



MP-PSC

राज्य सिविल सेवा

मध्य प्रदेश लोक सेवा आयोग

**Additional Topics
According to
New Syllabus (Mains)
Part - 2**



Following Changes have been introduced in the Latest Syllabus of State Services Mains Exam 2024 conducted by the Madhya Pradesh Civil Services Commission.

1. New subject **“Entrepreneurship, Management, Personality Development and Case Study”** has been added as the **Part (B) of Paper IV**.

Unit-I	Entrepreneurship Concept and Development	<ul style="list-style-type: none"> • Concept and Significance of Entrepreneurship, • Symptoms of Entrepreneurship, Principles, Characteristics and Importance of Innovation. • Process of Entrepreneurship- Creativity, Idea Generation, Analysis and Business Plan. • Important factors and statutory requirements for new Enterprise Management, Challenges faced by Women Entrepreneurs. • Development of Entrepreneurship in India- Startup India, Make in India, Organizations for promoting Entrepreneurial development in India.
Unit-II	Business Organizations and Management	<ul style="list-style-type: none"> • Business- Concept and Significance, Scope, Administration and Management, Purchase and Material, Management. • Management Process, Resource Management and functions of Management Plan, Organization, Direction, Control, Coordination, Decision Making, Motivation, Leadership and Communication. • Time Management and Organization. • Branding, Marketing and Networking.
Unit-III	Administration and Management	<ul style="list-style-type: none"> • Important dimensions of Management in Public Administration. Human Resource Management. • Financial Management- Its scope and significance in Public Administration. • Stress and Conflict Management Techniques and their significance in Public Service Domain. • Administration and Management of Plurality, Opportunities and Challenges in Public Administration. • Disaster Management.
Unit-IV	Overall Personality Development	<ul style="list-style-type: none"> • Overall Personality and National Development. • Different component of Personality Development. • Concepts of successfulness. • Impediments in achieving success. • Factors responsible for success. • Learning from failure- accepting failure as an opportunity for continuous improvement and valuable introspection • Implementation of Government Programme- Planning effective strategy to ensure successful implementation of Government Programme. • Approach and facts regarding following issues- Civic Sense, Loyalty to the Institution, Voter Awareness Programme. Transport Management, Trend of Drug abuse, Adulteration in food items, Night Culture, Value based life and Legal Awareness Programme.

2. Some new topics have been incorporated:

Paper	Unit	Topics
1 Part (A)	5	Struggle of Tribal Heroes of Madhya Pradesh and contribution in History- Shankar Shah, Raghunath Shah, Bhimaji Nayak, Khajya Nayak, Tantya Bhil, Ganjan Singh Koroku, Badal Bhoje, Pema Falya.
1 Part (B)	1	Geographical Knowledge in Ancient India
	2	Millets – Production and Distribution Irrigation – Types of irrigation techniques, Sources of Irrigation and Multipurpose Projects.
2 Part (A)	3	Devi Ahilya Bai Holkar
	5	Administration of Madhya Pradesh- Secretariat, Chief Secretary, Secretary and Commissioner, District Administration in Madhya Pradesh, Role of District Collector. Rural Local Self Government in Madhya Pradesh- Panchayati Raj organization and Powers, Urban Local Self Government- Organization and Power, Finance Bureaucracy in Local Self Government and importance of autonomy. Political Scenerio of Madhya Pradesh- Upliftment of Tribal, Backward and Deprived classes and issues related to Naxalite problem. Contribution of Women in Politics of Madhya Pradesh. Current Issues in the Politics of Madhya Pradesh.
2 Part (B)	1	Indian Concept of Society- Joint Family, Family, Kinship, Lineage, Clan, Gotra tradition. Community, Institution, Association, Culture, Norms and Values. Social Institutions- Family, Education, Religion, Varna, Rin, Yagya, Sanskar.
	2	Conceptualizing Indian Society- People of India, Unity in diversity. Changing scenario of Crime- Drug addiction, Suicide, Cyber Crime, Crimes against Women and Domestic Violence. Current Debate- Tradition and Modernity in India. Problems of Nation Building- Secularism, Pluralism and Nation building.
	3	Approaches to the study of Rural Society- Rural-Urban differences, Ruralism, and Urbanism. Peasant studies, Panchayati Raj System before and after the 73rd Amendment, Rural Leadership, Factionalism, Empowerment of People. Social issues and Strategies for Rural Development- Bonded and Migrant labours, Trends of changes in rural society. Characteristics of Urban Community, Changes in Urban Community, Causes and Impact of Urbanization. Concept of Town Planning, Factors affecting to Urban Planning, Problems of Urban Management in India.
	4	Industrialization and Social Change in India- Impact on Family, Education, Stratification. Class and Class Conflict in Industrial Society. The Challenges of Globalization, Indianization of Sociology, Privatization of Education. Social Structure and Development, Facilitators, Inhibitors, Development and Socio-Economic disparities. Culture and Development- Culture as aid and impediment, Post-Modernization, Westernization. Population Growth and Distribution in India- Growth since 1901, Causes and Effects. Concepts- Fertility, Mortality, Morbidity, Migration, Age and Sex composition.
3 Part (A)	1	Salient features of Indian economy. Viksit Bharat @2047.
	3	Tribal Economy – Farming Methods, Major Forest Produce, Handicrafts and Haat Bazaar Tourism, Trade and Investment Promotion
	4	Policies for Natural Resource Management – Forests, Water and Minerals Financial and Social Inclusion and Welfare Schemes State Revenue, Expenditure, Debt and Financial Discipline
3 Part (B)	1	Application of Ethnobiology Contribution in Astronomy by Arya Bhatta, Varahmihir, Brahmagupta and Bhaskar First and Second. Initial Information of Ancient and Modern Observatories.
	2	Area and Volume of Geographic shapes and Surface area
	3	Ayurveda- Basic knowledge of Tridosh, Panchamahabhut, (Aakash, Vayu, Agni, Jal, Prathvi) Dincharaya, Ritucharaya, Panchkarma. Biological Clock. Yoga Preliminary knowledge of Panchkosh Principles, Ashtanga Yoga, Shatkarma, Mudra.

		Naturopathy- Therapeutic effect of Soil treatment, Sun Bath, Hydrotherapy and its types. Shodasha Sanskar- General Knowledge of Namkarana, Nishkramana, Karnavedha etc and its scientific importance.
	4	Different Biomarkers such as – normal range of Hematology, Biochemistry, Serology
	5	Concept of Environment in Indian Tradition and Culture. Janapadodhvansh– Distortions of Air, Water, land, Time.
4 Part (A)	1	Indian Shaddarshan Bharthari, Tulsidas, Sant Ravidas, Devi Ahilya Bai Holkar, Dr. Bhimrao Ambedkar, Pandit Deendayal Upadhyay
	2	Concept of Nation, Powers and Constituents. National Security, Interests and Character. National Security Operations, Armed forces, Bodies, Divisions and Spy Agencies. Basic Morality Concepts- Goodness, Virtues, Non-Violence, Responsibility. Role of Bhagawat Geeta in Ethics and Administration.
	3	Mental Disorders and Psychotherapy- Depression, Social anxiety Disorder, Schizophrenia, Social Phobia, Bipolar Disorder. Psychotherapy- Person Centered Therapy, Behaviour Therapy, Rational Emotive Behaviour Therapy, Cognitive Behaviour Therapy, Positive Therapy and Family Therapy.



Toppernotes
Unleash the topper in you

Table of Content

S No.	Chapter Title	Page No.
1	Moral Thinkers, Philosophers and Social Reformers	1
2	Concept of Nation and National Security	21
3	Basic Ethical Concepts	27
4	Ethics of Bhagavad Gita and its Role in administration	32
5	Concept and Significance of Entrepreneurship	34
6	Entrepreneurship and innovation	36
7	Process of Entrepreneurship	39
8	Factors and Requirements for New Enterprise Management, Challenges Faced by Women Entrepreneurs	50
9	Entrepreneurship Development in India Initiatives like Startup India, Make in India, and Institutions Fostering Entrepreneurship	60
10	Business Organization and Management	64
11	Management- Concept, Importance, Scope, Management and Administration	65
12	Procurement and Materials Management	69
13	Management process, resource management and management functions	71
14	Time Management and Organization	90
15	Branding, Marketing & Networking	93
16	Important Dimensions of Management in Public Administration	103
17	Human resource management	106
18	Financial Management- Their scope and importance in public administration	109

19	Various techniques of stress management and dispute management in public work sector and their importance	111
20	Management and administration of plurality, opportunities and challenges of people management	114
21	Disaster management	116
22	Holistic personality development	118
23	The concept of success	128
24	Learning from failure	132
25	Implementation of government schemes and effective strategies	134
26	Civic awareness	137
27	Loyalty towards the organization	139
28	Voter awareness	140
29	Traffic management	142
30	Tendency to drug addiction	143
31	Food Adulteration	145
32	Night Culture	148
33	Value Based Living	149
34	Legal Awareness Program	150

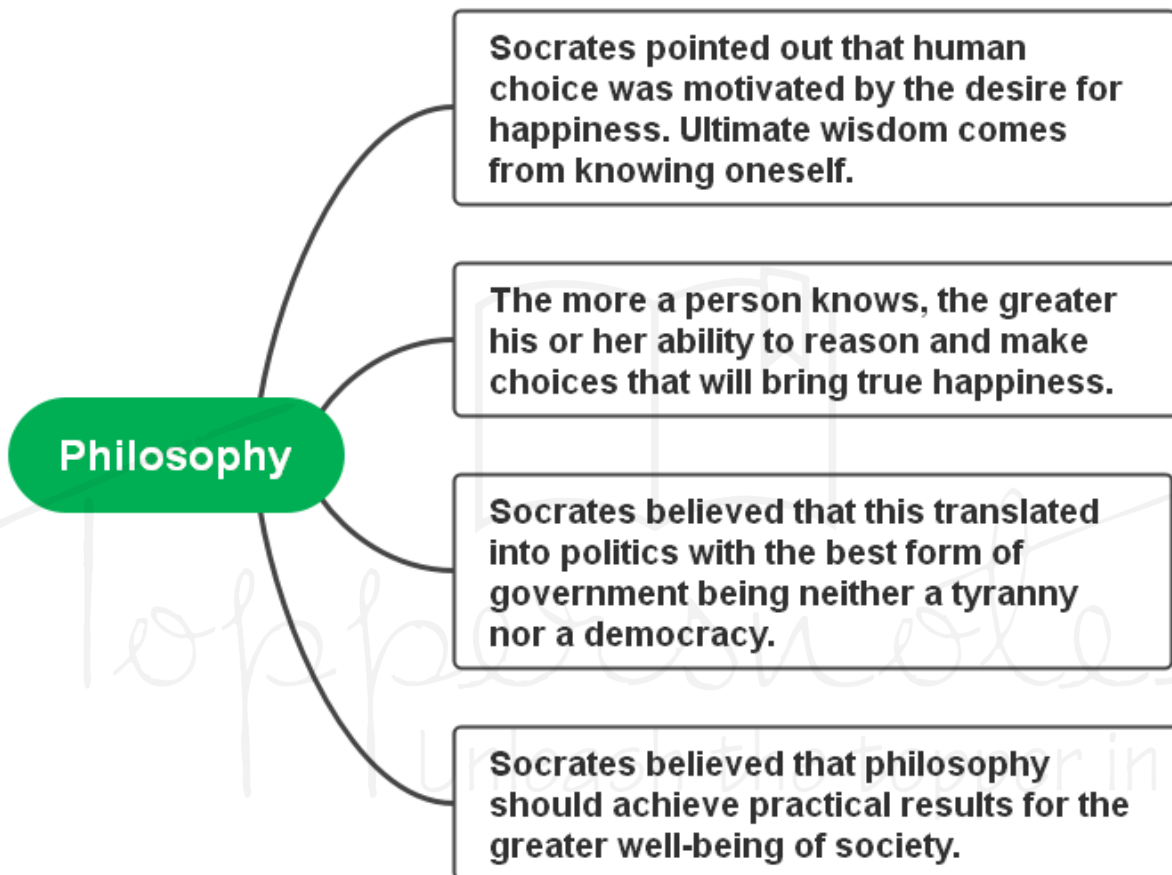
1 CHAPTER

Moral Thinkers, Philosophers and Social Reformers

Western Thinkers

Socrates

- A Greek philosopher from Athens who is one of the founders of Western philosophy, and first moral philosopher of the Western ethical tradition of thought.



- Grew up during the golden age of Pericles' Athens, served with distinction as a soldier, but became best known as a questioner of everything and everyone.
- His style of teaching – the Socratic method – involved not conveying knowledge, but rather asking question after clarifying question until his students arrived at their own understanding.
- Wrote nothing himself, so all that is known about him is filtered through the writings of a few contemporaries and followers, most notably his student Plato.
- Accused of corrupting the youth of Athens and sentenced to death.

- Choosing not to flee, he spent his final days in the company of his friends before drinking the executioner's cup of poisonous hemlock.

Ethical Thoughts of Socrates

Virtue Ethics

- Primarily concerned with helping one person become a better person through self-improvement.
- Requires us to understand how to transform ourselves into better people.
- It means we have to understand what is moral, how to be motivated to be moral, and how to actually behave morally.

- He thought that **knowledge is virtue**, and **virtue leads to happiness**.
- It **makes sense** to think that **moral people know what morality is**. If you know right from wrong, then you **might be able to choose to do what you know to be right**.
- It **also makes some sense** to suspect that our **beliefs about right and wrong influence our decisions**.
- **Virtue always leads to happiness**. Criminals **commit crimes that hurt others**. However, **helping others can make us happy**, so **doing the right thing** might be **more fulfilling** than committing crimes.
- **Proposed "unity of the virtues"** – if you have one virtue, then you have them all. Courage requires wisdom, wisdom requires moderation (e.g. appropriate eating habits), and moderation requires courage.
- He **argued that all virtues are a sort of wisdom**, but it isn't clear that one sort of wisdom would require all sorts of wisdom.

Ethical Intellectualism

- **Reason is essential for the good life**
 - One's **true happiness is promoted by doing what is right**.
 - When your **true utility is served** (by tending your soul), you are achieving **happiness**. **Happiness is evident only** in terms of a **long-term effect on the soul**.
 - Human action aims toward the **good** in accordance with purpose in nature.

- **No one chooses evil or to act in ignorance**
 - **no one would intentionally harm themselves**.
 - When harm comes to us, **although** we thought **we were seeking the good**, the **good is not obtained** in such a case **since we lacked knowledge** as to how best to achieve the good.
- **3 argument in favour of the just life over the unjust life**
 1. The **just man is wise and good**, and the **unjust man is ignorant and bad**
 2. **Injustice produces internal disharmony** which **prevents effective actions**
 3. **Virtue is excellence** at a thing's function and the **just person lives a happier life** than the unjust person, since he performs the various functions of the human soul well.

Plato

- Born in **427/428 BCE** and **belonged to an aristocratic family** in Athens, a Greek City State.
- Disciple of **Socrates** who was one of the **foremost philosophers** of Greece.
- **Founded his 'Academy'** which comes from the name of a famous Athenian hero called '**Akademus**'. Here Plato **taught Political Philosophy** which contained **politics, ethics, mathematics and sociology**.
- The **three most important works** of Plato are '**The Republic**', '**The Statesman**' and '**The Laws**'. Apart from these works, he has **written a number of other smaller books**.

4 cardinal virtues

It is the virtue that allows us to judge correctly what is right and what is wrong in any given situation.

When we mistake the evil for the good, we are not exercising prudence—in fact, we are showing our lack of it.

Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor.

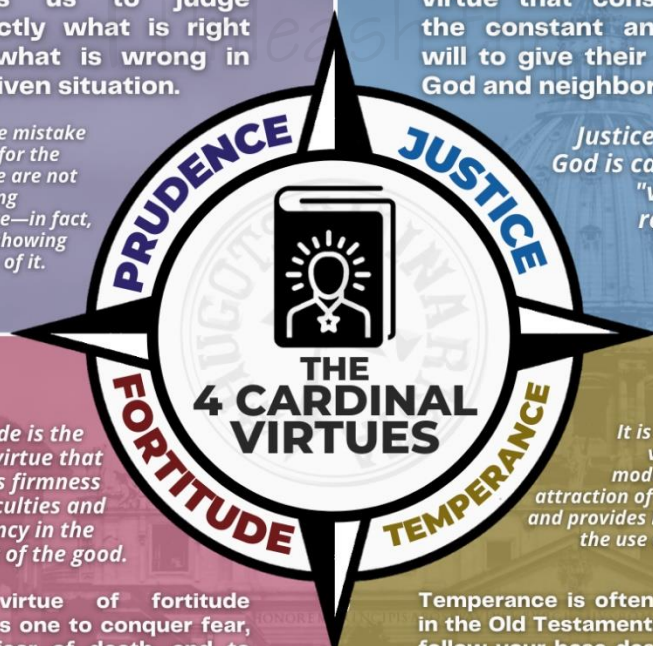
Justice toward God is called the "virtue of religion."

Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good.

The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions.

It is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods.

Temperance is often praised in the Old Testament: "Do not follow your base desires, but restrain your appetites."



Plato's Thoughts

- **Ideal State:**
 - Made up of **3 classes** namely **Ruling Class**, **Military Class** and **Economic Class**.

- **Ideal Justice:**
 - Justice resided **both** in **one single human** being as well as **the State**.
 - Every human being is endowed with **three qualities** –



- **Reason** - resides in a person's head,
- **Spirit** - resides in a person's heart,
- **Appetite** - resides in a person's stomach.

- **Education:**
 - Based on various stages suited to the age of the students from childhood to adulthood.
 - Devised method of elimination as higher stages of education are reached by human beings.
 - Depends on the proportion of the **three parts of their souls** namely **reason, spirit and appetite**.
- **Democracy:**
 - In his work 'The Republic', he practically **condemned Democracy**.
 - Developed the idea that **all were not fit to rule** and that **only the philosophers** who had been **specially trained for the purpose should rule**.
- **Children:**
 - Children are **national possession** and as such it was **obligatory** on the **part of the State** to bring them up according to their attitudes.

- **Virtue:**
 - **3 major parts:** The **intellect**, the **emotions**, and the **appetites**.
 - **Intellect** to reason and learn,
 - **Emotions** to be motivated,
 - **Appetites** to know when we are in **need of something** (food, water, etc.).

Aristotle

- Student of Plato
- Studied at Plato's Academy in Athens.
- Considered as an **encyclopedia of Political philosophy**.
- After Plato's death Aristotle started his own **teaching program**.
- Alexander is one of his **disciples**.
- Unlike Plato who proposed "**Ideal State**" but Aristotle proposed "**Best Practicable State**".
- Gave **teleological explanation of universe**.

Aristotle's Thoughts

Happiness	<ul style="list-style-type: none"> ● It is the ultimate good, since all other goods are intermediate ● The highest form of happiness is a life of intellectual contemplation. ● True happiness does not lay in material things, but in understanding one's true nature, and regaling one's full potential. ● In short, happiness depends upon ourselves, and not on the outside world.
------------------	--

	<div style="text-align: center;"> <p>The Four Levels of Happiness</p> <p>Ultimate Good 4 <i>Enduring</i></p> <p>Contribution 3 <i>Long-term</i></p> <p>Achievement 2 <i>Short-term</i></p> <p>Pleasure 1 <i>Immediate</i></p> <p><small>Fr. Robert Spitzer, S.J.</small></p> <p>The Human Pursuit of Happiness</p> </div>
<p>Virtue Ethics</p>	<p>Virtue is a golden mean between two extremes.</p> <ul style="list-style-type: none"> ● Mean of the two extremes. ● Identification of the Golden Mean is based on a person’s character, or virtue, which is engrained by habitual action. ● The key to virtue ethics is that the ethical action is based on the individual. <ul style="list-style-type: none"> ○ Vice of Minimal - having a belief that god will take care everything. ○ Vice of Excess - Be greedy in nature. ○ How to obtain Virtues- <ol style="list-style-type: none"> i. Habit ii. Happiness iii. Intellectual virtues like Wisdom, knowledge, Prudence etc iv. Moral Virtues like courage, temperance, liberty etc
<p>State & Citizen</p>	<ul style="list-style-type: none"> ● The foremost function of the State is to promote good life and create essential conditions for mental, moral and physical development of the people. ● The State should also function in such a way that good habits of individuals are converted into good actions and promote good, happy and honorable life.
<p>Family</p>	<ul style="list-style-type: none"> ● A natural institution and in fact it existed prior to the State. ● It is natural as individuals become members from their very birth. It is the starting point of moral life and the nucleus of the State.
<p>Slavery</p>	<ul style="list-style-type: none"> ● The slave is the first of the animate property of a Master, i.e., the slave is first among all living property of the household of which the master is the head. ● The slave is an instrument of action and not that of production. Because as soon as he starts performing productive functions, he loses his character as a slave and becomes virtuous.

Karl Marx

- One of the few people who changed the way we see the world.
- For Marx, **any theory should** not only **support** in **understanding** the **world** around, but be a **step towards transforming** the **world**.
- His **works** - Communist Manifesto, Materialistic Conception of History and Das Capital, are a culmination of various economic ideas, **channelled**

- towards the **single goal of self- emancipation** of working class.
- He **touched** upon **capitalism, socialism** and **communalism**.
- **Argues** that the **nature** of that **class struggle** varies according to the nature of production.
- **Said** that “the history of all hitherto existing society is the history of class struggle”.

Marx's conclusion:

- Classes (proletariat and bourgeoisie) are not a permanent feature of a society
- Class struggle leads to 'dictatorship of the proletariat', resulting in workers taking control of production
- 'Dictatorship of the proletariat' would lead to classless society and with the differences vanishing from the society, the state eventually withers away.

Gandhi and Marxism

Subject	Gandhiji	Marx
Concept of State	<ul style="list-style-type: none"> • Stateless and Classless society • Means - Non-Violence 	<ul style="list-style-type: none"> • Stateless society • Means - Class Struggle and Violence
Capitalism	Wanted to remove capitalism by creating Capitalist Trustees by Economic Decentralization and Cooperative societies & Cottage industries	He wanted to uproot Capitalism through Revolution
Democracy	Felt western democracy was incomplete so he wanted to decentralize powers by giving more powers to Panchayats.	Dictatorship of working class
Rights & Liberty	Staunch supporter of Individual Liberty and rights	Collective rights than Individual rights
Religion	Believed in god and led a spiritual life	Believed in Materialistic life and no faith in god
Economy & Industries	<ul style="list-style-type: none"> • Local economy needs to be strengthened. • "Not Mass Production but Production by Masses". 	Industrial Economy and Working-class dominance.

Indian thinkers

Kautilya/Chanakya

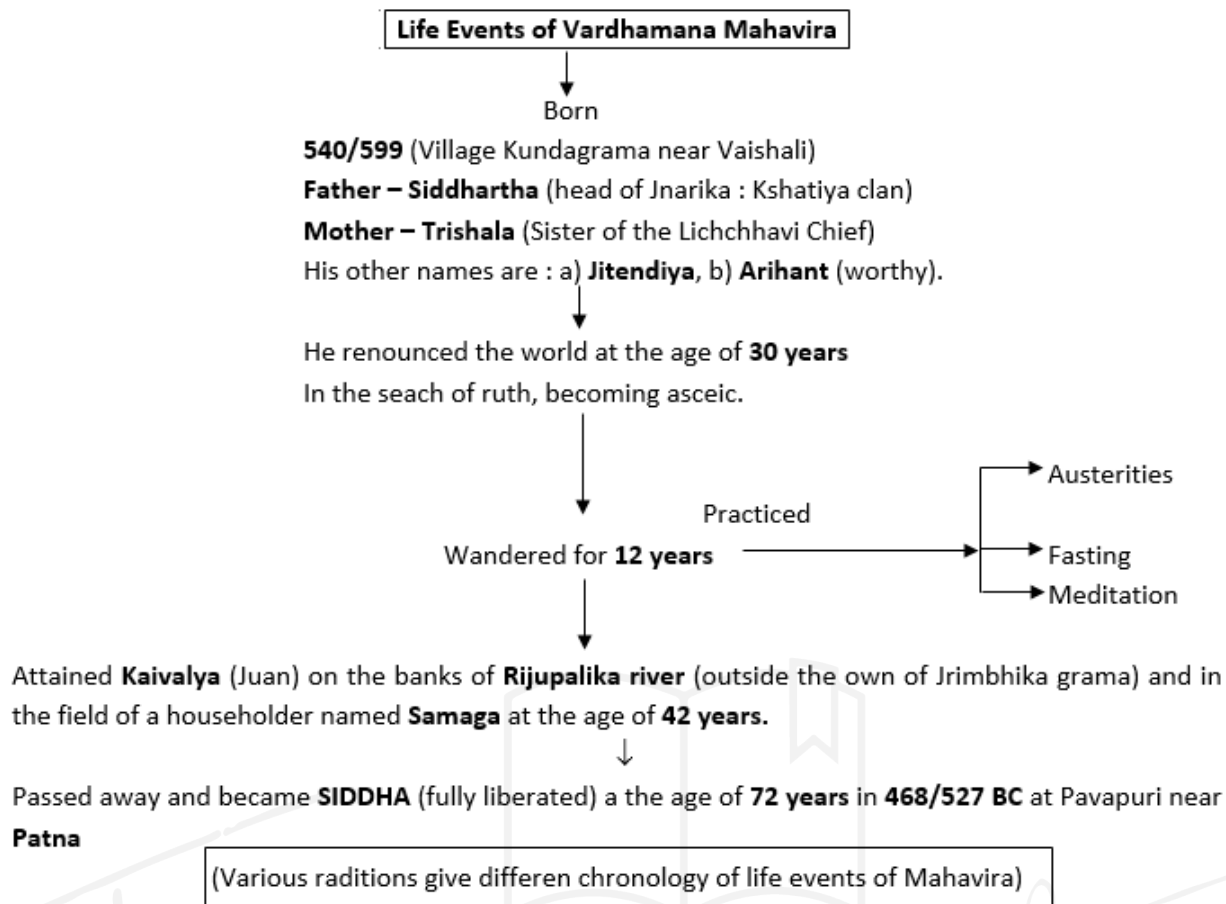
- Was the chief Minister of Chandra Gupta Maurya, who ruled a North Indian State.
- Author of Arthashastra, wrote his book in 300BCE that book concentrated more on the Political Economy.
- Arthashastra, which literally means Artha means wealth and Sastra means knowledge, "Science of wealth".
- A first literary source on political economy where he explained the concept of good governance.
- Kautilya's Thoughts:
 - King - in the happiness of his subjects lies his happiness, in their welfare his welfare. Anything considered as good only when it's good to his subjects and shall not consider it as good anything which causes harm to his subjects
 - King always accessible and available to his citizens
 - He emphasized on code of conduct to the king and his council of ministers. They should not own assets of the people
 - Progressive taxation
 - In favour of welfare state
 - Behavioural aspects of King

Chanakya Niti

Saam-Niti	Teaching and awaking public and public officials about ethical values in the administration, code of conduct, code of ethics etc.
Daam-Niti	Incentivising hard working officials, recognising the honest people and better salary structures, better working conditions and best service conditions. There should be a grievance redressal mechanism for both public and public officials.
Dandh-Niti	Those who indulge in corrupt activities should get punishment. Punishments acts as deterrents and creates fear among the officials which results corruption becomes high risk activity but in India corruption is a low risk activity and high gain activity.
Bedh-Niti	Vigilance and Intelligence and spy system on those who going against rules, taking bribes, unaccounted money etc to be reported.

Vardhamana Mahavira

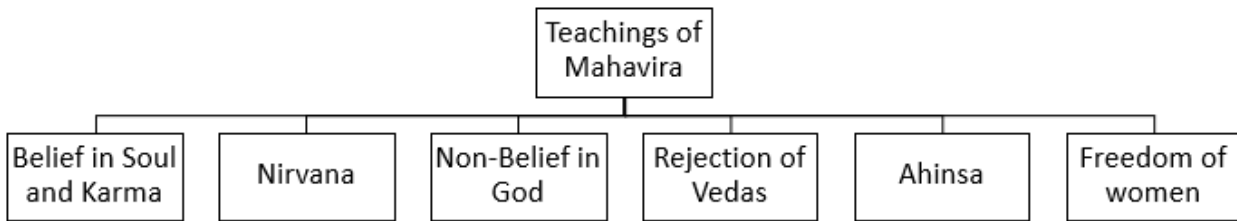
- 24th and last Tirthankara of Jainism.



- Married - Yasodhara
- Daughter - Priyadarshini (who was married to Jamali).
- Jamali - first disciple of Mahavira
- Left the worldly life at the age of thirty in search of truth.
- Kept on wandering for 12 years.
- Did not stay for more than a day in a village and for more than five days in a town.
- Met a saint called **Gosala Makkhaliputta** during his visit to Nalanda. **Gosala** impressed by his knowledge, became his disciple and lived with him for six years.
 - Later had differences with Mahavira on the doctrine of rejuvenation and left him to establish a new religious order called "Ajivikas".
- At the age of 42, on the tenth of Vaisakha, outside the town of Jimbhikgram, he attained perfect knowledge

- or "Kaivalya" while meditating under a sal tree beside the river Rijupalika.
- Later came to be k/a Mahavira, Jina & "Kevalin".
- Followers k/a 'Nirgranthas' (free from fetters or bonds).
- First sermon - Vipulachala near Rajagriha.
- Preached in Champa, Vaisali, Rajagriha, Mithila and Sravasti.
- Received royal patronage.
- Regularly visited King Bimbisara and Ajatasatru of Magadha.
- King Chandra Pradyota of Avanti embraced Jainism.
- Death- Pavapuri (at age of 72 in 527 B.C. (to some 468 B.C.)).
- Contemporary of Gautama Buddha.
- Accepted the teachings of Parsvanath as the basis of Jainism.

Teachings of Mahavira



- **Belief in Soul and Karma:**
 - Held that the **soul** was held **in a state of bondage due to karma**.
 - Believed that the **soul could be liberated only by the disintegration of Karmik force**.
 - With the decay of the karmas the intrinsic value of the soul can be highlighted and the soul shines in full luminosity.
 - **When the soul attains infinite greatness it becomes Paramatma**, the pure soul, with infinite knowledge, power and bliss.
- **Nirvana:**
 - **Chief object of life** according to Maha-vira is **to attain salvation**.
 - **Insisted on avoiding evil Karmas**, prevent all kinds of fresh Karmas and destroy the existing ones.
 - **Nirvana can be achieved through 5 vows** - non-injury (**Ahimsa**), speaking truth (**Satya**), non-stealing (**Asteya**), non-adultery (**Brahmacharya**) and non-possession (**aparigraha**).
 - Also **insisted** on principles of **right conduct, right faith and right knowledge**.
- **Non-Belief in God:**
 - **Did not believe in God** nor did he believe that he created the world or exercised any personal control over it.
 - World never comes to an end; it simply changes its form.
 - **Influence of the Sankhya philosophy** over this principle.
 - **Leading a life of austerity and self-mortification**;; a man can get rid of his miseries and sorrows.
- **Rejection of Vedas:**
 - **Rejected the theory of the Vedas** and attached no importance to the sacrificial rituals of the Brahmins.
- **Ahimsa:**
 - **All creatures, animals, plants, stones, rocks etc. possess life** and **one should not do any harm** to the other in speech, deed or action.
 - Though this **principle was not entirely a new one**, credit goes to the **Jains that** they

popularized it and thereby put an end to the practice of various types of sacrifices.

- **Freedom to Women:**
 - **Favoured the freedom of women** and believed that they **also had the right to attain Nirvana**.
 - **Followed the example of his predecessor, Parsva Nath**.
 - **Women allowed in the Jain Sangha** and many women became Sarmini and Sravikas.

Teachings of Jainism

1. Pancha Mahavrata (The Five Doctrines)

Non-violence (Ahimsa)	<ul style="list-style-type: none"> ● Cardinal principle 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 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

	<p>lying, unattended or unclaimed.</p> <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 what is minimum needed. ● To take more than one's need is also considered theft in Jainism. 		<p>pleasing objects of all the five senses.</p> <ul style="list-style-type: none"> ● 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 objects for touch, beautiful and dirty sights, etc.
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 		
		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. <ul style="list-style-type: none"> ☞ The first four teachings - 23rd Tirthankara, Parshavanath. ☞ Last - Mahavira.

2. Triratna (Three gems)

Right Faith : Samyak Darshan	Right Knowledge : Samyak Jnana	Right Conduct – Samyak Charitra
<ul style="list-style-type: none">● Doesn't mean believing what you're told, but means seeing (hearing, feeling, etc.) things properly, and avoiding preconceptions and superstitions that get in the way of seeing clearly.● Can't be achieved unless one is determined to find the truth, and distinguish it from untruth.	<ul style="list-style-type: none">● Having an accurate and sufficient knowledge of the real universe.● Requires a true knowledge of the five (or six) substances and nine truths of the universe and having that knowledge with the right mental attitude.● Means having a pure soul; a soul that is free from attachment and desire.	<ul style="list-style-type: none">● Living life according to Jain ethical rules to avoid doing harm to living things and freeing oneself from attachment and other impure attitudes and thoughts.● Jains believe that a person who has right faith and right knowledge will be motivated and able to achieve right conduct.

3. Anekantavada

- Meaning "non-absolutism."
- 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.
- **Objects have infinite modes of existence** and qualities so they **cannot be completely grasped in all aspects** and manifestations by finite human perception.
- **Only the Kevalins**—the omniscient beings—**can comprehend objects** in all aspects and manifestations; **others** are capable of **only partial knowledge.**

4. Syadvada (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").
- The **ways of looking at a thing** (called naya) are **infinite** in number.
- Jainas hold that to **interpret experience from only one naya**, or point of view, **to the exclusion of others is an error comparable to that of the seven blind men feeling an elephant**, each of whom concluded that the part he was holding represented the elephant's true form.
- **Anekāntavāda, or the "many-sidedness of reality"** - all statements can be judged as true or not true or as both true and not true and thus inexpressible, depending on the point of view.
- **Combinations of these possibilities can be stated in seven logical alternatives** called saptabhaṅgī.

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 eternity of 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- can be achieved by practicing the Triratna of Jainism.

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

10. Nirvana in Jainism

- Connotes the final release from the bondage of Karma.
- **Annihilation of remaining 'aghatita karmas'** of the enlightened human being.
- Followed by the **cessation of his mundane existence.**
- Described as **liberation of the soul of the enlightened human being.**
- **Leads to 'moksha'** and the human entity reaches the status of 'Siddha'.

Life Events of Gautam Buddha

Born

563 BC on Vaishakha Purnima (Lumbini near Kapilvastu, Nepal) –

Rummindei Pillar inscription of Ahoka

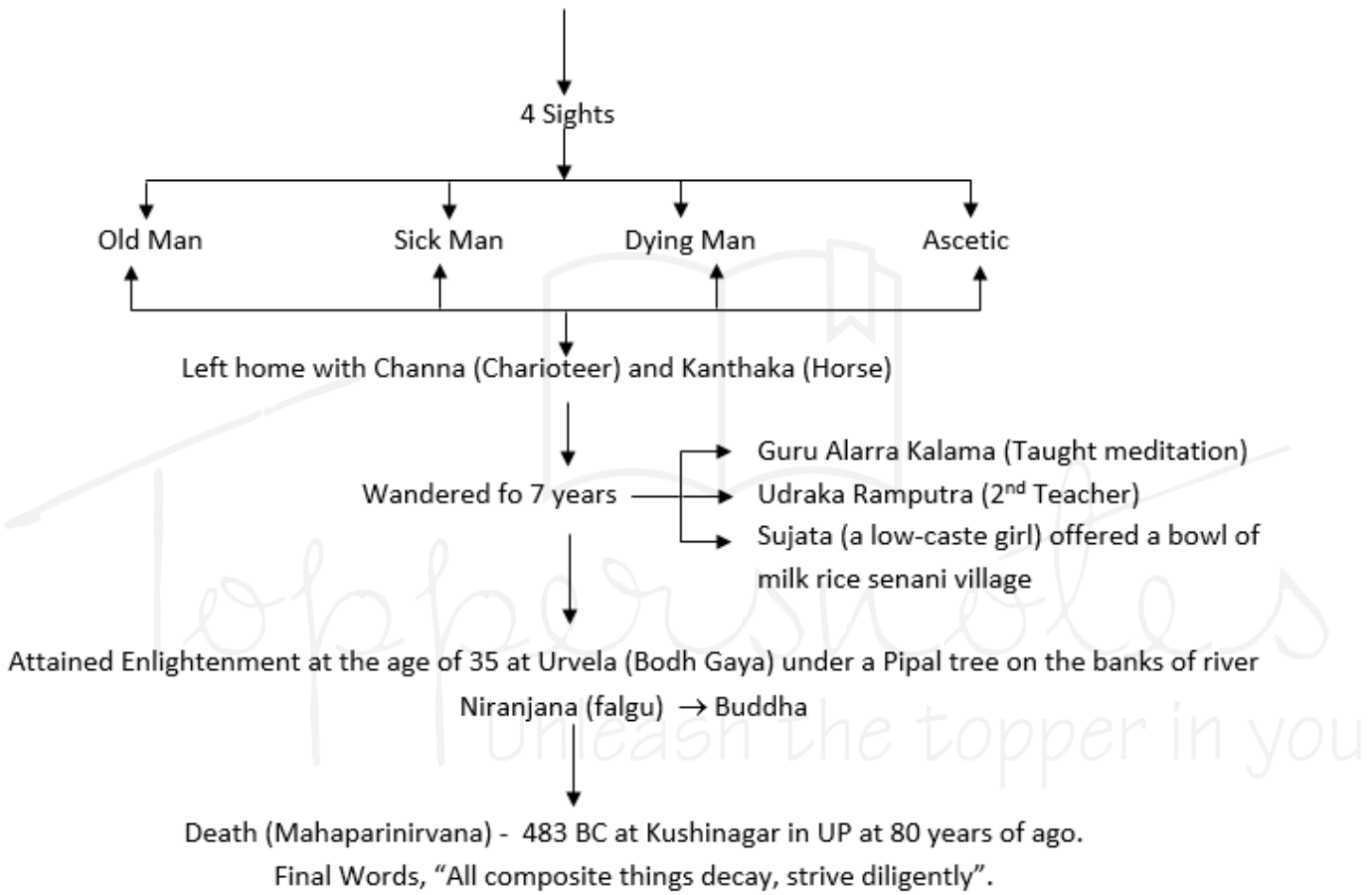
Father – Suddhodhana (Chief of he Sakya clan)

Mother – Mahamaya, (princess fom the Koshala dynasty); raised by aunt **Prajapati**

Gautamin

His other names are : a) **Siddharatha** b) **Sakyamuni**

Married to Yashodhaa and had a **son named Rahula**.



- Preached in the **Pali language**.
- **First sermon**- Deer Park in **Sarnath in Benares**. Event - **Dhamma Chakka Pavattana** (turning the wheel of the dharma).
- **Traveled to Kosala, Kapilvastu, Vaishali, and Rajgriha** to propagate Buddhism.
- **Maximum sermons at Shravasti**.
- **Death**- 483 BC - **Kushinagar** (Event- **Mahaparinirvana**) in UP at 80 years of age.
- **Final words**, “All composite things decay, strive diligently”.

Great Events Associated with Buddha's life	Symbols
Avakranti (conception or decent)	White Elephant
Jati (Birth)	Lotus and Bull
Mahabhinishkramana (Renunciation)	Horse
Nirvana/Sambodhi (Enlightenment)	Bodhi tree
Dharmachakra Parivartana (First Sermon)	Wheel
Mahaparinirvana (Death)	Stupa

Teachings of Buddha

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-Sachachani (the Four Noble Truths)

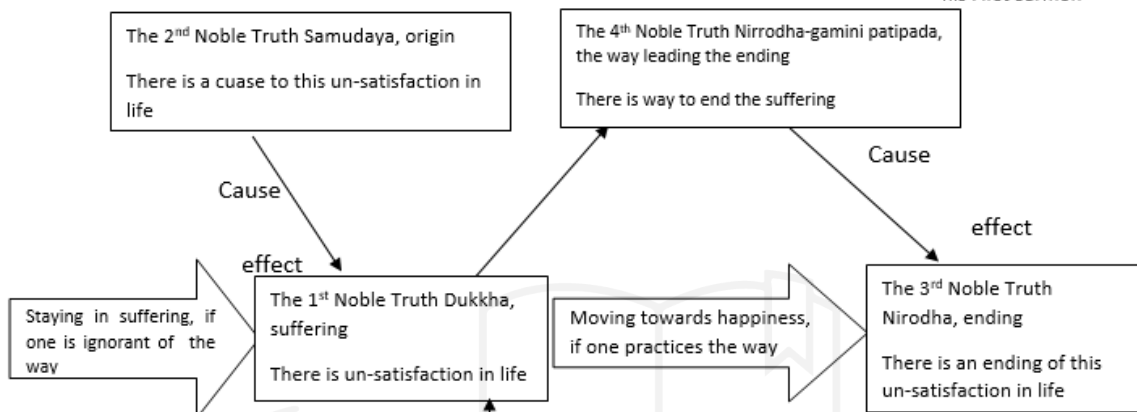
- Four Noble Truths, **Pali Chattari-ariya-saccani, Sanskrit Chatvari-arya-satyani**, one of the fundamental doctrines of Buddhism, said to have been **set forth by the Buddha**, the founder of the religion, in his **first sermon**, which he gave after his enlightenment.
- **Accepted by all schools of Buddhism** and have been the **subject of extensive commentary**.

What did the Buddha Taught ?

The Four Noble Truths

One of the earliest and first set of teachings taught by the Buddha

Descrobed by Buddha in his First Sarmon



Why "noble truths" – They are truths known and penetrated by the ones why the teachings of the four noble truths- For the purification of all beings for the ending of suffering of all beings. Buddha taught the four noble truths out of compassion to all beings why do we study the four noble truths – for ending of our won sufferings. Fo the purification of all beings.

This is where all non-enlightened beings are at currently

In his final sermon, Buddha indemnified forms of suffering: bith, aging sickness, death, encountering the unpleasant, separation from pleasant, not gaining what one desires and 5 " aggregates" (Skandhas) that constitute mind and body (matter, sensations, perceptions, menal formations and awareness).

1. Ashtangika Marga (the Eight-Fold Paths)

- The noble path consists in the acquisition of the following eight good things:

Right views (sammaditthi or samyagdrsti)	<ul style="list-style-type: none"> • first step to moral reformation should be 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/ determination (sammasarikappa /samyaksarikalpa)	<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 or samyagvak)	<ul style="list-style-type: none"> • Abstention from lying, slander, unkind words and frivolous talk.
Right conduct (sammakammanta / samyakkarmanta)	<ul style="list-style-type: none"> • Consists Panca-Sila, 5 vows for desisting from killing, stealing, sensuality, lying and intoxication.
Right livelihood (sammaajiva or samyagajiva)	<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 or samyagvyayama)	<ul style="list-style-type: none"> • One cannot progress steadily unless he maintains a constant effort to root out old evil

	<p>thoughts, and prevent evil thoughts from arising anew.</p> <ul style="list-style-type: none"> ● one should constantly endeavour to fill the mind with good ideas, and retain such ideas in the mind. 		<p>concentration in the meditator's world.</p> <ul style="list-style-type: none"> ● leads to focussed mind and enables to attain enlightenment.
Right mindfulness (sammāsati or samyaksamti)	<ul style="list-style-type: none"> ● be diligently mindful with regard to the activities of sensations or feeling, perception, ideas, thoughts and mind. ● Brings poise, equilibrium and balance to the mind. 		<p>Buddha prescribed a middle path/Madhyam marga and asked people to avoid any extremes of happiness or sorrow.</p> <ol style="list-style-type: none"> 2. A person, only when he/she is liberated from the cycle of birth and death, can attain Nirvana. 3. Triratna (the Three Jewels of Buddhism) <ul style="list-style-type: none"> ● 3 expressions of awakened mind: buddha, dharma, and sangha. ● necessary element of the Buddhist path, and called the three jewels.
Right concentration (sammāsamadhi / samyaksamadhi)	<ul style="list-style-type: none"> ● Right Effort + Right Mindfulness = Right Concentration. ● mindfulness of breathing method for establishing 		

<p>Buddha : The Teacher</p>	<p>Dhamma : The Teachings</p>	<p>Sangha : The Community</p>
<ul style="list-style-type: none"> ● Refers to the historical Buddha, the original teacher. ● He was not God but a human being, and shows us that we too can follow the path to enlightenment. ● Refers to all teachers and enlightened beings who inspire and guide us. 	<ul style="list-style-type: none"> ● Starts with 4 noble truths, 3 marks of existence, eightfold path, etc. ● Includes the vast body of Buddhist teachings that have been developed in the 2,600 years since then. ● Denotes a basic law or truth of reality. 	<ul style="list-style-type: none"> ● Refers to monastics and arhats in whom lay practitioners take refuge. ● Changed in the West, where sangha has come to mean the community of Buddhist practitioners, both monastic and lay.

Shankara

- He was **born** in a **Brahman family** in **Kaladi village** (Kerala) and was a **disciple** of **Govindapada**.
- For his **intellectual eminence**, he is **referred** as the **greatest philosopher** among the Indian thinkers.

Elements of His Philosophy

- **Advaita Vedanta** – Brahman is the only Reality and the world is the creation of Maya.
- **Brahman** – Brahma (Pure Consciousness) is devoid of all attributes and all categories of intellect. It is absolutely indeterminate, non-dual, and beyond speech and mind. The moment we try to bring this Brahman within the categories of intellect, it no more remains Unconditioned Consciousness, but becomes conditioned. This Brahman reflected in or conditioned by Maya is called God.
- **God** – God is the Existence- Consciousness-Bliss. He is the Perfect Personality, Lord of Maya, and the Creator, Sustainer and Destroyer of this universe. He is the object of devotion and the inspirer of moral life.

- **Individual self** – The self is non-different from Brahman. Out of ignorance individual has false impression of duality which is a major impediment in realization of true nature of self. When one is awakened by the Shruti, he realizes that he is not the body, senses or mind but is the non-dual universal Self.
- **Bondage** – Mani's state of bondage and suffering is due to ignorance. Owing to ignorance, the soul erroneously associates itself with the body, gross and subtle. In this state, it forgets that it is really Brahman, and identifies itself with a finite body and mind which leads to the conception of the self as the ('Ego' or 'I')
- **Liberation** – Liberation is a state of oneness with Brahman which is nothing but only the realization of our own true. It is not really the absence of misery but a state of Positive bliss. Shankara compared liberation to the finding of the necklace on the neck by one who forgot its existence there and searched for it here and there.