

JAINISM

HISTORICAL BACKGROUND OF JAINISM:

- o According to Jaina traditions, twenty-four Tirthankaras were responsible for the origin and development of Jaina religion and philosophy. Of these, the first twenty-two are of doubtful historicity. In the case of the last two, Parsvanatha and Mahavira, Buddhist works confirm their historicity.
- o Adinath/Rishabhdev: The first Tirthankara (supreme preacher) and establisher of the Ikshvaku dynasty.
- o Ajita: The second Tirthankara
- o Neminatha: the twenty-second Tirthankara
- o Parsvanatha: According to Jaina tradition, the twenty-third Tirthankara, Parsvanatha, was the son of King Asvasena of Varanasi and Queen Vama. Parsvanatha believed in the eternity of 'matter'. The followers of Parsvanatha wore white garments. Thus, it is clear that even before Mahavira, some kind of Jaina faith existed.
- o Mahavira: The twenty-fourth Tirthankara was Vardhamana Mahavira.

• **MAHAVIRA AND HIS LIFE:**

- o The 24th Tirthankara was Vardhamana Mahavira.
- o Birth: Born in Kundagrama (Basukunda), a suburb of Vaishali (Bihar), in 540 BC.
- o Parents: Father Siddhartha (head of the Jnatrivas, a Kshatriya clan) and mother, Trishala, a Lichchavi princess.
- o Spouse: Yashoda
- o At the age of thirty, Vardhamana left his home and became an ascetic.
- o For twelve years, he lived the life of an ascetic following severe austerities.
- o In the 13th year of his asceticism, at the age of 42, he attained the 'Supreme Knowledge' (Kaivalya).
- o Titles: He was later known as 'Mahavira' (the supreme hero) or 'Jina' (the conqueror). He was also hailed as 'Nirgrantha'.
- o Preachings: For the next thirty years, he moved from place to place and preached his doctrines in Kosala, Magadha, and further east.
- o Patronage: He often visited the courts of Bimbisara and Ajatasatru.
- o Death: He died at Pawa (near Rajagriha) in Patna district at the age of 72 (468 BC).
- o Two of his disciples, Indrabhuti Gautama and Sudharman, both of whom survived Mahavira, are regarded as the founders of the historical Jain monastic community, and a third, Jambu, is believed to be the last person of the current age to gain enlightenment.

• **5 DOCTRINES OF JAINISM:**

- o Do not commit violence - Ahimsa
- o Do not speak a lie - Satya
- o Do not steal - Asteya
- o Do not acquire property - Aparigraha
- o Observe continence - Brahmacharya → Added by Mahavira

• **TRIRATNAS OF JAINISM:**

1. Right knowledge (Samyak Gyana)
2. Right belief (Samyak Darshana)
3. Right conduct (Samyak charitra)

These three jewels or gems of Jainism are called Ratnatraya.

• **PHILOSOPHIES OF JAINISM:**

1. **Anekantavada** - fundamental doctrine of Jainism - many truths - ultimate reality is complex- no single statement can describe ultimate truth.
2. **Syadvada** - All judgements are conditional holding good only in certain conditions, circumstances or senses - method of examining different possibilities.

• **ASHTAMANGALA** = 8 auspicious symbols under Jainism (Specially in Shvetambara tradition):

1. **Swastika** → It signifies peace and well being of the humans.

2. **Nandavarta**→ It is a large swastika with nine end points.
3. **Bhadrāsana**→ A throne which is said to be sanctified by the Jaina's feet.
4. **Shrivatsa** (endless knot)→ A mark which is manifested on the chest of tirthankara image and signifies his pure soul.
5. **Darpana**→ The mirror which reflects the inner self.
6. **Minayugala**→ A couple of fish which signifies the conquest over sexual urges
7. **Vardhamanaka**→ A shallow dish used as lamp which shows the increase in the wealth, due and merit.
8. **Kalasha**→ A pot filled with pure water signifying water.

The symbol hand with a wheel on the palm symbolises Ahimsa in Jainism. The word ahimsa is written in the middle of it.

- **JAIN FLAG:**

- The Jain flag has five colours namely red, yellow, white, green and dark blue.
- These five colours represent the **Pancha-Parameṣṭhi** i.e., the five-fold hierarchy of religious authorities under Jainism.
- All 24 tirthankaras are associated with one of the colours.
- Red Represents Arihant (one who has attained Kevala gyana).
- Yellow Represents Siddha.
- White Represents Acharya.
- Green Represents Upadhyay.
- Dark blue Represents Sadhu.
- Swastika in the middle of the flag represents embodiment of soul in either of four forms: in deities, in human beings, in animal/birds/insects/these four forms depend on the Karma. The purpose of soul is to liberate from these four forms/stages and become Arihant or Siddha eventually.
- The three dots above Swastika represents Ratnatraya (or three jewels) of Jainism, i.e., Right Faith, Right Knowledge and Right Conduct.
- The curve above the three dots denotes Siddhashila i.e., an eternal place situated at the top of the Universe where Arihants and Siddhas reside.

JAINA SECTS – DIGAMBAR & SHVETAMBAR:

- **PARSHVANATHA** - had asked followers to cover upper and lower portions of their body, Mahavira asked them to discard clothes altogether - divided into shvetambaras and Digambaras.
- Jainism - rejected authority of the vedas - recognized the existence of gods but placed them lower than jinas.
- Also it did not condemn the Varna system. According to Mahavira - birth in high or low varna is defined by virtues of previous birth.
- Also believed in the concept of soul/atman - soul is the core and fundamental focus on Jain philosophy.
- As Jainism didn't radically separate itself from Brahmanism - it didn't attract the masses – but gradually spread to west and south India. Propagation to south is sometimes attributed to Chandragupta Maurya - but its not confirmed by any archaeological evidence.
- But a drought 200 years after Mahavira - forced many people to migrate south from Magadh - under the leadership of Bhadrabahu - those stayed back in Magadha under Sthulabahu - became slightly lax in following rules - when they returned - there was conflict.

JAINA COUNCILS:

1st coun cil	<ul style="list-style-type: none"> ● Time period: 300 BC ● President: Sthulbhadra ● Patronage: Chandragupta Maurya ● Place: Pataliputra (Bihar)
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	<ul style="list-style-type: none"> Outcomes: Sthulabhadra divided the Jaina canon into 12 'angas' or sections, and they were compiled.
2nd coun cil	<ul style="list-style-type: none"> Time period: 512 AD President: Devardhi Kshmasramana. Place: Vallabhi Outcomes: Final Compilations of 12 Angas and 12 Upangas.

JAINA SCHOOLS:

• **DIGAMBARA SCHOOL:**

- o Monks do not wear clothes - female monks unstitched plain white sarees - called Aryikas.
- o They follow all 5 constraints - including brahmacharya.
- o Bhadrabahu - led people who moved south - was exponent of Digambar.
- o Believes women can't be tirthankars and Malli was a man.
- o Prakrit book - **SUTTAPAHUDA** - by **Kundakunda** - earliest record.
- o Another Book in **Shuraseni**.
- o Two main monastic order (saints):
 - Mula Sangh - original community - Kundakunda associated here - Further subdivided - Nandi Gana (Sravanabelgola) , Sana Gana , Deva gana, Simha Gana.
 - Kashtha Sangh - Nomadic Order - North and West India.
- o Main sects of modern community (common people):
 - **Bispanthis**→ worship Tirthankars as well as Yaksha and Yakshinis like Bhairava and Kshetrapala - Bhattarakas are their dharmagurus and they are concentrated in Rajasthan and Gujarat.
 - **Terapanthi**→ worship only idols of teerthankara -with ashta dravya - reject Bhatrrakas (head of jain institutions).
 - **Taranapanthi**→ Do not believe in idol worship. Their shrines are called Chaiyalayas - which have book instead of idol.

• **SHWETAMBARA SCHOOL:**

- o Follow the preachings of Parshvanatha - believe in only four restraints to achieve Kaivalya.
- o They believe 23rd and 24th tirthankara did marry.
- o Sthulabahu - was a proponent.
- o Believes women can be tirthankars and Malli was a princess.
- o The monks of Svetambara School can have simple white clothing, a begging bowl, a brush to remove insects from their path, books and writing materials with them.
- o Svetambara tradition of Jainism indicates five eternal substances in existence: Soul (Jiva), Matter (Pudgala), Space (Akasha), Motion (Dharma) and Rest (Adharma), unlike Digambaras which added the sixth eternal substance as Time (Kala).
- o Divided into three sub sects:
 - **Sthanakavasi**→ believed in praying to saints rather to an idol. Saints Wear a muhpatti to cover mouth.
 - **Murthipujaka**→ Live in temples keep idols of tirthankaras at their temples and worship them - saints don't wear mukhpatti. Further subsects:
 - ☐ Gacchas - monastic order + lay followers of Murthipujaka subsects
 - ☐ Kharatara Gaccha , Ancala Gaccha , Tristek Gaccha, Tapa Gaccha (largest), Vimal Gaccha, Pashvachandra Gaccha
 - **Terapanthi**→ similar to Sthanakavasi - reject Bhatrrakas

• **JAINA LITERATURE:**

- o The original, unadulterated teachings of the Tirthankaras, the Purvas, are said to have been contained in 14 ancient or "prior" (**PURVA**) texts - Bhadrabahu, traditionally recognized as the

last Jain sage to know the contents of the Purvas, is thought to be the author of the **NIRYUKTIS**, the earliest commentaries on the Jain canonical texts. He also wrote - **UVASAGGAHARAM TOTRA**, **KALPA SUTRA** -Biographies of Jain Tirthankars - These concise, metrical commentaries, written in Prakrit, gave rise to an expanded corpus of texts called **BHASHYAS** and **CHURNIS**.

- o **ACHARRANGASUTRA**, **SUTRAKRITANGA**, and **KALPASUTRA** are the earliest Jaina texts.
- o **Shwetambara** -- the number of texts in this canon at 45, divided into six groups: the 11 **Angas** ("Parts"; originally there were 12, but one, the **Drishtivada**, has been lost), 12 **Upangas** (subsidiary texts), 4 **Mula-sutras** (basic texts), 6 **Cheda-sutras** (concerned with discipline), 2 **Chulika-sutras** (appendix texts), and 10 **Prakirnakas** (mixed, assorted texts). The Angas contain several dialogues, mainly between Mahavira and his disciple Indrabhuti Gautama, presumably recorded by the disciple Sudharman, who transmitted the teachings to his own disciples. Not the purest form - have been adopted over the ages.
- o **Digambaras** give canonical status to two works in Prakrit: the **Karmaprabhrita** ("Chapters on Karma"), also called **Shatkhandagama** ("Scripture of Six Sections" - Shuraseni language), and the **Kashayaprabhrita** ("Chapters on the Kashayas"). Digambaras also value the Prakrit works of **Kundakunda** (c. 2nd century, though perhaps later), including the **Pravachanasara** (on ethics), the **Samayasara** (on the essence of doctrine), the **Niyamasara** (on Jain monastic discipline), and the six **Prabhritas** ("Chapters"; on various religious topics).
- o Jain authors were also an important formative influence on Kannada literature. The Jain lay poet Pampa's **Adipurana** (another text dealing with the lives of Rishabha, Bahubali, and Bharata) is the earliest extant piece of mahakavya ("high poetic") Kannada literature.
- o Tamil texts - Tirutakkatevar's **Civaka Cintamani**, an ancient Tamil text composed by Jain monks.
- o **Umaswati's Tattvartha - sutra** (2nd-5th century AD) is an important Jain work in Sanskrit on logic, epistemology, ethics, and astronomy. (accepted both by Digambara and Svetambara sect).
- o Jinasena (8th-9th centuries) was a revered Digambara monk. He wrote Mahapurana and Adipurana.

• **POPULAR PRACTICES UNDER JAINISM**

- o **SALLEKHANA** - basically Santhara - voluntarily fasting to death - gradually reducing the intake of food and liquids.
- o **PRATIKRAMAN** - process during which Jains repent for their sins during their daily life. There are five types of Pratikaman include **Devasi**, **Rai Pakhi**, **Chaumasi** and **Samvatsari**.
- o All Jain renunciants must exercise the three **GUPTIS** (care in thought, speech, and action) and the five **SAMITIS** (types of vigilance over conduct). Essential to regular monastic ritual are the six "obligatory actions" (**AVASHYAKA**), practiced daily and at important times of the ritual calendar.
- o The layman (Jainism's focus is invariably upon the male) is enjoined to observe eight basic rules of behavior, which vary but usually include the avoidance of night eating, as well as a diet that excludes meat, wine, honey, and types of fruits and roots deemed to harbour life-forms. There are also 12 vows to be taken: five **ANUV RATAS** ("little vows"), three **GUNAV RATAS**, and four **SHIKSHAV RATAS**. The anuvratas are vows to abstain from violence, falsehood, and stealing; to be content with one's own wife; and to limit one's possessions. Can do samayika at regular occasions.

BUDDHISM

• **GAUTAM BUDDHA & HIS LIFE:**

- o Born as **Siddhartha** at **Lumbini**, Kapilavastu
- o Mother Queen Maya and father King Suddhodana.
- o Belonged to **Sakya Clan**.

- o Born on auspicious day of Vaishakha Purnima.
- o Married Yashodhara→ They had a son named Rahul.
- o At the age of 29, he left his house riding horse Kanthaka with his charioteer Channa - (called Mahabhiraskramana or the Great Going Forth) - to find the truth of life.
- o After that left home and wandered as an ascetic. At age 35 - attained enlightenment (nirvana) under a pipal tree in Gaya, Bihar - again Vaishakha Purnima.
- o First sermon to his five companions (Place: Deer Park, Sarnath Varanasi) - the event is called **Dharma Chakra Pravartana** (Varanasi probably chosen even though 300km from Gaya because junction of Uttarapath and Dakshinapath - hustle bustle from all walks of life.
- o 1st Five disciples/Companions -- **Kaudinya, Bhadraka, Vashpa, Mahanaman, Ashvajit.**
- o Buddha was contemporary to Bimbisara.
- o Other names - Tathagata and Sakyamuni
- o Predecessor - Kassapa Buddha and successor will be Maitreya Buddha.
- **Three jewels – TRIRATNA:**
 - 1) Buddha - The enlightened one
 - 2) Dhamma - Teachings of Buddha
 - 3) Sangha - The Monastic Order - This was the one established by Buddha and his 5 companions
- **Basic tenets of Buddhism - explained through FOUR MAJOR NOBLE TRUTHS:**
 - 1) Truth of suffering (Dukkha)
 - 2) Truth of origin of suffering (Samudaya) -also called Pratiya Sampada and Hetuvada or Kshanbhangavada
 - 3) Truth of cessation of suffering (Nirodha)
 - 4) The truth of path to the cessation of suffering (Marga) - also called Dukha Nirodha Gamina Pratipada
- Sorrow is caused by desires. This keeps a person caught in samsara, the endless cycle of repeated rebirth, dukkha and dying again. If one gets rid of desires and needs, then one can be free and at peace.
- **Noble eightfold path - to end suffering - ASHTANGIKA MARG:**
 - 1) Kind, Truthful and right speech
 - 2) Honest, Peaceful and Right Action
 - 3) Find right livelihood which does not harm any being
 - 4) Right effort and cultivating self-control
 - 5) Right mindfulness
 - 6) Right meditation and concentration on the meaning of life
 - 7) Right thoughts
 - 8) Right understanding (avoid superstition)
- According to Buddha - **MADHYAM MARG** - middle path is the answer - not too much ritual/asceticism , also not too much worldly pleasures.
- Buddhism rejects the authenticity of Vedas, rejects the concept of existence of soul (atman) unlike Jainism - but believes in rebirth.

BUDDHIST LITERATURE:

- **TRIPITAKA:**
 - o After Mahaparinirvana - compilation of his teachings started. In next 500 years over four Buddhist Councils were held→ Three books - **TRIPITAKAS** (Triple Basket) were compiled - Vinaya (rules of Buddhist order) , Sutta (Great collection of Buddha's sermons) and Abhidhamma - All 3 Pali language.
 - o **VINAYA PITAKA:**
 - Basket of Discipline.
 - Oldest, smallest and least variations among sects.
 - It regulates monastic life and daily affairs of monks according to rules attributed by Buddha.

- Three sub sections:
 - 1) **Sutta Vibhanga** - monastic rules for individuals, disciplinary actions for offense etc.
 - 2) **Khandhaka** - admission to the order, procedure for handling disputes, conduct of monasteries as a whole - rules governing food, lodging, clothing.
 - 3) **Parivara** - classified digest of rules in other Vinaya texts - confined to Theravada buddhism.
- o **SUTTA PITAKA** - Sanskrit Sutra Pitaka:
 - Basket of discourse
 - Extensive body of texts constituting the basic doctrinal section of the Buddhist canon—teachings of Buddha.
 - The contents of the Sutta Pitaka are attributed, with few exceptions, to the Gautama Buddha himself. The schools whose works were written in Sanskrit divided this body of literature into four collections, called Agamas.
- o **ABHIDHAMMA PITAKA:**
 - Basket of Special Doctrine.
 - Claim to represent words not of Buddha himself but of disciples and great scholars .
 - It was not accepted as canonical by the Mahasanghika school, the forerunners of Mahayana & also by Sautantrika (under Sarvastivadins).
- **JATAKAS:** The Jatakas are the best example of Buddhist non-canonical literature. These are compilation of the stories from the previous births of Buddha. The stories of the Bodhisattva or the (future) would-be Buddha are also discussed in these Jatakas.
- **DIPAVAMSA:** It was probably composed in 3rd-4th centuries AD in Anuradhapura (Sri Lanka) - Pali Language. It literally means “Chronicle of the Island”. It mentions about the visit of Buddha to Sri Lanka and the arrival of tooth relic of Buddha.
- **MILINDA PANHO:** It contains a dialogue between King Meander (or Milinda) and Buddhist monk Nagasena. It means “Questions of Milinda”. These are one of the highest philosophical enquiries.
- **MAHAVAMSA:** It is an epic poem similar to Dipavamsa and is written in Pali language. It dates back to 5th century AD and has account of Buddha’s visit to Ceylon (Srilanka), Chronicles of Kings of Ceylon, etc.
- **MAHAVASTU:** It contains Jakata and Avadana tales. It is written in mixed Sanskrit, Pali and Prakrit. It is said to be compiled between 2nd century BC and 4th century AD.
- **LALITAVISTARA SUTRA:** meaning “The play in full”, is an important Mahayana text. It contains various stories associated with the life of Buddha till his first sermon at Sarnath.
- **BODHI VAMSA:** It was prose-poem, written in 12th century in Sri Lanka. It was translated from a Sinhalese version. It was written by Upatissa in Sanskritised Pali.
- **MAHAVIBHASA SHASTRA:** It was written in Sanskrit. It is said to be written around 150 AD by Vasumitra. It contains discussions about other non-Buddhist philosophies also. It is essentially a Mahayana text.
- **VISUDDHIMAGGA:** It was written by Buddhaghosa in 5th century in Sri Lanka. It is a text of Theravada doctrine. It contains discussions on various teachings of Buddha. Buddhaghosha also wrote Attakathayen and Sumangalvasini. All of these are in Sanskrit
- **BUDDHACHARITA:** Written by Ashvaghosha in Sanskrit. He also wrote Saundarananda, Sutra Alankar, Sariputra Prakaran and Vajra Suchi.

BUDDHIST COUNCILS:

- **1st Buddhist Council:**
 - o Place: Rajgir
 - o 483 BC
 - o Held immediately after death of Buddha.
 - o Held in Sataparani cave.
 - o Patronage of Ajatshatru
 - o Chairman: Mahakasyapa

- o Upali recited Vinaya Pitaka
- o Anand recited Sutta Pitaka
- **2nd Buddhist Council:**
 - o Place: Vaishali
 - o 383 BC
 - o Patronage of King Kalasoka
 - o Chairman - Sabakami
 - o 10 disputed points of Vinaya Pitaka resolved.
 - o Split into Mahasanghika and Sthavirvada (10 basic differences - between Vaishali monks and others. Vaishali monks less strict→ formed Mahasanghika - differences were like begging after prescribed hours, accepting alms of gold and silver, storing of salt, taking precedent the practices of one's tutor etc).
- **3rd Buddhist Council:**
 - o Place: Pataliputra
 - o 250 BC
 - o King Ashoka
 - o Chairman -Moggaliputta Tissa
 - o Compilation of Abhidhamma Pitaka
 - o It was mainly confined to Sthavirvadins (Theravada)→ From them too Sravastivadins were excluded, Only Vibhajyavadins were permitted.
- **4th Buddhist Council:**
 - o Place: Kundalvana, Kashmir
 - o Around 100AD
 - o Patronage of King Kanishka
 - o Chairman - Vasumitra
 - o Resulted in division of Buddhism into Hinayana and Mahayana
 - o Ashvaghosha deputy of Vasumitra also participated.
 - o All deliberations were made in Sanskrit.
 - o Sravastivadins mention of this as the 3rd Council while Theravadins are silent about this.
- **PROMINENT BODHISATTVAS**
 1. **AVALOKITESVARA:**
 - o "Compassion"
 - o One of the three protective deities around Buddha.
 - o Holds lotus flower.
 - o Also called Padampani.
 - o Painting Ajanta caves.
 - o Also appears unofficially in Theravada Buddhism as Lokeshvara.
 2. **VAJRAPANI:**
 - o "Power" –
 - o One of the three protective deities –
 - o Also depicted in Ajanta caves –
 - o Vajrapani is contemplated to manifest all the powers of Buddha as well as the power of all five tathagatas namely Vairocana, Akshobhya, Amitabha, Ratnasambhava and Amoghasiddhi.
 3. **MANJUSRI:**
 - o "Wisdom"
 - o Wields a sword.
 - o Associated with wisdom of Buddha
 4. **MAITREYA:**
 - o Future Buddha who will appear in earth in future
 - o Achieved complete enlightenment.

5. **SAMANTABHADRA:**
 - o Associated with practice and meditation.
 - o Together with the Buddha and Manjusri, he forms the Shakyamuni trinity in Buddhism.
6. **KSITIGARBHA:**
 - o He is depicted a Buddhist monk and took vow not to achieve Buddhahood till the hell is completely emptied
7. **AKASARGARBHA:**
 - o Associated with element of space Tara.
 - o Associated with Vajrayana Buddhism and represents the virtues of success in work and achievements
8. **VASUDHARA:**
 - o Associated with wealth, prosperity, and abundance.
 - o Popular in Nepal.
9. **SKANDA:** Guardian of viharas and the Buddhist teachings.
10. **SITATAPATRA:** She is contemplated as a protector against supernatural danger and is worshipped in both Mahayana and Vajrayana traditions.

SCHOOLS OF BUDDHISM:

- **Early Buddhist Schools** = After passing of Buddha, the original Sangha is believed to have split into the two early schools in between 383 and 250 BC:
 - 1) **STHAVIRA NIKAYA** or **STHAVIRIVADA:**
 - Followers of School of Elders.
 - Small group that moved out after 1st split of the Sangha.
 - Main text = Sariputrapariprccha
 - Sub-sects included→ Mahisasaka, Sarvastivada, Sankrantika, Sautrantika, Dharmaguptaka, Vatsiputriya, Dharmottariya, Bhadrayaniya, Sannagarika and Sammitiya
 - 2) **MAHASAMGHICA** or **ACARIYAVADINS:**
 - Followers of traditional teaching
 - Sub-sects included Gokulika, Prajnaptivada, Bahusrutiya, Ekavyaharikas, Caitika
 - Separated itself from the Sthaviravada over differences in monastic practices (known as Vinaya).
 - Mahasanghika were the Vaishali monks - who followed less stricter traditions.
 - After split, they moved to Amaravati and Nagarajunakonda.
 - They are the first to attribute divinity to him and represent him in anthropomorphic form.
 - The famous caves of Ajanta, Ellora, and Karla in India, intricately carved and painted with images of Buddha and his teachings, are associated with the Mahasanghika sect Caitika.
 - The Mahasanghikas's views on the nature of the Buddha and the arhat ("saint") foreshadowed the development of the Mahayana form of Buddhism.
 - Further subdivisions of the Mahasanghikas over the next seven centuries included:
 - (1) **Lokottaravadins**→ Wrote biography of Buddha
 - (2) **Ekavyavaharikas**
 - (3) **Kaukkutikas**→ Set down an early chronology of buddha's life
- **Later Buddhist Schools:**
 - 1) **HINYANA BUDDHISM:**
 - It means the lesser vehicle.
 - Also called Southern Buddhist religion.
 - It includes followers of original preaching of Buddha - orthodox school
 - Do not believe in idol or image worship
 - They believe in individual salvation and try to attain it through self discipline and meditation.
 - Arhats→ Ultimate aim is Nirvana
 - Ashoka belonged to this sect.

- Scholars used Pali language
- Current day almost absent - but Theravada is a subset of Hinayana.
- Theravada Buddhism = It is a successor of Hinayana - 35.8% people follow it - SL, Cambodia, Laos, Thailand etc.

2) **MAHAYANA BUDDHISM:**

- It means the greater vehicle.
- Also called Bodhisattvayana or Bodhisattva vehicle.
- The school is more liberal and believes in heavenliness of Buddha.
- Bodhisattvas embodying Buddha nature is the ultimate goal is spiritual upliftment.
- Followers believe in Bodhisattva concept of salvation of all conscious individual.
- Liberation from suffering for all.
- They believe in idol or image worship of Buddha.
- Prominent Mahayana texts include Lotus Sutra, Mahavamsa, etc.
- As per Lotus Sutra, Mahayana school believes in six perfections (or paramitas) to be followed by an individual:
 - (1) Dana (generosity)
 - (2) Sila (virtue, morality, discipline and proper conduct)
 - (3) Ksanti (patience, tolerance, acceptance)
 - (4) Virya (energy, diligence, vigor, effort)
 - (5) Dhyana (one-pointed concentration)
 - (6) Prajna (wisdom and insight)
- Used Sanskrit as language.
- Kanishka is one of the founders
- Currently majority of Buddhists follow this (53.2%)
- Sri Lanka, Cambodia, Laos, Thailand
- Madhyamaka School: It is a sub school under Mahayana Buddhism. The school is based on Sunyata Doctrine and was found by a very prominent Buddhist philosopher Nagarjuna in 2nd-3rd century AD. The central idea of Sunyata Doctrine under Mahayana Buddhism lies in the fact that all things or phenomena (dharmas) are empty (sunya) of nature, substance or the essence (svabhava). Chandrakirti was a great scholar of this school.

3) **VAJRAYANA BUDDHISM:**

- Scholars believe this developed because of royal courts sponsoring both Buddhism and Shaivism.
- Main deity - Tara - a lady
- It combines Brahmanical rituals with Buddhist philosophies.
- Believes in Tantras, Mantras and Yantras superiority as being faster vehicle to liberation.
- Mantra is an easy path to achieve Buddhahood.
- Practiced in Tibet, Bhutan & Mongolia.