

Buddhism and Jainism

Causes for the Growth of Buddhism and Jainism

- The Vedic rituals were expensive and the sacrifices prescribed were very complicated and had lost Their meaning.
- The caste system had become rigid.
- Supremacy of the Brahmins created unrest.
- All the religious texts were in Sanskrit, which was Not understandable to the masses.

BUDDHISM

Buddha's Life

- Gautama, the Buddha also known as Siddhartha, Sakyamuni and Tathagata.
- Born in 563 BC (widely accepted), at Lumbini, near Kapilvastu, capital of the Sakya republic.
- Left home at the age of 29 and attained Nirvana at the age of 35 at Bodh Gaya.
- Attained Nirvana or Enlightenment at 35 at Uruvela, Gaya in Magadha (Bihar) under the Pipal tree
- Delivered his first sermon at Sarnath.
- He attained Mahaparinirvana at Kusinara in 483 BC.
- His first sermon is called 'Dharmachakrapravartan' or 'Turning of the Wheel of Law'.
- Attained Mahaparinirvana at Kushinagar (identical with village Kasia in Deoria district of U.P.) in 483 B.C. at the age of 80 in the Malla republic.

Buddhist Councils

First council: -

- Year – 483 B.C
- Place-Rajgrihi
- Presided-Mahakshyap
- Patron-Ajatshatru
- Results-teaching of Buddha divided into two parts – vinay pattika & sutta patika

Second council: -

- Year –322 B.C

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- Place-Vaishali
- Presided-Sabakami
- Patron-Kalashok
- Results-follower dived into two parts Sthavirmadins and Mahasanghikas.

Third council: -

- Year – 250 B.C
- Place-Patliputra
- Presided-Mogliputta Tissa
- Patron-Asoka
- Results-Third pattika Abhidhama patika compiled.

Fourth council: -

- Year –72 A.D
- Place-Kundalvan (Kashmir)
- Presided-Vasumitra
- Patron-Kanishka
- Results-Buddhist divided into two parts Mahayan &Hinyan .

Buddhist Philosophy

- **Idealism:** Two source of valid knowledge:
 - Perception and
 - Inference.

Doctrine of dependent origination (Pratisamutpada):

- Central theory of Buddhist Philosophy.
- It tells us that in the empirical world dominated by the intellect, everything is relative, conditional dependent, subject to birth and death and therefore impermanent.

Theory of momentariness (Kshanabhanga or Impermanence):

- It tells that everything, in this world is merely a conglomeration of perishable qualities.
- According to it, Things that can produce effect exist and whatever cannot produce effect has no existence.

Five Great Events of Buddha's Life and their Symbols

- Birth: Lotus and Bull
- Great Renunciation: Horse
- Nirvana: Bodhi tree
- First Sermon: Dharmachakra or wheel
- Parinirvana or Death: Stupa

Four Noble Truths

- The world is full of sorrows.
- Desire is root cause of sorrow.
- If Desire is conquered, all sorrows can be removed.
- Desire can be removed by following the eight-fold path.

Eight Fold Paths

- Right understanding
- Right speech
- Right livelihood
- Right mindfulness
- Right thought
- Right action
- Right effort
- Right concentration

Three Ratnas

- Buddha
- Dhamma
- Sangha

Belief in Ahimsa:

- One should not cause injury to any living being, animal or man.

Law of Karma:

- Man reaps the fruits of his past deeds.

The Sangha

- Consists of monks (Bhikshus and Shramanas) and nuns.
- Bhikshus acted as torch bearer of the Dhamma.

- Apart from Sangha, the worshippers were called Upasakas.

Buddhist Text– all were written in Pali or Ardhamaghdhi

The Vinaya Pitaka:

- Mainly deals with rules and regulations, which the Buddha promulgated,
- It describes in detail the gradual development of the Sangha.
- An account of the life and teaching of the Buddha is also given.

The Sutra Pitaka:

- Consists chiefly of discourses delivered by Buddha himself on different occasions,
- Few discourses delivered by Sariputta, Ananda.
- Moggalana and others are also included in it.
- It lays down the principles of Buddhism.

The Abhidhamma Pitaka:

- Contains the profound philosophy of the Buddha's teachings.
- It investigates mind and matter, to help the understanding of things as they truly are.

The Khandhakas:

- Contain regulations on the course or life in the monastic order and have two sections – the Mahavagga and the Cullavagga.
- The third part – the Parivara is an insignificant composition by a Ceylonese monk.
- Among the non-canonical literature Milindapanh Milindapanho, Dipavamsa and Mahavamsa are important.
- The later two are the great chronicles of Ceylon.

Jataka Katha = Biography of Buddha

Important Facts

- The Buddha extended the teaching of two elder contemporaries, Alara Kalama, and Udlaka.
- According to Buddhism there is no-self, no God, no soul and no spirit.
- There is very little theological or philosophical speculation involved

- Buddhism is scientific in approach, a search for cause and effect relationships and knowledge of reality, as each individual human being experiences it.
- It is psychological in approach, that is, it begins with human being.
- If women were not admitted into the monasteries, Buddhism would have continued for a thousand years, but because this admission has been granted, it would last only five hundred years|| – Buddha

Contribution of Buddhism

- The doctrine of Ahimsa—so strongly stressed, devoutly preached and sincerely practiced by the Buddhists & was incorporated in Hinduism of later days.
- The practice of worshipping personal Gods, making their images and erecting temples in their honor became a part of the later day Hinduism.
- Buddhism proved to be one of the greatest civilizing forces, which India gave to the neighboring countries.
- Buddhism broke the isolation of India and helped in establishment of intimate contacts between India and foreign countries.

Causes of Decline of Buddhism

- It succumbed to the Brahmancial rituals and ceremonies such as idol worship, etc. which Buddhism had earlier denounced.
- Revival of reformed Hinduism with the preaching of Shankaracharya from ninth century onwards.
- Use of Sanskrit, the language of intellectuals in place of Pali, the language of the common people.
- Deterioration in the moral standards among the monks living in the Buddhist monasteries.
- Attacks of Huna king Mihirkula in the sixth century and the Turkish invaders in the 12th century A.D. which continued till the 13th century A.D.

UNESCO'S heritage sites related to Buddhism:

- Archaeological Site of Nalanda Mahavihara at Nalanda, Bihar.
- Buddhist Monuments at Sanchi, MP.
- Mahabodhi Temple Complex at Bodh Gaya, Bihar.

- Ajanta Caves at Aurangabad, Maharashtra.

JAINISM

- Founded by Rishabhanath, the first Tirthankara.
- There were 24 Tirthankara (Prophets or Gurus) and all of them were Kshatriyas.
- Rishabhanath's reference is also there in the Rigveda. But there is no historical basis for the first 22 Tirthankaras. Only the last two are historical personalities.
- The 23rd Tirthankara Parshwanath (symbol: snake) was the son of King Ashvasena of Benaras. His main teachings were:
 - Non-injury
 - Non-lying
 - Non stealing
 - Non-possession.
- The 24th and the last Tirthankara was Vardhman Mahavira (symbol: lion).
- He added celibacy to his main teachings.

Life of Mahavira

- Born in 599 BC at Kundagrama near Vaisali.
- Siddhartha was his father: Trisala his mother, Yasoda his wife and his daughter was Priyadarsena married to Jamali.
- Jamali became his first disciple
- Attained Kaivalya at Jrimbhikagrama in eastern India at the age of 42.
- He got title of jina, arihant
- Died at the age of 72 in 527 BC at Pavapuri near Rajagriha.
- He was called Jina or Jitendriya, Nirgrantha and Mahavira.
- Mahaveer was related to Bimbsar

Way to Nirvana (Three Ratnas)

- Right faith (Samyak vishwas)
- Right knowledge (Samyak jnan)
- Right conduct (Samyak karma)

The Principles of Jainism as Preached by Mahavira

- Rejected the authority of the Vedas and the Vedic rituals.

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- Did not believe in the existence of God.
- Believed in karma and the transmigration of soul.
- Laid great emphasis on equality.
- All action controlled by universal law

Five Main Teachings

- Non-injury (ahimsa)
- Non-lying (satya)
- Non-stealing (asatya)
- Non-possession (aparigraha)
- Observe continence (Brahmcharya).

(The first four principles are of Parsavanath and the fifth Bramacharya was included by Mahavira).

Jaina Philosophy

- **Syadvada:**
 - All our judgements are necessarily relative, conditional and limited.
 - According to Syadvada (the theory of may be) seven modes of predication (saptabhangi) are possible.
 - Absolute affirmation and absolute negation both are wrong.
 - All judgements are conditional.
- **Anekantavada:**
 - The Jaina metaphysics is a realistic and relativistic pluralism.
 - It is called Anekantavada or the doctrine of the manyness of reality.
 - Matter (Pudgala) and Spirit (Jiva) are regarded as separate and independent realities.

Literature

- The sacred literature of the Svetambaras is written in a form of Prakrit called Ardhamagadhi, and may be classified as follows:
 - The twelve Angas
 - The twelve Upangas
 - The ten Parikarnas
 - The six Chhedasutras

- The four Mulasutras.

Jain councils

- **First –3rd century B.C**
- Place-Patliputra
- Presided-Sthulbhadra
- Result – The compilation of 12 Angas to replace the lost 14 Purvas
- **Second-5TH Century A.D**
- Place-Vallabhi
- Presided-Devridhigani
- Result- Final compilation of 12 Angas and 12 Upangas

Split in Jainism

- Jainism was split into two parts
 - The Digambar –Naked leader –Bhadrabahu
 - The Svetambar-white clothes leader – Sthulbahu

Reason for the Decline of Jainism

- **Lack of royal patronage:** Although rulers did supported Jainism, but they lacked in the spread of its ideals in later part of ancient Indian history.
- **Decline in missionary zeal and sincerity of the Jain mendicants.**
- **Severe in demand:** Jainism stood for severe penance, meditation, fasting and restraint etc. All these were too severe to endure by the masses.
- **Factionalism among Jains:** Some now advocated to literally follow the teachings of Mahavira, while others wanted to tone down the severity of Jainism.
- **Rise of Vaisnavism, Saivism and Saktism** paled Jainism into comparative insignificance and new religious philosophers like Nimbarka, Ramanuja, Sankaracharya etc. came to make the foundation of Hinduism more solid and stronger.

Difference between buddhism and jainism

- Buddhism and Jainism are two ancient religious traditions that originated in India around the same time (6th century BCE) and share some common philosophical roots, yet they have distinct **doctrines, practices, and beliefs.**

Here are some of the key **differences and similarities between Buddhism and Jainism:**

Differences:

Founders:

- **Buddhism:** Founded by Siddhartha Gautama, who later became known as the Buddha or the “Enlightened One.”
- **Jainism:** Founded by Mahavira, also known as Vardhamana, who is considered the 24th Tirthankara (spiritual teacher) in Jain tradition.

Beliefs about the Soul (Atman) and Non-Self (Anatta):

- **Buddhism:** Rejects the concept of an eternal, unchanging soul (anatta). Instead, it teaches the doctrine of anatta, emphasizing the impermanence of all things, including the self.
- **Jainism:** Believes in the existence of a soul (atman) that is eternal and unchanging. Jainism emphasizes the liberation (moksha) of the soul from the cycle of birth and death (samsara).

Approach to Salvation (Moksha or Nirvana):

- **Buddhism:** Aims for the attainment of Nirvana, which is a state of liberation from suffering, ignorance, and the cycle of rebirth.
- **Jainism:** Seeks to attain Moksha, which is a state of complete spiritual liberation, freedom from samsara, and union with the ultimate reality (Jina).

Concept of God:

- **Buddhism:** Generally agnostic or non-theistic. While some Buddhist traditions incorporate devotional practices and deities, they are not central to the core teachings.
- **Jainism:** Non-theistic. Jainism does not posit a creator god. Instead, it focuses on spiritual practices, ethics, and self-realization.

Ethical Principles:

- **Buddhism:** Emphasizes the Four Noble Truths and the Eightfold Path as the foundational ethical and moral guidelines for leading a virtuous life.

- **Jainism:** Emphasizes the Five Great Vows (Mahavrata) which include non-violence (ahimsa), truthfulness (satya), non-stealing (asteya), celibacy (brahmacharya), and non-possessiveness (aparigraha).

Similarities:

- **Non-violence (Ahimsa):** Both Buddhism and Jainism place a strong emphasis on non-violence, considering it a fundamental principle for ethical conduct and spiritual progress.
- **Karma:** Both traditions believe in the concept of karma, which is the law of cause and effect. Actions (karma) have consequences, which influence future experiences.
- **Rejection of Caste System:** Both reject the rigid caste system prevalent in ancient Indian society. They advocate for the spiritual equality of all beings.
- **Renunciation and Asceticism:** Both traditions have a history of ascetic practices, including monks and nuns who renounce worldly possessions and lead a life focused on spiritual development.
- **Rejection of Rituals and Sacrifices:** Both Buddhism and Jainism reject the ritualistic practices and sacrificial rites that were prevalent in Vedic religion and early Hinduism.
- **Sanskrit Literature:** Both traditions have their own rich corpus of philosophical and religious texts, written in various Indian languages including Sanskrit, Pali, and Ardhamagadhi.
- While Buddhism and Jainism share common cultural and philosophical influences from ancient India, they have distinct interpretations of these ideas and different paths to spiritual realization.
- These differences have led to the development of unique practices, beliefs, and communities within each tradition.
 - Jainism **recognized the existence of God** while Buddhism did not.
 - Jainism does **not condemn the varna system** while Buddhism does.
 - Jainism believed in the **transmigration of soul i.e. reincarnation while** Buddhism does not.

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- Buddhism prescribes a **middle path** Jainism advocates its followers to live the life of complete austerity

