

# GS Prelims 10 Years' Papers: Insights & Strategy

## Art & Culture, Ancient and Medieval History



Table 1

Topic	Questions
Art & Culture	57
Medieval	15
Ancient	12
Total	84

KS  
RION



# AL Basham Wonder That Was India

Preface	page
List of Illustrations	vii
Line Drawings and Maps	xiii
Chronology of Pre-Muslim India	xvii
Pronunciation	xix
Chapter	xxi
I. INTRODUCTION: India and her Ancient Culture The Land of India: The Discovery of Ancient India: The Glory of Ancient India	1
II. PREHISTORY: The Harappā Culture and the Āryans Primitive Man in India: The First Villages: The Harappā City Culture: The End of the Indus Cities: Indo-Europeans and Āryans: The Āryans in India: The Proto-historic Period: The Culture of the <i>R̥g Veda</i> : The Later Vedic Age	10
III. HISTORY: Ancient and Medieval Empires Sources of History: The Age of the Buddha: Alexander and the Mauryas: The Age of In- vasions: The Guptas and Harṣa: The Middle Ages in the North: The Middle Ages in the Peninsula	44
IV. THE STATE: Political Life and Thought Sources: Kingship: The Royal Function: Quasi- Feudalism: Oligarchies and Republics: Council- lors and Officials: Local Administration: Village Administration: Public Finance: Legal Litera- ture: The Basis of Law: Crime: Administration of Justice: Punishment: The Secret Service: Hindu Militarism: Military Organization and Technique	79
V. SOCIETY: Class, Family and Individual Laws of Class and Stage of Life: The Four Great Classes: Untouchables: "Confusion of Class": Caste: Slavery: <i>Gotra</i> and <i>Pravara</i> : The Family: The Four Stages of Life: The Child: Initiation: Education: Marriage: Sexual Rela- tions: Divorce: Polygamy: Old Age and Death: Women: Prostitution: Widows	157

**VISION**  
IAS  
NOVATION



## CONTENTS

xi

<b>APPENDICES</b>	
<b>I. Cosmology and Geography</b>	488
<b><u>II. Astronomy</u></b>	489
<b>III. The Calendar</b>	492
<b><u>IV. Mathematics</u></b>	495
<b><u>V. Physics and Chemistry</u></b>	496
<b><u>VI. Physiology and Medicine</u></b>	498
<b><u>VII. Logic and Epistemology</u></b>	501
<b><u>VIII. Weights and Measures</u></b>	503
<b><u>IX. Coinage</u></b>	504
<b>X. The Alphabet and its Pronunciation</b>	506
<b>XI. Prosody</b>	508
<b>XII. The Gypsies</b>	512
<b>BIBLIOGRAPHY AND REFERENCES</b>	616
<b>INDEX AND GLOSSARY</b>	641

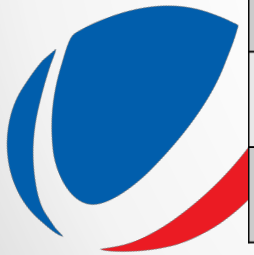
**VIAS**  
OVATION



<b>VII. RELIGION: Cults, Doctrines and Metaphysics</b>	<b>232</b>
I. <i>The Religion of the Veda: Gods of the Rg Veda: Sacrifice: New Developments of Doctrine: Asceticism: Speculation and Gnosis: Ethics of the Upaniṣads.</i> II. <i>Buddhism: The Buddha: The Growth of Buddhism: The Lesser Vehicle: The Evolution of the Great Vehicle: The Great Vehicle: the Vehicle of the Thunderbolt: The Buddhist Order: Buddhist Ethics and Morality.</i> III. <i>Jainism and Other Unorthodox Sects: Jainism: The Ājivikas: Scepticism and Materialism.</i> IV. <i>Hinduism: Development and Literature: Viṣṇu: Śiva: The Relation of Viṣṇu and Śiva: The Mother Goddess: Lesser Gods: Demigods and Spirits: Cosmogony: The Soul, Karma and Saṃsāra: The Six Systems of Salvation: Theism and Devotion: Hindu Rites and Ceremonies: Hindu Ethics.</i> V. <i>Non-Indian Religions</i>	
<b>VIII. THE ARTS: Architecture, Sculpture, Painting, Music and The Dance</b>	<b>346</b>
The Spirit of Indian Art: Early Architecture: The Stūpa: Cave Temples: Temples: Sculpture: Terracottas: Metal Sculpture and Engraving: Painting: Minor Arts: Music: The Dance	
<b>IX. LANGUAGE AND LITERATURE</b>	<b>386</b>
I. <i>Language: Sanskrit: Prākritis and Pāli: Dravidian Languages: Writing.</i> II. <i>Literature: Vedic Literature: Epic Literature: Classical Sanskrit Poetry: Narrative Poetry: The Drama: Sanskrit Prose Literature: Pāli Literature: Prākrit Literature: Tamil Literature: Folk Poetry</i>	

<b>X. EPILOGUE: The Heritage of India</b>	<b>479</b>
---	------------

**AS**  
ATION



<b>Prehistoric period</b>
<b>Harappan / Indus Valley Civilization</b>
<b>Vedic Age</b>
<b>Mahajanapadas</b>
<b>Religious Reforms</b>
<b>Mauryan Age &amp; Post Mauryan Age</b>
<b>Sangam Age</b>
<b>Guptas Age &amp; Post Guptas Age</b>

**VISION**

Art & Culture

Religious Philosophy



# Buddhism/Jainism

- 13 questions so far
- Fundamental



VISIONIAS  
INSPIRING INNOVATION

# Buddhism

Q1. With reference to the religious history of India, consider the following statements: (2017)

1. Sautrantika and Sammitiya were the sects of Jainism.
2. Sarvastivadin held that the constituents of phenomena were not wholly momentary, but existed forever in a latent form.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

The doctrines which we have described are those of the Sthavira-vādin sect of the Lesser Vehicle, which is the only surviving sect of that branch of Buddhism, and is today dominant in Ceylon, Burma, Siam, Cambodia and Laos. Other sects of the Lesser Vehicle have now quite disappeared, though they survived longer in India itself than the Sthaviravādins. Chief among these was the sect of the Sarvāstivādins (They who say "All is"), who had a canon in Sanskrit, and who differed from the Sthaviravādins in their view that the constituents of phenomena (dharmas) were not wholly momentary, but existed forever in a latent form. Another important sect was that of the Sautrāntikas, who maintained that our knowledge of the outside world was only a feasible inference, and who were well on the way to the idealism of some schools of the Great Vehicle. A fourth sect, the Sammitīyas, even went so far as to reject the doctrine of soullessness and to postulate a sort of soul in the *pudgala* or person, which passed from life to life. These early sects of Buddhism probably gave much encouragement to the evolution of Indian philosophy, as distinct from mystical speculation.

- Other Sects of Hinayana

1. *Sthaviravada / Theravada*

2. *Sarvistavadins* - (They who say "All is"), who had a canon in Sanskrit, and who differed from the Sthaviravadins in their view that the **constituents of phenomena (dharmas) were not wholly momentary, but existed forever in a latent form.**

3. *Sautrantika* - who maintained that **our knowledge of the outside world was only a feasible inference**, and who were well on the way to the idealism of some schools of the Great Vehicle.

4. *Sammitiya* - **rejected the doctrine of soullessness and to postulate a sort of soul in the pudgola or person, which passed from life to life.**

Q2. The painting of Bodhisattva Padmapani is one of the most famous and oft-illustrated paintings at (2017)

- (a) Ajanta
- (b) Badami
- (c) Bagh
- (d) Ellora



**PADMAPANI BODDHISATTVA  
AJANTA CAVE No. 1**



NOV



Q3. With reference to the religious history of India, consider the following statements : (2016)

1. The concept of Bodhisattva is central to Hinayana sect of Buddhism.
2. Bodhisattva is a compassionate one on his way to enlightenment.
3. Bodhisattva delays achieving his own salvation to help all sentient beings on their path to it.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 and 3 only
- (c) 2 only
- (d) 1, 2 and 3

Q4. Which of the following kingdoms were associated with the life of the Buddha?(2015 and 2014)

1. Avanti
2. Gandhara
3. Kosala
4. Magadha

Select the correct answer using the codes given below.

- (a) 1, 2 and 3 only
- (b) 2 and 3 only
- (c) 1, 3 and 4
- (d) 3 and 4 only

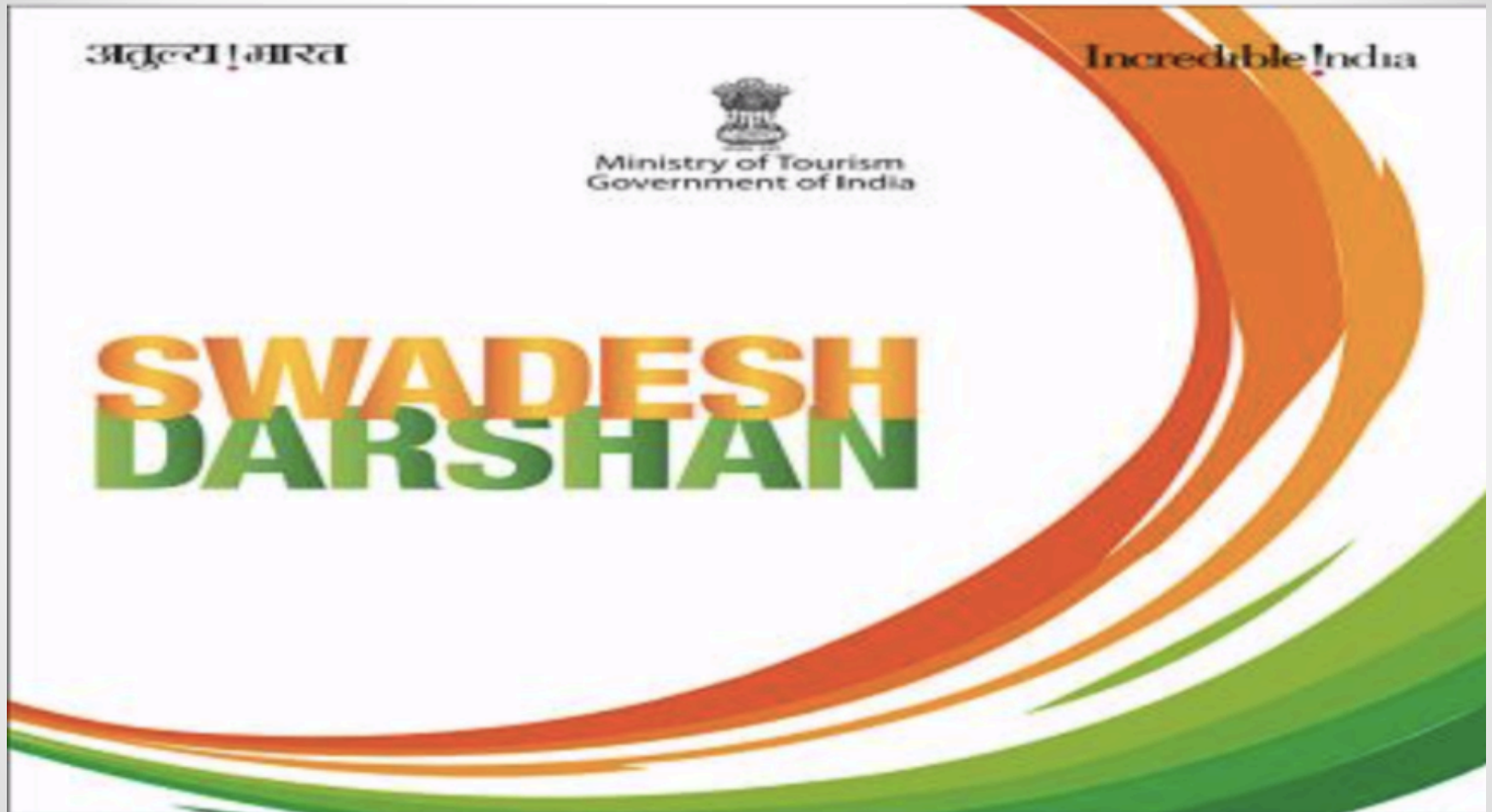
अतुल्य! भारत

Incredible! India



Ministry of Tourism  
Government of India

# SWADESH DARSHAN



## 7 Places of Buddha's Life

---

**Birth place of Lord Buddha: Lumbini (Nepal)**

- 1. Kapilavastu, UP, India.**
- 2. Bodh Gaya, Bihar, India- Attained enlightenment.**
- 3. Sarnath, UP, India- Gave his first sermon.**
- 4. Rajgir, Bihar, India- Gave his sermons.**
- 5. Sravasti, UP, India.**
- 6. Vaishali, Bihar, India- Gave his last sermon.**
- 7. Kushinagar, UP, India- Where Lord Buddha attained Mahaparinirvana.**

SWADESH DHARSHAN (2014-15)	PRASAD SCHEME (2014-15)
<p>Swadesh dharshan is a <b>theme based tourist circuit's development scheme.</b></p>	<p>The scheme is a National Mission on Pilgrimage Rejuvenation and Spiritual Augmentation Drive (PRASAD) <b>focus is on development and beautification of the identified pilgrimage destinations</b></p>
<p>Under the Swadesh Darshan scheme, the following thematic circuits have been identified, for development namely:</p> <ol style="list-style-type: none"> <li>1. North-East India Circuit</li> <li>2. Buddhist Circuit</li> <li>3. Himalayan Circuit</li> <li>4. Coastal Circuit</li> <li>5. Krishna Circuit</li> <li>6. Desert Circuit</li> <li>7. Tirthankar circuit</li> <li>8. Tribal Circuit</li> <li>9. Eco Circuit</li> <li>10. Wildlife Circuit</li> <li>11. Rural Circuit</li> <li>12. Spiritual Circuit</li> <li>13. Sufi circuit</li> <li>14. Ramayana Circuit</li> <li>15. Heritage Circuit.</li> </ol>	<ul style="list-style-type: none"> <li>• Under the PRASAD scheme <b>thirteen sites</b> have been identified for development, namely: Amritsar, Ajmer, Dwaraka, Mathura, Varanasi, Gaya, Puri, Amaravati, Kanchipuram, Vellankanni, Kedarnath, Kamakhya and Patna.</li> <li>• In <b>2016-17, 12 more sites</b> were added in the scheme for development namely Ayodhya (Uttar Pradesh), Badrinath (Uttarakhand), Belur (West Bengal), Deoghar (Jharkhand), Guruvayur (Kerala), Hazratbal and Katra (Jammu &amp; Kashmir), <b>Omkareshwar (Madhya Pradesh)</b>, Somnath (Gujarat), Srisailem and Tirupati (Andhra Pradesh), Trimbakeshwar (Maharashtra).</li> </ul>

Q5. Which one of the following describes best the concept of Nirvana in Buddhism?(2013)

- (a) The extinction of the flame of desire
- (b) The complete annihilation of self
- (c) A state of bliss and rest
- (d) A mental stage beyond all comprehension

Q6. With reference to the history of ancient India, which of the following was/were common to both Buddhism and Jainism?  
(2012)

1. Avoidance of extremities of penance and enjoyment.
2. Indifference to the authority of the Vedas.
3. Denial of efficacy of rituals.

Select the correct answer using the codes given below:

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

Q7. Lord Buddha's image is sometimes shown with the hand gesture called 'Bhumisparsha Mudra'. It symbolizes. (2012)

- (a) Buddha's calling of the Earth to watch over Mara and to prevent Mara from disturbing his meditation.
- (b) Buddha's calling of the Earth to witness his purity and chastity despite the temptations of Mara.
- (c) Buddha's reminder to his followers that they all arise from the Earth and finally dissolve into the Earth, and thus this life is transitory.
- (d) Both the statements (a) and (b) are correct in this context.



**Bhumisparsha  
Mudra**

Touching the earth as Gautama did, to invoke the earth as witness to the truth of his words.



**Varada  
Mudra**

Fulfillment of all wishes; the gesture of charity.



**Dhyana Mudra**

The gesture of absolute balance, of meditation. The hands are relaxed in the lap, and the tips of the thumbs and fingers touch each other. When depicted with a begging bowl this is a sign of the head of an order.



**Abhaya Mudra**

Gesture of reassurance, blessing, and protection. "Do not fear."



**Dharmachakra  
Mudra**

The gesture of teaching usually interpreted as turning the Wheel of Law. The hands are held level with the heart, the thumbs and index fingers form circles.



**Vitarka Mudra**

Intellectual argument, discussion. The circle formed by the thumb and index finger is the sign of the Wheel of Law.



**Tarjani Mudra**

Threat, warning. The extended index finger is pointed at the opponent.



**Namaskara  
Mudra**

Gesture of greeting, prayer, and adoration. Buddhas no longer make this gesture because they do not have to show devotion to anything.



**Jnana Mudra**

Teaching. The hand is held at chest level and the thumb and index finger again form the Wheel of Law.



**Karana  
Mudra**

Gesture with which demons are expelled.



**Ksepana Mudra**

Two hands together in the gesture of 'sprinkling' the nectar of immortality.



**Uttarabodhi  
Mudra**

Two hands placed together above the head with the index fingers together and the other fingers intertwined. The gesture of supreme enlightenment.

Q8. Why did Buddhism start declining in India in the early medieval times?(2010)

1. Buddha was by that time considered as one of the incarnations of Vishnu and thus became a part of Vaishnavism.
2. The invading tribes from Central Asia till the time of last Gupta king adopted Hinduism and persecuted Buddhists.
3. The Kings of Gupta dynasty were strongly opposed to Buddhism.

Which of the statements given above is/are correct?

- (a) 1 only      (b) 1 and 3 only  
(c) 2 and 3 only      (d) 1, 2 and 3

- **Reasons for decline in Buddhism**

1. **Decline of royal patronage**
2. **Brahmanical revival under Guptas and by Sankaracharya**
3. **Internal weaknesses in Buddhism** – division into sects, corruption, etc
4. **Assimilation with Hinduism** – Buddha considered as one of the avatars of Vishnu
5. **Foreign invasions and attack by foreigners**
6. **Socio-economic cause** - The land system and the structure of land holding in India underwent a transformation. There grew a large number of intermediaries over the land. The Buddhist religion preaching equality of man and castelessness **did not suit the interests of this new intermediary class.** Brahmanical religion preaching caste distinctions and converting tribals into lower caste Sudras served the interests of this intermediary class.

However, **Buddhism did not decline to a greater extent esp during Gupta pd**

- Some Gupta kings extended patronage to Buddhism as well. **Kumaragupta 1 and Budhagupta built monasteries at Nalanda.**
- The most renowned Buddhist monastery and educational centre of **Nalanda flourished during Gupta period**
- Many Indian monks were actively engaged in spreading Buddhism to different parts of Asia during this period. **Monks like Kumarajiva (5th century ) and Paramartha (6th century ) were sent by Gupta kings to China as part of royal emissaries**
- **Fa hien mentions flourishing conditions and property holdings of monasteries in North India.**

Q9. Which reference to Indian history, who among the following is a future Buddha, yet to come to save the world? (2018)

- (a) Avalokiteshvara
- (b) Lokeshvara
- (c) Maityera
- (d) Padmapani



The universe of the Great Vehicle contains numerous Bodhisattvas, chief of whom, from the earthly point of view, is Avalokiteśvara ("The Lord who Looks Down"), also called Padmapāni ("The Lotus-Bearer") (pl. LXXII). His special attribute is compassion, and his helping hand reaches even to Avīci, the deepest and most unpleasant of the Buddhist purgatories. Another important Bodhisattva is Mañjuśrī, whose special activity is to stimulate the understanding, and who is depicted with a naked sword in one hand, to destroy error and falsehood, and a book in the other, describing the ten pāramitās, or great spiritual perfections, which are the cardinal virtues developed by Bodhisattvas. • Vajrapāni, a stern Bodhisattva, is the foe of sin and evil, and, like the god Indra, bears a thunderbolt in his hand. The gentle Maitreya, the future Buddha, is worshipped as a Bodhisattva. Also worthy of mention is Kṣitigarbha, the guardian of the purgatories, who is thought of not as a fierce torturer, but rather as the governor of a model prison, doing his best to make life tolerable for his charges, and helping them to earn remission of sentence. Though the Great Vehicle agrees in theory with the Lesser that the world is full of sorrow, it is fundamentally optimistic. The world contains much good as well as evil, and there is help for all who ask. Every living thing, from the humblest worm upwards, is in a sense a Bodhisattva, for most schools of the Great Vehicle maintain implicitly or explicitly that ultimately all beings will attain Nirvāṇa and become Buddha.

## About Buddhism

- **Buddhist Councils – There have been 4 Buddhist Councils**

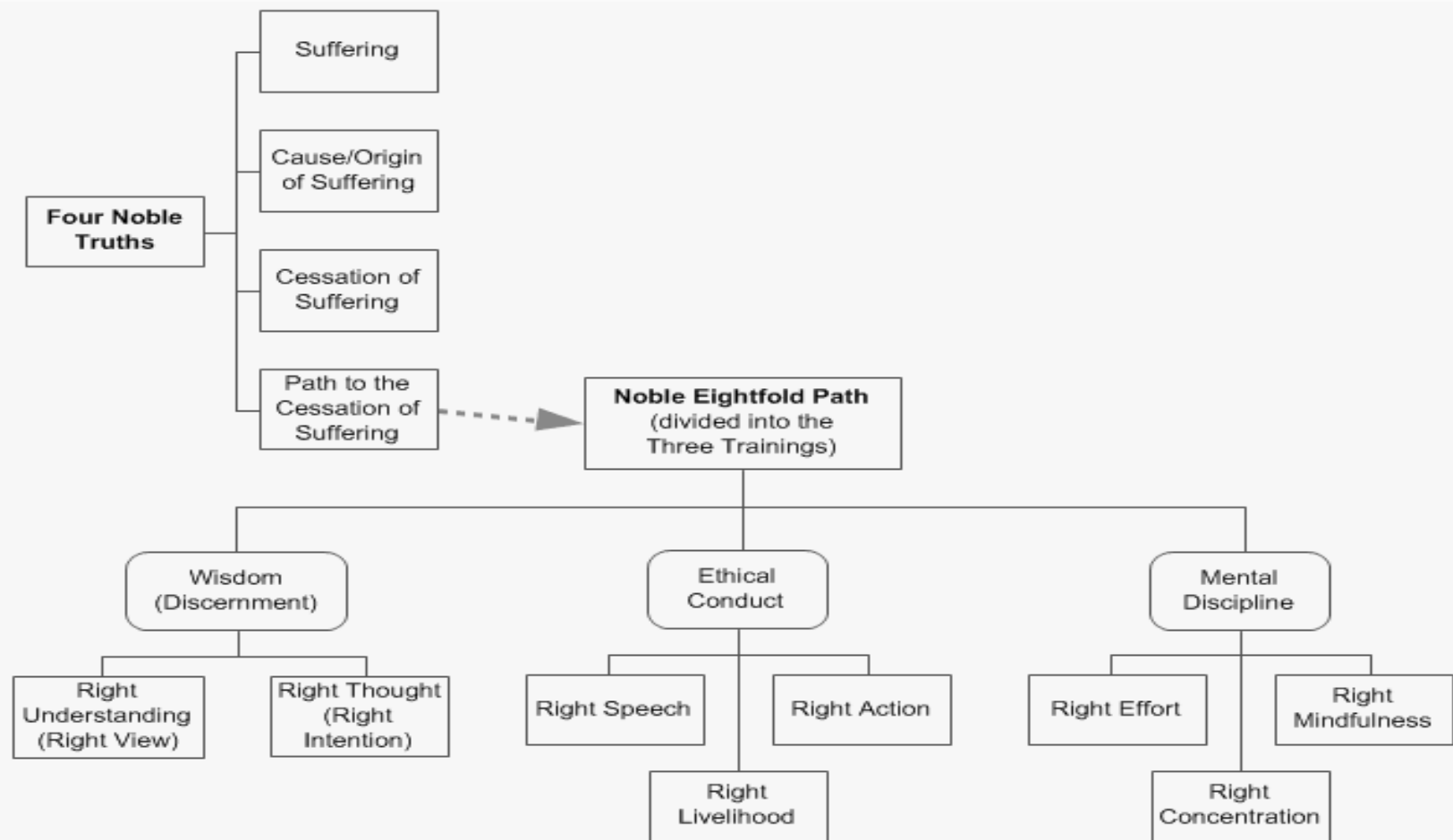
### **1st Buddhist Council – Rajgriha, Sattapani Caves**

- under the patronage of **king Ajatashatru** with the monk **Mahakasyapa** presiding it.
- **Upali**, one of the chief disciples, **recited the Vinaya Pitaka**, or rules of the Order, as he recalled having heard the way Buddha gave them.
- Another disciple, **Ananda**, **recited the Sutta Pitaka**, the great collection of **the Buddha's sermons on matters of doctrine and ethics.**

### **2<sup>nd</sup> Buddhist Council: Vaishali**, one hundred years after the Buddha's death.

- under the patronage of **Kalasoka**, presided by **Sabakami**
- schism raised its head, ostensibly over small points of monastic discipline, and the **Order broke into two sections**, that of the orthodox **Sthaviravadins** ( Pali Theravadi) or "*Believers in the Teaching of the Elders*", and that of the **Mahasanghikas** or "*Members of the Great Community*".

- **3<sup>rd</sup> Buddhist Council** : under the Patronage of **Ashoka** at **Patliputra**, presided by **Mogaliputta Tissa**
  - resulted in the **expulsion of in many heretics**
  - establishment of the **Sthaviravada school as orthodox.**
  - it is said that the last section was added to the Pali scriptures, the '**Kathavattu**' of the **Abhidhamma Pitaka**, dealing with **psychology and metaphysics.**
- **4<sup>th</sup> Buddhist Council** : under the patronage of **Kanishka** at **Kashmir**, presided by **Vasumitra**
  - at which the **Sarvastivadin doctrines were codified in a summary, the *Mahavibhasa.***
  - It was chiefly among the Sarvastivadins, but also in the old schism of the Mahasangikas, that new ideas developed, which were to form the basis of the **division of Buddhism into the "Great" and "Lesser Vehicles" (Mahayana and Hinayana**



- Three Sects of Buddhism
  1. Hinayana
  2. Mahayana
  3. Vajrayana

### **Hinayana : Lesser Vehicle**

- believes in the **original teaching of Buddha or Doctrine of Elders.**
- **Does not believe in Idol worship** and tries to attain ***individual salvation*** through **self discipline and meditation.**
- **Nirvana**, according to Buddhism, **when a person escapes the suffering of the world and realizes his or her oneness with the universe.** The person whose consciousness enters Nirvana can eventually leave behind the cycle of reincarnation to exist spiritually, albeit impersonally.
- The word **Nirvana** literally means **“blowing out” or “quenching**
- Nirvana can refer to the **act of quenching**—either gradually being extinguished or rapidly (like blowing out a candle).
- The **final goal of Buddhism is Nirvana**, when the **“quenching” of all desire is complete, and the person is transformed into another state i.e Arhants ,the Worthy or person who attains Nirvana**
- Ashoka patronized Hinayana.
- Pali, the language of masses was used by the Hinayana scholars.

## Hinayana Texts

### 1. *Tripitaka (threefold basket).*

- The first basket, **Vinaya Pitaka**, contains **the monastic rules of the Order** of Buddhist monks (Sangha). It is the **earliest text**.
- The second basket, **Sutta Pitaka**, is the collection of the speeches, **dialogues, teachings and sermons of the Buddha**. It is the **largest and most important**. Divided into **5 groups or *Nikaya*** –
  - Digha Nikaya* – collection of **longest sermons**, ascribed to Buddha which **accounts the circumstances in which he preached them**
  - Majjhima (medium) Nikaya** – shorter sermons
  - Samyutta (connected) Nikaya** – brief pronouncements on kindred topics (familial topics)
  - Anguttara (graduated) Nikaya** – collection of 2000 brief statements in 11 sections
  - Khuddaka (minor) Nikaya** – miscellaneous works in prose and verse; ancient and added after the above 4 nikayas; consists of – **Dhammapada** ( verses on virtue); **Theragatha and Therigatha** (hymns of elders, monks and nuns; religious poetry); **Jatakas** ( 500 poems on folk tales; secular in nature)

• The third basket, **the Abhidhamma Pitaka**, elucidates the various topics dealing with ethics, psychology or theory of knowledge (philosophy of Buddhism).

2. Semi-canonical works – *Milinda –panho* (dialogue btw King Menander and monk Nagasena)

3. *Chronicles* –

a. *Dipavamsa* – Island Chronicles

b. *Mahavamsa* – Great Chronicle- beauty & vigour

c. *Culavamsa* – Lesser Chronicle

- **Buddhism does NOT believe in GOD and SOUL.** Their view is that **life is transient and changing.** And where change prevails, **something like a ‘permanent soul’ would have no meaning.**
- Similarly rather than believing in God, **Buddhism focuses on moral progress independent of God.** Buddha believed that religious ideas and especially the idea of God have their origins in fear. Quoting Buddha here ” Grippled by fear people go to sacred mountains, sacred groves, sacred trees and shrines.”
- However, **Buddhism has been said to accept the theory of transmigration.** But, **Buddhists refute to accept transmigration as understood in ‘ transmigration of soul’.** What they believe is rebirth and not exactly transmigration.

## Mahayana Buddhism :

- focuses on the idea of compassion and **bodhisattvas**, which are beings that **work out of compassion to liberate other sentient beings from their suffering**, as central devotional figures.
- they interpreted Buddha's teaching logically and liberally trying to understand the true meaning of Buddha's teachings.
- promises **spiritual liberation to both monks and ordinary people is called greater vehicle because it can help a large number of people in attaining enlightenment**. On the other hand, Hinayana which calls for strict discipline cannot be practiced by ordinary people can only carry fewer people towards enlightenment.
- **Idea of transference of merit** special in Mahayana
- **Bodhisattvas**
  - The chief of them from the earthly point of view is **Avalokitesvara aka Padmapani**. His special attribute is compassion.
  - **Vajrapani** a sterner Bodhisattava is the for of sin and evil.
  - The great **Maitreya the future Buddha** is worshipped as Bodhisattava

- **2 schools in Mahayana Philosophy**

1. ***Madhyamika ( aka Shunyata)*** propounded by **Nagarjuna**

- ✓ Midway because **neither nihilism (nothing exists) nor realism (everything self-exists & is permanent) is endorsed**
- ✓ **No diff. btw Samsara and Nirvana**
- ✓ Acc. To Nagarjuna , **one thing which can not be asserted or stated is emptiness or void (Sunyata)**
- ✓ Basic text *Madhyamika kanika*

2. ***Yogacara /Vijnanvadin school*** ( way of union) Propounded by **Asanga** and his brother, **Vasubandhu**

- ✓ Focuses on **consciousness & knowledge (idealism)**
- ✓ Believes that the **world is built by consciousness** and had no reality than the dream
- ✓ The only reality is “suchness”( *tathata*) aka *Dharmadhatu*
- ✓ Text *Sutralankara*

- Mahayana Texts

- *Astahasrika Prajnaparamita*, or the **perfection of Wisdom** written in **eight thousand lines**. It was executed at the monastery of **Nalanda** in the **fifteenth year of the reign of the Pala King, Ramapala**, in the last quarter of the eleventh century. The manuscript has **illustrations of six pages and also on the insides of both wooden covers**.
- *Saddharmapundarika* (lotus of the Good law) – long series of dialogues of literary merit
- *Vajrachhedika* (diamond cutter) – metaphysical writings
- *Sukkhavativyuha* – glories of Amitabha and his paradise
- *Karandavyuha* – glorifying Avalokiteshwara

## The four major events

1. The great renunciation (**Mahabhinishkramana**) – Buddha leaving his home, family and kingdom in search of truth. This is symbolised by a **horse**.
2. Enlightenment (**Nirvana**) – Buddha attaining enlightenment under the tree in Bodh Gaya. This is symbolised by a **bodhi tree**.
3. **Dhammachakraparivartan** – This was Buddha giving his first sermon in Deer Park close to Varanasi. This is symbolised by a **wheel**.
4. **Mahaparinirvana** – Buddha's death. This is symbolised by a **stupa**. Essentially, stupa is a mound.

# JAINISM

4 Questions - mostly fundamental and basic



VISIONIAS  
INSPIRING INNOVATION

Q. Which reference to the religious practices in India, the "Sthanakvasi" sect belongs to (2018)

- (a) Buddhism
- (b) Jainism
- (c) Vaishnavism
- (d) Shaivism



# Why In News?

- Nearly 5000 Jains had assembled at a place in Ranigunj(Secunderabad) and chanted "**Navkar Manthra**" for **36 lakh times for world peace on July 16,2017** under the **aegis of Shri Vardhaman Sthanakvasi Jain Shravak Sangh Secunderabad.**
- Navkar Manthra is to Jains what Gayatri Manthra is to Hindus - a highly revered and the most significant mantra in Jainism.

Q1. Anekantavada is a core theory and philosophy of which one of the following? (2009)

- (a) Buddhism
- (b) Jainism
- (c) Sikhism
- (d) Vaishnavism

Q2. The Jain philosophy holds that the world is created and maintained by (2011)

- (a) Universal Law
- (b) Universal Truth
- (c) Universal Faith
- (d) Universal Soul

Q3. Which of the following statements is/are applicable to Jain doctrine? (2013)

1. The surest way of annihilating Karma is to practice penance.
2. Every object, even the smallest particle has a soul.
3. Karma is the bane of the soul and must be ended.

Select the correct answer using the codes given below:

- (a) 1 only   (b) 2 and 3 only   (c) 1 and 3 only   (d) 1, 2 and 3

# Jainism

- Jainism is of ancient origin & believed to have 24 **Tirthankaras** / Great teachers in their religion
- 1st one was **Rishabdev** (Born in Ayodhya) who is said to have laid the foundation of orderly human society & realised that the source of Jaina philosophy was Adinath.
- 23rd was **Parshavnath** (Born in Varanasi) & Last and 24th was **Vardhamana Mahavira** (Born 540 BC at Kundangrama near Vaishali)
- In search of truth Mahavira abandoned the world at the age of 30 & became ascetic & meditated for 12 years practicing austerities.
- In 13th year, at the age of 42, he attained Kaivalya
- **Kaivalya** → **One who conquered misery & happiness** → And because of this conquest he is known as Mahavira or great hero or jina (the conqueror) & his followers Jainas
- He propagated religion for 30 years & passed away at the age of 72 at Pavapuri near Rajgir
- He recognized the *existence of God but placed them lower than jina*

## Schisms in Jainism:

- The cause of the spread of Jainism in South India is said to be the great famine that took place in Magadha 200 years after the death of Mahavira. The famine lasted for twelve years, and in order to protect themselves many Jaina monks went to the south under the leadership of Bhadrabahu (Chandragupta Maurya also accompanied him), but the rest of them stayed back in Magadha under the leadership of Sthulabahu.
- At the end of the famine they came back to Magadha, where they developed differences with the local Jainas. The changes that took place in the code of conduct of the followers of Sthulabahu led to the division of the Jainas into Digambaras (sky-clad or naked, southern) and Svetambaras (white-clad, Magadhans).
- In the later centuries, further splits took place in both Digambaras and Svetambaras. Samaiyas broke away from the former and Terapantis from the latter. Both these new groups renounced idol worship and worshipped only the scriptures.

## Jaina councils:

- **First Jaina council:** The first Jaina council was held at Pataliputra under the leadership of Sthulabahu in the beginning of the third century B.C. and resulted in the compilation of 12 Angas (sections) to replace the lost 14 Purvas (old texts). The Digambaras boycotted the council and refused to accept its decisions.
- **Second Jaina council:** The second council was held at Valabhi in Gujarat in the fifth century A.D. by the Svetambaras under the leadership of Devardhi Kshamasramana, and resulted in the final compilation of the 12 Angas and 12 Upangas.

# Triratnas of Jainism

1. Right faith (believe in teachings & wisdom of Mahavira)
2. Right Knowledge (Acceptance of theory that there is no god & world has been existing without a creator & all objects possess a soul)
3. Right action/conduct (Refers to observance of 5 great vows)
  - Ahimsa
  - Satya
  - Asteya (Not to steal)
  - Parigraha (Not to acquire property)
  - Brahamcharya (observe continence / not to led immoral life → added by Mahavira)

## Teaching of Jainism

- **Rejected the authority of Vedas** & objected to Vedic rituals & sacrifices
- Even practice of agriculture was considered sinful as it caused injury to earth, worms & animals
- **Doctrine of ascetism & renunciation** was carried to great lengths by practice of starvation, Nudity & other form of self-tortures (Penance for all sins committed)
- Although Parvanath (23<sup>rd</sup> Teacher) asked people to cover their upper & lower body part but Mahavira asked them to discard cloths altogether ( Extreme austerity)
- **Mahavira did not condemn Varna system as Buddhism** did as according to Mahavira , a person born in higher or lower varna is the consequences of the sins of past life & through penance & meritorious life they can attain liberation
- **Jainism mainly aimed at freedom of Individual from worldly bonds**

## **Universal Truth or Kevalya Gyana**

- **Jain doctrine is established upon undying, universal truths.** Kevalya Gyana is absolute knowledge and is the highest form of knowledge that a soul can attain. A person who has attained Kevala Gyana is called a Kevalin. To get a status of a Jina, attaining Kevalagyana is required first.

- **Jain Literature is called Jain Agamas.** They are canonical texts of Jainism based on Mahavira's teachings. There are in all 45 texts.
- *Anekantavad*: Philosophically an important contribution of **Jainism is the doctrine of Anekantavad (non-absolutism).** **As per this, reality can be examined from many standpoints.** The same thing can be describe from at least seven standpoints and all can be equally true. This particular school promotes tolerance of contrary opinions among the theologians and philosophers.

# CLASSICAL DANCES of INDIA

5 questions so far

Mix of conceptual and factual



INSTITUTE OF INNOVATION AND CREATIVITY

IIAS  
ONIA  
NOVATION

Q1. With reference to Manipuri Sankirtana, consider the following statements: (2017)

1. It is a song and dance performance.
2. Cymbals are the only musical instruments used in the performance.
3. It is performed to narrate the life and deeds of Lord Krishna.

Which of the statements given above is/are correct?

- (a) 1, 2 and 3
- (b) 1 and 3 only
- (c) 2 and 3 only
- (d) 1 only

Manipur dance has a large repertoire, however, the most popular forms are the *Ras*, the *Sankirtana* and the *Thang-Ta*. There are five principal *Ras* dances of which four are linked with specific seasons, while the fifth can be presented at any time of the year. In Manipuri Ras, the main characters are Radha, Krishna and the *gopis*.



*Radha and Krishna*

The themes often depict the pangs of separation of the *gopis* and Radha from Krishna. The *parengs* or pure dance sequences performed in the *Rasleela* dances follow the specific rhythmic patterns and body movements, which are traditionally handed down. The *Ras costume* consists of a richly embroidered stiff skirt which extends to the feet.

A short fine white muslin skirt is worn over it. A dark coloured velvet blouse covers the upper part of the body and a traditional white veil is worn over a special hair-do which falls gracefully over the face. Krishna wears a yellow dhoti, a dark velvet jacket and a crown of peacock feathers. The jewellery is very delicate and the designs are unique to the region.



*Pung Cholam*

The Kirtan form of congregational singing accompanies the dance which is known as Sankirtana in Manipur. The male dancers play the Pung and Kartal while dancing. The masculine aspect of dance - the Choloms are a part of the Sankirtana tradition. The Pung and Kartal choloms are performed at all social and religious festivals.



*Kartal Cholam*

## Manipuri Dance

- ✓ Theme – Vaishnavites and Shaivism – Rasleela, Ramleela
- ✓ Based on rituals( birth, marriage), festivals, martial art etc – Lai Haroba, Thang-ta, Sankirtana
- ✓ Maibas, Meiteis- priests and priestess
- ✓ Tandava & Lasya
- ✓ Manipuri classical style of singing is called **Nat**
- ✓ Light body movts; arm movts graceful
- ✓ Musical instruments – Pung, cymbals, flute

**Q2. With reference to the famous Sattriya dance, consider the following statements: (2014)**

1. Sattriya is a combination of music, dance and drama.
2. It is a centuries-old living tradition of Vaishnavites of Assam.
3. It is based on classical Ragas and Talas of devotional songs composed by Tulsidas, Kabir and Mirabai.

Which of the statements given above is /are correct?

- (a) 1 only
- (b) 1 and 2 only
- (c) 2 and 3 only
- (d) 1, 2 and 3

# SATTRIYA



*Dancers dancing with  
drums and cymbals*



## Sattriya Dance

- ✓ Assam, 15<sup>th</sup> Century
- ✓ Music, dance and drama
- ✓ Main theme – Radha krishna
- ✓ Associated with Shankaradeva(Vaishnivism)
- ✓ Tandava and lasya
- ✓ Originally performed in sattras (monastery)
- ✓ Governed by strictly laid down principles of hastamudras, footwork, aharya, ,music

Q3. "In the context of cultural history of India, a pose in dance and dramatics called 'Tribhanga' has been a favourite of Indian artists from ancient times till today. Which one of the following statements best describes this pose?(2013)

- (a) One leg is bent and the body is slightly but oppositely curved at waist and neck.
- (b) Facial expressions, hand gestures and make-up are combined to symbolize certain epic or historic characters.
- (c) Movements of body, face and hands are used to express oneself or to tell a story.
- (d) A little smile, slightly curved waist and certain hand gestures are emphasized to express the feelings of love or eroticism."

# ODISSI



The *chowk* is a position imitating a square - a very masculine stance with the weight of the body equally balanced.



The tribhanga is a very feminine stance where the body is deflected at the neck, torso and the knees.

## Oddisi Dance

- ✓ Dance and drama
- ✓ Postures – Tribhanga & Chowk
- ✓ Maharis and gotipua tradition
- ✓ Temple & court dance
- ✓ Based on Geetagovinda (Jayadeva)
- ✓ Pakhwaj, Sitar Flute

Q4. How do you distinguish between Kuchipudi and Bharatnatyam dances?(2012)

1. Dancers occasionally speaking dialogues is found in Kuchipudi dance but not in Bharatnatyam.
2. Dancing on the brass plate by keeping the feet on its edges is a feature of Bharatnatyam but Kuchipudi dance does not have such a form of movements.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

# BHARATANATYAM



- **Bharatanatyam – Tamil Nadu**

- ✓ Bha (gestures), Ra (music, raga), Ta (Tala, rhythm), Natya(drama)
- ✓ Textual reference – Bharatmuni's Natyashastra; Abhinaya Darpan of Nandikeshwara; Silpathikaram
- ✓ Origin in temples - Chidambaram temples sculptures (devdasi)
- ✓ Hand gestures, mudras very imp and body movts
- ✓ Aka Eksharya –where a dancer performs many roles
- ✓ No Vachikabhinyas- no lip movt.
- ✓ Lasya
- ✓ Attire flame like

# KUCHIPUDI



- **Kuchipudi – Andhra Pradesh**

- ✓ Traced back to Kuchelapuram village ( mix of folk traditions)
- ✓ Performed by the priests of this village in temples
- ✓ Theme – Bhagvat Purana ( life of krishna)
- ✓ Tarangam – dancing on brass plate and pot on head – balance
- ✓ Solo and group dance
- ✓ Vachikabhinya – lip movt.
- ✓ Carnatic music
- ✓ Tandava and lasya

# Classical Languages

- 2 questions so far
- Current oriented



INSTRONIAS  
INNOVATION

Consider the following languages(2014)

1. Gujarati
2. Kannada
3. Telugu

Which of the above has/have been declared as 'classical language/ languages' by the Government?

- (a) 1 and 2 only
- (b) 3 only
- (c) 2 and 3 only
- (d) 1, 2 and 3 only

Which one of the following was given classical language status recently?(2015)

- (a) Odia
- (b) Konkani
- (c) Bhojpuri
- (d) Assamese

- There are 6 classical languages in India - Sanskrit, Tamil, Telugu, Kannada, Malayalam and Odia. Odia is the last one to get this status.
- The criteria for declaring a language as classical mandates high antiquity of its early texts/recorded history over a period of 1500-2000 years, a body of ancient literature/texts which is considered a valuable heritage by generation of speakers
- a literary tradition that is original and not borrowed from another speech community.
- Also, since the classical language and literature is distinct from the modern, there can also be discontinuity between the classical language and its later forms or its offshoots.

- The Eight Schedule initially had 14 languages that were recognised by the Constitution of India. They were: Assamese; Bengali; Gujarati; Hindi; Kannada; Kashmiri; Malayalam; Marathi; Odiya; Punjabi; Sanskrit; Tamil; Telugu; Urdu. Later, to this were added 8 other languages through 3 amendment acts that amount to 22 languages



VISION  
INSPIRING

# Classical Music

- 2 questions so far



Q1. With reference to Dhrupad, one of the major traditions of India that has been kept alive for centuries, which of the following statements are correct? (2012)

1. Dhrupad originated and developed in the Rajput kingdoms during the Mughal period.
2. Dhrupad is primarily a devotional and spiritual music.
3. Dhrupad Alap uses Sanskrit syllables from Mantras.

Select the correct answer using the codes given below:

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 1, 2 and 3
- (d) None of the above is correct

- Dhrupad one of the sub-styles in Hindustani Music
- It's the most ancient
- Developed in temples
- Pronouncing mantras
- Theme – religion and devotion, seasons & celebration
- Akbar made it popular through – Tansen, Haridas, Baiju Bawra
- Vanis (like Gharana in Khyal) – Gauhar, Dagar, Khandar and Nauhar

- Khyal , A sub-style in Hindustani Music
- Theme - Thoughtful, dreamy, love , pranks of lord krishna
- Ornamental lyrics
- Gharanas – Gwalior, Kirana, Agra and Patiala

Q2. The brothers Umakant and Ramakant Gundecha are: (2009)

- (a) Dhurpad vocalists
- (b) Kathak dancers
- (c) Sarod Maestros
- (d) Tabla players



INSPIRIONIAS  
INNOVATION

## Indian Classical Music is mainly divided into two parts

Hindustani Music	Carnatic Music
It has its roots in Vedic traditions where hymns in Sama Veda, a sacred text, were sung rather than chanted	It developed significantly during the Bhakti movement
It is raga-based	It is Kṛiti-based
It features a number of Turko-Persian musical elements.	No Turko-Persian influence
There is bandish of time	There is no such Bandish
There are more than one style of singing known as gharanas	It is written to be sung in a specific way
Use of tabla, sarangi,	Use of veena, mridangam,
sitar, santoor, clarinet, violin & flute	mandolin, jalatarangam, violin & flute



IAS  
INNOVATION

# Cave Architecture

- 3 questions
- Factual and basic



INST

NIAS  
INNOVATION



Q1. What is/are common to the two historical places known as Ajanta and Mahabalipuram?(2016)

1. Both were built in the same period.
2. Both belong to the same religious denomination.
3. Both have rock-cut monuments.

Select the correct answer using the code given below.

- (a) 1 and 2 only
- (b) 3 only
- (c) 1 and 3 only
- (d) None of the statements given above is correct

- The Ajanta Caves in Maharashtra, a World Heritage Site, are 30 rock-cut cave Buddhist temples carved into the sheer vertical side of a gorge near a waterfall-fed pool located in the hills of the Sahyadri mountains.
- The Pallavas were one of the ancient South Indian dynasties that were active in the Andhra region from the second century CE onwards and moved south to settle in Tamil Nadu. Their early buildings, it is generally assumed, were rockcut, while the later ones were structural.
- The tradition of rock-cut cave continued in the Deccan and they are found not only in Maharashtra but also in Karnataka, mainly at Badami and Aihole, executed under the patronage of the Chalukyas; in Andhra Pradesh in the area of Vijayawada; and in Tamil Nadu, mainly at Mahabalipuram, under the patronage of the Pallavas.

Q2. With reference to the art and archaeological history of India, which one among the following was made earliest?

- (a) Lingaraja Temple at Bhubaneswar
- (b) Rock-cut Elephant at Dhauri
- (c) Rock-cut Monuments Mahabalipuram
- (d) Varaha Image at Udayagiri

Q3. With reference to the history of Indian rock-cut architecture, consider the following statements(2014)

1. The cases at Badami are the oldest surviving rock-cut caves in India.
2. The Barabar rock-cut cases were originally made for Ajivikas by Emperor Chandragupta Maurya.
3. At Ellora, caves were made for different faiths.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 and 3 only
- (c) 3 only
- (d) 1, 2 and 3

However, there is one important exception to this and that is the rock-cut architecture of India. We are including a study of cave architecture for the simple reason that the early Indian cave temples and monasteries are masterpieces of "organising space" with beauty and utility in view.

A typical example of early cave architecture is the most datable cave of all, the so-called Lomas Rishi cave in the Barabar Hills of Bihar. An inscription proves that this was excavated for the Ajivika sect in the time of Ashoka himself. The cave carved out of the living rock, measures 55'x22'x20'. The entrance is a representation in stone of a hut entrance, with the end of the roof constructed of bent timber supported by cross beams, the ends of which are shown protruding. A carved frieze of elephants is a stone imitation of similar work in wood along with a stone imitation of trellis work made of small stick of bamboo. This is an excellent example showing the development from earlier shapes in timber translated into stone. The period is the 3rd century B.C.



*Lomas Rishi cave, Bihar*

Q4. Some Buddhist rock-cut caves are called Chaityas, while the others are called Viharas. What is the difference between the two?(2014)

- (a) Vihara is a place of worship, while Chaitya is the dwelling place of the monks
- (b) Chaitya is a place of worship, while Vihara is the dwelling place of the monks
- (c) Chaitya is the stupa at the far end of the cave, while Vihara is the hall axial to it
- (d) There is no material difference between the two

# Temple Architecture

- Factual and Basic
- 7 questions



VISIONIAS  
INSPIRING INNOVATION

Q1. Which of the following is/are famous for Sun temples?(2017)

1. Arasavalli
2. Amarakantak
3. Omkareshwar

Select the correct answer using the code given below:

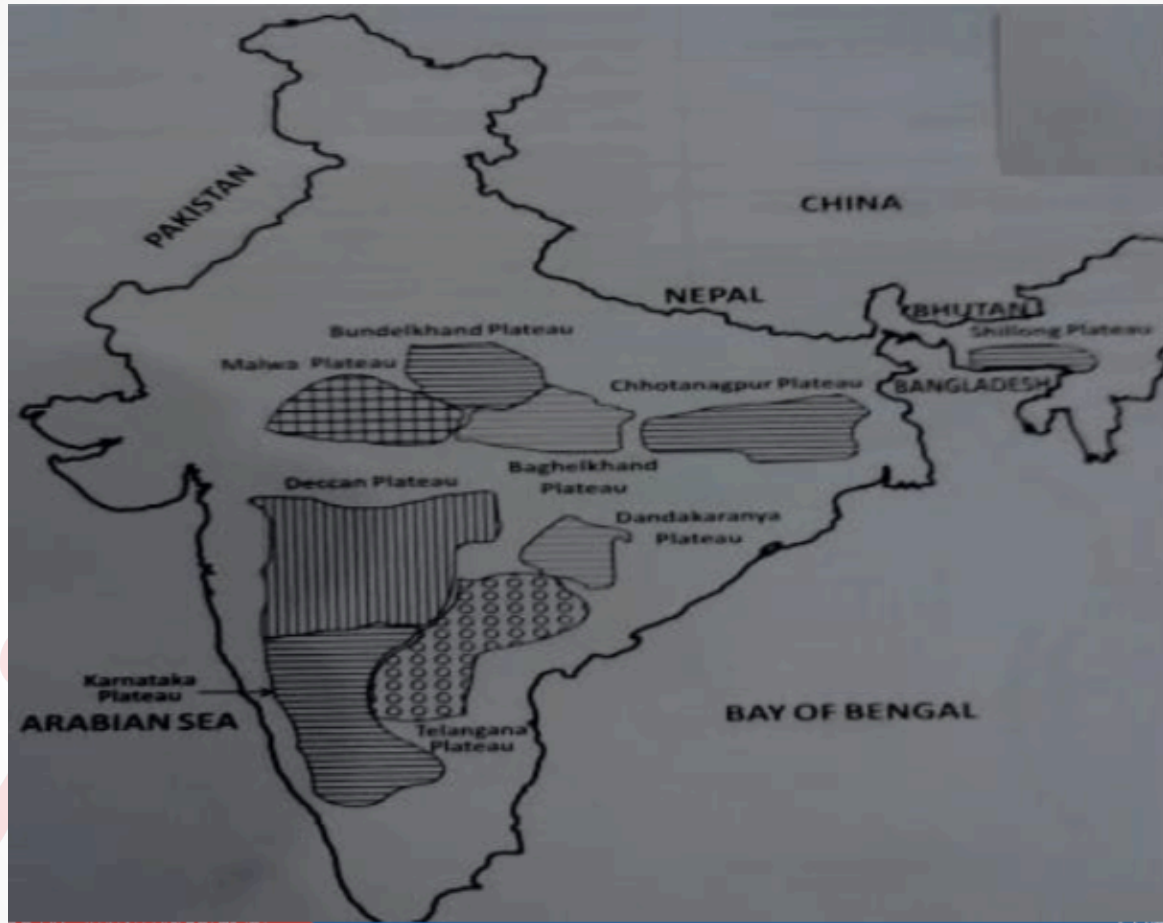
- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

**Q2. Famous places Region (2016)**

- |              |             |
|--------------|-------------|
| 1. Bodhgaya  | Baghelkhand |
| 2. Khajuraho | Bundelkhand |
| 3. Shirdi    | Vidarbha    |
| 4. Nasik     | Malwa       |
| 5. Tirupati  | Royalaseema |

Which of the pairs given above are correctly matched?

- (a) 1, 2 and 4
- (b) 2, 3, 4 and 5
- (c) 2 and 5 only
- (d) 1, 3, 4 and 5



VISION

Q3. Consider the following pairs(2015)

<b>Place of Pilgrimage</b>	<b>Location</b>
----------------------------	-----------------

- |                 |                 |
|-----------------|-----------------|
| 1. Srisailam    | Nallamala Hills |
| 2. Omakareshwar | Satmala Hills   |
| 3. Pushkar      | Mahadeo Hills   |

Which of the above pairs is/are correctly matched ?

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

Q4. With reference to the cultural history of India, the term 'Panchayatan' refers to(2014)

- (a) an assembly of village elders
- (b) a religious sect
- (c) a style of temple construction
- (d) an administrative functionary



## TEMPLE ARCHITECTURE AND SCULPTURE

established that this temple was built in the early sixth century CE. That is, about a hundred years or so after the small temples we just learnt about in Sanchi and Udaigiri. This makes it a classic example of a late Gupta Period type of temple. This temple is in the panchayatana style of architecture where the main shrine is built on a rectangular plinth with four smaller subsidiary shrines at the four corners (making it a total number of five shrines, hence the name, panchayatana). The tall and curvilinear *shikhara* also corroborates this date. The presence of this curving latina or *rekha-prasada* type of *shikhara* also makes it clear that this is an early example of a classic *nagara* style of temple.

Q5. The Nagara, the Dravida and the Vesara are the(2014)

- (a) three main racial groups of the Indian subcontinent.
- (b) thee main linguistic divisions into which the languages of India can be classified.
- (c) Three main styles of Indian temple architecture.
- (d) Three main musical Gharanas prevalent in India

# Temple Architecture

The Nagara Temple Style – Northern India ( Dashavtara temple, Deogarh, Lakshmana Temple, Khajuraho, etc

In North India it is common for an entire temple to be built on a stone platform with steps leading up to it.

Ø Further, unlike in South India it does not usually have elaborate boundary walls or gateways.

Ø The garbhagriha is always located directly under the tallest tower.

Ø There are many subdivisions of nagara temples depending on the shape of the shikhara.

The most common name for the simple shikhara which is square at the base and whose walls curve or slope inward to a point on top is called the 'latina' or the rekha-prasada type of shikara.



Ø The second major type of architectural form in the nagara order is the phamsana. Phamsana buildings tend to be broader and shorter than latina ones. Their roofs are composed of several slabs that gently rise to a single point over the centre of the building. Phamsana roofs do not curve inward, instead they slope upwards on a straight incline. Ø Mostly the phamsana design is used for the mandapas while the main garbhagriha is housed in a latina building.



Ø The third main sub-type of the nagara building is what is generally called the valabhi type. These are rectangular buildings with a roof that rises into a vaulted chamber



- **The Dravida Temple style (Mahabalipuram, Kailashnath Temple, Ellora**
- Unlike the nagara temple, the dravida temple is enclosed within a compound wall.
- The front wall has an entrance gateway in its centre, which is known as a gopuram.
- The shape of the main temple tower known as vimana in Tamil Nadu is like a stepped pyramid that rises up geometrically rather than the curving shikhara of North India.
- Whereas at the entrance to the North Indian temple's garbhagriha, it would be usual to find images such as mithunas and the river goddesses, Ganga and Yamuna, in the south we generally find sculptures of fierce dvarapalas or the door-keepers guarding the temple.
- It is common to find a large water reservoir, or a temple tank, enclosed within the complex.
- The North Indian idea of multiple shikharas rising together as a cluster was not popular in South India.

- Hoysala Temples



# Pallavas – Temple Architecture

- Pallavas were pioneers of South Indian art and architecture. They had introduced the stone architecture in the Tamil country.
- Their contributions are still extant because granite was used for building temples and carving sculptures.
- The Pallava architecture had evolved stage by stage from the period of Mahendravarman I.
- Broadly classification of the Pallava architecture
  1. Rock-cut temples.
  2. Monolithic Rathas and Sculptural Mandapas and
  3. Structural temples.

## 1. Rock – cut temples /Mahendravarman style

- carved temples out of the rocks and thus they were known as rock cut temples.
- No use any other building materials. Therefore, he was hailed as *Vichitra Chitta*.
- In these rock cut temples, we find the sanctum sanctorum and on the walls of it beautiful sculptures.
- The pillars are carved in such a way that they stand on the heads of lions.
- The rock cut temples of Mahendravarman I are found at various places of Tamil Nadu. The most important among them are **Pallavaram, Mamandur, Mahendravadi, Vallam and Thalavanur.**

## 2. Monolithic Rathas and structural mandaps/Mamalla style of temple architecture

- The **Pallava king, Narasimhavarman I was known as Mamalla.**
- The **Monolithic rathas at Mamallapuram** also called as Pancha Pandava Rathas. Each ratha or chariot was carved out of single rock and hence the name monolithic.
- On the side- walls of these mandapas, beautiful **sculptures depicting Puranic stories had been carved.**
- The scene depicting the Goddess Durga's attack on Mahishasura is seen in the **Mahishasura Mardhini Mandapa.**
- The most important among the Mamalla style of architecture is several **miniature sculptures** have been carved beautifully on the wall of a big rock. The fall of the **River Ganges from the head of God Siva and the Arjuna's penance** are notable among them. **The images of deer, monkey, cat, mouse and other animals are beautifully carved on this huge rock.**

### 3. Structural Temples

- From the reign of Rajasimha, the construction of structural temples had started. These temple structures were **built with the use of granite slabs**. Hence, they are known as structural temples.

Broad classification of the Pallava structural temples into

1. **Rajasimha Style** and
2. **Nandivarman Style**

- The **earliest among the Pallava structural temples** were the **Kailasanatha Temple at Kanchipuram** and the **Shore Temple at Mamallapuram**. These temples were built by using **sandstones**.
- The Vimana or tower of the **Kailasanatha temple** is shaped like hilly comb. This temple is considered as the **Crown of Pallava architecture**. This temple is also called as **Rajasimheswaram**.
- The sculptures depicting the scenes of **the satirical drama Maththavilasa Prakasanam** have been engraved in this temple. The **Shore temple at Mamallapuram** is also filled with numerous sculptures. This temple attracts tourists from all over the world.
- **Nandivarman II had built the Vaikunda Perumal Temple at Kanchipuram**. The temples built by the later Pallava rulers are found at places like Kanchipuram, Panamalai, Kooram, Thiruthani and Gudimallam

Q6. Match List I with List II and select the correct answer using the code given below the lists: (2009)

List I (Famous Temple)

A. Vidyashankara Temple

B. Rajarani Temple

C. Kandariya Mahadeo Temple

D. Bhimesvara temple

List II (State)

1. Andhra Pradesh

2. Karnataka

3. Madhya Pradesh

4. Orissa

Code :

A B C D

(a) 2 4 3 1

(b) 2 3 4 1

(c) 1 4 3 2

(d) 1 3 4 2

# Rajarani Temple, Odisha



- the 11th century **Rajarani Temple** is famous for its sculpted figures and the successive tiers of projections rising.
- The **highlight of the temple is the fine sculptures of dikpalas or guardians of the eight directions carved around the shrine.** Dressed in diaphanous drapery they stand on lotuses, with their mounts below.
- Starting from **East -Indra** (lord of the East) holding a thunderbolt and an elephant goad, with the elephant below;
- the potbellied and beared **Agni (southeast),**
- **god of fire, with the ram; Yama (South)** holding a staff and a noose, with his vehicle the buffalo;
- **Nirriti (southwest), the god of misery,** holds a severed head and a sword above a prostrate figure;
- **Varuna (West)** holding a noose in his left hand, his **vehicle is makara or the crocodile;**
- **Vayu (northwest)** holding a banner and his **vehicle is deer;**
- **Kubera (North)** placed above seven jars of gems, **he has a horse** and
- **Isana (northeast)** shown with an erect phallus by the side of an emaciated figure.
- The Rajarani Temple is also **famous for the tall and slender nayikas (temple figures)** carved in high relief on the walls-figures in amorous dalliance and in such acts as fondling her child, looking into the mirror, taking off her anklet, caressing the bird, playing instrument, holding branches of trees etc.
- **The Rajarani takes its name from the local sandstone used to built it.**

# Vidyashankara Temple, Sringeri(Karnataka)



- **The Vidyashankara Temple** built in the 14th century (1338) is dedicated to Lord Shiva ( River Tunga).
- Two of the most famous pontiffs of this math are **Vidya Shankara or Vidyathirtha** and his disciple **Vidyaranya**.
- **Vidyaranya's period saw the beginning of Muslim incursions** into the south. He was instrumental in **helping the brothers Harihara and Bukka establish the Vijayanagara Empire**.
- Vidyaranya it is believed influenced the brothers Harihara and Bukka to have a temple **constructed over the Samadhi of his Guru, Vidyathirtha**.
- A fusion of Hoysala, Chalukya, Vijaynagar and Dravidian styles.
- bears a slight resemblance to an old Chariot.
- There are six doorways leading into the temple. **The twelve pillars** in the mandapam are named the **Raasi pillars**, and are so arranged that the sun's rays fall on each of them, in the order of the solar months.
- This temple also houses a **broken sandalwood idol of Sharadamba**, believed to have been installed in the Sharadamba temple by Adi Shankara Himself. This idol, it is believed, was damaged during the Muslim invasion, and Sri Vidyaranya had the current Gold statue of Sharadamba installed in its place.

Q7. Where is the famous Virupaksha temple located?(2009)

- (a) Bhadrachalam
- (b) Chidambaram
- (c) Hampi
- (d) Srikalahasti



INSPIRA

IONIAS  
INNOVATION

- The **Virupaksha Temple** at [Hampi](#).
- listed among the UNESCO World Heritage Sites.
- Temple is also known as **Pampapati Temple**
- constructed in **Dravidian architecture style**.
- It is located on the south bank of the river **Tungabhadra**, in the ruins of the ancient city of **Vijayanagar**, capital of the Vijayanagara empire.
- The Virupaksha temple is dedicated to **Lord Shiva**, as the consort of the local goddess **Pampa** who is associated with the Tungabhadra River. Virupaksha is an avatar of Lord Shiva, and among all the surrounding ruins, this temple is intact and is still in use..
- Originally it was a small shrine, and the sanctuary of Virupaksha–Pampa (Shiva and Pampa) existed well before the foundation of the [Vijayanagara Empire](#). However, the Vijayanagara rulers were responsible for building this small shrine into a large temple complex

# Monasteries

- 2 questions
- Factual in nature

Q1. With reference to Buddhist history, tradition and culture in India, consider the following pairs : (2014)

Famous Shrine	Location
1. Tabo monastery and temple complex :	Spiti Valley
2. Lhotsava Lhakhang :	Zaskar Valley
3. Alchi Temple Complex :	Ladakh

Which of the above pairs given is/are correctly matched ?

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

Q2. In which State in the Buddhist site Tabo Monastery located? (2009)

- (a) Arunachal Pradesh
- (b) Himachal Pradesh
- (c) Sikkim
- (d) Uttarakhand




VISIONIA  
INNOVATION

# ADOPT A HERITAGE SCHEME

- The project ***Adopt a Heritage: 'Apni Dharohar Apni Pehchaan'*** has been launched by the Hon'ble President of India on ***27th September, 2017*** on the occasion of World Tourism Day.
- This project is a ***key initiative of Ministry of Tourism in close collaboration with Ministry of Culture and Archeological Survey of India (ASI)***, to develop the heritage sites / monuments and making them tourist-friendly to enhance the tourism potential and their cultural importance in a planned and phased manner.
- ***Who is eligible for adopting a heritage site / monument under the project?***

***Private and Public Sector Companies and Individuals*** are eligible for adopting a heritage site / monument under this project.



Thiksey Monastery	Leh Ladakh
Lamayuru Monastery	
Hemis Monastery	
Lekir Monastery	
Alchi Monastery	
Phyang Monastery	
Bharmour temple complex, Bharmour	Chamba
Kaza Monastery	Spiti
Tabo Monastery	
Key Monastery	



UNESCO

INSPIRATION

NIAS  
ATION



# Elements on the Lists of UNESCO's Intangible Cultural Heritage

## Inscribed in the list

1. Kumbh Mela - 2017
2. Nouroz - 2016
3. Yoga - 2016
4. Thatheras - 2014
5. **Sankirtana - 2013**
6. Buddhist Chanting - 2012
7. Chhau Dance - 2010
8. Kalbeliya - 2010
9. Mudiyetu - 2010
10. Ramman - 2009
11. Koodiyattam - 2008
12. Vedic chanting - 2008
13. Ramayana - 2008

## *Backlog Nominations*

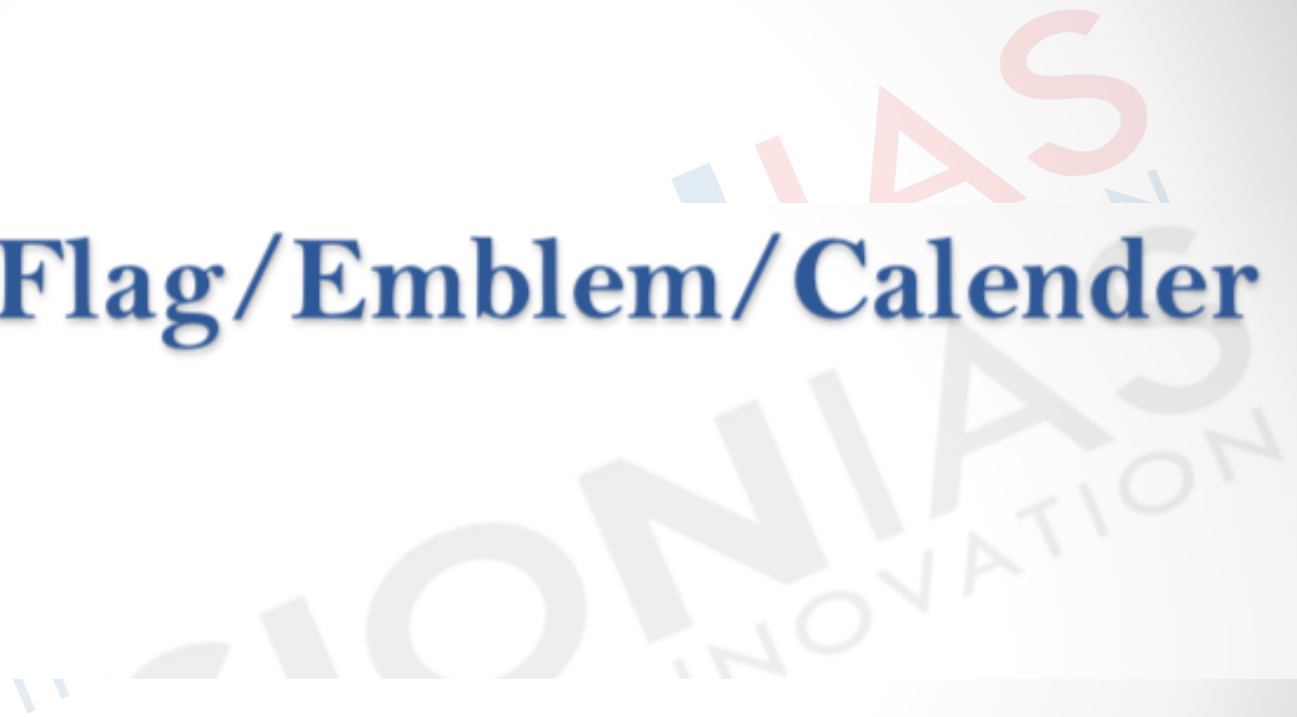
- Sowa Rigpa
- Qawwali
- Nautanki
- Practice of turban tying, Rajasthan
- Jangam Gayan
- Durga Puja
- Gaddi Jatar
- Ranmale
- Chettikulangara Kumbha Bharani Kettukazhcha
- **Kalamkari paintings**
- **Sattriya Dance**
- Kolam – rangoli
- Chaar Bayt, a Muslim tradition in lyrical oral poetry
- Dashavatar: traditional folk theatre form, Maharashtra and Goa, India
- Salhesh Festival, Bihar
- Phad, scroll paintings
- Patola
- Nachya folk theatre, Chattisgarh
- Hingan: votive terracotta painted plaque of Molela, Rajasthan, India
- Sankheda lacquered turned wood furniture Gujarat
- Rathwa, tribal dance, Gujarat
- **Shadow puppet theatre traditions**
- Lama dances of Sikkim: Buddhist monastic dances, Sikkim, India
- Music and knowledge of the Veena stringed instrument

**Q1. Kalamkari painting refers to (2015)**

- (a) a hand-painted cotton textile in South India
- (b) a handmade drawing on bamboo handicrafts in North-East India
- (c) a block-painted woollen cloth in Western Himalayan region of India
- (d) a hand-painted decorative silk cloth in North-Western India

# National Flag/Emblem/Calendar

- 3 questions
- Factual



Q1. Chaitra 1 of the national calendar based on the Saka Era corresponds to which one of the following dates of the Gregorian calendar in a normal year of 365 days?(2014)

- (a) 22nd March (or 21st March)
- (b) 15th May (or 16th May)
- (c) 31st March (or 30th March)
- (d) 21st April (or 20th April)

Q2. The national motto of India, 'Satyameva Jayate' inscribed below the Emblem of India is taken from?(2014)

- (a)Katha Upanishad
- (b)Chandogya Upanishad
- (c)Aitareya Upanishad
- (d)Mundaka Upanishad

- The **national anthem of India** is the **Hindi version** of an anthem which was **originally composed in Bengali by Rabindranath Tagore**. It was adopted as the national anthem of India on **24 January 1950**.
- India's **national song** was composed in **Sanskrit by Bankimchandra Chatterjee**.
- The **national flag of India** is horizontal rectangular in shape and has three colours – deep saffron, white and green with **Ashoka chakra (Wheel of Law)** at its centre. It was **adopted on 22 July 1947** during a meeting of the Constituent Assembly. It is also called as tricolor. The flag was designed by **Pingali Venkayya**.
- The **Lion Capital of Ashoka at Sarnath** is the **national emblem of India**. It consists of four Asiatic Lions standing back to back on a circular abacus. The abacus has sculptures of an **elephant, a horse, a bull and a lion**. The national emblem stands on a full bloomed inverted **lotus flower**.
- The **national heritage animals of India** is **Elephant**.
- The **national aquatic animal of India** is **River Dolphin**, which is also called as the **Ganges river dolphin**.
- **National Reptile** – **king cobra**

# GI TAG

**Q1. Consider the following towns of India: (UPSC 2014)**

1. Bhadrachalam
2. Chanderi
3. Kancheepuram
4. Karnal

**Which of the above are famous for the production of traditional sarees / fabric?**

- (a) 1 and 2 only
- (b) **2 and 3 only**
- (c) 1, 2 and 3
- (d) 1, 3 and 4



## Global Strategy

[Criteria](#)[Upstream Process](#)[Tentative Lists](#)[World Heritage List Nominations](#)

## World Heritage List

[New Inscribed Properties](#)[Interactive Map](#)

# Iconic Saree Weaving Clusters of India

- i. Chanderi, Ashok nagar District, Madhya Pradesh ( $24.4312^{\circ}$  N,  $78.748^{\circ}$  E)
- ii. Banaras, Uttar Pradesh ( $25.2820^{\circ}$  N,  $82.9563^{\circ}$  E)
- iii. Feeder town Mubarakpur, Uttar Pradesh ( $26.0900^{\circ}$  N,  $83.2900^{\circ}$  E)
- iv. Paithan, Maharashtra ( $19.4800^{\circ}$  N,  $75.3800^{\circ}$  E)
- v. Yeola, Maharashtra ( $20.0420^{\circ}$  N,  $74.4890^{\circ}$  E)
- vi. Koyyalagudem, Andhra Pradesh ( $17.1167^{\circ}$  N,  $81.3000^{\circ}$  E)
- vii. Pochampalli, Andhra Pradesh ( $17.3861^{\circ}$  N,  $78.6433^{\circ}$  E)
- viii. Sualkuchi, Assam ( $26.1700^{\circ}$  N,  $91.5700^{\circ}$  E)

Q. Consider the following pairs: (2018)

Tradition	State
1. Chapchar Kut festival	Mizoram
2. Khongjom Parba ballad	Manipur
3. Thang-Ta dance	Sikkim

Which of the pairs given above is/are correct?

- (a) 1 only
- (b) 1 and 2
- (c) 3 only
- (d) 2 and 3

"

**Pair 1 is correct.** Chapchar Kut is the biggest festival of the Mizos and is celebrated in March after completion of jhum operation. It is a spring festival.

**Pair 2 is correct.** Khongjom Parba is a style of ballad singing from Manipur using Dholak (drum) which depicts stories of heroic battle fought by Manipuris against the mighty British Empire in 1891. It is one of the most popular musical art forms of Manipur inciting the spirit of patriotism and nationalism among the people at one time.

**Pair 3 is not correct.** Manipur dance has a large repertoire, however, the most popular forms are the Ras, the Sankirtana and the Thang-Ta. Thang-ta dance of Manipur was an evolved from the martial arts drills promoted by the kings of Manipur.

Q1. Consider the following pairs:

Traditions	Communities
------------	-------------

1. Chaliha Sahib Festival –	Sindhis
-----------------------------	---------

2. Nanda Raj Jaat Yatra –	Gonds
---------------------------	-------

3. Wari-Warkari -	Santhals
-------------------	----------

Which of the pairs given above is/are correctly matched?

(a) 1 only

(b) 2 and 3 only

(c) 1 and 3 only

(d) None of the above

- Chaliha Sahib Festival – a 40 day-long fasting by Sindhi communities after offering prayers and performing aarti to Lord Jhulelal. They break the fast with simple vegetarian food.
- Nanda Raj Jaat Yatra – more famous as **Nanda Devi Raj Jaat Yatra ( Uttarakhand)** - The yatra is hosted once in every 12 years and is associated with the deity Nanda Devi's journey from her maternal home to her husband's abode on the snowy Kailash.

- Varkari (meaning "a pilgrim") is a sampradaya (religious movement) within the bhakti spiritual tradition of Hinduism, geographically associated with the Indian states of Maharashtra and northern Karnataka.
- Varkaris worship Vitthal (also known as Vithoba), the presiding deity of Pandharpur, regarded as a form of Krishna. Saints and gurus of the bhakti movement associated with the Varkaris include Jñāneśvar, Namdev, Chokhamela, Eknath, and Tukaram, all of whom are accorded the title of Sant.
- The Varkari movement includes the worship Vithoba and a duty-based approach towards life emphasising moral behavior and strict avoidance of alcohol and tobacco, the adoption of a strict lacto-vegetarian diet

Q2. A community of people called Manganiyars is well-known for their (2014)

- (a) martial arts in North-East India
- (b) musical tradition in North-West India.
- (c) Classical vocal music in South India.
- (d) Pietra dura tradition in Central India.

Q3. With reference to the Indian history of art and culture, consider the following pairs : (2014)

*Famous work of sculpture*

*Site*

1. A grand image of Buddha's Mahaparinirvana with numerous celestial musicians above and the sorrowful figures of his followers below:

**Ajanta**

2. A huge image of Varaha Avatar (boar incarnation) of Vishnu, as he rescues Goddess Earth from the deep and chaotic waters, sculpted on rock: **Mount Abu**

3. "Arjuna's Penance"/ "Descent of Ganga" sculpted on the surface of huge boulders :

**Mamallapuram**

Which of the pairs given above is/are correctly matched ?

- (a) 1 and 2 only
- (b) 3 only
- (c) **1 and 3 only**
- (d) 1, 2 and 3

The theme of Mara Vijaya has been painted in the caves of Ajanta. This is the only sculptural representation sculpted on the right wall of Cave No. 26. It is sculpted near the colossal Buddha image of *Mahaparinibbana*. The panel shows the image of the Buddha in the centre surrounded by Mara's army along with his daughter. The event is part of the enlightenment. It is a personification of the commotion of mind which the Buddha went through at the time of enlightenment. Mara represents desire. According to the narrative, there is a dialogue between the Buddha and Mara,



dynamic and generates considerable movement. The figure on the right shows Mara coming with his army consisting of various kinds of people including some with grotesque animal faces. The dancing



Scholars have interpreted the story depicted on the panel differently. While some believe that it is the story of the descent of the Ganga from heaven to earth, others believe that the main story is of *Kiratarjuniya* or Arjuna's penance, a poetic work by Bharvi which is known to have been popular in the Pallava court. Other scholars have interpreted the symbolism behind the sculptures to show that the whole tableau was created to be a *prashasti*, or something to praise the Pallava king, who, they say, would have sat enthroned in the tank in front of this extraordinary backdrop.

**Q4. Consider following pairs: (2014)**

1. Garba : Gujarat
2. Mohiniattam : Odisha
3. Yakshagana : Karnataka

**Which of the pairs given above is/are correctly matched?**

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only**
- (d) 1, 2 and 3

Q5. With reference to India's culture and tradition, what is 'Kalaripayattu'?(2014)

- (a) It is an ancient Bhakti cult of Shaivism still prevalent in some parts of South India.
- (b) It is an ancient style bronze and brasswork still found in southern part of Coromandel area.
- (c) It is an ancient form of dance-drama and a living tradition in the northern part of Malabar.
- (d) It is an ancient martial art and a living tradition in some parts of South India.

# Khelo India Scheme

- Cabinet approved a Revamped Khelo India Programme in Sept. 2017.
- The revamped Khelo India Programme would impact the entire sports ecosystem, including infrastructure, community sports, talent identification, coaching for excellence, competition structure and sports economy.
- Implemented by Ministry of Youth Affairs and Sports.
- Some of the salient features of the Programme include:
  1. The Programme would cover about 200 million children in the age group of 10-18 under a massive national physical fitness drive
  2. an unprecedented Pan Indian Sports Scholarship scheme, which would cover 1,000 most talented young athletes each year across select sports disciplines. Each athlete selected under the scheme shall receive an annual scholarship worth Rs. 5.00 lakh for 8 consecutive years.

3. This is the first time ever that a long-term athlete development pathway would be made available to gifted and talented youngsters to excel in competitive sports and will create a pool of highly competitive athletes who can compete to win at the world stage.

4. The Programme aims to promote 20 universities across the country as hubs of sporting excellence, which would enable talented sports persons to pursue the dual pathway of education and competitive sports.

- Under the revamped Khelo India proposal, there is an exclusive component called “Promotion of Rural, Indigenous and Tribal Games” for promotion and development of traditional sports.
- In order to revive such games and promote them among the masses, SAI has adopted the following indigenous games disciplines for their promotion:

3. This is the first time ever that a long-term athlete development pathway would be made available to gifted and talented youngsters to excel in competitive sports and will create a pool of highly competitive athletes who can compete to win at the world stage.

4. The Programme aims to promote 20 universities across the country as hubs of sporting excellence, which would enable talented sports persons to pursue the dual pathway of education and competitive sports.

- Under the revamped Khelo India proposal, there is an exclusive component called “Promotion of Rural, Indigenous and Tribal Games” for promotion and development of traditional sports.
- In order to revive such games and promote them among the masses, SAI has adopted the following indigenous games disciplines for their promotion:

- a) Kalaripayatu, Kerala - It is a martial art
- b) Silambam, Tamilnadu - weapon-based martial art played with a bamboo
- c) Kabaddi, Telengana – team sport
- d) Archery, Jharkhand - sport of using a bow to propel arrows.
- e) Malkhamb, Maharashtra – gymnastic - aerial yoga postures and wrestling grips in concert with a vertical wooden pole.
- f) Thangta, Imphal – martial art - - traditional name is Huyel Langlon; primary weapons are the thang (sword) and ta (spear).
- g) Gatka, Punjab - form of Wrestling, practiced mainly by people of the Bodo community in Assam.
- h) Khomlainai, Assam - form of Wrestling, practiced mainly by people of the Bodo community in Assam.
- i) Mukna, Imphal - folk wrestling

Q7. Consider the following pairs (2009)

Tradition	State
1. Gatka, a traditional Martial Art	Kerala
2. Madhubani, a Traditional Painting	Bihar
3. Singhey Khabas sindhu Darshan Festival	J & K

Which of the pairs given above is/are correctly matched?

- (a) 1 and 2 only
- (b) 3 only
- (c) 2 and 3 only
- (d) 1, 2 and 3

# Medieval History

- 15 questions
- Bhakti Sufi, Mughals, Vijaynagara, Terminologies



VISION IAS  
INSPIRING INNOVATION

# Bhakti-Sufi Movements



**VISIONIAS**  
INSPIRING INNOVATION

Q1. With reference to the cultural history of medieval India, consider the following statements: (2016)

1. Siddhas (Sittars) of Tamil region were monotheistic and condemned idolatry.
2. Lingayats of Kannada region questioned the theory of rebirth and rejected the caste hierarchy.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2**
- (d) Neither 1 nor 2

Q2. Consider the following statements:

1. "Bijak" is a composition of the teachings of Saint Dadu Dayal.
2. The Philosophy of Pushti Marg was propounded by Madhvacharya.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2**

Q3. With reference to cultural history of India, consider the following statements:(2018)

1. Most of the Tyagaraja Kritis are devotional songs in praise of Lord Krishna.
2. Tyagaraja created several new ragas.
3. Annamacharya and Tyagaraja are contemporaries.
4. Annamacharya kirtanas are devotional songs in praise of Lord Venkateshwara.

Which of the statements given above are correct?

- (a) 1 and 3 only
- (b) 2 and 4 only
- (c) 1, 2 and 3
- (d) 2, 3 and 4

**Statement 1 is not correct.** Most of Tyagaraja's songs were in praise of Rama, who, like Krishna, is believed to be an incarnation of the god Vishnu.

**Statement 2 is correct.** Tyagaraja is credited with various musical innovations, including the use of a structured variation of musical lines within the performance, a practice that may have been derived from improvisatory techniques.

**Statement 3 is not correct.** Tyagaraja belonged to the 18th century and Annamacharya to the 15th century.

**Statement 4 is correct.** Annamācārya was a 15th-century Hindu saint and is the earliest known Indian musician to compose songs called sankirtanas in praise of the god Venkateswara, a form of Vishnu.

# Bhakti Movement

## SAGUNA AND NIRGUNA BHAKTI

- At a different level, historians of religion often classify **bhakti traditions into two broad categories: saguna** (with attributes) and **nirguna** (without attributes).
- **SAGUNA BHAKTI SAINTS** included traditions that focused on the worship of **specific deities such as Shiva, Vishnu and his avatars** (incarnations) and forms of the **goddess or Devi**, all often conceptualised in **anthropomorphic forms**, particularly **Rama** and **Krishna**.
- **NIRGUNA BHAKTI SAINTS** on the other hand was worship of an abstract form of god, particularly **Rama** and **Krishna**. Both Rama and Krishna were regarded as **incarnation of God** on earth. Those who followed Nirguna school conceived as **Ishvara**, the personal and purely **spiritual aspect** of godhead, beyond all names and forms (nama-rupa), and is to be apprehended only by **inner** (mystical) experience. This was radical **non-conformist** group, headed by **Kabir, Nanak** and **Dadu**. Kabir was the most radical of them.

## THE NAYANARS AND ALVARS

- The **seventh to ninth** centuries saw the emergence of new religious movements in south India, led by the **Nayanars** (saints devoted to **Shiva**) and **Alvars** (saints devoted to **Vishnu**).
- There were **63 Nayanars and 12 Alvars** who belonged to different lower caste background. **Tevaram** and **Tiruvacakam** were two sets of compilations of **Nayanars' songs**. Alvars songs were compiled in the **Divya Prabandham**. The Nayanars and Alvars went from place to place composing graceful poems in praise of the deities enshrined in the villages they visited, and set them to music.

## ATTITUDES TOWARDS CASTE

- Historians suggest that the **Alvars** and **Nayanars** initiated a movement of **protest against the caste system** and the **dominance of Brahmanas** or at least attempted to reform the system.
- The importance of the traditions of the Alvars and Nayanars was sometimes indicated by the claim that their compositions were as important as the **Vedas**. For instance, one of the major anthologies of compositions by the Alvars, the **Nalayira Divyaprabandham**, was frequently described as the **Tamil Veda**, thus claiming that the text was as significant as the **four Vedas** in **Sanskrit** that were cherished by the Brahmanas.

## WOMEN PARTICIPATION

- Perhaps one of the most striking features of these traditions was the presence of women. For instance, the compositions of **Andal**, a woman Alvar, were widely sung (and continue to be sung to date). Andal saw herself as the beloved of **Vishnu**; her verses express her love for the deity. Another woman, **Karaikkal Ammaiyar**, a devotee of **Shiva**, adopted the path of extreme asceticism in order to attain her goal. Her compositions were preserved within the Nayanar tradition.
- **These women renounced their social obligations, but did not join an alternative order or become nuns. Their very existence and their compositions posed a challenge to patriarchal norms.**
-

## THE VIRASHAIVA TRADITION IN KARNATAKA

- The **twelfth century** witnessed the emergence of a new movement in **Karnataka**, led by a **Brahmana** named **Basavanna** (1100) who was initially a **Jaina** and a minister in the court of a **Chalukya king**. His followers were known as **Virashaivas** (heroes of Shiva) or **Lingayats** (wearers of the linga). Lingayats continue to be an important community in the region to date.
- They worship Shiva in his manifestation as a linga, and men usually wear a small linga in a silver case on a loop strung over the left shoulder.
- **Lingayats believe that on death the devotee will be united with Shiva and will not return to this world. Therefore they do not practise funerary rites such as cremation, prescribed in the Dharmashastras. Instead, they ceremonially bury their dead.**
- The Lingayats **challenged the idea of caste and the “pollution”** attributed to certain groups by Brahmanas.
- They also **questioned the theory of rebirth**. These won them followers amongst those who were marginalised within the Brahmanical social order.
- The Lingayats also **encouraged certain practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows.**

**Siddhas (Sittars) Saiva school in Tamil Nadu** which held **the monotheistic puritan creed** and roundly **condemned idolatry**, their history is not known they seem to be known as most active during 16th and 17th century.

- **RAMANANDA** was first Bhakti saint and founder of Bhakti Movement of northern India. He was first to preach in Hindi, the language of the masses. He wanted to **rid the Hindu religion of its evil customs and practices. Famous disciples of Ramananda.**

1. Kabir, the weaver- Muslim

2. Raidas, the Cobbler

3. Pipa, the Rajput king

4. Dhanna, the Jat

5. Sena, the barber

- **KABIR (1440-1518):** Kabir was a disciple of Ramananda. He is seen as one who balanced the life of a householder, a mystic and a tradesman. **Bijak, Sakhi Granth, Kabir Granthawali and Anurag Sagar** are compositions of Kabir. **The hallmark of Kabir's works consists of his two line couplets (Doha), which reflect his deep philosophical thinking. He criticized the existing social order and called for Hindu-Muslim**
- **GURU NANAK (1469—1539):** was the founder of Sikhism, and the first of the ten Sikh Gurus. He composed hymns and sang them to the accompaniment of the 'rabab', which is a **musical instrument.; contemporary of Babur, the founder of Mughal empire.** He emphasized **love and devotion for the one and only God.** He strongly denounced **idol worship, pilgrimages, sacrifices and rituals** as a way to achieving God. He believed that anyone could **achieve a spiritual life while doing his duties as a householder.**

- **NAMADEVA**: . He wrote in **Marathi**. He preached the **gospel of love** and was opposed to **idol-worship** and **priestly domination**. **He strongly opposed to the caste system, his followers came from all castes.**
- **CHAITANYA (1486 –**vaishnava bhakti saint from **Bengal**. He was a **devotee of Lord Krishna, the incarnation of lord vishnu**. Though he was a Brahmin he **condemned the caste system** and **emphasised on the equality of all, promoted the community style devotional worship of Krishna with kirtans**
- **MEERABAI (1498 – 1546)** worshipped, composed and sang songs in praise of Lord Krishna. Like **Chaitanya**, she too would go into a trance in **her love for the God**.
- **SURDAS (1483-1563)** He was the disciple of **Vallabhacharya of south India**. He popularized the Krishna cult by singing songs glorifying Krishna's childhood. He was the author of the **Sur Sagar, Sur Sarawali etc.**
- **TULSIDAS (1532-1623)** He was a **worshipper of Rama** and he composed the famous **Ramcharitmanas in Hindi**, expounding the various aspects of Hindu '**dharma**'.
- **DADU DAYAL (1544–1603)** was a saint from Gujarat, India. "Dadu" means brother, and "Dayal" means "the compassionate one"; **Dadu believed that devotion to God should transcend religious or sectarian affiliation, and that devotees should become non-sectarian or nipakh.**
-

## Philosophy in medieval India

### Dvaita (dualism): Madhava.

In this school, **Brahman and the world are considered to be two equally real entities and not related in any way. Brahman here is a purely personal God**, a God with the typical omniscient powers. The god of dualism is **the Hindu God, Vishnu. Vishnu has created the world, and the world stands separate from God and in an inferior position to God with no link between the two.** Vishnu controls the world and all world events, and the duty of all persons is to worship and pray to God. The Dualistic philosophy is a simple philosophy, easy to understand and relate to. It appeals directly to the heart, in the desire of all persons to have a God to worship and surrender oneself to.

### Vishista Advaita (qualified monism) Ramanuja.

In Vishista Advaita, the world and **Brahman are also considered two equally real entities, as in dualism**, but here the **world is not separate from Brahman but is formed out of Brahman.** As in dualism, Brahman is a personal God with omniscient qualities. **He has created the world, but He has created the world out of His own self. Thus the world bears to Brahman the relation of part to whole, or the relation of a 'qualified effect' to the base (hence qualified monism).** Brahman as defined by Ramanuja is **an entirely personal God. i.e. Vishnu or one of His Avatars.** Thus in Vishista Advaita, **although both the world and Brahman are considered equally real, they are not considered two separate entities as in Dualism.**

**Advaita:** The teacher of Kevala Advaita is **Sankaracharya.** Advaita as it is known is the **school of monism of Vedanta philosophy.** This is the highest intellectual reading of spirituality. In Advaita, **the reality of the world is denied. Brahman is the only reality.** The **Brahman of Advaita is a purely impersonal entity. Brahman exists of its own accord and does not in any way affect the world, the world evolves out of its own cycle of Nivritti(expansion) and Pravritti (involution)**

- **DVAITADVAITA OF NIMBARAKA**

Dvaitadvaita means **dualistic monism**. According to this philosophy God transformed himself into world and soul. This world and soul are different from God (Brahman). They could survive with the support of God only. **They are separate but dependent.**

- **SUDDHADVAITA OF VALLABHACHARYA**

Like Vishishtadvaita , world and brahman have real existence but it believes that world is a part of brahman. Brahman is world and world is brahman. Vallabhacharya wrote commentaries on Vedanta Sutra and Bhagavad Gita. For him. Brahman (God) was Sri Krishna who manifested himself as souls and matter. **God and soul are not distinct**, but one. His philosophy came to be known as **Pushtimarga** (the path of grace) and the school was called **Rudrasampradaya**.

# Terminologies /Miscellaneous

- 6 questions
- Factual



VISIONIAS  
INSPIRING INNOVATION

Q1. Which one of the following was a very important seaport in the Kakatiya kingdom?(2017)

- (a) Kakinada
- (b) **Motupalli**
- (c) Machilipatnam (Masulipatnam)
- (d) Nelluru

Q2. Banjaras during the medieval period of Indian history were generally (2016)

- (a) agriculturists
- (b) warriors
- (c) weavers
- (d) **traders**

Q3. With reference to the economic history of medieval India, the term Araghatta' refers to (2016)

- (a) bonded labour
- (b) land grants made to military officers
- (c) **waterwheel used in the irrigation of land**
- (d) wasteland and converted to cultivated land

Q4. In the context of the history of India, consider the following pairs: (2016)

Term	Description
1. Eripatti	: Land, revenue from which was set apart for the maintenance of the village tank
2. Taniyurs	: Villages donated to a single Brahmin or a group of Brahmins
3. Ghatikas	: Colleges generally attached to the temples

Which of the pairs given above correctly matched?

- (a) 1 and 2
- (b) 3 only
- (c) 2 and 3
- (d) **1 and 3**

- **Taniyur**, is a large village under Chola administrative division.
- **Eripatti** was a special category of land known in South India. This land was donated by individuals, revenue from which was set apart for the maintenance of the village tank.
- Land grants and generous donations were given to educational institutions like **Ghatikas and Mathas**. Mathas were residential schools for early education in Pallava kingdoms.

Q5. In Medieval India, the designations 'Mahattara' and 'Pattakila' were used for (2014)

- (a) military officers
- (b) village officers**
- (c) specialists in Vedic rituals
- (d) chiefs of craft guilds

## Feudalism

- Since it was practically **difficult to maintain strict control over the widespread lands; governance rested mainly in the hands of local nobility.** Theoretically, the king owned the land which he **granted to the nobles called Lords;** who in return would give service, usually in the form of military aid.
- **Feudalism decentralized the power of the state and made way for a weak governments.**
- **Feudal lords were the real power** in their local provinces. Since the soldiers in a feudal army were as likely as not recruited and paid by the lord, kings were very dependent upon their loyalty and weakened because of this feudal system.
- Both the old nobility and the high-ranking Church officials could lose much power of strong national governments developed.
- **The lack of learning and education and the lack of travel and trade kept the society as it was. Even if new ideas, products, and methods were discovered, they were not widely introduced.**

# Vijaynagara Empire

- 2 questions
- Fundamental



VISION IAS  
INSPIRING INNOVATION

Q1. Regarding the taxation system of Krishna Deva, the ruler of Vijayanagar, consider the following statements : (2016)

1. The tax rate on land was fixed depending on the quality of the land.
2. Private owners of workshops paid an industries tax.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) **Both 1 and 2**
- (d) Neither 1 nor 2

- Vijayanagara rulers followed an **oppressive taxation policy**. The prosperity of the empire can be explained through their taxation principles in the following lines. They collected **variety of taxes ranging on the nature of lands**. The villages were classified into eight types for tax purpose. They were:

1) The brahmadeya villages

2) The devadana villages

3) The mathapura villages

4) The sarvamanya villages

5) The kodagi lands 6) Rakta-kodagal lands 7) Guttagi lands 8) The rest of the villages or lands.

The first four types prevailed prior to the Vijayanagar times. Private owners also paid industries taxes. Merchant guilds were empowered to levy taxes on goods manufactured, sold or transported.

Q2. Who of the following founded a new city on the south bank of a tributary to river Krishna and undertook to rule his new kingdom as the agent of a deity to whom all the land south of the river Krishna was supposed to belong? (2015)

- (a) Amoghavarsha I
- (b) Ballala II
- (c) Harihara I
- (d) Prataparudra II

- **Vijaynagara Kingdom (River Tungabhadra) Harihara I** and his brother **Bukka** were originally in the service of the **Kakatiya ruler of Warangal**. Later they joined the ruler of Kampili and, on the annexation of that principality to the Delhi sultanate, were taken prisoners and carried to Delhi. In 1336, Muhammad bin Tughlaq allowed them to return to Kampili, where they started a rebellion. In the course of this rebellion, **the city of Vijayanagar was founded on the bank of the Tungabhadra River**. Within a decade or so, the two brothers established their control over the whole valley of Tungabhadra.
- **Kakatiya Kingdom (River Godavari):** The 12th and the 13th centuries saw the emergence of the Kakatiyas. They were at first the feudatories of the Western Chalukyas of Kalyana, ruling over a small territory near Warangal. **Prataparudra II (A.D.1295 and ruled till A.D.1323)** He pushed the western border of his kingdom up to Raichur. **He introduced many administrative reforms. He divided the kingdom into 75 Nayakships, which was later adopted and developed by the Rayas of Vijayanagara. In his time the territory constituting Andhra Pradesh had the first experience of a Muslim invasion.**( Allaudin Khilji)

- **Amoghavarsha I ( Amoghavarsha Nrupathunga I )** was a Rashtrakuta emperor, the greatest ruler of the Rashtrakuta dynasty, and one of the great emperors of India. His reign of 64 years is one of the longest precisely dated monarchical reigns on record. Many Kannada and Sanskrit scholars prospered during his rule. During his rule he held such titles as *Nrupathunga, Atishadhavala, Veeranarayana, Rattamarthanda and Srivallabha*. He moved the Rashtrakuta regal capital from Mayurkhandi in the Bidar district to Manyakheta in the Gulbarga district in the modern Karnataka state. Also **known as "Ashoka of the South"**
- **Veera Ballala II** was one of the greatest kings of the **Hoysala Empire**. He ruled between 1173 A.D. and 1220 A.D. He succeeded his father Narasimha I by revolting against him. **During his rule, Hoysala kingdom became an independent empire.** There was also great literary works done during his rule. **He built the temple like the Kedareshwara temple at Halebidu and Amritheswara temple in Chikmagalur.**

- The Vijayanagar Empire was established by **Harihara and Bukka in 1336 AD**. When they set up this principality, **Muhammad bin Tughlaq** was the Sultan in Delhi.
- The Vijayanagar period is divided into four different dynasties- **Sangama, Saluva, Tuluva and Aravidu**.
- It **extended from Krishna river to extreme south**.

### **Sangam Dynasty (1336-1485) – longest reign**

- Harihar and Bukka were **sons of Sangama, feudatories of Kakatiyas of Warangal**. The **Hoysala kingdom was conquered** and hence, the **Vijayanagara empire was extended under Harihara. Bukka, then succeeded his brother and became the master of Raichur doab after dealing with Bahmani Sultan**. He destroyed the Madurai Sultans and extended the Empire to the whole of South India.
- **Sāyaṇa and Madhava were learned commentator on the Vedas**, were ministers under Bukka I and Harihara II.
- The conflict between **Vijayanagara and Bahmani kingdoms** was a long lasting one. The bone of contention was the **Raichur Doab, between river Krishna and Tungabhadra and Krishna-Godavari delta**.
- The greatest ruler of Sangama dynasty was **Deva Raya II**. During his reign, **Abdur Razzak, the envoy of Shah Rukh visited the Vijaynagara kingdom**.

- **Saluva Dynasty (1486-1505 AD) – *smallest reign***

**Saluva Narsimhan was the founder** of Saluva dynasty. He silenced the rebellions of feudatories and kept the kingdom intact. **Immadi Narsimha** succeeded him. He was a weak ruler and hence the control of state fell into the hands of **Narsa Nayaka**. **Vasco da Gama landed in Calicut** during his time in **1498**.

- **Tuluva Dynasty (1505-1570 AD)** The son of Narsa Nayaka, **Vira Narsimha was the founder of Tuluva dynasty**. He was succeeded by his half brother, **Krishnadeva Raya in 1509 AD**.

**About Krishnadeva Raya:**

- **Krishna Deva Raya won the Gajapati kingdom in present day Orissa and extended the Vijayanagara empire to that region as well.** Krishna Deva Raya defeated the Deccan Sultans in the battle of Diwani. **He then invaded Raichur Doab (between Tungabhadra and Krishna river, known for its fertile soil) confronting Sultan of Bijapur, Ismail Adil Shah.** He also captured Bidar.
- **He helped the Portuguese to conquer Goa from the Bijapur rulers in 1510 and maintained friendly relations with them.** This relationship also helped him obtain high bred Arabian horses and expansion of overseas trade of the empire. **Portuguese travelers Domingo Paes and Durate Barbosa visited his court and have left accounts.**
- **Krishna Deva Raya was a contemporary of Babur. So, when the First Battle of Panipat (1526) was fought, Krishnadeva Raya was the ruler of Vijayanagar in the southern India.**

- Krishna Deva Raya was a **Vaishnavite** but respected all religions. He was a devotee of Lord Venkateshwara of Tirupati. **Vallabhacharya** and **Chaitanya Mahaprabhu**, the renowned saints of the bhakti movement visited his court. Madhwa saint **Vyasathirtha** was the **Rajaguru of Krishnadevaraya**.
- He is also known as '**Andhra Bhoja**', for his patronage of art and literature. Also known as **Abhinava Bhoja**, he himself was also a scholar, he wrote the Telugu work **Amuktamalyada** and a Sanskrit play, **Jambavati Kalyana**. In his court, **eight eminent scholars** known as '**Astadiggajas**' were patronized, like – **Allasani Peddana** (Andhra-kavita-pitamaha) and Nandi Thimmanna. The imperial court had representatives of Sanskrit, Telugu, Kannada and Tamil poets, who made large contributions to their respective literatures.
- He built **Vijaya Mahal, Hazara Ramaswamy temple and Vithal Swami temple at Vijayanagar**

### **Battle of Rakshasa- Tangadi-**

- **Rama Raya** took active part in Muslim politics. In **1565 AD**, all the Sultanates joined a coalition against Vijayanagr except Berar. The **Battle of Talikota, also known as Battle of Rakshasa- Tangadi**, led to **execution of Rama Raya after being taken prisoner. Thereafter, the city of Vijayanagar was destroyed and looted.**

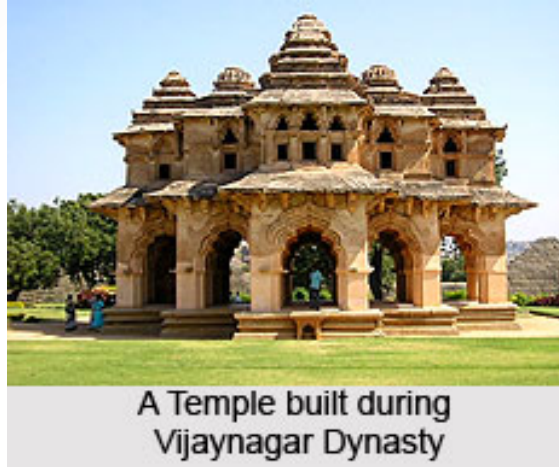
- **Aravidu Dynasty(1570-1650 AD):** The last ruler of Vijayanagar was Sri Ranga III.
- **Administration under Vijayanagar Empire:**
- ✓ The kingdom was **divided into provinces known as Mandalam**, headed by ‘mandaleshwar’. It was **further divided into nadu, sthala and grams.**
- ✓ **Land revenue was fixed at 1/6th of the produce.** Land revenue varied according to nature of cultivated land. There were **taxes on various professions./industries**
- ✓ The **Ayagar system:** It was an important feature of the **village organization** in vijayanagar. According to this, **every village was a separate unit and its affairs were conducted by a team of 12 functionaries who were collectively known as the ‘ayagars’.**
- ✓ They were **granted tax-free lands** (manyams) which they were to enjoy in perpetuity for their services. Once granted, **these ayagars had a hereditary right over their offices.**The ayagars could **also sell or mortgage their offices.**

- For **justice**, very harsh punishments like mutilation of body, throwing to elephants were delivered.
- The **army** under Vijayanagar Kingdom was well organised and efficient. It consisted of *cavalry, infantry, artillery and elephants*. The highest grade officers in army were known as ‘**Nayaks or Poligars**’. They were awarded land in lieu of their services.
- The **Nayakara system**: Under this system, the **king was considered to be the owner of the soil and he distributed the lands to his nayakas**.
- Nayakas had to **pay a fixed annual financial contribution to the imperial exchequer** which, according to the *chronicle of Nuniz*, was generally half their revenue.
- They were **required to maintain a sufficient number of troops for the king and serve them in his war**.
- The nayaka enjoyed greater freedom in his province. There was **no system of transfer from one district to another**.

## Society under Vijayanagar empire:

- The city of Vijayanagar was a luxurious society with splendid buildings.
- Slavery was prevalent, as mentioned by *Nicolo Conti*. Silk and cotton clothes were mainly used for dresses.
- Vijayanagar markets were noted for dealing in spices, textiles and precious stones.
- Religious tolerance was shown towards everyone.
- **Position of Women:** – Women were employed in royal palaces. Some women scholars like Hannamma, Thirumalamma and Gangadevi, who wrote *Madhuravijayam*.
- **Subordinate condition of women:** Devadasi system was flourishing under Vijayanagar Kingdom, dancing girls were attached to the temples. Polygamy was prevalent among royal families. Sati practice was also recounted by traveller accounts.

- **Architecture under Vijayanagar Empire:**
- It is generally understood that the very location site of Vijayanagara was inspired by the existence of the shrines of Virupaksha and Pampadevi. This is supported by the fact that, the **Vijayanagara kings claimed to rule on behalf of the god Virupaksha.**
- Vijayanagar rulers **began the practice of wall inscriptions containing stories of Ramayana and Mahabharata on temples. Vithalswamy and Hazara Rama temple** has such inscriptions.



A Temple built during  
Vijayanagar Dynasty

The chief characteristic feature of Vijayanagar Architecture was the **construction of tall Raya Gopurams(gateways) and kalyan mandapas(open pavilion)** with carved pillars.

These mandapas were meant for seating deities on festival occasions. Amman shrines were added to existing temples.

The **Varadhraja and Ekamparanatha temple** at Kanchipuram are also examples of Vijayanagar style of Architecture.

## Foreign Visitors of Vijayanagara Kingdom:

- **Ibn Bututa** (1333-1347 A.D.) — Moroccan traveller, who visited India during the reign of Muhammad-bin-Tughlaq. And came to Vijayanagar during the reign of Harihar I.
- **Nicolo Conti** (1420-1421 A.D.) — Venetian traveller, who gave a comprehensive account of the Hindu kingdom of Vijayanagar.
- **Abdur Razzaq** (1443-1444 A. D.) — Persian traveller, who stayed at the court of the Zamorin at Calicut. He has given a vivid account of the Vijayanagar city, while describing the wealth and luxurious life of the king and the nobles.
- **Duarte Barbosa** (1500-1516 A.D.) — Portuguese traveller, who has given a valuable narrative of the government and the people of the Vijayanagar empire.
- **Domingos Paes** (1520-1522 A.D) — Portuguese traveller, who visited the court of Krishnadeva Raya.
- **Fernao Nuniz** (1534-1537 A.D) — Portuguese merchant, who wrote the history of the empire from its earliest days to the closing years of Acchyutdeva Raya's reign.

# Mughals

Q1. Consider the following: (2015)

The arrival of Babur into India led to the

1. introduction of gunpowder in the subcontinent
2. introduction of the arch and dome in the region's architecture
3. establishment of Timurid dynasty in the region

Select the correct answer using the codes given below.

- (a) 1 and 2 only
- (b) 3 only**
- (c) 1 and 3 only
- (d) 1, 2 and 3

## Significance of Babur's Advent into India

Babur's advent into India was significant from many points of view. For the first time since the downfall of the Kushan empire, Kabul and Gandhar became integral parts of an empire comprising north India. Since these areas had always acted as staging places for an invasion of India, by dominating them Babur and his successors were able to give to India security from external invasions for almost 200 years. Economically also, the control of Kabul and Gandhar strengthened India's foreign trade since these two towns were the starting points for caravans meant for China in the east, and the Mediterranean seaports in the west. Thus, India could take a greater share in the great trans-Asian trade.

In north India, Babur smashed the power of the Lodis and the Rajput Confederacy led by Rana Sanga. Thereby, he destroyed the balance of power obtaining in the area. This was a long step towards the establishment of an all-India empire. However, a number of conditions had still to be fulfilled before this could be achieved.

Babur introduced a new mode of warfare in India. Although gunpowder was known in India earlier, Babur

showed what a skilled combination of artillery and cavalry could achieve. His victories led to rapid popularisation of gunpowder and artillery in India. Since artillery was expensive it favoured those rulers who had large resources at their command. Hence the era of large kingdoms began.

- Babur was a descendant of Timurid dynasty or clan of Turco-Mongol lineage, descended from the warlord Timur and led to the establishment of Timurid dynasty in the region.
- Delhi Sultanate arches and domes



Q2. Ibadat Khana at Fatehpur Sikri was? (2014)

(a) the mosque for the use of Royal Family.

(b) Akbar's private prayer chamber.

**(c) the hall in which Akbar held discussions with scholars of various religions.**

(d) the room in which the nobles belonging in different religions gathered to discuss religious affairs.

# Travellers

- 1 question
- Factual



VISIONIAS  
INSPIRING INNOVATION

Q. Which one of the following foreign travellers elaborately discussed about diamonds and diamond mines of India?

- (a) Francois Bernier
- (b) Jean-Baptiste Tavernier
- (c) Jean de Thevenot
- (d) Abbe Barthelemy Carre





*Fig. 5.6  
A seventeenth-century painting  
depicting Bernier in European  
clothes*

### 3. FRANÇOIS BERNIER

#### A DOCTOR WITH A DIFFERENCE

Once the Portuguese arrived in India in about 1500, a number of them wrote detailed accounts regarding Indian social customs and religious practices. A few of them, such as the Jesuit Roberto Nobili, even translated Indian texts into European languages.

Among the best known of the Portuguese writers is Duarte Barbosa, who wrote a detailed account of trade and society in south India. Later, after 1600, we find growing numbers of Dutch, English and French travellers coming to India. One of the most famous was the French jeweller Jean-Baptiste Tavernier, who travelled to India at least six times. He was particularly fascinated with the trading conditions in India, and compared India to Iran and the Ottoman empire. Some of these travellers, like the Italian doctor Manucci, never returned to Europe, and settled down in India.

Francois Bernier, a Frenchman, was a doctor, political philosopher and historian. Like many others, he came to the Mughal Empire in search of opportunities. He was in India for twelve years, from 1656 to 1668, and was closely associated with the Mughal court, as a physician to Prince Dara Shukoh, the eldest son of Emperor Shah Jahan, and later as

# Miscellaneous



Q. Consider the following pairs: (2015)

***Medieval Indian State***

***Present Region***

1. Champaka

Central India

2. Durgara

Jammu

3. Kuluta

Malabar

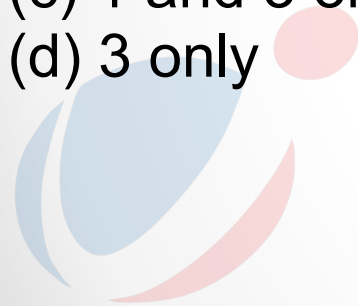
Which of the above pairs is/are correctly matched?

(a) 1 and 2 only

**(b) 2 only**

(c) 1 and 3 only

(d) 3 only



VISIONIAS  
INSPIRING INNOVATION

Champaka is modern day Chamba

Kuluta is Kullu and

Durgara is Jammu



VISIONARIAS  
INSPIRING INNOVATION

# Ancient India

- 11 questions
- Factual and Fundamental



VISIONIAS  
INSPIRING INNOVATION

# Rig vedic and Indus Valley Civilization

- 5 questions
- Basic and Factual



**VISIONIAS**  
INSPIRING INNOVATION

Q1. With reference to the difference between the culture of Rigvedic Aryans and Indus Valley people, which of the following statements is/are correct?

1. Rigvedic Aryans used the coat of mail and helmet in warfare whereas the people of Indus Valley Civilization did not leave any evidence of using them.

2. Rigvedic Aryans knew gold, silver and copper whereas Indus Valley people knew only copper and iron.

3. Rigvedic Aryans had domesticated the horse whereas there is no evidence of Indus Valley people having aware of this animal.

Select the correct answer using the code given below:

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

in India for its seeds, which provide edible oil. There is no clear evidence of the cultivation of rice, but the Harappā people grew and used cotton. It is not certain that irrigation was known, although this is possible. The main domestic animals known to modern India had already been tamed—humped and humpless cattle, buffaloes, goats, sheep, pigs, asses, dogs, and the domestic fowl. The elephant was well known, and may also have been tamed. The Harappā people may have known of the horse, since a few horse's teeth have been found in the lowest stratum of the Balūchistān site of Rānā Ghundāī, probably dating from several centuries earlier than the foundation of Harappā. This would indicate that horse-riding nomads found their way to N.-W. India in small numbers long before the Āryan invasion; but it is very doubtful whether the Harappā people possessed domestic horses themselves, and if they did they must have been very rare animals. The bullock was probably the usual beast of burden.

On the basis of this thriving agricultural economy the Harappā people built their rather unimaginative but comfortable civilisation.

and its people. The Indus people sowed seeds in the flood plains in November, when the flood water receded, and reaped their harvests of wheat and barley in April before the advent of the next flood. No hoe or ploughshare has been discovered, but the furrows discovered in the pre-Harappan phase at Kalibangan show that the fields were ploughed in Rajasthan in the Harappan period. The Harappans probably used the wooden ploughshare. We do not know whether the plough was drawn by men or oxen. Stone sickles may have been used for harvesting the crops. *Gabarbands* or *nalas* enclosed by dams for storing water were a feature in parts of Baluchistan and Afghanistan, but channel or canal irrigation seems to have been absent.

### Domestication of Animals

Although the Harappans practised agriculture, animals were kept on a large scale. Oxen, buffaloes, goats, sheep and pigs were domesticated. The humped bulls were favoured by the Harappans. From the very beginning dogs were regarded as pets. Cats were also domesticated, and signs of the feet of both dogs and cats have been noticed. They also kept asses and camels, which were possibly used as beasts of burden. Evidence of the horse comes from a superficial level of Mohenjo-daro and from a doubtful terracotta figurine from Lothal. The remains of the horse have been reported from Surkotada, situated on the west of Gujarat, and belong to around 2000 B.C., but it is clear

that this animal was not in regular use in Harappan times. Elephants were well known to the Harappans, who were also acquainted with the rhinoceros. The contemporary Sumerian cities in Mesopotamia practically produced the

of masons. The Harappans also practised boat-making. As will be shown later, seal-making and terracotta manufacture were also important crafts. The goldsmiths made jewellery of silver, gold and precious stones; the first two

Q2. Which of the following characterizes/characterize the people of Indus Civilization? (2013)

1. They possessed great palaces and temples.
2. They worshipped both male and female deities.
3. They employed horse-drawn chariots in warfare.

Select the correct statement/statements using the codes given below:

- (a) 1 and 2 only
- (b) 2 only
- (c) 1, 2 and 3
- (d) None of the statements given above is correct

Q3. The religion of early Vedic Aryans was primarily of (2012)

- (a) Bhakti
- (b) Image worship and Yajnas
- (c) Worship of nature and Yajnas
- (d) Worship of nature and Bhakti

Q4. "Regarding the Indus Valley Civilization, consider the following statements: (2012)

1. It was predominantly a secular civilization and the religious element, though present, did not dominate the scene.
2. During this period, cotton was used for manufacturing textiles in India.

Which of the statements given above is/are correct?

- (a) 1 only (b) 2 only (c) Both 1 and 2 (d) Neither 1 nor 2"

Q5. The “dharma” and “rita” depict a central idea of ancient Vedic civilization of India. In this context, consider the following statements: (2012)

1. Dharma was a conception of obligations and of the discharge of one’s duties to oneself and to others.
2. Rita was the fundamental moral law governing the functioning of the universe and all it contained.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

## Dharma and Rita

- Etymologically *dharma means which is fixed or what holds together*
- *Dharma* in ancient times is a comprehensive concept including – **code of conduct, duties, virtues, rights, social norms, laws, regulations , etc**
- It also includes **morality and ethics**

### *Rita: finds mention in Vedic texts*

- Refers to the *order of the Universe*
- Represents *moral order also*
- *Varuna god was considered as guardian and promoter of Rita*

# Miscellaneous

- 6 questions



INSPI



Q1. With reference to the guilds (Shreni) of ancient India that played a very important role in the country's economy, which of the following statements is/are correct? (2012)

1. Every guild was registered with the central authority of the State and the king was the chief administrative authority on them.
2. The wages, rules of work, standards and prices were fixed by the guild.
3. The guild had judicial powers over its own members.

Select the correct answer using the codes given below:

- (a) 1 and 2 only
- (b) 3 only
- (c) 2 and 3 only
- (d) 1, 2 and 3

- The guild (shreni), a form of **industrial and mercantile organization** played a big role in the economy of ancient India.
- The guild **united both the craftsmen's cooperatives and individual workmen of a given trade into a single corporate body.**
- It **fixed rules and wages, and standards and prices for the commodities in which its members dealt , and its regulations had the force of law and were upheld by the king and the government.**
- **Over its own members, the guild had judicial rights, which were recognized by the state.**
- The guild had not only economic power but also **over social life e.g. it could expel a refractory member. It also acted as a guardian of the widows and orphans of their members and as their insurance against sickness.**
- Functions ranged from : **lending & financing; administration and judicial; domestic and foreign trade**

Q2. With reference to the cultural history of India, the memorizing of chronicles, dynastic histories and epic tales was the profession of who of the following? (2016)

- (a) Shramana
- (b) Parivraajaka
- (c) Agrahaarika
- (d) Maagadha**



- During Gupta period, the memorizing of chronicles, dynastic histories or epic tales was the work of a different group of people, the sutas and magadhas.



Q3. Who of the following had first deciphered the edicts of Emperor Ashoka? (2016)

- (a) Georg Bihler
- (b) James Prinsep
- (c) Max Muller
- (d) William Jones



VISION  
INSPIRING INNOVATION

Q3. Which one of the following books of ancient India has the love story of the son of the founder of Sunga dynasty?

- (a) Swapnavasavadatta
- (b) Malavikagnimitra**
- (c) Meghadoota
- (d) Ratnavali



VISIONIAS  
INSPIRING INNOVATION

- **Mricchakatika: The Mricchakatika (the clay-cart) by Sudraka** (248 A.D.) presents a remarkable social drama with touches of grim reality. The play is set in the ancient city of Ujjayini during the reign of the King Palaka, near the end of the Pradyota dynasty that made up the first quarter of the fifth century BC. The central story is that of a noble but impoverished young Brahmin **Charudatta**, who falls in love with a wealthy courtesan or nagarvadhu, Vasantasena. The characters are drawn from all strata of society, which include thieves and gamblers, rogues and idlers, courtesans and their associates, police constables, mendicants and politicians. In Act III an interesting account of a burglary is given in which **stealing is treated as a regular art**. The interlinking of a **political revolution with the private affairs of the two lovers** adds a new charm to the play.
- **Kumarasambhava:** Kumarasambhava, (meaning Birth of Kumara) an epic poem by **Kalidasa** was written in the 5th century CE. The work describes the courting of the ascetic Shiva, who is meditating in the mountains, by Parvati, the daughter of the Himalayas; the conflagration of Kama (the god of desire)—after his arrow struck Shiva—by the fire from Shiva's third eye; the wedding and lovemaking of Shiva and Parvati; and the subsequent birth of Kumara (Skanda), the war god.
- **Vikramorvsiya:** Vikramorvasiya ( meaning Urvashi Won by Valour ) is a five-act Sanskrit play by **Kalidasa** who flourished in the 4th Century CE, on the Vedic love story of king Pururavas and an Apsara, a celestial nymph named Urvashi.

- **Swapnavasavadatta:** Sanskrit play written by **Bhasa** about romantic narratives about the Vatsa king Udayana and Vasavadatta, the daughter of Pradyota, the ruler of Avanti
- **Malavikagnirmitra:** Sanskrit play by **Kalidas**, tells the story of the love of Agnimitra, the Shunga Emperor at Vidisha, for the beautiful hand-maiden of his chief queen
- **Meghadoota:** lyric poem written by **Kalidas**, story of a king who convinces a passing cloud (megh) to convey a message (doota-messenger) his wife
- **Ratnavali:** Drama between Queen Ratnavali and King Udayana.

Q4. The Chinese traveler Yuan Chwang (Hiuen Tsang) who visited India recorded the general conditions and culture of India at that time. In this context, which of the following statements is/are correct? (2013)

1. The roads and river-routes were completely immune from robbery.
  2. As regards punishment for offences, ordeals by fire, water and poison were the instruments for determining the innocence or guilt of a person.
  3. The tradesmen had to pay duties at ferries and barrier stations.
- Select the correct answer using the codes given below.

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

- Hiuen Tsang who travelled in India between 628 A.D. and 645 A.D. during the reign of **Harshavardhana**, the last great Hindu Emperor of north India (A.D. 606-647), **took note of untouchables as scavengers, executioners etc. According to him, they lived outside the villages and consumed garlic and onion. The Untouchables announced their entry into the town or village by shouting loudly, so that the people might keep away from them.**
- The **socio-cultural life of North India** was also characterized by downhill trends. Harsha's **age** was marked by great rigidity in social life
- The **status of women declined sharply during this period due to the popularity of child marriage and prohibition of widow remarriage.**
- He described that the kingdom was well-governed; it was free from revolts; there were a few cases of law-breaking; **offenders were given physical punishments and tortured as well to extract the truth from them while the traitors were given death sentence or turned out of the kingdom.**
- The burden of taxation was not heavy on the subjects; they were free from the oppression of the government servants and were, thus, happy. He, however, described that travelling was not very much safe at that time. **The main source of income of the state was land-revenue** Under revenue and taxation system, **Hsuan Tsang noted that tradesmen go to and fro bartering their merchandize after paying light duties at ferries and barrier stations.**

- Fahien's account on the Gupta administration provides useful information.
- He characterises **the Gupta administration as mild and benevolent.** There were no restrictions on people's movements and they enjoyed a large degree of personal freedom. **There was no state interference in the individual's life. Punishments were not severe.**
- **Imposing a fine was a common punishment. There was no spy system.**
- **The administration was so efficient that the roads were kept safe for travelers, and there was no fear of thieves.**
- He mentioned that people were generally prosperous and the crimes were negligible.

Q5. With reference to the scientific progress of ancient India, which of the statements given below are correct?(2012)

1. Different kinds of specialized surgical instruments were in common use by 1st century AD.
2. Transplant of internal organs in the human body had beginning of 3rd century AD.
3. The concept of sine of an angle was known in 5th century AD.
4. The concept of cyclic quadrilaterals was known in 7th century AD.

Select the correct answer using the codes given below:

- (a) 1 and 2 only
- (b) 3 and 4 only
- (c) 1, 3 and 4 only
- (d) 1, 2, 3 and 4

The great mathematician and astronomer of the Gupta period, **Aryabhata**, is credited with:

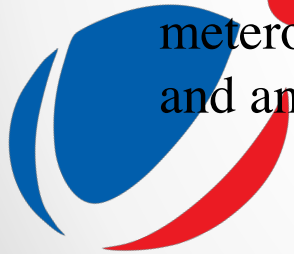
- discovery of earth's rotation on its axis
- discovery of zero cannot be attributed to one person, rather he used zero in his studies.
- discovery of the cause of eclipse
- approximation for the value of pie ( $\pi$ )
- **His major work, Aryabhatiya**, a compendium of mathematics and astronomy, was extensively referred to in the Indian mathematical literature and has survived to modern times. T
- he mathematical part of the Aryabhatiya covers arithmetic, algebra, plane trigonometry, and spherical trigonometry.
- It also contains continued fractions, quadratic equations, sums-of-power series, and a table of sines

- In the field of mathematics, Indians made distinct contributions -
- 1. **The notational/numeral system** - The Indian notational system was **adopted by the Arabs who spread it in the western world**. The Indian numerals were called Arabic in English, but the Arabs themselves called their numerals as *hindsa*. We cannot establish that Indians were the first ones to use humeral system.
- 2. **The decimal system** - **The Indians were the first to use the decimal system**. The earliest epigraphic evidence of the use of decimal system could be traced to the beginning of 5th C A.D. Aryabhatta was acquainted with it.
- 3. The great mathematician and astronomer of the Gupta period, Aryabhatta, is credited with: discovery of earth's rotation on its axis; **discovery of the cause of eclipses**; approximation for the value of pie ( $\pi$ )

## Astronomy & Mathematics

- Earliest evidence of ancient Indian astronomical knowledge is contained in Vedanga texts on jyotisha or astrology - main focus of which was to fix the dates of sacrificial rituals.
- Earliest known historical astronomer Aryabhata I. His work, Aryabhatiya – a text dealing with astronomy and mathematics
  - Aryabhata I had earth centric view of the Universe i.e. planets moved around the earth in epicycles
  - Theory of eclipses – he rejected the belief that eclipses are not caused by demons rahu and ketu , but by moon coming within the earth's shadow or between the earth and sun.
  - He was the first to discover that earth rotated on its own axis.
  - He found out the sine functions and used them in astronomy.
  - He worked out the correct equation for calculating the orbit of planet and gave us an extremely accurate estimate of length of year ( 365.2586805 days).
  - He is known as the father of algebra – solved a number of complex equations.

- Contribution of Varahamira – 6<sup>th</sup> C. astronomer, astrologer and mathematician.
  - Panchasiddhantika – summarized 5 astronomical schools existing at that time. Ascribes more importance to divine and semi-divine beings.
  - Brihatsamhita – encyclopaedic work dealing with diverse topics like how to sharpen swords, how to ascertain the value of precious metals and stones , how to make trees bear fruits out of season, how to distinguish between good breeds of animals, nature and structure of temples , palaces and houses; explanation on seasons and discusses meteorological issues such as the correlation between the clouds, winds and amount of rainfall.



- Contribution of Brahmagupta, an astronomer and mathematician (6<sup>th</sup>/7<sup>th</sup> C)
  - Brahmasputasiddhanta (628 C) and Khandakahadyaka(665 C) – these texts became very influential and their Arab translations and adaptations introduced Indian astronomy to the Arabs.
  - Brahmasputasiddhanta – first surviving Indian text containing a systematic discussion of astronomical instruments as well as methods of computing astronomical elements from readings taken from them.
  - The instruments include astronomical instruments for calculating time, movement of celestial bodies, duration of one day, etc – The accessories comprise – compasses(bhrama), hypotenuse(karna), semi-circular plate(dhanus), a semi-wooden plate graduated into 360 degree (chakra), etc.
  - He also referred to complex automatic devices called ‘svayam yantras’ which reflects awareness of idea of perpetual motion.
  - He was the first mathematician to discuss a method of obtaining a cyclic quadrilateral having rational sides and to give the area of cyclic quadrilateral.

- Greek and Hellenistic influence on Indian Astrology – eg Sanskrit text Yavanajataka reflects transmission of hellenistic astronomical ideas into India.
  - Naming of planets
  - Naming of zodiacs
  - Sequence of planets being fixed in the names of the seven days of the week in Indian texts.



**VISION IAS**  
INSPIRING INNOVATION

## Mathematics

- Roots of Indian mathematics can be traced to Shulvasutras/Sulvasutras.
  - Sulva means measurement and Sulvasutras are manuals for preparation of the site where vedic rituals were to be performed esp with the construction of brick fire altars.
  - They also contain one of the earliest expressions of the principle behind which later came to be known as Pythagoras Theorem in geometry.
  - They also made suggestions for squaring a circle i.e. to construct , using only a compass and a ruler, a square whose area is equal to that of a given circle.
- Mahavira (9<sup>th</sup> C), a famous mathematician of Karnataka who lived in the court of Rashtrakuta king, Amoghvarsha, wrote a book called Ganitsarasangraha which dealt with various mathematical problems. He also gave formulae for area and circumference of an ellipse.
- Bhaskara II ( 12<sup>th</sup> C) wrote Lilavati – writings contain some important ideas of calculus.

- Ganita-Shastra – a term used for mathematical sciences.
- Decimal System
  - Most important discoveries of ancient Indian mathematical sciences was Decimal system of notation – based on the place value of the first nine numbers and the use of the symbol known as bindu for zero.
  - Oldest datable evidence of decimal place value system of notation is in a 3<sup>rd</sup> C work on astrology called Yavanjataka by Sphujidhvaja. This work doesnot mention zero.
  - The zero symbol i.e. dot was used in metrics (chhanda) by Pingala in the Chhandasutras ( a pre 2<sup>nd</sup> C BC work)
  - Panchasiddhantika by Varahamihira – earliest datable text to give zero both as a number and symbol
  - The decimal system of notation was used by Varahamihira was referred by Aryabhata in his Aryabhatiya. Aryabhata's method of extracting the square root and cube root presupposes the decimal value of the numbers.

# Medical Knowledge In Ancient Times

- There might have been many systems of medicine in ancient India, but Ayurveda (knowledge for longevity) has come down to us.
- The concepts of dosha (humours), dhatu (body tissues), and mala (waste products) are central to Ayurveda.
- Three semi liquid substances (dosha) – vata (wind), pitta (bile, cholera) and kapha (phlegm) are supposed to circulate the body.
- The Charaka and Sushruta samhitas are its earliest surviving texts.
- The Charakasamhita contains several chronological layers that may go back to 3<sup>rd</sup> / 2<sup>nd</sup> C BC. It contains 8 sections divided into 120 Chapters.
  - Sutra section deals with pharmacology, food, certain diseases and their treatment, doctors and quacks and various philosophical issues.
  - The Nidana section – causes of eight important diseases.
  - Vimana section – taste, nutrition, pathology and medical studies.
  - Sharira section – anatomy, embryology and philosophy.
  - Indriya – diagnosis and prognosis.
  - Chikitsa – therapy
  - Kalpa – pharmacy
  - Siddhi – general discussion on therapy

- Sushrutasamhita –
  - Describes surgery as the most useful branch of medical knowledge.
  - Gives information on surgical techniques and practices.
  - Surgical procedures mentioned- removal of cataract, cutting for a stone in the bladder, etc
  - The text also mentions plastic surgery – rhinoplasty, repairing earlobes.
- Vagabhata's Ashtangahridaya(heart of medicine) – a comprehensive and systematic presentation of Ayurvedic knowledge belonging to 6<sup>th</sup> C
- 14<sup>th</sup> C Sharngadhara Samhita – succinct account of Ayurvedic preparations – still used in today's Ayurvedic pharmaceutical industries
- Veterinary Science – Hastyaayurveda of Palakapya – deals with diagnosis and treatment of major diseases of elephants through medication and surgery.

Thanks & All the best!!

