6. Second Urbanisation in India

6.1 Rise of Mahajanapadas

The ambition of territorial expansion led to a conflict among the janapadas. Some janapadas proved more powerful than the others in this conflict. The stronger janapadas began to annex the conquered territories to their own and thus, they successfully expanded their boundaries. By 600 B.C.E. sixteen mahajanapadas were established in India, from the northwest region to Magadha. Conquering other janapadas and annexing their territory permanently to one's own, became a regular practice in the times of mahajanapadas. Ultimately, this conflict resulted into the creation of the large empire like Magadha. Ancient India once again witnessed the rise of cities. This process is known as the 'Second Urbanisation'.

The names of sixteen mahajanapadas are found in the Jaina and Buddhist literature and also in the Purana texts. Buddhist texts were written in a period, which was closer to the period of the mahajanapadas. Hence the names occurring in the Buddhist texts are accepted as more reliable.
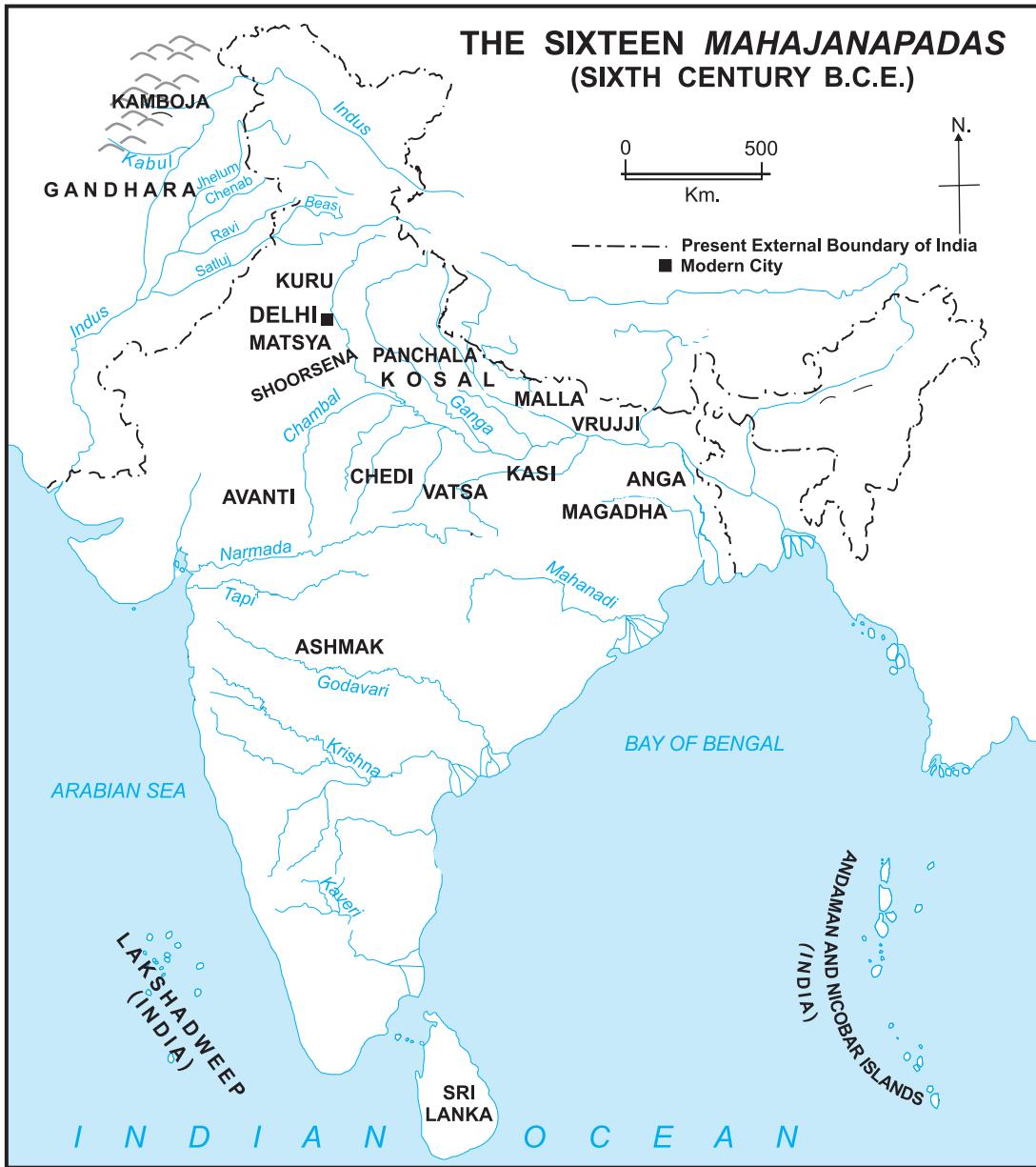
For additional information:

The Sanskrit 'Ashmak' and the Pali 'Assak' are supposed to be two versions of the same name. This can be further explained by the following examples.

(1) 'Avantyashmak' is a term mentioned in Panini's 'Ashtadhyayi'. It means Avanti and Ashmak were two adjacent states.

(2) Three states of 'Ashwayana', 'Ashwakayana' and 'Hastikayana' are mentioned in Panini's 'Ashtadhyayi'. When Alexander invaded India, his advent through Afghanistan and Punjab was fiercely resisted by some warrior tribes. The Greek historians have mentioned their names as 'Aspasioi', 'Assakenoi' and 'Astakenoi'. These three names are equivalents of 'Ashwayana', 'Ashwakayana' and 'Hastikayana' respectively. Assaka mentioned in the Buddhist literature may be identified, according to some historians, with the Ashwakayanas in the northeast region, which may not have any association with the Ashmakas.

(3) It seems that the king of Assaka was known as 'Andhakraja' during Gautama Buddha's times. The region on the banks of the Godavari was known as 'Andhakratta'. Sage Bavari, a contemporary of Gautama Buddha, had his ashram in this region. Originally he was from the state of Kosala. According to 'Suttanipata', a Buddhist text, he came from Shrvasti, the capital of Kosala to Assaka. It was situated on the Godavari and in the region of 'Dakshinapatha'. This evidence confirms that the name Assaka in Pali is equivalent to Sanskrit Ashmaka.

THE SIXTEEN *MAHAJANAPADAS*
(SIXTH CENTURY B.C.E.)

KAMBOJA

GANDHARA

KURU

DELHI

MATSYA

SHOORSENA

PANCHALA

KOSAL

MALLA

VRUJJI

CHEDI

VATSA

KASI

ANGA

MAGADHA

AVANTI

ASHMAK

0   500
Km.

─ · ─ · ─ Present External Boundary of India
■ Modern City

N.

Kabul
Indus
Jhelum
Chenab
Beas
Ravi
Satluj
Indus
Chambal
Ganga
Narmada
Tapi
Mahanadi
Godavari
Krishna
Kaveri

ARABIAN SEA

BAY OF BENGAL

LAKSHADWEEP (INDIA)

ANDAMAN AND NICOBAR ISLANDS (INDIA)

SRI LANKA

I N D I A N   O C E A N

6.2 Ashmak/Assak Mahajanapada

Among the sixteen mahajanpadas the one known as Ashmak or Assak is identified with the region of present day Maharashtra.

Ashmaka/Assaka was the only mahajanapada that was situated in the region known as 'Dakshinapatha'. Remaining fifteen mahajanapadas were in north India. Suttanipata describes the region of Dakshinapatha in great details. It was the region of an important trading route. It started at Shravasti and proceeded through Ujjayini and Mahishmati. From there one would reach Pratishthan after crossing the Vindhyas.

According to 'Mahagovinda Suttanta', a Buddhist text, Brahmadatta was the king of Assaka and the name of his capital was 'Potana/Podana'. Potana is identified with Nandura in Buldhana district. Potana was also known by the names, 'Potali' and 'Paudanya'. Other janapadas situated in the region of Dakshinapatha were 'Vidarbha', 'Bhoja', 'Dandaka' and 'Kalinga'. The first three were part of present day Maharashtra. Also the tribal states of the Andhas, Shabaras, Pulindas and the Mutibas were also located in the Godavari and Krishna basins.

According to Jaina texts, Bahubali, the son of Rishabhanath the first Jaina

Tirthankara was given the kingdom of Ashmaka and Podanpur was its capital. The magnificent statue of Bahubali stands at Shrvanbelgola, in the Hassan district of Karnataka. Bahubali had attained Keval Gyan (Omniscience).

6.3 Second Urbanisation in India

The janapadas with definite geographic borders and administrative system were established roughly around 1000 B.C.E. The ambition to expand geographic boundaries and the political conflict caused by it left some janapadas more powerful than others. It resulted into the creation of sixteen mahajanapadas from Afghanistan in the northeast to Bengal in the east, stretching to the banks of the Godavari in the south.

The capital cities of the mahajanapadas and some other cities, which flourished because of prospering trade once again brought the age of urbanisation in India. It is known as the 'Second Urbanisation'.

The 'Mahaparinibbansutta' mentions names of six cities, which were of great importance. They are, Champa, Rajagriha, Shravasti, Saketa, Kushambi and Varanasi. By the 6th century B.C.E. these and a few other cities had become very prosperous.

Characteristic pottery of janapadas and mahajanapadas has been recovered from various archaeological sites. Also, many sites have yielded iron implements and punch marked coins of silver and copper. The punch marked coins have been mentioned in the ancient Indian literature as 'Karshapana' or 'Pana'.

The following things are perceived as markers of urbanisation : Development of the cities as administrative centres, network of surrounding villages to cater to the needs of urban centres (hinterland), interlinking of the village administration with the central administration, well defined rules of taxation, internal and distant trade, well-established network of land routes and waterways (both rivers and oceans), purchase and sales of goods by increasingly using monetary exchange along with the barter system, a stable legal system and judiciary. All these characteristics of urbanisation were present in the times of mahajanapadas.

6.4 Mahajanapadas and The Contemporary Cities

1. Kasi : This mahajanapada was a powerful one in the beginning of the

Mahajanapadas and their capitals :

1. Kasi – Varanasi
2. Kosal – Shravasti
3. Anga – Champa
4. Magadha – Girivraja/Rajgriha
5. Vrujji/Vajji – Vaishali
6. Malla/Malava – Kushinara/ Kushinagara
7. Chedi – Shuktimati/Sotthivati
8. Vamsha/Vatsa – Kaushambi
9. Kuru – Indraprastha/Indrapattan
10. Uttar Panchala – Ahichchhatra, Dakshina Panchala – Kampilya
11. Matsya – Viratnagar
12. Shoorsena – Mathura
13. Ashmak/Assaka – Potali/Potana/ Podana
14. Avanti – Ujjayini and Mahishmati
15. Gandhara – Taxila
16. Kamboja – Rajpura

mahajanapada period. Varanasi was its capital. The kings of Kasi were ambitious. According to the jataka stories they aspired for the highest position among all contemporary kings (Sabbarajunam aggaraja). The Buddhist text, 'Mahavagga' mentions that the king of Kasi had defeated Kosala and annexed it to his own kingdom. Later, Ajatashatru, the king of Magadha conquered and annexed Kasi mahajanapada to Magadha.

2. Kosala : Ancient Kosala encompassed the regions of Uttar Pradesh in India and Lumbini in Nepal. Sharavasti was its capital city. King Prasenjit (Pasenadi*) was a disciple of Gautama Buddha. Kosala was destroyed and annexed permanently to Magadha by King Ajatashatru.

* Pasenadi is the Pali version of the name Prasenjit.

3. Anga : The city of Champa was the capital of Anga. It was a centre of the marine trade. It was permanently annexed to Magadha by King Bimbisara.

4. Magadha : Magadha had its first capital at the city of Girivraja, also known as Rajagriha. Girivraja was surrounded by five hills making it formidable for the enemies. King Bimbisara was a contemporary of Gautama Buddha. The policy of territorial annexation of other kingdoms was started during the reign of Kind Bimbisara.

Later Pataliputra became the capital of Magadha empire.

5. Vrujji / Vajji : This was a confederation of eight clans, known as 'Maha Aththkula'. It included clans like Videha, Lichchhavi, Vajji, Shakya, Dnyatruk, etc. The 'Ekapanna Jataka' mentions that Vaishali, the capital of this mahajanapada was fortified with three

surrounding walls. It had three entrance gates and bastions. King Ajatashatru was the one who annexed the territory of the Vrujji/Vajji's land to Magadha.

6. Malla : The city of Kushinara or Kushinagara (Kasia) in the Gorakhapur district was the capital of this mahajanapada. Gautama Buddha attained Mahaparinirvana at this city. A copper plate inscription (5th century C.E.) was found at the 'Parinirvana Stupa' in this city. It read, "Parinirvana chaitye tamrapatta iti". In the later vedic period Malla mahajanapada was a monarchy. Later it turned into a republic. There were two more cities in the mahajanapada, namely, 'Pava' and 'Bhaoganagara'. According to the Jaina texts, eighteen republics from the regions of Mallas, Lichchhavis and Kashi-Kosala, had formed a confederation to fight Ajatashatru. By the 3rd century B.C.E. the Malla mahajanapada was merged into the Maurya empire.

7. Chedi : This mahajanapada had occupied Bundelkhand and the region around it. The city of Shuktimati or Sotthivati was its capital. It is supposed to have been situated near 'Banda' in Uttar Pradesh.

8. Vamsha or Vatsa : Kaushambi was the capital (Kosam near Allahabad) of this mahajanapada. According to the tradition of Purana texts Hastinapur was destroyed by a flood of Ganga and King Nichakshu, a descendant of the Pandavas had to shift his capital to Kaushambi. The protagonist of the play 'Swapnavasavadatta' written by Bhasa is King Udayan. He was the king of the Vatsa mahajanapada and the contemporary of Gautama Buddha.

9. Kuru : The capital of this mahajanapada was located at Indrapat near Delhi, Its name was Indraprastha or Indrapattana. According to the Jataka literature, the kings of Indraprastha belonged to 'Yudhitthil' gotra.

10. Panchala : The mahajanapada of Panchala was divided into, Uttara (north) Panchala and Dakshina (south) Panchala. The river Bhagirathi was the natural boundary that divided the mahajanapada. Ahichchhatra, the capital of Uttara Panchala was located near the village of Ramanagar, district Bareilley, Uttar Pradesh. Kampilya, present-day Kampil in the Farukhabad district of Uttar Pradesh, was the capital of Dakshina Panchala. The mahajanpadas of Kuru and Panchala often fought for supremacy. Both the divisions of Panchala mahajanapada were monarchies in the beginning. At a later date, they turned into a sangharajya.

11. Matsya : The capital of this mahajanapada was Viratnagar, which was located at Bairat in the Jaipur district of Rajasthan. Matsya was merged into the empire of Magadha at a later date. Bairat is one of the places where Ashokan edicts have been found.

12. Shoorasena : This mahajanapada was located on the banks of the river Yamuna. Its capital was the city of Mathura. Greek historians have mentioned the name of the mahajanapada as 'Shursenoi' and Mathura as 'Methora'. Later, the mahajanapada of Shoorsena was merged into the Maurya empire.

13. Ashmak/Assak : We have seen earlier that Potali was the capital of Ashmak mahajanapada and probably it was a feudatory state of Kashi mahajanapada.

14. Avanti : This mahajanapada encompassed the region of Malwa, Nimad and its neighbouring regions in Madhya Pradesh. Avanti mahjanapada was divided into Uttara Avanti and Dakshina Avanti. Ujjayini (Ujjain) was the capital of Uttar Avanti, while Mahishmati (Mandhata, District Khandwa) was the capital of Dakshina Avanti. King Pradyot was a contemporary of Gautama Buddha. In the 4th century B.C.E. Avanti mahajanpada

became an integral part of the Maurya empire.

15. Gandhara : This mahajanpada had spread into Kashmir and Afghanistan. Taxila was its capital. Pukkusati or Pushkasarin was the king of Gandhara, who was a contemporary of King Bimbisara. He had established diplomatic relations with King Bimbisara. By the 6th century B.C. the Iranian emperor, Daryush I conquered Gandhara mahajanapada. The Behistun inscription in Iran (516 B.C.E.) mentions Gandhara as one of the satrapies of the Iranian empire.

16. Kamboja : This mahajanapada is mentioned in the ancient literature along with Gandhara. Rajapura (Rajauri) was its capital. Kamboja was well-known for its excellent horses and its horsemen warriors for their skills of warfare. Kamboja people had resisted Sinkandara's advent. The Aspasioi (Ashvayana) was part of the Kamboja mahajanapada. The mahajanapada is mentioned in Ashoka's edicts as 'araj', meaning 'those who do not have a king'. In turn, it means that those who were a republic.

6.5 Mahajanapadas - Administrative System, Guilds

Administrative System : In the 5th lesson, we have seen various terms in the context of the types of ancient states. They were 'Rajya', 'Svaarajya', 'Bhaujya', 'Vairajya', 'Maharajya', 'Saamrajya' and 'Parmeshthya'. It is difficult to define these terms. However, 'Shatapatha Brahmana' and 'Katyayana Shrautsutra' explain the term Rajya and Saamrajya in the conext of sacrificial system. According to it, the king who performs 'Rajasooya' sacrifice is designated as 'Raja'. The kingdom ruled by him is designated as 'Rajya'. When a 'Raja' performs 'Vajapeya' sacrifice, he is entitled to the epithet of 'Saamraj' and the 'Rajya' under his rule is entitled as 'Saamrajya'. A 'Raja' is always desirous of the superior entitlement of 'Saamraj'. The epithet 'Raja' always indicates a lower cadre.

A 'Raja' was expected to be a 'Kshatriya' and according to the existing norms a Brahmin was expected to refrain from accepting the position of a 'Raja'. However, there are a number of exceptions to this norm as seen in the Vedic literature and Buddhist jatakas. The position of Raja was generally bequeathed on the son of the ruling king after him. However, at times, a king was elected by people. The first wife of the king was given the epithet of 'Rajmahishi'. She was the one who was formally crowned along with the king. A powerful sovereign performed 'Ashvamedha' sacrifice to establish his supremacy. The coronation of a king, principally gave him absolute authority over his subjects. He was the one to decide the amount of taxes to be collected from them. He was the ultimate lord of all the land in his kingdom and so he could donate any portion of that land according to his wish. Nevertheless, his power was not totally unrestricted. The king made his decisions by seeking advice from his officials such as 'Purohita', 'Senani', 'Amatya', 'Gramani', etc. Besides, there was an assembly of people of all classes. When it assembled, everybody present there could participate in the decision making process. There were instances when people's assemblies made a king step down from the throne.

Guilds (Shrenis) : Along with agriculture and animal husbandry, trade and systematic management and organisation of the trade are also essential factors for the prosperity of a state. The guilds of the merchants and the artisans played a great role in the growth of the mahajanpadas into wealthy states. These guilds had their own way of organisation and functioning. Among the important characteristics of the guilds were, local organisation of various occupations, transferring the skills to the young members in the family with hands-on

training, leadership naturally invested in the senior and experienced members of the guild and other members following them voluntarily.

Guilds had their own, strict rules. Hence, they had a stringent structure. This stringent structure is perceived as one of the main reasons of the rise of the caste system. The paid outsiders who worked in the guilds were known as 'Karmakara' and unpaid workers as 'Dasa'.

The guilds had acquired an important place in the political, social and financial matters by the Maurya period. According to Kautilya, the king's control on the transactions of guilds was very important. Structurally the shrenis had a great potential of channelling the central power. The Ashokan edicts show that the roads and the transport system was maintained with great care. It had made transport of goods and travelling convenient. Obviously, this state of affairs was favourable for the growth of trade and development of shrenis.

The functioning of the guilds was controlled by the state. Detailed records were kept of the production by the guilds, their financial operations and above all the traditions of guilds. Every guild had an independent space in the city, allotted to it.

There were independent traditions with respect to the interrelationship between the guild members and the karmakaras, various stages of production and fixing the prices of produced goods. Each guild had its own rules based on its traditions. The state administration did not interfere in these aspects of the functioning of the guilds. It kept the internal independence of the guilds intact. If a decision has to be reached about the matters of a guild, then the king sought advice from a guild representative.

The chief of a guild of artisans was known as 'Jyeshthaka' or 'Jyetthaka'. The chief of a guild of merchants was known as 'Shreshthi' or 'Setthi'. The guilds used their funds for the operations involved in production and trade, as well as for the social cause. It was in the way of giving donations and giving loans with interest at modest rates.

6.6 Philosophy and Various Sects

During the times of mahajanapadas the political and social scenario in ancient India was witnessing transition and these changes were bound to reflect in the material and philosophical notions about life. In this regard, the Vedic system revolved around the duties of a householder, sacrificial system and material prosperity. At the end of the Vedic period questions about abstract aspects of human existence began to gain attention. It included questions about matters like the meaning of human life, its significance in the infinite nature of the universe, the mystery of death and the journey of the soul after death. It resulted in the creation of various philosophical texts, known as 'Upanishadas'. The debates that were churned up during this period gave rise to various schools of thoughts. They included schools propounding the immortality of soul to the schools that refuted the very existence of the soul. The latter included 'Charvaka' or 'Lokayat' school, which openly opposed the social organisation based on the Vedic authority, beliefs and rituals. This school also propagated that the 'Truth' comprises only those things, which are subject to sensory experience. The Charvaka/Lokayat school is one of the ancient Indian schools of thought (darshan) which denies the existence of 'God'. It opposes the authority of Vedas (vedpramanya) and the notions of the existence of god and life after death. It also discarded all rituals arising out of this kind of belief systems. It is the only materialistic school of philosophy ('Jadavadi Darshan') that was developed in ancient India.

It may be said that the ancient Indian philosophical schools took roots in this

period. The 6th century B.C.E. is important from this point of view. The rising of a class of wandering mendicants known as 'parivrajakas' or 'shramanas', was characteristic of this period. They renounced the householder's life and wandered with their disciples, in search of the ultimate truth. Among the various streams of thoughts, a large number of people were attracted to the teachings of Vardhamana Mahavira and Gautama Buddha. Their teachings showed the way to overcome the disparity in the society resulted from the varna and caste system.

Both, the Jaina and the Budhhist schools of thought are considered as the 'nastik' schools. Both refuse to accept the authority of the Vedas and the Vedic rituals. Both the schools had followers in large numbers from all strata of the society.

6.7 New Religious Trends

Jainism : The Jaina religion has a tradition going back to very ancient times. According to the tradition of Jain religion, Vardhamana Mahavira was the 24th and the last 'tirthankara' (saviour and the spiritual teacher). Parshvanath was the 23rd tirthankara. He gave four vows of non-violence (Ahimsa), truth (Satya), non-stealing (Asteya) and non-possesion (Aprigrah) to his followers. Vardhamana Mahavira added the fifth vow of celibacy (Brahmacharya) to it. These five vows are known as 'Panchmahavratas'.
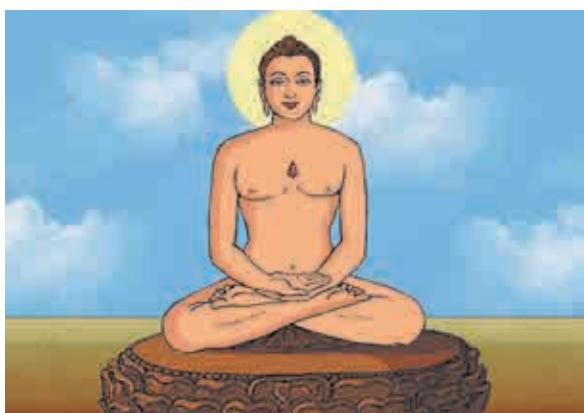
Vardhamana Mahavira

Siddhartha, the father of Vardhamana Mahavira, was the chief of the 'Dnyatruka' clan. His mother, Trishaladevi was from the Lichchhavi clan. Vardhamana Mahavira was born in 599 B.C.E., in Kundgram near Vaishali. His wife's name was Yashoda. Vardhamana Mahavira left home at the age of 30, in search of the truth. At the age of 42 he attained absolute knowledge (Keval Dnyana). Thereafter, people started addressing him as 'Kevali', 'Jina' and 'Mahavira'. His followers came to be known as 'Jaina'. Vardhamana Mahavira travelled and preached continuously for 30 years after the attainment of absolute knowledge.

Vardhamana Mahavira addressed people in Ardhamagadhi, the language of common people. He preached about good behaviour and life of devotion (devotion to the five vows). He put absolute emphasis on the three principles of 'Samyk Darshana', 'Samyk Dnyana' and 'Samyak Charitra'. These three principles are known as the 'Triratna' of the Jaina religion. They are the primary guiding principles for a person aspiring for the attainment of absolute knowledge. Vardhamana Mahavira preached that all beings, animate and inanimate, possess consciousness, to a varying degree. If hurt, each of them experiences pain.

The core principle of Vardhamana Mahavira's philosophy is 'pluralism' (Anekantavada) or 'many sidedness' of the truth. According to it the truth has multiple facets.

Mahavira founded the Jaina Sangha. Emperor Chandragupata Maurya was a contemporary of Bhadrabahu, the sixth principal Acharya of the Jaina Sangha. According to the Jaina tradition Chandragupta Maurya had embraced Jaina religion.

Buddhism : Gautama Buddha and Vardhamana Mahavira were contemporaries. Gautama Buddha was born in 563 B.C.E., in Lumbini (Rummindei) in Nepal. His father's

name was Shuddhodana. He was a member of the Shakya clan. Gautama Buddha's mother's name was Mayadevi. She was from the Koliya clan. Gautama Budhha's wife was Yashodhara.

Gautama Buddha left home at the age of 29, in search of the truth. This event is known in the Buddhist tradition as 'Mahabhinishkramana'. Thereafter, Gautama Buddha tried to attain the ultimate knowledge through various means, such as seeking guidance from various gurus and extreme austerities. After realising that nothing of it was useful, he sat down meditating at Gaya, under a pippal (ficus religiosa) tree, on the banks of the river Niranjana (Lilajana). Here he attained enlightenment at the age of 35. After that he was known as 'Buddha', 'Tathagata' and also as 'Shakyamuni'. After the enlightenment he delivered his first sermon in the deer-park at Ishipattana, near Saranath. This event is known as 'Dhammachakkapabattan'. For the next 45 years Gautama Buddha travelled continuously to preach dhamma to people. He taught in Pali, a language of common people.

Gautama Buddha

In his sermons, Gautama Buddha addressed the fundamental question of 'sorrow' in human life. The root cause of human sorrow and the way to overcome it were two main issues addressed by Gautama Buddha.

Gautama Buddha preached four 'Aryasatyas' (four great truths).

(1) There is **Sorrow (Dukkha)** everywhere in the world. (2) The root cause of sorrow is **Greed (Trishna)**. (3) To conquer this greed is the way to cut the sorrow at its very **root (Dukkhanirodha)**. (4) The way to stop sorrow from emerging, is the **eightfold path (Ashtangika Marga)**.

Gautama Buddha explained the eightfold path by including:

(1) Samyak Drishti (To understand and accept that nothing happens against the rules of the nature)
(2) Samyak Sankalp (Right determination)
(3) Samyak Vacha (Right speech)
(4) Samyak Karmanta (Right behaviour)
(5) Samyak Aajiva (Livelihood by right means)
(6) Samyak Vyayam (Conscious avoidance of offensive things)
(7) Samyak Smriti (Watchfulness and memory of right things)
(8) Samyak Samadhi (Establishing the mind firmly in equanimity; a state beyond pleasure and sorrow)

The eightfold path is also known as 'Madhyama Pratipada'. Gautama Buddha founded the 'Bhikkhu Sangha'. The concept of 'Surrendering to Buddha, Dhamma and Sangha is very important. This concept is known as 'Trisaran'. The three vows, namely, 'Buddham saranam gachchhami', 'Dhammam saranam gachchhami' and 'Sangham saranam gachchhami' are essential in the Buddhist religion.

The 6th century B.C.E. saw transition in all the fields of life, in ancient India. The power conflict among the mahajanapadas started in this century. It continued among the four mahajanapadas of Kashi, Kosala, Avanti and Magadha. By the 4th century B.C.E. the kingdom of Magadha grew powerful and the independent existence of the other mahajanapadas came to an end. We will study the history of the rise of Magadha in the eighth lesson.

Exercise

Q.1 (A) Choose the correct alternative and complete the sentence.

(1) Ashmaka is the name in .... language.
   (a) Pali   (b) Sanskrit
   (c) Ardhamagadhi   (d) Prakrit

(2) The capital of Kashi mahajanapada was ....
   (a) Gorakhpur   (b) Chandanagar
   (c) Rajagriha   (d) Varanasi

(3) Gautama Buddha was born in ....
   (a) Kushinagara (b) Sarnath
   (c) Lumbini   (d) Pataliputra

(4) The river .... was the natural boundary between Uttara Panchala and Dakshina Panchala.
   (a) Yamuna   (b) Bhagirathi
   (c) Ganga   (d) Niranjana

(B) Find the incorrect pair and write the correct ones.

(1) Kosala – Shravasti
(2) Anga – Champa
(3) Matsya – Mathura
(4) Gandhara – Taxila

**Q.2 (A) Find the odd man out.**

(1) Buddha, Tathagata, Shakyamuni, Vardhamana Mahavira

(B) Choose the correct reason and complete the sentence.
   Gautama Buddha travelled continuously for 45 years....
(a) in the search of a Guru
(b) to practice austerities
(c) to preach dhamma
(d) to attain enlightenment

Q.3 Complete the concept map given below.

Jaina Religion

24th Tirthankara

Parshwanath   Vardhamana Mahavir

(five empty boxes)
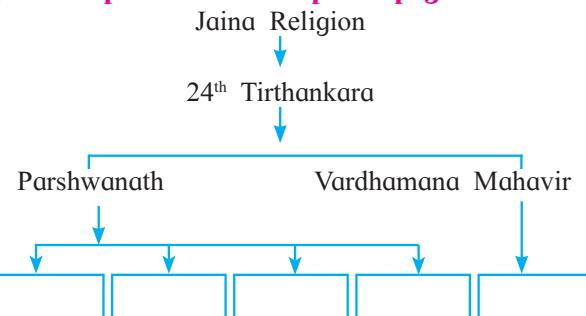
Q.4 Explain the statements with reasons.

(1) Rise of mahajanapadas came into being.
(2) The process of Second urbanisation began in ancient India.
(3) Vardhamana Mahavira and Gautama Buddha attracted a large number of followers.

Q.5 Explain the following cocepts.

(1) Nastik Darshan
(2) The eightfold path preached by Gautama Buddha

Q.6 Describe the administrative system of the mahajanapadas with the help of following points.

(a) Terms showing types of states
(b) King's installation
(c) Authority of the king
(d) Decision-making

Activity

(1) Collect and compile the information about Jain Tirthankaras.
(2) Collect information about Jataka stories. Select any of the Jataka stories and present it as stage play.

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