

BUDDHISM

Life of Gautama Buddha, Dhamma, doctrines and historical spread

Dr Kanika Bhanot

Assistant Professor | Department of History
S.S. Jain Subodh PG College, Jaipur



Buddhism: A Historical Overview

Buddhism emerged in the 6th century BCE as a reform movement questioning ritual-centred religious practices.

Founder

Gautama Buddha, known as the Enlightened One.

Central teachings

The Four Noble Truths and the Eightfold Path.

Aim

Liberation from suffering and the attainment of Nirvana.

Buddhism later spread across Asia and influenced many cultural and spiritual traditions.

Life of Gautama Buddha

Birth

563 BCE • Lumbini
Father: Suddhodana; Mother: Maya Devi

Renunciation

At age 29, he left worldly life in search of answers to human suffering.

Enlightenment

At age 35, attained enlightenment under a Peepal tree at Bodh Gaya.

Final passing

The source records his death at age 80 in Kusinagar, Uttar Pradesh.

The source dates his life to 563–483 BCE.

Key Events in Buddha’s Life

Event	Age	Symbol	Place
Birth (Janma)	—	Elephant	Lumbini
Renunciation (Mahabhinishkramana)	29	Horse	Kapilavastu
Enlightenment (Bodhi)	35	Bodhi tree	Bodh Gaya
First sermon (Dharmachakra Pravartana)	36	Wheel	Sarnath
Mahaparinirvana	80	Stupa	Kusinagar

Teachings of Buddha: Dhamma

Nothing is lost in the universe

Actions affect others and return consequences to the actor. The source links this idea with respect for life and non-violence.

Everything changes

Impermanence is a basic feature of life. Mindfulness helps people adapt to change.

Cause and effect (Karma)

Actions—good or bad—have consequences, compared in the source to seeds producing their fruits.

Dhamma refers to practical teachings aimed at alleviating suffering.

The Four Noble Truths (Chatur Arya Satya)

1. Dukkha

Life involves suffering and dissatisfaction.

2. Dukkha Samudaya

Suffering has a cause.

3. Dukkha Nirodha

Suffering can cease.

4. Dukkha Nirodha Gamini Pratipada

There is a path leading to the cessation of suffering.

The Eightfold Path (Ashtangika Marga)

Wisdom

- Right View
- Right Intention

Ethical Conduct

- Right Speech
- Right Action
- Right Livelihood

Mental Discipline

- Right Effort
- Right Mindfulness
- Right Concentration / Meditation

The path combines understanding, ethical behaviour and mental training.

Key Concepts in Buddhism

Nirvana

Liberation from the cycle of birth and death.

Karma

Actions influence future outcomes.

Ahimsa and Dhamma

Non-violence towards living beings; practical teachings for reducing suffering.

The supplied source also presents dependent origination as a cycle linking ignorance, formations, consciousness, craving and becoming.

Buddhist Social Order

Sangha

Monastic order devoted to preserving and spreading Buddha's teachings; described as open across caste and gender.

Monks (Bhikkhus)

Lived simply, meditated and depended on alms for food.

Nuns (Bhikkhunis)

Women in the monastic community, described in the source as respected.

Laypeople and pilgrims

Laypeople offered food and shelter; pilgrims travelled in search of spiritual knowledge.

The Vinaya Pitaka records monastic rules and regulations.

Spread of Buddhism

Ashoka

Supported Buddhist propagation and sent missions, including Mahendra and Sanghamitra to Sri Lanka.

Kanishka

Promoted Mahayana Buddhism in Central Asia.

Trade and travel

Buddhism spread through travel, missions and cultural exchange.

Regional traditions and periods noted in the source:

Sri Lanka and Burma

Theravada • 3rd century BCE

China, Korea and Japan

Mahayana • 2nd century CE

Tibet and Mongolia

Vajrayana • 7th century CE

Buddhist Councils

Council	Date	Venue	Chairperson	Outcome (as stated in source)
First	483 BCE	Rajgriha	Mahakassapa	Compilation of Sutta and Vinaya Pitakas
Second	383 BCE	Vaishali	Sabbakami	Division into Sthaviravadins and Mahasanghikas
Third	383 BCE	Pataliputra	Mogaliputta Tissa	Abhidhamma Pitaka; missionary expansion
Fourth	98 CE	Kashmir	Vasumitra; Ashvaghosha	Mahayana/Hinayana division; Mahavibhasha Shastra

Causes of the Decline of Buddhism in India

Shift to ritualism

Growth of idol worship and ceremonies.

Language barrier

Shift from Pali towards Sanskrit, described as less accessible.

Monastic corruption

Accumulation of wealth and moral decline in monasteries.

Political and religious opposition

Attacks attributed in the source to Hunas and Turks, and hostility from Shaivites and Vaishnavites.

Social isolation

Monks became detached from everyday community life.

Special Features of Buddhism

Philosophical position

Rejected a creator God and a permanent, eternal soul, according to the source.

Accessible teachings

Emphasised relatively simple teachings that appealed to common people.

Equality and compassion

Criticised the varna system and promoted ethical conduct and universal compassion.

The source also highlights Buddhism's roots in non-Vedic regions such as Magadha.

Key Contributions of Buddhism

Ethical life

Promoted non-violence, equality and spiritual discipline.

Learning and education

Contributed to cultural and educational developments; the source mentions Nalanda and Takshashila.

Cultural exchange

Helped facilitate trade and exchange along routes such as the Silk Road.

Buddhism became a major religious and cultural tradition across Asia.

Quick Recap

- Gautama Buddha's life and search for enlightenment form the historical starting point.
- The Four Noble Truths explain suffering and the possibility of its cessation.
- The Eightfold Path joins wisdom, ethical conduct and mental discipline.
- The Sangha and royal patrons such as Ashoka supported the spread of Buddhism.
- Buddhist councils, regional traditions and trade routes shaped its development.
- The source identifies ritualism, language change, monastic corruption and social isolation among factors in its decline in India.

Thank you

INDIAN HISTORY • ANCIENT INDIA

RISE OF NEW RELIGIONS JAINISM AND BUDDHISM

Historical background, causes, doctrines and spread

Dr Kanika Bhanot

Assistant Professor | Department of History
S.S. Jain Subodh PG College, Jaipur



The Sixth Century BCE: A Turning Point

The 6th century BCE witnessed the emergence of important heterodox religious movements in India.

Existing religious order

Rituals and sacrifices held an important place in Brahmanical religious practices.

New questions

Thinkers questioned ritualism, social hierarchy and the authority of the Vedas.

New movements

Jainism and Buddhism offered ethical and spiritual paths centred on conduct and liberation.

Key idea: religious change was connected with wider social, economic and intellectual transformations.

Why Did Jainism and Buddhism Emerge?

Social stratification

Rigid varna divisions and unequal status

Agrarian economy

Importance of cattle; criticism of animal sacrifice

Urban growth & trade

Cities and merchants supported new ideas

Reaction to ritualism

Dissatisfaction with costly or complex rituals

People's languages

Pali and Prakrit made teachings more accessible

Debate & inquiry

Questions about life, death, karma and rebirth

Together, these factors created space for movements that stressed ethical living and spiritual liberation.

Social and Economic Background

Caste and social hierarchy

The four-fold varna order—Brahmanas, Kshatriyas, Vaishyas and Shudras—structured social status. New teachers questioned Brahmanical dominance.

Agriculture and cattle

Agricultural expansion increased the value of cattle for ploughing. Ahimsa offered a critique of animal sacrifice.

Cities and commerce

Urban centres such as Kaushambi, Vaishali and Benaras supported trade, debate and new social groups.

Merchant support

Vaishya communities could find appeal in teachings that valued non-violence, ethical conduct and social openness.

Jainism: Origins and Main Ideas

Vardhamana Mahavira was the 24th Tirthankara.

- **Ahimsa:** non-violence towards living beings.
- **Karma and soul:** the soul is bound by karma; liberation requires discipline.
- **Asceticism:** self-control, austerity and renunciation.
- **Vedic authority:** Jainism rejected the authority of the Vedas and a creator God.
- **Equality:** Mahavira challenged caste-based privilege and emphasised spiritual potential.

Three Jewels (Triratna)

1. Right Faith (Samyak Darshana)
2. Right Knowledge (Samyak Jnana)
3. Right Conduct (Samyak Charitra)

Five Great Vows

Ahimsa • Satya • Asteya
Aparigraha • Brahmacharya

Key Philosophical Doctrines of Jainism

Anekantavada

Reality has many aspects. No single limited viewpoint captures the whole truth.

Syadavada

Statements are conditional and depend on perspective and context; certainty must be expressed carefully.

Nayavada

Each viewpoint reveals a partial truth. Different perspectives can contribute to fuller understanding.

These doctrines encourage intellectual humility and recognition of the complexity of reality.

Tirthankaras: Spiritual Teachers

Jain tradition recognises 24 Tirthankaras, or “ford-makers,” who guide souls towards liberation.

Tirthankara	Symbol	Birthplace	Associated moksha site
Rishabhanatha (1st)	Bull	Ayodhya	Mount Kailash
Parshvanatha (23rd)	Serpent	Varanasi	Shikharji
Mahavira (24th)	Lion	Kundagrama, Bihar	Pavapuri, Bihar

The source notes that Mahavira added Brahmacharya, completing the five vows.

Jain Councils and the Spread of Jainism

First Jain Council

Date: c. 300 BCE

Place: Pataliputra

Chairperson: Sthulabhadra

Outcome: compilation of the 12 Angas

Second Jain Council

Date: 512 CE

Place: Vallabhi

Chairperson: Devardhigani Kshamasramana

Outcome: compilation of Angas and Upangas

Regions of spread

Karnataka, Tamil Nadu, Rajasthan and Gujarat.

Patrons mentioned in the source

Bimbisara, Ajatashatru, Chandragupta Maurya, and southern dynasties such as the Gangas and Rashtrakutas.

Factors in the Decline of Jainism

Royal patronage

Shifts in political support affected institutions.

Strict asceticism

Rigorous practices could limit wider participation.

Sectarian divisions

Differences between Digambaras and Shvetambaras.

Complex philosophy

Some doctrines were difficult for general audiences.

Competition

Buddhism's Middle Path appealed to many followers.

Buddhism: A Parallel Reform Movement

Buddhism emerged alongside Jainism as a major response to the religious and social conditions of the 6th century BCE.

Founder and language

Gautama Buddha
Teachings spread in Pali, a language accessible to ordinary people.

Ethical emphasis

The source highlights non-violence and a critique of animal sacrifice.

Middle Path

A balanced approach helped Buddhism appeal to a wide range of followers.

Note: the supplied PDF gives more detailed information on Jainism than on Buddhist doctrine.

Jainism and Buddhism: A Brief Comparison

Aspect	Jainism	Buddhism
Major teacher	Mahavira (24th Tirthankara)	Gautama Buddha
Language noted	Prakrit	Pali
Shared concern	Ritualism, ethical conduct, non-violence	Ritualism, ethical conduct, non-violence
Path highlighted	Asceticism and strict self-discipline	Middle Path

Both movements helped reshape ancient Indian religious and philosophical life.

Historical Significance

Religious change

Questioned ritual-centred religious authority and encouraged new paths to liberation.

Ethical values

Placed emphasis on non-violence, self-control and moral conduct.

Cultural impact

Influenced Indian philosophy, literature, art and patterns of patronage.

Conclusion: Jainism and Buddhism arose in a period of social change and offered influential alternatives to established religious practices.

Quick Recap

- The 6th century BCE saw the rise of heterodox movements.
- Social hierarchy, ritualism, economic change and urban growth helped create the conditions.
- Jainism emphasised ahimsa, the Three Jewels and the Five Great Vows.
- Anekantavada, Syadavada and Nayavada are key Jain philosophical doctrines.
- Buddhism spread through accessible language and its Middle Path.

Thank you

INDIAN SOCIAL & PHILOSOPHICAL IDEAS

Three Important Concepts

Simple, chapter-wise notes for easy understanding

Dr Kanika Bhanot
Assistant Professor | Department of History

VARNA & JATI

ASHRAMA

PURUSHARTHA

Chapter 1: Varna and Caste (Jati)

Varna is a traditional system of social classification.

It describes four broad groups: Brahmin, Kshatriya, Vaishya and Shudra.

Jati means a specific caste or community; India has thousands of Jatis.

Varna and Jati are related, but they are not the same.

Meaning of Varna and Jati

VARNA

Four broad social categories

A general framework for social roles and duties

JATI

Numerous specific communities

Often linked with birth, customs and marriage rules

Three Theories of the Origin of Varna

1. Aryan Theory

Connects the system with the arrival of Aryans and distinctions between Aryans and non-Aryans.

2. Divine Theory

Uses the Purusha Sukta of the Rig Veda to explain the four Varnas symbolically.

3. Triguna Theory

Explains human nature through three qualities called Gunas.

Aryan Theory

This theory links the development of Varna with the arrival of Aryans in India.

Herbert Risley associated it with differences between Aryans and original inhabitants.

The word Varna means “colour.”

This is a historical theory, not an established explanation; its claims remain debated.

Divine Theory: Purusha Sukta

The four Varnas are symbolically associated with parts of the cosmic being, Purusha.

Brahmin

Mouth
Teaching, rituals and
sacred knowledge

Kshatriya

Arms
Ruling, administration
and defence

Vaishya

Thighs
Trade, agriculture and
cattle rearing

Shudra

Feet
Service, crafts and
manual work

Important Points about the Traditional Varna System

The body-part symbolism also represented a social hierarchy.

The first three Varnas were traditionally called Dvija, or “twice-born.”

Upanayana was the initiation ceremony associated with formal religious learning for eligible groups.

Shudras were generally excluded from this initiation under traditional Brahmanical rules.

Some communities were later placed outside the fourfold framework and faced untouchability.

Triguna Theory

Sattva

Knowledge, purity, wisdom and self-control

Traditionally associated with Brahmins

Rajas

Action, courage, ambition and duty

Traditionally associated with Kshatriyas

Tamas

Inertia, ignorance and attachment

The provided notes associate it with Vaishyas, but traditions vary

Varna in the Vedic Period

Some early traditions connected social roles with qualities, actions and occupations.

The Bhagavad Gita discusses duties in relation to Guna and Karma.

Some traditional accounts describe social mobility, but its actual extent is debated.

Shudras were not automatically identical to communities later subjected to untouchability.

Untouchability developed historically and involved severe social exclusion.

Meaning of Caste (Jati)

The English word “caste” comes from the Portuguese word casta.

Jati refers to a particular social group with a shared community identity.

Members may share customs, marriage rules and traditions.

There are thousands of Jatis and sub-castes in India.

According to André Béteille, caste is better understood through Jati than through the broad Varna framework.

Main Characteristics of Caste

Endogamy

Marriage traditionally within one's own Jati.

Hierarchy

Groups ranked as higher or lower; rankings vary by region.

Birth

Membership traditionally inherited from the family.

Occupation

Many Jatis were historically linked with particular work.

More Characteristics of Caste

Purity & Pollution

Beliefs used to justify exclusion and unequal treatment.

Common Culture

Groups may share customs, rituals, food practices and traditions.

Social Control

Community councils and caste panchayats sometimes regulated behaviour and settled disputes.

Louis Dumont's Theory of Caste

Louis Dumont explained caste through hierarchy, purity and impurity.

His famous book is *Homo Hierarchicus* (1970).

He argued that religious ideas of purity and pollution influenced traditional caste hierarchy.

Some occupations were used to justify exclusion of particular communities.

His approach is influential, but does not explain every economic, political and regional aspect of caste.

Varna and Jati: Key Differences

Meaning

Varna: four broad categories

Jati: thousands of specific groups

Membership

Varna: some texts stress qualities and actions

Jati: traditionally by birth

Marriage

Varna is not usually the main marriage unit

Jati traditionally practises endogamy

Occupation

Varna: broad duties

Jati: historically specific occupations

Chapter 1: Quick Recap

Varna = four broad categories; Jati = many specific communities.

Three origin theories: Aryan, Divine and Triguna.

Caste characteristics include endogamy, hierarchy, birth-based membership and occupational links.

Louis Dumont emphasised hierarchy and ritual purity/pollution.

Modern Indian law prohibits untouchability and provides protection against caste-based discrimination.

Chapter 2: Theory of Ashrama

Ashrama comes from the Sanskrit root Shrama, meaning effort or exertion.

The system divides life into four traditional stages.

Each stage has its own duties, responsibilities and objectives.

The broad aim is to move from education and family responsibilities towards spiritual liberation.

The Four Ashramas

1. Brahmacharya

Education and discipline

2. Grihastha

Family and social responsibilities

3. Vanaprastha

Gradual withdrawal and spiritual preparation

4. Sannyasa

Renunciation and liberation

1. Brahmacharya Ashrama

Traditional age guide: approximately 0–25 years

The stage of education, learning and discipline.

Students traditionally studied under a teacher in a Gurukul.

Moral values, simplicity, self-control and service to the teacher were emphasised.

Upanayana marked the beginning of formal religious education for those eligible under traditional rules.

2. Grihastha Ashrama

Traditional age guide: approximately 25–50 years

The stage of marriage, family life and household responsibilities.

Main duties include earning a livelihood, raising children and supporting family members.

People perform social and religious duties.

Artha (wealth) and Kama (enjoyment) should be pursued within the limits of Dharma.

3. Vanaprastha Ashrama

Traditional age guide: approximately 50–75 years

The stage of gradual withdrawal from household responsibilities.

Responsibilities may be passed on to adult children.

More time is devoted to meditation, religious study and spiritual activities.

Simplicity, self-control and detachment from worldly pleasures are encouraged.

4. Sannyasa Ashrama

Traditional age guide: approximately 75 years onwards

The stage of renunciation and spiritual pursuit.

Material possessions and worldly attachments become less important.

Meditation, spiritual knowledge and devotion become central.

The ultimate goal is Moksha, or liberation from the cycle of birth and death.

Features and Importance of Ashrama

Education and discipline are emphasised in the first stage.

Family and social responsibilities are central in the second stage.

The third stage encourages gradual detachment.

The fourth stage focuses on renunciation and spiritual liberation.

The system connects personal development, social duties and spiritual goals.

Age limits are traditional guidelines, not compulsory rules followed by everyone.

Chapter 2: Quick Recap

Brahmacharya

Learn and practise discipline

Grihastha

Build a household and fulfil duties

Vanaprastha

Withdraw gradually and prepare spiritually

Sannyasa

Renounce attachments and seek Moksha

Chapter 3: Theory of Purushartha

Purushartha means the goals or objectives of human life.

Purusha means human being; Artha means purpose or objective.

The theory is an important concept in Hindu philosophy.

It identifies four major goals: Dharma, Artha, Kama and Moksha.

The Four Purusharthas

DHARMA

Righteousness, moral
conduct and duty

ARTHA

Wealth, livelihood and
material well-being

KAMA

Desire, love, pleasure
and enjoyment

MOKSHA

Spiritual liberation and
self-realisation

1. Dharma: Duty and Righteousness

Dharma means moral conduct, duty and righteousness.

It encourages honesty, justice, responsibility and respect for others.

It helps maintain social order and harmony.

It guides how wealth is earned and desires are fulfilled.

Example: doing one's work honestly and treating people fairly.

2. Artha: Wealth and Prosperity

Artha means material well-being and economic prosperity.

It includes money, property, career, skills and livelihood.

It helps meet basic needs and support the family.

Wealth should be earned and used in accordance with Dharma.

Example: earning honestly to provide food, education and shelter.

3. Kama: Desire and Pleasure

Kama includes desire, love, pleasure and enjoyment.

It may include relationships, beauty, art, music and cultural activities.

It recognises happiness and enjoyment as parts of human life.

Desires should be fulfilled responsibly and in accordance with Dharma.

4. Moksha: Liberation

Moksha means spiritual liberation or freedom.

It is associated with freedom from the cycle of birth and death.

It involves spiritual knowledge, self-realisation and freedom from ignorance and attachment.

Many Hindu philosophical traditions regard it as the ultimate spiritual goal.

How the Four Goals Work Together

Dharma

Provides moral
guidance

Artha

Provides material
resources

Kama

Fulfils emotional and
aesthetic desires

Moksha

Represents spiritual
liberation

Balancing Material and Spiritual Life

People need wealth and resources to live.

People also seek happiness, pleasure and emotional satisfaction.

Excessive attachment to wealth and pleasure may conflict with spiritual aims.

Dharma provides guidance for balancing material and spiritual needs.

The goal is not necessarily to reject wealth and pleasure, but to pursue them responsibly.

Ashrama and Purushartha: Relationship

Brahmacharya

Education and discipline

Main link: Dharma

Grihastha

Family, livelihood and enjoyment

Main links: Dharma, Artha, Kama

Vanaprastha

Detachment and spiritual preparation

Main links: Dharma, Moksha

Sannyasa

Renunciation and liberation

Main link: Moksha

Chapter 3: Quick Recap

Dharma = duty and righteous conduct.

Artha = wealth and material well-being.

Kama = desire, love and pleasure.

Moksha = spiritual liberation.

Dharma guides the responsible pursuit of Artha and Kama.

The four goals are related; they are not necessarily a fixed chronological sequence.

Final Summary: Three Concepts at a Glance

VARNA & JATI: Explain traditional social classification and community identity.

ASHRAMA: Explains four traditional stages of life, from education to renunciation.

PURUSHARTHA: Explains four goals of life—Dharma, Artha, Kama and Moksha.

Together, these concepts connect social roles, life responsibilities and spiritual aspirations.

THE 16 SANSKARAS

Sixteen Hindu Sacraments

Introduction

Sanskaras are traditional Hindu rites and ceremonies that mark important stages in a person's life. They are intended to promote physical, mental, moral, and spiritual development. The number and names of Sanskaras may vary among Hindu traditions; the following is a commonly recognized list of sixteen.

List of the 16 Sanskaras

1. **Garbhadhana (गर्भाधान)** – Conception ceremony, marking the intention to conceive a child.
2. **Pumsavana (पुंसवन)** – A prenatal rite performed during pregnancy for the well-being of the unborn child.
3. **Simantonnayana (सीमन्तोन्नयन)** – A ceremony for the protection and well-being of the expectant mother and child.
4. **Jatakarma (जातकर्म)** – Birth ceremony performed to welcome the newborn.
5. **Namakarana (नामकरण)** – Naming ceremony in which the child receives their name.
6. **Nishkramana (निष्क्रमण)** – The ceremony marking the child's first outing, traditionally into the open air.
7. **Annaprashana (अन्नप्राशन)** – The first introduction of solid food to the baby.
8. **Chudakarana (चूडाकरण)** – The first haircut or tonsure ceremony.
9. **Karnavedha (कर्णवेध)** – Ear-piercing ceremony.
10. **Vidyarambha (विद्यारम्भ)** – The beginning of formal learning and education.
11. **Upanayana (उपनयन)** – The initiation ceremony traditionally associated with religious study and spiritual discipline.
12. **Vedarambha (वेदारम्भ)** – The commencement of Vedic study.

13. **Keshanta (केशान्त)** – A traditional rite associated with the first shaving of facial hair, especially during adolescence.
14. **Samavartana (समावर्तन)** – The completion of formal studentship and preparation for adult life.
15. **Vivaha (विवाह)** – Marriage ceremony, marking the beginning of married life.
16. **Antyeshti (अन्त्येष्टि)** – The final rites performed after death, traditionally including funeral rites.

Importance of the Sanskaras

The sixteen Sanskaras represent important milestones throughout life. They emphasize family values, education, personal responsibility, spiritual development, and respect for life. These ceremonies connect individuals with their families, communities, and Hindu cultural traditions.

.

UNIT IV

Mughal Painting

Complete notes in simple language
Indian History | UG and PG Students

PREPARED BY

Dr. Kanika Bhanot

INTRODUCTION

What is Mughal painting?

A style of small, detailed paintings (miniatures) made in India under the Mughal emperors, from the 1500s to the 1700s.

It mixed Persian art with Indian themes, methods and local styles.

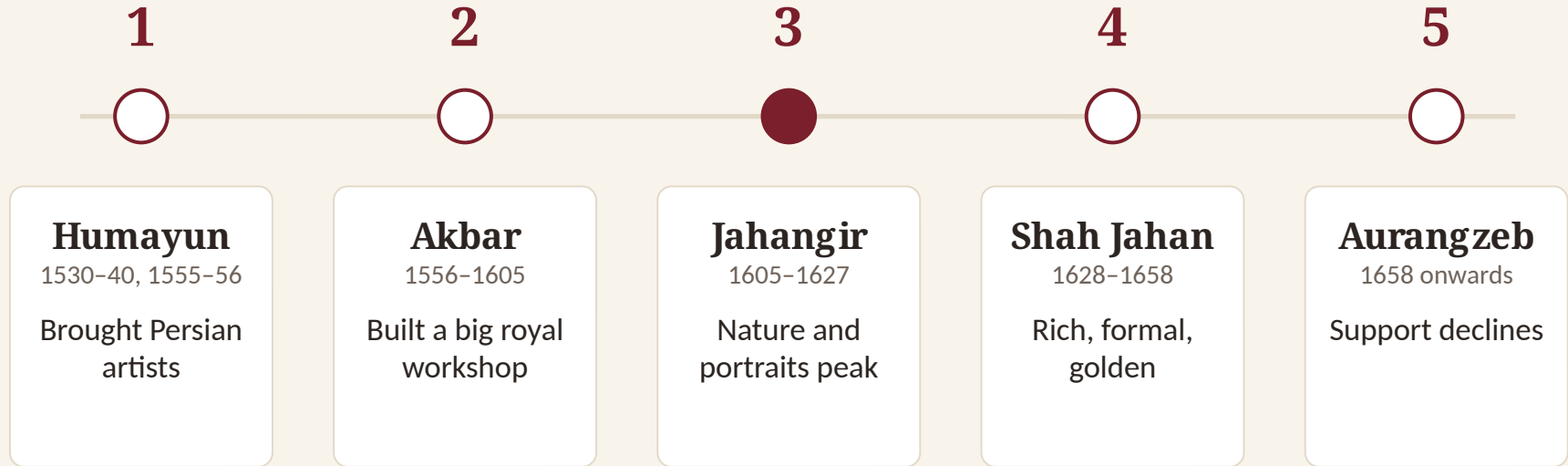
Golden period

Akbar • Jahangir • Shah Jahan

Famous for

- Life-like portraits
- Royal court scenes
- Historical events
- Hunting scenes and battles
- Pictures in books (manuscripts)

How it grew: five stages



Humayun laid the foundation

1

Exile

He lived in Persia for some time after losing his throne.



2

Contact

There he met and admired Persian painters.



3

Invitation

He invited two master painters: Mir Sayyid Ali and Abd al-Samad.



4

Foundation

Their work became the base of Mughal painting.

In short: Humayun brought strong Persian influence into the Mughal court.

Akbar made painting a major royal art

- Set up a large royal painting workshop
- Indian and Persian artists worked side by side
- Painted battles, court ceremonies, hunting and history

Key projects

Hamzanama

Adventures of Amir Hamza

Akbarnama

Story of Akbar's life and rule

Razmnama

Persian version of the Mahabharata

Jahangir: the high point of detail

What changed

- Paintings became very fine and life-like
- Portraits, plants, animals and birds became popular
- Artists carefully showed faces and small details
- Some European ideas appeared: depth (perspective) and shading

Famous artists

Ustad Mansur

Abu'l Hasan

Bishandas

Shah Jahan: grand and golden

Style

Paintings became more formal, rich and decorative.

Subjects

Royal ceremonies, court meetings and the splendour of the court.

Look

Lots of gold, bright colours and fancy clothes.

Key work: Padshahnama — an illustrated history of Shah Jahan's reign.

Aurangzeb and later: decline, not the end

- 1 Less support** Royal support for painting fell compared to earlier rulers.
- 2 Still alive** Painting went on at the Mughal court and in regional centres.
- 3 Artists move** Many painters moved to Rajput and other regional courts.
- 4 New styles** This helped regional painting styles grow.

Main features (1 to 6)

01 Persian + Indian mix

Persian miniature style joined with Indian art.

02 Royal support

Emperors and royal family paid and supported artists.

03 Small size

Tiny, detailed works for books, albums and royal collections.

04 Real portraits

Emperors, nobles and courtiers shown with their own faces.

05 History themes

Battles, campaigns, meetings and big political events.

06 Court scenes

Royal meetings, ceremonies, festivals and court life.

Main features (7 to 12)

07 Nature studies

Birds, animals, flowers and plants, especially under Jahangir.

08 Rich colours

Bright colours, fine lines, careful shading, and gold.

09 Detailed dress

Clothes, jewellery, weapons, buildings and fabrics shown carefully.

10 Book pictures

Paintings went with literary, religious and history texts.

11 European touch

Some use of shading, depth, halos and European layouts.

12 Personal styles

Many artists shared a book, yet each had a style you can recognise.

Emperors and what they gave

Emperor	Main contribution
Humayun	Built links with Persian art and invited master painters.
Akbar	Grew the royal workshop and supported illustrated history books.
Jahangir	Encouraged life-like art, portraits, and studies of plants and animals.
Shah Jahan	Liked refined, rich and formal court paintings.
Aurangzeb	Royal support became weaker, but painting continued.

Painters of Humayun and Akbar

Mir Sayyid Ali

Humayun's court

- Persian master painter
- Brought Persian methods to the Mughal workshop
- Helped build early Mughal painting

Basawan

Akbar's court

- Lively, expressive figures
- Complex scenes
- Good use of light and shade
- Made the style more life-like

Daswanth

Akbar's court

- One of Akbar's key painters
- Worked on big royal book projects
- Known for imaginative scenes

Painters of Jahangir's time

Ustad Mansur

Akbar and especially Jahangir

- Famous for birds, animals and plants
- Watched nature very closely
- Painted rare animals and birds in fine detail

Abu'l Hasan

Jahangir's court

- Famous for fine portraits
- Made well-planned, refined scenes
- Jahangir called him Nadir al-Zaman, "Wonder of the Age"

Famous illustrated books

Hamzanama

Under Akbar

Adventures of the hero Amir Hamza. Big painted pages, lots of action and lively storytelling.

Akbarnama

Under Akbar

Story of Akbar's life and rule, with pictures of battles, court events and royal work.

Razmnama

Under Akbar

Persian translation of the Mahabharata. Shows Mughal interest in Indian stories.

Padshahnama

Under Shah Jahan

History of Shah Jahan's reign. Royal portraits, formal court scenes and imperial power.

How the paintings were made

Paper

Painted on specially prepared paper.

Brushes

Very fine brushes for thin lines and tiny details.

Colours

Made from minerals, plants and other materials.

Gold

Gold and costly materials used for decoration.

Layers

Colours and details added step by step.

Teamwork

One artist drew the plan, another the figures, another the finishing.

Why Mughal painting matters

- 1** Shows how Persian and Indian art mixed together
- 2** Gives a visual record of court life, dress, buildings, war and ceremonies
- 3** Developed skilled portraits and life-like art
- 4** Encouraged translating and illustrating history and literature
- 5** Influenced Rajput, Pahari, Deccan and other regional styles, which also grew their own looks
- 6** A useful source for historians studying Mughal society and royal ideas

QUICK REVISION

Remember these points

Humayun

started it with Persian painters

Akbar

built the workshop: Hamzanama, Akbarnama, Razmnama

Jahangir

nature and portraits at their best

Shah Jahan

rich, golden court art: Padshahnama

Aurangzeb

support fell; artists went to regional courts

ANCIENT AND MEDIEVAL INDIAN HISTORY

Nagara, Dravida and Vesara

The three main styles of Indian temple architecture

Easy notes for History students

Created by

Dr. Kanika Bhanot

INTRODUCTION

India built temples in three main styles

Temples in different parts of India look different. Historians group them into three styles. Each style has its own region, tower shape, plan, decoration and way of building.

Nagara

North India

Tall, curved tower called a shikhara

Dravida

South India

Stepped, pyramid-like tower called a vimana

Vesara

Deccan (mainly Karnataka)

A mix of northern and southern features

Key differences: region • tower • temple plan • decoration • construction

1. NAGARA STYLE

Nagara: the curved-tower temples of North India

The Nagara style grew mainly in North India from the Gupta period onwards. It was at its peak between the 7th and 13th centuries CE.

REGION

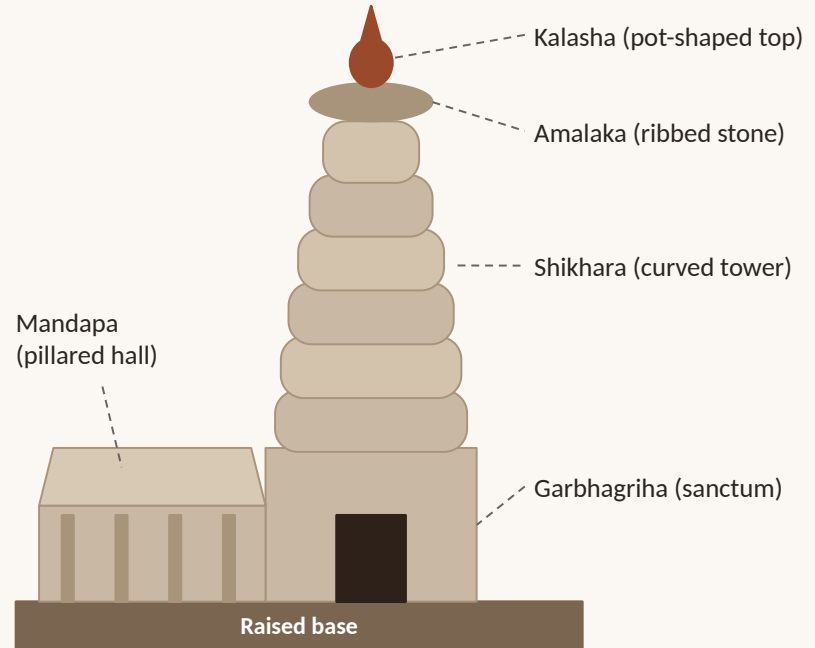
Madhya Pradesh, Rajasthan, Odisha, Gujarat, Uttar Pradesh

KEY IDENTITY

A tall, curved tower (shikhara) over the sanctum

TIME OF GROWTH

Gupta period onwards; peak 7th–13th c. CE



Simple diagram showing the main parts of a Nagara temple.

1. NAGARA STYLE — MAIN FEATURES

Ten features to remember about Nagara temples

1

Region: North India — MP, Rajasthan, Odisha, Gujarat and UP

2

Shikhara: Its most special feature: a tall, curved tower over the sanctum

3

Amalaka: A round, ribbed stone placed near the top of the tower

4

Kalasha: A pot-shaped piece at the very top of the tower

5

Garbhagriha: The inner room where the main god is kept

6

Mandapa: A hall with pillars for worship and gatherings

7

Plan: The sanctum is usually square, though its outer walls may have projections

8

Gopuram: Big gateway towers are less important than in South India

9

Sculptures: Gods, myths, flowers and heavenly beings cover walls and towers

10

Sub-schools: Odisha, Central India and Western India each had their own features

Famous Nagara temples

Kandariya Mahadeva Temple

KHAJURAHO

A classic example of the tall, curved Nagara shikhara.

Lingaraja Temple

BHUBANESWAR

A major temple of the Odisha school of Nagara style.

Sun Temple

MODHERA

An important example from the Western Indian (Gujarat) tradition.

Jagannath Temple

PURI

A famous Odisha temple and a major pilgrimage centre.

How to spot a Nagara temple

Look for a tall, curved shikhara over the sanctum, topped by a ribbed amalaka and a pot-shaped kalasha.

2. DRAVIDA STYLE

Dravida: the stepped-tower temples of South India

The Dravida style grew mainly in South India. It flourished under the Pallavas, Cholas, Pandyas and Vijayanagara rulers.

REGION

Tamil Nadu and other parts of South India

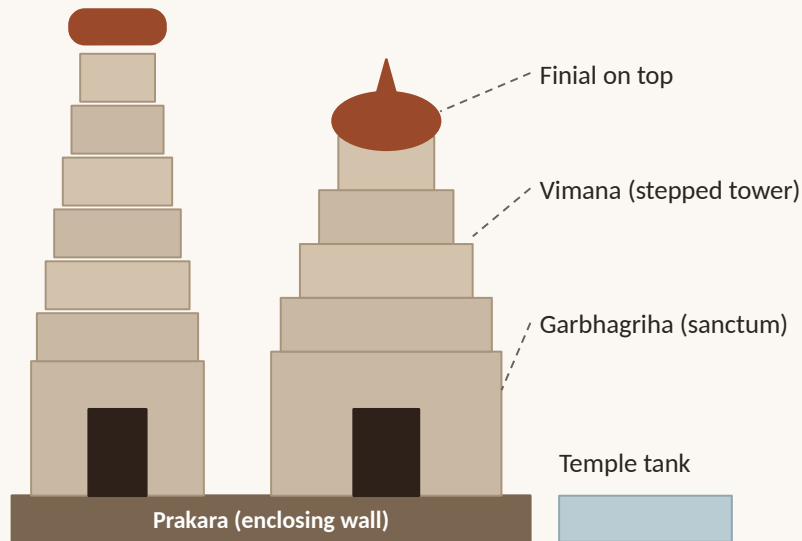
KEY IDENTITY

A stepped, pyramid-like tower (vimana) and big gateways

MAIN PATRONS

Pallavas, Cholas, Pandyas, Vijayanagara

Gopuram (gateway)



Simple diagram. Gateway height differs by period and temple.

2. DRAVIDA STYLE — MAIN FEATURES

Ten features to remember about Dravida temples

1

Region: Tamil Nadu and other parts of South India

2

Vimana: A stepped, pyramid-shaped tower rises over the sanctum

3

Storeys: The vimana is made of tiers that get smaller as they rise

4

Gopuram: A grand, decorated entrance gate; in later temples often taller than the main shrine

5

Prakara: Boundary walls that enclose the temple complex

6

Garbhagriha: The sanctum where the main god is kept

7

Mandapas: Pillared halls for prayer, ceremonies and gatherings

8

Temple tanks: Sacred water tanks are common in big temples

9

Sculptures: Gods, guardians, mythical creatures and fine carvings

10

Construction: Mostly stone; granite was used a lot in big Chola temples

2. DRAVIDA STYLE — IMPORTANT EXAMPLES

Famous Dravida temples

Brihadeeswarar Temple

THANJAVUR • CHOLA

Built under Rajaraja I in the early 11th century CE.

Shore Temple

MAMALLAPURAM • PALLAVA

A well-known temple of the Pallava period.

Kailasanathar Temple

KANCHIPURAM • PALLAVA

Another important temple of the Pallava period.

Meenakshi Amman Temple

MADURAI

Famous for its huge gopurams and very large complex.

How to spot a Dravida temple

Look for a stepped, pyramid-like vimana, tall gopuram gateways, enclosing walls and often a temple tank.

3. VESARA STYLE

Vesara: the mixed style of the Deccan

The Vesara style grew mainly in the Deccan, especially present-day Karnataka. It is often described as a mix of northern Nagara and southern Dravida ideas.

REGION

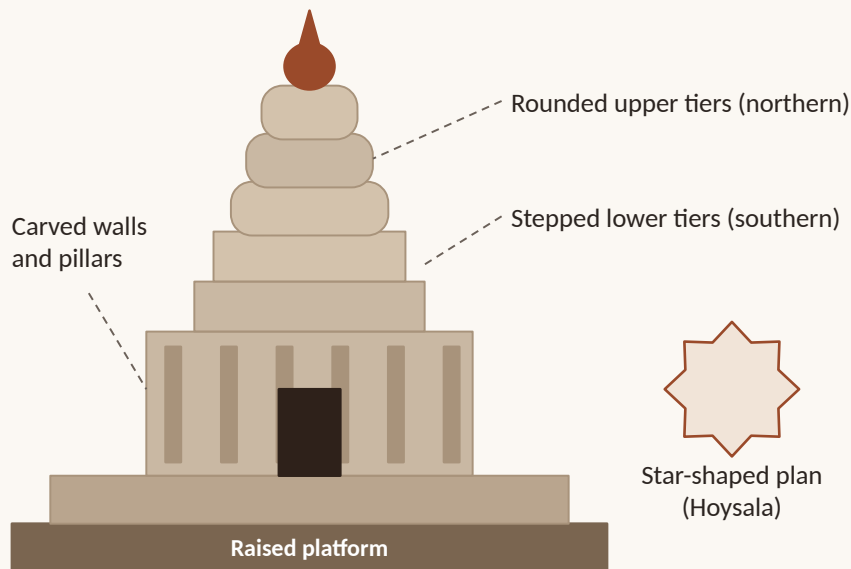
The Deccan, especially Karnataka and nearby areas

KEY IDENTITY

Mixes northern and southern features

MAIN PATRONS

Chalukyas and later Deccan dynasties



Idea diagram only; real Vesara-related temples differ a lot.

Ten features to remember about Vesara temples

1

Region: The Deccan, especially Karnataka and nearby areas

2

Mixed features: Temples may combine northern and southern features

3

Tower: Varies — some are tiered, others look more curved

4

Plans: Square, rectangular, apsidal (rounded end) and complex plans

5

Carvings: Walls, pillars, doors and ceilings are richly carved

6

Raised platforms: Some later Deccan and Hoysala temples stand on high platforms

7

Star-shaped plans: Seen in several Hoysala temples, but not in every Vesara temple

8

Pillared halls: Finely carved pillars and large mandapas are common

9

Regional types: Early Chalukya, Kalyani Chalukya and Hoysala traditions

10

Importance: The Deccan was a centre for trying new plans, towers and carvings

Famous Vesara-related temples

Virupaksha Temple

EARLY CHALUKYA

Shows strong southern (Dravida) features.

Durga Temple

EARLY CHALUKYA

Known for its special apsidal (rounded-end) plan.

Hoysaleswara Temple

HOYSALA

Famous for its very detailed stone sculpture.

Chennakesava Temple

HOYSALA

A major Hoysala monument.

Historical note

Textbooks often call Vesara a "hybrid" style, but scholars debate how widely the term should be used. Hoysala architecture is also often studied as its own regional tradition.

4. COMPARISON

Nagara vs Dravida vs Vesara at a glance

Feature	Nagara	Dravida	Vesara
Main region	North India	South India	Deccan
Tower	Usually a curved shikhara	Usually a stepped, pyramid-like vimana	Varies; may mix northern and southern features
Top of tower	Often an amalaka and kalasha	A finial on top of the tiered vimana	Depends on the regional tradition
Temple complex	Mostly the shrine and mandapa	Often walls (prakara) and big gateways	Varies by dynasty and period
Decoration	Sculptures and tower ornaments	Tiered towers, sculptures and gateways	Often very ornate pillars, walls and plans
Key dynasties	Chandellas, Odisha dynasties, Gurjara-Pratiharas	Pallavas, Cholas, Pandyas	Chalukyas, Rashtrakutas, Hoysalas
Example	Kandariya Mahadeva, Khajuraho	Brihadeeswarar, Thanjavur	Chalukya and Hoysala temples

QUICK REVISION

Remember the tower, and you remember the style

Nagara

North India

Curved shikhara with amalaka and kalasha

Dravida

South India

Stepped vimana, tall gopurams and enclosing walls

Vesara

Deccan

Mix of both, rich carvings, star plans in Hoysala temples

Created by Dr. Kanika Bhanot

UNIT II

Social and Political Ideas in Ancient India

The Manusmriti and Kautilya's Arthashastra

Created by

Dr. Kanika Bhanot

Assistant Professor, Department of History

What this unit covers

Part 1: The Manusmriti

An old law book (Dharmashastra) linked to Manu.

We look at its social ideas (varna, ashrama, women, family, dharma) and its political ideas (the king, punishment, justice, taxes, war).

Part 2: The Arthashastra

A book on running a state, linked to Kautilya (Chanakya).

We look at the seven parts of the state, the king, ministers, money, spies, the army and foreign policy.

PART 1

The Manusmriti

Social and political ideas in the "Laws of Manu"

INTRODUCTION

What is the Manusmriti?

The Manusmriti, or "Laws of Manu", is an ancient Indian Dharmashastra (a book of rules and duties). Tradition says it was written by Manu.

Social duties

Caste (varna)

Family

Law

Morality

Kingship

Justice

Its ideas show how the Brahmanical tradition of ancient India thought society and politics should be organised.

The Varna system: four groups, four duties

Society was split into four varnas. Each varna had its own work and duties.

Brahmins

Study, teaching,
performing sacrifices
and giving religious
guidance.

Kshatriyas

Protecting people,
fighting wars and
governing.

Vaishyas

Farming, rearing
cattle and trade.

Shudras

Serving the other
three varnas.

Brahmins were placed at the top because they were linked with religious knowledge, teaching and sacred texts.

A society of ranks, not equals

Brahmin supremacy

Brahmins got the highest ritual and social position because of their role in religion, teaching and sacred texts.

Social hierarchy

Society was arranged like a ladder. A person's rights, duties and status depended on their varna.

Unequal status

Punishments and duties were different for different groups. This shows strong inequality in the system the text describes.

The Ashrama system: four stages of life

1

Brahmacharya

Student life: learning and discipline.

2

Grihastha

Householder life: marriage, family and work.

3

Vanaprastha

Slowly stepping back from worldly life.

4

Sannyasa

Giving up worldly life completely (renunciation).

Women, marriage and family

Position of women

- Women were to be protected by male relatives (father, husband, son).
- Marriage and family duties were given great importance.
- Women's independence was limited.
- This reflects patriarchal (male-dominated) social values.

Marriage and family

- Marriage was an important social and religious institution.
- The text discussed different marriage practices.
- It explained family responsibilities.
- It set out duties of husband and wife towards each other.

Rules that held society together

Dharma

Right conduct and duty. It was seen as the base of the whole social order.

Purity and pollution

Rules about ritual purity, food, mixing with others and religious practice.

Inheritance and property

How family property was shared, and the rights and duties of family members.

Social control

Duties, customs, religious rules and punishments were used to keep the existing order in place.

The king: why he mattered

Divine origin of kingship

The king was seen as a specially created ruler with a sacred duty to protect society and keep order.

Importance of the king

Without a king there would be disorder. He protected people and enforced laws.

Protector of dharma

The king had to uphold dharma and protect the existing social order.

Law and order

He had to protect people from theft, violence and other wrongdoing.

Tools of the king's rule

Danda (punishment)

Punishment was needed to stop wrongdoing and keep peace. The king had to use it fairly.

Justice

The king heard disputes, checked evidence and decided cases according to dharma and legal rules.

Taxation

The king could collect taxes to run the state, protect people and carry out his duties.

Military

The king had to keep an army and defend the kingdom from outside enemies.

A good king follows dharma

Officials

Choose able and trustworthy advisers and officers.

Limits on the king

He had great power, but had to follow dharma, listen to learned advisers and not act on whim.

Welfare of subjects

Protecting people and keeping them safe was a key duty.

Foreign relations

Rules for war, peace, diplomacy and dealing with neighbouring kings.

Ethical kingship

The king should be disciplined, fair in justice and devoted to his duties.

KEY IDEA: MANUSMRITI

The Manusmriti linked political power with dharma. The king's main job was to keep law, order and justice, and to protect the existing social hierarchy.

PART 2

Kautilya's Arthashastra

Political ideas in an ancient Indian guide to statecraft

INTRODUCTION

What is the Arthashastra?

The Arthashastra is an ancient Indian book on statecraft (the art of running a state). It is linked to Kautilya, also known as Chanakya or Vishnugupta.

It covers kingship, administration, taxes, diplomacy, war, spying and keeping the state strong.

Manusmriti

Gives a lot of attention to social and religious duties.

Arthashastra

Focuses mainly on the practical art of governing a state.

Saptanga theory: the seven parts of a state

1

Swami

The king

2

Amatya

Ministers and officials

3

Janapada

Territory and people

4

Durga

Forts

5

Kosha

Treasury

6

Danda / Bala

Army and power to enforce

7

Mitra

Allies (friendly states)

Like the parts of a body, all seven must be strong for the state to be healthy.

The king and his government

Kingship

The king was at the centre of government. He had to be disciplined, hardworking, smart and focused on safety and prosperity.

Qualities of a king

Self-control, courage, intelligence, practical wisdom, discipline and good judgement.

Welfare of the people

The king's good was tied to his people's good. Good rule meant keeping them safe and prosperous.

Strong central administration

An organised government under the king, with clear duties for ministers and officials.

Council of ministers

The king should consult experienced, trusted ministers before big decisions. Advice leads to better rule.

Law, punishment and internal security

Law and justice

The state kept law and order, settled disputes, prevented crime and gave suitable punishments.

Danda Niti

Punishment and firm authority were key tools of rule. Punishment had to be fair and in proportion to the crime.

Internal security

Protect the kingdom from rebellion, crime, corrupt officials and anything that threatens stability.

Corruption control

Kautilya knew officials could be corrupt. He advised close watch, inquiries and audits of income and spending.

A strong treasury makes a strong state

Economic administration

A full treasury was needed for political stability. The state watched over revenue, farming, trade, mining and other economic work.

Taxation

Taxes paid for government, defence and public duties. But taxes should not be so heavy that they hurt people's ability to produce.

Public works and resources

The state should support productive work, manage key resources, encourage farming and maintain infrastructure.

Spies and soldiers

Espionage system

Kautilya stressed gathering information through spies to find:

- Conspiracies
- Corruption
- Disloyalty
- Threats to the state

Military organisation

A strong defence needs:

- A disciplined army
- Secure forts
- Enough weapons and supplies
- Good commanders

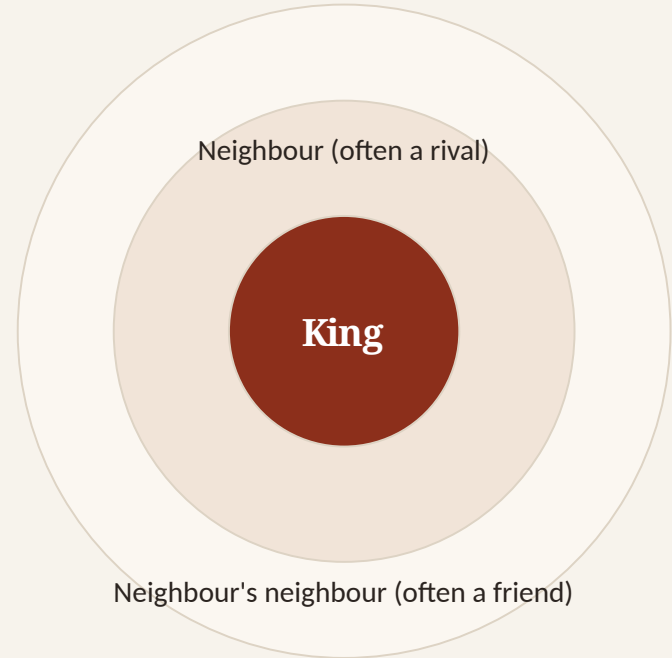
Foreign policy: the Rajamandala theory

Rajamandala means a "circle of kings". It studies how a king should deal with the states around him.

Foreign policy should be based on the state's own interests and on the situation at the time.

When making policy, a king should consider:

- How strong each state is
- Geographical position
- Alliances and resources
- Chances to grow or stay secure



Shadgunya: six ways to deal with other states

Sandhi

Making peace or signing a treaty.

Vigraha

Hostility or war.

Asana

Staying neutral; wait and watch.

Yana

Preparing for or going on a military campaign.

Samsraya

Seeking protection or allying with a stronger power.

Dvaidhibhava

Peace with one power while staying hostile to another.

The four Upayas: ways to handle opponents

Step 1

Sama

Talk and persuade
(conciliation).



Step 2

Dana

Offer gifts or
concessions.



Step 3

Bheda

Create divisions or use
differences among
opponents.



Step 4

Danda

Use force or
punishment.

The methods move from soft (talking) to hard (force).

Practical politics and a stable state

War and diplomacy

Both force and negotiation are tools of policy. Choose based on the kingdom's strength and situation.

Practical, realistic politics

Be careful, think strategically and use power well, based on interests, resources and circumstances.

Protection of the kingdom

Guard the territory, treasury, people and the kingdom's independence.

Succession and stability

Plan who rules next, train the princes well and prevent fights inside the royal family.

State as an instrument of order

Keep security, regulate key economic activity, enforce laws and defend against threats.

KEY IDEA: ARTHASHASTRA

The Arthashastra gives a practical theory of government. A state is strong when it has good administration, a healthy economy, good intelligence, military power, smart diplomacy and safe, secure people.

Quick comparison

Point	Manusmriti	Arthashastra
Linked to	Manu	Kautilya (Chanakya / Vishnugupta)
Main focus	Social and religious duties, plus kingship	Practical art of running a state
Basis of rule	Dharma and the social hierarchy	State interest, resources and circumstances
Role of the king	Uphold dharma, law, order and justice	Keep the state secure, rich and strong
Key concepts	Varna, Ashrama, Dharma, Danda	Saptanga, Rajamandala, Shadgunya, Upayas

Thank you

Unit II: Social and Political Ideas in the Manusmriti and Kautilya's Arthashastra

Prepared by

Dr. Kanika Bhanot

Assistant Professor, Department of History