
UNIT 20 JAINISM AND BUDDHISM

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20.0 OBJECTIVES

This unit deals with the religious belief systems and philosophies of Jainism and Buddhism. After reading this unit you should be able to

- explain the social, political and economic background of the emergence of Jainism and Buddhism in India
- describe the basic teaching of Jainism
- explain the growth and development of Jainism in India
- discuss the Jain ways of life
- describe the basic teachings of Buddhism
- discuss the relationship between the Buddhist philosophy and the society of that age
- examine growth and development of Buddhism over a period of time
- highlight the similarities between Buddhism and Hinduism and discuss the decline of Buddhism in India.

20.1 INTRODUCTION

In the previous Unit of this Block, we discussed Hinduism. In this Unit we shall be dealing with Jainism and Buddhism which evolved from within Hinduism. These religions developed against the backdrop of certain political systems, political philosophy, economic and social order, and practising of particular religious activities in ancient India. This Unit begins with an indepth discussion on the background of the emergence of these religions. In this unit we discussed the central doctrine of Jainism in Section 20.4 of this unit. In the section 20.5 of this text we discussed the religious practices and ways and life of the Jain and the similarity of Jainism and Hinduism. Gautam Buddha is the founder of Buddhism and he has given a significant direction to the religious ideologies of India. We discuss these aspects in section 20.6. The relationship between Buddhism and society of that age is discussed in the next section (i.e. 20.7). Buddhism has grown over a period of time and acquired various new dimensions. We discuss all these aspects in section 20.8. In this section besides discussing various sects in Buddhism we also discussed the similarity of Buddhism with Hinduism and decline of Buddhism in India.

20.2 THE EMERGENCE OF BUDDHISM AND JAINISM

The sixth century B.C. has left a permanent impress on Indian history mainly because it witnessed an intense preoccupation with philosophical speculation. Among the various thinkers contributing to this unique phase were the Mahavira and Buddha, who more than any other historical personages born in India have compelled the attention of the world as the most humane thinkers, the Indian tradition has produced. Jainism and Buddhism represent the most serious and most comprehensive attempt to analyse the rapidly changing society in which it originated and to provide an enduring social philosophy for mankind. Buddhism created the vision of an alternative society, the possibility of organising society on different principles from the hierarchical and inegalitarian ideology and practices that had begun to gain ground.

The roots of Mahavira's and Buddha's social philosophy can be clearly traced back to the society of the sixth century B.C. Politically it was situated in the context of state formation and the emergence of certain institutions.

20.2.1 The Political System

The political system at the time of Mahavira and Buddha was characterised by the existence of two distinct forms of government: monarchical kingdoms and clan oligarchies or *gana-sanghas*. The geographical location of these units is itself interesting with the monarchical kingdoms occupying the Ganga-Yamuna valley and the *gana-sanghas* being located near the foothills of the Himalayas. The *gana-sanghas* were inhabited by either one or more Khatriya clans such as the **Sakyas** or **Mallas**, or the **Licchavis**. The *gana-sanghas* were organised on the lineage principle with the entire clan participating in the exercise of power.

There was constant conflict between the various political units and the picture that emerges from the Jain and Buddhist literature is that it was a period of expanding horizons and political consolidation which ultimately ended with the establishment of the Mauryan empire.

It is possible to document the process of state formation, especially in the case of Magadha, from the Buddhist literature. Bimbisara, the 5th century B.C. Magadhan ruler, began a systematic and intensive phase of state organisation. The earlier pastoral-cum-agricultural economy with tribal organisation had given way to a more

settled agrarian-based economy which became a major factor in state formation. It made possible the support of a large standing army which was imperative for the expanding frontiers of the kingdoms of the Ganga valley and as an instrument of coercive control within the kingdom. Simultaneously, the agrarian based economy encouraged the formation of an impressive officialdom which is an indispensable aspect of state formation. The standing army, formally divided into various specialised groups, replaced the tribal militia of the earlier society and became an instrument of coercion directly in the control of the king. The growing armies of the aggressive expanding monarchies even attracted the ambitious youth of the *gana-sanghas* who saw in them a possible outlet for their military skills especially since the *gana-sanghas* themselves were collapsing one by one.

20.2.2 Territorial Expansion and Collapse of Gana-Sanghas

The process of territorial expansion and the consolidation of the early Indian State was operating at two levels in the age of the Buddha. The monarchical kingdoms of the Ganga valley, especially Kosala and Magadha, were each expanding at the expense of their immediate and weaker neighbours. But at the same time they were locked in a struggle for supremacy among themselves, in which Magadha ultimately triumphed. The *gana-sanghas* were the first to collapse and the smaller ones like the *Sakyas* and *Mallas* had already caved in during the lifetime of the Buddha. What was at stake in the conflict between the *gana-sanghas* and the monarchies was not just a different political form but also a whole way of life based on communal control of the land by the clan. However, the collapse of the *gana-sanghas* became inevitable in the face of the rapid changes taking place in 6th and 5th centuries B.C.



Buddha, the Enlightened one meditating in the lotus pose.

20.2.3 Political Philosophy

The most notable aspect of political philosophy in the age of the Buddha and Mahavira was the completely pragmatic approach to power. Kingship is marked by the absolute and arbitrary exercise of power with no evidence of effective checks upon the king's ability to impose his will on the dominion. The king had total control over his people and is often depicted as using power in a wilful and captitious manner rather than in a legitimate and controlled capacity. Even the law was not applied consistently but in a highly personal and arbitrary way. The literature indicates very clearly that in the process of change old institutions had collapsed but had not yet been replaced by others; the collective power of the people of the earlier society which had been expressed through tribal institutions, were no longer feasible in the expanding territorial units. Power thus became less an instrumental value viewed from the point of view of the community as a whole, and instead became an end in itself. This had important consequences for Buddhist social philosophy (as we shall see later in this Unit).

20.2.4 New Organisations of Production

Historians differ about the extent to which iron contributed to the emergence of new relations of production in the age of Buddha and Mahavira. However there is a fair degree of consensus on various elements that marked the new relations of production. There was a noticeable expansion of the economy and within that of agriculture. Rice cultivation based on transplantation led to a virtual demographic revolution. The Jain and Buddhist texts mention numerous settlements attesting to an expansion of settlements, the extension of cultivation, and of people, into hitherto unexploited lands. Along with an expansion of cultivation, and of people, into hitherto unexploited lands. Along with an expansion of agriculture and settlements there was increased craft production; numerous crafts are mentioned in the texts as also coinage signifying a money economy, trade and trade routes, and corporate commercial activity in the form of *srenis*. The age of the Buddha has also been characterised as the period of the second urbanisation.

From the texts it is also clear that the *gahapatis*, a category of persons mentioned often in the accounts in the context of economic activity played a crucial role in the expansion of agriculture. Some of them were in control of substantial tracts of land. The *gahapatis* were the primary tax payers in the monarchical *janapadas* and in this capacity they were regarded as intrinsic to the sovereignty of the king.

20.2.5 Social Stratification

The growing complexity of the economy was expressed in the emergence of a sharply stratified society. While some sections of society had large concentrations of land, there were others who had no access to the means of production. The period is marked by the appearance of such categories as *vaitanika* (wage earner) and *Karmakaras* (labourers who hired out their labour). *Karmakaras* are mentioned often along with *dasa* (servile labourer) and together they implied elements of servitude and made them unfree in some way. The term *dalidda* (pali for *daridra*) denoting extreme poverty, also appears for the first time while its counterposition with wealth suggests sharp economic contradictions in the new society. Economic contradictions were accompanied by social contradictions — certain families were regarded as of high status, others were regarded as low; the Brahmanas were staking their claims to pre-eminent status based on birth but there is evidence of such claims being vigorously contested.

To sum up, in the sixth century B.C. was one which was in the throes of rapid change. Apart from the emergence of inequality, the transformation and reformulation

of political units and social and economic institutions entailed the breakdown of clan and kin organisations and the collective units of the earlier periods. In its place what was visible was individuals, individually and greed. There was unbridled power in the hands of some, while no norms had yet evolved which could mediate between the exploiters and the exploited or between the king and his people. Jainism, Buddhism and other 'heterodox' philosophies were the creative response of thinkers to such a society.

20.2.6 Samanas and Brahmanas: The Religious Philosophies

All the major ideas of Indian philosophy can be seen, at least in rudimentary form, in the 6th century B.C. The philosophers articulated their world view through their ideas on the one hand and through the institutional practices within which they created in their organisations on the other. The most significant feature common to the philosophies was the *renunciation tradition*. The period was characterized by the *paribbajakas* or *samanas* who had renounced their household status. They wandered above from place to place with the object of meeting and having discussions with others like them. It is through this ceaseless movement that they propagated their ideals and built up their followings.

What united all the *samanas* together was their opposition to the established tradition of the *Brahmanas* based on the cult of sacrifice, central to the ideology of the latter. They were also opposed to the claims of the *Brahmana's* preeminence in society and for these reasons they had been described as non-conformist sects. The range of ideas indicates the complexity of attempting to understand the rapidly changing society around these philosophers. It has been argued that the breakdown of the earlier simple communal existence had already created a sense of alienation which provided the common backdrop against which the individual philosophers grappled with the problems of human existence. And against such a backdrop Jainism and Buddhism emerged in Indian society. In the following sections of this unit we shall be dealing with the religions of Jainism and Buddhism.

Check Your Progress 1

- i) The political system at the time of Mahavira and Buddha was characterised by the existence of
 - a) monarchical kingdoms
 - b) clan oligarchies
 - c) Both of the above
 - d) None of the above

- i) Explain three main features of state formation in age of Mahavira and Buddha.

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- iii) Who among the following claimed the highest status in the society based on birth in the age of Mahavira and Buddha?
 - a) Karmakaras
 - b) Dasa
 - c) Brahmanas
 - d) All of the above

20.3 JAINISM: BASIC TEACHINGS

Jainism is a living religious faith in India. Though the followers of this religion are found all over the country, they are concentrated mainly in the Western India, Karnataka, Maharashtra, Gujarat, Uttar Pradesh and Madhya Pradesh. Historians have noted the fact that both Jainism and Buddhism originated with Kshatriya belonging to the *gana-sanghas*, both were associated with non orthodox thinking which rejected *Vedic* authority, *Brahmanic* and the caste orders, and founded orders comprising *bhikkhus* who renounced the world.

20.3.1 The Founder of Jainism

Both Jainism and Buddhism are fundamentally offshoots from ancient Hinduism. Historically Jainism is older than Buddhism. The great Prophet of Jainism, Mahavira (599-527 B.C.) who was the last in the great succession to give Jainism the latest form, was the older contemporary to Buddha (560-480 B.C.).

There are twenty four great circles of time believed in by the Jain; and in each circle one great prophet comes to the world. According to the Jain tradition these great prophets are known as the *Tirthankaras*. Mahavira is remembered as the last of the 24 great teachers or *Tirthankaras* or “ford-makers” of the Jains.

Mahavira was a prince. He abandoned a comfortable pleasurable life and became a wandering ascetic when he was about 30 years old. His father was a ruling Kshatriya and chief of the Nata clan. Mahavira grew up as a boy, as a youth, loving and dutiful to his parents; but ever in his heart is the vow that he had taken to become a Saviour of the world. After the death of his parents, he renounced the world. He retired into the forest. There for twelve years he practised great austerities, straining to realise himself and to realise the nothingness of all things but the self; and in the thirteenth year illumination came upon him and the light of the Self shone forth upon him, and the knowledge of the Supreme became his own. He shook the bonds of *Avidya* (ignorance) and came forth as teacher to the world, teaching for forty-two years of perfect life (Besant, 1968: 87). He spent the rest of his life teaching his philosophy in the Gangetic kingdoms which were the site of Buddha's spiritual career also. He died of self starvation, an accepted way of ending an earthly existence among the Jains. Mahavira added certain features to an earlier set of beliefs among the *Nirgranthas* rather than creating a new body of teachings. Jainism is fundamentally atheistic, in that while not denying the existence of the gods, it does not give them any important part in the universal scheme. The world, for the Jain is not created, maintained, or destroyed by any personal deity but functions only according to Universal Law.

20.3.2 Central Doctrine

There are two main sects in Jainism — the Digambara “sky-clad” (and thus naked) and the Svetambara, “white clad”. (We shall discuss these sects in Section 20.4.2). By the time of separation of these two sects, the doctrine had been fixed for the whole community; this accounts for the fundamental agreement in the main tenets professed by the Svetambaras and the Digambaras (Caillat, 1987: 507). In this section we shall discuss the central doctrine of Jainism which has been accepted by both the groups.

One might almost sum up the central doctrine of Jainism in one phrase that man by injuring no living creature reaches the *Nirvana* which is Eternal peace. That is the phrase that seems to carry with it the whole thought of Jain is: Peace — peace between man and man, peace between man and animal, peace everywhere and in all things, a perfect brotherhood of all that lives (Besant, 1966: 83).

The central doctrine to Jainism is that all of nature is alive—everything from rocks to the minute insects have some form of a soul, called *jiva*. The archaic concept of the soul is carried to its extreme conclusion in this teaching. Jainism thus “spiritualises even the material”. The souls have always been in existence in an eternal cosmic pool of souls and were not created by any divine force. Like the *atman* (of Hinduism) all *jivas* are eternal but in contrast to Upanishadic Hindu thought there is no infinite cosmic *atman*. However, the Jains accept both *Karma* and *Punarjanm* (reincarnation) that determines the new embodiment of a being in accordance with earlier deeds.

As important as the concept of *jiva* is that of “non-violence” — *ahimsa*. According to Mahavira’s “pure unchanging eternal law all things breathing, all things living, all things existing, all beings whatever, should not be slain, or treated with violence, or insulted, or tortured, or driven away”. But self mortification and rigorous asceticism were recommended as a means of achieving liberation surmounting all passions and earthly ties where being dissolves into the impersonal universal whole. When this state is achieved the cycle of rebirth ends. Only the soul of the ascetic could actually achieve liberation. This is evident from the title of Mahavira — *jina* — one who conquers. It was associated with victory over earthly feelings and possessed ascetic implications.

An important economic result of Jain non-violence was that even lay members of the community rejected agriculture for fear of ploughing under living things and turned instead to commerce and banking regarded as non-violent occupations.

20.4 GROWTH AND DEVELOPMENT OF JAINISM

In this section we shall be dealing with the growth and development of Jainism over a period of time. Here, we shall cover the spread of Jainism, development of sects and sub-sects in Jainism and the Jain scriptures.

20.4.1 Growth of Jainism

In a short span of time Jainism spread over to various parts of India. Initially, the followers of Jainism lived mainly in the ancient Kingdoms of Videha, Megadha and Auga in east India and westward as far as Kasi (modern Varanasi) and Kosala. The influence of Jainism also spread to Dasapura (Mandasor and Ujjain). It also spread over to Nepal and in some parts of South India. In the 2nd Century B.C. the king of Kalinga (modern Orissa) professed Jainism. He also excavated Jain



Statues of Mahavira, in the lotus posture (L) and as a spiritual personage in the standing posture (R).

caves and set up Jain images and memorials to monks (Encyclopaedia of Britannica 1985: 275).

Jainism got great patronage from King Samprati, the grandson of Great Asoka. such patronage facilitated the spread of Jainism in South India. Tamil literacy classics such as *Manimakkalai* and *Cilappalikkaram* attest to the high degree of Jain influence in South India itself. From the 5th to the 12th Century the Ganga, Kadamba, Chalukya and Rastrakuta dynasties of South India accorded royal patronage to Jainism and facilitated the spread of Jainism.

During the Gupta period (AD 320-600) Jainism became stronger in the Central and Western India. From 7th Century the Jain Svetambara order gained strength in Gujarat and Rajasthan due to royal patronage. Again from about 1100 Jainism gained prominence in the court of Chalukyas of Gujarat. Jainism still plays a crucial role in the religious faith of the people in these parts of India. (Encyclopedia Britannica, 1985: 276).

20.4.2 Sects in Jainism

All living religions accommodate various views within their broad fold. In the process of such accommodation various sects and subsects emerge. Literature reveals that the first schism (*nihava*) in Jainism took place during Jina's life time. Seven more such schisms took place in Jainism before the gradual emergence of two principle sects in Jainism — the *Svetambara* (white clad) and the *Digambara* (sky clad). The split occurred about 609 years after Mahavira (however, there are controversies over the actual date) mainly on the issue of whether a monk should wear cloth or not. Another difference was that of the *Digambara's* belief that women cannot attain salvation.

In the process of growth of Jainism over centuries the main sects of this religion have also been divided into various sub-sects (*gaccha*). In the 16th century "Sthavakavis" a sub-set of the Svetambaras emerged in western India. This sect rejected the practice of image worship of Jina. In the 16th century itself a sub sect of the *Digambara* known as *Taranapantha* was organised which also denied the sanctity of idol worship in Jainism. It is significant that of the 84 *gacchas* of the *Svetambar* developed over the centuries only few have survived. The most important of these sects of Svetambara are the *Khasatara*, *Tapa* and *Ancala* *gacchas*. Some important *Digambara* sub-sects are *Nandi*, *Kastha*, *Dravida* and *Sena*.

20.4.3 Jain Scriptures

The Jain sacred literatures were initially preserved orally from the time of Mahavira. These literatures were systematised by the Jain council from time to time. The first systematisation of the Jain canonical literature took place in a council at Pataliputra (Patna) by the end of 4th Century B.C. and again in two other council in the early 3rd century B.C. in Mathura and Valabhi. The fourth and last Jain council took place at Valabhi in 454 or 467 A.D. This council is said to be the source of the *Svetambara* Jain scripture. The *Svetambara* canon consists of 45 *Agamas*: 11 *Anga* (parts) (originally consisted of 12 *Angas*, the 12th having been lost) 12 *Upanga* (sub-parts) 4 *Mula-Sutra*, 6 *Chedasutras*, 2 *Chulika-Sutras*, 10 *Prakirnakas* (mixed texts). This makes the canon of the Jain (*Svetambara*) religion.

Thus the *Svetambaras* follows the *Agama* as their secret scripture. The *Digambaras*, however, are of the opinion that the original canon of Jainism is lost and that the substance of Mahavira's message is contained in the writings of ancient religious figures. They recognise two works in Prakrit: the *Karmaprabharta* chapters on *Karman* — composed by Puspadanta and Bhutabalin and the *Kasayaprabharta*

— chapters on *Kasayas* composed by Gunudhara. They also respect some other Prakrit works.

Check Your Progress 2

Tick mark the correct answer.

- i) Jainism
 - a) accepted Vedic authority
 - b) rejected Vedic authority
 - c) remained indifferent to Vedic authority
 - d) all of the above are correct.

- ii) The central doctrine of Jainism is that
 - a) all of nature is alive.
 - b) only human beings are alive
 - c) nothing is alive
 - d) mocks etc. become alive after worship.

20.5 RELIGIOUS PRACTICES OF THE JAINS

In the earlier section we discussed the central doctrine of Jainism and its growth and development over a period of time. Let us examine the religious practices and ways of life of the Jain.

20.5.1 Religion among the Jains

The religious practices among the Jains are broadly influenced by two interdependent factors, namely the specific Jain convictions and the Hindu social milieu. Usually Jains should be members of four-fold congregation (*sangha*) composed of monks, nuns, laymen and laywomen. **They have deep faith in the *triratna* — the right faith, right knowledge and right conduct.** They believe that the strict adherence to *triratna* will bring liberation from bondage for them. Though the external and internal liberation can be obtained by the monks (*nirgantha*) the householders are permitted certain ceremonies viz., worshipping of images etc. Significantly the Jain church has not been able to ignore the devotional aspiration of the laity, who are also attracted Hindu ritual. Hence although temple worship with burning and waving of lamps, plucked flowers and fruits, preparation of sandal past etc.) implies violence, cultic practices are tolerated, being considered ultimately to the worshippers progress. The monks and the laymen are to take some vows. The monks and the nuns pledge to abstain from (a) injuring life (b) taking food and drink at night (since it may lead to injury to insects which might go unnoticed in the darkness. The Jains four fold congregation can be brought under two great bodies; the laymen/laywomen (*Shravaka*) and the ascetic (*Yati*). The lay believers (*Shravaka*) are also to take a few important vows. These include non-violence, truthfulness, charity etc. These householders also perform some obligatory duties following the examples of life style of the monks:

- i) cultivate right state of mind

- ii) regularly practice meditation

- iii) observe fasts on the eighth and fourteen days of the moon's waxing and waning period

iv) confess their faults etc. (Caillat, 1987 : 510).

The Jains have the strict rule that no intoxicating drug or drink may be touched; nothing like bhang, opium, alcohol etc. is allowed to be consumed. They follow strict vegetarianism. Even honey and butter also listed in the category of forbidden food, since in the gaining of honey lives of bees are often sacrificed and so on. Regarding regular life for the laymen the Jain rules laid down that: He must rise very early in the morning and then he must repeat silently his mantras, counting its repetition in the fingers; and then he has to say to himself, what I am, who is my *Ishhadevata* and who is my *Gurudeva*, what is my religion, what should I do, what should I not do? (Besant, 1968: 97).

20.5.2 The Jain Ways of Life

The Jains are a comparatively small community. However, they are a powerful community not by its numbers, but by its purity of life and also by the wealth of its members — who are mostly merchants and traders. Though the four *varnas* of the Hindus are recognised by the Jains, the vast mass of them are the *Vaishyas* — the traders, merchants and the manufacturers. In northern India the Jaina and the Hindu Vaishyas intermarry and interdine. They usually do not regard themselves as of different religion. The Jain ways of life are distinctive and many of which have similarity with those of Hinduism.

Their family life is similar to that of the traditional Hindu joint family. They strictly follow monogamous form of marriage. However, they have a well defined code of conduct, that makes them distinctive.

Jains are self conscious and they should never loose control over their mind and body. From childhood, a child is taught to check thoughtlessness, continual carelessness and excitement which are the great banes of human life. The children are thus educated and socialised to be thoughtful, caring, considerate and submissive. Thus Jain laymen/lay women are by nature quite, self-controlled, dignified and reserved.

The life style of the ascetic Jains are more strict. Fasting is a part of their life just like the fasting of the great ascetic of the Hindu. There are both men and women ascetics among the *Svetambaras*. They are to follow strict rules of begging and renouncing of property. However, they must not renounce the body. They must beg food enough to support the body, because only in the human body one can be gain liberation. They are to attach prime importance to the teachings of the Guru. Hence they must not renounce the Guru, because without his teaching progress will be impossible. Hence the ascetic worldview is confined to four things — the body, the Guru, disciplines and study.

The female ascetics are also to follow the same strict rule of conduct. It is the duty of the female ascetics to see that Jain women, wives and daughters are properly educated. They lay great stress on the education of the women. It is significant that there are no female ascetics among the *Digambaras*.

The ascetic dies by self-starvation when an ascetic realises that his body cannot make any further progress, he is to put it aside and pass out the world by death by voluntary starvation (Besant, 1968: 99-100).

20.5.3 The Jain Festivals

The major festivals of the Jains are related to the auspicious occasions of the life of great masters of Jainism. These occasions are (i) descent in the mothers womb

(garbha-dharana, cyavana) (ii) birth (Janma) (iii) renunciation (diksa) and (iv) attainment of omniscience (Kevalajnana) and (v) death and final emancipation of Jina.

Pajjusana (also known as *Pryusanna*) is the most popular festival of the Jain. It is performed in the month of Bhadrapad (August-September) with the aim of purification by forgiving and rendering service with whole hearted effort and devotion. In the last day of this festival the Jains distribute alms to the poor and take out a procession with the image of Mahavir. During the festival annual confession is made to remove all ill-feelings.

A fasting ceremony known as *oli* is observed by fasting twice a year. This is observed nine days each during the month of Caitra (March-April) and Ashwin (September-October). In the *Diwali* day the Jains celebrate *nirvana* of Mahavir by lighting lamps. The *Jnana Panchami*, five days after the Diwali, is celebrated by the Jain with temple worship and especially with worship of scriptures in manuscript form.

In the full-moon night of the month Caitra the Jains celebrate Mahavir Jayanti, the birth day of Mahavira.

It is significant that in common with the Hindus the Jains celebrate many of the Hindu festivals like Holi, Makara-Sankranti, Navaratri (in north) Pongal, Kartika, Yugadi etc. (in South).

The Jains take part in temple worship and worship is an obligatory rite to them. They worship not only the image Mahavir, but also of all liberated souls, monks and the scriptures in various occasions. Idol worship, chanting of hymns, consecration of images and shrines are parts of Jain rituals. All these show the reflection of Hindu influence of Jainism. It is significant that it only the *Svetambaras* decorate the temple idol with clothings and ornaments. The *Digambara* authors put more emphasis on mental culture than on idol worship.

20.5.4 Jain and Hindu Religious Practices

There are certain important similarities in the beliefs, rituals and religious practices between Hinduism and Jainism. The Jain philosophy of *karman* is similar to the Hindu doctrine of *karma* and rebirth. Hinduism has also been widely influenced by the doctrine of *Ahimsa*. Mahatma Gandhi applied Mahavir's doctrine of *Ahimsa* in all spheres of life in India, social, economic and political.

The dietary restriction among the Vaisnavas of Hinduism is also a result of Jain influence in Indian society. It is significant that Jainism also received various elements of Hindu rites and rituals. The Jain rituals are modelled mainly on 16 Hindu *Samskara* (for details you may see Box 1 of Unit No. 19 : Hinduism).

Jainism has also influenced by the Hindu caste order. During the medieval period several castes arose among the Jains. However, it is to be noted here that caste system is not followed by Jain monks. The Jain caste names are sometimes common with the Hindus, some are named after places while others are exclusively Jains. Though features of Hindu caste system, such as hierarchy also appear in Jain castes, social differentiation is not so clearly marked. Some castes are common to both *Svetambaras* and *Digambaras*, while others are exclusive to one or the other (Encyclopaedia Britannica, 1985: 280). In this context is again significant to mention here that since most of the Jains belong to the business communities in India, they are widely considered akin to the Vaishya castes. Indeed social reciprocity is higher among the Vaishya Hindus and the Jains.

Activity 1

Collect information on the festivals of the Jains. Based on your observations write a two page note on the "Religious Festivals of the Jains". Exchange your note, if possible, with other students at the Study Centre.

20.6 BUDDHISM: BASIC TEACHINGS

In this section we shall be talking about the founder of Buddhism and its basic teachings.

20.6.1 Founder of Buddhism

Buddha was the founder of Buddhism. His family name was Gautama and Siddhartha was the name given to him by his parents. He was the prince of the Kingdom of *Sakyas* and *Kshatriya* or warrior by caste. Siddhartha had a spiritual and humanistic outlook since his childhood. He was married at the age of 16 years with Yosadhara. The turning point of his life came at 29, when he realised that men are subject to old age, sickness, and death — that human life is suffering. He himself resolved on the great renunciation, to give up the princely life and become a wandering ascetic. He departed from the palace leaving his wife and infant son behind. He met various teachers in search of truth. Being unsatisfied he practised severe austerity and extreme self *mortification* for nearly six years. He, however, again abandoned this path and selected his own path (middle way — a path between a worldly life and extremes of self denial) to enlightenment. This he accomplished while seated crosslegged under a banyan tree at a place now called Buddha Gaya in Bihar, where Siddhartha Gautam became a supreme *Buddha* (the Enlightened one) in 528 B.C.

20.6.2 The Essence of Buddhism

The essence of the Buddha's early preaching was said to be the *Four Noble Truths*: acceptance of sufferings, knowing the cause of sufferings, bring to an end of sufferings and the eight fold path as a mechanism for release from sufferings. Let us examine these truths in greater length.

i) Life is fundamentally disappointment and suffering

Many experts have pointed out that the basic propositions of Buddha's philosophy are psychological and not metaphysical. The central proposition upon which all others are contingent is that of *dukha*, or pain or human misery, which no one can escape from. The first sermon of the Buddha at Sarnath begins with the inevitability of suffering:

"This O monks is the sacred truth of suffering. Birth is suffering, old age is suffering, sickness is suffering, death is suffering, being united with loved ones is suffering, to be separated is suffering, not to obtain what one desires is suffering, clinging to the earthly is suffering".

Thus the starting point of Buddhist philosophy is thus a recognition of what has been termed the "*tyranny of pain*". But while the origin of pains were specific to the different experience of individuals the Buddha dwelt on the universal aspects of the agony he found everywhere. While the generalised idea of misery could be drawn from the tyrannical acts in the unsettled conditions of his age, they were formulated as psychological universalities afflicting all human beings cutting across all lines. This focus explains the significance of the three signs witnessed by the Buddha, of disease, old age and death, which recurs in all the narratives of the Buddha. It is

one of the best attested of the early traditions and most characteristic of Buddha's understanding of human experience.

ii) Suffering is a result of one's desires for power, pleasure and continued existence

The centrality of pain is linked to the second proposition in the four noble truths where the cause of suffering is located in *tanha* the "thirst for pleasure, thirst for being, the thirst for power". The universal all consuming thirst itself may well be a product of the insatiable greed for wealth and for territory. Some passages in the Buddhist texts capture the insatiable greed of men most aptly thus: "the rich in this world give nothing of the goods that they acquired to others; they eagerly heap riches together and further and still further go in their pursuit of enjoyment. Although the king may have conquered the kingdoms of the earth and be ruler of the land this side of the sea he would still cover that which is beyond the sea". Finally only by cutting off individually and the abandonment of selfhood will there be end to *tanha*.

Dukkha and *tanha* arise out of ignorance about the nature of the universe; both are part of a world which is in perpetual flux (*anicca*), in the process of continuously changing. Buddhist philosophy has thus aptly been characterised as the "metaphysics of perpetual change", further in the Buddhist view the world is *anatta*, it is soulless. According to the Buddha there is no stable entity, no soul which transmigrates, although the process of *causation* and *karma* ensures rebirth. However, what transmigrates is individual consciousness; as a person dies his/her consciousness and the desire for fulfilling the unsatisfied cravings propelling it forward enters another life, another body, in the same way as one lamp fades out and kindles another.

iii) To Stop Disappointment and Suffering One Must Stop Desiring

The cessation of sorrow is the aim of Buddhist philosophy and is attainable by the code of personal ethics. The criterion of Buddhist ethics is self-control which when it reaches its highest point leads to *nibbana*, the blowing out of the individual. This is the only stable entity, a state of rest, in a world of ceaseless flux. It is a state of bliss reached by the Buddha and other *arhants* (who attained Nirvana) or perfected beings.

There are other features of Buddhism which are unique to it; these include a steering away from issues regarded by the Buddha as irrelevant (*avyaktani*), taking one away from the path to be pursued — the most important being the existence of god. The existence or non-existence of god in no way altered the basic propositions of Buddhism. In keeping with this position was the emphasis on self reliance in early Buddhism wherein the Buddha exhorted his followers not to look for support outside of themselves but be "lamps unto themselves". Equally significant was the centrality of compassion for fellow beings.

iv) The Way to Stop Desiring and Suffering is the Noble Eightfold Path

Suggested by Buddha, these paths are right views, right intentions, right speech, right conduct, right livelihood, right effort, right mindfulness, right concentration.

20.6.3 Buddhist Social Order

When someone joins the Buddhist order he or she is required to subscribe to no creed. In one part of the ceremony of initiation he says:

I go for refuge to the Buddha

I go for refuge to the Law

I go for refuge to the Order.

Buddha suggested his serious disciples to abandon the ordinary civil life since it was difficult to follow the Eight Fold Path in such a life. Hence two main types of followers are there in Buddhism: members of *monastic communities* and the *lay disciples*.

i) The member of the monastic community are to forsake family, occupation and society and lead a solitary life either as anchorities or as members of a monastic community. There are rigid rules of this monastic community: simple dwellings, three piece garments (an undergarment, a kind of coat and a cloak), shaved off head and beard. He must beg his food, must observe prohibition to meat diet. The monastic life must follow ten commandments. They *must refrain from* (1) killing, (2) stealing, (3) unchastity, (4) lying, (5) intoxicants, (6) solid food after midday, (7) dancing, music and theatrical representation, (8) using garlands, perfumes and salves, (10) using hig and broad couches, and (11) accepting gold and silver.

There are further minutest details of the monastic life. *Pratimoksha* (the oldest Buddhist document) contains a list of about 250 contraventions by which a monk have to test his conscience twice every month. *Uparasatha* (day of fast) is used for this heart searching. Any one, without caste restriction, without the sin of parricide etc. without some form of serious disease and without lack of personal liberty can be a member of the monastic order.

Box 1

In the monastic order there are four stages to enter into *Nirvana*. It begins with the entrants, i.e. the novice who has stepped into the stream. In the second stage there are those who will return here on the earth only once more. In the third stage there are those who will not return here on the earth any more. They will be in a higher world 'heaven' and thence with enter into 'Nirvana'. The highest stage is that of the *arahat* (saint) who will pass immediately from his present existence into Nirvana (Hackmann, 1988: 307).

ii) For the laymen/women Buddha also laid down certain instructions. They are advised to lead a moral life "in keeping with the demands of the time, and to fulfil all duties towards parents, teachers, wives, children, servants, subordinates, and ascetics". He suggested five commandments for the laymen disciples. They are advised to *retrain from* a) killing, b) stealing, c) unchastity, d) lying and e) intoxicants. Though for a laymen highest salvation was not possible through these prescribed methods; it would help them to procure a favourable reincarnation here on the earth. So it would be possible for them to become a member of the monastic community and ultimately attain the rank of *arahat* (Hackmann 1988 : 307). Such an ideal of reincarnation is associated with the doctrine of *karma* of Hinduism.

A laymen is not called to celibacy, but is required to be faithful to his wife. As an aspect of simple life the Buddhism does not suggest elaborate ceremonies.

Check Your Progress 3

1) Write a short note on the essence of Buddha's Four Fold Noble Truths in about seven lines.

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-
-
-
- 2) Which one of the following is not a commandment for the laymen follower of Buddhism.
- Refraining from killing
 - Refraining from lying
 - Refraining from intoxicants
 - Refraining from dancing and music

20.7 BUDDHIST PHILOSOPHY AND SOCIETY OF THAT AGE

How can we relate these ideas to the society in which Buddhist philosophy originated and what impact did it have upon that society? Further how different or shared were these ideas in relation to existing Brahmanical ideas? Let us examine some of these points here.

a) Break with Brahmanism

Most important, while there were a few ideas that Buddhist philosophy shared with the Upanishadic thought and with the sramanic (renouncer) tradition Buddha did not merely rehash ideas; his ideas marked in innovative and radical move in the direction of creating a new social philosophy with an enduring appeal for human kind. There was not only a break with Brahmanism but also an interrogation and rejection of its basic beliefs. A later Buddhist philosopher, Dharmakirti, put this successfully when he characterised ignorance as accepting the authority of the Veda and someone as creator, the desire of gaining merit through the holy dip, the vanity of casteism and torturing the body to redeem sin.

The sharpest dimension of the break that the Buddha made with Brahmanism was in his understanding of social institutions. In the Buddhist view since there was no creator all social institutions were arrangements which men made. Private property, the family, occupational categories and kingship originated in human social arrangements.

b) The Demystification of Kingship and Caste

Both these institutions were considered divinely ordained in Brahmanism. Buddhism opened up immense possibilities for reordering social arrangements. The impulse and legitimation for reordering social arrangements could also come from the Buddhist emphasis on change. For example, if everything was permanently in a state of change, varna divisions and despotic kingship could also change. It was in conceptualising the new social arrangements that the bases of Buddhist social philosophy may be discerned. In response to the contradictions that the bases of Buddhist social philosophy may be discerned. In response to the contradictions of society in his age Buddhism also recognised the direction of historical forces. For example, while the breakdown of the *gana-sanghas* and the earlier traditions of clan-based societies could not be reversed, they provided models for the Buddhist *sangha*. In the Buddhist *sangha* all were equal regardless of their origins; there was no individual property and all decisions were taken through consensus or voting. The *sangha*, in the words of D.P. Chattopadhyaya, was the embodiment of the

“imaginary sustance of the tribe, a symbol of people’s memories and of their aspirations;” it was the vision of an alternative society.

However, this egalitarian order applied only to the *bhikkhus*, i.e. to the *samana* who renounced both family and property to pursue salvation goals. In the world outside the *sangha* Buddhism did not envisage radical rearrangements. Buddhism introduced norms which by emphasising charity, self control, and moderation, moderated the excesses of an exploitative economic order. Buddhist ethics required a reciprocal ‘giving’; masters should treat those who worked for them well in return for which their servants would word hard for their masters. These norms would however require no re-ordering of the existing economic order in which some had too much, others too little. Similarly kingship was to be exercised according to *dhamma* moderating the despotic goverance of existing rulers.

c) Arrangements for Redistribution of Surplus through Dana

In keeping with the dual arrangements of Buddhist social philosophy, one for the world of the *sangha* and the other for the world outside, it was the central place given to *dana*, or alms giving. This was the link between the two worlds — pious laymen maintained the *sangha* and others who had renounced the world. *Dana* was also a way of ensuring that society maintained its marginalised groups, renouncers and the indigent. In substituting *dana* for the Brahmanical *yagna* the Buddha was providing a structural inversion; while the *yagna* ensured that no surplus could be built up, *dana* effected its redistribution.

To sum up the social philosophy of Buddhism, it can be seen that while Buddhism did not envisage the complete eradication of inequalities on society, Buddhist social ethics provides *a code for civilised living rather than creating for an equalitarian society*. As the “middle path”, it sought to contain the excesses of an exploitative order. It also interrogated Brahmanical values especially hierarchies based on birth and the sacred legitimation of secular institutions. It thus became the first and in some ways the most lasting critique of Brahmanism. It is not surprising therefore that oppressed groups in India have seen in it the vision of a new society. It has also appealed to rationalist humanists both in age of the Buddha and the present. For these and a number of other reasons Buddhism became popular not merely within India but in south, south-east and east Asia — by far one of India’s most significant contributions to the world.

20.8 THE GROWTH, DEVELOPMENT AND DECLINE OF BUDDHISM

Within a few centuries following the age of the Buddha the philosophy that originated with him spread out from its earlier location in eastern India. As it spread, its philosophical content expanded and was transformed through its creative interaction with its new environments and the changed social processes. Kings and other elites provided support for its expansion; by the second century B.C. it had spread into Sri Lanka and south east Asia; by the 4th and the 5th centuries A.D. it was well established in east Asia.

20.8.1 The Hinayana, Mahayana and Vijrayana

Buddhist philosophy *did not remain static* during its long history. In the centuries following the promulgation of the original teaching and the formation of earliest community, India Buddhism underwent a massive process of missionary diffusion throughout the Asian world, assimilating new values and undergoing major changes in doctrinal and institutional principles. Today, under the impact of conflicting ideologies and of science and technology, Buddhism as a religious belief system has undergone

several changes. Its original propositions had focussed on each individual working towards salvation through the path formulated by the Buddha. Although these formulations were not really esoteric, they were not so easy to continuously observe so as to reach the goal of becoming the perfected being, or the *arhant*. Fairly early, certain ancillary supports began to be incorporated into Buddhism such as showing reverence to the symbols associated with the Buddha, and other popular cults such as the worship of Tumuli. However the most striking development took place around the 1st century B.C. or 1st century A.D. As Weber has pointed out, in order to become popular an abstract religion has two courses; it can become 'soteriological', that is, adopt the notion of a saviour or of salvation, or become magical, Buddhism did noth — first, it adopted the notion of a saviour and later incorporated Tantrik elements. Finally the three different strands of Buddhism came to be known as Hinayana, Mahayana and Vijrayana for reasons that will become evident presently.

- i) **Hinayana:** After the death of Buddha several Buddhist councils were held to decide the questions of faith and religious orders in Buddhism. This finally led to the distinction between those who believed they held the most ancient traditions (*Theravandins*) and those who claimed their understandings represented the highest and most complete account Buddha's message (*the Mahayanist*). *The Theravada* or *Hinayana* (located mainly in the lands of South East Asia, Sri Lanka, Burma, Thailand, Laos, Vietnam and Cambodia) represents the sole survivor of the numerous ancient Indian schools. It has a fixed body of canonical literature, a relatively unified orthodox teaching, a clearly structured institutional distinction between the monastic order and laity. The *Tripitaka* (Three Baskets) consists of *Vinaya Pitaka* (Basket of Discipline), *Sutta Pitaka* (Basket of Discourses) and *Abhidhamma Pitaka* (Basket of Scholasticism) written in Pali language is the *Hinayana* canon of sacred literature. This tradition explicated necessary regulations for the community, meditative techniques and rituals and the stages leading to *arhatship*.
- ii) **The Mahayana** (located in Nepal, Sikkim, China, Korea and Japan) is a diffuse and vastly complex combination of many schools and sects, based on a heterogenous literature. The main thrust of their principle is that of being against the principle of Hinayana. However, in China and Japan its literature 'ranges from the most abstruse philosophy to popular devotional theism and magic. Institutionally it has appeared both in monastic and in radically laticized forms and it has occasionally served well defined church—state configurations.

The ideal of the Mahayana school was that of a *Boddhisattva* (Enlightenment being), whose compassionate vow to save all human beings was contrasted with the aloof self-concern of the Hinayana *arhat* (Encyclopaedia Britannica 1985: 603).

Box 2

The incorporation of the idea of a saviour was facilitated by the belief in *Boddhisattvas*, a series of previous personages of the Buddha before he achieved an *arhant* status in his last life. The *Boddhisattva* was a potential Buddha or a potential *arhant*. The focus on compassion laid by the Buddha resulted in the ideas that accumulated merit of a *Boddhisattva* could be transferred to help those who were struggling to escape from their various states of miseries; that once one became an *arhant* one was of no use to anyone else so that the *arhant* status should be postponed rather than achieved immediately, and finally that a future Buddha would as a saviour, make salvation possible for a large number of ordinary individuals. This form of Buddhism came to known as Mahayana, or the great vehicle, which would carry many people into salvation in contrast to the earlier form of Buddhism called Hinayana, the lesser vehicle, as it could not carry so many people to salvation.

The following are some of the ways in which Mahayana Buddhism differs from Hinayana. In the Hinayana deity worship had no place and no doctrine of God. The Mahayana introduced the idea of deity into this religion. The popular form of theism of Mahayana was the doctrine of *Bodhisattva* (one whose nature is pervaded by *bodi*). According to this doctrine through the history of human being a large number of noble men tread the path of Buddha and all of them had to follow the stages of *Bodhisattva* before they could attain the status of Buddha. However, a large number of them stopped at the *Bodhisattva* stage (and did not take up the final step to achieve the status Buddha) because they were filled with infinite pity for the suffering of the world. They prefer to wait to help those who are in need. Thus the *Bodhisattva* intervenes and saves from danger and death. He protects the weak and the helpless, frees the captive, fights plague and famine, consoles the sorrowful and comforts those who are ready to despair. Thus with this peculiar creation of *Bodhisattva* by the Mahayana the centre of gravity of Buddhist doctrine was completely shifted.

- iii) The **Tantrayana** or **Vijrayana** (prevalent in Tibet, Mongolia, and some parts of Siberia) dominantly identified with Tibetan Lamaism and its theocracy.

The third stage in Buddhist philosophy was the incorporation of a magical — mystic dimension where the followers of *Vajrayana* believed that release or salvation could be best achieved by acquiring magical powers which was called *Vajra*, meaning thunderbolt or diamond. This form of Buddhism was focussed on feminine divinities who were the force or potency (*Sakti*) behind the male divinities. These feminine 'spouses' or the Buddhas or *Bodhisattava* of the new sect were the saviouresses (*Taras*) of their followers. Those who reached a high state of detachment and mental training acquired supernatural power and were capable of following these magical practices. The *Vajrayana* school flourished in Bengal, Bihar and in Tibet where it has survived. One of the formulae of Tantric Buddhism still chanted is "Om mani padme hum"; such formulae were expected to bestow magical power on the worship and lead to the highest bliss.

20.8.2 Neo-Buddhist Movement in India

Buddhism is against the Brahmanic social order. It is against the caste based social inequality. As it emerged as a response against the Brahmanic cult in the ancient India, in contemporary India. Buddhism has been used as the instrument of eradication of ascribed social inequality. Hence the most significant Buddhist mass revival of the new age was led by Dr. B.R. Ambedkar in India. He found in Buddhism the message for the uplift of the oppressed in India. He used and interpreted Buddhism as the ideology to bring social equality and justice for the oppressed mass, especially for the Scheduled Castes. After many years of spiritual search, he became convinced that Buddhism was the only ideology that could effect the eventual liberation of India out Castes. On 14 October 1956 he performed a mass 'consecration' of the Scheduled Castes to Buddhism in Nagpur, Maharashtra. The new converts were mostly from the Scheduled Mahars Castes (a Scheduled Caste) (Gamez, L.O. 1987: 381). This mass conversion aimed at the rejection of the untouchability, participation of the oppressed castes towards undertaking more social and political activities for their liberation from the exploitative forces. One aspect of conversion movement was to radically undermine the Hindu dominant culture by rejecting its basic tenets of hierarchy, purity and pollution. This understanding of Hindu culture created a tendency of negation among the Dalits of Maharashtra. This negation was very important in as much as it developed negative consciousness which drove the Dalit of Maharashtra to undertake move creative and organised political action for their emancipation. Ambedkar's idea behind conversion was to make it a part of the larger political movement based on the material contradictions inherent in Indian Society (Guru, 1989: 419-420).

20.8.3 Decline of Buddhism in India

Before analysing the process of decline of Buddhism in India we should know the similarity between Buddhism and Hinduism and also the influence of Buddhism on Hinduism. It is significant that these aspects have contributed significantly for the decline of Buddhism in India. Originally there are certain similarities in the fundamental doctrine of Hinduism and Buddhism. The idea of transmigration of soul or incarnation is common to both the religions. Both these religions are against taking animal life. It was no doubt, permitted to Hindus by epics and in fact prevailed in Vedic times but was given up under the influence of Buddhism. Buddhism also brought phenomenal change on the mode of worship and rituals of Hinduism. Vedic sacrifices were mostly superseded by other form of worship associated with temples and veneration of images. This is however, to note here that Buddha only suggested sermons and meditation to his followers. However, the ordinary follower of Buddha in the due course of time accepted the worship of relics of Buddha and his chief disciples. The Buddhist tradition of worshipping of great teachers helped the process of deification of Rama and Krishna. Even in Hinduism Lord Buddha has been regarded as the 10th incarnation of Vishnu.

Significantly the *Mathas* of Hinduism owe their origin to Buddhism. For the first time in the history of Hinduism *Mathas* were established by Sankara, the South Indian revivalist, in the 9th century A.D. modelled on the pattern of Buddhist monasteries. The *mathas* at Saingiri, Puri, Dwaraka and Badrinath which are established by Sankara, helped in the revival of Hinduism by enforcing the disciplinary concepts of Buddhism. These *mathas* still attract thousands of Hindu pilgrims.

Buddhism received a set back in the land of its birth. Many of the noble ideas of Hinduism were incorporated in the broad fold of Hinduism including Buddha himself as the reincarnation of Vishnu. Hinduism struggled with Buddhism from the 4th to 9th century. The greatest danger of Buddhism came from its emphasis on tolerance and obliteration of differences. The very fact that Buddhism and Hinduism came nearer to each other led to the disintegration of the former. Decadence of Buddhism in India was hastened by its alliance with forms of magic and erotic mysticism called *Saktism*. Hindus had, in the meanwhile, absorbed all the good points which Buddhist had to offer. Sankara, led a crusade against Buddhism in 8th and 9th centuries. He took the Buddhist institution as his model and arranged the ascetic orders of Hindus accordingly. His philosophy was also based on Mahayana Buddhism. The final disappearance of Buddhism was, however, mainly due to the destruction of its great monasteries by the Muslim invaders...it must be understood that the decline of Buddhism from India was not its annihilation or exclusion but absorption (Chopra, P.N. 198: 48-50).

Check Your Progress 4

- 1) In the new social philosophy of Buddha there was a
 - a) reconciliation with Brahmanism
 - b) improvement upon the Brahmanism
 - c) break with Bramanism
 - d) a parallel development of Brahmanism
- 2) Write a note on feminine divinities in Buddhism in about six lines.

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20.9 LET US SUM UP

In this unit we discussed Jainism and Buddhism. We started with the discussion in the background of the emergence of Jainism and Buddhism. There we discussed the political system and the political philosophy, the economic and the social orders and the then existing religious philosophies, in the context of which Jainism and Buddhism developed. While discussing Jainism we highlighted the aspects related to the founder and essence of Jainism. The Jain ways of life, Jain festivals and the similarities between Jainism and Hinduism are also discussed in this unit. While discussing Buddhism we highlighted its basic teachings, the relation between its basic philosophy and the society of that age and its growth and development over a period of time. The similarities between Buddhism and Hinduism and the decline of Buddhism in India were also discussed in this unit.

20.10 KEY WORDS

- Heterodox** : Ideas opposed to usual practising religious beliefs.
- Ganga-Sanghas** : Geographically located units and inhabited and ruled by the Khshatriya clans.
- Oligarchies** : A form of government in which ruling power belongs to few people.
- Orthodox** : Conforming to the established religious doctrine.

20.11 FURTHER READINGS

Besant, A., 1985. *Seven Great Religions*. The Theosophical Publishing House: Madras.

Chopra, P.N. (ed) 180. *Buddhism in India and Abroad*. Min. of Education and Culture. Govt. of India: New Delhi.

20.12 ANSWERS TO CHECK YOUR PROGRESS

- i) c.
- ii) a) Emergence of settled agriculture.
 b) large standing army for the expending frontiers of the Kingdom and effective control within the state.
 c) formation of an impressive officialdom.
- iii) c.

Check Your Progress 2

- i) c.
- ii) a.

Check Your Progress 3

- 1) According to Buddha life is
 - a) fundamentally disappointment and suffering
 - b) suffering is a result of one's desires for pleasure, power and continued existence
 - c) to stop disappointment one must stop desiring
 - d) the way to stop desiring is the noble Eight fold path — right views, right intentions, right speech, right conduct, right livelihood, right effort, right mindfulness and right concentration.
- 2) d

Check Your Progress 4

- i) c.
- ii) The followers of Vajrayana believe that salvation could be best achieved by acquiring magical power. This form of Buddhism focuses on the feminine divinities who were the force behind the male divinities. These feminine 'spouses' of the Buddhas of the new sect were the saviours of their followers.