

DAILY CLASS NOTES

Lecture - 14

BUDDHISM AND JAINISM



BUDDHISM AND JAINISM

Buddhism:

Six Buddha preceding Gautama Buddha (Adi Buddha):

1. Vipasi
2. Sikhi
3. Visvabhu
4. Krakuchhanda
5. Kanakmuni (Ashoka mentions about Kanakmuni in Nigali Sagar Edict)
6. Kasyapa

NOTE: Significance of these Six Buddha preceding Gautama Buddha is seen in Nepali Traditions.

Dhyani Buddha:

- ❖ **Dhyani-Buddha**, in Mahayana Buddhism, and particularly in Vajrayana (Tantric) Buddhism, any of a group of five "**self-born**" celestial buddhas who have always existed from the beginning of time.
- ❖ The five are usually identified as:
 1. **Vairochana** – Ether
 2. **Akshobhya** – Water
 3. **Ratnasambhava** – Fire
 4. **Amitabha** – Air
 5. **Amoghasiddhi** – Earth
- ❖ **Dhyani Buddhas:**

Buddha	Symbolism	Gestures	Mudra	Bodhisattva
Vairocana	Wheel	Teaching the Dharma	Dharmachakra	Samantabhadra
Amoghasiddhi	Visvavajra	Fearlessness	Abhaya	Visvapani
Amitabha	Lotus	Meditation	Samadhi	Avalokiteshvara
Ratnasambhava	Jewel	Giving	Varada	Ratnapani
Aksobhya	Vajra	Humility	Bhusparsha/Bhumisparsha	Vajrapani

Navayana or Neo Buddhism:

- ❖ Buddhist Movement for Dalits –
 - Started by **B.R. Ambedkar**
 - Converted with his followers in 1956 in Deekshabhoomi, Nagpur.
- ❖ Several core beliefs such as the **Four Noble Truths** and **Anatta** were not followed, while **Karma and Rebirth** were considered superstitions.
- ❖ **Navayana** as formulated by B.R. Ambedkar re-interpreted in terms of **class struggle and social equality**.

Chinese Buddhism - Tiantai and the Lotus School:

- ❖ Tiantai Buddhism under the 4th patriarch, **Zhiyi**:
 - Asserted the **Lotus Sutra** as the supreme teaching.
 - System of meditation and practices around it.
- ❖ **Other Buddhism**: Japanese monk Kukai, founded the **Shingon School of Buddhism**.

Causes of Decline of Buddhism:

- ❖ By the early 12th Century, A.D Buddhism became practically extinct from India.
- ❖ **The Prime reasons were:**
 - ❖ **Rituals and Ceremonies:** Originally Buddhism was inspired by the spirit of reform. However eventually it came into the grip of Rituals and Ceremonies. Thus, it became a victim to the evils of Brahminism against which it had fought in the beginning.
 - ❖ **Reforms in Brahmanism:** Brahmanism on the other hand underwent reforms in order to meet the Buddhist challenge. They stressed the need for preserving the cattle wealth and assured women and Shudras of admission to heaven.
 - ❖ **Language:** Gradually, Buddhist monks gave up Pali which was a common language and took to **Sanskrit**. Due to this they were cut off from the mainstream of people's life.
 - ❖ **Corruption:** From the 1st Century A.D. Buddhism underwent further deterioration. They started practicing idol worship on a large scale and started receiving numerous offerings from devotees. For E.g., Nalanda Monastery received revenue from around 200 villages.
 - ❖ **Persecution:** The Brahmana ruler **Pushyamitra Sunga** is said to have persecuted the Buddhists.
 - The Huna King Mihirakula who was worshipper of Shiva, killed hundreds of Buddhists.
 - The Shaivite Shashanka of Gauda cut off the Bodhi Tree at Bodhi Gaya- the place where Buddha attained Nirvana.
 - In south India both shaivites and vaishnavites bitterly opposed the Jainism and Buddhism in early medieval times which further weakened the Buddhism.
 - **Turkish invaders:** Buddhist monasteries came under the attack of Turkish invaders because of its richness.

Importance and Influence of Buddhism:

- ❖ Although Buddhism disappeared from India by the 12th century AD, but it had a lasting impact on Indian history.
- ❖ Even though the Buddhist monks had abandoned the world and frequently criticized the greedy brahmanas, they shared many traits with them.
- ❖ They both subsisted on societal gifts or alms and did not work in the production process.
- ❖ They highlighted the benefits of upholding governmental authority, safeguarding private property, and fulfilling familial commitments.
- ❖ Both supported the social order based on classes; for the monks, however, the varna was based on action and attributes but for the brahmanas it was based on birth.
- ❖ The Buddhists developed a new language by the first three Centuries of the Christian Era, known as **Hybrid Sanskrit by blending Pali and Sanskrit**.
- ❖ Even during the Middle Ages, Buddhist monks continued to write, and some of the most well-known **Apabhramsa** works in east India were produced by them.
- ❖ Buddhist monasteries evolved into outstanding educational institutions that can be referred to as residential universities. E.g., Nalanda (maha) and Vikramashila (vajra) in Bihar, and Valabhi (maha) in Gujarat.
- ❖ Buddhism left its mark on the art of ancient India. The first human statues worshipped in India were probably those of the Buddha.
- ❖ Buddhist devotees portrayed the various events in the life of the Buddha in stone.
 - The panels at Bodh-Gaya in Bihar and at Sanchi and Bharhut in MP are examples of artistic activity.
- ❖ The Greek and Indian sculptors worked together to create a new form of art on the north-west frontier of India known as **Gandhara Art**.
- ❖ The images made in this region betray Indian as well as foreign influence. For the residence of the monks, rooms were hewn out of the rocks, and thus began the cave architecture in the Barabar hills in Gaya and also in western India around Nasik.
- ❖ Buddhist art flourished in the Krishna delta in the south and in Mathura in the north.

JAINISM

- ❖ The Jainas believed that their most important religious teacher - **Mahavira** had twenty-three predecessors who were called **tirthankara** (may be mythology or antiquity).
- ❖ **24 Tirthankaras:** They are considered to be responsible for the origin & development of Jainism.
 - But it is difficult to determine the historicity.
 - Born with few traits:
 - ✓ Adamantine body, hard & brilliant like a diamond.
 - ✓ **Avadhigya (psychic power)** to see future events.
 - ✓ Mostly born in middle Gangetic plain and attained Nirvana in Bihar

- ❖ Two Tirthankaras - Rishab and Arishtanemi (also known as Neminatha) names are found in **Rigveda**.
- ❖ The 22nd Neminatha (from Gujarat) is also known as Arishtanemi, whose symbol is couch or Shankha.

#	Name	Symbol	Birthplace	Colour
1	Rishabhanatha (Adinatha)	Bull	Ayodhya	Golden
2	Ajitanatha	Elephant	Ayodhya	Golden
3	Sambhavanatha	Horse	Shravasti	Golden
4	Abhinandananaatha	Monkey	Samet Sikhar	Golden
5	Sumatinatha	Heron	Ayodhya	Golden
6	Padmaprabha	Padma	Samet Sikhar	Red
7	Suparshvanatha	Swastika	Samet Sikhar	Golden
8	Chandraprabha	Crescent Moon	Chandrapuri	White
9	Pushpadanta	Crocodile	Kakandi	White
10	Shitalanatha	Shrivatsa	Bhadrikpuri	Golden
11	Shreyanasanatha	Rhinoceros	Samet Sikhar	Golden
12	Vasupujya	Buffalo	Champapuri	Red
13	Vimalanatha	Boar	Kampilya	Golden
14	Anantanatha	Falcon	Ayodhya	Golden
15	Dharmanatha	Vajra	Ratnapuri	Golden
16	Shantinatha	Antelope or deer	Hastinapur	Golden
17	Kunthunatha	Goat	Hastinapur	Golden
18	Aranatha	Nandyavarta or lion	Hastinapur	Golden
19	Mallinatha	Kalasha	Mithila	Blue
20	Munisuvrata	Tortoise	Kusagranagar	Black
21	Naminatha	Blue lotus	Mithila	Golden
22	Neminatha	Shankha	Dvaraka	Black
23	Parshvanatha	Snake	Kashi	Blue
24	Mahavira	Lion	Kshatriyakund	Golden

First Tirthankara:

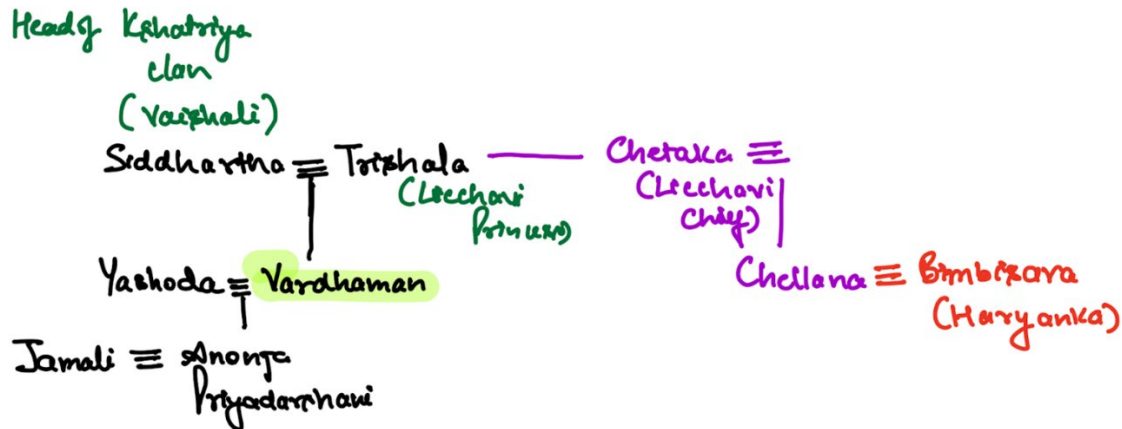
- ❖ The first trithankara is considered to be **Adinatha/Rishabhanatha/Rishabha/Ikshvaku**.
- ❖ He was the founder of Ikshvaku dynasty.
- ❖ He was the traditional founder of Jainism.
- ❖ He was **born in Ayodhya**, which makes it a sacred place for the Jains.
- ❖ One year after renunciation, the day on which he took his first ahar (meal) is celebrated as **Akshaya Tritiya**.
- ❖ He **attained moksha on Mount Ashtapada** (in Kailash ranges), which makes Kailash sacred for the Jains.
- ❖ He depicted in **lotus posture (padmasana)** or **kayotsarga posture (a standing or sitting meditative posture)**.
- ❖ His Symbol is **Bull**.
- ❖ Vishnu Purana and Bhagavad Purana describe Rishabhath as **incarnation of Vishnu**.

23rd Tirthankara:

- ❖ **Father:** Ashwasena (King of Kashi).
- ❖ **Mother:** Vama (Daughter of the ruler of Kushasthali, Narvarman)
- ❖ **Wife:** Prabhavati
- ❖ Asceticism at 30 years of age
- ❖ Omniscience: After 83 days, on Sammet hills (Jharkhand).
- ❖ Other names: Purushadnyam
- ❖ Followers: Nirgranth
- ❖ Woman follower: Pushp
- ❖ His symbol is **Snake**.
- ❖ The earliest important teachings of Jainism are attributed to him.
- ❖ However, it was his spiritual successor Vardhamana Mahavira who was the real founder of Jainism

24th Tirthankara:

- ❖ He is regarded as the **real founder of Jainism** – Vardhamana Mahavira.
- ❖ His symbol is lion.
- ❖ Childhood name: Vardhman
- ❖ Birth: 540 B.C. [599 BC** Debatable]
- ❖ Birth place: Kundagrama (Vaishali)
- ❖ Coterminous with Basarh in Vaishali district of north Bihar.
- ❖ **Father:** Siddhartha/ Shreyamsa/ Yasamsa
- ❖ He was the chief of the Jnatikas, a kshatriya clan.
- ❖ **Mother:** Trishla/ Priyakarini / Videhadatta, she was the sister of lichhavi chief Chetak, whose daughter was wedded to Bimbisara.
- ❖ **Wife:** Yashoda
- ❖ **Daughter:** Priyadarshana (Anojya)
- ❖ **Son-in-law:** Jamali, he became the first disciple.
- ❖ Asceticism: 30 years of age just after his father's death
- ❖ Omniscience: 42 years of age; 10th day of Vaishakh month, at Jrimbhikagram, on the bank of river Rijupalika.
- ❖ Mahavira's family was connected with the royal family of Magadh, and such high connections made it easy for him to approach princes and nobles in the course of his mission.



- ❖ He wandered for twelve years from place to place, not staying for over a day in a village and more than five days in a town.
- ❖ Initially, he was accompanied by **Makkhali Gosala**, who was the 3rd chief, who later found **AJIVIKA** sect.
- ❖ During the course of his long journey of twelve years it is said he never changed his clothes, and abandoned them altogether at the age of 42.
- ❖ At the age of 42, under the Sal tree at **Jambhikagrama (close to Patna)** on the bank of river **Rijupalika (Barakar River)** he attained **omniscience (kaivalya)**.
 - In the field of householder Samaga.
 - He was later known as Mahavir.
 - He was known with various names: Jina, Muni, samana, bhagwana, Nirgrantha (free from letters).
- ❖ Through '**kaivalya**' he conquered misery and happiness.
- ❖ After this conquest:
 - He is known as "**Mahavira**" or the 'Great Hero' or
 - **Kevalin** (perfect learned/got Kevala gyan)
 - **Nrigrantha** (free from all bonds)
 - **Arhant** (blessed one/destroyer of inner enemy)
 - **Jina or Jitendriya**, that is, the conqueror, and his followers are known as Jainas.
- ❖ He propagated his religion for thirty years, and his mission took him to Koshala, Magadha, Mithila, Champa, and elsewhere.
- ❖ He visited the courts of **Bimbisara and Ajatashatru**.
- ❖ He passed away at the age of 72 in 468 BC at a place called **Pavapuri** near modern Rajgir
 - He became siddha
 - The date of his passing marks the beginning of the **Vira-nirvana era**.

Various Facts Regarding 24th Tirthankara (Mahavira):

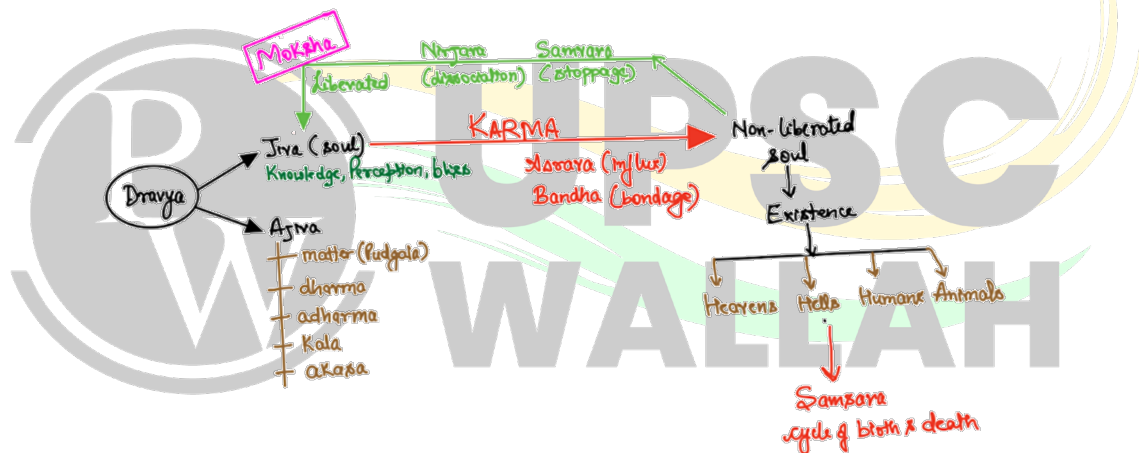
- ❖ **First sermon:** Rajgriha on the bank of river Varakar
- ❖ **First Follower:** Jamali
- ❖ **Other Followers:** Chetak, Dadhivahan (Champa Ruler), Chandana, Bimbisara, Ajatsatru, Udayan, Chanda Pradyota, etc.
- ❖ Chandana was the **first female follower**.
- ❖ Mahavira was a **contemporary of Gautama Buddha**.
- ❖ The exact dates of their births and deaths are uncertain.
- ❖ Similarities in teachings:
 - He rejected the authority of the Vedas.
 - He propounded non-theistic doctrines.
 - He emphasised on renunciation and human effort for attaining salvation.
- ❖ There are several differences as well.

Jain Philosophy:

- ❖ The Jain Philosophy deals with the following:
 - **Metaphysics:** It deals with the first principles of things, including abstract concepts such as being, knowing, identity, time, and space.
 - **Reality:** A reality or an entity is defined to have an existence, which is known as Sat or truth.
 - **Cosmology:** It relates with the origin, evolution, and eventual fate of the universe.
 - **Ontology:** It is the philosophical study of the nature of being, becoming, existence, or reality, as well as the basic categories of being and their relations.
 - **Epistemology:** It studies the nature of knowledge, justification, and the rationality of belief.
 - **Divinity:** It recognizes divinity in Man and Godhood for them is the attainment of purity and perfection inherent in every soul.
- ❖ Jainism is a **trans theistic religion** of ancient India.
- ❖ **NOTE: Trans theism** refers to a system of thought or religious philosophy which is neither theistic nor atheistic, but is beyond them.

Distinguishing Features of Jain Philosophy:

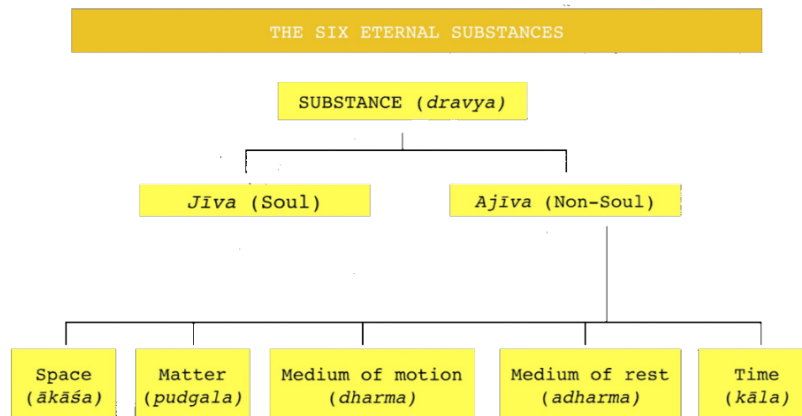
- ❖ Its belief on independent existence of soul and matter.
- ❖ Absence of a supreme divine creator, owner, preserver or destroyer.
- ❖ Potency or power of karma.
- ❖ The eternal and uncreated universe.
- ❖ It has a strong emphasis on non-violence.
- ❖ It accents on relativity and multiple facets of truth.
- ❖ It believes on morality and ethics based on liberation of soul.
- ❖ Jain philosophy attempts to explain the following:
 - the rationale of being and existence
 - the nature of the Universe and its constituents
 - the nature of bondage and
 - the means to achieve liberation.



Six Eternal Substances:

Jainism believes that the universe is made from the **combination of the six universal substances**. All of the six substances are indestructible, imperishable, immortal, eternal and continuously go through countless changes. These are as follows:

1. Soul of Consciousness	Jiva	Living Being
2. Matter	Pudgala	Nonliving Being
3. Medium of Motion	Dharma	Nonliving Being
4. Medium of Rest	Adharma	Nonliving Being
5. Space	Akasa	Nonliving Being
6. Time	Kala or Samay	Nonliving Being



1. Jiva (The Living Substances):

- ❖ Jains believe that **souls (Jiva)** exist as a reality, having a separate existence from the body that houses it.
- ❖ Jiva is characterised by:
 - Cetana (consciousness)
 - Sukha (bliss)
 - Energy (Viryā) or
 - Upayoga (knowledge and perception).
- ❖ Though the soul experiences both birth and death, it is neither really destroyed nor created.
- ❖ Decay and origin refer respectively to the disappearing of one state of soul and appearance of another state, these being merely the modes of the soul.

Liberated or Free (Mukta) Soul	Worldly (Samsari) Soul
❖ Liberated or Free soul is defined as a pure consciousness, and completely exhausted all of its karma. ❖ It is also known as Siddha. All Siddhas are defined as Gods in Jainism. ❖ All Tirthankaras and other Arihants become Siddhas at the end of their human life (death). ❖ Liberated soul has the following qualities: ➤ Infinite or perfect Knowledge ➤ Infinite or perfect Vision ➤ Infinite or perfect Power ➤ Infinite or perfect Bliss ➤ Does not possess a body ➤ Lives in Moksha, which is located on the top of Lokakas. ➤ Never returns again into the cycle of birth, life, and death ➤ Innumerable in numbers	❖ Worldly soul is defined as a soul that is covered by the karma particles. ❖ Hence its qualities are changed from the liberated soul as follows: ➤ Limited Knowledge ➤ Limited Vision ➤ Limited Power ➤ Limited Bliss ➤ Possesses a body (plants, hellish, animal, human, or angel) ➤ Wanders into the cycle of life and death ➤ Suffers from birth, death, pain, and pleasure ➤ Doer of all kinds of karmas (actions) ➤ Enjoyer of the fruits of the karmas ➤ Innumerable number of worldly souls ➤ Capable of becoming free from worldly life

Soul as per Jain Philosophy:

- ❖ The soul is in bondage since beginningless time; however, it is possible to achieve liberation through rational perception, rational knowledge and rational conduct.
- ❖ **Jain ontology** is both realist and dualist metaphysics.
 - **It is realist:** Knowledge of ultimate reality does not exclude the reality of the existing world; the enlightened worldview includes the knowledge of particulars and the world continues to be real even after the liberation.
 - **It is dualist:** The two primary categories of substance, soul and matter, are mutually exclusive.
- ❖ Jain metaphysics is based on seven truths or fundamental principles also known as tattva, which are an attempt to explain the nature and solution to the human predicament.

Ajiva (Non-Living Substances):

1. Pudgala (Matter):

- Matter, which is classified as solid, liquid, gaseous, energy, fine Karmic materials and extra-fine matter or ultimate particles.
- **Paramanu or ultimate particles** are the basic building block of matter.
- One of the qualities of the Paramānu and Pudgala is that of **permanence and indestructibility**.
- It combines and changes its modes but its basic qualities remain the same.
- According to Jainism, **it cannot be created nor destroyed**.

2. Dharmatattva (Medium of Motion) &

3. Adharmatattva (Medium of Rest):

- Also known as Dharmastikaya and Adharmastikaya, they are unique to Jain thought depicting the **principles of motion and rest**.
- They are said to pervade the entire universe. Dharma-tattva and Adharmatattva are by themselves not motion or rest but mediate motion and rest in other bodies.
- Without dharmastikaya motion is not possible and without adharmastikaya rest is not possible in the universe.

4. Akasa (Space):

- Space is a substance that accommodates souls, matter, the principle of motion, the principle of rest, and time. It is all-pervading, infinite and made of infinite space points.

5. Kala (Time):

- **Time is a real entity** according to Jainism.
- It states that activities, changes or modifications can be achieved only through time.
- In Jainism, the time is like a **wheel with twelve spokes** divided into descending and ascending halves with six stages, each of immense duration estimated at billions of **sagaropama (ocean years)**.
- According to Jains, sorrow increases at each progressive descending stage and happiness and bliss increase in each progressive ascending stage.
- According to Jainism, time is beginning less and eternal.
- The **Kalachakra**, the cosmic wheel of time, rotates ceaselessly.

Concept of Wheel of Time:

- ❖ The wheel of time is divided into two half-rotations:
 1. **Utsarpini or ascending time cycle:** It is a period of progressive prosperity and happiness.
 2. **Avasarpini or the descending time cycle:** It is occurring continuously after each other. It is also a period of increasing sorrow and immorality.
- ❖ **Avasarpini:**
 - Each of this half time cycle consisting of innumerable period of time which is measured in **Sagaropama** and **Palyopama** years.
 - It further subdivided into **six Aras or epochs** of unequal periods.
 - Currently, the time cycle is in **avasarpini** or descending phase with the following epochs.
 - The Aras defined in Jain texts are:
 1. Susama-susama
 2. Susama
 3. Susama-duhsama
 4. Duhsama-susama
 5. Duhsama
 6. Duhsama-duhsama
- ❖ **Utsarpini:**
 - In **utsarpini** the order of the **aras/epochs is reversed**. Starting from Duḥṣama- duḥṣamā, it ends with Suṣama-suṣamā and thus this never-ending cycle continues.
 - Each of these Aras progress into the next phase seamlessly without apocalyptic consequences.
 - The increase or decrease in the happiness, life spans and length of people and general moral conduct of the society changes in a phased and graded manner as the time passes.

Existence:

- ❖ Do not distinguish between:
 - Reality
 - Existence,
 - Substance (tattva/dravya), etc.
- ❖ Reality = existence and existence = reality.
- ❖ That which exists is real.
- ❖ Hence, it asserts that '**all is one because all exists**'.
- ❖ Both conscious and non-conscious categories are attributes of reality,
- ❖ Existence is neither '**conscious alone**' nor '**matter alone**'.

Four Main form of Existence:

- ❖ **Gods (deva):** Though the Jains recognized the existence of gods, they placed them below the jinas, as jinas preach the religious order for the wellbeing of all.
- ❖ **Humans (manushya)**
- ❖ **Hell beings (naraki)**
- ❖ **Animals and plants (tiryanca)**
 - These are again sub-divided on the basis of number of senses:
 - Single-sense organisms (ekendriya)
 - The lowest of ekendriya is nigodas:
 - ✓ Tiny organisms.
 - ✓ Only one sense/touch.
 - ✓ Supposed to be all over the place.
 - Slightly above the nigodas are the element-bodies or sthavara
 - ✓ Single-sense organisms
 - ✓ They inhabit various elements and are known as earth bodies, water bodies, fire bodies, and air bodies.

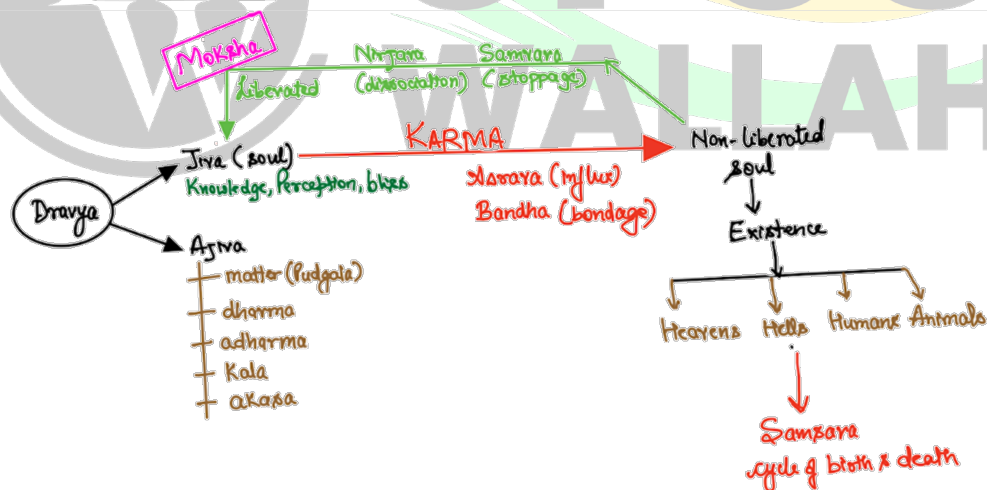
Concept of Karma:

- ❖ In Jainism, karma is the basic principle within an overarching **psycho-cosmology**.
- ❖ It not only encompasses the causality of **transmigration**, but is also conceived of as an extremely subtle matter, which infiltrates the soul and obscuring its natural, transparent and pure qualities.
- ❖ Karma is thought of as a **kind of pollution, which taints the soul** with various colours (levy).
- ❖ Based on its karma, a **soul undergoes transmigration and reincarnation** in various states of existence like heavens or hells, or as humans or animals.

- ❖ Jains cite **inequalities, sufferings, and pain as evidence** for the existence of karma.
- ❖ Jain texts have classified the various types of karma according to their effects on the potency or power of the soul.
- ❖ The Jain theory seeks to explain the karmic process by specifying the various causes of **karmic influx (asrava) and bondage (bandha)**, placing equal emphasis on deeds themselves, and the intentions behind those deeds.
- ❖ The Jain karmic theory attaches great responsibility to **individual actions, and eliminates reliance on supposed existence of divine grace or retribution.**
- ❖ The Jain doctrine also holds that it is **possible for us to both modify our karma**, and to obtain release from it, through the austerities and purity of conduct.

Metaphysics:

- ❖ There are infinite independent souls categorised as **liberated** and **non-liberated**.
- ❖ **Infinite knowledge, perception and bliss** are the intrinsic qualities of a soul.
- ❖ These qualities are fully enjoyed unhindered by liberated souls, but obscured by **karma** in the case of non-liberated souls resulting in karmic bondage.
- ❖ This bondage further results in a continuous cohabitation of the soul with the body.
- ❖ Thus, an embodied non-liberated soul is found in **four realms of existence**:
 - **Heavens, hells, humans and animal world**
 - **Samsara** or in a never-ending cycle of births and deaths.



Tattvas - Seven Fundamental of Jain Philosophy:

- ❖ Jain philosophy postulates that seven "tattva" (truths or fundamental principles) constitute reality. These are:
 1. **Jiva:** The soul substance which is said to have a separate existence from the body that houses it.
 - Jiva is characterised by cetana (consciousness) and upayoga (knowledge and perception).
 - Though the soul experiences both birth and death, it is neither really destroyed nor created.
 - Decay and origin refer respectively to the disappearing of one state of soul and appearance of another state, these being merely the modes of the soul substance.
 2. **Ajiva:** The non-soul
 3. **Asrava (influx):** Inflow of auspicious and evil karmic matter into the soul.
 4. **Bandha (bondage):** Mutual intermingling of the soul and karmas.
 5. **Samvara (stoppage):** Obstruction of the inflow of karmic matter into the soul.
 6. **Nirjara (gradual dissociation):** Separation or falling off of part of karmic matter from the soul.
 7. **Moksha (liberation):** Complete annihilation of all karmic matter (bound with any particular soul).

Cosmology:

- ❖ It denies the existence of a supreme being responsible for creation and operation of universe.
- ❖ According to Jainism, this '**Loka**' or **Universe** is an uncreated entity, existing since infinity, immutable in nature, beginning less and endless.
- ❖ Jain texts describe the shape of the Universe as similar to a man standing with legs apart and arm resting on his waist.
- ❖ **Mahapurana of Acharya Jinasena is famous for his quote:** "Some foolish men declare that the creator made the world."
- ❖ The doctrine that the world was created is ill advised and should be rejected.
- ❖ If God created the world, where was he before the creation?
- ❖ If you say he was transcendent then and needed no support, where is he now?
- ❖ How could God have made this world without any raw material?
- ❖ If you say that he made this first, and then the world, you are faced with an endless regression.

Loka Structure of Universe:

- ❖ According to the Jain texts, the universe is divided into 3 parts:
 - **Urdhva Loka:** the realms of the gods or heavens
 - **Madhya Loka:** the realms of the humans, animals and plants
 - **Adho Loka:** the realms of the hellish beings or the infernal regions
- ❖ The Universe according to Jainism is narrow at top and broad at middle and once again becomes narrow at the bottom.

Doctrine of Jainism:

Triratna - Three Gems of Jainism:

- ❖ The aim of existence is to attain through the triratna of -
 1. **Samyak Shraddha/Vishwas or Right Faith:** It talks about the belief in Tirthankaras.
 2. **Samyak Jnan/Right Knowledge:** It deals with the knowledge of the Jain creed.
 3. **Samyak Karma/Acharan or Right Action:** It guided to practice of the 5 vows.

Five types of Knowledge:

1. **Matigyan:** Perception through activity of sense organs
 2. **Shrutajnana:** Knowledge revealed by scriptures
 3. **Avadhi jnana:** Clairvoyant perception. (Clairvoyant is a person who claims to have a supernatural ability to perceive events in the future or beyond normal sensory contact.)
 4. **Mahaparayana jnana:** Telepathic knowledge
 5. **Keval jnana:** Temporal knowledge or omniscience
- ❖ As per Jain philosophy, knowledge is of two kinds-
 - **Pramana** (knowledge of a thing as it is, i.e., complete knowledge)
 - **Naya** (knowledge of a thing in relation to something, i.e., partial knowledge).
 - ❖ Only kevalins, i.e., those who have attained kevala gyana have complete knowledge.
 - ❖ Kevala gyana (Complete Knowledge) are:
 - Translated as supreme knowledge/omniscience.
 - Believed to be an intrinsic quality of all souls,
 - Obscured by karmic particles that surround the soul.
 - Every soul has the potential to attain omniscience by shedding off these karmic particles.

Pancha Mahavrata:

- ❖ Pancha Mahavrata i.e., five vows of Jainism
 1. **Ahimsa:** Do not commit violence.
 2. **Satya/sunrita:** Do not tell a lie.
 3. **Asteya/achourya:** Do not steal.
 4. **Aparigraha:** Do not hoard or acquire property.
 5. **Observe continence** (brahmacharya)
- ❖ It is said that only the fifth doctrine was added by Mahavira: the other four were taken over by him from previous teachers.

Practice of Ahimsa as per Jain Philosophy:

- ❖ Follow a strict vegetarian diet.
 - Even sweet and fermented substances such as figs, honey, and alcohol are prohibited, since they are a thriving place for nigodas.
- ❖ But as per Svetambaras, meat could be eaten during famine or illness.
- ❖ The renunciants were supposed to practise ahimsa at an even higher level and avoid harming -
 - **Earth Bodies:** Do not dig the earth.
 - **Water Bodies:** Do not bathe, swim, or walk in the rain.
 - **Fire Bodies:** Must not light or extinguish fire.
 - **Air Bodies:** They must not fan themselves.
- ❖ Jainism prohibited the practice of war and even agriculture for its followers because both involve the killing of living beings.
 - It distinguishes between acceptable and unacceptable injury
 - It completely rules out occupations that must involve killing such as hunting and animal husbandry.
 - It mentions a list of only **six occupations**:
 1. Asi (governing) as it instigate war.
 2. Mashi (writing)
 3. Krishi (agriculture, as it might kill the insects while tilling soil)
 4. Vidya (the arts)
 5. Vanijya (trade)
 6. Shilpa (various crafts)
- ❖ Eventually the Jains principally confined themselves to trade and mercantile activities.

Other Doctrines:

- ❖ **Syadvada or the theory of May be/Perhaps:** Also called Anekantavada or the theory of plurality or multi sidedness.
- ❖ **Nyayavada:** Individual understand an object of knowledge through a particular point of view.
- ❖ **Saptabhangi Nyaya:** There are seven points of view to understand and object of knowledge.

Contradictory views of other Philosophy with respect to Jain Philosophy:

- ❖ **Upanishadic thought:** impermanence of matter and body, but the existence of an unchanging, eternal metaphysical reality of Brahman and Atman (soul, self).
- ❖ **Buddhist thought:** postulated impermanence, but denied the existence of any unchanging, eternal soul or self and instead posited the concept of anatta (no-self).
- ❖ **Note:** Two positions were contradictory and mutually exclusive from each other's point of view.
- ❖ **Jain Thought:**
 - Jains managed a synthesis of the two uncompromising positions with anekantavada.
 - From the perspective of a higher, inclusive level made possible by the ontology and epistemology of anekantavada and syadvada, Jains do not see such claims as contradictory or mutually exclusive; instead, they are seen as ekantika or only partially true.
 - The Jain breadth of vision embraces the perspectives of both Vedanta which, according to Jainism, "recognizes substances but not process", and Buddhism, which "recognizes process but not substance".
 - Jainism, on the other hand, pays equal attention to both **substance (dravya) and process (paryaya)**.
 - They rejected the authority of Vedas.
 - Objected to Vedic rituals and Brahman supremacy.
 - First serious attempt to challenge the evils of Varna system.
 - Did not reject the Varna system as Buddha's.
 - Criticise the brahmanas, their greed and arrogance.
 - One becomes a brahmana by conduct and not by birth.
 - So only a Jain Monk can be a Brahmana.
 - As per texts Kshatriyas are above all.
 - Members of lower varnas could attain liberation through good deeds.
 - As per Mahavir a person was born in a particular varna as per the sins committed in the previous birth.

Anuvrata:

Rules (The Third Part : Deshvirati Dharma) :
 The Lord has preached two-fold religion: (1) Sadhu Dharma i.e. (Sarvavirati) and (2) Shravak Dharma (Deshvirati).
 A house-holder who possesses faith and respect and practises Jain religion is a Shravak. He always thinks of the betterment for not only this life but also the next life.
 A Shravak undertakes to observe the twelve vows with 'Samyakatva' as the main virtue.
 Samyakatva consists in having firm faith in the right God, right Teacher (Guru) and right Religion (Dharma) and in the fundamental principles of real (Tattvas) preached by lord.
Twelve Vows of A Shravak :
 (a) **Five Minor-Scale Vows (Anuvrats) :** Same are five great Vows (Maha Vratas) for Monks. A householder can observe them partly only hence they are Anu-Vratas, which Sadhus observe them fully hence for them they are Mahavratas. Only magnitude differs.
 (1) **Sthul Pranatipat Virman Vrat:** (Sthul means minor in scale and Maha means great in Scale.
 (The Vow for abstaining from killing men, animals and innocent moving creatures.)
 (2) **Sthul Mishwad Viraman Vrata** (Abstaining from telling lies).
 (3) **Adattadan Virman Vrat :** (Abstaining from accepting important or costly things without the permission of the possessor)

(4) **Maithum Virman Vrat :** (Abstaining from sexual intercourse with all other women except one's wife).
 (5) **Parigrah Pariman Vrat :** (Limiting hoarding of things and money upto a certain amount.)
(b) Three Guna Vratas (Gunvarat benefits the soul) :
 (1) **Disha Parimana** (Going upto a limited distance in all directions).
 (2) **Bhogopabhog Virman Vrat** (Limiting the use of Bhog (Things used once, food etc.) and Upabhog (things used often like cloths, Wife ornaments etc.).
 (3) **Anartha Dana Virman Vrat** (Abstaining from doing sinful things which are not required either for living or serving ones interest).
(c) Four Shiksha Vrats : (Shiksha vrats are vows for a Training for monkhood) :
 (1) **Samayik Vrata** (Remaining quite, engrossed in good thoughts for 48 minutes).
 (2) **Deshvagasi Vrata** (Passing most of the day time in contemplation by performing 10 Samayikas).
 (3) **Paushadha Vrata** (Living like a monk for 24 hours or for at least 12 hours).
 (4) **Atithi Samvibhag Vrata** (Giving charity to a distinguished guest especially a monk or a nun or a meritorious house-holder after practicing a fast or a semi-fast (Ekasana) the next day).
 These are Twelve Vows of a Shravak viz.
 Five Anu Vrats, Three Guna Vratas and Four Shiksha Vratas (Please refer Book No. 6 for further information).
 A House-holder who wants to undertake the above Twelve Vows should consult the Guru (Preceptor), understand them properly and accept them. If it is not possible to observe all he should at least select two to four vows out of them for observance.

Sallekhana (Death by Fasting):

- ❖ Also known as samlekhna, santhara, samadhi-marana or sanyasana-marana, it is a religious practice of voluntarily fasting to death by gradually reducing the intake of food and liquids.
- ❖ It is not considered as a suicide by Jain scholars because it is not an act of passion, nor does it deploy poisons or weapons.
- ❖ It can be performed by both for Jain ascetics and householders.
- ❖ In 2015, the Rajasthan High Court banned the practice, considering it suicide.
- ❖ Later that year, the Supreme Court of India stayed the decision of the Rajasthan High Court and lifted the ban on Sallekhana.
- ❖ **Pratikraman:** It is a process during which Jains repent for their sins during their daily life, and remind themselves not to repeat them.
- ❖ The five types of Pratikaman include Dewasi, Rai, Pakhi, Chaumasi and Samvatsari.



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