



SATVAHANAS: RULLAERS IN ANCIENT INDIA**Dr. T. N. Shinde****Dept. of History, A. R. Burla Mahila Mahavidyalaya, Solapur.****ABSTRACT**

The Mauryan dynasty was the first historical dynasty in India. In this age, a new chapter emerged in the field of political and cultural activities. For the first time, Indians felt the importance of political and cultural unity among the mosquitoes. If we refer to the Mauryan period as the golden period in Indian history, it would not be an exaggeration. For the first time, the whole of North India was under a very efficient government. Government of India currently adheres to the basic principles of the Mauryan administration. MauryaPerio was the age of political unity, material prosperity, social harmony, religious tolerance, cultural development, peace and order. The reputation of this country has grown in the eyes of people from other countries.

KEY WORD: *Satvahanas, Rullaers In Ancient, Cultural Activities, Social Harmony.*

INTRODUCTION**WHAT SINGAS ORIGIN:**

In the context of the origin of tunes, there is a good debate among historians. There is a dearth of genuine resources here, so that we are unable to trace the origin of the Sangha. However, Buddhist and Jain traditions, Patanjali's 'Mahabhashi' and other literary books and purnas have highlighted this topic. Following are the main theories that have been predicted about the origin of Tsungus.

1. PushyamitraShunga belonged to the Mauryan family. This opinion is written in Buddhist texts, 'Divyavadana' according to which Pushyamitra is mentioned as Maurya.
2. According to Kalidasa's 'Malvikagnimitra', Pushyamitra'sBrotherBimbikaDamli, that is, the descendants of the Bimbisara clan.
3. H.P. Scholars and some other scholars of history have tried to prove that Shung was a Persian. In support of this opinion, he argued that the name of the Shunga rulers ended in 'friend', that is, in the sun. Just as the Parsiwas worshipers of the sun and the Shunga rulers also worshiped the sun, it seems that the rulers of the Shunga tribe were Persian. But this opinion is not correct. On the basis of the word 'friend' and the worship of the sun, the origin of the sungas is not found in the Persians. After that, H.P. The scribes also changed this view and re-annexed the Sungas as Brahmins.
4. According to the 'Mahabhashi' of Patanjali and Maharshi Panini, the origin of the sungas can be traced to the 'tribe' of the Bharadwaja of the Brahmins. Most historians of modern times believe that the cow was the Brahmin of the Bharwadva tribe.



In the four votes cited above, the final vote seems credible. It appears that during the Mauryan period, Shung belonged to the family of priests. When the Mauryan Empire was weakened, PushyamitraShunga defeated the last ruler of the Mauryan dynasty, Brahdrath, and conquered the throne of Magadha. Pushyamitra is a Brahmin and was the commander of the Mauryan army. There are many examples in the history of the Brahmin, the 'commander'. Dronacharya, Kripacharya. Ashwatthama and anyone else were Brahmins; But he was a capable

general in the army. Likewise, using 'friends' with their names does not make it foreign to them. Thus, Vishwamitra, who was an Indian, would also fall into the category of foreigners, which is quite wrong. Thus it can be concluded that Sung was a Brahmin.

PUSHYAMITRA SUNGA (185-148 B.C.):

The rulers of the Shunga dynasty ruled for about 122 years (185-73 B.C.). There were ten kings in this family but Pushyamitra was the most important king of this family. He ruled for about thirty-six years (185-148 B.C.).

CONSOLIDATION OF EMPIRE:

Although PushyamitraSunga ascended the throne of Magadha after the assassination of the Mauryan ruler Brahradrath, he faced many difficulties. The leading states were in a state of political dissolution. The neighboring states and border provinces of Kalinga, Andhra and Maharashtra had declared their independence. This made the Magadha Empire very weak. In this case Pushyamitra decided to strengthen his empire. He took some important measures to make his kingdom strong and united. First, they united the province under Magadha. The chiefs of the Prachi, Ekad, Vats, Avanti, and Kosala collected by Pushyamitra were the chief. He then turned his attention to maintaining peace and order in the empire. The capital city of Avanti was far from Pataliputra. This province was difficult to control. Therefore, Pushyamitra declared Vidisa, the major city of Akira state, as the second capital of his empire. Agnimitra, son of Pushyamitra, was appointed ruler of Vidisha. Subsequently, he was appointed governor of the Avanti state. Thus, Pushyamitra strengthened his empire.

WAR WITH VIDARBHA STATE:

Upon consolidation of the empire, Pushyamitra decided to expand it. For this, they attacked Vidarbha state. This kingdom was a part of the Magadha Empire during the Mauryas, but as a result of the chaos and anarchy, Yagnesena, the ruler of Vidarbha, declared independence. Pushyamitra asked Yagyasena to come back to the spot, but Yagyasena rejected Pushyamitra's proposal. The church's 'Malvikagnimitra' describes the love affair between Malvika, the princess of Vidarbha and Agnimitra, the eldest son of Pushyamitra. We also know from this play that the war between Vidarbha and Magadha begins. The firefighter led Magadha's army. He was a capable diplomat. He succeeded in defeating Madhvasena over the cousin of Yagyasena. A fierce battle ensued in which the Yagyasena was defeated. Vidarbha was divided into two parts. The Yagyasena was appointed the ruler of one part and the other part was given to the Madhvasena. Vidarbha was annexed to the kingdom of Shunga, and both rulers acknowledged Shunga's subjugation.

STRUGGLE WITH YAVANAS:

One of the most important events of Pushyamitra's career was the struggle with Yavan and the intense resistance by the Shunga. Yavanas 'invasion report is available in' GargiSanghita ', Patanjali's Mahabhashi 'and Kalidas' Malvikagnimitra. Taranath, a Tibetan historian, describes the conflict between Yavan and Shung during the reign of Pushyamitra. During the fall of the Mauryan dynasty, the Greeks or the Indo-Bactrians took full advantage of political dissatisfaction and, therefore, established their state on the northwestern border of the country. Thereafter, they tried to strengthen and expand their empire. They invaded India around 155 BC. Under the guidance of their leader, whose name was probably Menander. The Yuvans conquered the western regions of the country, including Saketa, Panchal and Mathura, until this time Pushyamitra decides to resist the power of the Yavanas. From Kalidas' Malvikaginimitra, we learn that a fierce battle took place on the banks of the Indus. The youngsters were badly beaten and pushed back in heavy losses. This was undoubtedly a major achievement of Pushyamitra's reign.

THE ACHVAMEDHAYAJNAS:

Pushyamitra performed 'Ashwamedh sacrifice' to commemorate his dissolution against the Greek and Vidarbha states. We know from the Ayodhya inscription of Dhanadeva that Pushyamitra performed two 'Ashwamedh sacrifices'. He also mentions the sacrificial horse sacrifice of the son of 'Malvikagnimitra' in Kalidasa and 'Mahabhashi' in Patanjali. The performance of 'AshwamedhYagna' indicates that Pushyamitra accepted the title 'Chakravarty' and succeeded in achieving peace, harmony and prosperity in the empire. According to 'HarvansPurana', after birth, Pushyamitra committed 'Ashwamedh'.

RELIGIOUS POLICY OF PUSHMITRA:

PushyamitraSunga tried to enlighten the old Brahmin religion which had fallen during the Mauryan period. After the Kalinga war, the religious policies of the Mauryan rulers were changed during the reign of Ashoka. Ashoka adopted a policy of non-violence; And forbid the slaughtering of animals. Not only that, Ashoka also refrained from sacrificing animals. Not only that, they also avoided the sacrifices in which Ashoka was killed. They also supported. As a result, it gradually evolved and the Brahmin religion declined. Because of this duplication, the Brahmins were dissatisfied and realized that the religious policy of the Mauryas was harmful to the nation. When Pushyamitra entered the throne of Magadha after killing Brahadrath, he decided to revive Brahminism. He was a passionate patron of Hinduism and Brahmanism. He performed the 'AshwamedhYagna' in which the great Brahmin scholar Patanjali was appointed a priest. According to 'Manusmriti', Manu was invited to participate in the Allomed Sacrifice. Thus, a powerful and contested Brahmanical reaction was seen in the career of Pushyamitra, and the Buddhist elements of 'non-violence' disappeared in the background.

It is clear from the Buddhist texts that Pushyamitra was a religious fanatic and decided to persecute Buddhism. He proved himself to be a cruel man and tried to satisfy all followers of Buddhism. In 'Divyavadan' it is mentioned that he had declared a hundred days' reward to a person who would kill a 'monk'. It is also said that Pushyamitra destroyed many steps, burnt numerous monasteries and cut the monks' hands. In short, the Buddhist tradition tried to prove that Pushyamitra was a cruel king, and he tried to persecute Buddhism.

However, most historians do not agree with the above quote. He expresses his opinion that Pushyamitra was not as cruel as it is described in Buddhist texts. It is true that he was a staunch follower of the Brahmin religion and did not get the monarchy for the Buddhist monks. Perhaps the story of persecution is the invention of these monks. It will be acknowledged that Pushyamitra destroyed some monasteries, but his intention was not to persecute Buddhism.

EXTENT OF PUSHYAMITRA EMPIRE:

PushyamitraShunga's kingdom was smaller than the Mauryan rulers. It borders half of the kingdom of Ashoka. With the fall of the Mauryan Empire, many states declared their independence, while the Greeks became powerful in the northwestern border of the empire. However, the Pushyamitra Empire extended from the Sutlej River in the east to the Narmada River in the south. The western boundary of his kingdom was as far as the Indus river. The modern empire included the provinces of Agra, Awadh and Bihar. Taranath, a Tibetan historian, argues that Jalandhar and Sialkot also existed in the Pushimitra Empire. Pataliputra was the capital of their kingdom.

SUCCESSOR OF PUSHYAMITRASUNGA:

After the death of Pushyamitra in 148 B.C. His son, his son Agnimitra, then came up with his name. He ruled for about eight years. During the tenure of his father Pushyamitra, he served as the governor of Visa. He was the hero of Malvikagnimitra, 'the play of Kalidasa. After his death the eldest was after him. He ruled for seven years. When he died, Vasumitra succeeded him. After him the blind, Pulinkadaka, Ghosh, Vijayamitra and Bhagarete ruled the Magam after one another. But they were all wealthy and useless rulers. In fact, after the death of Agnimitra, the power of the Shunga dynasty began to diminish. The last ruler of

this family was Bhagwati. There was a goddess sitting on the throne. It is clear from the Puranas that Devbhuti was an inefficient and luxurious ruler. He was assassinated by Brahmin minister VasudevKanav in 78 B.C. VasudevKanav occupied the throne and laid the foundation of a new dynasty known as Kanu dynasty in ancient India.

RELIGION:

Religion reunited during this period. Instead of Buddhism, the rulers of the Shunga revived Brahmanism; the Shunga rule was the Brahmin rebellion against the weak and quiet Buddhist monarchy of the Munis. Pushyamitra, the founder of the Shunga dynasty, was a devout follower of the Brahmin religion. He performed two 'AshwamedhYagna' and thus restored the Brahmin religion. At that time, people's religious beliefs had completely changed. People started worshipping Kartikeya, the god of war. The ideal of Brahmanas included in 'Manusmriti', these religious ideals had a great influence on the society. Pushyamitra was a Hindu, and he contributed tremendously to bring Hinduism to its right foot. The revival of the Hindu family began under the Gupta dynasty. Although the Gupta period is known as the golden period of Indian history due to the greatest achievement of the revival of the Hindu period and thus this family laid the foundation of the golden age of the Gupta. All the above feelings and patriotism developed with the revival of Brahmanism so that it could successfully resist foreign invasion.

CONCLUSION:

It is also important to mention here that the art of the Shunga period was different from the Mauryan period. At first, timber and bricks were used in the construction of buildings and stupas in the Mauryan period, but stones were replaced during the reign of these sunglasses. Secondly, Mauryan art was dominated by religious passion, and the Mauryan rulers gave it royal protection, while the art of the Shunga period was free from cultism. The efforts of the artists of Shunga era were not to show the spirit of religion but to create beautiful art. Thirdly, Shunga Kale tries to portray and represent every aspect of society and human life, but the true picture of people's lives is not depicted in Mauryan art. In fact, the core of the Shunga art is to represent human life in its true form and reality.

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