

लक्ष्य करिअर अकॅडमी
For
MPSC
(राज्यसेवा व **PSI, STI, ASO**)

शालेय पुस्तके - इतिहास
School Books - History



* लेखक *
श्री. अतुल निकुंभ

* संपादक *
लक्ष्य करिअर अकॅडमी



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प्रकाशक

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For MPSC (राज्यसेवा व PSI, STI, ASO)

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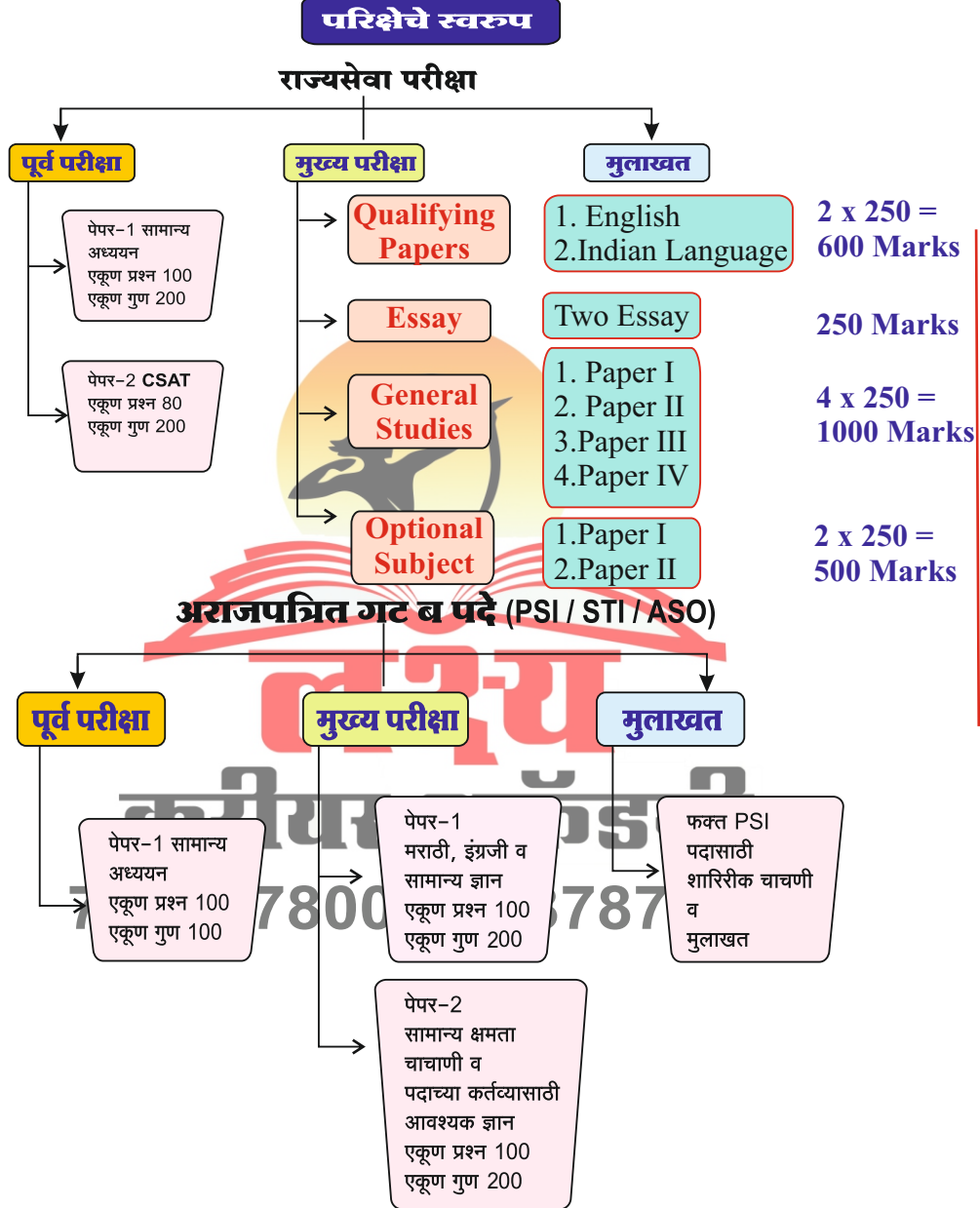
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History

आजच्या अत्युच्च स्पर्धेच्या युगात वाढती बेरोजगारी, खाजगी नोकरीतील अस्थिरता यामुळे सरकारी नोकरीकडे तरुणांचा वाढता कल, यातूनच समाजाविषयी आत्मीयता बाळगणारे, वास्तवाचे भान ठेवणारे, स्वच्छ चारित्र्याचे सक्षम अधिकारी निर्माण करण्यासाठी उभारलेली शैक्षणिक चळवळ म्हणजेच **“लक्ष्य करिअर अकॅडमी”**



बॅच	सुरु होण्याचा दिनांक	कालावधी
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HISTORY AND CIVICS

STANDARD SIX

1. The Indian Subcontinent and History

History is a coherent account of the significant past events in the progress of human culture. Time place, society and individual are the four major pillars of history.

Geographical features of India

At its north lie the Himalayas; to the east, the Bay of Bengal; to the west the Arabian Sea; and to the south, the Indian Ocean. Except for the islands of Andaman -Nicobar and Lakshwadeep, the rest of the country is contiguous.

Himalayas :

The Hindukush and Himalaya ranges have created an impenetrable wall on the northern side of the Indian subcontinent. This wall has separated the Indian subcontinent from the deserts of Central Asia. The trade route from China passed through Central Asia and reached Arabia. It is known as the 'Silk Route' or 'Silk Road.'

The plains of the Sindhu-Ganga- Brahmaputra :

This region consists of the basins of the three big rivers, Sindhu, Ganga, Brahmaputra and their tributaries. This region extends from Sindh-Punjab in the west to the present day Bangladesh in the east. It was in this region that the earliest Indian civilization of Harappa and the later States and empires of ancient India emerged.

The Thar Desert :

The Thar desert spreads across Rajasthan, Haryana and some parts of Gujarat. The desert has the Satluj river to its north, the Aravalli mountain range to its east, the Rann of Kachchh to its south and the Indus (Sindhu) river to its west.

The Deccan Plateau :

The region between the east and the west coast of India tapers off to the south. This region has the Arabian Sea to its west, the Indian Ocean to its south, and the Bay of Bengal to its east. A region thus bound by the sea on three sides is called a peninsula. The mountain ranges of the Vindhya and Satpuda are located to the north of the Deccan Plateau. The Sahyadri mountain ranges are to its west. They are also known as the 'Western Ghats'. The mountains on the eastern side of the Deccan plateau are known as the 'Eastern Ghats'.



The coastal regions : India had developed contact and interaction with foreign cultures and people at the sea ports.

The islands in the sea :

Andaman and Nicobar are the Indian islands in the Bay of Bengal. Lakshadweep is a group of Indian islands in the Arabian Sea. The manuscript 'Periplus of the Erythrean Sea' or 'Handbook of the Red Sea' makes a mention of Indian islands. It has been written by an unknown Greek sailor.

The Indian subcontinent :

Afghanistan, Pakistan, Nepal, Bhutan, Bangladesh, Sri Lanka and India together form the region known as South Asia. Considering the expanse and significance of India in this region, it is also known as the Indian subcontinent. China and Myanmar, our neighbouring countries, are not a part of South Asia or the Indian subcontinent.

2. Sources of History

These are three types : material sources, written sources and oral sources.

Material Sources :

Artefacts used by humans in the past provide us valuable information about life in the ancient times. We can decide the period of ancient artefacts like earthen pots by studying the shape, colour and designs on ancient potsherds. The ornaments and other artefacts throw light on social interaction. We get information about the diet of the people from the remains of foodgrains, seeds and bones of animals found in excavations, ancient coins and seals. All these give us information about human activities in the past.

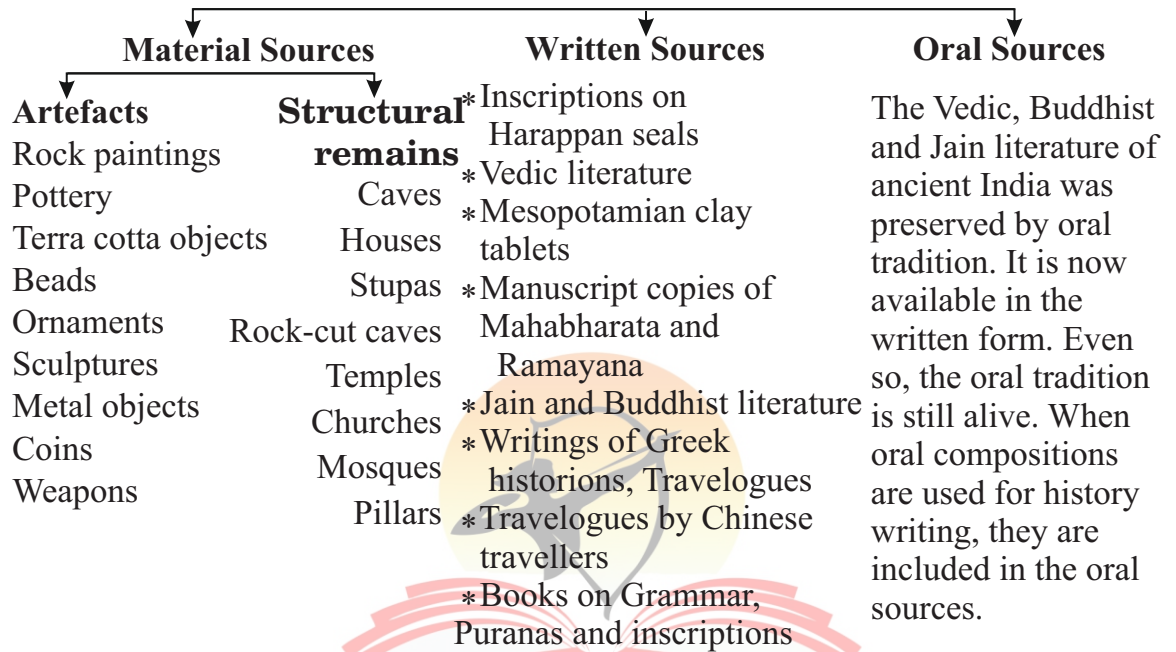
Written sources :

The Stone Age people have recorded many events and expressed their emotions in paintings on rocks. In the beginning, humans used symbols and signs to record their thoughts and ideas. In the beginning, man wrote on potsherds, unbaked bricks using pointed objects. He also used birch (bhurja) tree bark to write on. Many rulers had their orders, judicial decisions, donations etc inscribed on stone or copper-plates. They included books on religious and social subjects, plays, poetry, travelogues and scientific works.

Oral sources :

Owies, folk songs, folk tales and similar literature is passed on from generation to generation by word of mouth. This literature is not in the written form. Its authors are unknown.

Sources of Ancient Indian History



Sources of ancient Indian history :

The ancient period of Indian history extends from the Stone Age to the eighth century CE. Since scripts had not developed at that time, no written sources are available. However, information about the ancient period from 1500 BCE onwards can be derived from Vedic literature. In the beginning, the Vedas were not in the written form. The Vedas and the post-Vedic literature form an important source of ancient Indian history. It includes the Brahmanas, the Upanishads, the epics Ramayana and Mahabharata, the Jain and Buddhist literature, plays, poems, stone and pillar inscriptions, travelogues of foreign travellers etc.

3. The Harappan Civilization

Harappan Civilization

Archaeological excavation first began in 1921 CE at Harappa in the Punjab on the banks of the river Ravi. It is also known as Indus Civilization. Generally, the same characteristics are seen in all the places of Harappan Civilization. These include town planning, roads, construction of houses, drainage system, seals, pots and toys and burial customs.

Housing and town planning

The houses and other structures in Harappan Civilization were mainly built with baked bricks. In some places, unbaked bricks and stones were also used for construction. The houses had rooms built around a central courtyard. The houses had wells, bathrooms and toilets. There was an excellent drainage system in which baked earthen conduits were used. The streets had covered drains built with brick-

ks. This shows great concern regarding public health. Houses were built in the rectangular blocks created by them. The towns were divided into two or more sections and each section had separate fortification.

Seals and pots :

The seals of the Harappan Civilization were mainly square-shaped and made from a stone called steatite. These seals bear pictures of animals. They include pictures of real animals like bulls, buffaloes, oxen, elephants, rhinos, tigers etc. and also of imaginary ones like the unicorn. Human figures are also seen.

These seals were used as stamps. Earthen pots of various types and shapes have been found at the excavation sites of Harappan Civilization. There are red terra cotta pots with patterns and designs in black colour. The patterns include fish scales, interlocking circles, pipal leaves etc. The Harappan people buried their dead. They used to bury earthen pots with the bodies.

The Great Bath :

A spacious bath has been discovered at Mohen-jo-daro. The tank in the Great Bath was nearly 2.5 metres deep. It was 12 metres long and 7 metres wide. It was lined with baked bricks to prevent seepage of water. There were steps leading down to the tank. There was also a provision for draining, cleaning and re-filling the tank from time to time.

Life in the Harappa Civilization :

The Harappan people practised agriculture. The excavation at Kalibangan provides evidence of a ploughed field. The people there grew different crops, mainly wheat and barley. In Rajasthan, barley was grown on a large scale while in Gujarat, it was ragi. Peas, sesame and lentils (masoor) were also cultivated. The Harappan people were also familiar with cotton. The dress of both men and women consisted of knee-length cloth and an upper garment. Many types of ornaments have been found in excavations. They are made of gold, copper, precious stones as also shells, cowries, seeds etc. Men and women both used multistrand necklaces, rings, armlets and waistbands. Women wore bangles right up to their upper arm.

Trade :

The Indus Valley was known for its high quality cotton. This cotton was exported to other regions like West Asia, Southern Europe and Egypt. The traders of the Harappan Civilization provided muslin cloth to Egypt. Silver, zinc, gemstones, rubies, deodar wood were some of the items that were imported from Kashmir, South India, Iran, Afghanistan and Baluchistan. Trade was carried on both by land routes and sea routes. A huge dockyard has been discovered at Lothal. The trade of the Harappan Civilization was carried on along the coastline of the Arabian Sea.

Reasons for decline of the Harappan Civilization

Frequent floods, invasions by foreign tribes, decline in trade were some of the reasons for the decline of the Harappan Civilization. Some regions became arid due to weakening of monsoon, drying up of river basins, earthquakes, changes in sea level, etc. People migrated to other places leading to the decline of cities.

4. The Vedic Civilization

The civilization that is based on Vedic literature is known as Vedic civilization. The Vedas are considered to be our earliest literature. The Vedas were composed by many Sages or rishis. Some vedic hymns were composed by women. Vedic literature is in Sanskrit. There are four Vedas - Rigveda, Yajurveda, Samaveda and Atharvaveda. The Vedic texts are known as Samhita. 'Vid' means 'to know'. The term 'Veda' derives from *vid*. It means 'knowledge'. The Vedas have been preserved through the oral tradition. The Vedas are also called as Shruti.

Rigveda Samhita :

Each verse of the Veda is known as a richa. When a number of richas are put together to praise a particular deity, the poetic composition is called a sukta.

Yajurveda Samhita :

The Yajurveda contains *mantras* uttered during a yajna. Yajurveda provides guidance about how and when the different mantras must be chanted during yajna rites.

Samaveda Samhita :

The Samaveda provides guidance on singing Rigvedic verses to a set rhythm and tune at the time of *yajna* rites. The Samaveda has contributed in a major way in laying the foundation of Indian music.

Atharvaveda Samhita :

The Atharvaveda is named after Atharva rishi. It is more concerned with many things in the day-to-day life of the people. It includes solutions to adversities and diseases. It also provides information about medicinal herbs. The Atharvaveda provides guidance to a king about the way he should administer his kingdom.

Brahmana texts :

They were composed to provide guidance on using Vedic mantras in yajna rituals. Each Veda has independent texts called Brahmanas.

Aranyakas :

Aranyakas consist of the reflections or thoughts expressed after meditating with deep concentration in forests or wilderness. The Aranyakas are concerned with accurate performance of yajna rites.



Upanishads :

The term Upanishad indicates knowledge acquired by sitting at the feet of the teacher.

Family system, day-to-day life

Joint family system was prevalent in the Vedic period. The grihapati was the head of the family, a man responsible for the family. His family included his old parents, wife and children and also the families of the children, the younger brothers and their families. This family system was patriarchal. In the initial period, there are references to women scholars such as Lopamudra, Gargi and Maitreyi in Vedic literature. However, slowly the restrictions on women went on increasing and their position in the family and society became secondary.

The houses during the Vedic period were earthen or wattle and daub constructions. Wattle means woven lattice of wooden strips which is daubed with clay mixed with cowdung. A house was called griha or shala. The diet of the people mainly consisted of cereals like wheat, barley and rice. Yava means 'barley', godhoom - wheat, vrihi - rice. Vedic people relished milk, yoghurt, ghee, butter, honey. Black gram (udad), lentil (masoor), sesame and meat were also a part of their diet. People in the Vedic period used cotton and woolen garments.

They also used valkals or clothes made from barks of trees. Similarly, animal skins were also used as clothing. Men and women used ornaments of gold, flower garlands, strings made of beads, etc. A kind of pendant called nishka seems to have been popular. It was also used as a currency. Their main musical instruments were veena, shat-tantu, cymbals and the conch. Percussion instruments like damru and mridanga were also used.

Agriculture, animal husbandry, economic and social life

Agriculture was the main occupation during the Vedic period. The plough had iron ploughshares. The Atharvaveda considers insects, pests and other animals that destroy crops and suggests certain remedies. Cowdung was used as manure. During the Vedic period, animals like horses, cows and dogs had special importance. Cows were used as means of exchange. The Vedic people were skilled in taming the horses and harnessing them to the chariots. Chariots in the Vedic period had spoked wheels which are lighter than solid wheels.

Artisans and people practising various occupations were an important part of the social system. They formed independent organizations known as shrenis or guilds. The head of the guild was known as shreshthi. However, slowly, the status of skilled artisans became secondary. There were four varnas - Brahmin, Kshatriya, Vaishya and Shudra. A varna was determined by the occupation of the people. In the later period, the varnas came to be determined on the basis of birth. This gave rise to castes. The caste system led to inequality in the society.

There were four stages or four ashramas, from birth to death. The first ash-

rama was the brahmacharyashrama, or the period of staying with the Guru to learn from him. The next stage after the successful completion of brahmacharyashrama was grihasthashrama.

It was expected that during this period, a man would carry out his duties towards his family and society with the help of his wife. The third stage was vana-prasthashrama when a man was expected to detach himself from the household, retire to a solitary place and lead a very simple life. The fourth stage was the sany-asashrama. At this stage, the convention was to renounce all relations, lead life in order to understand the meaning of human life, and not stay in one place.

Religious ideas :

Forces of nature such as the sun, wind, rain, lightning, storms and rivers were given the form of deities. Vedic compositions pray them to become life giving forces. The Vedic people put offerings into the yajna fire to please them. These offerings were called havi. Yajna is the act of offering havi into fire. The cycle in nature and the life cycle that moved with it were termed by the Vedic people as rita. It was believed that following these laws of nature was to follow dharma.

Political System :

In the Vedic period, each village had a head known as gramani. A group of villages formed a vish, whose head was called vishpati. Several vish formed a jana. Later, when the jana settled into a specific region, it came to be known as a janapad. The head of the jana was known as nripa or raja (king). The main duties of the king were to protect the people, collect taxes and run the administration efficiently. In order to run the administration smoothly, the king appointed various officers. The purohit (priest) and the senapati of the army were officers of special importance. The officer who collected the taxes was known as bhagdugh. Bhag means share. The person who collected the king's share of the produce of a jana was called bhag-dugh. There were four institutions who guided the king - sabha, samiti, vidath and jana. The people of the State participated in their working. Women, too, participated in the working of sabha and vidath. The sabha consisted of senior citizens of the State whereas the samiti was a general body of the people. The religious stream based on the Vedas, Smritis, Puranas and local traditions came to be known as Hinduism.

5. Religious Trends in Ancient India

The Varna System restrictions became very hard in the course of time. From the Upanishad period, we see that attempts were made to give a wider scope to religious thought and not restrict it only to yajna rites. However, the thought in Upanishads focussed on the existence and nature of the soul. Certain trends around

the sixth century BCE made attempts to express religious thought in such a way that the common man would understand it easily. The work of Vardhaman Mahavir and Gautama Buddha is of special importance among the proponents of new thoughts.

Jainism :

Jainism is one of the ancient religions in India. This religion gives importance to the principle of non-violence. According to the Jain tradition, a person who reveals religious knowledge is known as a Tirthankar. There have been 24 Tirthankars in all. Vardhaman Mahavir is the twenty fourth Tirthankar in the Jain religious tradition.

Vardhaman Mahavir (599 BCE to 527 BCE) :

There was a mahajanapada known as Vrijji is known as the State of Bihar today. Its capital was Vaishali. Vardhaman Mahavir was born in Kundagram, a part of Vaishali. His father's name was Siddharth, and mother's, Trishala. He attained enlightenment after twelve and a half years of rigorous tapa. This knowledge was pure or keval.

Therefore, he is also known as Kevali. He was called Jina or Conqueror, because the joy derived from physical comforts and the discomfort felt due to undesired things had no impact whatsoever on him. The term Jain derives from the word jina. Vardhaman is said to be Mahavir because he had the resilience, the courage to conquer all passions. the essence of religion to people, to explain it made easy for people to understand it, he spoke to them in Ardhamagadhi, a people's language.

The religion that he expounded laid stress on good conduct. The essence of his teachings for good conduct is contained in the Five Great Vows (Pancha Mahavratas) and the Three Jewels (Tri-ratna). The assembly held by the Tirthankar to preach to people was known as 'Samavasaran' in Ardhamagadhi. Samavasaran was based on equality. People of all varnas had entry to it.

The Pancha Mahavratas :

(The Five Great Vows) : These are five rules to be followed strictly.

1. Ahimsa (Non-violence) : No living being should be hurt, injured or harmed through one's behaviour.

2. Satya (Truth) : Every speech and action should be true.

3. Asteya (Non-stealing) : Asteya means theft. Taking what belongs to others without their consent is theft or stealing. Asteya means 'not stealing' anything.

4. Aparigraha (Non-attachment) : Man tends to accumulate property due to greed. Aparigraha means not hoarding or accumulating anything in this way.

5. Brahmacharya (Chastity) : It means leaving bodily pleasures and following the vows.

Tri-ratna (The Three Jewels) :

The three jewels are the three principles.

1. Samyak Darshan : To understand the truth in the preaching of the Tirthankar and to have faith in it.

2. Samyak Dynan : Studying the preaching and philosophy of the Tirthankar regularly and learning its deep meaning.

3. Samyak Charitra : Strictly following the Five Great Vows.

Essence of his teachings :

Anekantavada :

It means pluralism or multiple viewpoints. If we focus on only one or two aspects or view points and draw conclusions, the whole truth is not known. Therefore, it is necessary to pay attention to all aspects of an issue. Vardhaman Mahavir taught the people that the greatness of man does not depend on his varna, but on his excellent conduct. Vardhaman Mahavir gave the right of sanyas (the right to renounce the world) to women, too.

Buddhism :

Gautama Buddha was the founder of Buddhism.

Gautama Buddha (563 BCE To 483 BCE) :

Born at Lumbini in Nepal. His father's name was Shuddhodana and mother's, Mayadevi. His birth name was Siddharth. He wanted to know why there is sorrow and suffering in human life. On Vaishakha Purnima, he was sitting in deep meditation under a pipal tree at Uruvela near the city of Gaya in Bihar. That is when he attained 'Bodhi' - enlightenment or the highest knowledge. The tree is now known as the 'Bodhi' tree (Bodhivriksha) and the place Uruvela is known as Bodhgaya. He delivered his first sermon at Sarnath near Varanasi. His teachings in the first sermon are termed dhamma. This event is called dhamma-chakkapavattan in Pali and dharmachakrapravartan in Sanskrit. He preached in the people's language, Pali. In Buddhism, the concept of taking refuge in Buddha, Dhamma and Sangha is important. It is known as Trisharan.

Aryasatyas (Noble Truths) :

There are four truths at the root of all human affairs. They are called Noble Truths or Aryasatyas.

1. Dukkha (Suffering) : There is suffering in human life.

2. The Cause of Dukkha : There is a cause of suffering.

3. Dukkha-nivaran : It is possible to end suffering.

4. Pratipad : Pratipad means the 'way'. This way leads to the end of suffering.



This is the way of good conduct. It is known as the Ashtangik or Eight-fold Path.

Panchasheel : Gautama Buddha asked people to follow five rules. The rules are called Panchasheel.

1. Stay away from killing animals.
2. Stay away from stealing.
3. Stay away from unethical conduct.
4. Stay away from telling lies.
5. Stay away from intoxicants.

Bauddha Sangha :

He created a sangha of bhikkhus to preach his religion. Followers who gave up their domestic life and entered the sangha were called bhikkhus. There was a separate sangha of women. They are called bhikkhunis. People of all varnas and castes could embrace Buddhism.

Essence of his teachings :

Gautama Buddha announced the freedom of human intelligence. He refused the discrimination based on things like varna. One of his famous quotes is that 'Even the little quail can chirp freely in her nest'. This shows his thinking on the values of freedom and equality. He preached that like men, women, too, had the right to their own upliftment. He opposed the rituals of yajna. His teachings of wisdom (Prajna), moral virtue (Sheel), and other values are aimed at the welfare of man. Compassion (Karuna) for all living beings was an extraordinary feature of his personality.

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The Eightfold Path :

1. **Right View :** The knowledge of the four noble truths.
2. **Right resolve :** Giving up cruelty, etc.
3. **Right speech :** Refrain from telling lies, telling tales, rude, harsh and meaningless speech.
4. **Right conduct :** Stay away from killing animals, stealing and uncontrolled behavior.
5. **Right livelihood :** Using only the proper means of livelihood.
6. **Right effort :** Making effort to avoid wrong acts, giving up wrong acts, undertaking and maintaining good acts.
7. **Right mindfulness :** Being mindful to remove passions and concentrating on trying to understand one's own feelings and mind.
8. **Right concentration :** Experiencing deep meditation with concentration.

Lokayat

The ancient trend of thought known as *Lokayat* or *Charvak* is also important. It emphasized independent thought, and rejected the authority of the Vedas.

Judaism :

People belonging to the Jewish religion may have arrived in Kochi in Kerala around the first to third century of the Christian Era. They believe that there is only one God. Judaism emphasizes justice, truth, peace, love, compassion, humility, charity, ethical speech and self-respect. Their prayer house is known as a synagogue.

Christianity :

Christianity is a religion founded by Jesus Christ. It has spread all over the world. St. Thomas, one of the 12 disciples of Christ, came to Kerala in the first century of the Christian Era. He established a church at Pallayur in Trichur district, in 52 CE. According to the teaching of Christianity, there is only one God. He is the loving father of all and is omnipotent. It is believed that Jesus Christ is the son of God who came to the earth for the salvation of mankind. The Bible is the holy book of Christianity and their prayerhouse is known as a Church.

Islam :

Islam is a monotheistic religion. There is only one Allah and Muhammad is his Prophet. The message of God is revealed through him in the holy book of Quran Sharif. The word Islam means peace. It also means surrender to Allah. The teaching of Islam is that Allah is eternal, absolute, all powerful and merciful. The purpose of human existence is to worship Allah. The Quran Sharif provides guidance on how man should behave in life. Arab traders used to visit the ports on the coast of Kerala. Islam spread in Arabia in the 7th century CE. Islam arrived in India in the same century through the Arab traders. The prayer house of Islam is known as a mosque or masjid.

Zoroastrianism :

Zoroastrian people and Vedic people have shared ties. The sacred text of the Parsee or Zoroastrian people is the 'Avesta'. The language of the Rigveda and Avesta is similar. The Parsees came to India from the Pars or Fars province of Iran. Therefore, they are known as Parsees. It is mostly believed that they first came to Gujarat in the eighth century CE. Zarathushtra or Zoroaster was the founder of their religion. 'Ahur Mazda' is the name of their God. The elements of fire and water are very important in their religion. The sacred fire burns in the temples which are

known as Agyaris. At the core of Parsee thinking are three main principles of conduct, namely, good thoughts, good words and good deeds.

6. Janapadas and Mahajanapadas

Janapadas :

The period from about 1000 BC to 600 BC is considered to be the post-Vedic period. It is in this period that the janapadas came into existence. The janapada called 'Ashmak' occupied a part of today's Maharashtra. The names of these janapadas can be found in Sanskrit, Pali and Ardhamagadhi literature. Some of the janapadas were monarchies, while others were republics. Some janapadas had a ganaparishad of senior citizens. Members of the ganaparishad came together for discussions and made decisions regarding administrative issues. The place where these discussions took place was known as the santhagar. Gautam Buddha hailed from the Shakya Republic. Every janapada had its own coinage.

Mahajanapadas

Kosala	Vatsa	Avanti	Magadha
<ul style="list-style-type: none"> * The Kosala mahajanapada was located in the foothills of the Himalayas in the region of Uttar Pradesh and Nepal. * The famous cities of Kosala were Shravasti, Kushavati and Saket. * Shravasti was the capital of Kosala. * Gautama Buddha had lived in the famous vihara Jetvan at Shravasti for a 	<ul style="list-style-type: none"> * The mahajanapada Vatsa was located in the region around Prayag, that is Allahabad, in Uttar Pradesh. * Kosam, the capital of Vatsa, was the ancient city of Kaushambi. * It was an important centre for trade. * Three extremely rich merchants of Kaushambi had built three viharas for Gautama Buddha and his followers. * King Udayana was 	<ul style="list-style-type: none"> * The ancient kingdom of Avanti was located in the Malwa region of Madhya Pradesh. * Ujjayini (Ujjain) was its capital. * The city was an important trade centre. * The king of Avanti, Pradyot, was a contemporary of Gautama Buddha and Vardhaman Mahavir. * During the reign of King Nandivardhan, the State of Avanti was 	<ul style="list-style-type: none"> * The ancient mahajanapada of Magadha was spread through the regions of Gaya, Patna in Bihar and some regions in Bengal. * The capital of Magadha was Rajgriha (Rajgir). * King Bimbisara's palace was built by the architect Mahagovind. * Jeevaka, the famous physician, was at the court of

Kosala	Vatsa	Avanti	Magadha
long time. * The Kosala king Prasenjit was a contemporary of the Buddha and Vardhaman Mahavir. * Later, the State of Kosala merged with Magadha	a contemporary of Gautama Buddha. * After king Udayana, the State of Vatsa could not maintain its independent existence for long. The king of Avanti mahajanapada conquered the State.	merged into the Magadha Empire	Bimbisara. * Bimbisara had become a follower of Gautama Buddha.

Some janapadas gradually became stronger and expanded their geographical boundaries. Such janapadas came to be known as mahajanapadas. Kosala, Vatsa, Avanti and Magadha among them became more powerful.

Rise of the Magadha Empire

Ajatshatru, the son of Bimbisara, continued with the policy of expansion of the Magadha Empire. The kingdom of Magadha prospered during the reign of Ajatshatru. He had become a follower of Gautama Buddha. After the Mahaparinirvana of Gautama Buddha, it was during his reign that the first Buddhist Council or Sangiti was held at Rajgriha. The foundation for the new capital Pataligram of Magadha was laid during Ajatshatru's period. Later, it became famous as 'Pataliputra'. Pataliputra was probably in the vicinity of today's Patna city. A noteworthy success -or of Ajatshatru was the Magadha king Shishunag. He annexed the kingdoms of Avanti, Kosala and Vatsa to Magadha.

The Nanda Kings of Magadha :

The Nandas ruled the Magadha Empire between 364 BCE and 324 BCE. They had set up a good administrative system necessary to run the huge empire. They had a huge four-column army of infantry, cavalry, chariots and elephants. The Nandas also introduced the system of standard weights and measures. King Dhananand was the last king of the Nanda dynasty. Chandragupta Maurya won Pataliputra, ended the Nanda regime and laid the foundation of the Maurya Empire.

The ancient and modern names of the 16 mahajanapadas :

(1) Kashi (Benaras)	(9) Shurasen (Mathura)
(2) Kosal (Lucknow)	(10) Ashmak (Aurangabad, Maharashtra)
(3) Malla (Gorakhpur)	(11) Avanti (Ujjain)
(4) Vatsa (Allahabad)	(12) Ang (Champa East Bihar)
(5) Chedi (Kanpur)	(13) Magadha (South Bihar)
(6) Kuru (Delhi),	(14) Vriji (North Bihar)
(7) Panchal (Rohilkhand)	(15) Gandhara (Peshawar),
(8) Matsya (Jaipur)	(16) Kamboj (Near Gandhara)

7. India during the Maurya Period

Alexander's campaign led to an increase in the trade between India and the western world. Greek sculpture influenced Indian art, giving rise to the Gandhara school of art. The Greek kings minted characteristic coins. On one side, the coin had a picture of the king who had minted the coin and on the other side, a picture of a Greek god. The name of the king was also written on the coin.

The Maurya Empire

Chandragupta Maurya :

Chandragupta Maurya founded the Maurya Empire. He won Avanti and Saurashtra and began to extend the boundaries of his empire. After Alexander's death, a struggle for power began among the satraps he had appointed. Seleucus Nicator was Alexander's General. He became the King of Babylon after Alexander's death. He invaded the northwest frontier region of India and the Punjab. Chandragupta Maurya successfully resisted his aggression.

The defeat of Seleucus Nicator led to the inclusion of the northwest region of Kabul, Kandahar and Herat in the Maurya Empire. Vishakhadatta, the Sanskrit playwright, wrote a play called 'Mudrarakshasa'. It relates how Chandragupta Maurya defeated Dhanananda and established an independent power. Megasthenes, Seleucus Nicator's ambassador stayed back at Chandragupta Maurya's court. His book 'Indica' is an important source for the study of India during the Maurya period. There is an inscription stating that Emperor Chandragupta Maurya had built a dam called 'Sudarshan' near Junagadh in Gujarat State. According to the Jain tradition, it is believed that Chandragupta Maurya had accepted the Jain religion. Towards the end of his life, he abdicated the throne and spent his remaining years at Shravanabelagola in Karnataka.

Emperor Ashoka :

After Chandragupta renounced the throne, he was succeeded by his son Bindusara. After Bindusara's death, his son, Ashoka succeeded to the throne in 273 BCE. Ashoka had been appointed the Governor of Takshashila and Ujjain before he came to the throne. As the Governor, he had successfully crushed the revolt at Takshashila. After becoming the Emperor of Magadha, he launched a campaign against the State of Kalinga. Ashoka's empire extended from Afghanistan in the northwest and Nepal in the north to Karnataka and Andhra Pradesh in the south, and from Bengal in the east to Saurashtra in the west.

The Kalinga War :

Ashoka was deeply moved by the bloodshed of the Kalinga war. He came to believe that truth, non-violence, compassion and forgiveness were the important values. He had pillar edicts and stone inscriptions engraved throughout his kingdom. These writings are in the Brahmi script. An inscription of Emperor Ashoka at Delhi-Topda shows that he had put strict restrictions on the hunting of bats, monkeys, rhinoceroses and on setting fire to forests.

Emperor Ashoka's work for the spread of religion :

Ashoka had embraced Buddhism. He had convened the Third Religious Council on Buddhism at Pataliputra. Ashoka sent his own son Mahendra and daughter Sanghamitra to Sri Lanka for the spread of Buddhism. He also sent Buddhist monks to West Asia and Central Asia for spreading Buddhism.

Public welfare activities

He made provisions for free medicines and medical treatment for people as well as for animals. He built many roads and planted trees for shade on both sides of the roads. He dug wells and built dharmashalas.

Administration during the Maurya period :

Pataliputra was the capital of the Maurya empire. For the sake of administrative convenience, the empire was divided into four regions, each with its own capital.

1. Eastern region - Toshali (Odisha)
2. Western region – Ujjayani (Madhya Pradesh)
3. Southern region – Suvarnagiri (Kanakgiri in Karnataka)
4. Northern region – Takshashila (Pakistan)

There was a Council of Ministers which advised the King in matters of administration. There were many officers working at different levels. There was an eff



-icient intelligence service which kept an eye on the administration and on the movements of enemies.

Life of the people during the Maurya period :

Agricultural production had great importance. There were many occupations like carving and engraving on ivory, weaving and dyeing cloth, and metal work. Black, glazed pottery was also produced. Ship building was carried out on a large scale. Dance and music concerts were a part of entertainment. Wrestling bouts and chariot races were popular and so were board games and chess. Chess was called Ashtapad.

Art and Literature :

There are excellent carvings of animals like the lion, elephant, bull on pillars. The chakra or wheel on the Ashoka pillar at Sarnath has a place of honour on the Indian national flag. The pillar has lions on all four sides but only three are visible from the front. This is the official seal of the Government of India. The cave sculptures at Barabar Hills carved during the period of Ashoka are well known. These caves are in Bihar. After the death of Emperor Ashoka, the Maurya Empire began to decline. After the Mauryas, many new States and some empires also emerged in India.

8. States after the Maurya Empire

The Shunga dynasty

After Emperor Ashoka, Maurya power started declining. The last Maurya Emperor was called Brihadratha. The Maurya General Pushyamitra Shunga revolted against Brihadratha, killed him and became the king himself.

Indo-Greek kings :

There were several small kingdoms ruled by Greek kings to the northwest of the Indian subcontinent. Those kings are known as Indo-Greek kings. They had a tradition of putting the picture of the king on one side of coin and that of a deity on the other side. One of the famous Indo-Greek kings was Menander, who discussed Buddhist philosophy with the Buddhist bhikkhu, Nagasena. Menander is also referred to as 'Milinda'. The questions that he discussed with Bhikkhu Nagasena led to the creation of the book 'Milind Panha'. The Pali word 'panha' means 'question'.

Kushana kings :

The Kushanas were one tribe from Central Asia. They established their rule in the northwestern region and in Kashmir in the first century CE. The Kushana kings were the first to start minting of gold coins in India. They started the custom of

putting the images of Gautama Buddha and different Indian deities on the coins. The Kushan king Kanishka extended their empire.

Emperor Kanishka :

Gold and copper coins minted by him have been found in North India. The fourth Buddhist Council was held in Kashmir during his reign. He established the city of Kanishkapur in Kashmir. The well-known poet Ashvaghosh lived during the reign of Kanishka. He wrote the texts 'Buddhacharita' and 'Vajrasuchi'. The famous vaidya Charaka was also in Kanishka's court.

Kanishka's gold coin :

It was minted by Emperor Kanishka. It has the words 'Shao Nano Shao Kaneshki Koshano' on one side. On the other side, there is an image of Gautama Buddha and the word 'Boddo', meaning Buddha, written in the Greek script.

The Gupta Dynasty :

The end of the third century CE saw the rise of the Gupta dynasty in North India. 'Shrigupta' was the founder of the Gupta dynasty. Samudragupta and Chandragupta II were the notable kings of the Gupta dynasty.

Samudragupta :

The expansion of the Gupta empire began during the reign of Chandragupta I. His son, Samudragupta, defeated the smaller neighbouring kingdoms. Gupta empire spread from Assam upto the Punjab. kings on the northwestern frontiers as well as those in Sri Lanka made treaties of friendship with him. A pillar inscription at Prayag describes Samudragupta's conquests and victories. This inscription is known as 'Prayag-prashasti' and also as 'Allahabad Prashasti'. He was an expert veena player.

Chandragupta II :

After Samudragupta, his son Chandragupta II ascended the throne. He extended the Gupta empire towards the northwest. He also won Malwa, Gujarat and Saurashtra. There is an iron pillar at Mehrauli near Delhi. It has not rusted even in the course of the last fifteen hundred years. The inscription on the pillar bears the name of a king called 'Chandra'. It is on this basis that the iron pillar is assumed to be of the period of Chandragupta II. The Chinese traveller Fa Hien came to India during the reign of Chandragupta II.

The Vardhan Dynasty :

With the decline of the Gupta power, many States emerged in North India. The Vardhan dynasty was one of them. Prabhakar Vardhan was the king of Thanesh-

ar, near Delhi. The Vardhan dynasty became powerful during his reign. His son, Harshavardhan, expanded the Vardhan Empire up to Nepal in the north, up to the river Narmada in the south, Assam in the east and Gujarat in the west. He had also established friendly relations with the Emperor of China and even sent his ambassador to the Chinese court. The capital of Harshvardhan's Empire was Kanauj. Trade flourished during his reign.

He spent a large portion of his revenue for the welfare of the people. Every five years, he would distribute all his wealth amongst the people. The court poet Banabhatta wrote 'Harshacharita', a biography of Emperor Harshavardhan. Harshavardhan had become a follower of Buddhism but gave generous patronage to other religions, too. He wrote three Sanskrit plays 'Ratnavali', 'Naganand' and 'Priyadarshika'. The Buddhist bhikkhu, Yuan Chwang had come to India from China during his regime.

Powers in Northeast India

The State of 'Kamrup' emerged in the fourth century CE. It was established by Pushyavarman. His name has been mentioned in the pillar inscription of Samudragupta at Allahabad. The epics Mahabharata and Ramayana use the name 'Pragjyotish' for Kamrup. The capital of that State was 'Pragjyotishpur'. Today, we know it as the city of Guwahati in Assam. In the book 'Periplus of the Erythrean Sea', Kamrup is mentioned as 'Kirhadiya' or 'the region of the Kirat people'. The Kamrup kingdom extended in the Brahmaputra river basin, Bhutan, some parts of Bengal and Bihar. During the reign of king Bhaskarvarman, Yuan Chwang had visited 'Kamrup'

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9. Ancient Kingdoms of the South

The Cher, Pandya and Chola dynasties

These dynasties were in power around the fourth century BCE. They have also been mentioned in the 'Sangham Literature' in Tamil and in the inscriptions of the Maurya Emperor Ashoka. In the 'Periplus of the Erythrean Sea', 'Muziris' is mentioned as an important port on the coast of Kerala. This port was in the Cher kingdom and was a major centre for the export of spices, pearls, precious stones etc. The Pandya kingdom was a part of today's Tamil Nadu. There was a great demand for their high quality pearls.

The capital of this kingdom was Madurai. The ancient kingdom of the Cholas occupied the region of Tiruchirapalli in Tamil Nadu. As in the north, after the decline of the Maurya Empire, the local kings in Maharashtra, Andhra Pradesh, Karnataka also became independent. They established small kingdoms of their

own. One of these was the Satavahana dynasty. Pratishthan or the present day Paithan in Maharashtra was their capital. King Simuk was the founder of the Satavahana dynasty. The inscriptions in the Naneghat caves near Junnar in Pune district bear the names of the important persons of this dynasty.

Some of the Satavahana kings were known to write their mother's name before their own. For example, Gautamiputra Satakarni. A stone inscription in a cave at Nashik describes his deeds of valour. He had defeated the Shaka king Nahpana. He is described as 'Tri-samudra-toya-peat-vahan'. During his reign, the empire of the Satavahanas extended from the river Narmada in the north to the Tungabhadra river in the south.

The famous poetic work 'Gatha-Saptashati' in Maharashtri, a Prakrit language, was composed by the Satavahana king Hala. Indian trade increased greatly during the Satavahana period. Paithan, Ter, Bhokardan, Kolhapur were recognised as important centres of trade. The cave sculptures at Ajanta, Nashik, Karla, Bhaje, Kanheri, Junnar in Maharashtra were carved during the Satavahana period.

The Vakataka Dynasty

The power of the Satavahanas began to weaken by the third century CE. Vakataka dynasty founded by the king 'Vindhyashakti'. He was succeeded by Pravar-sen I. After his death, the kingdom of the Vakatakas got divided. There were two main branches. The capital of the first was at Nandivardhan (near Nagpur) and the capital of the other branch was at Vatsagulm which is today's Washim. Gupta Emperor Chandragupta II had married his daughter Prabhavati to Rudrasen II, the Vakataka king. Varahdev, a minister of the Vakataka king Harishen, was a follower of Buddhism. Cave number 16 at Ajanta was dug at his instance. The Vakataka king, Pravarsen II, composed 'Setubandh' in Maharashtri, a Prakrit language. Kalidasa's 'Meghadoot' also belongs to this period.

The Chalukya Dynasty

The Chalukya dynasty in Karnataka was a powerful one. The kingdoms of Kadamba, Kalachuri had become powerful after the decline of the Vakatakas. Pulakeshi I established the rule of the Chalukya dynasty in the sixth century CE. His capital was Badami which was earlier called 'Vatapi'. The Chalukya King Pulakeshi II had successfully repulsed Emperor Harshavardhan's invasion. The famous temples at Badami, Aihole and Pattadakal were built during the Chalukya period.

The Pallava dynasty

The Pallavas were also a powerful dynasty in South India. Kanchipuram in Tamil Nadu was their capital. Narasimhavarman repulsed the attack on his kingdom by the Chalukya king, Pulakeshi II. The famous 'ratha' temples of Mahabalipuram were sculpted during his reign. These temples have been sculpted in single rock. The Pallavas had a powerful and well-equipped navy. During this period, India came in close contact with the countries of Southeast Asia. Yuan Chwang had visited Kanchi and recorded that people of all religions received tolerant and just treatment under the rule of the Pallava kings.

The Rashtrakuta Dynasty :

The dominion of the Rashtrakuta dynasty extended from the Vindhya mountains up to Kanniyakumari in the south. Their power was first established in Maharashtra by king Dantidurg. Krishna Raja I had the famous Kailas temple carved at Ellora.

Periplus of the Erythrean Sea :

A periplus is a handbook. The Erythrean sea is the Red Sea. For the Greeks, the Indian Ocean and the Persian Gulf were also a part of the Red Sea. The periplus gives information about the trade that went on along the Indian coastline, the Persian Gulf and Egypt. Ports like Barigaza i.e. Badoch, Nala Sopara, Kalyan, Muziris are mentioned in the Periplus. Muziris was a port near Kochi in Kerala.

10. Ancient India : Cultural

Language and literature :

Literature was produced in the Sanskrit, Ardhamagadhi, Pali and Tamil languages. It included religious literature, treatises on grammar, epics, plays, stories, etc.

Sangham Literature :

'Sangham' means a gathering of learned men. The literature compiled in such gatherings is known as 'Sangham Literature'. It is the most ancient literature in Tamil. 'Silappadhikaram' and 'Manimekhalai' are two of its well-known epics.

Sangham Literature :

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known works. Tipitika has three pitaka's or parts. The word pitaka means a basket or collections. Here, it means a section. The Tipitaka is written in Pali.

1. Sutta Pitaka :

It includes the texts of Gautama Buddha's teachings or sermons. They are called suttas.

2. Vinay Pitaka :

The word Vinay here means 'rules'. The Vinay Pitaka gives the rules of behaviour which bhikkhus and bhikkhunis in the Bauddha Sangha should follow in their day-to-day lives.

3. Abhidhamma Pitaka :

In this, Buddhist doctrine has been explained. A text titled 'Attakatha' (Arthakatha) which explains the Tipitakas, is well-known. They have been compiled in the 'Therigatha'. They are in the Pali language. Adi Shankaracharya lived during the eighth century CE. He emphasised knowledge and renunciation. He wrote commentaries explaining the 'Upanishads', 'Brahmasutras' and the 'Bhagvad Gita'. He established four muths in four directions of India at Badrinath, Dwarka, Jagannathpuri and Shringeri.

Arthashastra :

This is a work by Kautilya. It consists of detailed discussions of administrative matters such as the duties of a king, criteria for selecting a minister, systems of defence, types of forts.

Arsha and classical epics :

'Ramayana' and 'Mahabharata' are the two 'Arsha' epics of ancient India. 'Arsha' means composed by rishis or sages. The 'Ramayana' was composed by the rishi 'Valmiki'. 'Mahabharata' has been composed by the Sage Vyas. Its main theme is the war between the Kauravas and Pandavas. The Mahabharata provides a comprehensive picture of the various human sentiments and emotions and their consequences. 'Raghuvansha' and 'Kumarsambhava' by Kalidasa, 'Kiratarjuniya' by Bharavi and 'Shishupalvadh' by Magha are well-known compositions of the ancient period written in classical Sanskrit.

Theatre :

Arts have been discussed in great detail in the 'Natyashastra' by Bharatmuni. The ancient Sanskrit plays, 'Swapnavasavadutta' by Bhasa, 'Abhijnanshakuntal' by Kalidasa, etc. are famous.

Narrative Literature :

Gunadhya's 'Bruhatkatha' written in a language called 'Paishachi' is well-known. 'Panchatantra' composed by Pandit Vishnusharma is an excellent example of narrative literature.

Life of the people

The society was divided into different castes. There were organizations of traders as well as artisans. These organizations were called shrenis. The main crops were rice, wheat, barley and lentil (masoor). The diet of the people included food items made from these besides meat, fish, milk, ghee and fruits. The people mostly wore cotton garments, though silk and woollen garments were also worn. The concept of stitching clothes was introduced in India during the Kushana period.

Science

Medicine :

Indian medical science is known as 'Ayurveda'. Jeevaka was a well known vaidya, at the court of King Bimbisara. The 'Charaka Samhita' contains detailed information about clinical diagnosis and pharmacy. It was written by Charak. The famous surgeon Sushruta has discussed the diagnosis of different ailments and their remedies in his treatise the 'Sushruta Samhita'. The text was translated into the Arabic language and was called 'Kitaab-e-susud'. Vagbhata also wrote many books on medical science. The 'Ashtang-sangraha' and 'Ashtang-hridayasamhita' are the most important of them. The Buddha bhikkhu, Siddha Nagarjuna in his book 'Rasaratnakara' describes various chemicals and metals.

Mathematics and Astronomy :

Indians were the first to use the numerals 1 to 9 and zero. They invented the concept of decimal system in which the value of a digit changes according to its place ekam, daham, (units, tens) etc. The scientist Aryabhata wrote the book 'Aryabhatiya', which included many formulae for mathematical operations. He stated that the earth revolves around the sun. Varahmihir wrote the famous text 'Panchasidhantika' in the sixth century AD. This text discusses principles of Indian astronomy along with the principles of astronomy from the Greek, Roman and Egyptian civilizations. Texts of the mathematician Brahmagupta who lived in the seventh century CE, were translated into the Arabic language.

Kanad :

Kanad wrote the book called 'Vaisheshik Darshan'. It mainly discusses anu and paramanu. These objects are nothing but the different forms of 'anu's. These forms might change but the anu remains unchanged.