

राज्यस्तरीय चर्चासत्र
विशेष अंक

**“वर्धमान महावीर आणि गौतम बुद्ध यांच्या विचारांचा
आधुनिक इतिहास व संस्कृतीवर पडलेला प्रभाव”**



BUDDHISM AND JAINISM

MR. KUDASE UDHAV KALU

Assistant Professor

MSG College, Camp Road, MALEGAON – 423203

ABSTRACT

Buddhism and **Jainism** are two ancient Indian religions that developed in Magadha (Bihar region) and continue to thrive in the modern times. Mahavira and Gautama Buddha are generally accepted as contemporaries. Jainism and Buddhism share many features, terminology and ethical principles, but emphasize them differently. Both are traditions that believe it is possible to attain liberation from the cycle of rebirths and death through spiritual and ethical disciplines.

INTRODUCTION

Jains believe that their religion is ancient and eternal with 24 Tirthankaras. Of the 24, the last two – Parshvanatha and Mahavira – are generally accepted as historical persons, with the 23rd Tirthankara pre-dating the Buddha and the Mahavira by probably some 250 years. Buddhists believe Gautama Buddha, the historical buddha, rediscovered the long forgotten dharma around the 5th century BCE, and began to teach it again. Buddhist scriptures record that during Prince Siddhartha's ascetic life (before attaining enlightenment) he undertook many fasts, penances and austerities.

JAINISM

Jainism, traditionally known as **Jain Dharma** is an ancient Indian religion. Followers of Jainism are called "Jains", a word derived from the Sanskrit word jina (victor) and connoting the path of victory in crossing over life's stream of rebirths through an ethical and spiritual life. Jains trace their history through a succession of twenty-four victorious saviors and teachers known as Tirthankaras, with the first being Rishabhanatha, who is believed to have lived millions of years ago, and twenty-fourth being the Mahavira around 500 BCE. Jains believe that Jainism is an eternal dharma with the Tirthankaras guiding every cycle of the Jain cosmology.

The main religious premises of Jainism are ahimsa ("non-violence"), anekantavada ("many-sidedness"), aparigraha ("non-attachment") and asceticism. Followers of Jainism take five main vows: ahimsa ("non-violence"), satya ("truth"), asteya ("not stealing"), brahmacharya ("celibacy or chastity"), and aparigraha ("non-attachment"). These principles have impacted Jain culture in many ways, such as leading to a predominantly vegetarian lifestyle that avoids harm to animals and their life cycles. Parasparopagraho Jivanam ("the function of souls is to help one other") is the motto of Jainism. Namokar Mantra is the most common and basic prayer

Jainism has two major ancient sub-traditions, Digambaras and Svetambaras, and several smaller sub-traditions that emerged in the 2nd millennium CE. The Digambaras and Svetambaras have different views on ascetic practices, gender and which Jain texts can be considered canonical.

Jainism has between four and five million followers, with most Jains residing in India. Outside India, some of the largest Jain communities are present in Canada, Europe, Kenya, the United Kingdom, Hong Kong, Suriname, Fiji, and the United States. Major Jain festivals include Paryushana and Daslakshana, Mahavir Jayanti, and Diwali.

BELIEFS AND PHILOSOPHY

The *dravya* in Jainism are fundamental entities, called *astikaya* (literally, "collection that exists") They are believed to be eternal, and the ontologica building blocks that constitute and explain all existence, whether perceived or not.

According to the Svetambara tradition of Jainism, there are five eternal substances of existence: Soul (*jiva*), Matter (*pudgala*), Space (*akasha*), motion (*Dharma*) and rest (*Adharma*). To this list of five, the Digambara Jain tradition adds "Time" (*kala*) as the sixth eternal substance. In both traditions, the substance of space is conceptualized as "world space" (*lokakasha*) and "non-world space" (*alokiakasha*). Further, both soul and matter are considered as active ontological substances, while the rest are inactive. Another categorization found in Jain philosophy is *jiva* and *ajiva*, the latter being all *dravya* that is not *jiva*.

Jiva means soul in Jainism, and is also called *jivatman*. It is a core concept and the fundamental focus of the Jain theology. The soul is believed to be eternal, and a substance that undergoes constant modifications, in every life, after every rebirth of a living being.

Ajiva consists of everything other than *jiva*. Life processes such as breath, means of knowledge such as language, all emotional and biological experiences such as pleasure and pain are all believed in Jainism to be made of *pudgala* (matter). These interact with *tattva* of reality to create, bind, destroy or unbind karma particles to the soul.

Tattva connotes "Reality, Truth" in Jain philosophy, and is the framework for salvation. According to Digambara Jains, there are seven *tattvas*, while Svetambaras believe in nine *tattvas*

- The sentient (*jiva*, soul)
- The insentient (*ajiva*)
- The karmic influx (*Āsrava*) to the soul
- Good karma (*punya*, merits), found in the *tattva* theory of Svetambara, but not of Digambaras
- Bad karma (*papa*, negatives), found in the *tattva* theory of Svetambara, but not of Digambaras

- The stoppage (*SaCvara*) of karmic influx
- The dissociation and wiping away of past karmic particles (*Nirjarā*) from the soul
- The liberation (*Moksha*)

BUDDHISM

Buddhism's main concern has always been freedom from dukkha (unease) and the path to that ultimate freedom consists in ethical action (karma), meditation and in direct insight (prajña) into the nature of "things as they truly are. Indian Buddhists sought this understanding not just from the revealed teachings of the Buddha, but through philosophical analysis and rational deliberation. Early Buddhism was based on empirical evidence gained by the sense organs and the Buddha seems to have retained a skeptical distance from certain metaphysical questions, refusing to answer them because they were not conducive to liberation but led instead to further speculation. A recurrent theme in Buddhist philosophy has been the reification of concepts, and the subsequent return to the Buddhist Middle Way.

PHILOSOPHY

The goal of Buddhist philosophy is nirvana and to achieve this it needs to investigate the nature of the world. For the Indian Buddhist philosophers, the teachings of the Buddha were not meant to be taken on faith alone, but to be confirmed by logical analysis of the world. The early Buddhist texts mention that a person becomes a follower of the Buddha's teachings after having pondered them over with wisdom and the gradual training also requires that a disciple "investigate" and "scrutinize" the teachings. The Buddha also expected his disciples to approach him as a teacher in a critical fashion and scrutinize his actions and words.

JAIN LITERATURE

Jain literature begins with Lord Mahāvīra; last Tīrthankara of Jaina in the six-century BCE. The Jain Canon took its present shape in the second council (CE 512 or 525) at Vallabhī. According to arrangement now prevailing the canonical books are divided into six groups, called the Aṅgas, Upaṅgas, Prakīrnaka, Chhedasūtras, Mulasūtras and an unnamed group. The Jaina literature of this period (7th-12th century CE) is very extensive, varied, and numerous references of social, political, economic, and religious values are scattered in it. Jain non-canonical works throw light on historical aspects. The Jaina literature of this period is written not only in Sanskrit, Tamil, and Kannada but also in Prākṛit, Apabhraṅśa and the Deśabhāṣas. No Digāmbara literary work, written before the 7th century CE, is now available.

HaribhadraSūri, a Śvetāmbara scholar, who flourished in the later half of the eighth century CE. He was a Brāhmiṅ by caste and had the advantage of higher studies and knowledge. He provides reliable information about Mahāvīra's life in his work named *Āvaśyakavṛitti* (c. 75 CE). He was a disciple of Jinbha and belonged to the Vidyadhara-kula. He was one of

the most learned men of his time. His works and likās in Sanskrit, thus is giving an impetus to a tendency, which bore ample fruit in later days. He was not only a great philosopher, but also one of the finest literary figures of the early medieval period. Another well-known personality was Dhanañjaya (Digāmbara), probably flourished in the eight century CE. He was the author of the *Rāghava-pān*

avīyaor Dvisandhāna, which is an epic in eighteen cantos. Dhanañjaya was probably not a monk but a Digāmbara layman. Various poets including the famous Rājaśekhara who flourished around 900 CE have praised his work.

The two great Digāmbara literary luminaries of the tenth century CE were Pushpadanta and SomadevaSūri. The celebrated Pushpadanta is the author of the following three works *Tisatthimahāpurisagunālankaru*, *Nāyakumārachuriyu* and *Jasaharachariyu*, all of which are written in Apabhraṣā. Pushpadanta was undoubtedly the greatest poet of the Apabhraṣā language. The greatest Jaina scholar of twelfth century CE was the famous Hemachandra (CE 1088-1172) who belongs to Śvetāmbara School. He was a celebrated poet, grammarian, and historian. He is the author of various works –scientific, historical and literary. He wrote *Kumārapāla-charita* or *Dvyāśraya-Kāvya* in honour of his patron Chālukya king of AḠhilavā

a, Kumārapāla. This work is into two languages, partly in Sanskrit and partly in Prākṛit. His work named *Pariśishtaparvanin* Sanskrit is a work of immense historical value.

BUDDHIST LITERATURE

A Chinese pilgrim Hiuen-Tsang's account gives us reliable information about the condition of Buddhism in Indian in the seventh century CE. In Kashmir, he was received with great honour by the king who gave him twenty PaḠ

itas to make copies of Buddhist work besides a few monks to help him in his mission 17. The most important Buddhist monastic centers in the early medieval period were located in Kashmir, Bihar, Bengal, which were the great centers of literary activities. Nālandā was the oldest and had attained worldwide fame by the seventh century CE. Many original works of Buddhist were burnt in the library of Nālandā, which might be a great source to construct the history of India and Buddhism. The monastery of Vikramaśilā founded by Dharampāla was the greatest institution of the age and surpassed Nālandā 18. Tāntrik Buddhist texts were composed during this period, which showed that Tantricism was became the part of Buddhist. Many Buddhist scholars adopted the Sanskrit as a medium of their work. The *Tathagata-guhyaka*, which probably belonged to the seventh century CE, contains Mahāyāna teachings mingled with elements of Tantricism in Sanskrit 19. DiAnāga (600 CE) founded a new critical school of Buddhist philosophy. He was the father of Indian logic. His work named the *Nyāyapraveśais* a monumental work on logic. He has been described one of foremost figures in the history of Indian philosophy. He was originally a Hinayānī but later became a devotee of Mahayanism. He is stated to have written one hundred works out of which some were studied as texts. Chandragomin, a Buddhist, a contemporary

underkirti was a grammarian of repute. He was a poet and a philosopher and created a new style in the Buddhist world during the seventh century CE. His *Sisyalekh-Dharma-Kāvya*, a letter to a friend, was a poem of brilliant scholarship. Jayāditya and Vāmana, both Buddhist writers, wrote the *Kāśikā-vṛtti*²¹, a commentary on the *Sūtras* of Pāṇini. This work is admittedly best, on account of brevity and clarity, commentary par excellence on the sūtras of Pāṇini. I-Tsing himself was taught Sanskrit through this grammar. Sarvajñāmitra, a Buddhist of the eight-century CE wrote *Sragdharāstotra*, in thirty-seven stanzas dedicated to Tārā, the Buddhist Goddess. Dharmakīrti was a famous Buddhist scholar and logician. He was also the author of the history of the eighteen sects of early Buddhism.

SIMILARITIES AND DIFFERENCES

Both Buddhism and Jainism, have many similarities and dissimilarities. As remarked by Monier Williams.

Buddhism and Jainism were not related to each other as parent or child but rather children of a common parent, born at different intervals, though at about the same period of time and marked by distinct characteristics, though possessing a strong family of resemblances". V.W. Hunter writes "Jainism is as much independent from other sects, specially from Buddhism as can be expected, from any other sect. Notwithstanding certain similarities, it differs from Buddhism in its ritual and objects of worship."

Similarities :

- 1) The source of both the religion is vedic religion and both are indebted to Upanishads
- 2) Both Gautam Buddha and Mahavir belonged to princely families and not to priestly families.
- 3) Both deny the existence of God.
- 4) Both denied the authority of the Vedas and the necessity of performing sacrifices and rituals.
- 5) Both have accepted the theories of Karma rebirth and Moksha.
- 6) Both taught in the language of the common people i.e. Prakrit and not in Sanskrit which was the language of the priests.
- 7) Both of them were opposed to animal sacrifices.
- 8) Both of them admitted disciples from all the castes and from both sexes.
- 9) Ahimsa is the prominent principle of both the religions.
- 10) Both Buddhism and Jainism put stress on right conduct and right knowledge and not on religious ceremonial and ritual as the way to obtain salvation.
- 11) Both, the religions came as a sort of reform of Hindu religion.
- 12) Both the Religions were later on divided into two sects. Buddhism was divided into Mahayana and Hinayana. Jainism was divided into Svetambara and Digambara.
- 13) Both had their own three gems or 'Tri Ratna'. Tri Ratna of Jainism were right philosophy, right knowledge and right character. The Tri-Ratna of Buddhism were Buddha, Dhamma and Sangha.

(14) Both had three main religious texts. Tripitaka, i.e. Vinaypitak, Suttapitaka and Abidhammapitak were the three religious texts of Buddhism, where as Angai.e, Anga, Upang and Mulgrajitha were those of the Jainism.

Dis-similarities :

(1) Difference regarding conception Moksha :

According to Buddhism, a man attains Moksha when he ends all the desires and can attain it while living in the world. But according, to Jainism Moksha is freedom from miseries and can be attained only after death.

(2) Means of attainment of Moksha:

According to Buddhist Sangha is proper for attainment of Moksha and they hate self-mortifications and severe penances. Jainism believes in fasts and severest penances.

(3) Ahimsa :

Though both emphasise the principle of Ahimsa, yet Jainism is more strict in this connection.

(4) Soul:

Buddhists do not believe in the existence of soul whereas Jainism believes the existence of soul in every living being.

(5) Regarding Conduct:

Buddhism emphasises the eight noble paths whereas Jainism emphasises Tri Ratna.

(6) Language of Religious texts :

Most of the Jain texts are in Sanskrit and Prakrit whereas Buddhist text are in Pali.

(7) Their connection with Hinduism : Jain religion is nearer to Hinduism whereas Buddhism followed the policy of keeping away from Hinduism.

(8) Caste system :

Jains opposed it but Buddhism opposed and attacked vehemently.

(9) Royal support and patronage :

Buddhism received the royal support and patronage of kings like Ashoka and Kanishka. But Jainism could never receive strong royal support and Patronage.

(10) Propagation :

Buddhism spread to foreign countries whereas Jainism did not travel outside the boundaries of India.

OBJECTIVES

- 1) To understand the educational philosophy of Buddhism and Jainism.
- 2) To identify the distant features of Buddhism and Jainism.
- 3) To understand about the contribution of Buddhism and Jainism in Literature.
- 4) To be familiar with the most important sources and developmental stages of the Jain philosophy of non-violence, the principal issues of structuring ethical and legal debates within the Jain tradition and their practical implications for contemporary discourse and practice of non-violence as a way of life.

Thus Jainism comprises right faith, right knowledge, and right conduct. It is manifest as nonpossession, nonabsolutism, and nonviolence. Through faith one discerns the nature of body and soul, and this awareness produces an attitude of detachment and nonpossession. Right knowledge frees one from absolutism and enables one to see things with a liberal and open mind. The discovery of the oneness of all living beings leads to nonviolent conduct. The centrality of Ahimsa to Jaina ethics makes it truly global, its practitioners are world citizens.

One can achieve the highest goal in Buddhism, be he a layman or a monk. All we need to do is to make an honest effort to follow the Noble Eightfold Path. It is said that those who have realized the truth, like the Buddha Shakyamuni and His prominent disciples did not do so accidentally. They did not fall from the sky like rain, nor did they spring up from the earth like grain. The Buddha and His disciples were once ordinary sentient beings like you and me. They were once afflicted by the impurities of the mind, desire, ill-will and ignorance. It is through contacting the Dharma, through purifying their words and deeds, through developing their minds and through acquiring wisdom that they became free, exalted beings able to teach and help others to realize the truth. There is therefore no doubt that if we apply ourselves to the teachings of the Buddha, we too can attain the ultimate goal of Buddhism. We too can become like the Buddha or like His prominent disciples.

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