

Jainism and Buddhism

As a result of a revolt against the supremacy of Brahmanical priests, several new schools of philosophy, which opposed Brahmanism, were developed and led by the Kshatriyas of the royal families of Magadh, who later helped in the propagation of Jainism and Buddhism. From the sixth century onwards, the records and chronology of Indian history became more definitive and reliable.

Revolution in World's Thinking:

Sixth Century BC

Zoroaster (Persia)	: founder of Zorastpanism
Isaiah (Palestine)	: the Hebrew prophet
Confucius (China)	: the philosopher
Lao Tse (China)	: the philosopher
Hereclitus (Greece)	: the philosopher
Mahavira (India)	: 24th Thirtankara of Jainism
Buddha (India)	: founder of Buddhism

Triratna or Three Gems of Jainism

The following three gems ate the route to moksha or liberation or deliverance according to Jainism:

- (a) Right Faith (firm belief in the omniscient Lord Mahaveera)
- (b) Right Knowledge (understanding the doctrines of jainism)
- (c) Right Conduct (fulfilment of the great five vows of Jainism)—(i) nonviolence, (ii) truthfulness (iii) no stealing, (iv) no attachment to property and (v) brahmacharya or chastity.

Fundamental principles for his followers: (i) ahimsa or non-injury, (ii) truthfulness, (iii) no stealing and (iv) non-attachment to property. He was the son of the King of Banaras, Ashwasena, and renounced the world to become an ascetic at the age of 30.

VARDHAMANA MAHAVIRA (599-527 BC)

He was a great Kshatriya belonging to the royal family of Magadha. He was born at Kundalgrama (Vaishali), near Muzaffarpur in Bihar. At the age of 30, he became an ascetic and after 12 years of penance, at the age of 42, he attained perfect knowledge— kaivalya. He conquered misery and happiness and came to be known as Jina (the conqueror). He added the last vow, to the four vows given by Parsvanatha, Brahmacharya or chastity. These five vows became the fundamentals of Jainism. Many kings like Bimbisara and Ajatshatru became his patrons and he visited many parts of India, the most significant being Kosala, Magadha and Anga. He died at the age of 72, in 527 BC, in Bihar.

Influences of Jainism

POLITICAL

Jainism weakened the prevailing military spirit and created a peaceful atmosphere.

JAINISM

Jainism is also a non-Brahminical religion, founded as a result of the revolt against the Brahmanism of the sixth century BC. Some sources place Jainism as one of the oldest religions, belonging to the era of Rig Veda. Jainism rejects the Vedas and condemns the caste system. It believed in Thirtankaras and rejects the existence of God as a Paramatma.

The Founder

Jainism was founded by **Rishabha**, who was the father of King Bharata the first Chakravarti of India. Rishabha was succeeded by 23 other Tirthankaras. Jainism became a major religion under Vardhamana Mahavira who was the 24th Tirthankara or Prophet of Jainism. Persons of prime importance to Jainism are

PARSVANATHA (850 BC)

The 23rd Tirthankara, has an important place in the history of Jainism. He laid down four

Vedic Hymns

The number of hymns attributed to different Vedic gods is as follows:

Indra: 250; Agni: 200; Soma: 120. Varuna 12; Surya: 10; Pushan: 08; Vishnu: 06: Rudra: 03, Mitra. 01.

SOLICIAL

Further weakening of the caste system, development of new styles in art and architecture in temples, construction of several inns, hospitals, schools and other institutions of public utility. Tiger Caves at Udaygiri, Indrasabha at Ellora, Dilwara temples at Mount Abu, Khajuraho at Bundelkhand, Adhinath temple in Chittoor, and the Shravanabelagola Gomateswara (huge statue of Bahubali) are among the famous monasteries and temples that depict the high level of Jain art and architecture in India. Despite being a small community in India, Jainism has

contributed to culture and civilization in a big way. Prominent Jain scholars also helped develop various vernacular languages like Tamil and Hemachandra (author of History of Gujarat and Amarasimha (author of Amarakosha) were the greatest of the Jain scholars. Bhadra and Swami Kartikeya were the other important Jain scholars.



MAP 1.5 India in Sixth Century BC

TABLE 1.2 Occurrence and Results of Jain Councils

Place	Year	Under the Chairmanship of	Results/Events
First council at Pataliputra	Third century BC	Sthalabahu	The 14 lost Purvas (former texts) were replaced by compiling 12 new sections (angas). 1. Acharanmt 2. Suttrakruthanga 3. Sthananga 4. Samavayanga 5. Vakvaprainsapi 6. Dharma-Kathanga 7. Upasaka Adhyananga 8. Anthakrudasanga 9. Anuttarapadakanga 10. Prashnavyakaranaka 11. Vipakasutrange 12. Drustipravadanganga
Second council at Valabhi	Fifth century AD	Devardhi Kshamasramana	The 12 angas and upangas (minor sections) were finally compiled. But these were accepted by Swethambaras only, while Digambaras virtually rejected them.

Spread of Jainism

Unlike Buddhism, Jainism did not spread outside India and remained confined to certain parts of

India only. The emphasis of Jainism on non-violence (Ahimsa) prevented agriculturalists from embracing Jainism, as cultivation involved killing of insects and pests. As per the **Hathigumpha** inscriptions, Jainism got plenty of support from kings like Bimbisara,

Ajatshatru and Chandragupta Maurya along with the Nandas, Kalinga and the Raja Karavela of Abhaya. Its spread to South India is mostly attributed to the rulers of the Ganges, the Rashtrakutas and the Chalukyas. In the Deccan region, a companion of Chandragupta Maurya (during his Shravanabelagola campaign) Badrabahu, promoted Jainism.

Decline of Jainism

Owing to very rigid and high ideals, Jainism suffered a downfall. The austere ways and high ideals of Jainism led to its decline. The followers of Jainism found it difficult to

Significance of Iron

Several historians are of the opinion that the introduction of iron implements (around 750 to 700 BC) enabled the people to clear the jungle. They were then able to reclaim the fertile land of the eastern Gangetic It was here that the powerful Mahajanapadas came into existence. However, there has been no solid evidence to support this theory which can explain the use of iron in the rise of the Magadha into an economic and military power. There is no denying of the fact that iron did play

a significant role during this period as it was used mostly for making weapons and the Magadha could have had strategic advantage because of its proximity to the iron rich Chatanagpurregion. Therefore, perhaps Maghadha conducted its first great expedition against 'Anga' its neighbour, which was equally close to those iron-ore deposits and possibly controlled the trade routes through which iron could reach northern India. By doing this, Magadha eliminated a threatening competitor at the very start of its imperial consolidation.

Follow the enshrined tenets of austerity and chose to adapt to the changing environment, thus leading to the loss or popularity of the religion. Another reason for the decline of Jainism was the lack of royal support.

Jain Councils

Two Important Jain Councils were held to settle the prevailing differences between the Jain scholars of the respective era. The main difference in opinion was between the followers of Parsvanatha and those of Mahavira. However, the second Council failed to solve the differences and thus, was the last council. It also marked a split in the religion and the advent of two new sects within Jainism: Swethambaras and Digambaras. **Swethambaras** are flexible in their approach, follow the teachings of the 23rd Tirthankara Parasvanatha and clad themselves in white garments **Digambaras** are followers of the 24th Thirtankara Mahavira. They believe in rigid penance, which can be attained by punishment to self and body. They stress on nudity and not allow the use of cloth to cover the body.

Tirthankaras

Tirthankaras are believed to be the great preachers of the religious order. They can take birth like any other person and they follow the tight path to achieve salvation. In Jainism, there are 24 Tirthankaras, starting from Rishabhdev (Adinath or Adeshwar) to Vardhaman (Maha-veer)–Rishabhdev, Ajitnath, Sambhavnath; Abhinandan; Sumathinath; Padmaprabhu, Suparaswanath; Chandraprabhu; Suvidhinath; Sitalnath, Shreyansnath Vosupujya; Vimalnath Anartihnalh; Dharamnatn, Shanthinath; Kunthunath; Aranath; Mallinath; Munisuvrath; Naminath (Neminath); Paraswanath Bhagwan and Mahaveer Swami Bhagwan.

Important Facts About Mahavira

Maha vita's original name : Vardhamana
 Date of birth : 540 BC
 Place of birth : Kundalgrama (in Vaishali)
 father : Siddhartha, head of the
 jnatri Clan Ikshvaku Dynasty
 Mother : Trishala, Lichhavi Princess
 Became monk : At the age of 30
 Period of ascetism : 12 years

Attainment of Omniscience : At the age of 42 (Kaivalya)
 Death : At the age of 72 (468 BC)
 Cause of death : Self starvation at Pava, near Rajagriha.

★ Additional information about Jainism

Founded as a result of the the revolt against Brahmanism (sixth century BC)
 Number of Thirthankaras: 24
 24th Thirthankaras : Mahavira
 23rd Thirthankara : Parsvanath
 Founded by : Rishabha
 Digambaras : Space-cled; naked
 Swethambaras : White clothes dad
 Nigrantha : Those who are free from every bond
 Arhant : Refers to one who has attained nirvana

★ Some Aspects of Dharma

- (a) Ordinarily, it means Pious Act.
- (b) Duty towards others, society, country, etc.
- (c) Nature: (i) the nature of fire is to burn, (ii) the nature of water is to cool, (iii) the nature of soul is conscience, sentient, immortality, infinite knowledge, perception, energy, bliss, longs to be purified, to rise upward to moksha — external salvation.
- (d) Religion; that saves one from sinking in the temporal ocean of births and deaths (Samsar). Religion consist of Dona [Charity), Sheel (Chastily), Tapa (Penance) and Bhava (Intention).
- (e) Dharma: Spiritual Samyaka/Jnana, Darshana and Charitra (Right and True Kno-wledce, Faith and Conduct)
- (f) Dharma: Shramara Dharma (monkhood) having (i) Khsama: forgiveness, forbearance; (ii) Mardavo: humbleness, politeness, humility and courtesy; (iii) Arjava: frankness, straight forwataness, deceitless; (iv) Mukti. free from desires and greed; (v) Tapa: penance of 12 kinds; (vi) Samyama: to stop all the inflow of karmas, (vii) Satya: beneficial,

pleasant end well-thought truth, avoiding untruth; (viii) Saucha: purity of conduct, to avoid all, shortcomings; (ix) Akimchanya: to abstain from wealth and other material desires, even love and affection of own body; (x) Bhrmcharya; complete celibacy, chastity in thought, word and deed.

BUDDHISM

Buddhism, the fourth greatest religion in the world, originated in Indis. It received state patronage from kings like Ashoka the Great, and it spread toneighbouring countries like Myanmar. Sri Lanka, Japan, Vietnam and Thailand.

Founded around sixth century BC, the causes for the rise of Buddhism are:

- (a) Vedic rites bad become very complicated and expensive.
- (b) Domination of Brahmins, who monopolised religion.
- (c) Use of difficult and outdated language in religious ceremonies.

★ Buddha in Hinduism

In Hinduism, Buddha is considered to be the ninth avatar of Vishnu. There are many stories about Buddha's lives and are called Jatakas. Jataka Tales shows haw he acquired greater knowledge and strength as he was reborn to another life. There are many versions of his lives.

Founder

Buddhism was founded by Gautama Siddhartha who was a Kshatriya prince of the Saka clan. He left his family at the age of 29 in search of truth (also called the Great Renunciation) and wandered for approximately seven years; Siddhartha received enlightenment at Bodh Gaya, under a pipal tree and became the Buddha. He delivered his first sermon at Sarnath in Banaras and spread his message for approximately 40 years, before dying at the age of

80 in 487 BC at Kushinagar in Deoria district of eastern Uttar Pradesh.

The Schism (or Split) in Buddhism

During the fourth Buddhist Council held in Kashmir, the Buddhists split into two groups: the Hinayana and the Mahayana.

The **Hinuyanas** believed in the simple teachings of Buddha. They did not worship Buddha in the form of his image but honoured his foot prints, umbrella and other objects, Pali was their main language.

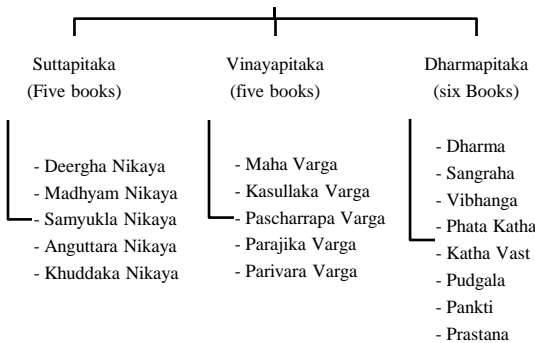
The **Mahayanas** worshipped the image of Buddha. Sanskrit was their language. They preached and hence got all of Buddha’s teachings translated into Sanskrit. They became popular in the Kushana period. Ashwagosha Nagarjuna, Vasubhandu were some of the greatest philosophers of Mahayanism. Buddha was regarded as God and the doctrine of Bhakti became an integral part of the Mahayana Buddhism.

Influence of Buddhism

POLITICAL

Buddhism destroyed the rising militant spirit and fostered a sense of national unity and universal brotherhood.

Tripitakas or Three Pitakas in Buddhism
(the collection of teachings, in Buddhist literature)



Birthplace	:	Lumbini (near Kapilavastu)
Father	:	Suddhodana, the king of Shakyas
Mother	:	Mahamaya
Wife	:	Yashodhara
Son	:	Rahul
Cousin	:	Devedatta
Charioteer (Horsel	:	Channa (Kanthaks)
Teacher of meditation	:	Alara Kama
Place of enlightenment	:	Gaya in Magadha (of the age of 35)
Tree under which he attained enlightenment	:	Tree of Wisdom Bodhi
Famous 'words	:	Tree (or Pipal)
First run and his foster mother	:	'I am his witness'
	:	
Gotra of Buddha (Siddhartha)	:	Gautami
	:	Gautama
Died at	:	Kushinagar 483 BC (at the age of 80).

SOCIAL

Buddhism struck a strong blow to the caste system and fostered an atmosphere of peace, stressing on purity of life

And metal upliftment. During this period, the development fart and artitecture also took place. Educational centres were founded at the Buddhist viharas and Indian culture spread to regions outside India during the reigns of the emperors Ashoka and Kanishka.

Decline of Buddhism

When King Ashoka embraced Buddhism and ruled the country between 274 and 232 BC, he became a propagator of Buddhism. King Ashoka made every effort to turn into a world religion by sending missionaries of Buddhism outside the India mainland. At one time, Budhism flourished in India under the patronage of monarchs such as Ashoka and Kanishka. The latter lived in the second century AD and patronised the missionary activities of Buddhism in his vast empire, which stretched beyond the borders of India to central Asia. But by the twelfth century, Buddhism had begun to decline in India. The introduction of tantric practices was one of the factors

Important Fact About Buddha

Birth of Gautama Buddha :	563 BC (by some historians)
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in its growing unpopularity. Also, by coming under the spell of Hindu Shaktism and Tantrism, Buddhism lost its own religious identity. Another factor responsible for the decay and decline of Buddhism in India was that by taking a receptive attitude towards other religions. Buddhism became assimilated into Hinduism; for example, the Vaishnavite made Buddha an avatar of Vishnu. A third factor was the revived and resurgent Hinduism under the Guptas (320-550 AD) when Hinduism experienced its golden age. Thereafter, Buddhism declined as Hinduism advanced with the rise of the Rajputs as a military force. Lack of unity among Buddhists and the increased use of Sanskrit led to a decline in Buddhism. Hinduism started absorbing Buddhism and the later Gupta kings also did not give the needed support to Buddhism. Influential monasteries fell to corruption and also the monks and nuns resorted to immoral ways of life. Muslim invasions in the eleventh and twelfth centuries led to its further disintegration.

Doctrines of Buddhism

The main precepts of Buddhism are

(a) The Four Great Truths

(i) The world is full of sorrow and misery.

(ii) The cause of all pain and misery is desire,

(iii) Pain and misery can be ended by killing or controlling desire.

(iv) Desire can be controlled by following the eight-fold path.

(b) The Eight-Fold Path, Right faith, Right thought, Right action, Right means of livelihood, Right exertion of efforts, Right speech, Right remembrance and Right concentration or meditation.

(c) Belief in Nirvana: When desire ceases, rebirth ceases and nirvana, a state of bliss and rest is attained, that is freedom from the cycle of birth, death and rebirth is gained by following the eight-fold path.

(d) Belief in Ahimsa: One should not cause injury to any living being, animal or man.

(e) Law of Karma: Man reaps the fruit of his past deeds.

(f) Existence of God: Buddhism is silent about the existence of God.

Buddhist Councils

Buddhist monks gathered four times after the death of Gautama Buddha and the result of these events had their effect on Buddhism. The following table highlights the outcomes of these meetings. (Note: There were two Fourth Buddhist Councils held by two different sects.)

TABLE 1.3 Buddhist Councils

★ Place	Year	Chairmanship	King	Result of the Event
1. Rajagriha (Bihar)	483 BC	Mahakassapa	Ajatashartu	At this Council, Upali (one of the chief disciples) recited the first part of the Tripitaka—the Buddhist sacred text written in Pali language. The first part, which is called Vinaya Pitaka, contains rules of the order. The second part of the Tripitaka, Suttapitaka, containing the great collection of Buddha's sermons on matters of doctrine and ethical beliefs, was read by Ananda.
2. Vaishali (Bihar)	383 BC	Sabakmi	Kalasoka	At the second General Council meeting held at Vaishali, a schism resulted, ostensibly, over small points of monastic discipline and the followers divided into Sthaviravadins or Theravadins and Mahasanghikas.
3. Pataliputra	250 BC	Mogaliputta Tissa	Ashoka	The third Council meeting held at Pataliputra

				resulted in the expulsion of many heretics and the establishment of the Sthavirmada School as an orthodox school. Here, in this Council, the third part of the Tripitaka—the Katha Vatthu of Abhidhamma Pitaka, which deals with psychology and the philosophy of Buddhism, was coded in Pali.
4. Tambapanni (Sri Lanka)	29 BC	Mahinda	Vattagewani	Main reason for its convening was the realisation that it was now not possible for the majority of works to retain the entire Tripitaka in their memories. The aim was achieved by monk Maharakkhita and 500 other monks.
5. Kundalvana (Kashmir)	AD 72	Vasumitra (President) Asvaghosa (V.P.)	Kanishka (Kushan ruler)	The development of new ideas resulted in the division of Buddhism into the Mahayana and Hinayana sects. Codification of Sarvastivadin doctrine as Mahavibhasa took place.

★ Notable Dynasties In Magadh

- (a) Haryanka Dynasty Originally founded in 566 BC by the grandfather of Bimbisara, the actual foundation of the Magadhan Empire was laid by Bimbisara and Ajatashatru who annexed the neighbouring territories and established it as the centre of political activity in North India.
- (b) Shishunaga Dynasty The Haryanka Dynasty was overthrown by Shishunaga and he followed the Shishunaga Dynasty in 413 BC, which ruled for about half a century, the kingdom of Vatsa, Avanti and Kosala were annexed to Magadha, Kalashoka (396-395 BC) was the king when the second Buddhist Council was held.
- (c) The Nanda Dynasty had its origin in the region of Magadha. It started during the fourth century BC and had the period between 345 and 321 BC. The Nanda rulers had extended their empire from Bengal to Punjab and up to the Vindhya Range. Chandragupta Maurya

conquered the Nanda Empire who was the founder of the Maurya Empire. The first known Empire builders in the history of India are the Nanda rulers. They extended the Magadha Empire up to the far off places and also desired to expand it further. They had maintained a large army of 2,00,000 infantry, 20,000 cavalry, 2000 war chariots and 3000 war elephants to obtain their purpose of expansion.

The Nandas were also very famous for their wealth. They started many irrigation projects to help agriculture. Trade flourished during their rule in Magadha. The fame of the Nanda Empire was also mentioned in the Sangam literature of the Tamil people. However, they became unpopular in the masses because of the financial extortion which led to a revolution. Chandragupta Maurya and Kautilya took the opportunity and overthrew the Nanda Empire. Dhanananda was the last ruler of this dynasty who ruled over Magadha from 329 BC to 321 BCE.

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Buddhist Councils in Modern Times

After the fourth Buddhist council in Kashmir, the next council was held after a long time in 1871. Burma had become a stronghold of Buddhism, which had continued to grow outside India, though it gradually declined in India – the place of its origin.

The fifth Buddhist Council was held at Mundopa town in Burma. A total of 729 stone slabs engraved with Buddhist teachings were erected on the road leading to the town

The Sixth Buddhist Council was held in Rangoon, Burma in 1956, to commemorate 2,500 years of Buddhism.