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Religious Movements: Comparison of Buddhism and Jainism: Similarities and Differences

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Comparison of Buddhism and Jainism



Similarities

- both were nontheistic Buddha was a gnostic (one who ignores god)) while Mahavira denied god as the creator of the universe
- Both were protest movements against some practices of Vedic religion
- Both were opposed to the caste system
- Both accepted the doctrines of karma and rebirth
- Both renounced the worldly life and sought salvation
- The founders of both belonged to Kasha tria Varna

Differences

- Method of attaining salvation – for Jains it was an extreme one but for the Buddhists it was a moderate or middle one
- Jainism gave prominence to lay followers while Buddhism rolled mainly on the Singhal and its monks
- Jainism was confined to India but sud vivid in it Buddhism spared rapidly to foreign lands, but died in India
- Jainism preserved the metaphysical dis cussions of the Brahmins, but Buddhism avoided them.

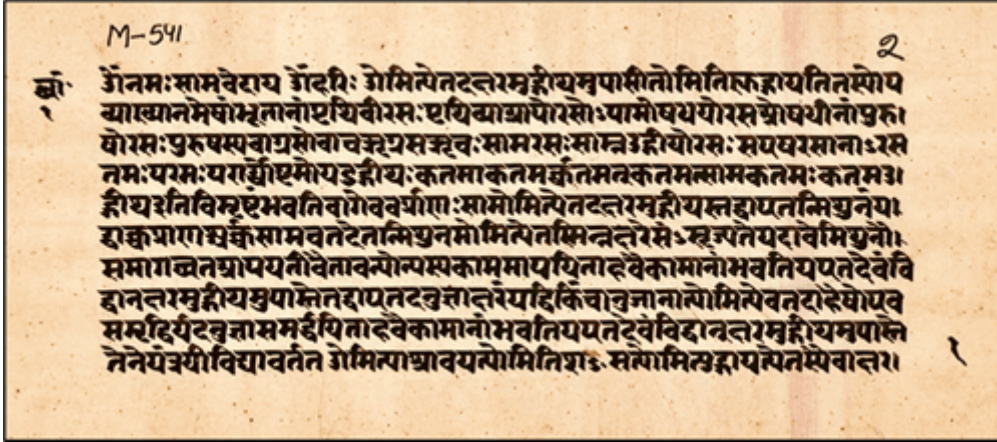
Other Heterodox Sects



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- Ajivikas: Founded by Gisela Maskariputra or Mikhail who was at first a close friend and later a strong opponent of Mahavir. He believed in fate called negate prospered during the pre- Maury and Maura times but de cloned later
- Paudho Katyayani: He preached that just as earth water air and light are index tractable elements so are sorrow happiness and life Later Viselike School originated from his teachings
- Purina Cassava: Regarded the soul as distinct from the body Later Samkhya School of philosophy originated from his teachings
- Anita Keshakambalin: Earliest known teacher of complete materialism; propagated the Uchedavada, i.e.. annihilationist; later Lokayater or Charka school originated from this doctrine

Bhagavatism



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- The word bhakti along with the allied words is derived from the Sanskrit word haj meaning to adore; Bhagavatism – the adorable one; Bhagavatism-the worshipper of the adore able one
- Bhakti margay different from inanamarga (path of knowledge) and karmamarga (path of work) preached that a completely personal relationship between the god and his devotee was possible through devotion
- Chhandogya Upanishad mentions Krishna Vasudeva as the son of Devaki. Worship of Panini's Ashtadhyani the 5th century BC, in Magasthenes India as Heracles) in the 4th century BC and in the Besmear Pillar Inscription of the 2nd century BC (it mentions that Heliodor us, an ambassador of the Indo Greek ruler Antialcidas to the court of Sunga king Balabhadra of Rasipuram was a Bhagavatism)
- First Stage of Bhagavatism: Founded by Krishna Vasudeva of the Kshatriya clan of the Satavahas or Virani's a branch of the Yadav or Yadao tribe Vasudeva and Device – his original parents: Nanda and Yasodhara – foster parents; Kamas- his uncle
- Second Stage: Capture and absorption of Bhagavatism by Brahmanism during the Age of the Guts Bhagauad Gattu – the most sacred book of the Bhagavatism it is an inter pollution in the Mahabharata Narayaniya (42th book of the Mahabharata) and the Bhagauad Purina are the text books of the Brahmanical Bhagavatism Identification of Krishna Vasudeva, called Narayan also as the Vishnu the concept of incarnations (avatar's developed in the 1st century AD helps in this process of absorption.