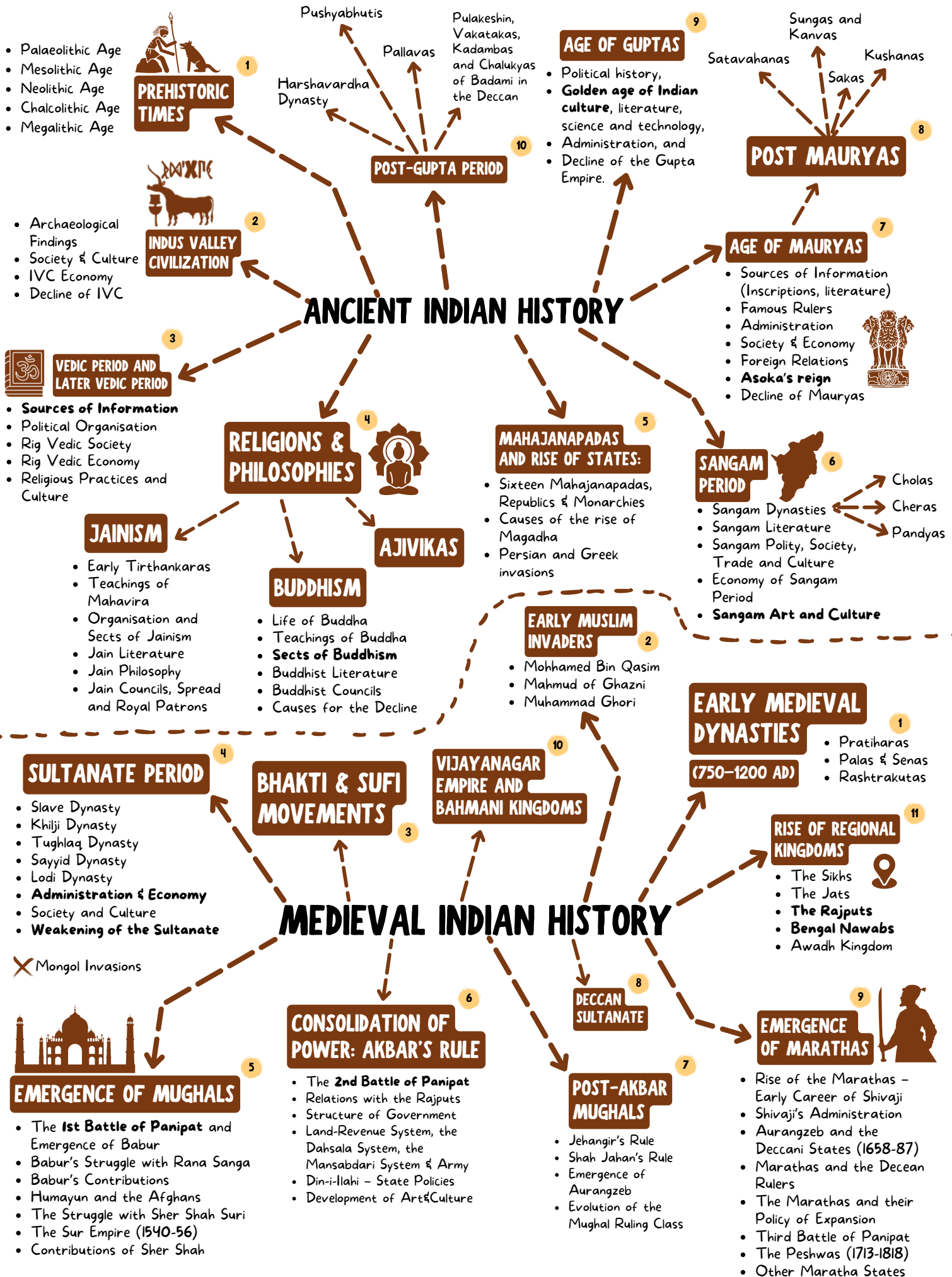


HISTORY SYLLABUS PRELIMS





HISTORY INFO-NOTES

SECTS OF JAINISM

Disagreement over monastic discipline (especially nudity).

DIGAMBARA

Sky-clad (monks wear no clothes).

Scriptures:

Original canon lost; later works in Prakrit & Sanskrit (e.g., Shatkhandagama).

Beliefs:

- Renunciation requires complete nudity.
- **Women cannot attain liberation** (moksha) directly; must be reborn as men.
- Mahavira was always nude.
- Images of Tirthankaras are unclothed, with downcast eyes.

Regions:

Karnataka, Madhya Pradesh, Rajasthan.

SVETAMBARA

White-clad (monks wear white robes).

Scriptures:

Agamas preserved in Ardhamagadhi Prakrit.

Beliefs:

- Clothing allowed for monks.
- **Women can attain liberation.**
- Mahavira wore a white robe initially.
- Images of Tirthankaras are clothed, with open eyes and ornaments.

Regions:

Gujarat, Rajasthan.

JAIN COUNCIL

1st JAIN COUNCIL

3rd century BCE

Place: Pataliputra.
Patron: King Chandragupta Maurya.
Presided by: Sthulabhadra.

Outcome:

- Compilation of 12 Angas (canonical texts).
- Some sections of scriptures later lost.



2nd JAIN COUNCIL

5th-6th century CE.

Place: Vallabhi (Gujarat).
Patron: King Dhruvasena (Maitraka dynasty).

Outcome:

- Final compilation & writing down of Jain Canon (Agamas) in Prakrit.
- Standardization of Jain scriptures for Svetambara sect.



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MANSABDARI SYSTEM

Meaning:

- The term Mansab means rank or position.
- Every officer under Akbar was assigned a rank called Mansab, which determined his status, salary, and military responsibilities.

Key Features:

- All civil and military officials were part of the system — no distinction between the two.

Structure:

Each Mansabdar had two numerical ranks:

Savar — Indicated the number of cavalry he had to maintain for the emperor's service.

Zat — Denoted the personal rank and status of the officer in the court (determined salary).

Purpose:

- To create a uniform administrative structure across the empire.
- To maintain a powerful, loyal army under imperial control.



10000
1000
100
20

The lowest rank was 10, and the highest could go up to 10,000 (for princes or top nobles).

Mansabdars were paid in cash or paid in land revenue jagirs (land revenue assignments).

Hereditary succession was not allowed.

RANKING IN MANSABDARI SYSTEM

- It had three score gradations:
 - Mansabdar (500 zat and below)
 - Amir (between 500-2500 zat)
 - Amir-i-kumara (2500 zat and above)



VARDHAMANA

BIRTH

Vardhamana Mahavira, the 24th Tirthankara, was born in 540 B.C. near Vaishali. He belonged to the Jnatika clan and was connected to the royal family of Magadha.

SYMBOL

A symbol was associated with every Tirthankara and Mahavira's symbol was a lion.

FIVE DOCTRINE

- Asoka: Do not speak a lie
- Alms: Non-injury to a living being
- Abstain: Do not speak a lie
- Do not: Do not speak a lie
- Do not: Do not speak a lie



THREE JEWELS OR TRIRATNA

- Right Faith
- Right Conduct
- Right Knowledge

TIRTHANKARAS

There were 24 great teachers the last of whom was Lord Mahavira. Lord Mahavira propagated the religion.

Rejection of Vedic Rituals:

Mahavira and Jainism reject the Vedic rituals and sacrifices prevalent at the time.

Titles:

Mahavira (Gautama) (Conqueror) (Nirgrantha)

BUDDHA

Vardhamana Mahavira was a contemporary of Buddha.

Mahavira was born at Pataliputra (Patna) in 527 BCE.

SHIVAJI MAHARAJ

(AD 1627)

BORN

Shivaji was born in the year of Shivner in AD 1627. He belonged to the Bhonsle family of Poona.

SHAHJI BHONSLE

Shivaji Bhonsle, the father of Shivaji, was a military officer at first in the State of Akbar and then from 1636, in the State of Bijapur and he named the territory of Poona as a Jajir.

SAMARTH RAMDAS

Shivaji also came under the religious influence of Guru Samarth Ramdas.

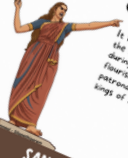
DADAJI KONDADEV

Shivaji was brought up at Poona under the careful supervision of his mother Dadaji Kondadev.



FIRST

"SANGAM" AGE



It has been named after the Sangam academies held during that period that patronized the royal bards of the Pandya kings of Madurai.

300 BC

SANGAM DYNASTY

300 AD

600 AD

END OF SANGAM AGE

The Sangam age was a glorious period for south India.

Kalabhras occupied the Tamil country post Sangam.

THE CHERAS

- The Cheras or the Keralas country was situated to the west and north of the Pandya country.
- The history of the Cheras was marked by continuous fight with the Cholas and the Pandyas.

THE PANDYAS

- The Pandya kingdom occupied the south-eastern portion of the Indian peninsula, with Madurai as its capital.
- The Pandyas were one of the most ancient dynasties to rule in South India and are mentioned in Kautilya's Arthashastra and Megasthenes' India.

THE CHOLAS

- The Cholas Kingdom was situated between the Palar and the Vaikar rivers and were the most powerful of all three.
- Their chief centre of political power was at Uraiyur, a place famous for cotton trade.

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