

# Later Vedic Period: Politics, Social and Economic Life – An Overview

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**Abstract –** The present original copy endeavors to portray the status of ladies in antiquated India. It alludes to her rights and obligations in family and social life. We realize that the value of a human progress can be judged by the place given to ladies in the general public. In old Indian culture, ladies were allowed respectable put in the general public. Ladies appreciated the fairness in status and position with her contrary sex amid the Rig Vedic age. No religious customs were performed with flawlessness by a man without the investment of his better half. Hitched men alongside their spouses were permitted to perform consecrated ceremonies on the event of different critical celebrations. Spouses were in this manner befittingly called Ardhangani. With their unique nature of tranquility of their psyche, they can undoubtedly deal with even hardest circumstance. Indian ladies were totally given to their families. They were lectured in the names of Goddess Saraswati, Goddess Durga, Goddess Parvati and Goddess Kali. The ladies were allowed to have individual property as adornments and dress. The Arthashastra allowed ladies to have cash up to 2000 silver panas. The property of ladies could be utilized by the spouse just in the event of desperate need. Ladies were satisfactorily instructed in the early Vedic period. Ladies additionally had the opportunity to choose their spouses. This framework was known as "Swayamvar". In antiquated India, however man centric framework was profoundly pervasive yet ladies delighted in a place of regard and love. Actually amid this time, ladies had prevalent position than the guys. In Vedic Period (1500-1000 BC) ladies were respected like mother goddess (Shakti) a image of existence with enormous limit of resistance and forfeit henceforth they had respectable place in the general public.

**Keywords:** Vedic Period, polttics, Social and Economic Life.

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## INTRODUCTION

The period that took after Rig Vedic Age is known as Later Vedic Age.

This age saw the sythesis of three later Veda Samhitas to be specific, the Samveda Samhita, the Yajurveda Samhita, the Atharvaveda Samhita and also Brahmanas and the Upanishads of all the four Vedas and later on the two extraordinary stories—the Ramayana and the Mahabharata.

All these later Vedic writings were accumulated in the Upper Gangetic bowl in 1000—600 B.C. Amid the period spoke to by Later Samhitas the Aryans secured the entire of Northern India, from the Himalayas to the Vindhya.

The spread of Aryans over the entire of India finished before 400 B.C. Of the new kingdoms in the east, the most critical were Kurus, Panchalas, Kasis, Kosalas and Videhas.

Bit by bit the Aryans moved towards South India. It is trusted that their southern development started amid

the time of Brahmana writing, around 1000 B.C. what's more, went on consistently till they achieved the southernmost furthest point of the Peninsula in or at some point before fourth century B.C.

The colossal grammarian Katya Yana who thrived in the fourth century B.C knew about the nations of south, for example, Pandya, Chola and Kerala. In any case, the Aryan colonization in the South was not as entire as in the north. With the advance of the Aryans in Northern India, their focal point of development was moved towards east. The domain amongst Saraswati and Ganga was the seat of Aryan progress.

## POLITICAL ORGANIZATION:

### Ascent of Big States:

With the advance of Aryan settlements in the eastern and southern piece of India, the little ancestral conditions of Rig Vedic period supplanted by effective states. Numerous popular clans of Rig Vedic period like Bharatas, Parus, Tritsus and Turvasas go into obscurity and new clans like the

Kurus and Panchalas ascended into noticeable quality. The place that is known for the Yamuna and Ganga in the east which turned into the new home of the Aryans ascended into unmistakable quality.

### Development of Imperialism:

With the development of huge kingdoms in the Later Vedic Age the battle for amazingness among various states was of continuous event. The perfect of Sarbabhauma or general domain posed a potential threat in the political skyline of antiquated India. The penances like Rajasuya and Asvamedha were performed to imply the royal influence of rulers over the adversaries. These customs awed the general population with the expanding force and notoriety of the ruler. The Rig Vedic title of "Rajan" was supplanted by the great titles like Samrat, Ektrat, Virat, Bhoja and so on. These titles denoted the development of colonialism and medieval thoughts.

### Root of Kingship:

There were two speculations with respect to the beginning of majesty. The Aitareya Brahmana clarified the sane hypothesis of race by normal assent of source of sovereignty. One next to the other the Taittiriya Brahman clarified the awesome birthplace of authority. It clarified how Indra, "however possessing a low rank among the divine beings, was made their ruler by Prajapati."

### Development of Royal Power:

The lord had supreme power. He turned into the ace of all subjects. He understood charges like "bali", "sulka" and "bhaga". The Satapatha Brahmana depicted the lord to be dependable and resistant from all discipline. The sabha of the Rig Vedic Period kicked the bucket. The lord looked for the guide and support of the Samiti on issues like war, peace and financial approaches. There are references to the Samiti some of the time choosing or re-choosing a ruler.

The expert of the administration in the later Vedic period was maybe more just as in the specialist of the pioneers of Aryan clans was perceived by the ruler. However despite the presence of the prominent gatherings the forces of the ruler continued expanding because of the development of huge regional states and the advancement of an official chain of importance.

### Authoritative Machinery:

The development of the regal power was to a great extent reflected in the broadened shock of the ruler. In crafted by organization the ruler was helped by a gathering of officers who were known as Ratnins (Jewels). They incorporated the Bhagadugha (gatherer of assessments), the Suta (charioteer), the Akshavapa (director of betting), the kshatri

(chamberlain), the Govikartana (ruler's buddy in the pursuit), the Palogala (subject) the Takshan (Carpenter), the Rathakara (Chariot marker) notwithstanding the clerical and military authorities like the Purohita (minister) the senani (general), and the Gramani (pioneer of host or of the town).

In the Later Vedic Period Gramani was both a common and military officer Gramani was the medium through which the regal power was practiced in the town. As per Frasn Upanishada Adhikrita was the town officer and was most reduced in the rank. The ruler directed equity. Once in a while he designated his legal energy to Adhyakshas. In the towns, Gramyavadin (Village judge) and Sabha (court) chose the cases. Disciplines for wrongdoings were extreme.

The father was the leader of the property of the family. If there should arise an occurrence of legacy of property the law of primogeniture was connected. By this lead the oldest child would acquire the property of the perished father. Neither the ladies nor the sudras had any privilege to property.

### Social Condition:

Changes of far more noteworthy centrality were step by step occurring in their general public.

### Rank Society:

Most vital change was the development of position framework. Different sub standings advanced notwithstanding the conventional four-positions. The Brahmanas and Kshatriyas rose as the two driving stations out of the general mass of populace, known as vaisyas. The vaisyas were better than the sudras however their position was consistently falling apart. The Aitaraya Brahmana obviously shows the total reliance of vaisyas on the two higher classes. The Sudras were held in incredible scorn.

The Brahmanas of the later Vedic age were the scholarly and religious class. The Brahmanas held an exclusive expectation of greatness and knew the subtle elements of the customs. The kshatriyas were the battling class in the general public. War, victory, organization of the kingdom was the primary obligations of this class. By their better adapting a few kshatriyas raised themselves than the status of a Brahmana. They formed psalms and performed penances and furthermore tested the matchless quality of Brahmanas.

Two Kshatriya rulers Janak and Viswamitra accomplished the status of Rishi. For quite a while the kshatriyas opposed the amazingness of the Brahmanas and asserted that the cleric was just an adherent of the ruler. Vaisyas were occupied with exchange, industry and horticulture, and creature cultivation. They are suspended from the benefits which were delighted in by the Brahmanas and

kshatriyas. However the wealthier individuals among the vaisyas known as Sresthin were profoundly respected in the imperial court.

The state of the Sudras was exceptionally hopeless. They needed to serve the other three stations. They were untouchables. They had no privilege to approach the consecrated fire, i.e., perform forfeit, or to peruse the hallowed writings. They were additionally prevented the custom from securing consuming the dead body. The structure of the standing framework wound up genetic.

#### **Instruction:**

A huge mass of vedic writing and also an exceedingly created scholarly life talks bounteously about a very much arranged arrangement of training in the later Vedic Period. The understudies needed to learn Vedas, Upanishad, punctuation prosody, law, number juggling and dialect.

After the Upanayana or sacrosanct string service and start to examines the understudies were sent to the Gurukula for their training. They needed to live in the place of the educator (master) and lead the modest existence of a Brahmacharin whose chief obligations were study and administration to the instructor. The understudies got free boarding and hotel at the place of the Guru. Toward the finish of their investigation they paid charges (master dakshina) to the educators.

#### **Position of ladies:**

The ladies lost their high position which they had in the Rig Vedic Age. They were denied of their entitlement to the Upanayana service and every one of their holy observances, barring marriage, were performed without recitation of Vedic mantras. Polygamy won in the general public. Huge numbers of the religious services, some time ago honed by the spouse, were currently performed by the ministers. She was not permitted to go to the political congregations. Birth of a girl ended up bothersome—for she was viewed as a wellspring of hopelessness. The custom of kid marriage and share sneaked in. The ladies lost their regarded position in the general public.

#### **Nourishment and Dress:**

In the later Vedic age rice ended up staple nourishment of the general population. Steadily the act of eating meat was declined. Executing of dairy animals was looked with disapproval. Fleece was utilized as a part of expansion to cotton.

#### **Monetary Condition:**

Like political and social conditions, the monetary state of the Aryans of the later Vedic period additionally experienced critical changes. Because of the development of standing framework different occupations additionally showed up.

#### **Farming:**

The Aryans of the later Vedic period lived in the towns. In the towns little laborer proprietors of land were supplanted by huge landowners who secured ownership of whole towns. Horticulture was the primary control of the general population. Enhanced technique for working the land by profound furrowing, manuring and sowing with better seeds were known to the Aryans. More terrains were brought under development.

The cultivator yielded two gathers every year. Assortments of harvests like rice, grain, wheat, maize and oil seeds were raised. Be that as it may, the cultivator was not free from inconvenience. Threats of bugs and harm of products through hail-storm gravely influenced the place where there is kurus and constrained numerous individuals to relocate.

#### **Exchange and Commerce:**

With the development of human advancement, the volume of exchange and business had expanded significantly. Both inland and abroad exchanges were created. Inland exchange was gone ahead with the Kiratas occupying the mountains. They traded the herbs for garments, nattresses and skins. The general population got comfortable with the route of the oceans. Consistent coinage was not begun.

The coins which were available for use were "Nishka", "Satamana" and "Krishnala". The unit estimation of merchandise was a gold bar called "nishka" measuring three hundred and twenty ratis, which was likewise the heaviness of a satamana. A 'Krishnala' measured one rati, i.e. 1.8 grams. There was a class of shippers called 'Pani' who controlled the exchange. References to "ganas" or organizations and the "sreshthins" unmistakably talk about the arrangement of societies or enterprises for encouraging exchange and trade. Usuary and cash loaning was likewise rehearsed in this period.

#### **Occupation:**

The development of station framework brought assortments of methods for vocation. There are references about cash loan specialists, chariot producers, dyers, weavers, stylists, goldsmiths, press smiths, washer men, bow creators, craftsmen,

artists and so forth. The specialty of composing presumably created in this period. The utilization of silver was expanded and adornments were made out of it.

### House Building and Transport:

The house had numerous rooms with a unique place for 'Grahapatha' fire which was kept constantly consuming. Houses were made of wood. The Taittiriya Aranyakas allude about an exceptional kind of house known as 'Dhandhani' (treasure house). The Atharvaveda says about 'Patninam Sadan' (ladies' loft).

The methods for transport and correspondence created with the development of exchange and trade. As to of transport specify might be made of wagons drawn by bulls, chariots for war and game and harsh vehicle known as 'bipatha' for transport of products. Elephants and steeds were likewise utilized. Ships and vessels were additionally utilized as methods for transport.

### Religious Condition:

Amid the later Vedic period the religious soul experienced an incredible change. Religion was eclipsed with customs and ceremonies. New divine beings and goddesses developed amid this period.

### New Gods:

The Rig Vedic divine beings, Varun, Indra, Agni, Surya, Usha and so forth lost their appeal. The general population revered them with less enthusiasm. New divine beings like Siva, Rupa, Vishnu, Brahma and so on showed up in the religious atmosphere of the Later Vedic Period. The magnificence of the Rigvedic divine beings go into blankness, however we find in Atharvaveda the omniscience of Varuna or the advantage of the Earth goddess.

Certain less imperative obligations of the Rigvedic Period now wound up prominent with the Common People. One of them was Rudra who as of now bore the sobriquet of Siva. Soon Rudra came to be loved as 'Mahadeva' (incredible god) and the ruler of enliven creatures (Pasupati).

Vishnu, the preserver ascended into Prominence amid this period. He possessed the place of Varuna, as the most glorious among the celestials. To accomplish his "Paramapada" (most astounding advance) turned into the objective of the rishis. The love of vasudeva was likewise begun. He was viewed as Krishna Vasudev, the incarnation of Vishnu. Semi divinities like Apsara, Nagas, Gandharbas, Vidyadharas and so on likewise appeared. This age likewise saw the start of the love of Durga and Ganesh.

### Ceremonies and Sacrifices:

Amid this period the customs and services of Vedic religion were expounded and ended up complex. In the Rig Vedic age Yanjas were a straightforward undertaking which each householder could do. Be that as it may, in the later Vedic age forfeit turned into something essential in love. Presently the religious class gave their vitality to discover the covered up and spiritualist importance of the rituals and functions.

Individuals had a firm conviction that divine beings must submit to the forfeit if legitimately performed. Vedic songs were viewed as charms to be utilized as a part of forfeit. The conviction that divine beings were fulfilled by Yanjas prompted an ascent in the number, assortment of penances which were recommended for each householder. Truth be told each Aryan played out various forfeits under the supervision of the Brahmana cleric.

### Ethical quality and Duty:

The Later Vedic Period recommended a code of exemplary lead. The Brahmins had spread the conviction that, "man is conceived with certain rinas or obligations" which he should reimburse in his life. He needs to reimburse the obligations to his divine beings, to the rishis, to the munis, to men, to the predecessors and to the lower animals. Furthermore, he make up for himself from these obligations, in the event that he adores the divine beings and performs Yajnas ponder Vedas, performs memorial service functions and Sraddha, and so forth. One ought to play out every one of these obligations with magnanimity. The main essential of a decent life were petitions and benevolent acts. One ought to control himself from the transgressions like robbery, infidelity, and murder.

### Religious Philosophy:

The Later Vedic age saw the development of another scholarly idea. The general population pondered the issues of creation, life and demise and touched base at the conclusion that there is one 'Brahma' (one Unchanging Principle) past the universe—the maker and controller of the entire request.

It is the all-inclusive soul or the Absolute "that dwelleth in everything that guideth all creatures inside, the Inward guide, Immortal." After the demise of a man his spirit goes into another body and again into another and this procedure proceeds till it can be freed from every one of its blemishes and converged in the Universal Soul. This is the principle of transmigration of souls.

The Aryans had additionally confidence in the precept of Karma. It sets out that all activities, great or awful, harvest their appropriate natural products. Souls must be conceived over and over and bear the products of the activities (Karma) of their past lives. There is



additionally principle of 'Moksha'. It is a condition of birth-lessness and deathlessness at a moment that a spirit is freed from the cycle of births and passings and blended into the all-inclusive soul." It was basic for a man to achieve moksha. All these are encapsulated in the Upanishad which were formed in the Later Vedic Period.

### **Parsimonious Life:**

The later Vedic Aryans built up the idea of parsimonious perfect of life as the rituals and functions were by all account not the only methods for achieving accomplishment in this world or happiness in paradise. So there built up the thoughts of Tapas and Brahmacharya (chastity) prompting the same or considerably more imperative outcomes. Tapa implies reflection, join by physical torments.

A self-denying individual revoked the common life and resigned to the isolation and practiced all the self-denying rehearses with the conviction that they would acquire paradise, as well as create, "spiritualist, additional standard and superhuman resources." This religious austerity was broadly honed in the Epic age.

The Aryans of Vedic age had achieved the most elevated phase of human advancement. This age had exceeded expectations in each stroll of life. All the significant things throughout man's life—theory, religion, science and set of accepted rules were altogether created in the Vedic age. Truth be told Aryans filled in as the light bearers of Indian human progress all through the ages.

### **CONCLUSION**

We have regarded our nation as our Motherland "Bharat Mata" and our patriotism has grown up from the seed Mantra "Vande Mataram". Position of ladies in the public eye is the list to the standard of social association. In antiquated India lady delighted in break even with status with man in all fields of life, she got a similar instruction like man, numerous Hindu religious books like Vedas, Upanishads, Ramayana, Mahabharata have said the names of a few ladies who were incredible researchers, artists and logicians of the time. Spouse was viewed as „Ardhangini" which implies she is half of her significant other. An unmarried man was thought to be inadequate man. All religious functions were performed by the spouse alongside the wife.

The position of ladies in modern India has changed significantly. Her position in present day India is equivalent to that of men, socially, financially, instructively, politically and legitimately. Her sufferings from Sati, Pardah System, Dowry System and Child Marriage do never again exist.

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