



DEPARTMENT OF HISTORY
SRI Y.N. COLLEGE (AUTONOMOUS), NARSAPUR – 534275
Affiliated to Adikavi Nannaya University
NAAC with 'A+' Grade
Recognized by UGC as “College with potential for Excellence”



2024-2025

A One Day Work shop

ORGANIZED

BY

DEPARTMENT OF HISTORY
SRI YN COLLEGE (A)

S.Soma Sekhar organized A One Day Work shop on 18th - Nov-2024 at SRI YN COLLEGE HRD Center. In this Workshop 5 Staff Members and 35 Students participated. Two eminent speakers given their message to the students.

INVITATION

**You are cordially invited to
A ONE DAY WORKSHOP
Intellectual Property Rights (IPR)**

Resource Person - I

**“Introduction to Mourya Dynasty till Ashoka Kalinga War – 261 BC
By**

Sri A. Satyanarayana, M.A, M.Phil.,

Resource Person - II

“Values of Ashoka”

By

Dr.Ch. Srinivas, M.Com., M.B.A., Ph.D.

HRD Director, Sri Y.N. College(A), Narsapur

Date: 18th, November,2024, Time: 10 AM

Venue

HRD Centre, Sri Y.N. College(A), Narsapur

Dr.Ch. Kanaka Rao, M.Sc. (Tech), B.Ed., M.Phil., M.I.E, Ph.D.
Principal,
has kindly consented to be the President of the meeting.



Staff & Students
Departments of History & Political Science.
Collaboration with IQAC,
Sri Y.N. college(A), Narsapur.



Resource Person: 1

Talk about the Work Shop

INTRODUCTION TO MAURYA DYNASTY TILL KALINGA WAR -261 BC

The **Maurya Empire** was a geographically extensive Iron Age historical power in South Asia with its power base in Magadha. Founded by Chandragupta Maurya around c. 320 BCE,^[h] it existed in loose-knit fashion until 185 BCE.^[i] The primary sources for the written records of the Mauryan times are partial records of the lost history of Megasthenes in Roman texts of several centuries later;^[12] the Edicts of Ashoka, which were first read in the modern era by James Prinsep after he had deciphered the Brahmi and Kharoshthi scripts in 1838;^[13] and the *Arthashastra*, a work first discovered in the early 20th century,^[14] and previously attributed to Chanakya, but now thought to be composed by multiple authors in the first centuries of the common era.^[j] Archaeologically, the period of Mauryan rule in South Asia falls into the era of Northern Black Polished Ware (NBPW).

Through military conquests and diplomatic treaties, Chandragupta Maurya defeated the Nanda dynasty and extended his suzerainty as far westward as Afghanistan below the Hindu Kush and as far south as the northern Deccan;^[k] however, beyond the core Magadha area, the prevailing levels of technology and infrastructure limited how deeply his rule could penetrate society.^[l] During the rule of Chandragupta's grandson, Ashoka (ca. 268–232 BCE), the empire briefly controlled the major urban hubs and arteries of the subcontinent excepting the deep south.^[i] The Mauryan capital (what is today Patna) was located in Magadha; the other core regions were Taxila in the northwest; Ujjain in the Malwa Plateau; Kalinga on the Bay of Bengal coast; and the precious metal-rich lower Deccan plateau.^[m] Outside the core regions, the empire's geographical extent was dependent on the loyalty of military commanders who controlled the armed cities scattered within it.^{[15][16][a]}

The Mauryan economy was helped by the earlier rise of Buddhism and Jainism—creeds that promoted nonviolence, proscribed ostentation, or superfluous sacrifices and rituals, and reduced the costs of economic transactions; by coinage that increased economic accommodation in

the region; and by the use of writing, which might have boosted more intricate business dealings. Despite profitable settled agriculture in the fertile eastern Gangetic plain, these factors helped maritime and river-borne trade, which were essential for acquiring goods for consumption as well as metals of high economic value.^[n] To promote movement and trade, the Maurya dynasty built roads, most prominently a chiefly winter-time road—the Uttarapath—which connected eastern Afghanistan to their capital Pataliputra during the time of year when the water levels in the intersecting rivers were low and they could be easily forded.^[o] Other roads connected the Ganges basin to Arabian Sea coast in the west, and precious metal-rich mines in the south.^[17]

The population of South Asia during the Mauryan period has been estimated to be between 15 and 30 million.^[11] The empire's period of dominion was marked by exceptional creativity in art, architecture, inscriptions and produced texts,^[18] but also by the consolidation of caste in the Gangetic plain, and the declining rights of women in the mainstream Indo-Aryan speaking regions of India.^[19] After the Kalinga War in which Ashoka's troops visited much violence on the region, he embraced Buddhism and promoted its tenets in edicts scattered around South Asia, most commonly in clusters along the well-traveled road networks.^{[20][a]} He sponsored Buddhist missionaries to Sri Lanka, northwest India, and Central Asia,^[21] which played a salient role in Buddhism becoming a world religion, and himself a figure of world history.^[22] As Ashoka's edicts forbade both the killing of wild animals and the destruction of forests, he is seen by some modern environmental historians as an early embodiment of that ethos.^{[23][24]} In July 1947, Jawaharlal Nehru, the interim prime minister of India, proposed in the Constituent Assembly of India that Lion Capital of Ashoka at Sarnath be the State Emblem of India, and the 24-pointed Buddhist Wheel of Dharma on the capital's drum-shaped abacus the central feature of India's national flag. The proposal was accepted in December 1947.^[25]

Resource Person: 2

About the Work Shop

VALUES OF ASHOKA

The policy of *Dhamma* was an earnest attempt at solving some of problems and tensions faced by a complex society.^[30] Ashoka's private empire were responsible for the formation of the policy. The immediate social environment in which Ashoka grew up influenced him in later years. The Mauryan kings adopted an eclectic outlook. Chandragupta took recourse to Jainism in his later years and Bindusara favoured the Ājīvika. Ashoka adopted Buddhism in his personal life, though he never imposed Buddhism on his subjects.

By the time Ashoka ascended the throne, the Mauryan imperial system had become complex, encompassing various cultures, beliefs and social and political patterns. Ashoka had to either maintain the structure by force—which would incur tremendous expenses—or to define a set of social norms which would be acceptable to all social practices and religious beliefs.^{[33][34]} He was aware of the tensions which the heterodox sects—Buddhism, Jainism and Ajivikaism—had generated in society. They were all opposed to the domination of the Brahmins and had a growing number of supporters. But Brahmins continued to control society and hostility was inevitable. It was essential to bring about a climate of harmony and mutual trust.^{[33][34]} There were many areas within the empire where neither the Brahmanical system or the heterodox sects prevailed. Ashoka referred to the country of Yavanas, where neither Brahmanical nor Sramanical culture were in vogue. In many tribal areas, people were unfamiliar with Brahmanical or heterodox ideas. To make the empire survive and to bring some cohesion within the empire in the midst of this diversity, some common patterns of behaviour and common approaches to the society's problems were needed.

Edicts

Edicts of Ashoka I-XI in Shahbazgarhi, Peshawar, along the Karakoram Route, now the Karakoram Highway

The principles of *Dhamma* were formulated to be acceptable to people belonging to different communities and following any religion. *Dhamma* was not given any formal definition or structure. It emphasized tolerance of people and the notion of showing consideration towards slaves and servants; there is stress on obedience to elders; generosity towards the needy, Brahmins and Sramanas. Ashoka pleaded for tolerance of different religious sects in an attempt to create a sense of harmony.^[35] The policy of *Dhamma* also laid stress on non-violence, which was to be practiced by giving up war and conquests and also as a restraint on the killing of animals. However, Ashoka realized that a certain display of his political might may be necessary to keep the primitive forest-dwelling tribes in check.

Ashoka's Edict at Maski, Raichur district, Karnataka. This edict confirmed the name Ashoka for "Devanampiya Piadassi".

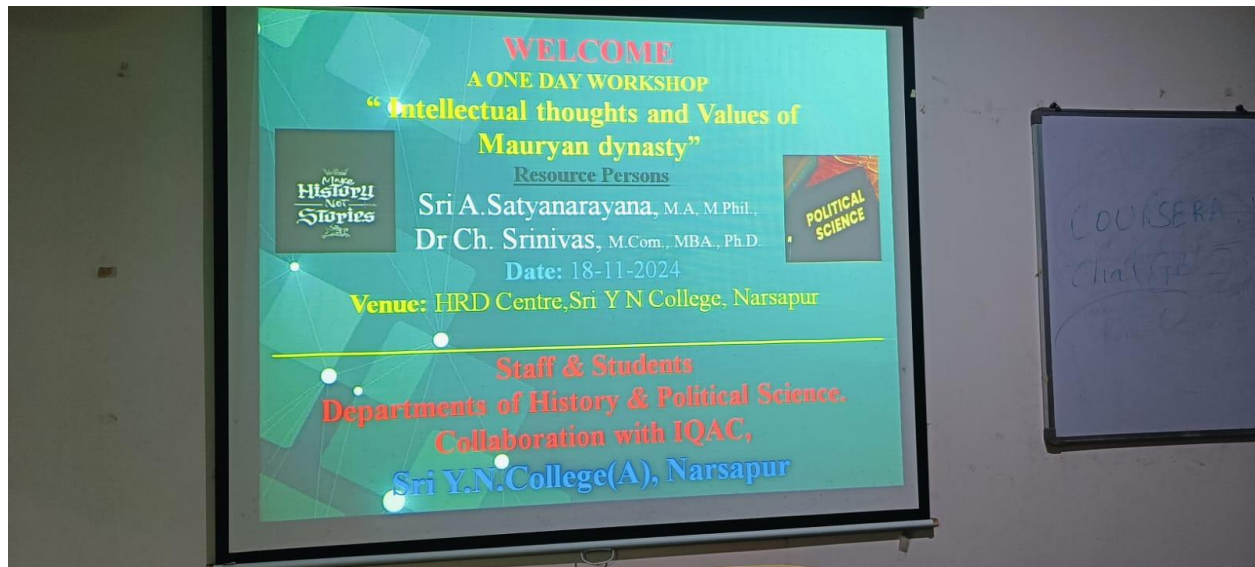
The policy of *Dhamma* also included other welfare measures, like the planting of trees and digging of wells. Ashoka attacked ceremonies and sacrifices as meaningless. A group of officers known as *Dhamma-mahamattas* were instituted to implement and publicize the various aspects of *Dhamma*.^[37] Ashoka made them responsible for carrying his message to various sections of society, However, they gradually developed into a type of priesthood of *Dhamma* with great powers and soon began to interfere in politics.

Ashoka's Edict at Gujarra, Madhya Pradesh

The aspects of *Dhamma* were developed chronologically.

- **Major Rock Edict I** prohibits animal sacrifice and holidays of festive gathering.^[44]
- **Major Rock Edict II** relates to measures of social welfare. It mentions medical treatment for men and animals, construction of roads, wells and tree planting.^[45]
- **Major Rock Edict III** declares that liberality towards Brahmins and Sramanas is a virtue, and that respecting one's parents is a good quality.^[46]
- **Major Rock Edict IV** comments that because of the policy of *Dhamma* the lack of morality and disrespect towards Sramanas and Brahmins, violence, unseemly behavior to friends, relatives and others, and evils of this kind have been checked. The killing of animals to a large extent was also stopped.^[47]

- **Major Rock Edict V** refers to the appointment of *Dhamma-mahamattas* for the first time in the twelfth year of his reign. These special officers were appointed by the king to look after the interests of all sects and religions and spread the message of *Dhamma*.^[48]
- **Major Rock Edict VI** is an instruction to *Dhamma-mahamattas*. They are told that they could bring their reports to the king at any time. The second part of the Edict deals with speedy administration and the transaction of smooth business.^[47]
- **Major Rock Edict VII** is a plea for tolerance amongst all sects. It appears from the edict that tensions among the sects were intense perhaps in open antagonism. The plea is a part of the overall strategy to maintain unity.^[47]
- **Major Rock Edict VIII** states that *Dhammayatras* (tours) would be undertaken by the emperor. The earlier practice of the emperor going out on hunting expeditions was given up. *Dhammayatras* enabled the emperor to come into contact with various sections of people in the empire.^[45]
- **Major Rock Edict IX** attacks ceremonies performed after birth, illness, marriage and before going on a journey. A censure passed against ceremonies observed by wives and mothers. Ashoka instead lays stress on practice of *Dhamma* and the uselessness of ceremonies.^[49]
- **Major Rock Edict X** denounces fame and glory and reasserts the merits of following the policy of *Dhamma*.^[49]
- **Major Rock Edict XI** is a further explanation of the policy of *Dhamma*. It emphasizes the respect of elders, abstaining from killing animals, and liberality towards friends.^[45]
- **Major Rock Edict XII** is another appeal for tolerance among sects. This edict reflects the anxiety the king felt because of conflict between sects and carries his plea for harmony.^[45]
- **Major Rock Edict XIII** is of paramount importance in understanding the Ashokan policy of *Dhamma*. The Rock Edict pleads for conquest by *Dhamma* instead of war. This is logical culmination of the thought processes which began from the first Rock Edict, and by conquest what is perhaps meant is the adaptation of the policy of *Dhamma* by a country, rather than its territorial control.^[45]
- **Major Rock Edict XIV** Ashoka said, *My dominions are wide, and much has been written, and I shall cause still more to be written. And some of this has been stated again and again because of the charm of certain topics and in order that men should act accordingly.*^[50]



Mr. S. SOMA SHEKAR HOD HISTORY INTRODUCING THE RESOURCE PEOPLE

Dr. CH. KANAKA RAO PRINCIPLE, ADDRESSING THE GATHERING



Dr.K.S.V. RANGA RAO HOD POLITICAL SCIENCE SPEAKING ABOUT THE PROGRAM

Mr. A. SATYA NARAYANA RESOURCE PERSON DELIVERING HIS SPEECH



DR.CH SRINIVAS DIRECTOR HRD CENTER ,DELIVERING A LECTURE ON ASHOKA VALUES

RESOURCE PERSON Dr.CH SRINIVAS CONDUCTING AN ACTIVITY

