



A STUDY ON THE DECLINATION OF MAURYA DYNASTY

Sandeep Kumar,

Research Scholar, Kalinga University, Raipur (Chhattisgarh)

ABSTRACT

Mauryan Empire started to decline after the death of Ashoka in 232 BC. The last king was Brihadratha was killed in 185 BC-183 BC by his overall Pushyamitra Shunga who was a Brahmin. The decline of the Maurya Dynasty was fairly fast after the death of Ashoka/Asoka. One clear justification for it was the succession of frail kings.

The decline of the Maurya Dynasty was somewhat fast after the death of Ashoka/Asoka. One clear justification behind it was the succession of powerless kings. One more prompt reason was the partition of the Empire into two. Had not the partition occurred, the Greek attacks might have been kept down allowing an opportunity to the Mauryas to restore some level of their past power. Mauryan Empire started to decline after the death of Ashoka in 232 BC. The last king was Brihadratha was killed by his overall Pushyamitra Shunga who was a Brahmin. The current paper highlights the factors leading to the declination of the Mauryan Empire.

KEYWORDS:

Mauryan, Empire, Decline

INTRODUCTION

The Maurya Empire was a topographically broad Iron Age verifiable power in South Asia situated in Magadha, founded by Chandragupta Maurya in 322 BCE, and existing in free sew style until 185 BCE. The Maurya Empire was centralized by the victory of the Indo-Gangetic Plain, and its capital city was situated at Pataliputra . Outside this magnificent focus, the

empire's geological degree was reliant upon the dependability of military officers who controlled the furnished urban areas sprinkling it.

During Ashoka's rule (ca. 268-232 BCE) the empire momentarily controlled the major metropolitan centers and arteries of the Indian subcontinent with the exception of the Deep South. It declined for around 50 years after Ashoka's rule, and disintegrated in 185 BCE with the assassination of Brihadratha by Pushyamitra Shunga and foundation of the Shunga dynasty in Magadha.

Chandragupta Maurya raised an army, with the help of Chanakya, creator of Arthashastra and ousted the Nanda Empire in c. 322 BCE. Chandragupta quickly extended his power westwards across central and western India by overcoming the satraps left by Alexander the Great, and by 317 BCE the empire had completely involved northwestern India.

The Mauryan Empire then, at that point, crushed Seleucus I, a diadochus and founder of the Seleucid Empire, during the Seleucid-Mauryan war, subsequently obtaining an area west of the Indus River.

Under the Mauryas, interior and outer exchange, agribusiness, and financial exercises flourished and extended across South Asia because of the making of a solitary and effective system of money, administration, and security. The Maurya dynasty assembled an antecedent of the Great Trunk Street from Patliputra to Taxila.

After the Kalinga War, the Empire experienced almost 50 years of centralized rule under Ashoka. Ashoka's hug of Buddhism and sponsorship of Buddhist preachers considered the extension of that confidence into Sri Lanka, northwest India, and Central Asia.

The population of South Asia during the Mauryan time frame has been assessed to be somewhere in the range of 15 and 30 million. The empire's time of territory was set apart by outstanding inventiveness in art, architecture, engravings and created texts yet additionally by the solidification of caste in the Gangetic plain, and the declining rights of ladies in the standard Indo-Aryan speaking districts of India.

Archeologically, the time of Mauryan rule in South Asia falls into the period of Northern Dark Polished Ware (NBPW). The Arthashastra and the Orders of Ashoka are the essential

sources of put down accounts of Mauryan times. The Lion Capital of Ashoka at Sarnath is the national seal of the Republic of India.

DECLINATION OF MAURYA DYNASTY

The factors which prompted the decline of Mauryan Empire are as following:

1. The strict policy of Ashoka

The strict policy of Ashoka threatened the Brahmins of his empire. Since Ashoka restricted creature penance it halted the pay of Brahmins who got gifts in type of different sorts of penances made to them.

The brahmanical response started because of Ashoka's policy. There is no question that Ashoka took on an open minded policy and requested that individuals regard even the brahmanas, however he gave his orders in Prakrit and not in Sanskrit. He precluded the killing of birds and creatures, and mocked unnecessary customs performed by ladies.

The counter penance demeanor of Buddhism embraced by Ashoka unfavorably impacted the salaries of brahmanas. Further, Ashoka named rajukas to oversee the countryside and present vyavaharasamata and dandasamata. This implied similar common and criminal regulation for all varnas. Be that as it may, the Dharmashastra incorporated by the brahmanas endorsed varna discrimination. Normally this policy angered the brahmanas.

A few new kingdoms that emerged on the remnants of the Maurya empire were ruled by the brahmanas. The Shungas and the Kanvas, who ruled in MP and further east on the leftovers of the Maurya empire, were brahmanas. Essentially, the Satavahanas, who founded kingdom in the western Deccan and Andhra, professed to be brahmanas. These brahmana traditions performed Vedic penances that were disposed of by Ashoka.

2. Tremendous Consumption on army and organization

During Mauryan age a tremendous consumption was done on keeping up with army and organization. Also, Ashoka during his rule made huge awards to the Buddhist priests which made the regal depository vacant. The Mauryan kings who succeeded Ashoka confronted the monetary crunch.

The colossal consumption on the army and installment to the administration made a monetary emergency for the Maurya empire. Apparently, in antiquated times the Mauryas kept up with the biggest army and the biggest regiment of officials. Notwithstanding the scope of duties forced on individuals, it was challenging to keep up with this tremendous superstructure. It appears to be that Ashoka made enormous donations to the Buddhist priests which left the imperial depository unfilled. Towards the end, to meet costs, they were obliged to soften gold images.

3. Abusive rule in provinces

The provincial rulers in Magadhan Empire were frequently bad and severe. This prompted regular uprisings against the empire. During the rule of Bindusara, the residents of Taxila complained against the misrule of mischievous civil servants. In spite of the fact that Bindusara and Ashoka went to lengths to control the officials, this neglected to actually look at the mistreatment in provinces.

The Kalinga decrees show that Ashoka was greatly worried about abuse in the provinces and, consequently, asked the mahamatras not to tyrannize the townsmen without due cause. For this reason he presented revolution of officials in Tosali (in Kalinga), Ujjain and Taxila. He, when all is said and done, burned through 256 evenings on a pilgrimage which might have helped authoritative oversight.

This anyway neglected to stop persecution in the distant provinces, and after his retirement Taxila made a move to lose the royal burden.

4. New Knowledge in the Outlying Areas:

We might review that Magadha owed its extension to specific fundamental material advantages. When the information on the utilization of these components of culture spread to central India, the Deccan, and Kalinga because of the extension of the Magadhan empire, the Gangetic bowl, which shaped the heart of the empire, lost its unique advantage. The customary utilization of iron instruments and weapons in the fringe provinces corresponded with the decline and fall of the Maurya empire.

Based on the material culture gained from Magadha, new kingdoms could be founded and created. This explains the ascent of the Shungas and Kanvas in central India, of the Chetis in Kalinga, and of the Satavahanas in the Deccan.

5. Disregard of the North-West Wilderness and the Great Mass of China:

Since Ashoka was fundamentally engrossed with minister exercises at home and abroad, he was unable to focus on defending the goes through the north-western outskirts. This had become important considering the movement of tribes in Central Asia in the third century BC. The Scythians were in a condition of consistent transition. A migrant group essentially dependent on the utilization of the pony, they represented a genuine risk to the settled empires in China and India.

The Chinese ruler Shih Huang Ti (247-10 BC) built the Great Mass of China in around 220 BC to protect his empire against the assaults of the Scythians, yet Ashoka went to no such lengths. Normally, when the Scythians made a push towards India, they forced the Parthians, the Shakas, and the Greeks to move towards this subcontinent. The Greeks had set up a kingdom in north Afghanistan which was known as Bactria, and they were quick to attack India in 206 BC. This was followed by a progression of attacks that went on till the start of the Christian period.

The Maurya empire was at last obliterated by Pushyamitra Shunga in 185 BC. Albeit a brahmana, he was a general of the last Maurya ruler called Brihadratha. He is said to have killed Brihadratha in broad daylight and coercively usurped the privileged position of Pataliputra.

The Shungas ruled in Pataliputra and central India. They played out a few Vedic penances to stamp the recovery of the brahmanical lifestyle, and are said to have aggrieved the Buddhists. They were prevailed by the Kanvas who were additionally brahmanas.

The Greeks exploited this and set up a kingdom in north Afghanistan which was known as Bactria. This was followed by a progression of foreign attack which debilitated the empire.

DISCUSSION

Ashoka was followed for quite a long time by a succession of more vulnerable kings. He was prevailed by Dasharatha Maurya, who was Ashoka's grandson. Ashoka's children couldn't really climb the high position after him. Mahinda, his initially conceived, was on to spread Buddhism on the planet. Kunala Maurya was visually impaired consequently couldn't climb the lofty position and Tivala, child of Kaurwaki, kicked the bucket considerably sooner than Ashoka. Another child, Jalauka, doesn't have a lot of story behind him.

The empire lost numerous regions under Dasharatha, which were subsequently reconquered by Samprati, Kunala's child. Post Samprati, the Mauryas gradually lost numerous domains. In 180 BCE, Brihadratha Maurya, was killed by his overall Pushyamitra Shunga in a military motorcade with no main beneficiary. Henceforth, the great Maurya empire at last finished, bringing about the Shunga Empire.

Reasons progressed for the decline incorporate the succession of frail kings after Aśoka Maurya, the partition of the empire into two, the developing freedom of certain region inside the empire, for example, that ruled by Sophagasenus, an unbalanced administration where authority was completely in the possession of a couple of people, a shortfall of any national awareness, the unadulterated size of the empire making it unwieldy, and attack by the Greco-Bactrian Empire.

A few students of history, like H. C. Raychaudhuri, have contended that Ashoka's pacifism undermined the "military spine" of the Maurya empire. Others, like Romila Thapar, have recommended that the degree and effect of his pacifism have been "terribly misrepresented"

The fall of the Mauryas left the Khyber Pass unguarded, and a flood of foreign intrusion followed. The Greco-Bactrian king, Demetrius, capitalized on the separation, and he vanquished southern Afghanistan and parts of northwestern India around 180 BCE, framing the Indo-Greek Kingdom. The Indo-Greeks would keep up with property on the trans-Indus locale, and make introductions to central India, for about a century. Under them, Buddhism prospered, and one of their kings, Menander, turned into a well known figure of Buddhism; he was to lay out another capital of Sagala, the cutting edge city of Sialkot. Be that as it may, the degree of their spaces and the lengths of their rule are liable to much discussion. Numismatic proof shows that they held possessions in the subcontinent straight up to the

introduction of Christ. Albeit the degree of their victories against native powers like the Shungas, Satavahanas, and Kalingas are unclear, what is clear is that Scythian tribes, renamed Indo-Scythians, achieved the death of the Indo-Greeks from around 70 BCE and held lands in the trans-Indus, the district of Mathura, and Gujarat.

CONCLUSION

Another time was opened in Indian History after the foundation of Mauryan Empire. It was absolute first time in history that entire India was politically united. What's more, from this period history composing turned out to be clear a result of exactness in order and sources. Alongside this native and foreign artistic sources were accessible in adequate structure. This empire passed on records in an enormous number to compose the history of this period.

Likewise, a few significant archeological findings related with Mauryan Empire were stone models; a huge illustration of average Mauryan art. A few researchers recommend that message on Ashoka engraving was completely not the same as most different rulers which is an image of powerful and industrious Ashoka and furthermore he was unassuming more than other (later) rulers who embraced fantastic titles. So it's not shocking that heads of the nation viewed him as a motivating figure.

REFERENCES

- Stein, Burton (2010), *A History of India*, John Wiley & Sons, p. 74, ISBN 978-1-4443-2351-1,
- Ludden, David (2013), *India and South Asia: A Short History*, Oneworld Publications, pp. 29–3, ISBN 978-1-78074-108-6
- Coningham, Robin; Young, Ruth (2015), *The Archaeology of South Asia: From the Indus to Asoka, c.6500 BCE – 200 CE*, Cambridge University Press, pp. 451–466, ISBN 978-1-316-41898-7
- Coningham, Robin; Young, Ruth (2015), *The Archaeology of South Asia: From the Indus to Asoka, c.6500 BCE – 200 CE*, Cambridge University Press, p. 453, ISBN 978-1-316-41898-7
- Dyson, Tim (2018), *A Population History of India: From the First Modern People to the Present Day*, Oxford University Press, pp. 16–17, ISBN 978-0-19-882905-8

- Smith, Vincent Arthur (2010), *The Oxford History of India: From the Earliest Times*, Clarendon Press, pp. 104–106
- Nath sen, Sailendra (1999). *Ancient Indian History and Civilization*. Routledge. p. 164.
- Dalrymple, William (7 October 2009). *Nine Lives: In Search of the Sacred in Modern India*. Bloomsbury Publishing. ISBN 978-1-4088-0341-7.
- Dyson, Tim (2018), *A Population History of India: From the First Modern People to the Present Day*, Oxford University Press, pp. 16–17, ISBN 978-0-19-882905-8
- Ludden, David (2013), *India and South Asia: A Short History*, One world Publications, pp. 29–30, ISBN 978-1-78074-108-6.