

APPSC GROUP-I MAINS — STUDY NOTES

JAINISM & BUDDHISM

Sramana Traditions | 6th Century BCE | Founders • Teachings • Councils • Spread • Legacy

Paper II — History, Culture & Geography | Day 5 (03 Apr 2026)

SECTION 1: SUMMARISED NOTES

1.1 Background — Why Jainism & Buddhism Emerged

The 6th century BCE was a period of revolutionary thought across the world: Confucius in China, Zoroaster in Persia, Heraclitus in Greece, and Mahavira and Buddha in India. In the Indian context, both emerged as Sramana (ascetic) movements challenging Brahmanical orthodoxy. The causes were: (1) Rigid varna system — Kshatriyas and Vaishyas resented Brahmin supremacy; (2) Expensive, complex Vedic rituals inaccessible to common people; (3) Rise of a new agricultural economy where animal sacrifice conflicted with the need for cattle for farming; (4) Growing wealth of Vaishyas (merchants) who sought religious systems that respected their social aspirations; (5) Intellectual ferment of Upanishadic philosophy questioning ritualism.

1.2 JAINISM

1.2.1 Tirthankaras & Mahavira

Jainism recognises 24 Tirthankaras ('ford-makers' — those who show the path across the river of rebirth). Rishabhanath (Rishabhadev) was the 1st Tirthankara — mentioned in the Rig Veda and Vishnu Purana. Parshvanatha was the 23rd Tirthankara — born in Varanasi; advocated four vows (Ahimsa, Satya, Asteya, Aparigraha). Vardhamana Mahavira (540–468 BCE) was the 24th and last Tirthankara.

Mahavira was born in Kundagrama near Vaishali (North Bihar). Father: Siddhartha (chief of Jnatrika clan, Kshatriya). Mother: Trishala (Lichchhavi princess, sister of Chetaka). He married Yashoda and had a daughter Priyadarshana (Anojja). At 30, he renounced worldly life and became an ascetic. For 12 years he practised rigorous penance, fasting, and meditation. At 42, he attained Kevala Jnana (omniscience/supreme knowledge) under a Sal tree at Jrimbhikagrama. He was then called Mahavira ('Great Hero'), Jina ('Conqueror'), Nigrantha ('free from bonds'), and Kevalin. He preached for 30 years and died at Pava near Rajagriha at age 72.

1.2.2 Teachings of Jainism

- **Three Jewels (Triratna):** Right Faith (Samyak Darshana), Right Knowledge (Samyak Jnana), Right Conduct (Samyak Charitra). These three together lead to Moksha (liberation from the cycle of rebirth).
- **Five Vows (Pancha Mahavratas):** (1) Ahimsa — non-violence (the most important; extreme form — Jain monks sweep paths, wear mouth-covers, avoid agriculture because it kills soil organisms); (2) Satya — truthfulness; (3) Asteya — non-stealing; (4) Brahmacharya — celibacy (added by Mahavira; Parshvanatha prescribed only 4 vows); (5) Aparigraha — non-possession/non-attachment.

- **Anekantavada:** Doctrine of many-sidedness — truth has multiple aspects; no single viewpoint captures entire reality. This promotes intellectual tolerance and pluralism.
- **Syadvada:** Doctrine of ‘maybe’ or conditional predication — seven modes of describing reality. Related to Anekantavada.
- **Karma & Soul:** Jainism believes every entity (even stones, water, plants) has a soul (Jiva). Karma is a material substance that clings to the soul. Liberation = removing all karma through asceticism and non-violence. No creator God — the universe has always existed.

1.2.3 Jain Councils & Sects

First Jain Council: Held at Pataliputra under Sthulabahu (c. 300 BCE). During a 12-year famine, Bhadrabahu led followers to South India (Karnataka). Those who remained in Magadha under Sthulabahu adopted white clothes and relaxed practices. This led to the sectarian split:

- **Digambara (‘sky-clad’):** Strict adherents. Monks wear no clothes. Believe women cannot attain Moksha. Followed Bhadrabahu’s tradition. Strong in Karnataka, Maharashtra.
- **Svetambara (‘white-clad’):** Monks wear white garments. Believe women can attain Moksha. Followed Sthulabahu’s tradition. Strong in Gujarat, Rajasthan.

Second Jain Council: Held at Vallabhi (Gujarat) under Devaradhi Kshamasramana (512 CE). The sacred texts (12 Angas) were compiled in Ardhamagadhi Prakrit.

1.2.4 Spread & Patronage

Chandragupta Maurya is believed to have adopted Jainism under Bhadrabahu and migrated to Shravanabelagola (Karnataka), where he reportedly died by Sallekhana (ritual fasting). King Kharavela of Kalinga (1st century BCE — Hathigumpha inscription) was a major Jain patron. In South India, Jainism flourished under the Gangas and early Rashtrakutas. The Gomateshwara statue at Shravanabelagola (57 feet, 983 CE) is the world’s tallest monolithic statue. Jainism influenced Gujarat and Rajasthan significantly — Dilwara temples at Mount Abu (11th-13th century) are architectural masterpieces.

1.3 BUDDHISM

1.3.1 Life of Gautama Buddha

Born as Siddhartha Gautama (c. 563 BCE) in Lumbini (Nepal) into the Shakya Kshatriya clan. Father: Suddhodhana (elected chief of Sakya republic, Kapilavastu). Mother: Mahamaya (died 7 days after birth; raised by foster mother Mahaprajapati Gautami — later the first Bhikkhuni). Married Yashodhara; son Rahula. The Four Sights (old man, sick man, corpse, ascetic) prompted his renunciation (Mahabhinishkramana) at age 29.

For 6 years he wandered, studied under Alara Kalama and Uddaka Ramaputta, practised extreme asceticism, then rejected it. At 35, he attained Enlightenment (Nirvana) under a Pipal tree (Bodhi tree) at Bodhi Gaya (Bihar) on Vaishakha Purnima. He delivered his First Sermon (Dharmachakrapravartana — ‘Turning of the Wheel of Law’) at the Deer Park in Sarnath (near Varanasi) to five ascetics — this event marks the foundation of Buddhism. He preached for 45 years and died (Mahaparinirvana) at Kushinagar at age 80.

1.3.2 Teachings of Buddhism

- **Four Noble Truths (Arya Satya):** (1) Dukkha — life is suffering; (2) Samudaya — suffering has a cause (desire/craving/Trishna); (3) Nirodha — suffering can be ended; (4) Magga — the path to end suffering is the Eightfold Path.

- **Noble Eightfold Path (Ashtangika Marga):** (1) Right Understanding, (2) Right Thought, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness, (8) Right Concentration. This is the 'Middle Path' (Madhyam Marg) — avoiding both extreme indulgence and extreme asceticism.
- **Dependent Origination (Pratityasamutpada):** Everything arises in dependence on conditions; nothing exists independently. The 12 links of dependent origination explain the cycle of rebirth.
- **Doctrine of Impermanence (Anicca):** Everything is transient and changing. Attachment to impermanent things causes suffering.
- **No-Self (Anatta):** There is no permanent, unchanging soul (Atman). This is a fundamental difference from Jainism and Hinduism.
- **Nirvana:** The cessation of suffering, craving, and the cycle of rebirth. Achievable in one's lifetime through the Eightfold Path. Not annihilation but liberation.

1.3.3 Buddhist Sangha

Buddha established the Sangha (monastic order) — one of the world's oldest organised religious institutions. Open to all castes. Both men (Bhikkhus) and women (Bhikkhunis — first was Mahaprajapati Gautami). The Sangha operated democratically — decisions by vote, debates allowed. Vinaya Pitaka contains 227 rules for monks (Patimokkha). Monasteries (Viharas) became centres of learning. Lay followers (Upasakas/Upasikas) could practice Buddhism without renouncing worldly life.

1.3.4 Buddhist Councils

Council	Date / Ruler	Place	Chairperson	Significance
1st	483 BCE / Ajatashatru	Rajagriha (Saptaparni Cave)	Mahakassapa	Compiled Vinaya Pitaka (Upali) & Sutta Pitaka (Ananda)
2nd	383 BCE / Kalashoka	Vaishali	Sabakami	Dispute over monastic rules. Split: Sthaviravadins (orthodox) vs Mahasanghikas (liberal) — seeds of Hinayana/Mahayana
3rd	250 BCE / Ashoka	Pataliputra	Moggaliputta Tissa	Compiled Abhidhamma Pitaka (Tripitaka complete). Ashoka sent missionaries abroad. Theravada Buddhism to Sri Lanka (Mahinda & Sanghamitta).
4th	72 CE / Kanishka	Kundalvana, Kashmir	Vasumitra (Ashvaghosha as deputy)	Formal split into Mahayana and Hinayana. Commentaries written on Tripitaka in Sanskrit.

1.3.5 Schools of Buddhism

- **Hinayana (Theravada — 'Teaching of Elders'):** Original teachings. Individual salvation. Buddha = great teacher (not God). Pali language. Monasticism. Prevalent: Sri Lanka, Myanmar, Thailand, Cambodia, Laos. Tripitaka in Pali.
- **Mahayana ('Great Vehicle'):** Salvation for all through Bodhisattvas (enlightened beings who delay Nirvana to help others). Buddha worshipped as God. Sanskrit language. Idol worship. Prevalent: China, Japan, Korea, Vietnam, Tibet. Key figures: Nagarjuna

(Madhyamika/Shunyavada), Ashvaghosha (Buddhacharita), Vasubandhu (Yogachara/Vijnanavada).

- **Vajrayana ('Diamond Vehicle')**: Tantric Buddhism. Esoteric rituals, mantras, mandalas. Developed from Mahayana. Prevalent: Tibet, Mongolia, Bhutan. Dalai Lama tradition.

1.4 Jainism vs Buddhism — Comparison

Feature	Jainism	Buddhism
Founder	Mahavira (24th Tirthankara); tradition older	Gautama Buddha; new religion
Soul	Soul (Jiva) exists in everything; eternal	No permanent soul (Anatta); impermanence
Ahimsa	Extreme: avoid all harm including to insects, plants; no agriculture for monks	Important but moderate; Middle Path; meat-eating permitted in some traditions
Path	Severe asceticism; self-mortification; Triratna + 5 vows	Middle Path (reject both extremes); Eightfold Path
God	No creator God; universe eternal; Tirthankaras are teachers	Silent on God; Buddha = teacher (Hinayana) or God (Mahayana)
Salvation	Only after death (freedom from body)	Possible during lifetime (Nirvana)
Caste	Did not reject caste system outright; accepted varna by birth but said 'good/bad by action'	Explicitly rejected caste hierarchy; Sangha open to all castes
Language	Ardhamagadhi Prakrit	Pali (Theravada); Sanskrit (Mahayana)
Spread	Mostly confined to India (Gujarat, Rajasthan, Karnataka, Maharashtra)	Spread across Asia: Sri Lanka, SE Asia, China, Japan, Korea, Tibet
Councils	2 councils (Pataliputra, Vallabhi); 2 sects (Digambara, Svetambara)	4 councils; 3 major schools (Hinayana, Mahayana, Vajrayana)

1.5 Decline

Jainism: Survived in India but didn't spread globally. Extreme asceticism limited mass appeal. No royal patronage after the Mauryas (except Kharavela and some South Indian kings). Remained concentrated in merchant communities. Today: ~4.5 million followers in India (0.4% of population, but disproportionate economic influence).

Buddhism: Declined in India due to: (1) Brahmanical revival and absorption of Buddhist ideas (Buddha accepted as Vishnu's avatar); (2) Loss of royal patronage after the Gupta period; (3) Turkish invasions destroyed Nalanda, Vikramashila, and other monasteries (12th century); (4) Internal corruption of Sangha; (5) Rise of Bhakti movement offered accessible devotional path within Hinduism. Buddhism survived outside India and is now the world's 4th largest religion (~520 million followers). Ambedkar's Navayana Buddhism (1956 mass conversion) revived it in India.

SECTION 2: KEY DIMENSIONS TO COVER

Examiner angles.

1. **Causes of Emergence:** Brahmanical rigidity, expensive rituals, varna oppression, agricultural economy vs animal sacrifice, Vaishya aspirations. 6th century BCE context.
2. **Jainism — Complete:** 24 Tirthankaras (1st, 23rd, 24th), Mahavira's life, Triratna, 5 vows, Anekantavada, Syadvada, Karma theory. 2 councils, Digambara vs Svetambara.
3. **Buddhism — Complete:** Buddha's life (Four Sights, Enlightenment, First Sermon, Mahaparinirvana), Four Noble Truths, Eightfold Path, Dependent Origination, Anatta, Nirvana. Sangha. 4 councils. 3 schools.
4. **Comparison Table:** Soul, Ahimsa, Path, God, Salvation, Caste, Language, Spread, Councils. Must know differences AND similarities.
5. **Buddhist Literature:** Tripitaka (Sutta, Vinaya, Abhidhamma). Jataka tales. Milindapanha. Buddhacharita (Ashvaghosha). Nagarjuna's Shunyavada.
6. **Jain Literature:** 12 Angas. Acharanga Sutra. Kalpa Sutra. Compiled in Ardhamagadhi at Vallabhi (512 CE).
7. **Architectural Legacy:** Stupas (Sanchi, Amaravati, Bharhut), Caves (Ajanta, Ellora, Udayagiri-Khandagiri), Temples (Dilwara, Ranakpur). Amaravati stupa = AP connection.
8. **Decline Causes:** Jainism (extreme asceticism, limited patronage). Buddhism (Brahmanical absorption, Turkish invasions, Sangha corruption). Both relevant for essay.

SECTION 3: PRELIMS MUST-REMEMBER FACTS

Crisp factual points.

1. 24 Tirthankaras. 1st: Rishabhanath (mentioned in Rig Veda). 23rd: Parshvanatha (Varanasi; 4 vows). 24th: Mahavira (added 5th vow = Brahmacharya).
2. Mahavira: Born 540 BCE, Kundagrama near Vaishali. Jnatraka Kshatriya. Mother Trishala = Lichchhavi princess. Renounced at 30. Kevala Jnana at 42 under Sal tree. Died at 72, Pava.
3. Triratna: Right Faith + Right Knowledge + Right Conduct = Moksha.
4. Five Vows: Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (celibacy), Aparigraha (non-possession).
5. Anekantavada = many-sidedness of truth. Syadvada = conditional predication (7 modes).
6. Jain Council 1: Pataliputra, Sthulabahu, ~300 BCE. Split: Digambara (sky-clad, South, strict) vs Svetambara (white-clad, North, relaxed).
7. Jain Council 2: Vallabhi (Gujarat), Devaradhi Kshamasramana, 512 CE. 12 Angas compiled in Ardhamagadhi Prakrit.
8. Chandragupta Maurya: Believed to have adopted Jainism under Bhadrabahu. Migrated to Shravanabelagola (Karnataka). Died by Sallekhana.
9. Kharavela: King of Kalinga, 1st century BCE. Hathigumpha inscription. Major Jain patron. Udayagiri-Khandagiri caves.
10. Gomateshwara: Shravanabelagola, 57 feet, 983 CE. World's tallest monolithic statue. Bahubali.
11. Buddha: Born 563 BCE, Lumbini (Nepal). Shakya Kshatriya. Father Suddhodhana. Mother Mahamaya (died 7 days after; raised by Gautami).
12. Renunciation at 29 (Mahabhinishkramana). Enlightenment at 35, Bodh Gaya (Pipal/Bodhi tree). First Sermon at Sarnath (Dharmachakrapravartana). Death at 80, Kushinagar.
13. Four Noble Truths: Dukkha (suffering), Samudaya (cause = desire), Nirodha (cessation possible), Magga (Eightfold Path).
14. Eightfold Path: Right Understanding, Thought, Speech, Action, Livelihood, Effort, Mindfulness, Concentration. = Middle Path.
15. Anatta = No permanent soul (vs Jainism's eternal Jiva). Anicca = Impermanence. Pratityasamutpada = Dependent Origination.
16. Tripitaka: Sutta (Buddha's sermons), Vinaya (monastic rules), Abhidhamma (philosophy). In Pali (Theravada).
17. Buddhist Council 1: 483 BCE, Rajagriha, Ajatashatru, Mahakassapa. Compiled Sutta & Vinaya Pitaka.
18. Buddhist Council 2: 383 BCE, Vaishali, Kalashoka, Sabakami. Split: Sthaviravadins vs Mahasanghikas.
19. Buddhist Council 3: 250 BCE, Pataliputra, Ashoka, Moggaliputta Tissa. Abhidhamma compiled. Missionaries sent abroad. Theravada to Sri Lanka.
20. Buddhist Council 4: 72 CE, Kashmir, Kanishka, Vasumitra. Formal Hinayana-Mahayana split. Sanskrit commentaries.
21. Hinayana (Theravada): Original teachings; Pali; Buddha = teacher; individual salvation. Sri Lanka, SE Asia.

22. Mahayana: Bodhisattva ideal; Sanskrit; Buddha = God; universal salvation. China, Japan, Korea. Nagarjuna (Shunyavada), Ashvaghosha.
23. Vajrayana: Tantric; esoteric rituals; mantras; Tibet, Mongolia, Bhutan. Dalai Lama.
24. Nalanda University: Founded by Kumaragupta I (Gupta period). Destroyed by Bakhtiyar Khilji (1193 CE). 10,000+ students. UNESCO World Heritage (2016).
25. Ashoka Pillar: Lion Capital at Sarnath = National Emblem of India. Dharma Chakra = Indian flag.
26. Ambedkar: Embraced Buddhism (Navayana) on 14 October 1956 at Nagpur with ~6 lakh followers. Revived Buddhism in India.



SECTION 4: MAINS MUST-WRITE POINTS

Each can form a paragraph.

1. **Sramana Revolution — India's Reformation:** Jainism and Buddhism were India's Reformation — just as Luther challenged the Catholic Church's ritualism and priestly monopoly in Europe, Mahavira and Buddha challenged Brahmanical ritualism and varna hierarchy. Both rejected the authority of the Vedas, challenged Brahmin supremacy, preached in people's languages (Prakrit and Pali instead of Sanskrit), and opened their orders to all castes. This democratisation of religion was revolutionary — it offered spiritual hope to Vaishyas, Shudras, and even women who were marginalised by Later Vedic orthodoxy.
2. **Ahimsa — India's Greatest Gift to Civilisation:** The concept of Ahimsa, central to both Jainism and Buddhism, is arguably India's most enduring contribution to world ethics. Jainism took it to an extreme (monks avoiding agriculture, sweeping paths, filtering water); Buddhism applied it moderately through the Middle Path. This principle influenced: Ashoka's Dhamma (renouncing conquest after Kalinga), Mahatma Gandhi's Satyagraha (explicitly inspired by Jain Ahimsa), Martin Luther King Jr.'s civil rights movement, and the global environmental consciousness that recognises compassion towards all life.
3. **The Middle Path — Buddha's Most Practical Teaching:** Buddha's greatest innovation was the Middle Path — avoiding both the extreme luxury of his princely life and the extreme asceticism of his 6 years of wandering. This moderation is what made Buddhism universally appealing and adaptable. While Jainism's severe asceticism limited its spread (monks cannot farm, travel by vehicle, or use many modern amenities), Buddhism's flexibility allowed it to adapt to Chinese, Japanese, Thai, and Tibetan cultures while retaining its core teachings. The Middle Path is perhaps the most 'modern' ancient teaching — applicable to personal life, governance, and economic policy.
4. **Sangha — History's First Democratic Institution:** The Buddhist Sangha, established in the 6th century BCE, was one of history's first organised democratic institutions. It operated on rules: decisions by vote (the 'Natti-dutiya-kamma' procedure), equality among members regardless of prior caste, admission of women (Bhikkhunis), and a code of conduct (227 rules in the Patimokkha). The Sangha's organisational principles — collective decision-making, rule-based governance, and social equality — anticipated modern democratic institutions by two millennia.
5. **Councils — Institutionalising Doctrine:** The four Buddhist Councils and two Jain Councils demonstrate how religious movements institutionalise and, inevitably, fragment. The Second Buddhist Council (Vaishali) produced the Sthaviravadin-Mahasanghika split that eventually became Hinayana-Mahayana. The Jain Council at Pataliputra produced the Digambara-Svetambara divide. These splits followed a universal pattern: disagreements over practice (strict vs relaxed) become doctrinal differences, which become institutional separations. Understanding this pattern is essential for analysing any religious or political movement.
6. **AP Connection — Amaravati and Nagarjunakonda:** AP has one of the richest Buddhist heritage sites in India. The Amaravati Stupa (Krishna district, 2nd century BCE — 3rd century CE) was one of the largest in the ancient world. Nagarjunakonda (Guntur district, named after the philosopher Nagarjuna) was a major Buddhist centre with monasteries, chaityas, and universities. The Ikshvaku dynasty (3rd-4th century CE) patronised Buddhism extensively in this region. Dhanyakataka (Amaravati) was where the Kalachakra tantra was

first taught, according to Vajrayana tradition. This AP connection makes Buddhism directly relevant to APPSC questions.



SECTION 5: VALUE ADDITION

4 topic-specific dimensions for Jainism & Buddhism.

Interlinkages

- **Vedic** → **Sramana**: Upanishadic questioning of rituals → Jain/Buddhist rejection of Vedas. The intellectual trajectory is continuous: the Upanishads asked the questions; Buddhism and Jainism provided radical answers.
- **Sramana** → **Maurya Empire**: Ashoka's conversion to Buddhism after Kalinga transformed state policy: Dhamma edicts, non-violence as governance, missionary activity. Chandragupta's Jain conversion influenced Mauryan decline (debated).
- **Buddhism** → **Indian Art**: Gandhara (Greco-Buddhist) and Mathura schools created the first Buddha images. Ajanta paintings (2nd century BCE–6th century CE) are world heritage. Amaravati school (AP) = distinctive narrative sculpture. Sanchi stupa = oldest stone structure in India.
- **Buddhism** → **Indian Constitution**: The Dharma Chakra on the national flag = Buddhist. Ashoka Pillar Lion Capital = National Emblem. Ambedkar (Constitution's architect) embraced Buddhism (1956). The constitutional values of equality, non-discrimination, and compassion have deep Buddhist resonance.
- **Jainism** → **Gandhi**: Mahatma Gandhi explicitly acknowledged Jain influence on his philosophy of Ahimsa and Satyagraha. Shrimad Rajchandra (Jain scholar) was Gandhi's spiritual mentor. The Salt March and non-violent resistance trace intellectual roots to Jain non-violence.

Current Affairs

- **Nalanda University Revived**: New Nalanda University campus inaugurated in Rajgir (Bihar, 2024). India-ASEAN collaboration. Reviving the 5th century CE institution destroyed in 1193 CE. Symbolises Buddhism's educational legacy.
- **Kushinagar International Airport (2021)**: Opened to connect Buddhist pilgrimage circuit. India promoting 'Buddhist Tourism Circuit' (Lumbini-Bodh Gaya-Sarnath-Kushinagar) for international visitors.
- **Ambedkar's Legacy**: Navayana Buddhism continues to grow. Deekshabhoomi (Nagpur) is a major pilgrimage site. Dr. Ambedkar International Centre in Delhi. His birthday (14 April) is a national holiday. The intersection of Buddhism, Dalit identity, and constitutional values is a live political-social issue.
- **India-Sri Lanka Buddhist Diplomacy**: Sacred Bodhi Tree sapling exchanges, temple restorations, and UNESCO collaborations strengthen India's Buddhist soft power in Sri Lanka and SE Asia.

Architectural Heritage

- **Amaravati Stupa (AP)**: Krishna district. One of the largest ancient stupas. Exquisite narrative marble sculptures. Satavahana and Ikshvaku patronage. Many sculptures now in British Museum and Chennai Government Museum. AP's most significant Buddhist site.

- **Nagarjunakonda (AP):** Guntur district. Named after philosopher Nagarjuna. Ikshvaku dynasty capital. Extensive Buddhist remains (monasteries, chaityas). Now partially submerged under Nagarjuna Sagar dam — an island museum preserves key artefacts.
- **Sanchi Stupa (MP):** Great Stupa built by Ashoka, enlarged by Satavahanas. UNESCO World Heritage. Torana (gateway) carvings depict Buddha's life through symbols (no human figure in early art).
- **Ajanta Caves (Maharashtra):** 29 caves (2nd century BCE–6th century CE). Paintings of Jataka tales. UNESCO World Heritage. Represents the peak of Buddhist art in India.
- **Dilwara Temples (Rajasthan):** Mount Abu. 11th-13th century CE. Five Jain temples in white marble with extraordinary ceiling carvings. Among the finest examples of Indian temple architecture.

Way Forward / Contemporary Relevance

- **Buddhist Values in Governance:** Buddha's emphasis on rational inquiry, compassion, equality, and non-violence are directly relevant to modern governance challenges: environmental policy (Ahimsa towards nature), social justice (caste annihilation), and diplomacy (peaceful conflict resolution).
- **Jain Business Ethics:** The Jain community's economic success (estimated 70% of India's gem/diamond trade) while practising non-violence and non-possession offers a model of ethical capitalism. Jain principles of Aparigraha (non-possession) and Anekantavada (multiple perspectives) are relevant to sustainable development and conflict resolution.
- **Buddhist Tourism:** The Buddhist Tourism Circuit (Lumbini, Bodh Gaya, Sarnath, Kushinagar, Rajgir, Nalanda, Amaravati, Nagarjunakonda) has enormous potential for AP and Bihar. International Buddhist tourists from Japan, South Korea, Thailand, Sri Lanka, and China represent a growing segment.
- **Ambedkar's Navayana:** Dr. Ambedkar's reinterpretation of Buddhism as a social justice philosophy (rejecting caste through religious conversion) continues to influence Dalit politics and identity. The intersection of Buddhism, constitutional values (Art. 14, 17), and social justice makes this a live contemporary issue.

SECTION 6: QUICK REVISION BOX

Last-minute glance.

▶ Mahavira: 540 BCE; Kundagrama; Jnatrika; Kevala Jnana	▶ Buddha: 563 BCE; Lumbini; Shakya; Bodh Gaya enlightenment
▶ Triratna: Faith + Knowledge + Conduct	▶ Four Noble Truths: Dukkha, Samudaya, Nirodha, Magga
▶ 5 Vows: Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha	▶ Eightfold Path = Middle Path (Madhyam Marg)
▶ Anekantavada = many-sidedness; Syadvada = maybe	▶ Anatta = no soul; Anicca = impermanence; Pratityasamutpada
▶ Digambara (sky-clad) vs Svetambara (white-clad)	▶ Hinayana (Pali, teacher) vs Mahayana (Sanskrit, God)
▶ Jain Council 1: Pataliputra; 2: Vallabhi (512 CE)	▶ Buddhist Councils: 1-Rajagriha, 2-Vaishali, 3-Pataliputra, 4-Kashmir
▶ Chandragupta Maurya → Jainism; Shravanabelagola	▶ Ashoka → Buddhism; Missionaries; Lion Capital = Emblem
▶ Gomateshwara: 57 ft, 983 CE, tallest monolithic	▶ Nalanda: Kumaragupta I; destroyed 1193; UNESCO 2016
▶ AP: Amaravati Stupa; Nagarjunakonda; Ikshvaku	▶ Ambedkar: Navayana Buddhism; 14 Oct 1956; Nagpur
▶ Kharavela: Kalinga; Hathigumpha; Udayagiri caves	▶ Nagarjuna: Shunyavada; Madhyamika school; AP named site

SECTION 7: RECOMMENDED SOURCES

Refer to these.

Source	What to Read	Why
NCERT Class VI — Our Pasts I	Ch. 7: New Questions and Ideas	<i>Foundation: Buddha, Mahavira, teachings</i>
NCERT Class XII — Themes in Indian History	Ch. 4: Thinkers, Beliefs and Buildings	<i>Stupas, monasteries, Buddhist art, philosophical context</i>
R.S. Sharma — India's Ancient Past	Ch. 13–16: Jainism, Buddhism, post-Vedic changes	<i>Exam-oriented; comparison tables; council details</i>
Upinder Singh — Ancient & Early Medieval India	Ch. 8–9: Sramana traditions; Buddhist art	<i>Academic depth; archaeological evidence</i>
Romila Thapar — Early India	Chapters on religions and trade	<i>How Buddhism spread through trade networks</i>

Source	What to Read	Why
NCERT Class XI — An Introduction to Indian Art	Ch. on Buddhist architecture & sculpture	<i>Sanchi, Amaravati, Gandhara, Mathura schools</i>

