



AFCAT

**Air Force Common Admission
Test**

Indian Air Force

Volume - 2

General Awareness



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1

CHAPTER

Harappan Civilization

- **First Urban Civilization of South- Asia**
- **Contemporary to Mesopotamian and Egyptian civilisations.**
- Developed in the **North-western part of the Indian subcontinent**
- **1853-** Discovery of a **Harappan seal** which showed a bull by **A. Cunningham.**
- **1921-** Discovery of **Harappa (the first archaeological site discovered)** by **Dayaram Sahni.** Therefore, it is also known as the Harappan civilisation.
- **1922-** Discovery of **Mohenjodaro** by **R.D. Banerjee**
- Essentially a **Riverine Civilization.**
- A **Bronze age Civilization.**

Geographical Extent

- **Coverage-** about 13 lakh square km
- **Extent-** Sindh, Balochistan, Punjab, Haryana, Rajasthan, Gujarat, Western U.P., and northern Maharashtra.
- **Northernmost site-** Manda in Jammu and Kashmir (River- Chenab)
- **Southernmost site-** Daimabad in Maharashtra (River- Pravara)
- **Western-most site-** Sutkagendor in Balochistan (River- Dashk)
- **Easternmost site-** Alamgirpur in Uttar Pradesh (River- Hindon)

Important Sites of the Harappan Civilization

Sites	River	Features
Harappa (1921) Montgomery district of Punjab. Also known as the city of granaries.	Ravi	<ul style="list-style-type: none"> • A row of 6 granaries. • R-37 and H cemetery found here. • Coffin burial • Red Sandstone male torso • Copper bullock cart • Stone symbols of lingam and yoni • Terracotta figure of Mother Goddess. • Single-room barracks • Bronze pots. • Citadel (raised platform) • Dice
Mohenjodaro (1922) (mound of the dead)- Larkana district of Sindh Largest IVC site	Indus	<ul style="list-style-type: none"> • Great Bath (for ritual bathing, no use of stone, built with burnt bricks, bitumen used on outer walls and floors) • Great granary (the largest building in Mohenjodaro) • Piece of woven cloth • Bronze Statue of dancing girl- Right arm on the hip and left arm covered with bangles. • Cotton cloth • uniform buildings and weights • Seal of mother Goddess • Idol of yogi • Pashupati seal • Steatite image of a bearded man • Mesopotamian seals • Bronze image of nude women dancer • 7 layers of the city → city was rebuilt 7 times.
Lothal (1957) (port city)- Gujarat Trade centre for gems and ornaments	Bhogvaha	<ul style="list-style-type: none"> • City divided into six sections • Coastal town, sea trade links with Mesopotamia • Dockyard (to manufacture and repair ships)

		<ul style="list-style-type: none"> ● Evidence of rice husk ● Double burial and 3-pair burial ● Fire altars ● Terracotta model of a ship ● Ivory scale for measurement ● Persian gulf seal
Chanhudaro (1931) - Sindh	Indus	<ul style="list-style-type: none"> ● Only City without citadel ● Evidence of beads making factory, Lipstick, inkpot. ● Dog's paw imprint on brick ● Terracotta model of bullock cart ● Bronze toy cart
Kalibangan (1953) (black bangles)- Rajasthan	Ghaggar	<ul style="list-style-type: none"> ● Furrowed land ● Fire altars ● No presence of baked bricks, earthen bricks present ● Houses with wells ● No drainage ● Shows evidence of pre- Harappan as well as Harappan phase
Dholavira (1990-91) - Gujarat	Luni	<ul style="list-style-type: none"> ● Water harvesting system ● Stormwater drainage system ● Stadium ● Nameplate of 10 letters (largest IVC inscription) ● The only city to be divided into 3 parts.
Rangpur (1931) (Gujarat)	Mahar	<ul style="list-style-type: none"> ● Remains of Pre+Mature Harappan phase ● Evidence of stoneflacks
Banawali (1973-74) (Hisar, Haryana)	Saraswati	<ul style="list-style-type: none"> ● Pre+Mature + late Harappan phase ● Clay model of plough ● No drainage system ● Terracotta model of plough ● Barley grains ● Lapis Lazuli ● The only site with Radial streets
Rakhigarhi (1963) (Haryana)		<ul style="list-style-type: none"> ● The largest IVC site in India ● Fragmented artifact of a thick sturdy red ware with an incised female figure
Surkotada (1964) (Kutch, Gujarat)		<ul style="list-style-type: none"> ● Horse remains and graveyard ● Soldiers sign-on potsherd ● Pot burials ● Oval grave
Amri (1929) (Sindh, Pakistan)	Indus	<ul style="list-style-type: none"> ● Evidence of rhinoceros
Ropar (Punjab, India)	Sutlej	<ul style="list-style-type: none"> ● first site to be excavated after independence ● Dog buried with a human ● Oval pit Burials ● Copper Axe
Alamgirpur (Uttar Pradesh)	Yamuna	<ul style="list-style-type: none"> ● Broken copper blade ● Ceramic items
Daimabad (Maharashtra)	Pravara	<ul style="list-style-type: none"> ● Bronze images (charioteer with chariot, ox, elephant, and rhinoceros)

2

CHAPTER

Vedic Age

- Vedic Age started with the Aryan occupation of the Indo-Gangetic Plains
- Aryans originally lived in the Steppes region.
- They first settled in the Sapta Sindhu region (Land of Seven rivers). These seven rivers were: **Sindhu (Indus), Vipash (Beas), Vitasta (Jhelum), Parushni**

(Ravi), Asikni (Chenab), Shutudri (Satluj), and Saraswati

- Language- **Indo-European**
- **Tools-** socketed axes, bronze dirks, and swords
- **Horses played a significant role** (discovered in Southern Tajikistan and Swat Valley in Pakistan).

Vedic Literature

- Vedas are – **Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda**

Rig Veda	<ul style="list-style-type: none"> • It is the oldest of the Vedas • Collection of 1028 hymns • Divided into ten Mandalas or books • Language- Vedic Sanskrit • Origin- 1500-1000 BC. • Rishi family of Angira- composed 35% of the hymns • Kanva family - composed around 25%. • hymns are known as Suktas which are generally used in rituals. • Hymns dedicated to Gods and Goddesses seeking godly pleasure. • Indra- chief deity (King of heaven). • Other gods- Sky God Varuna, fire God Agni, and the Sun God Surya • Mandalas 2 – 7 - oldest part of the Rig Veda; called “family books” as they are ascribed to particular families of seers/rishis. • Mandala 8 – mostly composed by the Kanva clan. • Mandala 9 – hymns are dedicated entirely to Soma. • Mandala 1 – dedicated to Indra and Agni. • Mandala 10 – <ul style="list-style-type: none"> ○ contains NadiStuti Sukta praising the rivers. ○ contains Nasadiya Sukta and Purush Sukta explains that 4 varnas originated from the mouth, arms, belly, and legs of the Creator. • Only surviving recension- Shakala Shakha. • Upaveda- Ayurveda
Sama Veda	<ul style="list-style-type: none"> • Sama means “melody” • Book of chants • 16,000 ragas or musical notes. • aka book of prayers or “storehouse of knowledge of chants”. • 2 parts: Shukla Yajurveda and Krishna Yajurveda. • Taiteriyā Samhita : Krishna Yajurveda. • Vajseniya Samhita: Shukla Yajurveda. • 1875 verses mentioned- only 75 original, rest from the Rig Veda • Upaveda- Gandharva Veda
Yajur Veda	<ul style="list-style-type: none"> • Yajur means “sacrifice” • Concerned with rituals & mantras associated with different sacrifices. • Two major divisions- <ul style="list-style-type: none"> ○ Shukla Yajur Veda/ Vajasaneya / White YajurVeda – contains only mantras. It contains the Madhyandina and Kanva recensions. ○ Krishna Yajur Veda / Black Yajur Veda – includes mantras and prose commentary. It contains Kathaka, Maitrayani, Taittiriya, and Kapisthalam recensions • Vajasaneyi Samhita- Samhita in the Shukla Yajurveda. • Upaveda- Dhanur Veda
Atharva Veda	<ul style="list-style-type: none"> • aka Brahma Veda • Mainly focuses on the treatment of 99 diseases.

- **Associated with two rishis-** Atharva and Angira.
- contains **practice of black and white magic** for healing purposes.
- Composed in **Vedic Sanskrit**
- Has **730 hymns with 6,000 mantras** divided into 20 books.
- **Two recensions** - Paippalada and the Saunakiya are preserved.
- **Mundaka Upanishad and Mandukya Upanishad** are embedded
- It describes the popular beliefs and superstitions of people
- **Upaveda** - Shilpa Veda

Brahmanas

- **Prose texts explaining the hymns** in the Vedas.
- **Sanskrit texts embedded within each Veda**, incorporating myths and legends to explain and instruct Brahmins on the performance of Vedic rituals.
- **Explain the symbolism and meaning of the Samhitas & expound scientific knowledge of the Vedic Period**, including observational astronomy and, particularly in relation to altar construction, geometry.
- **contain mystical & philosophical material** that constitutes Aranyakas & Upanishads.
- **Each Veda has one or more Brahmanas.**
- **Less than twenty Brahmanas exist** presently, as most have been lost or destroyed.
- **Oldest Brahmana** is dated to about **900 BCE**, while the youngest is dated to 700 BCE.
 - **Rig Veda-** Aitareya and Kaushitaki Brahmana
 - **Sama Veda-** Tandya and Sadvimsha Brahmana
 - **Yajur Veda-** Taittiriya and Satapatha Brahmana
 - **Atharva Veda-** Gopatha, Jaiminiya, and Panchvish Brahmana

Upanishads

- upa (nearby), and nishad (to sit-down), i.e., "sitting down near" (the teacher).
- These are **passed onto future generations orally by pupils who sit under the feet of their Gurus (Guru-Shishya Parampara)**
- **Final parts of the Vedas** and are thus called **Vedanta (limbs of the Vedas).**
- Upanishads are **philosophical and spiritual texts that reveal the truth of human life and talk about salvation (moksha).**
- **Introduce the concept of 'Atman' and 'Brahman'.**
- **More than 200 known Upanishads**, out of which **108** are called **Muktika Canon.**

Vedangas

- Literal meaning of the word Vedanga is "**limbs of the Vedas**".
- **Compiled during 600 BC**
- **Part of Smriti texts** as they are handed down by tradition.
- **Supplementary texts-** deal with the understanding of Vedic traditions.
- **Considered to be of human origin** and are written in the form of Sutras (short condensed statements used to express different ideas).

Early/ Rig Vedic Period (1500-1000 BC)

Political structure

- Aryans **lived in small villages.**
- **Family headed by eldest male member**
- Many families formed **grama** headed by the gramina.
- Many **gramas or villages formed the Visya.**
- **Visya** - headed by a **Visyapati.**
- **Many Visyas collectively formed jana** ruled by a **king called Rajana.**
- **Kingship hereditary .**

Society

- **Semi-nomadic and Tribal society**
- **Social division/distinction** based on labor and gender- **not rigid and hereditary.**
- **Slaves- ONLY** for **domestic purposes** and **NOT** for **agriculture**
- **Society not divided into caste lines.**
- **Varna or color-** basis of differentiation b/w Vedic (dasas) & Non-Vedic people (dasyus).
- **4-fold Varna order - not yet completely developed** (Purusha Sukta of the 10th mandala of Rig Veda mentions the four Varnas)
- **Child Marriage, purdah, and Sati - absent**
- **Monogamy was practiced**
- **Polygamy - royalty and noble families**

Economic Structure

- **Knew cultivation of land.**
- **Agriculture - main occupation.**
- **Ploughed the fields** by a pair of the **oxen**
- **Knew about** tilling of the soil, cutting of furrows, sowing the seeds, and cutting of corn with the help of sickle.
- **Chief crops** cultivated- **Barley and wheat**, Probably **did not cultivate rice.**

Socio-Cultural Structure

- **Naturalistic Polytheism-** They worshipped natural forces like earth, fire, wind, rain, thunder, etc. by personifying them into deities.
- Mode of worship- **Yajna**
- **Prominent deities-**
 - **Indra (God of thunder)- the most important deity** to whom 250 hymns have been dedicated. Also called **Purandar or breaker of Forts**

- **Agni (God of fire)- Second-most prominent deity.** Acts as an intermediary between God and people. 200 hymns have been dedicated to Agni
- **Varuna-** Upholder of Rita or natural order. 33 hymns dedicated to Varuna
- **Other prominent deities** include- **Prithvi** (earth), **Soma** (God of plants, 9th mandala of Rig Veda dedicated to Soma God), **Rudra, Pushan** (God of Cattles, etc
- **Female deities** - Ushas and Aditi.
- **No temples and no idol worship**

Later Vedic Period (1000-600 BC)

Political Structure

- **Kingdoms like Mahajanapadas were formed** by amalgamating smaller kingdoms.
- **'Janas' evolved to become 'Janapadas';**
- **Sacrifices-** **Rajasuya** (consecration ceremony), **Vajapeya** (chariot race), and **Ashwamedha** (horse sacrifice) - By King to enhance his power.
- **Titles of King-** Rajavisvajanan, Ahilabhuvanapathi, Virat, Bhoja, Ekra, and Samrat
- **King's post became hereditary**
- The **Sabhas and Samitis diminished in importance.**
- The term **"Rashtra"** appeared for the first time
- **Tribal authority became territorial**
- **No regular or standing army.**
- **Older tribes** like Bharatas, Parus, Tritsus and Turvasas **passed into oblivion**, and new tribes like the **Kurus and Panchalas rose into prominence.**
- **Capitals of Kuru 'janapada'**- Hastinapur and Indraprastha.
- **King had absolute power** - master of all subjects.
- **Levied taxes like "bali", "sulka" and "bhaga".**
- **Satapatha Brahmana** - king **infallible** and immune from all punishment.
- **Sabha** of the Rig Vedic Period **discontinued.**
- **King sought the aid and support of the Samiti** on matters like war, peace and fiscal policies.

- **Government - more democratic** in that the king recognised the authority of the leaders of Aryan tribes.

Society

- The **visible 4-fold varna system-** less based on occupation and **more hereditary**

Education

- A **well planned system** of education.
- Students learned **Vedas, Upanishad, grammar, prosody, law, arithmetic and language.**
- **Upanayana or sacred thread ceremony** - initiation to studies- **students sent to Gurukula** for education.

Economic Condition

- Aryans of the later Vedic period **lived in the villages.**
- **Small peasant owners** of land **replaced by big landlords** who secured possession of entire villages.
- **Agriculture- principal occupation** of the people.
- **Improved method of tilling the land** by deep ploughing, manuring and sowing with better seeds known.
- **Major crops** - rice, barley, wheat, maize and oil seeds were raised.

Culture and Religion

- **New gods** like Siva, Rupa, Vishnu, Brahma etc., **appeared.**
- **Rudra - epithet of Siva** -soon came to be **worshipped as 'Mahadeva'** (great god) and the lord of animate beings (Pasupati).
- **Vishnu - the preserver** - rose into **Prominence.**
 - **Occupied the place of Varuna**, as the most sublime among the celestials.
- **Worship of vasudeva was also started** - regarded as Krishna Vasudev, the incarnation of Vishnu.
- **Semi divinities** like Apsara, Nagas, Gandharbas, Vidyadharas etc. **also came into being.**
- Beginning of the **worship of Durga and Ganesh.**

3

CHAPTER

Jainism and Buddhism

Buddhism

A religion and a philosophy that is largely based on the teachings and life experiences of Gautama Buddha.

Teachings of Buddhism

1. Panchshila (the Five Precepts or the Social code of Conduct)

- Do not resort to theft
- Do not commit violence
- Do not use intoxicants
- Do not lie
- Do not indulge in corruption

2. Arya-Sachchani (the Four Noble Truths)

- Four Noble Truths, Pali **Chattari-ariya-saccani**, Sanskrit **Chatvari-arya-satyani**, set forth by the Buddha in his first sermon.
- Accepted by all schools of Buddhism and have been the subject of extensive commentary.

- **First truth- suffering** (Pali: dukkha; Sanskrit: duhkha) - characteristic of existence in the realm of rebirth called **samsara** (literally “wandering”).
 - 5 “aggregates” (**skandhas**) that constitute mind and body (matter, sensations, perceptions, mental formations, and awareness).
 - **Second truth - origin** (Pali and Sanskrit: samudaya) / cause of suffering - associated with craving
 - **Third truth - cessation of suffering** (Pali and Sanskrit: nirodha), commonly called **nibbana**
 - **Fourth truth - path** (Pali: magga; Sanskrit: marga) to the **cessation of suffering**, described by the Buddha in his first sermon.
 - 4 truths therefore **identify the unsatisfactory nature of existence**, identify its **cause**, **postulate a state** in which **suffering and its causes are absent**, and set forth a **path to that state**.
3. **Ashtangika Marga (the Eight-Fold Paths):**

Right views (sammaditthi)	<ul style="list-style-type: none"> • First step to moral reformation should be the acquisition of right views or knowledge of truth. • Defined as correct knowledge about 4 noble truths. • helps moral reformation, and leads towards nirvana.
Right resolve (sammasarikappa)	<ul style="list-style-type: none"> • Mere knowledge of truths would be useless unless one resolves to reform life in their light. • Moral aspirant is asked to renounce worldliness (all attachment to the world).
Right speech (sammavaca)	Abstention from lying, slander, unkind words and frivolous talk.
Right conduct (sammakammanta)	Consists Panca-Sila , five vows for desisting from killing, stealing, sensuality, lying and intoxication.
Right livelihood (sammaajiva)	<ul style="list-style-type: none"> • one should earn his livelihood by honest means. • one should not take forbidden means to earn and work in consistency with good determination.
Right effort (sammavayama)	<ul style="list-style-type: none"> • One cannot progress steadily unless he constantly tries to root out old evil thoughts and prevent evil thoughts from arising anew. • One should constantly endeavour to fill the mind with good ideas and retain such ideas in mind.
Right mindfulness (sammasati)	<ul style="list-style-type: none"> • Be diligently mindful about the activities of sensations or feelings, perception, ideas, thoughts and mind. • Brings poise, equilibrium and balance to the mind.
Right concentration (sammasamadhi)	<ul style="list-style-type: none"> • Right Effort + Right Mindfulness = Right Concentration. • Mindfulness of breathing method for establishing concentration in the meditator's world. • Leads to focussed mind and enables to attain enlightenment.
Buddha prescribed a middle path/Madhyam marga and asked people to avoid any extremes of happiness or sorrow.	

4. Only when a person is liberated from the cycle of birth and death, can he attain **Nirvana**.

5. **Triratna (the Three Jewels of Buddhism)**

- (i) Buddha: The Teacher
- (ii) Dhamma: The Teachings
- (iii) Sangha: The Community

Major Sects	
Hinayana	Mahayana
Literal meaning- the lesser path	Literal meaning- the greater path
Scriptures are in Pali language	Scriptures are in the Sanskrit language
Considers Buddha a human being.	Buddha is God
No idol worship	Worship Idols of Buddha and Bodhisattva
Individual salvation through self-discipline and meditation	Universal salvation through grace and help of Buddha and Bodhisattva
Sub schools- Sarvastivada, Theravadin and Sauntrantrika	Sub schools- Madhyamika and Yogacara
Buddha will never be reborn	Believe that Buddha will be born again
aka " Southern Buddhist religion " as it spread in Srilanka, Burma, and Thailand.	aka " Northern Buddhist Religion " as it was followed in Japan, China, and Korea.
Patronage- Ashoka	Patronage- Kanishka, Harsha, etc.

Buddhist Councils

	1st Council	2nd Council	3rd Council	4th Council
Year	483 BC	383 BC	250 BC	72 AD
Venue	Rajgriha (Saptaparni Cave)	Vaishali	Patliputra	Kashmir (Kundalavana)
President	Mahakasyapa	Sabakami	Mogaliputta Tissa	Vasumitra and his deputy Ashavaghosh
Royal Patron	Ajatsatru	Kalashoka	Ashoka	Kanishka
Outcome	compilation of two Pitakas- Sutta Pitaka (under the leadership of Ananda) and Vinaya Pitaka (under the leadership of Upali)	Permanent split of the Buddhist order into Mahasanghikas and Sthaviravadins	Compilation of Abhidhamma Pitaka	Rise of Mahayana and Hinayana sect compilation of Mahavibhasa sastra- encyclopedia of Buddhist philosophy

Jainism

- Derived from the word 'Jina' or 'Jaina' which means the "Conqueror".
- **24 Tirthankaras** as mentioned in the **Kalpa sutra**.
- **Tirthankara** is the **one who has conquered the world and attained Kevala Jnana**.
- **Rishabhadeva** (born in Ayodhya)- **first Tirthankara**.

- **Parshvanath** (son of King Asavasena and queen Vama of Varanasi) - **23rd Tirthankara**.
 - Parshvanth attained liberation at Mount Sammed Shikharji (Parasnath Hills).
- **Vardhamana Mahavira** - 24th and the last Tirthankara.
- **Jainism is older than Buddhism.**

Teachings of Jainism

1. Pancha Mahavrata (The Five Doctrines)

Non-violence (Ahimsa)	<ul style="list-style-type: none"> • Cardinal principle of Jainism. • Also known as cornerstone of Jainism. • Supreme religion (Ahimsa parmo dharma). • According to Jainism, all living beings, irrespective of their size, shape, or different spiritual developments are equal. • No living being has a right to harm, injure, or kill any other living being, including animals, insects, and plants. • Every living being has a right to exist and it is necessary to live with every other living being in perfect harmony and peace. • Not a negative virtue. • Based upon the positive quality of universal love and compassion. • One who is actuated by this ideal cannot be indifferent to the suffering of others.
Non-Stealing (Achaurya or Asteya)	<ul style="list-style-type: none"> • Taking another's property without his consent, or by unjust or immoral methods. • One should not take anything which does not belong to him. • Does not entitle one to take away a thing, which may be lying, unattended or unclaimed.

	<ul style="list-style-type: none"> ● One should observe this vow very strictly, and should not touch even a worthless thing, which does not belong to him. ● When accepting alms, help, or aid one should not take more than minimum needed. ● To take more than one's need is also considered theft in Jainism.
Truth (Satya)	<ul style="list-style-type: none"> ● Anger, greed, fear, and jokes - breeding grounds of untruth. ● Only those who have conquered greed, fear, anger, jealousy, ego, and frivolity can speak the truth. ● One should not only refrain from falsehood, but should always speak the truth, which should be wholesome and pleasant. ● One should remain silent if the truth causes pain, hurt, anger, or death of any living being. ● Truth is to be observed in speech, mind, and deed. ● One should not utter an untruth, ask others to do so, or approve of such activities.
Non-Possession (Aparigraha)	<ul style="list-style-type: none"> ● More worldly wealth a person possesses, the more likely to commit sin to acquire and maintain the possession, and in a long run may become unhappy. ● Worldly wealth creates attachments, which will continuously result in greed, jealousy, selfishness, ego, hatred, violence, etc. ● One who desires spiritual liberation should withdraw from all attachments to pleasing objects of all the five senses. ● Monks observe this vow by giving up attachments to all things such as: <ul style="list-style-type: none"> ○ Material things: wealth, property, grains, house, books, clothes, etc. ○ Relationships: father, mother, spouse, children, friends, enemies, other monks, disciples, etc. ○ Pleasure of Five Senses: touch, taste, smell, sight, and hearing ○ Feelings: pleasure and painful feelings towards any objects ○ Equanimity towards: music and noise, good and bad smells, soft and hard touch, beautiful and dirty sights, etc.
Celibacy (Brahmacharya)	<ul style="list-style-type: none"> ● Celibacy -total abstinence from sensual pleasure and the pleasure of all five senses. ● Vow of controlling sensuality is very difficult to observe in its subtle form. ● One may refrain from physical indulgence but may still think of the pleasures of sensualism, which is prohibited in Jainism. ● Monks are required to observe this vow strictly and completely. ● Householders should not have any physical relationship other than their own spouse- that too of limited nature.

2. Triratna (Three gems)

- Right faith – Samyak darshana
- Right knowledge – Samyak jnana
- Right conduct – Samyak charitra

3. Anekantavada

- Encourages **acceptance of relativism** and **pluralism**.
- **Truth and reality are perceived differently from different points of view**, and no single point of view is the complete truth.

4. Syadavada (The theory of conditioned prediction):

All judgments are conditional, holding good only in certain conditions, circumstances, or senses, expressed by the word syāt (Sanskrit: “may be”).

5. **18 activities- sins** (violence, theft, lies, cohabitation, anger, hoarding, pride, Maya, passion, greed, quarrel, malice, false complaint, condemning others, not to control, backbiting, false thinking and double moral standards).

6. Believed in the eternity of the Universe- **universe** composed of **six non-destructible elements- Jeev** (soul), **Ajeev** (physical matter), **Dharma, Adharma, Kal, and Akash**.

7. Three sources of knowledge

- **Pratyaksha pramana** (Perception obtained through the 5 senses)

- **Anumana** (Inference, through which we can obtain true knowledge)

- **Shabda pramana** (Statement of an expert- in this case, tirthankaras)

8. Ultimate aim- attainment of Nirvana

9. The **destiny** of a man is **shaped through karma** and its fruits.

Sects of Jainism

Digambara	Svetambara
Male monks remain naked, while female monks wear unstitched plain white sarees.	Wore white-coloured clothes
Believed women cannot achieve nirvana directly. They have to be reborn as a man	Believed that women are capable of attaining nirvana just like men.
Follow all five vows of Jainism (Satya, Ahimsa, Asteya, Aparigraha, and Brahmacharya)	Followed only four vows (except Brahmacharya)
Major sub-sects- Mula Sangh, Bisapantha, Terapanth, Taranpantha, or Samaiyapantha.	Major Sub-sects- Murtipujak, Sthanakvasi, Terapanthi

Other Heterodox Sects

Philosophy	Founder	Philosophy
Ajivikas	Gosala Maskariputra	<ul style="list-style-type: none"> ● Nastika philosophy (no believe in authority of Vedas) ● Propagates a total determinism in the transmigration of souls, or series of rebirths. ● Other groups believed that an individual can better his or her lot in the course of transmigration, the Ajivikas supposedly held that the affairs of the entire universe were ordered by a cosmic force called niyati that determined all events, including an individual's fate, to the last detail ● All change was illusory and everything was eternally immobile.
Uchchedavada	Ajta Kesakambalin	<ul style="list-style-type: none"> ● Nothing in Yajna, Haom; ● No such thing as effects of deeds to be enjoyed or suffered by the soul. ● Neither heaven nor hell. ● Man is made up of certain elements of unhappiness in the world. ● Soul cannot escape it. ● Whatever sorrow or unhappiness there was in world, soul cannot escape. ● This sorrow or unhappiness will come to an end automatically. ● Soul must undergo rebirth during 84 lakhs of cycles of Mahakalpas. ● Then only sorrow and unhappiness of soul will end.
Niyativada	Nanda Vachcha	<ul style="list-style-type: none"> ● Based on Niyati (Destiny) ● Means everything in the world is pre-determined. ● Denied the theory of Karma- did not believe in human efforts. ● Held that all creatures were helpless against destiny. ● Flourished during the Mauryan Age.
Lokayata	Brihaspati or Charvaka	<ul style="list-style-type: none"> ● Ancient school of Indian materialist systems. ● Means "that which is found among people in general." ● Did not believe in karma, rebirth or an afterlife. ● Rejected many of the standard religious conceptions such as an afterlife, reincarnation, samsara, karma and religious rites. ● Critical of the Vedas, as well as Buddhist scriptures. ● Inference could not be used to ascertain metaphysical truths.
Akriyavada	Purana Kassappa	<ul style="list-style-type: none"> ● A doctrine, considered heretical by Buddhists, that moral acts do not have any consequences. ● Taught by many of the Buddha's contemporaries, but since it is counter to the belief in karma it was denounced by the Buddha. ● Akriya means – inactive, without action of any kind.
Akrittavada/ Satkayavada	Pakudha Kaccayana	<ul style="list-style-type: none"> ● No relation between action and its result. ● Whole universe is made of seven components viz; Earth, Fire, Water, Air, Happiness, Sorrow, and life. ● There is no action and also there is none who is doing any action.
Unhchedavada	Ajita Keshakamblin	<ul style="list-style-type: none"> ● Also known as Annihilationism (nihilism). ● Doctrine of no after-life in any form whatsoever, the belief that personal identity perishes with the body at death. ● It and its antithesis, eternalism, occur in the Buddhist Nikāyas as the two most common forms of misrepresenting reality.

4

CHAPTER

Mauryan Empire

- Originated in the **kingdom of Magadha** in Indo-Gangetic plains.
- **Capital -Patliputra.**
- **Chandragupta**, with the help of **Kautilya/ Chanakya**, **overthrew Nanda dynasty** and usurped the throne in **321 BC.**
- **Founded - 322 BCE** by Chandragupta Maurya.
- **Royal emblem - Dharmachakra.**
- **Geographical Expansion:**
 - One of the **largest empires of the world.**
 - Stretched to the north along the **natural boundaries of the Himalayas**, to the **east into Assam**, to the **west into Balochistan** and into the **Hindu Kush mountains.**
 - Expanded into India's **central and southern regions** and also included a small portion of **unexplored tribal and forested regions** near Kalinga (modern Odisha).

Ashokan inscriptions

1. **Rock Edicts**- 2 types-

- **Major Rock Edicts**- located at **Kalsi** (Dehradun), **Girnar** (Gujarat), **Yerragudi** (Andhra Pradesh), **Mansehra** (Pakistan), **Sopara** (Bombay), **Dhauri** and **Jadugada** (Orissa), and **Shahbazgarhi** (Pakistan in Kharosthi).

There are **14 Major rock edicts**

Edict	Message
I	Prohibition of animal sacrifice , especially during festive seasons
II	Medical treatment of humans and animals , planting of fruits, medicinal herbs & digging of wells. Pandyas, Satyapurans & Keralaputras of South India mentioned.
III	Generosity to Brahmins. Mentions Yuktas, Pradeshikas, and Rajukas who would go every five years to different parts of his empire to spread Dhamma
IV	Dhammaghosha (sound of Dhamma/righteousness) over Bherighosha (sound of war). Impact of Dhamma on society.
V	About Dhamma Mahamatras. Talks about treating slaves right. A special cadre of officials, Dhamma Gosha were appointed and entrusted with the duty of spreading Dhamma within the kingdom

VI	King's desire to know about his people's conditions. About welfare measures
VII	Tolerance towards religions among all sects and welfare measures for the public in his as well as his neighboring kingdoms
VIII	Ashoka's first visit to Bodh Gaya and the Bodhi tree (his first Dhamma Yatra). Gave importance to Dhamma tours
IX	Condemns popular ceremonies. Stresses on moral conduct
X	Disapproves of individual's desire for fame and glory and stresses on Dhamma
XI	Dhamma is the best policy to follow, which includes respect for elders and concern for slaves and servants
XII	It mentions Mahamatras in charge of women's welfare, Ithijika Mahamatta , and tolerance towards the dhamma of others
XIII	Mentioned victory over Kalinga , Ashoka's Dhamma victory over Greek Kings Antiochus of Syria (Antiyoko), Ptolemy of Egypt (Turamaye), Magas of Cyrene (Maka), Antigonos of Macedon (Antikini), Alexander of Epirus (Alikasudaro). Also mentions Pandyas, Cholas, etc. gives a vivid picture of the change of Ashoka from an aggressive and violent warrior to a great lover and preacher of peace.
XIV	Purpose of rock edicts

• **Minor Rock Edicts**-

- **Found on 15 rocks** across the country and in **Afghanistan also.**
- Highlights the personal **history of Ashoka** and a **summary of Dhamma.**
- **Edict at Kandahar** - bilingual, inscribed in Greek and Aramaic.
- **Rock Edict III** - Buddhist clergy.
 - **Ashoka uses his name** only in four of these places namely: **Maski, Brahmagiri (Karnataka), Gujjar (MP) and Nettur (AP)**

Other relevant inscriptions and important edicts:

Edict/ Inscription	About
Allahabad – Kosam/ Queens Edict/	Members of Sangha to refrain from causing division in the ranks.

Kausambi / Schism Edict	Samudragupta's inscription is also on it. Jahangir shifted it to fort at Allahabad.
Kandahar Inscription	Edict written in Greek and Aramaic.
Kalinga Edicts (Bhauri and Jaugada)	Mentions 'All men are my children.'
Sannati Inscription (Karnataka)	14 major rock edicts & 2 separate Kalinga edicts.
Girnar Rock Inscription of Rudradaman (Kathiawar)	Sudarshan lake was constructed by Pushyagupta , a rashtriya of Saurashtra during Chandragupta Maurya's reign.
Minor Rock Edict 1	Ashoka turned towards Buddhism after 2.5 years in power.
Minor Rock Edict 3	Ashoka preaching buddhism.
Inscriptions at Shahbazgarhi and Mansehra.	Kharosthi script

2. Pillar Edicts

Pillar Edicts	Inscription
I.	Ashoka's principle of protecting his people
II.	Defines Dhamma as the minimum of sins, many virtues, compassion, liberty, truthfulness, and purity
III.	Avoiding practices of cruelty, sin, harshness, pride, and anger among his subjects
IV.	Responsibilities of the Rajukas.
V.	List of animals and birds that should not be killed on certain days. mentions animals that should never be killed. Describes the release of 25 prisoners. This pillar edict is also known as Delhi-Topra Pillar Edict
VI.	Dhamma policy of the State.
VII.	Ashoka's work for fulfilling Dhamma. Tolerance for all sects. Also, about Dhamma Mahamattas

3. Cave Inscriptions

Inscription/Edict	Content
Allahabad – Kosam/Queens Edict/Kausambi or Schism Edict	Samudragupta's inscription, Ashoka asks the members of the Sangha to refrain from causing division in the ranks, Jahangir shifted it to the fort at Allahabad
Kalinga Edicts (Bhauri and Jaugada)	Mentions ' All men are my children. '

Sannati Inscription (Karnataka)	Site of all 14 major rock edicts and two separate Kalinga edicts
Rummindei Inscription (Nepal)	Mentions that the village of Lumbini (birthplace of the Buddha) be exempted from Bali and was to pay only one-eighth of the Bhaga
Girnar Rock Inscription of Rudradaman	Mentions the Sudarshan lake constructed by Pushyagupta , a Rashtriya (means provincial governor) of Saurashtra during Chandragupta Maurya's reign
Minor Rock Edict 1	This indicates that Ashoka turned towards Buddhism gradually , after 2.5 years in power
Minor Rock Edict 3	Ashoka greets Sangha , professes his deep faith in the Buddha, dhamma, and Sangha, also recommends six Buddhist texts for monks, nuns, and general laity
Inscriptions at Shahbazgarhi and Mansehra	Written in Kharosthi script
Nigali Sagar inscription (Nepal)	Recorded first enlargement and renovation of Stupa in 254 BC
2 Tarai Pillar Edicts	Ashoka's respects for Buddhism
Bhabru -- Bairat rock edict	Depicted the Ashoka's getting converted to Buddhism
2 Kalinga Rock Edicts	New system of administration after the Kalinga war

Mauryan Dynasty

Chandragupta Maurya (321-297 BCE)

- **Founder of Mauryan dynasty** with the help of Chanakya
- Known as **Palibrotam**- according to Strabo.
- aka **Sandrokottas** by the Greek scholars.
- **Contemporary of Alexander the Great.**
- **Liberated North-western India** from the domination of **Seleucus Nikator**, who ruled over the areas west of river Indus
- **305 BC - treaty with Seleucus Nicator,**
 - Seleucus was **forced to yield Arachosia** (Qandahar area of Afghanistan), **Gedrosia** (south Balochistan), and **Parapomisadai** (area of Gandhara, Heart, Kabul, and Afghanistan) to him in return for 500 elephants
- **Megasthenes - Greek ambassador** at Chandragupta's court
- Led a **policy of expansion** and brought under control almost the whole of present India barring a few places like Kalinga and the extreme South.

- **Adopted Jainism** and along with **Bhadrabahu** went to the hills of **ShravanaBelagola** and committed **Sallekhana** (died of slow starvation).

Bindusara (297-273 BCE)

- **Son of Chandragupta Maurya**
- aka **Amitrochates** (slayer of enemies) by the Greeks
- According to **Mahabhasya**, k/a **Amitraghat** (killer of enemies)
- Conquered the **land between the two seas**- the Arabian Sea and the Bay of Bengal
- **Maintained diplomatic relations with western kings.**
- **Antiochus I**, the **Syrian king** sent an **ambassador, Deimachus**, to the court of Bindusara.
- Appointed his son, **Ashoka as the governor of Ujjain.**
- **Extended** the Mauryan Empire **to Mysore.**
- **Followed** the extreme fatalistic order (religion) 'Ajivika' founded by **Makhali Gosala.**

Ashoka (268-232 BCE)

- After **Bindusara's death** → **four years of war of succession** erupted among his sons, and as per the Buddhist texts, Ashoka acquired the throne after killing his 99 brothers.
- **Succeeded in 269 BC** with the assistance of **Radhagupta.**
- **Other names-** **Buddhashakya** and **Ashoka** (in the Maski edict), **Dharmasoka** (Sarnath inscription), **Devanampiya**, and **Piyadasi** (in Dipavamsa and Mahavamsa).
- As per **Ashokavadana** (Buddhist text), **Subhadra** was the **mother** of Ashoka- she was the **daughter of a Brahmana of Champa.**
- **Kalinga War (261 BC)**

- As per inscriptions, **1,00,000 people were killed**, several lakhs perished, and 1,50,000 were taken, prisoners
- **Ashoka** was **moved by the untold miseries** caused by the war,
- **Renounced conquest by warfare** in favour of cultural conquest.
- **Bherighosha** was replaced with **Dhammaghosha.**
- **Ashoka's Dhamma (Prakrit form of Dharma)**
 - Inspired by the **Buddhist upasaka dhamma**
 - **Not a sectarian faith**
 - Aim - to **preserve social and intellectual order based on tolerance**
 - **Basic attributes** - compassion, charity, truthfulness, and gentleness.
- **Convened 3rd Buddhist Council** in **250 BC** at **Patliputra; Under** the presidency of **Moggaliputta Tissa.**
- Visited **Lumbini in 257 BC** during his **second Dharma-yatra**
- Established **sarais, Dharamshala, and hospitals**
- **Banned animal slaughter** for consumption
- **Name of Ashoka from different sources:**
 - **Maski edicts** - Asoka.
 - **Puranas** - Ashokavardhana
 - **Girnar Inscription** of Rudradaman - Asoka Maurya.
 - **Bhabru Inscription** - Piyadassi Raja Magadhe (Piyadassi, King of Magadha).
 - **Gujarra Rock Edict** - Devanampiya Piyadasi Asokaraja
 - **Kandahar Inscriptions** - Priyadarshi
- **Asoka's Titles:** Devanampiya and Piyadassi
- **Died- 232 BC**