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## The socio-economical impact of Janapadas on Indian traditional civilization with special reference to agriculture, trade and education

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### Abstract

The "Janapadas" term indicates that the places with various types of human settlements came to receive with geographical value in Indian History. as stated in subsequent Vedic texts, Jain sources, and Buddhist sources. According to Shah, Bipin (2014), The term "Janapada" literally means the foothold of a people. The fact that Janapada is derived from Jana points to an early stage of land-taking by the Jana people for a settled way of life by essential socio-economic value. The paper also represents the process of settlement on land had completed its final stage prior to the times of the Buddha and Pāṇini by contemporary socio-economic condition in India. The Pre-Buddhist northern Indian sub-continent was divided into several Janapadas, demarcated from each other by boundaries with population and social development. The geographical and historical value of The Early Vedic period was characterised by distinct economy, which depended on pastoralism and agriculture. The Janapadas construct a society which was divided into various strata according to birth and social value. The paper also represents, The early Vedic society also had characteristic features of various religions and they carried out various rituals for different gods to know well about the features of the Early Vedic society, it is essential to learn about their culture and economy. The Varna system was one of the distinct features of the early Vedic society which still has its different from existing in the Indian society with socio-cultural and economical output in historical assessment.

**Keywords:** 1. Janapadas 2, civilization 3, socio-economical impact

### Introduction

Early Buddhist scriptures do not mention schools of learning directly connected with the Upanishads. Though the earliest Upanishads had been completed by the Buddha's time, they are not cited in the early Buddhist texts as Upanishads or Vedānta. For the early Buddhists they were likely not thought of as having any outstanding significance in and of themselves, and as simply one section of the Vedas. Certain Buddhist teachings appear to have been formulated in response to ideas presented in the early Upanishads-some cases concurring with them, and in other cases criticizing or re-interpreting them. The influence of Upanishads, the earliest philosophical texts of Hindus, on Buddhism has been a subject of debate among scholars.

J.M. Kenoyer (2006) [3], While Radhakrishnan, Oldenberg and Neumann were convinced of Upanishadic influence on the Buddhist canon, Eliot and Thomas highlighted the points where Buddhism was opposed to Upanishads. Buddhism may have been influenced by some Upanishadic ideas, it however discarded their orthodox tendencies. In Buddhist texts, the Buddha is presented as rejecting Upanishadic avenues to salvation as "pernicious views". Later schools of Indian religious thought were influenced by this interpretation and novel ideas of the Buddhist tradition of beliefs. According to early Buddhist scriptures, the Buddha learned the two formless attainments from two teachers, Alara Kalama and Uddaka Ramaputta respectively, prior to his enlightenment. It is most likely that they belonged to the Brahmanical tradition. However, he realized that the states that they taught did not lead to awakening and thus he left their communities. Furthermore, the early Buddhist texts mention ideas similar to those expounded in the early Upanishads, before controverting them and using them in different ways.

Singh, Upinder (2008) <sup>[2]</sup>, The Mahajanapadas were sixteen kingdoms or oligarchic republics that existed in ancient India from the sixth to fourth centuries BCE, during the second urbanization period. The 6th–5th centuries BCE are often regarded as a major turning point in early Indian history. During this period, India's first large cities since the demise of the Indus Valley civilization arose. It was also the time of the rise of sramana movements (Including Buddhism and Jainism), which challenged the religious orthodoxy of the Vedic period. Two of the Mahajanapadas were most probably *ganasaṅghas* (Oligarchic republics), and others had forms of monarchy. Ancient Buddhist texts like the *Anguttara Nikaya* make frequent reference to sixteen great kingdoms and republics that had developed and flourished in a belt stretching from Gandhara in the northwest to Anga in the eastern part of the Indian subcontinent. They included parts of the trans Vindhyan region and all had developed prior to the rise of Buddhism in India.

### Objectives

1. To Know The Impact Of Janapadas On Agriculture System on Ancient Civilization In India.
2. To Know The Impact Of Janapadas On Trade System on Ancient Civilization In India.
3. To Know The Impact Of Janapadas On Trade System on Ancient Civilization In India.

### Background of study

The term "Janapada" literally means the foothold of a people. According to Shah, Bipin (2014) <sup>[7]</sup>, the fact that Janapada is derived from Jana points to an early stage of land-taking by the Jana people for a settled way of life. This process of settlement on land had completed its final stage prior to the times of the Buddha and Pāṇini. The Pre-Buddhist northern Indian sub-continent was divided into several Janapadas, demarcated from each other by boundaries. In Pāṇini's "Ashtadhyayi", Janapada stands for country and Janapadin for its citizenry. Each of these Janapadas was named after the Kshatriya people (or the Kshatriya Jana) who had settled therein. Buddhist and other texts only incidentally refer to sixteen great nations (Solasa Mahajanapadas) that existed prior to the time of the Buddha. They do not give any connected history except in the case of Magadha. The Buddhist *Anguttara Nikaya*, at several places, gives a list of sixteen great nations.

### Literature Review

Lal, Deepak (2005) <sup>[1]</sup>. India is an emerging giant. This book explains its long economic stagnation and recent rise by examining its social, political and historical evolution in long term perspective. It explains how its distinct social system based on caste arose and why it still is of importance in its political and social arrangements, despite India's recent move from the plan to market. According to Singh, Upinder (2008) <sup>[2]</sup>, A History of Ancient and Early Medieval India is the most comprehensive textbook yet for undergraduate and postgraduate students. Chakrabarti, Dilip Kumar (2000) <sup>[9]</sup>, It introduces students to original sources such as ancient texts, artefacts, inscriptions and coins, illustrating how historians construct history on their basis. Its clear and balanced explanation of concepts and historical debates enables students to independently evaluate evidence, arguments and theories. This remarkable textbook allows

the reader to visualize and understand the rich and varied remains of India's ancient past, transforming the process of discovering that past into an exciting experience. According to Sen, Sailendra Nath (1999) <sup>[6]</sup>, A single-volume study of Ancient Indian History delineating the various facets, both political and cultural and incorporating the fruits of recent researches that have abundantly appeared since 1950, has not been attempted before. Shah, Bipin (February 2014). Author has tried to maintain a delicate balance between political history and social, economic and cultural history of ancient India.

### Factors for the Rise of Mahajanapadas

With the use of new agricultural equipment, the peasants were able to clear the forests, expand their agricultural production. The rise of agriculture also contributed to population growth and social prosperity. The emergence of urban centers ensures the regular trade. The rise of several categories of people, such as gahapati, merchants, settlers, etc., who engaged in a variety of activities and occupations.

### Features of Maha Janapadas

The majority of Mahajanapadas had a fortified capital city. It's also possible that some kings constructed incredibly tall, imposing walls around their towns to demonstrate their wealth and might. There was a lot of planning involved in constructing such massive walls. This kind of massive construction needs a significant amount of labor, perhaps from thousands of men, women, and kids. J.M. Kenoyer (2006) <sup>[3]</sup>, the ruler could more readily maintain authority over the territory and inhabitants inside the walled city. The rajas started keeping armies. The king maintained and gave regular salaries to the soldiers throughout the year. They began collecting regular taxes under the rule of the Janapadas raja. The most significant taxes were those on agriculture. This was referred to as bhaga or share. Craftspeople were subject to taxes as well. Herders were also obliged to pay taxes in the form of animals and animal goods. The raja needs forest produce from hunters and gatherers.

### Analysis and interpretation

The Early Vedic period was characterized by distinct economy, which depended on pastoralism and agriculture. It had a society which was divided into various strata according to birth. The early vedic society also had characteristic features of various religions and they carried out various rituals for different gods. Economical Status of Pastoralism and agriculture combined to maintain the Vedic economy. The Rigveda mentions field levelling, seed preparation, and grain storage in big jars. War loot was also a significant source of income. Gift giving, notably to monarchs (Bali) and priests (Dana), and barter utilising cattle as a unit of money were used to conduct economic trades. Singh, Upinder (2008) <sup>[2]</sup>, Agriculture Private land ownership was not yet established. Wheat and barley were the main crops, while rice/paddy production was only in its early stages. However, the cultivation of this stage was only of subsistence-type.

### Continuation of Indian education system

The Indian education system continued in the form of ashrams, in temples and as indigenous schools. During the medieval period, maktabas and madrassas became part of

the education system. During the pre-colonial period, indigenous education flourished in India. This was an extension of the formal system that had taken roots earlier. This system was mostly religious and spiritual form of education.

Tols in Bengal, pathshalas in western India, chatuspadis in Bihar, and similar schools existed in other parts of India. Pastoralis Animals were reared for wool, milk, agriculture, leather and drawing chariots. Aryans' staple diet consisted mainly of milk products their entire culture revolved around cattle as a source of wealth. As a result, the family unit was dubbed as 'Gotra' (Literally means cattle pen).

Shah, Bipin (2014) <sup>[7]</sup>, The return of cattle from pastures was thought to be a lucky time. As a result, ceremonies known as 'Goraja Muhurta' were held. The wars were mostly fought for the purpose of cattle-lifting or cattle-lifting defenc. As a result, the term for war became 'Gavishti.' Cattle's ears were cut in a particular way to distinguish them. They had special pasture land that belonged to the community. Trade Trade is usually carried under barter- system. Bullock-carts and pack-bulls were used, and boats were also used as well. People who worked in trade were known as 'Pani'. Clothes and leathers were the most common objects traded. The unit of exchange was cattle, but there is mention of nascent currency such as Nishka. Fishing was also a part of the occupation. Education The rulers sponsored the classes, which were held at the teachers' homes. Both boys and girls were allowed to join classes. In such Gurukulas, students received both vocational and moral value education. There was no record of writing, but the information was passed down by the generations through oral tradition Society.

The Vedic family was patriarchal and joint, with the eldest person (Grihapati) serving as the family's head. Society was largely egalitarian. Varna was the term for colour. The indigenous people conquered by Aryans were called Dasas and Dasyus. Differentiation based on occupation existed. Vedic people wore clothes made from cotton, wool, and animal hide. The clothes were called 'Nivi', 'Vasam', 'Adhirasam', 'Drapi' etc Culture Since the early Vedic people practised pastoralism, their main diet consisted primarily of milk and meat. They also ate a variety of foods, such as barley, oilseed, vegetables, wheat, and fruits. Non-vegetarian feasts were traditionally held during weddings, celebrations, and marriages. They even drank intoxicating liquids on a regular basis. However, such intoxication is condemned in Vedic literature. In general, Vedic people were entertained by animal races and battle. They went hunting for fun as well, and they enjoyed music. There are references to various musical instruments made of animal skin, such as string instruments and percussion instrument. They also enjoyed group dancing. During the festival season, both men and women took part in a common dance, and gambling was a popular pastime. Women and men, in general, were fond of different styles of ornaments.

### Methods of learning in different janapadh

Orals, discussions, and recitations of the lesson taught were the main methods of learning at that age. Emperor Akbar encouraged the students to focus more on reading and writing and to reform the scripts. He wanted the education system to be systematic and advised teachers to first teach students about the knowledge of alphabets, then words-knowledge, and then sentence formation. More emphasis

was given on practical education. There was no half-yearly or annual examination fixed for students, but the students were evaluated based on practical situations of life.

### Administrative system

Chakrabarti, Dilip Kumar (2000) <sup>[9]</sup>, The king ran his administrative system with the help and control of Ministry and SabhaSamiti. Ministry: For the smooth governance, the king was assisted with ministers or mantris. This ministry comprised of Purohit (Priest) He was the main minister of the king. He was appointed to give political and religious advices to the king. Besides, he was the one who give religious legitimacy to the king. Hence, his position was quite powerful. Besides, he was expected to guide 57 people in the areas of religion. Senapati (Commander) He was in-charge-of military.

He was expected to defend, to wage war, to arrange war-camps etc. Her/Duta (spy) for smooth flowing of information, the spies were appointed. He was the chief of those spies. As a 'duta', he was in-charge of foreign affairs. Gramini (village-headman) considering the limited area under the control of king, the Gramini also appointed in the ministry of King. It was expected from the king to rule by the consent and advices from these ministers. Sabha and Samiti: The Visha (or the people), to govern their grama, used to gather at some specific place in their grama. The place or the gathering was called as 'Sabha' and 'Samiti'. The 'Samiti' was an assembly of all the people (visha) of that tribe.

There, the people used to gather, discuss various issues and matters of concern, play, eat and drink. The meetings of Samiti took place regularly and discussion was taken openly on the issues of administration. Hence, it can be equated to the legislative assembly of modern days. Whereas, the 'Sabha' was of limited people and discussed issues of confidential nature.

Here, the executing decisions were taken, like, to wage war or to go under treaty; to help king in judicial matters, to create laws regarding weights-measures etc. The king was selected through Sabha and Samiti, hence, both the assemblies possessed controlling authority over the King.

J.M. Kenoyer (2006) <sup>[3]</sup>, Taxation System There was no specific taxation system; instead the government (and their salary) was based upon the gifts, given voluntarily by the vish/people. The raids were another source of income. Such income was come in the form of cattle, food-grains, gold, horses etc.

Judiciary The King used to solve judicial matters with the help of his ministry and Samiti. The source of law was Vedic literature, tradition and experiences of elder people. The crimes included theft, banditry, forgery, cattle-lifting, indebtedness and subjected to severe, capital punishments.

Singh, Upinder (2008) <sup>[2]</sup>, Military System Besides, there are references of military, comprising infantry, cavalry, war chariots however, they were not of permanent nature and not properly systemized. The weapons comprised of, mainly the bow and arrow, swords, mace, spears, swing ball etc. We also get references of armors, however, they may be of leather.

Economy Pastoralism: The Early Vedic people were of pastoral community. For milk-products, wools, leather, agriculture, drawing chariots, the animals were raised. They were resorted to cattle Pastoralism; hence, 'cattle' was the wealth for them. Their total culture was revolved around the

wealth in the form of cattle. Hence, the unit of family was called as 'Gotra' (lit. means cattle pen). That means, the families were identified on the name of their specific cattle pen, e.g. Vasisthta Gotra, Bharadvaj Gotra. The time of returning of cattle from pastures was perceived as auspicious time. Thus, ceremonies were performed at this time, called as 'Goraja Muhurta'. The wars were mainly fought for cattle-lifting or defending-the-cattle lift'. Hence, the word for war was 'Gavishti'. The basic food-content of Aryans was milk-products. To identify cattle, their ears were cut in specific manner.

Shah, Bipin (2014) <sup>[7]</sup>, They had special pastureland, owned by community. Agriculture: We find reference of some areas brought under cultivation. The land was owned by families. The farming was undertaken with the help of bulls. The Vedic Aryans knew basic agricultural techniques, like, to add fertilizers, to cut crops with the help of sickles, to arrange water-sources etc. The main crops consisted of Wheat and Barely, whereas, the cultivation of Rice/paddy was in early stage. However, it should be noted the cultivation of this stage was only of subsistence-type. 58 Craft-industry: We find reference of various crafts in the Early Vedic period; however quite of limited nature. These comprised of, Carpentry i.e. to make agricultural equipments, chariots, bullock carts, boats, homes, toys etc.

Weaving: Vedic Aryans used to wear colorful cloths of cotton and wool. The colours were added by dyers. Such colorful cloths were then embroidered by women, known as 'Peshaskari'. The weaver is called as 'Vaya'; whereas the Charakha is called as 'Tasar'. Smithy: the smithy was related to copper only. Iron was not entirely unknown (Krishnaayas), however, the metallurgy was not known. Gold-smithy The Goldsmith was called as 'Hiranyakar'. He used to make jewellery of gold, both for human and horses. Cobbler: Cobbler used to make water bags, shoes, bridle, whips, thread for bows etc.

Pot-making: There was no social division at this early stage; hence, anybody could take up any occupation. Fishing was also part of the occupation. Trade: The trade was on the levels of exchanges only and that was of 'barter-system'. Generally, cloths and leathers were items of such exchanges. It was undertaken with the help of bullock-carts, pack-bulls; sometimes boats were also used. The people involved in trade were called as 'Pani'. The unit of exchange was cattle; however, we find reference of incipient currency like Nishka, which was of Gold. It was used for both coins and ornaments.

### **Educational Institutions**

Chakrabarti, Dilip Kumar (2000) <sup>[9]</sup>, Maktabs:-Maktabs were the center of the primary education for the children of general people. Along with religious education, students were also taught subjects like reading, writing, and arithmetic. They were also taught some romantic literature of Persian example, Laila-Majnu, Yusuf-Julekha, etc. Along with practical education, letter writing applications, and accountancy were also taught in Maktabs.

Madrasas: After completing the primary education in Maktabs, the students were sent to the Madarsas for higher education. Madarsas were the centers of higher learning and Emperor Akbar did remarkable development in the education of the medieval era. Along with religious and practical education, Akbar stopped the tradition of the Islamic religion and instructed to teach Hinduism and

philosophy in many Madrasas. The subjects such as medicine, history, geography, economics, political science, astrology, philosophy, and mathematics were taught in Madarsas. Akbar made subjects like Vedanta, Jurisprudence, and Patanjali compulsory for Sanskrit students.

### **Important Educational Centers**

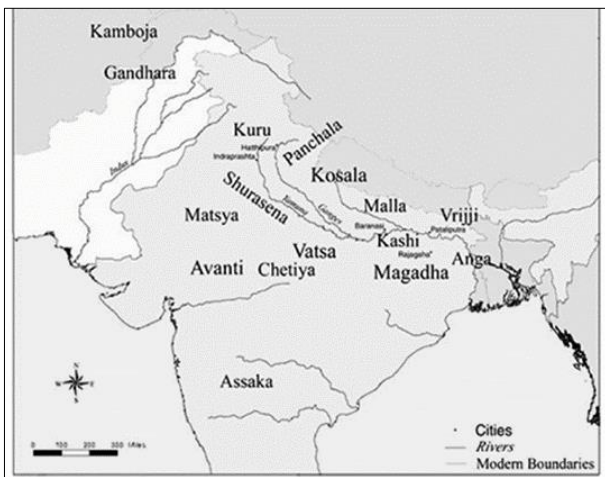
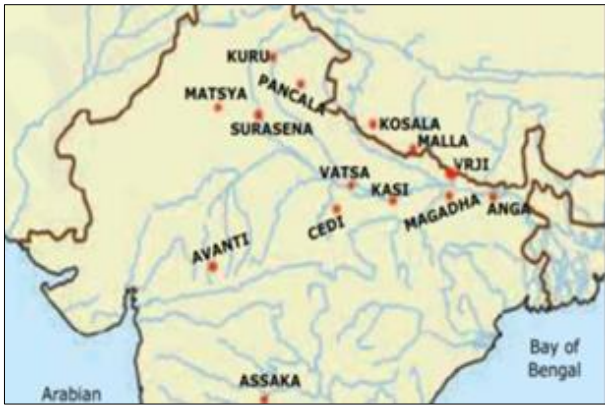
*Delhi:* Nasiruddin established Madarsa -i-Nasiria under the reign of the Shiraz Allauddin Khilji and established many Madarsas with renowned teachers in them. Mughal emperor Humayun established many big institutions of astronomy and geography in Delhi. He also introduced institutions where subjects like Arabic, Persian, Grammar, Philosophy, and Astronomy was taught.

*Agra:* Sikandar Lodi established many Madarsas and Maktabs in Agra and attracted many students from other countries to come and study. Akbar made Agra the center of culture, fine arts, and crafts.




*Jaunpur:* Sher Shah Suri completed his education in one of the educational institutes of Jaunpur city. The main subjects of teaching were political science, warfare, history, and philosophy, Ibrahim Sharki set up many Madarsas in Jaunpur.





*Bidar:* Mohammad Gawan had established many Madarsas and Maktabs in this city and it became the famous center of learning. The city consists of a library that contains 3000 books on subjects like Islamic theology, culture, philosophy, medical science, astronomy, history, and agriculture.




Shah, Bipin (2014) <sup>[7]</sup>, All Over the India, The Early Vedic people were worshippers of nature. They personified and worshipped the benevolent and malevolent powers of nature and offered prayers to them. The main Gods of early Rig-Vedic people were as follows, Indra: Indra was respected as a war God. Cattle raids and cattle defence were common during this time span. Naturally, 'warts-on- cattle' was a point of concern; hence, Indra grew in importance among all other Gods. Indra is mentioned in the most number of passages. Varuna: According to Vedic belief, the whole universe operates according to a set of laws known as 'Rita'. Singh, Upinder (2008) <sup>[2]</sup>. Varuna was considered to be in possession of the 'Rita'. Agni (fire): 'Yajnya' is thought to be a conduit through which food will meet the Gods. As a result, Vedic people used to give oblation into yajnas to please the Gods. Naturally, yajnya played an important role in Vedic people's daily/occasional religious rites/rituals. As a result, Agni (Fire) was revered by the Vedic people as a connecting force between people and God. Surya (Sun) is revered by Vedic people as a 'Mitra' (friend). It is thought to be a source of energy. Later, the God 'Surya' combined with the God 'Vishnu' and became a prominent God Usha (Dawn): Usha is revered by the Vedic people as a source of inspiration and vigour. Prithvi (Earth): As the mother of all living things, Prithvi was revered. Yama: Yama is a God of death. He was worshipped not for his favour but to avoid him. Rudra: The god of storms. He, like Yama, was worshipped in order to escape his wrath.



16 Mahajanapadas	Capital of the Mahajanapadas	Modern Location	Facts about 16 Mahajanapadas
Anga	Champa	Munger and Bhagalpur	<ul style="list-style-type: none"> <li>Anga Mahajanapada finds reference in the Mahabharata and Atharva Veda.</li> <li>During the rule of Bimbisara, it was taken over by Magadha Empire.</li> <li>It is situated in present-day Bihar and West Bengal.</li> <li>Its capital Champa was located at the confluence of the Ganga and the Champa rivers.</li> <li>It was an important commercial centre on the trade routes and merchants sailed from here to Suvarnabhumi (South East Asia).</li> </ul>

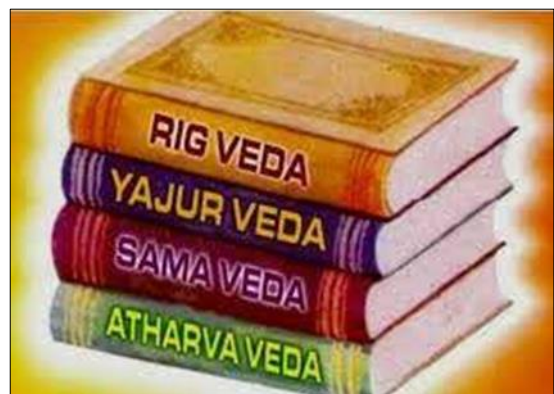
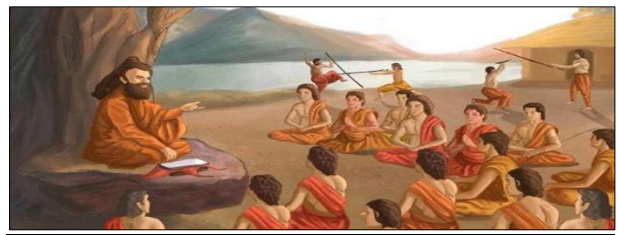
			
Magadha	Girivraja/ Rajagriha	Gaya and Patna	<ul style="list-style-type: none"> <li>Magadha finds mention in the Atharva Veda.</li> <li>It was located in present-day Bihar close to Anga, divided by river Champa.</li> <li>Later, Magadha became a centre of Jainism and the first Buddhist Council was held in Rajagriha.</li> </ul>
Kasi/Kashi	Kasi	Banaras	<ul style="list-style-type: none"> <li>It was located in Varanasi.</li> <li>This city got its name from rivers Varuna and Asi as cited in the Matsya Purana.</li> <li>Kasi was captured by Kosala.</li> </ul>
Vatsa	Kausambi	Allahabad	<ul style="list-style-type: none"> <li>Vatsa is also known as Vamsa.</li> <li>Located on the banks of the Yamuna.</li> <li>This Mahajanapada followed the monarchical form of governance.</li> <li>The capital was Kausambi/Kaushambi (which was at the confluence of Ganga and Yamuna).</li> <li>This was a central city for economic activities.</li> <li>Trade and business prospered in the 6th century. After the rise of Buddha, the ruler Udayana made Buddhism a state religion.</li> </ul>
			
Kosala	Shravasti (northern), Kushavati (southern)	Eastern Uttar Pradesh	<ul style="list-style-type: none"> <li>It was located in modern Awadh region of Uttar Pradesh.</li> <li>The area also included Ayodhya, an important city associated with the Ramayana.</li> <li>Kosala also included the tribal republican territory of Sakyas of Kapilavastu. Lumbini in Kapilavastu is the birthplace of Gautama Buddha.</li> <li>Important king – Prasenajit (Buddha’s contemporary)</li> </ul>
			
Shurasena	Mathura	Western Uttar Pradesh	<ul style="list-style-type: none"> <li>This place was a centre of Krishna worship at the time of Megasthenes.</li> <li>There was a dominance of the Buddha’s followers also.</li> <li>Important king – Awantipura (Disciple of Buddha).</li> <li>Its capital Mathura was on the Banks of the Yamuna.</li> </ul>

			
Panchala	Ahichchatra and Kampilya	Western Uttar Pradesh	<ul style="list-style-type: none"> <li>▪ Its capital for northern Panchala was Ahichchatra (modern Bareilly) and Kampilya (modern Farrukhabad) for its southern regions.</li> <li>▪ The famous city of Kannauj was situated in the Kingdom of Panchala.</li> <li>▪ Later the nature of governance shifted from monarchy to republic.</li> </ul>
			
Kuru	Indraprastha	Meerut and Southeastern Haryana	<ul style="list-style-type: none"> <li>▪ The area around Kurukshetra was apparently the site for Kuru Mahajanapada.</li> <li>▪ It moved to a republic form of governance.</li> <li>▪ The epic poem, the Mahabharata, tells of a conflict between two branches of the reigning Kuru clan.</li> </ul>
			
Matsya	Viratanagara	Jaipur	<ul style="list-style-type: none"> <li>▪ It was situated to the west of the Panchalas and south of the Kurus.</li> <li>▪ The capital was at Viratanagara (modern Bairat).</li> <li>▪ It is situated around present-day Jaipur, Alwar and Bharatpur area of Rajasthan.</li> </ul>
Chedi	Sothivati	Bundelkhand region	<ul style="list-style-type: none"> <li>▪ This was cited in the Rigveda.</li> <li>▪ The capital was Sothivati/Shuktimati/Sothivatinagara</li> <li>▪ It located in the present-day Bundelkhand region (Central India).</li> <li>▪ King – Shishupala. He was killed by Vasudeva Krishna during the Rajasuya sacrifice of the Pandava king Yudhishtira.</li> </ul>
			
Avanti	Ujjaini or Mahismati	Malwa and Madhya Pradesh	<ul style="list-style-type: none"> <li>▪ Avanti was significant in relation to the rise of Buddhism.</li> <li>▪ The capital of Avanti was located at Ujjaini (northern part) and</li> </ul>

			<ul style="list-style-type: none"> <li>▪ Mahismati (southern part).</li> <li>▪ It was situated around present-day Malwa and Madhya Pradesh.</li> <li>▪ Important king – Pradyota.</li> <li>▪ Father-in-law of Udayana (King of the Vatsas).</li> </ul>
			
Gandhara	Taxila	Rawalpindi	<ul style="list-style-type: none"> <li>▪ The capital was at Taxila (Takshashila).</li> <li>▪ Present-day location – Modern Peshawar and Rawalpindi, Pakistan and the Kashmir valley.</li> <li>▪ Gandhara is cited in the Atharva Veda.</li> <li>▪ The people were highly trained in the art of war.</li> <li>▪ It was significant for international commercial activities.</li> <li>▪ Important king – Pushkarasarin.</li> <li>▪ Gandhara was conquered by Persians in the latter part of the sixth century BCE.</li> </ul>
			
Kamboja	Poonch	Rajouri and Hajra (Kashmir), NWFP (Pakistan)	<ul style="list-style-type: none"> <li>▪ The capital of Kamboja was Poonch.</li> <li>▪ It is situated in present-day Kashmir and Hindukush.</li> <li>▪ Several literary sources mention that Kamboja was a republic.</li> <li>▪ Kambojas had an excellent breed of horses.</li> </ul>
Asmaka or Assaka	Potali/Podana	Banks of Godavari	<ul style="list-style-type: none"> <li>▪ It was located on the banks of Godavari.</li> <li>▪ It was the only Mahajanapada situated to the south of the Vindhya Range and was in Dakshinapatha.</li> <li>▪ It included the region of Pratisthan or Paithan.</li> </ul>
Vajji	Vaishali	Bihar	<ul style="list-style-type: none"> <li>▪ North of Ganga in the division of Tirhut was the state of the Vajjis.</li> <li>▪ It included eight clans, the most powerful being the Lichchhavis (Capital – Vaishali), Videhans (Capital – Mithila), Jnatrikas (based in Kundapura).</li> <li>▪ Mahavira belonged to the Jnatrikas clan.</li> <li>▪ The Vajjis were defeated by Ajatashatru.</li> </ul>
			
Malla	Kusinara	Deoria and Uttar Pradesh	<ul style="list-style-type: none"> <li>▪ It finds a reference in Buddhist and Jain texts and in the Mahabharata.</li> <li>▪ Malla was a republic.</li> </ul>



			<ul style="list-style-type: none"><li>▪ Its territory touched the northern border of the Vajji state.</li><li>▪ Capitals – Kusinara and Pava.</li><li>▪ Both capitals are important in the history of Buddhism. The Buddha took his last meal at Pava and went to Mahaparinirvana at Kusinara.</li></ul>
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## Conclusion

### Intellectual influences

Both Hindu and Buddhist philosophers were influenced by each other's works. Buddhist philosophers like Vasubandhu and Dignaga were influenced by the works of the Nyaya School to develop more sophisticated forms of Buddhist epistemology. Various thinkers of the Advaita Vedanta School, like Gaudapada and Adi Shankara, were also influenced by Buddhist ideas of the Madhyamaka school. Furthermore, later Advaita philosophers like Śrīharṣa (11<sup>th</sup> century), and Citsukha (13<sup>th</sup> century) adopted and utilized many of the arguments of the Buddhist Nagarjuna to show the illusory nature of the world. Some Hindu philosophers (Like the Saiva Utpaladeva) were also influenced by the work of Buddhist epistemologists like Dignaga and Dharmakīrti.

### Co-existence and shared religious sites

Swayambhunath, Kathmandu, a Nepalese holy site shared by Many examples exist of temples and religious sites which are or were used by both faiths. These include the Swayambhunath, Bodhi Gaya, Boudhanath, Muktinath, Mount Kailash, Ajanta Caves, Ellora Caves, Elephanta Caves, Budhanilkantha and Angkor Wat. Thus we see that, the Mauryan Empire was the first national empire of India. Emperor of this empire truly achieved the concept of Chakravartin status. Third and most powerful Emperor Asoka not only immortalized himself through his military policy but also his policy of Dhamma and paternalistic policy, patronization of Art and Architecture and finally propagation of Buddhism to other parts of world made him famous in the annals of monarchs in human history. The Empire lasted a little over a century and broke up fifty years after the death of Asoka. Slowly, the various princes of the empire began to break away and set up independent kingdoms. In 185 BC. the Mauryan king was overthrown by Pushyamitra Shunga, an ambitious Commander-in-Chief of armed forces. He started the Shunga dynasty in Magadha. The Mauryan Empire ushered in a dream that was to survive and echo again and again in centuries to come.

### Royal support and religious competition

Buddhism originated in India and rose to prominence in the Mauryan era through royal support. It started to decline after the Gupta era and virtually disappeared from the Indian subcontinent in the 11th century CE, except in some countries like Nepal. It has continued to exist outside of India and has become the major religion in several Asian countries.

Chakrabarti, Dilip Kumar (2000) <sup>[9]</sup>, During the sixth to the fourth century BCE, sixteen oligarchic republics or kingdoms called the Mahajanapadas ruled ancient India. Early Vedic literature describes conflicts between different Aryan Janas, or tribes, and non-Aryan tribes over cattle, sheep, and lush meadows. These early Vedic Janas later amalgamated to become the Janapadas of the Epic Period. To know well about the features of the early Vedic society, it is essential to learn about their culture and economy. The varna system was one of the distinct features of the early Vedic society which still has its difference from existing in the Indian society. The Rigveda is considered one of Hinduism's most revered books. This epoch is named after the Vedas, which were written during this time. The Vedas are also the most important source of information

from this time period. With the arrival of the Aryans, or Indo-Aryans, the Vedic Age began.

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