkana'. It was who awakened the society. He breathed his last on May 27, 1919. Veeresalingam was the champion who dedicated

his entire time, money, physical strength and intellect for the cause of the upliftment by the women community.

17.4 Summary:

During the 19th century socio-religious institutions of India underwent a great change. It was a phase of Indian journey towards enlightenment and consciousness. Indian society was filled with uncivilized traditions, discrimination, superstitions and educated masses stepped towards building a society of modern thoughts and Institutions. The British conquest of Indian and spread of colonialism have inevitably forced Indians to self realization and self examination. Under these circumstances the reform movements that took place during the 19th century paved the way for Indian Renaissance in India. In these reforms movement leader like Raja Ram Mohan Roy, Dayananda Saraswathi, Annie Besant, Ramakrishna Paramahansa, Vivekanada, Iswara Chandra vidyasagar and Kandukuri Veeresalingam worked for the social and religious reforms in India.

17.5 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Explain the social reforms movements in 19th century in India.
2. Explain the socio-religious movements in 19th century in India.

II. Answer the following in not more than 20 lines.

1. Raja Ram Mohan Roy
2. Kandukuri Veeresalingam
3. Swami Dayananda Saraswathi
4. Swami Vivekananda
5. Annie Besant

17.6 Further Reading Books:

1. Luniya B.N. : Life and culture in Ancient India
2. S.C. Ray Choudhary : History of Modern India
3. Bipin Chandra : Modern India, N.C.E.R.T.
4. Prof. A. Satyanarayana : History of India upto 1847 A.D. Telugu Akademy

Emancipation of Women

18.0 Objective

After completing this lesson you should be able to:

- ♦ To gain knowledge about the women position of women from the ancient modern period.
- ♦ To gain knowledge about the emancipation of women movements in different places in India.

18.1 Structure:

- 18.2 Introduction
- 18.3 Women position before 19th century
- 18.4 Emancipation of women movement in Bengal
 - 18.4.1 Raja Ram Mohan Roy
 - 18.4.2 Eswarchandra Sen
 - 18.4.3 Kesava Chandrasen
- 18.5 Emancipation of women movements in Maharashtra and Gujarat
 - 18.5.1 Pandit Ramabai
 - 18.5.2 Ramabai Ranade
 - 18.5.3 Dayanand Saraswathi
- 18.6 Emancipation women in Andhra Pradesh
 - 18.6.1 Kaudukuri Veereshalingam Pantulu
- 18.7 Christian missionary's role in women development
- 18.8 Women rights according to law
- 18.9 Summary
- 18.10 Self Assessment Questions
- 18.11 Further Reading Books

18.2 Introduction:

In the 19th and early 20th century there were social reform movements in which importance was given for the emancipation and liberty of women. In general, women were given a secondary place in almost all the religions of the world. The women were made physically, economically, socially, and religiously dependent on men. The women had to obey her father in childhood, her husband in youth and her son in the old age. The women were expected to show complete devotion are serve her husband throughout the life. She had no independent existence. Thus, the women were made to live for men. In Vedic period, the women were given equal status. She was made better half of the man. But, due to the inherent weakness of the woman, she could not achieve

practical equality. The women were submerged in deep ignorance. In ancient Indian society, the position of women was very degraded. They almost had no property rights and independent existence. Under the British rule with help of western education in India the social reform movement was started for emancipation of women.

18.3 Women position before 19th century:

In the ancient period, Rig-Veda Aryans respected their women though the birth of a male child is preferred. Women were given opportunities, to learn like men, women were given freedom to choose their husbands. Women participated in philosophical debates like men. In later Vedic period, the patriarchal system continued during the age. But women did not get the respect and treatment, as in the Vedic period. They were not allowed to be members in sabha and samiti, the representative bodies, any more. Early marriages and sati came into existence. They had no right to property. The earlier freedom of choosing husband had gone. The birth of a girl was considered "a source of misery". Women had access for education and learning, and also took part in rituals, along with men folk scholarly women, Gargeyi and Maithreyi belonged to the period. In the society, the position of the women deteriorated further. However ladies from upper castes, had good education. Women had no right to property. Buddhism too showed discrimination towards women, and it did not allow them into the sangha. However, it introduced the system of stridhana, to protect women. The status of women was decreased in different empires. Women's status had decreased in the Indian society. Child marriages were there and no widow marriages were allowed. Sati came into existence and there is a reference to sati custom in the Eran inscription. Women's education was restricted.

They thought that the female body is the unit ordained by the creation to get the sensuous pleasure. As such the women were looked at as the source of the amorous life and joy. Those people, who were wealthy well off use to maintain concubines and also (Married Many Women). The women had to live with much faith and fidelity to their husbands. The women had to burn themselves in case of the death of her husband, provided she is not pregnant. The ruling groups used to burn off the women folk in case of exigencies in the name of what is called jawhar during medieval period.

Women position in the society deteriorated considerably as compared to previous period and the higher class women had no liberty.

In Muslim empire, women position were accorded only the second position in the society. There were many examples to attest to this concept. Polygamy, legalized prostitution, the system of devadasis, the system of sati saha-gamana, the jawhar and similar other practices highlight the secondary status of the women. Both Hindu and Muslim gave more importance to the male progeny than to the females. The women were not sent out to attend to schools. In the period of Muslim women position was some what better than Hindu religion.

18.4 Emancipation of women movement in Bengal:

18.4.1 Raja Ram Mohan Roy:

Raja Ram Mohan Roy was a great social reformer of Bengal. He carried vigorous propaganda against sati system. In this system, the widow was made to burn alive, on the funeral pyre of her husband. Many orthodox Hindus bitterly supported it. But with the help of the British government, he got the law passed against sati. Raja Ram Mohan Roy also bitterly opposed polygamy and child marriages. Thus, he had done his best to emancipate women, from their social shackles.

18.4.2 Eswarchander Vidyasagar:

Eswarchandra Vidyasagar was one of the makers of modern India. Eswarachandra was very intelligent. He was a great freedom lover. He devoted his whole life to social service. He devoted his life for spread of education among the masses, specially the women. Apart from this, Eswarchander vehemently fought against social injustices, everywhere and in every field, such as the emancipation of women, eradication of child marriages. He was selfless, courageous, kind and humanitarian. He was an example of simple living and high thinking.

18.4.3 Kesava Chandrasen:

Kesava Chandra Sen was one of the social reforms of modern India. He fought against child marriages and encouraged for remarriages and widow welfare. With his effort government passed the Negative Marriage Act and effect from 1872. He prepared a bill for women marriage age which was fixed to 14 years by the government.

18.5 Emancipation of women movements in Maharashtra and Gujarat:

Among the most important persons who worked for emancipation of women in Maharashtra, they are Jyothibai Pule, Pandit Ramabai, Rmabai Ranade. Phule established a primary school in 1848 for children other than Brahmans and also established a primary school in 1851 in Pune for untouchable children.

18.5.1 Pandit Ramabai:

Pandit Ramabai was a learned scholar and a social organizer founded 'Sarada Sadan' in 1882. She also started 'Arya Mahila samaj' and Mukti Sadan. She educated thousands of widows vocationally and professionally. She tried her level best that women should acquire knowledge and to earn her livelood thereby emancipating her.

18.5.2 Ramabai Ranade:

Ramabai was wife of Mahadev Govinda Ramade. His name stands high as a social reformer in Maharastra. He worked for women's education, against child marriages, propagated widow remarriage and removal of untouchability. He sponsored the first widow re-marriage in Bombay in 1869. After coming to Pune, he took over the sarvajanik sabha and led a number of movements for social awakening and women. Ramabai Rande in 1881 began working for prarthana samgi in Bombay. From 1893 to 1901, Ramabai was at the peak of her popularity in her social activities. She also established the 'Hindu Ladies Social Activities and Literature Club' in Bombay and started a number of classes to trainwomen in languages, general knowledge, tailoring and hand work. From 1918 to 1923 she worked for women's right to franchise. After her husband's death her life was full of activity for social awakening, redressal of grievances and establishment of social institutions like 'Seva Sadans' for the proper rehabiliitation of distressed women. Ramabai's pioneering work in the field of nursing through Seva Sadan deserves special praise. The first Indian nurse was the product of Seva Sadan and Ramabai took great pains to win orthodox opinion in favor of nursing as a career for women and to encourage young girls and widows to join the nursing course in sev sadan. Ramabai Rande worked whole heartedly for the uplift of Indian women hood.

18.5.3 Dayanand Saraswati:

Dayananad Saraswati, the great religious and social reformer from Gujarat, was perhaps the greatest figure to emancipate women from their shackles. He recommended equal rights for

women. He did much to achieve women education, and re-marriages of widows. He also fought against all the evils, which degraded women, such as early marriages, sati system and polygamy. Thus, he fought evils of the authority of the Vedas and tried to emancipate women, from the deep slumber of ignorance. He wanted to give the women their lost status. He called them mothers and sisters. He asked the people to give women their due respect and place in society.

18.6 Emancipation of Women in Andhra Pradesh:

18.6.1 Kandukuri Veeresalingam Panthulu:

Veeresalingam Patulu was also one of the makers of modern India. He propagated his ideas of social reform, through newspapers and magazines. He also founded a magazine Vivek vardhini in Telugu, to propagate his ideas, about social reform. At this time, women were not supposed to go to school and learn there but Veeresalingam strongly pleaded for their education. He wrote many articles against social evils and blind beliefs. He was completely devoted to social service. When he found that his teaching job was coming in the way of his social service, he left it. He founded Parthana samaj at Rajahmundry in 1878. It did lot of social work, especially in the spread of education. Then, he propagated widow marriages to improve the condition of young widows. In those days, there were large number of widows and their condition was horrible. He has always tried to improve the condition of women in Indian Society.

Raghupati Venkata Ratnam known as Brahmarshi worked based in Kakinada for emancipation of women. He founded houses for girls from the backward classes. He worked more for women welfare and upliftment of the women status in Indian society. Durgabai Deshmukh has worked for emancipation of women in Indian society. She has established 'Andhra Mahasabha' in Madras. In 1942, she has established Andhra Mahila paper and established Andhra Mahila Sabha in Hyderabad in 1958. This Sabha provided medical and educational facilities for women.

18.7 Christian missionary's role in Women Development:

Christian Missionaries were played a vital role in the development of women in Indian society. They were propagated about education among women. American mission was established first girls school at Bombay in 1824. With this effort so many other girls schools were established. Brahma Samaj, Arya Samaj, Theosophical Society and Rama Krishna Mission established the schools for girls. Since 1917, the women franchise movement achieved a great success. Women have been elected as members of various councils. The Act of 1935 provided them with all political rights. Purdah system and devadasi system also were abolished. Sarojini Naidu and Mrs. Anne-Besant strove for the right of women to vote.

18.8 Women Rights according to Law:

For the emancipation of women government issued 1829, 1856, 1872 Acts. In 1919, Indian Government act provided Right to vote for women. In 1928, Saradha Act was proposed. According to this act, girls Marriage is 14 years old, Boys Marriage is 18 years. In 1956, the Hindu marriage act was implemented and provided Right for women to adopt children. In 1960, Anti dowry act was came into force. In 1950, the Indian Constitution provided fundamental rights for women and men equally.

18.9 Summary:

In modern period, many women's movement have been started to improve the women's condition and status in Indian society. In ancient and medieval period women faced lot of problems, but in modern times they are playing a vital role in different spheres. They have participated in National movement very effectively. So many Indian women have occupied important positions such as ministers, General Secretary, Deputy Speakers in state legislatures. According to the 1935 Indian Government Act. Sarojini Naidu, Vijayalakshmi Pandit and some others were deputed to represent India even at international level. With the sustained efforts of women movements at present the women status has increased in society and they enjoy both constitutional and legal rights for their development in all-round aspect.

18.10 Self Assessment Questions

I. Answer the following in not more than 60 lines:

1. Write about movements for the emancipation of women in modern India.
2. Write an essay on women position and movement for women development.

II. Answer the following in not more than 20 lines:

1. Women position in India
2. Women movements in Bengal
3. Women movements in Gujarat
4. Christian Missionary's role in emancipation of women

18.11 Further Reading Books:

1. R.C. Majumdar(Ed) : History and Culture of the Indians People
Volumes I to VI
2. Puri Chopra Das : Economic; social & cultural History
3. Tarachand : Influence of Islam on Indian Culture
4. Dr. Hanumanta Rao B.S.L. : Indian History of Culture
5. Eswariprasad : Short History of Muslim rule in India
6. Satish Chandra : Medieval India, N.C.E.R.T.

Struggle Against Caste System

19.0 Objective

After reading this lesson you should be able to gain knowledge about:

- The struggle against Caste System

19.1 Structure:

- 19.2 Introduction
- 19.3 Struggle against Caste System
- 19.4 Summary
- 19.5 Self Assessment Questions
- 19.6 Further Reading Books

19.2 Introduction:

The caste system is one of the fundamental institutions of Hindu Social Organisation. Varna is believed to have evolved from the Almighty as per Rigveda. Bhagavadgita tells us, that the society was divided into four parts, basing on vocation, so as to bring equality and even generate livelihood opportunities to all without much conflict in society. The food one takes, speaks of the nature of person and it also influences one, in doing good deeds. The satkarmas, the bad ones Dushkarmas and doing nothing and sitting idle, the Akarma, thus forming a logical explanation. By the advent of epic age, the Sankya Darshana, exhorted the necessity of allotting a particular type of work to a particular varna or caste. But, it must be remembered, that the upanishad treats all as one, and says that all the varnas are eligible to the four purushardhas, the Dharma, Ardhha, Kama and Moksha.

There was never any strict objection for any caste, performing the duties and customs of the other castes. For example, during the epic Ramayana age, Sage Viswamitra was a kshtriya, attained Brahmin status by his deeds and penance. The first categorical reference to the existence of the caste is found in the purushasukta, which tells about its divine origin. It says the Brahmins, kshatriyas, vasyas and sudras, came respectively from the face, arms, thighs and feet of the creator. The suktas, lay down clearly the occupational basis of varna. But in practice, the vedic society was not that rigid. The Aryan society retained its homogeneity. But Bhagavadgita, rejects the basis of colour, for the classification of society into four castes. It says that the division, was based on qualities and action "Guna Karma Vibhagasah". It is also said and believed that where as the upanishads enlogised Atman and Brahman, the Itihasas and Puranas emphasised the need for the division and also the coordination and cooperation, among them for the progress of a society.

19.3 Struggle against Caste System:

The muslim invasion further increased its rigidity. Basically the caste system was introduced as the need of the society. So, at present, it has become outdated. It no longer suits the present society. Thus, all most all the social reformers and saints are agianst it. This is why they had

waged a relentless struggle against it. The greatest reforms, who undertook this mission of eradicating caste system from untouchability. They were Raja Ram Mohan Ray, Swami Dayananda Saraswati and Annie Besant. Raja Ram Mohan Roy was greatly influenced by christianity and European liberalism. He thought that there is need for radical reform in the Hindu religion and rid the Indian society of the evil caste system. And to achieve this, he established 'Brahma Samaj' in the year 1828. It opposed caste distinction and discrimination. Brahma samaj movement was a social religious reform movement. It stood for universalism and love. After the death of Raja Ram Mohan Roy, Brahma Samaj was divided into many different parts such as Sadharam Brahma Samaj, Adi Brahma Samaj, Veda Samaj and Prartha Samaj. At present, Brahma Samaj is a spent up force, but it had rendered useful services to Hinduism in three ways. 1. It did much to eradicate social evils like sati, child marriage, polygamy and caste system. 2. It prevented the conversion of Hindus to Christianity. 3. It purified the popular religion and paved the way for aggressive Hinduism, as taught afterward by Dayananda Saraswathi.

Dayananda Saraswathi wanted to re-establish Hinduism on vedic basis. His slogan was 'Back to Vedas'. To popularise his philosophy, he started 'Arya Samaj at Bombay in the year 1874 and at Lahore 1876. Dayanand raised his voice against social evils such caste system based on birth, child marriage, prohibition of sea voyage, parda system, conservatism, illiteracy, blind faith, pilgrimage and untouchability. Dr. Annie Besant who came to India in 1893. Under her guidance, the society became a force in India. It influenced a new idea, pride in the past and belief in future. She has raised her voice against social evils in India society like caste system. Iswarchander Sen was a great educationist. Iswarchander vehemently fought against social injustices, everywhere and in every field, such as the caste system in India Veereshalingam Pantulu wrote many articles against social evils and blind beliefs. He was completely devoted to social service and he fought against caste system.

The struggle against caste system became more fierce during the nineteenth century. At this time the treatment given to the lower caste people in Hindu society, made them to embrace christianity, Islam and Buddhism. This greatly alarmed the Hindus, and they began to realise their defects much vividly. Thus, they themselves began to improve the condition of the depressed people, whom they had regarded as untouchables for a long time.

There was opposition to caste system even inspits earlier days, but its real opposition began during the Bhakti movement. Prominent saints and philosophers like Ramananda, Kabir, Dadu Dayal, Ganeshwar, Tukaram and Nanak except Tulsidas all opposed it. They made no distinction between one man and another man on the basis of birth.

Dr. B.R. Ambedkar was a greatest crusader against caste system. He devoted his life for eradication of caste system in Indian society. He putforth some special formulations for the eradication of caste system and inequalities, which were in coopeated with Indian constitution Mahatma Gandhi did much to eradicate caste system and untouchability. He called the lower caste people as Harijans. He wanted to give them the place of prestige. He also started a paper 'Harijan' to propagate the ideas and work done, for the eradication of caste system and untouchability. Our constitution is secular. It does not recognise any caste or creed. It indirectly discourages the caste system. Apart from the great personalities, who struggles to eradicate caste system.

Caste system is deep rooted in human nature. It existed and exists in some form or other, in almost all the societies. No society or religion can claim completely homogeneity. Inspite of all these efforts, the caste system exists in present India, but in a feeble form. It is weakened by the

constant attacks on it and its non-recognition by the great philosophers and saints. In India, most of the reformists have worked for eradication of caste system in India.

19.4 Summary:

The caste system is one of the fundamental institutions of Hindu social organisation in India. Thus, almost all the social reformers and saints are against the caste system and they fully tried for eradication of caste system. Our constitution is secular. It does not recognise any caste or creed. It indirectly discourages the caste system.

19.5 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Write an essay on the movement against caste system.

II. Answer the following in not more than 20 lines.

1. Movements against caste system.

2. Caste system.

19.6 Further Reading Books:

- | | | |
|---------------------------|---|--|
| 1. B.N. Chopra, B.N. Puri | : | A Social, Cultural and Economic History of India |
| M.N. Sas | | |
| 2. K.K. Datta | : | A social History of modern India |
| 3. Bipin Chandra | : | Modern India |
| 4. C.Y. Chintamani | : | Indian Social Reform |
| 5. B.S.L. Hanumantha Rao | : | Indian History and Culture |
| 6. Tara Chand | : | History of Freedom movement in India |
| 7. A.R. Desa | : | Social Background of Indian Nationalism |

Rise of Indian Nationalism Birth of National Congress

20.0 Objective

After you have completed this lesson, you should have gain knowledge to:

- Knowledge about the Rise of Indian Nationalism and causes for the rise of Nationalism.
- Knowledge about the birth of the National Congress.

20.1 Structure:

- 20.2 Introduction
- 20.3 Factors Contributing to Nationalism
 - 20.3.1 Influence of Western Education
 - 20.3.2 British Imperialism
 - 20.3.3 Indian Renaissance
 - 20.3.4 Rediscovery of Past
 - 20.3.5 Economic Nationalism
 - 20.3.6 Role of printing press
 - 20.3.7 Anti – Indian policies of the British Rulers
 - 20.3.8 Communication Net work
 - 20.3.9 Racial Discrimination
 - 20.3.10 Middle class consciousness
- 20.4 The Birth of Indian National congress
- 20.5 Summary
- 20.6 Self Assessment Questions
- 20.7 Further Reading Books

20.2 Introduction:

The rise of national consciousness in the 19th century was essentially the result of the British rule. The social economic political changes brought about by the British rule resulted in the oppression of all classes of Indian people giving rise to a wide spread dissatisfaction among the masses. Basically, an uniform system of administration, development of telegraph and post, printing press, railways and educational institutions created by the British primarily as measures for running an effective administration also became instrumental in providing favourable conditions for the growth and rise of national movement. Indian national movement is undoubtedly biggest of all the peoples movements in modern world history. It was an event where all the sections, religions and

castes of the country united and fought vehemently to liberate themselves from the iron clutches of the most powerful imperialistic nation of the world.

20.3 Factors contributing to Nationalism:

There were several factors responsible for the rise of national consciousness among Indians. To overcome these deficiencies the British evolved some administrative measures and new policies. These measures also helped in the development of nationalism among Indians.

20.3.1 Influence of Western Education:

The rise of national consciousness in India was the introduction of western education in India. Western education through English language helped Indians to acquaint themselves with the idea of democracy and nationalism, that emerged in Europe. The histories of the people who fought against the despotism in various countries inspired Indians. French Revolution, Irish freedom struggle, the American war of Independence, and Germany incited national spirit among the people of India.

20.3.2 British Imperialism:

The cause for the rise of nationalism in India is the British imperialism. The British annexation of India led to political unification and brought the country under the umbrella of British imperialism. The uniform system of administration and uniform law introduced by the British created unity among people. The radical discrimination followed by the British made people themselves and the leaders as well and also the racial discrimination followed by the British made Indians realize their position as secondary citizens and slaves in their own country. This aroused unity and national consciousness among Indians.

20.3.3 Indian Renaissance:

Indian Renaissance movement helped to remove internal conflicts, inequalities and superstitions among the Muslim, Hindu, Parsis and Sikhs respectively. Raja Ram Mohan Ray, Dayananda Saraswathi, Swami Vivekananda, Dadabhai Naoroji, Sir Sayyid Ahmad Khan, Jyotiba Phule and Veeresalingam succeeded in imbibing consciousness and self reliance among people.

20.3.4 Rediscovery of Past:

Rediscovery of India's past also helped the rise of consciousness. The ancient Indian tradition naming the land falling of Himalayas to Indian ocean as 'Bharath Varsha' made the people realize that national consciousness was not completely new to them.

20.3.5 Economic Nationalism:

The economic critique of British rule by the Indian intelligence helped the growth of national consciousness. Indian intelligence succeeded in bringing out the change that took place in economic exploitation of the country by the British. During company's rule the exploitation of the economy was direct, during the crown's rule it was indirect. The British had reduced India to the status of a colony. Dadabhai Naoroji in his famous book 'The poverty and the un-British rule in India' propounded 'Drain Theory' where in he revealed the fact of economic drain of Indian resources to Britain in the form of salaries to the British officials etc. This awareness led to economic consciousness in India.

20.3.6 Role of printing press:

The introduction of the printing press made the transmission of ideas and learning less expensive. Indian press played a vital role in initiating rationalist sentiments. A number of newspapers and periodicals started appearing. Through these publications the problems in different parts of the country could be shared by people. The prominent news papers include Indian Mirror run by Devendranath Tagore, Bangodarsham edited by Bankim Chandra Chatterjee, Amrita Bazaar Patrika of Girish Kumar Ghosh, The Hindu established by Subrahmanya Ayyar and Veera Raghavachary, Andha Prakasika of Parthasaradi Naidu, Kesari and Maratha led by Bala Gangadhara Tilak helped the rise of patriotism and Nationalism among the people.

20.3.7 Anti-Indian policies of the British Rulers:

The Anti-Indian policies followed and racial discrimination shown by certain British rulers were also responsible for the rise of rationalism. The addresses delivered by viceroys like Lord Lytton and Lord Curzon insulting Indians aroused anger among them. The policies of Lord Lytton created lot of discontentment among people. He promulgated the Vernacular Press Act of 1878 imposing censor on the news papers printed in regional languages. The introduction of Ilbert Bill by Lord Ripon created commotion among Europeans. The attempt made by Ripon to remove racial discrimination was vehemently opposed by the European community. The indignation shown by the Europeans during the agitation made clear the unequal feelings persisting in their minds on Indian. This emphasized the need of solidarity among Indians.

20.3.8 Communication Network:

Telegraph and post services were extended and improved. All the major towns were linked with telegraph. After 1853, work on Railway lines was started. The main advantage of Railways for the British was a cheap mode of transport to carry goods to ports and back. But once the railway network developed, passenger traffic also increased and people living at distant places got new opportunity to interact with one another.

20.3.9 Racial Discrimination:

The attitude of racial superiority adopted by the English also contributed to the growth of Nationalist sentiments. Apart from social behavior this discrimination was carried in judicial matters as well. According to G.O. Travelyan, an influential civil servant and a historian, pointed out in 1864; "The testimony of single one of our country men has more weight with the court than that of any number of Hindus, a circumstance which puts a terrible instrument of power into the hands of an unscrupulous and grasping English man". The experience of this discrimination also contributed to the growth of national consciousness.

20.3.10 Middle Class Consciousness:

During the 19th century, apart from popular uprisings and revolts at the mass level, a new consciousness was developing in the educated sections and middle classes. It was this middle class consciousness, which became the chief medium for the channelization of popular discontent and was instrumental in the development of National consciousness in India. The educated classes began to critically examine the Indian society and the awakened sections made all out efforts for reforms. Besides this social consciousness, political consciousness was also developed.

20.4 The Birth of Indian National Congress:

The emergence of Indian National Congress is the most important event in the Indian freedom struggle. Before the founding of such an organisation at the national level, attempts were made to gather public opinion by establishing regional organizations. All these organisation confined only to a town or city or a province, and worked on local issues of limited scope. As the need of a national organization to represent national opinion growing, the Indian National Congress emerged in 1885 to fulfill the need. The founder of the Indian National Congress was Allen Octavian Hume, an Englishman. He served in India for a long time as a civil servant and retired. Indian National Congress was established in Gokuldas Tejpal Sanskrit school in Bombay on December 28, 1885. The first meeting was presided over by Umesh Chandra Benerjee of Bengal and attended by 72, well educated intellectual delegates invited from all corners of the country. The organization was formed in order to bring solidarity among various sections of the society, to create national feeling, to elicit public opinion and convey it to the government. Indian National congress ever since its formation had the national character in it. It had members representing various sections and different parts of the country. The congress in its journey towards independence reflected the people opinion at every phase, re-setting its goals played a vital role in achieving the goal.

20.5 Summary:

The rise of national consciousness in the 19th century was essentially the result of the British rule. Indian National movement is undoubtedly biggest of all the peoples movements in modern world history. Indian National movement is an event where all the sections, religions and castes of the country unified and fought vehemently to liberate themselves from the iron clutches of the most powerful imperialistic nation of the world. Moreover, an uniform system of administrative, development of post and telegraph, printing press, railways and educational institutions created by the British primarily as measures for running an effective administration also became instrumental in providing favourable conditions for the rise and growth of national consciousness. The emergence of Indian National Congress is the most important event in the Indian freedom struggle. Indian National congress was established in 1885. The national congress was played a vital role in achieving the goal of Independence through Indian Nationalism.

20.6 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Trace the conditions leading to the rise of Nationalism.
2. Explain the Importance of the Nationalism

II. Answer the following in not more than 20 lines.

1. Indian National Congress
2. British Imperialism
3. Anti-Indian policies of the British Rulers
4. Role of Printing Press
5. Influence of Western Education

20.7 Further Reading Books:

1. Bipan Chandra : Freedom struggle, National Book Trust
2. Bipan Chandra : Struggle for Freedom in India
3. Sen S.N. : History of the Freedom movement of India (1857-1947)
4. Tarachand : History of the Freedom Struggle in India
5. Jawaharlal Nehru : The Discovery of India

Indian National Congress

21.0 Objective

After you have completed this lesson, you should be able to:

- ◆ Knowledge about the importance of Indian National Congress in the freedom struggle.
- ◆ Knowledge about the three phases like the age of moderates, extremists and Gandhi Era.
- ◆ Knowledge about the different movements during the National movement like. Home Rule movement, Vande Mataram movement, Rowlatt Satyagraha, Non-cooperation Movement and Quit India Movement etc.

21.1 Structure:

- 21.2 Introduction
- 21.3 Age of Moderates (1885-1905)
- 21.4 Age of Extremists (1905-1920)
 - 21.4.1 Vande Mataram Movement (1905-1911)
 - 21.4.2 Home Rule Movement (1916-18)
 - 21.4.3 Montagu – Chelmsford Reforms (1919)
- 21.5 Gandhian Era (1920 – 1947)
 - 21.5.1 Rowlatt Satyagraha (1919)
 - 21.5.2 Jallian Walla Bagh massacre (April 13, 1919)
 - 21.5.3 Khilafat movement
 - 21.5.4 Non-co operation movement (1920-22)
 - 21.5.5 Programme of the Non-co operation
 - 21.5.6 Swaraj party
 - 21.5.7 Simon commission (1927-28)
 - 21.5.8 Poona Swaraj Resolution
- 21.6 Important issues in National Movement between 1930-1935
 - 21.6.1 Salt Satyagraha
- 21.7 Important issues in national movement between 1935-1947
 - 21.7.1 Quit India movement (1942)
 - 21.7.2 Independence Struggle
- 21.8 Summary

21.9 Self Assessment Questions

21.10 Further Reading Books

21.2 Introduction:

The emergence of Indian National Congress is the most important event in the Indian freedom struggle. The Indian National congress was founded in 1885. The founder of the Indian National congress was Allen Octavian Hume. The histories of the people who fought against the desposition in various countries inspired Indians. The American war of Independence, Irish Freedom struggle, French Revolution, unification movements of Italy and Germany incited nationalist spirit among the people of India. Indians freedom struggle that fought between 1885 and 1947 had been divided into three phases.

It is called

Age of Moderates – 1885 to 1905

Age of Extermists – 1905 to 1920

Gandhian Era – 1920 to 1947

The congress while confining itself to certain reforms during moderate phase, asked for Home rule during extremist phase and finally demanded complete independence during Gandhian Era. Thus, the movement was limited to upper class during the age of extremists, lastly spread to common people during Gandhian era to become a popular movement.

21.3 Age of Moderates (1885-1905) :

The National movement between 1885 to 1905 is called the moderate phase. This is a phase to which congress confined to annual congregations and making resolutions. The second and third sessions were presided over by Dadabhai Naoroji and Badruddin Tyabji respectively and it was conducted in Calcutta, it was attended by 436 detegates. Fourth session was held in Allahabad in 1888, George Yule presided over it, he become first foreigner to hold that position. The Nagpur session was presided over by P. Ananda Charyulu from Andhra in 1897.

Dadabhai Naoroji, Firojshah Mehta, Surendranath benerjee, Womesh Chandra Bnerjee, Bachuddin Tyabli, Gopala Krishna Gokhale, Mahadeva Govinda Ranade, Rass Bihari Ghosh, Anada Mohan Boss are the most prominent of the moderate leaders. During this period of moderate Nationalism the Congress and the intellictuals of the country asked for reform, not swarajya. The moderate congress was obedient towards the crown. They have understood the economic exploitation of the country by the British they thought that the country would be benefited by British rule. They have expressed their confidence over the wisdom of the British. They have made prayers and submitted petitions, proposed resolutions, sent missions to the government and resorted only to constitutional methods. That is why the activity of the congress during this period is summed up as 'prayer, petition and protest'.

In this period moderates of congress rise some of the issues and fought during this period.

1. To increase the Indian representation in central and provincial legislatures.
2. To abolish the council of the secretary of the state.

3. To reduce the expenditure on defence.
4. To reduce the age limit for the civil services and to conduct simultaneous examinations in England and India.
5. To separate the judiciary from the executive.
6. To stop the economic drain to England.
7. To establish modern industries.
8. To increase irrigation facilities.
9. To reduce land revenue.
10. To implement policy of national education.
11. To protect Indians living in foreign countries.
12. To increase job opportunity to Indians and to put an end to racial discrimination.

Moderates succeeded in creating political consciousness among people through their writings, lectures and resolutions. They could successfully sow the seeds of Indian Nationalism by trying to remove the narrow barriers of race, religion, caste and region. By revealing the economic exploitation of British they promoted nationalism among people. Moderates further announced that establishment of modern industries is the way out to meet the growing unemployment and poverty of the people. As a result of the agitation by the moderates for constitutional reforms, 1892 Act was passed. By the Act the number of Indian members in imperial and provincial legislatures was increased. The councils were given the right to discuss the annual budget and put questions on certain issues. However, the Act did not satisfy the moderates. The agitation started by moderates for constitutional reforms elevated the movement to fight for Home rule in the next phase. Moderates succeeded in building up pro-Indian public opinion in England also. The resolutions and memorials of moderates addressed to the government, trained the people to learn how to think in these matters. The failure of moderate method itself exhibited the British despotism. Under these circumstances, the extremist and militant nationalism came on the stage to turn the movement towards definite direction.

21.4 Age of Extremists (1905 to 20) :

The new trend exclaimed that goals cannot be achieved unless the thirty crores of Indian raise their sixty crores of hands in protest. The trend was represented by Bal Gangadhar Tilak, Lala Lajapathi Roy, Bipin Chandra Pal and Aravinda Ghosh. There are several causes for the increase of extremist tendency in congress by 1905 like. Dissatisfaction over 1892 Act, British Despotism, spread of Modern Education, Ideological Evolution, policies of Lord Curzon, concept of swaraj, International Events etc.

21.4.1 Vande Mataram movement (1905 to 1911).

The first phase of the age of extremists in Anti-Bengal partition movement. The movement is otherwise called Vande Mataram movement and Swadeshi movement. The main cause for the rise of this wide spread movement was partition of Bengal. By striking at the Hindu-Muslim unity the British wanted to strike at the national movement. This was opposed not only by extremists but also by moderates. The partition of Bengal was officially announced on July 4th 1905, but came into effect on 16th October 1905. People of Bengal declared 16th October as the day of mourning. It was observed as a day of fasting. The Hindus and Muslims tied rachis to one another's wrists as a

symbol of their unbreakable unity. In its earlier phase the movement was led by moderates later it went into the hands of extremists and revolutionaries. The song of vande mataram written by Bankim Chandra Chatterjee, which was frequently quoted in his novel 'Ananda Math' was sung by huge crowds on the first day of the movement. The vande mataram that personifies the country as mother, glorifies her and offers salutes to her. The vande mataram also became the prayer song for the meeting of the anti-partition movement. The entire movement was echoed with vande mataram. Vande mataram movement was the first people's movement led by Indian National Congress. The extremists have undertaken a programme. Boycott of foreign goods was the main aspect of the programme. In the beginning the boycott was limited to foreign cloths but later spread to all other goods. The British cloths were burnt in heaps, shops selling foreign goods were picketed. Students left colleges and schools run by the government. As a part of the programme concept of 'Swadeshi' came forward. The concept of swadeshi has become the symbol of self confidence and empowerment 'swadeshi' came forward. The concept of swadeshi has become the symbol of self confidence and empowerment. Swadeshi was spread to the areas like business, education, culture and industries.

Though the Nationalist historians call the movement as Vande mataram movement, but as the concept of mother goddess in vande mataram lyric was not acceptable to the people of all religions. The secular historians tend to call it swadeshi movement. The extremist trio Lal-Bal-Pal had played a great role in the movement. The concept of Swadeshi was considered as the first step towards swaraj. Lajpathi Rai and Bipan Chandra Pal were imprisoned, for one year and six months respectively. The British Government used ruthless methods to suppress the agitation. Swadeshi shops were forced to close. The government used not only the oppressive methods, but also clever tactics to suppress the movement. The anti partition movement that started in 1905 achieved its goal in 1911. Lord Viceroy Hardinge made the division of Bengal by keeping all Bengalis in the state of Bengal, separated Orissa and Bihar from it. The British capital also was transferred from Calcutta to Delhi in 1911. Indians gained confidence in their strength as the first people's movement led by them has achieved its goal.

In 1906, Muslim League was founded, which in due course dictated the partition of India. The Muslim league was formed to protect the interests of Muslim minority in a country like India, where the majority are Hindus. To understand the factors leading to the establishment of Muslim League it is necessary to understand the Hindu-Muslim and Anglo-Muslim relations in India. The communal activities of nationalist Hindus created the feeling of insecurity among Muslims. There is a need to remember some of the issues under the vande mataram movement. While the differences between moderate and extremists sections are growing, the congress session was held in 1907 in Surat. When Swadeshi movement weakened, the British.

Government made certain constitutional reforms in the form of Indian Councils Act of 1909 to satisfy the moderates. The act is called Minto-Morley reforms named after Minto, the viceroy and Morley, the secretary of state. According to the act the central and provincial legislatures were expanded. The Minto-Morley reforms did not satisfy the Indian people. The demand of responsible government was not honored. Moreover, sanction of separate electorates to Muslims was a big blow to India's unity.

21.4.2 Home Rule Movement (1916-18) :

The second phase in the age of extremists is home rule movement. As the Swadeshi movement subsided by 1908, a state of political inactivity existed. The arrest of Tilak and the split

between moderates and extremists are the causes for the lull. However, with the release of Tilak in 1914, and the commencement of first world war in the same year allowed politics to be get heated.

Home rule movement is the movement fought for achieving self government to Indians keeping them within the sovereignty of the British. The leaders of the movement were Annie Besant and Tilak. Annie Besant was an Irish women and she joined the theosophical society and came to India along with it. She was attracted towards Hinduism. Though the concept of home rule league in April 1916 in Bombay. Home-rule movement also undertook the programme of 'swadeshi'. Boycott of foreign goods continued National education was encouraged. Annie Besant started a national college in Madanapalli of chittor district. Tilak and Besant undertook extensive tours to form the public opinion in favour of Home rule protest meetings were held in several places opposing the arrest and detention. Consequently in 1917 June, the Government arrested Annie Besant. Tilak was prohibited four entering Delhi and Punjab. Besant was released in September 1917 owing to people's demand. She was the first women to be coveted with presidentship of Indian National Congress of Calcutta in 1917. In 1911 there was a shift in British – Muslim League relations. Re-unification of Bengal was not accepted by Muslim league. Consequently the congress League relations imporved. As a result of it in 1916 Lucknow pact was concluded between Indian National Congress and Muslim League. As a result of it in 1916 Lucknow pact was concluded between Indian National Congress and Muslim League.

21.4.3 Monague – Chelmsford Reforms 1919:

In response to the Home-rule movement montague, the secretary of state made a declaration in August 1917. This is called Montague Declaration on the basis of this Declaration the 1919 Act was passed. The Indian Government Act of 1919 was also called Montague-Chelmsford Reforms as it was made by Montague, the secretary of state to India and Chelmsford, the Viceroy, in the 1919 Act introduced bicameral legislature in centre. Vidhana Sabha and Rajya Sabha were formed. Rajya Sabha conists of 60 members. Vidhana Sabha in the Central Legislature Assembly consists of 145 members, of which 104 members are elected and others, are nominated by viceroy. Amongst the elected members 52 members shall represent the separate electorates. Formation of Dyarchy in State is the most important aspect of Montague Chelmsford reforms. The Act increased the number of the members in state legislatures. It divided the governors executive council into two, one is executive council nominated by the governor and the other is the 'executive council of the Indian elected representatives. The executive council of Governor shall reserve the portfolios including land revenue, irrigation, law and order and Judiciary which are called 'Reserved subjects'. The executive council of legislative was allotted portfolios which include health, education and local bodies which are called 'transferred subjects'. The Indian ministers had no real powers in diarchy. They did not get any cooperation from the government. Thus the indian representation in the government proves to be a mirge. The homerule movement doubled the nationalist tendencies and aroused the higher political consciousness among people. In this way the mass movement broke out inter the leadership of mahatma 'Gandhi played the required historical role needed at that time.

21.5 Gandhian Era (1920-1947):

Gandhian Era was started from 1920 to 1947. Mahatma Gandhi played in incomparable role in the Indian freedom struggle. With Gandhi's emergence, the Indian freedom movement set definite, goals made common people past of it and reached the stores of victory. He used satyagraha the new weapon in his fight against the British in South Africa. Returning to India in 1915, he used

the satyagraha more extensively and made India freedom, possible. During 1917-18, Gandhi led three local movements. In the Champaran district of Bihar, Gandhi led a movement on behalf of peasants, who were forced to grow indigo in place of food grains. Ahmedabad cotton mill workers have gone on strike demanding increase in the wages. In these two movements succeeded under the leadership of Gandhiji.

21.5.1 Rowlatt Satyagraha 1919:

The British Government passed two acts in 1919. They were made by the committee. Under the chairmanship of Sydney Rowlatt. Thus they are called Rowlatt acts. It has aimed at curtailing the civil liberties in the name of curbing the terrorist activities. It was intended to curb the revolutionary and anarchical activities which specially arose during the First world war. This bill imposed censor on press and empowered the government to arrest and keep under custody any one for period without showing any reason. As the bills were severe threat determining people for long period without showing any reason. As the bills were severe threat to the civil liberties, people opposed them in chorus. Gandhi called them 'Black Bills' and requested the Viceroy to withdraw them. As there was no response from the government, Gandhi gave a call for satyagraha. Gandhi called for a national wide hartal on March 30, 1919. But it was postponed to April 6, 1919. In this aspect Hindus and Muslims together have participated in the movement. The movement became severe in some parts of the country. Gandhi was taken into custody. In this way people in many places protested his arrest Rowlatt act's were not withdrawn, but India witness a remarkable political awakening which was never before.

21.5.2 Jallian Wallan Bagh Massacre April 13, 1919:

Anti-Rowlatt Act movement led to severe consequences in Punjab. Hartal was observed on April 16, in Amritsar. Saifuddin and Satyapal who led the hartal, were arrested and taken to a unknown place. People got frustrated and resorted to violence. The agitators and the Britishers died. Meetings and demonstration were prohibited. Not knowing about the ban on meetings, people assembled to protest the arrest of their popular leaders in a place called Jallianwala Bagh in Amritsar. Approximately ten thousand people gathered to express their resentment peacefully. The military commander of Amritsar General Dyer wanted to teach a lesson to the people for violating the orders. Jallian Wallan Bagh was a large open place surrounded on all sides with high walls with only one exit. Dyer entered the Bagh, closed the exit gate order all of them, who assembled there to quit within two minutes. He ordered his men to shoot at the trapped crowd. Thousands were killed and wounded. Dyer declared later that he fired till the ammunition was exhausted and had more ammunition was available which he would have used. This created terror among the people and provoked them for severe resistance. The Jallian wallah Bagh massacre, and the Punjab atrocities were condemned by all. The government appointed Hunter commission to enquire into the Jallian wallah Bagh tragedy. The Hunter commission described Dyers action as 'mistaken conception of duty'. He was resigned and left for England but not punished by the commission. Rowlatt Act and consequent developments kepts India in front of a great movement under the leadership of Gandhi.

21.5.3 Khilafat movement:

In the first world war England fought with Turkey. The sentiments of Indian Muslims were hurt. Turkey was defeated in the war and some of its territories were occupied by England. The

British abolished the khalifa title, which further annoyed the Muslims. Muslims started a movement with the main aim of forcing the British to restore the power and dignity of khalifa. Hence, the movement was called khilafat movement. All India Khilafat committee was formed. It was led by Ali brothers. Gandhi welcomed and viewed the movement as a great opportunity to cement Hindu Muslim unity. He advised the khilafat committee to adopt non-violent programmes. Hartals and meetings were conducted all over India.

21.5.4 Non-Co-operation Movement (1920-22):

Under the leadership of Mahatma Gandhi, Non-cooperation movement was the first movement organized by Indian National Congress. Gandhi's Non-cooperation resolution was proposed and accepted in Calcutta special session of Congress in September 1920 presided over by Lala Lajpathi Rai. The Nagpur annual session of Congress in December 1920. Presided by Vijayaraghava Chary ratified the resolution. Boycott shall be the main aspect of non cooperation.

21.5.5 Programme of the Non-cooperation:

1. To boycott functions and durbars organized by the government. 2. To boycott government colleges and schools and to substitute them with National colleges and schools, 3. To surrender the titles and honors conferred by the government, 4. To give up foreign goods, foreign cloths and to encourage khaddar and swadeshi products, 5. To boycott elections to legislatures and not to contest in the elections, 6. To boycott law courts and replace them with swadeshi courts. In this way, there was a tremendous response to the call of non-cooperation. Picketing was conducted at the shops where foreign goods and clothes were sold. The foreign cloths were burnt in heaps. Peasants also participated in the movement with great enthusiasm and denied paying taxes in Bihar, Bengal, Uttara Pradesh, Andhra and Punjab. CR Das, Motilal Nehru, Jawaharlal Nehru and Ali brothers were arrested. Thousands of agitators were sent to Jails. The incident occurred in a place called Chauri Chaura in Gorakhpur district of united province led to the withdrawal of the Non-cooperation movements. On February 5, 1922 when people undertook a demonstration in favour of non-cooperation the police fired at the agitations. The infuriated people rebelled against the police and put fire to the police station where the police took asylum. As a result of it 22 policemen were burnt alive. Gandhi for that people have not understood the concept of non-violence and withdrew the movement on 12, February, CR Das, Motilal Nehru and Lala Lajpathi Rai opposed Gandhi's decision. Subhas Chandra Bose described the withdrawal as 'National Calamity'.

21.5.6 Swaraj Party:

The dissatisfied group of Congress leaders, over the sudden withdrawal of the movement, have founded Swaraj Party. C.R. Das founded Swaraj Party on 1st January 1923. The full name of it was 'Congress khilafat swaraj party'. CR Das was its president and Motilal Nehru, the secretary. Hence they said that they should end the boycott of legislatures, contest in elections, enter into the legislatures and obstruct the government political and expose its defects. Elections were conducted to the central legislative in November 1923 in which Swaraj party won 42 seats out of 104. But the Swaraj Party gradually disappeared with the death of C.R.Das in 1925.

21.5.7 Simon Commission (1927-28):

The 1919 Act stipulated that at the expiry of ten years after passing of the Act, that a commission should be appointed to inquire into the working of the Act and to propose reforms for further constitutional changes. The commission was entrusted with the task of reporting on the

working of the existing government, as to what extent the responsible government is desirable and extendable. It was not acceptable to Indians that there was no single Indian member in the commission appointed for proposing a responsible government to India. Congress decided to boycott the Simon Commission. From the day February 3, 1928 on which Simon Commission stepped in Bombay, where every it toured, it was greeted by the slogan 'simon go back'. The movement was led by Jawaharlal Nehru in Allahabad. Tanguturi Prakasam in Madras and Lala Lajapathi Rai in Lahore. Tanguturi Prakasam, led the agitation in Madras exhibited incomparable bravery by projecting his chest to the aimed at guns of the police and reared like a lion to shoot at him if they had guts. From this incident onwards he was exclaimed as 'Andhra Kesari'. Lala Lajapathi Roy who led the movement in lahore was severely injured as a result of lathi charge and died a month later. The Simon Commission toured India for the second time in 1929 and submitted its report in 1930.

21.5.8 Poorna Swaraj Resolution:

The Lahore session of congress held in December 1929 passed the complete independence resolution. Lahore congress, presided over by Jawaharlal Nehru declared that ultimate goal of congress is to achieve complete independence to India. January 26th, 1930 was declared to be celebrated as independence day. Lahore congress authorized Gandhi to launch the programme of civil disobedience. Gandhi reported a petition to the Viceroy with 11 demands and it was completely ignored, Gandhi started the civil disobedience movement.

21.6 Important issues in National movement between 1930-1935

21.6.1 Salt satyagraha:

As a symbol of civil disobedience Gandhi resolved to violate the salt laws. With a selected band of 77 followers he wanted to march from sabarmathi Ashram for 240 miles to reach Dandi, a coastal village in Gujarath and violate the salt laws. Dandi March was started on March 12, 1930. It went on like an exepdition of unarmed satyagrahis on untruth and adharma. Gandhi was violated the salt law on the April 6, 1930. Congress activists also reached their respective coastal areas, broking the laws and made the salt. Khan Abdul Gaffar khan led the civil disobedience movement in North East Frontier province and he was played a remarkable role in the movement. Women participating in large numbers was the special characteristic of civil disobedience movement. Thousands of women were arrested and imprisoned. Amongst them Vijayalaxmi Pandit, Sarojini Naidu, Kamala Nehru, Durgabhai Desmukh were important women leaders.

The British Government convened the Round Table conference when the Salt Satyagraha was going on. Congresss did not attend the first Round Table conference. It was for the first time that congress was invited by Viceroy for deliberations. The Irwin and Gandhi talks that started on February 17, 1931 ended on March 5, 1931 concluding the Gandhi-Irwin pact. According to the pact, Gandhi accepted to withdraw the civil disobedience temporarily and attended the second round conference to be held in London. The first round table conference was held between November 1930 and January 1931. Congress boycotted it. The second round table conference was held from September 1931 to December 1931. Gandhi attended the conference. Gandhi proposed that responsible governments must be setup both in centre and provinces. Government paid its attention on issues like foundation of confederation at the centre and protecting the rights of minorities. Gandhi refused to accept separate electorates to the depressed classes, as he staunchly believed them to be part of Hindus. On Gandhi return to India from England, Gandhi was arrested and kept

in Yeravada jail in Pune. The third round table conference was held during November and December of 1932. Congress boycotted this conference also.

After the second Round table conference, British prime minister Ramsay MacDonald announced the Communal Award. The Award allotted separate electorates not only to Muslims, Sikhs, Anglo-Indians, Christians and Europeans but also to the depressed classes. By considering the depressed classes as minorities they were given 71 seats in provincial legislatures. Opposing the Communal Award Gandhi undertook a fast unto death. Discussions were held between Gandhi and B.R. Ambedkar, the leader of the depressed classes who succeeded in getting separate electorates sanctioned for the depressed classes by attending all the three round table conferences. This was not accepted by Gandhi. As a result of the discussion between Gandhi and Ambedkar, the Poona Pact of 1932 was concluded. According to the pact, the seats allotted to depressed classes were increased from 71 to 148. But the election in reserved seats shall be held in two phases. As a result of this new method Gandhi succeeded in declaring the depressed classes as Hindus in principle. Gandhi gave up the fast. But Ambedkar was strongly believed the depressed classes were not Hindus, expressed his dissatisfaction over the Poona Pact.

21.7 Important issues in National movement between 1935-1947:

Government of India Act 1935, was the biggest attempt made by the British government in giving India a responsible government. This Act became the basis of the constitution of independent India. There will be Rajya Sabha and Federal Assembly in the central legislature. Diarchy shall be abolished and autonomy be provided to provinces. In 1937, elections to the provincial legislatures were held. Amongst all provinces Congress formed government in 8 provinces. Muslim League became a partner in coalition government in two provinces. Congress governments gave people an inspiring and efficient administration. The second world war started in the year 1939. France, England, America and Russia allied on one side and Germany, Japan and Italy rallied on the other. Congress declared that if India is declared independent it would help Britain in war. The decision of England in drawing the Indian forces into the war without consulting the elected representatives of the people, was not accepted and Congress decided to resign from all the provincial governments. Muslim League passed the 'Pakistan Resolution' in Lahore session and declared that attaining Pakistan is the ultimate goal of the League in 1940. Japan, which was fighting against England in second world war succeeded in conquering the South Asian countries one after another, occupied Rangoon in Burma and stood at the thresholds of India. As a result of the pressure from America and China the Government of England sent its cabinet minister Sir Stafford Cripps to India, to hold talks with Indian leaders in 1942.

21.7.1 Quit India Movement (1942) :

The movement that saw India emerging victorious in its freedom struggle was the Quit India movement. The All India Congress Committee that met in Bombay on August 8, 1942 passed the Quit India resolution. The resolution demanded the British to leave India. The committee entrusted Gandhi to lead the movement. In a historical address made by Gandhi on the occasion he gave the slogan "Do or Die". Gandhi said that 'we shall free India or die in the attempt, we shall not allow the slavery to continue. In this way as soon as the Quit India resolution is made public the British Government arrested all the first line leaders like Gandhi, Nehru, Pattabhi, Patel and Azad. In the absence of the leaders, people themselves led the movement. People attacked government offices, railway stations and post offices were put to fire. Students, women and workers also participated in large numbers. Government took repressive measures to suppress the movement. Subhas Chandra

Bose of Bengal played a significant role in Indian freedom movement. He founded a political party called 'Forward Block' in 1939. He wanted to join hands with Germany and Japan against England in the second world war. Bose who reached Japan from Germany took up the leadership of Indian National Army. Bose established Independent Government of India in Singapore on October 31, 1943. He was called 'Netaji' as its head. He gave the call 'Chalo Delhi'. By 1945 British forces succeeded in defeating INA and occupied Burma, Japan declared that Subhas Chandra Bose died in an air crash on August 18, 1945, when he was on his way to Tokyo from Singapore.

21.7.2 Independence struggle:

Germany, Italy and Japan were defeated in second world war and the war came to an end in 1945. Elections were held in England and Labour party came to power. Clement Attlee became the prime minister of England. Labour party being a pro-Indian party decided to give India, its independence. In March 1946, a cabinet mission, consisted of three ministers of British cabinet, namely, Stafford Cripps, Pethick Lawrence and A.V. Alexander had been sent to India. Lawrence was the secretary of state. Cabinet mission made its intentions very clear that it has come to form a machinery to frame the new constitution for independent India and also to form an interim government. Congress accepted the mission's proposals. But Muslim league rejected the mission plan. Elections were conducted for constituent assembly in July 1946. Muslim league did not join the constituent Assembly. An interim government was formed with Jawaharlal Nehru as Prime Minister. Lord Mountbatten came to India as last viceroy in March 1947. He held wide range of discussions with the leaders of Congress and Muslim league. All his attempts to keep India united failed as a result of unconvincable approach of Muslim league towards Pakistan. Mountbatten came to the conclusion that partition of the country was the only solution to end the dead lock. He evolved a plan known as 'Mountbatten plan'. Gandhi did not accept the partition. Congress had no alternative except to accept the partition as the communal conflicts reached climax and law and order in the country deteriorated. Pakistan emerged on August 14, 1947. India got independence on August 15, 1947. As the Prime Minister of interim government Jawaharlal Nehru addressing the constituent assembly in that historic moment said 'At the stroke of midnight hour when the rest of world is in asleep, Indian awakes for freedom and destiny'. With the setting of the dawn, the British flag was brought down and the Indian National flag unfurled on the Red Fort in Delhi.

21.8 Summary:

The emergence of Indian National Congress is the most important event in the Indian freedom struggle. In this independence movement people participated and played a very vital role during the different struggles for free India. As the prime minister of interim government Jawaharlal Nehru uttered first words by a man representing a race that liberated from two hundred years of slavery.

21.9 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Explain the achievements and failures of Moderates.
2. Write an essay on Swadeshi Movement.
3. Write an essay on Non-Cooperation Movement led by Mahatma Gandhi.
4. Write the events leading to Indian Independence between 1930 and 1947.

II. Answer the following in not more than 20 lines.

1. Home – Rule movement
2. Rowlatt Satyagraha
3. Jallian Wallah Bagh tragedy
4. Khilafat Movement
5. Swaraj Party
6. Simon Commission
7. Salt Satyagraha
8. Cripps Mission

21.10 Further Reading Books:

1. Bipan Chandra : Freedom Struggle, National Book Trust
2. Sen S.N. : History of the Freedom Movement of India (1857-1947)
3. Jawaharlal Nehru : The Discovery of India
4. Bipan Chandra : Struggle for Freedom in India
5. Tara Chand : History of the Freedom Struggle in India
6. Prof. A Satyanarayana : History of India upto 1947 A.D.

Mahatma Gandhi – Non-violence and Satyagraha – Eradication of Untouchability – Legacy of British rule

22.0 Objective

After you have completed this lesson, you should be able :

- To gain knowledge about the role of Mahatma Gandhi and the means of non-violence and, Satyagraha in the Freedom Movement.
- To gain knowledge about the eradition of Untouchability in India
- To gain knowledge about the Legacy of British Rule in India

22.1 Structure:

- 22.2 Introduction
- 22.3 Role of Gandhiji in the National Movement
- 22.4 Truth and Non-violence
- 22.5 Satyagraha
- 22.6 Eradication of Untouchability
- 22.7 Legacy of the British Rule
- 22.8 Summary
- 22.9 Self Assessment Questions
- 22.10 Further Reading Books

22.2 Introduction:

Mahatma Gandhi played an uncomparable role in the Indian politics during the National movement. With his entry into politics there opened a new phase of struggle. With the shift to mass mobilization, he remained the dominant personality during the National movement and played a crucial role in directing the struggle against British Imperialism. Gandhi used non-violence and Satyagraha as a effective means in the process of freedom struggle.

22.3 Role of Gandhiji in National Movement:

Mohandas Karam Chand Gandhiji was born on October 2nd, 1869 in Porbandar in Gujarat. At the age of 19, he left for England where he studied law and became a barrister. In 1893, he went to South Africa on a one year contract to sort out the legal problems of Dada Abdullah, an Indian merchant. But he was shocked to see that Indian merchants and Indian labourers who settled in South Africa, a British colony, were racially discriminated and suppressed. Gandhi had contracted to work there for a year only, but he stayed there upto 1914. During his stay in South Africa, Gandhi fought racial discrimination which denied to the Indian community human rights necessary for

leading a civilized life. He used Satyagraha, the new non-violent weapon in his fight against the British in South Africa. Returning to India in 1915, he used Satyagraha more extensively and made the Indian freedom, possible. At this time, Gandhi took very little interest in political matters, and mostly at meetings he spoke on his experiences in South Africa and the ideas he had formulated there.

Gandhi's entry into Indian politics occurred in the 1917-1918 period, when he became involved in three local issues concerning with Champaran indigo formers, the Ahmedabad textile workers and the Kheda peasants. In these disputes, Gandhi deployed his technique of satyagraha and this lead to his emergence as an all India leader. In the Champaran district of Bihar Gandhi led a movement on behalf of peasants, who were forced to grow indigo in place of foodgrains. Gandhi successfully implemented the weapon satyagraha to bring the peasants out of the difficulties. This was called 'Chamaran Satyagraha'. Ahemadabad cotton mill workers had gone on strike demanding increase in the wages. Gandhi not only led the strike, but also undertook fast unto death in support of these workers, who were suffering from hunger. The satyagraha resulted is the increase of wages of the workers. This is called 'Ahemadabad mill strike'. In Kheda district of Gujara the farmers could not pay land revenue owing to a famine. Gandhi led the Satyagraha movement and succeeded in postponing the payment of land revenue. This is called 'Kheda Satyagraha'. During this movement, Sardar Vallabahi Patel became Gandhi's follower. As a result of these three movements, Gandhi emerged as a great leader and Satyagraha became acceptable to many people and they believed that Satyagraha could save them from any eventuality. From 1917 Gandhi played a vital role in local and National Level movements in like.

1. 1917 – Champaran Satyagraha in Bihar
2. 1918 – Khira Satyagraha in Gujarat
3. 1918 – Ahmadabad Satyagraha in Gujarat
4. 1919 – Rowlatt Satyagraha
5. 1920-21 – Non Co-operation movement
6. 1930 – Salt Satyagraha
7. 1940 – Individual Satyagraha
8. 1942 – Quit India Movment

In these movements, Gandhi gaved importance to non-violence and truth and the boycott the foreign cloth and goods. He evoked for unity between Hindu and Muslim community. He motivated the all the sections of the country into national movement for gaining freedom of the colonisim.

22.4 Truth and Non-violence:

Non-violence and Satyagraha were the two weapons of Gandhi in the Freedom struggle. Non-violence was thought to be an idea, not an instrument. But Gandhi proved it to be not only an instrument, but also a effective weapon. Gandhi said that achieving freedom of the country is attaining truth and to attain truth non-violence is only the method. Non-violence formed the basis of Satyagraha Gandhi worte:

When a person claims to be non-violent, he is expected not to be angry with one who has injured him. He will not wish him harm; he will wish him well; he will not swear at him; he will not

cause him any physical hurt. He will put up with all the injury to which he is subjected by the wrong doer. Thus, non-violence is complete innocence. Complete non-violence is complete absence of ill will against all that lives. He also said that not only the goals, but also the means should be righteous. Those who fight on the side of untruth and injustice need weapons like swords, sticks and rifles, but to those who fight for truth and dharma need no weapons for the reason that the ideals for which they are fighting themselves become their armour. According to Gandhi, non-violence was not the method of weak and meak, but bravest of the brave alone can practice it. To him, cowardice is equal to death and violence is better than that. Gandhi emphasized that non-violent and Satyagraha could be practiced by common people for achieving political ends. But, sometime Gandhi took a position, which fell short of complete non-violence. In 1918, Gandhi campaigned for military recruitment in the hope of winning concessions from the British government after the war, which cannot be easily achieved with the doctrine of non-violence.

In practice, satyagraha could assume various forms of non-violence like picketing, fasting, different types of non-cooperation and ultimately in politics, civil disobedience in willing anticipation of the legal penalty. Gandhi firmly believed that all these forms of satyagraha were pure means to achieve pure ends. Gandhi's critics sometime took the view that through the technique of satyagraha Gandhi had succeeded in controlling the mass movements from above. The dominant section in the peasantry and the business groups also found the Gandhian non-violent model convenient, because they feared to lose if political struggle turned into an uninhibited and violent social revolution. On the whole, the use of satyagraha by Gandhi and the Congress in national movement brought different sections and classes of society together against the British rule.

22.5 Satyagraha:

Satyagraha was evolved by Gandhi in South Africa but after it had been fully developed it became a dominant element in India's struggle for freedom from 1919 onwards. For Gandhi, satyagraha was to be used so that by self suffering and not by violence the enemy could be converted to one's own view. He defined satyagraha as achieving truth with non-violence as weapon. Gandhi became a great ideal to lakhs people, because he practiced what he preached. According to Gandhi, satyagraha is not something to be used occasionally and conveniently, but must be made the way of life. Thus, Gandhi spread his non-violence and satyagraha to all social, cultural and political aspects. Satyagraha must be bound to truth and non-violence and should oppose the evil and not the evil doer. Gandhi opposed the British imperialism, their racial discrimination and the arrogance, but not the British people. In spite of many hurdles, he did not deviate from the path of non-violence and truth. He had shown to the mankind a substitute to the war. Gandhi principles and his practice made him unique. Gandhi proved himself that there was no man comparable to him in the two thousands years of human history before him. Gandhi made a distinction between the satyagraha and passive resistance, when he wrote:

The passive resistance has been conceived as a weapon of the weak and does not exclude the use of physical force or violence for the purpose of gaining one's end; whereas the satyagraha has been conceived as a weapon of the strongest, and excludes the use of violence in any shape.

In 1915, after his return from South Africa, Gandhi found an Ashram on the banks of river Sabarmati. On the advice of Gopala Krishna Gokhale, he toured India for one year to familiarise himself with the existing conditions of the people and country. Mahatma Gandhi is called the Father of the Indian Nation. It was under his leadership that India won her independence by non-violence means.

22.6 Eradication of Untouchability:

There were four main castes amongst the Hindus. Untouchability was the outcome of the rigid caste system among the Hindus. The Sudras were considered untouchables by the upper three castes of Hindus. They thought it a sin, even to touch them. This is untouchability. Mahatma Gandhi was fought against untouchability. He called it a sin against humanity. Gandhi regarded it as a blot on Hinduism. Gandhiji called the untouchable people, as Harijans or the people of God. This was to raise their status. One of his programmes was Harijan upliftment. Due to constant attacks on untouchability it has lost its vigour. It no longer exists in most of the areas. It became a thing of the past.

22.7 Legacy of the British Rule:

The British Government ruled India for about two hundred years. Thus, they transferred their powers to the Indian in 1947, in a peaceful manner. Similarly, the British rule left us some important legacies in India.

1. The British rule brought Indians in close contact with the nationalism and liberalism of the Europeans. The press and the number of other factors, which were at work during the British rule, also arose the Indian National consciousness.
2. Before the British Rule, there were number of Independent states in India. But only the Britishers subordinated the whole of India, and they brought unity to it.
3. English language and culture is one of the important legacy of the British rule. It immensely affected the people of India.
4. The Britishers established the rule of law in their country and the same applied by them in India.
5. Before the British rule, India was ruled by the kings and the emperors. But the British rule was a democratic rule. The present constitution of India provides the democratic form of Government.
6. Before the British rule, the administration in India, very much depended on the will of the rulers. But the British rulers setup a systematic democratic framework of administration.
7. Legal system was introduced in India by the British rulers. The present legal system in India is mostly copied from the British.
8. Formely most of the Indians lived in villages. The Englishmen setup big factories. So the industrial cites and commercial places developed into big cites.
9. The Englishmen invested their capital in large scale industries in India. They set up Jute and Cotton mills and developed the growth of Indigo and Tea industry.
10. The Englishmen helped Indians to discover their own past, which was forgotten. They gave a lead to study of the old manuscripts, in which the great treasure and heritage of India was hidden.
11. In India, there were Madarasas and Pathasalas before the British rule. The Britishers established modern schools, colleges and universities to get efficient officers for their administration.

12. The Englishmen were Christians. They brought direct or indirect pressure to propagate Christianity in India. This had its repercussions on Indian society. So a large number of Indians were converted to Christianity.

So, we see that the Britishers have gone, but they have left their language and tradition in India. It was more influence in India culture. The Britishers are parcel and part of the Indian Culture.

22.8 Summary:

Mahatma Gandhi played an incomparable role in the Indian politics during the National Movement. With his entry into politics, there opened a new phase of struggle. Gandhi used non-violence and Satyagraha in the way of freedom struggle. Gandhi fought against the untouchability. The British Government ruled India for about two hundred years. Britishers have gone from India, but they left us some important legacies in different fields. With the Britishers rule, India got some of the mixed cultural objects in Indian Administration.

22.9 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Explain the Gandhi's Satyagraha in the freedom Movement.
2. Write an essay on Gandhi's non-violence.
3. Write an essay on legacy of the British rule in India.

II. Answer the following in not more than 20 lines.

1. Gandhiji
2. Satyagraha
3. Non-violence
4. Untouchability
5. Legacy of the British Rule on India

22.10 Further Reading Books:

1. R.C. Majumdar : History of Freedom Movement
2. Bipin Chandra : Modern India
3. Tara Chand : History of the Freedom movement in India
4. Alladi Vaidehi : Freedom Movement in India
5. Prof. A. Satyanarayana : History of India upto 1947 A.D.

Culture-Definition-Salient Features

Relation between Culture and Civilization

23.0 Objective

After you have completed this lesson, you should be able :

- To gain knowledge about the Indian Culture, its definition, salient features and relation between culture and civilization.

23.1 Structure:

- 23.2 Introduction
- 23.3 Culture-meaning
- 23.4 Definitions
- 23.5 Indian Culture-salient features
- 23.6 Civilization and meaning
- 23.7 Relation between culture and civilization
- 23.8 Summary:
- 23.9 Self Assessment Questions
- 23.10 Further Reading Books

23.2 Introduction:

Generally, culture means, a society nation and its members giving physical shape to their ideas, which they feel better. Culture refers to the advance development of human body, mind and spirit. It also refers to good manners and civilized behavior. It is the sum total of human achievements, material as well as non-material, capable of transmission. Culture is based on training and experience. Culture is the way of life and thinking of the society. It does not have a common accepted definition. The literature, social and religion practices of the people, reveal their culture. The culture is an undisturbed hard work to reach prosperity or progress by any society or nation.

23.3 Culture-meaning:

The word culture was derived from the word 'cultura'. The word cultura is related to intelligence. It means human life with fundamental values in the society. These values are related to moral, spiritual, cultural and art fields. So, the word culture is not a limited circle, but it is wide circle.

23.4 Definitions:

According to Taylor, culture is a complex concept on a whole, which includes belief, knowledge, arts, morals, custom, law and any other capabilities by a human being as a member of a society.

K.M. Munshi defined culture as the attitude of life. Culture creates human being as wise, holy and spiritual person. These type of feeling is the culture.

R.C. Mazumdar defined culture as the sum total of human achievements, material as well as non-material capable of transmission. Sri Aurobindo defines culture as a harmony of spirit, mind and body.

Culture is the collective creation of the society. It is a mould of collective consciousness. It is based on certain values, which the society evolves, during the course of its history. Anthropologists define culture as an acquired behavior in human beings. Culture is not found in birth, but it is something to be acquired. Culture is a living organism, it must change according to the changing conditions. The culture is always changing, absorbing, discarding, improving and development. But, it is a conscious creation of the society, for the development of higher and happier social life.

Like living organism the culture grows, matures, decays and dies. Some cultures were short-lived and some cultures are very long lived, the culture of ancient Greece, Italy and Egypt were short lived. Once they were very powerful, but after the advent of Christianity and Islam, they lost their vitality and died. This means they changed beyond recognition.

The culture which lived long are those cultures that were not so rigid. They were accommodative and adjustable, such as the Indian culture. The Indian Culture has a great vitality. It continued to exist, since ages. It was there ten thousand years ago and it still exists. In its modified form, Indian culture helped in the organisation of powerful social and religious movements, such as the Brahma Samaj and the Arya Samaj.

The Indian culture remained dormant for sometimes, but it regained its luster and shown with a great vigor than before. The Indian culture is almost immortal. No doubt, no other culture in the world survived for such a long period. There are two important sides of the culture which includes social, political, and religious institutions. They may change according to the time and situation. They are adjustable. They go on changing. The internal side of the culture consists of spiritual elements. They are finer sentiments such as dharma, kindness, piety equality and justice. Their importance is universal and permanent. They may change in form, but the basic idea remains the same.

Indian culture is complex and vast. This means it is discarding something less useful and adopting something more useful in to it. It is just like a living and growing organism. Indian culture is just like an ocean in which all rivers of different cultures find their refuge. The trends of different culture meet in Indian culture.

In our day to day life the experiences which we get are the deciding factors for the culture. A man lives according to his personal will in his individual life. Social life relates to the way in which a village or society, the habits and traditions they follow, the festivals they celebrate, administrative systems etc.

There will be differences between various cultures in the aspects of language, dress, traditions and customs. The variations in physical features leads to the variation in culture. Japan people construct their house, which can resist the earthquakes. The Eskimos build their houses with ice blocks. Even the influence of one man can change his language and dress while effects the culture.

Due to the Muslim occupation of India and their expeditions of the India and due to imperialism, colonialism, development of international trade and commerce and facilities, one culture may have spread in the parts of America, Asian, and Africa continents. The culture gives a certain shape to a society or an individual by imbibing certain superior qualities. The culture keeps the society based

on the great superior values. It keeps the social relations safely. The culture makes an individual a full cultured man. Culture teaches the traditions and customs and habits suitable to the society in which he/she lives. It keeps his behavior good and makes him suitable for the social life.

23.5 Culture-salient features:

There are some features of culture. They are as follows:

1. Culture has internal and external aspects. The internal aspect of culture consists of spiritual elements. They are the finer sentiments of kindness, dharma, equality, piety and justice. The external aspects include social political and religious institutions. They are the outward phenomenon. They change according to the time and situation.
2. Culture includes physical and non-physical products, artificial such as goods, process, habits, ideas and values. A highly developed culture is one, which produces such things in abundance. It is the basis of civilized life. The language, religion and philosophy of the people are the integral part of their culture.
3. Culture is determined by two forces. They are the external uses and bodily needs. The men need food, clothing and shelter. Thus culture help them to develop means to produce them. The basic needs of men leads to the development of culture. Religion, customs and traditions occur in every culture. Thus, also the other social economic and political institutions and their products.
4. Culture is a well organized unity, divided into different fundamental aspects, such as the social customs and the effects of each other. Thus, they must be studied in relation to each other.
5. The culture is the organized system of human activities called in institutions. The organized human activities are culture. Culture helps to understand the working of human mind and his course of action.

23.6 Civilization and Meaning:

The word civilization was derived from "Civils". Civils is a Latin word and it means city life. It is a very limited meaning. Today civilization is not in city life, but refers to the way he lives, he must learn and adopt to lead a civilized form of living.

Many persons have defined Civilization in different ways: Now, we will observe some of the opinions.

Mathew Arnold defines "Civilization is the humanization of a man in society". Johnson defines "Civilization is the condition of life opposed to barbarism". Ogburn defines "Civilization as the later phase of super organic culture". A.W. Green defines "A Culture becomes Civilization only when it possesses written language, science philosophy, a specialized division of labor and complex technology and political system". Max Weber defines "Civilization includes material things and the process of their making and uses, whereas culture includes the ideals and mental and emotional aspects".

23.7 Relation between culture and Civilization:

Culture and Civilization are the two words, often used in same sense. They are much closed related to each other. Thus people cannot find any difference between them. But, some thinkers generally differentiate culture and civilization, on the following basis:

1. Civilization can be easily borrowed and planted. But culture cannot. Culture is developed in the society where it exists. Culture is, what we produce and what we have but Civilization is what we have.
2. Culture cannot be measured and compared in this way. It does not have standard measurement, but civilization is generally measured in terms of material achievements and efficiency.

So, the culture and civilization can co-exist together. They are affecting each other and are inter-dependent. Civilization is culture in its narrow sense. The civilization is only its part, while the culture is the whole.

23.8 Summary:

Culture includes everything, which we produce, improve and develop. It refers to the advanced development of human body, mind and spirit. Culture is based on training and experience. It is the way of life and thinking of the society. It is the collective creation of the society. There are several salient features of Culture. Culture and civilization are very closely related to each other. They are inter-dependent and affect each other. Culture and civilization always impress on the people in a society in different ways

23.9 Self Assessment Questions

I. Answer the following in not more than 60 lines:

1. Write an essay on the culture and its salient features.
2. Write an essay on the relation between culture and civilization.

II. Answer the following in not more than 20 lines:

1. Culture
2. Civilization
3. Salient feature of culture
4. Culture and civilization differences

23.10 Further Reading Books:

- | | | |
|--------------------------------|---|-----------------------------------|
| 1. Rabindranath Tagore | : | The centre of Indian Culture |
| 2. Sri Arabindo | : | The foundations of Indian Culture |
| 3. Mahatma Gandhi | : | Hind Swaraj |
| 4. Telugu Academic Publication | : | Indian Heritage and Culture. |

The Vedic – Upanishadic Culture and Society

24.0 Objective

After completing this lesson, you should be able to gain knowledge about:

- The vedic and upanishadic culture and societal conditions in their period.

24.1 Structure:

- 24.2 Introduction
- 24.3 Social conditions
- 24.4 Economic conditions
- 24.5 Political conditions
- 24.6 Religion conditions
- 24.7 Later vedic and upanishadic culture period
 - 24.7.1 Social conditions
 - 24.7.2 Economic conditions
 - 24.7.3 Political conditions
 - 24.7.4 Religion conditions
- 24.8 Summary
- 24.9 Self Assessment Questions
- 24.10 Further Reading Books

24.2 Introduction:

The vedic and upanishadic culture is the culture depicted in the Vedas and Upanishads, the religious books of the Aryans. The main sources of information about the life and history of the Aryans, is vedic literature. The word 'vid' is derived from Sanskrit and it means 'knowledge'. These Vedas are four in number, the Rigveda, Yajurveda, Samaveda and Adharvana veda. The Samhitas, Brahmanas, Aranyakas, Upanishads, Vedangas and the Srutis, Agamas, and Nigamas are the sources for the study of vedic Aryan culture and civilization.

The Vedic people had a caste system in their society, based on the both and a vocation of the people. They also followed the varnasramdharma. They practiced the four purushardhas – Dharma, Artha, Kama and moksha. They worshipped nature and had special praises for it in the suktas. They led a very disciplined life and observed purity and cleanliness. They performed special rituals - pujas and made offering to satiate water and fire. They performed religious rituals and other sacrifices to appease the gods.

The vedic culture in its journey has undergone variety of changes, in three different stages. The first stage is the vedic culture, based on Vedas, which dictates and suggests certain duties, and dharmas to be practiced. Caste and Ashram dictates were rigorously followed. The Aryans had

faith in the theory of karma and attainment of salvation, was their main aim. During the second phase, the Vedas were relegated to the back seat, and the Aryans had philosophic feeling, according to which they believed, the existence of Brahman, which is an omnipotent and omniscient Absolute Reality. The people through, the vedic practices sought the existence of the Absolute Reality. The realisation of Brahman was achieved through wisdom and knowledge, but not by the deeds. But in the third stage, people reverted to the old method, as they felt the vedic deeds are needed for achieving the purushardhas moksha.

Rigveda , the oldest literary work, throws a flood of light on the social, economic, political and religious conditions of early Aryans.

24.3 Social conditions:

Caste system was in vogue during the early vedic period. According to Purushasukta of Rigveda, the Brahmins were born from the head and face of the Brahman, the Kshetriya from his shoulders and arms, Vysyas from the stomach and the Sudras from the feet. As all these parts of the body, work in coordination, so the castes also help and supplement each others work and activity. Brahmins and Kshatriyas by the performance of a ritual, the thread marriage, become the Dwijas, the twice born, and during course of time, the vasyas too wore the sacred thread. The early Aryan society depended on the family. Father was regarded the head of the family. Polygamy was in practice. Thus, the Aryan society was regarded as a patriarchal society.

Rigveda Aryans respected their women though the birth of a male child is preferred. Women were given opportunities to learn like men, women were given freedom to choose their husbands. Women participated in philosophical debates like men. They wore coloured, cotton and woolen fabrics. Their dress was in two pieces. Both men and women wore jewellery on necks, ears, hands and legs. Their food included milk and eatables prepared with milk, parched grain cakes, rice, wheat, vegetables, fruits, mutton, fish and beef. They took soma and sura, two intoxicating drinks and indulged in chariot races, dancing, horse races, even the banned dicing and hunting formed their amusements and past time.

24.4 Economic conditions:

The resources for the economy of the state were available from the earth, water, animal and human sectors. But to know more about the resources, there was no material availability, particularly during the early vedic period. The society was economically self sufficient and the trade with other countries was minimal. Agriculture and cattle breeding were their main occupation . Rigveda mentions about the irrigational facilities. Their main agricultural products were yavas, paddy, barley and wheat. The wealth and property of the Aryans was measured in the possession of land and the number of cattle. Cows were treated as an individual property. The Aryans achieved tremendous industrial growth, and in this the weavers, carpenters, the smiths and tanners had a good role. Copper and iron were in use. Though cows were used as barter in business, the existence of coins, like nishka and maana was noticed.

24.5 Political conditions:

From the study of the available vedic literature, it is learnt that the area occupied by the Aryans from Kabul valley to the tributaries of river Indus, had a good organizational and political setup. As the patriarchal family was the foundation, number of such families formed the society in a village and gramani was its head. Several gramas formed into a vis, for which Gopti was the head.

Several vises formed into Janapada and the head of Janapada was called as Raja. Monarchy was hereditary. Sometimes, the king was elected. King was considered and regarded as the protector and as the one who had to perform sacrifices, for the uplift of the masses, and in return, the people paid taxes to the king as Bhaga, sulka and Bali, Bali for king expenses, Bhaga as tax on agricultural produce and sulka as tax on non agricultural produce and sulka as tax on non agricultural products. Two bodies of the sabha and samiti were there. The sabha consisted of people of noble birth and the samiths, with members from general public. The king, in his task of administration, was helped and assisted by a number of officers and the chief among them were, the senani, the commander in chief of the Army. The duties of the king were to protect the people and the kingdom, to expand the kingdom, to govern the state, and to punish the guilty.

24.6 Religion conditions:

The early Aryan religion was a kind of nature worship. Here and there of course are instances of animal forms, conceived as supernatural powers. The method of worship by the Aryan people was a three stepped one. The first being the worship of gods of nature, of the earth, the sky and the universe. In the second step, they composed suktas and sang them in praise of god and in the third stage, to appease the gods, they performed rituals like, ishthi, chayena, homa, yaga and yagna for conducting them, special cadre of priests were arranged. They were made to procure the specific items for the rituals, like grain, milk, ghee, flesh and soma.

Aryans worshipped and prayed the terrestrial, atmospheric and celestial gods. Indras the war and thunder Lord, who is the mighty Varuna, the universal encomposser and the all embracer, the rain God and Agni, the god of fire, the vaayu, prithvi, the sun and also the sky and ushas, the goddess of dawn. All these are termed very powerful and manly. The Aryans composed, purusha, agni and varuna suktas to appease the gods. There is no mention of any temples or status of gods in the Rigveda. Max Muller felt that the early vedic culture laid the foundation in the future Hindu philosophy and spirituality.

24.7 Later vedic and upanishadic culture period:

Vedas were not written in a short period and all at once, they took a long period. They were the main sources of the information about the social, political, religious and cultural history of the Aryans. During the later period the three remaining Vedas, the Sama, Yajur and Atharva and their Samhitas, the Brahmins, Aranyakas, Vedangas and the Upanishads were composed.

In the Rigvedic period, the Aryans were spread only over the regions from Kabul to upper Gangas, and they built only small stately cities were built. At this time, many of the famous Rigvedic tribes lost their importance and new tribes, such as Kurus and Panchalas became dominant. The later vedic literature describes Kuru kings, such as Parikshit and Janmejaya. The Panchalas were also famous. The land was the place of philosophers, such as pravahana and Jaiwali and sages, like Aruni and Svetaketu. The later vedic literature reflects complete change in the social life of the Aryans.

24.7.1 Social conditions:

During the later vedic period, the patriarchal system continued during the age. But women did not get the respect and treatment, as in the vedic period. The women were not allowed to be members in sabha and samti, the representative bodies, any more. Early marriages and sati came into existence. They had no property rights. The earlier freedom of choosing husband had gone.

Polygamy was prevalent. Caste system came into existence. Along with the four castes, namely the Brahmin, Vysya, Kshatriya and Sudra came into existence, the fifth caste, the panchamas. These were the Nishads, conquered by the Aryans. The later vedic period experienced an intellectual development and the Nirukta, Vedangas, Vyakarana, Chandas, Upavedas and Upanishads grew. Due to the emergence of caste system, decentralization surfaced, which led to the disintegration of the society to some extent.

24.7.2 Economic conditions:

In the utilization and classification of resources, in the organization of economy, there was not much difference and not much improvement was noticed, from that of the early vedic period. Agriculture and cattle rearing, continued to be the avocation of the later vedic Aryans. Wheat, Barley, Rice, Beans etc., were grown. The use of iron and copper metals continued and many occupational groups came into existence due to extreme specialization in arts and craft and thus hereditary occupational groups emerged. Gold, tin, Lead, and Silver were dug out and a class of hereditary merchants-the 'Vanijas' carried trade. Sea trade also flourished economic prosperity was reflected in the growth of trade centres, like Kampilya, Taxila, Hastinapur, Kausamba.

24.7.3 Political conditions:

In this period, the Aryans consolidated their position in the prosperous gangetic plain, and some of the Kings even extended their dominion in the Vindhya and Deccan regions, like the Kalinga and Asmaka Kingdoms the most striking feature of the age was the merger of smaller tribes into the bigger ones and thus, facilitating the formation of powerful monarchic states. The king used to claim himself as universal monarch and as the master of all the subjects. The king was the supreme head of the state and was the chief of Justice. A king had to learn the art of horse and chariot riding, archery and the use of logic. He must be able to satisfy the Brahmins, uphold justice, protect the properties and life of his subjects. The people to pay taxes like, Bali and Sulka and a tax of 1/6 to 1/10 on agricultural produce, medicinal herbs and etc. and taxed imports by 1/10 tax. The king was the supreme head of the army, as certain times, he used to undertake invasions to expand his kingdom. Punishments were severe in those days.

24.7.4 Religion conditions:

The age witnessed tremendous change, in the method of practices. The practice of yagnas, yagas like Asvamedha, Rajasuya, Vajapeya, Paundareeka gave place for more simplified and elaborate rituals. The priest attributed the most fanciful and mystic significance to these rituals. The importance of Brahmins grew enormously. People started worshipping Vishnu and Rudra or Siva. People believed in spirits and spells, in that age. The Upanishads, which are the essence of Vedas, made the people speculate the spiritual life of man God, soul, the universe etc. and the theory of Karma and Transmigration of soul, the Atman and its union with paramatman and rebirth was believed and these theories of the worship of trinity, bloomed during the epic age, that followed. The age is also conspicuous, for its great intellectual activity and expansion of culture. People started showing great interest in itihisas, puranas and mathematics.

In order to bring it into experience, the Atman and Brahma of Upanishads, six Darshanas were written and came into existence. They are the Sankhya Darshana of Kapila, Vaisheshika of Kanada, Yoga of Patanjali, Nyaya of Gouthama, Purva mimansa of Jaimini and Uttara vedanta mimansa darshana of Badarayana. To follow the Dharma, in the truest sense, Itihisas and Puranas were written during the age. The age was also called the Epic age, as the great Itihisas, Ramayana

and Mahabharata, were written during the time. The upanishadic doctrines of Karma, Rebirth, Atma, Paramatma, Transmigration of soul, were widely accepted. Caste system took deep roots in the society. The age of epics, laid the foundation of the modern society.

24.8 Summary:

The vedic and upanishadic culture is the culture as depicted in the Vedas and Upanishads and the religious books of the Aryans. The vedic culture, in its development, had undergone variety of changes in process. The upanishadic doctrines of Karma, Rebirth, Atma, Paramatma, Transmigration of soul, were widely accepted and later practiced.

24.9 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Explain the vedic and upanishadic culture.
2. Write an essay on conditions of vedic and later vedic period.

II. Answer the following in not more than 20 lines.

1. Vedic culture
2. Upanishadic culture
3. Religious conditions in later vedic period

24.10 Further reading books:

1. Dr.S.Radha Krishna : The Hindu view of Life.
2. Alchins : Birth of Indian Civilization
3. V.A.Smith : Early History of India
4. Puri,Chopra & Das : Economic, Social & Cultural History
5. Prof.K.Subrahmanyam : Indian History upto -1526.

Chaturvidha Purusharthas - Chaturvarna - Human Aspirations in Those Societies - The Chaturasrama Theory

25.0 Objective

After you have completed this lesson, you should be able to :

- ♦ gain knowledge about the human aspirations in vedic and upanishadic societies.
- ♦ Know the concepts of Chaturvidha purusharthas, Chaturvarna theory, Chaturasrama theory

25.1 Structure:

- 25.2 Introduction
- 25.3 Chaturvidha purushartha
 - 25.3.1 Dharma
 - 25.3.2 Artha
 - 25.3.3 Kama
 - 25.3.4 Moksha
- 25.4 Chaturvarna theory
 - 25.4.1 Brahmanas
 - 25.4.2 Kshatriyas
 - 25.4.3 Vaishyas
 - 25.4.4 Sudras
- 25.5 Chatur Ashrama Theory
 - 25.5.1 Brahma Charya Ashram
 - 25.5.2 Grihastha Ashram
 - 25.5.3 Vanaprastha Ashram
 - 25.5.4 Sanyas Ashram
- 25.6 Summary
- 25.7 Self Assessment Questions
- 25.8 Further Reading Books

25.2 Introduction:

Societies have evolved and developed certain spiritual values and aspirations in the vedic and upanishadic period. These values and aspirations include spiritual aspects like chaturvidha purushartha, chaturvarna and chaturashram dharmas. The vedic and upnishadic people in general tried to achieve, and stick to them. They have attached a great value to them.

25.3 Chaturvidha purushartha:

Chaturvidha purushartha is a doctrine of the goal of human existence. It is something great to achieve and to aspire in human life. Chaturvidha purushartha means four doctrines of the goals of human existence. The four chaturvidha purisharthas are 1. Dharma 2. Artha 3. Kama and 4. Moksha. In generally, these four stage will influence in human life at different times.

25.3.1 Dharma :

Dharma denotes law in the widest sense and it is a code of conduct. It is laid down in philosophical, religious and ethical norms. The goal of dharma is to bring gradual development of the man, to achieve. The final goal of human existance namely the moksha. Dharma is the source of artha, kama and moksha to lead man from the bondage of life and death. Dharma is the guiding principle of life. Happiness and miseries affect one and all in the similar ways. Dharma is emphasised in all religions. Mahabharata declares that the rules of dharma or virtuous conduct, it is taught by the great sages and are manifold, but the highest of them is self control. In deciding dharma, one should not depend only on the vedas and dharma sastras, but also on his own wisdom.

25.3.2 Artha:

Artha is one of the purusharthas. It means wealth every one should earn and enjoy wealth, by following first mean. Thus, it is not against dharma and also it is a part of dharma itself. Money earned, accumulated and spent wisely, in the interest of the society and the individual is the part of dharma. According to Kautilya, artha is supreme and everything follows from it. Without artha, all virtues of man vanishes into nothingness. According to Manu, that the Artha or Kama is in conflict with dharma them one should give up artha or kama and uphold the dharma. It says dharma is supreme and artha and kama are subordinate to it. Sometimes excessive money is also a source of mental tension and unhappiness. Thus, this means that wealth is advisable only when it can be properly used.

25.3.3 Kama:

Kama is an emotional and artistic part of life. Kama is the sexual satisfaction. Kama is one of the purusharthas, but it should not be opposed to dharma. The Dharmashastras recognise that kama is a motive urging men to be active. Kama is also the basis of marriage and Grihastha Ashram. But the satisfaction of these impulses is of lower values, than the moral and spiritual ends of the developed personality. Mental and bodily happiness is the immediate object of kama. Its long range object is dharma and moksha. The science of kama deals with the sexual, romantic love and also the regulation of marriage and family life.

25.3.4 Moksha:

Moksha delivers man from all the pains of birth, death and the cycle of repeated birth. So to achieve moksha is the parama purushartha. It is the ultimate end of life. Upanishad says that the human soul is a particle of world soul, paramatma. The soul is also immortal and eternal as Brahma.

The atma, some way got separated from the paramatma and in its separated position, it takes different forms of life. It migrates from one body to another body through birth and deaths. This continues forever, until the soul is liberated from this rotation. This is moksha, it is achieved through the knowledge of the soul and the super soul, and their relationship. Thus, to achieve moksha an easy path is suggested. This is Bhakti cult.

25.4 Chaturvarna Theory:

Chaturvarna theory is which divides the society into four principal varnas. These varnas are 1. Brahmanas 2. Kshatriyas 3. Vaisyas and 4. Sudras. Varna means colour of the skin. In the Rigveda period, the society was not completely divided on the basis of caste, but later on when the society grew, the people got divided into different classes. But a long time, it was based on profession rather than birth. In the Rigvedic period there was no rigid caste system in India. But later vedic period, the caste system became rigid and hereditary in India. Its theory developed due to hereditary occupations chaturvarna theory differentiated the functions, privilege, duties and status of four varnas, in religion and society.

25.4.1 Brahmanas:

In the society, the Brahmanas held the top-most position. According to Rigveda, they were created from the head of the Brahma. Thus, they were the intelligent class of people. The Brahmanas devoted themselves to the study of the scriptures. They were expected to maintain a high standard of morality, and guide the other varnas in their activities. Brahmanas conceived, developed and maintained the ancient Indian ideals of religion, education and philosophy. The Brahmanas have been directing the social and political, religious life of the people in India, since ages.

25.4.2 Kshatriyas:

Rigveda says that the kshatriyas were created from the breast of Brahma. They were held the second position in the society. The Brahmanas were their purohitas and advisors. Kshatriyas were the rulers and warrior class. Their primary duty was to protect and defend the people from foreign aggression, and create peaceful atmosphere for around progress.

25.4.3 Vaishyas:

According to Rigveda the Vaishyas were created from the thighs of the Brahma. They held the third rank in the Hindu society. Their main occupations were agriculture, cattle rearing and industry. They were indirectly or directly engaged in the production of wealth for the society to sustain its existence. They had to support themselves, pay charities or dakshinas to the Brahmanas, taxes to the kshatriya rulers and salaries and wages to the sudras.

25.4.4 Sudras:

According to Rigveda, the Sudras were created from the feet of the Brahma. They occupied the last rank in the society. This fourth varna was lately added to the Aryan society. It was to accommodate the non-aryans, when they were conquered. Thus, the sudras were very badly treated in society. They did not possess any prestige, power or property. The rigidity of the caste system has already disappeared. Recently, their conditions are vastly improved and they have been offered many concessions and privileges to enable them to improve their status.

The chaturvarna theory was originally based on varna and was flexible. But later on, it became hereditary and rigid.

25.5 Chatur Ashrama Theory:

This theory is also called as chatur ashrama Dharma. It divides the human life into four different stages. Ashrama means a halting places state a stage. It is social concept presuming that an individual lives roughly for 100 years, the whole life is divided into four stages. They are the discussed below:

25.5.1 Brahmacharya Ashram:

Brahmacharya is the first stage of life. A large part of this stage is devoted to education. It lasts roughly upto 25 years of age, during this period except the early childhood the student was under the care of the teacher mostly in Gurukula. The education included the development of body, mind and the spirit and the teacher was made responsible for his education. Except the sudras, all the upper class students were expected to receive proper education. Both rich and poor students stayed with the Guru and they got the equal treatment. The student had to lead a life of simplicity and exercise self control over all his organs and he had to assist and serve to his Guru in all respects. After completing the education, the student need to pay Gurudakshina to the teacher, according to their capacity.

25.5.2 Gruihasta Ashram:

Gruihasta Ashram is the second stage of life. In Gruihasta stage, one should get married and its change the duties of a home holder. It lasts from the age of 25 to 50 years. In this period, the householder uses to perform, his social, economic and religions duties. Gruihasta ashram is the most important ashram in life. He had to continue progeny, offer charity and feed the people in other three Asharams. In Gruihasta Ashram, one has to perform five sacrifices daily called the rishiyagna, pitrayagna, devayagna, manushya yagna and buta yagna. These yagnas were meant to discharge the debt of the ancient sages, God, ancesstors men and all creatures.

25.5.3 Vanaprastha Ashram:

Vanaprastha Ashram is the third stage of main life. In this stage, the individual must detach himself from his family and village. He must go and live in forest, and practice self control and meditation. It lasts from 50 to 75 years. In this stage, one must avoid meat and other luxurious food and live mainly on vegetables and fruits. In this stage, the individual was expected to lead a life of complete detachment. He must wear old clothes, thrown away by the others and also he has to utilise his time for the sutdy of upanishads observe severe penance and practice meditation. Generally, it was believed that the persons, who dies while pursuing vanaprastha stage attains moksha.

25.5.4 Sanyas Ashram:

Sanyas stage requires complete family he must renunciation of worldly life. In this stage, one must part with his wife, and I leave all his matural belongings. He must be kind to all and free from all desires. This is the last stage of the human life. This stage starts from the age of 75 years. The persons who entered sanyasa ashram was not to possess any thing and not to depend on anybody. He must live in forest and subject himself to mortification, wear bark and ascetism. He should lead a life of homelessness. While wandering from place to place he must explain to the

people, the path of righteousness and truth. The chaturvidha ashram theory determines the suitable activities for the different stages in the journey of life. This theory greatly affected the social life of the people. It brought change in their outlook and raised their moral standard. It produce selfless workers and seekers of truth. The chatur-varna theory and the chatur-ashrama theory are also not suitable for the present situation.

25.6 Summary:

Societies have evolved and developed certain spiritual values and aspirations in the vedic and upanishadic period. Chaturvidha Purushartha, Chaturvarna and Chaturashram Dharmas. Chaturvidha purushartha means four doctrines of the goals of human existence. These are Dharma, Artha, Kama and Moksha. These four stage will influence in human life at different stages. According to chaturvarna theory the society divides into four principal varnas. Chatur Ashrama theory divides the human life into four different stages. These are Brahmacharya, Gruihasta Ashram, Vanaprastha Ashram and Sanyas Ashram.

25.7 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Write an essay on Chaturvidha Purushartha.
2. Write an essay on Chaturvarna Theory.
3. Explain the Chatur Ashrama Theory.

II. Answer the following in not more than 20 lines.

1. Chaturvidha Purushartha
2. Dharma
3. Kama
4. Ar0tha
5. Brahmacharya Ashram
6. Vanaprastha Ashram.

25.8 Further Reading Books:

- | | | |
|-------------------------|---|----------------------------|
| 1. Dr. S. Radha Krishna | : | The Hindu view of life |
| 2. P.V. Kane | : | History of Dharma Sastra |
| 3. J. Purushotam | : | Hindu Religion |
| 4. J.H. Hutton | : | Caste in India |
| 5. K.M. Kapadia | : | Marriage & Family in India |
| 6. Majumdar and Madan | : | Social Anthropology |

Culture in Ramayana and Mahabharatha

27.0 Objective

After you have completed this lesson, you should be able to:

- gain knowledge about The Ramayana and Mahabharata of great epics.
- The Qualities of Idea man and women
- The Ideal concepts of Maitri, Karuna, Sila, Vinaya, Kshama, Santi and Anuraga

27.1 Structure:

- 27.2 Introduction
- 27.3 Story of Ramayana
- 27.4 Story of Mahabharata
- 27.5 Importance of the Epics
 - 27.5.1 Social conditions
 - 27.5.2 Political conditions
 - 27.5.3 Economic conditions
 - 27.5.4 Religious conditions
- 27.6 The Ideal man and woman
- 27.7 Ideal Qualities in the Epics
 - 27.7.1 Maitri
 - 27.7.2 Karuna
 - 27.7.3 Sila
 - 27.7.4 Vinaya
 - 27.7.5 Kshama
 - 27.7.6 Santi
 - 27.7.7 Anuraga
- 27.8 Summary
- 27.9 Self Assessment Questions
- 27.10 Further Reading Books

27.2 Introduction:

Ramayana and Mahabharata are the two great epics of India. The 'Ramayana' was written by Valmiki and the 'Mahabharatha' was written by Vedavyas. Their dates are not confirmed. But it was considered that they were composed, somewhere in the later vedic period. They reveal the

social condition of that time. V.A. Smith state that “these poems are to India what Homer’s reputed works were to Greece”. Ramayana and Mahabharata are not the creation of pure poetical mytheology and imagination. But, they are the mixture of fiction, fact and mythology. The Ramayana describes the struggle between Rama and Ravana, the King of Lanka when latter had taken away the queen Sitadevi. Sri Rama finally defeated Ravana and killed him, brought back Sita to Ayodhya. The Mahabharatha is a story of the triumph of truth over falselered, it is represented as the struggle struggle for supremacy between cousins i.e., the pandavas and the kauravas. In the struggle for supremacy Lord Krishna helped Pandavas morally and the war held at Kurukshetra, Pandavas were the winners.

27.3 Story of Ramayana:

The city of Ayodhya is located on the bank of river Saryu, in the present state of Uttar Pradesh. Dasharatha King was ruled long ago this city. He had four sons namely Rama, Laxman, Bharata and Satrughana. In his last days, he declared his eldest son, Rama as his heir apporent. But Dhashratha beloved queen Kaikeyi was opposed it managed to secure from her husband king Dashratha, two promises. According to promises, Bharata her son Bharath should become Yuvraja and Rama should be expelled to forest for 14 years. Hence, Rama went to the forest, Sita, his wife and his younger brother Laxmana followed him. After Dashratha and died an all this happened in the absence of Bharata, at that time he was not in Ayodhya. Bharata went to forest and requested Rama to come back and accept the throne. But Rama did not accepted his appeal. Hence, most unwilling and ultimately Bharata had to direct the administration of Ayodhya. Bharata was acted as representative of Rama. He was himself lived a life of complete renunciation in an Ashram near Nandigam. Once Rama away with Sita and Laxmana was camping at Panchavati near Nasik. At that time, the king of Lanka Ravana kidnapped Sita and took her to Sri Lanka. She was put under arrest because of she rejected to marry Ravana. Thus, Rama and Laxman with the help of Sugriva, the king of Kishkinda invated Lanka. In the war, Ravana was defeated and killed by Rama. Sita was recovered. So, Rama straightaway went back to Ayodhya and ruled it. There was great rejoying in Ayodhya.

But afterward, when Sita was pregnant there was some doubt about her chastity. Thus Rama turned out Sita into forest. In that time she was sent live in Valmiki Ashram. Stia gave birth to two sons, named Lava and Kusha in Ashram, who became expert archers. When Rama wanted to perform Ashvamedha yagna, Lava and Kusha challenged his army. At this time, Lava and Kusha were united with their father, Rama and Sita did not go back to Ayodhya. It is said that the mother earth took Sita in womb.

27.4 Story of Mahabharata:

The Ganga and Yamuna between territory was ruled by a powerful king known as Bharatas. The capital was Hastinapur Pandu was one of its ruler, who had five sons called the Pandavas. They were Dharmaraja, Bhima, Arjuna, Nakula, and Sahadeva. After the death of Pandu, his blind brother, Dhritrashtra became the ruler. He had hundred sons, known as all Kauravas. The eldest of them was Duryodana.

Dhritrashtra treated pandavas very affectionately and gave them good education, but kauravas became jealous of them. Duryodhana was very wicked. He managed and conspired to bring misfortune on the pandavas. Thus, the pandava brothers had to move from place to place. Finally, they rached Panchaladesh Arjuna won the princes Draupadi in swayamvara and married her in this place. In this way, the pandavas recovered some of the portion of their old Kingdom with

the help of panchala and built a new city Indraprastha as their capital. Even this Duryodhana could not tolerate. So, he arranged a game of dice and invited Dharmaraja to play. In this game, the pandavas lost everything and got exiled. They spent 13 years in forest and had to undergo great hardship. They were determined to get back their kingdom. Thus, the Pandavas went to Lord Krishna for help, Krishna persuaded Duryodhana to give Pandavas their due share in the kingdom, but it did not succeed.

In this situation, the armies of the pandavas and the kauravas assembled at kurukshetra to fight. But, when Arjuna saw his own relatives on the opposite side, whom he had to kill, he hesitated to fight. On this occasion lord Krishna gave him the divine message of karma yoga and instigated him to fight. The hesitation of Arjuna was overcome. This divine message is enshrined in "Bhagavatgita". In this battle all the Kauravas were destroyed lakhs of people died. After this victory, Dharmaraja ascended the throne of Hastinapuram Pandavas performed Ashvamedha yagna. After that they put their grandson Perikshit on the throne and retired to the Himalayas.

In the Mahabharata, Lord Krishna and Bhishma are the two most important Characters. Bhishma, who fought on the side of Kauravas has lying on the death bed when Lord Krishna gave his discourse on the battle field to Arjuna. It is enshrined in the Bhagvatgita.

27.5 Importance of the Epics :

Ramayana and Mahabharata are the great epics. They furnish valuable information about social, political, economic and religious condition of those days. Mahabharata is the biggest epic in the world. It serves as the morality and manual of law. The characters of the epics are the moral examples for a source of their inspiration and the successive generations.

27.5.1 Social conditions:

Many other castes came into existence in the epic period in addition to the four castes polyandry and polygamy were both practised. Lord Krishna and Ravana had many wives. King Dasaratha had three wives. Draupadi was married to five pandavas. The man was allowed to marry many women from the higher caste. Sudras occupied a very low position, women had no freedom in the matter of their marriage. The practice of Niyoga was common. There was a system of swayamvara for Sita and Draupadi. The people lived a life of great simplicity, with honesty and integrity. They laid great emphasis on the development of virtue and morality. Their food was simple vegetarianism was gaining ground. But the vices like gambling and dicing continued in the upper classes. The most of the people lived in villages.

27.5.2 Political Conditions:

The epics reveal a different type of life of the Hindus from that of the Vedic period. During the epic period, the Aryans spread further towards the east. They have also established powerful states like Kasi, Kosala and panchala. During this period, there were large number of states in India. The ideas of samrat and samrajya became more precise and concrete in the epic age. Thus, feudalism had fairly established in India during the epic period. But the king was not absolute.

In the time of Mahabharata, there were states of ganas having republic form of Government. The republics of yadavas, Bhojas, Kuruks, Vrishnis and Andikas formed themselves into a confederation, with Lord Krishna as their head. The village enjoyed local autonomy. The headman of the village was called Gramani. The succession of the king was hereditary. The eldest son succeeded the throne. The royal army consisted of chariots, infantry, elephants and cavalry. Soldiers

used poison arrows, bows, swords and battle axes. Fighting was mostly done by kshatriyas. They treated death on the battle field as the noblest death.

27.5.3 Economic conditions:

In the epic period Agriculture and cattle breeding were the main occupations. Gram was the popular unit of economic life, but there were beautiful towns and cities. In this period internal and external trade flourished. The people know the art of dyeing and interlacing. India produced a large quantity of gold, pearls and precious stones. Minerals were excavated and worked by artisans. Astronomy made great progress, Sanskrit was the spoken language of the people, but Prakrit was making its beginning. The people were the great lover of athletics.

27.5.4 Religious conditions:

In this epic period, new Gods and Goddesses Brahma, Vishnu, Siva, Ganesh, Laxmi, Parvati and Ganga became more popular. The doctrine of Karma, rebirth and the practice of meditation was prevalent in the epic age. The people in general began to believe that the real sacrifice consists in truth, non-violence, purity of mind, self-restraint and action, getting rid of desires and deep meditation.

27.6 The ideal man and woman:

The ideal man is one who is beautiful in body, mind and spirit. He is sincere and truthful, honest. He is one who conducts his activities according to duty. He is honest to himself and to the society. He does his duty in relation to each of the group or individuals. The woman is also ideal just like the man, when she is beautiful in her body, mind and spirit she is sincere and truthful, honest. She is one who conducts her activities according to duty. She does her duties in relation to each individual and group. She possesses all the characteristics which are appreciated in this and the other world. She does her duties in relation to each individual and group.

In Ramayana, Rama is portrayed as an ideal man. His life as a son, husband, brother, king and friend is a typical model. Thus, he has been model for the people of India since ages. As well as in Ramayana, Sita is portrayed as an ideal woman. Her life as a daughter, daughter-in-law, wife and mother is praiseworthy. She has been model for the womanhood of India since ages.

Rama was most handsome to look at. He was also strong mind, body and spirit. He was thoroughly well educated in all the shastras of the time, including archery. He was fearless and brave. He was kind to all and also modest. Sita was most beautiful to look at. She was healthy in mind, body and spirit. She possessed all the good qualities and got the required education, which a woman should possess, such as modesty and compassion.

Rama was the obedient son of his father. He gladly went in exile for 14 years and left his kingdom, for the sake of the promise of his father. Really, it is difficult to find such an obedient son in this world. Rama was an ideal husband also. He remained faithful to his wife throughout the life. Rama treated his younger brothers very kindly. Lakshmana followed him to the forest. Bharata unwillingly ruled the kingdom for him. Rama was also generous. Rama handed over the throne of Lanka to Vibhishana. Sita was found abandoned in a field and she was an adopted daughter of King Janaka. Thus, she was very good, that Janaka brought her up as his own daughter and loved her dearly. Sita married Rama in Swayamvara according to the wishes of her father. As daughter-in-law, Sita lived in Ayodhya with her in-laws. The mother-in-laws loved her dearly and there is no doubt that she was an ideal daughter-in-law. Sita was an ideal wife also. She remained true to her

husband, inspite of numerous trials, she had to undergo. Sita followed Rama to the forest and suffered all the inconveniences of forest life. Sita remained faithful to Rama even in the captivity of Ravana and even when Rama himself exiled her to the forest. Thus, Sita always remained faithful and truthful to her husband as a perfect wife with her body, mind and words.

'Rama Rajya' is famous for its happiness and prosperity. As a king, Rama ruled his kingdom in a way, that it became an ideal for the future generations. Sita always prayed for the welfare of Rama and never complained anything against him Sita lived only for the happiness and reputation of Rama. This is why Sita is regarded as a Great Sati.

Thus, Rama and Sita were the ideal persons of the epic age. They had all the virtues and no vices. The people regard Rama as the incarnation of Vishnu, the God. As well as the people of India regard her as a Sati. Even today, she remained as a model for the Indian womanhood since ages. There is lot of changes in our surroundings and social values, since their time. Rama fame spread far and wide, in India and outside, throughout the south-east Asia and elsewhere. It should be admitted that there is as yet no standard measurement of character.

27.7 Ideal qualities in the Epics:

The concepts of Maitri, Karuna, Sila, Vinaya, Kshama, Santi and Anuraga are the human values. These concepts were well described in the epic stories. These ideal qualities will influence the man and society. In the Ramayana and Mahabharata focused these ideal qualities very well.

27.7.1 Maitri:

Maitri means friendship. In maitri, two persons or two different groups of people come in close contact with each other. They establish a relationship based on love, co-operation and equality. It is based on the situation, needs and ideas but not blood relationship. Sincerity and good faith are the foundation stone of the maitri. The great epic Ramayana and Mahabharata abounds with anecdotes and stories, which exemplify maitri.

Rama speaks of maitri, between Rama and Sugriva. These two persons were equally in distress. They were nearly in the same situation and very sad. Rama killed Vali, the enemy of Sugriva and made him the king of kishkindha. In reciprocation to that Sugriva sent his followers to all sides in search of Sita. Sugriva with his monkey army helped Rama in going Lanka, killing Ravana and getting back Sita. The help given by Sugriva was notable.

Another example of maitri from Ramayana is the friendship between Rama and Vibhishana, the brother of Ravana. When Rama was camping on the southern ocean and planning to attack Lanka. Vibhishana came to him and entered into maitri contract. They both needed the help of each other. Vibhishana disliked the act of Ravana of abudicate of Sita. He advised to Ravana and to return Sita and make peace with Rama, Ravana kicked him out of his kingdom. Rama treated Vibhishana as his friend. After killing Ravan he made Vibhishana, the King of Lanka by Rama. So, Rama and Vibhishana helped each other, as true friends.

In the epic of Mahabharata refers to the friendship between Karna and Duryodana was very much impressed by his virtues. Thus, he made him his close associate and friend. Duryodhana treated Karna as equal to him and as a Prince. Karna was very thankful to Duryodhana. Later on, Karna came to know that he was the eldest brother of pandavas. But then due to his friendship with Duryodhana, he fought on his side against his own brothers and died in the battle field. Friendship means real sacrifice, such as that of Karna.

Another example of friendship in the Sandipani ashram. Both were brilliant students. But Krishna was rich, but Sudama was poor. After completing their studies, they went to their respective homes. Krishna became the king of Dwaraka, but Sudama remained a poor Brahmin. Sudama was troubled by the poverty. Sudama's wife made Sudama to meet Krishna. Anyway, Sudama went to Dwaraka to meet Krishna. Sudama received excellent hospitality at the hands of Krishna. Krishna offered him the best food, clothing and rest. There he found to his surprise that Krishna had decided to build a big beautiful mansion for him. It was furnished with everything for a rich man and his poverty disappeared. Thus, Krishna remembered his poor friend of the school days. Really, a true friendship knew no distinction, between the rich and the poor. Such were the ideal friends of the epic age.

27.7.2 Karuna:

Karuna means 'pity', compassion or kind-heartedness. It is an act of feeling sorry at the situation, in which someone is placed. There are several anecdotes in the epics. Ramayana tells us that the Rama was ready to be crowned as the Yuvaraja. But last minute, Rama was asked to go to the forest. At this time, Dasartha was almost unconscious in distress, Kaikeyi was exhibiting her greed. Rama readily accepted the forest life to keep his father's promise given to Kaikeyi. This situation evokes karuna for Rama. In this aspect, Karuna includes appreciation of the act and compassion of cheerful sacrifice.

An another anecdote in Ramayana, Karuna, evokes, when Sita was sent out to forest by Rama himself, just because someone doubted her chastity. At that time, Sita was pregnant. People doubted her chastity, but sending Sita to forest, in this situation was wrong, particularly when Sita proved her purity by entering the rising flames. She was given what is called Agni pariksha, when she was restored from Ravana's captivity. This is a very kindness situation evoking compassion and Karuna.

In Mahabharata tells us, the death of Karna in the battle field of Kurukshetra, evokes Karuna. When Karna was facing Arjuna in the field of battle. The left wheel of Karna's carriage was suddenly sunk in the bloody mire. Thus, he jumped out to lift the wheel from the mud. In this helpless situation Arjuna wanted to kill him. Karna said it was against dharma to kill the enemy in such a situation and don't take unfair advantage of the situation, it is treat as unworthy for the great warrior like Arjuna. But, Krishna gave lame excuses and instigated Arjuna to kill him. So, Arjuna performed unworthy act and killed Karna in the battlefield. This incident evokes Karuna for Karna. Everybody feel sorry for the death of Karna in such a situation.

27.7.3 Sila:

Sila means good character and behavior. There are a number of characters in Ramayana and Mahabharata, which possessed great characters. Rama had great sila. He is said to be the perfect individual. Rama played different roles in life such as the son, husband, friend, brother and king were all ideals. As a good husband, Rama was faithful to Sita. He never thought of taking a second wife, although it was permitted for the kings in those days. Rama was an ideal ruler for the future generations. Sita was an ideal woman. She had all the characters, which made her beloved to all. Her parents and in-laws loved her dearly. She remained faithful to Rama even in the face of great pressure and attractions from Ravana. Karna was a great character in Mahabharata. He was a great charitable man. People called him 'Dan veer'. Karna remained faithful to Duryodhana and fought war and gave his life for him. Karna was also a brave warrior. Karna stands out prominently among the greatest characters of Mahabharata. He also sacrificed his life for the sake of an ideal,

namely to save his benefactor, Duryodhana. He was a man of sila Draupadi was the lady of great character. As a true wife. She served faithfully her five husbands, namely the Pandavas. She did not blame the Pandavas even, when they lost her in the game of dice. She is regarded as one of the greatest satis, that is a woman faithful to her husband she was a lady of great sila. She followed Pandavas to the forest and bore all the adversity.

27.7.4 Vinaya:

Vinaya means obedience, humility and modesty. It is a quality of being humble. A man or a woman, who possess vinaya is loved by all. As well as the person who is not humble is hated by all. Thus, Vinaya is a great social character. It signifies good conduct in the man or the woman. It raises man in the eyes of others. There are several anecdotes in Ramayana and Mahabharata, which reveal exemplary vinaya on the part of the exalted characters. Kaikeyi said Rama, that the two promises granted to me by his father, Rama did not hesitate a minute. He said to Kaikeyi, "Mother I value no pleasure higher than to honour my fathers pledges. Then Rama with humility touched the feet of his father and mother, and hurried out of the chamber. This reveals vinaya and good behavior of Rama. An another situation, after the victory over Ravana, Rama did feel humble. After Rama killed Ravana he made Vibhishana, the King of Lanka. Rama's words very much pleased his followers. This is vinaya, vinaya enables us to win the love of others.

The Mahabharata reveals that Yudhishtra had so much vinaya in him, that he did not miss a single opportunity to express this humility. The Mahabharata battle was about to begin. In this situation, Yudhishtra put down his weapons and dismantled his chariot. At this time, all thought that he was going there to seek peace at any cost. But it is not correct, Yudhishtra went there to seek the blessings of the elders, like Bhishma, Dronacharya and others, for starting the fight. He touched their feet and requested them to excuse and permit him to start the battle and they were blessed him. Such is the power of vinaya.

An another example, Duryodana and Arjuna went to Dwaraka, to seek help from Krishna, in the ensuing war. Duryodana asked military help and he got it. But Arjuna preferred Krishna's personal guidance, which Krishna gave whole heartedly. Arjuna's vinaya impressed Krishna. Vinaya is a great virtue. Arjuna got whole hearted support of Krishna due to this character and won the Mahabharata war. Vinaya is a powerful character.

27.7.5 Kshama:

Kshama is a act of excusing or pardoning others for their faults. The concept of kshama is revealed in many characters in the Ramayana and Mahabharata. It is a work of broad mindedness. In Ramayana, Jayanta, the son of Indra misbehaved with Sita. He took the form of a crow and injured Sita, just to test the power of Rama. After Rama sent his arrow to him, Jayanta ran for life, but did not found security at anywhere. So, he surrendered to Rama and Rama did not kill him. Rama gave him much lower punishment than, what he deserved. Here Rama exhibited Kshama.

An another example, there are several instances of kshama in Sita's life. Sita had to live for a long period in Ashoka park, in the captivity of Ravana. At this time, there several rakshasas ill-treated and threatened her. But Sita after the victory of Rama over Ravana offered them Kshama. She pardoned them, when she could have punished them. Kshama is opposite of revenge.

Even, in Mahabharata there are several instances of Kshama. When Yudhishtra lost his game of dice, Dushyasana went to Droupadi and dragged her to the assembly. Droupadhi's appeal to the assembly was heart rendering. At this time, Bhima got extremely angry and wanted to see

fire to the hands, that cast the dice but Arjuna controlled him. This calm behavior of the Pandavas reveal the concept of Kshama. Kshama requires broad mindedness and self control. Only a man of strong character can offer kshama. It required a great heart.

27.7.6 Shanti:

Shanti means peace. Peace is more powerful than war. It is a situation of accomodation, no confrontation or compromise. Shanti must be internal as well as external. Shanti is necessary for any kind of progress. The concept of shanti is depicted at several places in the great epics namely Ramayana and Mahabharata.

Angada and Hanuman went to Ravana on behalf of Rama. They requested Ravana to return Sita and make peace with Rama. They explained him the horrors of war and benefits of making peace. But Ravana did not listen to their advice. He did not realize the need of shanti. In Ramarajya, there was complete Shanti. There were no disturbances, internal and external. Shanti also means peaceful atmosphere for progress and development. All people did their work according to Dharma.

Pandavas and Kauravas wre cousin brothers. They became enemies due to the greed and ill will of Duryodhana. Duryodhana unjustly wanted to deprive Pandavas from their share of kingdom and ancestral property. Thus, a war became eminent between them. But war is dangerous and good people should always avoid it, as far as possible. In the situation Krishna said that he will himself go to Hastinapur and settle the issue, with Duryodhana and establish Shanti between them. Krishna went to Hastinapur to make agreement for peace. He said to Kauravas that Pandavas were not weak, but they prefer peace and avoid bloodshed. So Krishna appealed to Duryodhana to make peace with Pandavas by giving them half the kingdom. But Duryodhana refused to his advice. The war became a certainty shanti is superior to war is amply exhibited by the Great war, which the Pandavas and kauravas fought. The Pandavas won the war, but it did not bring them peace. The Kauravas were completely destroyed. Many of their beloved including Karna and Abhimanyu were killed. This teaches us that war should be avoided as far as possible.

27.7.7 Anuraga:

Anurag means affection or love. Anuraga is an extreme attachment to anything. There are several instances in Ramayana and Mahabharata. In Ramayana, Dasaratha had exteme anuraga with Rama. He wanted to make him Yuvaraj in haste. He realized that the affection of his father towards him was coming in the way of his promises. Thus, he himself renounced the throne and went to forest to keep his father is promise. After Dasaratha died because he could not bear the separation of Rama. This was the anuraga of Dasaratha towards Rama. Anuraga is extreme and undue love. It may create wonder, if it is in the right direction. Sometimes too much anuraga for anything is painful. An another example of anuraga, Hanuman was attracted and remained attached to Rama. He was a great bhakta of Rama. Rama also loved him. He took him to Ayodhya along with him, after the victory over Ravana. The anuraga between Hanuman and Rama towards each other is exemplary.

In Mahabharata, Krishna and Arjuna is exemplary in the aspect of anuraga. Arjuna and Krishna were so much attached to each other. Arjuna always obeyed Krishna and did nothing, which Krishna objected. Krishna also loved Arjuna as his great bhakta. Due to his anuraga towards Arjuna Krishna drove his chariot in the Mahabharata war. Krishna was solely responsible for the victory of the pandavas, in the war and elsewhere. This is the force of anuraga and affection towards pandavas.

Dhritarastra's anuraga for his wicked son Duryodhana was responsible for the destruction of the Kuru family and the Mahabharata war. Dhritarastra loved Duryodhana so much that he agreed to everything, which Duryodhana did. This anuraga was destructive. Thus, anuraga in a wrong direction is the cause of misery. Anuraga for bad things is surely a cause of misery. The concept of Anuraga teaches us for right direction for good things.

27.8 Summary:

Ramayana and Mahabharata are the two great epics of India. Both of the epics were given some of the special features to human beings and society. It's explore the good qualities of an ideal man and woman. It also explain the social, political, economic and religious conditions of the epic age. The concepts of Maitri, Karuna, Sila, Vinaya, Kshama, Santi and Anuraga are the human values. These concepts were well described in the epic stories. As well as these ideal qualities will influence the man and society.

27.9 Self Assessment Questions:

I. Answer the following in not more than 60 lines.

1. Write an essay on culture in Ramayana and Mahabharata.
2. Write an essay on ideal man and woman in epics.
3. Explain the concepts of Maitri, Karuna, Seela, Vinaya, Kshama, Santi and Anuraga.

II. Answer the following in not more than 20 lines.

1. Ramayana
2. Mahabharata
3. Ideal woman
4. Maitri
5. Vinaya
6. Karuna
7. Anuraga

27.10 Further Reading Books

1. Macdonell : Sanskrit Literature
2. Volume I : Cambridge History of India, Volume

The Culture of Jainism

28.0 Objective

After you have completed this lesson, you should be able to:

- ♦ To gain knowledge about the culture of Jainism and the concepts of Soul, Karma and Liberation.

28.1 Structure:

- 28.2 Introduction
- 28.3 Paraswanath
- 28.4 Vardhaman Mahaveer
- 28.5 Culture in Jainism
- 28.6 Jain Philosophy
- 28.7 Concepts of Soul, Karma and Liberation
 - 28.7.1 Soul
 - 28.7.2 Karma and Liberation
- 28.8 Jain Art and Architecture
- 28.9 Summary
- 29.10 Self Assessment Questions
- 28.11 Further Reading Books

28.2 Introduction:

The culture of Jainism has vastly influenced the Indian society and culture. To understand the culture of Jainism, it is necessary to understand its origin and nature. Though the founder of Jainism was Rishaba, the Theerthankars and the 23rd Theerthankara Paraswanath, tried their best, in shapping the new religion, it was actually, the 24th Theerthankara, Vardhaman who was later eulogized as the Mahavir, was the propounder, who introduced reforms. Historians put the period, when Mahavira lived was between 540 B.C. and 468 B.C.

28.3 Paraswanath:

Paraswanath was the son of king Asvasen of Varanasi. He left the throne for spiritual life paraswanath main teaching were non-lying, non-injury, non-stealing and non-possession. He left a well informed organisation behind him. The parents of vardhamana Mahaveer were the followers of paraswanath. Mahaveera was also influenced by his doctrines in his youth.

28.4 Vardhaman Mahaveer:

Vardhaman Mahaveer was born in Kundagrama, near vaisali to Jnatrika Kshatriya couple, Siddhartha and Trisala. He married Yasodhara and had a daughter priyadarshini. He became a disciple of Mankhana gosala for six years. After receiving education in many branches at the age

of thirty, he renounced and wandered for over twelve years, in search of truth, and attained the enlightenment. He felt that he conquered all passions, and thus came to be regarded as Jina or Keval in and rigrandha the conqueror. From then he started preaching his doctrines in the north-eastern India, at places like Vaisali Sravasthi, Kosala Mithila, Champa Rajagriha. He met the rulers of Magadha, Ajatasatru and Bimbisara. He passed away at the age of 72, at Pava. Mahaveer was a contemporary of Gautama Bhudha and survived him by many years.

28.5 Culture in Jainism:

At the period of Mahaveera, there was evils in Hinduism, a lot of corruption and caste system in Indian society. Child marriages animal sacrifices and costly and long rituals. The common people were already disgusted with them. They wanted to revolt against this. In this situation, Mahaveer provided them the guidance and leadership, which were badly needed. Mahaveer was a great reformer. He fought against all those evils. His aim was to establish a simple society, based on spiritual values.

The early vedic religion was simple. It became complicated and ritualistic only in the due course of time. These rituals were tiresome and disgusting. The common people could not afford them and did not like them. Thus, they were attracted by the teaching of Mahaveer. Mahaveer denounced sacrifices and rituals. He insisted non-violence or ahimsa. In the later vedic period, caste system became rigid in Hindus. So the society was divided into castes, and sub-castes. The higher caste people began to illtreat the lower caste people and they were deprived of basic human rights. They were not allowed to under take education or enter the temples. They were treated as untouchables. Hence, the lower caste people wanted a change the social system, which could give them better treatment. Jainism provided this change. It gave a rude shock to caste system and reduced its severity. It was for the social Justice. The priestly class introduced many ceremonies of sacrifices in religion. They also held many important posts in administration and began to supervise even the rulers. Jainism which was against caste system was also against the Brahmanical rituals and reduced the supremacy of the Brahmanas in society.

28.6 Jain Philosophy :

According to Mahaveer, he did not believed in the existence of God. His view was that God is only the highest, the noblest, and the fullest manifestation of all the latent powers, in the soul of man. He did not believe that God created and controlled the Universe. Mahaveer laid great emphasis on ahimsa. He say that not only man and animals, but even the plants have souls. Pains is felt by animals and plants. Thus, no injury should be done to animals and plants. Every body should tray to demolish karma, the after affect of bad deeds by practicing austerities. In this way, the austerities prescribed by Mahaveer were begging, fasting, giving up delicious food, humility, mortification of flesh and service. Thus in austerities, Jainism exceeds all the religions.

According to Mahaveer, it was all waste to recite mantras sacrifices. The three essential things for a good life are Right Faith, Right Knowledge and right Conduct. Every type of pain is given to body, to realize the truth. Even the death by gradual starvation was recommended. Jains believes in self-mortification. Jainism is the moral code of conduct. According to its fundamental logic, no absolute affirmation, or denial of anything is possible. All knowledge is probable and relative. There is a great spirit of accommodation in Jainism.

The Jains are divided into two main parts. Digambaras and Swethambaras. The Digambaras believe in hard life. They go about naked and the swetambaras put on clothes. They do not believe in the mortification of life.

28.7 Concepts of Soul, Karma and Liberation:

28.7.1 Soul:

According to Jain tradition, the world consists only of two external elements. They are 1. Conscious and 2. Unconscious. These elements are eternal, uncreated and co-existing, but independent. The conscious being is the soul. It knows and feels. It acts and it is acted upon. It suffers by its contact with the matter. It is born again and again only to suffer. So its highest endeavour is to free itself from the bondage of birth and death. This is called salvation of soul. This can be attained through higher knowledge and self mortification. At the same time, the Ajiva is not jiva. It includes matter and also things like space, virtue, time and vices. Jiva is eternal, while Ajiva is perishable. According to Jain philosophy, man's salvation does not depend on the mercy of God and there is no God or creator. Man is the architect of his own destiny. One can get salvation by leading the life of purity, virtue noble thinking and acting. Life of renunciation is the shortest route to salvation.

28.7.2 Karma and Liberation:

Generally, Karma means action. According to Jain philosophy, accumulated Karmas of the past lives, do not allow the soul to liberate. They hold it in bondage. They force Jiva in to the vicious circle of birth and death. The Karma includes passions, dislikes and likes. So, the man revolves in the circle of birth and death, continuously forever. One must liberate oneself from it. For this concerted action is required. This means to get liberation one must counteract the Karmic forces and render the soul passionless. The disintegration of Karmic forces is itself, the liberation of the soul.

When the karmas are decayed and destroyed by tapas, the intrinsic qualities of the soul get expressed. Then the soul shines in infinite greatness and glory. This represents liberation. At this stage, the soul becomes paramatma, the pure soul, with infinite knowledge and skill.

The Karmic forces can be dis-integrated and new karmas can be avoided by tapas or severe austerities, self-mortification and discipline of the body. The tapas can prevent the formation and assimilation of new Karmas. The Buddhist, the Jain and the Hindu philosophy states that liberation of the soul from the circle of birth and death is the final goal of human life. This is called Moksha. They believe that the birth brings jiva in contact with matter. Thus liberation of soul its salvation or moksha is the supreme and final goal of life. It relieves Jiva from all types of miseries and that to forever. In this connection, according to Jain philosophy, the moksha can be achieved through tapas, which include all types of austerity. Mahaveer says that the emancipation of man, does not depend on the mercy of any outside authority of God. The man is the maker of his own destiny. It depends on man's own efforts.

28.8 Jain Art and Architecture:

The Jain philosophers and writers mostly used the vernacular prakrit and Ardh Magadhi languages, in their writings and discourses. So, there was a great encouragement to vernacular literature. The Jains like the Buddhists created stupas in honour of their saints. The Jains rendered great contribution to the development of art and architecture. The stupas were built of stones. They were decorated with gate ways, stone umbrellas carved pillars and huge statues. They also built caves, like the Tiger cave in Udaigiri and Indira Sabha at Ellora. The Jains statue of Gomateswara in sravan Belagola in Karnatak, is the highest statue in the world. Jain temple are numerous, beautiful and clean. They are all over India, the temples of Khajuraho in Madhya Pradesh and that of Abu in Rajasthan are the best examples of Jain architecture.

28.9 Summary:

The culture of Jainism was influenced very vastly on Indian culture. The Jainism was revolt against the child marriages, animal sacrifices and costly and long rituals. Mahaveer was a great reformer and fought against all those evils. His aim was to establish a simple society, based on spiritual values. Jainism did not believed in the existence of God and controlled the universe. According to Jain philosophy, accumulated Karmas of the past lives, do not allow the soul to liberate. The Jain philosophers and writers mostly used the vernacular prakrit and Ardh Magadhi languages, in their writings and discourages. The Jains also rendered great contribution to the development of art and architecture.

28.10 Self Assessment Questions:

I. Answer the following in not more than 60 lines.

1. Write an essay on the culture of Jainism.
2. Write an essay on the concepts of Soul, Karma and Liberation.

II. Answer the following in not more than 20 lines.

1. Culture of Jainism
2. Soul
3. Karma and Liberation

28.11 Further Reading Books:

1. Radhakrishnan : Indian philosophy
2. J. Jaini : Outlines of Jainism
3. Telugu Academi : Indian Heritage and Culture

Buddhism as a Humanistic Culture

29.0 Objective

After you have completed this lesson, you should be able to :

- ♦ To gain knowledge about the Buddhism as a humanistic culture and its characters.
- ♦ To know the four noble truths and Buddhism Ashtanga marg.

29.1 Structure:

- 29.2 Introduction
- 29.3 Humanitarian characters
 - 29.3.1 Equality
 - 29.3.2 Ahimsa
 - 29.3.3 Sacrifices
 - 29.3.4 Ritualism
 - 29.3.5 Morality
 - 29.3.6 Intellectual Freedom
 - 29.3.7 Popular Language
 - 29.3.8 Adoptability
- 29.4 Four Noble Truths of Buddhism
- 29.5 Teaching of Buddha
- 29.6 Summary
- 29.7 Self Assessment Questions
- 29.8 Further Reading Books

29.2 Introduction:

Gautama Siddhartha, the founder of Buddhism. Buddhism represents a humanistic culture. Buddhism not dictate us to believe in any supreme God and does not direct us to follow any particular book, revealed by god, as some other religions do. Thus, it simply shows a way of life based on humanistic consideration. Its teachings are secular and humanitarian. They can be accepted even by the people of other religions, without offending their own religion. At the same time, Buddhism started as a reformation movement. It was an appeal for virtuous life. There was lot of corruption in Hinduism at the time of Buddha. The Hindus themselves supported Buddha in his efforts, to do away evils from the society. Buddha urged the people to give up their vices and follies. He inspired them to practice purity of conduct in daily life. He had taken the stand on the pre-existing religious thoughts.

Gautama Suddha's reformation movement aimed at fostering the spirit of scientific inquiry was based on intellectual discussion. He avoided the extreme nature of Brahmanism based on pleasure, loving, and self mortification of the Jains. He did not want us to accept anything blindly.

As preached by Lord Buddha have their roots in the pre-existing Hindu philosophy of the Sankhya system and Upanishads. He accepted the scientific theory of transmigration of soul and karma. His theory of Ashtanga Marg is only a code of general ethics. Anyone can accept it without prejudice to his own religion. Buddha urged the people to follow the morals and virtues of the old rishis and saints. Buddhism represents a humanistic culture. It tried to incorporate the basic concepts of humanism such as equality, truth, fraternity, self-help and non-violence.

29.3 Humanitarian Characters:

The Humanitarian characters of Buddhism as follows.

29.3.1 Equality:

Human society is one, but the caste system divides it into compartments. Thus, it was against the principle of equality and justice. Hence, Buddha opposed the caste system. He said that the status of a person depends on his karmas and not on birth.

29.3.2 Ahimsa:

According to Buddha, ahimsa is the integral part of practical morality. Love is more important than good deeds. Ahimsa is based on kindness to one all. Thus, he forbids us the killing of animals for food and other purposes.

29.3.3 Sacrifices:

The Hindus at that time performed numerous religious sacrifices. In those sacrifices, animals and sometimes even the human beings were sacrificed. Thus, Gouthama Buddha vehemently opposed them, and the people felt happy at it.

29.3.4 Ritualism:

During the period of Buddha, vedic religion lost its simplicity, originally and purity. It had adopted many meaningless rituals. They were elaborate, expensive and time consuming. Thus, Buddha opposed them on humanitarian ground, and he received wide support from the people.

29.3.5 Morality:

Buddha stressed on the importance of morality, for peaceful co-existence of all forms of life. He insisted on moral life. Thus, he framed rules of morality, truth, love, obedience, benevolence and respect for elders, charity, honesty, mercy and kindness. Buddha said that let us conquer anger by kindness and evil by good deeds.

29.3.6 Intellectual freedom:

Buddha was the champion of the intellectual freedom. He refused the authority of the vedas and also the Brahmanas. He encouraged independent thinking in religious matters. He stressed on the use of reason to test the truth of facts stated by others and not accept them blindly. He also established Buddhist sanghas on democratic principles.

29.3.7 Popular Language:

Buddhist Scriptures were translated in all the spoken languages of the world, to meet the needs of the local people. Thus, Buddha preached his religion in the language of the people, so that they can gain knowledge about his philosophy.

29.3.8 Adoptability:

Buddhism has got wonderful adoptability. It is a humanitarian religion. Hence, Buddhism was easily accepted and adopted in number of countries. Buddha is respected by the people of other religions, more than any other religious prophet.

29.4 Four Noble Truths of Buddhism:

Buddha method of teaching was unique. He taught for 45 years, through conversation, lectures and parables. Buddha walked from place to place, with his favourite disciples and devotees. His favourite sutra was four noble truths. The four noble truths are concerning sorrow, the remedy of sorrow, the way that leads to the destruction of sorrow. In other words, he pointed out four certainties of life. They are :

1. There is suffering in life such as Birth is suffering, decay is suffering, illness is suffering and death is suffering.
2. The suffering has a cause. The cause of suffering is 'Trisna' for material enjoyment and earthly things. This desire is responsible for birth, rebirth and perenial suffering.
3. The suffering can be removed. It can be removed by removing the cause of suffering, namely the desire, that is carving for worldly things.
4. Trishna for worldly things can be removed by following the noble eight fold path or the Ashtanga Marg.

In this connection, Buddha said, that the Trishna for the worldly things cannot be removed by self mortification as recommended by the Jains, it also cannot be removed by repeating the prayers, vedic hymns, as recommended by the vedic religion. Thus, Trishna can only be removed by following the Ashtanga marg.

29.5 Teaching of Buddha:

The basic teachings of Buddha are contained in

1. Four Noble Truths, and
2. Eight Fold path

The following are the Four Noble Truths:

1. The world is full of suffering
2. All sufferings have a cause desire, ignorance and attachment are the causes of sufferings.
3. The suffering could be removed by destroying its cause
4. In order to end sufferings one must know the right path. This path is the Eight fold path (Ashtangika Marga)

The following principles of the Eight Fold path consists:

1. Right View : It is to understand the Four Noble Truths that the world is filled with sorrow generated by desire. The ending of desire will lead to the liberation of the soul. It also includes rejection of all the heretical views about life and world.
2. Right Thinking : It is thinking without desire, anger, covetousness, greed and wrath. It is a thinking which is free from worldly pursuits.
3. Right Speech : It means refraining from lying, tale bearing, double talk, empty chatter, gossip, malicious and carcleus language.
4. Right Action : It means refraining from stealing, illicit relations and killings.
5. Right Livelihood : It instructs that a man should earn his livelihood by honest means. Living in strict accordance with the code of conduct ordained by Buddha.
6. Right Mindfulness : The observation of it will lead to meditation and will unravel the real truth. Being alert clear headed and attractive. It means doing ones work consciously carefully and wisely.
7. Right effort : It strims to prevent evil from arisus; so as to abadon evil that has not arisen; strims to produce good and to increase good that has been produced.
8. Right Concentration: It means the establishment of mind in the four kinds of absorption consciousness. In the first absorptive there is detachment from several objects. In the second its devoid of thought conception real discessive thought. In the third there is devoid of delight and the fourth absorption is a state devoid of pleasure joy and grief. It is a state which is punfed by equanimity and mindfulness.

Buddhism laid great emphasis on the law of 'Karma'. According to this law present is determined by the past actions. The condition at a man in this life and the next depends upon his own achons. Every individual is the maker of his own destiny. We are born again and again to reap the fruits of our 'Karma'. If an individual has no karma, he will not be born again. This the doctrine of Karma is the essential part of the teachings of Buddha. Buddha preached 'nirvana', the ultimate goal in the life of a man. It means the shedding of all desires and ending of sufferings, which finally leads to freedom from rebirth. By a process of elimination of desire, one can attain 'nirvana'. Buddha preached that annihilation of desire is the real solution to human and misery problems.

Buddha neither accepted nor rejected the existence of God. He was more concerned about the individual and his actions. Buddhism also did not believe in the existence of soul. Besides these Buddha laid stress on certain other aspects:

1. An Individual should pursue the middle path and stated that both severe asceticism as well as luxurious life are to be avoided.
2. Buddha emphasized on the spirit of love. Love could be expressed on all living beings by following 'ahimsa'. Though the principle was well understood, it was not emphasized as much as in Jainism.

Teaching of Budha put forward a serious challenge to the existing Brahmanical ideas:

- A) Buddha rejected the authority of the Vedas and condemned animal sacrifices. He protested against the complicated and meaningless rituals.

- B) Buddha's liberal and democratic approach quickly attracted the people of all sections. His attack on the caste system and the supremacy of the Brahmins was welcomed by the people of the lower orders. In Buddhism salvation lay in one's good deeds. So there was no need of a priest or middle man to achieve 'nirvana' the ultimate goal of life. Buddhism in a very short period emerged into an organized religion and Buddha's teachings were codified.

The Buddhist collection of teachings are divided into three sections namely:

1. The Vinaya Pitaka contains the rules of monastic discipline.
2. The Sutta Pitaka consists of five sections of religious discourses and sayings of Buddha. The fifth section contains the jataka tales (birth stories of Buddha).
3. The Abhidhamma Pitaka contains the philosophical ideas of teachings of Buddha. It is written in the form of questions and answers.

29.6 Summary:

Buddhism represents a humanistic culture. The Buddha's teachings are secular and humanitarian. The humanitarian characters of Buddhism are Equality, Ahimsa, Morality, Intellectual Freedom, usage of Popular language and Adoptability. Buddha's favourite sutra was the four noble truths. The four noble truths are concerning sorrow, the remedy of sorrow, the way that leads to the destruction of sorrow. Trishna can only be removed by the Ashtanga marg i.e., Right view, Right faith, Right livelihood, Right speech, Right action, Right contemplation, Right efforts. Ashtanga Marg is a way through which the man can remove his sorrow and achieve liberation.

29.7 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Write an essay on the culture of Buddhism.
2. Write an essay on the four noble truths of Buddhism.

II. Answer the following in not more than 20 lines.

1. Humanitarian characters
2. Four noble truths of Buddhism
3. Ashtanga Marg

29.8 Further Reading Books:

1. S. Radhakrishnan : History of Indian Philosophy
2. R.C. Majumdar (Ed) : History and culture of the Indian people
3. Elkiot : Hinduism and Buddhism

Vedanta and Indian Culture

30.0 Objective

After you have completed this lesson, you should be able :

- To gain knowledge about Vedanta and Indian Culture based on Vedanta.
- To Know the relation between the Brahma and Atma and Brahma Vidya

30.1 Structure:

- 30.2 Introduction
- 30.3 Brahma
- 30.4 Atma
- 30.5 Brahma Vidya
- 30.6 Summary
- 30.7 Self Assessment Questions
- 30.8 Further Reading Books

30.2 Introduction:

When we are studying Vedas and deeply pondering over Vedas, at that time, we come to certain conclusion about the final entity 'God'. These interpretations and conclusions are stated in certain places in the Sastras. These are called vedanta. These are also collected in Upanishads. The sutras, which deal with Brahma are called Brahma sutras. They all deal with Vedanta. Vedanta provides a rational defence for Hindu religion culture and ethical practices. Vedanta is deep rooted in Hindu culture and in their way of thinking. It strengthens them. Hindu philosophy and religion is based on vedanta.

In Hindu philosophy, there are six systems. They are 1. Nyaya 2. Vaisesika 3. Sankhya 4. Yoga 5. Purva mimansa and 6. Uttar mimansa. These all systems are known as theist orthodox systems. But, there are other two systems of philosophy, which are known as atheist systems. They include Jain and Buddhist philosophy and charvaka philosophy. These two philosophies are complementaries, but not contradictory to Vedanta. The basic principles at their root are aimed at liberating man from suffers Vedanta is the most important of the six theist school of philosophy. Most of the prominent features of modern Hinduism. The basic texts of this school are Brahmasutras. They are said to be written and composed by Badarayana in the beginning of the Christian Era. Vedvyas, the author of Mahabharata composed Brahmasutras much earlier. Brahmasutras makes an attempt to systematize the teachings of Upanishads. The following concepts are discussed according to Upanishads and Vedanta.

30.3 Brahma:

According to philosophy of Vedanta, Brahma is the fundamental reality or God. It is the creator, sustainer and destroyer of this universe. It prevails, the whole cosmos. Cosmos is Brahma Swarupa. It means that the universe is the image of Brahma. It is the smaller than the smallest

and greater than the greatest. It affects all, but it does not get affected by change in anything. Chandogya Upanishad says that it is myself within the heart. This means there is no difference between our Atma and Brahma. They are part and parcel of each other. Our Atma is the part of paramatma. After moksha, this atma submerges into Brahma and then there is no difference between the Brahma and Atma and it is one.

Thus, some other interpreters of the Brahmasutras do not accept this proposition. They say atma and paramatma are not one and the same thing. Thus, there is difference of opinion among the interpreters of Vedanta, about the nature of Brahma. In fact, no one can define Brahma. No one religion in the world could do it scientifically.

30.4 Atma:

According to Vedanta, the individual soul or atma is only a part of Brahma. Brahma and Atma are not different. Thus, there is no difference between them. But some of the analysts do not accept this position. They accept that atma is a part of Brahma, but still there is difference between them. After moksha, atma submerges into Brahma, but still it keeps its individuality. But atma is immortal just like the Brahma. They both are eternal. Just like Brahma, Atma also does not have any form. The body dies, atma never dies. It takes different forms and names, according to the body it enters. Just as the fire takes different forms according to the things it burns. No one can define Atma precisely just like Brahma. No religion could do it. It is the greatness of Vedanta, which attempted it on the scientific line. Atma is the greatest mystery. It is a challenge to scientists and philosophers.

30.5 Brahma Vidya:

Brahma vidya is the knowledge of Brahma and Atma and also relation between them. The Atma is the part of Brahma, but it is unable to identify itself with it. This identification of atma with this world makes it bound to this world. As such only the real self knowledge that can emancipate the man, from the circle of life and death. This is Moksha. It can be achieved through spiritual awakening and detachment of the mind from the worldly things.

Some of the fundamental concepts of Vedanta, which form the basis of Indian culture. Hindus in general worship different forms. For Hindus, God pervades in everything. He is one and different at the sametime. Vedanta philosophy is broadbased and rational. It helps to broaden the human outlook. All religions are after truth and truth is God. It is the ultimate reality the Brahma.

Brahmavidya is the real knowledge. It teaches us how to get moksha from the miseries of the world. It unites us with Brahman, which is nothing but Anandam. The Atma should know that it prevails, breathes and dissolves in Brahma. In this regard, we need to refer to the ideas of Shankaracharya. He was the most important interpreter of Brahma Sutra. He has given an important twist to vedantic ideas.

Shankaracharya was the ninth century Advaita Vedanta philosopher of India. He wrote commentaries on Brahma Sutra, Bhagavatgita and principal Upanishads. He also wrote many books on his interpretations of the Brahma sutras. His philosophy is called Advaita vedanta philosophy. According to this, the continues in this world, due to ignorance. Thus, when it gets rid of maya, it realizes its identity with Brahma. According to him Brahma is the only reality. The other philosophers, who say that Atma and Brahma are not one, they are called dualist. Sometimes the dualist say that Atma and Brahma are one and the matter is the second reality. All these realities are eternal, unborn and permanent. They shall remain forever, without beginning and without end. According

to Shankara, Brahma is the supreme spirit. He is alone real. This individual soul is supreme self and no other. This means the Brahma and the individual soul are not two but one and the same thing.

30.6 Summary:

Vedanta provides a rational defence for Hindu culture, religion and ethical practices. Hindu religion and philosophy is based on vedanta. Vedanta is the most important of the six theist school of philosophy. Most of the prominent feature of modern Hinduism were contributed by Vedanta. Brahma is the fundamental God. The individual soul is only a part of Brahma. Brahma vidya is the knowledge of Brahma and Atma and also their relationship. India culture is mainly based on the Vedanta.

30.7 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Explain the Indian culture based on the Vedanta.
2. Write an essay on Vedanta and Indian culture.

II. Answer the following in not more than 20 lines.

1. Indian Culture
2. Vedanta
3. Atma
4. Brahma Vidya
5. Brahma

30.8 Further Reading Books:

- | | | |
|---------------------------------|---|-------------------------------------|
| 1. S. Radhakrishnan | : | History of Indian Philosophy |
| 2. Keith | : | Religion and Philosophy of the Veda |
| 3. Malladi Suryanarayana Sastry | : | History of Vedic Literature |

The Hindu View : Religion and Ethical Practices

31.0 Objective

After reading this lesson you should be able to gain knowledge about:

- The Hindu view of religion and ethical practice in Indian Society.

31.1 Structure:

31.2 Introduction

31.3 Summary

31.4 Self Assessment Questions

31.5 Further Reading Books

31.2 Introduction:

Hindu view of religion and ethical is very practical. It gives emphasis to ethical practices which are aimed for the good of all. The Hindu religion is unique in the world with its features which are unseen in any part of the world. The Hindu life style and their beliefs which are the important factors of Indian culture are connected with the religious philosophy. From the time of the Vedas and Upanishads, the Hindus recognize the four values purusharthas in life. They are Dharma, Artha, Kama and Moksha. These factors indicates the attitude of Hindus towards the religious and spiritual traditions and also these purusharthas, are meant for the happiness of the worldly life, as well as the life after death.

According to Chaturasramas, the duties of man were fixed to the stage of life and to follow the duties such as balya, yavvana, kaumara and ruddhapyā. According to purushardhas, in all the four stages of life should be based on the principles of dharma, artha, kama, moksha. According to these concepts, Dharma stands for regulated moral life. It is necessary for an individual and social happiness. Artha stands for economic value. This requires that man should achieve economic power of worldly wealth. Thus this is not against religion. Kama stands for sexual value. Its sexual enjoyment and pleasure. One should achieve both kama and artha, but they should not be achieved, if they go against Dharma. Moksha stands for self realization from the circle of life and death. It is the ultimate aim of human life. Moksha could be achieved by wordly detachment. It means doing good to one and all. So, the Hindu religion directly or indirectly encourages good moral life in this world.

According to chaturvarnas, for the maintainance of the society for each varna has been assigned in the different duties which were fixed. Hinduism believes that the God is one and it does not have any particular form. Thus, one can worship God in any form without or with idols, in temples or any place, as one pleases. There is no conflict on this account. Just like all rivers join the ocean thus, also all forms of worship meet at the same place and one, namely the God. But Hinduism allows different forms of worship. It is based on the strong belief that everything exists in God and God exists in everything. The soul of every living being is immortal. So after the death of any living being the soul gets rebirth in some other form Hinduism preaches the aim of human being is the search of truth with a zeal of knowledge the relation of atma and paramatma. Most of the Hindu philosophical school accept God and he saves the devotee and descends to this earth

when necessary.

The principal scriptures are Vedas, Upanishads, Ramayana, Mahabharata, Gita and large number of commentaries on these books in various languages. They are full of heroic deeds, and beautiful scientific discussions. The heroes and characters mentioned in these scriptures are the ideals for the society. They represent the Hindu view on ethical practices. They have been inspiring the men and the women throughout the ages, not only in India, but even other countries.

Apart from these, there are numerous tales of Hindu heroes and saints. They inspire the people on the need for the practice of moral life through all hazards. The Indian ethical practice and philosophy were intermixed in the Indian society.

31.3 Summary:

The Hindu religion is unique in the world with its features which are unseen in any part of the world. The Hindu life style and their beliefs which are the important factors of Indian culture are connected with the religious practice and philosophy. Hindu view of religion is very practical. It gives rise to ethical practices for the good of all. The Vedas, chaturasramas, purushardhas, chaturvarnas provides a source of ethical practice and religious beliefs of people in India society.

31.4 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Write an essay on Hindu view of religion and ethical practices.

II. Answer the following in not more than 20 lines.

1. Hindu religion
2. Ethical practice

31.5 Further Reading Books:

1. R.K. Mukharji : Fundamental unity of India
2. Keith : Religion and philosophy of the Veda
3. S. Radhakrishnan : History of Indian Philosophy

Culture in Kautilyan Arthashastra

26.0 Objective

After you have completed this lesson, you should be able to :

- ♦ gain knowledge about the concept of Culture in Artha Shastra.
- ♦ The concepts of Philosophy, State, Religion and Kingship in Arthashastra

26.1 Structure:

- 26.2 Introduction
- 26.3 Concept of Philosophy
- 26.4 Concept of State
- 26.5 Concept of Religion
- 26.6 Concept of Kingship
 - 26.6.1 Self control
 - 26.6.2 Danda
 - 26.6.3 Secrets
 - 26.6.4 Princes
 - 26.6.5 Appointments
 - 26.6.6 Kama
 - 26.6.7 Duty
 - 26.6.8 Peace and war
 - 26.6.9 Calamities
 - 26.6.10 Expenditure
- 26.7 Summary
- 26.8 Self Assessment Questions
- 26.9 Further Reading Books

26.2 Introduction:

Kautilya was known by different names, such as Chanakya and Vishnu Gupta. Arthashastra is a famous book on ancient economics and politics in Sanskrit. It was authored by Kautilya in the 4th century B.C. Arthashastra was written for the guidance of the Princes in their training of state and polity administration. Arthashastra is one of the most important ancient works on social sciences. Its study of the various political problems, with reference to the views of the earlier writers on the subject. It deals with the problems of acquisition and maintaining kingdom on earth. This book is purely secular in character.

The style of the Arthashastra is simple, but sometimes obscure, due to the use of technical terms. Arthashastra is divided into 15 Adhikaranas, which are further divided into 180 Articles. The various topics described in different Adhikaranas are:

1. The education and discipline of princes, the daily duties of the King 2. The superintendents of different department and the administration; fortification of towns, regulation of prostitution laws, industrial establishments etc. 3. Civil laws 4. Removal of dangerous elements and laws etc. 5. Methods to remove state enemies and fill the treasury of the King, salaries of the government servants, 6,7. Seven elements of the kingship and six lines of policy 8. Vices of the King and calamities, such as floods, fire etc, to the states 9 and 10. Military campaigns 11. Corporation and Guilds, 12 and 13 methods to win wars and become popular in the conquered territory 14. Ways for preparing powders and mixtures to produce illusive appearances, spread of diseases etc. 15. Description of the whole plan of work. Chanikya was a great diplomat and a politician. Kautilya was discussed important concepts in Arthashastra.

26.3 Concept of Philosophy:

The political philosophy of Kautilya is Machiavellian. He holds that the end justifies the means. Kautilya suggests in the twelfth adhikarnas of his book, some cunning means to the weaker vijigisu to defeat the powerful king. He said that the weaker king must adopt the battle of intrigue against the stronger invader. He should create internal disturbances in the aggressor's camp through an agency of spies. He should adopt secret methods against the princes, the chief army officers and the high state officials of the aggressors. Kautilya recommends destruction of the granaries and stores of enemy. The weak vijigisu may encompass death of the enemy by secret and cunning methods.

Kautilya deals with certain medical prescriptions for the destruction of the enemy of the king in the fourteenth Adhikarana of his book. He suggests the means to cause them blindness, deformities and insanity. He suggests incantation for causing men and animals to all asleep. He suggests remedies against the application of poison and poisonous drugs, by the kings by his own troops also. He also suggests certain medical formulas for making a man invisible to the enemies and also for providing is cunning. He was a great realist and a cunning diplomat. His philosophy and suggestions is surely against Dharma, which he himself preaches. Kautilya was a practical and a pragmatic person, but not a saint.

26.4 Concept of State:

Kautilya's theory of polity is based on the peaceful performance of the assigned duties, of the four castes and four ashrams. The state can function properly, when its king is educated and the other functionaries have the required qualifications and training. The king should evolve proper punishment for the law breakers. The punishment should be properly considered. It should be neither lenient nor harsh. It should be just enough to keep the people on proper line.

The state should appoint honest, loyal and able ministers. According to Kautilya, the policy makers and councillors are more important, than the departmental and executive heads. Their honesty should be tested.

According to Kautilya, the essential characteristics of the seven elements of the state in the sixth Adhikarana of Arthashastra. The seven elements are 1. The king 2. Amatyas 3. Forts 4. Territory 5. Judiciary 6. Treasury and 7. Friends. Kautilya refers to six political expendients. They

are peace, neutrality, war expedition, dubious attitude, alliance and that is peace with one and war with another.

According to Kautilya, the king should have good family background and qualities like educated, wisdom, foresighted, fearless, firm and truthful. He should be able to control the subordinates. Kautilya says, that the efficient management of the state or the statecraft, rests on the efficient system of espionage. There are different types of spies. The main groups are 1. Dynamics, they move from place to place and collect secret information. 2. Samasthas, they live at one place and send their reports regularly. Each of the spies should be assisted by disciples and assistants. Most one of the interesting type of spies is Ubhayavetana. The king allows him to accept secretly salary from his enemy and gather information about his kingdom and his administration. Kautilya says that the state should deal with groups of ambitious, alarmed, haughty, discontented factions and provoked persons in the state and the enemy state.

Kautilya says that the kingdom should be carved in such a way that there should be forts on its borders and also in the centre. Its soil should be fertile to produce enough corn. The state should be endowed with rivers, tanks, canals and all essential and useful things. It should also have hardworking farmers and good natured people. Kautilya also describes how to deal with the ambitious princes of the household.

26.5 Concept of Religion:

According to Arthashastra, Kautilya reveals that he was the follower of Hinduism of the later vedic upanishadic period. Dharma can win the world. Kindness gives birth to dharma. But Adharma brings destruction to its performers. He says that the vedic dharma keeps the four varnas devoted to their own work. He supported chaturvidha ashrama theory as the ideal division of work, in the journey of life. It's greatly benefits the society. The methods advocated by Kautilya to get the worldly wealth and kingdom are most objectionable. They are against the dharma. He had advocated burning the enemies granaries, spreading diseases and poisoning the enemies, such as blinding them. Kautilya was a man of dubious character. He practiced one thing and said the other. He was a practical and shrewd politician. He maintained high sounding principles of dharma, only to deceive the people and get worldly credit for himself. Kautilya also advocates truthfulness, ahimsa and purity of action and thoughts. He says by following one's own dhrama, one can achieve heaven and moksha, and by not following it one's own destruction. He always says one should be kind. The people leading the life of dharma, become prosperous and happy.

26.6 Concept of King:

According to Kautilya's ideas about kingship are praiseworthy. He says that the king should be highly educated. He should be conversant with the four Vedas, commerce, metaphysics, dandaniti and economics. He says that the welfare and happiness of the king lies in the welfare and happiness of his subjects. Thus, the king should not consider good the individual, which please him, but the universal good which please his subjects. It is duty of the king to see that his subjects lead the life of dharma. Really, only such kings can be happy in this and the other world. In this way, Kautilya describes some of the ideas about the king. These are follows:

26.6.1 Self control:

Kautilya remarks that the king should have control over his senses. The king who does not have control over his senses, however powerful he may be, soon gets destroyed. Self control is most important for kingdom.

26.6.2 Danda:

Danda means punishment. The king should be just and reasonable in delivering danda to the guilty. Without proper punishment, there would be anarchy everywhere. Kautilya remarks that a cruel and harsh king is hated by the people and a mild king is treated with contempt.

26.6.3 Secrets:

Kautilya advocated that the king should not leak out his secrets to the people because it makes him weak and brings him under their control.

26.6.4 Princes:

Kautilya says that the king should keep a vigilant eye on the princes. Kautilya advises that the king should appoint only well trained and virtuous prince as the commander-in-chief.

26.6.5 Appointments:

Kautilya says that the king should appoint different assistants to look after the business, namely the man spies, purohit etc., they should be thoroughly tested and examined before appointment. They should be honest, capable and trust worthy of doing their duty.

26.6.6 Kama:

Kautilya advocated that the king should enjoy sex, but it should not be detrimental to dharma and artha. Dharma, Artha and Kama should be enjoyed in balanced proportion. It an unbalanced enjoyment of these three is trouble some.

26.6.7 Duty:

Kautilya say that the king should attend all the urgent calls of business. At any cost, he should not put them off. If neglected, they may prove too difficult to accomplish. As a king, he need to attend every programme for the welfare of the people on his empire.

26.6.8 Peace and war:

According to Kautilya, the king should avoid war and prefer peace and the war has many disadvantages. It leads to wastage of men and material. If the conqueror feels inferior to his enemy, them he should enter into peace.

26.6.9 Calamities:

Kautilya says that the king should provide safety measures for the natural calamities, such as fire, epidemics, flood and pestilence. He he should avoid financial trouble, for the welfare and prosperity of the people.

26.6.10 Expendition:

In Arthashastra 19th Adhikarna deals with the expenditure by a vijigisu. It says before launching an invasion, the king should carefully weight his own strength and weakness, with that of the enemy. Kautilya describes the methods of bringing death to hostile subjects. He also describes the strategic measurers for averting all kinds of natural, political and danger.

26.7 Summary:

Arthashastra is a famous book on ancient economics and politics in Sanskrit. Arthashastra was written for the guidance of the princes in their administration. Kautilya was a great diplomat and a politician. In Arthashastra, he was discussed the concepts of philosophy, state, religion, king and his duties and responsibilities. Arthashastra deals with the problems of acquisition and maintaining kingdom on earth. This book is purely secular in character.

26.8 Self Assessment Questions

I. Answer the following in not more than 60 lines.

1. Write an essay on culture in Arthashastra.
2. Explain the philosophy of Arthashastra
3. Kautilya was not a saint but a practical and shrewd man. Explain.

II. Answer the following in not more than 20 lines.

1. Kautilya
2. Arthashastra
3. King in Arthashastra
4. Philosophy in Arthashastra

26.9 Further Reading Books:

- | | | |
|---------------------------|---|------------------------------------|
| 1. Mookerjee | : | Chandra Gupta Maurya and His times |
| 2. Dikshitar, V.R. | : | Mauryan polity |
| 3. Nilakanta Sastri, K.A. | : | The Age of Nandas and Mauryas |
| 4. Prof. A. Satyanarayana | : | History of India upto 1947 A.D. |