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English

Emergence of Buddhism and Jainism

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I. Buddhism and Jainism: Overview

In ancient Indian history, the Sixth Century BC (BCE) is widely considered a crucial era. Historian **Will Durant** aptly labeled it the "**shower of stars**" due to its significant impact on India's intellectual and spiritual evolution.

During the second half of the 6th century B.C., a number of sects arose in the Gangetic plains of India.

- Approximately 62 religions were prevalent during that period.
- Many of these sects were rooted in regional customs and ritualistic practices.
- Jainism and Buddhism, however, emerged as the most prominent and influential religious reform movements among them.

II. Causes of Origin of Buddhism and Jainism		
Cause	Explanation	Impact
Brahmanical Dominance	Brahmanas' superiority & ritualism led to discontent among other varnas, especially Kshatriyas.	Mahavira & Buddha, both Kshatriyas, challenged Brahmin authority. <ul style="list-style-type: none"> • Criticized lavish rituals and animal sacrifices. • Emphasized on individual enlightenment and ethical living.
Dissatisfaction with Vedic Practices	<ul style="list-style-type: none"> • Complex & expensive rituals & sacrifices which had burden on common people and ethical concerns • Superficiality & confusion • Limited accessibility of Upanishads 	<ul style="list-style-type: none"> • Buddhism and Jainism emphasized personal understanding & spiritual growth. • Focus on individual enlightenment & ethical living beyond rituals. • Simpler language & inclusivity for all classes.
Loss of Cattle Wealth	Introduction of iron ploughshares (6th century B.C.) increased reliance on bullocks, but sacrificial practices hindered their growth.	Agricultural community supported religions opposing sacrifices to protect their livelihood.
Vaishya's Desire for Status	Rise of trade and cities (Kaushambi, Kusinagar) in 5th century B.C. boosted Vaishya (merchant) class, leading to a desire for social improvement.	Vaishyas supported Jainism & Buddhism due to: <ul style="list-style-type: none"> • Rejection of Varna system, offering potential social mobility. • Non-violence promoting stable trade environment. • Acceptance of money lending with interest, boosting their economic activities. • Jainism's emphasis on ethical trade practices and non-exploitation.
Yearning for Simplicity	Older segment of society opposed materialism (coins, modern housing, war) and sought a simpler way of life.	Jainism & Buddhism offered alternatives with: <ul style="list-style-type: none"> • Emphasis on modesty and renunciation of worldly possessions. • Focus on spiritual pursuits and inner peace.

III. Origin of Jainism

- Jainism is one of the world's oldest living religions. Jainism grounds itself in 24 Tirthankaras.
- The word Jain derives from the Sanskrit word Jina, which means conquering self and the external world.

Did you know?

- A 'Tirthankara', is the one who revealed religious truth at different times.



परस्परौपगच्छो जीवानाम्

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Jainism	
Feature	Description
Type	World's oldest living religion
Foundation	Based on 24 Tirthankaras, spiritual leaders who revealed religious truths
First Tirthankara	<ul style="list-style-type: none"> ● Rishabha (born in Ayodhya) ● He laid foundations of orderly human society
Last Tirthankara	Mahavira
Rise to Prominence	6th century BCE (BCE) under Mahavira's leadership
Key Points	<ul style="list-style-type: none"> ● Traces rich history through 24 Tirthankaras. ● Historical records of only last two Tirthankaras are found – Parsavnath (23rd) and Vardhaman Mahavir (24th) ● Mahavira's teachings and charisma contributed significantly to its growth. ● Emphasizes spiritual understanding and ethical living. ● Values non-violence (ahimsa) as a core principle. ● Jainism denies God as the creator of Universe.

Parsavnath and Vardhaman Mahavira

Parsavnath Ji	
Key Points	<ul style="list-style-type: none"> ● Parsavnath was the 23rd Tirthankar. He was born at Kashi (Banaras). ● Historically he was separated from Vardhaman by 250 years. ● His followers were called Nirgranthis (Free from all bonds).
Vardhaman Mahavira	
Vardhaman is believed to be the real founder of modern Jainism. His followers are called Jains. He was later known as 'MAHAVIRA'.	
Original name and title	<ul style="list-style-type: none"> ● Vardhamana, meaning "prosperous," a Kshatriya prince.
Transformation	<ul style="list-style-type: none"> ● Renounced his princely life at 30 to pursue an ascetic life of intense meditation.
Spiritual achievement	<ul style="list-style-type: none"> ● After 12.5 years of penance, attained Kevala, supreme knowledge.
New title and followers	<ul style="list-style-type: none"> ● Became Mahavira, meaning "conqueror," and his followers became known as Jains.
Founding role	<ul style="list-style-type: none"> ● Reviewed and revised ancient Sramanic traditions, establishing himself as the real founder of Jainism.



Fig: Vardhaman Mahavira

Vardhaman's Biography and Complete Facts

Source/Features	Information/Description
Jain texts (Purvas, Angas, Upangas)	<ul style="list-style-type: none"> • Jain texts were written in Prakrit • According to these texts, Mahavira was born to Nirgranthi parents (followers of Parsavnath) • Life details and teachings recorded in Prakrit, the language of the masses
Hathigumpha inscription	<ul style="list-style-type: none"> • Hathigumpha inscription in Prakrit • Mentioned Vardhman Mahavira, as a respected religious leader by King Kharvela in 1st century BC
Father	<ul style="list-style-type: none"> • Siddharth
Mother	<ul style="list-style-type: none"> • Trishala
Clan	<ul style="list-style-type: none"> • Janantrika
Caste	<ul style="list-style-type: none"> • Kshatriya
Wife	<ul style="list-style-type: none"> • Yashoda
Daughter	<ul style="list-style-type: none"> • Priyadarshika
Son In law	<ul style="list-style-type: none"> • Jamali (First disciple of Vardhman)
Birth & Background	<ul style="list-style-type: none"> • Born 540 B.C. in Kundagram, Bihar. • Kshatriya lineage • Contemporary of Buddha
Family	<ul style="list-style-type: none"> • Father: Siddhartha, Kshatriya clan leader. • Mother: Trishala, sister of Lichchhavi chief. • Political connections • Privileged upbringing
Early Life & Transformation	<ul style="list-style-type: none"> • Lived a sheltered life until 30. • Renounced worldly life at 30 to seek truth. • Rejection of material life and Spiritual quest
Spiritual Journey	<ul style="list-style-type: none"> • 12 years of intense meditation and austerities. • Attained Kevala (supreme knowledge) at 42. • Dedication to spiritual path • Liberation from suffering
Titles & Followers	<ul style="list-style-type: none"> • Known as Mahavira ("great hero") and Jina ("conqueror"). • Followers called Jainas. • Recognition of his spiritual achievements - Founding of Jainism
Propagation & Impact	<ul style="list-style-type: none"> • Preached Jainism for 30 years across various regions. • Visited Nalanda and preached on Vipulchak hills. • Widespread dissemination of Jain teachings - Established Jain communities
Nirvana & Legacy	<ul style="list-style-type: none"> • Attained Nirvana at 72 in Pavapuri. • Passed away peacefully • Jainism flourished after his death
Place of Death	<ul style="list-style-type: none"> • Pavapuri, Bihar

Unique Teachings of Jainism

- Basic philosophy of Jainism is Ahimsa or 'non -Violence'.
- Ultimate aim of Jainism is attaining moksha or ending the cycle of birth – death – rebirth.
- Jains reject the belief in Last judgement, where God, a supreme being, decides who goes to heaven or hell.
- Jainism advocates that the goodness or quality of one's life is determined by one's karma.

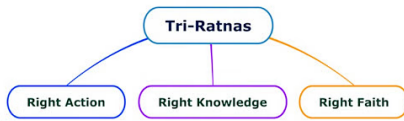


Tri-rathnas or Three Jewels

Mahavira exhorted the three – fold path for the attainment of moksha and for the liberation from Karma.

They are:

1. Right Faith
2. Right Knowledge
3. Right action



Jain Code of Conduct

Mahavira asked his followers to live a virtuous life. In order to live a life filled with sound morals, he preached five major principles to follow.

They are:

1. Ahimsa - not to injure any living beings
2. Satya - to speak truth
3. Asteya - not to steal
4. Aparigraha - not to own property
5. Brahmacharya - Celibacy

Did you know?

- Only the 5th doctrine was added by Mahavira, the other 4 were taken over by him from previous teachers.
- Gautama Swami, a chief disciple of Mahavira, compiled the teachings of Mahavira, called Agama sidhantha.

Reasons for the Spread of Jainism

The following are the main reasons for the wide acceptance of Jainism in India

- Use of people's language.
- Intelligible teachings.
- Support from rulers and traders.
- Perseverance of Jain monks.

Spread of Jainism in Southern part

- Jainism found ground in areas where Brahmanical religion was less influential, especially in South and West India.
- Chandragupta Maurya is credited with promoting Jainism in Karnataka, where he embraced Jainism and led an ascetic life.
- **Famine and Its Impact:** A severe famine struck Magadha about two centuries after Mahavira's death, prompting many Jains to migrate southward. Upon their return, differences arose between those who had stayed in Magadha and those who had migrated.
- **Council and Sects:** To resolve these differences and compile Jain teachings, a council was convened at Patliputra. However, it was boycotted by the southern Jains. This division led to the emergence of two sects: Digambar (southern Jains) and Shvetambar (Magadhans).
- **Establishment of Basadis:** After the 5th century, numerous Jaina monastic establishments called basadis emerged in Karnataka. Kings supported these basadis by granting land.
- **Expansion to Tamil Nadu:** In the 2nd and 1st centuries B.C., Jainism also spread to southern districts of Tamil Nadu. In ancient Tamil literature, Jainism is referred to as Samanam.

Jainism in Andhra Pradesh

- **Dharmamitra**, a classic of 12th century A. D. mentions that even during the times of 12th Tirthankara Vasupujya, Jainism was prevalent in the Andhra country.
- According to tradition recorded in the **Haribhadriya-Vritti**, Mahavira himself preached his doctrine in the regions of Kalinga and Masolia (i.e., modern Machilipatnam in Krishna district). Hence it is commonly believed that the tenets of Jainism, particularly, Ahimsa, were familiar to the people of Andhra even before the gospel of Buddha reached them.
- Tradition also says an Anga king came with his three sons to Vengi who later became Jains and built a city known as Pratipalapura which is somewhere near modern Bhattiprolu.
- The Jaina tradition also mentions that Asoka's grandson Samprati became a Jaina and spread the religion in Kalinga.



- During the regime of Kharavela (2nd century B. C.), Jainism spread into many regions of Northern Andhra and Orissa. The rock caves at **Khandagiri and Udayagiri** bear testimony to the same.

Spread in other parts

- **Kalinga and Orissa:** In the 4th century B.C., Jainism expanded into Kalinga in Orissa. King Kharavela of Kalinga greatly supported and patronized Jainism in the 1st century B.C.
- **Penetration into Other Regions:** In subsequent centuries, Jainism spread into Malwa, Gujarat, and Rajasthan, where Jain communities still thrive today, particularly engaged in trade.
- **Comparative Spread with Buddhism:** Jainism didn't receive as much royal patronage as Buddhism and didn't experience rapid expansion in its early stages.
- **Enduring Presence:** Despite its slower initial spread, Jainism has retained its presence in regions where it established itself, unlike Buddhism, which eventually disappeared from the Indian subcontinent.

Jain Philosophy

- **The Creator:** There is no creator. It does not believe in a supreme God. Tirthankars are the highest authority.
- **The Universe:** The universe is eternal. It has no beginning and no end and it is moving in a cyclic fashion. It moves in phases of Highs and Lows:
 - High phase: Avsarpani – during this phase people have a long life (200 – 300 years) and they are very tall (40-50 ft).
 - Low phase Utsarpani – During this phase people have shorter life span (15 – 20 years) and short height (2 -3 feet).
 - Universe is composed of living and non – living elements.
- **The Soul:** Soul exists in both living and non – living elements. Wherever there is soul, there is suffering (Dukha). There are three types of elements – rocks and metals (One soul), Trees (two souls) and Animals/humans (three souls). It is prohibited to kill the elements which have three souls.
- **Afterlife:** They believe in afterlife and rebirth. One is trapped in the cycle of life. Till one doesn't get free from Dukka, one cannot get Nirvana (freedom from the cycle of Death).

How to attain NIRVANA?

In Jainism, achieving Nirvana, or liberation from the cycle of birth and death, involves freeing the soul from all forms of karma.

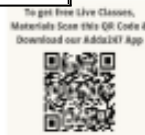
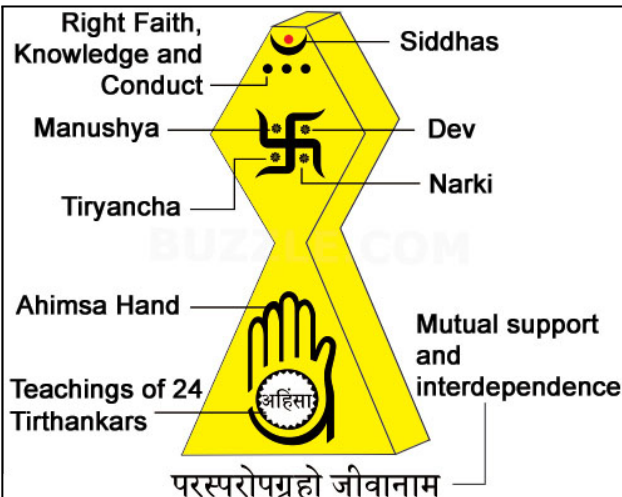
- Karma is classified into four aspects—both inherent and acquired, as well as good or bad.
- To attain Nirvana, one must eliminate all karma, whether positive or negative, and reach a state called Shunya, devoid of any karma.

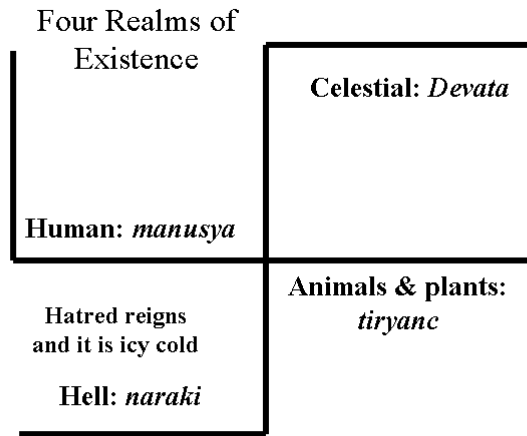
To pursue this path to Nirvana, Jains follow certain guidelines:

- **Dos:** Live an ascetic life, renounce material possessions, and practice non-attachment.
- **Don'ts:** Avoid developing any form of attachment or craving.

Five Great Vows (Maha-vratas) of Jainism

- Non-violence - Ahimsa.
- Truth - Satya.
- Non-stealing - Achaurya or Asteya.
- Celibacy/Chastity - Brahmacharya.
- Non-attachment/Non-possession - Aparigraha.





The “Triple World” of Heaven, Earth, and Underworld

Digambaras and Svetambaras		
Aspect	Digambaras	Svetambaras
Meaning of Name	Sky-clad	White-clad
Monastic Dress	No clothing (naked)	White robes
Personal Possessions	None allowed	Permitted (broom, bowl, book)
Liberation for Women	Believed to be difficult or indirect	Seen as equally capable as men
Overall Approach	Orthodox, conservative	Progressive, liberal
Symbolism of Dress	Non-attachment, renunciation	Purity, cleanliness
Key Practices	Ahimsa, non-attachment, self-realization	Same as Digambaras, plus additional rituals
View on Women's Liberation	Debated among scholars, some argue for a more nuanced interpretation	Seen as attainable through spiritual practice

Did you know?

On the basis of this clothing the Jainism was divided into two sects –

- Shvetambaras – those who wear white cloths. (shveta meaning white and ambar meaning cloth)
- Digambaras – those who remained naked.

IV. Origin of Buddhism

- Buddhism originated in the Indian sub-continent around the fifth century BCE over 2,600 years ago, as a way of life that had the potential of transforming a person.
- It is one of the important religions of South and South-Eastern Asian countries.
- The religion is based upon the teachings, life experiences of its founder Siddhartha Gautam, born in circa 563 BCE.

Gautama Buddha	
Feature	Description
Founder of Buddhism	<ul style="list-style-type: none"> ● Gautama Buddha, originally named Siddhartha, established Buddhism as its founder.
Kshatriya Prince	<ul style="list-style-type: none"> ● Similar to Mahavira, Buddha hailed from the Kshatriya lineage and was a prince of the Sakya clan. ● Contemporary of Mahavira. ● Buddha is older than Mahavira, but Jainism is older than Buddhism. ● Bimbisar and Ajatashatru were contemporaries of both Mahavira and Buddha.
Early Life	<ul style="list-style-type: none"> ● Siddhartha lost his mother at a very young age, merely seven days old, and was subsequently raised by his stepmother, Gautami.
Birth	<ul style="list-style-type: none"> ● Born in 563 B.C. in Lumbini, Nepal, close to Kapilavastu.
Family Background	<ul style="list-style-type: none"> ● His father, Suddhodana, was likely the elected ruler of Kapilavastu, while Mahamaya was his birth mother. Gautami was the one who brought him up.
Inclination Towards Meditation	<ul style="list-style-type: none"> ● Even during childhood, Buddha showed a proclivity towards meditation and a contemplative mindset.
Place of Death	<ul style="list-style-type: none"> ● Kushi Nagar, UP



Fig: Gautama Buddha

Did you know?

- According to Buddhism, there were many Buddhas before Gautama Buddha and there were and will be many Buddhas after him.
- In early Pali texts Gautama was listed as being the seventh Buddha of antiquity.
- According to Buddhist scriptures, Maitreya is believed to be the last Buddha of this eon and the successor of Gautama.
- Maitreya will appear on Earth, achieve complete enlightenment, and teach the pure Dharma.



Four Great Sights

At the age of 29, Siddhartha saw four sorrowful sights. They were:

1. An uncared old man in rags with his bent back.
2. A sick man suffering from an incurable disease.
3. A man's corpse being carried to the burial ground by weeping relatives.
4. An ascetic

Key events in Gautama Buddha's life

1. Seeking Enlightenment	<ul style="list-style-type: none"> ● At 29, Buddha left his palace life due to a realization about human suffering and spent six years in ascetic practices to find enlightenment. ● He left his house with a charioteer 'Channa' and a horse 'Kanthaka'. ● The act of leaving the house is called 'Mahabhinishkramana'. ● He met four Brahmans and meditated with them.
2. Meditation Under Pipal Tree	<ul style="list-style-type: none"> ● Later, at the age of 35, he sat under a 'Peepal' tree on the bank of river Niranjana at Bodhgaya. ● 'Mara', a demon, tried to disturb Buddha and brought Hurricane, flood, Earthquake, badnews and finally, he brought his three beautiful daughter. But all of that failed to move Buddha. ● Rejecting extreme self-mortification, he meditated under a Pipal tree near Gaya. After 49 days, he attained enlightenment. This is called the state of Nirvana in Buddhism. ● After enlightenment, he meditated again for 49 days.
3. Becoming Buddha	<ul style="list-style-type: none"> ● After 49 days, he attained enlightenment. This is called the state of Nirvana in Buddhism. ● After enlightenment, he meditated again for 49 days. ● Following this awakening, he was titled Buddha, meaning the Enlightened One, or Sakya Muni, the Sage of the Sakya clan.
4. First Sermon	<ul style="list-style-type: none"> ● He then went to Sarnath (Dear Park) and gave his first sermon to Channa and the four Brahmans. They became his first disciples. Ananda and Upali were two of his closest disciples. ● Buddha delivered his inaugural sermon at Deer Park in Sarnath, known as "Dharma Chakra Pravartana" or the Turning of the Wheel of Law or setting the wheel in motion.
5. Mahaparinirvan	<ul style="list-style-type: none"> ● In 483 BC, at the age of 80, he attained 'Mahaparinirvan' i.e. died at Kushinagar Dist. Of Eastern UP.

Buddha's Four Noble Truths (Arya Satya)

1. Dukkha: Life is full of sorrow and misery.
2. Desire or Maya: Desire is the cause of misery.
3. Hope: Sorrows and sufferings can be removed by giving up one's desire.
4. Noble eightfold path: The desire can be overcome by following the right eight-fold path.

Eight Fold Path

1. Right view
2. Right Thought
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Knowledge
8. Right Meditation

The Eightfold Path



The Buddha said that one could end suffering and find enlightenment by following these eight teachings.

- 1. Right understanding**
Develop a deep understanding of the Four Noble Truths.
- 2. Right purpose**
Live a life of selflessness (not selfishness), love, and nonviolence.
- 3. Right speech**
Be careful and truthful in what you say. Do not lie or gossip.
- 4. Right action**
Do not kill, steal, or lie. Be honest.
- 5. Right way to earn a living**
Do not work at a job that causes harm to people or living creatures.
- 6. Right effort**
Promote good actions and prevent evil actions.
- 7. Right mindfulness**
Be aware of but not attached to your emotions, thoughts, and feelings.
- 8. Right concentration**
Focus your mind with such practices as meditation.

Teachings of Buddha

- Buddha's teachings are referred to as dhamma.
- Buddhism accepted the Theory of Karma – meaning that the quality of man's life depends on his deed.
- Buddha neither accepted nor denied the existence of God, but believed in the laws of universe.
- Buddha asserted that attaining nirvana is the ultimate aim of life.
- Buddha advocated ahimsa or nonviolence.
- Buddha had rejected the caste system.

Did you know?

- The teachings of Lord Buddha were simple and taught in a language which people used for communication.
- Since the teachings addressed the everyday concern of the people, they could relate to them.
- He was opposed to rituals and sacrifices.
- The Wheel of life – represents the Buddhist view of the world.

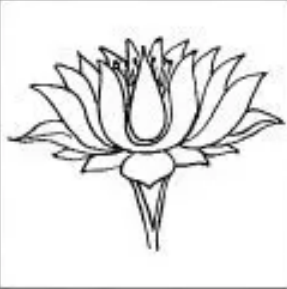



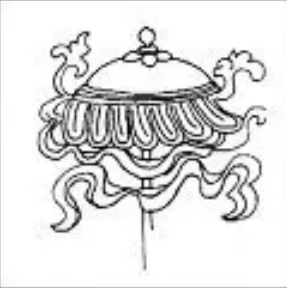
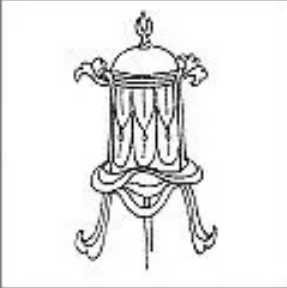


Literary sources to know about Buddha and Buddhism

1. Tripitakas (Three Baskets)	<ul style="list-style-type: none"> • Vinaya Pitaka: Rules and guidelines for monastic life. • Sutta Pitaka: Collection of Buddha's teachings. • Abhidhamma Pitaka: Explores metaphysics and philosophical aspects of Buddhism.
2. Jataka Tales	These stories are found in the Sutta Pitaka and narrate Buddha's past lives, comprising over 550 births.
3. Ashokan Dhamma	Documents the principles and teachings of Buddhism during Emperor Ashoka's reign.
4. Mahavastu and Divyadane	Texts written in Sri Lanka, offering insights into Buddhist philosophy and narratives.
5. Buddha Charitra	An autobiography of Buddha written by Ashvaghosa in the 1st-2nd century AD in Sanskrit.

Note: Though these sources provide valuable insights into Buddha's life and teachings, they were not written during Buddha's lifetime.



Symbols of Buddhism

			
<p>Lotus Flower Padma - Symbol of Purity. Can be of any colour except blue.</p>	<p>Dharmachakra The wheel of the law. The eight spokes represent the noble eightfold path.</p>	<p>Stupa Symbolic grave monument where relics of a holy monk are kept. It also symbolises the universe.</p>	<p>Triratana The three jewels - the Buddha, the Dharma, and the Sangha.</p>
			
<p>Chattra A parasol - protection against all evil; high rank.</p>	<p>Dhvaja Banner - the victory of the Buddha's teachings.</p>	<p>Deer Symbolises the first sermon of the Buddha which was held in the deer park of Benares.</p>	<p>Naga Vestige of pre-Buddhist fertility rituals and protector of the Buddha and the Dharma.</p>

Four famous Buddhist councils				
Council	Period	Place	Presided By	Significance
1st	483 BC	Rajgriha	Mahakasappa	<ul style="list-style-type: none"> Reconfirmation of Buddha's teachings after his death. Compilation of Vinaya Pitaka (monastic discipline).
2nd	383 BC	Vaishali	Shatakambri	<ul style="list-style-type: none"> Resolution of disputes and reaffirmation of core doctrines. Introduction of Ten Points of Conduct.
3rd	250-262 BC	Patliputra	Moghiputta Tissa	<ul style="list-style-type: none"> Recitation and preservation of Buddha's teachings. Compilation of Sutta Pitaka (discourses) and Abhidhamma Pitaka (philosophy).
4th	1st Century AD	Kunzalwar	Vasumitra and Ashwaghosha	<ul style="list-style-type: none"> Division of Buddhism into Hinayana ("Lesser Vehicle") and Mahayana ("Greater Vehicle") sects. Mahayana emphasizes universal salvation and compassionate practices.

Hand Mudras in Buddhism



Bhumisparsha Mudra
 Touching the earth as Gautama did, to invoke the earth as witness to the truth of his words.



Varada Mudra
 Fulfilment of all wishes; the gesture of charity.



Dhyana Mudra
 The gesture of absolute balance, of meditation. The hands are relaxed in the lap, and the tips of the thumbs and fingers touch each other. When depicted with a begging bowl this is a sign of the head of an order.



Abhaya Mudra
 Gesture of reassurance, blessing, and protection. "Do not fear."



Dharmachakra Mudra
 The gesture of teaching usually interpreted as turning the Wheel of Law. The hands are held level with the heart, the thumbs and index fingers form circles.



Vitarka Mudra
 Intellectual argument, discussion. The circle formed by the thumb and index finger is the sign of the Wheel of Law.



Tarjani Mudra
 Threat, warning. The extended index finger is pointed at the opponent.



Namaskara Mudra
 Gesture of greeting, prayer, and adoration. Buddhas no longer make this gesture because they do not have to show devotion to anything.



Jnana Mudra
 Teaching. The hand is held at chest level and the thumb and index finger again form the Wheel of Law.



Karana Mudra
 Gesture with which demons are expelled.



Ksepama Mudra
 Two hands together in the gesture of 'sprinkling' the nectar of immortality.



Uttarabodhi Mudra
 Two hands placed together above the head with the index fingers together and the other fingers intertwined. The gesture of supreme enlightenment.

Important Terms associated with Buddhism	
1. Chaitya	<ul style="list-style-type: none"> A Buddhist shrine or a meditation hall.
2. Viharas	<ul style="list-style-type: none"> Monasteries/living quarters for monks.
3. Stupas	<ul style="list-style-type: none"> Built over the remains of Buddha's body, they are monuments of great artistic value.
4. Buddhist Sangha	<ul style="list-style-type: none"> Buddha laid foundation for a missionary organization called Sangha, meaning 'association' for the propagation of his faith. The members were called bhikshus (monks). They led a life of austerity.
5. Hinayana	<ul style="list-style-type: none"> Hinayana (lower vehicle) is followed in Southern parts (Srilanka, Combodia, Thailand etc). They are more strict and objected to making of idols of Buddha.
6. Mahayana	<ul style="list-style-type: none"> Mahayana (higher vehicle) is followed in northern parts (china, India, Tibet etc). They started making idols and were liberal in approach.
7. Middle path	<ul style="list-style-type: none"> It refers to neither indulging in extreme attachment to worldly pleasure nor committing severe penance.

Buddhist Sects	
Hinayana	Mahayana
<ul style="list-style-type: none"> Did not worship idols or images of Buddha. Practiced austerity. Believed that Salvation of the individual as its goal. Used Prakrit language. Hinayana is also known as Theravada. Spread to Sri Lanka, Myanmar (Burma) and South East Asian Countries. 	<ul style="list-style-type: none"> Worshipped images of Buddha. Observed elaborate rituals Believed that salvation of all beings as its objective Used Sanskrit language Spread to Central Asia, Tibet, China and Japan where middle path was accepted.

Causes for the Spread of Buddhism			
Cause	Explanation	Impact	Specific Examples
Simple Teachings in Local Languages	Buddha used accessible language and avoided complex rituals, appealing to the masses.	Wider understanding and acceptance of Buddhist principles.	<ul style="list-style-type: none"> Rejection of Vedic Sanskrit in favor of Prakrit for communication. Use of parables and stories to convey teachings.
Rejection of Elaborate Rituals & Sacrifices	Compared to expensive and hierarchical Vedic practices, Buddhism offered a simpler path based on personal ethics.	Emphasis on individual responsibility and spiritual attainment.	<ul style="list-style-type: none"> Criticism of costly animal sacrifices and emphasis on non-violence (ahimsa). Focus on internal transformation rather than external rituals.



Emphasis on Dhamma (Righteousness)	Buddha's teachings offered practical guidelines for moral living and spiritual growth, resonating with people seeking ethical guidance.	Development of strong communities based on compassion and social responsibility.	<ul style="list-style-type: none"> Four Noble Truths and Eightfold Path as core principles for righteous living. Social harmony and ethical conduct valued over strict social hierarchies.
Active Role of Buddhist Sangha	Monks and nuns actively spread the teachings through travel, preaching, and establishing monasteries.	Increased reach and influence of Buddhism across geographical regions.	<ul style="list-style-type: none"> Travel of missionaries like Asoka's ambassadors to various kingdoms. Monasteries like Nalanda serving as centers of learning and pilgrimage.
Royal Patronage	Support from emperors like Ashoka, Kanishka, and Harsha provided resources and legitimacy for Buddhist expansion.	Building of stupas and monasteries, funding of missions, and official adoption of Buddhism in some cases.	<ul style="list-style-type: none"> Ashoka's edicts promoting Dhamma and Buddhist values. Kanishka's role in spreading Buddhism along the Silk Road.
Viharas as Centers of Education	Buddhist monasteries offered intellectual and spiritual education, attracting scholars and fostering cultural exchange.	Preservation and transmission of knowledge, advancements in philosophy and science.	<ul style="list-style-type: none"> Nalanda university as a hub for Buddhist and secular learning. Contributions to logic, linguistics, and medicine.

V. Jainism and Buddhism- Similarities and Dissimilarities

Similarities	Dissimilarities	
	JAINISM	BUDDHISM
<ul style="list-style-type: none"> Both Mahavira and Buddha hailed from royal families. Yet they renounced royal privileges and chose to adopt an ascetic life. Denied the authority of Vedas. Taught in the language of the common people. Admitted disciples from all the castes and from both the genders Opposed blood sacrifices. Believed in the doctrine of Karma. Emphasized on right conduct and right knowledge instead of performing religious ceremonial and rituals as the means to achieve salvation. 	<ul style="list-style-type: none"> It followed an extreme path. It remained in India only. It does not believe in the existence of god, but believes life in every living being. 	<ul style="list-style-type: none"> It followed middle path. It spread across many parts of the world. It emphasises on ANATMA (no eternal soul) and ANITYA (impermanence).

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VI. Influence of Buddhism in Andhra Pradesh

Jainism in Andhra Pradesh

- Andhra Pradesh's association with Buddhism is as old as the religion itself and the State is a treasure trove of Buddhist sites.
- According to **Suttanipata**, identified as one of the older parts of Tripitaka (the complete scripture collection of the Theravada school), Buddhism came to Assaka country (today's Nizamabad in Andhra Pradesh) during the Buddha's lifetime.
- **Bavari**, an ascetic who set up his ashram on the banks of the Godavari river, came to know that a Buddha had arisen in the north and sent his disciples to meet him and engage him in a spiritual dialogue.
- Bavari's disciples were converted to Buddhism and later brought dhamma to the Telugu country, Andhradesa.
- Literary, epigraphical and archaeological accounts confirm that almost all schools of Buddhism flourished in Andhra Pradesh for over 2,000 years.
- Andhra Pradesh has 140 listed Buddhist sites, which provide a rich history of Buddhism from the third century B.C. to the 14th century A.D.
- More than 500 inscriptions, on various objects such as copper plates, crystals, pots and conches, have been discovered.
- The literary evidence, as recorded by the Chinese traveller **Hiuen-Tsang**, shows that Buddhism entered Andhradesa by circa 400 B.C.
- It was only during the reign of Asoka that the Buddhist establishment at **Dhanyakataka (today's Dharanikota)** attained great recognition.

Did you know?

- Asoka bestowed special attention on Andhradesa as he found out the preference of Andhras for Buddhism.
- **Vajrayana, the third major school of Indian Buddhism**, with its manifestations born out of Mahayana, was practised at Dharanikota.
- Dhanyakataka was the centre of Vajrayana where the Kalachakra system was expounded by the Buddha.
- Buddhist philosophers of both Theravada and Mahayana traditions like Acharya Nagarjuna, Aryadeva, Bhavaviveka, Dinnaga, Buddhaghosha and Dharmakeerti hailed from Andhradesa.

The stupas of Andhra

- The stupas of Andhra are different from the stupas of Sanchi. They are of varying dimensions: from the small stupa of Goli to the big stupas of Bhattiprolu and Amaravati.
- The Ayaka pillars found at the four cardinal points and close to the stupas are a peculiar feature of the stupas of Amaravati, which is not seen in the stupas of Sanchi.
- The foundations of the stupas in the State also looked like radiating and concentric brick walls, which are absent in stupas of northern India.
- The casing slabs of stupas are decorated with sculptures. The female figures shown are slim and curvy.

The Amaravati School of Buddhist Art

- The Amaravati School of Art also called as Andhra Art, a contemporary of the Mathura and Gandhra Schools of Art, flourished in early Andhradesa as seen at Amaravati, Jaggayyapeta, Ghantasala, Chandavaram, Buddham, etc.

Buddhist Sites & Monuments in Andhra Pradesh

Visakhapatnam (Vizag) Circuit

- Salihundam (1)
- Kalingapatnam (2)
- Mukhalingam (3)
- Ramathirtham (4)
- Kotturu (5)
- Sankaram (6)
- Bavikonda (7)
- Thotlakonda (8)
- Pavuralakonda (9)
- Adurru (10)



Amaravati -Nagarjunakonda Circuit

- Amaravati (16)
- Jaggayyapeta (11)
- Alluru (12)
- Gudivada (13)
- Ghantasala (14)
- Guntupalli (15)
- Bhattiprolu (17)
- Nagarjunakonda (18)
- Anupu (19)
- Undavalli (20)
- Chandavaram (21)

Other Buddhists Sites

- Nadaluru (Adapur) (22)
- Asokan Edicts at Erragudi (23)

✈ Airports
 🚂 Railway Station

VII. Decline of Buddhism

The below factors collectively contributed to the decline of Buddhism, leading to its extinction by the early 12th century AD.

Factors Contributing to Decline	
Factors	Description
Identity Loss	<ul style="list-style-type: none"> Gradual ritualistic transformation, adopting Brahmanical rituals.
Brahmanical Reforms	<ul style="list-style-type: none"> Reforms within Brahmanism influenced Buddhist practices.
Language Shift	<ul style="list-style-type: none"> Monks began adopting Sanskrit.
Idol Worship and Offerings	<ul style="list-style-type: none"> Embraced idol worship and accepted offerings from devotees.
Corruption in Monasteries	<ul style="list-style-type: none"> Buddhist monasteries became centers of corruption, lacking discipline.
Invasions and Wealth	<ul style="list-style-type: none"> Turkish invasions targeted rich monasteries, causing significant damage.
Internal Dissension	<ul style="list-style-type: none"> Sangh (monastic community) faced internal discord and lost discipline.
Revival of Brahmanism	<ul style="list-style-type: none"> Gupta Period witnessed a revival of Brahmanism adopting Buddhist practices like vegetarianism.
Lack of Patronage	<ul style="list-style-type: none"> Decline in royal support; Palas were the last significant supporters. With the rise of Brahmanism, Buddhism lost its prominence. Kings suppressed Buddhism; Bodhgaya Pipal tree was even chopped.

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