BHIM 161: HISTORY OF BHARAT
FROM EARLIEST TIMES TO 700 CE
(TUTOR MARKED ASSIGNMENT)

Course code: BHIM-161
Assignment Code: BHIM-161/ASST/TMA/2026-2027
Marks: 100

Note: There are three Sections in the Assignment. You have to answer all questions in the Sections.

Assignment - I

Answer the following in about 500 words each.

1)	Describe the salient features of Bhartiya knowledge tradition.	20
2)	Briefly discuss the Vedic literature.	20

Assignment - II

Answer the following questions in about 250 words each.

3)	Explain the rise of the Magadh Empire.	10
4)	Discuss the administration of the Gupta empire.	10
5)	Write a note on the sources of the History of South Bharat.	10

Assignment - III

Answer the following questions in about 100 words each.

6)	The nature Saraswati-Indus civilization	6
7)	Sixteen mahijanpada.	6
8)	Jainism's Contributin on Bhartiy Culture	6
9)	Buddhist education	6
10)	Aeronautics	6

1) Describe the salient features of Bhartiya knowledge tradition. 20

Answer

The Bhartiya knowledge tradition refers to the diverse ways in which people in the Indian subcontinent developed, preserved, questioned and transmitted knowledge over many centuries. It includes philosophical reflection, practical skills, literary learning, arts, medicine, mathematics, grammar and ethical thinking. Rather than being a single unchanged system, it evolved through interaction among Vedic, Buddhist, Jain, regional, folk and later intellectual traditions. Its important feature is the close relationship between knowledge, lived experience and the search for a meaningful life.

One salient feature is the pursuit of both practical and higher understanding. The distinction between knowledge concerned with worldly subjects and knowledge directed towards self-understanding appears in the Upanishadic tradition. Learning could be used to improve agriculture, healing, administration or measurement, while also encouraging reflection on human conduct, consciousness and ultimate reality. This approach recognises the value of different purposes of education instead of treating all knowledge as mere information.

A second feature is oral transmission supported by disciplined memory. Vedic hymns were carefully transmitted through recitation, pronunciation and patterns of repetition. Teachers trained pupils to preserve sound and sequence with considerable accuracy. Oral traditions also transmitted epics, narratives, genealogies, songs and local expertise. Writing later became increasingly important, but oral teaching remained influential in many settings. The relationship between teacher and learner, commonly associated with the guru–shishya tradition, emphasised sustained practice, discussion and responsibility.

Debate and critical reasoning formed another major characteristic. Philosophical schools such as Nyaya examined valid knowledge, inference and arguments. Buddhist thinkers analysed perception, causation and change; Jain thinkers developed approaches to multiple viewpoints, including anekantavada. Disagreements between schools were often substantial. This plurality shows that Indian intellectual life cannot be reduced to one unquestioned doctrine. Formal disputation, commentary on earlier works and reasoned defence of positions were important methods of learning.

The tradition also connected knowledge with ethics. Ideas such as dharma, self-restraint, compassion, non-violence, generosity and responsibilities towards others were widely discussed, though interpreted differently by communities.