

Quadrant II – Transcript and Related Materials

Programme : Bachelor of Arts(Third Year)

Subject : Philosophy

Semester : VI

Course Code :PID 104

Course Title :Philosophy of Religion -II

Title of the Unit :World Religious System

Module Name : Buddhism and Jainism

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Notes

Buddhism

"Be ye lamps unto yourselves."

-Buddha

Buddha was born about the year 567 D.C. in a small village Lumbini, near Kapilavastu in Nepal. His father Suddhodana was King of Shakya class. His mother Maya died seven days after giving birth to her son. The personal name of Buddha was Siddhartha and family name was Gautama.

From his early age, Siddhartha was of a quiet and contemplative disposition and was full of compassion and piety. His father noticed his spiritual inclinations and tried his best to protect the young prince from indifference to world. During his boyhood Buddha showed startling wisdom. He was perturbed by the eternal problems of life suffering, disease, death, old age, etc. The young prince was brought up in luxury and in due course married Yashodhara, by whom he had a son, Rahula. At the age of twenty-nine he left his home and kingdom, and from then on lived a life of a wandering ascetic in order to discover the secret and the cure of suffering.

He first attempted to seek the truth by practising the most rigid austerities and penances and lastly after seven years, gained enlightenment at Bodh Gaya. Since then he became known as the Buddha or Tathagata, one who attained Truth.

Philosophy of Buddha

Gautama Buddha has presented a rational religion, practical ethics and simple principles of life. All these

aspects of philosophy had certain characteristics. These are as follows:

(i) Ethical Norms

Buddha's philosophy is based on certain moral norms and principles. He advocated not a set of doctrines and dogmas but a rational method of spiritual development. His teachings are very simple, sublime which constitute four ethical Noble Truths (suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering). They are aids to the attainment of Nirvana.

(ii) The State of Silence

Buddha's religion and ethics are based on self-reliance. He always tried to avoid metaphysical issues which require long discussion. The aim of Buddha was the solution of life problems-suffering and miseries. Whether the body is different or non-different from the self, whether self is immortal or mortal, whether the world is finite or infinite or eternal, whether there is re-birth or no birth, these

are philosophical questions about which he kept silent. There are ten questions which are self unexplained: whether the universe is (1) eternal or (2) non-eternal (3) finite or (4) infinite, whether life and body are (5) the same or (6) different, whether a tathagata (7) exists or (8) does not exist after death, or whether (9 & 10) he both exists and does not exist after death.

(iii) Pessimism and Optimism

Another important characteristic of Buddha's philosophy is pessimism, Buddha considered the world as full of misery and sufferings. He said that there is pain with birth. pain with decay and pain with death. Life is full of pain and suffering. His first noble truth says, there is suffering (duhkha); however the duty of each individual is to obtain nirvana or extinction of suffering from this painful world. The aim of religion is redemption of suffering. Life is full of miseries no doubt, but there is a way out. He said in his fourth noble truth that there is way for cessation of suffering(marga). Thus Buddha's philosophy, though it begins with pessimism, culminates in robust optimism.

(iv) Realism

Buddha has vehemently criticized blind faith like rituals, animal sacrifices, etc. in the Vedas. He did not recognise the authority of the Vedas as revealed knowledge. He asked his disciples not to depend upon authority, but on reason. In his teaching he has emphasised the real experience of life. His philosophy may be summed up in three words Anatman, Anitya and Duhkha. There is no such thing as a person, or a living being, an ego, or a living entity, which may be called a permanent soul. The notion of Atman is a mere convention.

(v) Atheism

Buddhism is a religion without God. The place of God has been given to Dharma Dharma moves the whole world. Particularly in Hinayana, it is due to dharma that the fruits of karma are accumulated and every individual gets mind, body and worldly things according to his own karmas. Hinayana is atheistic. As Buddhism denies the authority of Vedas, so in this sense Buddhism is nastika. In the Hinayana school, the Buddha was never conceived of as the idol of worship or God. Nagarjuna, in Madhyamika, denies the ultimate reality and defines it as Shunyata.

(vi) Pragmatism

Buddha teachings are very pragmatic and practical. The noble truth as suggested by Buddha is a code of practical ethics that has a rational outlook. His noble eightfold path (ashtangamarga) is highly pragmatic and empirical. He discarded all the metaphysical questions and emphasised on reason and experience. It is also called the philosophy of positivism and phenomenalism, because according to Buddha experience is the only source of knowledge.

Four Noble Truths

(i) There is Suffering (Dukkha): Life is full of pain and suffering. Birth is painful, decay is painful, disease is painful and death is painful. Pain is the outcome of pleasure, poverty, greed, desire, anger, hatred, conflicts are the causes of human suffering.

(ii) There is a cause of Suffering (Duhkha-Samudaya) : The second Noble Truth pertains to the causes of suffering. Suffering being a fact, it must have a cause. Desire, the motivating force sustaining the cycle of birth and death, is the fundamental cause of sorrow. This desire is of three types-(a) sex desire for sensual pleasures, (b) life desire for enjoyment of life, and (3) wealth desire for worldly wealth. All sorrows arise from attachment which itself is the result of ignorance.

The chain of causation is known as (dvadasha-nidana or bhava-cakra) the wheel of re-birth. These twelve links can be divided in three classes viz, the past, the present and the future. It may be represented in the following order.

past life

present life

future life

- (1) Ignorance (avidya)
- (2) Disposition (samskara)
- (3) Consciousness (vijnana)
- (4) Name and form (nama and rupa)
- (5) Six organs of cognition (shadayatana)
- (6) Sense object contact (sparsha)
- (7) Sense-experience (vedana)
- (8) Thirst for objects (trishna)
- (9) Clinging to objects (upadana)
- (10) Will to be born (bhava)
- (11) Birth (jati)
- (12) Sufferings (jara-marana)

(iii) There is a Cessation of Suffering (Duhkha-Nirodha) :This Noble truth is extinction of suffering. Extinction of suffering can be effected by removing and destroying the causes that are responsible for suffering. In it passion, desire and love of life are completely destroyed. Nirvana is the destruction of passion and elimination of sensual pleasure. It is complete peace free from desire and tensions.

(iv) There is way to Cessation of Suffering (Marga) : The Fourth Noble Truth, according to Buddha, is the path to cessation of sorrow and suffering. This path (marga) is eight-fold. The ultimate end is to obtain nirvana. Nirvana means extinction of miseries and to attain perfect equanimity.

The following is the noble Eight-fold path (Ashtangika-marga):

(i) Right vision (samyak-drishti) Ignorance is the root cause of suffering. The right vision has been defined as the true knowledge about the real nature of

objects. Ignorance generates a wrong view of the relation between the world and self.

(ii) Right resolve (samyak-sankalpa) The second means is right resolve. A mere knowledge of truth is of no avail, unless one resolves to lead a perfect spiritual life. The determination to root out ill thought, sensual desires and to lead a perfect life, is the right resolve.

(iii) Right speech (samyak-vak) It is necessary for a moral aspirant to control his speech. Right speech means avoidance of lies, harsh and unkind words, frivolous talk and criticism. Every man should avoid painful speech and speak the right and appropriate words.

(iv) Right conduct (samyak-karmanta) Right conduct means refraining from activities like doing injury to life, theft, sexuality, falsifying, ill behaving etc. Buddha has prescribed different codes of conduct for hermits, parents, children, students, teachers husband and wife. He has preached the lesson of sacrifice, benevolence and sympathy for all.

(v) Right livelihood (samyak-jiva) It says that one should earn his livelihood by honest and fair means. Without it, right activity cannot be fully practised. According to Buddha, one should not trade in weapons, animals, meat, wine, etc. It is never good for any person to earn his money by unfair and bad means, namely fraud, bribe, corruption and dacoity.

(vi) Right effort (samyak-vyayam) The moral aspirant should maintain a constant effort to root out the bad feeling and avoid such thought from the mind. It includes self-control and constant effort for preventing bad ideas and awakening noble ideas in the mind.

The following are the methods of restricting bad thoughts:

(a) Meditate upon some good thought.

(b) Study the result of acting upon bad thought.

(c) Analyse the cause of bad thought and stop its results.

(d) Control the mind by physical efforts.

(e) Observe Dharma.

(vii) Right mindfulness (samyak-smriti) It means the retention of the body, the conscience, and the mind in their real form. The bad thoughts occupy the mind only when their real form is forgotten. Right mindfulness includes the remembering of the impurities of the body, pleasure, pain and mental and physical suffering, etc. Buddha preached that body is constituted of earth, water, fire and air. Our body consciousness and attachment to one's own or another body would help us to avoid such unnecessary longing and inclination.

(viii) Right concentration (samyak-samadhi) One who adopts and experiences these seven ethical codes of conduct, becomes fit to enter the path of concentration. Here the moral aspirant concentrates his pure mind on truth and reasoning. Right concentration has the following stages of samadhi:

(a) In the first stage the four Noble Truths are meditated upon with calm mind.

(b) Intuition replaces thought: Meditation is suppressed and reasoning becomes unnecessary.

(c) A state of indifference and equilibrium.

(d) No pleasure or pain : Perfect peace or nirvana is attained.

The Seven Jewels of the Buddhist Law

1. Four meditations i.e. the meditation on the body, sensation, the ideas and the reason.

2. The four-fold great struggle against sin, that is the struggle to prevent sinfulness, the struggle to control the sinful states which have arisen, the struggle to be good and the struggle to increase goodness.

3. The four roads to saintship, that is, the four means, viz, the will, the exertion, the preparation and the investigation by which siddhi or saintly supernatural powers can be acquired.

4. The five moral powers.

5. The five organs of spiritual sense, viz, faith, energy, thought, contemplation and wisdom.

6. The seven kinds of wisdom: energy, thought, contemplation, investigation, joy, repose and serenity.

7. The Noble eightfold path.

The Five Commandments of Buddha : (Panchashil)

1. Do not kill any living being.

2. Do not take what is not given to you.

3. Do not speak falsehood.

4. Do not drink intoxicating drinks.

5. Do not commit adultery.

Religious Schools of Buddhism

Hinayana and Mahayana

A century after Buddha's death, the Buddhist Sangha was divided broadly into two schools, viz, Hinayana and Mahayana. Maha (superior or great) yana (vehicle) differs fundamentally from Hina (inferior or lesser) yana (vehicle) in its ethics, doctrines, monastic life and conception of Buddha.

The Hinayanists are the followers of the real old Buddhism, which is conservative by its nature. The Hinayana is a religion which denies the existence of God. It is atheistic. In the Hinayana, there is a Sangha. The Dharma has been provided the position of God. Thus it denies God in doctrine, though allows worship of Buddha in practice. There is no devotion which implies a living God.

Hinayana sect considers the state of 'arhat' as the highest stage. The perfect knowledge or enlightenment is possible in this stage. It gives more emphasis on self-dependence. However, it accepts the non-existence of substance or self. For Hinayana all things are momentary. The Hinayana Buddhism seeks nirvana which is cessation of consciousness which does not depend on the grace of God. It accepts the law of karma and theory of re-birth. It is rigid and negative in its approach."The religion and philosophy of Hinayana was not popular, because it gives us neither a warm faith for which to live nor a real ideal for which to work".

Mahayana School was progressive, accommodating and catholic. It gives us positive ideas of God, soul and human destiny. The aspirants of the Mahayana sect aspire to reach the state of 'Bodhisattava' or Buddha-hood. In Mahayana, the Buddha became the idol of worship and came to be identified with the ultimate existence. For Mahayana, Buddha is God. It lays greater stress on love and aims at Nirvana of every sentient being. According to the Mahayana sect, the compassion and grace of Buddha can also lead to the universal liberation of man. The Mahayana believes in a transcendental Reality, and Buddha is

identified with it. It denies the ultimate reality of the world. The world is phenomenal and not ultimately real.

Philosophically, the Mahayana school was divided into two classes : Sunyavada or Madhyamika and Vijnanavada or Yoga chara. The Hinayana school was also divided into two philosophical schools, viz. Vaibhashika and Sautrantika.

(i) The Madhyamika (Shunyavada)

The Madhyamika school teaches 'Shunyavada' or universal voidness or nothingness. It denies the absolute existence of the external world and of cognition. According to Nagarjuna the ultimate reality is neither existent nor non-existent, neither both existent, and non-existent nor different from both. Its followers were called Madhyamikas.

(ii) The Yogacara (Vijnanavada) The Yogacara school accepted the teaching of their Guru, and practical yoga to find out the existence of cognition and ideas as real mental phenomena. It is known as Vijnanavada since according to it all things are consciousness. This school considers citta to pervade all living beings.

(iii) The Vaibhashikas The Vaibhashikas admit both external world and cognition of mental phenomena as realities. They consider the theory of 'Shunyata' as 'Vibhasa' or 'Viruddha bhasa'. They are regarded as the 'Pratyakshavadins' or realists. This school accepts both citta and matter. Both these are made up of Dharmas.

(v) The Sautrantika This school admitted cognition, and said that although the external world cannot be perceived, yet from the testimony of other people the existence of the external world can be inferred. The Sautrantika is called end of shunyata or sutra. According to this school there is no causality in two objects. And there is no past or future besides the present. Sautrantika believe that knowledge is self-evident and requires nothing to prove it. It is self-enlightened like a lamp.

Nirvana

The word 'nirvana' means 'blowing out or extinction of craving or the desire or trishna. It is not mere disappearance or extinction, but a tranquil state to be realised by a person, without having any suffering. "In the state of nirvana the desire and passions have been consumed and the liberated person goes neither this way nor that, but obtains utter peace" 2 Nirvana is identical with positive bliss. It gives pure peace and real knowledge.

He who conquers self is free from lust. He no longer craves. The flame of desire finds no material to feed upon. When that flame of desire and lust is extinguished the state of nirvana is reached. In the state of nirvana there is no ignorance, no sorrow, suffering, misery, disease, birth and death.

When asked by a disciple what is the state of nirvana, whether it is positive or negative state, Buddha said: "There is, Oh disciple, a state where there is neither earth nor water, neither light nor air, neither infinity nor space, nor infinity of reason, nor absolute void, nor the extinction of perception and non-perception and neither this world, nor that world, sun and moon. That, Oh disciple, I term neither coming nor going, neither death nor birth. It is without basis, without possession without cessation, that is the end of sorrow-that is Nirvana."

It is difficult to understand the Buddha's conception of Nirvana. Some of his followers thought that it must be the state of absolute negation ; others believed it to be the total annihilation of everything that exists in the universe. Some of them understood that it was a state of perfect void, others maintained that it was absolute non-existence or destruction of self (atta).

There arose four schools of Buddhist philosophy. The first was of the extreme nihilists. It interpreted nirvana as the realization of the utter emptiness of the world and of the blissful nothingness and extinction which was considered the highest end and aim of life. The other three schools believed that he meant the annihilation of self, and of the universe, and the permanent abiding of abstract thought in itself.

The Theory of No-Soul (anatta)

According to Buddha change is reality. It implies that whatever is real is not permanent. Nothing is permanent. The law of change is universal. Therefore, Buddha does not believe in any permanent soul. He denies the existence of soul or self. What is called mind is stream of ideas or thoughts. Thoughts, feelings,

desire etc. arise at one moment. Our mental process is Like a stream of consciousness. There is no permanent self behind this stream. The self is the stream of cognitions. Buddha, thus advocated the doctrine of no-self (anatma-vada or nairatma-vada).

The theory of no-self means two things (1) the self is aggregate of impermanent, mental and bodily processes, and (2) the world is devoid of substance; it is void and an aggregate of impermanent qualities. Buddha says though there is no permanent substance, there is continuity of the stream of successive states that compose one's life. The theory of non-soul follows from the doctrine of dependent origination. There is no invisible, permanent substance besides the flow of consciousness. In the consciousness, the present moment is the result of the past and the future the result of the present.

Buddha has explained the continuity of life with the example of the flame of lamp, it is changing every moment. Buddha believes in rebirth and the principle of karma. He however does not believe in rebirth in the sense that soul enters in a different body after leaving one body. The two births are different and not identical.

According to Buddha unnecessary attachment to non-existent soul is the cause of suffering. He states that the root of all miseries lies in the feeling of 'I-ness'. The idea of possessiveness and feeling of mine and theirs is due to this false conception of soul. The soul which cannot be perceived and seen cannot exist. He asked his disciples not to indulge in useless discussion regarding the soul. The soul is beyond our experience and reason.

Buddha explained that man is nothing more than a conglomeration of five skandhas. These skandhas are : form (rupa), feeling (vedana), perception (samjana), predisposition (samskaras), and consciousness (vijnana). Thus according to Buddha, self is nothing but the aggregate of physical and psychical complex, which is not accepted by Vedanta philosophy.

The Buddhist Scriptures

The Buddhist scriptures known as Pitakas are divided into three sections viz.;

- (a) Sutta-pitaka (the book of discoveries);
- (b) Vinaya-pitaka (the book of discipline);
- and (c) Abhi dhamma-pitaka (book of philosophy).

The Sutta-pitakas consist of five collections of religious discoveries and sayings of Buddha and are, therefore, the most important part of the scriptures. The Vinaya-pitaka contains the rules of monastic discipline and the Abhidhamma-pitaka contains the philosophical and ethical aspects of the teaching of Buddha. The above three Pitakas are known as Tripitaka. Every sect of Buddhism had a Tripitaka of its own. Besides, Jatakas contains the literature and story of Buddha.

Buddha, Dharma and Sangha

In Buddhism three things are important. These are called-Buddha who is the master, saviour and redeemer of the world. People used to take refuge in the Buddha. The Dharma is the laws of the Buddha religion, which is eternal and this world is governed by the principles of Dharma or Truth. The Sangha is the order of the Buddhist community. All these are called 'Trinity'. Every Buddhist whether a monk, a nun or a householder should in the morning, at noon, in the afternoon, and in the evening, salute and meditate upon this blessed Trinity and should repeat the formula:

I take refuge in Buddha; (Buddham saranam gachhami)

I take refuge in Dharma (Dhammam saranam gachhami)

I take refuge in Sangha (Sangham saranam gachhami).

Buddhism as Religion

It is true that Buddha did not preach God, neither did he discuss the nature of the atman, the individual soul, nor did he care for heaven, although his religion was purely a religion of humanity, based entirely upon ethical laws. Although it was a religion of self-conquest and of the victory of righteousness over unrighteousness, still Buddha is the living manifestation of divinity. People bowed down before him, prayed to him, and reverentially repeated his name at the time of devotion and asked for his help in time of distress, and within fifty

years after his death, he was deified and worshipped as the Lord of the universe, and the savior of mankind.

Buddha's last words to his disciples were: "Be Ye lamps unto yourselves, be ye a refuge to yourselves. Berate yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth and work-out your own salvation."

Buddhism started as a small movement in northern India. But by the time the emperor Ashoka assumed the throne, the religion was stretched over most of northern and central India. Buddhism was not confined to India only but spread to Sri Lanka, Tibet, Syria, Egypt, and in central and Eastern Asia. Afterwards the religion was introduced in China, Japan, Korea, Burma, and some other western countries of the world. Buddhism became quite popular among the people because of Buddha's simple and noble teaching, the liberal spirit of equality, the magnificent and miraculous performances of Buddha, the royal patronage and the missionary activities of sanghas.

Later on Buddhism started declining due to the different divisions of Buddhism, degeneration of sangha, rise of Rajputs and assimilative power of Hinduism, and the frequent foreign and Muslim invasions. But it must be accepted that the Buddhist period was the golden age particularly in India, because, in this period, fine arts, as well as intellectual pursuits and religious missionary works were done with a remarkable success.

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CHAPTER 13

Jainism

"Truth, non-violence and penance are the root sources of religion."

- Mahavir Swami

The word 'Jaina' has been derived from 'Jina'. 'Ji' means to conquer; so literally a Jina is one who has conquered all passions and has attained liberation. The 'Jinas' are also called 'Tirthankara'. The 'tirtha' means landing place in a river or ferry; what helps one to get across a river is called Tirtha.

According to Jain tradition, Rishabh was the first and Mahavira Vardhamana was the twenty-fourth and last of the Tirthankaras. Mahavir was born in 599 B.C. and died in 527 B.C. He was born in the town of Vaishali in modern Bihar. From his early childhood Mahavira realised the transitory nature of the world and became an ascetic at the age of thirty. He practised hard penance and meditation for twelve years. At last he attained enlightenment. He then began to preach his religious doctrines to the people. His religious system is known as Jainism.

Philosophy of Jainism

Mahavira is the founder of Jainism. Jainism upholds an absolute respect for all living creatures—lower or higher, insect or human. The basic creed propounded by Mahavira consisted of five vows and twenty-two endurances as shown subsequently. His chief contribution was the popularization of the principle of ahimsa (non-injury), on the basis of which he elaborated an ethical code for householders as well as for monks. He put forward the philosophy of the seven tattvas (realities) or syadvada or sapta-bhanga-naya.

(i) Epistemology Jainas divide knowledge into two types, viz., Pramana and Naya. Pramana refers to the knowledge of a thing as it is. Naya is the judgement about a particular thing. The knowledge of Pramana again is indirect (Paroksha) and direct (aparoksha). The direct knowledge is either practical (vyavharika) or other wordly (paramartha). Direct practical knowledge is of two kinds-mati and sutra. The indirect knowledge is of five kinds smriti, pratyabhijna, tarka, anumana and agam.

Naya is mainly of two kinds viz., artha naya and shabda naya. Artha naya is further sub-divided into four categories, namely, (a) nigama naya, (b) sam graha naya, (c) vyavhara naya, (d) riju sutra naya, (e) shabda naya which is again sub-divided into sambhi rudha naya and evambhuta naya.

The above classification of Jnana can be summarized into five different kinds according to the stages of the spiritual development of the soul, viz., mati, shruta, avadhi, manah paryaya and kevala. Mati Jnana refers to the ordinary process of sense experience which is generally conditioned by perception through the sense-organs. Shruta jnana is the knowledge revealed by the scripture. Avadhi jnana corresponds to what is known as clairvoyance. It is a kind of extra-sensory perception. Manah paryaya jnana refers to the knowledge of thoughts in other minds. Yoga and tapas are the sources of this knowledge, Kevala Jnana refers to the infinite knowledge by which one can attain liberation or moksha.

(ii) Jaina Metaphysics

The reality, according to Jaina philosophy, is uncreated and eternal. Reality is that which is characterized by appearance and disappearance in the midst of permanence. According to Jainas there are seven real elements, namely, Jiva, Ajiva, Astrava, Bandha, Samsara, Nirvana and Moksha. Let us explain one after another.

(a) Jiva Tattva (Soul) : The Jainas define jiva and atman as conscious substance. Jiva is similar to atman in Upanishads. Jiva is self-illuminated and illuminates other things also. It enjoys the fruits of actions. It is inherently possessed of infinite perception, infinite knowledge and infinite power. Broadly speaking jiva is of two kinds viz., baddha or bound and mukta or free.

(b) Ajiva Tattva (non-Soul):

The ajiva is of five kinds viz., merit (dharma), demerit (adharma), ether (akasha), matter (pudgala) and time (kala). Dharmastikaya is neither active, nor it can produce action in others. But it helps the active pudgalas and jivas in their actions. It is bereft of form, taste, touch, smell and sound. Adharmastikaya helps jivas and matter when they are at rest. It is also eternal, shapeless, motionless. Akashastikaya is that which accommodates jiva, ajiva, adharma, kala and pudgala. Akasha is not visible. It is the object of inference. Pudgalastikaya is the matter. The smallest part of pudgala is anu or atom. It is indivisible. It is called loka-akasha-space accommodating the world. Kala is known as samaya. Kala is eternal. It is also the cause of the products of pudgala.

© Astrava Tattva :

The entrance of Karma matter into the body of jiva through yoga is known as ostrava. Ostrava is a cause of the bondage of jiva. On account of the activities of body, speech and mind jiva feels a sort of sensation (spandana). The sensation due to these activities of the three faculties is termed kaya yoga, vagiyoga, and man yoga. Astrava is of forty kinds. Out of these kayayoga, vacyoga, manoyoga, five sense organs and non-violence (ahimsa) truth (satya) etc. are especially important.

(d) Bandha Tattva: The overshadowing of jiva by pudgalas is termed as bondage or bandha tattva. The conscious thought and feelings are the root cause of the bondage, and pudgala is the result of such thoughts. The state of liberation is the escape of jiva from bandha or bondage.

(ii) Jaina Ethics

The most important teaching of Jainism is mmoksha-marga Right faith, Right knowledge and Right conduct, known as Triratna or three jewels, together constitute the path of salvation.

(a) Right faith (Samyak Darshana): Belief in real existence of tattvas is right faith. Right faith means devotion to truth. Right faith is sincere belief in the essential principle of Jainism. Without such faith there would be no progress.

(b) Right knowledge (Samyak-Jnana): Knowledge of real nature without doubt or error is right knowledge. In right knowledge there is specialized knowledge of the rudiments of jiva and ajiva. Right knowledge is free from doubt or uncertainty. One must know the nature of soul and non-soul. For the attainment of right knowledge karmas must be removed.

(c) Right conduct (Samyak-caritra) : An attitude of neutrality without desire or aversion towards the objects of the external world is right conduct. Right conduct helps the soul to get rid of the karmas that lead to bondage. Five great virtues viz., (1) ahimsa or non-injury, (2) satya or truth, (3) asteya or non-stealing, (4) brahmacharya or chastity, (5) aparigraha or renunciation.

Ahimsa is not mere negative abstention, but positive kindness to all creation. In ahimsa, the mind, speech and action become free from violence. It forbids the killing of any beings. Spiritual aspirants are advised to practise ahimsa or non-violence in their day-to-day life.

Satya or truth means the complete banishment of falsity. Truthfulness, in Jaina philosophy, does not only mean speaking the truth; it means speaking what is true as well as good and pleasant. Truth must be accepted by and be useful to all. Asteya is an honourable conduct such as non-stealing or non-acceptance of material things from others, what is not given spontaneously. Property, life, wealth of others should not be stolen.

Sacrifice of or abstention from passion is called brahma charya or celibacy. The chastity must be in word, thought and deed. Complete sacrifice of all desires, whether mental or physical, fine or gross, worldly or supernatural, egoistic or altruistic is equally essential for the proper observation of chastity.

Aparigraha is renunciation of all worldly interests and desires. This means abstinence from external attachment. The sacrifice implies also to the objects of speech, touch, vision, taste and smell. Attachment is the cause of sorrow.

The doctrines of Jainism are summed up in the maxim

"Ahimsa Paramo dharma full rules of conduct are based on mercy which has four forms i.e.,

1. To perform a kind act without expectation of a reward.
2. To rejoice at the well-being of others.
3. To sympathise with the distressed people and to relieve their sufferings
4. To pity the criminals,

(iv) Jaina Merit (Punya)

One of the striking principles of Jainism is punya or merit. The action which leads to good karma and brings peace to minds and soul is called punya or merit. Merit according to Jainism is not merely the knowledge of the good, it is also a love of good. Love is not a blind impulse of sense and sensibility. It is the joy which is super-added to the idea of an object. The Jainas hold that in addition to love and knowledge there must be the supreme effort, an act of personal resolution without which merit cannot be practised and completed. There are some ways of performing punyas or merit. These are : (1) giving food, (2) supplying water, (3) clothing the naked, (4) sheltering a layman, (5) providing beds or bedding, (6) speaking without offending, and lastly (7) by offering salutations. From these principles, it is evident that great emphasis is laid on selfless service.

(v) Jainism as Religion

In Jainism, there is no place for an independent person like God as creator or destroyer. Jainism believes that every individual self is responsible for its own creation. It considers that every competent spiritual aspirant can attain to Godhood. It is capable of being achieved by proper spiritual exertion, and that all the emancipated souls are equally the objects worship as Gods.

Since the world is beginningless, the question of a creator of the world does not arise. The world is a process of change. If God were the creator of the world. He could not exist as creator before the creation of the world. As the different objects are created by human beings so God is not omnipotent and also as we cannot see Him, He is not omnipresent. Though the Jains reject the idea of God, like Buddhists they believe in the innate divinity of each soul. Every soul can realise its intrinsic divinity by self-effort. Every soul, when it reaches its highest perfection, becomes a 'Supreme soul (paramatma). There is provision, in Jainism, for the worship of the siddhas, acharya, upadhyayas and sadhus.

Jainism is atheism insofar as it does not accept the authority of the Vedas. If atheism means disbelief in God, it is doubtful if Jainism may be regarded as strictly atheistic. The Jainas do not believe in God, but they believe in godliness or divinity. They believe that every soul can attain its inherent divinity by self-effort. Jainism is more spiritual and ethical than Buddhism. The Jainas, therefore, are not atheistic in this sense, because denial of God does not mean atheism. As every liberated soul is God, so Mahavira is considered as God in Jainism.

(vi) Moksha (Liberation)

When the soul is freed from bondage of karma and has transcended the possibility of rebirth, it attains liberation. A person who has attained liberation is called siddha, a perfect soul. Bondage of the soul is due to its association with matter. Therefore, the complete dissociation of the soul from matter is moksha or liberation. Due to ignorance the soul comes to be associated with matter. This ignorance can be removed by right knowledge. Right knowledge can be gained by studying the teachings and scriptures of Tirthankaras. The total dispel of ignorance is possible by right knowledge, right faith and right conduct. The soul shines in its intrinsic nature of infinite faith, knowledge, bliss and power. Right faith, right knowledge and right conduct, these three are known as the three jewels (Triratna) of Jainism. These three paths are equally indispensable for

perfection. The state of liberation is a state of perfect tion. It is the state of liberated soul where freedom from action and desire is achieved. The state of perfection is passivelydescribed as freedom from passions and worldly bondage where the soul gets ineffable peace and bliss.

Religious sects in Jainism

Jainism is broadly divided into two sects, viz., Svetambaras and Digambaras. The Svetambaras choose to wear white-robess clothes and the Digambaras remain naked or 'skyclad.' There are scarcely any philosophical doctrinal differences among Jainas. It is the division between those who believe and those who disbelieve in the ideal of nudity for monks as a symbol of the complete renunciation of worldly goods. Besides, the Digambaras are more rigorous, puritanic and rigid.

The Jaina Scriptures

The last Tirthankara, Mahavira is the central study of Jaina philosophy and religion. But Mahavira has no written documents or theory. Only his followers used to remember his teaching and put it in the written forms.

Jainas have generally two kinds of original scriptures. These are called Purvas and Angas. The Puranas were 14 in number and have already been lost. However, at present the 14 Angas, 22 Upangas, 10 Pakinnakas, 6 Chedas, 4 Mul Sutras and 2 other sutras are the main part of Jainaliterature,

Summary

The Jaina philosophy might be summed up in one sentence. The living and the non-living, by coming into contact with each other, forge certain energies which bring about birth, death, and various experiences of life. This process could be stopped, and the energies already forged destroyed, by course of discipline leading to salvation. A close analysis of this brief statement shows that it involves seven propositions: (1) that there is something called the living ; (2) that there is something called the non-living : (3) that the two come into contact with each other ; (4) the contact leads to the production of some energies ; (5) that the process of contact could be stopped ;(6) that the existing energies could

also be exhausted ; and (7) that salvation could be achieved. These seven propositions are called the seven tattvas or syadvada and realities by Jainas.