Chapter-1

Culture and Heritage: The Concept

We all know that when we hear or say 'culture', we think of the food habits, life style, dress, tradition, customs, language, beliefs and sanskaras. Have you ever thought that human being has made an astonishing progress in various spheres of life whether it is language culture, art or architecture or religion. Have you ever wondered as to how it happened? Definitely, because we did not have to make a fresh start every time but we could go forward and reconstruct on achievements accomplished by our ancestors. All the aspects of life like language, literature, art, architecture, painting, music, customs traditions, laws have come to us as heritage from our ancestors.

Then, you add something new to it and make it rich for the coming generations. It is a constant and never ending process. Man possesses unique characteristic from the beginning known as culture. Every nation, country and region has its own culture. Culture denotes the method with which we think and act. It includes those things as well which we have received in inheritance being a member of this society. Art, music literature, craft, philosophy, religion and science are all part of culture, though it also incorporates customs, traditions, festivals, way of living and one's own concept on various aspects of life. All the achievements of a human being can be termed as culture.

1.0 Aims:-

After studying this chapter you will be able to:-

- Know about meaning and concept of culture.
- Acquaint youself with general characteristics of culture.
- Analyse the role and impact of culture in human life
- Understand and elaborate the features of Indian culture.
- Identify the points of similarity and diversity inherent in Indian culture.
- Establish connection between culture and civilization.
- Understand the concept and meaning of heritage. Know about relationship between culture and heritage.
- Understand the similarity and difference between culture and civilization.

1.1 Meaning and concept of Culture

The word ‘Sanskriti’ is formed from ‘Kri’ (to do) root of Sanskrit language. The root elaborates three words ‘Prakriti’ (original status), Sanskriti (refined status) and Vikriti’ (deformed status). When prakriti is refined, it becomes sanskriti and when it distorts, it becomes Vikriti. The English word ‘Culture’ is derived from ‘cult’ or ‘cultus’ of Latin language which means to develop, refine or harness i.e. refine something to the last and which would deserve our praise and respect.

Sanskriti represents that symbol, the way we think and act. It includes all those things which we have inherited as a member of society. All the achievements of a human being as a social class can be
called culture. Art, music, literature craft, philosophy, religion and science are all aspects of culture and include customs, traditions, festivals, life style and an individual’s concept on various aspects of life as well.

Through culture, people think and correspond and develop their tendencies and knowledge. Culture has two dimensions- material and non-material. Material culture is related to issues concerned with our material aspects like our dress, food, possession etc. Whereas, non-material relates to thoughts, ideals, feelings and beliefs.

Culture changes from one place to the other. Its development is based on historical process in context of local, provincial or national facts. For example, our methods of greeting, food habits, clothing, socio-religious traditions and beliefs are different from the west. In other words, people of any nation are known by their distinctive culture.

In brief, culture is a composite form of attributes deeply imbibed in any society.

1.2 Common features of culture:-

We will now analyze some common features of culture which are identical to all the different cultures of the world-

- Culture is learnt and inherited. There are certain attributes of culture which are inherited by birth. A person receives some attributes from parents, learn some from family members group and society in which they live. It is evident that culture of a human being is influenced by cultural, physical and social environment through which they work.

- Culture is dispersed through group of people. One ideology or work is called culture which is dispersed and practiced by a group of people.

- Culture is preserved-knowledge; science is transferred from one generation to other. With passage of time more knowledge gets included in that specific culture.

- Culture is changeable-Knowledge, thoughts and traditions keep adding to that culture. With time, changes occur in cultures.

- Culture is progressive:-No culture is static. It changes continuously with time and new ideas and skills are added to it changing the old ways.

- Culture provides us with multiple acceptable ways- It tells us how a work should be performed and how a person should behave.

- Culture is ideological-Culture will only be able to present an ideal when individuals behave in manner agreeable and acceptable by the society.

1.3 Features or fundamental characteristics of Indian culture:-

Indian culture is inspired by universal ideals. Search for truth, spirit of human welfare, expression of beauty (Satyam, Shivam, Sundaram) are its major aims. Its past is an important study of human history. The light of Indian culture is spread across many nations since ancient time. Following are the features of this great culture:-

- **Antiquity**- History of Indian cultures is very old. With search and excavation of Saraswati-Sindhu civilization, a thousand years old culture is present before us. This culture and civilization had contacts with civilizations of Egypt, Mesopotamia.
Continuity- Along with antiquity Indian culture has been continuous. The cultures of Sumer, Egypt, Babylonia, Greece and Rome have become extinct and a mere story of the past. But the current of Indian culture is flowing for thousands of years uninterruptingly. After changes of century, the spirit of Indian culture has remained the same. Idols of gods and goddesses recovered from Sindhu civilization are revered still today by the Indians. Inspite of foreign attacks and defeat, Indian culture has retained its original nature.

Spiritualism- Spiritualism is the life of Indian culture which has influenced all its aspects. The Indian culture developed in Ashrams and hermitages. The provision of purusharthas and ashram system in ancient society are symbols of man’s spiritual penance.

The four pususharthas are- Dharma, Artha, Kama and Moksha. Among them, Moksha is the last aim.

Receptiveness:- The capacity to assimilate outer elements and changes according to time are important virtues of Indian culture. Many foreign invasions like that of Shaka, Huna, Kushana were made. They ruled here but got assimilated in its culture.

Assimilation:- Indian culture is assimilative. The Indian scholars have emphasized synthesis. Gautam Buddha and emperor Ashoka, the great, have laid emphasis on synthesis.

Indian culture preaches tolerance in religious matters.

Spirit of freedom of thought and tolerance exists in Indian culture.

Unity in diversity is a special characteristic of Indian culture.

1.4 Importance of culture in human life:-

Culture and human life are inter related. It is not any external element or any ornament which can be used by human being. It is also not merely a touch of colours. Culture is attached to cultural traditions, beliefs, a style of living and spiritual and material aspects. It reaches us a way of living. Man is the creator of culture and similarly culture makes an individual a human being.

Religious belief and its symbolic expression is a fundamental spirit in culture. We should respect religious identities and also be acquainted with contemporary efforts to facilitate inter-religious dialogue which are often termed as cross-cultural dialogues. The more we are connected, more we are becoming universal and live on a broader universal level. We cannot assume that there is just one way to lead life and that is final.

Satyam, shivam and sundaram are three eternal values attached to culture. It is culture only which brings us closer to religion and philosophy. It provides beauty in our life through various arts and makes as more beauty conscious human beings. It is only culture which makes as moral and brings us in contact with other human beings and with it teaches as lessons of law, tolerance and peace.

Questions from Chapter :-

1. How can you say that meaning of culture and sanskriti are same?
2. Is Indian culture dynamic?
3. What is the origin of sanskriti of Sanskrit language and what does it mean?
4. Describe two general characteristics of culture.
5. Describe two characteristics of Indian culture.
1.5 Meaning and Concept of Heritage:-

We all know that we have inherited a lot of things like wealth, land, house, shop, ornaments etc and that every person leaves something or the other for his future generation. This is a narrow version of heritage. If we understand heritage in a broad manner, we can say that everything present in our country like objects, art philosophy, literature, food, living, knowledge, science, techniques, beliefs, thoughts, national monuments, structures etc. are all our heritage i.e. works achievements made by our elders towards society and nation. Their contribution are all heritage.

Indians, their life style, means of their entertainment, creativity, art, handicraft, science, all these are heritage. UNESCO, an institution of the UN has considered the heritage handed out to us as priceless. A decision to celebrate 18th April every year as world Heritage Day is taken to spread awareness to conserve and protect our heritage among people. It is our duty that we take pride in our heritage and conserve it. We should not harm our historical places and structures.

Questions from Chapter :-
1. What is meant by heritage?
2. When is World Heritage Day celebrated annually?
3. Why is world Heritage Day celebrated?
4. In which state are monuments of Hampi situated?

1.6 Culture and Civilization:-

Culture and civilization are often used synonymously. But both carry a different meaning. Civilization means to live life in a better way and sometimes to subvert nature to fulfill one’s needed. It also includes division of society into well defined political class which try to improve the life style regarding food, dress, communication etc.

Whatever man creates in field of thought and action using his intelligence is called culture and the way he uses means of nature to fulfil his needs, his civilization is born.

Culture is related to internal feelling in which purity of heart and mind are inherent. It includes higher achievements of man relating to science, music, dance, philosophy, creativity and which are
termed as cultural activities. Culture is different from civilization and is the pinnacle of heart of man. Man is not only a body, rather he lives on three levels-physical, mental and spiritual.

Living a social and political life through superior means and use of nature around in better way is called civilization. But it is not adequate for being cultured. When the mind of a person expresses itself at deepest levels, we call it a culture.

**Questions from Chapter:-**

1. What do you understand by civilization?
2. Are culture and civilization same?

**1.7 Culture and Heritage**

Cultural development is a historical process. Our elders have learnt several things from their ancestors and have added to it through their experiences. As the time goes on, we add new thoughts, new feelings to it and leave whatever is unnecessary. Thus, culture passes from one generation to the other. Whatever culture we receive from our ancestors is known as cultural heritage. This heritage exists at various levels. Culture which humanity has received as heritage in totality is known as national cultural heritage.
Following places of Bharat have been included in world Heritage list:-

<table>
<thead>
<tr>
<th>S. No.</th>
<th>World Heritage Site</th>
<th>State</th>
<th>Declaration Year</th>
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<tbody>
<tr>
<td>1.</td>
<td>Red Fort of Agra</td>
<td>U.P.</td>
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<td>2.</td>
<td>Caves of Ajanta</td>
<td>Maharashtra</td>
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<td>Caves of Ellora</td>
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<td>Taj Mahal</td>
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<td>5.</td>
<td>Monuments of Mahabalipuram</td>
<td>T.N.</td>
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<td>6.</td>
<td>Surya Temple Konark</td>
<td>Orissa</td>
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<td>7.</td>
<td>Kaziranga National Park</td>
<td>Assam</td>
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<td>8.</td>
<td>Keoladev National Part</td>
<td>Rajasthan</td>
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<td>9.</td>
<td>Manas Sanctuary</td>
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<td>10.</td>
<td>Churches of Goa</td>
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<td>11.</td>
<td>Fathpur Sikri</td>
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<td>12.</td>
<td>Monuments of Hampi</td>
<td>Karnataka</td>
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<td>13.</td>
<td>Temples of Khajuraho</td>
<td>M.P.</td>
<td>1986</td>
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<td>15.</td>
<td>Chola Temples</td>
<td>T.N.</td>
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<td>16.</td>
<td>Monuments of Pattadkal</td>
<td>Karnataka</td>
<td>1987</td>
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<td>17.</td>
<td>Sunderban National Park</td>
<td>West Bengal</td>
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<td>19.</td>
<td>Sanchi Stupa</td>
<td>M.P.</td>
<td>1989</td>
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<td>20.</td>
<td>Musoleum of Humayun</td>
<td>Delhi</td>
<td>1993</td>
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<td>21.</td>
<td>Qutub minar</td>
<td>Delhi</td>
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<td>22.</td>
<td>Mountain Railway Nilgiri</td>
<td>T.N.</td>
<td>1999</td>
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<td>23.</td>
<td>Mahabodhi Temple of Bodhgaya</td>
<td>Bihar</td>
<td>2002</td>
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<td>25.</td>
<td>Champaner Pavagarh Archeological garden</td>
<td>Gujrat</td>
<td>2004</td>
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<td>26.</td>
<td>Chatarpatishivaji Termninal</td>
<td>Maharashtra</td>
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<td>27.</td>
<td>Red Fort of Delhi</td>
<td>Delhi</td>
<td>2007</td>
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<td>28.</td>
<td>Jantar Mantar Jaipur</td>
<td>Rajasthan</td>
<td>2010</td>
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<td>29.</td>
<td>Western Ghats</td>
<td>Karnataka, Kerala, T.N., Maharashtra</td>
<td>2012</td>
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<td>30.</td>
<td>Fort of Kumbhalgarh</td>
<td>Rajasthan</td>
<td>2013</td>
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<td>31.</td>
<td>Fort of Ranthambor</td>
<td>Rajasthan</td>
<td>2013</td>
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<td>32.</td>
<td>Fort of Chittor</td>
<td>Rajasthan</td>
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<td>Fort of Jaisalmer</td>
<td>Rajasthan</td>
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<td>Fort of Amer</td>
<td>Rajasthan</td>
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<td>35.</td>
<td>Fort of Gagron</td>
<td>Rajasthan</td>
<td>2013</td>
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<td>36.</td>
<td>Rani ki Baori</td>
<td>Gujrat</td>
<td>2014</td>
</tr>
<tr>
<td>37.</td>
<td>Great Himalayan National Park</td>
<td>Kullu (H.P.)</td>
<td>2014</td>
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All the above places are an important part of our heritage and they should be conserved at all costs. Apart from these constructions, building, architecture, intellectual achievements, philosophy, books of knowledge, scientific innovations and discoveries are also a part of heritage. Maths, astronomy in Indian context, Bodhayan, Aryabhatta and Bhaskaracharya in astrology, Kanad and Varahamihir in field of physics, Nagarjuna in Chemistry, Sushrut and Charak in medicine, Patanjali in yoga are precious gems of our heritage. Culture is changeable but not our heritage. Every person who is attached to any culture or specific group can adopt cultural values from another culture. But our attachment to Indian cultural heritage will never change. Our heritage will bind us with each other in the same way as Indian literature and religious texts as Veda, Upanishad, Gita and Yoga have imparted righteous knowledge, righteous action behaviour and practice as complimentary to our civilization.

Questions from Chapter :-

1. In which state is fort of Kumbhalgarh situated?
2. Name two places of M.P. which have been included in world Heritage list.
3. When was Gagron fort included in world Heritage List?
4. What is national cultural heritage?

What you have learnt is:

- The word sanskriti is derived from the root ‘kri’ of Sanskrit language which means ‘to do’.
- ‘Culture’ is derived from ‘Cult’ or ‘cultus’ of Latin language which means to develop or refine.
- Culture can be defined as a way of organizing life, thoughts and experiences of a person or a specific group, share life and a way of celebrating life.
- Antiquity, continuity, spiritualism, adaptation, synthesis, tolerance, and unity in diversity are major characteristics of Indian culture.
- It is culture only is deep sense which produces various aspects of literature, music dance, arts, architecture along with various organisations and creations which in totality made activities of society systematic and easy.
- Satyam, Shivam and Sundaram are the three everlasting values which are connected to culture. It is culture which brings us closer to truth through philosophy and religion.
- It adds beauty to life through arts and makes beauty conscious humans. It is culture which makes us a moral man.
- Culture provides thought, ideals and values for leading a good life.
- Self-control in behaviour, tolerance towards feeling and emotions of others are the best exemplifications of culture.
- Culture heritage means that all those values and aspects of culture which are transferred to next generation.
- UNESCO, an organization of U.N.O has considered heritage handed down by our ancestors as precious.
- To make people aware to keep our heritage in a safe and conserved way that decision was taken to celebrate 18th April as world Heritage Day.
- Architecture, monuments, intellectual achievements, philosophy, texts of knowledge, scientific inventions and discoveries are a part of heritage.
Questions from Chapter End.
1. How will you define the concept of culture?
2. How are culture and civilization related?
3. What is cultural heritage?
4. What are the general characteristics of culture?
5. Mention important features of Indian culture.
6. Explain the concept of 'Heritage' with example.
7. What is the relation between culture and heritage? gives example.
8. Which places of Indian have been included in World Heritage List?

Answers of the Questions from Chapter

Culture, Meaning, Characteristics and importance
1. It is a means to refine.
2. Indian culture is dynamic.
3. Sanskriti is derived from 'Kri' root of Sanskrit language. Three words are formed from this root-
prakriti (original state) Sanskriti (refined stage)and vikriti (deformed stage).
4. Culture is learnt and derived. It is conservable.
5. Antiquity, continuity and spiritualism meaning and concept of Heritage.

Meaning and Concept of Hritage
1. Whatever is derived from our elders i.e. works and accomplishments of our ancestors is heritage.
2. 18th April.
3. To preserve and conserve monuments.
4. Karnataka

Culture and civilization
1. Civilization means better means to life.
2. No, Culture and civilization are often used in same context but their meanings are different.

Culture and Heritage
1. Fort of Kumbhalgarh is in Rajasthan.
2. Sanchi stupa, Bhimbetka, Khajuraho etc. are in M.P.
3. It was included in 2013 C.E.
4. Culture inherited as heritage in totality is called national culture.
Chapter-2

Indian History

(A) Indian History through the Ages

For any nation, its history has an extreme importance. History of Bharat has been glorious from this point of view. History has an important role in formation of individual and nation. We can improve our future by taking lessons from history. History makes us aware of Social, economic, political, religious, educational, scientific artistic and cultural progress made by our ancestors during various ages. Sense of history creates feeling of unity. Actually, history now is no more a study of dates and events. all the aspects of life are inherent in subject matter of history.

History of Bharat is very old. We get information about it through the evidences which our ancestors have left for us. We have written literature for our immediate past, but when paper was not invented, history of that period was inscribed on leaves of dried trees, stones, inscriptions etc. History before this period is known by scientific analysis of implements, tools and utensils of clay.

Aim:-

After reading this chapter you will:-

- know about the importance and relevance of study of history.
- recognize the Sindhu-Saraswati civilization as an urban civilization.
- know about the nature, religion and philosophy of Vedic society.
- interpret the causes of rise of Jain and Baudh dharma
- describe the political condition of ancient, medieval and modern Bharat.
- enumerate the progress of Bhakti movement.
- distinguish some common characteristics of social and religious reforms.
- understand the freedom struggle of Bharat.

3 (A)-Sindhu-Saraswati Civilization

Sindhu-Saraswati civilization was discovered in a vast part of north-west of Indian subcontinent. This civilization developed near the banks of Sindhu and Saraswati river and is therefore known as Sindhu-Saraswati civilization. Saraswati river holds and important place in Indian history and culture. Vedas were created here. Search for this civilization began with excavation done by Dayaram Sahni in 1921 C.E. and Rakholdas Bannerji in 1922 C.E. at Harappa and Mohanjodaro respectively,. The major sites related to this civilization are:-

Harappa:- It is situated on banks of river Ravi in Mont gomery district in Punjab in Pakistan. Here, city is found on eastern mound and fort on western mound. Remains of a large granary are found in Harappa.

Mohanjodaro:- It is situated on right banks of Sindhu river in Larkana district of Sindh in Pakistan. In Sindhi language, Mohanjodaro means 'Mound of the Dead'. A huge public bath is found here.

Kalibanga:- It is situated in Hanumangarh district in Rajasthan. It is situated in Hissar district of Haryana. Here, the fort and lower city are not found separately but found in an enclosed wall. Fire pits are found from many houses of Banawali. Raised platforms are found usually in front of all houses.
**Surkotda**- It is situated in Kuch district of Gujarat. Bones of horse are found here.

**Lothal**- It is situated on banks of Bhogava river in Ahembad. Here also, the city was divided into two parts-the fort and the lower city Entire establishment was surrounded by a wall. The buildings and town planning of Lothal was systematic. Lothal was a major port.

**Dholavira**- It is situated in Kuch district of Gujarat.

One important characteristic of Dholavira is that its town planning divided into three parts- fort, middle city and lower city.

Apart from these, evidences of this civilization are found from Rakhigarhi, Alamgirpur, Ropar, Bhagwanpura etc.

2 (B) 2- Vedic civilization:

A new civilization was born after the Harappa civilization in the same sequence. Evidences of this civilization are found from plains of Ganga-Yamuna to south Bharat. This civilization came to be known as Vedic civilization. People of this civilization created hymns in honour of gods and goddesses. They were compiled in four Vedas. It came to be known as Vedic civilization as it was based on Vedas. Vedic period is divided into two parts :- 1. Early Vedic Period (Rigvedic) 2. Later Vedic Period.

Rigveda represents the early vedic period. Sindhu and Saraswati were two major rivers of Rigvedic period. The people of this civilization mainly resided in areas of Sindhu and its tributaries which is also known as Sapta Saindhav area. Indra, Agni, Varuna etc. were major gods of Rigvedic period. The gods were divided into three categories:- 1. Gods residing on earth 2. Gods residing in space 3. Gods residing in universe. There is no mention of purdah system in Rigveda Education was imparted orally in gurukulas. Trade was conducted through barter system.

Samveda, Yajurveda and Atharvaveda were created in post-Vedic civilization. After them Brahmanas, Aryanak and Upanishads were created, based on Vedas. The society in post-vedic period was divided into four varnas-Brahmin, Kshatriya, Vaishya, Shudras. Initially, the Varna system was based on occupation but with time, it was based on birth. Birth became the basis of caste. The kings performed large yajnas like Rajuya, Ashwamedha and Vajpeya to strengthen their position. Setting an ideal life span of an individual for 100 years in Vedas, his life was divided into four parts. This system was known as Ashram System. Life was divided into these four Ahramas-Brahmacharya, Grihastha, Vanprastha and Sanyas ashrama.

2 (A) 3. Jain and Buddhist sect:-

The period between 600 B.C.E. to 200 B.C.E. is not only important from the point of view of political unity of the country but cultural unity as well. There was rise of other major sects in ancient Bharat like Jain and Buddhist sect. These sects too left an indelible impression on Indian life and culture. As the Vedic dharma became ritualistic, performance of yajnas and other ceremonies became expensive and as the common people in 6th Century B.C.E. were unable to bear such expenses, the demand for reforms began. As a result, there was rise of Jain and Buddhist sect.

**Jain Sect:-**

Great men who contributed towards foundation and development of Jain sect were known as Tirthankars. The first tirthankar was Rishabhdev. Mahavir Swami was the 24th tirthankara. Jain sect lays emphasis on hard penance and renunciation. Mahavir Swami was born in 599 B.C.E. at Kundagrama near Vaishali. His childhood name was Vardhaman. His father’s name was Siddhartha and his mother was
Trishala. At the age of 30 years, he left his home. At the age of 72 years, he left his mortal remains in Pavapuri in 527 B.C.E. Emphasis is laid on following panchamahavrata in Jain sect which are:-
1. Ahimsa- Not to commit violence by heart, words or action.
2. Satya-Mahavir Swami laid emphasis on speaking the truth and leading a pure life.
3. Asteya- It means not to steal.
4. Aparigraha- Not to hoard material things.
5. Brahmacharya- To gain control over all senses and desires of body.
   Later on, Jain sect was divided into two branches- Shwetambar and Digambar.

**Buddhist Sect**
In 6th century B.C.E. Buddhist sect rose in Bharat. It was founded by Mahatma Buddha. He was born in 563 B.C.E. in Lumbini Vana (Nepal). His childhood name was Siddhartha. His father was Shuddhodhana and his mother was Mahamaya. His mother died seven days after his birth. He was brought up by his maternal aunt Prajapati Gautami. He was not into the worldly pleasures. He thought of leaving worldly life after witnessing four incidents when he saw an old man, a man suffering from diseases, a corpse and a eunuch. He felt that the world is full of sorrow. He felt home at the age of 29 years. This incident is known as ‘Mahabhinish Kraman. At the age of 35 years, he gained enlightenment under a pipal tree. He delivered his first sermon in Sarnath. Buddha preached. Four Noble Truths in his teachings and ‘Ashtangik Marg’ to get rid of sorrow.

The four noble truths are (i) Dukh (ii) Dukh Samudaya (iii) Dukh Nirodh (iv) Dukh Nirodh Marg.

He left his mortal remains in 483 B.C.E. in Kushinagar. Later on Buddhist sect was divided into two parts-Hinayana and Mahayana.

**Question from Chapter:- 2 (A) 1-3**
1. Bones of horse are discovered from which civilization?
2. Into how many parts in Vedic period divided?
3. What is the incident of Buddha leaving his home known as?
4. Into how many branches was Jain dharma divided?

**2 (A)-4. Sixteen Mahajanpadas:-**
The era of 6th century B.C.E. in early Indian history is known as period of important changes. Sixteen Mahajanpadas are mentioned in Anguttar Nikaya. Among these, Magadha was the strongest Mahajanapada. Haryank, Shishunaga and Nanda dynasties ruled over Magadha.

**Haryank Dynasty** - The real founder of importance of Magadha empire was king Bimbisar of Haryank dynasty. To expand his empire, Bimbisar married the girls of royal families of Kaushal, Vaishali and Madra.

After him, his son Ajatshatru became the ruler of Magadha. During his reign, first Buddhist council was held in Rajgriha. The last ruler of Haryank dynasty was Nagdeshak. Shishunaga Dynasty:- Shishunaga founded his dynasty. He conquered Avanti and Vatsa and annexed them. The second Buddhist council was held in Vaishali during the reign of Kalashoka of his dynasty.

**Nanda Dynasty** - Nanda dynasty was founded by Mahapadmananda. He was a powerful ruler of Nanda dynasty. Dhananand, another ruler of this dynasty was a very selfish and greedy ruler. He tormented the people of Magadha. He also insulted Vishnugupta ‘Chanakya’. Chanakya, to avenge his insult and for...
interests of people, murdered Dhanananda with help of Chandragupta Maurya and laid the foundation of Mauryan dynasty.

2 (B)-5 Maurya Dynasty:-

Founder of Mauryan dynasty was Chandragupta Maurya. He defeated foreign ruler Selucus in 305 B.C.E. According to the treaty, Selucus sent his ambassador Magasthenese in court of Chandragupta. Magasthenese wrote ‘Indica’. In his reign, famous ‘Sudarshan’ lake was constructed. In his last years, he was initiated into Jain dharma by Muni Bhadrabahu and retired to hills of Shravanbelgola (Mysore) for penance. After Chandragupta, Bindusar and Ashoka ruled. The last ruler of Mauryan dynasty was Brihadrath.

Ashoka the great:- After the death of Bindusar, Ashoka ascended the throne of Mauryan empire. Ashoka holds a unique place in history of Bharat. In 261 B.C.E., he waged war against Kalinga, In this war, Ashoka won but a terrible bloodshed and homicide converted his heart. The Kalinga war proved to be new turn in his life. He vowed never to engage in a war and started his journey on path of righteousness. Ashoka was a humanitarian. The code of law which he presented for moral upliftment of his people is known as ‘Dhamma’ in inscriptions. He appointed officials called ‘Dhamma Mahamatra’ to spread Dhamma. He started journeys and absconded royal games and tours for recreation. In the 10th year of his reign, he went to Bodhgaya. He also sent preachers to foreign countries to propagate peace and dharma. His Buddhist sect spread to various parts of the world. A third Buddhist council was held in Patliputra during his reign.

His rule was actually a welfare state. He constructed many roads for people, planted shady trees on both sides of the roads, constructed rest houses and dug wells. He gave importance to eternal values like ban on killing animals and birds and obeying the elders. He considered his subjects as his children. He made his views and philosophy available to people by inscribing them on stone pillars and inscriptions.

Thus, his place in history is unparalleled and his principles guide us for establishing peace in world in the truest sense.

2 (A) 4-5. Questions from Chapter

1. Name the most powerful janapada among the sixteen janapadas.
2. Where was the first Buddhist council held?
4. After which war, did Ashoka’s heart transform?

2 –(A)-6 Post Moughran Period

After the downfall of Mauryan empire, many small dynasties took advantage of weakness of successors of Ashoka and founded their rule in north Bharat. Greeks, Shakas, Parthians and Kushanas were foreigners. They soon mingled with local people.

Sunga Dynasty:- Pushyamitra laid the foundation of Sunga dynasty by murdering Brihadrarath, the ruler of Magadha. He reinstalled the prestige of Vedic dharma. Therefore, his reign in also known as the period of Vedic renaissance. He performed two ashwamedha yajnas. The last ruler of Sunga dynasty was Devbhooti.
Kanva dynasty: Vasudev, minister of last Sunga ruler, Devbhuti, murdered his ruler and founded Kanva dynasty. The last ruler of this dynasty was Susharma.

Satavahana dynasty: Simik murdered the last ruler of Kanva dynasty, Susharma, and founded the Satavahana dynasty. The 23rd ruler of this dynasty was Gautamiputra Satkarni. He is also known as patron of the Vedas. Jainashri Satkarni of this dynasty regained his lost empire from the Shakas.

Kushana dynasty: Kanishka was the greatest ruler of Kushana dynasty in whose reign was the Fourth Buddhist council in Kashmir was held. Kanishka formulated a new calendar in 78 C.E. which is famous as 'Shaka Samvat'. His court was adorned by scholars like Vasumitra, Ashwaghosh, Nagarjuna and Charak. Charak wrote 'Charak Samhita', an Ayurveda text.

Kharavel, ruler of Kalinga: Another state, which came into prominence was Kalinga. Modern Orissa and north A.P. were included under the empire of Kalinga. Ruler of Kalinga was Kharvela who followed Jain sect. He was a great administrator and warrior. He performed many welfare works as construction of roads, planting gardens etc.

South Bharat: The region lying the south of Krishna and Tungabhadra river is known as south Bharat. It was a region of the Cholas. The Cheras and Pandyas were constantly at war in this area.

Chola: Karikala was the most important ruler of the Chola dynasty. He defeated the combined army of Chera and Pandyas. He conducted several welfare works. He constructed many canals to use water of Kaveri for irrigation. He was a follower of Vedic dharma.

Pandyas: The Pandyas empire was situated in South of Kaveri river. Its capital was Madurai. Commerce, art and literature received impetus during Pandyana rule.

2 (A)-7 Gupta Dynasty: Rulers of Gupta dynasty founded a strong and powerful state. A powerful ruler of Gupta dynasty was Chandra Gupta-I. He is known as the real founder of this dynasty. He was coronated in 319 C.E. In the same year, he introduced 'Gupta Samvat'. He married the Lichavi princes Kumardevi.

Samudragupta became the next ruler after Chandragupta. In this period, the Gupta empire expanded to the farthest limits. His victories are mentioned in 'Prayag Prashasti' authored by Harishena.

Gupta ruler Chandragupta II uprooted the Shakas in western Bharat by defeating the Shaka ruler Rudra singh III. After this victory, he adopted the titles of 'Vikramaditya' and 'Shakari'. He formed matrimonial alliances with neighbouring state. He married Kuberanga, Princess of Naga dynasty. Daughter Prabhavati Gupta, born out of this alliance, was married to Rudrasen II, the Vakataka prince.

Chinese traveler Fahien toured Bharat during his reign. Nine scholars resided in his court known as 'Navratna' among whom Kalidasa, Dhanvantari, Varahmihir were prominent.

Gupta ruler Skandagupta reconstructed the Sudarshana lake. The last ruler of the Guptas was Vishnugupta.

2 (A)-8. Post Gupta and Premedieval Bharat-Age of Harsha Vardhana

Harsha Vardhana introduced the Harsha Samvat with his accession in 606 C.E. He used to donate every five years in Prayag. Chinese traveler Hieun Tsang and court poet Bana have elaborately described the empire of Harsha. There was no 'begar' during his reign. Harsha constructed many
hospitals and rest houses. He gave alms to Buddhists and Hindus. He was a poet of high order. He composed three plays in Sanskrit called Nagananda, Ratnavali and Priyadarshika. Nalanda University was a famous centre of education at that time. Banabhatt composed the biography of Harsha called 'Harsha Charitam'. He also wrote 'Kadambari'.

After Vakatakas, the Vatapis and Chalukyas of Kalyani came to power. An influential ruler of Chalukya dynasty was Pulakesin II. The Chalukyan kings struggled with Rashtrakutas and the Pallavas. The Chalukyan rule came to an end after 753 C.E. when the Rashtrakutas defeated them.

**Questions from Chapter 2 (A) 6-8**

1. Who founded the Kanva dynasty?
2. Which book of Ayurveda did Charak write?
3. Which ruler formulated the Shaka samvat?
4. During whose rule did Chinese traveler Fa Hien visit Bharat?

**2 (A)-9 Medieval Bharat:-**

Medieval history of Bharat started with invasion of Arabs and the Turks. Muslims ruled over Bharat till the advent of Europeans. Muslim rule was established but Bharat survived as a cultural nation. Any invader can conquer of geographical unit but cannot conquer a national culture.

Arabs were the first Muslims to attack Bharat King Dahir valiantly struggled with the Arab army led by Muhammad-bin-Quasim in 712 C.E. Though king Dahir lost his life in this struggle, but nobody dared to attack Bharat for the next 300 years.

After that, the Turks attacked Bharat their aim was to loot immense wealth of Bharat and propagate Islam. To fulfill this aim, Mahmud Ghaznavi attacked Bharat several times between 1000 to 1027 C.E. In 1025 C.E., he attacked Somnath temple and carried away gold-silver and precious stones in a large number.

After that, Muhammad Ghori attacked Bharat. Till the first battle of Tarain, he was defeated by Prithvi Raj Chauhan several times but won over Chauhan in 1192 in second battle of Tarain through conspiracy. This war was decisive in history of Bharat. After this war, Turkish authority was established in north Bharat. In 1206 C.E., Ghori died. His slave Qutbuddin Aibak founded a new dynasty in Bharat which is known as slave dynasty. With this, Delhi sultanate started in Bharat.

**2 (A)-10 Delhi Sultanate**

**Slave dynasty-** Qutbuddin Aibak was the founder of Slave dynasty and Delhi Sultanate. He was the first Muslim ruler in Bharat. He constructed 'Adhai Din ka Jhopra' mosque after destroying a Sanskrit school in Ajmer. He died in Lahore while playing polo (Chaugan) when he fell down from a horse. After that, major rulers like Iltutmish, Balban etc. ruled. Razia was a female ruler of the Slave dynasty.

**Khilji dynasty -**Jalaluddin founded the Khilji dynasty in 1290 C.E. after murdering Kaikubad, the last ruler of slave dynasty. In 1296 C.E. after murdering Jalaluddin Khilji, his son in law and nephew Alauddin Khilji became the ruler. He introduced the policy of control of market price and branding of horses.

**Tughlaq Dynasty-** After Khilji dynasty, Giasuddin Tughlaq founded Tughlaq dynasty in 1320 C.E. After that Muhammad-bin-tughlaq ruled. Some historians called him an insane ruler. He shifted his capital from Delhi to Devgiri in the most unwisely manner and christened Devgiri as Daultabad. After
some time, he had to shift capital to Delhi again. He also issued token currency but this plan also failed. In 1398 C.E. Timur invaded Bharat.

**Lodi dynasty**-Bahrol Lodi founded Lodi dynasty in 1451 C.E. After this, Sikander Lodi became the ruler who founded Agra in 1504 C.E. The last ruler of this dynasty was Ibrahim Lodi. He died on battle ground in first battle of Panipat in 1526 C.E. after being defeated by Mughal invader Babur.

**Questions from Chapter-2 (A)** 9-10
1. Which foreign invader plundered Somnath?
2. Between whom was First Battle of Tarain fought?
3. Which sultan started the practice of branding horses?

**2 (A) -11 Vijay nagar and Bahmani Empire**-
Two brothers Harihara and Bukka founded Vijaynagar Empire in 1336 C.E. Four dynasties ruled over Vijaynagar Sangam, Saluv, Tuluv and Aravidu.

The last ruler of this dynasty was Virupaksha II. Krishnadev Rai of Tuluv dynasty has the honour of being the greatest ruler of Vijaynagar. He got constructed Hajararam and Vithalswami temples. Babur has described him as the most powerful Hindu ruler in his autobiography.

In 1347 C.E. Abul Muzaffarpur Allauddin became ruler with the name of Bahamn Shah and he laid foundation of Bahmani empire.

**2 (A)-12 Mughal Dynasty:**-
Babur founded the Mughal empire by defeating Ibrahim Lodi in 1526 C.E. Babur belonged to Timur dynasty from his father's side and to Mongol dynasty from his mother's side. Thus, his character had the amalgamation of brutality of Mongols and determination of Turks. After Punjab conquest, Babur proceeded to Delhi and started preparations of war in the grounds of Panipat. Ibrahim Lodi also stationed his large army in Panipat to resist Babur. Ibrahim Lodi was killed in the battle. On 17th March 1527 C.E., battle of Khanwa was fought between Rana Sanga and Babur in which the latter gained success. Babur used the Tulughama art of warfare. After this he also defeated Medini Rai ruler of Chanderi of Malwa in 1528 C.E.

After the death of Babur, his son Humayun ascended the throne in 1530 at the age of 23 years. In 1539 C.E. the Battle of Chausa was fought between, Afghan Sher Khan and the Mughal army. There was a stampede in the Mughal army. Humayun fled. His life was saved by Jan Nizam Rukha, a water carrier. Sherkhan won and adopted the title of 'Sher Shah'. In 1540 C.E. Shershah again defeated Humayun in battle of Kannauj.

After a long exile, Humayun regained the throne of Delhi by defeating Delhi ruler Sikander Shah in battles of Machiwara and Sarhind under the leadership of his commander Bairam Khan in 1555 C.E. In 1556, he slipped from the stairs of his library and died.

After Humayun, Jalaluddin Muhammad Akbar ascended the throne at Kalanoor. On 5 November 1556, second battle of Panipat was fought between Hemu and Bairam Khan from Akbar's side when Hemu was about to gain victory, an arrow hit his eye and a stampede followed in his army. Hemu was arrested and put to death.

Akbar was imperialistic, Some Rajputs compromised but Maharana Pratap did not bow before Akbar. In April 1576 Akbar sent a powerful army under Kunwar Man Singh and Asaf Khan to attack Pratap. A battle was fought on 18 June 1576 between armies of Akbar and Pratap at Khannaur which is
known as battle of Haldighati. Rana Pratap gained victory as far as long term results of the battle are concerned as the army of Akbar could not either defeat him or imprison him and returned. Thus, desire of Akbar to subjugate Mewar could not be fulfilled. He could not capture Pratap dead or alive.

After Akbar's death, Jahangir became the emperor. During his rule, his wife Noor Jahan interfered a lot in the administration. After Jahangiri death, Shahjahan became the emperor and ascended the throne of Agra.

Shahjahan's childhood name was Khurram. In 1657 C.e. Shahjahan became mortally ill. He transferred the responsibility of empire to Dara Shikoh. At this, his other sons-Shuja, Aurangzeb and Murad were bent upon to engage in war of succession. In these wars, Aurangzeb was victorious. He sat on throne on 1658 C.E. He imprisoned Shahjahan and murdered his brothers Dara, Murad and Shuja. Due to his religious and administrative policies, the Mughal Empire began to decline.

2 (A) 13 Rise of Marathas and Shivaji Maharaj.

Rise of Maratha power was an important event of Indian history. The credit for their rise goes to Shivaji. Undoubtedly, Shivaji was not only a military commander but also a nation builder.

Shivaji was born in April 1627 in fort of Shivner. His father Shahaji Bhonsle belonged to the Sisodia dynasty of Mewar and mother Jijabai belonged to Yadav dynasty of Devgiri. The impact of bravery and courage of his ancestors was laid on Shivaji too. Jijabai was an educated and religious women.

She narrated stories of Ramayana and Mahabharat to Shivaji and filled his heart with desire to follow these great heroes. She inspired him for love for cows and patriotism. Dadaji Konddev imparted him education in horse riding and sword fighting. The name of spiritual guru of shivaji was Ramadas. Shivaji, besides conquering forts of Singhgarh and Purandhar, subjugated other forts as well like Toran, Chankan, Kandnai and Supa.

The rising power of Shivaji was a source of concern for Bijapur state. Afzal Khan of Bijapur conspired to kill Shivaji by deceit but Shivaji came to know of it before hand. In 1659 C.E. before Afzal Khan could attack Shivaji, latter killed him.

On the other hand, Mughal emperor Aurangzeb too wanted to restrict increasing power of Shivaji. He sent Shaista Khan to bring Shivaji under Mughal subjugation. Shivaji attacked Shaista Khan in his Lal Mahal in Poona. Shaista Khan fled when Shivaji looted Surat. In 1674 C.E. he made Raigarh his capital and got coronated through Vedic rituals. In 1680 C.E. Shivaji died.

Questions of Chapter 2 (A) 11-13
1. Who were the founders of Vijaynagar Empire?
2. Through which technique did Babur fight in Battle of Khanwa?
3. After which war did Sher Khan adopted the title of Shershah?
4. Name the spiritual leader of Shivaji.

2 (A) -14 Bhakti Movement

Many great men in early medieval period of Indian history started a movement with an aim to bring about reforms in socio-religious life of Bharat which is known as Bhakti movement. The saints of
Bhakti movement opposed bigotry. They ignored caste system and encouraged women to take part in these religious movements. These saints preached in local language so that common men could understand the teachings of saints easily. Bhakti was propagated in a traditional manner by Alwar and Nayanar sects of Tamil bhakti stream.

**Ramanuja**- Ramanuja belonged to south Bharat. He emphasized on 'Saguna' Bhakti. His disciple was Ramananda who spread his guru's message in entire north Bharat.

**Ramananda**- Ramananda was born in Illahbad and gained education in Varanasi. He also had faith in 'Saguna' bhakti. He believed that 'Moksha' or salvation could be gained only through 'Bhakti'. He wanted to put an end malpractises in society. He believed that all are equal in eyes of God and none is high or low by birth. He developed feeling of brother wood by making people of different castes his disciple.

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**Kabir**- Kabir was a disciple of Ramananda. He was equally popular among the Hindus and the Muslims. Kabir laid emphasis on cultural unity. He opposed mal practices and ostentation. He believed in formless god. He strongly opposed caste system.

**Raidas**:- He was one of the prominent disciples of Ramananda. Like Kabir, he also laid emphasis on worship of ‘Nirguna’ and ‘Nirakar’ god. He was against pilgrimages. If your heart is pure, there is ganges on your bowl’, this saying of Raidas is still popular

**Meeran**:- She was the daughter of Rathore Rao Ratna Singh of Merta. Her husband Bhojraj died. She dedicated her life in service of saints and became engrossed in Krishna Bhakti. She spent her life in Bhakti of her lord considering herself as His servant. She composed songs in Krishna bhakti.

**Namdev**:- Name of Namdev is prominent among the reformers of medieval Maharashtra. Since childhood, Namdev spent his time in service and company of saints. He created a new consciousness of Bhakti movement through Marathi language. There is a deep reflection of love and gratitude towards God in his poetry.

**Chaitanya Mahaprabhu**:- He was born in Brahmin family in Nadi district in Bengal. He developed detachment after the death of his father and wife and he became an ascetic. He traveled to various places and preached love and devotion. He opposed caste system. He would lose his consciousness while singing and dancing in Krishna bhakti.

**Nanak**:- He was born in village Talwandi in Punjab which is today known as Nankana Sahab. He took to renunciation in his youth. He delivered his preaching in simple language. He opposed pretensions, difference between high and low etc. He emphasized on love and devotion for formless, attribute less god.

**Pipa**:- He was an illustrious ruler of Khinchi branch of Gagron and was one of the disciples of Ramananda. Ramananda ordered him to break all worldly ties and serve the saints and worship god while following a married life. Saint Pipa began to meditate in a cave on confluence of rivers Ahu and Kali Sindh. Later on, he gave up his kingdom and started out to propagate dharma along with his wife Sitaji. He opposed all discriminations and stated that all are equal in eyes of God.

**Dadu**- He was a follower of Kabir. He was born in Ahemdabad. He also influenced Mughal ruler Akbar with his teachings. He wanted coordination and unity among sects. He staunchly opposed rituals, castism, idol worship and ostentations. His teachings and views are compiled in ‘Daduji ki Vani’ and Dadu Ra Duha’.
Popularity of Bhakti Movement –

One reason for popularity of bhakti movement was that the saints opposed caste system and welcomed brotherhood and equality. The purpose of this movement was to form Hindu- Muslim unity. All the saints emphasized on monotheism. They believed that God can be reached only through bhakti and not through rituals. They tried to do away social and religious malpractices through their teachings.

In north Bharat, the movement was divided into two streams-nirguna and saguna bhakti. Nirguna devotees believed in formless (nirakar) god Nanak and Kabir were prominent among them. The devotees of Saguna bhakti chiefly worshipped Rama and Krishna. Among the Saguna bhaktas, Tulsidas, Ras Khan and Surdas were prominent. This movement also encouraged development of local languages.

2 (A) -15 Rise of Sikh community:-

The Sikh sect was founded by Guru Nanak. He addressed God as omnipresent and formless and declared that ‘name’ is the best means to reach ‘HIM.’. He opposed caste system, idol worship, rituals and superstitions.

After Guru Nanak Dev, guru Angad made Sikh dhama popular. He compiled the teachings of the guru in Gurumukhi script. He started the practice of ‘Langar’ in which everybody dined together. It put an end to feeling of discrimination and spirit of brotherhood enhanced.

Guru Arjundev was the fifth guru of the Sikhs. He compiled the teachings of earlier gurus in ‘Adi Grantha.’ Jahangir disliked the increasing popularity of the guru and therefore, Mughal-Sikh struggle began. Rebellious prince Khusrau received blessings from Arjundev and wished for success. Jahangir fined the Guru with two lakh rupees. When the guru did not pay, Jahangir got him murdered.

After Guru Arjun Dev, Hargovind Sahib founded the Akal Takht. He started imparting military training to his followers and turned them into soldiers. Offended by this, Jahangir imprisoned him in the fort of Gwalior. Later on, Hari Rai and Harikishan became the Gurus. Their relations with the Mughal Emperors were not cordial.

In 1664 C.E. Teg Bahadur was declared as the minth guru. At that time, Mughal ruler Aurangzeb was committing atrocities over Sikhs and Hindus. Aurangzeb summoned him to Delhi and asked him to embrace Islam. When guru Teg Bahadur refused, he was murdered.

After him, Guru Govind Singh became the tenth guru. He founded Khalsa to prepare the Sikhs for an armed struggle. His two sons were nured up alive in wall.

2 (A) -16 Social Reform Movements:-

The social reform movements have special importance in Indian history of 19th century. Its leaders tried to do away the
weakness and ills of Indian society. Social reformers formed various social reform organizations.

**Rajaram Mohan Rai:** He is known as the fore runner of modern Bharat. He founded ‘Brahma Samaj’ to do away ills of Hindu society, to curtail growing influence of Christianity in Bharat and form unity in society. He opposed idol worship and rituals and tried to eradicate polygamy, child marriage, untouchability etc. His most important contribution from social point of view was to oppose Sati system. The anti-sati law was made due to his efforts.

**Devendra Nath Tagore:**

After Raja Ram Mohan Roy, Brahma Samaj was led by Devendra Nath Tagore. After him, Keshav Chandra Sen led the movement. At that time, individual liberty, national unity, brotherhood were being stressed upon in society Brahma Samaj became an organized means to express the spirit of national consciousness in the country.

**Swami Dayanand Saraswati:** He had mastery over Sanskrit language and had a command over Vedas. He raised his voice against ill practices and hypocrisy along with polytheism, incarnation and rituals. He laid emphasis on authenticity of Vedas and revealed that Vedas are a storehouse of knowledge. He gave the slogan ‘Back to the Vedas’. In 1874 C.E. he wrote Satyartha Prakash. He founded Arya Samaj in 1875 C.E. Through this organization, he opposed untouchability, child marriage etc and encouraged inter caste and widow remarriage.

**Ram Krishna Paramhansa:** He was a priest in the Dakshineshwar temple of mother Kali in Calcutta. He was of the belief that God can be seen both formless and in form. He approved all the sects of world as equal.

**Swami Vivekanand:** His childhood name was Narendra Nath Dutt. In 1880 C.E. he met Ramkrishan Paramhansa and became his disciple. He gave new life and energy to the youth of Bharat with his thoughts. He made Bharat aware of her proud religious, cultural superiority. In 1893 C.E., he delivered an unprecedented speech while representing Hindu dharma in world Religious Conference in Chicago. To propagate his guru’s teachings, Swami Vivekanand founded Ramkrishna Mission on 5 May 1897 in Bethur near Calcutta.

**Prarthana Samaj:** In 1867 C.E., Dr. Atmaram Pandurang founded ‘Prarthana Samaj’ in Bombay. He favoured intercaste marriage and widow marriage for social reform. Govind Ranade provided more impetus to this organization. He believed in one God and refuted idol worship and caste system.

**Theosophical Society:** This organization was founded by western scholars who had love for Indian society and culture. Madam A.P. Blovatski and Col. H.S. Olcott founded Theosophical Society. Annie Beasont propagated ancient Indian dharma philosophy and theory. She founded Central Hindu School to encourage Indian education.

**Narayan Guru:** He was a great saint of south Bharat. He decided to adopt the path of ‘Sanyas’ since his young age. After the death of his parents, he set out to gain knowledge. He spent his time in serving the saints, meditate in seclusion and making pilgrimages. Apart from being a religious reformer, he was a social reformer as well. He made efforts to reform the social and spiritual life of people of Kerela.

**Jyoti Rao Govind Rao Phule:** Famous as Jyotiba, he was born in Pune. He believed that condition of lower castes and women could be ameliorated by education. He started a school for lower castes and an orphanage for widow. In 1873 C.E. he founded Satyashodhak Samaj.
Pandita Rama Bai:- Her name is prominent among the women social reformers in Bharat especially in Maharashtra. She traveled with her brother to places and lectured on Puranas. Her fame spread all over as an orator. People started to call her Pandita. She propagated Brahma Samaj in Maharashtra and gave special attention to improve condition of the women. In 1890 C.E., she opened Sharda Sadan for widows.

Bankim Chandra Chattopadhyaya:- He initiated renaissance through his work ‘Bang Darshan’. He opposed customs like child marriage, polygamy. ‘Anand Math’ is his famous novel. Our national song ‘Vande Mataram’ in taken from this novel.

Questions from Chapter 2 (A) 14

1. Where was Guru Nanak born?
2. What were the major streams of Bhakti movement?
3. Name the fifth guru of the Sikhs.
4. With whose efforts was anti sati bill passed?
5. Who gave the slogan Back to Vedas’?
6. From which novel is ‘Vande Mataram’ derived?

2 (A) 17 Freedom Struggle of 1857:-

In 1857 C.E. the British had to face an organized opposition from the Indians for the first time. The British failed this effort through their diplomacy. The British understood that the Indians have become a Challenge to their empire. Collective opposition of Indians opened their eyes. They were forced to change their policy.

Causes of Freedom Struggle:-

European writers have cited military dissatisfaction and use of greased cartridges as the main cause of revolt of 1857. But in reality, the political, administrative, economic, social and religious policies of the British rulers were responsible for it. Agitation of the Indians increased due to their exploitative policy and was expressed in form of freedom struggle of 1857 C.E. There were many reasons for this revolution:-

1. Economic Causes:- The Indian goods faced heavy duties in England whereas the woolen, cotton and silk clothes imported from England faced very little duty. Raw material was sent to England from Bharat and goods made out of it were sold in Bharat. The Indian industries began to close town. The farmers had to pay a high revenue under the new land revenue system of the British which made their condition pitiable.

2. Social and Religious Causes:- The British looked down upon the Indians with harted. They behaved with Indians in an inhuman manner. Unwanted changes were brought for Indians in Hindu customs through Religious Disability Act of 1850. Now a son could not be deprived of his share in his fathers’ property if he changes his religion i.e. from Hindu to Christianity, which was against the traditional Hindu Succession Act.

3. Political and Administrative Causes:- The Subordinate Alliance of Wellesley and Doctrine of Lapse of Dalhoucie made many principalities of Bharat a part of British empire. East Indian Company took away land of many Indian zamindars and dissatisfied them.
4. **Military Causes:**- There were few opportunities of promotion for Indian soldiers. Only the British could be the officers in the army. Indian soldiers received very less salary in comparison to their British counterpart and the Indian soldiers always faced the brunt of the war as a forward file.

**Immediate Cause:**-

New Enfield rifle instead of old Brown Bess rifle was provided to the Indian soldiers. The cartridge of this new rifle had to taken off by teeth. It was widely rumored that the cartridge contained fat of cow and pig. On 29th March 1857, Sepoy Mangal Pandey in Barrackpore cantonment refused to open the cartridge with his mouth and revoluted. He was arrested and hanged. This news reached Meerut and the sepoys of Meerut Contentment too refused to use the cartridge. On 10th May, the sepoys broke open the doors of the jail, freed all the prisoners and proceeded to Delhi.

The Sepoys of Nasirabad, Neemuch and Erinpura too started the revolt. On 12th May 1857, the revolutionaries captured Delhi and declared Bahadur Shah Zafar as emperor of Bharat. The British arrested Zafar and exiled him to Rangoon.

The movement in Awadh began under Begum Hajrat Mahal. The revolutionaries burnt down the British residency. Similarly, Nana Saheb and Tantya Tope in Kanpur, Rani Laxmi Bai in Jhansi and Kunwar Singh in Bihar led the revolutionaries.

The British suppressed this revolt. Following were the main causes:-

1. The Indian rulers helped the British instead of revolutionaries to save and maintain their post and empire.
2. There was no national leadership of the revolt. Bahadur Shah was old and weak.
3. The Indians lacked new weapons whereas the Company had new rifles and pistols.
4. The day of revolt was decided to be 31st May 1857 but due to over enthusiasm, the revolt erupted on 10th May 1857. The British gained success in suppressing the revolt which occurred at different time in different places.
5. Some zamindars and traders helped British administration.

**Result of the revolution:**-

1. After 1857 C.E. the British crown took over the authority of Bharat from East India Company.
2. The British gave momentum to Hindu-Muslim enmity and followed the policy of ‘Divide and Rule’.
3. The number of British soldiers was increased in army. Armory was now kept with the British.
4. There was change of policy towards princely states. They were allowed to adopt and the policy of annexation was abated.

**Questions from Text 2 (A) 17**

1. The cartridges of Enfield rifle were so called coated with what substance?
2. Where did the revolt of 1857 first break out?
3. Who led the revolt of 1857 in Awadh?

**2 (A)-18 National Movement**-
**Initial phase.**

The main reason for the backwardness of Bharat was colonialism of British empire. The farmers and labourers were more prey to greed and apathy of the British. The industrialists were not also happy in British rule.

By 19th century, Indians began to unite. They understood that British were their foes who were bent upon destroying Bharat for their benefit. From 1885 to 1905 C.E. the freedom movement was peaceful and non-violent. In December 1885, Indian National Congress was founded. Moderated leaders presented their demands in front of the government through petitions and articles. They wanted the British to agree upon constitutional and administrative reforms in Bharat. Dadabhai Naroji, S.N. Bannerji, G. K. Gokhale, Firoz Shah Mehta etc were moderates and liberals. Dada Bhai Naoroji considered drain of wealth as causes of Bharat’s poverty.

Congress could not attain much politically but it could evoke national consciousness and spirit of unity within 20 years of its foundation.

Muslim League was born out of the policy of Divide and Rule’ policy of the British. Thus, the demon of communalism was born in our country.

**Home Rule Movement:**

In 1914 C.E., First World war began. Congress decided to help the British. The moderates in particular believed that the British would free Bharat after the war. Soon it was realized that this hope would never be fulfilled. As a result in 1915-16, two Home Rule Leagues were founded. One was started by Tilak in Poona and the other in Madras by Annie Beasant. The aim of both of them was to attain Swarajya.

**2 (A)19 National Movement (1905—1918 C.E.)**

The period from 1905 C.E. to 1918 C.E. is known as the phase of extremists in our national movement. Leaders of this phase considered the policy of petition of moderates as that of political begging. They were in favour of political action and attainment of Swarajya. The extremists were led by Lal, Bal and Pal, i.e. Lala Lajpat Rai, Bal Gangadhar Tilak and Vipin Chandra Pal. Tilak started Ganapati Mahostsava and Shivaji Utsava. He started a Marathi newspaper called ‘Kesari.’ Curzon partitioned Bengal in 1905 C.E. As a protest, mourning day was observed. Many people in Calcutta observed fasts. ‘Prabhat Pheris’ were taken out chanting Vande Mataram’. In the Congress session of 1905 C.E., proposal was passed for boycotting foreign goods and adopting Swadeshi. This movement became a people’s movement. After 1919 C.E., the command of national movement came into the hands of Gandhiji.

**2 (A)-20 National Movement (1919-1934 C.E.)**

The Montague Chelmsford Reforms through the Indian Administration Act of 1919, implemented dual government in states. Liberals welcomed these reforms but the extremists refused to accept them. Rowlatt Act was passed in 1919 C.E. to suppress Political violence. At this time, Mahatma Gandhi used Satyagraha as a political weapon. His first victory was in the form of Champaran Satyagraha in 1917 in Bihar. He also waged campaign for mill workers of Kheda and Ahemdabad in 1918 C.E. After this, he started a movement against Rowlatt Act. General Dyer ordered firing over a meeting held in Jalianwala Bagh on 13th April 1919 in which of many innocent people lost their lives. In 1919 C.E. the Indian muslims started Khilafat movement. Gandhiji too joined it.
On 1\textsuperscript{st} August 1920, Gandhiji announced the commencement of non-cooperation movement under which foreign goods, titles and posts, government colleges and schools were boycotted. In 1922 C.E. after violence in Chauri Chaura, Gandhiji suspended the movement. In 1927 C.E. Simon commission came to Bharat. In reached Bombay in 1928 C.E. Here, it had to face a stern opposition. The police lathicharged the crowd demonstrating under leadership of Lala Lajpat Rai. He was badly injured and died several days later. In 1928 C.E., an outline of Indain constitution was formed in the name of Nehru report.

\textbf{Mahatma Gandhi}

In 1929 C.E. the Lahore session of Congress accepted the slogan of ‘Poorna Swarajya’. January 26\textsuperscript{th} 1930, was celebrated as Independence day. Now preparations were made for civil Disobedieeval movement under Gandhi’s leadership. This movement started on 12\textsuperscript{th} March 1930 with Dandi March. Gadhiji broke the salt law after reaching Dandi. Civil disobedience movement came to an end in May 1934. In the meantime, round table conferences were organized.

\textbf{Questions from Chapter 2 (A) 18-20}

1. Who were main leaders of Moderates?
2. Who were main extremist leaders?
3. Who founded Home Rule League in Puna?
4. Who ordered firing in Jalianwala Bagh Massacre?

\textbf{2-(A)-21 Attainment of Independence.}

In 1935 C.E. Indian Administration Act was passed which provisioned for provincial autonomy. Separate electorate were assigned for the Muslim, Sikhs, Christians and Europeans. Communalism and separatism was encouraged in this Act. The policy of ‘Divide and Rule’ of the British gave birth to animosity. As a result, the concept of ‘Two Nation Theory’ emerged in 1938. Jinnah gave it a final touch in 1940 C.E. In 1925 C.E. Dr. Keshav Baliram Hedgewar founded Rashtriya Swayam Sevak Sangh (R.S.S.) The aim of this organization was to infuse spirit of nationalism among the Indians. In 1933 C.E. a session of Hindu Mahasabha was held in Varanasi. Arya Samaj, founded by Dayanand Saraswati, made an important contribution in making Hindu society pure and powerful. In 1939 C.E., when Second World War began, the congress demanded for ‘Poorna Swarajya’. Cripps Mission in 1942, accepted to grant Bharat a dominion status after the war. The country rejected this offer. In August 1942, Mahatma Gandhi started Quit Indian Movement. At the same time the Azad Hind Fauj (I.N.A.) under the command of Subhash Chandra Bose reached the boundaries of Bharat with cooperation of the Japanese and captured Kohima. But Japan lost to British army by then. After the war, the Congress won a majority of seats in the elections held in 1946 C.E. In March 1946, Cabinet Mission arrived in Bharat for transfer of power to the Indians. The Mission announced its proposals on 16\textsuperscript{th} May 1946. There were difference between the Muslim League and the congress over the proposals. In the meantime, the Viceroy invited Congress to form interim government under the leadership of Nehru. Muslim League got agitated and communal riots began in the country. League insisted on forming a separate nation, Pakistan, for the Muslims. In March 1947, Lord Mountbatten was sent to Bharat. The nation had to suffer partition. Bharat became independent on 15 August 1947.
2 (A) 22 Major Revolutionary Events:-

**Chapekar Brothers:-** The Chapekar brothers of Puna, Damodas Hari and Balkrishna, murdered Poona’s plague commissioner Rand and Lt. Aiyerst on 22 June 1897. Both officers were bruteless and harsh. The Chapekar brothers were arrested and hanged.

Vinayak Damodar Savarkar:- Name of V.D. Savarkar is important in revolutionary leaders in national movement of Bharat. He was sent to cellular jail of Andaman Island in Nasik conspiracy case. Savarkar was a person who spent a long time of his life in cellular jail of Andaman.

**Ganesh Savarkar:-** He was the elder brother of V.D., Savarkar and was a revolutionary too. He wrote poetry full of patriotism due to which was sent to ‘Kala Paani’ (i.e. Andaman) by Jackson. Magistrate of Poona on charges of sedition.

**Khudi Ram Bose:-** Kingford, a Magistrate of Bengal was torturning the patriots. Khundiram Bose and Prafull Chaki threw bomb on car of Kingsford to kill him. In this attempt, a British advocate P. Kennedy, his wife and daughter were killed. Khudiram Bose was arrested and hanged whereas Prafful Chaki shot himself and sacrificed himself for the country.

**Ras Bihari Bose:-** He started making plans to oppose partition of Bengal. A revolutionary of Rajasthan, Zorawar Singh threw bomb on procession of Viceroy Lord Hardinge in which the latter escaped. This plan was hatched by Ras Bihari Bose.

**Bhagat Singh, Sukhdev and Rajguru:-** They were great revolutionaries of Bharat. Lala Lajpat Rai had died due to lathi charge during opposition of Simon Commission. To avenge his death, three of them murdered British police officer Saunders on 17th December 1928. Bhagat Singh threw bomb in Delhi’s Central Assembly with Batukeshwar Dutt on 8th April 1929 and raised slogans. Sukhdev and Rajguru were hanged on 23rd march 1931.

**Ram Prasad Bismil-** Money was need for revolutionary activities, Therefore, Bismil planned to loot government treasury. Under his leadership, Chandra Shekhar Azad, Ashfaquallah, Rajendra Lahiri looted government treasure on Kakori railway station. Bismil was awarded capital punishment in Kakori conspiracy case. Ashfaquallah Khan was also hanged.

**Chandra Shekhar Azad-** At the age of 14 years, Azad participated in Benaras Satyagraha. After that, he joined revolutionary activities. He had also participated in Kakori case but escaped the police. He made a revolutionary plan to free Bhagat Singh from jail. In December 1930, to blow off viceroy lord Lrwin’s train, he exploded a bomb near Nizamuddin railway station under railway lines. Viceroy escaped the attack. On 27 February 1931, the police officials and sepoys surrounded him in Alfred Park and he shot himself. Thus, the police could not catch him live.

**Major revolutionaries abroad:-**

Madan Lal Dhingra came to know that assistant to Indian Secretary William Curzon Wyllie spied on activities of Indian students and punished them in 1909 C.E. Dhingra shot him dead. He was hanged.

Udham Singh, Lala Hardayal, Raja Mahendra Pratap, Madam Cama, Shyamji Krishna Verma also conducted revolutionary activities in foreign land
Questions from Chapter 2(A) 21-22

1. Who founded R.S.S.?
2. When did Quit India Movement start?
3. Whom did Chapekar brothers kill?
4. Why was Madan Lal Dhingra hanged?

What did you learn.

- Remains of systematic town planning were found from Sindhu Saraswati Civilization
- People of Vedic period contributed significantly in literature, religion and philosophy.
- Emperor Ashoka conducted many welfare works during his reign.
- Harsha was lover of literature and a poet of high order.
- The second battle of Tarain proved to be decisive for Indian history and Turkish authority was established in north Bharat.
- Shivaji strongly resisted the Mughals and founded Maratha Swarajya.
- Two major streams followed in Bhakti movement nirguna and saguna.
- Attempt was made to do away all the ills and ostentations of Indian society through social reform movements.
- After the struggle of 1857, the British were forced to change their policy.
- Gandhiji successfully experimented Satyagraha in Champaran, Kheda and Ahmadabad.
- Subhash Chandra Bose conducted struggle for freedom from abroad.
- Many revolutionaries sacrificed themselves for freedom.

Questions of the Chapter.

1. Write introduction of life of Mahavir Swami in brief.
2. Why is Ashoka considered great?
3. Throw light on matrimonial alliances of Chandragupta II with his neighbouring states.
4. Write the cause of revolt of 1857.
5. Write contribution of Ramananda in Bhakti movement.
6. Analyse the contribution of Swami Dayanand Saraswati in social reform movement.
7. Why are Bhagat Singh, Sukhdev and Rajguru great? Explain

Answers of the questions from chapter

2 (A) 1-3

2 (A) 4-5
2  (A) 6-8
2 (A) 9-10
2 (A) 11-13
2 (A) 14-16
2 (A) 17
2 (A) 18-20
1. Dadabhai Naoroji, Surendra Nath Bannerji, Gopal Krishna Gokhale, Firoz Shah Mehta
2. Lala Lajpat Rai, Bal Gangadhar Tilak, Vipin Chandra Pal.
3. Bal Gangadhar Tilak
4. General Dyer.

2 (A) 21-22
1. Dr. Keshav Baliram Hedgewar
2. 1942 C.E.
4. In crime of shooting Wyllie.

2 (B) History of Rajasthan

History and culture have an important role in building an individual, society and a nation. Pride of any nation of province is known through its history and culture. Before independence, Rajasthan was divided into small principalities. They were related to different dynasties and each one had a different history. Many scholars have written down their history. This history started with families of these rulers where wars and political events related to these rulers were given importance. To write history of a state or province, the historical sources of that place are resorted to. Among them inscriptions, remains obtained from archives, bahis, old text genealogies, sculpture, coins, seals, foreign travelogues, are considered important. It is very important to deeply study and analyse of these sources to write history.

Aim:-
- Gain information about various concepts related to major events of history of Rajasthan.
- Compare various concept related to history of Rajasthan.
- Know about cultural features of Rajasthna.
- Remember major great people of the state.
- Demonstrate major events of history of Rajasthan through chart.

2 (B)-1 A brief introduction of Rajasthan’s major civilizations

Rajasthan is situated in western part of Bharat. There were different names for Rajasthan in practice in ancient period. The northern part of Jodhpur and Bikaner was known as 'Jangal', north part of Alwar was 'Kuru' and south-west part was included in Matsya Janapada. Most of the part of Bharatpur, Dholpur and Karauli was included in 'Shursena' janapada. Mewar was a part of Shivi Janapada. Pratapgarh, Jhalawar and Tonk were mostly included in Malwa. Jodhpur was known as 'Maru', Maruvar'
and later Marwar. Jaisalmer's old name was 'Mand'. Area of Dungarpur-Banswara was known as 'Vagad' and area of Kota-Bundi was famous as Hadoti.

Saraswati-Drishdwati civilization-Kalibanga

This area was situated on banks of Saraswati-Drishdwati Rivers near Hanumangarh. It is known as Saraswati-Drishdwati civilization. It was full of greenery and was a centre of a prosperous culture being irrigated by the two rivers. The excavation of Kalibanga began in 1952 CE. The town planning was systematic in which houses were one storied. They were made of clay bricks and plaster of flint was done on bricks. Roads cut each other at right angles. There were drains in houses. Their water flowed into pits outside houses. Chulhas were used to cook food. Several houses in Kalibanga had wells. Remains of a fort are also found here. A security wall was also built around the fort and the city. Evidences of a ploughed field and fire pits are also found in Kalibanga. Kalibanga also means black bangles. As the river Saraswati disappeared, this prosperous civilization also came to an end.

Ahad Civilization:- It developed near Ahad river in Udaipur. The place where remains of the civilization are found is also known as Aghatpur, Durg and Dhulkot. Observing vast mounds of this civilization, whereabouts of a prosperous ally are known. The local people of Ahad made tools of bronze. It is possible that being a major centre of manufacture of bronze tools that it is also known as Tamravati. Apart from this, remains of ancient civilization are found in Gilund, Ganeshwar, Bairath, Jodhpura etc. in Rajasthan.

Questions from Text 2 (B) 1

1. Which areas is known as Jangal?
2. What was the ancient name for Jaisalmer?
3. In which district is Kalibanga situated?
4. Name any two ancient civilizations in Rajasthan

2 (B) 2 Major Dynasties of Rajasthan

Guhil Dynasty- The name of Guhil and Sisodia dynasty is registered in history prominently. The name of Guhil dynasty is related to an illustrious ruler called Guhil. Bapa was also a prominent ruler of Mewar.

A new turn occurs in history of Mewar in the beginning of 13th century. By this time, the power of Chauhans of Ajmer had declined. Coincidentally, the Guhil rulers of Mewar did not have to face invasions of Muhammad Ghor. In 1213 CE. Jaitra Singh ascended the throne of Mewar. He was an illustrious ruler. It was believed that even the rulers of Malwa, Gujarat, Marwar and Delhi could not defeat him. He not only strengthened Mewar through his military exploits but also expanded his boundaries. He decided to avenge the defeat of the Guhils and enhance of influence of Mewar as soon as he held the reins of administration in his hands. Delhi sultan Iltutmish plundered the village and settlements of Mewar during Jaitra Singh's period. Jaitra Singh opposed him sternly. Atlast, the Turks had to retreat from Mewar. He also fought with Delhi Sultan Nasiruddin Mahmud in 1248 CE. in which Nasiruddin was defeated. Jaitra Singh's successor Tej Singh was also an able ruler.

During the reign of Rawal Ratan Singh in 1303 CE., Allauddin Khilji attacked Chittor. Along with commanders Gora-Badal, Ratan Singh too died while fighting with army of Khilji. His brave queen Padmini Performed 'Jauhar' with other 1600 women, which is also known as first 'Jauhar' of Chittor. Ratan Singh was the last ruler of Rawal branch of Guhil dynasty.
Rana Hammir was a courageous, brave and intelligent ruler of this time. He was a jagirdar of Sisodia thikana. He won Chittor in 1326 C.E. and laid foundation of Sisodia dynasty. After him Khetra Singh ruled over Mewar.

In 1382 C.E. Maharana Lakha became the ruler of Mewar. Mewar did not have to face any big invasion from Delhi sultanate during his period. He was married to Hansabai, sister of Ranmal of Marwar. Mokal, was her son. After Lakha, Mokal became the ruler. 1428 C.E. Mokal defeated Firoz Khan of Nagur in battle of Rampura.

In 1433 C.E. Maharana Kumbha became the ruler of Mewar. He made internal condition of Mewar strong with his ability. He constructed 32 forts along with Kumbhalgarh. He defeated Mahmud Khilji of Malwa in Battle of Sarangpur, made him prisoner and constructed 'Kirti Stambha' in Chittorgarh to commemorate this occasion. After Kumbh, Uda and Raimal became rulers of Mewar.

Maharana Sanga became the ruler of Mewar in 1509 C.E. He is also famous as 'Hindupat’ in history. He was not only a commander of high order but a diplomat too. He defeated and annexed some states of Delhi Sultanate. Angered by this, Ibrahim Lodi attacked Mewar. A battle was fought between two parties as Khatoli in which Lodi faced defeat. It enhanced glory of the Rama.

In 1527 C.E., a battle was fought in Khanwa between Rana Sanga and Babur, the founder of Mughal dynasty. Babur had artillery and he followed Tulughma' art of warfare. Sanga was seriously wounded in this battle. He lost his one eye, one hand and one leg. His body carried 80 injury marks from arms and sword.

Banvir wanted to murder the son and successor of Sanga, Udai Singh, who was under protection of Panna Dhaya. When Banvir went to Panna Dhai’s palace to kill Udai Singh, she sacrificed her own son and rescued Udai Singh. In 1540 C.E. Udai Singh defeated Banvir and became the sole ruler of Mewar. In 1553 C.E., Udai Singh laid the foundation of Udaipur. His successor was Maharana Pratap.

Maharana Pratap was born on 9th May 1540. At the age of 32 years he became the ruler of Mewar. He was coroneted in 1572 C.E. in Gogunda. At that time, Mughal emperor Akbar ruled who wanted to subjugate Mewar at any cost. He tried to win over Pratap through dialogue before using military power. For this, he sent four delegations under Jalal Khan, Man Singh, Bahgwant Das and Todarmal respectively. But none of them could dissuade Pratap.

Therefore, Akbar sent a powerful army under Man Singh against Pratap. The war fought between Mughal army and Pratap on 18 June 1576 near Khamnaur became famous as Battle of Haldighati in history. The Mughal army had to face a huge defeat while Pratap retired to mountains. But the frustrated Mughal army could not dare to follow him. Later on, Akbar sent armies against Mewar many times from 1576 C.E. to 1585 C.E. but did not get success. Pratap recaptured many areas. He made Chawand his new capital Akbar’s dream to defeat and capture the Maharana was never fulfilled. On 19th January 1597 C.E. Maharana Pratap died. His name is revered throughout the country as he had succeed in protecting his independence, honour against an imperialistic ruler like Akbar.

After Pratap Amar Singh became the ruler during the reign of Pratap, he had defeated the Mughals in the Battle of Diver. He had to face many Mughal attacks as soon as he became the ruler. But
the Mughals did not gain any success. Atlast in 1613 C.E. Jahangir himself reached Ajemr and sent Prince Khurram for Mewar expedition.

Later on, Salah Kanwar, wife of commander Ratansingh Chundawat of Maharana Rajsingh of Mewar sent her head to her husband as souvenir. She became famous as ‘Hadi Rani’ in history.

Maharana Bhupal Singh was the last ruler of Sisodia dynasty in Mewar.

Questions from Chapter 2 (B) 2

1. Who was the last ruler of Rawal branch of Guhil dynasty?
2. On which occasion did Kumbha constructed Kirti Stambha?
3. Between whom was Battle of Khatoli fought?
4. Who became famous as ‘Hadi Rani’ in history?

2 (B) 3 Rathor Dynasty.

Rathor dynasty of Marwar- Rathors have ruled Rajasthan at various places among whom Rathors of Jodhpur and Bikaner are more famous. Rao Siha founded the Rathore state in Marwar. Rao Chunda was the son of Viramdev II. Mallinath had granted him the ajgir of salavdi village with his courage and diplomacy he not only captured Mandore but nearby areas as well. In 1459 C.E., Rao Jodha, ruler of Malwa founded Jodhpur city and constructedy a new fort on mountain of Chidiya Toonk. After Jodha, Rao Satal ascended the throne of Marwar. He defeated Mallu Khan in the battle of Pipad in 1492 C.E. After Satal, Rao Siya, Rao Ganga and Maldev ruled over Marwar.

Sher Shah Suri who ousted Hamayan out of Bharat, attacked Maldeo. In the battle of sumel giri of 1544 C.E., Shershah created suspicious between Maldeo and his commanders Jeta-Kumpa. Even then, Jeta and Kumpa fought and attained martyrdom. After this war, Shershah remarked, “I had nearly lost the empire of Hindustan for a hand ful of millet”.

After the death of Jaswant Singh, ruler of Marwar, Ajit Singh was born in Lahore in 1679. He was brought up by Gora dhaya who is also known as ‘Panna dhaya of Marwar’.

Rathor Dynasty of Bikaner- Rao Jodha’s son Bika established another center of Rathor state by founding Bikaner in 1488 C.E. His son Rao Lunkaran defeated Muhammad Khan, ruler of Nagore in 1513 C.E. The era of Rao Anupsingh is known as golden age of literature and art. Bikaner ruler Ganga Singh participated as a representative of native states in Commonwealth Conference.

2 (B) 4 Chauhan Dynasty-

A major part of state of Chauhan dynasty was Sapadlaksha (Sambhar). Chauhan Ajay Raj founded a city called Ajaymeru (Ajemr). His son Armoraj defeated the Turks and rulers of Malwa. Vigraharaj IV of this dynasty defeated the Tomars in 1158 C.E. and captured Delhi. The most famous and illustrious ruler of the Chauhan rulers was Prithviraj III who became ruler at the tender age of 11 years. He defeated Muhammad Ghori in the first battle of Tarain in 1191 C.E. but was defeated in second battle of Tarain (1192 C.E.) and foundation of Turkish rule was laid in Bharat.

Chauhan dynasty of Ranthambor:- Its foundation was laid by Govindraj. Among the rulers of Ranthambor, Hammir stands apart and above all. Jalaluddin Khilji laid down the slige of Ranthambor to curb the increasing power of the Chauhans. But he could not succeed. Offended by refuge granted to Mongol rebels by Hammir, Allauddin Khilji attacked in 1299 C.E., but the Turks were defeated in this war. Later on, Allauddin captured Ranthambore in 1301 C.E. through deceit. Hammir lost his life. His queen performed jauhar with other women.
Chauhan dynasty of Jalore:- The Chauhan dynasty of Jalore was founded by Kirtipal in 1181 C.E. Kanhad dev was an illustrious ruler of this dynasty. In 1298 C.E. Allauddin started Gujarat campaign and Jalore was situated enroute. Khilji’s opposition with Kanheddev increased in the issue of providing passage through Jalore. In 1305, Khilji sent an army against Jalore when the efforts for an armistice failed, Khilji laid siege on Jalore. Due to treachery, Allauddin captured the fort. Kanhad Dev died.

Chauhan dynasty of Sirohi and Hadoti:- Lumba founded the Chauhan dynasty in Sirohi. Lumba belonged to the Devra branch of Chauhan dynasty. He took away Chandrawati and Abu from the Paramars in 1311 C.E. and laid the foundation of Chauhan dynasty. In 1425 C.E. Sahasmal of Chauhan dynasty founded the Sirohi city.

The south-east part of Rajasthan which included Kota and Bundi is known as Hadoti. Devi Singh Chauhan, the feudal of Banbavada founded Bundi state in 1241 C.E. Samar Singh, son of Devi Singh captured Kota. Vir Surjan Hada also belonged to the Chauhan dynasty of Hadoti.

With time, Kota was separated from Bundi. Rao Madho Singh was the first independent ruler of Kota.

2 (B) 5. The Kachchawahaha dynasty of Amer- Jaipur

The Kachchawahas had to struggle with Badgiyars and Meenas to establish their rule in Dhundhad area. Prithiv Raj of this dynasty participated in the battle of Khanwa (1527 C.E.) from Maharana Sanga’s side and laid down his life.

Bharmal managed the administrative system of Amer in 1547 C.E. He established matrimonial alliance with the Mughals. Further, Bhagwandas and Mansingh, rulers of Amer, rendered their services to the Mughals.

Questions from Chapter 2 (B) 3-5
1. Who founded Rathor state in Marwar?
2. Name the ruler who founded Bikaner?
3. When was the first battle of Tarain fought?

2 (B) 6- Major Events of Freedom Struggle of 1857 in Rajasthan

The revolt in Rajasthan was started by the 15th N.I. in Nasirabad cantonment on 28 May 1857. The sepoys attacked British authorities. They looted the cantonment and proceeded towards Delhi. After receiving the information of revolt in Nasirabad, revolt in Neemuch cantonment also broke out on 3rd June 1857. The military arsenal was set to fire. When these soldiers proceeded after looting the British, people welcomed them on the way. The feudal of Shahpura provided them ration when they reached Shahpura. The soldiers proceeded and surrounded the Deoli cantonment. The soldiers of Deoli supported them. From here, these soldiers reached Delhi via Tonk and Agra.

The British founded Jodhpur Legion in 1835 C.E. whose centre was Erinpura. On 21st August 1857, the soldiers of Legion revolted and attacked British soldiers in Abu. From here, these soldiers reached cantonment of Erinpura. They looted the area and proceeded to Delhi. They met Kushal Singh, the Thakur of Anwa at ‘Kherwa’ and they requested him to lead the revolutionaries. Kushal Singh agreed to it and requested the 30oolle nearby to cooperate. Many 30oolle accepted this request and reached Auwa with their armies. Together, they defeated the government army of Jodhpur. Agitated by this news, A.G.G. Lawrence himself reached Anwa with his army. A struggle ensured between the two parties on 18th September 1857 and Lawrence was defeated. The revolutionaries murdered Monk
Mason, the P.A. of Jodhpur and hanged his head on the gates of fort of Auwa. After this, the soldiers of Jodhpur Legion proceeded toward Delhi.

The army and commoners started struggle in Kota against the British. On 15th October 1857, Major Burton and his sons were murdered. The revolutionaries gained control over Kota. Similarly, the revolt spread like fire to Tonk, Dholpur, Bharatpur, Alwar and other parts of Rajasthan.

**2 (B) 7 Revolutionary events after 1857 in Rajasthan**

The British Government was bent upon crushing the revolutionary activities by curbing them. After 1857, a series of major revolutionary events began in 1905 C.E. The father of revolutionary events in Rajasthan was Thakur Kesari Singh Barhat. He was sentenced an imprisonment of 20 years on charges of acquiring money along with the revolutionaries and murder of Mahant of Kota. But he was released in 1919 C.E.

The struggle in Jaipur was led by Arjun Lal Sethi. Students all over Bharat came to receive revolutionary education in Vardhaman Pathshala founded by him. He was imprisoned on charges of murder of Mahant of Nimej in 1914 C.E. In 1920, he was released.

Gopal Singh the Thakur of Kharwa also started an armed revolution on 21 February 1915. Seth Damodar Das Rathi played an important role in providing financial help to revolutionaries Zorawar Singh and Pratap Singh participated prominently in Hardinge Bomb case of Delhi in 1912. Ramchandra Bapat shot at chief commissioner in Ajmer in 1932 C.E. Ramchandra was sentenced to 10 years of imprisonment. The British government arrested Jwala Prasad on charges of firing at Police Superintendent Dogra of Ajmer in 1935 C.E. Thus, revolutionary activities began in every district of Rajasthan.

**Questions from Chapter-2 (B) 6-7**
1. At which place in Rajasthan did 1857 revolt begin?
2. Thakur Kushal Singh was feudal of which place?
3. Who is known as father of revolutionary activities in Rajasthan?

**What you have learnt is:**
- Different names for different place of Rajasthan were prevalent in ancient time.
- The town planning of Kalibanga was complete with drainage system and roads cutting across at right angles.
- The illustrious ruler of Mewar Maharana Pratap did not accept subjugation of the Mughals.
- Shershah Suri was extremely impressed by bravery of Jeta and Kumpa in battle of Sumel giri.
- The revolt of 1857 in Rajasthan stratred in Nasirabad cantonment.
- The revolutionaries of Rajasthan contributed significantly in freedom struggle in Rajasthan.

**Question from the chapter-**
1. Describe about the town planning system of Kalibanga civilization.
2. Describe briefly the battle of Haldighati.
3. When did Shershah remark, “I would have lost the kingship of Hindustan for a handful of millet”?
4. Name two major revolutionary leaders of Rajasthan.
Answers to the Questions of the Chapter

2 (B) -1
1. Jodhpur and Bikaner
2. Maand.
3. Hanumangarh

2 (B)-2
1. Rawal Ratan Singh.
2. On defeating Mahmud Khilji, ruler of Malwa.

2 (B) 3-5
1. Rao Siha
2. Rao Bika
3. 1191 C.E.

2 (B) 6-7
1. Cantonment of Nasirabad
2. Thakur of Auwa
3. Thakur Kesari Singh Barhat.
Chapter-3

Social Structure

3 (A). Indian Society through the Ages

Social structure holds a special place in Indian culture. The history of social structure is quite old which in fact began at the time when people of most of the world had not witnessed dawn of civilization. At that period of time, the social structure of Bharat not only helped in overall development of individual but the society itself surged forward towards the path of prosperity.

As you all very well know that all the stages of man, from birth to death, are regulated under the structure of family. A family in formed with inclusion of mother-father, husband-wife, brother-sister and son-daughter. Therefore, family is a school for a child. Whatever he learns from this school inculcates spirit of sacrifice and service. These virtues give strength to social structure. Entire society and nation becomes progressive.

Therefore, it is important to understand Indian social structure as it specifies interrelationships. Through it we can understand the vastness, diversity and complexity of Indian social structure and know the importance of prevalent social institutions.

Aims:-

After reading this chapter you will understand-

- Indian social structure.
- The principles of origin of caste system.
- And be able to describe the form of caste system as it prevailed in Bharat.
- describe the four ashrams of human life.
- assess the utility of Purusharthas.
- observe the traditions and customs of Bharat.
- analyse the structure of Indian society.

4 (A)-1. Indian Society through the Ages:-

Varna System-Varna system has been the foundation of our social life. Varna system and ashram system are both included in Varnasharam and is also known as varnashrama dharma. The origin of Varna system is ambiguous. Scholars differ widely in this regard. The difference of opinion can be seen as under:-

(i) The divine theory origin of Varna system.
(ii) The theory of division of labour.

According to the first theory, the four Varnas are first of all mentioned in the Purusha suktta in the 10th Mandal of Rigveda under which Brahmans are born out of mouth, Kshatriyas out of hands, Vashyas out of thighs and Shudras out of feet of the Virat Purusha.
According to the second theory, the varna system has originated on the basis of division of labour. This principle is clearly expounded in Bhagwad Gita according to which the division of labour of the Brahmins, Kshatriyas Vaishyas and Shudras is made on the basis of their inherent virtues and nature.

The Varna system later on became distorted Instead of virtues and actions, it transformed into caste system. In the present time it has become irrelevant. In the beginning, the policy framers believed that well being of individual and society lies in following the Varna system. But it was only relevant till the basis of Varna was action and not birth. There was possibility of many varnas in the same family. A mention of three varnas is found in family of Rishi Shyavashava.

Questions from Chapter:-
1. Explain the meaning of Varna system.
2. Write the principles expounded in origin of Varna system.
3. Into how many divisions in Varna system divided into?
4. In which Veda are the four varnas mentioned?

(A) 2. Caste System:-

Indian caste system is a special form of the Hindu social structure which divides the Hindu society into many groups. There are many complexities in this institution but it has still managed to maintain its continuous existence.

Meaning of Caste (Jati) :-

The word jati is originated from the word ‘Jan’ a root of Sanskrit origin. As a custom it is a accumulative form of group of families which insists on a common living style in a traditional manner. There is a difference between jati and varna system came to be associated with birth. There are several causes behind the development of caste system. Some of the following are:-

1. Basis of caste.
2. Basis of occupation.
3. Basis of communalism
4. Basis of locality

Some scholars believe that caste system has played an important role in making of man and community. Scholars like Hutton, have attributed three functions to it- (i) Personal life  (2) Caste as community and (3) for society. Caste provided a social position to an individual with his birth. In another dimension, it establishes every caste as a community through which a person fulfils his requirement. In a third form, it works for the development of society and state. Later on, it became impossible to change caste and discrimination of high and law crept in due to occupation of castes. Today, caste is no more related to occupation.

(A) 3. Ashram System:-
There are two fundamental bases of Indian social structure—Varna and Ashrama. The aim of Ashrama system was to make every human being useful to the society. It also aimed to make life cultured, organized and manageable.

Meaning-The word originates from ‘Shram’ root of Sanskrit. A man conducted various activities of life diligently under various states of life.

Four Ashrams:- Four ashrams were organized to synchronise actions of man according to stages of his life—Brahmacharya, Grihastha, Vanprastha and Sanyas. Old scriptures mention these four ashrams. Varna system categories society while Ashrams system categories life.

Brahmacharya Ashrama:- It was essential to gain knowledge of Vedas to make life successful. According to Dharma shastras, first twenty-five years of man’s life were ascribed to celibacy or Brahmacharya. It is made of two words ‘Brahma’ and ‘Charya’. Brahma means Ved or Great and ‘Charya’ means to act. Thus, it means to tread the path of Brahma while studying Vedas. During this period, a person received education in Gurukulas.

Grihastha Ashrama- It holds an important place in social structure. After Brahmacharya, a person had to enter the Grihastha Ashrama (family life) after marriage. During this period, as a head of the family, he followed social, religious moral and economic duties. He gained emancipation from three ‘Rinas’ or obligations i.e. Dev, Rishi and Pitr ‘rina’. Here, he spent his life up to 50 years and completed ‘Panch Mahayayajanas compulsorily. There were –Brahma, Pitr, Dev, Manushya and Bhoot Yajnas. This ashram sustained the other three ashrams as well.

Vanprastha Ashrama:- After the Grihastha ashram a man entered the Vanprastha Ashrama at the age of 50 years. To proceed towards forest after relinquishing everything was Vanprastha. He enhanced his knowledge in forest and along with penance. He lived a life of an ascetic here. According to Mahabharata, at this stage, a man should survive on fruits and roots available in the forest, should rest on ground and should finally aim to facilitate means for spiritual enhancement and liberation. This ashram paved the way for moksha.

Sanyas Ashrama- The last phase of life was in the form of Sanyas Ashrama. It is also known as the fourth ashrama. A person of age between 75 to 100 years, shuns all the worldly pleasures and become an ascetic. He remains in this state to strive for moksha. A complete control over mind and language was necessary. Accumulation of things was prohibited.

Questions from text:-

1. Describe the causes of development of caste system.
2. The word ‘jati’ originated from ……..
3. The first ashram among the four are ………………
4. …………………. yajnas are recognized in Grihastha ashrama.
5. A man needs salvation from Devrina, Rishirana and …………………...
6. The word brahmacharya is formed from two words, Brahma and ………………………

7 (A) 4. Purushartha:-
There are two bases of a happy life- first worldly/material and second spiritual. Under the worldly happiness worldly attraction and wealth are principal and under the spiritual success, sacrifice and penance are main components. The material pleasure is transient and momentary whereas spiritual happiness is real and permanent. Material happiness is based on Arth (wealth) and Kama (desire) whereas spiritual happiness is based on Dharma (righteousness) and Moksha (liberation). Thus, dharma, arth, kama and moksha work to balance both the material and spiritual worlds. These four combine to be called as ‘Purusharthas’.

An overall development of the individual is achieved through ‘purusharthas’. They not only lead to composite development of man but that of society too. These four actions of man is also known as ‘Chaturvarga.’

There are four aims of purusharthas:

1. **Dharma**-It leads man to a righteous path, differentiates between right and wrong. A person is able to understand the moral principles, wise tendencies and judicious actions in correct perspective.
2. **Arth:-** Both material and spiritual life are dependent on Arth. It is necessary to follow righteous actions to gain it. Actually, arth refers to all those material means and tools which provide material happiness to an individual. It plays an important role in sustenance of family and making it prosperous and progressive. It is an essential purushartha for a family life which guides that it should be earned righteously.
3. **Kama:-** It is essential for a happy and natural emotional experience through which a man satisfies his desires. Seeking progeny after marriage is possible only through it. Dharma is embedded both in Arth and Kama. A person should strive for earning money and satisfying his desires within the ambit of Dharma. This message is given by the four purusharthas.
4. **Moksha**-This is the fourth purushartha. It is considered to the last and highest ideal of spiritual life. The common meaning of Moksha can be taken as freedom from birth. It can be attained in the stage when purity resides in a man. It is the last aim of human life to attain four which he leads life through righteousness.

**Questions from text:**

1. What are Purusharthas?
2. Explain the aim of Purushartha.
3. Interpret Purushartha.
4. How many bases of happiness are there in life?

**8. (A) 5. Traditions and Customs of ancient Bharat**-Bharat is a land of traditions of various types which accounts for a different attraction of Bharat in the world. These traditions are carried forward since time immemorial and are mostly related to Hindu Dharma. Some people regard them superstitious whereas many are following them due to faith. Only if you deeply study and understand scientifically that you will find that our rishis and munis had started them for our benefit after a deep study. They prevent us from many physical illness which is now being corroborated by the scientists. Some customs and traditions are presented here which are important to know.
1. **Fasting**- Fasting is very important in Bharat. People keep fasts for their deities according to their faith. Some fast for one day in a week or on festivals where they survive only on fruits. According to dharma and belief, gods and goddesses are propitiated and all wishes by removing hurdles and pain in life. Infact, fasting was attached to gods as it has a health issue. The digestive system remains healthy through these fasts and the toxic elements are flushed out of the digestive system which keeps body healthy.

2. **Touching of feet**:- We touch the feet of our elders to gain their blessings and show our respect. It is a part of Indian tradition and custom which is carried on for centuries. This is also taught to children that they should respect their elders.

3. **Apply Tilak on forehead**:- On occasions of festivals, rituals, marriages, ceremonies, or worship a tilak is applied either of sandalwood or kumkum. According to tradition, it is auspicious. It increases concentration and brings shine on the face. A chakra is situated between two eyes and when a tilak is applied on it, blood circulation increases and energy is gained.

4. **To greet while joining hands**:- According to Indian tradition and culture, a person is greeted while joining hands or they are joined during pooja. It is a symbol of respect. All the ends of fingers meet while joining hands which works as acupressure. Its effect is laid directly on eyes, ears and mind and memory is enhanced.

5. **Marriage in same gotra**- According to Indian tradition, marriage in same gotra is prohibited. Belonging to same group, men and women are considered brothers and sisters. As their ancestor were common. Thus, no marriage is performed in the same kula or gotra. The scientists believe that if this restricted marriage is realized, their children are more likely to suffer from congenital diseases.

6. **Dining on the floor**:- The tradition is being carried since centuries. Squatting on the floor is also an asana in yoga called ‘Sukhasana. Dining while sitting on the floor keeps digestion in a good condition and saves from all intestinal diseases.

7. **Offer water to the Sun**:- According to Dharma shastras god Surya is propitiated by offering water to him. Scientifically, the sun rays are mild during sun rise which work as medicine on body.

8. **Worship of Tulsi plant**- According to traditions, every house had a Tulsi plant which was watered and worshipped to keep peace, prosperity in the household. The plant purifies the environment and plays an important part in keeping away mosquitoes and pests. Many ills are cured by consuming its leaves.

**Questions from Chapter:**

1. What did people of Indian society do to propitiate gods and goddesses?
2. Which asana is performed while dinning on the ground?
3. What are the benefits of Tulsi plant?
4. Which diseases are anticipated by marriage in the same gotra?

**What did you learn?**
- Fundamental principles of social structure in Indian culture.
• Varnashrama system is the basis of social life.
• These were a special importance of four ashramas.
• The origin of caste system is mentioned.
• Three causes of origin of cast system have been enumerated.
• Mention is made of Ashrama system.
• The Ashrama system completed the duties of a man.
• A human’s life span is calculated to be 100 years.
• Salvation is sought through purusharthas. Therefore, they should be followed.
• Light is thrown on scientific causes of Indian traditions and customs.

Questions end of the Chapter:--
1 Explain the difference between Varna and jati.
2 Explain varnasharma.
3 Narrate the causes of development of caste system
4 What are purusharthas?
5 Explain the importance of purusharthas in Indian society.
6 Describe major customs of Indian society.

Answers of the Questions from Chapter
• Varna vyavastha is formed of two words-Varna and Vyavastha. Theory of divine origin and distribution of labour.
• 4 classes.
• In Rigveda
• On basis of caste, profession religion and locality.
• Four
• Jana.
• Brahmacharya
• Fire
• Pitr
• Charya
• Dharma, Artha, Kama and Moksha.
• Righteous means, 38oollen38t life, happy life and attainment of salvation.
• Interpretation of four purusharthas for material and spiritual development.
• Through Fasting
• Sukhasana
• Happiness, peace, prosperity and pure environment.
• Illness.

9 (B) Society of Rajasthan
The social system of Rajasthan is very old. We gather information about society of Rajasthan through inscription, literature and sculptures. On these evidences, we can describe the social structure, condition of women, dressing, food and drink and ways of entertainment.

Society is a unit of a country and man is a social animal. His development is possible in society. Therefore, it is important for him to become a member of society. He has to learn from society to become social. To conduct the affairs of society efficiently, our ancestors divided it into various categories. Every strata of society has an obligation and the society surges forward successfully by carrying out these obligations. It is necessary to have families in society.

**Aims:-**

After studying this chapter you will

- Understand the social structure of society of Rajasthan.
- Gather information about castes of society of Rajasthan.
- Understand the adivasi society of Rajasthan.
- Understand the prevalent yajnas here.
- Know about ancient samskaras of Rajasthan.
- Know about food and living style of Rajasthan.

10 (A)-1 Social Structure:-

Behind the social structure of society of Rajasthan lies our Vedic society. Our social structure is formed according to Vedic traditions Religious texts mention four varnas. Initially, the castes were limited in number but they increased due to inclusion of several sub castes.

**Brahmanas:-** According to Skandhpuraha, various Brahmins like Panchgand, Panchdravid, Pushkarna and Shrimali are mentioned Pushkar inscription, Kanhardev Prabandh etc. Who are considered superior amongst the Brahmins. Their lifestyle and food differ from other Brahmins. Many Brahmins of Rajasthan consider themselves superior to others in east Bharat. The Nagar and Shrimali of Nagar and Bhinmal called themselves superior as their education level was high. After the advent of Islam, the Brahmins were divided into many categories. Some Brahmin gotras were also distinctive like Purohit, Dwivedi, Trivedi, Chaturvedi, Dikshit, Joshi, Tripathi etc. Some Brahmans pursued education, some civil services and others were indulged in trade. The Paliwal Brahmins were expert in commerce.

**Rajput:-** This caste holds a special importance in Rajasthan. They enjoyed a special place after the Brahmins. They were divided mainly into two branches- (i) Suryavanshi (2) Chandra Vanshi. According to Agnikula theory, after four branches, they were divided into 326 clans, Prominent among them were Parmar, Chauhans, Solanki, Rathor, Guhilot etc. Their main aim was to enhance pride of their family, upkeep pride of nation, protect Hindu dharma and join civil service.

**Vaishyas**-This caste was totally commercial. Trade commerce and money lending was their main occupation. Being prospered, they held high respect in society. They gave financial assistance to every category of society and forwarded loans to the formers. They worked almost like a bank. Custom duties and revenue collection was also their job. Well educated Vaishyas were included in government services and were also recognized as warriors. Two sons of Bharmal-Bhamashah and Tarachand worked as Diwan.
Kayastha:- Claimed as descendents of Chitragupta, the kayasthas held a prominent place in society of Rajasthan. Their main occupation was civil and jagiri services. Due to their deep understanding of law, revenue system, financial status, expertise in keeping records, they were a poll and advisor to Rajput rulers. They also worked as Vakils during Mughal period. Apart from being well versed in Persian language, they were well bread and well attequatted. Some Kayasthas were administrators and warriors like Ratna panchshi, Vachcharao, Har Rai, Kesari Singh, Gopal Das were prominent.

Charan- The Charan caste is mentioned in major works of Rajasthan. Their main occupation was to sing eulogies of the brave and encourage soldiers at the time of war with their songs full of chivalry. They were expert in writing history of the kings and preparing their genealogy. They were extremely loyal to the rulers. They were specially privileged. Who can forget Chand Bardai who wrote Prithvi Raj Raso.

Castes related to agriculture- Some castes of Rajasthan were related to agriculture which included Jats, Gurjars, Kurmadi, Rebari, Ahir, Dhakad. But later on, with exodus towards cities, their profession changed. The Ahirs and Gurjars became related to animal husbandry, milk-butter etc. The Gurjar women took care of princes in the palaces.

Muslims:- They were in large number in Ajmer, central Rajasthan and east Rajasthan. Due to Dargah of Moinuddin Chaisti and control of Turks and Mughals, the muslims held their hold in Rajasthan. The Rajput rulers granted land to Muslim scholars, saints and asceties as royal honour. This community also worked in commerce, trade, medicine and agriculture, stone, iron smith, printing dyeing etc.

Tribes:- Bhil Minas and Garasiya castes are in large number among the tribes of Rajasthan. They were accounted great honour for their loyalty and chivalry. The Minas were as source of temporary army for the Rajput rulers. They performed the work of guarding the treasury, armory and women’s quarters of Jaipur (Amer) royalty. The Minas of Bharatpur, Dausa and Dholpur were engaged in agricultural works. The Bhils of Mewar worked as soldiers. The British organized a Merwara battalion and recruited them in army. Bhil corps was a major battalion of Rajasthan army.

Apart from these, carpenters, iron smiths, barbers, potters, gold smiths, printers, cobbliers, butchers etc also live in Rajasthan.

Questions from Chapter:-
1. Describe major ancient Varna of Rajasthani society.
2. Of which caste did the Charan caste sing euology?
3. What were the two major branches of Rajputs?
4. Name tribes of Rajasthan.
5. Which Sufi saint’s dargah is situated in Ajmer?

11 (B)-2. Family

Family is the first school of a child. His development takes place only through a family. Therefore, family is given importance in Indian as well as Rajasthani society. Mother-father, husband-wife, brother-sister and son-daughter come under this purview.
Family as an institution was established in Neolithic age in Rajasthan. When man adopted agriculture and animal husbandry, the situations force him to opt for bigger families as the importance of labour increased in this age. Intimacy in relationships and joint family system are its examples.

According to Mrs Karvey, “A Joint family in a group of such people who live in one house, eat from a common kitchen and share common property, and are related to each other by a common blood relationship”.

Mainly two forms of families are found in Rajasthan (i) Nucleus family (2) Joint family. The families were patriarchal. The oldest male was taken as head of the family. They behaved with mutual love. Sons were obedient to the fathers. The families are called ‘Kulas’ in Brahmin texts. Family is the most expansive and important institution in the entire social organization. The society has performed many duties to keep family organized life (1) Panch Mahayajna (2) Three Rinas (3) Four Purushartha and (4) 16 Sanskaras.

Fulfilment of 16 sanskars was necessary to keep life pure. Various ceremonies were performed to make a person’s life pure. These are called 16 anushthans. Which are (1) Garbhodhan (2) Punsavana (3) Semanto nayan (4) Jatkarma (5) Namikaran (6) Nishkraman (7) Annaprashan (8) Chudakarma (9) Vidhyarambha (10) Karnavedha. (11) Upanayan (12) Vedarmabha (13) Keshanta (14) Samavartana (15) Vivah. (16) Antyeshthi.

At present, only garbhadhans, seemantonyan, anna prashan, vidhya rambha, upanaiyan, vivah and antyeshthi. Are recognized in Rajasthan.

12 (B) -3. Marriage:-

Marriage holds an equally important place as Upanayan in the Sanskara system. Due to emphasis on purity of blood, marriages are held in great sanctity. A youth always entered into the grihastha ashram through marriage. Marriage was the basis of purushartha. There were 8 kinds of marriages which include Brahma, Dev, Arsha, Prajapata, Asur, Gandharva, Rakshasa and Pishach marriages.

From Mahabharata and Ramayana it is known that swayamvar system was also prevalent in the society. Among the 8 kinds of marriages, first four were considered as the best. Niyog system was also prevalent in the society but only in name. It encouraged widow remarriage. Dowry system has also been prevalent since ancient times but it was not a social evil as it was paid according to one’s status. In the present times, it has turned into an evil.

13 (B) 4. Life Style and Food:-

The life style of Rajasthan was influenced by its environment. Difference and diversity existed in life style of different classes. This difference also prevailed due to occupations. Good clothes and ornaments were symbols of reputation in the high class.

Food was based on availability of raw material. Fruits, roots, meat and forest produce were consumed. Earlier wheat barley, rice, sesame seeds were used. Later on bread, cereals, butter milk along with pork, meat of rabbit, dear, lion were taken.
14 (B) 5. – Dress:-

The cultural aspect of Rajasthan dress is strong that it has not under gone any change since centuries. Male and female dresses were different. We find use of cotton clothes in Ahar and Kalibanga civilization. Common men used dhoti and a cloth for upper body which covered their left shoulder passing under their right hand. The forest dwellers used less clothes. They used animal skin to protect themselves from cold. Wearing angarhki during winter was also favourable to old tradition. It is revealed from the statues and paintings of later Guptas that men were fond of wearing printed clothes. Men of different occupations wore different types of clothes, for e.g. hunters wore only dhoti, farmers wore a short dhoti, Brahmmins a long dhoti, soldiers used ‘Kamarband’.

A change appeared after the advent of the Mughals. Head gear or pagadi holds an important place in Rajasthan. It is a symbol of paying respect. The royal dress is revealed from statues of gods.

From the excavations of Kalibanga and Ahar, it is revealed that women wore ordinary dress. To cover upper body, they used a small sari. Later, they tried sari with ‘Karadhani’ or waist band. Chests were covered as well as the head.

In the medieval ages, they started using lehnga which is known as ghaghra in Rajasthan Dress was full of ornamentation, printing and embroidery. Saree, odhani, Lehanga and Kanchuki were used. With change in time, long sleeved clothes were used known as ‘Kurties’. Jamdani, Tusser, Chint, Mulmul, Kukhmul, Parcha, Masak, Bahadur Shah, Gangajal fabrics were in fashion Seasonal clothes were also prevalent.

15 (B)-6. Ornaments:-

Women in Rajasthan were fond of wearing ornaments since beginning. They wore ornaments of bright stone beads, bangles, necklace and khadwa in feet. They were more interested in gold, silver, pearl and precious stones. Women of ordinary status wore ornaments of bronze, copper, kowris, or coral. Ornaments of ivory were also in fashion. Apart from these, ornaments like Hansali, Bajuband, Kundal, Karghani, Angoothi, Mekhla etc were in fashion.

With time, names of the ornaments also changed. Those worn on head came to be known as sheeshphool, rakhadi and tika. Men were also fond of ornaments. Ornaments differed according to class and caste. They reflected financial status.

Questions from Chapter:-

1. What is known as first school of the child?
2. Who are included in a family?
3. Name two forms of a family.
4. Which duties are followed in a Rajasthan society?
5. Name 4 Sanskaras.
6. How many marriages are there?
7. Which are four accepted marriage?
8. With what the living style of Rajasthan is affected?
9. What is meant by natural food?
10. What types of clothes were in fashion in Ahar and Kalibanga civilization?
11. Name major clothes of women.
12. What kind of ornaments did ordinary women wear?
13. Name ornaments of women of Rajasthan.
14. Ornaments of which stone were worn during ancient Rajasthan?

3 (B) - 7. Feudalism in Rajasthan:-

Feudalism has an important place in Rajput rule in Rajasthan. This custom became prevalent with foundation of Rajput states as the rulers needed help of their relatives and trusted military officials for management and security of their states. They made their relatives and commanders their feudal to save their state from outer attacks. As the states were expanded, the Jagire too went on an increase, the number of feudals so increased.

The entire work force of the Rajput rulers depends on ‘kula’. Apart from being a feudal, the feudals also considered themselves to be a brother, relative and ‘Sagotra’ of the ruler. The rulers addressed elderly feudals as ‘Kakaji’, Bhaiji etc. They sought advice in matters of administration. These feudals took the state as family property and contributed specially in its security and prosperity because their interests held in the development of the state. Other Rajputs of other kulas were also granted jagirs temporarily. The eldest son succeeded the ruler but advice of the 43oolle was often sought. If the eldest son was unworthy, some other son was enthroned but advice of the 43oolle was mandatory.

Services and taxes by the feudals:- The feudals provided military help to the ruler in case of foreign attack. The assistance was of two types-(i) war time help (2) peacetime help. During wars the feudal had to provide soldiers to fight and during peace he had to provide horsemen for conducting daily affairs.

A special military tax was also taken from them known as ‘Rekh’. It was a parameter between the 43oolle and the Rajput kings about government demands. Rekh was of two types first military tax extracted from feudals of Rathore states like Jodhpur, Bikaner and Kishangarh. The second was taken to be that estimated annual income which was mentioned on the lease of Jagir granted by the ruler. Actually, Rekh was as sort of parameter through which an account of inheritance tax military service, invitation tax of 43oolle was kept.

The inheritance tax was taken by new successor of the Jagir. It had many names like Hukumnama, Peshkashi, Qaid Khalso, Talwar Bandhai, Najrana etc. Some other taxes were also levied which can be termed as temporary taxes, which were (i) Nazrana at the time of coronation of the ruler (2) on occasion of marriage of the ruler and his eldest son (3) gift on occasion of pilgrimage made by the ruler.

The 43oolle had to perform certain duties as well which were (1) Definite attendance for some period in the darbar (2) Presence on occasion of some festivals (3) Arrangement of conveyance of females of royal family (4) Prior information of marriage of their children to the ruler.

Major 43oolle were granted privileges as well like, Siropao (honour given on account king’s marriage and birth of crown prince), Lavajama (certain symbols like Nakkara, Chanwar- Chanwari, gold-silver stick according to category of 43oolle) and judicial rights (in his own territory) The Rajput rulers had also divided their 43oolle into various categories as Solah (16) in Mewar, Battis (32) and Gol sardars, Barah Kotri in Jaipur, Tajimi, Kasbanki, Deshvi in Kota and Hajurathi and Bhomiya samant.
Apart from the above 44oolle, we also find mention of grasias and bhomiyas. Grasiyas were those jagirdars who consumed ‘Gras’, the produce of land in lieu of military service. Bhomias were a clan who sacrificed their lives for protection of the state. They were divided into two categories- elder Bhomiyas and the younger Bhomiyas, Former were Zamindar and latter performed the task of delivering post, protecting treasury and other government jobs.

**Questions from Chapter:-**
1. Which people were made samant by the Rajput kings?
2. What services were extracted from the 44oolle?
3. What was ‘Rekh’ Tax?
4. What were the different names for succession tax?
5. Explain major duties of 44oolle.

**What you have learnt is:**
- The stone inscriptions and statues have played important role in constructing society of Rajasthan.
- The society of Rajasthan had its own structure.
- The society of Rajasthan was life of the Vedic civilization. There have been changes in society with passage of time.
- Old sanskaras have great importance in modern life.
- Concept of family.
- Family comes into existence due to an important sanskara of marriage.
- Life style and food along with ornamentation are inter related concepts.
- Family is an important organization which holds a special place in society.
- The castes with time have been converted to subcastes.
- Nuclear and joint families exist in Indian tradition which continue even today.
- Reasons for changes and improvement among the Rajputs and the adivasis.
- The mansabdari system was important in development of state.

**Questions from the end of Chapter**
1. Explain the concept of family.
2. Name sixteen samskaras.
3. Analyse the style of living
4. Explain characteristics of family in Rajasthan
5. Write an essay on feudal system in Rajasthan.

**Answers of Question from Chapter**
- Brahmans, Kshtriyas, Vaishayas, Shudra
- Of rulers and kings.
- Suryavanshi and Chadrasvanshi
• Bhil, Mina, Garasia
• Moinuddin Chisti
• Family father-mother, husband-wife, brother-sister.
• Nucleur family, Joint family.
• Sanskara, Marriage, yajnas.
• Garbhadhan, Punswana, Simanto nayan, Jatkarma
• 8 types ’Brahma, Daiva, Arsha, Prajapaty.
• Geographical conditions
• Fruits, root, meat.
• Of cotton clothes.
• Dhoti, upper attire, sari, lahanga, odhani
• Ornaments of copper, cowries, coral, bronze etc.
• Hansli, Bajuband, Karnakundal, Mekhala, Ring, Clay and shining stones
• Friends, relatives and people of same gotras, Military service.
• A special military tax taken by rulers from his 45oolle.
• Hukmnama, Peshkashi, Quaid Khalsa, Talwarbandhai, Nazrana
• Presence in durbar, presence on festivals, arrangement of journey of royal females, prior information of one’s children’s marriage.
Chapter-4

Religion and Philosophy

A. Indian Religion and Philosophy through the Ages

Indian civilization is the oldest in world. Here the civilization is based on religion which is a natural virtue of human being. When we call Dharam as Atman, it becomes clear that Dharma is the inherent virtue of a human being. Dharma holds an important place in an ‘Aryan’ (noble) life. It is Dharma which develops superior values in man like mutual love, forgiveness, humility, patience, tolerance etc.

Our Bharat is actually a very beautiful, lovely and rich in religious knowledge. The Dharma and philosophy here has been an important constituent affecting people since ancient times. There is a deep relationship between Dharma and philosophy in our country. Therefore, growth and development of both needs to be understood in a mutual way. In this chapter, you will be able to read about development of religion and philosophy in ancient Bharat and Rajasthan.

Aim:-
After reading this chapter you will be able to-
• interpret Dharma
• identify characteristics of religious movement
• understand Vedic philosophy
• observe role of Jain and Buddhist philosophy
• gain knowledge about Saraswati-Saïndhav Dharma
• know about facts of Vaishnav and Shaiva dharma.
• understand Sankhya, Yoga and Nyaya Philosophy
• understand causes of rise of Bhakti movement.
• know about major saints.
• identify major Sufi silsilas.

16 (A) 1 Dharma

Dharma is an expansive term through which history of caste and society and role of its life can be known. The word ‘Dharma’ represents civilization of a particular caste, its culture, way of thinking and behaviours, lifestyle, customs and manners, its process and direction. Dr. Radha Krishnan has called power of Dharma as power of many lives. Perspective of Dharma is accepted as perspective of life.

The literal meaning of ‘Dharma’ is to follow or imbibe which explains that the principle which has been imbibed by this word is Dharma.
Roots of Indian spiritualism are deeply rooted in ancient philosophical and religious traditions. Philosophy in Bharat is born out of search for secrets of life and existence. The Indian rishis developed specific techniques by going apart from sensual knowledge which is known as Yoga. The philosophers believe that man is actually not a body nor psyche which is ever changing and destroyable, but it is an element which is everlasting, undestroyable and a pure consciousness. They called it ‘Atma’. This is the source of human knowledge bliss and strength. Philosophy reflects form of truth and dharma reflects the right attitude of life. We can call philosophy as principle and Dharma as practice. They are two sides of a same coin.

**Sindhu-Saraswati Dharma:-**

There are deep values behind development of Sindhu culture. People here were educated and expert in art-craft. Their styles of art, figures on seals, paintings on utensils, goods graves display information about their religion.

From archeological discoveries of Sindhu Saraswati Centre, it is known that these people worshipped a three faced figure who is depicted in position of Yoga. There are two horns and a triangular crown in between them on this head. Besides him are elephant, tiger, rhinoceros and buffalo and a pair of deer below his seat. Probably, people of Indus worshipped Shiva as ‘Yogishwar’.

Worship of goddess also must have been very popular among them. Many clay statues of females are found from the excavations of Sindhu cities. Scholars believe that they are statues of mother goddess or mother nature. A patka (cloth belt) and Mekhla (ornament) were tied to waist and necklace in the neck. Some statues are displayed as mothers whereas she is shown feeding children. In another statue, a tree is shown sprouting out of her uterus. People here worshipped the mother goddess by burning oil, incense etc.

Pictures of trees and animals are found on several seals during excavation from which it is speculated that people of this civilization worshipped animals and trees. Most of the seals depict branches of 47ool tree. Probably 47ool must have been a prominent tree. Apart from Pipal, Tulsi, Neem, Khajuri, Babul etc. Were also worshipped. Similarly pictures of oxen, buffaloes, dear, elephant, tiger, ship, goat rhinoceros, elegator, squirrel, parrot, cock, peacock etc. Have been found. It is speculated that ox was given prominence among them.

People here also worshipped fire and water in some form or the other. An altar place has been recovered from excavation. Probably havans were performed with branches of 47ool and thereafter the people bathed in holy water for which ponds and tanks were constructed. They considered ocean, rivers as abode of water god. Apart from these, pictures of horn, pillars, swastika in a symbolic manner have also been discovered. Practice of yoga was stressed upon to propitiate gods.

**Vedic Dharma:-** The word ‘Veda originates out of ‘Vid’ which literally means knowledge. Vedas are four in number- Rigveda, Yajurveda, Samveda and Atharvaveda. Rigveda is the oldest among them. It contains prayers of various gods, Yajurveda mentions yajnas, Samveda is a collection of hymns (mantras) and Atharvaveda contains collections of mantras related to black magic and spirits.

About 33 types (Koti) of gods and goddesses found mention in Rigveda who are divided into three categories- (1) gods of sky (2) gods of cosmos (3) gods of earth. Among the sky gods are
included Dhaus, Varuna, Mitra, Surya, Savita, Pushan, Usha, Aditi and Ashwin. Indra, Marut, Vat are gods of cosmos. Among the gods of earth are the earth itself, Agni, Som, Brihaspati, Saraswati etc.

After Rigveda era of three Vedas are known as post-Vedic era. Polytheism was established, Shiva, Brahma, Vishnu, Parvati, Durga, Bhairav, Ganesha replaced the natural powers. Performance of yajnas also developed. The influence of power of mantras increased and religious samskaras were expanded.

**Vaishnav and Shaiv Dharma:-**

In the Vaishnav dharma, Vishnu is considered to be the protector of this entire universe. Nirukta says that Surya (sun) is Vishnu. The spirit of worshipping only ‘Hari’, developed exclusively in form of rise of Vaishnav dharma. The mode of worship was known as ‘Sastav Vidhi’ which comprised of devotion (bhakti), surrender (samarpan) and non violence (ahimsa) as its major constituents. Great man like Vasudev-Krishna is counted one of those who adopted and popularized it. Therefore, it also came to be known as ‘Vasudev Dharma’ and Vasudev replaced Hari By third century B.C.E. Its mode of worship changed to ‘Panch Ratra’ and its name emerged as ‘Bhagwat Dharma.’

Similarly, origin of Shaiva dharma is also very old. Many stages of culture are imbibed in conceptualizing the idea of Shiva. Shiva had been worshipped since Sindhu civilization, Rigveda and post Vedic period. Various sects of Shaiva dharma emerged like (1) Pashupat Shaiva dharma (2) Kapalika (3) Kalamukha (4) Veer Shaiva, etc. The Shiva sect was propagated mainly in Tamil areas of South Bharat.

**Questions from chapter:-**

1. Explain the root meaning of word ‘dharma’.
2. Which gods were worshipped in Saindhav dharma?
3. How many gods and goddesses were worshipped in Rigveda?
4. Name the gods of post Vedic period.
5. Name the sects of Shaiva dharma.
6. Name the main god of Vaishnav dharma.

**17 (A) 2 Vedic Philosophy**-

You must have read about Vedic civilization in other chapters. Here, we will only discuss about Vedic philosophy and its development. Six philosophical schools development rose in Vedic Philosophy which is known as ‘Shad darshan’. All these darshans are known as ‘Astik darshans’ as they accept the existence of Vedas.

**Sankhya darshan:**

-There are three decisive ‘gunas’ of nature-Satva, Raj and Tama. A change or transformation in these gunas results in change in all matter. Sankhya darshan believes that there are two supreme authorities in existence-Purusha and Prakriti. They are mutually independent and absolute. The founder of this darshan was Kapil muni. He composed ‘Sankhya Sutra’
Yoga darshan:-
The origin of yoga is found in Yogasutra of Patanjali. Its composition is considered to be second century B.C.E.. The literal meaning of Yoga is ‘Union’ i.e. union of two basic elements. In this philosophy, yoga systematically separates purusha from prakriti through purity of thoughts, control and change. Through yoga body, prana and senses are controlled. Ashtang-yoga is given importance in yoga practice. These contain (1) Yama (self-control) (2) Niyam (3) Asana (4) Pranayam (5) Pratyahar (6) Dharma (7) Dhyan (8) Samadhi. God is described as guru (teacher) in Yoga philosophy.

Nyaya:-
This philosophy was expounded by Gautam rishi. It believes that the creator, upholder and destroyer of the creation is god. This philosophy is based on a logical system only the correct and factual knowledge is recognized as actual knowledge in Nyaya philosophy.

Vaisheshik Philosophy:-
Its original scripture was written by Kanad. Lots of commentaries were written on his work but ‘Prashastapad’ is considered to be the best which was composed around 6th century C.E. The creation of 49oollen49 is made clear on the basis of “Ajivak” theory. Facts and objectivity are stressed upon in this philosophy. There are many sections and bases of actual matter as – dravya, (substance), guna (quality), karma (activity), samanya (generality) visesh (Particularity) and samvaya (inheritance). According to this theory, matter of every kind in the universe is composed of five elements- Prithvi, Jala, Vayu, Agni and Akash corresponding to earth, water, air, fire and space.

Mimamsa:-
The basic scripture of Mimansa philosophy was sutra composed by Jamini which was written in 3rd century B.C.E. Kumaril Bhatt and Shabda Swami are also mentioned in this context. According to Jaimin method, dharma is the basis of outcome of Karma. It lays emphasis on karmakand (ritualistic) yajanas of Vedas.

This philosophy is basically related to use, experiment and interpretation of samhitas and Brahmanas. Vedas are ever pervading and are knowledge is imbibed into it. Here dharma means Moksha.

Vedanta Philosophy:-
Shankaracharya wrote commentaries on Upanishads, Brahma Sutra and Bhagwad Gita. His views are called as Adavita Vedanta. Advaita means rejection of dualism and faith is one supreme. Vedanta darshan is philosophy of last part of the Vedas i.e. Vedas. According to it, Brahma is the truth, the world is illusion and believed that there was no difference between the Brahma and the Atma. Brahma is unchangeable last knowledge. Its summary is supreme truth. Among its scholars, name of Ramanuja is prominent.

Vedanta is a philosophy and a dharma. It promulgates the truth. There may be different roads to Dharma but aim is always one. The basic message of Vedanta is that every activity should be conducted with wisdom.

Questions from chapter:-
1. How many sects are there in Vedic philosophy?
2. How many types of Yoga are there?
3. Who is considered an originator of Nyaya darshan?
4. Who was the founder of Mimansa Philosophy?
5. Explain the meaning of Advaita.

18 – (A) 3. Jain Philosophy:-

Jain philosophy has no faith in god. The world exists and is real but cause behind its creation is not god. The cosmos has been there for time unlimited and its existence is also permanent. According to Jain tradition, there have been 24 Tirthankars in this Dharma who have developed Jain philosophy. The 24th Tirthankar was Mahavir Swami who was born in 599 B.C.E. He left his home at the age of 30 years due to disenchantment and became an ascetic. After a penance of 83 days, he was enlightened. According to Jain here say, he propagated Jain dharma for 70 years. His followers came to be known as Jaina.

According to Mahavir Swami, this world is made of six elements, Jeev, Pudgal, Dharma, Adharma, Akash and Kala. Nothing is all pervading and limitless as Atma. According to him, all the living beings, flora and fauna and brick-stone too have atma i.e. consciousness. Three sources of knowledge have been accepted in Jain philosophy Pratyaksha i.e. direct, Anuman i.e.speculation and words of Tirthankars. The Jain principles regarding knowledge are quite specific. According to it. Knowledge can be expressed in different forms. (1) It is (2) It is not (3) It is and is Not (4) Can’t be expressed (5) It is but can’t be expressed (6) It is not and can’t be expressed (7) It is and is not and can’t be expressed. It is also known as Syadvad or Anekan tvada. The last aim of Jain philosophy is Nirvana which is possible by destroying the results of action and removing materialism from Atma.

4- (A)-4 Buddhist Philosophy:-

The strongest form of religious movement in 6th century B.C.E. is founded in Buddhist philosophy. Its foundation was laid by Gautama Buddha. He was born in 563 B.C.E. in Lumbini village near Kapil Vastu in terrains of Nepal. His childhood name was Siddhartha. After a few days of his birth, his mother Maya Devi died. He was married off at an early age of 13 years with Yashodhara as he was a serious natured boy. But at the age of 29 years, he left home to find out solutions to all pervading death, illness and poverty. He gained enlightenment in Bodh Gaya and came to be known as Buddha. At the age of 30 years he achieved knowledge.

Characteristics of Buddhist Philosophy:-

After the death of Buddha, Upali compiled the Tripitakas as –(1).Vinaya Pitak (laws),
(2). Suttapitaka (sermons) and (3). Abhidhamma Pitak (philosophy)

Four Noble truths:-The foundation of Buddhist philosophy are the four Noble Truths. These are (1) Dukha (2) Dukha Samudya (3) Dukh nirodh (4) Ashtangik marg.

Ashtangik marg is recommended to get free from dukha. These eight fold paths are- (1) Samyak drishti (right perception (2) Samyak samkalp (right thinking) (3) Samyak Vani (right speech) (4) Samyak charitra (right character) (5) Samyak Ajivika (right livelihood) (6) Samyak Prayatna (right effort) (7) Samyak Vichar (right thought) (8) Samyak Gyan. (right knowledge.)
The cause of dukha (sorrow) is birth. Similarly, the birth cause leads to series of results of action which is cycle of ignorance. It is known in Buddhist philosophy as Pratya Samutpadi i.e. this happens because of this. There are 12 steps in this cycle which become cause of each other. These are –
1. Advidya
2. Samskar
3. Vigyan
4. Namrupa
5. Shadyatan
6. Sparsh
7. Vedana
8. Trishna
9. Upadana
10. Bhava
11. Jati
12. Jara-maran. Noble deeds and moral life is stressed upon in Buddhist philosophy. Following shilas are the basis of moral life which are (1) Ahimsa (2) Satya (3) Asteya (4) not to indulge in immorality (5) non-alcoholism (6) not to eat at inappropriate time (7) sacrifice of comfortable bed (8) not to accumulate money (9) not to come into contact of women (11) sacrifice of music and dance.

Questions from Chapter:
1. How many thirthankars are mentioned in Jain philosophy?
2. What are followers of Mahavira known as?
3. What is the last goal of Jain philosophy?
4. Where was Gautama Buddha born?
5. Where Buddha did got enlightened?
6. Concept of Pitak belongs to which dharma?
7. What are 10 sheelas?
8. When was Mahavir Swami born?

19 (A) 5 Bhakti Movement:-

Bhakti movement was an important event in the cultural history of medieval Bharat. Devotion of god was propagated and popularized by different means by various social-religious reformers. It was a silent revolution. Bhakti movement started in south Bharat through Alvars and Nayanars which later on spread to entire south along with north Bharat. Shankaracharya stood as a great thinker and known philosopher in this revolutionary movement. The movement was further given recognition by Chaitanya Mahaprabhu, Namdev, Tukaram, Jaidev etc.

Causes of Bhakti Movement:-

Bhakti movement was a great movement in religious sphere which continued for several centuries. Following were the reasons of its rise- (1) Inspiration of a revival (2) Intellectual principle of Brahmanism (3) Muslim invasion (4) Varna System (5) Influence of Christianity (6) Influence of Islam (7) Religious state by Delhi Sultanate (8) Contribution of sufis saints (9) Contribution of Hindu religious reformers.

Here, we shall study about various saints of Bhakti movement.

Ramanujacharya- He is considered to be the founder of Bhakti movement. He made a few corrections to Advaitvada of Shankaracharya and founded ‘Vishista dvaitvada’ He considered Ishwar, Jagat and jeev as satya (truth) and anadi (ever lasting) and considered jagat as essentially dependent on Ishwar. He was a propounder of Saguna sect.

Nimarkacharya- He propagated Krishna bhakti. He was a contemporary of Ramanujacharya and followed middle path i.e. had equal faith in dvaitvad and advaitvad. His principle came to be known as
Dwaitadwaita. His sect is also known as Sanak sampradaya. He propagated bhakti of Radha Krishna. The main seat of this sect is located in Salemabad (Ajmer) in Rajasthan.

**Madhvacharya** - Like Ramanujacharya, he was a devotee of Vishnu. He established bhakti of Vishnu in place of Nirguna Brahma of Vedanta. He believed in ‘dwaitwad’. He had an amazing qualification to debate. His principle came to be known as ‘Dwaitvad’. He was a follower of bhakti.

**Ramananda** - He made bhakti popular. Credit goes to him for making Shri Ram a popular hero of the commoners. He wrote a commentary called ‘Anand Bhashya’ on Brahma Sutra’ which recognized Shri Ram as Brahma. He was a supporter of both Saguna and Nirguna bhakti and founded Ramavat sect. He ushered in in a new system of bhakti system based on equality and devoid of any discrimination in caste, community and gender.

**Vallabhcharya** - He was teacher of Krishna bhakti. He founded the ‘Pushtimarga’ and declared literature like Brahma Sutra, Shrimad Bhagwad and Gita, as main literature of Pushtimarga. According to him, Shri Krishna is Para brahma. His favourite disciple was Surdas. His sect is known as shuddhadwaitvad. Among his works, Amibhashya siddhanta Rahasy and Bhagwat Tika are main. Among his followers poets of Ashtachhappa composed works.

**Chaitanya Mahaprabhu** - Born in a Brahmin family of Bengal, Chaitanaya Mahaprabhu studied Bhagwat and Purans since childhood. He got estranged from married life and got merged in Krishna Bhakti. He propagated it through Kirtan (chanting). Under deep devotion and sentiments, he entered the ocean and died at the age of 48 years. His major work is ‘Shikshashtak’.

**Namdev** - He was an emotional saint with pure heart. His name emerges as one of the major Ramanandi saints of Maharashtra. His writings are found also in Hindi along with Marathi. He was influenced by the Nirguni thoughts of Kabir and emotional works of Nanak. About 61 verses in Gururaghan Sahib are from Namdev. It is said that he was a dacoit in the beginning but later on he changed. He considered god as omnipotent and omni present. He was a follower of Vithal.

**Kabir** - He was a contemporary of Ramanand and a great saint. One weaver named him Kabir which means ‘Great’ in Arabic language. It is believed that he was born of a Brahmin mother and was brought up by a weaver couple ‘Niru-Nima. He was a major disciple of Ramananda. His thoughts and beliefs are reflected in the verses created by him. There is no necessity of Veda, shatra, gyan, tirth, vrata, idol worship in his devotional path. His perspective was that of harmony. Virtues like character, forgiveness, compassion, charity, are inclusive in Kabir Panth.

**Guru Nanak** - Born in Talwandi village of district- Gujranwala on banks of Ravi, Guru Nanak was a scholar of Hindi, Sanskrit and Persian Languages. He travelled to China, Brahma, Lanka, Arab, Egypt, Turkistan and Afghanistan.

His deity is neither Nurguna nor Saguna. He is omnipresent, lover of devotees, most compassionate, friend and pure. He was against ‘Avatarvad’ and was a monotheist. His personality was simple and an epitome of peace. He was a staunch opponent of prevalent ill practices of society. His thoughts have been included by the Sikhs in Shabad and Gurugranth Sahib. He is also known as the first guru of the Sikhs.

**Meeran Bai** - The world is very well acquainted with her life, personality, poetry, devotion and fame. Her devotion was for Krishna. Unfathomed love is displayed for Krishna in her works. Sh considered him as her husband for life long. Major features of her bhakti included bhakti as means of salvation,
various streams of Bhakti, various forms of deity, and freedom from superstitions. Her verses are soulfully sung in Punjab, Hariyana, Gujra, Rajasthan, U.P. Bihar, M.P. etc.

Questions from text:-
1. Name four saints of Bhakti movement.
2. To which stream of Bhakti did Vallabhbhachrya belong?
3. Explain the meaning of Kabir.
4. Where was Guru Nanak born?
5. Whom did Meeran accept as her husband?
6. How many verses of Namdev are compiled in Guru Granth Sahib?
7. Who were major disciples of Ramananda?

20 (A) – 6 Sufi Movement

Rise of Islam:-
By now, you must have known that Islam was founded by Paigambar Mohammad Sahib. This religion is based on interpretation of Quran. There are two major sects in Islam- Sunni and Shia. Both sects flourish in Bharat but in some countries life-Iran, Iraq and Pakistan, you will find followers of only one sect. There are four major ‘isms’ of Islamic law in Sunni sect which are based on Quran and Hadis. Sunni word is derived from Arabic word ‘Sunnat’ which means following the actions of Mohammad. Shia literally means a group but its real meaning is taken to be those people who consider Ali, Son-in-law of Mohammad Sahab, as the real successor of Mohammad Sahab. The successor after the death of Mohammad Sahib in 632 C.E. came to be known as Khalifa. Khalifa means knowledgeable successor.

There were four Khalifas- Abu Bakr, Umar, Usman and Ali.

Sufi Sect:-
The sect of Muslim ‘Pirs’ and Auliyas’ is known as Sufi sect, giving up every pleasure of world and merge into devotion of Allah with concentrated mind to Sufi religion. The Sufis were mystic. There are various theories regarding the origin of the word ‘Sufi’. The Greek word ‘Sofia’ means knowledge. Some Scholars state that those who took spiritual refuge on Sufa’ i.e. platform outside the mosque made by Mohammad Sahab in Madina came to be known as Sufi. Sufi is also understood to be a 53oollen blanket. Those who propagated their faith by wearing wool or blanket, became sufi.

Sufi sect in Bharat:-
The advent of sufi sect in Bharat is believed to be in 11th or 12th century. One of the greatest sufis settled in Bharat was Al-Hujwadi who died in 1089 C.E. He was known as ‘Data Rajbaksha’. The main centres of sufis were Multan and Punjab. Gradually they spread up to Kashmir, Bihar, Bengal and South. Khankahs were established at various places.

Major sufi sects:-
The number of Sufi sects is multiple in the world but those settled in Bharat are following:-
(1) Chistiya sect (2) Suharvardia (3) Kadiriya (4) Nakshabandiya (5) Shad- Viliya (6) Tejania. When Sufi sects developed in Bharat their settlements spread to various places. These sects of sufis came to be known as ‘Silsilas.’ Among them, Chistit silsila was most popular.
Chisti Silsila:- The propounder of this silsila is considered to be Khwaja Ishaq Shami Chisti. But credit for its foundation is Bharat goes to Moinuddin Chisti. He was born in 1141 C.E. in Siestan town of Iran. His father Gayasuddin was of religious nature. Moinuddin distributed his ancestral property among the deprived and set out in search of guru. He met Khwaja Usman who became his guru. Muinuddin came to Lahore and then to Ajmer. He made Ajmer his permanent settlement. He died in Ajmer in 1236 C.E. Due to his philosophical life, he was given the little of ‘Sultan ul Hind’ by Muhammad Ghori.

Gradually, this place became a centre for religious harmony. Shaikh Hamimuddin and Qutubuddin Bakhtiyar Kaki of Nagore were his disciples. Sheikh Hamimuddin was a poor peasant but still he refused to accept the villages donated by Iltutmish to him. Qutubuddin Bakhtiyar was known as kaki because he distributed roti (bread) among the poor and remained on foot for most of the time. When he came to Delhi, Iltutmish (Sultan of Delhi Sultanate) welcomed him. In 1235 C.E. he also expired. Another important name in Chistiti Silsila, Salim Chisti, was very popular. A son was born to Akbar with his blessings. Akbar made Fatehpur Sikri his capital because Chisti lived here. Hajrat Salim Chisti was a descendent of Faridganj Baksh. He was born in 1517 C.E. in Zinda Pir Sarai in Delhi.

Belonging to the same silsila, Fariuddin Masud Shakarganj was born in 1175 C.E. in Kathwal city of Multan district. He was as contemporary of Balban and married his daughter Hujaira. Similarly, Baba Farid was a disciple of Qutubuddin. From the point of view of penance and devotion, he was a fore runner among the Sufi Saints. He died in 1265 C.E. at the age of 93 years.

The most popular disciple of Baba Farid Shaikh Nijamuddin Aulia was born in 1236 in Badayun. He made Baba Farid his guru. Impressed by his spirituality, Farid nominated him as a Khalifa at the age of 20 years and sent him to Delhi. During 60 years of his stay in Delhi, Aulia witnessed the rule of seven sultans. In 1325 C.E., he died.

Questions from text:-
1. Explain the meaning of Sofia.
2. When did the sufis arrive in Bharat?
3. Which is the most popular silsila?
4. Name sufis of Chishti sect.
5. When was Nizamuddin Aulia born?

Questions from Chapter
1. Describe characteristics of Sindhu dharma.
2. Into how many parts is Vedic period divided?
3. Analyse Vedic dharma?
4. Describe Vedic philosophies.
5. Clarify the concept of Syadvad.
6. Mention Four Noble Truths.
7. Explain causes of Bhakti movement.
8. Comment on Chisti Silsila

**Answers of Questions from Chapter**

- To embrace.
- Matridevi and Yogipurusha.
- 33 Koti or types.
- Shiv, Vishnu, Brahma, Parvati.
- Pashupat, Kapalika, Kalamukh, Virshaiv.
- Vishnu.
- Six
- Eight
- Gautama Rishi
- Jaimini
- To discard dualism (Dwaita) and belief in one supreme.
- 24
- Jain
- Nirvan
- Lumbini
- Gaya
- Of Baudh dharma.
- Ahimsa, Staya, Asteya, non-indulgence, non-alcoholism, not to eat at inappropriate times, sacrifice of good mattress, non-accumulation of money to stay away from women, not to dance.
- 599 B.C.E.
- Ramanuja, Guru Nanak, Nimbark, Ramananda
- Krishna Bhakti
- Great
- Talwandi.
- Krishna
- 61
- Kabir
- Knowledge.
- 12th century.
- Chishti.
- Moinuddin Chisti, Qutubuddin Bakhtiyar, Nizamuddin Aulia.
- 1239 C.E.

4. (B) Religion and Philosophy in Rajasthan
The life of people of Rajasthan is embedded with such religious and philosophical beliefs which is born out of past of this land, cultural history and hero worship and which is given a new form by the cultural stream of entire country.

The religious traditions of Bharat are based on yajnas of Vedic time, practices, 16 samskaras, four ashramas and four purushartha. Faith has adequately contributed towards Ramliila, Rasliila and Ganges-Jamuna in forming concepts of ten incarnations. Due to spread of knowledge sect (Gyan) of Nirguna bhakti, many saint sects also developed which shall be discussed later. The religious tradition and movements prevalent in neighboring states of Rajasthan also laid an impact. Many philosophies and religious sects have left their impression on Rajasthan. The tradition of diverse dharmas is prevalent here for the past thousand years or so, thriving here and their presence have made a special contribution towards history of Rajasthan. Some major religious and philosophical streams have been discussed here.

**Aims:-**
After reading this chapter you will be able to

- Interpret the folk religion of Rajasthan.
- Understand influence of Vaishnav dharma in Rajasthan.
- Analyze the local sects.
- Differentiate between sects.
- Gain information about folk gods.
- Gain information about folk goddesses. Understand major fairs of Rajasthan.

4 (B) -1. Various sects in Rajasthan:

The ‘Sanatan’ tradition is multi-coloured cultural tradition rested in multiple religious tradition and beliefs. According to a liberal definition, religion means those religions and philosophy which emerged from this land and developed. Dharma in Rajasthan in deep rooted widely expansive in all places.

(i) Ramanandi Sect:-

**Vaishnav Sect:-**

Four acharyas of Vaishnav Bhakti are famous who wrote commentaries on Brahma sutra and established their individual sects. The Vaishnav sects were widely propogated in Rajasthan. One seat of Ramanda sect in established in Galta in Jaipur. Ramanand was a follower of this sect whose disciple was Kabir. The believers of this sect have faith in bhakti of Rama and Ramlilas.

**Vallabh Sect:-**

The tradition of Krishna bhakti is quite old in Rajasthan. The influence of Brijmandal in Rajasthan appeared when royal dynasties of Amer, Jodhpur etc. established relationship with Mughal Sultanate of Delhi. Rulers like that of Amer constructed temples of Krishna in Vrindavana and displayed faith in acharyas of Krishna bhakti. On 10th February, 1672, the deity of Vallabhacharya Shri Nathji was established in Sihad village. The seven successors of Gusai Vithalnathji, son of Vallabhacharya founded temples of their own respective deities, most of them are in Rajasthan. They are respectively-Mathuradhish in Kota, Vithalnath in Nathdwara, Dwarkadhish in Kankroli, Gokulnath in Gokul,
Balkrishnaji in Surat. The fifth and seventh seat with their deities remained in Amer, Bikaner for some time but eventually arrived in Kamavana. This sect emphasise on worshipping child form of the Lord.

**Nimbarka sect:-**

Another important sect in Vaishnava dharma is of Acharya Nimbark whose chief seat is still in Salemabad village in Kishangarh (Ajmer). This sect spread in Vrindavana where are Vyas Devacharya reorganized the seats and gave responsibility to 12 disciples for its propagation. At present, the seat of Nimbark is both at Udaipur and Jaipur. Radha is considered to be the consort of Krishna in this sect and the couple form is worshipped.

**Gaudiya Sect:-**

Apart from the four bhakti acharyas, the propounder of Gaudiya sect, Gaurang Mahaprabhu Chaitanya’s bhakti has laid an enormous impact on culture of Rajasthan. Its influence increased in entire north Bharat along with Rajasthan during the reign of Akbar. King Mansingh of Jaipur built the temple of Radha Govind Dev in 1593. The idols were brought to Jaipur (Amer) in 1770 which were consecrated in temples inside palaces by Raja Sawai Jai Singh. Due to wide spread influence of this sect, the Chaitanya sect has laid its impact from 17\textsuperscript{th} century till date in Rajasthan especially in Jaipur and Karauli.

(ii)Nirguna Sects:-

The streams of Saguna bhakti spread sweetness in culture of Rajasthan, many sects of Nirguna sect also developed here who laid emphasis on knowledge and action instead of Bhakti.

**Vishnoi Sect-**

Jambhoji was born in village Payasar near Nagore in 1508 C.E. He promulgated sect based on 29 teachings which established the path of truth, good conduct, ways to worship the formless, yogi, protection of living beings, discard of distinction of caste, cred etc. Due to his 29 teachings the sect came to be known as Vishnoi. This community vowed for protection of flora and fauna to the extent of laying one’s life for their protection, has a wide influence.

**Dadu sect:-**

Daduji in Rajasthan preached Nirguna bhakti i.e. of Bhama, opposed idolotary, opposition to pretensions and following of path of knowledge with blessings of the guru. He breathed his last in Narena village in Sambhar in S.V. 1660. The main seat of this sect is established here. The sayings of Dadu panthi saints represent the cultural tradition of Rajasthani which has inputs of Rajasthani, Braj, Hariyanivi dialects.

**Jashnathi Sect:-**

Influenced by Nath sect of medieval period, Jasnathi sect among the Gyanmargi sects emerged on land of Rajasthan. Born in Jat clan, Jasnath gained Deeksha from Gorakhnath and was known as yogi after penance. He attained Nirvana at the age of 24 years. Among his disciples, Haroji, Hansoji, Rustamji are famous. These saints wrote teachings in small independent couplets. The sect has a manual of 36 rules. Its followers wear a black wool string round their neck and bury themselves.

**Ramsnehi Sect:-**

Four sects of this name are prevalent in Rajasthan- (i) Singththal (Hariram Dasji) (2) Khelapa (Ramdasji) (3) Rain (Dariyav Ji ) (4) Shahpura (Ramcharanjithi). In this sect also, abstinence, diksha from guru, pure behavior and salvation through practice are main aims.
Apart from these, there has been a tradition of folk religious and sects like Laldasi sect, Parnami sect, Niranjana sect Arya Samaj etc.

Questions from chapter:-
1. Name major sects of Rajasthan.
2. Name two trends of Bhakti.
3. Where is the main seat of Nimbark sect situated?
4. What is the bhakti tradition of Vallabhb sect?
5. In which district of Rajasthan was Jambhoji born?
6. For which sect is Narena popular?
7. To which sect are 29 teachings related?
8. To which caste did Jasnathaji belong?

4 (B)-2 Folk gods:-
Man has worshipped and appreciated miracles since time immemorial. The followers remember the folk gods for his works, worship him and while remembering his sacrifices, beneficiary deeds consider him a great man assign him as god. When an ordinary man inspires the society in such manner, the society accepts him. This age old tradition is found in every caste and community. There men are referred to as Folk Gods. The Hindus worship them while Muslims worship Pir and Paigambers. The tradition of worshipping many folk goods has been prevalent since middle age.

Gogaji:- This great Chauhan man was born in 15th century in Daderva village of Bikaner division. At that time Daderva was known as Shreesmarhi. Gogameri village is situated from 10 km away from Nohar in Hanumangarh district where the mausoleum of Gogaji is built. On the 9th day of Bhadrapada, the followers perform worship with great faith. A huge fair is organized. He was a courageous and brave man since birth. He was showered with special blessings by Guru Gorakhnath. Villagers worship him as deity of snakes as he had saved the oxen of farmers from snakes. His recognition is spread to Hariyana, Punjab, H.P., U.P., M.P. apart from Rajasthan. He is also related to khejri tree. His stick (chadi) is worshipped. He is worshipped both by the Hindus and the Muslims. Gogamedi is considered to be a holy place.

Tejaji:- The historical figure of 12th century, Tejaji was also a folk god. He is worshipped as god of snakes. He is more popular in Marwar and Ajmer division. He is recognized as deity of the Jats, highest protector of cows, god of Kala and Bala and a deity as emancipator of agricultural works. He laid down his life while protecting cows of Lachcha Gujari against Meos. A fair is held in his memory on tenth day of waxing moon of Bhadrapada annually on Teja chowk of Beawar.

Pabuji- He was born of Rathor caste in Phalodi village in 14th century. Phalodi was then known a Kolumand. He rided she camel in nearby villages. He is considered to be the reincarnation of Laxmana whose symbol is spear. He died fighting while rescuing cows of Deval Bai charni from his brother-in-law Jayal Naresh Jindrao Khinchi while he was attending his own marriage. He is worshipped as god of camels and ‘Plague protector.’ Modji Asia has composed work which throws light on his life called. Pabu Prakash. A fair is held in Kolumand (Jodhpur) annually on new moon day.
Ramdev ji:- His guru was Guru Balaknath (Balinath). He was born in Pokaran in house of Tanwar Rajput, Ajmal. He is considered as incarnation of Vishnu. Apart from being a folk god, Ramdevji composed 24 Vanis. A fair is held from Bhadrapada shukla Dwitiya to Ekadashi in Ramdeva (Runicha) in Jaisalmer district as a symbol of communal harmony. Women of Kamad caste perform Terahtali dance.

Devnarayan Ji- He was born in 1243 C.E. in Gothan Dadavatan (Asind, Bhilwara). His childwood name was Udai Singh. A scholar of Ayurveda, Devnarayan ji is a deity of Gurjar community. His three other settlements are- Devdham Jodhpuria (Tonk), Devmali (Ajmer) and Dev Doongari (Chittorgarh). His fair is held on seventh day of Bhadrapada.

Apart from him, Hadbuji, Mehaji, Mangalia, Vir Kallaji, Mallinathji, Tallinathji and Eloji are also popular folk duties.

Questions from Chapter :-
1. From which age did the tradition of worshipping folk gods start?
2. In which village was Gogaji born?
3. When is Gogaji fair held?
4. Whose fair is held in Tejachowk in Beawar?
5. Which folk god is known to be a reincarnation of Vishnu?
6. Who is the main deity of Gurjar community?
7. Who is known as a plague protector folk god?

4-(B) 3. Folk Goddesses:-
Folk goddesses also hold important place along with folk gods in Rajasthan. There are goddesses in different parts of the state who are worshipped with devotion. Most of the goddess are also famous ‘Kuldevis’ of different communities.

Karni Mata-Famous as goddess of rats, her temple is situated in Deshnok (Bikaner). Born in house of Mahaji Charan in Suap village (Jodhpur) her childhood name was Ridu Bai. Her temple in Deshnok was constructed by Rao Raja Jait Singh in 19th century. Its present structure was built by Maharaja Surat Singh. Her fair is held annually in Chaitra and Ashwin Navratras.

Kaila Devi-Her temple is in Karauli district. Kuldevi of Yaduvanshi of Karauli, her fair is held annually on Chaitra Shukla Ashtami where languria dance and song is performed. A cenotaph of Bohra devotee is built outside the temple.

Jeenmata- She is considered as Kuldevi of Chauhana and a folk goddess of Shekhawat. She is also known as goddess of ‘bees’. She was born in Dhandhu village. Her temple was constructed by Hattad on Harsh ki Pahadi (Revasa-Sikar) during the reign of Prithviraj Chouhan I. A fair is held annually here during navratras in the Ashvin month.

Apart from these goddesses, some other goddesses who are worshipped in Rajasthan like Aaimata (Bilara-Jodhpur), Shakambhari Mata (Udaipurvati-Jhunjhunu), Tripur Sundari(Talvara-Banswara), Ashapura Mata (family deity of Songara Chauhans), Jitari Mata (Bahrod), Narayani Mata (Barwa Dungari), Tanot Mata (famous as Viashno Devi of Thar and goddess of the army), Avad Mata
Swangiya Mata, Chauthmata, Brahmani mata and Dadhimati Mata. There are several female saints of Rajasthan like Ranabai and Miranbai, apart from Saman bai, Karmabai, Bhuribai, Gavari Bai etc.

Questions from Chapter :-
1. The goddess of rats is known as ……………………
2. Kaila Devi is the family deity of …………………….
3. Jeemmata is also known as ………………………….
4. Temple of goddess …………………………….. is situated in Talwara (Banswara)
5. In Deshnok, temple of …………………………. Is situated.

What you have learnt is:
• Folk religion was accepted by a majority of people.
• Folk religion was popular in Rajasthan.
• The devotees of Vaishnav dharma considered Ram and Krishna as their God, Who were the incarnations of Vishnu.
• Many seats were established in Rajasthan.
• Folk goddesses are very much popular in Rajasthan
• Folk fairs are in great number.
• Folk gods became guide to Rajasthan society.
• Mother power was much respected in Rajasthan.
• Rajasthan has been the drive force of great men.

Chapter End Questions
1. Analyse the major sects of Vaishnav dharma.
3. Describe major folk gods.
4. Describe folk goddesses of Rajasthan.
5. Evaluate Ramdeo ji.

Answer of Questions from Chapter
• Ramanandi, Vallabh, Nimbarak, Gandiya, Dadu sects and others.
• Saguna and Nirguna
• Salemabadad, Kishangarh (Ajmer)
• Krishna Bhakti
• Nagaur.
• Dadu
• Vishnoi
• Jat
• Before Middle Ages.
• Dadreva.
- Ninth day of Bhadrapada
- Tejaji
- Ramdeo ji
- Devnarayanji
- Pabuji
- Karni Mata.
- Yaduvanshi
- Bees
- Tripur Sundari
- Karni Mata
Chapter-5

Language and Literature

5 (A) Development of Language and Literature in Bharat

Literature is composed with the help of language. Literature is composed through language, thoughts, imagination and feelings. Literature changes with time. Language is a means through which we express our thoughts whereas literature is mirror to human feelings, thoughts and philosophy. In order to understand the development of a culture, we need to understand its language and literature. A language needs a script to write in. Since the invention of script, the features of culture, life style, society and socio-political systems of the times are being reflected. In this unit we shall study about various Indian languages and literatures.

Objectives

After reading this unit you shall be able to:

- Examine the rich literary legacy of Bharat.
- Study the gradual development of the Indian languages.
- Acquaint yourself with the diversity of language and literature in Bharat.
- Give examples of unity in diversity fundamentally found in Indian languages and literatures.
- Understand the contribution of Bharat to the world literature.

5-(A) 1. Indian Languages and Sanskrit

Sanskrit is the oldest classical language of Bharat. Sanskrit is deemed to be the mother of all languages. This language is a strong binding force of the country. The Vedas, the Upanishads, the Puranas and Dharm-sutras are written in Sanskrit. Sanskrit literature is grand, believed to have begun with the ancient treatise the Rigveda. Panini has analyzed Sanskrit and its word formation in his treatise of vyakarana ‘Ashtadhyayi’.

Among Sanskrit treatises of the Buddhist tenets, the Mahavastu of the Hinayana branch and Lalit Vistar of the Mahayana branch are sacred books. Kalhan’s Rajtarangini gives a detailed description of the history of Kashmir.

Sanskrit is the only language that transcends the boundaries of the region. The language is spreading to all the four directions of Bharat.

5-(A) 2. The Vedas
The Vedas are the oldest scriptures of Bharat. The Vedas were written in Sanskrit and they are considered miraculous (written by some miraculous power). The word ‘Vedas’ means ‘knowledge.’ The Hindu culture believes that the Vedas are eternal and godsend. The Vedas are four- Rigveda, Yajurveda, Samveda and Atharveda. Each Vedas has its own Brahman, Aranyakaka and Upanishads treatises.

Rigveda- Rigveda is the oldest Veda. It has 1,028 hymns (sūktas) organized into ten books (manḍalas). Every suktas has several mantras. Most of the mantras pray to God for the welfare of the world. The suktas of Rigveda talk of values.

Yajurveda- ‘Yaju’ means ‘yajna’. It is a compilation of ritual offering formulas that were said before the yajna fire. It is composed both in prose and in verse. The Yajurveda is broadly grouped into two— the "black" (Krishna) Yajurveda and the "white" (Shukla) Yajurveda. Yajurveda reflects the socio-religious conditions of those times.

Samaveda- The word ‘Sama’ means ‘song.’ It is a collection of mantras sung before the yajnas. The classical Indian music tradition considers the chants and melodies in Samaveda as one of its roots.

Atharvaveda- Artharvaveda is known by the term ‘Brahmaveda’. It speaks about remedies of diseases. It describes the rituals for making human life happy.

Vedanga- Vedangs were written to make us understand the Vedas. The word ‘Vedanga’ means ‘limbs of the Veda.’ There are six auxiliary disciplines connected with the study of the Vedas. These are: Shiksha (phonetics, phonology, pronunciation), Chandas (prosody), Vyakarana (grammar and linguistic analysis), Nirukta (etymology, explanation of words), Kalpa (ritual instructions), and Jyotisha (astrology and astronomy).

Brahmanas- The Brahmanas are a collection of texts with commentaries on the hymns of the four Vedas. They are primarily a digest incorporating myths, legends, and the explanation of Vedic rituals.

Aranyakas- The Aranyakas constitutes the philosophy behind ritual sacrifice of the Vedas. They include philosophical speculations like soul, birth and death, life after death. The word ‘Aranyaka’ means ‘related to a forest’. It is derived from ‘Araṇya’ which means ‘forest.’

5 (A) 1-2. Questions from the Chapter
1. Name the oldest language of Bharat.
2. What is the literal meaning of the word ‘Vedas’?
3. Name the two parts of the Yajurveda.
4. How many are the Vedangas?

5 (A) 3. Upanishads
The term ‘Upaniṣad’ (from upa ‘by’ and niṣad ‘sit down’) translates to ‘sitting down near’, referring to the student sitting down near the teacher while receiving spiritual knowledge. The principal Upanishads are the Brhadaranyaka, the Chandogya, Taittiriya, Aitareya, Kausitaki, the Kena, the Katha, Isa, Svetasvatara, Mundaka, the Prashna and the Mandukya. Upanishads are a significant part of our cultural legacy.

Sutras-
Sutras are a distinct type of literary composition, a compilation of short aphoristic statements. Each sutra is any short rule, like a theorem distilled into few words, around which teachings of ritual, philosophy of domestic life are woven. They are of three types- (i) Shrota sutras, (ii) Griha sutras and (iii) Dharma sutras.

Shrota sutras give rules regarding yajnas. Griha sutras describe rituals and other domestic duties. Dharma sutras prescribe religious and social duties.

Smriti Granthas (Dharma Shastra)- Smriti Granthas were developed from the Dharma sutras. They are also called Dharma Shastras. They throw light on ancient Indian civilization. The major among them are Manu smriti, Yajnavalkya smriti, Naradasmriti etc.

5-(A) 4. The Ramayana and the Mahabharata

The Ramayana and the Mahabharata are two famous epics. Maharishi Valmiki’s Ramayana may be called the first example of temporal literature. The Ramayana is considered primordial poetry while Valmiki is considered primordial poet. The Ramayana depicts an ideal society. It consecrates exemplary ideals.

The Mahabharata was composed by Maharishi Veda Vyasa. It is basically in Sanskrit. Earlier it was called ‘Jaya’. Later it was known as ‘Bharat.’ Its last compilation has 100000 shlokas, which was called Mahabharata. Although it is a story of the conflict between Kauravas and Pandavas, yet it touches all the aspects of life.

The Bhagavad-Gita is a part of the Mahabharata in which Lord Sri Krishna makes Arjun realize the duties of a warrior and king.

5 (A) 3-4. Questions from the Chapter

1. Name any two Upanishads.
2. Who wrote the Ramayana?
3. Who wrote the Mahabharata?

5-(A) 5. The Puranas

Subsequent to the epics, the Puranas are considered to be significant treatises. They are 18 in number. Some of the famous Puranas are Brahma, Padam, Bhagavata, Vishnu, Agni, Matsya, Garuda, Shiva Purana etc. The parables of the Puranas give religious and spiritual messages.

5-(A) 6. Buddhist and Jain Literature

The Tripitaka, which means three baskets of teaching (Vinaya Pitika, Sutta Pitika, Abhidhama Pitika), written in the Pali language, is a significant treatise of the Buddhists. Vinaya Pitika is a collection of the rules and regulations of monastic life; the Sutra Pitika collects sermons and teachings of Lord Buddha and Abhidharma Pitikais a collection of the philosophical interpretation of the Buddhist doctrine.

Among general didactic literature, the Jataka tales of Buddhist literature are the best. The Jātaka tales are a voluminous body of literature concerning the previous births of Gautama Buddha.
Jain literature exists mainly in the Prakrit language. Jain literature is called ‘Agamas’. It includes Angās (limbs or sacred Jain books), Upangas, Chedasūtras (texts relating to the conduct and behavior of monks and nuns), Mūlasūtras (scriptures which provide a base in the earlier stages of the monkhood), Prakīrnakasūtras (texts on miscellaneous subjects), Nandī-sūtra and Anuvyogadvāra-sūtra. The prominent Jain scholars are Haribhadra Suri and Hemchandra Suri.

5 (A) 7. Other Treatises in Sanskrit

Kautilya’s Arthashastra is a significant treatise of the Mauryan Age. The treatise depicts the political, social and economic conditions of the society of the times. The works of Bhas, Shudraka, Kalidas and Banbhatt present glimpses of the socio-cultural life of Bharat during the times of King Harsha and the Gupta Age. Books based on Sanskrit vyakarna of Panini and Patanjali were written during the Gupta Age. The famous Sanskrit writers and their works are as given below:

- Kalidas- Raghuvaṃsham, Ritusamhāra, Meghadūta and Kumārasambhava (epics) Abhiṣēkāṅkāntalam, Vikramorvaśiyam, Mālavikāṅgīnimitram (drama)
- Vishakhadatta –Mudrārūkṣasa and Devichandraguptam (drama)
- Shudraka - Mrichchhakatikam (The Little Clay Cart) (drama)

The Kushana Kings patronized Sanskrit scholars. During their period Ashvaghosha wrote Buddhacarita (Acts of the Buddha) and Saundarananda Kavya. Charaka and Sushrut wrote treatises on medicinal science and surgery respectively. Madhav wrote Aushadhīhīvīgīyam. The books on astronomy by Varahamihira and Aryabhat and on astrology by Lagdhacharya are very famous. Varahamihira’s Brhtsamhīta, Aryabhat’s Aṣṭādhīyam and Lagdhacharya’s Vedāṅg Jyotish are unexcelled.

Similarly, Somdeva’s Kathasastrasagara and Kalhan’s Rajitarangini are significant books. Jaideva’s GeetGovind is the best Sanskrit work of this period.

5 (A) 5- 7. Questions from the Chapter

1. How many are the Puranas?
2. Name the Tripitakas.
3. In which language are Jain treatises written?
4. Who wrote a book on surgery?
5. Who wrote GeetGovind?

5-(A) 8. Tamil, Telugu, Kannada and Malayalam Literature

Literature was written in the four Dravida languages (Tamil, Telugu, Kannada and Malayalam) too. Tamil is the oldest of the four. Hence writing in this language had begun earlier and Sangam literature was written.

Telugu Literature

The reign of Vijayanagar Dynasty was called the golden period of Telugu literature. The poet laureate Nachana Somnath of Bukka I wrote Uttara Harivamsham. Krishnadevaraya of the Vijayanagar
Dynasty, wrote *Amuktamalyada*. Allasani Peddana, a poet in the court of King Krishnadeva Rai, wrote *Manu Charitra*. He was honored with title *Andhra Kavita Pitamaha*.

Dhurjati wrote *Sri Kalahasteeshwara Mahatyam* (The grace/miracles of lord Shiva) and *Sri Kalahasteeshwara Satakam* (100+ poems in the praise of lord Shiva). Pingali Surana wrote *RaghavaPandaveeyam* and *Kalaipurnodayamu*. Tenali Ramakrishna was clown-jester-poet. He cracked jokes on the higher class people of the times. Ramakrishna wrote *Panduranga Mahatyam*. Ramarajabhoune wrote *Vasuciritramu*. MadadayagariMallana’s *Rajasekara Charitram* is a work of *Prabhandha* (fiction).

**Kannada Literature**

Besides Telugu, the rulers of the Vijayanagar patronized Kannada and Sanskrit writers too. Several Jain scholars contributed to the Kannada literature. Madhav wrote *Dharmanatha Purana* on the fifteenth Jain Tirthankara. Another Jain scholar, Uritta Vilasa, wrote *Dharma Parikshe*. Vikramarjuna *Vijaya* (victory of the mighty Arjuna) and *Adipurana* (first/original Scriptures) are classic works of the 10th century Jain poet Pampa. Pampa is called the father of Kannada poetry. Sri Ponna and Ranna wrote *Shanti Purana* and *Ajinnath Purana* respectively. Ranna, Pampa and Sri Ponna are called ‘three gems of ancient Kannada literature.’ The three lived in the state of King Krishna III of Rashtrakut dynasty. In the 13th century Harishwar wrote *Harishchandra Kavya* and *Somnath Charita* and Bandhuvarma wrote *Harivansa-Abhyudaya* and *Jivan Sambodhana*. Under the patronization of the Hoysala rulers, Rudrabhatt wrote *Jagannath Vijaya*. Andayya wrote an interesting book *Madana Vijaya*. Mallikarjuna’s *Suktisudharnva* and Kesariraja’s *Shabdamanidarpana* are standard works in the Kannada language. Between the fourteenth and the sixteenth centuries under the patronage of Vijayanagara kings, Kunwar Vyas wrote *Bharat* and Narhari wrote *Tarava Ramayana*.

**Malayalam Literature**

Malayalam originated in the 11th century. Rama Panikkar and Ramanujan Ezhuthachan are well known litterateurs of the Malayalam literature. *UshnunitiSandesham* and *KokSandesham* are significant works in the Malayalam language.

**Tamil or Sangam Literature**

The Sangam literature was composed in the first four centuries of the Common Era, although its final compilation was done in 600 CE. Its writers from different parts of southern Bharat came to Madurai. The scholars called the literary meetings *Sangam* and the literature composed was called *Sangam Literature*. Thiruvalluvar was a celebrated Tamil poet and philosopher. He is best known for *Thirukkuṟaḷ*. The Sangam literature has been compiled in eight anthologies called *Ettuthogai*.

Besides *Sangam literature*, Tholkappiyam is a major work on Tamil grammar and poetry. Besides, *Silappatikaram* and *Manimekalai* epics were written. From the sixth to the twelfth century, the Alvars and Nayanars started the Bhakti Movement and composed literature. *Kamba Ramayanam* and *Periya Puranam* are also great works of the Tamil literature.

5-(A) 8. Questions from the the Chapter

1. Who is called *Andhra Kavita Pitamaha*?
2. Who wrote the book *Dharma Parikshe*?
3. Who were called ‘three gems of ancient Kannada literature.’?
4. Who wrote Thirukkural?

5-(A) 9. Indian Language and Literature

We have seen how in the early middle ages, our languages developed in Bharat. By then the ancient Apabhransha and other languages had modified a lot. These languages developed at two levels—oral as well as written.

Barring Urdu, the scripts of all the north Indian languages originated in old Brahmi script. Most of the people of Bharat speak Hindi in various forms including Brajbhasha, Avadhi, Bhojpuri, Magadhi, Maithili, Rajasthani and Khadiboli. The language used by Surdas and Bihari was called Brajbhasha. The language used by Tulsi in the Ramcharitmanas was called Avadhi while Vidyapati used Maithili. The Hindi that we know today is Khadiboli.

Literature during the Mughal Age

During the reign of Akbar in the Mughal Age several famous books were written. Abul Fazal wrote Akbarnama and Ain-i-Akbari. Padmavat, Ramcharitmanas and Sursagar were written during the reign of Akbar. During the period of Shahjahan, Abdul Hamid Lahori wrote Badshahnama.

The development of the Urdu literature began during the last phase of the Mughal rule, in which the major contribution was of Mirza Ghalib. Persian literature was also written as it was the language of the judiciary. During the middle ages, Akbar got the Sanskrit work the Mahabharata translated into Persian.

5 (A) 9. Questions from Chapter
1. In which language did Surdas and Bihari write?
2. Who wrote Badshahnama?
3. Which Mughal King got the Mahabharata translated into Persian?

5 (A) 10. Hindi Literature

Regional languages developed with the rise of the Bhakti Movement. Chand Bardai narrates the life history of Prithviraj Chauhan of Delhi in PrithvirajRaso. It is an epic of Hindi literature. Hindi modified greatly during this period.

Poetry turned emotional during the Bhakti movement. Poets like Kabir used to travel from one place to another. Hence Persian and Urdu words crept into their poetry.

During the Saga Age, the poets used to eulogize the heroic exploits and mercy of the Rajput rulers. In Sursagar, Surdas has depicted Krishna as an infant, a prankster boy and an adolescent having amorous playfulness (raas) with gopis. Ras Khan’s verses were devoted to Lord Krishna. Rahim and Bhushan wrote on spiritual themes. Bihari wrote Satsai (Seven Hundred Verses) which has couplets, on bhakti (devotion), neeti (moral policies) and srrngar (love).

Modern Hindi language developed by the end of the 18th century. Raja Lakshman Singh translated Shakuntalam into Hindi. Despite Urdu being the official language, Hindi developed in adverse circumstances.
Hindi prose could appear in its proper form in the early nineteenth century. Bharatendu Harishchandra was one of the earliest writers of Hindi. The novels of Bankim Chandra Chatterji, written in Bangla, were translated into Hindi. Our national song ‘Vande Mataram’ has been taken from his novel Anand Matha. Premchand, Suryakant Tripathi ‘Nirala’, Mahadevi Verma, Jaishankar Prasad and Maithili Sharan Gupta played significant roles in enriching the Hindi literature. Sumitra Nandan Pant, Ramdhari Singh Dinkar and Harivanshrai Bachchan also made great contribution to the development of Hindi poetry.

5 (A) 10 Questions from the Chapter

1. Who wrote Satsai?
2. From which book has our national song ‘Vande Mataram’ been taken?
3. Who translated Shakuntalam into Hindi?

5-(A)11. Bangla, Assamese, Oriya and Punjabi

Bangla-

After Hindi, it is Bangla in which the literature is the richest. Baptist Mission Press was established near Kolkata in 1800 CE. The same year Fort William College was established to train British officials regarding, law, customs, religion, language and literature besides the British education.

William Carey wrote Bangla grammar and published an English-Bangla dictionary. Universities were established in Kolkata, Madras and Bombay in 1857 CE. Raja Ram Mohan Roy wrote in Bangla besides English. The most significant name in Bangla literature is of Rabindranath Tagore, who was awarded Nobel Prize for Literature for Gitanjali in 1913 CE.

Assamese-

Barongi was the major early Assamese writer. Shankar Dev of the Vaishnav sect wrote several religious poems. Lakshminath Bezbaroa and Padmanath Gohain Baruah have made indelible contribution to the development of Assamese.

Oriya-

Fakir Mohan Senapatii and Radhanath Ray are significant names in the development of the Oriya language. Upendra Bhanja is credited with giving rise to a new epoch to Oriya literature. SaraladasKavya is called the first literary work in Oriya.

Punjabi Literature-

Gurmukhi is the main script of Punjabi. The Granthis reciting from the sacred hymns of Guru Granth Sahib would learn this script. Guru Nanak was the first Punjabi poet. Guru Govind Singh, the tenth Guru, learnt Persian and Sanskrit. He wrote two Amrit Savaiye but they are not part of the Adi Granth, the first rendition.

In its earlier days, the love stories of Heer-Ranjha, Sassi-Punnu and Sohni-Mahiwal were made the fundamental subject in the language. The story of Puran Bhagat too inspired some poets. Bulleh Shah was a Sufi saint. He composed several lyrics. The popular form of his compositions was Kafi, which is sung even today. Bhai Veer Singh wrote the epic Rana Surat Singh.
5 (A) 11. Questions from the Chapter
1. When was Fort William College established?
2. Who wrote the grammar of Bangla?
3. Name the main script of Punjabi.

5- (A) 12. Gujarati, Sindhi, Marathi, Kashmiri and English Literature

Narsi Mehta is a pioneer poet of the Gujarati literature. His devotional poetry in praise of Lord Krishna popularized Gujarati language. The people of Gujarat incorporated these devotional songs into their folk dances.

The poetry of Narmad took the Gujarati literature to new heights. The novel by Govardhanram Saraswati Chandra, is also a supreme work. Dr. K M Munshi has made significant contribution to the Gujarati literature. He was a novelist, essayist and historian. He wrote the novel Prithivallabh.

Sindhi Literature-
Sindh was a significant center of the Sufis. The Sufi singers, crazy for devotional music, popularized this language much more. The major work in Sindhi literature was done by Mirza Kalich Beg and Diwan Kaura Mall.

Marathi Literature-
The Marathi language was born in Maharashtra. Even the Portuguese religious propagators used Marathi to give their sermons.

In the 13th century Sant Gyaneshwar composed Marathi prose and poetry. He also wrote a long commentary on the Bhagvad Gita. Later Namdev, Gora, Sena and Janabai sang Marathi songs. After about two centuries Eknath (1533-1599 CE) wrote commentaries on the Ramayana and the Bhagvad Purana.

Later Tukaram (1598-1650 CE) appeared as a great devotional poet. Ramdas was a spiritual guru of Shivaji. Bal Gangadhar Tilak started publishing his paper Kesari during the independence movement. This assisted the development of the Marathi language. H. G. Salgaonkar wrote inspirational poetry.

Kashmiri Literature -
Lalla Devi was a great poetess of the Kashmiri language in the 14th century. Besides Habba Khatun, Mahzoor, Jinda Kaul, Nund Reshi, Akhtar Mohiuddin, Gulam Mohammad and Dinnath Nadim wrote devotional poetry.

After the First Anglo- Sikh War in 1846 CE, the Dogras of Jammu became the rulers of Kashmir. The Dogra rulers gave more importance to the Dogri language than to Kashmiri.

English Literature-
Bharat has had several writers of English literature too. English, having become the medium of education, the Indians started writing in English after 1835 CE. Madhusudan Dutta, Toru Dutt, Sarojini Naidu wrote significant English poetry.

5- (A) 12. Questions from the Chapter
1. Who wrote Saraswati Chandra?
2. Who wrote commentaries on the Ramayana and the Bhagvad Purana in Marathi?
3. Name the major poetess of the Kashmiri language.
4. Name any two English poets.

**What you have learnt is:**
- Sanskrit is the mother of all languages.
- The *Vedas* are the oldest literary legacy of mankind.
- The *Ramayana* and the *Mahabharata* have established exemplary ideals.
- Jainism and Buddhism laid stress on non-violence and good moral conduct.
- Unexcelled treatises have been written in ancient Indian languages on Political Science, Economics, Surgery, Architecture etc.
- Tamil literature is famed as *Sangam Literature*.
- Hindi prose came into existence in the early 19th century.
- Besides Hindi, the richest literature has been written in Bangla.
- Literature was written from time to time in Punjabi, Sindhi, Marathi, Kashmiri and other languages.

**Chapter End Questions**
1. Show the significance of the Vedas?
2. Write a brief note on *Sangam Literature*.
3. Write a brief note on *Shrot sutra*.
4. Trace the development of Hindi Literature.

**Answers of the Questions from Chapter**

5 (A) 1-2
1. Sanskrit
2. Knowledge
3. the "black" (*Krishna* Yajurveda) and the "white" (*Shukla* Yajurveda)
4. 6

5 (A) 3-4
1. *Kena, Isa*
2. Maharishi Valmiki
3. Maharishi Veda Vyasa

5 (A) 5-7
1. 18
2. *Vinaya Pitika, Sūtra Pitika, Abhidharma Pitika*
3. Prakrit
4. Sushrut
5. Jaidev

5 (A) 8
1. Allasani Peddana
2. Uritta Vilasa
3. Ranna, Pampa and Sri Ponna
4. Thiruvalluvar

5 (A) 9
1. Braj
2. Abdul Hamid Lahori
3. Akbar

5 (A) 10
1. Bihari
2. AnandMatha
3. Lakshman Singh

5 (A) 11
1. 1800 CE
2. William Kaire
3. Gurumukhi

5 (A) 12
1. Govardhanram
2. Eknath
3. Lalla Devi
4. Toru Dutt, Madhusudan Dutt

5- (B) Development of Language and Literature in Rajasthan

Literature was written along with the development of education and language. Earlier literature in Rajasthan was written in Sanskrit and Prakrit languages as they were extensively prevalent. Literature in Rajasthan was written in the Sanskrit, Prakrit, Rajasthani, Hindi and Persian languages. Mostly Sanskrit and the local dialect were used in official records and coins. The writers of these works were patronized by the government too. These books have been considered historically significant. We come to know about the religious, social, political and cultural conditions of the times through these books. Literature had been written in local dialects too in Rajasthan since the early middle ages. By Rajasthani literature we mean the oral and written literature written in the languages spoken in Rajasthan.

Objectives
After reading this unit you shall be able to:

- Study the gradual development of the Rajasthani language.
- Examine the rich literature of Rajasthan.
- Write about Rajasthani literature.
- Examine the changes in society through the language and literature of Rajasthan.
5- (B) 1. Rajasthani Language and Major Dialects

Various dialects are spoken in Rajasthan. Marwadi, Mewari, Bagri, Malvi, Hadoti are some of the major dialects. ‘Rajasthani’ is a blanket term for all these. Among the dialects of Rajasthan, Marwari is mainly spoken in the districts of Jodhpur, Pali, Bikaner, Nagaur and Jaisalmer.

Mewari is spoken in most of the regions falling in the districts of Udaipur, Rajsamand, Chittorgarh and Bhilwara. Mewari is used in Kumbha’s *Kirti Stambha Prashasti*. Bagri is spoken in Dungarpur and Banswara. The religious literature of the Dadu sect has been written in Dundari. This dialect is spoken mainly in the regions of Jaipur, Tonk, Ajmer and Kishangarh.

Mewati is spoken in the regions of Bharatpur, Dholpur, eastern parts of Karauli and Alwar. Malwi is speaking in some parts of Jhalawar, Kota and Pratapgarh. Hadaudi is prevalent in the regions of Kota, Bundi, Baran and Jhalawar.

5- (B) 2. Historical Literature of Rajasthan

Bharat has had a long tradition of literature. Even Rajasthan did not lag behind. The historical literature here was written in Sanskrit, Rajasthani, Hindi, Persian etc.

**Sanskrit Literature**

*Hamvira Mahakavya* is a Sanskrit epic poem written by Nayachandra Suri. It is a legendary biography of the Chauhan King Hammira. The epic describes the events of Ala-ud-Din Khalji’s invasion on Ranthambhor. It also describes the religious, economic and social life style of the times. We can assess the character and governance of Hammira through this book. *Prithviraja Vijaya* was written by Jayanaka. The book informs us of Ajmer and the Chauhan Kings. Besides, the history of Ajmer has been wonderfully described in this epic poem.

*Raj Vallabh* was written by Mandan. It was written during the reign of MaharanaKumbha. It gives us significant information about the towns, villages, forts, palaces, temples and markets.

*Raj Vinod* was written by Bhatt Sadashiva. It was written during the reign of Maharaja Kalyanmal. It compiles the military, social, economic and other such issues of the times.

Pandit Jivadhar wrote the poem *Amarsaar*, which gives us information about MaharanaPratap and Amar Singh. Sadashiva wrote *Raj Rattakara* during the reign of Maharana Raj Singh. During the same time Ranchaud wrote *Amarkavya Vanshavali*.

5 (B) 1-2. Questions from the Chapter

1. Who wrote *Hamvira Mahakavya*?
2. In which regions of Rajasthan is Bagri spoken?
3. Who wrote *Prithviraja Vijaya*?

5- (B) 3. Charan Literature

Charan literature was mostly written by the litterateurs of the wandering minstrel community. There is predominance of *Vir rasa* and *Srngar rasain* Charan literature. It means that it evokes the emotions of heroism and love. Charana literature is available in the forms of lyrics, couplets, sorthas (a type of verse) etc. *Veli Krishan Rukman ri, Prthviraj Raso* are examples of *Prabandhakavya* (dignified
compositions); Hardas, Lako, BarhathChauhath etc. are lyrical compositions. DholaMarura Duha, Gangajira Duha, Gaj Singh ra Jhulana etc. are famous examples of Charan literature.

5- (B) 4. Sant Literature
Saints not only enriched Rajasthani literature but also motivated the people to trail the moral path. The saints propagated their thoughts through speech and devotional songs. Gorakhnath and Nath community has had great influence in Rajasthan. The speeches and couplets of Dadu, Meera, Jasnath, Sundardas, Jambhoji, Pipa and others still inspire the society of Rajasthan. The devotional songs of MeeraBai are venerable in the Rajasthani language. The speeches of the saints stress social unity. Dadu has discussed nirgunabrahman (the supreme reality without form) in the speech tradition. Rajjab figures at the topmost position among the disciples of Dadu. Similarly Ramcharanji, Hariramji and Dariyavji have been great poets from Ramsnehi community.

5-(B) 5. Jain Literature
The Jain literature of Rajasthan has incorporated subjects other than those of the Jain tenets. The Rajasthani Jain literature is found both in prose and in poetry. Acharya Haribhadra Suri was born in Chittor. He wrote Dhurtakhyana. UdyotanSuri’s Kuvalaya Mala and Sidharshi’s Prapancha are famous books.

5- (B) 6. Significant Works of Rajasthani Literature
The poet Padmanabha in his KanhadadePrabhandha has thrown light on Ala-ud-Din Khalji’s invasion on Jalore. It describes the conflict between Kanhadade and Ala-ud-Din Khalji. The poet has divided the work into four mega volumes. Various books related to Rajasthan expose political and social facts. It describes war preparations, embattlement, jauhar (mass self-immolation by women) etc.


VanshBhaskar was written by Suryamal Misran, the poet of the Bundi state. Besides the history, it describes the various invasions on Rajasthan. It also throws light on the relations between Jaipur and Bundi. There are descriptions of the Maratha invasion on Rajasthan and the events related to the advent of the British rule.

Suraj Prakash was written by Karnidan, the court poet of Abhay Singh. Rajrupak was written by the poet Virbhan. It also throws light on Abhay Singh’s relations with the Mughals. There is a vivid description of the life style, eating habits, marriage functions, celebrations, yajnas, charity pilgrimages etc. in Rajrupak.

Veli Krishan Rukman ri was written by Prithviraj Rathore of Bikaner during the reign of Akbar. It is mainly devotional but along with that there is a depiction of the life style, customs, fashions, celebrations, festivals etc. of the times. This is the same Prithviraj that had written to Maharana Pratap dissuading him from signing a treaty with Akbar.

The poet Keshav Das wrote GunaRupak during the reign of Gaj Singh of Jodhpur.
5 (B) 3-6. Questions from the Chapter
1. Which *rasa* is prominently used in the Charan literature?
2. Who wrote *VeliKrishanRukmanirí*?
3. Who wrote *VanshBhaskar*?

5- (B) 7. Khyat and Vat
*Khyat* literature is for fame (*khyati*) and Vat literature is literature of popular vats. Several *Khyats* have been written in the Rajasthani language. *Nainsi Ri Khyat* was written by MuhnotNainsi. It gives information about the history of the states like Malwa, Udaipur, Pratapgarh, Jodhpur, Kishangarh, Amer, Sirohi. Muhnot Nainsi in his another work *Marwar Ra ParganaRiVigat* throws light on the population of the cities and towns, life style of the people and the economic system of the state.

Bankidas, the court poet of Man Singh, the Maharaja of Jodhpur, wrote *Bankidas ri khyat*. DayaldasSindayach was the court poet of Maharaja Ratan Singh of Bikaner. He wrote *Bikaner re Rathodan ri khyat* popularly known as *Dayaldasrikhyat*. The *Khyat* throws light on the history of Bikaner.

5- (B) 8. Persian Literature
Several books are available that tell us about the events of the middle age. Leaving aside biased and exaggerated descriptions, we can make use of them to fix the chronology and understand the major events of the times. The autobiographies written by several kings also give us significant information about the history of Rajasthan.

*Tareekh-e-alayi* and *Khaza’inul-Futuh* and other works of Hazrat Amir Khusrau tell us about the victory of Alaud-Din Khalji on Chittor and Ranthambhor. Babur in his autobiography *Baburnama* describes the battle of Khanwa and his relations with RanaSanga. *Baburnama Chagatai* are written in the Turkish language. *Humayun-Nama* by Gulbadan Begum tells us about the relations of the rulers of Marwar and Mewar with the Mughals. *Akbarnama* and *Ain-i-Akbari* by Abul Fazal give detailed descriptions of several of the rulers of Rajasthan.

5 (B) 7-8. Questions from the Chapter
1. The history of which state is known from *Dayaldas ri khyat*?
2. Name the major works by MuhnotNainsi.
3. Who wrote *Humayun-Nama*?

What you have learnt is:
- Literary writing was done in Rajasthan in various languages.
- Different dialects are spoken in different regions of Rajasthan.
- Rajasthani literature gives us information about the religious, economic and social life styles of the times.
- The *Sant Literature* motivated the people to trail the moral path.
- The *Khyats* written in the Rajasthani literature throw light on the history of Rajasthan.
- Several kings during the Mughal rule wrote autobiographies.
Answers to Very Short Answer Questions
5 (B) 1-2.
1. Nayan Chandra Suri
2. In the regions of Dungarpur and Banswara
3. Jayanaka

5 (B) 3-6
1. Vir (heroic) and sngar (love) rasa
2. Prithviraj Rathore
3. Suryamal Misran

5 (B) 7-8
1. Bikaner
2. Nainsi Ri Khyat and Marwar Ra Pargana Ri Vigat
3. Gulbadan Begum

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Chapter 6

Education in Bharat

Education has been the most significant means of all round development of man since ancient times. Education makes man civilized and cultured. We have already studied the various components of culture like art, architecture, religion and science. Education is an important aspect of our culture. Culture consists of the essence of the meaningful experiences and achievements that we inherit from the past generations. Education takes forward these experiences and achievements through a systematic process. Actually, education is another name for the experience of learning. In this unit we shall study the gradual development of the education system of Bharat.

Objectives

After reading this unit, you will be able to-

- Know about the progress in the field of education during various Ages of Indian history.
- Understand modifications in education during ancient age middle age and modern age.
- Evaluate the contribution of Jainism and Buddhism to the education system.
- Evaluate the state of education among women in society.
- Know about primary, higher, adult and distance education.

6.1 Education in Ancient Period

Vedic Age

Vedic literature was mainly studied during the Rigvedic Age. Rigveda gives us abundant knowledge about natural forces. The study of Vedic literature was begun at the pupil’s age of ten, during which time correct chanting of mantras was stressed. Brahmans, Aranyakas, Vedanga, Upanishads etc. were written in order to simplify the study of the Vedic literature. Various crafts and vocations were taught during the Vedic Age.

In the ancient times, education was imparted in the Ashrams and Gurukuls. The pupils used to stay away from their homes in the ashram of their guru. The pupil was like a member of the family of the guru. They had cordial and intimate relationship. The study in the gurukul began with a religious celebration called the Upnayan Samskar. Lessons were imparted orally. The pupils had to learn the mantras from the Vedas and other religious scriptures by heart. Later other subjects like grammar, astronomy, astrology, philosophy, logic etc. were taught. During the ancient times imparting education was considered a sanctified duty. The disciples offered dakshina to the guru.

Mauryan Period
The Indian society was passing through various changes during the Mauryan and post Mauryan Age. Urbanization started with the increase in trade. A person had to be educated to run trade successfully. Consequently, tradesman’s associations started playing significant role in imparting education. These associations became centres of technical education and provided training in mining, metallurgy, carpentry, weaving and dyeing. Owing to urbanization, new genres of architecture developed. Trade was also conducted through water ways. Hence, the study of astronomy i.e. the study of planetary positions was also promoted in order to assist the sailors. In the medical field, Ayurveda was taught. Charak in the field of medicine and Sushrut in the surgical field were famous. The sage Charak wrote ‘Charak Samhita’, a book on medicinal science. The Arthshastra by Kautilya aka Chanakya proved to be an important book in the field of education.

In the ashrams, the pupils studied logic, economics and political science besides the Vedas. The education those days developed life skills. The curriculum comprised archery, ethics, economics, drawing and painting, writing skill etc.

**Gupta Period**

In Gupta Age, the teachings of Jainism and Buddhism were also incorporated besides the teaching from the Vedas. In the primary stage, lessons were taught orally. Later the pupils had to study books too. There were libraries too for self-study. The pupils from abroad too came to the Buddhist monasteries to study. These monasteries were looked after by the state or the rich sections of society. The Chinese traveller, Hieun Tsang, studied in Patliputra for several years. Besides Patliputra, Varanasi, Mathura, Ujjain, Nasik etc. were also centres of education. The Nalanda University was well known throughout Asia. Here subjects like Vedanta, Vyakarana, Puranas, Mahabharata, Ramayana, philosophy, logic, astronomy, medicinal science etc. were taught.

**Later Gupta Period**

There was a remarkable development in the field of art and education during the age of King Harshvardhana. Those days universities of Takshshila, Ujjain, Gaya and Nalanda were centres of higher education. Hsuan Tsang stayed in the Nalanda University for several years to study Buddhist scriptures. Sheelbhadra was the Vice chancellor those days. Temples came up as centres of education during the seventh and the eighth centuries.

**Objectives of Education**

In ancient Bharat the objective of education was building the character of a person through religiososity and hard work. Character is the brightest ornament of man. The objective of education was to develop the overall personality of the learner. The aim was to make him a competent citizen by providing him the knowledge of civil and social duties. Our culture can survive only through education.

**Subjects**

During the early Vedic Age the chief objective of education was to teach Vedic literature. During the post-Vedic Age scientific medicinal system was developed. In the centres of education of Takshshila and Varanasi, medicinal science was introduced as a subject. The Charak Samhita for medicines and the
Sushrut Samhita for surgery are significant books. People had great interest in mathematics too as it was greatly used in trade and commerce. Subjects like arithmetic, geometry, algebra, astronomy and astrology were taught in the centres of education. Aryabhatta wrote ‘Aryabhatiyam’, which has a significant contribution in the field of education.

Languages

In ancient Bharat an important section of society used Sanskrit. With the advent of Buddhism, the vernacular began to be used in education and literature. King Ashoka has used the vernacular in his inscriptions. Most of the Jain and Buddhist compositions are in the vernacular viz. Pali and Prakrit. Some of the literature is in Sanskrit. In the Southern India languages like Tamil, Telugu, Kannada and Malayalam developed.

6.1. Questions from the Chapter

1. In the ancient times, what were the schools known as?

2. Why was astronomy promoted during the Mauryan Age?

3. Name the Chinese traveler who came to study in Patliputra during the Gupta Age.

4. What information does the book ‘Aryabhatam’ give us?

Education in Medieval Bharat

With the establishment of the Delhi Sultanate the central government tried to bring in Muslim system. The Persian language began to be used in the government works. So the Hindus also began to learn the Arabian and the Persian languages. Maktabs and madarsas were built to patronize Islam. Primary education was given in the maktabs. It was religious education. Pupils took admission in the madarsas for higher education. Madarsas were looked after by the government or the government officials.

Some of the famous madarsas were Muizzi of Delhi, madarsas of Nasiri and Firauci, Mahmood Gaznavi madarsa of Beedar and Abul Fazal madarsa in Fatehpur Sikri. The madarsas mainly taught the methods of reading the Quran.

During the middle Ages of Bharat, the literatures in Sanskrit, Hindi and other languages also made progress, which centered in other states besides in the central Mughal regime. The conventional subjects in the Muslim education remained predominant from the times of Iltutmish to those of Sikandar Lodhi. After Sikandar Lodhi philosophy and logic were also included in the curriculum. The Mughal rulers were great patrons of education and literature but they mainly focused on the propagation of Islam. During the Middle Ages the Urdu language was born with the contact of Hindi and Persian.

A number of Hindus too started learning Persian. This brought about translations from Sanskrit to Persian. King Akbar patronized scholars like AbulFazal, Faizi and Rahim etc.
6.2. Questions from the Chapter

1. What level of education was provided in the maktabs?

2. Who looked after the madarsas?

3. Name some of the famous madarsas of the middle Ages.

Education in 18th century

In its earlier days the East India Company made no efforts to develop education in Bharat. For about one hundred and fifty years the British were busy diffusing their trade and with the expansion of their empire. Warren Hastings established Calcutta madarsa in 1781 CE. William Jones established Asiatic Society of Bengal in 1784 CE. Its objective was to explore the history, culture and literature of ancient India. Later it was named Royal Society of Bengal. In 1791 CE a resident of Varanasi, Jonathan Duncan, established a Sanskrit College in Varanasi to educate the local Hindus through the British system.

Lord Wellesley established Fort William College, Calcutta to educate non military officials of the Company. During those days the Christian missionaries opened primary schools to implement western education for the lower classes of society, their main objective being conversion of the Indians.

6.3 Education in Modern Age

Education in 19th century

In the Charter Act of 1813 CE, the East India Company made a provision of one lakh rupees per annum for the expansion of education system in India. This fund was to be used for the propagation of scientific education among the people of the states under the British rule in India. So David Hare established Bishop College in Calcutta in 1820 CE. Raja Ram Mohan Rai, David Hare and others established Hindu College in Calcutta, which later became Presidency College.

In the 1833 Act, the fund for the expansion of education was raised from one lakh rupees to ten lakh rupees per annum. A general committee of public education was constituted to deliberate upon the medium of education in Bharat. One section of this committee was in favor of oriental education while the other supported Anglo-education. The supporters of oriental education wanted to promote Sanskrit and Arabian learning while those of Anglo-education wanted to adopt English as the medium of education. Eventually Lord Macaulay was appointed to solve the language controversy. Through English education Lord Macaulay wanted to raise a class of persons, Indians in blood and color, but English in taste, in opinions, in morals and intellect. In 1835 CE Bentinck considered the English language to be the basis of governance and higher education. In 1835 CE Bentinck laid the foundation of Calcutta Medical College. In 1844 CE Lord Hastings decided that only those Indians shall be given employment who were educated in English. Engineering College was established in Roorkee in 1847 CE. In 1854 CE, under the chairmanship of Sir Charles Wood a comprehensive planning about prospective education in Bharat was framed, which made the following recommendations:
1. The government may propagate western education, art, philosophy, science and literature. English may be the medium of higher education.
2. Primary schools imparting education in the vernacular may be set up in villages.
3. Universities may be set up in Calcutta (Kolkata), Bombay (Mumbai) and Madras (Chennai).
4. Women’s education may be promoted.
5. Teacher training institutes may be established.
6. Grants may be provided to promote private institutes.

On this basis universities were established in Bombay, Madras and Calcutta. On the recommendation of Hunter Education Commission (1882-1883) universities were established in the Punjab in 1882 CE and in Allahabad in 1887 CE.

Later Curzon called a meeting of the officials of all the universities in Shimla in 1901 CE. Indian Universities Act was passed in 1904 CE. Resolutions regarding inspection of colleges and qualitative improvement in education were passed. The Indian government established the Department of Education in 1910 CE. Public education was highly ignored during the colonial rule. A section of urban educated people was raised in such a way that it could function as an intermediary between the ruler and the ruled.

**Impacts of English Education**

The British encouraged English education in schools and colleges because they needed clerks and personnel in the administrative offices. This gave birth to a new class of the educated in India. The Christian missionaries started opening more and more schools in India, where English was taught. This trend of teaching English in some way or the other continues even today. A number of Indians sent their wards to these schools so that they could seek employment in government offices. People living in various states of India used different languages. There was no single language that all could understand. So English became popular all over the country. Books and newspapers in English started pouring in even from abroad. Only a few Indian wanted to get rid of the British rule.

**6.3. Questions from the Chapter**

1. Who established the Sanskrit College in Varanasi?

2. When was the Calcutta Medical College established?

3. Where was the meeting of the officials of the Indian universities held in 1901 CE?

**6-4 Expansion of Education after Independence**

After independence from the British rule in 1947 CE, the Indian government took up the responsibility of planning for the education of the people.

After independence the government appointed a commission under the chairmanship of Dr. Radhakrishnan in 1948 CE to present a report on university education. On the basis of the recommendations of the Radhakrishnan Commission, University Grants Commission was constituted in
1953 CE. In 1964 CE Kothari Commission was constituted under the chairmanship of Dr. Daulat Singh Kothari. Kothari Education Commission clearly stated in its report that education is the only means for peaceful social transformation. With this objective, an amendment was made in the constitution in 1976 CE, through which education was included in the concurrent list, which meant that both the center and the state shall bear the responsibility of education.

Primary education is the level where the pupil develops his feelings, self-confidence and capacity of life skills. With this view the section 45 of Indian constitution directs the states to provide free and compulsory education to the children up to the age of fourteen. Under the New Education Policy of 1986, the following points were highlighted in the field of primary education:

1. More and more access to education and registration.
2. Retention in schools of all the children till the age of fourteen.
3. An essential level of learning for all the children.

‘Sarv Siksha Abhiyan’, a significant programme of the central government was started in 2001 CE. Under this campaign, the government aimed to provide education to all the children between the age group of 6-14 by 2010 CE.

Children in the age group of 14-18 come within the scope of secondary education. After the splendid success of the Sarv Shiksha Abhiyan at the primary level, the central government has now solemnly vowed to obtain the target of universal education, the provision of which has been made in the Rashtriya Madhyamik Shiksha Abhiyan.

Vocational education is a different type of education at the secondary level. It prepares students for employment. The first education policy implemented in 1968 CE stressed vocational education as one of the significant objectives of reform. The eleventh five year plan stressed industrial and engineering education.

Higher education begins when a student completes his secondary education. Then he seeks admission to a college. The number of students enrolled in higher education falling in the age group 18-20 is rather low. Particularly women, scheduled castes and tribes need to be encouraged.

We have taken up adult education as an obligatory aim to dispel lack of education among adults. Education of adults falling in the age group 15-35 was particularly taken care of in the sixth five year plan. It was ensured through National Literacy Mission to educate these people and provide vocational training.

6.4. Questions from the Chapter
1. In which list was education included through constitutional amendment of 1976?
2. When was the Kothari Commission constituted?
3. Children of which age group were to be provided education through Sarv Shiksha Abhiyan?

6.5 National Education Policy
After independence a major portion of the economic resources has been allocated to education. Towards this direction the National Education Policy has proved to be a significant step forward. Its
Objective was to enhance national development, uniform citizenship and cultural unity. This policy stressed radical changes in the education system so that it could bring about qualitative improvement at every level. Science and technology was stressed too.

India has a national network of Doordarshan and radio, which can bring about revolution in the field of education. These media have brought about revolutionary changes in-formal and distance education. The setting up of Navodaya schools in every district has enabled brighter pupils, particularly of the rural areas, to get access to quality education.

There are number of students in India who have to drop out of the formal education owing to various reasons. Open and distance education is a blessing in disguise for such students. They can get access to education through correspondence without being obliged to attend classes regularly. A student can continue with his job or vocation while pursuing his correspondence course.

In distance education mode a student is not in direct contact with his teacher. He is away from him. In India open schools and universities are important centers of distance education. In open system a student does receive his study material through correspondence, but he also takes recourse to modern means of communication. In the open system there is flexibility in choosing the subjects, medium of education and examination system.

The State Open School, Jaipur in Rajasthan has proved to be a successful step in the field of non-formal secondary education. In the pattern of Indira Gandhi National Open University, Delhi, the Vardhman Mahaveer Open University is working successfully in Kota, Rajasthan. Through these institutions, education has become accessible to those citizens who are not capable enough to obtain formal and regular education.

6.5. Questions from the Chapter
1. Which schools have been opened for quality education to the brighter students belonging to the rural areas?
2. Where is the Open University situated in Rajasthan?

What you have learnt is:
- Education was imparted in the Gurukuls during Vedic Age.
- A number of students from abroad visited India to seek education during Gupta and Harshvardhan Ages.
- Education was imparted in Maktabs and Madarsas during the Mughal Age.
- The British promoted English education in schools and colleges.
- After independence the National Education Policy of 1986 was a significant step forward in the history of education in India.

Chapter End Questions
1. Write in brief about the development of education during ancient times.
2. Throw light on the main objectives of education.
3. What steps were taken during the 18th century to strengthen the education system?
4. What steps were taken to dispel illiteracy in the independent India?

**Answers of the Questions from Chapter**

1. Gurukul
2. To assist the sailors
3. Fahian
4. Mathematics

**6.2**

1. Primary education
2. By the government or its officials
3. Muizzi and Nasiri of madarsas Delhi

**6.2**

1. Jonathan Duncan
2. 1835 CE
3. Shimla

**6.3**

1. Concurrent List
2. 1964 CE
3. The age group of 6 to 14 years

**6.5**

1. Navodaya Schools
2. Kota
Indian Art

7 (A) Bharat: Heaven of Arts

Introduction

Art has a significant contribution in keeping intact the Indian culture and heritage. Art began with human development to express man’s aesthetic sense, which implies that the history of Indian arts dates back to ancient times. Indian art is primarily cultural and ceremonial. Actually religion is the life breath of Indian art. Indian art is a symbol of perennial truth because the spirit of Satyam Shivam Sundaram keeps it ever fresh. Indian arts are means to arouse the consciousness of cultural nationalism.

Aims

After reading this unit you shall be able to:

- Know about various arts
- Understand and describe drawing and painting of Bharat and Rajasthan.
- Acquaint yourself with major painters.
- Know about architecture, various temples, buildings, palaces and forts of Bharat and Rajasthan.
- Understand folk dance, music and drama of Bharat and Rajasthan.
- Recognize the contribution of arts to Indian culture and heritage.

7-(A). Development of Art in Bharat

The beginning and development of arts in India has been rich since ancient times. During this time there was a great flourishing of painting, sculpture, architecture, drama etc. The varied arts of India are her cultural heritage. Bharat has made an unforgettable contribution in the field of arts. We shall study the varied arts of Bharat under the following points:

7-(A) 1. Indian Painting

Bharat has a long history of painting. In the Stone Age man had started cave paintings. Evidences of paintings by man have been found in the caves of Hoshangabad, Maharashtra and Bhimbetka region of Madhya Pradesh. There are paintings of hunting scene, group of hunters and pictures of birds and animals. A special uniformity can be seen in the Indian painting from ancient times to the modern age. Paintings of ancient and middle ages were chiefly inspired by religious subjects. However it has become multifaceted in modern times. We can conveniently study the legacy of Indian painting in three parts

(A) Painting in Ancient India
(B) Painting in India in the Middle Age
(C) Painting in Modern India
(A) Painting in Ancient India and its Distinctive Features

Painting had developed in Bharat thousands of years ago. In the Stone Age, man had started cave paintings, evidences of which have been found in Hoshangabad and Bhimbetka. The portrayal of man, animals, a single horned animal, bull, rhinoceros, tiger, deer elephant etc. on the stamps excavated from Sindhu Saraswati civilization are counted among the great works of art in the world. The stamps excavated from Mohenjo-Daro and Lothal have paintings of boats and that of a man fighting two tigers. The Buddhist scripture *Vinaypitak* describes paintings on the palaces and buildings.

Painting had reached its zenith during Gupta Age (3rd to 6th century CE). The historically famous examples of paintings of this Age are found in Ajanta at Aurangabad, Maharashtra and in the Bagh caves near Gwalior, Madhya Pradesh. There are paintings on 29 caves of Ajanta, which have pictures related to Buddhism, Lord Buddha and Bodhisatva. The most fascinating picture of Ajanta is in cave number 16 captioned ‘The Dying Princess.’ This is the picture of a princess who could not bear separation from her husband and was leaving for heavenly abode. The 17th cave has varied paintings; hence it is also called ‘picture gallery’. It has mainly pictures of the incidents concerning the birth of Buddha, his deserting the house and his state of nirvana (highest spiritual attainment). The paintings on the Bagh caves of the Gupta Age are different from those of Ajanta. The paintings of Ajanta were religious while those of Bagh caves were based on public life. The portrayal of the royal robes of the emperor, a woman among several others playing on the Veena, men and women riding horses and elephants, scenes of hairdo, dresses etc. in the Bagh caves have been done quite skillfully. *Kamasutra*, the sixth century book on aesthetics by Vatsyayan mentions paintings too under the description of the 64 arts. A chapter in the seventh century *Vishnu Dharmetar Purana* is on painting bearing the title *Chitrasutra*. It mentions the six parts of painting viz. differences of shapes, proportion, *bhavas*, brightness, effect of colors etc. Ancient paintings are found in cave number 3 of Badami (Karnataka), temples of Kanchipuram and Jain caves of Sitanvasal, Tamil Nadu.

(B) Painting in Medieval India:-

Some one thousand years ago (in 9-10 century) under the patronage of the Pala dynasty in the eastern Bharat states of Bengal, Bihar and Orissa visitation of a new portraiture was found, called subtle portraiture. At the behest of traders pictured manuscripts were prepared and donated to temples and monasteries.

During Delhi Sultanate Age (from 1206 CE to 1525 CE), we get information about graffiti in royal palaces and mosques. In these there are mainly pictures of leaves and flowers and plants. Painting developed during the reign of Ittutmish and Ala-uddin Khilji, influenced by Arabian art. Painting being prohibited in Islam, the Sultans, Muslim Amirs and public steered away from it. However the Mughal emperors patronized painters and paintings in their courts. The first significant book on paintings in Mughal picture gallery is *Hazzanama*.

The prominent painters of the Mughal Age were Mir Saiyyad Ali, Khwaja Abdussamad, Ustad Mansoor, Abul Hasan, Manohar, Vishandas, Keshav, Mukund and others. Owing to their artistic talent their names have been written in the letters of gold in the history of Mughal paintings. The chief subjects and features of the Mughal paintings are- portraits, pictures of Babarnama, court scenes, pictures of birds and animals. In the 16th century, the Muslim Sultans of central Ahmednagar, Bijapur, Beedar,
Golkunda patronized paintings in their courts. Before the reign of Akbar, the Pala style of painting, the western Indian style and Mandu styles of paintings were in vogue.

In the early Sultanate Age in western India, the Jain community made a significant contribution to the field of painting. The manuscripts of the Jain scriptures were donated to the libraries of the temples. These manuscripts have pictures of the life and works of the Jain Tirthankars.

The regional styles of paintings- Kangda, Kullu, Basoli, Gadwal, Vilaspur, and Jammu etc. – developed during the Mughal Age. The Rajasthan painting too gained prominence during this Age, which has been described separately in this unit.

Dear students! In the present age of science and technology, the technique of painting has developed greatly. Pictures can be made easily by computers. However this was not possible a few years ago. Earlier it took days to bring alive a picture. It shows how skilled the painters those days were.

(C) Development of Painting in Modern Bharat

During the latter half of the 18th century and the early 19th century, painting was based on quasi-western Indigenized styles, which was patronized by the British people and the British visitors. The subjects of the pictures during this Age were based on Indian social life, popular festivals and Mughal monuments. Examples of paintings- picture of the study of birds by Sheikh Ziauddin for Lady Impe, the replicas by Gulam Anokhan for William Frazer and Colonel Skinner.

During the latter half of the 19th century Art schools on European models were set up in major Indian cities like Calcutta, Mumbai and Madras. The history of modern Indian painting begins from Kerala. Raja Ravi Verma of Travancore, Kerala is considered father of modern Indian painting. Ravi Verma was born on 29 April 1848 CE. Indian kings and British rulers were always eager to get Ravi Verma to make portraits for them. He depicted characters from Indian literature and culture. His portraits based on epics and scriptures are remarkable. Some of his famous paintings are- Arjuna and Subhadra, Shakuntala, the Oath of Bhishma, the disrobing of Draupadi etc. The Maharana of erstwhile Mewar dominion invited Ravi Verma to Udaipur and got portraits of his ancestors made, including that of Maharana Pratap.

In the Modern Age, the Bengal style of painting developed in Shanti Niketan, where Rabindra Nath Tagore had established the art gallery. The prominent painters of this genre were Rabindra Nath Tagore, Avnindra Nath Thakore, E. B. Havell, A. K. Swami, Nandlal Bose, Vinod Bihari Mukherjee etc.

In 1943 during World War II the painters of Calcutta created a fresh group of painters under the leadership of Paritosh Sen, N. Majumdar, Pradoshdas Gupta and others. The Madras School of Art under the patronage of Devprasad Rai Chaudhry and K. M. Pannikar came to light as an important center of art. The other prominent painters that earned recognition during the modern age were- Vaibav Mehta, Satish Gujral, Krishna Sabha, Manjit Baba, K. G. Subramanyan, Jaledan etc.

Thus we have a legacy of various Indian paintings and painters from ancient times to the Modern Age. They are a part of our culture and they need to be conserved.

7(A).1. Questions from the Chapter

1. Where were the oldest remains of human depiction found?
2. Which Buddhist scripture mentions portraits on palaces and buildings?
3. What was the major subject of Ajanta paintings?
4. What is Chitrsutra? What is described in it?
5. What was the major subject of Mughal paintings?
6. Name the famous painter of Travancore, Kerala.
7. Name two painters of Bengal style of painting.

7-(A) 2. Performance of Arts in Rajasthan: Music, Dance, Drama and Folk Arts

Dear students! You have already read and learnt about Indian painting. Now we shall study about performance arts. In our country we find various performance arts like music, dance, drama, public forum, puppet show etc. India is rich with flourishing culture and heritage. Since the beginning of our civilization music, dance, drama have been inseparable part of our culture. In the earlier phase these organs of art had been means to propagate religious and social reform movements. Music and dance were added to popularize the movements.

Concept of the Performed Arts

What is Art? The expression of aesthetic features of human mind is art. Various human feelings are called Ras. Art is a spontaneous expression of human emotions. Man expresses his feelings through singing, dancing, sketching, painting, acting or sculpture. The various aspects of performance arts in India fill innumerable festivals and celebrations with color and joy. They fill people with faith for the legacy. These aspects are responsible for ensuring the continuity of the ancient traditions. They link the past with the present. Indian kings and rulers promoted performance arts by patronizing talented dancers, singers and stage actors. Besides performance arts flowered in the public domain at the local level.

History of Bhartiya Sicology

The oldest popular art in India has been musicology. Music began with the Sindhu Saraswati Civilization from where a bronze statue in dancing posture has been excavated. In the Vedic Age music had carved its niche in the society. Rigveda, the oldest book, tells us that music was the chief means of enjoyment for the Aryas. Samveda is considered the fundamental book on music, which mentions three swaras (vowels) from the point of view of articulation while there are seven swaras in music. Samveda is the oldest book on musicology in the world. The epic the Ramayana mentions the musical instruments like bheri, dudumbhi, vina and mridangam while the Mahabharata mentions mesmerizing flute playing by Lord Krishna. While living in anonymity, Arjuna disguised himself as Vrihannala to teach music to Uttara, the daughter of Virat.

In six chapters of the ancient Indian treatise, Natyashastra, Bharatmuni has deliberated upon music. In his treatise Vrihadeshi, Matangmuni denominates the ragas for the first time and gives a detailed description of each. Samudragupt, the Gupta emperor was himself an efficient Vina player and musician. In his book Geet Govind, Jaidev has significantly discussed the Ragas of music. The poems of Nayanars, belonging to Shaiva cult and Alvars, belonging to Vaishnava cult are based on music.

In the middle Ages, Sufi and Bhakti saints promoted music. Qawalis were sung in the residences of the Sufi saints. Bhakti saints popularized devotional music-bhajan, kirtan, Kabir, Mirabai, Surdas, Chandidas, Tulsidas, Gurunanak are some of the names associated with devotional music. Amir Khusro
was well versed in music. His contribution to the field of music is praiseworthy. Raja Man Singh of Gwalior developed *Dhrupad* style of music. He wrote a book titled *Mankutuhal*, which is a primary book on music in Hindi. The famous maestros Tansen and Baiju Bawara belonged to the court of Akbar. In the 16th century, Pundrik Vitthal was a renowned scholar of musicology. He wrote the book *Raagmala*. The famous ruler of Malwa, Baaj Bahadur and his queen Roopmati composed new *Ragas*.

Indian music can be understood under the following points:

a. Hindustani Classical Music
b. Carnatic Music
c. Regional Music-Rajasthan Folksongs

**Hindustani Classical Music**

One of the two major styles of Indian Classical Music is Hindustani Classical style, popular in northern India and the other was Carnatic music, popular in southern India. Indian Classical Music, believed to have its genesis in the Vedas, is an inseparable part of Indian music. With the passage of time, there was a transformation in the northern Indian music. Now music was no more confined to temples; rather, it adorned the imperial courts. The style of the Hindustani music has the following forms:

1. **Dhrupad** - It is the oldest and most prominent style of singing. In this style God and kings are eulogized. It is mainly composed in the Brij language.
2. **Khayal** - It is the most popular narrative style of Hindustani classical music. The subjects of Khayal have been royal eulogy, description of female beauty and *shringar rasa*.
3. **Dhamar** - It is sung during the important festival of Holi, in which mostly the celebration of the festival between Lord Krishna and the *Gopis* is described.
4. **Thumri** - The form is connected with dance, dramatic gestures, mild eroticism, and evocative love poetry. This style was born in the court of Wajid Ali Shah, the Nawab of Awadh.
5. **Tappa** - It is a love song in Hindi mixed with Punjabi.

The maestros of Hindustani Classical Music generally belonged to a particular *gharana* or school of music. Gharana is the word for conventional affiliation of the maestros. A *gharānā* links musicians by lineage or apprenticeship, and by adherence to a particular musical style. It is fixed by the *guru-shishya* tradition.

**Carnatic Music**

In the classical Carnatic style, ragas are sung faster and in less time than in Hindustani style. The credit of the composition of the Carnatic music is given collectively to three maestros- Shyam Shastri, Tyagraj and Muthuswami Dikshitar. They are called the Trinity of Carnatic Music style. They belong to the time period from 1700 CE to 1850 CE. Purandara Dasa is another artist of the Carnatic music, who is called the father of Carnatic style. The subjects of the Carnatic style include worship of God, description of temples, philosophical musing, description of the beauty of lovers and patriotism. The major forms of Carnatic style are description of beauty, javali and titlana. The main musical instruments used are the flute, *thervina*, *thenadswaram*, *themridangam*, *theghatam* etc. The other major musicians are Mahavaidynath, Aiyyar, Patnam Subramania Iyer, ShriniwasIyer.
In this way, music developed in India as a performance art. The history of music is quite old. In ancient times music was a means of entertainment. Various books on musicology, musicians, music styles and music gharanas are our cultural heritage.

7-(A) 2. Questions from the Chapter
1. What is Art?
2. Through what means of Art does man express his feelings?
3. Which Vedas is considered the fundamental treatise on musicology?
5. Name the various styles of Hindustani Music.
6. Which musicians are credited for the composition of Carnatic Music?
7. Who is called the father of the Carnatic style of music?

7-(A) 3 Indian Dances

Dear students! As soon as we hear the word ‘dance’ it raises raptures in our hearts. In ancient times dance was chief means of joy and entertainment. So is it even today. The history of dance is as old as the history of man. The oldest treatise on it is Bharatmuni’s Natyashastra. In the pre-historic age, the engraving of figures made by man in the caves, exemplify the ancientness of the art of dancing. A bronze statue of a female dancer has been excavated from Harappa and Mohenjo-Daro, the sites of Sindhu Saraswati Civilization. The statue exudes the dancer’s body language. No doubt, women used to exhibit dances. Rigveda is one of the oldest treatises of the world. It mentions dancing, too. A detailed description of the art of dancing is found in the old Sanskrit books like Shrimadbhagwatpurana, Shivpurana, Kalidas’s Abhijyanshakuntalam and Meghadootam, Vatsyayana’s Kamasutra etc.

In the conventional Indian culture the dances express religious feelings symbolically. The posture of Shiva in the form of Nataraja exhibits the creation and ultimate destruction of the universe. Later on, dancing came to express the feelings of joy. Gradually dancing was divided into two forms- Classical and Folk dances. Classical dances were performed either in temples during religious functions or in courts for entertainment. The chief classical dance forms of India are as given below:

1. Bharatanatyam- This dance form originated in Tamil Nadu, the major artists being Saroja Vaidyanath, Yamini Krishnamurti, Rukmanidevi, Mrinalini Sarabhai and Padma Subramaiyam. Bharatanatyam performed during rituals is some 2000 years old. We can see a series of Bharatanatyam dance postures on Gopurams of Chidambaram temples.

2. Kathak- It is the dance form of northern India, the major artists being Birju Maharaj, Sitara Devi, Shambhu Maharaj, Lachchu Maharaj etc. They were concerned with the legends of Krishna and his Raas. The term Kathak is derived from the word Katha which means "story." Kathak as a performance art survived and thrived as an oral tradition and it is a brilliant dance form today.

3. Kathakali- This is a dance form of Kerala, the major artists being Krishnan Kutti Udaishankar, K.C. Pannikar. The experts in this form dance as if it were worship of God.
4. **Mohiniattam** - This is a dance form of Kerala. Its major artists are Bharti Shivaji, Ragini Devi, Shanta Rao, Hema Malini. Mohini-attam is derived from "Mohini" – a famous female avatar of Lord Vishnu in Indian mythology. According to a legend in the *Puranas*, Lord Vishnu appeared in this form at the time of churning of the sea and at the time of killing of Bhasmasur. The *asura* was tricked by the god Vishnu's female avatar, the enchantress Mohini, to turn himself into ashes.

5. **Kuchipudi** - It is a dance form of Andhra Pradesh. Yamini Krishnamurti, Radha Reddy, Swapna Sundari, Lakshminarayan Shastri etc. are the major dance artists. Siddhendra Yogi, a brilliant Vaishnav poet, founded and systematized the modern version of Kuchipudi in the 17th century.

6. **Odissi** - It is a dance form of Orissa. Its major artists are Sonal Mansingh, Kiran Sehgal etc. It is related to the worship of Lord Jagannath.

7. **Manipuri** - It is a dance form of Manipur, the major artists being Savita Mehra, Rita Devi, Jhaveri sisters. It is known for the exquisite performances of love-inspired dance drama of Radha-Krishna called *Raslila*.

    Along with classical dance genres, some folk dance also developed, the major ones among them being Bihu of Assam, Mask Dance of Laddakh, Wangla dance of Meghalaya and Bhutiya dance of Sikkim.

7-(A) 3. Questions from the Chapter

   1. Which ancient Sanskrit texts give us information about dance forms?
   2. Name the four major classical dances of India.
   3. Which state does the Kathakali dance form belong to? Name two artists of this dance form.
   4. Give the names of the artists of Bharatanatyam dance form.

7-(A) 4. Development of Drama in Bharat

Dear students! Until now you have studied about Indian music and dance among the fine arts. Now we shall study about the origin and development of drama in India. You must have seen drama in your schools or Doordarshan. Drama is an art and a means of entertainment too. Drama is a form of *kavya* (poetry). The composition which is enjoyed not only by hearing but also by seeing is called drama or scenic poetry. Drama is a genre of art, in vogue since time immemorial. Dramatics and theater stage in India had originated in the Vedic Age. In ancient India, drama was presented during religious occasions, cultural festivals and social celebrations. Drama has been in vogue in India since ancient times. Bharatmuni’s *Natyaashastra* is a very old treatise on dramaturgy. There are descriptions of dramatics in the Ramayana and the Mahabharata too. Drama in itself is a complete genre comprising acting, dialogues, verse, music etc.

In ancient Bharat during the times of Buddha and Mahaveer, drama was a means for propagating the tenets and preaching of their religion. Until 10th century, Sanskrit was the language of the educated people. Hence drama used to be in Sanskrit. Kalidas, belonging to Gupta Age, was the best Sanskrit poet and dramatist. His first play *Malvikagnimitram* comprises five acts. Kalidas’s second five-act play was *Vikramovarshishiya*, which depicts the love story of Pururva and Urvashi. Kalidas’s *Abhijyanshakuntalam*, is his glorious work famous all over the world. It is a seven-act play which is a significant depiction of...
the legend of the union, separation and reunion of king Dushyant of Hastinapur and Shakuntala, the girl reared by sage Kanva.

Bhas, predecessor of Kalidas, was also a significant Sanskrit dramatist. He wrote about 13 plays, the major ones being *Swapnvasavadatta* and *Balcharitr*. Through his dramas he presented various aspects of social life. About one thousand six hundred years ago, the dramatists of the Gupta age viz. Vishakhuddut wrote *Mudrarakshak* and *Devichandraguptam* and Shudrak wrote *Mrichkatikam*. Emperor Harshvardhana composed three plays viz. *Ratnvali, Naganand* and *Priyadarshika*.

Various regions of India have their own conventional dramatic genres. The major folk dramas according to the states are as given below:

1. Kashmir- Bhand Pather
2. Swang of Brij, Rohtak and Hathras
3. Uttar Pradesh- Nautanki Raas
4. Gujrat, Rajasthan- Bhavai
5. Bengal- Jatra Kirtania Drama
6. Madhya Pradesh- Mach
7. Assam- Bhaona
8. Maharattra- Tamasha Latid
9. Konkan and Goa- Dashavatara
10. Kerala- Krishanattam Mudiyettu, Kutiyattam
11. Tamil Nadu- Karnatic Yakshgana

The major Hindi dramas and dramatists of modern India are- Bharatendu’s *Satya Harishchandra, Andher Nagri*, Jaisahankar Prasad’s *Chandrawal, Ajatshatru, Rajyashri* etc.

7-(A) 4. Questions from the Chapter

1. What do you understand by the term drama?
2. Who was Bhas? Name two plays written by him.
3. Give any to titles of the plays written by Kalidas.
4. Give the titles of major plays of Kashmir and Maharattra.

7-(A) 5 Indian Architecture and Heritage

Art and architecture are significant parts and heritage of Indian culture. The features of architecture developed in between the long history of India. The oldest and most conspicuous evidences of Indian architecture were excavated from the sites of Sindhu Saraswati civilization some five thousand years ago. Architecture of various Ages has kept in view local and regional cultural conventions, material available, social requirements and economic prosperity. Hence, the study of *Vastushastra* gives us knowledge about cultural diversity and helps us understand the rich traditions of India. We can understand Indian tectonics or architecture and heritage under the following topics:

A. Development of Tectonics in Ancient India
B. Indian Tectonics in the Middle Ages
C. Modern Indian Tectonics
The History and Legacy of Ancient Indian Architecture:

The history of architecture is as old as the history of man. It is believed that the origin of Indian architecture dates back about five thousand years to Sindhu Saraswati civilization. On the basis of the ruins found in its major sites of Harappa, Mohenjo-Daro and Lothal it was known that the dwellers here had great knowledge of building work and architecture. The city planning and building work here are lively evidences and legacy. The right-angled roads, the systematic drains, huge bathrooms, granary, defense battlement, the main gates of the buildings opening in the lanes and not on main roads, brick built buildings, courtyards, kitchen, well etc. make us wonder-struck even today.

The origin of Buddhism and Jainism some two thousand and six hundred years ago contributed greatly to the development of early architecture in India. The tectonics of Stupas, Vihar, Chaitya and temples are still symbols of our cultural heritage. Stupas of Sanchi and Amravati and Jain temples of Delwada are examples of architecture.

Sanchi Stupa- Madhya Pradesh Delwada Jain Temple- Rajasthan

The Mauryan period has a significant place in the cultural history of India. With the prosperity of the state and the inspiration of the Mauryan rulers, works of art were promoted and for the first time stone was used in the field of art: consequently the works of art could become long lasting. Some two thousand three hundred years ago, the Mauryan emperor, Ashoka, got built 84000 Stupas, prominent records among which are those of Sanchi, Bharhut, Bodh Gaya, Amravati. During the reign of Ashoka some 30 pillars were erected. The artistic creation and polish of the pillars of Sarnath Sanchi, Lumbini Loriya etc. are still our proud heritage that leaves the world wonder-struck.

The Gupta Dynasty ruled over India from 275 CE to 550 CE. There was a new transformation in architecture during the Gupta Age. The best example of architecture of the Gupta age is the construction of temples as it was during this time that systematic construction of temples began. The Sanchi temple of Madhya Pradesh, the Vishnu temple of Tigwan and Aera, the Parvati temple of Nachna Kuthar, the Shiva temple of Bhumara, the Dashavtar temple of Devgarh etc. are our major cultural heritage. Cave architecture also developed during the Gupta Age. The artistic creations of the Bagh caves of Madhya Pradesh, Ajanta and Ellora caves of Maharashtra and Udaigiri caves of Orissa are famous.
There was a new turn in the Indian architecture during the 7th century. Three styles of temple architecture developed: Nagar style in northern India, Besar style in Central India and Dravida style in southern India.

In ancient India even huge rocks were cut and chiseled to build temples. The Kailash temple of Ellora built by the Rashtrakutas, the Chariot temple of Mahabalipuram built by the Pallavi rulers are splendid examples that speaks volumes of the workmanship those days. Among temples constructed, Brihadishvara temple at Thanjavur and Chidambaram temple in Tamil Nadu built by the Chola rulers are famous.

The beautiful and exotic temples of Orissa- the Lingaraja temple, the Mukteshwar temple at Bhubaneshwar, the Jagannath temple at Puri, the Sun temple of Konark; the Khujaraho temple in Madhya Pradesh, the Somnath temple in Gujrat, the Vishwanath temple in Varanasi, the Govind temple in Mathura, the Kamakhya temple in Guwahati etc. are significant legacies.

**Architecture in Medieval India**
During the 13th century with the arrival of the Turks, the architecture of Persia, Arabia and Central Asia stepped in. The distinctive features of this architecture were-

1. Domes
2. Higher Minarets
3. Arches
4. Ribbed Vaults

The palaces, mosques, mausoleums and other monuments built by the rulers had these features. The effect of Indian art and traditions could be seen on these monuments. Hence the new architecture developed was neither completely foreign nor completely Indian because the Turks and the Mughal Kings had got the work done by Indian architects who were meticulous and had already constructed wonderful monuments.

### Architecture in Medieval Period

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Delhi Sultanate was established by Qutubuddin Aibak in 1206 CE. During his time Qubbat-ul-Islam mosque, *adhai din ka jhopda*, Qutub Minar, Dargah of Muinuddin Chisty were constructed. Alauddin Khilji the Sultan of Khilji Dynasty extended the Qubbat-ul-Islam mosque and after getting the boundary wall constructed he got built Alai Darwaza, whose architectural beauty is worth seeing even today. During the times of Mohammad Tughlaq and Firoz Tughlaq various mausoleums, mosques and forts were built. During the Afghan rule the mausoleum of Ibrahim Lodhi and that of Sher Shah Suri were built in Delhi and Sasaram (Bihar) respectively.
With the advent of the Mughals, a new era in the field of architecture set in. The Mughal style of architecture began during the reign of Akbar. Although it was Babar who established the Mughal Dynasty, he got constructed the buildings influenced by the architectural designs of the palaces of the Hindu rulers, Man Singh and Vikramjeet. Buildings were built on a large scale during Mughal Age (1526 CE- 1857 CE). Sandstone and marble were used for construction work.

During the reign of Akbar, the forts of Agra and Fatehpur Sikri were built. The *Buland Darwaza* of Fatehpur Sikri reflects the glory of the Mughal Empire. The mausoleum of Salim Chisty, *Ibadatkhana* (place for worship), and residence of Birbal etc. were built. Its Deewan-e-Aam and Deewan-e-Khas are famous, where the king used to have his administrative meetings. With the expansion of the Mughal Empire, the Mughal architecture reached its zenith. During the reign of Jehangir, marble began to be used for constructing buildings. During his time the mausoleum of Akbar and Itmad-ud-daula were built. Shahjahan proved to be great lover of magnificent buildings. He used marble abundantly for construction work. He is credited with the construction of Jama Masjid and Red Fort in Delhi, the Tajmahal, Deewan-e-Aam etc. in Agra. Mausoleums and mosques were built at the time of Aurangzeb too.

The regional states of Bengal, Gujarat and Deccan erected several monuments in their own style. In the southern India, some six hundred years ago, the kings of the Hindu state, Vijaynagar constructed several magnificent buildings and temples, among which are Vitthalswami temple, Hazara Rama temple, Mahanavami Dibba, Lotus Mahal etc. at Hampi—all these major monuments are our cultural heritage.

In the mausoleum of Hoshangabad in Malwa, the embedded work on yellow and black marble, the Jama Masjid in Mandu, the Hindola Mahal, the Jahaz Mahal, the *madarsa* of Mahmood Khan at Bidar, Ibrahim Rauza at Bijapur, Gol Gumbaz, Golconda Fort, the Atala mosque and its dome and latticed wall built by Sharqi rulers in Jaunpur etc. are supreme examples of regional architecture.
Colonial Architecture and Modern Indian Towns

Dear students! During the 17\textsuperscript{th} and the 18\textsuperscript{th} centuries the Europeans (the Portuguese, the Dutch, the French, and the British) came to Bharat as traders and after struggling with one another made India their colony. They wanted to exploit Bharat to the maximum. They constructed buildings for their offices. They established Presidency towns mainly in Bombay, Madras and Calcutta. We shall study about some major buildings and construction work in these towns.

In the earlier years of the 20\textsuperscript{th} century, Bombay, Calcutta, Madras etc. became famous as important towns for colonial administration, trade and commerce. Some of the specific places where the British lived were Dalhousie Square in Calcutta, Fort Street Road in Madras and Connaught Place in Delhi.

Chennai, also called Madras, is the capital of Tamil Nadu now and is one of the four metropolitan cities of India. This town extended all around St. George Fort. The High Court building, built in Madras in 1892 CE has embellished domes and corridors, which are symbols of new architectural styles. The other major building is St. John’s church, which has broad gothic vaults and beautiful spotted glass windows.

The Supreme Court was established in Calcutta in 1774 and Calcutta was the capital of British India. The Howrah Bridge, standing on high pillars, is built on the river Hooghly. Calcutta is known by this bridge and it is the busiest bridge of the world. Marble Palace was built in northern Calcutta in 1835 CE, which houses an illustrious art museum. The other major buildings are Fort William, Victoria Memorial Hall, Eden Garden Cricket Club, and Writer's Building etc.

Bombay is now the capital of Maharashtra and a metropolitan city. Some of the colonial buildings here having unique tectonics are the Secretariat, the Council Hall, the Elphistone College, the Victoria Terminus railway station, the Gateway of India etc.

In Delhi, the Parliament House, Connaught Place, and Rashtrapati Bhavan are famous. Lutyens designed the blueprint of the Rashtrapati Bhavan, which was the residence of the erstwhile British Viceroy. It is made of red stone. The British made Delhi their capital in 1911 CE. Connaught Place is still the main trade center of the city.
Delhi is still the important trade, cultural and political center of Bharat. High and magnificent buildings, beautiful parks, bridges, High Commissioners’ offices of all the countries of the world- all are our heritage.

Thus we see how from ancient times to the modern age, drawing, music, dance, drama and architecture developed in India. They are all our India’s cultural heritage. It is our sacred duty to conserve them.

7-(A) 5 Questions from the Chapter

1. Describe the distinctive features of the tectonics of the Sindhu Civilization.
2. Which is the tectonics related to Buddhism and Jainism that is still symbol of our cultural heritage?
3. Which is the best example of the architecture of the Gupta Age?
4. Which temples were built by the Chola rulers?
5. Describe the distinctive features of the Turkish architecture.
6. Mention four major examples of construction work done during the time of Akbar.
7. Mention the major buildings situated in Madras.
8. Write the names of any two historical buildings of Bombay.

7- (B) Rajasthan: Progress in Art

Dear students! You have studied about the development of various arts in Bharat. You have seen how Bharat was a heaven in the field of art and how rich the varied arts were. Now we shall study the progress of art in Rajasthan. Art developed in Rajasthan in abundant measure. We shall read about Rajasthan painting, drama, folk music, folk dance, construction of forts, palaces and havelis. It will be convenient to study under these topics:

1. Rajasthan Painting
2. Rajasthan Folk music
3. Rajasthan Dance
4. Development of Folk drama in Rajasthan
5. Architecture in Rajasthan
7-(B) 1. Rajasthan Painting

Dear students! You know that painting is an art of expression. The history of the origin of painting in Rajasthan is very old. The specimens of sketches done by primitive man were found in Alaniya, Dara of Kota, Bairathin Jaipur and Dar in Bharatpur which reveal the early tradition of portraiture. The oldest pictured books available on Rajasthan Painting viz. *Odh Niryukti Vritti* and *Dus Vaikalika Sutr Churni* written in 1060 CE were found in the Jaisalmer museum. Both these books are also called the light house of Indian art.

The first book available in Rajasthan on copperplate engraving is *Shravak Pratikraman Sutr Churni*, which was engraved in 1260 CE during the reign of Tej Singh of Guhil Dynasty of Mewar. During Muslim assaults several painters came to Rajasthan and conjugated Ajanta style with the local style of painting. Under the egis of this style several Jain books were pictured. The field of Rajasthan style is quite rich. The pure Rajasthan style of painting originated during the period of 15-16 century. The period between 17th and early 18th century is considered the golden period of Rajasthan painting. The first scholarly division of the Rajasthan painting was done by Anand Kumar Swami in his book *Rajput Painting* in 1916 CE. On the basis of the geography and culture, the styles of Rajasthan Painting can be divided into four major schools, which have several sub-styles:

1. Mewar School of Painting, which includes Chawand, Udaipur, Shahpura and Devgarh styles.
2. Marwar School of Painting, which includes Jodhpur, Bikaner, Jaisalmer styles.
3. Hadoti School of Painting, which includes Bundi and Kota styles.
4. Dhundar School of Painting, which includes Amer, Jaipur, Shekhawati, Alwar, Uniara styles.

The distinctive features of Rajasthan Painting are as given below:

1. Rajasthan Painting is nourished by religious and cultural spots with a combination of bright and flamboyant colors, depicting amicable folk life, lively love and worship.
2. Depending on the geographical area it depicts, Rajasthan Painting comprises scenes of hills, brooks, rivers, birds and animals, sand dunes, female beauty, courtship of Radha-Krishna, weather description, animal fighting etc.
3. The major famous artists of Rajasthan Painting are- Sahabdin, Nisardin, Narayan, Ghasiram, Udairam, Kanwala, Chaukha, Vaijnath, Shivdas Bhati, Narayandas, Kishandas, Ratanji, Chajju Bhati, Ustad Ali Raza, Ustad Hamid Ruknuddin, Mukund, Nagridas, Dhanna Chotu, Mordhwaj, Nihalchand, Ahmad Ali, Raghunath, Govindram, Sahibram, Lalchand etc.
4. Rajasthan Painting can be seen in the palaces, buildings, forts temples and havelis.
5. All the components of painting like drawing, color combinations, background are well coordinated.
6. There is personification of nature in Rajasthan Painting. Nature behaves in the same way as does the character in the painting.
7. Graced by being in the lap of nature, the Rajasthan Painting has become much more captivating.
8. Rajasthan Painting has remained unaffected by external influences; hence there is more of the depiction of common public life and folk beliefs.
9. The artists of Rajasthan Painting have shown special fascination for depicting female beauty.
Various Schools of Rajasthan Painting

Mewar School of Painting

The state of Mewar is considered the oldest center of Rajasthan Painting. The rulers of Mewar- Maharana Tej Singh, Udai Singh, Pratap Singh, Amar Singh, Raj Singh, Jagat Singh and Sangram Singh etc. have contributed to the development of painting. From the point of view of painting the reign of Maharana Jagat Singh is called the golden period. Maharana Jagat Singh established a gallery called Chiteron ki Auvari in the palace which is called factory of pictures. The major pictures of the Mewar School are Shravak Pratikraman Sutr Churni, Suparshvnath Charitam, Dholamaru, Bhagwat Puran by Sahibaddin, Ramayana by Manohar and Rasik Priya, Raag Raagini and Pichwayi by Sur Sagar. Mostly bright colors are used in this school of painting. Red, yellow, green, ochre, white and black colors are used. Nathdwara, Chawad and Devgarh are the sub schools of the Mewar School of Painting.

Marwari School of Painting

The Marwari School of Painting developed basically as court style of painting in the Jodhpur dominion. The rulers of Jodhpur Rao Maldev, Raja Sur Singh, Maharaja Gaj Singh, Jaswant Singh, Ajit Singh, Abhay Singh, Bhim Singh, Man Singh and Takht Singh etc. patronized painters in their courts. The prominent painters were Amardas Bhati, Dana Bhati, Shankardas, Shivdas, Narayandas, Bishandas, Kishandas, Kalu, Chajju Bhati and Jeetmal etc. The following are the features of the Marwari School of Painting:

1. Portraits based on the love stories of Marwari literature were made in large numbers.
2. Paintings were based on the characters of literary works like Dholamaru ra Duha, Beli Krishan Rukmani ri, Virmade ri vaat, Chandrakunwar ri vaat, Mrigawali Raas, Phoolmati ri vaat etc.
3. The expressions, gestures of the hero, heroines in the contemporary cultural environment have been done beautifully.
4. Red and yellow colors have been used abundantly in the Marwari School of Painting.
5. Love stories have been the major subjects of Marwar School of Painting among which Dhola Marvan, Mumal Nihalade, Kalyan Ragini are famous.
6. Geographical influence could also be seen on this school of painting. Court life, sand dunes, small bushes and plants, mango trees, camels, horses, deer, wagtail bird have been beautifully painted.

Hadoti School of Painting

Kota, Bundi, Baran and Jhalawar come under Hadoti zone. Here the Bundi School of Painting and Kota School of Painting are primarily famous. The rulers Shatrushal (1631-1658 CE), Umed Singh, Bhav Singh, Aniruddh Singh, Ram Singh etc. promoted painting. The prominent painters of the Bundi School of Painting are- Surjan, Ahmed Ali, Ramlal, Sadhuram, Shri Kishan etc. The chief features of this school of painting are:

1. Landscape Painting- animals, birds, dense forests, heavy rainfall, chirping birds, dancing peacocks are mostly painted. Hence it is also called School of Painting of Birds and Animals.
2. Orange and green colors are mostly used in Bundi School of Painting.
3. The ruler Rao Chatrashal built a famous gallery which is well adorned with graffiti.
4. Rasikpriya, Kavipriya, Biharti Satsayi, secrets of hero and heroine, description of weather are the primary subjects of the Bundi School of Painting.

**Kishangarh School of Painting**

Kishangarh School of Painting has a conspicuous place in the Rajasthan Painting. The small dominion of Kishangarh between Ajmer and Jaipur was a part of Marwar. This school of painting developed during the reign of King Sanwant Singh (1699 CE- 1764 CE), who was well known as Nagridas in the literary field. *Bani-thani* was the beloved of Nagridas. Nagridas’s singing of love poetry, *Bani-thani*’s love for music and the portraits of Mordhwaj and Nihal Chand brought this art to its supreme position. *Bani-thani* is the best piece of work of this school of painting. It is popularly called Indian Mona Lisa. The love of Radha and Krishna is the specific feature of Kishangarh School of Painting.

**7-(B) 1. Questions from the Chapter**

1. Write the name of the first available book engraved on copperplate.
2. Name four major Rajasthan Schools of Painting.
3. Name the three literary works on which Marwari School of Painting is based.
4. Which painting is called Indian Mona Lisa?
5. Write the names of three painters of Bundi School of Painting.

**7-(B) 2. Rajasthan Folk Music**

Rajasthan music has made significant contribution to the Rajasthan fiction literature. Music in Rajasthan is played by various communities on fairs, festivals, celebrations or to eulogize folk deities. The major castes in Rajasthan living on music are *langa, mangdiyar, kalawant, dhadhi, mirasi, bhat, charan, dholi, kamad, bhopa, sargada, kanjar-sansi, adbhopa* etc. *Mand* singing has been popularized by Gavri Devi and Hajan Allah Jilah Bai of Bikaner, Mangi Bai of Udaipur and Jamila Bano of Jodhpur and Banno Begum of Jaipur. On the occasion of wedding in Rajasthan, various songs are sung like *Parnet, Vinayak geet, Falsada, Banna-Banni* (groom-bride), *Pithi, Bhat, Mahero, Ghodi* etc. The women of bride’s side go to see the encampment of the groom’s *barat* (wedding procession) and sing the following song:

सहयों मोरी रे भारी ता रे जलालो देख मैं , जलो म्हारी जोड़ रो उदयपुर मारी.
The songs sung on the occasion of the birth of a child in the family are called jachcha or holar. These songs express the joy of proliferation and all good wishes are showered on the new born baby.

A number of songs are sung on the festivals of Gangaur, Teej, Holi, Rakhi, Makar Sakranti, Deepavali etc. Gangaur and Teej are specific festivals of Rajasthan. Gangaur falls in the month of Chaitra after Holi. It is celebrated ceremoniously by married and unmarried women. The young girls fetch water from the pond or the river early in the morning and worship Gangaur with water and flowers and pray for blessings and beauty in the life to come. The famous Gangaur song is-

The Ghoomar dance performed on Gangaur and Teej is a specialty of Rajasthan. It goes-

The other prominent songs of Rajasthan are- Aulyungeet, lur geet, ghudla geet, kurjan geet, kangsiya geet, kajaliyo geet, raisiya geet, chirmi geet, bichudo geet, Kaman geet, hamseedo geet, mumal geet, hindolya geet, sunvatiya geet, ilogi geet, kukadlu geet, seethanon geet, panihari geet, dhola-maru geet etc.

7-(B) 2. Questions from Chapter
1. Which Mansinger belonged to Bikaner?
2. Which are the songs sung on the occasion of wedding?
3. Which is the famous song of Gangaur?
4. Name four castes of Rajasthan that live on music?
5. Which dance is performed on the occasion of Gangaur and Teej in Rajasthan?

7(B) 3. Dances of Rajasthan

The Rajasthan folk dances are known all over India. In folk dances the rules of rhythm and cadence are strictly observed as in classical dances. The folk dances are based on the context of the occasion and they depict spontaneous human behavior. The tradition of folk dances in Rajasthan has always been high. Various dances are performed on various occasions in Rajasthan. We can conveniently classify folk dances of Rajasthan into four categories.

Folk Dances of Rajasthan

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<th>Caste based Dances</th>
<th>Social/Religious Dances</th>
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<td>1 terahtali dance</td>
<td>1 Bheel dances</td>
<td>1 ghoomar</td>
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<tr>
<td>2 non-Mewar-Barmer</td>
<td>2 bhavai dance</td>
<td>2 gavri, gair, neja, hathimana</td>
<td>2 Vir Tejaji</td>
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<td>3 kachchi ghodi, valar, lur, mandal</td>
<td>3 garasiya tribal dance</td>
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<td>bhankariya, panihari, indoni,</td>
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<td>bagadiya</td>
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**7(B) 3. Questions from the Chapter**

1. Where is the Dhol Geet famous?
2. Name the famous Kalbeliya dancer.
3. Which is the popular dance of the Bheels?
4. Which are the four regional dances of Rajasthan?

**7-(B) 4.Development of Folk Theatre in Rajasthan**

Folk dramas have been composed to express various aspects of folk life of Rajasthan. They are staged in their own unique way. Folk dramas are also called the mirror to folk life. Besides entertainment they also express devotion. Men or women or both participate in the folk dramas which are in context to the culture of the said region. Sometimes the males put on female costumes and perform the roles of the females. The following folk dramas are played in their particular regions:

1. **Khayal** - it is a famous folk drama of Rajasthan. It is based on the subjects from the *Puranas* with heroic historical elements added to it. The major forms of *Khayal* are Kuchamani, Jaipuri, Turra and Kalangi.

2. **Nautaanki** - The word Nautanka means acting in a drama. It is played in the eastern part of Rajasthan in Bharatpur, Dholpur, Karauli, Alwar and Sawai Madhopur. It is more popular in the villages and is played on social functions like fairs and weddings.

3. **Swang** - *Swang* is the most popular folk drama in Rajasthan. The word *Swang* means putting on the costumes and imitating the appearance and behavior of a historical, *Puranic* or socially popular character or a deity. The person who takes up such an appearance is called a *bahrupiya* or impersonator. It is believed that *Swang* began in Rajasthan during 13th-14th centuries, among which *chacha-bohra, maina-gujari* and *seth-sethani* are famous *Swang*. Jankilal Bhand is a world famous artist of *Swang*.

4. **Tamasha** - *Tamasha* as folk drama began in Rajasthan during the reign of Maharaja Sawai Pratap Singh of Jaipur.

5. **Phad** - Shahpura in Bhilwara district of Rajasthan is known all over India because of its distinctive style of folk theatre and painting. *Phad* is recited by Rajputs, Gurjars, Jats, Kumbhkars and Bhopas of the Balai communities. *Phad* is a style of folk painting which is presented by theatre artists in the form of a colorful recital. They cover themselves with the Phad and travel from village to village. The unique art form is known for its vibrant colors, and the intricacy of storytelling- the painting itself and the accompanying musical folk performance.
7(B) 4. Questions from the Chapter
1. Which genre of Rajasthan is called the mirror to folk life?
2. Name any three folk dramas of Rajasthan.
3. Give a brief introduction of Swang.

7-(B).5. Development of Architecture in Rajasthan
Dear students! You have already studied about Indian architecture. Now we shall study about Architecture of Rajasthan. Evidences of building construction and exquisite craftsmanship with the progress of man have been seen in Rajasthan. Kalibagna, Aahad, Gilund, Bairath, Nagri etc. are the archeological sites of Rajasthan where dwelling houses were built. Forts, temples, palaces, bawris and other major buildings situated in various parts of Rajasthan are our cultural heritage. Owing to the advancement of the Rajput culture, the construction of forts, the symbols of chivalry and defense, expedited. Devotion, power and spirituality sped the construction of temples. Utility and harmony are the exquisite features of the art of building construction in Rajasthan. Architectural beauty and safety had always been in the mind of the builders. Diversity in architecture is a distinctive feature of the tectonics of Rajasthan.

Architecture of Rajasthan

Fort Architecture

The tradition of building forts in Rajasthan is quite old. No dominion of Rajasthan was devoid of fort. The forts have their own chivalrous history. Fort is considered the life line for the strategist army. The architecture of fort in Rajasthan is singular and stupendous. The exquisite features of forts mentioned in ancient texts can be witnessed in these forts. Secure battlement, impregnable bastion, trenches all around the fort, covert entrance, tunnels, armory within the fort, reservoir, royal palace, barracks- all these distinctive features are present in the forts of Rajasthan.

The famous forts of Rajasthan are those of Chittor, Kumbhalgarh, Gagron, Amer, Jaigarh, Jalore, Junagarh, Jaisalmer, Taragarh, Ajmer, Bundi, Mehrangarh, Ranthambhore, Lohagarh etc. The following six forts have been included in the list of UNESCO World Heritage Sites:
**Ranthambore Fort**

Situated near Sawai Madhopur, Ranthambore fort is surrounded by seven undulated hills of the Aravalis. This fort is surrounded by dense forests and it has secure fortification. Hence the Mughal historian Abul Fazal has called it armored fort. The Chauhan rulers built it in the 8th century. A symbol of dignity and honor for Hammirdev Chauhan, the Ranthambhore court was attacked by Allauddin Khilji in 1301 CE and Ranga Devi, wife of Hammir led the Johar. Hammir Mahal, Supari Mahal, Badal Mahal, battis Khambhon ki Chatari, Jain temple, Trinetra Ganesh temple are built within this fort. It is a matter of pride that UNESCO has included it in the list of World Heritage Sites.

**Kumbhalgarh Fort**

Situated on the summit of the Aravalis on the borders of Rajsamand and Pali, Kumbhalgarh fort was built by Maharana Kumbha of Mewar. The fort was designed by Mandan Mishra. The battlement of the fort is spread over 36 kms. Inside Kumbhalgarh, there is a house called Katargarh. Udaï Singh was crowned king and Maharana Pratap was born here. Kumbhshyam temple, Kumbha Mahal and Jhali Rani Mahal are the famous monuments built here. Its name also figures in the UNESCO list of World Heritage Sites.

**Jaisalmer Fort**

Built of yellow stone on the Chitrakoot hills in Jaisalmer the Golden town of Rajasthan, this fort is also called Sonar Quila or Golden Fort. It was built in the 12th century by Bhati Rawal (ruler) Jaisal. The famous buildings in the fort are Rang Mahal, Moti Mahal, Gaj Vilas and Jawahar Vilas. Jaisalmer Fort was also declared a UNESCO World Heritage Site.

**Amer Fort**

Built by the Kachwaha rulers of Jaipur, it is a secure fort. The palaces inside are built high on the hilly descent. Shila Devi, Jagat Shiromani and Ambikeshwar Mahadev temples are situated in the fort.
**Gagron Fort-**

The secure fort of Gagron is situated on the confluence of Kalisindh and Ahu rivers in the Jhalawar district of Rajasthan. It is an example of a hill and water fort. This fort was built by Doda Raja Bijaldev. Gagron is one of the exceptional forts which are bordered and secluded by wooded area and water. This fort is a witness to the stories of chivalry, devotion and sacrifice. Raja Pratap Rao was the ruler here but he relinquished the throne as he moved towards religious studies and became celebrated by the name “Saint Pipa”. He became a disciple of Saint Ramanand and transferred the power to his younger brother Achaldas Khinci.

**Temple Architecture**

Rajasthan is quite rich from the point of view of temple architecture and temples have been constructed in different styles since ancient times. The temples have an embellished entrance gate called *toran dwar* or archway. As soon as you enter the archway, there is a sub arbor. It is followed by a huge courtyard called *sabha mandap* or assembly arbor. Ahead of assembly arbor there is the entrance gate of the temple proper. The temple proper is called *garbhgrah* or sanctum sanctorum, where the image of the deity is located. Above the sanctum sanctorum, there is an embellished or golden crown. Around the sanctum sanctorum there is a passageway called circumambulate way.

![Ranakpur Jain temple](image1)

![Sachchiyaya Mata Temple Jodhpur](image2)

![Kiradu Temple Barmer](image3)

![Jagat Shiromani Temple Jaipur](image4)

Some of the famous temples of Rajasthan are Lakshman temple, Ganga temple of Bharatpur, Eklingji temple, Jagat Ambika temple, Jagdish temple in Udaipur, Vibhishan temple, Shiva temple at Kansua (Kota), Karni Mata temple, Kapil Muni temple in Bikaner, Kiradu, Mallinath temple in Barmer, Gowingdevji, Moti Dungri, Jagat Shiromani temple in Jaipur, Charbhujanathji, Shrinathji, Dwarkadhish temple in Rajasmand, Jain temples in Ranakpur, Badoli Shiva temple, Sanwaliya Seth temple in Chittorgarh, Brahma temple in Ajmer, Kaila devi, Madanmohan temple in Karauli, Shitaleshwar temple
in Jhalawar, Delwada Jain temples in Abu and Sachchiyayya Mata temple in Jodhpur. All these temples exhibit our cultural heritage.

**Palace Architecture**

Historically Rajasthan has been a state of kings. The palaces are stately, huge and embellished and are built within the forts. The palaces were divided into two parts-male section and female section or harem. The palaces housed dwelling rooms, armory, granary, kitchen and puja room. Simplicity, low ceilings, narrow passageways, small rooms etc. were the distinctive features of the palaces. Amar Singh Palace, Pritam Niwas Mahal, Jag Niwas Mahal of Udaipur, Diwan-e-Aam, Diwan-e-Khas in Amer, Rang Mahal, Karn Mahal, Shish Mahal, Anup Mahal of Bikaner, Phool Mahal of Jodhpur and palace of each of the erstwhile dominion had a singular structure and architecture.

**Haveli Architecture**

The rich magnates and money lenders of Rajasthan built huge havelis to live in. These havelis had several storeys. The havelis of Shekhawati region were more plush and artistic. The huge havelis of Jaipur, Jaisalmer, Bikaner and those of Ramgarh, Nawalgarh, Fatehpur, Mukundgarh, Mandava, Pilani, Sardarshahar, Ratangarh etc. towns of Shekhawati region are illustrious examples of architecture.

Salim Singh Haveli Jaisalmer

Poddar Haveli Shekhawati

The havelis of Jaisalmer have been a center of attraction of the Rajputana. Here Patwa haveli, Salim Singh haveli and Nathmal haveli are unique from the point of view of lattice windows, engravings and craftsmanship. The famous Bachchawat haveli and those of Mohta, Mundra and Rampuriya are famous for their magnificent craftsmanship. Shekhawati is popularly called as the golden town of havelis. Nathuram Poddar haveli in Bisau, Tibdewala haveli in Jhunjhunu, Seth Radhakrishna haveli in Mukundgarh, Bagadiya haveli in Chidawa and Gaurilal Biyani haveli in Sikar etc. are famous and these havelis are our cultural heritage.

In this way various arts developed in India and in Rajasthan. Diversified artistic ruins and available craft work are our cultural heritage. All these constructions were done adopting scientific methods.

7-(B).5. **Questions from the Chapter**

1. Describe the distinctive features of the forts of Rajasthan.
2. Which forts of Rajasthan have been recognized as World Heritage Sites?
3. What do you know about toran dwar or archway, up-mandap or sub arbor, sabha mandap or assembly arbor and garbhgrah or sanctum sanctorum?
4. Name any two havelis of Jaisalmer

What Have You learnt is:

- Man started cave painting during the Stone Age. Evidences of this fact were found in Hoshangabad and Bhimbetaka.
- In the Gupta Age, pictures of Ajanta and Bagh caves were found.
- The prominent painters of the Mughal Age were Saiyyad Ali, Khwaja Abdusmad, Ustad Mansoor, Manohar, Bishandas and Abul Hasan.
- Raja Ravi Verma of Travancore is considered the father of the Modern Indian Painting.
- Samveda is the oldest treatise in the world on music.
- Indian classical music has two major styles- Hindustani of the northern India and Carnatic of the southern India.
- A bronze statue of a dancer was found in Harappa and Mohenjo-Daro of Sindhu Saraswati Civilization.
- The dance form of Tamil Nadu is Bharatanatyam, of Kerala is Kathakali and Mohiniattam and of Andhra Pradesh is Kuchchipudi.
- Kalidas of the Gupta age was the best Sanskrit dramatist. He wrote Abhijyanshakuntalam.
- In Ancient India we find examples of Stupas, Vihars, Buddha and Jain architecture and Mauryan King Ashoka built 84 thousand Stupas and 30 pillars.
- The Rashtrakoots built Kailash temple of Ellora; the Pallavas built Mahabalipuram Chariot temple and the Cholas built Vrihadeshwar temple and Chidambaram temples in Thanjavur.
- During the reign of Akbar, Agra Fort, Fatehpur Sikri fort, Buland Darwaza, Chisti ka Maqbara and Ibadatkhana were built.
- The major styles of Rajasthan Painting were Mewar, Marwar, Hadoti and Dhoondar.
- Maharana of Mewar Jagat Singh established a gallery called Auveri in the palace for the painters, which was also called factory of pictures.
- The major painters of the Marwar style of painting were Amardas Bhati, Dana Bhati, Shankardas, Shivdas, Narayandas, Bishandas, Kishandas, Kalu Chajju Bhati and Jeetmal etc.
- Bani-thani is a prominent piece of art of the Kishangarh style of painting. It is called the Mona Lisa of Indian painting.
- The famous wedding songs sung in Rajasthan are parnet, vinayak geet, falsada, banna-banni (groom-bride), pidhi, bhat, mahero, ghodi etc.
- Khayal is a famous folk theatre of Rajasthan. It is based on the subjects from the Puranas and historical heroic exploits are added to it. Kuchamani, Jaipuri, Torra, Kalangi are some famous Khayals.
- Six forts of Rajasthan appear in the list of UNESCO World Heritage Sites. They are the forts of Chittor, Kumbhalgarh, Gagron, Ranthambhore, Amer and Jaisalmer.
- The havelis of Patwa, Salim Singh and Nathmal in Jaisalmer are unique from the point of view of lattice windows, engravings and craftsmanship. The havelis of Bachchavat, Mohta, Mundra and Rampuriya in Bikaner are famous because of their magnificent craftsmanship.
Nathuram Poddar haveli in Bisau, Tibdewala haveli in Jhunjhunu, Seth Radhakrishna haveli in Mukundgarh, Bagadiya haveli in Chidawa and Gaurilal Biyani haveli in Sikar are quite famous. They are our cultural heritage.

Chapter End Questions

Essay Type Questions
1. Write a note on the origin and development of Ancient Indian Painting.
2. Describe in your own words the distinctive features of the Rajasthan Painting.
3. Describe the distinctive features of the Marwari style of painting and mention its major painters.
5. Write an essay on the Folk Music of Rajasthan.
6. The folk dances of Rajasthan are well known all over India. Illustrate.
7. Describe the development of Ancient Indian Dramas.
8. Evaluate the architecture of the ancient Indian temples.
9. Describe the architecture of the Mughal period.
10. The palaces situated in Rajasthan are our cultural heritage. Discuss.

Answers of the Questions from Chapter

Indian Painting
1. Hoshangabad and Bhimbetka
2. Vinaypitak
3. Paintings related to Buddhism
4. One chapter of Vishnu Dharmetar Purana, titled Chitrsutr, is on painting
5. Sketches, pictures of Babarnama, court pictures, and pictures of birds and animals
6. Ravi Verma
7. Avindranath Thakur and Nandlal Bose

Performance Arts in India- Music, Drama, Nautanki etc.
1. Art is the expression of the aesthetic features of human mind. Art expresses human emotions spontaneously.
2. He expresses his emotions through singing, dancing, drawing, painting, acting or sculpture.
3. Samveda
4. Matangmuni composed the treatise Vrihaddeshi in which the Ragas were denominated for the first time.
5. Dhrupad, khayal, dhamar, thumri and tappa
6. Shyam Shastri, Tyagraja and Mutthuswami Dikshitar
7. Purandardas

Indian Dances
1. Rigveda
2. Bharatanatyam, Kathak, Kathakali and Mohiniattam
Development of Drama in Bharat
1. Drama is a form of kavya (poetry), which is enjoyed not only by hearing but also by seeing. It is called drama or scenic poetry.
2. Bhas, a predecessor of Kalidas, is a significant Sanskrit dramatist. He wrote about 13 dramas, the major ones being Swapnavasvadatta and Balcharitra
3. Vikramovanshiya and Abhijyanshakuntalam
4. Bhand Pathar and Tamasha Latid

Indian Architecture and Heritage
1. Town planning
2. Stupa Chaitya Vihar and temples
3. Construction of temples
4. Vrihaddehwar temple and Chidambaram temple of Thanjavur
5. Domes, high minarets, arches, vaulted ceilings
6. Agra Fort, Buland Darwaza, Salim Chisti ka Maqbara and Ibadatkhana
7. High court, St. John’s church
8. Secretariat and Gateway of India

Rajasthan Painting
1. Shravak Pratikraman Sutr Churni
2. Mewar, Marwar, Hadoti, Dhoodar
3. Dholamaru ra Duha, Belikrishan, Rukmini ri, Virmade Songara ri vaat
4. Kishangarh style of painting, Bani-thani
5. Surjan, Ahmed Ali, Ramlal Sadhuram, Shrikishan

Rajasthan Folk Music
1. Jalore
2. Gulabo
3. Gavri, gair, neja and hathimana
4. Ghoomar, gair, bum and ghudla

Development of Folk theatre in Rajasthan
1. Folk drama
2. Khayal, Nautanki, Swang, Rammat
3. The word Swang means putting on the costumes and imitating the appearance and behavior of a historical, Puranic or socially popular character or a deity. The person who takes up such an appearance is called a bahrupiya or impersonator.
Architecture in Rajasthan

1. Secure battlement, impregnable bastion, trenches all around the fort, covert entrance, tunnels, armory within the fort, reservoir, royal palace, barracks

2. The forts of Chittor, Kumbhalgarh, Gagron, Ranthambhore, Amer and Jaisalmer

3. The temples have an embellished entrance gate called *toran dwar* or archway. As soon as you enter the archway, there is a sub arbor. It is followed by a huge courtyard called *sabha mandap* or assembly arbor. Ahead of assembly arbor there is the entrance gate of the temple proper. The temple proper is called *garbhgrah* or sanctum sanctorum, where the image of the deity is located.

4. The havelis of Patwa and Salim Singh

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8 (A). Science and Technology in Bharat

The present age is the age of science and technology. Scientific research and new technological developments and are taking place every day. The question arises whether the scientific technology developed only in the modern age or it had developed earlier too. Have you ever thought that the temples, buildings, forts, idols, coins are still intact as they were in that age. Without the modern age cranes, bulldozers and machines, how were those huge buildings constructed? The city planning of Sindhu-Saraswati civilization, iron pillar of Mahrauli, various huge forts and temples are still intact. It is evident that science and technology had developed in Bharat in quite ancient times.

Let us take another example. You know that in ancient times the battles were fought during the day and in the evening the wounded were treated and the warriors were ready to fight the next morning. It means that during those times the medical treatment was excellent. We see at our homes too that whenever a person falls ill, a senior in the family prescribes some household remedy. It is all because Bharat was the only country in the world that could boast of supreme science, technology and medical knowledge.

The tradition of Indian science is the oldest one in the world. At the time when the nomadic tribes were learning to lodge their settlements, America had not come into existence, the people of Bharat were already living a well-planned life in cities. Construction of buildings, metallurgy, transportation, medical treatment had made great development. Science and technology have been inseparable part of Indian culture. In this unit we shall study the development of science and technology in Bharat and in Rajasthan.

Aims
After reading this Chapter you shall-
1. Know about ancient Indian science and technology.
2. Understand the contribution of the scientists.
3. Be acquainted with the development in mathematics, astrology, astronomy, medicinal science and yoga.
4. Know about the development in science and technology during The Middle Ages.
5. Observe the modern Indian science and its rich scientific legacy.
6. Know about the progress of science and technology in Rajasthan.
7. Describe the achievements of the Indian scientists.

**8.(A). Development of Science and Technology in Bharat**

Bharat has quite a rich legacy of the development of science and technology. There was an intimate relationship between religion and science in ancient Bharat. Science had dawned in Bharat thousands of years before. It is evident from the remains excavated from the SindhuSaraswati civilization that the people those days had a developed scientific perspective. Now let us study the development in the various branches of science and technology in the ancient times.

**Astronomy**

There was a great progress in the field of astronomy in ancient Bharat. The motion of the planets was minutely observed. *Vedang Jyotish* gave a streamlined direction to astronomy. Aryabhata, the sage scientist of Bharat, wrote astronomical treatise *Aryabhatiya* comprising 121 verses. It gives us astronomical definitions, various methods of determining the accurate positions of the planets, the sun and the moon, causes of the solar and the lunar eclipses and that the earth is spherical and moves on its own axis. A lunar eclipse occurs when the moon passes directly behind the earth and into its shadow while a solar eclipse occurs when the moon passes between the sun and the earth, and when the moon fully or partially blocks ("occults") the sun. In ancient Bharat, astrology and horoscopes were studied on the basis of stars and planets.

Thus the Indians have had pinpoint knowledge of the abstruse mysteries of the universe since ancient times. A verse in the *Rigveda* tells us that the earth is spherical and is poised by the pull of the sun. Bhaskaracharya tells us that the sun is spherical and gives us information about magnetic power. It is written in the *Aitareya Brahmana* and *Gopath Brahmana* that the sun neither rises nor sets; it is stationary. When it is hidden behind the earth, it is night and when it is disclosed by the sun, it is day.

**Mathematics**

Mathematics has ingrained relationship with human life. The history of Mathematics is as old as that of man. All of us know that zero and decimal number system were discovered in Bharat. It is an invaluable gift of Bharat to the world. The well-developed city planning of SindhuSaraswati civilization of Bharat, the proper measurement of bricks and drains, well-organized roads- all exhibit that people those days had a good knowledge of Mathematics. It is believed that Indian Mathematics was born with the *Sulba Sutras*. Some 2200 years before Apastamba introduced practical geometry comprising acute angle, obtuse angle and right angle. Altars for *yajnas*, where sages and kings performed oblation in ancient Bharat, were constructed on the basis of these dimensions. Zero was discovered in Bharat. Brahmagupt was the first person to use zero as a number. He made rules according to which zero could be used along with other numbers.

Aryabhata discovered algebra and calculated the area of a triangle, which gave birth to trigonometry. The scholars of the world acknowledge that Bharat is the father of Mathematics, the basis of all sciences. Mathematics was born and developed in Bharat. The Gupta Age is considered the golden age of Indian history. In this age astrological mathematics was at its zenith.

**Medicinal Science**
Medicinal science was quite well-developed in ancient Bharat. The indigenized system of the developed medicinal science in Bharat is Ayurveda, which is also called household remedy. Etymologically the word ‘Ayurveda’ means ‘good health and longevity.’ In ancient times, remedies were done by striking at the root of diseases through herbal medicines. Ayurveda medicinal science is the most ancient remedial method. Charak is considered father of Ayurvedic medicine and Sushrut is considered father of Ayurvedic surgery. Atharveda, the most ancient treatise of Bharat, treasures the first ever knowledge of diseases and medicines. It describes diseases like fever, cough, diarrhea, wounds, leprosy etc.

In Bharat, Takshshila and Varanasi emerged as major centers of medicinal science. The most important books on medicinal science those days were- (i) CharakSamhita by Charak and (ii) Sushrutsamhita by Sushruta. Both these books were so much significant that they were translated into several languages of the world and were studied abroad. Sushruat has described 121 surgical equipment in his Sushruta Samhita. He tells us methods of fixing bone fracture, eye cataract surgery etc.

Metallurgy
The copper and brass curios excavated from the Sindhu Saraswati civilization speak volumes of the developed metallurgy that time. Metals like iron, copper, silver and gold were widely produced in ancient Bharat. The Mahruli iron pillar in Delhi, which still stands after thousands of years without even getting rusted, is an example of high standard mixed metal. The coins, arms, objects, utensils of the ancient times exhibit highly developed metallurgy. Base and acids were produced and were used in making medicines. Dyeing of clothes was also popular.

Thus the ancient Bharat had knowledge of mathematics and astronomy. The compositions of the scholars are our cultural legacy. They have raised the dignity of Bharat in the world. We can assess the advancement of ancient Bharat in the field of Chemistry and Metallurgy through the fact that the Mahruli iron pillar of Delhi has not rusted even after six thousand years.

Major Scientists of Ancient Bharat
In this unit you have studied about the development of ancient science and technology. You must be thinking of the contributors in the development of science and technology. You will be surprised to know that knowledge of science had been explored extensively in ancient Bharat. We can study the contribution of major Indian scientists under the following points-

The Great Pundits of Mathematics and Astronomy
Mathematics and astronomy were highly developed in Bharat in ancient times. You will be surprised that ancient Indians of those times had knowledge of several modern theories of Mathematics. The following are the contributions of the ancient Indian mathematicians- Baudhayana-Baudhayana was an ancient mathematician of Bharat. The value of the mathematical sign pi was calculated by him. In those days geometry was called Shulba Sutras. In his treatise Shulba Sutra thousands of years ago, he gave us the knowledge of calculating the circumference and area of a circle. Apastamba-He was the oldest mathematician of Bharat. In the Dharma Sutra we get the description of the dimensions of the altar of the yajnas.
Aryabhat (476 CE)-Aryabhat was born in Kusumpur (Patna) some 1500 years ago. He was a great mathematician and astrologer of ancient Bharat. He wrote a significant treatise Aryabhatiya at the age of 23 in 499 CE. He told us that zero is not merely a number but a sign, a hypothesis. With the discovery of zero, Aryabhat could calculate accurately the distance between the sun and the moon. Astronomy, called uranology, was highly developed in ancient Bharat. Aryabhat told us that the moon and the other planets are luminous because of the reflected light of the sun. The lunar eclipse occurs when the moon enters the shadow of the earth. According to the calculation of Aryabhat, the circumference of the sun is 39968.0582 kms. He told us that the earth rotates on its axis in 23 hours 56 minutes and 4 seconds, which is correct even today. The earth revolves round the sun in 365 days 6 hours 12 minutes and 30 seconds.

Aryabhat was the first scientist to claim that the earth rotates on its axis and the sun is the center of the universe, which is believed even today. Thus the knowledge of Aryabhat is our legacy. Honoring his contribution, we named the first Indian satellite Aryabhat.

Brahmagupta (598 CE)-Brahmagupta was a famous Indian mathematician and astrologer of the sixth and the seventh centuries. He lived in the Gurjar region of those times in Bhinmal (district Jalore), which is in Rajasthan at present. He wrote two treatises Brāhmaśphutasiddhānta and Khaṇḍakhādyaka.

The Brahmasphutasiddhanta is the earliest known text to treat zero as a number in its own right. Besides, Brahmagupta describes functions of negative numbers and his rules for arithmetic on negative numbers and zero are quite close to the modern understanding. He was the first scholar to use mathematical theories for astrology. The Arabians came to know about Indian astrology through his treatises. Brahmagupta deemed the value of pi equal to the square root of 10.

Bhaskar I-BhaskarI was a mathematician of Bharat of the seventh century. It is believed that he was the first to write numbers on Indian philosophical methods. He wrote a commentary called Aryabhatiya Bhashya on Aryabhatiya, which was the first book on mathematics and astronomy, written in Sanskrit prose.

Mahaveracharya-There is a comprehensive description of mathematics in Jain literature. The Jain gurus contributed to the field of mathematics in ancient Bharat. Mahavir or Mahaveracharya was a follower of Jainism. He lived in Gulbarg and was a famous astrologer and mathematician of Bharat in the 9th century. He was a courtier with Amoghvarsha, a Rashtrakut emperor. He wrote a treatise called Ganit Saar Sangrah, which was the first book on mathematics written in modern methods. He discusses several topics of algebra and geometry in this book.

Lallacharya-Lallacharya was a famous astrologer and mathematician of Bharat in the 8th century. His treatise was called Shishyasrivriddhitantaram, which means ‘the system (tantra) to raise the mind of the disciple.’

The Sages Contributing to the field of Science

You have studied about ancient Indian science. Our great scientists of ancient Bharat have made invaluable contributions. These scientists are as given below- Kanada-Acharya Kanada was a great scholar and ancient scientist of the Vaisheshika, one of the six orthodox schools of Indian philosophy. His actual name was Uluka. He was born some six thousand years ago. He was the first to throw light on the atomic structure. Since his childhood
he had been keenly interested in minute particles. Hence he was called Kanada (atom eater). These minute particles were called atoms. Kanada suggested that everything can be subdivided, but this subdivision cannot go on forever, and there must be smallest entities (parmanu) that cannot be divided. Atoms can neither be divided nor can they be destroyed. The modern atomic theory adheres to this even today.

**Vārāhamihira**—Varahamihira is reckoned with the famous scientists and mathematicians of ancient Bharat. Varahamihira has made great contribution to the fields of mathematical astrology, hydrology, geology and environmental science. Varahamihira was born in a Brahmin family in the 5th century. His family lived in the Kapithaka village near Ujjain in Madhya Pradesh. His father was a worshipper of the Sun god. He had been intelligent and animated since his childhood. He learnt traditional mathematics and astrology from his father Adityadas. His major works were time calculating machine and construction of the iron pillar in Indraprastha. On a visit to Kusumapura (Patna) young Varahamihira met the great astronomer and mathematician, Aryabhata. At that time, Ujjain was the center of learning, where many schools of arts, science and culture were flourishing in the prosperity of the Gupta reign. Varahamihira, therefore, shifted to this city. In due course, his astrological skills came to the notice of King Yashodharman Vikramaditya of Malwa, who made him one of the Nine Gems of his court.

Like Aryabhata before him, he declared that the earth was spherical. In the history of science he was the first to claim that some “force” might be keeping bodies stuck to the round earth. The force is now called gravity. He was the first scientist who predicted underground water. His claim that plants and termites serve as indicators of underground water is now receiving attention in the scientific world. Varahamihira told us about termite that it goes to the bottom of water and draws water to keep its nests wet. Varahamihira has mentioned earthquake cloud theory in his *BrhatSamhita*. He related earthquakes to the influence of the planets, movements in the sea bed, unusual formation of clouds and unusual behavior of animals. Varahamihira described the procedure of making high standard iron for the manufacture of arms. The quality of the Indian iron was so high that the swords made of it were exported to several countries. His contribution to astrology and astronomy is unforgettable too.

**Nagarjuna**—Nagarjuna was a great chemist, alchemist and doctor. He did tremendous research work in the field of chemistry, metallurgy and pharmacology. Nagarjuna did research in the field of chemistry at the age of 12 and wrote a famous book called *Ras Ratnakara*, in which he described various methods of extracting acid and base from plants, which are used even today. He also mentions as to how to purify mercury. He also described methods of extracting raw silver, gold, tin, copper and methods of refining them. He also contributed to the field of medicine. His major books on medicine are *Arogya Manjari* and *Yoga Sar*.

**Ancient Indian Sages contributing to Medicine/ Ayurveda and Yoga**

You have already read that in the ancient times, the medicinal science was quite developed and the indigenous system of medicinal science was Ayurveda. Etymologically, the word ‘Ayurveda’ means ‘health and longevity.’ The ancient Indian sages have made invaluable contribution to the field of Ayurveda and Yoga. The major sage scientists are as given below:
Sushruta-Father of surgery and writer of the treatise *The Compendium of Suśruta (Suśruta-samhitā)*, Acharya Sushruta was born in Kashi some two thousand six hundred years ago. Rishi Dhanvantari was his mentor. He studied human physiology with the help of dead body. He described the method of selecting and preserving a dead body for dissection. An old man’s or a sick man’s dead body was not taken for the study. The dead body was cleaned completely and it was preserved in the bark of a tree. Subsequently it was shut in a cage and was hidden in a river carefully. The current of the river water softened the body. After drawing the body out of the river, it was cleaned with a brush made of grass roots, hair and twigs of bamboo. With this the inner and outer organs were clearly visible. It looked like the plastic skeleton we see at the doctor’s clinic these days.

Sushruta’s treatise *Sushruta Samhita* contains description of more than a thousand illnesses, among which there are 26 types of urinary diseases. He has mentioned more than seven hundred medicinal herbs. Roots and crusts of various plants, extracts and flowers were used. You know that cinnamon, sesame seed, black pepper, cardamom and basil leaves etc. are still used in household remedies.

The greatest contribution of Sushruta has been plastic surgery and the method of eye cataract operation. You now that during those times amputation of body organs was a common form of punishment; there were casualties in the battles too. Sushruta was an expert in locating the fracture in the bone and affixing it. He discovered more than three hundred operation procedures. He even had the knowledge of performing caesarian operation (the delivery of a foetus by surgical incision). Sushruta acquired stunning skill in surgery. It is astonishing that the procedural order in operation adopted by Sushruta is still followed by modern surgeons.

Charak-Acharya Charak is the father of Ayurveda and medicinal science of ancient Bharat. He is believed to have lived some two thousand years ago. He was the state physician in the court of Kanishka, a Kushan emperor. He wrote *Charak Samhita*, a treatise on medicinal science. *Charak Samhita* is a seminal treatise on Ayurveda. It describes ancient theories on human body, etiology (the study of causation, or origination), symptomology and therapeutics (the study of drug action) for a wide range of diseases. The book is still considered sacred and significant in the medical field today. Charaka believed that the physician provides knowledge and coordinates the treatment, he is who can "explore the dark interior of the body with the lamp of knowledge". He lays emphasis on health and longevity, a reason why it goes detail into the diagnosis of a disease's origin. Charaka was the first physician that gave the theories of digestion, metabolism and prevention of diseases. He also dealt with the malfunction of the body according to the *tridosha* (the three humors of the body)—*vata*, *pitta*, and *kapha*. The significant thing about Charaka was that he emphasized preventive rather than the curative aspect of treatment.

Patanjali and Yoga-Yoga is another science associated with Ayurveda that developed in the ancient Bharat. Yoga claims to keep body and mind healthy without the use of medicines. The word ‘Yoga’ means ‘joining,’ joining mind with soul. Yoga was transmitted orally from one sage to another. The science of Yoga was systematized by Patanjali, a sage of ancient Bharat. Patanjali wrote treatises on *Yogasutra*, commentary on Panini’s *Ashtadhyayi* and on Ayurveda.
Yoga for the inhibition (nirūdhah) of the modifications (vṛtti) of the mind (citta) (Yogasūtra), Vyākaraṇa for the cleansing of the speech and Ayurveda for the cleansing of the body are the major contributions of sage Patanjali. The Yoga of Patanjali is an invaluable gift not only to Bharat but to the world. He considered eight components of yoga- Yamas, Niyama, Āsana, Prānāyāma, Pratyāhāra, Dhāranā, Dhīyāna and Samādhi. Yoga brings physical and spiritual development.

Yoga is emphasized all over the world even today and 21 June is celebrated as World Yoga Day every year. At present Baba Ramdev has popularized Yoga in the world besides India and has made it accessible to the masses.

8-(A).2. Questions from the Chapter

1. Match the following:
   (i) Shulba Sutra (A) Aryabhata
   (ii) Aryabhatiya (B) Mahaveracharya
   (iii) Brahma SphutaSiddhanta (C) Baudhayana
   (iv) Ganit Saar Sangrah (D) Brahmgupta

2. In which country were zero and decimal numbers discovered?
3. What does the word ‘Ayurveda’ mean?
4. Give an example of metallurgy from ancient Bharat that has still not rusted.
5. Give an introduction of Baudhayana.
6. Who was Bhaskar I?
7. Which philosophy was commenced by Kanada?
8. Who wrote Brht Samhita?
9. Give a brief introduction of Nagarjuna.
10. On what subject is Sushrut Samhita written?
11. Who systematized Yogasutra?

8-(A).2. Development of Science and Technology in Bharat during middle Ages

Science and technology developed further in Bharat during the middle Ages (11th to 18th centuries). During this period alien- the Turkish and the Muslim states were established in Bharat. The rulers set up several factories for the production of goods of daily needs and the masses, sculptors, artisans etc. were developing skilled technical industries at their own level. These factories not only produced utility goods but also imparted training. Science and industries experienced foreign influences too. However technical development was taking place in Bharat in the conventional way too. You must have visited a museum, old building, fort or a temple that exhibit excellent technical construction. We can study them under the following points:

Theory of Gravity and Bhaskaracharya II (12th century)

The most famous mathematician of Bharat during the middle Ages, Bhaskaracharya was born in Maharashtra in 1114 CE. He wrote his famous treatise Siddhant Shiromani in 1150 CE. It is divided into four parts- Leelavati, Bijganita (algebra), Goladhyaya and Ganitadhyaya. The name of the first volume of Siddhant Shiromani comes from his daughter, Leelavati. The book is about arithmetic and
measurement. This book is still a fundamental book on Mathematics and quite earlier than the European mathematicians, Bhaskaracharya II had presented significant sutras (formulas/theorems) of mathematics.

Quite earlier than Newton, it had been written in *Leelavati* that heavy objects seem to be falling on earth and it is the pull of the earth that draws them to it. Bhaskaracharya propounded that the earth, the moon and the sun pull one another and they stay in their orbit because of this mutual pull. The book *Leelavati* also tells us that if a number is divided by zero the result is infinity. The book *Leelavati* was translated into Persian by the Mughal king Akbar’s court scholar Faizi.

**Development in the field of Chemistry**

There was a significant development in the field of Chemistry in Bharat. Several ancient conventions in alchemy have been transmitted from generation to generation and have survived even today. Chemistry developed during the Middle Ages too. Beams made of thick iron were used for the construction of the Sun temple in Konark (Orissa) in the 13th century. Indian iron, called Wootz steel, was used in the East central and European countries in the 16th century. The production of paper developed during the middle ages. Kashmir, Siyalkot, Zafirabad, Patna, Murshidabad, Ahmedabad, Aurangabad etc. were the places famous for the production of papers.

The Mughals had the know-how of the production of gun powder and its use in the guns. Cannons were used in the battle of Khanva in 1527 CE. Indian sculptors also knew this technique and they invented explosives. They knew how to mix Niter, sulphur and wood charcoal in different quantities and use them in guns.

**Astronomy**

Several commentaries describing astronomical theories established earlier were published in the middle ages. Ujjain, Varanasi, Mathura and Delhi had major observatories. As instructed by Hamim Hussain Zilani and SaiyyadMuhamma Quazimi, Firozshah Bahmani constructed an observatory at Daulatabad. Neelkantha Somsutvana wrote a commentary on Aryabhatta.

**Development in the field of Medicinal Science**

In the field of medicinal science, the middle ages followed the traditions of ancient Bharat. Exquisite research treatises on diseases and their remedies were written. Pulse and urine examination was done for diagnosis of illness. *Ras Chikitsashastra* describes several medicines made from several substances having *rasayana* properties. Ali-bin-Rabban, a scholar of the middle ages, has described Greek medicinal system and Indian medicinal system in his book *Ferdowski Hikmat*. The wounded soldiers in the battle were successfully treated.

**Ship Building and Factory System**

During the middle ages, local and foreign trade had made much progress. The sea trade was done through sea routes from commercial harbors of Lahari Bandar (Sindh), Surat, Bharuch, Calicut, Cochin, Nagapattinam, Masulipatnam and Hooghly. The ship building technique in Bharat was excellent. Huge ships were built. The books of those times tell us that huge boats of different shapes were built. The foreign traveler Nicolas Conti mentions that boats weighing one thousand tons were found in Bharat.

The Mughal Age had royal factories, where arms, paraphernalia, goods flaunting grandeur, gold-silver work were made. Officially the officers working as managers of the factories were called Mir-e-
Saman and Diwan-e-Bayutat. The dyeing technique was also developed. In the 17th century Bharat, Agra was the major center for dyeing as the region producing indigo, Bayana, was at its proximity.

**Albaruni: An Admirer of Indian Science**

Albaruni was an Arabian traveler, who came with the invader MahmoodGaznavi in the 11th century. He stayed in Bharat for five years and learnt Sanskrit and studied Sanskrit books. He wrote a book called *Kitab-ul-Hind* in the Arabian language. He wrote that the philosophical thoughts and science of the Hindus was excellent. Citing from *Brhtsamhita* of the Indian scholar Varahamihir about the solar eclipse, Albaruni wrote that the Hindus had real knowledge of the lunar and solar eclipses and further wrote that Varahamihir was a person who had actual knowledge of the shape of the globe. Albaruni also admires Brahmgupta, the scholar of astrology.

It is clear that before the 16th century, the western countries could not properly forecast the occurrence of the solar and the lunar eclipses while in Bharat, the solar and lunar eclipses could be accurately forecast centuries ago.

**8-(A).2. Questions from the Chapter**

1. Which book was written by Bhaskaracharya II?
2. What theory of gravity was propounded by Bhaskaracharya II?
3. Who translated *Leelavati* into Persian?
4. Where were observatories set up in Bharat?
5. Who was Albaruni and whom did he admire?

**8-(A)3. Science and Technology in Modern Bharat and the Contribution of the Sages**

You have read earlier about the stages of the scientific development in Bharat of ancient times and the middle ages. The tradition of modern science is linked to the scientific development having taken place up till now. The major achievement of the modern scientific tradition is the development of the new mechanics. We must remember that the development of mechanics in the modern age is based on ancient Indian scientific achievements. In the modern Bharat, several avenues opened up for new researches with the development of science and technology. For example, scientific research actuated with the development of computer.

In modern Bharat, the Indian scientists are credited with the development of scientific thoughts. The 19th century Indian scientist Sir C V Raman contributed to the tradition of Indian scientific study. The father of atomic physics Dr. Homi J Bhabha, Dr. Vikram Sarabhai and Dr. A P J Abdul Kalam have made significant contributions.

The development in the field of science and technology in modern Bharat, the contributors in scientific research are all the scientific legacy of Bharat. We shall study about them in detail under the following points-

**Jagdish Chandra Bose (1858 CE- 1937 CE)**
The well-known scientist of Bharat Jagdish Chandra Bose brought glory and honor to the country. He was born in the village Munsiganj of Bengal on 30 November 1858 CE. The place is now in Bangla Desh. He did his primary education in a Bangla school of the village up to the age of eleven. His father believed that before learning English one should learn his mother tongue properly. He was appointed to the post of Professor of Physics at the Presidency College, Calcutta in 1885 CE but he refused to take the salary as it was half to that of an English teacher. He decided to give up the job and become a scientist so that he could bring the ancient Indian knowledge before the world. Bose was a polymath, physicist, biologist, biophysicist, botanist and archaeologist. He pioneered the investigation of radio and microwave optics. He is reckoned in the world as the inventor of the crescograph, a device for measuring the growth of plants. The electronic crescograph plant movement detector is capable of measurements as small as 1/1,000,000 of an inch. He was also the first to study the action of microwaves in plant tissues and corresponding changes in the cell membrane potential. Dr. J C Bose invented several machines well known to the world as Bose machines.

Bose was the first scientific researcher of modern Bharat. He was felicitated with the title of ‘Knighthood’ in 1917 and was made Fellow of Royal Society of London in 1920. He was the first Indian physicist to receive this honor. He was the first scientist of Bharat to obtain American patent. His wireless inventions left those of Marconi far behind. He was the first to make Radio Signal Detector and another machine to detect the changes in the electrical waves. Thus Bose has made an unforgettable contribution to the field of science in Bharat.

Chandrashekhar Venkatraman (1888 CE-1970 CE)

C V Raman was not only a great scientist but also believer in raising human welfare and human dignity. He was born at Tiruchirappalli town of Tamil Nadu on 7 November 1888 CE. His father was a professor of Physics and Mathematics. He was brought up in an environment of Sanskrit literature, music and science and became famous as a young talent. Being interested in science, he gave up his job in the Finance Department in Calcutta and became professor of Physics at Calcutta University. Being deeply interested in music, he started working on musical instruments like veena (lyre), violin, tabla (tabor), mridanga and presented a research paper on the theory of stringed musical instruments at the Royal Society of London. While traveling to London, he was greatly enamored by the blue ocean. He was curious to know how the ocean was blue despite high rising waves. He instinctively knew that it was due to the scattering light of the sun.

He made several researches. He carried out ground-breaking work in the field of light scattering, which earned him the 1930 Nobel Prize for Physics. He discovered that when light traverses a transparent material, some of the deflected light changes wavelength. This phenomenon, subsequently
known as Raman scattering, results from the Raman Effect. He was not only the first Indian but the first Asian to receive this prize.

His research completed on 28 February 1928 and he called it Raman Effect. The discovery of Raman Effect was the greatest success of his life. To commemorate the discovery of Raman Effect by Raman, 28 February is celebrated as National Science Day every year. He was awarded Bharat Ratna in 1954 CE and Lenin Peace Prize in 1957 CE. Serving science, the great scientist Raman breathed his last in Bangalore on 21 November 1970.

**Srinivas Ramanujan (1887-1920 CE)**

Srinivas Iyengar Ramanujan was a great Indian mathematician. He is counted among the greatest mathematical thinkers of the modern age. He was born at Erode in Tamil Nadu on 22 December 1887 CE. He spent his childhood at Kumbakonam, near Chennai. He studied at the Town Hall school of Kumbakonam. He had singular interest in mathematics; he had natural affinity with mathematical numbers. On obtaining commendable marks in the high school examination, he was awarded Subramanyam scholarship for college education. However, a problem awaited him. He was so much engrossed in mathematics that he ignored other subjects. Consequently, he failed in all the subjects except mathematics of class eleven and his scholarship was stopped. His parent’s economic condition was poor. So Ramanujan started giving tuition in mathematics and doing accounts work to earn his living. He was married to Janaki in 1908. He used to solve sums in a register. Having failed in the twelfth class, he could not get any job. He wrote his findings in his diaries, which are still available. They are called Ramanujan’s Friend Notebook. Discerning his talent, the district collector Mr. Ramchandra Rao arranged a scholarship of Rs. 25 per month for him. While living in Madras, he published his first research paper in 1911 CE. The research paper was captioned *Some Properties of Bernoulli Numbers*.

Since he had no formal education, it was difficult for him to make both ends meet. He managed to get a job of a clerk at Madras Port Trust with great difficulty. This job was a turning point in his life. Here he came in contact with people who had had training in mathematics. Here his well-wishers sent his works on mathematics to the famous mathematicians in London. Consequently, Ramanujan was then recognized as a mathematician himself.

In London Ramanujan received the book *Orders of Infinity* written by the famous mathematician G H Hardy. He started correspondence with Professor Hardy. After going through the research works of Professor Hardy, Ramanujan said that he had found the answers to the unanswered questions of Professor Hardy. Hardy quickly discerned the talent of Ramanujan. Professor Hardy remained a lifelong admirer of the talent and the philosophy of life of Ramanujan.

On 17 March 1914 Professor Hardy made arrangements for Ramanujan’s joining the Trinity College, Cambridge. Ramanujan was awarded a Bachelor of Science degree for research in 1916. In the year 1918 CE he was elected Fellow of Cambridge Philosophical Society and Royal Society, Trinity College. He was the first Indian to receive this honor.
Ramanujan’s deep affinity with numbers did not abate although his health was deteriorating. The great mathematician breathed his last on 26 April 1920 when he was barely 33.

**Mokshagundam Vishveshwarya**

Vishveshwarya is remembered with respect as the Viśhwākarma (the original creator, architect, divine engineer of the universe) of modern Bharat. He was a famous engineer, scientist and builder of his time. Having devoted his life to the service of the country, Dr. Mokshagundam Vishveshwarya is reckoned among the great personalities not only of Bharat but of the world. He was born on 15 September 1861 at Muddenahalli village, Karnataka. Being born in a poor family, he had to spend his childhood in penury. At the age of two, he was introduced to the stories of *The Ramayana*, *The Mahabharata* and *The Panchatantra*. Listening to the moral and interesting stories, Vishveshwarya imbibed the values of honesty, compassion and discipline. He continued with his studies despite economic problems.

He took admission to the Engineering College of Pune. His merit earned him a scholarship and he passed his engineering scoring topmost marks in the whole of the Bombay University. While working as an Assistant Engineer, he made the British engineers venerate him owing to his merit and intelligence. His greatest success during his service with the government was making arrangements to reach drinking water to every household from natural water resources and to arrange proper drainage of dirty water. His contribution to make water arrangement in various places of Bharat is unforgettable. He was full of the feeling of nationalism. He was awarded Bharat Ratna in 1955. He kept working even at the age of 102. He said, ‘It is better to work out than rust out.’ He died on 14 April 1962. His birthday 15 September is celebrated as Engineer’s Day in Bharat.

**Homi Jehangir Bhabha**

Dr. Homi Jehangir Bhabha was an Indian nuclear physicist and father of the Indian nuclear program. He has made a great contribution in taking Bharat to the Atomic Age. He was born to a Persian family of Mumbai on 30 October 1909 CE. From his early childhood he showed signs of a brilliant mind. He took his primary education in Mumbai. He obtained the degree of Mechanical Engineering from Cambridge scoring first division marks and then did his research there itself. At the behest of the scientist C V Raman, he joined the Indian Institute of Sciences, Bangalore as Professor of Physics. During this time he had a mind to set up a research institute to promote new research in the field of Physics. He
Homi Jehangir Bhabha wrote to J R D Tata suggesting that a new research institute should be opened to give footing to the world atomic power in Bharat. The institute would prepare indigenous experts, freeing Bharat from dependence on external sources. As a result, Tata Institute of Fundamental Research (TIFR) was established in Mumbai in 1945 CE and he was its founding director.

The first Atomic Research Center of Bharat was established in Trombay. The first Atomic Reactor of Bharat ‘Apsara’ was established with the distinctive guidance of Bhabha. Bhabha became the first chairperson of India's Atomic Energy Commission in 1948.

Bhabha was felicitated with Padma Bhushan by the Indian government in 1966. He died in a plane crash on 24 January 1966 CE. The Atomic Energy Establishment, Trombay (AEET) is now named Bhabha Atomic Research Centre in his honor.

Dr. Vikram Ambalal Sarabhai (1919-1970 CE)

Dr. Vikram Sarabhai has made indelible contribution to the field of science. It was due to Dr. Sarabhai that Bharat carved a niche in the field of space research in the world map. He made distinctive contribution in the launching of Bharat’s first satellite ‘Aryabhat’. He was born to a rich Jain family of Ahmedabad on 12 August 1919. His parents took care of his primary education. He studied cosmic rays under the guidance of Dr. C V Raman. He got his Ph. D. degree from the Cambridge University in 1947 CE and came back to Ahmedabad. He established Physics Research Laboratory in Ahmedabad in 1947 CE.

Dr. Sarabhai was a multifaceted personality. He was a great industrialist. He set up industries for the manufacture of antibiotics and penicillin and thus saved crores of rupees of Bharat. His greatest contribution in Bharat has been the establishment of Indian Space Research Organization (ISRO) in 1969 CE. This great scientist died on 30 December 1971 and it was a great loss to Bharat. Dr. Sarabhai established several internationally famous institutions among which the Indian Institute of Management (IIM) is globally famous for management studies.

Dr. A. P. J. Abdul Kalam (1931-2015)

Dr. Kalam was famous in Bharat and in the world as ‘missile man’ and was called the president of the people. His full name is AvulPakirJainulabdeen Abdul Kalam. The eleventh President of Bharat, Kalam was born on 15 October 1931 at Rameswaram in Tamil Nadu. His contribution to the field of science and engineering has been unprecedented. He did his primary education at Rameswaram. He passed his secondary school examination from Schwartz Higher Secondary School, Ramanathapuram and took his degree in Aeronautical Engineering from Madras Institute of Technology. Dr. Kalam worked as scientist in the Defence Research and Development Organisation (DRDO) and Indian Space Research Organization (ISRO) for four decades and was involved in the efforts of space programs and development of missiles. He was reckoned as missile man in Bharat for his work on technological development of ballistic missile and Satellite Launch Vehicle. Agni missile and Prithvi missile were successfully tested. He was appointed scientific advisor to Indian Ministry of Defense in July 1992.
Bharat conducted its second successful atomic test at Pokaran (Jaisalmer) in 1998 and Bharat joined the countries rich in nuclear power.

Kalam was a man of strict discipline. He also wrote books like India 2020, Wings of Fire, and India: My Dream etc. While delivering a lecture at the Indian Institute of Management Shillong, Kalam collapsed and died from an apparent cardiac arrest on 27 July 2015, aged 84. He was very popular among students and the youth of Bharat. Hence his birthday 15 October is celebrated as Students’ Day.

In order to give credit to his various contributions and talent, Dr. Kalam was awarded Padma Bhushan in 1981, Padma Vibhushan in 1990 and Bharat Ratna, the highest state honor of the government of Bharat, in 1997. The life of Dr. Kalam is a live symbol of the soul of Bharat. He was one of those that knew the Indian traditions and religion in real terms. He mixed science with religion and philosophy. Some of his valuable thoughts are-

“We can realize our dreams if we give up our sleep to fulfıll our dreams.”

“Don’t take rest after your first victory because if you fail in second, more lips are waiting to say that your first victory was just luck.”

“Man needs his difficulties because they are necessary to enjoy success.”

Thus the works of the various scientists in the modern Bharat are our legacy. We have to keep them intact. It is because of these scientists that Bharat has risen to be a great power in the world. It is a fact that if we have strong determination, our economic and social conditions cannot hinder our path of progress. So many persons were called great because while struggling in their lives they made several innovations and devoted themselves to the service of the nation. We can learn a lot from these great men.

8-(A).3. Questions from the Chapter

1. Who invented crescograph?
2. By whom was the first wireless Radio Signal Detector made?
3. When and where was C V Raman born?
4. When and for what field was C V Raman awarded Nobel Prize?
5. What drew the attention of C V Raman while traveling to England?
6. When and why is National Science Day celebrated?
7. In what field did SринiwasRamanujan earn fame?
8. Why did SrinivasRamanujan fail class 11?
9. What problems had SrinivasRamanujan to face during his education?
10. What was Ramanujan’s first research paper?
11. Which book did Prof. H Hardy write?
12. What was the research work of Dr. HomiJehangırBhabha?
13. Which institution was established by Bhabha?
14. How did Dr. Vikram Sarabhai save crores of rupees of Bharat?
15. What study did Dr. Bhabha undertake under the directions of C V Raman?
16. Write the full name of A P J Abdul Kalam.
17. How is the birthday of A P J Abdul Kalam celebrated?
18. Where did Dr. Kalam work for four decades?
The accomplishments of Indian science and technology are our cultural legacy. Our Bharat was quite prominent in knowledge and science. The major achievements are the following:

1. **Discovery of Zero**

   All of us know that numbers and zero were discovered in Bharat. You will be surprised to know that there was no progress in mathematics in Europe up to the 15th-16th centuries. Neither was there decimal system. Roman script was used those days while in Bharat, Brahmagupta had used zero as a number in his treatise *Brāhmaśpuṭasiddhānta*.

2. **Computation of the Speed of Light**

   The scholar of Physics Prof. Rajendra Singh (Rajju Bhaiya, the ex-chief of RSS), told us about this that there is a verse in the *Shanti Parv* of The *Mahabharata* - योजनानांसहेिििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
gives a list of 25 books on ancient aeronautical science. In the modern age in 1894 CE, an Indian Shivashankar Bapuji Talpude constructed an airplane on the basis of the methods described in ancient books and flew it in Bombay. Yet the inventors of airplane are still deemed to be Wright Brothers, which is not correct. Babu Devkinandan Khatri has described in his books in 1894 CE about airplanes. All the inventions and functions done by scientists of today regarding airplanes are found in our ancient books.

7. **Awe of the Erudition of Indian Scientists**

   From 1750 to 1800 CE, several British experts studied and examined Indian treasure of knowledge deeply and prepared research papers. These included several military, civil and medical officers of the East India Company. All these records are available at the London Archives, all of which have been compiled by the famous Gandhian thinker and historian MrDharmapal. The British were great admirers of Indian erudition; however because of their prejudice, they pretended to reject Indian knowledge. They discouraged Indian artists, artisans and doctors. Dr. H Scott, a British, stayed in Bharat for 30 years and wrote that Bharat has excellent dyeing art, standard ink, pistol better than that of London and an astonishing knowledge of surgery. According to a report of 1842 by Captain J Campbell, the substandard iron of Bharat was better than the standard iron of England.

8. **An Indian Doctor and a British’s Nose**

   In a battle of 1780 CE Hyder Ali amputated the nose of a British Cornell Coote. The British writes in his diary, ‘Defeating me, he amputated my nose and gave it in my hand. I rode away on my horse and reached Belgaon. There a physician asked me about my amputated nose and said that he could fix it. He took me to his house and did the operation and gave me an ointment. My nose was ready in 15 days. After three months I gave a speech in the British parliament. I asked the gathering there whether my nose looked amputated. Everyone was surprised.’ This was the skill that we had.

9. **Bharat had made a Rocket two hundred and fifty years back**

   Atomic missile expert and ex-President of Bharat Dr. A P J Abdul Kalam said in a lecture delivered in D M Singhvi seminar at India International Center, Delhi on 5 October 2001 that Bharat had made a rocket in 1750 CE and at that time Bharat had a number of rockets.

   Thus all the facts prove that the legacy of science and technology of Bharat is itself quite significant.

8-(A).4. **Questions from the Chapter**

1. Where was zero discovered?
2. How much was the speed of light computed in Bharat?
3. Who was the first surgeon of the world?
4. Which is the oldest book on aeronautical studies?

8-(B) **Science and Technology in Rajasthan**

8-(B) 1. **Science and Technology in Rajasthan**
Besides Bharat, there was development of science and technology in Rajasthan too. Remains of supreme technology have been found in Kalibanga of Harappa civilization and at Ahad of Copper-Stone Age. Ahad was also known as copper city. Remains of ornaments, tools, pottery, utensils, houses found in excavations exhibit developed techniques. Brahmagupta was a famous Indian mathematician and astrologer who lived some one thousand and four hundred years ago. He belonged to Bhinmal of Rajasthan. He wrote two treatises- Brahmasphuṭasiddhānta and Khaṇḍakhādyaka. His contribution to the field of science has been described earlier.

Unflagging construction of huge forts, buildings, temples, palaces and making domestic articles, armaments, coins and medicines are all examples of developed techniques of Rajasthan. Silver is produced through retaud method at Zawar mines near Udaipur, Rajasthan. Although swords were made all over the state yet the swords of Sirohi are very famous. The huge forts in Rajasthan were built on an elevated land and reaching water there and doing farming exhibits supreme techniques.

Sawai Jai Singh was a scholar himself and patron of scholars. He patronized the writing of a treatise called Zij Muhammad Shahi, a book that tabulated correctly parameters used for astronomical calculations of the positions of the Sun, Moon, stars, and planets. Jai Singh himself wrote a book Jai Singh Karika on astrology. In order to promote astrological studies in Bharat, he built five observatories in Bharat- in Jaipur, Delhi, Mathura and Ujjain. The Jantar Mantar of Jaipur is the biggest one among all the five observatories and UNESCO included it in the list of World Heritage Sites in 2010. It has Rama Yantra that measures direction and altitudes of celestial bodies, Jai Prakash Yantra that measures altitudes and Samrat Yantra, the world’s largest sundial that measures time using shadow cast from the sunlight.

The modern scientists too admire the ancient knowledge and wisdom and whatever innovations and researches have been done in this field are all based on ancient Indian knowledge and treatises.

8-(B) 1. Questions from the Chapter
1. Which place is known as Copper City?
2. Which eminent scientist was born in Bhinmal?
3. Which book did Brahmagupta write?
4. What are Samrat Yantra, Jai Prakash Yantra and Ram Yantra?
5. Which observatory has been included in the list of World Heritage Sites?

What Have You learnt is:
- The ancient Indians made ample progress in the field of science and technology.
- The greatest sage scientist of Bharat, Aryabhata composed Aryabhatiya, which has 121 verses. It gives us astronomical definitions and describes methods to ascertain positions of planets, the sun and the moon and the causes of the eclipses.
Charaka is called the father of Ayurvedic medicines and Sushrut is called the father of surgery. The oldest treatise of Bharat *Atharveda* tells us about illnesses and medicines for the first time.

The major sage scientists of Bharat were Baudhayana, Apstambha, Aryabhat, Brahmagupta, Bhaskar I, Mahaveracharya, Lallacharya, Kanada, Varahamihira, Nagarjuna, Sushrut and Charaka.

Yoga keeps our body and mind healthy without the use of medicines.

Yoga for the inhibition (*nirodha*) of the modifications (*vṛtti*) of the mind (*citta*) (*Yogasutra*), *Vyakarana* for the cleansing of the speech and *Ayurveda* for the cleansing of the body are the major contributions of sage Patanjali.

Ship building technique in Bharat was excellent. Huge ships were built.

SriiwasIyengarRamanujan was a great Indian mathematician. He is counted among the greatest mathematical thinkers of the modern age. He was born at Erode in Tamil Nadu on 22 December 1887 CE.

M. Vishveshwarya is remembered with respect as the Viśhwākarma (the original creator, architect, divine engineer of the universe) of modern Bharat. He was a famous engineer, scientist and builder of his time.

Dr. Kalam worked as scientist in the Defense Research and Development Organization (DRDO) and Indian Space Research Organization (ISRO) for four decades and was involved in the efforts of space programs and development of missiles.

Dr. Kalam was reckoned as missile man in Bharat for his work on technological development of ballistic missile and Satellite Launch Vehicle.

The *JantarMantar* of Jaipur is the biggest one among all the five observatories and UNESCO included it in the list of World Heritage Sites in 2010.

The accomplishments of Indian science and technology are our cultural legacy. Our Bharat was greatly elevated in knowledge and science.

**Chapter End Questions**

1. Write an essay on Ancient Indian Medicinal Science.
2. Write about the contribution of Aryabhat in the field of astronomy.
3. Who as Varahamihira? Write about his contribution.
4. Describe the contribution of Jagdish Chandra Bose in the field of science and technology.
5. Write about the life history of C V Raman and describe his scientific works.
6. Describe the contribution of A P J Abdul Kalam in the field of science.
7. What were the accomplishments of M. Vishveshwarya in the field of science?
8. Write about ship building and industrial techniques in Bharat of the middle ages.

**Answers of the Questions from Chapter**

**Development of Science and Technology in Ancient Bharat**

**1. Name of the Work**

- *Shulbasutra*  
  Writer: Baudhayana

- *Aryabhatiya*  
  Writer: Aryabhat
Brāhmaśpuṭasiddhānta  
Brahmagupta

Ganit Saar Sangrah  
Mahaveracharya

2. Bharat
3. Good health and longevity
4. Iron pillar at Mahrauli, Delhi
5. A mathematician of ancient Bharat
6. A mathematician of the 7th century who wrote commentary on Aryabhatiya
7. Vaisheshika
8. Varahamihira
9. He was a great chemist, alchemist and doctor. He did tremendous research work in the field of chemistry, metallurgy and pharmacology. He wrote a famous book called RasRatnakara.
10. It is about medicines
11. Patanjali

Development of Science and Technology in Bharat during the middle Ages
1. Siddhant Shiromani
2. It was written in Leelavati that heavy objects seem to be falling on earth and it is the pull of the earth that draws them to it.
3. Faizi
4. Ujjain, Varanasi, Mathura, Delhi and Jaipur
5. He was an 11th century Arabian traveler and writer of Kitab-ul-Hind. He admired Indian science.

Science and Technology in Modern Bharat and the Contribution of the Sages
1. Jagdish Chandra Bose
2. Jagdish Chandra Bose
3. He was born at Tiruchirappalli town of Tamil Nadu on 7 November 1888 CE.
4. In 1930 for Physics
5. The blue colour of the ocean
6. On 28 February as on 28 February 1928 C V Raman discovered Raman Effect.
7. Mathematics
8. He was so much engrossed in mathematics that he ignored other subjects. So he failed.
9. Poor economic condition of the family and failing class 11.
10. Some Properties of Bernoulli Numbers.
11. Orders of Infinity
12. Father of the Indian nuclear program
13. Tata Institute of Fundamental Research
14. By setting up industries for the manufacture of antibiotics and penicillin
15. New research in the field of Physics
16. AvulPakirJainulabdeen Abdul Kalam
17. As Students’ Day on 15 October
18. Defense Research and Development Organization (DRDO) and Indian Space Research Organization (ISRO)

Accomplishments of Indian Science and Technology
1. In Bharat
2. Two lakhs four thousand miles per second
3. Sushrut
4. *Yantra* *Sarvasv*

Progress of Science and Technology in Rajasthan
1. Ahad
2. Brahmagupta
3. *Brāhmasphuṭa Siddhānta*
4. *Rama Yantra* measures direction and altitudes of celestial bodies, *Jai Prakash Yantra* measures altitudes and *Samrat Yantrais* the sundial that measures time
5. Jantar Mantar, Jaipur

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Dear students! You have read in the earlier units that Indian culture is the oldest culture in the world. Indian culture has not been confined to Indian boundaries but has extended to foreign countries also since primitive times. Although the modern means of transportation were not available in olden times yet the travelers used to travel a lot. Pilgrims and traders used to travel to Bharat through waterways or by road those days. The Indians had been in contact with the foreign cultures since the SindhuSaraswati civilization. It is true that the geographical conditions of Bharat were not favorable for the travelers and traders as it is surrounded by sea from three sides and to its north is the Himalayan range. However this unapproachability had never been a hindrance to others to contact Bharat. The undaunted people of our country traveled long distances and wherever they went, they left indelible impression of Indian culture. They not only acquainted the world with their own culture but also brought back their culture with them.

An interesting part of ancient Indian history is the impact of Bharat on the life and culture of the people of the countries outside the boundaries of Bharat. Indian philosophy and thought process entered these countries, resulting in the flowering of Indian culture and thus forming a Greater Bharat. Bharat made as much significant contribution in making the countries of south-east Asia civilized as did Greece in making the whole of Europe civilized. We come to know from our reading of ancient literature that Bharat had never been confined to its geographical boundaries since ages. Bharat was called a golden bird only because of its foreign trade. As you know, the third religion of the world- Buddhism was born in Bharat and today it is the major religion of China, Tibet, Japan, Myanmar and Sri Lanka. In this unit we shall study how the Indian culture diffused abroad and what its impact on the foreign countries was.

**Objectives:**
After reading this unit you shall:
- Be able to describe the means through which the Indian culture diffused abroad.
- Identify major trade routes.
- Elucidate the role of ancient universities, teachers and religious gurus in the diffusion of Indian culture.
- Illustrate how the Indian culture diffused to the Eastern Asia and South-East Asian countries.
- Understand the role of traders in Indian culture.
- Know how amity developed between Indian culture and other cultures.
- Evaluate the contribution of Bharat in the fields of art, literature, philosophy, religion and law.
- Describe the cultural interaction of Bharat with Arabian civilization.
- Ponder over the contribution of Buddhism to establish peace.
- Identify the cultural messengers before the diffusion of Indian culture.
9.1. Expansion of Indian Culture Abroad

9.1. Means of Diffusion of Indian Culture Abroad

As you know, Indian culture diffused to foreign countries through traders, teachers, ambassadors and religious propagators. Culture and civilization of one country spreads to other countries through several means, as it has been illustrated before. There have been some cultures that spread through sword, diplomacy, love and temptation but our culture spread not through power; nor was it hanky-panky. Our culture spread to foreign countries through three major means.

Trade-

As it has been told before, Bharat became golden bird owing to its trade. Traders of our country went to Indonesia, Cambodia and other countries in search of gold in the first century. We find description of their travel to Java, Sumatra and Malaya islands. This is the reason why these areas are called Golden Islands. Indian trade extended to Persia, Greece, Egypt and Rome in the west. Bharat has had trade relations with China and Tibet since olden times. New discoveries tell us that hydroplanes were built in Bharat in olden times too and Indian goods were transported to South-east Asia and to Arabia in the west through these ships. Indian culture was diffused to these countries through these trade contacts. Those days the major trade cities were Ujjain, Kashi, Prayag, Mathura, Patliputra, Cuttack, Puri, Rameswaram, Kaveripattinam, Tamralipti and Mamallapuram. These traders acted as ambassadors of the kings.

Diffusion of Buddhism-

The rulers of the olden times played a significant role in spreading Buddhism to foreign countries. The religious propagators worked in a well-planned manner to reach Indian culture and civilization. The Buddhist propagators were quite zealous. Emperor Ashoka sent his monks to diffuse Buddhism abroad. For example, emperor Ashoka’s son Mahendra and daughter Sanghmitra went to Sri Lanka to diffuse Buddhism.

Contribution of the Universities-

Ancient universities of Bharat played a major role in cultural exchange. The ancient universities of Bharat were- Nalanda University, Vikramshila University, Odantapuri University and Takshila University. A number of scholars and students from abroad came to these universities to study and they carried back Indian culture with them. The Chines traveller Xuanzang has given a detailed description of the Nalanda University. The Tibetan scholar Taranath has written about Vikramshila University in detail. Another university of Bihar Odantapuri was patronized by the kings of the Pala dynasty. A number of students of this university went to Tibet as Buddhist monks and settled there.

At the invitation of the Chinese emperor in the sixth and seventh centuries, two Indian maestros- Kashyap Matang and Dharmrakshit- went to China. Acharya Kumarjiva translated Sanskrit books into Chinese. Acharya Kamalsheel was invited by the Tibetan King. Gyanbhadra went to Tibet with his two sons to propagate religion.

The ambition and imperialistic spirit of the kings motivated them to do so in the foreign countries. It also assisted them to make political relations with them.

9.1. Questions from the Chapter
1. To which countries was Buddhism diffused?
2. Name two major universities of ancient Bharat.
3. Whom did emperor Ashoka send to diffuse Buddhism to Sri Lanka?
4. Name the major maestros (Acharyas) of ancient Bharat.
5. Which university has the Chines traveller Xuanzang described?
6. With which countries did ancient Bharat trade?

9.2. Indian Culture in the Western Countries

Relations with Mesopotamia, Arabia and Syria

The materials excavated from the Sindhu-Saraswati civilization are similar to those excavated from the ancient cities of Mesopotamia (Iraq). This proves that in ancient times Bharat had trade relations with Sumer, Babylonia and Syria. According to a Jewish book, during the times of King Solomon, ships used to sail to Bharat after every three years and brought back several commodities. The inscriptions of Boghaz-koi tell us about cultural relations of Bharat with western countries.

Emperor Chandragupta Maurya had cordial relations with the Greek ruler Seleucus. Seleucus married his daughter to Chandragupta Maurya and sent his ambassador Megasthenes too to the court of Chandragupta Maurya. Later during the times of Chandragupta Maurya’s son Bindusar and his grandson emperor Ashoka, the cordial relations sustained. Buddhism spread to Mosul area of Iraq. These relations became more intimate after the Arabian Muslim’s invasions on Sindh. Horses were sent for from Arabia.

Relations with Egypt and Greece

In ancient times sea trade swayed between Bharat and Egypt. This is mentioned in Rigveda too. Between the sixth and fourth centuries BCE Iran, Greece and Indo-Greece established their own empires. With the establishment of these empires the relations between Bharat and Greece became strong, which promoted cultural exchange. It is also known that Ashoka, the Great, sent Buddhist monks to the western countries to diffuse Buddhism, which is verified by Alberuni himself.

Relations with Rome

The historical book Periplus of the Erythraean Sea gives us the information about Bharat’s trade relations. Several traders visited Rome. A number of gold coins were found in Bharat. Rome would buy black pepper, fine muslin, perfume, pearls and precious stone from Bharat. Because of the trade with Rome some of the Indians settled in Alexandria.

Relations with Iraq

The Indians came in contact with Iraq because the Iranian King Darāl had captured some parts of Bharat. The Iranian army had recruited Indian soldiers too. Here Buddhism was diffused. Ruins of Buddhist monasteries are still found in Sistan. The place called Parthia was also a major center of Buddhism. Besides trade relations, there was incessant exchange of art and literature. Kalidas has described Drakshavalli land of Iran.

Relations with Afghanistan

Afghanistan too was greatly influenced by Buddhism. Even Ghazni was a major center of Buddhism. Bharat had cordial relations with its north western bordering country Afghanistan, too. There is a description of Kabul and Gomal rivers in Rigveda. Ruins of 531 Buddhist stupas have been
found in the place called Hudda in Afghanistan and idols of Mahatma Buddha have been found in a
town near Kabul.

9.2. Questions from the Chapter
1. To which Indian ruler did Seleucus marry his daughter?
2. Who was Megasthenes?
3. Which animals were sent for from Arabia?
4. Which commodities did Bharat sent for from Rome?
5. In which town of Iran are ruins of Buddhist monasteries found?
6. Which two rivers of Afghanistan find mention in Rigveda?

9.3. Diffusion of Indian Culture in Central Asia
According to the Chinese travelers, the travelers visiting Bharat wrote that Khotan and Balkha in
Central Asia were prominent centers of Buddhism. Hundreds of Buddhist monks lived here. During
Xuanzang’s visit to Bharat, Buddhism was prevalent among Badkhashans and Kashgars. Kuchi was a
state among Central Asian empires where Indian culture was at its full splendor. The cultural exchange
between Bharat and Central Asian countries is certified by the stupas, temples, monasteries, idols and
pictures found in these countries.

Relations with Tibet
In the seventh century Tibetan King Songtsen Gampo married the daughter of King
AmshuVarman of Nepal. The princess of Nepal was a follower of Buddhism. So under her influence,
the Tibetan King too became a follower of Buddhism. Thus Tibet came in contact with Bharat. He sent
16 Tibetans to Bharat. Returning from Bharat, they created Tibetan alphabet and grammar on the basis
of Indian languages. Several Tibetans took education from Nalanda.
Several Buddhist propagators went to Tibet from Bharat, among whom the prominent ones are-
Lipidutt, Shant Rakshit and Acharya Bodhisattva. The Vice-Chancellor of Vikramshila University,
Dipankar, also visited Tibet. ShantRakshit was a famous scholar of Nalanda. During this period he
propagated Buddhism and wrote twenty five books. Some scholars believe that credit goes to Bharat for
developing civilization in Tibet. The knowledge of alphabet was given to Tibetans by the Indians.

Relations of Bharat with China
The epic Mahabharata of Bharat mentions China. Kautilya, the Prime Minister with
Chandragupta Maurya, writes about Chinese silk in his treatise Arthashastra. Kalidas also mentions
Chinese silk in his Abhigyan Shakuntalam. This shows that the trade relations between Bharat and China
are quite old.
Indian culture entered China first of all through two Indian Acharyas- DharmRakshit and
KashyapMatang, who had been invited by the Chinese King Ming-ti in 65 CE. The Chinese king took
ordination of Buddhism from Matang. Both the scholars learnt Chinese there and translated several
Buddhist books into Chinese. In the early fifth century a Buddhist propagator, Kumarajiva, went from
Bharat to China. He stayed there for 12 years. Buddhist propagators from Kashmir too went to China,
prominent among whom was Gunavarman. Gunavarman translated 11 books from Sanskrit to Chinese.
Subsequently Gunabhadra went to China. He was a great scholar of Mahayana.
At the request of the Chinese King Wu (sixth century), a scholar from Ujjain, Paramartha, visited China in 546 CE. He translated 70 books into Chinese. Dharmagupta went there in 590 CE. As a result, Buddhism had become deeply rooted in China by the seventh century.

The Chinese traveler Xuanzang studied at the Nalanda University. He learnt the four philosophies of Yoga from the Vice-Chancellor Sheelbhadra. He translated 74 books into Chinese. During the last phase of the eighth century, 60 Chinese travellers visited Bharat. The prominent among them was Yijing. Scholars of both the countries kept visiting each other’s country. Besides the diffusion of Buddhism, Sanskrit literature, art and culture of India also became popular.

**Relations with Korea and Japan**

Korea is situated to the north-east of China. Korea received elements of Indian culture through China. First of all a Buddhist monk, Sundo, with an idol of Buddha and sutras, reached Korea in 352 CE. Later Acharya Mallananda went to Korea in 384 CE. An Indian monk built two temples Pyongyang town of Korea in 404 CE. The Indians taught Korea religion, philosophy, idol making, painting and metallurgy.

Thus the history of the cultural relations between Bharat and Japan is around 1500 years old. Indian culture reached Japan through Korea. The Korean King gifted idols of Buddha, sutras, puja stuff, and sculptors, artists, architects. Gradually there was a congregation of Buddhist monks in Japan. Influenced by Buddhism, the king declared Buddhism state religion of Japan.

Sanskrit was revered as pure language in Japan. The monks got special training of writing Sanskrit alphabet and mantras. The Sanskrit mantras were written in the Japanese script of *Shittan*.

### 9.3. Questions from the Chapter

1. Name two major centres of Buddhism in Central Asia.
2. Which Tibetan King sent 16 travellers to Bharat?
3. Who was Shant Rakshit?
4. Where did Tibet learn alphabet from?
5. Who was Kautilya?
6. Name the first Indian scholar to enter China.
7. Which Chinese traveller studied in the Nalanda University?
8. How old are the cultural relations between Bharat and Japan?
9. Where did Korea get the elements of Indian culture from?
10. What do you understand by *Shittan*?

### 9.4. Expansion of Indian Culture in South-East Asia

Now let us discuss those countries whose culture and civilization run parallel to those of Bharat. The ancient Bharat was more closely related to South-East Asian countries than to western, northern or central countries. Besides having trade relations with these countries, Bharat established dominion in these countries and contributed in making the peoples of these countries civilized. Despite prevalence of other religions, the Indian culture still survives there.

**Relations with Sri Lanka**
You must have read the *Ramayana*. We are talking of the same Lanka that was won by Lord Rama after assassinating Ravana. Shri Rama was the first human being in Sri Lanka. The Singhalese of Sri Lanka have been called in the Ramayana as *Yaksha* or *Naga*. Later Prince Vijay of Singhpur in Gujarat went to Lanka with his friends. After conquering Lanka he renamed the island as Singhal Island after his father’s name Singhabahu. Vijay ruled there for 38 years. Emperor Ashoka had sent his son Mahendra and daughter Sanghmitra to Sri Lanka to propagate Buddhism. During the reign of Emperor Samudragupta the Lankan King Meghvarna (352-379 CE) sent a messenger to Bharat. The Chola kings too had invaded Sri Lanka. Sri Lanka has been a major center of Buddhism since ancient times. *Dipavamsa* and *Mahavamsa*, as important early works in Buddhist literature, are famous in Sri Lanka. With the mutual exchange of culture with Bharat, painting, sculptor, folk art and architecture found expansion in Sri Lanka.

**Relations with Myanmar (Burma)**

Indian culture had already entered Myanmar, erstwhile Burma as known from word of mouth. It is said that a Shakya prince of Kapilavastu invaded northern Burma. Myanmar was on route China. The traders, Brahmins, artists, architects and others of Amravati and Tamrlipti had started settling in Myanmar. A place called Pagan was a major center of Buddhism from 11th to 13th century. There are thousands of temples and Buddhist monasteries here. King Aniruddha promoted the Pali language. Major cities here had Indian names. Idols of Indian gods and goddesses have also been found here and several of the inscriptions are in Sanskrit. Several religious books found here had been inspired by *Manusmriti* and *Yajnavalkya Smriti*. The Hindu priests had been active in this region. The region has spearheaded in science, medicine and astrology.

**Relations with Thailand (Siam)**

Popularly called Siam, the country was named Thailand in 1939 CE. Traders, religious propagators started entering this country during the first century. The country takes the names of its cities from Sanskrit like Dwaravati, Srivijay, Ayodhya and Sukhodaya. The names of the streets like Raja Ram, Raja Rani, Mahajaya and Chakravansha proves how popular the *Ramayana* was here.

**Relations with Hind-China**

The region is called Hind-China because supreme solidarity between the Indian and Chinese culture is found here. A Brahmin called ‘Kaundinya’ established his empire. He proved to be a great empire builder. It is said that the dynastic rulers of Cambodia, Champa, Java and Sumatra venerated Kaundinya as their ancestor. We can surmise that he must have had dominion over these islands too. Kaundinya civilized the people of these islands. Earlier the people there used to remain naked.

**Relations with Vietnam (Champa)**

Champa or the modern Vietnam was a significant state of Hind-China. Here the regime was run according to the tenets of Hinduism. Earlier it was called Anam because it was a large state. Champa was its capital. Being a large state, it was divide into three parts- (i) Amravati. (ii) Champa and (iii) Vijay. A brave warrior Bhadravarman built a huge Shiva temple here, which was popularly called ‘Bhadeshwar Swami’ temple. The records found here were written in Sanskrit and Devnagari script and the people here are called Chams. Chams built a large number of Hindu and Buddhist temples.
Relations with Cambodia (Kambuja)

It was another state of Hind-China, which is considered the central site of Indian culture. It was called Funan in the sixth century. Subsequently it was called Kambuja and now it is called Cambodia. Bhavavarman and Jayavarman were the prominent kings here. In order to make Cambodia strong, Jayavarman II of the ninth century invited two Brahmins- Dala and Hiranya- from Bharat. Yashovarman of the same dynasty built the town of Yashodharpur. Art and literature prospered during his reign. He himself was a follower of Shaivism. Another ruler of the same dynasty built the famous Vishnu temple at Angkor Vata. Pictures from the Ramayana and the Mahabharata are imprinted on the walls of this temple.

Angkor Vata temple was built between 1113-1150 CE. The temple has impressions from the Gupta Age and the Dravida style. 72 sites in the temple are worth seeing. The five peaks at this temple are believed to be those of the Mount Sumeru. Thus Cambodia too became an exemplary center of Indian culture and civilization. The names of the towns here are similar to those of Indian towns. With inspirations from Bharat, charity homes and charity hospitals were built. The Cambodians built huge monuments and embellished them with idols from the Puranas and those of Vishnu, Shiva, Buddha and other gods and goddesses. Another king of Cambodia Jayavarman VII built a new capital at Angkor Vata Thom, which was believed to be the biggest city of the world those days. In the city a huge temple was built on Pyramid style. The temple has 40 peaks.

Relations with Indonesia (Hindesia)

Java is the most significant island among Indonesia islands. Its ancient name was ‘Yava islands’. According to the Chinese legends, the Indians had started settling here around 65 CE. Indian dominion was established in Java in the second century. Among religious architectures, the Shiva temple here is quite famous. It was built in the 9th century. It has Brahma and Vishnu temples on either side. Built in the town of Prambanam, the temple has several features.

Both the Hindus and the Buddhists lived in Java. Brahmanism was dominating. The stupa of Borobudur is world famous. The sculpture of Borobudur is exquisite and unique. The oldest temple of Java is ‘Tara temple,’ which is a Buddhist temple. It was built in 778 CE. It is also called ‘Silver Kalasan’.

Besides art, Java was a center of literature too. Several books based on Sanskrit literature have been written here. The impact of the Sanskrit literature on the subjects, meter and vocabulary can be seen.

Sumatra was another island of Indonesia, which was called Swarnabhūmi (“Land of Gold”) in the ancient age. Its capital was SriVijaya. It had become a powerful state in the seventh century. The king named Jayanag ruled in 684 CE. He was a follower of Buddhism. The Chinese traveler Yijing has mentioned this. The Sanskrit records tell us that it was a center of the Sanskrit language.

The largest island of Indonesia is Borneo. Some records have been found on the banks of river Mahakam. According to these records, it had become a colony of Bharat in the first century. These records mention Hinduism and Hindu culture. Yajnas (oblation) were celebrated here. The reign of the Shailendra dynasty was established here in the eighth century. The first ruler of this dynasty was Dharanindra Sharma, who was a disciple of the Buddhist monk of Bengal, Kumar Ghosh. His grandson Balputra established his dominion on Sumatra and Cambodia. It was a rich state. Beautiful idols of
Shiva, Ganesha, Brahma and Nandi have been found in a cave on the bank of river Telam. Borneo has been center of Hindu culture since ancient times.

The smallest island of Indonesia is Bali. This is the most significant for us as in its neighbouring islands Hindu culture and civilization ended with the invasion of Islam whereas it is still sustained in Bali. People here are Hindus and are proud of it. They worship Vishnu, Shiva, Ganesha, Indra, Rama and Krishna. Buddhism was prevalent here at the time of the visit of the Chinese traveler Yijing. Even today the people of Bali follow Indian traditions. Puja is done in various temples. Indian dominion was established here in the sixth century. That time it was ruled by the Kaundinya dynasty. There is an island to the east of Bali. Here too we find people following Indian traditions.

Indian culture and religion impacted South-east Asia more than any other state of the world. Exchange of culture and civilization and inscriptions in Sanskrit are the most significant sources.

9.4. Questions from the Chapter

1. Name the revered person that defeated Sri Lanka for the first time.
2. What efforts did Emperor Ashoka make to diffuse Buddhism?
3. Who was Meghavarna?
4. What is the modern name of Burma?
5. When did Thailand get its modern name?
6. Which country is Bangkok capital of?
7. Which Brahmin ruled Hind-China?
8. Which state was called Anam in olden times?
9. Where is Bhadreshvar Swami temple situated?
10. Who built the town Yashodharpur?
11. During whose reign was Angkor Vata temple built?
12. What was the earlier name of Java?
13. Why is Borobudur famous?
14. Which state is popularly called Swarnabhāmi ("Land of Gold")?
15. Which is the largest island of Indonesia?
16. Of which country is Bali the smallest island?
17. Whose idols were found in the caves on the bank of river Telam?
18. Which country did the traveller Yijing belong to?

In this Unit you have studied:

- Indian culture was diffused in several parts of the world through various means.
- Indian universities were famous for their education and they attracted students from abroad.
- These students played significant role in diffusing Indian culture in foreign countries.
- Indian books were translated into Chinese. These books too became significant means of diffusing Indian culture in the foreign countries.
Buddhist monasteries were built in the countries where Buddhism prospered.
Several countries adopted Indian art styles.
Indian traditions and customs became popular abroad.
Temples of various Indian gods and goddesses were built in foreign countries.
The epics like the Ramayana and the Mahabharata became popular in foreign countries.
Sri Lanka was the first country to adopt Buddhism.
The Indian script ‘Brahmi’ became model for a number of scripts of the South Asian countries.
Buddhism is still in vogue in countries like Burma, Thailand, Sri Lanka and Cambodia.
The civilizations of Arabia, Rome, Mesopotamia and Iran merged with the Indian civilization.
Indian culture was diffused in various islands of Indonesia.
With the expansion of Indian culture and civilization, India was called Golden Bird.

Chapter End Questions
1. In what ways was our culture diffused abroad?
2. How were the relations of Bharat with Mesopotamia, Arabia and Syria?
3. How was Indian culture diffused in Central Asia?
4. How did Indian culture prosper with Sri Lanka?
5. Comment on Bharat’s relations with Indonesia.
6. In which countries were the traditions based on Indian culture in vogue?
7. How was Buddhism diffused abroad? Explain.

Answers of the Question from Chapter
Means of Diffusion of Indian Culture Abroad
1. China, Japan, Java, Sumatra, Sri Lanka
2. Nalanda, Vikramshila
3. Son Mahendra and daughter Sanghmitra
4. KashyapMatang and DharmRakshita
5. Nalanda University
6. Persia, Greece, Rome, Egypt

Indian Culture in the Western Countries
1. Chandragupta Maurya
2. Ambassador of Seleucus
3. Horses
4. Black pepper, fine muslin, perfume, pearls etc.
5. Sistan
6. Kabul and Gomal

Expansion of Indian Culture in Central Asia
1. Khotan and Balkha
2. SongtsenGampo
3. Buddhist propagator
4. From Bharat
5. Writer of *Arthashastra*.
6. DharmRakshit, Matang
7. Xuanzang
8. 1800 years
9. China
10. The script in which Sanskrit mantras are written

**Expansion of Indian Culture in South-East Asia**

1. Lord Rama
2. He sent Buddhist monks to various countries to propagate Buddhism
3. King of Lanka
4. Myanmar
5. In 1939 CE
6. Thailand
7. Kaundinya
8. Vietnam
9. Vietnam (Champa)
10. Yashovarman
11. Suryavarman
12. Yava islands
13. For Buddhist stupas
14. Sumatra
15. Borneo
16. Indonesia
17. Shiva, Ganesha, Brahma, Nandi
18. China

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# Syllabus
(Rajasthan State Open School, Jaipur)

**Class- X**

**Subject: - Indian Culture and Legacy**

**Session-2017-2018**

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