

STUDY NOTES

# BUDDHISM AND JAINISM:

ORIGINS, TEACHINGS,  
SECTS, AND HISTORICAL IMPACT



## ORIGINS

Rise of Buddhism  
and Jainism in  
Ancient India



## TEACHINGS

Core Principles  
and Philosophies



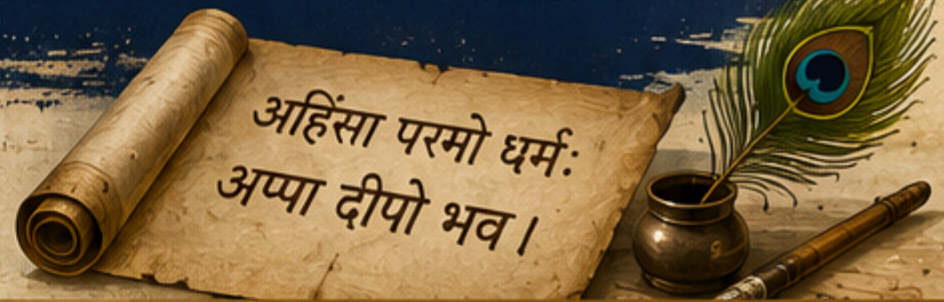
## SECTS

Major Sects  
and Traditions



## HISTORICAL IMPACT

Influence on Society,  
Culture, and Indian  
Civilization



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# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



### INTRODUCTION



“Buddhism and Jainism are two major religions and philosophical traditions that emerged in ancient India around the 6th century BCE. Both teachings arose as responses to the social, religious, and philosophical environment of the time.”

#### BUDDHISM

- **Founded by:** Gautama Buddha
- **Around:** 6th century BCE
- **Place of Origin:** Lumbini (Present-day Nepal)
- **Focus:** Wisdom, compassion, and the Middle Path
- **Aim:** To end suffering (Dukkha) and attain Nirvana

#### JAINISM

- **Founded by:** Lord Mahavira
- **Around:** 6th century BCE
- **Place of Origin:** Vaishali (Present-day Bihar)
- **Focus:** Non-violence, truth, and self-discipline
- **Aim:** To achieve Moksha (liberation) through righteous living

#### COMMON FEATURES

- Emerged during the same period and in the same cultural milieu.
- Rejected the authority of the Vedas and rituals of Brahmanism.
- Emphasized ethical living, self-discipline, and inner purity.
- Believed in Karma, Rebirth, and Liberation.
- Sought to provide universal path for all, beyond caste and creed.

#### HISTORICAL BACKGROUND



Dominance of rituals, sacrifices, and Priestly class.



Rise of kingdoms and urbanization in the Ganga valley.



Growth of trade, wealth, and new social classes.



Discontent among people with social inequalities and caste system.



Quest for spiritual and philosophical truth beyond rituals.

#### KEY TEACHINGS (IN BRIEF)

##### BUDDHISM

- Four Noble Truths
- Eightfold Path
- Middle Path
- Compassion (Karuna)
- Anatman (No-Self)
- Nirvana (Liberation)

##### JAINISM

- Five Great Vows
- Ahimsa (Non-violence)
- Anekantavada (Non-absolutism)
- Aparigraha (Non-possession)
- Karma and Rebirth
- Moksha (Liberation)

#### SIGNIFICANCE



Spread across India and to other parts of Asia and the world.



Promoted ethics, peace, tolerance, and social harmony.



Left a rich legacy in art, architecture, literature, and culture.



Influenced Indian society, philosophy, and way of life for centuries.

“Both Buddhism and Jainism are eternal beacons of peace, wisdom, and righteousness.”







# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



1.

### CAUSES FOR THE RISE OF BUDDHISM AND JAINISM

Between the 6th and 5th centuries BCE, Buddhism and Jainism emerged as reform movements. They were the result of dissatisfaction with the existing social, economic, religious and political conditions of that time.

#### 1. RIGIDITY OF BRAHMANICAL RITUALS



- Vedic rituals and sacrifices became very complex, costly and dominated by Brahmins.
- People had to spend large sums for ceremonies they did not understand.
- Common people had no role in these rituals.
- This led to dissatisfaction and a search for simpler, meaningful spiritual paths.

#### 2. SOCIAL INEQUALITIES



- The caste system was rigid and based on birth.
- Lower castes and women faced discrimination and had limited rights.
- The privileges enjoyed by the upper varnas created resentment in society.
- People looked for a religion that accepted everyone equally.

#### 3. ECONOMIC CHANGES



- Growth of agriculture, trade and urbanization led to the rise of a new middle class (merchants, traders, artisans).
- This class was not satisfied with the Brahmanical dominance.
- They supported new teachings that emphasized ethics, morality and practical life.

#### 4. POLITICAL CHANGES



- Rise of Mahajanapadas and powerful kingdoms.
- New rulers needed the support of diverse populations.
- They encouraged ideas of non-violence, tolerance and equality to maintain peace and harmony.
- This helped heterodox religions to spread.

#### 5. QUEST FOR SPIRITUAL AND MORAL VALUES



- People were unhappy with outer rituals and empty formalities.
- They sought inner peace, truth, self-discipline and liberation from suffering.
- There was a growing desire for a personal relationship with truth, rather than dependence on priests.

#### 6. INFLUENCE OF PRE-EXISTING TRADITIONS



- Traditions like Shramana (ascetic) movement, Ajivikas, materialists, and skeptics already questioned Vedic authority.
- These ideas prepared the ground for the rise of Buddhism and Jainism.
- Concepts of karma, rebirth and liberation were widely discussed.

#### 7. SUFFERING AND INSECURITY IN LIFE



- Wars, conflicts, famines, diseases and social instability caused immense suffering.
- People searched for a path that could end sorrow and bring happiness.
- Buddhism and Jainism offered practical solutions through right conduct and self-control.

#### 8. REACTION AGAINST ANIMAL SACRIFICES



- Large scale animal sacrifices in Vedic rituals were opposed by many.
- Ahimsa (non-violence) became a core principle in Buddhism and Jainism.
- This appealed to the moral conscience of the people.

### CAUSES FOR THE RISE OF BUDDHISM AND JAINISM



**IN SUMMARY:** Buddhism and Jainism arose as reform movements against the limitations of Vedic religion and the inequalities of society. They offered simple, ethical and universal teachings that were relevant to the people of that time.







# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



2.

## BUDDHISM: LIFE OF BUDDHA AND CORE DOCTRINES

### LIFE OF BUDDHA

1

#### BIRTH (563 BCE)

Born as Siddhartha in Lumbini (to Queen Maya and King Suddhodana of the Shakya clan).



2

#### EARLY LIFE

Grew up in luxury and comfort. Protected from the miseries of life.



3

#### THE FOUR SIGHTS

Saw an old man, a sick man, a dead body and a monk. Realized the reality of suffering in life.



4

#### GREAT RENUNCIATION (28 years)

Left his palace, wife (Yashodhara) and son (Rahula) in search of truth.



5

#### YEARS OF PENANCE

Practiced severe austerities under various teachers but found no solution.



6

#### ENLIGHTENMENT (35 years)

Attained enlightenment under the Bodhi tree at Bodhi Gaya. Became 'Buddha' (The Awakened One).



7

#### FIRST SERMON

Delivered the first sermon at Sarnath (Dhammacakkappavattana Sutta) to five ascetics.



8

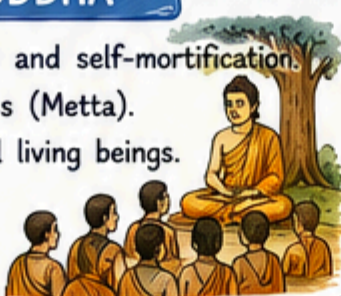
#### MAHAPARINIRVANA (483 BCE)

Passed away at Kushinagar after spreading his teachings for about 45 years.



### KEY TEACHINGS OF BUDDHA

- Middle Path – Avoid extremes of luxury and self-mortification.
- Compassion (Karuna) and Loving-kindness (Metta).
- Non-violence (Ahimsa) and respect for all living beings.
- Self-discipline, meditation and wisdom.
- Ethical living and right conduct.



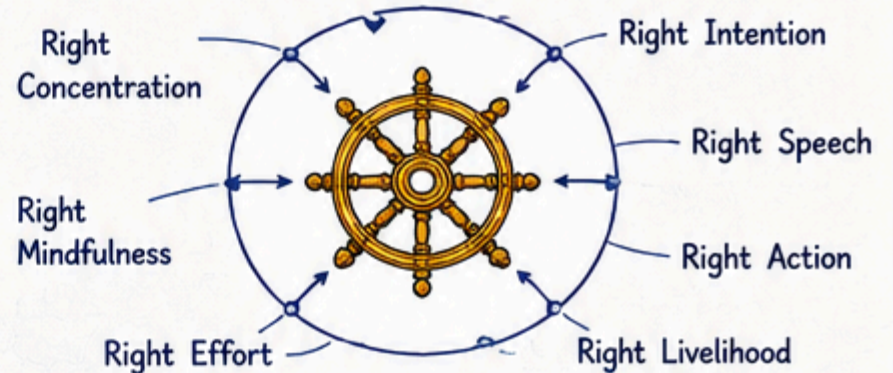
### CORE DOCTRINES

#### 1. FOUR NOBLE TRUTHS

- Life is full of suffering (Dukkha).
- Suffering is caused by desire (Tanha).
- Suffering can end (Nirvana).
- There is a path to end suffering (Noble Eightfold Path).



#### 2. NOBLE EIGHTFOLD PATH



#### 3. THREE MARKS OF EXISTENCE (TRILAKSHANA)

- Anicca (Impermanence) – Everything is changeable.
- Dukkha (Suffering) – Life is inherently unsatisfactory.
- Anatta (Non-self) – There is no permanent self or soul.

#### 4. LAW OF KARMA

Every action has consequences. Good actions lead to happiness, bad actions lead to suffering.



#### 5. REBIRTH (SAMSAARA)

The soul (mind-body) is reborn again and again based on karma, until it attains Nirvana.



#### 6. NIRVANA

The ultimate goal – freedom from the cycle of birth, death and suffering; attainment of peace, happiness and liberation.



### SIGNIFICANCE OF BUDDHISM

- Preached equality, peace and brotherhood.
- Rejected caste system and blind rituals.
- Emphasized ethical and rational way of life.
- Spread across India and to Asia and the world.
- Left a rich legacy in art, architecture, literature and culture.



**IN SUMMARY:** Buddha's life is an inspiring journey from a prince to an awakened teacher. His core doctrines – the Four Noble Truths and the Eightfold Path – show the way to end suffering and attain liberation.







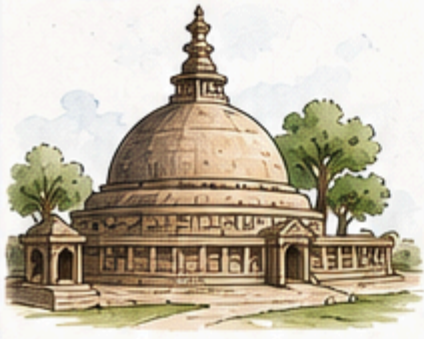
# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



### 3. THE FOUR BUDDHIST COUNCILS

Buddhist Councils were assemblies of senior monks held at different times to preserve the teachings of Buddha, settle disputes, and maintain the purity of the Sangha.

| 1 <sup>st</sup> COUNCIL                                                            | TIME & PLACE                                                                                                                                 | PATRON                      | PRESIDED BY                                                                                                     | KEY OUTCOMES                                                                                                                                                                                                                                                                                   |
|------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|-----------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|   | <ul style="list-style-type: none"><li>• Soon after Buddha's Mahaparinirvana (483 BCE)</li><li>• Place: Rajagriha (Saptaparni Cave)</li></ul> | King Ajatashatru of Magadha | Mahakassapa (Head Monk)<br> | <ul style="list-style-type: none"><li>• Compiled the teachings into:<ul style="list-style-type: none"><li>– Vinaya Pitaka by Upali</li><li>– Sutta Pitaka by Ananda</li></ul></li><li>• No division in Sangha.</li></ul>                                                                       |
| 2 <sup>nd</sup> COUNCIL                                                            | TIME & PLACE                                                                                                                                 | PATRON                      | PRESIDED BY                                                                                                     | KEY OUTCOMES                                                                                                                                                                                                                                                                                   |
|  | <ul style="list-style-type: none"><li>• 100 years after the 1st Council (383 BCE)</li><li>• Place: Vaishali</li></ul>                        | King Kalashoka of Magadha   | Sabakami (Monk)<br>        | <ul style="list-style-type: none"><li>• Dispute over 10 points of conduct (e.g., storing salt, eating after noon).</li><li>• Led to the first division in the Sangha:<ul style="list-style-type: none"><li>– Sthaviravada (Elders)</li><li>– Mahasanghika (Great Assembly)</li></ul></li></ul> |
| 3 <sup>rd</sup> COUNCIL                                                            | TIME & PLACE                                                                                                                                 | PATRON                      | PRESIDED BY                                                                                                     | KEY OUTCOMES                                                                                                                                                                                                                                                                                   |
|  | <ul style="list-style-type: none"><li>• 250 years after the 2nd Council (250 BCE)</li><li>• Place: Pataliputra</li></ul>                     | Emperor Ashoka              | Moggaliputta Tissa<br>     | <ul style="list-style-type: none"><li>• Purpose: To purify the Sangha of heretical views.</li><li>• Wrote the book Kathavatthu.</li><li>• Missionaries were sent to different parts of India and abroad (Sri Lanka, Central Asia, Greece, etc.).</li></ul>                                     |
| 4 <sup>th</sup> COUNCIL                                                            | TIME & PLACE                                                                                                                                 | PATRON                      | PRESIDED BY                                                                                                     | KEY OUTCOMES                                                                                                                                                                                                                                                                                   |
|  | <ul style="list-style-type: none"><li>• Around 100 CE</li><li>• Place: Kashmir (under Kushana King Kanishka)</li></ul>                       | King Kanishka               | Vasumitra<br>              | <ul style="list-style-type: none"><li>• Systematic compilation of Buddhist texts.</li><li>• Abhidharma Pitaka was compiled.</li><li>• Strengthened the different schools of Buddhism.</li></ul>                                                                                                |

#### SIGNIFICANCE OF THE COUNCILS



Preserved the original teachings of Buddha.



Maintained discipline and unity in the Sangha.



Helped in the spread of Buddhism across India and abroad.



Laid the foundation for the development of different schools and traditions.



**IN SUMMARY:** The Four Buddhist Councils were milestones in preserving Buddha's teachings, resolving disputes, and spreading Buddhism, ensuring its survival for centuries.







# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



### MAJOR SCHOOLS OF BUDDHISM

After the time of Buddha, differences in beliefs, practices and interpretations of teachings led to the emergence of various schools of Buddhism. They can be broadly divided into two main branches:

#### 1. THERAVADA (HINAYANA)

- Meaning: "Doctrine of the Elders"
- Followers consider it as the original and pure form of Buddha's teachings.
- Focus on individual salvation (Arhat ideal).
- Believe in authority of Tripitaka (Vinaya Pitaka, Sutta Pitaka, Abhidhamma Pitaka).
- Teachings are more conservative and monastic in nature.
- Spread mainly in Sri Lanka, Myanmar, Thailand, Laos, Cambodia.



#### 2. MAHAYANA

- Meaning: "Great Vehicle"
- Believes in the wider path to salvation for all beings.
- Emphasizes on Bodhisattva ideal – working for the salvation of all.
- Accepts additional texts like Sutras, Shastras and Upanishads.
- More flexible and inclusive, allows worship, rituals and devotion.
- Spread in India, China, Korea, Japan, Tibet, Southeast Asia.



#### IMPORTANT SUB-SCHOOLS

##### 1. STHAVIRAVADA

- The oldest surviving school of Buddhism.
- Strictly follows the original teachings and monastic discipline.
- Basis of Theravada Buddhism.



##### 2. MAHASANGHIKA

- Emerged as a separate group from Sthaviravada.
- Believed that Buddha was a divine being, not an ordinary human.
- More liberal than Sthaviravada.



##### 3. SARVASTIVADA

- Believed that everything exists in past, present and future (Sarvam asti).
- Flourished in Gandhara region.
- Important for developing Abhidharma philosophy.



##### 4. VAIBHASHIKA

- A branch of Sarvastivada.
- Emphasized on detailed explanations (Vaibhashika means "explanatory").
- Developed deep analytical Abhidharma texts.



#### THERAVADA vs MAHAYANA – KEY DIFFERENCES

| BASIS      | THERAVADA (HINAYANA)                         | MAHAYANA                                          |
|------------|----------------------------------------------|---------------------------------------------------|
| Goal       | Attain Arahantship (personal liberation)     | Attain Buddhahood for the sake of all beings      |
| Ideal      | Arahant (sage who liberates himself)         | Bodhisattva (one who works for others)            |
| Scriptures | Tripitaka (Pali Canon)                       | Tripitaka + additional Sutras and Shastras        |
| Approach   | Conservative, monastic, discipline-based     | Liberal, devotional, inclusive                    |
| Practices  | Meditation, morality, wisdom                 | Compassion, worship, rituals, meditation          |
| Spread     | Sri Lanka, Myanmar, Thailand, Laos, Cambodia | India, China, Korea, Japan, Tibet, Southeast Asia |

**IN SUMMARY:** Buddhist schools developed over time to preserve and interpret the Buddha's teachings according to different needs and regions. Theravada focused on individual liberation through discipline and wisdom, while Mahayana emphasized universal compassion and the welfare of all beings.







# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



4.

### JAINISM: TIRTHANKARAS, MAHAVIRA, AND PHILOSOPHY

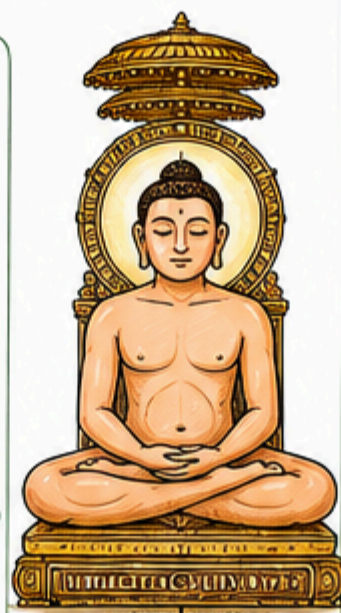
#### A. THE TIRTHANKARAS AND VARDHAMANA MAHAVIRA

##### 1. THE 24 TIRTHANKARAS

- In Jain tradition, time cycles are endless and in each half-cycle (Avasarpini), 24 Tirthankaras appear to guide living beings to liberation.
- They are not creators or gods, but perfected humans who show the path to Moksha.
- The first Tirthankara was Rishabhanatha (Adinatha) and the last and 24th Tirthankara was Vardhamana Mahavira.
- Their lives follow a similar pattern: royal birth → renunciation → tapasya (austerities) → kevala jnana (omniscience) → preaching → liberation.

##### Some important Tirthankaras

1. Rishabhanatha (Adinatha)
2. Ajitanatha
3. Sambhavanatha
4. Abhinandanatha
5. Sumatinatha
6. Padmaprabha
7. Suparshvanatha
8. Chandraprabha
9. Pushpadanta (Suvudinatha)
10. Shitalanatha
- ...
23. Parshvanatha
24. Vardhamana Mahavira



24<sup>th</sup> Tirthankara  
Vardhamana Mahavira

##### 2. SIGNIFICANCE OF TIRTHANKARAS

- They re-establish the true path of Dharma when it is lost.
- Emphasize the three jewels: Right Faith, Right Knowledge, Right Conduct.
- Their teachings are eternal and applicable to all.
- They inspire people to conquer passions, practice austerities and attain liberation.



##### Three Jewels (Ratnatraya)

- ◆ Samyak Darshana (Right Faith)
- ◆ Samyak Jnana (Right Knowledge)
- ◆ Samyak Charitra (Right Conduct)

##### 3. VARDHAMANA MAHAVIRA (599–527 BCE) – THE LAST TIRTHANKARA



|  |                             |                                                                                                                 |
|--|-----------------------------|-----------------------------------------------------------------------------------------------------------------|
|  | <b>Birth</b>                | Born in 599 BCE at Kundalpur (present-day Vaishali, Bihar)                                                      |
|  | <b>Family</b>               | Father: Siddhartha<br>Mother: Trishala (Priyakarini)                                                            |
|  | <b>Clan</b>                 | From the Jnatrika (Naya) clan of the Kshatriyas                                                                 |
|  | <b>Early Life</b>           | Named Vardhamana. Lived a luxurious life as a prince.                                                           |
|  | <b>Renunciation</b>         | Renounced at the age of 30 to seek truth and liberation.                                                        |
|  | <b>Austerities</b>          | Practiced severe penance and austerities for 12 years.                                                          |
|  | <b>Enlightenment</b>        | Attained Kevala Jnana (omniscience) at the age of 42 at Jrimbhikagrama (on the banks of the Riju Palika river). |
|  | <b>Preaching</b>            | Preached for about 30 years in Magadha and neighboring regions.                                                 |
|  | <b>Liberation (Nirvana)</b> | Attained Nirvana at the age of 72 in 527 BCE at Pavapuri (Bihar).                                               |

##### Key Aspects of Mahavira's Life

- Strong believer in Ahimsa (non-violence) and self-discipline.
- Rejected material pleasures and luxury.
- Followed strict vows of a monk.
- His teachings are compiled in the Jain Agamas.

"Live and let live.  
Hurt not others with  
that which pains yourself."  
– Mahavira



##### 4. TEACHINGS OF MAHAVIRA

- Ahimsa (Non-violence) – in thought, word and deed.
- Anekantavada – reality has many aspects.
- Aparigraha – non-possession and simplicity.
- Self-discipline, truthfulness, celibacy, and non-stealing.
- Liberation can be achieved by one's own effort through right faith, knowledge and conduct.



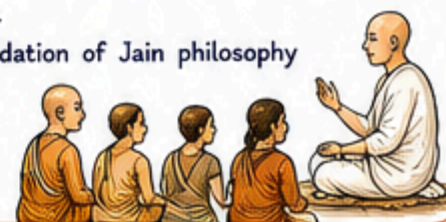
##### 5. MAHAVIRA'S MESSAGE

- ✓ Every soul is divine and can attain liberation.
- ✓ Conquer passions and attachments.
- ✓ Follow the path of truth, non-violence and self-control.
- ✓ Respect all living beings.
- ✓ Live a simple and pure life.



##### 6. IMPACT OF MAHAVIRA'S TEACHINGS

- Spread Jainism across Magadha and beyond.
- Attracted people from all sections of society.
- Emphasized equality of all beings.
- Inspired many to adopt a life of renunciation and discipline.
- Laid the foundation of Jain philosophy and ethics.



**IN SUMMARY:** The 24 Tirthankaras are the guiding lights of Jainism. Mahavira, the 24th and last Tirthankara, revitalized Jain teachings and showed the path of non-violence, self-discipline and liberation which continue to inspire millions even today.







# Buddhism and Jainism:

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4.

### JAINISM: TIRTHANKARAS, MAHAVIRA, AND PHILOSOPHY

#### B. CORE DOCTRINES AND VOWS OF JAINISM

##### 1. FIVE GREAT VOWS (PANCHA MAHAVRATAS)

The foundation of Jain ethics and the path to liberation.

|  |                                          |                                                        |                                                                                                                                                    |
|--|------------------------------------------|--------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|
|  | <b>1. AHIMSA</b><br>(Non-violence)       | Do not harm any living being in thought, word or deed. | <ul style="list-style-type: none"><li>The highest virtue in Jainism.</li><li>Applies to humans, animals, plants and even microorganisms.</li></ul> |
|  | <b>2. SATYA</b><br>(Truth)               | Always speak the truth and avoid falsehood.            | <ul style="list-style-type: none"><li>Speak what is true, beneficial and pleasant.</li><li>Do not speak harsh or useless words.</li></ul>          |
|  | <b>3. ASTEYA</b><br>(Non-stealing)       | Do not take anything that is not given.                | <ul style="list-style-type: none"><li>Includes not taking what belongs to others.</li><li>Avoids desire for others' possessions.</li></ul>         |
|  | <b>4. BRAHMACHARYA</b><br>(Chastity)     | Control of senses and celibacy.                        | <ul style="list-style-type: none"><li>Leads to purity of mind and body.</li><li>For monks: complete celibacy.</li></ul>                            |
|  | <b>5. APARIGRAHA</b><br>(Non-possession) | Do not accumulate wealth or possessions; live simply.  | <ul style="list-style-type: none"><li>Attachment leads to bondage.</li><li>Simplicity brings peace and spiritual progress.</li></ul>               |

##### MAHAVRATA vs ANUVRATA

- Mahavratas:** Followed by monks – absolute and complete vows.
- Anuvratas:** Followed by householders – limited form of the same vows.



##### 2. THREE JEWELS (TRI-RATNA)

The three essential principles for spiritual liberation.

###### 1. SAMYAK DARSHANA (Right Faith)



- Right understanding and faith in reality.
- Belief in the teachings of Tirthankaras.
- Freedom from doubt and false beliefs.

###### 2. SAMYAK JNANA (Right Knowledge)



- True knowledge of the nature of objects.
- Knowledge of substances, their qualities and modes.
- Based on scriptures and right reasoning.

###### 3. SAMYAK CHARITRA (Right Conduct)



- Right behavior and action.
- Living according to vows and ethical conduct.
- Purity in thoughts, words and deeds.

##### TOGETHER THEY LEAD TO:

- ✓ Removal of karmic particles.
- ✓ Purification of soul.
- ✓ Liberation (Moksha) from the cycle of birth and death.



##### 3. EPISTEMOLOGY: ANEKANTAVADA AND SYADVADA

###### A. ANEKANTAVADA (Doctrine of Non-one-sidedness)

- Reality is complex and has infinite aspects.
- No single statement can fully describe the truth.
- Encourages tolerance, humility and intellectual openness.



Example: An elephant can be described as large, grey, strong, but each description is partial, not complete.



###### B. SYADVADA (Doctrine of Conditional Predication)

- A logical extension of Anekantavada.
- Any statement about reality is true only from a particular viewpoint and under certain conditions.
- Uses sevenfold predication (Saptabhangi Naya):

- |                              |                                                     |
|------------------------------|-----------------------------------------------------|
| 1. Syad-asti                 | – In some respect, it is.                           |
| 2. Syad-nasti                | – In some respect, it is not.                       |
| 3. Syad-asti-nasti           | – In some respect, it is and is not.                |
| 4. Syad-avaktavya            | – In some respect, it is indescribable.             |
| 5. Syad-asti-avaktavya       | – In some respect, it is and indescribable.         |
| 6. Syad-nasti-avaktavya      | – In some respect, it is not and indescribable.     |
| 7. Syad-asti-nasti-avaktavya | – In some respect, it is, is not and indescribable. |

##### SIGNIFICANCE

- Promotes non-absolutism and harmony.
- Prevents dogmatism and conflict.
- Basis of Jain intellectual tolerance and logical reasoning.



**IN SUMMARY:** Jainism teaches self-discipline, non-violence and spiritual purity through its core doctrines and vows. The Five Great Vows guide conduct, the Three Jewels guide the path, and Anekantavada–Syadvada build a philosophy of tolerance and truth from multiple perspectives.







# Buddhism and Jainism:

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4.

### JAINISM: TIRTHANKARAS, MAHAVIRA, AND PHILOSOPHY

#### C. JAIN COUNCILS AND MAJOR SECTS

##### 1. JAIN COUNCILS

| COUNCIL                                                                                                                                             | TIME & PLACE                                                                   | PATRON / PRESIDER                                                             | KEY OUTCOMES                                                                                                                                                                  |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|-------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>1<sup>st</sup></b> First Council<br>(Patliputra Council)<br>    | Around 300 BCE<br>at Patliputra<br>(Magadha)                                   | Presided by<br>Sthulabhadra under<br>the patronage of<br>Chandragupta Maurya. | <ul style="list-style-type: none"><li>Systematized Jain teachings.</li><li>Compiled and codified the Jain Agamas.</li><li>Strengthened the monastic order.</li></ul>          |
| <b>2<sup>nd</sup></b> Second Council<br>(Vaishali Council)<br>    | Around 512 BCE<br>at Vaishali                                                  | Presided by<br>Sthulabhadra.                                                  | <ul style="list-style-type: none"><li>Dispute over monastic discipline and 10 points of conduct.</li><li>Led to a split in the community (early seeds of division).</li></ul> |
| <b>3<sup>rd</sup></b> Third Council<br>(Pataliputra Council)<br> | Around 250 BCE<br>at Pataliputra                                               | Presided by<br>Bhadrabahu II under<br>the patronage of<br>Ashoka (Jain).      | <ul style="list-style-type: none"><li>Reaffirmed strict monastic discipline.</li><li>Consolidated the Jain scriptures and practices.</li></ul>                                |
| <b>4<sup>th</sup></b> Fourth Council<br>(Vallabhi Council)<br>   | Around 5 <sup>th</sup> –6 <sup>th</sup> century CE<br>at Vallabhi<br>(Gujarat) | Presided by<br>Devardhigani Kshamashramana.                                   | <ul style="list-style-type: none"><li>Final redaction of the Jain Agamas (as per Svetambara tradition).</li><li>Preservation of scriptures in written form.</li></ul>         |

##### 2. MAJOR SECTS OF JAINISM

Differences arose mainly over interpretation of scriptures, monastic conduct, and mode of worship.

###### 1. DIGAMBARA SECT



- Meaning: "Sky-clad" (digambara = direction + ambara = garment).
- Believe that monks should renounce all possessions, including clothes.
- Scriptures: Do not accept any Agamas as authentic; rely on ancient texts like Shatkhandagama.
- Belief: Liberation is possible only for men in this life.
- Idol worship: Images are usually nude.
- Major centers: Karnataka, Maharashtra, Madhya Pradesh, Rajasthan.



###### 2. SVETAMBARA SECT



- Meaning: "White-clad" (sveta = white, ambara = garment).
- Monks wear white clothes.
- Scriptures: Accept the Jain Agamas as authentic.
- Belief: Liberation is possible for both men and women.
- Idol worship: Images are clothed.
- Major centers: Gujarat, Rajasthan, Uttar Pradesh, Bihar.



##### KEY DIFFERENCES

| ASPECT                                                                                                 | DIGAMBARA                                           | SVETAMBARA                                           |
|--------------------------------------------------------------------------------------------------------|-----------------------------------------------------|------------------------------------------------------|
|  Dress               | Monks are naked (complete renunciation)             | Monks wear white clothes                             |
|  Scriptures          | Do not accept existing Agamas                       | Accept Agamas as authentic                           |
|  Liberation          | Only men can attain liberation in this life         | Men and women can attain liberation                  |
|  Idol Worship        | Idols are nude                                      | Idols are clothed                                    |
|  Geographical Spread | South & Central India                               | West, North & East India                             |
|  Sub-sects           | Main sub-sects: Mula Sangha, Bisapantha, Terapantha | Main sub-sects: Murtipujaka, Sthanakvasi, Terapanthi |

##### BOTH SECTS AGREE ON

- ✓ Five Great Vows
- ✓ Three Jewels
- ✓ Karma Theory
- ✓ Cycle of Birth & Death
- ✓ Goal of Moksha

“All life is sacred.  
Non-violence is  
the supreme dharma.”  
– Jain Tradition



**IN SUMMARY:** Jain councils helped preserve and organize the teachings. Over time, differences in monastic practices and scriptures led to the rise of two major sects—Digambara and Svetambara—both committed to the core philosophy of non-violence, truth, and liberation.







# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



### 5. COMPARATIVE ANALYSIS: BUDDHISM vs. JAINISM

Though Buddhism and Jainism arose in the same era and share many similarities, they differ in philosophy, practices, and approaches to salvation.

| ASPECT                                                                                                                | BUDDHISM                                                                                                                                                             | JAINISM                                                                                                                                                                                      |
|-----------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|  <b>Founder</b>                      | <ul style="list-style-type: none"><li>Siddhartha Gautama (Buddha)</li><li>5<sup>th</sup> century BCE</li></ul>                                                       | <ul style="list-style-type: none"><li>Vardhamana Mahavira (24<sup>th</sup> Tirthankara)</li><li>6<sup>th</sup> century BCE</li></ul>                                                         |
|  <b>Nature of Soul</b>               | <ul style="list-style-type: none"><li>No eternal soul (Anatta/Anatman)</li><li>Five aggregates (skandhas) make up the person</li></ul>                               | <ul style="list-style-type: none"><li>Eternal soul (Jiva) exists</li><li>Soul is individual, eternal and conscious</li></ul>                                                                 |
|  <b>Goal</b>                        | <ul style="list-style-type: none"><li>Nirvana – liberation from suffering and cycle of rebirth</li></ul>                                                             | <ul style="list-style-type: none"><li>Moksha – liberation from karmic matter and cycle of rebirth</li></ul>                                                                                  |
|  <b>Path to Liberation</b>         | <ul style="list-style-type: none"><li>Middle Path</li><li>Eightfold Path (Right View to Right Concentration)</li></ul>                                               | <ul style="list-style-type: none"><li>Three Jewels + Five Great Vows</li><li>Self-discipline, austerity and non-violence</li></ul>                                                           |
|  <b>View on God</b>                | <ul style="list-style-type: none"><li>No belief in a creator God</li><li>Focus on self-effort</li></ul>                                                              | <ul style="list-style-type: none"><li>No creator God</li><li>Siddhas (liberated souls) are revered</li></ul>                                                                                 |
|  <b>Key Teachings / Philosophy</b> | <ul style="list-style-type: none"><li>Four Noble Truths</li><li>Dependent Origination (Pratityasamutpada)</li><li>Impermanence (Anicca), Non-self (Anatta)</li></ul> | <ul style="list-style-type: none"><li>Karma theory (material particles bind soul)</li><li>Anekantavada (many-sided reality)</li><li>Syadvada (doctrine of conditional predication)</li></ul> |
|  <b>Attitude towards Violence</b>  | <ul style="list-style-type: none"><li>Non-violence important</li><li>Allows minimal harm (e.g., in self-defense)</li></ul>                                           | <ul style="list-style-type: none"><li>Absolute non-violence (Ahimsa Paramo Dharmah)</li><li>Extreme care for all living beings (micro and macro)</li></ul>                                   |
|  <b>Monastic Life</b>              | <ul style="list-style-type: none"><li>Monks and nuns follow moderate austerities</li><li>Middle way between indulgence and self-mortification</li></ul>              | <ul style="list-style-type: none"><li>Monks and nuns follow severe austerities</li><li>Strict celibacy, non-possession and renunciation</li></ul>                                            |
|  <b>Scriptures</b>                 | <ul style="list-style-type: none"><li>Tripitaka (Vinaya, Sutta, Abhidhamma)</li><li>Teachings of Buddha</li></ul>                                                    | <ul style="list-style-type: none"><li>Agamas (Shaivishta, Sthananga, etc.)</li><li>Teachings of Tirthankaras, especially Mahavira</li></ul>                                                  |
|  <b>Image Worship</b>              | <ul style="list-style-type: none"><li>Developed over time</li><li>Early Buddhism was aniconic</li></ul>                                                              | <ul style="list-style-type: none"><li>Practiced widely</li><li>Tirthankaras are worshipped as perfect beings</li></ul>                                                                       |
|  <b>Lay Followers</b>              | <ul style="list-style-type: none"><li>Follow Five Precepts</li><li>Emphasis on wisdom and meditation</li></ul>                                                       | <ul style="list-style-type: none"><li>Follow Anuvratas (small vows)</li><li>Emphasis on charity, fasting, and self-control</li></ul>                                                         |
|  <b>Major Sects</b>                | <ul style="list-style-type: none"><li>Theravada, Mahayana, Vajrayana</li></ul>                                                                                       | <ul style="list-style-type: none"><li>Digambara, Svetambara</li></ul>                                                                                                                        |
|  <b>Spread</b>                     | <ul style="list-style-type: none"><li>Spread across Asia: Sri Lanka, China, Tibet, Japan, Southeast Asia</li></ul>                                                   | <ul style="list-style-type: none"><li>Spread in India; strong presence in Gujarat, Rajasthan, Karnataka, etc.</li></ul>                                                                      |
|  <b>View of Liberated Being</b>    | <ul style="list-style-type: none"><li>Arhat (in Theravada)</li><li>Bodhisattva (in Mahayana)</li></ul>                                                               | <ul style="list-style-type: none"><li>Siddha (liberated soul)</li><li>Lives in Siddhaloka (top of universe)</li></ul>                                                                        |

#### KEY SIMILARITIES

  
Both arose in India during the 6<sup>th</sup>–5<sup>th</sup> century BCE.



Both reject Vedic ritualism, caste superiority and the authority of Brahmanas.



Both emphasize self-discipline, morality and spiritual liberation.



Both teach compassion, truth, non-violence and renunciation.



Both established monastic orders and codes of conduct.



Both focus on personal effort and inner transformation.



Buddhism and Jainism are two great spiritual traditions of India that sought liberation from suffering and rebirth. While Buddhism teaches the Middle Path with moderation and compassion, Jainism teaches the path of strict self-discipline and non-violence. Together, they enriched Indian thought, ethics and culture, and continue to inspire millions across the world.







# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



### QUICK EXAMINATION FACTS



**BUDDHISM** – Founded by Siddhartha Gautama (Buddha) in 5<sup>th</sup> century BCE in India.

**JAINISM** – Founded by Vardhamana Mahavira (24<sup>th</sup> Tirthankara) in 6<sup>th</sup> century BCE in India.

**BOTH** – Teach non-violence, self-discipline and liberation from the cycle of birth and death.

### QUICK EXAMINATION FACTS

- Both arose in ancient India during the 6<sup>th</sup>–5<sup>th</sup> century BCE.



- Buddhism founded by Siddhartha Gautama (Buddha).



- Jainism founded by Vardhamana Mahavira (24<sup>th</sup> Tirthankara).



- Both reject the authority of Vedas and Brahmanical rituals.



- Goal in Buddhism is Nirvana (extinction of suffering).



- Goal in Jainism is Moksha (liberation of soul from karma).



- Buddha taught Four Noble Truths and Eightfold Path.



- Jainism teaches Five Great Vows (Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha).



- Both emphasize Ahimsa (non-violence) and self-discipline.



- Tripitaka is the Buddhist scripture.



- Agamas are the sacred scriptures of Jainism.



- Buddhism does not believe in a creator God.



- Jainism also does not believe in a creator God.



- Buddhist Sangha has monks (Bhikkhus) and nuns (Bhikkhunis).



- Jainism has two sects: Digambara and Svetambara.



- Three Jewels (Buddhism): Right Faith, Right Conduct, Right Wisdom.



- Three Jewels (Jainism): Right Faith, Right Knowledge, Right Conduct.



- Buddhism divided into Theravada, Mahayana and Vajrayana.



- Jainism divided into Digambara and Svetambara sects.



- Both aim at ending suffering caused by Karma.



- Buddhist Councils: 4 Councils held to preserve teachings.



- Jain Councils: 4 Councils held to preserve scriptures.



- Spread of Buddhism: India, Sri Lanka, China, Tibet, Japan, SE Asia.



- Spread of Jainism: Mainly in India (Gujarat, Rajasthan, Karnataka).



- Both religions stress on morality, compassion and liberation.



- Both have rich cultural and historical heritage in India.



### ONE LINE MEMORY TRICKS



Buddha  
(Founder)

+



Mahavira  
(Founder)

+



Non-violence  
(Ahimsa)

+



Three Jewels  
(Guiding Principles)

+



Scriptures  
(Tripitaka/Agamas)

=



Goal  
(Nirvana/Moksha)

→



Liberation  
(End of Suffering)







# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



### MCQs



Page 1

**1** Who among the following is known as the founder of Buddhism?

- (A) Mahavira
- (B) Siddhartha Gautama
- (C) Ashoka
- (D) Bimbisara



**Answer: (B) Siddhartha Gautama**

**Explanation:**

- Siddhartha Gautama, later known as Buddha, was the founder of Buddhism.
- He attained enlightenment at Bodh Gaya.
- He is also called Tathagata or Shakyamuni Buddha.



**2** In which century BCE did Mahavira, the 24th Tirthankara, live?

- (A) 8th century BCE
- (B) 7th century BCE
- (C) 6th century BCE
- (D) 5th century BCE



**Answer: (C) 6th century BCE**

**Explanation:**

- Mahavira (Vardhamana) lived and preached in the 6th century BCE.
- He was born in 599 BCE and attained Nirvana in 527 BCE.



**3** Which of the following is NOT one of the Four Noble Truths of Buddhism?

- (A) The Truth of Dukkha (Suffering)
- (B) The Truth of Samudaya (Origin)
- (C) The Truth of Karma (Action)
- (D) The Truth of Nirodha (Cessation)



**Answer: (C) The Truth of Karma (Action)**

**Explanation:**

- The Four Noble Truths are: Dukkha, Samudaya, Nirodha and Magga.
- 'Karma' is an important concept in Buddhism but not one of the Four Noble Truths.



**4** Which among the following is common to both Buddhism and Jainism?

- (A) Belief in a creator God
- (B) Practice of non-violence (Ahimsa)
- (C) Acceptance of Vedic authority
- (D) Worship of animal sacrifices



**Answer: (B) Practice of non-violence (Ahimsa)**

**Explanation:**

- Both Buddhism and Jainism strongly emphasize non-violence (Ahimsa) as a core principle.
- They promote compassion, self-discipline and respect for all living beings.



**5** Who convened the Second Buddhist Council at Vaishali around 383 BCE?

- (A) Ajatashatru
- (B) Ashoka
- (C) Kanishka
- (D) Kalashoka



**Answer: (D) Kalashoka**

**Explanation:**

- The Second Buddhist Council was held at Vaishali around 383 BCE.
- It was convened under the patronage of King Kalashoka of the Shishunaga dynasty.



★ **Quick Tip!**

Remember key pairs: Buddha–Bodh Gaya, Mahavira–Jainism, Four Noble Truths–Buddhism, Five Great Vows–Jainism.







# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



### MCQs



Page 2

6 Who was the first Tirthankara of Jainism?

- (A) Rishabhanatha
- (B) Mahavira
- (C) Parsvanatha
- (D) Neminatha



Answer: (A) Rishabhanatha

Explanation:

- Rishabhanatha (Adinatha) is the first Tirthankara of Jainism.
- There are 24 Tirthankaras in total, with Mahavira being the last.



7 Which of the following is the sacred scripture of Buddhism?

- (A) Agamas
- (B) Vedas
- (C) Tripitaka
- (D) Upanishads



Answer: (C) Tripitaka

Explanation:

- Tripitaka (Tipitaka) is the Buddhist scripture consisting of Vinaya Pitaka, Sutta Pitaka and Abhidhamma Pitaka.
- It contains the teachings of Buddha.



8 Which principle is unique to Jainism and explains that reality has many aspects?

- (A) Pratityasamutpada
- (B) Anekantavada
- (C) Madhyam Marg
- (D) Four Noble Truths



Answer: (B) Anekantavada

Explanation:

- Anekantavada is the Jain doctrine of non-one-sidedness.
- It teaches that truth has many aspects and can be understood from different perspectives.
- Syadvada is its logical expression.



9 Which of the following is the path to liberation in Jainism?

- (A) Eightfold Path
- (B) Middle Path
- (C) Three Jewels (Right Faith, Right Knowledge, Right Conduct)
- (D) Four Stages of Life



Answer: (C) Three Jewels (Right Faith, Right Knowledge, Right Conduct)

Explanation:

- The Three Jewels (Tri-ratna) are the foundation of Jain liberation.
- Right Faith (Samyak Darshan), Right Knowledge (Samyak Jnana), Right Conduct (Samyak Charitra).



10 Which among the following is a major sect of Buddhism?

- (A) Digambara
- (B) Theravada
- (C) Svétambara
- (D) Shaiva



Answer: (B) Theravada

Explanation:

- Theravada, along with Mahayana and Vajrayana, are the major sects of Buddhism.
- Theravada is the oldest surviving school, followed mainly in Sri Lanka and Southeast Asia.



★ Quick Tip!

Remember: Buddhism – Four Noble Truths, Eightfold Path, Tripitaka.  
Jainism – Five Great Vows, Three Jewels, Anekantavada.



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# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



### MCQs



Page 3

**11** Which of the following is a key teaching of Buddhism?

- (A) Eternal soul
- (B) Impermanence (Anicca)
- (C) Absolute non-violence in all acts
- (D) Eternal existence of the universe



**Answer: (B) Impermanence (Anicca)**

**Explanation:**

- Buddhism teaches that all things are impermanent and change constantly.
- This is a fundamental principle of the Four Noble Truths and helps in understanding suffering and its cessation.

**12** Which of the following is NOT one of the Three Jewels of Buddhism?

- (A) Buddha
- (B) Dharma
- (C) Sangha
- (D) Karma



**Answer: (D) Karma**

**Explanation:**

- The Three Jewels (Tri-ratna) in Buddhism are Buddha, Dharma, and Sangha.
- Karma is a Buddhist teaching, not one of the jewels.

**13** Which principle of Jainism emphasizes non-violence in thought, word, and deed?

- (A) Anekantavada
- (B) Ahimsa
- (C) Vairagya
- (D) Moksha



**Answer: (B) Ahimsa**

**Explanation:**

- Ahimsa is the central principle of Jainism and means non-violence in thought, word, and deed.
- It is the foundation of Jain ethics and marks the path to liberation.

**14** In Buddhism, which path leads to the cessation of suffering?

- (A) Eightfold Path
- (B) Five Precepts
- (C) Four Noble Truths
- (D) Three Jewels



**Answer: (A) Eightfold Path**

**Explanation:**

- The Eightfold Path provides guidance on right living and leads to the end of suffering and attainment of Nirvana.

**15** Which council was held under the patronage of Emperor Ashoka?

- (A) First Buddhist Council
- (B) Second Buddhist Council
- (C) Third Buddhist Council
- (D) Fourth Buddhist Council



**Answer: (C) Third Buddhist Council**

**Explanation:**

- The Third Buddhist Council was held at Pataliputra under Emperor Ashoka.
- It was to preserve and purify the Buddhist teachings and canon.

★ **Quick Tip!**

Remember the key facts and core teachings.  
Practice regularly for better performance!



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# Buddhism and Jainism:

## Origins, Teachings, Sects, and Historical Impact



### MCQs



Page 4

**16** Which Jain concept refers to the belief that truth can be expressed in many ways?

- (A) Ahimsa
- (B) Anekantavada
- (C) Aparigraha
- (D) Syadvada



**Answer: (B) Anekantavada**

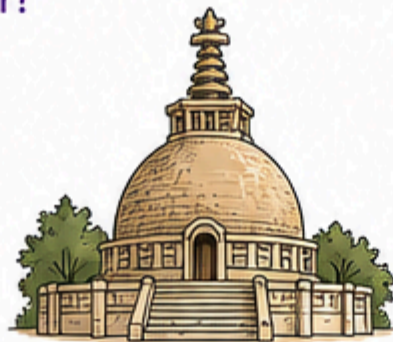
**Explanation:**

- Anekantavada is the Jain doctrine of non-one-sidedness.
- It states that reality has infinite aspects and can be understood from multiple perspectives.
- Syadvada is its method of expression.



**17** Who was the patron of the Fourth Buddhist Council held at Kashmir?

- (A) Ashoka
- (B) Kanishka
- (C) Harsha
- (D) Ajatashatru



**Answer: (B) Kanishka**

**Explanation:**

- The Fourth Buddhist Council was held at Kashmir in the 1<sup>st</sup>–2<sup>nd</sup> century CE.
- It was convened under the patronage of Kushan emperor Kanishka.
- The Abhidhamma Pitaka was compiled and systematized.



**18** Which of the following is NOT a Five Great Vow (Pancha Mahavrat) of Jainism?

- (A) Ahimsa (Non-violence)
- (B) Satya (Truth)
- (C) Asteya (Non-stealing)
- (D) Dhyana (Meditation)



**Answer: (D) Dhyana (Meditation)**

**Explanation:**

- The Five Great Vows of Jainism are: Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha.
- Dhyana (Meditation) is important in Jain practice but it is not one of the Five Great Vows.



**19** Which scripture is sacred to Jainism?

- (A) Tripitaka
- (B) Vedas
- (C) Agamas
- (D) Upanishads



**Answer: (C) Agamas**

**Explanation:**

- Agamas are the sacred scriptures of Jainism.
- They contain the teachings of Tirthankaras and are written in Ardhamagadhi Prakrit.
- They are divided into 12 Angas (main texts).



**20** Which of the following is a major sect of Jainism that follows stricter practices?

- (A) Sthaviravada
- (B) Digambara
- (C) Mahayana
- (D) Vajrayana



**Answer: (B) Digambara**

**Explanation:**

- Digambara is one of the two major Jain sects.
- It follows stricter rules of asceticism and non-possession.
- The other sect is Svetambara.



★ **Quick Tip!**

Revise key names, teachings, councils, scriptures and principles regularly to strengthen your concepts!







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