

Syllabus
M.A. Part - II Paper - VII : (Option B)
History of Buddhism and Jainism upto 1000 A.D.

- 1. Sources (Buddhism)**
 - a) Canonical and Non-Canonical Pali Literature
 - b) Art and Architecture.
- 2. The Buddha**

Life of Buddha (from Birth till the Mahaparinirvana).
- 3. Teachings of Buddha**
 - a) Four Noble Truths. Eight fold path
 - b) Law of Dependent Origination.
(Paticcaccsamuccapada)
 - c) Origin and Development of Sangha and Vinaya.
- 4. Buddhism and its Expansion**
 - a) Three Buddhist Councils
 - b) Dhamma messengers sent by Asoka (Ashoka) after 3rd Buddhist Council,
 - c) Buddhist Sects.
- 5. Impact of Buddhism on Society.**
 - a) Epistemological and Logical Aspects of Buddhism.
- 6. Sources (Jainism)**

Agamas - Literature of Jaina. Art and Architecture.
- 7. The Mahavira.**

Life of Mahavira.
- 8. Teachings of Mahavira**
 - a) Ethics
 - b) NineTattvas
 - c) Anekaravada • d) Six Dravyas
- 9. Spread of Jainism.**
 - a) Three Jaina councils
 - b) King Samprati's contribution.
 - c) Major Jain Sects
- 10. Impact of Jainism on Society**



SOURCES OF BUDDHISM : **(LITERARY SOURCES)**

Unit Structure :

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Importance of Various Sources
- 1.3 Literary Sources Canonical Pali Literature
- 1.4 Non-Canonical Pali Literature
- 1.5 How Authentic is Pali -Literature ?
- 1.6 Summary
- 1.7 Suggested Readings
- 1.8 Unit End Questions

1.0 OBJECTIVES

(A) By reading this material student will understand which sources should be utilized for getting the information about Ancient Indian History and Culture & History of Buddhism itself.

(B) Student will understand importance of the original literary sources known as 'BUDDHA VACANA'(Words of the Buddha) and its allied literature as a chief source for deriving information pertaining to history and culture.

(C) Student will get a fair idea about the vastness of the Pali-canonical and non-canonical literature.

(D) This will attract the student to explore this unexplored material for further research and inspire them to learn Pali language.

1.1 INTRODUCTION

The sources for ancient India's history can be classified under two main categories. The first is literary and second archaeological. Under literary sources can be included Vedic, Pali, Prakrit, Sanskrit and other literature beside foreign accounts. Under the broad head of archaeology we may consider epigraphic, numismatic and architectural remains besides archaeological explorations and excavations which have opened great vistas of new information about which we had no knowledge earlier.

Lack of optimum utilization of original and authentic literary and other sources, is one of the most serious problems in

understanding ancient Indian History and Culture. Chronology is one of the most besetting problems in ancient Indian history. Dr. R.C. Majumdar, the literary genius of India, observes that... ..`so fertile and active in almost all conceivable branches of study, was not applied to chronicling the records of kings and the rise and fall of states and nations. It is difficult to give rational explanation of this deficiency but the facts admit of no doubts" (The Vedic Age, p. 47, Bharatiya Vidya Bhavan, 1965).

1.2 IMPORTANCE OF VARIOUS SOURCES:

As far as the teaching of the Buddha is concerned, it was well preserved through oral tradition, till it was put to writing in the fourth council. To verify their authenticity, time and again, six historical Thervada Councils were held. Oral teachings of the Buddha, popularly known as Theravada teachings, were made available to the people in their spoken language. The Pali literature, like an ocean, is most voluminous and detailed. This voluminous literature is yet to be fully explored for details about life and teaching of the Buddha and his disciples, lay as well as monastic.

Apart from giving detailed account for the Buddha, Dhamma and Sangha, Tipitaka canonical texts) also provides colourful spectrum of the historical, geographical, political and cultural conditions prevailing in India, 26 centuries ago, at the time of the Buddha. The Tipitaka opens a window to the administrative, educational, commercial and industrial customs of the Buddha's time. It also sheds light on both social and individual conditions, in the urban as well as rural life of Ancient India. In short the India of 2600 years ago comes alive in Tipitaka and its allied literature. Tipitaka is also a vast ocean, overflowing with the peerless, wholesome benedictions of the Enlightened Buddha,

Apart from Tipitaka, the chronicles like Mahavamsa and Dipavamsa provide valuable information on 'History of Buddhism in Island' (Ceylon) . They contain the most genuine accounts of the origin of Buddhism, its doctrine, its introduction into the island and of its effects, both moral and political. As Mahavamsa often refers to the royal dynasties of India, it is also valuable for historians who wish to date and relate contemporary royal dynasties in the Indian subcontinent. It is very important in dating the consecration of the Maurya emperor Asoka, which is contemporary to with the Selukos and Alexander the Great. Indian excavations in Sanchi and other locations, confirm the Mahavamsa account of the Empire of Ashoka. The accounts given in the Mahavamsa are also amply supported by the numerous stone inscriptions, mostly in Sinhalese, found in Sri Lanka.

Apart from providing information on royal dynasties it also gives list of the succession of the great teachers right from Thera Upali who

was responsible for reciting and compiling Vinaya Pitaka in the first council down to Thera Mahinda who after taking part in third council under the patronage of king Asoka, went to Sri Lanka as a Dhamma messenger. This acariya (acharya) parampara is of great interest because in it there is a continuous synchronological connection between histories of Sri Lanka and India.

Post-canonical Pali literature supplements the Tipitaka in several important ways. First, the chronicles and commentaries provide a vital thread of temporal continuity that links us, via the persons and historical events of the intervening centuries, to the Tipitaka's world of ancient India. A Tipitaka without this accompanying historical thread would forever be an isolated anachronism to us, its message lost in clouds of myth and fable, its pages left to gather dust in museum display cases alongside ancient Egyptian mummies. These texts remind us that the Dhamma is not an artifact but a practice, and that we belong to a long line of seekers who have endeavored, through patient practice, to keep these teachings alive.

Secondly the [commentaries](#) and [chronicles](#) contain a wealth of historical information with which we are able to partially reconstruct the early history of Buddhism. The texts illuminate a host of important historical events and trends: how the Tipitaka came to be preserved orally; when it was first written down, and why; how the Tipitaka came close to extinction; how the Buddha's teachings spread across south Asia; how and when the various schools and factions within Buddhism arose; and so on. But these are not just idle concerns for the amusement of academicians. Any practitioner, of any century, stands to benefit from understanding how the early Buddhists lived, how they put the Buddha's teachings into practice, what challenges they faced; we stand to learn from those who have gone before. And there are other lessons to be learned from history. For example, knowing that it was the actions of just a few individuals that averted the extinction of the Tipitaka reminds us that it is ultimately up to individuals like ourselves to safeguard the teachings today. Without the post-canonical texts important lessons like these — if not the Tipitaka itself — might have been lost forever in the mists of time.

Thervada teachings of the Buddha is well preserved in Tipitaka. Thus Pali literature is a backbone of ancient Indian History. This Pali literature is divided into two parts that is canonical and non-canonical.

Check Your Progress

1. What is the importance of Pali Literature in Buddhism?

1.3 LITERARY SOURCES – Canonical Pali Literature

1.3.1 PALI CANONICAL TEXTS

Meaning of the term Pali

In the present day, Pali is understood as the language in which the Buddha gave his discourses. However, in Tipitaka, we do not come across the term 'Pali' synonymously with the term 'language'. Earliest usage of the term 'Pali' can be traced back to the commentaries (Atthakathas) of Buddhaghosa, which were written in 5th century A.D. As per the commentaries written by the Buddhaghosa, the term 'Pali' came to be regarded either as synonym for Buddha-vacana (words of the Buddha) or for the Tipitaka (original canonical texts). Buddhaghosa mainly used the term Pali to distinguish commentaries from the original canonical text.(Tipitaka)

The transition of the term 'Pali'-the text to 'Pali'-the language was by a natural process. When Mahendra and Sanghamitra (son and daughter of King Asoka) went to Ceylon as Dhamma (Dharma) messengers, they carried with them the canonical language orally. In order to distinguish the language of the text of the canon from 'Sinhalese bhasha', they used the term 'tanti' for the former. In tanti bhasha, they attained a coinage approaching Pali bhasha or Pali language. Thus the word Pali, which was used for Buddha vacana, later on came to be used for the language itself.

1.3.2.WHAT IS TIPITAKA ?

Though one meaning of the term 'pitika' is basket, however, the term 'pitaka' was used in those days to denote 'literature of dhamma'. This logical interpretation of the word 'Pitaka' as 'religious literature' gets revealed through Tipitaka itself. In reality, the entire literature, which grouped words of the Buddha in three divisions and preserve them safely, came to be known as the 'Tipitaka'. Although traditionally Tipitaka was used to denote the religious scriptures of any tradition, with passage of time, the word 'Tipitaka' came to refer exclusively to the words of the Buddha.

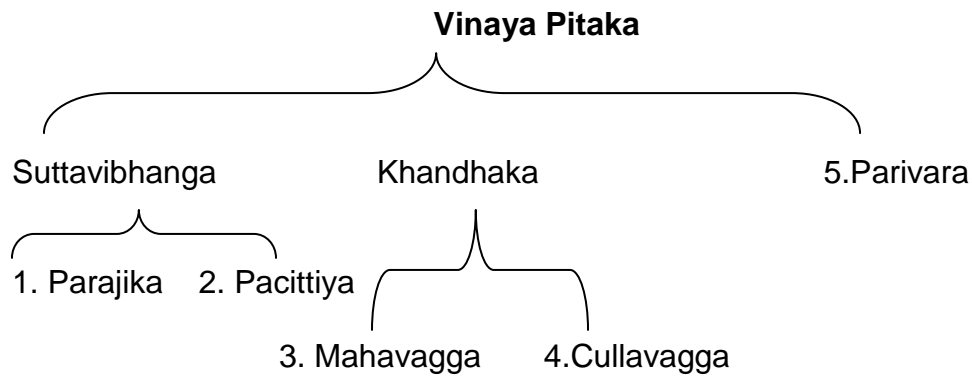
It has been said that the three collections (vinaya, sutta, abhidhamma) were kept separately in three different baskets or boxes hence came to be known as Tipitaka. However, this assertion doesn't appear logical. Firstly, although the art of writing had been invented, it demanded great effort. Secondly, the literature of each division was so vast that to write it all on palm leaves and then to store writings in one basket would have been impractical and thirdly, in those days, the religious scriptures of old age were kept alive and intact by means of recitations and memorisations. This was the tradition at that time.

1.3.3 CLASSIFICATION OF TIPITAKA

- 1) The Vinaya Pitaka
- 2) The Sutta Pitaka
- 3) The Abhidhamma Pitaka

1) The Vinaya Pitaka:-

Vinaya literally means guidance and contains the rules of monastic discipline. The five books of Vinaya Pitaka are arranged according to subject -matter into the following parts:-



1. Suttavibhanga

It lays down and explains all the rules which are contained in patimokkha. Patimokkha rules were formulated by the Buddha in order to regulate the individual life of the member of the order. These rules admonished the monks and the nuns to refrain from **seven different kinds of lesser and greater offences**. These offences are arranged in the Suttavibhanga in a gradual manner starting from grave offences and ending with lighter ones. The punishment given varies with the nature of offence. The division of offences appears in the following manner in Vinaya Pitaka.

Parajika rules: Rules concerning those grave offences that brings about defeat i.e. breaking basic code of morality like killing, stealing, false claiming of spiritual attainment and violation of celibacy. Punishment includes removal of offender from the order.

Sanghadisesa: These offences include matters like misbehavior of monks with women-folk, greediness of monks pertaining to construction of viharas and cases like creating schism in the sangha etc. Punishment is decided through formal sangha meetings and includes temporary expulsion for meditative practices.

Aniyata: These rules were formulated to regulate apparent indecent behavior of the monk with a woman lay follower. Female lay devotee, who is both a stream enterer (sotapanna) and onlooker, is

given the power to decide category of offense and accordingly punishment gets decided.

Nissaggiya pacittiya: These are rules dealing with greedy behavior of monks and nuns while procuring robes, bowls and rugs from the laity class. If they illegally obtain extra robe or bowl, the punishment lies in giving up of the extra article illegally obtained followed by confession.

Pacittiya: These rules try to prevent monks and nuns from becoming non-virtuous. The offences include using abusive language, speaking ill of others, sleeping with non-monks, digging the ground etc.

Patidesaniya: These offences require only confession on the part of the violator. Offences are related with food, like accepting food from nun, begging food from poor family etc.

Sekhiya: These are rules of etiquette numbering 75, for both monks and nuns. The rules are mainly concerned with the proper mode of imparting dhamma and behavior of monks or nuns when invited to a laity's house.

Adhikarana samatha: Includes seven rules for settlement of disputes, for example settlement through internal discussion or then going according to majority etc.

There are 227 rules for the Bhikkhus compared to 311 for the Bhikkhunis. Following is tabular summary of the above matter.

| Rules | Monks | Nuns |
|----------------------|-------|------|
| Parajika | 04 | 08 |
| Sanghadisesa | 13 | 17 |
| Aniyata | 02 | 00 |
| Nissaggiya pacittiya | 30 | 30 |
| Pacittiya | 92 | 166 |
| Patidesaniya | 04 | 08 |
| Sekhiya | 75 | 75 |
| Adhikarana samatha | 07 | 07 |
| Total | 227 | 311 |

The Khandhakas:-

The second part of the Vinaya Pitaka is Khandhakas, It consists of the two books- Mahavagga and Culavagga. For members of the order, for the smooth functioning of the sangha, certain actions were supposed to be carried out jointly like admission and ordination processes, holding of fortnightly confession meetings, observation of rain retreats, etc. For the smooth functioning of all such functions, all kind of subsidiary matters had to be defined and regularized.

Additionally, one can find in Mahavagga and Cullavagga, descriptions of early days of the life of the Buddha, origin and development of the sangha, the very first discourse explaining in detail about the teachings i.e. dhamma. It also includes biographical sketches of chief monastic disciples like Sariputta, Moggallana and lay disciples like Anathapindika, Jivaka, Visakha and the influence of dhamma and Buddha on them. One also can get detailed descriptions about two Councils that were held after Mahaparinirvana of the Buddha.

The Parivara:-

The Parivara consisting of nineteen sections serves as a kind of manual of instructions about content of Vinaya. It is compiled in the form of catechism, enabling the reader to make an enlightening survey of the Vinaya pitaka.

2) SUTTA PITIKA

The subject matter of Sutta Pitaka is the discourses of the Buddha and his chief disciples like venerable Sariputta, Moggallana, Ananda on "Dhamma". In Sutta Pitaka are found not only fundamentals of Dhamma but also practical guidelines to make the dhamma meaningful and applicable to daily life. They are in the prose form sprinkled with verses. The individual suttas vary according to the place and time of its origin. The Sutta Pitaka is divided into five separate collections known as Nikayas. They are:

1. Dighanikaya
2. Majjhimnikaya
3. Samyuttanikaya
4. Anguttaranikaya
5. Khuddakanikaya

1. **Dighanikaya:** It is named so as it is made up of 'long discourses' of the Buddha. The whole Dighanikaya is made into three divisions- Silakkhandavagga (division pertaining to morality), Mahavagga (larger division) and Pathikavagga (division beginning with the discourse on pathika (naked ascetic). Dighanikaya contains

important sutta like Mahaparinibbana sutta, Mahasatipathana sutta etc.

Mahaparinibbana sutta gives detailed description of the journey of last days of the Buddha. Buddha's last message to the disciples and instruction pertaining to how the stupa should be built on the relics of the Tathagata and his Arahatta disciples, where they should be built, which are the four sacred places followers should visit etc.

2. Majjhimanikaya : This is the collection of "middle-length" discourses numbering 152 suttas divided into three books known as Mulapannasa (first fifty sutta), Majjhimapannas (second fifty) and lastly, Uparipannas (last fifty two). Suttas mainly throw light on social ideas and institutions of those days and also provide general information on the economic and political life.

3. Samyuttanikaya: The third great collection is a collection of grouped discourses. It gets its designation from the fact that suttas are here 'grouped together' (samyutta) according to their contents. Number of samyuttas is 56 and that of the suttas 2889.

4. Anguttaranikaya: Fourth great collection is a collection of sermons, arranged in ascending numerical order. It contains 9557 suttas divided into eleven sections (nipatas). Suttas are arranged in such a manner that section one treats things of which only one exists and so on. It also contains a unique chapter entitled "Etadavagga" of Ekakanipatta, enumerating names of the foremost disciples amongst Bhikkhus, Bhikhunnis, Upasaka and Upasikas, who have achieved pre-eminence in one sphere of attainment or meritorious activities.

5) Khuddakanikaya: This is the last division of Sutta Pitaka. Though it is known as a "collection of smaller pieces" (as term 'khuddaka' means small), it contains the largest number of treatises and most numerous categories of dhamma. It contains 18 books as follows.

1) Khuddaka Patha, 2) Dhammapada 3) Udana 4) Itivuttaka 5) Suttanipata 6) Vimanvatthu 7) Petavatthu 8) Theragatha 9) Therigatha 10) Jataka 11) Niddessa (Maha & Cula) 12) Patisambhidamagga 13) Apadana 14) Buddhavamsa 15) Cariya pitaka 16) Nettipakarana 17) Petakopadesa 18) Milind Panha.

1) Khuddaka Patha:

It is an anthology used as a manual for under-training monks. It contains important suttas like Ratana-sutta, Mangala-sutta, Metta-sutta and kumarapanna-sutta, which is in the form of question-answers. These suttas are arranged in a manner to form a continuous demonstration of the practice of holy life. For novices it

is to be daily recited and the book is respected greatly in Ceylon and Burma.

2) Dhammapada :

It is a famous world classic which epitomizes the basic and essential teaching of the Buddha. It contains four hundred twenty three gathas (verses), arranged according to topics in 26 vaggas or chapters. It consists of gems of literary excellence filled with appropriate similies and universal truths and is thus appealing and edifying to readers all over the world.

3) Udana: This work contains Utterances of the Buddha in verses form inspired by a particularly intense emotion. It is a collection of 80 joyful utterances of the Buddha on unique observation of sheer bliss.

4) Itivuttaka:- Like the Udana, It contains 112 verses, passages, of inspired sayings of the Buddha, divided into four nipatas. Here each passage is preceded by the phrase, "Iti, vuttam Bhagavata" i.e. "thus said Buddha" the book is named accordingly.

5) Suttanipata:- In an archaic style of mixed prose and verse, it is a work of great philosophical and literary merit, and one of the most inspiring in the whole of the Tipitaka. The language style and it's content all indicate it to be the oldest book of the Pali canon. For understanding primitive Buddhism, it is of great use. On the Bhabru addict of Asoka, out of seven discourses mentioned, three belong to suttanipata only.

6) & 7) Vimanavatthu and Petavatthu: These books contain vivid accounts of the lives of the beings born in various heavenly abodes and of beings who are born in lower realms respectively. It throws light on good and bad deeds that enable one to gain access into respective domains.

8) & 9) Theragatha and Therigatha: These two treatise contain some of the finest pieces of poetry embodying the ecstatic sayings of 264 Arahathas and 73 Arahatta theris through sheer joy at the moment of their success. They gush forth from heart recalling their solitary life in the forest, the beauty of nature in forest and the peace and calm that facilitates their meditation.

10) Jataka: These are 547 stories of the Buddha's previous lives when he was the Bodhisatta, engaged in training himself to become Buddha. These stories are recalled by the Buddha himself in his conversation with his disciples. In these stories are embedded moral principles and practices that Bodhisatta observed for attaining Buddhahood. Ten virtues to be developed are charity, morality, renunciation, wisdom, effort, tolerance, truth, firm determination, loving kindness and equanimity.

11) Niddesa:- Divided into two books, Mahaniddesa and Culaniddesa, this work is a commentary by venerable Sariputta on some important Suttas from Suttanipatta.

12) Patisambhidamagga:- Entitled "The path of Analysis," this is another work of venerable Sariputta analytically dealing with the salient teachings of the Buddha, in the style of the Abhidhamma.

13) Apadana: Like the Jataka, it is a biographical work containing the life stories of various Arahatta theas and theris. While theragatha and therigatha reveal the moment of achievement while Apadana describes the uphill work they undertook for these achievements.

14) Buddhavamsa: This contains the biography in verses, of the Gotama Buddha and of the 24 previous Buddhas prior to him. The last section accounts for how the Buddha's relics were distributed and preserved.

15) Cariya pitaka: This contains 35 Jatakas illustrating the Buddha's fulfillment of the ten paramitas (virtues), which determines the attainment of Sambodhi, Supreme Enlightenment.

16) Nettippakarama:- It is known as a book of guidance. It was written by Mahakaccayana. It is written in the style of Abhidhamma. It serves as exegetical work. Though not Buddha vacana this book is considered as canonical in Ceylon and Burma.

17) Petakopadesa:- This little book methodizes important texts. It lays down orderly procedures to explain the Dhamma. The book is ascribed to Mahakaccana and is known as a book on 'instruction on the Tipitaka' This book is also considered canonical in Ceylon and Burma.

18) Milind Panha:- Entitled "Question's of Milinda ." it is a book of dialogues between Greece bacterian king Milind who ruled over sagala (W.Punjab) and the great Arahatta Nagasena who lived about five hundred years after the Parinibbana of the Buddha. This work records the king's tricky questions and the Nagsena's methodical answers with illustrations. This book has been famous for its clear expositions of abstruse questions. Though not Buddha vacana, this book is also counted as canonical in Burma and Ceylon.

(3) Abhidhamma Pitaka: while the Sutta Pitaka treats the Dhamma in conventional (vohara sacca) terms the Abhidhamma Pitaka treats it entirely in terms of ultimate reality (Paramattha sacca). It resolves all phenomena into their ultimate contents (Sarupa) analytically and then aims at synthesis by finding the

relations (Paccaya) between the various concomitant factors. The language of the Abhidhamma is purely objective and impersonal, hence truly scientific. It contains no such words as , 'I', 'We', 'He', 'She', 'Man', 'Tree' , 'Cow', 'Mountain', 'God', etc. which are just conventional names given to an object .

Here everything is expressed in terms of Khandha – (five groups or aggregates of existence), sala yatana – (five sensory organs and mind) and their respective objects, Dhatu – (eighteen elements), Indriya – (twenty-two faculties), Sacca – (the four Noble truths). All relative concepts such as, man, tree, etc. are reduced to their ultimate contents, such as impersonal psycho-physical process which is Anicca (impermanent , changing), Dukkha (suffering) and Anatta (without a permanent core e.g. ego or atma , or non-self).

The purpose of this analytical approach is to get rid of egocentricity or selfhood which hinders spiritual progress and is the root- cause of bondage in samsara. Abhidhamma can be called the 'science of mind ' in a real sense i.e. more than modern psychology.

The most venerable Acariya Buddha-ghosa describes Abhidhamma as uccatara (higher) or Visesa (special) dhamma (teaching) of the Buddha. That is to say, a system of appraisal purely from the Buddhist psychological and philosophical stand-points. This special higher teaching was first expounded by the Buddha at Tavatimsa (Sakka, the divine ruler's heavenly realm) to his mother who was reborn as a deity . This exposition was in the 7th year of his ministry during the 3 months' Rain's- Retreat. After teaching the devas , the master repeated the teachings verbatim (Arhattas) to venerable Sariputta , who in turn taught five hundred Arahats , who memorized the Abhidhamma and passed it on to others. It is therefore regarded as the most priceless heritage of Buddhsm.

The following seven Books of Abhidhamma have so many portals of analytical wisdom. They contain different methods of analysis and synthesis.

1) Dhammasangani :-

It provides a detailed enumeration of all phenomena , and is divided into three divisions:-

i) An analysis of consciousness (citta) and its concomitant mental factors (cetasika),

ii)An analysis of corporeality (rupa).

iii)Summary in which all phenomena of existence are brought under 122 categories (matika), in groups of three (tika) and two (duka),

e.g. kusala (wholesome) dhamma , akusala (unwholesome) dhamma, abyakta (indeterminate) dhamma. When analysed, these three comprehend everything, mundane and super mundane. It is invaluable as a source -book of psychology.

2) Vibhanga: It consists of 18 independent treatises (vibhanga) , each of which is divided into three parts :-

i) Sutta explanation.

ii) Abhidhamma explanation.

iii) Summary in question -answer form.

In this analytical procedure, it is distinct from that of Dhammasangani.

3) Dhatukatha :- This and the next book, Puggalapannatti, are small sized books , written in the form of a catechism Dhatukatha consists of 14 chapters in which all phenomena of existence are discussed with reference to the three categories of Khandha, Ayatana and Dhatu.

4) Puggalapannatti :-

It resembles the style of the Anguttara Nikaya and consists of 10 chapters in which various types of individuals (Puggala) are discussed, often with similes and comparisons along the Path.

5) Kathavatthu:

This work was compiled by the venerable Moggaliputta Tissa, the presiding Arahant of the third Great Council, in order to uproot all points of controversy regarding Buddha dhamma . There are 23 dialogue -form chapters dealing with some 21 controversies in a purely logical style.

6) Yamaka:

This is a work of applied logic which deals with the delimitation as to the range and content of all the doctrinal terms and concepts. Yamaka clears up all ambiguities and distortions which may creep into the manifold doctrines of Abhidhamma. For every discussion, throughout the work there are two sets of questions in contrast e.g. (a) Are all wholesome phenomena (kusala dhamma) , wholesome roots? (kusala mula) or (b) Are all wholesome roots, wholesome phenomena ?

7) Patthana :-

This is a gigantic work which together with Dhammasangani, constitutes the quintessence of Buddhist Philosophy. Patthana elucidates the profound philosophy of Relations (Paccaya) otherwise known as the 'law of conditionality.' This law is based on 24 Paccayas, conditions or relations, which in different combinations and permutations, keep the 'wheel of existence' (samsara) moving. These Paccayas explain the law of universal inter-dependence.

Check your progress :

2. What is mean by Jataka?

1.4 LITERARY SOURCES CONSISTING OF -NON-CANONICAL -PALI LITERATURE :

1.4.1 ERA OF CLASSICAL PALI LITERATURE AND CHRONICLES:

The earliest non-canonical literature is known as classical literature. It seems clear that early in the history of the Buddhism a need was felt for guidance on how to interpret suttas, so that those Bhikkhus who wished to teach and explain the Dhamma to their followers might be able to do so. The result of this need was production of two works namely petakopadesa & nettipakarana. These two books along with Milinda panha are considered as canonical literature in Burma & Ceylon and put under the heading of Khuddaka Nikaya. The forth one of this era is the text called Vimuttimagga. The importance of this book lies in the fact that it was made use by Buddhaghosa when he wrote Visuddhimagga.

Chronologically next comes chronicles written in Ceylon. In the early centuries of the present era, the monks of the Theravada school of Ceylon started compiling two important Pali works. The two works being the Dipvamsa (350 A.D.) 'Island chronicle', of unknown authorship, which speaks of introduction of Buddhism into Ceylon by Asoka's son Mahinda (Mahindra) and Mahavamsa (550 A.D.) Which was composed by the monk Mahanama and based on a lost work, which tells the same story in greater details giving the islands history up-to 350 A.D.

Contemporaneous too are some old commentarial works, such as Maha-Atthakatha, Mahapaccariya, Kurundi, Atthakatha, Culapaccariya, Andhakatthakatha, Pannavara and Samkhepa-atthakatha, which have been mentioned by Buddhaghosa in commentary, and which are now lost.

1.4.2 ERA OF COMMENTARIES (ATTHAKATHAS)

The following period beginning from 5th cen A,D has been the most significant one in the development of non-canonical Pali literature, As commentaries (Atthakathas) on canon and sub-commentaries (Tikas) on the commentaries were written in this period. At the beginning of several of his commentaries, the famous commentator

Buddhaghosa states that he is basing his explanations upon Atthakathas which were first recited by the 500 Theras at the first council and afterwards brought to Ceylon by Thera Mahinda and translated in Sinhalese language for the sake of inhabitants of the Island. This shows many commentaries were very old and existed along with the canon.

The word Atthakathas has been formed by adding the term 'Katha' to the 'attha', where 'attha' has the sense of 'meaning' and term 'katha' has sense of 'story' or episode. Thus together they mean elaborate exposition of sutta. Thus 'Atthakathas' written on Tipitaka enables one to understand different meanings, different uses of the words occurring in Tipitaka. Apart from this, the Atthakathas are full of historical and quasi historical anecdotes. They shed light on different aspects of ancient Indian life. A detailed account of the commentaries on some sutta reveals some important aspects of our social life during 5th century A.D.

The most important compositions of this period are the works of Acariya Buddhaghosa who wrote extensive commentaries on almost all the Books of Tipitaka except a few books of the Khuddaka Nikaya. He wrote commentaries on the Patimokha and on the entire Vinaya Pitaka, Abhidhamma Pitaka, and of the Sutta Pitaka, the first four Nikayas and a few Suttas of the fifth Nikaya.

The chief contribution of the Acariya however, was his monumental work, the Visuddhi Magga, the path of purification, which serves as an encyclopedia on the entire Buddha - vacana, very lucidly written in the style of the Abhidhamma. Acariya Buddhaghosa, an Indian Bhikkhu, wrote the large number of works in 5th century A.D. in Srilanka, where he had gone to study the old Atthakathas. Buddhaghosa is considered as the greatest Buddhist writer of all times.

Included in this era of literature, is the contemporaneous work of Acariya Buddhadatta, who wrote a commentary on Buddhavamsa and several other works of merit e.g. Vinaya Vinicchaya and Uttara Vinicchaya - Compendiums of the Vinaya in verses. Abhidhamma - vatara - a hand book of Buddhist psychology, Jinalamkara - an epic on Buddha's Great - Victory.

Another prolific writer, Acariya Dhammapala wrote commentaries on the remaining works of Khuddaka Nikaya, Therigatha and Cariyapitaka and also sub-commentaries on works, such as, the first four Nikayas - Digha - Majjhima, Samyutta and Anguttara, on Nettipakarana, Visuddhi magga and several other works.

All these Acariyas were Indians. There are several other commentators mostly Sinhalese of this period, a few notable ones being Acariya Ananda, author of Abhidhamma Mulatika and

several tikas of Buddhaghosa's commentaries of Abhidhamma ; Acariya Cula Dhammapala , author of Saccasankhepa ,etc.Acariya Upasena , author of the commentaries of Niddesa , Acariya Anuruddha , author of the famous manual of Abhidhamma called Abhidhammattha Sangaha , and several other works. Acariya Mahanama , author of the sub-commentary of Patisambhida Magga ; and the Acariyas Kassapa, Vajirabuddhi, Khema , Dhammasiri and Mahasami to mention a few more , who wrote Tikas on various works.

1.4.2 ERA OF SUB-COMMENTARIES (TIKAS)

The word 'Tika' is used for secondary commentary.i.e. a commentary upon a commentary. The word is however also used occasionally of a commentary upon a non-canonical text.The Saddhamasangha tells how the tikas came to be written after a conference held under the presidency of the thera Maha Kashyapa with Parakramabahu I (A.D. 1153-86) as patron but there is evidence for existence of tikas at a much earlier date than this.

Table showing list of commentaries and Sub-commentaries

| Source Text | Commentary (Atthakatha) | Subcommentary (Tika) |
|-----------------------------|---|--|
| <u>VINAYA PITAKA</u> | | |
| | Samantapasadika (Buddhaghosa; 5 th c.) | Vajirabuddhi-tika (Vajirabuddhi; 11-12 th c.) Saratthadipani (Sariputta; 12 th c.) Vimativinodani (Mahakassapa of Cola; 12 th c.) |
| <u>Patimokkha</u> | Kankhavitani (Buddhaghosa; 5 th c.) | Vinayatthamañju sa (Buddhanaga; 12 th c.) |
| <u>SUTTA PITAKA</u> | | |
| <u>Digha Nikaya</u> | Sumangalavilasini (Buddhaghosa; 5 th c.) | Dighanikaya-tika (Dhammapala; 6 th c.) |
| <u>Majjhima Nikaya</u> | Papañcasudani (Buddhaghosa; 5 th c.) | Majjhimanikaya-tika (Dhammapala; 6 th c.) |
| <u>Samyutta Nikaya</u> | Saratthappakasini | Samyuttanikaya- |

| | | |
|--------------------------------|--|--|
| | (Buddhaghosa; 5 th c.) | tika (Dhammapala; 6 th c.) |
| <u>Anguttara Nikaya</u> | Manorathapurani (Buddhaghosa; 5 th c.) | Saratthamañjusa -tika (Sariputta; 12 th c.) |
| <u>Khuddaka Nikaya</u> | | |
| <u>Khuddakapatha</u> | Paramatthajotika (I) (Buddhaghosa; 5 th c.) | - |
| <u>Dhammapada</u> | Dhammapada- atthakatha (Buddhaghosa; 5 th c.) | - |
| <u>Udana</u> | Paramatthadipani (I)/Udana-atthakatha (Dhammapala; 6 th c.) | - |
| <u>Itivuttaka</u> | Paramatthadipani (II)/Itivuttaka-atthakatha (Dhammapala; 6 th c.) | - |
| <u>Suttanipata</u> | Paramatthajotika (II)/Suttanipata- atthakatha (Buddhaghosa; 5 th c.) | - |
| <u>Vimanavatthu</u> | Paramatthadipani (III)/Vimanavatthu- atthakatha (Dhammapala; 6 th c.) | - |
| <u>Petavatthu</u> | Paramatthadipani (IV)/Petavatthu- atthakatha (Dhammapala; 6 th c.) | - |
| <u>Theragatha</u> | Paramatthadipani (V)/Theragatha- atthakatha (Dhammapala; 6 th c.) | - |
| <u>Therigatha</u> | Paramatthadipani (VI)/Therigatha- atthakatha (Dhammapala; 6 th c.) | - |
| <u>Jataka</u> | Jatakathavannana/Jata ka-atthakatha (Buddhaghosa; 5 th c.) †(various, 1895, PTS) | - |
| <u>Niddesa</u> | Sadhammapajotika (Upasena; 5 th c.) | - |

| | | |
|--|--|---|
| <u>Patisambhidamagga</u> | Sadhammappakasini (Mahanama; 6 th c.) | - |
| <u>Apadana</u> | Visuddhajanavilasini (unknown) | - |
| <u>Buddhavamsa</u> | Madhuratthavilasini (Buddhadatta; 5 th c.) †(I.B. Horner, 1978, PTS) | - |
| <u>Cariyapitaka</u> | Paramatthadipani (VII)/Cariyapitaka-atthakatha (Dhammapala; 6 th c.) | - |
| Nettipakarana Petakopadesa <u>Milindapañha</u> | | |

ABHIDHAMMA PITAKA

| | | |
|---|---|---|
| Dhammasangani | Atthasalini (Buddhaghosa; 5 th c.) | Linatthapada-vannana (Ananda Vanaratanatissa; 7-8 th c.) |
| Vibhanga | Sammohavinodani (Buddhaghosa; 5 th c.) | - |
| Katthavatthu Puggalapaññatti Dhatukatha Yamaka Patthana | Pañcappakaranatthakatha (Buddhaghosa; 5 th c.). This commentary covers all five books. | - - - - |

Courtesy

(<http://www.accesstoinsight.org/lib/authors/bullitt/fieldguide.html>)

1.5 HOW AUTHENTIC IS PALI -LITERATURE ?

To judge the authenticity of this vast Pali literature which is supposed to be the chief literary source for deriving information for Ancient Buddhism we can take help of six historical councils and epigraphic evidences in the form of Asokan Inscriptions.

1.5.1 SIX HISTORICAL COUNCILS AS PER THERAVADA SCHOOL

For preservation of these canonical and non-canonical literature councils were held time and again. As per Theravada school such six historical councils were held.

The Theravada canon was finally settled and written down in a Council convened by King Vattagamani Abhaya (29. B. C.). This Council is known as the Fourth Council. Till this time the Pali Tipitaka (Tripitaka) was handed down in oral tradition. The First Council was held immediately after the (death) mahaparinibbana of the Buddha, in the Saptapanni cave near Rajgiri under the chairmanship of Mahakassapathera. Five hundred Arahatta disciples including Upali and Ananda participated in that Council and they recited the teachings of the Buddha as they remembered them. It is believed that 'Dhamma' (i.e., 'sutta', discourses and) and Vinaya (i.e., monastic rules) were codified through this recitation. This compilation may be called the beginning of the Tipitaka not only of the Theravada school but of all other schools, since schism in the Buddhist sangh is a much later phenomenon.

The tradition also narrates that one hundred years (or one hundred and ten years according to Hiuen Tsang) after the death of the Buddha another Council (the second) was convened at Valukarama in Vaishali, where seven hundred Arahatta Bhikkhus participated. Most probably this Convention was necessitated for reconciling certain minor differences in the interpretation of the monastic rules. This Council also made no endeavour to write down the teachings.

During the time of Emperor Ashoka (Asoka) (3rd cent. B. C.), the sangha witnessed severe schism and it was divided into several sects. The emperor, an ardent leader of the Theravada school, convened another Council (the third) to finally settle the Tipitaka according to the school he himself adhered to. When his son, Mahindathera (Mahindra) and daughter, Sanghamitta (Sanghamitra), led a mission to Sri Lanka, they carried with and Atthakatha them the oral Tipitaka to that country. Pali Tipitaka grew out of the oral tradition to be modified during the next two centuries in which form it was finally written down in the literary Pali language in the Fourth Council.

The fifth council was held in Mandalay in 1871 AD . It took the decision of engraving the Tipitaka on marble slabs. Consequently it was engraved on 729 slabs of marble. It was a better step as the durability of stone in comparison to Palm leaves is much more.

The 6th Council convened in 1954 AD in Yangon (Rangoon), apart from executing usual work, showed the solidarity of the *Theravada* Buddhists. The *Pali* Tipitaka texts approved in the Council became the base for the Tipitaka we have now. The Burmese & sinhalese Buddhists accept the *Milindapañha* *Nettipakarana* and *Petakopadesa* as part of Tipitaka but others count them as non-canonical.

The Pali term for these councils is 'sangiti'. It has a distinct, deeper and wider meaning and in that sense it means the recitation of the teachings of the Buddha for their collection, compilation, classification, verification, or authentication, approval and memorization. The significance of these councils lie in the fact that in all these councils Tipitaka was recited rehearsed and certified. In short, the preservation of the teaching of the Buddha through recitation served dual purpose: preserving or maintaining the purity of *Buddhavacana* (*Dhamma* and *Vinaya*) and propagating for its longevity.

1.5.2 NON-THERAVADA COUNCILS

Another council which was the Fourth in India, was convened in Kashmir during the reign of Kaniska. This was the Council in which *Mahavastu*, a new *Vinaya* text on *Jñana-prasthanasastra*, was composed. It was encrypted and said to have been deposited in a golden casket beneath a *Stupa*. Here we find the emergence of *Sarvastivada* school of Buddhism. After this Council the missionaries went to the areas of Central Asia, Tibet, China, etc. to propagate Buddhism.

A Council was also held in Lhasa (Tibet) to compile and preserve the teachings of the Buddha, received by the Tibetans. It is the only conference held by followers of the Buddha to preserve *Tripitaka* in Tibetan language. Of course this *Tripitaka* is different from *Pali Tipitaka* but contains in toto the essential teachings of the Buddha.

1.5.3. (ASHOKAN) INSCRIPTIONS-

From epigraphic evidences it may be said that the Asokan age was conversant with certain portion of *Vinaya Pitaka*, *Dighanikaya*, the *Anguttaranikaya*, the *suttanipat* and the *Majjhimanikaya*. The terms used by Asoka in the *Bairat-Bhabru* Inscriptions are conclusive proof of the existence of Buddhist literature called either 'pitaka' or 'Pitakas'. The duties of a Pious lay-follower stressed by the Asoka through his edicts all fall within scheme of the *Nikayas*. The occurrence of the term 'petakin' (knower of Pitaka/ s) in the *Bharhut* inscription indicates that the word 'pitaka' became popular enough to be part of popular usage. Hence, it appears that before end of *Mauryan* period there was something in the nature of canon in existence, which was regarded as having been uttered by the Buddha and which resembled the Pali canon very closely.

1.6 SUMMARY

This chapter tries to give detailed description about content of literary sources consisting of Pali canonical and non-canonical

sources along with early chronicles and crucial role they can play for providing information about history of early Buddhism.

Apart from defining the word 'Pali' and 'Tipitaka' it gives broad classification of entire Pali Tipitaka. It tries to give idea about what Tipitaka contains in general and in particular. .Apart from this it gives idea about non-canonical literature and chronicles.

It gives Information about famous commentators like Buddhagosa, Buddhadatta and Dhammapala who wrote commentaries is given.

This chapter shows how with the help of six historical Theravada councils and Asokan inscription one can judge the validity of this entire literature. Along with it information about Non Theravada council is also given.

Importance of Pali Canonical and Non-canonical literature lies in the fact that it provides information which can reconstruct the cultural configuration of an important historical age .It provides information on education and learning of that period, social ideas and institutions, caste system, marriage, family ,political and historical data, Art and Architecture, economic condition and material culture of that era.

Check your progress :

3. Which were the six historical councils as per Theravada school

1.7 SUGGESTED READINGS

- (1)History of Pali literature By B.C.Law
 - (2)History of Indian literature by winternitz
 - (3)Pali language and literature by Geiger
 - (4)Essence of Tipitaka by U Ko.lay (V.R.I. publication)
 - (5)Pali shityala itihasa by Bharatsiha Upadhyaya
 - (6)History of Indian literature by K Norman
- Website
<http://www.accesstoinsight.org/lib/authors/bullitt/fieldguide.html>.

1.8 UNIT END QUESTIONS:

- Q 1. Explain utility of literary sources for gaining information about early history of Buddhism.
- Q 2 What do you understand by the the term 'Pali'?
Give a broad idea of what it contains in general.

- Q3 Explain the meaning of the term 'Tipitaka'. Give a broad classification of it .
- Q 4 What do you understand by canonical Pali literature ? What does it contain in general ?
- Q 5 Give details pertaining to Non canonical Pali literature.
- Q 6 How authentic are the words of the Buddha ? Judge it with the help of six Theravada Councils.
- Q7 Judge historicity of Pali literature with the help of Asokan inscriptions.
- Q8 Give detail about famous commentators who wrote commentaries on Tipitaka.
- Q 9 "Pali literary sources play crucial role in providing information about Ancient History of India." Comment.



SOURCES OF BUDDHISM: (ART & ARCHITECTURE)

Unit Structure

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Inscription as a source
- 2.3 Numismatics as a source
- 2.4 Archaeology as a source
- 2.5 Summary
- 2.6 Suggested Readings
- 2.7 Unit End Questions

2.0 OBJECTIVES:

- (A) To make a student understand about sources other than literary as a source of Buddhism, their utilization, their role and contribution in constructing and reconstructing Ancient history of India and history of Buddhism it self.
- (B) By reading this material student will get an idea about how various materials should be explored for getting information.
- (C) To create interest among students to learn various ancient scripts in order to decode the language of Inscription.
- (D) To make the student understand various ancient forms of Architecture existing in Ancient India at the time of the Buddha & later on.
- (F) To throw light on history of evolution of various schools of Buddhism and its impact on Architecture.

2.1 INTRODUCTION

Art and Architecture as the source of the Buddhist studies.

In the previous chapter we saw literary sources consisting of canonical and non-canonical Pali literature, their authenticity and utility as a source of Buddhism for deriving information for ancient history and culture. In this chapter we will see other sources of Buddhism.

As per Vincent Smith 'A body of history strictly so called must be built upon a skeleton of chronology that is to say on a series of dates more or less precise'. Without which it is difficult to determine even the sequence or successive order of events. Several puzzles pertaining to chronology can be solved by use of 'synchronisms' by use of stray information showing that king 'A' of unknown date was contemporary with king 'B' of known date. The testimony of foreign authors is useful in this matter. Indian historians obtain much help

in that way from chronicles of Ceylon, China all of which have well known systems of chronology. In this chapter we will see 'ART & ARCHITECTURE' as a source of BUDDHISM. They can be classified as

1. Study of Inscriptions
2. Study of Numismatics
3. Study of Archaeology (with special reference to Stupa, Vihara, Chaityagraha, Sculptures & Paintings)

2.2 STUDY OF INSCRIPTIONS

Epigraphy is the study of inscriptions. Inscriptions are of great importance as sources of ancient Indian history. Written in different languages they are engraved on a variety of materials—stone, rock, pillar, caves, metal plates, clay earthen ware etc. According to Vincent Smith, inscriptions are the most important and trustworthy source of our knowledge. Dr. R. C Majumdar remarks that "Inscriptions have proved a source of the highest value for the reconstruction of the political history of ancient India". In general the Historian Fleet is of the opinion that inscriptions help us to ascertain the truth of the facts collected from literature, tradition, coins etc. Exact dates of events can also be ascertained from inscriptions.

Some inscriptions give details about the political and religious activities of that time. Others are official, commemorative and historical. The most famous of inscriptions are the edicts of Asoka (Ashoka). Most of the Asokan edicts are written in old Brahmi script. Inscriptions found in North- Western India are usually written in Kharosthi script. Asokan edicts give us a clear idea of what 'Dhamma' is according to Asoka. It tells about his transformation because of the war of Kalinga, benevolent activities carried by him and his role in spreading Dhamma all around by sending Dhamma messengers into foreign lands.

The great Buddhist Emperor Asoka caused the erection of monolithic pillars of sandstone, 30 to 40 feet high, crowned by animal figures like the bull, lion and elephant, and had them inscribed with the Buddhist concepts of morality, humanity and piety, which he wished his people to follow. Famous Asokan pillars are from Lauriya Nandangarh in Bihar, Sanchi and Sarnath.

The most remarkable of them all is the highly polished monolithic lion-capital found at Sarnath, which is now the Emblem of the Government of India. It represents four roaring lions back to back facing the four cardinal directions. The round abacus is decorated with four *dharmachakras* or wheels of law, alternating with an elephant, a bull, a horse and a lion, all carved with masterly skill. The abacus is supported by a bell-shaped base consisting of a

lotus with *dharmachakra*, which perhaps symbolized the victory of righteousness over physical force. The superb modeling of the figures executed in a realistic manner with a certain stylization, is invested with a great power and dignity, and reveals the aristocratic and international nature of Mauryan art.

Asoka's edicts, which comprise the earliest decipherable corpus of written documents from India, have survived throughout the centuries because they are written on rocks and stone pillars. These pillars in particular are testimony to the technological and artistic genius of ancient Indian civilization. Originally, there must have been many of them, although only ten with inscriptions still survive. Averaging between forty and fifty feet in height, and weighing up to fifty tons each, all the pillars were quarried at Chunar, just south of Varanasi and dragged, sometimes hundreds of miles, to where they were erected. Each pillar was originally capped by a capital, sometimes a roaring lion, a noble bull or a spirited horse, and the few capitals that survive are widely recognized as masterpieces of Indian art. Both the pillars and the capitals exhibit a remarkable mirror-like polish that has survived despite centuries of exposure to the elements. The location of the rock edicts is governed by the availability of suitable rocks, but the edicts on pillars are all to be found in very specific places. Some, like the Lumbini pillar, mark the Buddha's birthplace, while its inscriptions commemorate Asoka's pilgrimage to that place. Others are to be found in or near important population centres so that their edicts could be read by as many people as possible.

Monarchs throughout the ancient Buddhist world were encouraged to look to Asoka's style of government as an ideal to be followed. King Asoka has to be credited with the first attempt to develop a Buddhist polity. Today, with widespread disillusionment in prevailing ideologies and the search for a political philosophy that goes beyond greed (capitalism), hatred (communism) and delusion (dictatorships led by "infallible" leaders), Asoka's edicts may make a meaningful contribution to the development of a more spiritually based political system.

Other than Asokan edicts the Hastigumpha Inscription of Kharvela, Allahabad Pillar Inscription of Samudragupta, Junagarh Rock Inscription of Rudradamana and Aihole Pillar Inscription of Pulakesin II are full of historical information.

The inscriptions on the stupas, rock-cut viharas and chaityagruhas are also the direct source of information of the spread of Buddhism in the different parts of the country.

Check your progress :

1. What is mean by Inscription?

2.3 STUDY OF COINS

Numismatics is the study of coins. Coins yield information on the condition of the country. The coins made of gold, silver and copper speak of the economic situation of that place in the period. Coins give us chronological information. It also gives us knowledge about the extent of influence of that a particular ruler or kingdom and its relation with distant areas. Coins are the only source of ideal knowledge of the Bactarian; Indo-Greeks and Indo-Parthian dynasty. The coins of this period bring to light an improvement in the coin artistry of India. Portraits and figures, Hellenistic art and dates on the coins of the western Satraps of Saurashtra are remarkable sources for reconstructing this period. The circulation of coins in gold and silver during the Gupta Empire imparts an idea of the healthy economic condition during the rule of the Guptas.

2.4. ARCHAEOLOGY

Archaeology is the scientific study of the remains of the past. They include buildings monuments and other material relics that the inhabitants of that period were associated with. Excavations at Taxila give an idea about the Kushanas. The rock cut temples of Ajanta and Ellora with its sculptures and paintings express the artistic finery of that period. Besides all these pots, pottery, seals, skeletal remains all are inseparable parts of the reconstructing history.

The study of Buddhism in India would have received a great setback had it not been for Sir Alexander Cunningham's archaeological expeditions which re-introduced the places of Buddhist interest like Vaishali, Sravasti and so on to the Indians. For gaining information about archaeological aspect of Ancient India with reference to history of Buddhism study should be carried out on various architectural forms which existed in the Buddhist India like the 'Stupa' 'Vihara' ' chaityagraha', 'sculptures' and 'paintings'.

2.4.1 Stupas

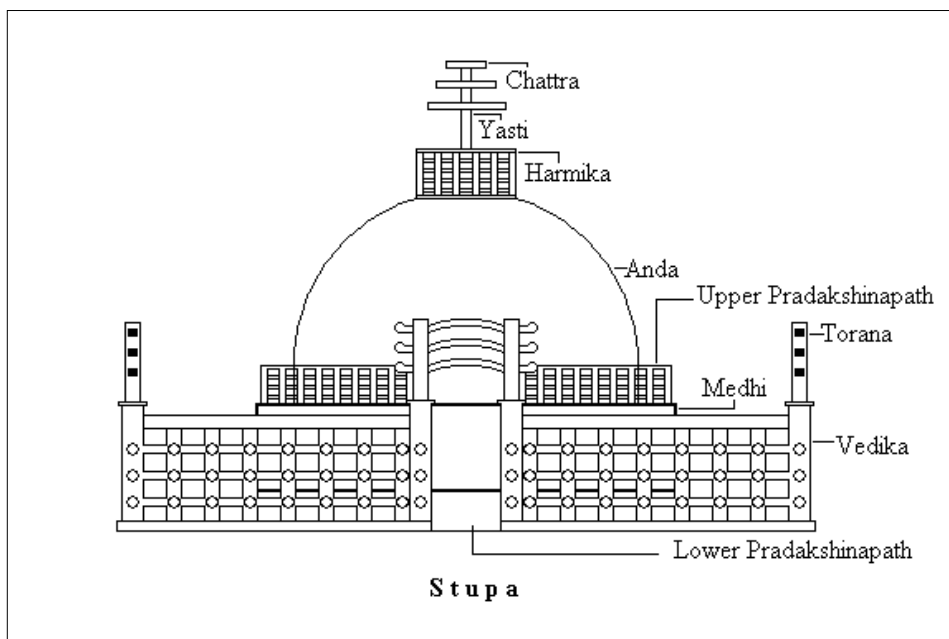
As per the wishes expressed by the Buddha in Mahaparinibbana sutta, stupas are to be built on the relics (dhatus-remains of the

body after cremation) of the Buddha, Pacceka Buddhas, (one enlightened by himself for himself.) Arahattas (fully liberated ones) and cakkavattins(sovereign kings). As per Pali literary sources originally there were eight stupas in Rajagraha, Vaisali, Kapilvastu, Allakappa, Ramgram Vethadipa, Pava and Kusinagar (erected on relics) besides those erected by Brahmin Drona and Mauriyas of Pippalivana on the spot and the embers respectively.

Thus Stupas are monument erected on the relics of the Buddha, Pacceka Buddha, a Buddhist saint,(Arahatta) and cakkavattin (Chakravarti) Such stupas erected on the relics are called the Saririka stupas. Stupa at Kapilvattu is a Saririka stupa. Sometimes Stupas are erected for marking a sacred spot, or for commemorating an event connected with the life of the Buddha. Such stupas are called the Uddesika stupas. Dhamekh stupa is a Uddesika stupa commemorating the dhammacakkapavatana at Sarnath. Stupas constructed over or on the objects used by the Buddha like bowls, garments, sticks etc are called the Paribhogika stupas. The stupa at Sopara near Mumbai is the Paribhogika stupa built on the piece of the 'Patta' [begging bowl] of the Buddha.

Architecturally the origin of the stupa is from the earthen mound developed to form the huge stupa. Stupa consists of the circular base called Medhi, supporting the massive solid dome called Anda, crowned by the Harmika and the Umbrella or chattra symbolizing the Universal monarchy of the Buddha- the one who conquered the SELF. Though in its development the stupa often became elaborate and complex, in its purest form the plan consisted of a circle. Worship consists of walking clockwise around a stupa, therefore the structure is surrounded by a processional path, or the padakkhinapatha. This basic design is the inspiration for other types of Buddhist monuments, including pagodas, seen throughout Asia. Many important stupas have become places of pilgrimage.

The Emperor Asoka was the first to encourage the building of stupas. He is said



to have constructed 84,000 stupas all over his kingdom. Archaeological excavations have proved the existence of Asokan stupa under most of the stupas excavated in India.

The Chinese traveler Fa-hien speaks of the alms bowl of the Buddha which he saw at Peshawar. Yuan Chwang speaks of head-dresses of prince Siddhartha associating them with the vihara at Konkanpura in South India. There are places where it is believed that Buddha has left his foot prints for the faithful to worship. Sanctuaries of different kinds have arisen in all such places.

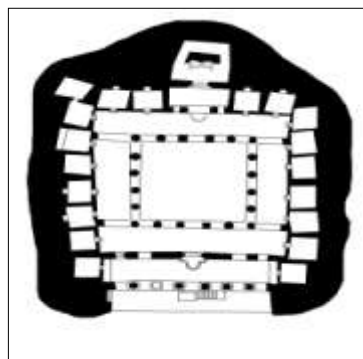
For getting information about history of early Buddhism these stupas prove to be a very valuable source. As they are built on either relics or the objects used by the Buddha or to mark an important event connected with his life or sacred spot their location can throw new light on the history of early Buddhism. Apart from this it can throw light on history of origin and development of Art and Architecture of ancient India. The stupa architecture also reflects the technological development and the material of construction of the period.

With time the stupa not only became the symbolic form of the mahaparinibbana of the Buddha but also the symbolic form of the Buddha himself, his Dhamma [teachings] and his Abhidhamma [higher teachings]. Thus the study of the evolution of the stupa reveals the changing phases of Buddhism through time.

2.4.2 Vihara

The vihāra is the residential place of the monks and the nuns. This unit of the architecture is also influenced by philosophy, by disciplinary rules and regulations of the monks [Vinaya] and the changing pattern of Buddhism. The evolution and the development of the vihāra clearly shows the origin of the vihāra in the natural grottoes of the mountains in case of the rock-cut architecture and in the temporary huts of grass, self erected by the monks, in case of structural architecture. From there they developed with the need of the Sangha, with the changed philosophy, with the time and technology into the grand rock-cut architecture of the Sahyādrī and to the lofty well developed monasteries of the Nalanda and Taxila in later date.

Vihara or Buddhist monastery is an important form of institution associated with Buddhism and can also be defined as a residence for monks, a centre for religious work and meditation and a centre of Buddhist learning. Reference to five kinds of dwellings (Panca Lenani) namely, Vihara, Addhayoga, Pasada, Hammiya and Guha is found



in the Buddhist canonical texts as fit for monks. Of these only the Vihara (monastery) and Guha (Cave) have survived.

The monastic establishment excavated in the Nagarjunakonda valley shows the typical layout. It consists of residential quarters of the monks, a stupa and a chaityagraha. The living quarters of the monks called the cells were small rooms around the central open courtyard. The similar plan is seen for the vihara in the rock-cut architecture of Maharashtra, with the only difference that the central courtyard is not open to sky and the cells were fitted with rock-cut platforms for beds and pillows.. The largest rock-cut vihara is seen at Junnar and has 20 cells around the courtyard.

From the first century CE onwards viharas also developed into educational institutions, due to the increasing demands for teaching. In the later period the image of the Buddha is seen in the central shrine of the vihara. Some Viharas became extremely important institutions, some of them evolving into major Buddhist Universities with thousands of students, such as Nalanda.

Epigraphic, literary and archaeological evidence testify to the existence of many Buddhist Viharas in Bengal (West Bengal and Bangladesh) and Bihar from the 5th century AD to the end of the 12th century. These monasteries were generally designed in the old traditional Kushana pattern, a square block formed by four rows of cells along the four sides of an inner courtyard. They were usually built of stone or brick. As the monastic organization developed, they became elaborate brick structures with many adjuncts. Often they consisted of several stories and along the inner courtyard there usually ran a veranda supported on pillars. In some of them a stupa or shrine with a dais appeared. Within the shrine stood the icon of Buddha, Bodhisattva or Buddhist female deities. More or less the same plan was followed in building monastic establishments in Bengal and Bihar during the Gupta and Pala period. In course of time monasteries became important centres of learning.

An idea of the plan and structure of some of the flourishing monasteries may be found from the account of Hsuan-Tsang, who referred to the grand monastery of po-si-po, situated about 6.5 km west of the capital city of Pundravardhana (Mahasthan). The monastery was famous for its spacious halls and tall chambers. General Cunningham identified this vihara with bhasu vihara. Huen-tsang also noticed the famous Lo-to-mo-chi vihara (Raktamrittika Mahavihara) near Karnasuvarna (Rangamati, Murshidabad, West Bengal). The site of the monastery has been identified at Rangamati (modern Chiruti, Murshidabad, West Bengal). A number of smaller monastic blocks arranged on a regular plan, with other adjuncts, like shrines, stupas, pavilions etc have been excavated from the site.

2.4.3 Chaityagruha

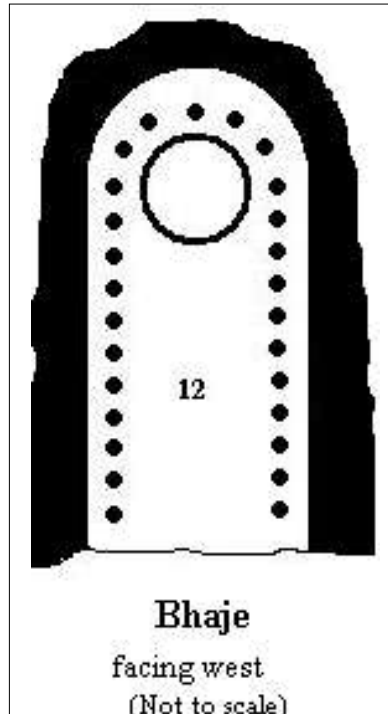
There is no mention of 'Chityagruha' in the Pāli literature as such but the inscriptions and the sculptures mentions the word in the later date. Today the word stupa and cetiya is taken synonymously, but it was not so in the period of the Buddha. "a glance through the pages of the Mahaprinibbana sutta will also bring out the difference between the stupa and the cetiya. As a matter of fact, the former type is used there to signify funerary monuments whereas cetiya or cetiya conveys a sense very much akin to that of a shrine. No less than seven cetiya, are specifically mentioned in the Mahaparinibbana sutta and all this chaityas were visited by the Buddha". Chaityagryha is a home of a chaitya or stupa as the name itself suggest and probably developed in later days when the need was felt for enclosed place to sit in front of the stupa and meditate.

Chaityagrauha plays a very important part in the Buddhist architecture, as it a unique structure found in Buddhism which not only has different plan, elevation, section, but is the prefect reflection of the philosophical teachings and the changes happening through the years. It is also the best-executed structure that fulfils the requisites of vipassana meditation in a structural form; especially the apsidal planned vaulted roofed Chaityagruha.

The development of Chaityagruha. can be traced from the archaeological evidences found in the structural as well as in the rock-cut ones. Structural evidences are very inadequate due to the material of construction not strong enough to sustain the time period of thousands of years. But the rock-cut Chaityagruha. are adequate in number and are in good condition to develop the chronology as well as the origin. The Chaityagruha. of Karle, Bhaje, Bedse, Ajanta, Pitalkhora, Ellora etc are few of the examples.

The most important part of the evolution of the chaityagruha is its shape. The apsidal plan marks the beginning and end of the structures and that too only in Buddhist architecture. No architectural

evidences are found in India of apsidal plans prior to the Buddhist period. The study of the development of the plans of the chaityagruha are adequate to reveal the changing phases of Buddhism in India with reference to the different school or sects of Buddhism.



2.4.4 Sculptures

Both types of sculptures, the sculptures in relief and the freestanding sculptures forms the authentic source of Buddhist history. The earliest sculptures belong to the Mauryan period and are the capitals and the crowning animal figures on the Asokan pillars. The Lion capital of Sarnath, the Sankasya Elephant capital, the Rampurva bull capital are some of the examples of the Maurayan sculptures which have reached its zenith of perfection. Beside the animal figures the sculptures of this era are also marked by the figures of Yaksha and Yakshinis.

The Didarganj yakshini with the bright mauryan polish is said to be one of the most beautiful freestanding sculpture of the period.

The sculpture of the Sunga period shows the evolution from the archaic phase to one of maturity and is marked with the sculptures on the stone vedikas and toranas of Barhut, Sanchi and Bodhgaya. Jataka stories are very cleverly represented in a single carving but with the method of continuous narration at the Barhut stupa. This shows the epitome of efficiency reached by the artist in that period. It is a well known fact that in the earlier phase of Buddhism, Buddha was not represented in the human form and was worshipped in the symbolic forms. The important events in the life of the Buddha are represented in the relief sculptures where the Bodhi tree, the footprints, the stupa are the symbols of the Buddha himself, which is very well depicted in the Sanchi stupa.

The Satavahana sculpture is seen in the Naneghat rock-cut excavation and its evolution can be traced through the different rock-cut excavations like the Bhaje, Karle, Pitalkhore, Bedse and so on. The figures on the capitals or the donor couples at the chaityagruhas show the development of the Buddhist sculptures reached at that period.

Kushana period is marked by the 'Gandhara art' phase and its most important contribution to the Buddhist art was the creation of the Buddha image. With the transition from Theravada to Mahayana the image of Buddha appeared in the Gandhara and the Mathura school simultaneously. Buddha is represented in the human form for the first time in the history of Buddhism. The Buddha images with the different mudras came along with the bodhisattvas.

The Amaravati school of art flourished in the south India at Amaravati stupa and Nagarjunakonda valley. In subject matter, composition and arrangement of figures, the Nagarjunakonda sculptures show slight differences from those of the Amaravati, but both had great influence on the later Indian sculptures flourished in the south India.

The Gupta period marks the height of glory of the Indian art. The representation of the human body in fully Indian and the mastery over the refinement and technique is seen in the sculptures. Though the Gupta period is the revival of the Hindu period, the Buddhist and the Jaina art flourished nevertheless. The Vakatakas, the allies of the Gupta, in their reign is the art of the later Ajanta attributed.

After the Gupta dynasty the Buddhism art flourished under the Pala dynasty. The art of this period marks the final phase of the classical Indian tradition. Stone sculptures were replaced by the metal ones.

Remarks: the changing phases of the Buddhism are reflected through the study of the sculptures through the ages. The earliest is marked with the symbolic art and the image of the Buddha is never shown. Though the bodhisattvas were shown they were depicted through the inspiring Jataka tales fulfilling the paramitas or perfections.

The Mahayana phase of Buddhism is marked with the introduction of image of the Buddha in the sculptural art. This was supported by the innumerable bodhisattva figures featuring on both sides of the Buddha image.

Thus in short the study of sculptures is the source of the study of Buddhist history directly as well as indirectly.

2.4.5 Paintings

There are innumerable references to painted decorations in the Jatakas and other Buddhist literature. The earliest surviving examples of Buddhist paintings, dating from 2nd cent B.C. are found in some of the rock-cut Chaityagraha and viharas at Ajanta in Maharashtra. A principle wall painting of the period is in Chaityagraha -10 which is devoted to the illustration of Chaddanta Jataka. However, Buddhist painting seems to have attained its maturity only during Gupta period (5th-6th cen A.D.) The finest specimens of this period are to be found in the caves at Bagha (central India) and Ajanta. The mural paintings in Ajanta contain representations of scenes from Buddha's lives, from Jataka tales etc. These stories are represented in continuous narrative.

The mediaeval period in Eastern and Western India was a period of intense activity in manuscript writing. As the authors of the manuscripts wanted to embellish their books with illustrations the use of miniature paintings came into vogue. The miniature paintings of Pala period prove to be consisting of Buddhist form of art.

These paintings throw a flood of light on the history of Ancient India. They provide information about the people, their way of living,

costumes, jewelry, architecture and many other aspects. They give information of social, political, cultural, and religious conditions existing during those times.

2.5 SUMMARY

(A) This chapter tries to show which sources other than literary should be explored for gaining information about history and culture of Ancient India with special reference to Buddhism. The chief sources mentioned are study of inscriptions, study of coins and archeological study with reference to Stupa, Vihara, Chaityagraha, Sculptures and paintings.

(B) Apart from defining the terms like Archaeology, stupa, vihara Chaityagraha, Sculptures and paintings it also describes in which manner it contributes the information which can construct the history of Ancient India and history of Buddhism itself.

Check your progress :

2. How many stupas constructed by Ashoka all over his kingdom

2.6 SUGGESTED READINGS

- (1) Asoka Ke Abhilekh By V.R.I.
- (2) Buddhist Architecture of Western India. by S Nagaraju
- (3) 2500 years of Buddhism Edited by Pro. P V BAPAT
- (4) Origin and Nature of Ancient Indian Buddhism by SARAO
- (5) Indian Archaeology today by H D Sankalia
- (6) Numismatics and Epigraphical studies by D C Sircar
- (7) Four Reports made during the years 1862-65 by Alexander Cunningham

Websites

<http://www.webindia123.com/history/source.htm>

http://www.indianetzone.com/24/buddhist_literary_source_ancient_Indian_history.htm

2.7 UNIT END QUESTIONS:

- Q 1. What do you understand by 'sources of Buddhism'? Explain how they can contribute towards construction of Ancient History of India.
- Q 2. Explain the role of Archaeology towards construction of History of Buddhism.
- Q 3 Name various sources of Buddhism. Explain how study of Inscription and study of coins can play important role in constructing Ancient history of Buddhism.
- Q 4. Define the term stupa. Show history of its evolution.
- Q 5. Write short notes on:
- (1) Asokan Inscriptions
 - (2) Evolution of Stupa
 - (3) Role of Paintings for understanding early Buddhism.
 - (4) Study of Evolution of Vihara
 - (5) Asokan Pillars as a source of Early Buddhism



THE BUDDHA

Unit Structure

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Life story of the Buddha
- 3.3 Summary
- 3.4 Suggested Readings
- 3.5 Question Pattern

3.0 OBJECTIVES

- (A) To make student understand about life of the Buddha right from childhood till Mahaparinibbana from the material gathered from original canonical and non-canonical Pali sources.
- (B) This material will make student realize important aspect of Buddha's life like how Buddha achieved enlightenment and how he spread Dhamma, journey of his last days etc
- (C) As material is gathered from original Pali sources it will inspire students to explore further this material for more detail and compare it with material gathered from other sources like Sanskrit, Chinese etc

3.1 INTRODUCTION

Sixth century B.C. was an important era for the Indian history. This was the period when a great benefactor of mankind was born and became renowned as Gotama (Gautama) the Buddha. The Buddha rediscovered the path of Dhamma leading to the eradication of universal suffering. With great compassion he spent forty-five years showing the path and this helped millions of people to come out of their misery. Even today this path is helping humanity, and will continue to do so provided the teachings and practice are maintained in their pristine purity.

Buddha was a great teacher and reformer. He weakened the influence of caste system and ritualism. He preached simple living and high thinking. He preferred practice to speculation and preaching. He was a great successful debater. He was a man of immense patience. He never became angry even with his enemies. In brief, Buddha is an example of a man growing into perfection. The life of the enlightened Buddha, has been a source of inspiration and comfort for more than the last two thousand six hundred years.

3.2 LIFE OF THE BUDDHA

It can be studied under the following headings

1. Birth
2. Child hood
3. Marriage
4. Great Renunciation
5. Enlightenment at Bodh Gaya
6. Spread of Dhamma
7. Mahaparinirvana

3.2.1 BIRTH OF THE BODHISATTVA (BODHISATTA)

Information as per Pali sources:

Gautama the Buddha was not a divine being, nor divinely created. Though born as a human, he was not just an ordinary human being. History tells us that in 624 B.C. King Suddhodana ruled the (suddhodhana) kingdom of Sakya. He had two queens: the chief queen was Mahamaya and the younger queen was Mahapajapata Gotami, the sister of Mahamaya. When Mahamaya was traveling from Kapilavatthu, the capital, to Devadaha, her parents' home, to have her first child, she gave birth along the way to a son under a large sala tree in the Lumbini grove on the full moon day of Vesakha (month of April-May). An old sage, Asita, visited the palace, and on seeing the marks of greatness (mahapurisa lakkhana) in the child, first expressed joy and then shed tears. He was joyful at seeing that a great being had come to earth to teach suffering humanity how to eradicate its misery, yet he shed tears because he would not live long enough to be able to benefit from this.

3.2.2 CHILDHOOD:

Five days after the birth, the name-giving ceremony was held to which a number of brahmins were invited. All, except Kondañña, foretold: either the child would be a great Emperor (Cakkavatti Raja) or an Enlightened One, a Buddha. Kondañña, however, said quite decisively that the boy would be a Buddha. The boy was given the name 'Siddhattha', (Siddhartha), meaning one whose aim is accomplished. Just seven days after the birth, Queen Mahamaya passed away and the young Siddhattha Gautama (Gautama being his family name) was then raised by his stepmother Mahapajapata Gotami.

The Boddhisatta prince grew up in great comfort and luxury, enjoying such delights as playing in the water, wearing soft and smooth garments, being at all times given protection against heat

cold dust and snow with white umbrellas. Suddhodhana gave orders for the construction of three golden palaces named Ramma, Suramma and Subha ,which were specially designed to suit different weather conditions.

As he grew, the young prince preferred solitude and a meditative life to the games and pranks natural for his age. For example at the annual royal ploughing festival, when left alone under the shade of a big rose-apple tree, he practiced Anapana meditation.

Fearing the prophecy, father tried his best to divert the attention of the young Siddhartha towards worldly things, while at the same time shielding him from the sight of any worldly suffering.

3.2.3.MARRIAGE

At the young age of sixteen, Siddhartha was married to Yashodhara, a beautiful princess. It was his father's hope that she would bind him to family life. Pali sources say that in order to prove his worthiness for a marriage he had to display the skill in archery. By a feat of skill which was matchless, Bodhisatta was successful in dispelling all distrust headed upon him.

3.2.4 RENUNCIATION

One day, as Siddhartha was going out in his chariot, he saw along the way a decrepit old man, then a sick man, then a dead body, and finally an ascetic radiating with a glow of peace and tranquility on his face. These four incidents made a distinct impression on him. He began reflecting on the misery inherent in existence; at the same time he felt drawn to renounce the world and seek a way of liberation.

When Prince Siddhartha and Princess Yashodhara bore a son, Siddhartha saw the event as a bondage and decided to call the child Rāhula, meaning an obstacle. Ultimately, however, the child did not prove to be a bondage, as Siddhartha thought it better to renounce the worldly life before his attachment grew stronger.

He decided to adopt the life of a wanderer in quest of truth. One night, he left the palace along with his attendant Channa. After going some distance he discarded his royal robes and ornaments, giving them to Channa, and then cut off his hair and became an ascetic. He was twenty-nine years of age at that time.

Check your progress :

1. Which is the Birth place of Siddhartha?

3.2.5 ENLIGHTENMENT AT BODH GAYA:

For six years he wandered in search of truth. First he met the spiritual teachers Alara kalam and Uddaka Ramputra and learned from them deep absorptions concentrations (the seventh & eighth jhanas) that were practiced at that time. Despite this practice Siddhartha was not satisfied. Although his mind was more calm and peaceful, and now purified to a great extent, still at the deepest level of his mind there remained latent defilements. His mind was not totally pure.

At this stage in his search he proceeded to Senanigama in Uruvela. There he practiced rigorous austerities along with five other mendicants. –The pancavaggiya Bhikkhus-. By fasting he was reduced to a mere skeleton, yet total purification still eluded him. As a result of all these experiences he realized that the life of ease and physical luxury was one extreme and not the way to eradicate suffering. So also the life of physical torture and severe penance was another extreme. This realization brought him to the middle path.

He realized the futility of austerities and gave them up by accepting alms from the village. At this point his five companions left him. As they were still convinced that the path of self- mortification led to enlightenment. Siddhattha continued alone. In order to gain strength for the practicing meditation he accepted the milk pudding offered by Sujata. He took a bath in river Neranjana and sat under a pipal tree at Bodh Gaya with a firm determination., He spent that night in deep meditation exploring the truth within, and rediscovered the long lost technique of Vipassana .

Vipassana is to see things as they really are and not just as they would appear to be.. He realized at the experiential level the three characteristics of anicca (impermanence), dukkha (suffering) and anatta (no-soul, not self) He was totally free from the entire stock of defilements- existing as well as accumulated- consisted of raga (greed), dosa (hatred) and moha (delusion)He then came to be called as the Buddha or the Enlightened One.

After his enlightenment the Buddha spent several weeks enjoying (nirvanic) nibbanic peace. At the end of this period Tapussa and Bhallika, two merchants of Ukkala offered him rice cakes and honey. These two became the first two lay disciples (upasakas) taking refuge only in the Buddha and the Dhamma, as the Sangha had not yet formed.

3.2.6 SPREADING OF THE DHAMMA:

With infinite compassion the Buddha decided to teach the profound Dhamma. His two previous teachers Alara Kalama and Uddaka

Ramputra, who could both have understood the Dhamma, had passed away. So he decided to go to the Isipatana-migadaya at Saranath, the deer park near Varanasi, to teach his five companions who had left him just before his enlightenment. It was on the full moon day of Ashadha (June-July) that the Buddha set in motion the Wheel of the Dhamma by teaching the **Dhammacakkappavattana** Sutta (Sutra) explaining the middle path to them. They became his first five disciples who joined the sangha (Ascetic Order). Their names were Kondanna, Mahanama, Bhaddiya, Vappa and Assaji.,.

The first sermon was later followed by another sermon named Anatta-lakkhana Sutta. At the end of which all five became fully liberated ones (Arahantas) by the practice of Vipassana. They realised the truth of the impermanent, suffering and substancelessness nature of reality (anicca, dukkha, and anatta) at the experiential level. Later on Buddha sent sixty such Arahanta disciples to various places to preach the Dhamma.

Later on The Buddha received from his father a message asking him to visit his native place, so that he might see him once more before he died. Buddha accepted his invitation gladly and started for Kapilavastu. On arrival his father and relatives went to see him.

Buddha went to the city and begged his food from door to door. This news reached the ears of his father. He tried to stop Gautama from begging. Gautama said: "O king, I am a mendicant - I am a monk. It is my duty to get alms from door to door. This is the duty of the Order. Why do you stop me ? The food that is obtained from alms is very pure". His father did not pay any attention to the words of Gautama. He snatched the bowl from his hand and took him to his palace. All came to pay Buddha their respects, but his wife Yasodhara did not come. She said, "He himself will come to me, if I am having virtues in me. . She was a very chaste lady endowed with Viveka (discrimination), Vairagya (dispassion) and other virtuous qualities. From the day she lost her husband she gave up all her luxuries. She took very simple food once daily and slept on a mat. She led a life of severe austerities. Gautama heard all this. He was very much moved. He went at once to see her. . She caught hold of his feet and burst into tears.

Before she met Gautama in person, she had asked her son Rahul to ask for his inheritance from his father. When Rahul asked, he was gifted inheritance in the form of pabbujja (admission) in the sangha.

For the remaining 45 years of his life, the Buddha is said to have travelled preaching his Dhamma to diverse range of people— from nobles to street sweepers, from mass murderers such as [Angulimala](#) to cannibals such as [Alavaka](#). The Buddha founded the

community of Buddhist monks and nuns (the Sangha) to continue the dispensation after his *Mahaparinirvana*.

His religion was and is open to all races and classes even today.

3.2.7 MAHA PARINIBBANA (MAHAPARINIRVANA)

The Buddha continued his journey, leaving Vaishali, passing through many villages and eventually arriving at Pava. There he was fed by a blacksmith named Cunda and became violently ill . The food Buddha had been served was called sukara- maddava in pali, modern researchers have identified it as either a soft type of pork or variety of mushroom. The Buddha continued to travel despite his illness,

Arriving at Kushinara. he instructed Ananda to spread his upper robe between twin sāla trees, and informed him that the end of his life had come. A large number of monks, lay followers, and devas assembled around him to pay their last respects. The Buddha gave them his last admonition, known as pacchima-vaca " Decay is inherent in all compounded things,work out your own salvation with diligence".

Thus teaching the Dhamma as he himself practised it, the Buddha attained Mahaparinibbana in his eightieth year, on the full moon day of Vaishakha in 544 B.C

After the Buddha's death, the Mallas of Kusinagara (Kusinara) took his body, honoured it with flowers, scents, and music, and then cremated it. The remains were divided among eight people of central India. who took their shares and constructed stupas for them. Stupas were also built by individuals for the urn that had held the Buddha's remains and for the ashes from the cremation.

3.3 SUMMARY

The meticulous study of Tipitaka Gives vital information about Birth, childhood, marriage, renunciation, enlightenment, spreading of Dhamma for 45 years and Mahaparinibbana of the Gautama the Buddha.

Check your progress :

2. What is the meaning of Buddha?

3.4 SUGGESTED READINGS

- (1) Nidankatha of Jataka Atthakatha Part 1 V.R.I. edition
- (2) Life and Teachings of the Buddha by V.R.I.
- (3) Manual of Vipassana by U.Ko. Lay (V.R.I. publication)
- (4) Tipitaka mai samyaka sambuddha by S.N. Goenka (V.R.I. publication)
- (5) The life of the Buddha by nanamoli

3.5 UNIT END QUESTIONS

Q 1 Narate life history of the Buddha based on Pali sources.

Q2 Describe attainment of enlightenment as it was achieved by the Buddha.

Q3 Explain last journey of the Buddha as it appears in Pali sources.



TEACHINGS OF THE BUDDHA

Unit Structure

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Teachings of the Buddha
- 4.3 Eightfold Path
- 4.4 Summary
- 4.5 Suggested Readings
- 4.6 Unit End Questions

4.0 OBJECTIVES

- (A) This material will make student understand about the principle teachings of the Buddha which consist of four noble truths. Where the 4th noble truth is eight-fold path.
- (B) To make student aware not only about theoretical aspect but also the practical aspect as well of the teachings.
- (C) To inspire students to carry on further research based on original sources

4.1 INTRODUCTION

The teachings of the Buddha gets well reflected through the first sermon he gave which is known as the Dhammacakkappavattana Sutta (Dharmachakra Pravartan Sutra), or the Turning of the Wheel of the Dhamma. The Buddha taught here that seekers of truth must avoid two extremes—that of the path of sensual pleasure, and that of extreme penance or austerity. This middle path he explained by means of the Four Noble Truths and the Eightfold Path.

4.2 TEACHINGS OF THE BUDDHA

The Four Noble Truths are as following

1. Dukkha ariya sacca (noble truth of suffering)
2. Dukkha samudaya ariya sacca (noble truth of origin of suffering)
3. Dukkha nirodha ariya sacca (noble truth of extinction of suffering)
4. Dukkha nirodhagamini patipada ariya sacca (noble truth of the path leading to extinction of suffering)

The Buddha taught the Four Noble Truths, which includes the theoretical as well as the practical aspect of his teachings. Hearing these truths and understanding them at the intellectual level is good but not sufficient. To benefit from these truths, it is essential to gain knowledge about them through experiential wisdom. Merely learning about them from others and understanding them at the intellectual level cannot make one *sthitaprajña* or an *arahat*. The Buddha taught his five companions how to develop in wisdom and get established in it. All five became Arhatts (fully liberated ones) The suffering here is called 'noble' (ariya) because experiencing any of the truth at experiential level makes a person noble.

4.2.1 Dukkha ariya sacca (Noble truth of suffering)

For understanding and realising the first noble truth the Buddha tackled the problem from two different angles. First by process of reasoning. He made his disciples understand that life is a struggle. Life is suffering, birth is suffering, old age is suffering, illness is suffering, death is suffering. Sorrow, lamentation, grief and distress are suffering, association with the disagreeable is suffering, dissociation with loved one is suffering, not getting what one wishes is also suffering. In short five aggregates of clinging are suffering.

Secondly the Buddha adopted practical method of realization of suffering. The Buddha made his disciples realize that human body is composed of kalapas (subatomic units), each dying out and arising simultaneously as it arises. Buddha made disciples realize that the body is not an entity as it seems 'to be', but is a continuum of matter and life force co-existing. When one realizes at experiential level, at the level of bodily sensations, perpetual change within oneself, one immediately realizes the characteristic of *anicca* (impermanence). Then as a sequel one comes to realize the truth of suffering at experiential level also.

4.2.2. Dukkha samudaya ariya sacca (Noble truth of origin of suffering)

What then is the origin of suffering? The origin of it the Buddha said is 'Tanha' (trishna-craving) As per rational thinking, one can understand, once the seed of desire is sown, it grows into greed and multiplies into craving or lust, either for power or material gains. The man in whom this seed is sown becomes a slave to these cravings and he is automatically driven to strenuous labours of mind and body to keep pace with them until the end comes. The final result must surely be accumulation of evil mental forces generated by his own actions words and thoughts which are motivated by *lobha* (greed) and *dosa* (hatred). Thus Craving is not the origin of suffering but suffering itself. As craving arises then and there suffering arises.

Buddha made his disciples realize this very truth of origin of suffering at experiential level. One can realize as soon as there arises craving in the mind either to get rid of unpleasant sensations or to retain pleasant sensations, then and there suffering arises.. Buddha taught the disciples to observe bodily sensations objectively. On the basis of impermanent characteristic of bodily sensations, one is to learn how not to react with craving (lobha) and hatred (dosa) but to remain equanimous towards them.

4.2.3 Dukkha nirodha ariya sacca (Noble truth of extinction of suffering)

Truth of cessation is nothing but complete fading away and extinction of these very cravings. The Buddha says it is possible to extinct the suffering totally. At experiential level when one experiences impermanent (anicca)characteristic of bodily sensations, one learns how to remain equanimous towards them. Consequently one realizes suffering(dukkha) and substancelessness (anatta) in them and achieves a stage where there are no sensations. With the complete cessation of sensations there is no arising of suffering.

Once one has experienced directly what suffering is, how it begins and multiplies, the meditator is careful to avoid the path leading to its arising, and to follow the path to its eradication. Continuing to observe sensations objectively, he experiences *nissaraṇa*-emergence from the habit of reacting with craving or aversion.

4.2.4. Dukkha nirodhagamini patipada ariya sacca (noble truth of the path leading to extinction of suffering)

This path leading to the cessation of suffering is the Eightfold Path. It is divided into three divisions of *sīla*—moral living, *samadhi*—control of the mind, and *pañña*—total purification of the mind by wisdom or insight

Check your progress :

1. Write the name of Four Noble truths?

4.3.1 THE EIGHTFOLD PATH:

Wisdom (Pañña)

1. Right view (*sammā-ditṭhi*).
2. Right aspiration (*sammā-samkappo*).

Moral Conduct (Sīla)

3. Right speech (samma-vācā).
4. Right action (samma-kammanto).
5. Right livelihood (sammā-ājīvo).

Concentration (Samādhi)

6. Right effort (sammā-vāyāmo).
7. Right awareness (sammā-sati).
8. Right concentration (sammā-samādhi).

Now let us understand each one in detail.

4.3.2. Right understanding (sammā-ditthi).

Right understanding of the truth is the aim and objective of the Buddha's teachings. Wrong view or wrong understanding is called 'ditthi' It also mean wrong belief. Ditthi sees or understands wrongly what is absent to be present, what is present to be absent, what is right to be wrong and what is wrong to be right. when one establishes in 'Right View', one cannot take what is 'anicca' as 'nicca' what is 'anatta' as 'atta' what is 'suffering' as 'non suffering' and so on.

4.3.3 Right aspiration (sammā-saṅkappa).

Right aspiration is nothing but analytical study of mind (nama) and matter (rupa), both within and without, in order to come to realization of the truth.

The meditator who by now has developed the powerful lens of 'samadhi' focuses his attention into his own self and makes analytical study of nature of matter and mind. Right aspiration is aiming towards escape from rounds of rebirths, towards welfare of all beings and aspiration towards non-injury of all beings.

4.3.4 Right speech (sammā-vācā).

When speech is not false or hurtful, not back biting or slander it is called right speech. By Right speech is meant speech which must be true, beneficial and neither foul nor malicious. One must be living such life.

4.3.5. Right action (sammā-kammanta).

It is abstinence at bodily level from killing, stealing or sexual misconduct .

4.3.6. Right livelihood (sammā-ājīvo).

By right livelihood is meant abstinence from all such vocations which will compel one to break one's own morality or morality of others. All such professions are prohibited by the Buddha. There fore five such trades like (1) Trade in beings (2) Trade in flesh (3) Trade in weapons (4) Trade in poison and lastly (5) Trade in liquor were prohibited.

4.3.7. Right effort (sammā-vāyāmo).

The Buddha described the four types of right effort:

- 1) To prevent evil, unwholesome states from arising.
- 2) To abandon them if they have arisen.
- 3) To arise wholesome states not yet arisen.
- 4) To maintain wholesome states which has already arisen.

Right effort also is the prerequisite for right awareness. Unless one makes a connected effort to narrow down the range of thoughts of his wavering and unsteady mind, one can not expect to secure that awareness of mind which in turn helps him bring the mind by right concentration to a state of focus and equanimity.

4.3.8. Right awareness (sammā-sati).

Right awareness is awareness towards true nature of bodily sensations. Awareness has to be towards arising and passing away characteristics of bodily sensations.

4.3.9. Right concentration (sammā-samādhi).

Right concentration is 'unification of wholesome mind'. Mere concentration is not expected, but at the time of concentration mind should be free from greed hatred and delusion. (raga dosa moha)

Thus the experiential knowledge of four noble truths enables one to achieve final goal of total extinction. (nibbana)

4.4 SUMMARY

Apart from giving information on life of the Buddha, Tipitaka is the chief source for gaining knowledge about the 'middle-path' taught by the Buddha. The Buddha taught here that seekers of truth must avoid two extremes—that of the path of sensual pleasure, and that of extreme penance or austerity. Buddha rotated the wheel of Dhamma when he gave his first discourse named Dhammacakkapavattana sutta. Many suttas like Mahasatipattana sutta, Anatalakkhana sutta preached by the Buddha give information about practical aspect of the Dhamma.

Teachings of the Buddha mainly consist of four Noble truths, where the fourth noble truth is eightfold path. Buddha not only explained these truths theoretically but made one realize all the four truths at experiential level also.

Check your progress :

2. Write the name of Eightfold path?

4.5 SUGGESTED READINGS

- (1) Mahavagga of Vinaya Pitaka E,D, by V. R.I.
- (2) Life and Teachings of the Buddha by V.R.I.
- (3) Mahasatipatthana Discourses by V.R.I.
- (4) Discourse Summary - by S.N. Goenka
- (5) 2500 years of Buddhism ed by Bapat
- (6) Manual of Dhamma by V.R.I.

4.6 UNIT END QUESTIONS

- Q1 What do you understand by Four Noble Truth. Give detail about any two truths.
- Q 2 Which is the 4th Noble truth ? Explain it in detail.
- Q 3 Explain eightfold noble path taught by the Buddha.
- Q 4 Explain how it is possible to realize at experiential level four noble truths.
- Q 5 Assess the relevance of Buddha's teachings in modern world.



LAW OF DEPENDENT ORIGNATION: (PATICCASAMUPPADA)

Unit Structure

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Explanation of the law
- 5.3 Realization of the law
- 5.4 Summary
- 5.5 Suggested readings
- 5.6 Unit End questions

5.0 OBJECTIVES

- A) By reading this material student will get idea about what is the law of dependent origination (paticcasamuppada).
- B) Objective is to make student understand not only its theoretical aspect but practical aspect as well. That is how it can be realized at experiential level .
- C) One will understand importance and utility of the law of paticcasammupada , for achieving the final goal of liberation

5.1 INTRODUCTION

There is a general curiosity among the beings to know whether one was there in the past or not, what was one, how was one, from what one became what ? or whether one will become in the future or will not ? What one will become ? In Nidanvagga of Samyuatta Nikaya the Buddha states if one realizes law of dependent origination then it is impossible for one to get puzzled or perplexed with any of the above mentioned questions. On the contrary one becomes fully aware at experiential level about entire process of becoming again and again.

5.2 THE LAW OF DEPENDENT ORIGNATION

The Buddha explained the working of the 'Four Noble Truths' by means of the Law of Dependant Origination (paticcasamuppada).

"With ignorance and craving as our companions, we have been flowing in the stream of repeated existences from times immemorial. We come into existence and experience various types of miseries, die, and are reborn again and again without putting an end to this unbroken process of becoming." The Buddha said that this is samsara.

He further said: "Rightly understanding the perils of this process, realizing fully 'craving' as its cause, becoming free from the past accumulations, and not creating new ones in the future, one should mindfully lead the life of detachment." One whose craving is uprooted finds his mind has become serene, and achieves a state where there is no becoming at all. This is the state of nibbana (nirvana), freedom from suffering.

A closer look at the workings of the Law of Dependent Origination will show clearly how this process of becoming can be stopped, and liberation realized. There are twelve interconnected links in the circular chain of becoming:

Dependent on ignorance (avijja), reactions (sankhara) arise,
Dependent on reactions, consciousness (vinnana) arises,
Dependent on consciousness, mind and body (nama-rupa) arise,
Dependent on mind and body, the six sense doors (salayatana) arise,
Dependent on the six sense doors, contact (phassa) arises,
Dependent on contact, sensation (vedana) arises,
Dependent on sensation, craving (tanha) arises,
Dependent on craving, clinging (upadana) arises,
Dependent on clinging, becoming (bhava) arises,
Dependent on becoming, birth (jati) arises,
Dependent on birth, decay and death (jara, marana) arise.

5.3 EXPLANATION OF THE LAW

The above mentioned twelve links show their dependence on one another. Depending on one there is the origin of the other. The former serves as the cause, and the latter results as the effect. This chain is the process, responsible for our misery.

AVIJJA (Ignorance)

Here 'ignorance' is non-realization of four noble truths at experiential level. These four noble truths can be realized at experiential level through bodily sensations only. These bodily sensations (vedana) arise because of contact of six sense doors with respective sense objects. Though these sensations arise on the body, it is the mind which feels them. The mind then discriminates among them. If mind finds them 'pleasant' it generates 'greed' towards them and if finds 'unpleasant' it generates 'hatred' towards them. By nature these sensations are impermanent. Non-development of conscious mind to a level where it can feel the sensations till now felt by unconscious mind is ignorance. For breaking this ignorance one must develop the conscious mind to a level where it can realize at experiential level this entire process of arising of sensations and its cessation.

SANKHARA (mental-reactions)

There is a tendency to react mentally with greed towards pleasant bodily sensations and to react with hatred towards unpleasant bodily sensations. As world is full of objects an individual has to come in contact with respective objects and as per the law 'dependent on contact sensation arises' sensations are bound to arise. As mind feels them it is bound to react. These 'mental reactions' are called 'sankharas'. One keeps on reacting every moment and keeps on accumulating these stock of mental reactions. So this is what is Dependent on 'ignorance' 'mental reactions' arise.

VINNANA (consciousness)

These accumulated stock of reaction forces are normally not fully discharged by the end of being's life time. So at the time of death there is an un-discharged residue of reaction forces. It is this residue of reaction forces that bring beings into existence again. Because of past accumulated stock of mental reactions beings come into existence again. This is what is known as 'dependent on 'mental reaction' 'consciousness' arises'

NAMA RUPA (Mind & Body)

Because of rebirth consciousness, there arises mind and body. The Pali term used for mind is 'Nama'. Nama is that bends towards objects. Pali term used for body is 'rupa'. Rupa is that which undergoes change every moment.. Mind is made up of four parts namely consciousness (vinnana), perception (sanna), sensation (vedana) and mental reaction (sankhar). 'Mind and matter' together are known as five aggregates. This is what is known as 'dependent on consciousness mind and body arise'.

SALAYATANA (Six sense doors)

Here six sense doors refer to eye-door, ear-door, nose- door, tongue- door skin door and mind-door. The first five represent the body while sixth one represents the mind. This is what is known as 'dependent on mind and body six sense doors arise'

PHASSA (contact)

Due to existence of six sense doors contact of an individual is bound to arise with respective sense objects. That is contact of visible objects with eye-door, audible with ear-door, odorous with nose, sapid with tongue, tangible with skin and thoughts with mind. This is what is called 'dependent on six sense doors contact (phassa) arises.

VEDANA (sensation)

Because of existence of six sense doors, there arises six types of contact. Depending on six types of 'contact', there arises six types of 'sensations' in the body. All sensations have

impermanent characteristic. This is what is known as 'dependent on contact there arises sensation;

TANHA (Tisna-Craving)

Craving is nothing but strong desire either to retain pleasant sensations or to get rid of unpleasant sensations. Generally it is believed 'because of contact of six sense doors with respective objects there arises craving. So entire effort is to remain away from such objects which may cause craving. However the Buddha found out it is not because of contact of six sense doors with respective objects that the craving arises but it arises because of, and towards bodily sensations. Craving arises either to retain pleasant sensations or to get rid of unpleasant sensations. So sensation is a missing link between external objects and craving. As characteristic of all sensations are impermanent it is possible to train the mind to generate detachment towards them and cease them.

UPADANA (clinging)

Craving conditions clinging to arise. Clinging is grasping or overwhelming desire. When one strongly craves for an object then he or she will act in any manner to possess that thing In the process then new kammass (karmas) get generated.

BHAVA (becoming)

These newly formed kamma becomes cause for becoming again and again.

JATI (birth)

Jati refers to new birth.

**JARA, MARANA, SOKA. PARIDEVA,
(OLD AGE, DEATH, GRIEF, LAMENTATION etc.)**

This means once birth has taken place there is no escape from old age, death, grief, lamentation etc.

To Conclude because of 'ignorance one generates mental reactions every moment and keeps on rotating in wheel of becoming.

Check your progress :

- 1. Write the name of six sense doors?**

5.4 REALIZATION OF THE LAW

To break this unending chain of existences, the Buddha found by means of his own personal experience that suffering arises because of craving (tanha). Exploring the depths of his mind, he realized that between the external object and the mental reaction of craving there is a link—the bodily sensations (vedana). Whenever one encounters an object through the five physical senses or the mind, a sensation arises in the body. A Based on the sensation, craving arises. If the sensation is pleasant one craves to prolong it; if the sensation is unpleasant one craves to get rid of it. In the chain of Dependent Origination, the Buddha expressed this discovery: dependent on contact sensation arises, dependent on sensation craving arises. The immediate and actual cause for the arising of craving and of suffering is, therefore, not something outside of us but rather the sensations that occur within us. To free ourselves of craving and of suffering we must deal with this inner reality, that is, with sensations (vedana). This was a unique contribution of the Buddha's teaching.

The habit of an untrained mind is to relish sensations, to generate craving with every sensation experienced. By learning to observe them, however, one comes to see that all sensations are impermanent and that any attachment to them causes suffering. Gradually one learns to refrain from reacting with craving towards the sensations by adopting the stance of an impartial observer, appreciating all sensations as manifestations of an essenceless, changing reality. In the process, the accumulated conditionings of the mind (sankhara) are gradually eradicated. The more one observes dispassionately, the more layers of past conditioning are eradicated until one reaches the stage where the mind is freed from the habit of reacting with craving. As a result, the process "dependent on sensation craving arises," changes into "dependent on sensation wisdom arises," and the vicious circle of misery is arrested. This gradual process of purification is Vipassana. The Buddha said, "I have shown a step-by-step extinguishing of mental conditioning." Each step is taken by observing body sensations (vedana). This is the path that leads to the final goal, a goal that all can attain through the practice of Vipassana meditation, the practical application of the middle way shown by the compassionate Buddha.

5.5 SUMMARY

Through Law of Paticcasamuppada Buddha explains how because of ignorance people keep on 'becoming' and how with the help of same law one can liberate one self from this wheel of becoming again and again.

Because of ignorance pertaining to bodily sensations, ignorance pertaining to its impermanent characteristic, ignorance pertaining to the fact that it can lead to suffering and it is substance less, one keeps on generating in the mind greed towards pleasant sensations and hatred towards unpleasant bodily sensation and thus one keeps on tying knots of mental reaction every moment. Thus at the sensation levels only one multiplies greed and hatred.

However with the help of Insight meditation when one develops the mind to a level where one can feel the bodily sensations till now felt by unconscious mind and experiencing their impermanent characteristic do not generate greed or hatred towards them but remains equanimous then one can liberate oneself fully. As one is not giving input of fresh reaction, the law of nature is such that old ones will automatically come on the surface and if one remains equanimous then one can reduce accumulated stock of mental reactions. A time comes when one gets fully liberated from entire stock of greed and hatred. So with the help of sensations only one can liberate oneself.

Check your progress :

2. How Buddha Explain 'Vedana'

5.6 SUGGESTED READINGS

- (1) Mahavagga of Vinaya Pitaka Ed By V.R.I.
- (2) Life and teachings of the Buddha by V.R.I.
- (3) Discourse Summary by S.N. Goenka
- (4) The Essence of Buddha Abhidhamma by Dr Mehm Tin

5.7 UNIT END QUESTIONS

- Q 1 Explain twelve links of the law of paticcasamuppada.
- Q 2 What do you understand by 'law of depedent origination ?
- Q 3 Explain with the law of paticcasamuppada the process of becoming.
- Q 4 Explain the utility of the law . How it is possible to break the chain of becoming with the help of this law ?
- Q 5 How one can realize this law at experiential level ? Explain
- Q 6 Explain the importance of 'vedana' in this law of paticcasamuppada .



ORIGIN AND DEVELOPMENT OF SANGHA

Unit Structure

- 6.0 Objectives
- 6.1 Introduction
- 6.2 Origin and development of Sangha
- 6.3 Origin and development of Vinaya laws
- 6.4 Life in the Sangha
- 6.5 Concept of Dhamma & Vinaya
- 6.6 Characteristic of a monk
- 6.7 Summary
- 6.8 Suggested Readings
- 6.9 Unit End Questions

6.0 OBJECTIVES

(A) By reading this material student will get idea of how the sangha of the Buddha originated and developed. It will give idea about early years of sangha when it consisted of noble ones only. One also will get idea about four types of Ariyas. (Noble ones)

(B) It will throw light on how why and when Vinaya rules were formulated by the Buddha.

(C) The student will come to know about life in the order.

(D) Student will get idea why sangha was considered as a body worthy enough for reverence and worthy enough for taking refuge.

6.1 INTRODUCTION

As per Pali literature the term 'sangha' is defined as – the and community of those who are endowed with Right view, and morality pertains to their conduct morality. Here right view is seeing things as they are. As noble ones are similar to each other both in fields of morality and right view their assembly is called as years of the Sangha..

As per Tipitaka, members of the early order were of good conduct, upright conduct, wise conduct, dutiful conduct, worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation and incomparable field of merit. The exalted one's disciples, the members of the sangha (order) are those who urgently practice the Dhamma in order to dispel the fetters which are obstacles to

(nirvana). As such their conduct is ethical in conformity with truth regulated by the Dhamma. They avoid even committing trivial offences of Vinaya disciplinary rules, regarding them as the most important and the heaviest ones. It is this sangha which is made up of noble ones which is worthy of refuge.

6.2 ORIGIN AND DEVELOPMENT OF THE SANGHA

After the Enlightenment, when Tappussa and Bhallika

met the Buddha, they took refuge in the Buddha and Dhamma, as Sangha was not formed at that time. On the full moon of the eighth lunar month, the Buddha set in motion wheel of Dhamma (Dharma) by delivering the first discourse by name *Dhammacakkappavattana-Sutta..* On hearing this discourse, Kondañña, one of the five ascetics who had waited upon him when he was practicing self-mortification, apprehend 'whatever has characteristic(dhamma) to arise all that has characteristic to cease' (He experienced within himself three characteristics of impermanence, suffering and substanseness) He realized at the experiential level the first experience of *Nibbana*. Then Kondañña asked the Buddha for admission and ordination and was admitted and ordained as a Bhikkhu (Bhikshu) by the Buddha. He thus became the first member of the Sangha . This event marks the origin of the Buddha's Sangha.

6.2.1 Types of Sanghas :

Pali scriptures speaks of two sanghas. Bhikkhu sangha and Bhikkhuni sangha. The term 'sangha' when applied to monks is properly an abbreviation for 'Bhikkhu sangha' (assembly of monks). When applied to Bhikkhunis, it is called Bhikkhuni sangha (assembly of nuns)

In Pali literature only, one more division of sangha is found namely, Noble Sangha (Ariya-sangha) and Conventional Sangha.(sammuti-sangha) Here Ariya sangha means 'assembly of such members of the order, who have to their credit any of the four stages of spiritual attainment'. Technically, these members of the order are called as *Sotapanna* (Stream Enterer), *Sakadagami* (Once Returner), *Anagami* (Non-Returner), and *Arahanta* (Arahatta FullyLiberated One) depending on which fruit they have attained.

Sotapanna is the one who has achieved the first stage on the path . On achieving this, one enters the stream of liberation. First experience of Nibbana (Nirvana) makes a person sotapanna. He is the one who has achieved perfection in morality and has abandoned from the root, the three fetters out of ten, which bind beings to existence in sensuous sphere. Three fetters are that of believing in permanent personality (sakkayaditthi) perplexity (vicikiccha) and clinging to mere rites and rituals (sila-vatta paramassa) He escapes from cycle of being reborn in the four

lower fields. Maximum in seven births he can achieve the highest fruit of sanctification i.e. he becomes Arahatta.

'Sakadagami' is the one who has to his credit, the second stage of spiritual attainment.. He returns only once more to this earth as a human being. Having broken the three fetters completely, he weakens two more fetters namely sensuous desires (raga)and ill-will (dosa)

The third stage of spiritual attainment is known as 'Anagami'. He who would no more take birth on earth but having taken birth in 'deva-abode' would get liberated from there. He is known as 'Anagami' .He is the one who has broken all the five lower fetters completely.

The last and the highest stage of spiritual attainment is that of being an Arahant In case of Arahant (or Arahatta) apart from dispelling of five lower fetters which tie beings in the sensuous world, one dispels five higher fetters as well. The five higher fetters are (1) craving for fine material existence (2) Craving for immaterial existence (3) conceit (4) restlessness and lastly (5) ignorance. Having broken all the ten fetters they thus become fully liberated ones.

These noble disciples (Ariyas) constitute the Sangha of the Triple Gem. They are members of the 'Ariya Sangha' by virtue of their special attainments. Thus anyone who has attained to that higher level is qualified to be included in this category of Sangha. In broader sense many times lay disciples who have to their Credit fruits of sanctification till third stage ,are counted as Ariya sangha, but , because the role of the monks is so distinct and prominent, the term Sangha is often used exclusively with reference to the community of monks & nuns only.

6.2.2 Sammuti Sangha

From the perspective of the Vinaya (discipline), Sangha refers to a community of monks (*bhikkhusangha*), specifically a group of four or more monks, who are required to be present at certain ecclesiastical rites where a quorum of monastic members is needed. This is the sammuti sangha (conventional sangha) according to the Vinaya definition. Sammuti sangha is not necessarily made up of noble ones only (Ariyas). Thus there are two categories of Sangha, namely, Noble Sangha and Conventional Sangha. Of course, individual monks may belong to both if they are so qualified.

It is the purpose of the Buddha, in his conduct for the well-being of the world, to teach all people to progress along these lines of development to become Sotapanna, Sakadagami, Anagami and Arahants. To achieve this, however, a sound concrete organization

is needed, and it is for this reason that the Conventional Sangha of monks was founded.

6.2.3 Development of Sangha

In the early years of the Sangha all those who joined the order were noble ones. Before joining the sangha, they had to their credit the first fruit of sanctification. Not only all the five ascetics who were serving the Buddha when he was striving as a Bodhisatta (Bodhisattva), but also Yasa the son of wealthy merchant, his four friends, then his fifty friends, they all became Arahatta in a very short period after joining the Sangha. Buddha sent these sixty Arahatta disciples in all directions to preach Dhamma.

6.2.4 Bhikkhuni Sangha

Five years after enlightenment Maha pajapati Gotami the foster mother of the Buddha expressed her desire to join Sangha. In the beginning Buddha refused but with the intervention of Ananda agreed to admit them. With this Bhikkhuni Sangha was formulated. There are ample examples found from Therigatha that many of them achieved the highest fruit of Arahattaship on joining the sangha.

Truly, the Sangha of monks or Bhikkhu-Sangha had been vested with the main function of teaching all people, regardless of caste, gender class, sex and nationality. The Dhamma preached by them, will help one, in one's self-development to become *Ariya* or *Arya* (noble or truly civilized). The monks thus lead the people in creating the universal community of noble, enlightened and truly civilized people.

As per Thervada teachings, the monastic order is the main organ to carry out the religious activities. Sangha therefore becomes one of the three precious jewels to pay homage or to take refuge in.

Buddha uses the word 'savakas' for both his disciples monastic as well as lay. For Bhikkhus who have joined the order and for male lay followers (upasakas) he uses the term 'savaka' The term 'savika' is used for the Bhikkhunis who have joined the order and for female lay followers (upasikas).

Check your progress :

1. Which are two types of Sanghas?

6.3 VINAYA RULES – (Its Origin and Development)

Vinaya is the monastic disciplinary rules formulated by the Buddha to -regulate individual lives of the monks and nuns who have joined the order and to regulate collective actions of the members of the order.. In the early years of the Sangha all those who joined the Sangha were all noble ones (who had to their credit at least first fruit of sanctification), with spiritual perfections of the past. Many of them became Arahatta in a very short period. As Sangha was formed of Noble ones only Buddha did not find it necessary to introduce Vinaya rules. This shows with the achievement of fruits of sanctification discipline comes from within. In fact no Patimokkha rules for grave offences like Parajika and Sanghadisesa were formulated till sangha was twenty years old.

It was only when name and fame of the Sangha attracted all those whose motives were not pure, Buddha decided to frame rules out of compassion for those monks who wished to preserve their morality intact and out of compassion for the lay-followers. The Buddha did not formulate code of discipline in a single exercise . Rules were formulated and improvised as and when the need arose , Vinaya Pitaka and its commentary contain many significant stories about how and why certain rules were laid down by the Buddha.

227 Patimokkha rules were formulated by the Buddha for the monks compared to 311 rules for the nuns. Patimokkha rules provided proper guidelines for those monks and nuns who wished to preserve their morality intact. Through these guidelines they knew what was permissible and what was not permissible. What was committing of an offence and what was 'non-committing of an offence' and training precepts like 'this should be done' and 'this should not be done. Patimokkha rules admonished the monks and nuns to refrain from seven different kinds of greater and lesser offences. The punishment given varies with the nature of offences

There are more patimokkha rules formulated for nuns than monks. For safety purposes the nuns were covered with more vinaya rules. Once bhikkhuni sangha was allowed by the Buddha, then Buddha had to formulate such rules which will restrict the unnecessary grounds of meeting with monks on one hand and with male lay followers on other hand.

Apart from Patimokkha rules there grew other rules side by side. Progressive development of the Sangha necessitated the growth of rules and regulations not found in Patimokkha rules. These rules regulated collective actions or corporate life of the Sangha. It could be broadly divided into following headings.

(1) Rules regulating admission and ordination.

(2) Regulation of the monks and nuns life during observation of uposatha (ceremony of confession), vassavasa, (rain retreat) kathina (ceremony of distribution of requisites after rain retreat) etc.

(3) Regulation of the matters affecting daily life of the monks and nuns with reference to four requisites food, dress, habitation and medicine.

6.3. 2 Why Vinaya rules were introduced ?

In order to bring out the following two pairs of results, Vinaya rules were introduced by the Buddha. Which two ?

For the welfare of the order and for the harmony of those living together in the order.

To eradicate evil minded monks and nuns and for the comfort of those monks and nuns who were devoted and wished to preserve their morality at the cost of their lives.

To restrain feelings causing pollutions presently and for guarding against pollutions liable to get aroused in future.

To restrain feelings of animosity arisen and liable to arise in future

To restrain feelings of guilt aroused and liable to get aroused in future

To restrain and combat feelings of fear arisen at present and liable to arouse in future

To restrain and combat feelings of immoral states which have arisen and which are liable to arise

Out of compassion for the members of laity and to uproot the grouping of evil minded monks

To inspire the non believers and to enhance the faith of believers

To sustain purity of Dhamma for longer periods and to discipline the monks

Thus all vinaya rules combine together to make up the three trainings - the training in higher morality (adhi sila), higher concentration (adhi samadhi) and higher wisdom (adhi pañña). The knowledge of which is important to all the four assemblies of bhikkhu, bhikkhuni upasaka & upasika for achieving fruits on the path.

The Buddha prescribed all the necessary guidance to maintain the conducive atmosphere in the order for achievement of fruits on the path. When the Buddha passed away, these rules were collated so that the order could be organized around them. The code of conduct prescribed by the Buddha can be divided into two broad areas. Those which are Universal Moral Codes, (Lokvajja), most of which are applicable to all members of the order and lay people alike for leading a righteous life. Others are disciplinary codes or rules which can be instituted to meet the existing cultural and social constraints of the country at any one time. They are called 'Pannattivajja'.

In the first category are the universal laws which restrict all immoral and harmful evil deeds. The second category of rules applies almost directly to the monks and nuns in the observance of manners, traditions, duties, customs and etiquettes. Breaking of moral codes pertaining to the 'Lokvajja' creates obstacles for the progress on the path and bad reputation.

No unwholesome deeds could be performed without polluting the mind with greed, hatred and delusion. It is not possible to kill anyone without generating hatred in the mind, not possible to steal without generating greed in the mind, not possible to indulge in sexual misconduct without generating passion in the mind and so on.

On other side violation of disciplinary codes based on social conditions do not necessarily create bad karma. However, they are subject to criticism as violation in any form pollute the purity and dignity of the holy order. Buddha always insisted that apparent behaviour of the monks should be clean and transparent which do not cause any suspicion in the mind of onlooker. Other wise apparent indecent behaviour of the monks and nuns might deprive onlookers from tasting juice of the Dhamma.

According to "Maha-Parinirvana-Sutra", the Buddha had proclaimed that some 'minor' rules could be altered or amended to accommodate changes due to time and environment provided they do not encourage immoral or harmful behaviour. In fact, during the Buddha's time itself, certain minor rules were amended by the monks with his permission. The Buddha also advocated sick monks and nuns to be exempted from certain Vinaya rules. However, once the rules had been enumerated by the disciples in the first council, convened three months after the passing away of the Buddha, it was decided that all the rules should be maintained without any amendment because no one was certain as to which of the rules should be altered. Finally, the disciples decided to uphold all the vinaya rules prescribed by the Buddha.

Check your progress :

2. Explain the meaning of Vinaya Rules

6.4 LIFE IN SANGHA

.In the early years of the order, monks were satisfied with morsels of food received in alms or received through invitation, the robes made of rags taken from dust heap, dwelling at the foot of the tree and use of decomposed urine of cows as medicine. The desirability of any particular injunction to regulate the life in the order with reference to the four nissaya which arose with the expansion of the order.

A man who wished to enter the order was expected to find an experienced monk who would serve as his preceptor. After the candidate had been accepted into the order, the preceptor prepares three robes and a begging bowl for the applicant. He then assembled an order of at least ten monks on the precepts platform and the full ordination conferred upon the applicant.

After ordination the candidate become a disciple of his preceptor. They lived together while the preceptor instructthe disciple in the precepts, doctrine, meditation and religious austerities. If the disciple receive permission from his preceptor, he might go to study meditation or doctrine under a special teacher (acariya) skilled in those subjects. The disciple is expected to serve his preceptor as he would serve his own father, and the preceptor is expected to look after his disciple as he would care for his own son. They were to divide the food and clothing they received between them, care for each other when one of them is sick, and help each other with their religious practices.

The monks are ranked according to the number of years that had elapsed since their ordination .Communal life was based on seniority , and monks had to pay obeisance to those in the order with more seniority . Because monastic life was designed to enable a monk to control his desires, monks are not permitted to eat after noontime , and are to shun all forms of entertainment . A typical day in a monk's life would entail rising early in the morning and meditating . The monk would go out to beg for his food later in the morning and then return to eat with the other monks before noon. Only one meal was eaten each day .

In the afternoon , he would spend time reciting learning or would go to a forest to meditate . In the evening , he might gather with other monks to discuss the Buddha's teachings or practice his meditations. He might also go to talk with his teachers. Later, in the evening, he would withdraw to his own room to meditate. He finally will go to sleep at night. Six times each month laymen would come to the monastery to observe the Uposatha . The monks would preach Dhamma to them and confer the eight precepts Twice each month, the monks observed uposatha for themselves. On the evening of those days, the monks would gather to recite the "Patimokkha",. If they have broken any of the patimokkha rule they were to confess.

6.5 DHAMMA AND VINAYA

In the first council which was held three months after the Mahaparinibbana of the Buddha, Mahakassapa who was an Arahatta and chair person for the council, put this question to the assembly of Arahatta monks, 500 in number. Thera Mahakassapa invited monks to decide what should be rehearsed first - Dhamma or Vinaya ? Monks replied, "Vinaya is the very life of the sasana (teachings). So long as the vinaya endures, the teaching endures; therefore let us rehearse the vinaya first."

From above it becomes evident that sasana can sustain till vinaya or discipline or restraint is there. The entire teaching is divided into three steps - sila, samadhi and pañña. Here sila (morality) is nothing but restraining one's conduct at physical and vocal level. For walking on the path one must take five vows that of abstaining from killing, stealing, sexual misconduct, lie hood and intoxication.

The entire process is about eradicating greed, hatred and delusion from all levels of mind. In order to remove them, first one must stop generating fresh ones. One cannot keep on generating it when one is trying to remove it. So one must observe these five precepts – abstaining from the five unwholesome deeds. This is because it is not possible to do any of the above mentioned physical or vocal unwholesome deeds without polluting the mind with greed or hatred. So unless one stops generating any fresh greed one cannot proceed further. Restraint or discipline is the basic necessity for walking on the path of Dhamma.

The goal put forward towards the monks and nuns is to become fully liberated (to become Arahatta- the highest fruit on the path). The restraint required is much more refined. The Vinaya helps in acquiring it. So discipline is the integral part for practicing Dhamma.

The Dharmma , the truth expounded by the Buddha , is not changeable under any circumstances . Certain Vinaya rules are also included in this same category and they are not subject to

change . But some other Vinaya rules are subject to change so as to avoid certain unnecessary inconveniences . .

6.6 CHARACTERISTICS OF A MONK

Among the salient characteristics of monk are purity , voluntary poverty , humility , simplicity , self-service , self-control , patience , compassion and harmlessness . He is expected to observe the four kinds of higher morality- namely

- i) **Patimokha Sila** :- The fundamental moral code (major offences related to immoral, cruel , harmful and selfish activities)
- ii) **Indriyasamvara Sila** :- Morality pertaining to sense-restraint .
- iii) **Ajivaparisuddhi Sila** :- Morality pertaining to purity of livelihood .
- iv) **Paccayasannissita Sila** :- Morality pertaining to the use of requisites pertaining to life.

These four kinds of morality are collectively called Sila- Vissuddhi (Purity of Virtue).

6.7 SUMMARY

Tipitaka gives detailed account of origin and development of sangha . One can see in early years of sangha all those who joined the Sangha were noble ones (they had to their credit at least first fruit of sanctification) with spiritual perfection of the past. Having joined the order they became Arahatta in very short period. No Vinaya rules were prescribed by the Buddha for grave offences like Parajika and Sanghadisesa till sangha was twenty years old.

This shows with the fruit of sanctification discipline comes from within. It was only later on that name and fame of the Sangha attracted all those whose motives were not pure that Buddha had to formulate Vinaya rules for providing conducive atmosphere to the genuine monks who wished to preserve their morality intact. Along with Origin and development of sangha one can get information for origin and development of sangha also.

This chapter gives information about various types of sangha refereed in Tipitaka. It shows how Ariya sangha is made up of noble ones only and gives description of various stages of Ariyas. .

Apart from giving idea about life in the order an attempt is made to show difference between two terms Vinaya and 'Dhamma' Salient characteristic of a true monk is depicted here.

Check your progress :

3. Who was the Chair person of first Buddhist council; which was held three months after the Mahaparinibbana of the Buddha.

6.8 SUGGESTED READINGS

- (1) Buddha Dhamma and Sangha by Oldenberg
- (2) Mahavagga of Vinaya Pitaka Ed by V.R.I.
- (3) Vinaya texts Tr by Rhys Davids
- (4) Early Juriprudance By Durga Bhagvat

6.9 UNIT END QUESTIONS

- Q 1 Describe origin and development of sangha as it appears in Pali literature.
- Q 2 How why and when were the Vinaya rules formulated by the Buddha ?
- Q 3 Explain the meaning of the term 'Ariya Sangha' ,
- Q 4 Narate the salient features of the genuine monk.
- Q 5 Describe the types of sangha which were there at the time of the Buddha.



BUDDHISM & ITS EXPANSION (UPTO 1000 A.D).

Unit Structure

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Three Buddhist Councils
- 7.3 Buddhist sects
- 7.4 Existing three schools of Buddhism
- 7.5 Expansion of Buddhism under Asoka
- 7.6 Expansion of Buddhism after Asoka till 1000 A.D.
- 7.7 Summary
- 7.8 Suggested Readings
- 7.9 Unit End Questions.

8.0 OBJECTIVES

- (A) By reading this material student will get idea about evolution and expansion of Buddhism from 6th cent. B.C. till 1000 A.D.
- (B) Students will understand very valuable and important contribution of Asoka in expansion of Buddhism and its unmatched polity.
- (C) Students will get fair idea about role played by other royal patrons of Buddhism like king Milind, Kaniska, Harshvardhan etc for its expansion.
- (D) Students will come to know about how from original sangha schism occurred from second council only resulting into eighteen schools of Buddhism by the time of Asoka. It will help student understand origin and development of three existing schools of Buddhism.
- (E) To encourage students to do comparative research among three existing schools of Buddhism.

7.1 INTRODUCTION

Immediately after the death of the Buddha, differences arose among his followers as to the interpretation of the Master's teachings. After the second council was held at Vaishali, two great schools, the 'Sthaviravadins' and 'Mahasanghikas' came into being. The term 'sthaviravada' (Theravada) is translated as 'Doctrine of elders. Its followers claim that their views has the support of the Buddha and his immediate followers. According to them Buddha was the supreme teacher. By the time of Asoka that is between the second council and third council there arose eighteen different schools. Asoka convoked the third council to stem the tide. In the

ultimate, Mahasanghikas paved way for the emergence of 'Mahayana' (large Vehicle) in the first century AD.

The Mahayanists believed that all things were of non-essential and indefinable in character, and void at bottom. They looked upon Buddha not merely as a teacher but as a saviour. The Mahayanists emphasis on the Bodhisattva theory. This led to the emergence of another school called 'Yogacara'. In this school, not only imaginary beings but exponents or leaders of various sects were also defined as Bodhisattvas. As a result of inter-mingling of Buddhistic and Brahmanical speculations the Yogacara school paved way for 'Vajrayana' or Tantric Buddhism. Today, there are three major types of Buddhism; Theravada, Mahayana and Vajrayana.

7.2 THREE BUDDHIST COUNCILS

Three months after the passing of the BUDDHA according to the scriptures, the First Council was held at Rajagaha by some of his disciples who had attained Arahantship (Arhattaship) (Enlightenment). At this point, Theravada tradition maintains that no conflict about what the Buddha taught is to have occurred, and the teachings were divided into three parts.

7.2.1 The Second Council

The Second Council was strictly about the misbehavior of a group of monks, who changed their behaviors after the first council. Most scholars believe that the first split occurred at the time of holding of the second council. It is believed that the first split resulted into coming into existence of the Sthaviravada and the Mahasanghika.

7.2.3 Third Council under Emperor Asoka

By the time of Asoka, there were 18 schools as a result of further split. In the 3rd century BCE, Theravadin sources state that a Third Council was convened under the patronage of Emperor Asoka (Ashoka). It is generally accepted, that one or several disputes did occur during Asoka's reign, involving both doctrinal and vinaya matters. The 'Sthavira' School had, by the time of King Ashoka divided into three sub-schools, doctrinally speaking, but these did not become separate monastic orders until later.

According to the Theravadin account, this Council was convened primarily for the purpose of establishing an official orthodoxy. At the council, small groups raised questions about the specifics of the vinaya and the interpretation of doctrine.

The chairman of the council, Moggaliputta Tissa, compiled a book called the *Kathavatthu*, which was meant to refute these arguments. The council sided with Moggaliputta and his version of Buddhism as orthodox; it was then adopted by Emperor Ashoka as his empire's official religion. This school of thought was termed *Vibhajjavada* (Pali), literally "those who analyse"

The version of the scriptures that had been established at the Third Council, including the vinaya, sutta and the abhidhamma (collectively known as Tripitaka) was taken to Sri Lanka by Emperor Ashoka's son, the Venerable Mahinda (Mahindra). There it was eventually committed to writing in the Pali language. The Pali Canon remains the most complete set of Nikaya scriptures to survive, although the greater part of the Sarvastivadin canon survives in Chinese translation, some parts exist in Tibetan translations, and some fragments exist in Sanskrit manuscripts, while parts of various canons (sometimes unidentified), exist in Chinese and fragments in other Indian dialects.

Check Your Progress:

Q.2 Which council was convened under the patronage of Emperor Asoka.

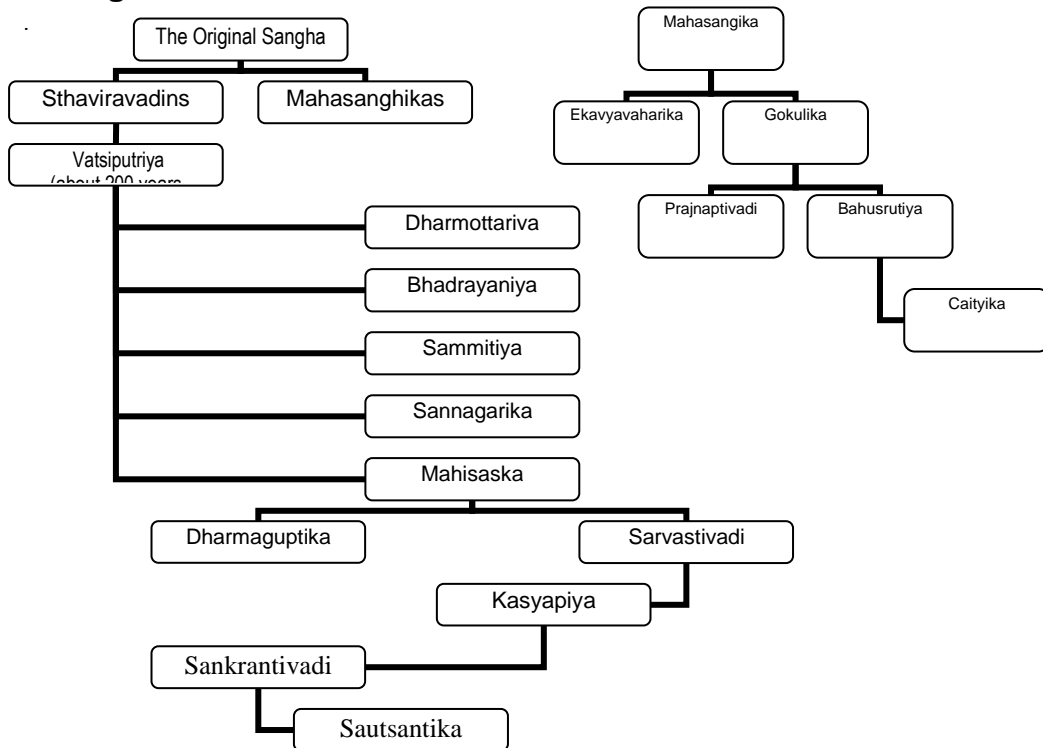
7.3 BUDDHIST SECTS

It was around the time of Asoka (Ashoak) that further divisions began to occur within the Buddhist movement and a number of additional schools emerged, including the Sarvastivada and the Sammitiya. All of these early schools of Nikayan Buddhism eventually came to be known collectively as the Eighteen Schools in later sources. Unfortunately, with the exception of the Theravada, none of early these schools survived beyond the late medieval period by which time several were already long extinct, although a considerable amount of the canonical literature of some of these schools has survived, mainly in Chinese translation. Moreover, the origins of specifically Mahayana doctrines may be discerned in the teachings of some of these early schools, in particular in the Mahasanghika and the Sarvastivada.

During and after the Third Council, elements of the Sthavira group called themselves *Vibhajjavadins*. The Pudgalavadins were also known as Vatsiputriyas after their putative founder, though this group later became known as the Sammitiya school, after one of its subdivisions, though it died out around the 9th or 10th century CE. Nevertheless, during most of the early medieval period, the Sammitia school was numerically the largest Buddhist group in India, with more followers than all the other schools combined. The *Sarvativain* school was most prominent in the north-west of India and provided some of the doctrines that would later be adopted by the Mahaana. Another group linked to Sarvativaa was the Sautrantika school, which only recognized the authority of the

sutras and rejected the Abhidharma transmitted and taught by the *Vaibhaika* wing of Sarvastivada. Based on textual considerations, it has been suggested that the Sautratikas were actually adherents of Mula-Sarvastivada. The relation between Sarvastivada and Mula-Sarvastivada is unclear. Between the 1st century BCE and the 1st century CE, the terms Mahayana and Hinayana were first used in writing, in, for example, the Lotus Sutra.

EIGHTEEN SCHOOLS OF EARLY BUDDHISM can be presented through chart in this manner.



7.4 AT PRESENT THREE PHASES OF BUDDHISM ARE IN PRACTICE.

(1) Theravada (2) Mahayana (3) Vajrayana

7.4.1 Theravada School

The word Theravada is a compound of two members: **Thera** and **Vada**; **thera** means "elder", especially "an elderly Buddhist monk"; second member **vada** coming from the root **vad**, "to speak" signifies "speech", "talk", "word", "doctrine"

The word Theravada is frequently translated into English "the Doctrine of the Elders"; sporadic translations are "the Way of the Elders" and "the School of the Elders"; even "old Wisdom School" is met with most probably the word first appears as the name of a Buddhist school in the **Dipavamsa**, the earlier Chronicle of Sri Lanka, dating the 4th century AD. that the name is defined

The earliest available teachings of the Buddha are to be found in Pali literature and belongs to the school of the Theravadins, who may be called the most primitive school of Buddhism. This school admits the human characteristics of the Buddha, and is characterized by a psychological understanding of human nature; and emphasizes a meditative approach to the transformation of consciousness. The teaching of the Buddha according to this school is very plain. He asks us to 'abstain from all kinds of evil, to accumulate all that is good and to purify our mind'. These can be accomplished by The Three Trainings: the development of ethical conduct, concentration and insight-wisdom.

Theravada emphasizes on each individual working for his or her enlightenment. For the monks and nuns the ideal is to become an *Arahatta* (sometimes *arahant*), which means "fully liberated one " For upasakas (lay-followers) the ideal put forward by the Buddha is to become at least stream-enterer: the first step on the path of becoming Arahatta. An arhatta is a person who has realized enlightenment and freed himself from the cycle of birth and death. Beneath the arahatta ideal is an understanding of the doctrine of anatta -- the egolessness -- that differs from that of the Mahayana. Very basically, Theravada considers anatta to mean that an individual's ego or personality is a fetter and delusion. Once freed of this delusion, the individual may enjoy the bliss of Nirvana.

Above all, Theravada emphasizes on insight gained through meditative practice. Through meditation each individual should personally experience three characteristics that of impermanence, (anicca) suffering (dukkha) and ego-lessness (anatta) pertaining to mind matter phenomenon. This will enable one to purify the mind from greed, hatred and delusion. Its doctrines are taken from the Pali Tripitaka , and its basic teachings begin with the Four Noble Truths. Theravada teaches that enlightenment comes entirely through one's own efforts, without help from gods or other outside forces..

Theravada school flourished in India till 1st cen B.C. Then it got replaced with Mahayana school. Nowadays Sri Lanka, Myanmar and Thailand are the three stalwart Theravada states with close religious ties. Though Laos and Cambodia have lost much of their religious lustre both still deserve to be recognized as Theravada countries. In Vietnam, formerly a land of pure Mahayana, Theravada is somewhat developing. In the hill tracts of Bangladesh many of the Baruas, the Chakmas and the Maghs and their fellow countrymen in the Chittagong area still prove to be staunch Theravadins. So do the Shans in the frontier regions of South China.

As for India, the land of the birth of Buddhism as well as of its death, signs of the revival of the Theravada school can be seen

recently. With the revival of Vipassana technique in India in the recent period we can see revival of Theravada teachings and revival of Pali as well.

7.4.2 Mahayana School

Mahayana, which means "Great Vehicle" in Sanskrit, is one of the two major schools of Buddhism. It emerged as a separate school from Theravada, the other major school, during the 1st century BCE. About the 2nd Century A.D. Mahayana became clearly defined. Nagarjuna developed the Mahayana philosophy of Sunyata and proved that everything is Void in a small text called Madhyamika-karika. About the 4th Century, there were Asanga and Vasubandhu who wrote enormous amount of works on Mahayana. After the 1st Century AD., the Mahayanists took a definite stand and only then the terms of *Mahayana* and *Hinayana* were introduced.

We must not confuse *Hinayana* with *Theravada* because the terms are not synonymous. *Theravada* Buddhism went to Sri Lanka during the 3rd Century B.C. when there was no *Mahayana* at all. *Hinayana* sects developed in India and had an existence independent from the form of Buddhism existing in Sri Lanka. Today there is no *Hinayana* sect in existence anywhere in the world. Therefore, in 1950 the World Fellowship of Buddhists inaugurated in Colombo unanimously decided that the term *Hinayana* should be dropped when referring to Buddhism existing today in Sri Lanka, Thailand, Burma, Cambodia, Laos, etc. This is the brief history of *Theravada*, *Mahayana* and *Hinayana*.

The major doctrinal point that distinguishes Mahayana from Theravada is that of shunyata, or "emptiness." Shunyata is a deepening of the doctrine of anatman, or anatta, which is one of the foundational teachings of all Buddhism. According to this doctrine, there is no "self" in the sense of a permanent, integral, autonomous being within an individual existence. Mahayana teaches that beings and phenomena have no intrinsic existence of their own and take identity only in relation to other beings and phenomena. Shunyata also is an absolute reality that is all things and beings, unmanifested. The ideal of Mahayana practice is the bodhisattva, "enlightenment being," who works for the enlightenment of all beings. Over the years, Mahayana subdivided into more schools with divergent practices and doctrines. These spread from India to China and Tibet, then to Korea and Japan. Today Mahayana is the dominant form of Buddhism in those countries. Mahayana is further divided into many sub-schools, such as Pure Land and Zen.

According to it, the Buddhas are *lokottara* (supramundane) and are connected only externally with the worldly life. This conception of the Buddha contributed much to the growth of the Mahayana philosophy. The ideal of the Mahayana school is that of the

Bodhisattva, a person who delays his or her own enlightenment in order to compassionately assist all other beings and ultimately attains to the highest Bodhi. The literature of Mahayana Buddhism is in Sanskrit.

7.4.3 Comparison Of Theravada With Mahayana

Ven. Dr. W. Rahula writes in "**Gems of Buddhist Wisdom**' while comparing' Theravada with Mahayana
 "Both accept Sakyamuni Buddha as the Teacher.

- The Four Noble Truths are exactly the same in both schools.
- The Eightfold Path is exactly the same in both schools.
- The *Paticca-samuppada* or the Dependent Origination is the same in both schools.
- Both rejected the idea of a supreme being who created and governed this world.
- Both accept *Anicca, Dukkha, Anatta* and *Sila, Samadhi, Panna* without any difference.

These are the most important teachings of the Buddha and they are all accepted by both schools without question.

There are also some points where they differ. An obvious one is the *Bodhisattva* ideal. Many people say that *Mahayana* is for the *Bodhisattvahood* which leads to Buddhahood while *Theravada* is for Arahantship. It should be noted that the Buddha was also an Arahant. Pacceka Buddha is also an Arahant. A disciple can also be an Arahant. The Mahayana texts never use the term Arahant-yana, Arahant Vehicle. They used three terms: *Bodhisattvayana, Prateka-Buddhayana, and Sravakayana*. In the Theravada tradition these three are called *Bodhis*.

Some people imagine that Theravada is selfish because it teaches that people should seek their own salvation. But how can a selfish person gain Enlightenment? Both schools accept the three Yanas or *Bodhis* but consider the *Bodhisattva* ideal as the highest. The *Mahayana* has created many mystical *Bodhisattvas* while the *Theravada* considers a *Bodhisattva* as a man amongst us who devotes his entire life for the attainment of perfection, ultimately becoming a fully Enlightened Buddha for the welfare of the world, for the happiness of the world.

THERVADA COMPARED WITH MAHAYANA

| | | |
|--------------------------|--|---|
| Location | Southern (Sri Lanka, Thailand, Burma, Laos, Cambodia, parts of Southeast Asia) | Northern (Tibet, China, Taiwan, Japan, Korea, Mongolia, parts of Southeast Asia) |
| Schools and Sects | One surviving school (as many as 18 existed at one time) 8 major schools: four practice-based (Zen, Pure Land, | |

| | | |
|----------------------------------|--|---|
| | Vajrayana, Vinaya); four philosophy-based (Tendai, Avamtsaka, Yogacara and Madhyamika) | |
| Buddhist Scriptures | Pali Canon/Tripitaka only | Books of the Theravada Tripitaka plus many other sutras (e.g. Lotus Sutra) |
| Buddhas | Historical Buddha (Gautama) and past Buddhas only | Gautama Buddha plus Amitabha, Medicine Buddhas, and others |
| Bodhisattvas | Maitreya only | Maitreya plus Avalokitesvara, Mansjuri, Ksitigarbha and Samanthabadra |
| Goal of Training | Arhat | Buddhahood via bodhisattva-path |
| 3 Buddha Bodies (Trikaya) | Very limited emphasis; mainly on nirmana-kaya and dharma-kaya | Emphasized, including the samboga-kaya or reward/enjoyment body |
| Original Language | Pali | Sanskrit |
| Language of Transmission | Tripitaka is only in Pali. Teaching in Pali supplemented by local language. | Scriptures translated into local language. |
| Buddha's Disciples | Historical disciples described in Scriptures | Many bodhisattvas that are not historical figures |
| Mantras and Mudras | Some equivalent in the use of Parittas | Emphasized in Vajrayana; sometimes incorporated in other schools |
| Bardo (Limbo) | Rejected | Taught by all schools |
| Non-Buddhist Influences | Mainly pre-Buddhist Indian influences like concepts of karma, sangha, etc. | Heavily influenced by local religious ideas as transmitted to new cultures (China, Japan, Tibet). |
| Buddha Nature | Not taught | Emphasized, especially in practice-based schools |
| Rituals | Very few; not emphasized | Many, owing to local cultural influences |

Courtesy

(http://www.religionfacts.com/buddhism/fastfacts/differences_theravada_mahayana.htm)

| # | TOPIC | THERAVADA BUDDHISM | MAHAYANA BUDDHISM |
|----|-------------------------------------|---|---|
| 1 | The Buddha | Only the historical Gautama (Sakyamuni) Buddha and past buddhas are accepted. | Besides Sakyamuni Buddha, other contemporary buddhas like Amitabha and Medicine Buddha are also very popular. |
| 2 | Bodhisattvas | Only Maitreya bodhisattva is accepted. | Avalokitesvara, Manshuri, Ksitigarbha and Samanthabhadra are four very well known bodhisattvas besides Maitreya. |
| 3 | Objective of training | Arahant or pacceka-buddha. | Buddhahood (via bodhisattva path). |
| 4 | Organisation of Buddhist scriptures | The Pali Canon is divided into 3 baskets (Tipitaka): Vinaya Pitaka of 5 books, Sutta Pitaka of 5 collections (many suttas) and Abhidhamma Pitaka of 7 books. | The Mahayana Buddhist Canon also consists of Tripitaka of disciplines, discourses (sutras) and dharma analysis. It is usually organised in 12 divisions of topics like Cause and Conditions and Verses. It contains virtually all the Theravada Tipitaka and many sutras that the latter does not have. |
| 5 | Concept of Bodhicitta | Main emphasis is self liberation. There is total reliance on one-self to eradicate all defilements. | Besides self liberation, it is important for Mahayana followers to help other sentient beings. |
| 6 | Trikaya concept | Very limited emphasis on the 3 bodies of a buddha. References are mainly on nirmana-kaya and dharmakaya. | Very well mentioned in Mahayana buddhism. Samboga-kaya or reward/enjoyment body completes the Trikaya concept. |
| 7 | Transmission route | Southern transmission: Sri Lanka, Thailand, Burma, Laos and Cambodia and parts of Southeast Asia. | Northern transmission: Tibet, China, Taiwan, Japan, Korea, Mongolia and parts of Southeast Asia. |
| 8 | Language of dharma teaching | Tipitaka is strictly in Pali. Dharma teaching in Pali supplemented by local language. | Buddhist canon is translated into the local language (except for the 5 untranslatable), e.g. Tibetan, Chinese and Japanese. Original language of transmission is Sanskrit. |
| 9 | Nirvana (Nibbana in Pali) | No distinction is made between nirvana attained by a buddha and that of an arahat or pacceka buddha. | Also known as 'liberation from Samsara,' there are subtle distinctions in the level of attainment for the three situations. |
| 10 | Sakyamuni Buddha's disciples | Basically historical disciples, whether arahats or commoners. | A lot of bodhisattvas are introduced by Sakyamuni Buddha. Most of these are not historical figures. |

| | | | |
|----|--------------------------------|--|--|
| 11 | Rituals and liturgy | There are some rituals but not heavily emphasized as in Mahayana schools. | Owing to local cultural influences, there is much more emphasis on the use of rituals; e.g. Rituals for the deceased, feeding of Petas, tantric formalities (in Vajrayana). |
| 12 | Use of Mantras and Mudras | Some equivalent in the use of Parittas. | Heavily practised in the Vajrayana school of Mahayana Buddhism. Other schools also have included some mantras in their daily liturgy. |
| 13 | Dying and death aspects | Very little research and knowledge on the process of dying and death. Usually, the dying persons are advised to meditate on impermanence, suffering and emptiness. | The Vajrayana school is particularly meticulous in these areas. There are many inner and external signs manifested by people before they die. There is heavy stress in doing transference of merit practices in the immediate few weeks following death to assist in the deceased's next rebirth. |
| 14 | Bardo | This in-between stage after death and before rebirth is ignored in Theravada school. | All Mahayana schools teach this after death aspect. |
| 15 | One meal a day practice | This the norm among Theravada sanghas. | This is a highly respected practice but it is left to the disposition of each individual in the various sanghas. |
| 16 | Focus of worship in the temple | Simple layout with the image of Sakyamuni Buddha the focus of worship. | Can be quite elaborate; with a chamber/hall for Sakyamuni Buddha and two disciples, one hall for the 3 Buddhas (including Amitabha and Medicine Buddha) and one hall for the 3 key bodhisattvas; besides the protectors, etc. |
| 17 | Schools/Sects of the tradition | One surviving major school following years of attrition reducing the number from as high as 18. | 8 major (Chinese) schools based on the partial doctrines (sutras, sastras or vinaya) of the teachings. The four schools inclined towards practices like Pure Land/Amitabha, Ch'an, Vajrayana and Vinaya (not for lay people) are more popular than the philosophy based schools like Tien Tai, Avamtsaka, Yogacara and Madhyamika. |
| 18 | Non Buddhist influences | Mainly pre-Buddhism Indian/Brahmin influences. Many terms like karma, sangha, etc were prevailing terms during Sakyamuni Buddha's life time. References were made from the Vedas and Upanishads. | In the course of integration and adoption by the people in other civilizations, there were heavy mutual influences. In China, both Confucianism and Taoism exerted some influence on Buddhism which in turn had an impact on the indigenous beliefs. This scenario was repeated in Japan and Tibet. |

| | | |
|------------------|---|---|
| 19 Buddha nature | Absent from the teachings of Theravada tradition. | Heavily stressed, particularly by schools inclined practices. |
|------------------|---|---|

7.4.4 Vajrayana School

The term "vajra" denoted the thunderbolt, a legendary weapon and divine attribute that was made from an adamantine, or indestructible, substance and which could therefore pierce and penetrate any obstacle or obfuscation. As a secondary meaning, "vajra" refers to this indestructible substance, and so is sometimes translated as "adamantine" or "diamond". So the Vajrayana is sometimes rendered in English as "The Adamantine Vehicle" or "The Diamond Vehicle".

A vajra is also a scepter-like ritual object, which has a sphere (and sometimes a gankyil) at its centre, and a variable number of spokes (depending on the sadhana), enfolding either end of the rod. The vajra is often traditionally employed in tantric rituals in combination with the bell or ghanta; symbolically, the vajra may represent method as well as great bliss and the bell stands for wisdom, specifically the wisdom realizing emptiness or lack of inherent existence.

Vajrayana claims that its teachings were first expounded by the Buddha 16 years after his enlightenment, but Kitagawa has called this claim 'patently absurd'. Scholars have said that an early stage of Mantrayana began in the 4th century CE. Only from 7th or the beginning of the 8th century CE, tantric techniques and approaches increasingly dominated Buddhist practice in India. The first tantric (Vajrayana Buddhist) texts appeared in the 3rd century CE, and continued to appear until the 12th century CE.

Check Your Progress:

Q.3. At present which three phases of Buddhism are in practice.

7.5 EXPANSION OF BUDDHISM

7.5.1 At The Time Of Asoka

Introduction: Asoka is rightly looked upon as the first great royal patron of Buddhism. Indeed it was through his efforts that Buddhism occupied prominent position in India and abroad. The Rock edicts of Asoka's time, describe in detail the first wide expansion of Buddhism through his sponsorship.

Information on Asoka's political and spiritual journey is available from literary sources consisting of Pali, sanskritised Pali & Sanskrit scriptures. Along with it there are more than 200 lithic records inscribed by the Asoka himself on rockfaces, caves and pillars. They prove to be valuable epigraphical sources for information on Asoka and on Teachings of the Buddha which had great impact on Asoka.

As per above mentioned literary sources in his youth Asoka was known to be a man of fierce temperament and was called 'Canda Ashoka' (cruel Ashoka). As a prince he was appointed Governor of Vidisa where he married rich merchant's daughter, who was to be mother of prince Mahendra and princess Sanghmitra. When father Bidusara was ill and called Ashoka he killed all his brothers and captured the throne however he had to wait for four more years before he was crowned as a king. Asoka got in heritage a very big empire. Empire was bigger than size of India today. The border of kingdom was right from present Afghanistan till Mysore and in south Nepal was also under it.

As per thirteenth Rock edict at the end of eighth year of his reign Kalinga war was fought. In that invasion many thousands of men were killed, several thousands were carried off into captivity and thousands died from the effects of the war. It is well known that this tremendous loss of life proved to be a turning point in the life of Asoka. He repented and decided not to undertake any military campaigns (Dighavijaya) Instead he began to think of religious conquest (Dhammavijaya)

Asoka appointed religious officers of various grades to different provinces to help people lead a pious life. It is mentioned on Rock edict V-"My ministers of the Dharma are engaged in the prevention of wrongful imprisonment or chastisement, in the work of removing hindrances to the release from prison, and helping cases where a man has a large family, has been smitten by calamity, or is advanced in years Reference is there of even ladies being appointed as Dhamma ministers.

A third Buddhist council was held at the time of Asoka under the chairmanship of Mogaliputtatissa Thera . A book called kathavatthu was compiled by Mogaliputta thera. All holding heretical views were removed from the sangha. After the council Dhamma messengers were sent far and wide.

The following chart shows the list of the theras send.

| Thera | Country |
|----------------|----------------------|
| Majjantika | Kashmira and Gandhar |
| Maharakkhita | yavan (yuana) |
| Majjhima | Himalaya |
| Dhammarakkhita | Aparantaka |

| | |
|--------------------|---|
| Mahadhammarakkhita | Maharashtra |
| Mahadeva | Mahisamandala (Mysore) or (Mandhata) |
| Rakkhita | Vanavasi |
| Sona & utara | suvannabhumi (pegu & maulmeen) |
| Mahendra | Sri Lanka |

Thus famous king Asoka after successfully convening third Buddhist council gave help to Mogaliputtatissa thera who was the chair person in sending missionaries abroad. Thera knew that the religion of the supreme Buddha would get well established in the Eastern countries in due course. So great Elders well versed in teaching and practice were sent one by one to nine regions with the aim of establishing Buddha Dhamma. With each elder a body of four Bhikkhus were accompanied for the purpose of ordination at those places. As for ordination minimum five Bhikkhus are required. These nine great theras established the religion of the Buddha far and wide. In the far East Buddhism is the major religion and its contribution to civilization and culture are still very great. Hence the teachings of the Buddha is the unifying force for attainment of peace and happiness in many countries. To day Government of India is showing respect by adopting wheel as a national emblem.

7.6 EXPANSION OF BUDDHISM AFTER ASOKA

Sunga persecutions (2nd–1st c.BCE)The Sunga dynasty (185–73 BCE) was established in 185 BCE, about 50 years after Ashoka's death. After murdering King Brhadrata (last of the Mauryan rulers), military commander-in-chief Pusyamitra Sunga took the throne. An orthodox Brahmin, Sunga is known for his hostility and persecution towards the Buddhist faith. He is recorded as having "destroyed monasteries and killed Monks" (Divyavadana, pp. 429–434): 84,000 Buddhist stupas which had been built by Ashoka were destroyed (R. Thaper), and 100 gold coins were offered for the head of each Buddhist monk (Indian Historical Quarterly Vol. XXII, p. 81 ff cited in Hars.407). A large number of Buddhist monasteries (viharas) were converted to Hindu temples, in such places as Nalanda, Bodhgaya, Sarnath, or Mathura. *Graeco-Bactrians, Sakas and Indo-Parthians*

7.6.1 King Milinda (Menander)

In the areas west of the Indian subcontinent, neighboring Greek kingdoms had been in place in Bactria (today's northern Afghanistan) since the time of the conquests of Alexander the Great around 326 BCE: first the Seleucids from around 323 BCE, then the Greco-Bactrian kingdom from around 250 BCE. The Greco-Bactrian king Demetrius I invaded India in 180 BCE as far as Pataliputra, establishing an Indo-Greek kingdom that was to last in various part of northern India until the end of the 1st century BCE. Buddhism

flourished under the Indo-Greek kings, and it has been suggested that their invasion of India was intended to show their support for the Mauryan empire, and to protect the Buddhist faith from the religious persecutions of the Sungas (185–73 BCE).

King Menander was the most famous king. He ruled from Taxila and later from Sagala (Sialkot). He rebuilt Taxila (Sirkap) and Pushkalavati. Milinda is an adaptation of Greek word Menander. He became Buddhist and remembered in Buddhists records due to his discussions with a great Buddhist philosopher in the book Milinda Panha. The Book is respected so much in Srilanka and Burma that is counted as a canonical text. The book is a chief source for gathering information about king Menander. In the beginning he is seen as obsessed with and dilemmas about teachings of the Buddha and Thera Nagasena Who was an Arahatta cleared all his doubts Then king became upasaka (lay-follower) He built monastery named Milinda-vihara and handed it over to Nagasena. He also made large donations to Bhikhu Sangha. According to Milindpanha he became Arahatta and died as a Buddhist monk.

7.6.2. King Kanishka

After Milinda there comes another name in Indian history which is equally illustrious among rulers of India and in the Buddhist tradition that is name of Kaniska. He completed the task of Asoka and spread Buddhism throughout Asia. Kaniska's reign (78-101 A.D.) also marked a turning point in the History of Buddhism and Buddhist literature. It witnessed rise of Mahayana tradition and magnificent literary activities started by Parsva, Asvaghosh, Vasumitra and others. Through king's efforts Buddhism was successfully introduced into Central and Eastern Asia, There were ceaseless missionary activities throughout his vast empire.

A council was held at a monastery named Kundalavana in Kashmir according to some authorities and at Kuvana monastery at Jalandhar to others. Yuan Chwang is of the opinion it was at Kashmir. The chief aim of the council was the compilation of the doctrines of Buddhism and writing of commentaries on them according to the Sarsvastivada school of Buddhism. Kaniska called this council at the instigation of monk Parsva. Vasumitra was the president of council while Asvaghosa who was invited from Saket to help in the redaction of commentaries acted as vice president. Five hundred monks took part in the assembly and they compiled commentaries known as Vibhasasastras on the three pitakas of the Buddhist canon.

Allegedly, during the council there were all together three hundred thousand verses and over nine million statements compiled, and it took twelve years to complete. This council did not rely on the original Pali canon (the Tipitaka). Instead, a set of new scriptures was approved, as well as fundamental principles of Mahayana

doctrine. The new scriptures, usually in the Gandhari vernacular and the Kharosthi script, were rewritten in the classical language of Sanskrit, to many scholars a turning point in the propagation of Buddhist thought.

The new form of Buddhism was characterized by an almost God-like treatment of the Buddha, by the idea that all beings have a Buddha-nature and should aspire to Buddhahood, and by a syncretism due to the various cultural influences within northwestern India and the Kushana Empire.

7.6.3 King Harshavardhan

Harshavardhana was a great conqueror. He waged continuous warfare for thirty-six years before he could unite India under sovereign rule. When this objective was achieved he devoted himself to the arts of peace. He was a great patron of learning. The famous poet Bana adorned his court. Harsha himself was an author of repute. The three Sanskrit dramas Nagananda, Ratnavali and Priyadarsika are ascribed to him.

King Harsha was a patron of Nalanda University and erected a Vihara and a bronze temple there. He also built several thousand stupas on the bank of Ganges. In his early life Harsha was a devotee of the Sammitiya school of Theravada Buddhism but later under the influence of Yuan Chwang, was drawn towards Mahayana teachings. Harsha prohibited the slaying of any living creature for food. He built Dharmasalas which were provided with food, drink, medicines for the benefit of poor and sick. The most important event in the life of Harsha was the visit of Chinese pilgrim Yuan Chwang to India. He travelled in the country from 630 to 644 A.D. King Harsha took him to Kanauj where a special assembly was convoked in his honour. Of four thousand monks from all streams who came to attend assembly one thousand learned Buddhist monks came from Nalanda University. Harsha maintained diplomatic relations with the Chinese empire.

7.6.4 Rulers Of Pala Dynasty

After Harshavardhana's kingdom, there arose many small kingdoms that led to the rise of the Rajputs across the Gangetic plains. It also marked the end of Buddhist ruling clans along with a sharp decline in royal patronage. Thus the century that followed Harsha's rule saw a state of anarchy unfavorable to the growth of a monastic religion like Buddhism. Buddhism still lingered in Kashmir, Swat valley, Vallabhi and other places in the North but its condition was far from prosperous. However while Buddhism was slowly disappearing from other parts of India, it experienced another great revival in Eastern India under the patronage of Pala Dynasty. Most of the rulers of this dynasty were devout Buddhists. They were responsible for new endowments to the Nalanda monastery and also for the foundation of new monasteries like Vikramsila, Odantapuri and Somapuri. Eastern India with its new institutions, like Vikramsila,

Jagaddala, Vikrampuri etc almost monopolized the commerce in Buddhist culture from 9th to 12th centuries A.D.

7.7 DECLINE OF BUDDHISM

A milestone in the decline of Indian Buddhism occurred in 1193 when Turkish Islamic raiders under Muhammad Khilji destroyed Nalanda. By the end of the 12th century, following the Islamic conquest of the Buddhist strongholds in Bihar, Buddhists ceased to be a significant presence in India. Additionally, the influence of Buddhism also waned due to Hinduism's revival movements such as Advaita and the rise of the bhakti movement. Despite being born in India, at the dawn of the 20th century, Buddhism was followed only in a few isolated areas of this country.

7.6 SUMMARY

- 1) This chapter informs us about evolution of Buddhism after passing away of the Buddha Till 1000 A.D.
- 2) It throws light on the various schisms which occurred – evolution of eighteen schools by the time of Asoka – It tells about existing three schools of Buddhism
- 3) It revealed role played by Asoka for expansion of Buddhism.
- 4) Apart from Asoka this chapter exhibited other royal patrons of Buddhism like king Milinda, Kaniska, Harshvardhan etc
- 5) Detailed description of three existing school of Buddhism namely Theravada, Mahayana and Vajrayana.

Check Your Progress:

Q.4. What are the main causes to decline Buddhism in India.

7.7 SUGGESTED READINGS

- (1) 2500 years of Buddhism ed by Bapat
- (2) Inscription of Asoka by D.C. Sirca
- (3) Buddhist India by Rhys Davids
- (4) Asoka ke Abhilekha By V.R.I.

Websites referred

http://www.indopedia.org/History_of_Buddhism.html#)

http://www.indopedia.org/History_of_Buddhism.html#)

7.8 UNIT END QUESTIONS.

- Q 1 Write in detail about evolution of eighteen schools from original sangha.
- Q.2 Assess the role of Asoka in expansion of Buddhism. Assess the polity of Asoka which was based on 'Dhamma'
- Q.3 Which were the royal patrons of Buddhism after Asoka who contributed towards its expansion. ?
- Q 4. Write the history of evolution of Buddhism after Asoka till 1000 A.D.
- Q 5. What do you understand by Theravada school? How it differs from Mahayana school ?
- Q 6 State the history of evolution of Buddhism after Asoka till 1000 A.,.D.
- Q 7 Which schools of Buddhism survive even today ? write notes on each of them or Describe in detail Theravada School.
- Q 8 Write short notes on (1) Three Buddhist councils and its importance (2) Asoka's 'Dhamma' (3) 4th Buddhist council Held at the time of Kaniska (4) King Milinda (5) Harshvardhan and expansion of Buddhism (6) Vajrayana (7) Role of Asoka in 3rd Buddhist council (8) Dhamma messengers send by Asoka.



IMPACT OF BUDDHISM ON SOCIETY

Buddhist Contributions to Epistemology and Logic

Unit Structure

- 8.0 Objectives
- 8.1 Introduction
- 8.2 The Pramanas in General
- 8.3 Pramanas according to Buddhism
- 8.4 Buddhist Contribution to the Problem of Error
- 8.5 Summary
- 8.6 Unit End Questions
- 8.7 Suggested Reading

8.0 OBJECTIVES

After going through this unit students of history will come to know about the :

1. Contribution of Buddhist philosophers and logicians to the development of Indian Logic and Epistemology.
2. Logic is a normative science of reasoning or inference.
3. Epistemology is a theory of knowledge.
These are branches of philosophy.

8.1 INTRODUCTION

Buddhists are followers of Gautama Buddha (6th century B.C.). Huston Smith significantly remarks, "Buddhism begins with a man who shook off the daze, the doze, the dream-like vagaries of ordinary awareness. It neither begins with God or an angel; "it begins with a man who woke up."¹

The founder of Buddhism was born into the royal family of the Shakya clan. His original name was 'Siddhartha.' He earned the title of 'Buddha,' which means 'awakened or enlightened one.' His teachings constitute what is known as Early Buddhism, which is distinguished from the later Buddhist philosophical schools. Early Buddhism is known as Pali Buddhism, Theravada, or Canonical Buddhism. Collections of Buddha's teachings are called *Tipitaka* ('Three Baskets of Tradition' or 'Threefold Canon'). They are *Suttas* (utterances of Buddha), *Vinaya* (rules of discipline), and *Abhidhamma* (philosophical discussions). It is rightly said that

¹ Smith, Huston. "The World's Religions: Our Great Wisdom Traditions." HarperCollins Publishers. New York. 1991. Pg. 82.

Prince Siddhartha has gone but the Buddha remains.² Siddhartha, after enlightenment, was transformed into the immortal Buddha. *Mahaparinirvanasutra* discusses the last days of Buddha and shows beyond doubt that everyone is a potential Buddha. Buddha did not entertain metaphysical problems. He called them 'Avyakritas' (indeterminable issues). Buddha was a spiritual pragmatist. However, as Buddhism became a world religion and a cultural force of Asia, Buddhist scholars developed philosophical systems.

Religiously, Buddhism was divided into two sects, viz. Hinayana and Mahayana. Hinayana is a godless sect. It sticks to Buddha's gospel of self-help and self-reliance. Buddha said: "Be light unto yourselves (*atta-dipo-bhava*)." In his parting message, he declared: "Dear brothers and sisters, everything in this world is impermanent, so work out your own salvation and liberation with diligence." Since Hinayana stands for personal salvation of the individual himself or herself, it is considered as the 'Small Vehicle' or 'Small Ship.' So it is egoistic and negative since *Nibbana* indicates extinction of all misery of an individual. The ideal saint is an 'Arhat.' It also symbolizes dry asceticism.

Mahayana means 'Great Vehicle' or the 'Big Ship.' It accommodates a larger number of people. Besides, *Nibbana* in Mahayana is a positive state of bliss. The ideal saint is a *Bodhisattva*, who strives for the liberation of all. In order to achieve this goal he is prepared to defer his personal salvation. In Mahayana, Buddha is elevated to the status of the Absolute-self or even God, who runs through all individual souls. This *Bodhisattva* signifies universal love and compassion which motivates him to selflessly serve humanity.

From Hinayana Buddhism emerged two philosophical schools, viz. Vaibhasika and Sautrantika. Both accept action without agents. According to the impersonal law of Karma, which works by itself, it is not the soul that transmigrates, but the 'character' that transmigrates. The term Vaibhasika is derived from the commentary on *Abhidhamma*. The title of the commentary is 'Vibhasa' or 'Mahavibhasa.' Vaibhāsikas give utmost importance to this commentary. Sautrantikas stress the importance of the Sutras of *Sutta-Pitaka* or *Sutrantas*. Both Vaibhasikas and Sautrantikas accept the existence of all things which are momentary (Sarvastivada and Kshanikavada). It is also called Santanavada (Theory of Flux or Ceaseless Flow). But Vaibhasikas are direct-realists or presentationists, i.e. external objects are directly perceived or known. Sautrantikas believe in *Bahyanumeyavada*, i.e. External objects are not directly perceived, but they are inferred ones. Thing-in-itself (*Swalakshana*) is not directly known.

² Chandradhar Sharma. "A Critical Survey of Indian Philosophy." Motilal Banarsidass. New Delhi, 2nd issue: 1964. Pg. 69.

Dinnaga (5th century A.D.) and Dharmakirti are the chief exponents of Vaibhasika school of Buddhism. Dharmakirti was an interpreter of Dinnaga, whose *Pramana-samucaya* is not extant. Dharmakirti wrote *Nyāyabindu*, a treatise on logic. Dharmottra wrote a commentary on this treatise on logic. Kumarlabhdha (2nd century A.D.) is the founder of the Sautrantika Buddhist School. Both schools are realistic.

Asanga and Vasubandhu (320 A.D.) were brothers. They are the chief exponents of 'Yogacara Idealism', the 3rd school of Buddhist philosophy. Vasubandhu's '*Abhidhamma Kosha*' deals with the central philosophical issues. '*Lankavatara*' is another treatise said to be Buddha's message to the ruler of Lanka. *Vādavidhi* and *Vadavidhana* are two logical treatises written by Vasubandhu. Nagarjuna (1st century A.D.) is the founder of Madhyamika, the fourth Buddhist school of philosophy. He wrote '*Madhyamika-Karika*'. Chandrakirti wrote a commentary on these Karikas. In addition, Nagarjuna wrote a logical treatise named *Vigrahvyavarttini*. Āryadeva, a pupil of Nagarjuna, wrote 'Shata-shastra (Catuh-shataka)'.

8.2 – THE PRAMANAS IN GENERAL

Most of the Indian philosophers have accepted three Pramānas or sources of valid knowledge. They are:

- 1) Pratyaksha (Perception)
- 2) Anumana (Inference)
- 3) Shabda (Verbal Testimony)

Inference or reasoning is the function of the intellect. The Charvaka rejects even inference as a source of valid knowledge. According to Charvaka, there is no guarantee for assuming the validity of the inductive truth. Nyaya philosophers have accepted different types of Vyapti (Inductive relation) as the source of the validity of inductive inference. Buddhist philosophers have not, unlike Charvaka, rejected all Vyaptis or inductive relations. According to them, we cannot go on doubting forever. If doubting results in a self-contradiction in thought or in practical absurdity, then one must desist from raising doubts (*Vyaghatavadhirashanka*). Buddhist thinkers have not accepted all types of Vyāpti formulated and accepted by Nyaya logicians. But they accept only two Pramanas, viz. Perception and Inference.

They accept only two Vyaptis as the legitimate ones and as the basis of valid inference. One kind of Vyapti or universal statement is based on the law of causation or causal law. For instance, wherever there is smoke, there is fire (Vyapti). This statement is based on the causal relation between fire and smoke. Fire is the cause of smoke. Effect cannot come into being without its cause. If one tries to assert that effect can come into being

without a cause, life's activities will lose their meaning. Hence, when we see smoke (effect), we can infer the existence of fire (cause). The five members of Nyaya syllogism include:

1. There is fire on the hill.
2. For it has smoke.
3. Whatever has smoke, has fire, illustration ex. Oven (kitchen)
4. That hill has smoke, such as is invariably accompanied by fire.
5. Therefore, that hill has fire.

These five numbers or steps in Nyaya syllogism are reduced to three in Buddhist logic. Early Nyaya logicians claimed that reasoning proceeds from particulars to particulars. It was later on realised that reasoning proceeds from particulars to particulars through the universal. This innovation, writes Hiriyanna, is ascribed to the Buddhist logician Dinnaga.³ Then the universal proposition was illustrated by an example. So the syllogism developed by Indian Logicians became inductive-deductive causal relation, one kind of relation of succession. It is an invariable and constant relation of cause and effect (*Tadutpatti*). In the sphere of identity also, Vyapti is valid. Ex: if there is peepal, then it must be a tree. A tree may or may not be a peepal tree. But a peepal must be a tree. This is a constant and invariable relation between genus and species. The concept of a tree is wider than the concept of a peepal tree. There may be different relations of existence. The genus-species relation is one of identity of essence (*Tadatmya*). Professor M. Hiriyanna writes: "the Buddhists admit the principle of the uniformity of nature only in the sphere of causal sequence and necessary existence."⁴ Though inference is accepted a source of valid knowledge, its argumentative value is provisional only. It mainly demonstrates the limits of human reason in regard to Nirvana or Salvation.

Hinayana Buddhism has, as mentioned earlier, two philosophical branches: 1) Vaibhasikas who accept *Vibhasa* commentary, and 2) Sautrantikas, who accept Sutras or Sutrantas of *Abhidhamma* as authoritative commentary on them. According to them, a commentary after all is a human composition which is liable to contain errors. Both Hinayana philosophical schools are advocates of realism. They accept the existence of objects outside. Besides, these external objects exist independently of knowledge or their being perceived or known by any perceiver or knower. Vaibhasikas are direct realists. According to them, external objects are directly perceived, while according to Sautrantikas, external objects are perceived or cognized indirectly. They, therefore, are

³ M. Hiriyanna. "Outlines of Indian Philosophy." George Allen & Unwin Ltd., 3rd Impression, 1956, Pg. 201.

⁴ *ibid.* Pg. 257.

representations. We receive impressions or ideas (*Akara*) and infer the existence of objects. Thus we directly know the representation of an object and not the object itself.

Both Buddhist realist schools do not accept the distinction between substances and attributes. Vaibhasikas assert that what is directly perceived or cognized is the bare unrelated particular (*Swalaksana*). It is given in indeterminate sensation (*Nirvikalpaka Grahana*). It is the same as bare sensation. *Savikalpaka Pratyaksha* is *Adhyavasaya*. It involves judgment. There is nothing like cow-ness or whiteness or universal. The so-called universal is superposed by the mind on the particular. The universal is kind of a *Kalpanā* (mental concept).

There are two Mahayana philosophical schools which advocate idealism. They are Yogacara or Vijnanavada and Madhyamika. Maitreya founded the Yogacara school. Asanga and Vasubandhu were its defenders and advocates. According to Yogacara school, there are neither subjects nor objects but only succession of ideas (*Vijnana*). Experiences are not due to external objects, but are due to past experiences and their impressions. There are only ideas. They signify nothing other than themselves. *Lankavatarsutra* is its basic text.

The Madhyamika School was founded by Nagarjuna. It advocates the relativity of the things in the world which is neither real nor unreal. It repudiates even the subject series, i.e. the series of ideas. Any kind of object has no intrinsic character (*Nissvabhava*). This view is opposed to the position of *Swabhavavada* (Naturalism). No knowledge is absolutely true. Inferential and rational knowledge has only provisional value. It has a relative value from the practical point of view. It has no metaphysical significance. Thus, common and general knowledge is conventionally true. Madhyamikas are not nihilists. It is definitely not vulgar nihilism. Nagarjuna and other Shunyavadins are Absolutists. That is to say, according to them, the Ultimate Reality is not graspable or comprehensible in terms of human categories. The Ultimate Being, the Shunya, is the metaphysical truth. It is a sort of Absolute Idealism rather than Nihilism (*Shunyadvaita*). Perceptual knowledge is pure sensation and errorless (*Nirvikalpaka Pratyaksha*). It is the knowledge of this and that. It is bare sensation. But when we answer a question: What is it? The answer involves reference to substance, quality, activity, genus, etc. Bare sensation does not refer to the concepts of substance, attributes, etc. Therefore, it is non-conceptual knowledge. Such direct knowledge may be perceptual (sensation), mental perception, introspective sensation (*svasanvedan*) or even yogic perception (intuitive perception).

Anuman (inference) is another source of knowledge. Nyaya logicians had accepted five-member syllogism, which we have discussed earlier. However, Buddhist logicians accept three or even two-membered syllogism. Buddhists have discarded various logical fallacies related to inferences.

Knowledge reveals the unknown or unperceived object. This must contain the factual truths, but its validity depends upon successful activity, a causal efficiency (*arthakriya-karitva*). Perceptual knowledge leads to fruitful activity. Object of inferential knowledge may not be useful in regard to activity.

Vasubandhu, Dinnaga and Dharmakirti were three great logicians who flourished during 5th to 7th century A.D. Vasubandhu wrote '*Vadavidhan*.' Dinnaga, a disciple of Vasubandhu, wrote *Pramansamucaya*. Dharmakirti tried to refute the logical principles of Nyaya philosophy and logic. He authored seven treatises on logic and epistemology. Two of them are *Pramanavartika* and *Pramanavinishcaya*. Shankarswami, a disciple of Dinnaga, wrote *Nyayavesha* and discussed various kinds of logical fallacies.

Buddhist philosophers have thoroughly discussed epistemological issues too. Epistemology deals with the sources of knowledge, nature, validity, and test of truth. It is both interesting and enlightening to study Buddhist epistemology in the light of their views on the problem of error.

Check Your Progress:

Q.1. What are the two philosophical branches of Hinayana Buddhism?

8.3 PRAMANAS ACCORDING TO BUDDHISM:

Svatantra-Vijnanavadin asserts external objects do not exist outside of thought. Chandradhar Sharma calls it the Logical School of Buddhism.⁵ Dinnaga, Vasubandhu's disciple, can be called the founder of medieval Indian Logic. While Gautama is the founder of ancient Indian logic and Gangesh is founder of modern Indian logic.

There are two valid Pramans or areas means of cognition or knowledge, viz. (1) Perception (2) Inference. Dinnaga defines perception as devoid of all universals, names or thought-determinations. The only object of perception is the unique momentary thing-in-itself (*Swalakshana*) without reference to any relations or conceptual content. Dharmakirti retains the adjective non-illusive (*Abhrrant*) in the definition of perception. Shantarakshitha and Kamalashil also agree with Dharmakirti.

Inference: Nyaya syllogism has five members.

⁵ Chandradhar Sharma. "A Critical Survey of Indian Philosophy." Motilal Banarsidass. New Delhi, 2nd issue: 1964. Pg. 69.

1. Thesis (*Pratijna*)
2. Reason (*Hetu*)
3. Example with inseparable connection (*Vyapti* and *Udaharaha*)
4. Application (*Upanaya*)
5. Conclusion (*Nigamana*)

Dinnaga retains only two members of the syllogism:

1. Inseparable connection or General Rule with example
2. Application which includes reason and conclusion.

For Buddhist logicians, inference is of no use in regard to ultimate reality which is indescribable. Since inference is the function of human intellect, it is valid and useful only in the phenomenal world.

According to Vijnanavadins, other pramans can be reduced to these two pramans Pratyaksha and Anumana. For instance, *Arthapatti* (implication) can be reduced to inference. *Upamana* (analogy) is a synthesis of perception and memory, while reason can be utilized to test the truth and validity of verbal testimony. *Anupalabdhi* can be treated as a non-entity or *Abhava*. It can be included in perception too.

Check Your Progress:

Q.2. Which Pramanas are accepted by Buddhists?

8.4 BUDDHIST CONTRIBUTION TO THE PROBLEM OF ERROR

The problem of error is an important problem in epistemology. This problem is thoroughly discussed by the philosophers of different Indian philosophical schools. This problem is generally known as *Khyativada*. Prabhakar advocates *akhyati-vada* (denial of illusory appearance). Kumaril Bhatt, on the contrary advocates *Viparitakhyati-vada*, ie. Error is the reversal of right behavior due to wrong judgment. Prabhakar (Mimamasaka) exempts all knowledge from error (*swatah pramana*).

Nyaya-logicians advocate *Anyatha-khyati* while Shankaracharya accepted *Anirvaciniya khyati-vada*. According to

him, the error is neither real nor unreal, it is indescribable. Buddhists have revered this position. According to them all knowledge is fallible (*Apramanyam swatah, Pramānyam paratah*). Thus validity of pramans can be accepted only after verification. So in sum, all knowledge is presumably erroneous. Thus it needs validation by an external factor or stimuli. Therefore, the ultimate significance of knowledge is very little but it has practical value only.

Yogacara Buddhists advocate *Atmakhyati*. 'Atma' here, means 'human reason.' 'Khyati' here means 'light, manifestation.' Intellect manifests itself in the form of an object. A piece of conch appears to be a piece of silver. There is no need of any other external objects. Madhyamikas propose *Asatkhyativāda*. Silver is not there yet it appears in place of the conch. Vedic logicians and epistemologists were advocating the theory that knowledge is self evident and self-certifying, while its invalidity was due to extraneous factors. Buddhist scholars have challenged this position. All knowledge is erroneous. Its validity depends upon external factors such as causal efficiency or practical utility (*Arthakriya-Karitva*).

8.4.1– The doctrine of Apoha:

It is about the nature and status of universals (*sāmānya*). It is a Buddhist version of nominalism. According to Gautama and other Nyaya logicians, universals are positive entities. They are eternal and dwell in the many things or beings which come under the category in point. For example there are many cows. These are all cows because the universal 'cow-ness' is one and it resides in all cows. This is a Nyaya-version of realism.

According to Buddhist logicians a 'cow' is a cow because it is not a horse or donkey, etc. The word cow excludes all other things and beings. Universals are mere names and words. They are not real entities. So, Apoha denotes a mere word and a name. They do not denote any entities that exist. Thus Apohavada is a Buddhist contribution to Indian Logic.

8.4.2 – Nagarjuna's Contribution:

Nagarjuna wrote *Madhyamika-Karika* and *Vigrahavyavartini*. He developed the concept of dialectic. Chandrakirti has commented upon Nagarjuna's dialectical works. Nagarjuna's dialectic has two aspects: 1) constructive and 2) destructive. In his destructive dialogue he demolishes the notion of external objects, individual souls, motion and change, God and even Buddha. It reminds a student of philosophy, Greek thinker Zeno's paradoxes. This approach he claims is consistent with Buddha's silence. When Buddha was asked metaphysical questions (*Avyakritas*) he observed silence. Ex: Is the world finite or not or both or neither? Is the world eternal or not or both or neither?

Nagarjuna says that these are antinomies which human reason cannot solve. Finally, all are declared as appearances and even illusions. In Mahayana Sutras, Nāgarjuna develops constructive dialect. He is neither a full fledged skeptic nor a vulgar

or cheap nihilist. He simply wanted to explain the fact that the phenomena are ultimately unreal even though they are empirically real.

8.4.3 – Buddhist Literature:

Buddhist literature can be divided into three categories:

- 1) Buddhism in Pali literature (The language of the people of that area)
- 2) Buddhism in Sanskrit literature (The language of the scholars)
- 3) Buddhism in Modern languages such as English, Hindi, and other languages of the people

The Hinayana sect of Buddhism confers itself to Pali literature, i.e. Buddha's utterances and his dialogues with his disciples and others. Buddha had not written any book. After enlightenment Buddha gave some sermons and talks. He spoke in Pali, the language of the people at large.

Later authors who wrote in Sanskrit were mostly from the Mahayana sect of Buddhism. They developed Buddhist logic and enriched Indian epistemology.

Logic is a normative science of reasoning and argumentation. It deals with the general conditions of validity of inference or reasoning, which is considered as one of the sources (*pramāna*) of knowledge. Epistemology is a branch of philosophy. 'Episteme' means 'knowledge'; 'logy' means 'study.' Therefore epistemology is an inquiry into the nature of knowledge, sources of knowledge, validity of knowledge, test of knowledge and limitations of human knowledge acquired through perception, inference or both.

Vasubandhu, Nāgarjuna, Dinnāga, Dharmakīrti have contributed immensely to the development of Buddhist logic and epistemology.

The sage Gautama (not Gautama the Buddha) is the founder of Nyāya philosophy, which is mainly logic and epistemology. The developers of Nyāya logic and epistemology have tried to demonstrate the validity – or truth – of their ontological position.

Buddha himself belongs to the non-Vedic tradition in India, because he did not accept the authority of the Vedas as the source of valid knowledge, while the Nyāya system of philosophy accepts the verbal testimony, i.e. the Vedas as one of the means of valid knowledge. Of course, even Buddhist logicians and epistemologists tried to interpret the utterances and talks of the Buddha from the perspective of epistemology and even ontology (study of Ultimate Reality). Buddha himself refused to answer ontological and cosmological questions. That is to say that Buddha was opposed to speculative metaphysics. He was a spiritual pragmatist.

Buddha had also challenged the Varna system and countered Vedic thinkers. Varna system is wrongly identified with caste system, because Varnas were fewer (only four) in number and were flexible. On the other hand, there are more than 4,000 castes in today's Hindu society, and they are still rigid. Buddhist

thinkers have tried to interpret Buddhist thoughts in the light of Buddhist epistemology. In a sense they have reconstructed Buddha's metaphysics, though Buddha had declined to answer metaphysical questions.

8.5 SUMMARY

This unit briefly deals with the contributions of the Buddhist philosophers to Indian Epistemology and Logic. Buddha remained silent when he was asked some metaphysical questions. But later on, Buddhist thinkers developed philosophical systems. Dinnaga and Dharmakirti were great Logicians. Vaibhashik and Sautrantik schools were realistic, while Yogachara and Madhyamika systems were idealistic. Buddhists accept his pramanas viz. Perception and Inference. They have also contributed to the doctrine of Universals. According to them universals are mere names, they are not entities. There is vast Buddhist literature in Pali and Sanskrit. Buddha himself used Pali, the language of the people.

Check your progress :

3. Explain the problem error?

8.6 UNIT END QUESTIONS

1. Explain Buddhist views of Pramanas.
2. Discuss Dinnagas' contribution to Indian Logic.
3. Briefly discuss the four philosophical schools of Buddhism
4. Write notes on
 - a. Buddha's silence
 - b. Apohavada
 - c. Pratyaksha Pramana
 - d. Shunyavada of Nagarjuna Buddhism

8.7 SUGGESTED READINGS

1. Smith, Huston. "The World's Religions: Our Great Wisdom Traditions." HarperCollins Publishers. New York. 1991. Pg. 82.
2. Chandradhar Sharma. "A Critical Survey of Indian Philosophy." Motilal Banarsidass. New Delhi, 2nd issue: 1964. Pg. 69.

3. M. Hiriyanna. "Outlines of Indian Philosophy." George Allen & Unwin Ltd., 3rd Impression, 1956, Pg. 201.
4. ibid. Pg. 257.
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SOURCES (JAINISM)

Unit Structure

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Sources
- 9.3 Archaeology
- 9.4 Art and Architecture
- 9.5 Summary
- 9.6 Unit End Questions
- 9.7 References

9.0 OBJECTIVES:

- A. The student will be able to know the original sources of studying the jaina tradition
- B. The student will have a comprehensive idea of the Svetambara and Digambara sources
- C. The student will get an impetus to learn a new language to do original work as the sources are in Ardhamagadhi
- D. The art and architecture portion will help in developing the aesthetics value
- E. A comparative study with other tradition will also become possible

9.1 INTRODUCTION:

It is through the sources that the researcher reconstructs the past. With the Jaina tradition since the division of the two Sects that is Svetambara and the Digambara there is no unanimity between the agamic literatures. Both sects have their own independent canonical and non canonical literature. In contradiction to the Digambaras who believe that agamas are lost, the Svetambara held the view that they are the final words of Mahavira.

9.2 SOURCES:

9.2.1 Svetambara literature

The original doctrine was contained in the 14 Purvas which Mahavira himself had taught to his disciples, the Ganadharas (heads). The knowledge of the "old texts" was, however lost. Only one of Mahavira's disciples handed them down, and they were preserved only six generations more. Now in the second century after Mahavira's death, there was a terrible famine in the land of

Magadha, which lasted for twelve years. At that time the Maurya Chandragupta king of Magadha, and Bhadrabahu emigrated with a host of adherents to Karnataka in south India, and Sthulabhadra-the last one who had knowledge of all the 14 Puvvas became head of the community which remained behind in Magadha. During absence of Bhadrabahu it became evident that the knowledge of sacred texts was threatening to lapse into oblivion. A council was convened at Pataliputra at which 11 Angas were compiled, and the remains of the 14 Puvvas were united to form a twelfth Anga, the Ditthivaya. When the adherents returned to Magadha, they did not approve of the compilations done by the council convened at Pataliputra; though none of it had been written down.

Classification of the Jaina Agamas

The twelve Angas :

1. Acaranga Sutra
2. Suttrakritanga
3. Sthananga
4. Samavayanga
5. Bhagavati
6. Jnatadharmakathanga
7. Uvasagadasao
8. Antakrddasah
9. Anuttaraupapatikadasah
10. Prasnavyakarana
11. Vipaka
12. Drustivada

The twelve upangas

1. Apapatika
2. Rajaprasniya
3. Jivabhigama
4. Prajnapana
5. Surya prajnapati
6. Jambudvipa prajnapati
7. Candra prajnapati
8. Nirayavali
9. Kalpa vatamsikah
10. Puspikah
11. Puspaculikah
12. Vrsnidasah

The ten Prakirnas

1. Catuhsarana
2. Aturapratyakhyana
3. Bhakta parinna
4. Samstara
5. Tandulavaitalika
6. Camdavijjhaya
7. Devendratava
8. Ganividya
9. Maha pratyakhyana
10. Virastava

The six Cheda sutra

1. Nisitha
2. Maha Nisitha
3. Vyavahara
4. Acaradasah
5. Brahat kalpa
6. Pamcakappa

The four Mula sutras

1. Uttardhyayana
2. Avasyaka
3. Dasavaikalika
4. Pinda niryukti

Two individual texts

1. Nandi sutra
2. Anuyogadvara

The Digambaras did not accept the validity of 45 canonical texts approved by the svetambaras. According to the Digambaras, all the canonical literature stands extinct. However, the digambara texts have mentioned the names and contents of ancient canonical texts.

Check your progress:

Q. 1 Write in briefly about Shvetambara literature.

9.2.2 Digambara Literature

According to digambara tradition, the twelve- fold canon has been lost. It is only a part of the twelfth canon Drastivada that is still remaining. This is available in the form of texts like Sat-Khandagama.

The Satakhandaagama

This text is also known as Sata-karma- Prabhrta, khanda-siddhant, or Sat-khanda-siddhanta. The sermons of bhagvan Mahavira were reduced in the form of twelve fold canons by his chief disciples. The knowledge of these canons continued up to 683 years after the salvation of Mahavira. Afterwards these sermons, passing verbally through the teacher-taught tradition were gradually lost. However, some portion of this sermon was in the memory of Acarya Dharsena-(meditating in the candra cave in Girnar- Gujarat).

Thinking that the knowledge might be lost, he wrote letter to the assembly of monks at Mahima nagari. As a result, two monks named Puspadanta and Bhutabali reached him. Dharsena taught portions of Drustivada canon to these intelligent monks. The period of Dharasena is admitted as the middle of the first and second century A.D. Later on Puspadanta and Bhutabali composed satkhandagama. Acarya Puspadanta composed the 177 aphorisms of sat- prarupana(enunciation of existence)and acarya bhutabali composed 6000 aphorisms to complete the remaining sections of the text. Thus, the major portion of the text of satkhandagama was composed on the basis of the fourth section of Maha karmaprakriti (the great karmic species) under the second purva called Agrayani. Many commentaries have been written from time to time on the important text like satkhandagama. Unfortunately, they are not available. The most important commentary of this text is Dhavala (white, luminous) commentary which is written by Virasena Swami.

Check your progress

Q.2 Discuss the digambara literature

7.2.3 Commentary Literature

The exegetical literature interpreting the canons is very vast. As a matter of fact, it seems to be quite impossible to interpret the canons without the help of the commentaries.

On the whole, these commentarial literature appears to be trust worthy since the commentaries have tried to preserve the old traditions and legends current in those days. While illustrating the tenets of the canons, their authors have referred to old compositions, ancient traditions and ancient explanations. All this proves that they have attempted to make them authentic. This literature includes some of the important commentaries such as the Brihatkalpa Bhashya and its Vritti, the Vyavahara Bhashya and its Vivarana, the Nisitha Churni, the Avasyaka Churni and commentaries on the Avasyaka and Uttaradhyayana.

This exegetical literature is undoubtedly a mine of rich treasure in itself. In these works we come across descriptions of various customs and beliefs prevalent in those days in different parts of India, of various feasts and festivals, of religious sects, wandering ascetics, famine, robbers, and dacoits, of inaccessible roads, mountains and deserts, of economic production, industry, trade routes, dress, ornaments, food and various other matters of

importance, which have nothing to do with religion as such, but are of general interest to man.

This exegetical literature consists of four parts (a) Nijjutti, (b) Bhasa, (c) Chunni, and (d) Tika.

(a) Nijjutti

The oldest explanatory literature represented by Nijjuttis contains a number of historical or legendary tales elucidating Jaina doctrines and moral or disciplinary rules given in the Jaina canons. The following are the ten Nijjuttis: (1) Ayaranga, (2) Suyagadanga, (3) Suriyapannatti, (4)Uttarajjhayana, (5) Avassaya, (6) Dasaveyaliya, (7) Dasasuyakkhandha, (8) Kappa, (9) Vavahara, and (10) Isibhasiya. Tradition is unanimous in attributing the authorship of the Nijjuttis to Bhadrabahu who seems to be different from Bhadrabahu (297 B. C.), the last Srutakevalin.

(b) Bhasa

The next chronological stage of development in the commentarial literature after Nijjuti is Bhasa. The eleven Agamas seem to have their separate Bhasas. The Bhasas on the Brihatkalpa Sutra, Vyavahara Sutra and Nisitha Sutra are very important as they contain most valuable items of information regarding various topics, especially the life of monks and nuns and the society of those early days.

(c) Chunni

The third category of commentaries is known as Chunnis. Most of the Agamas contain Chunnis, most of which in their published form are ascribed to Jinadasagani Mahattara. Out of the extent Chunnis, the Avassaya and Nisitha are most important as they contain in invaluable treasure of information from the point of Jaina history and culture. The Avassaya Chunni describes some important incidents of the life of Mahavira and also refers to some important kings and princes contemporary to him.

(d) Tika

Haribhadra Suri (705-775 A. D.) was a distinguished and versatile writer who is known to have written his commentaries on the canons in Sanskrit, His commentaries on Avassaya, Dasaveyaliya, Nandi and Anuyoga are famous. Silanka Suri (872 A. D.), Vadivetala Santi Suri, Abhayadeva Suri and others also contributed to exegetical literature on which the commentaries on the Avassaya, Uttarajjhayana, Brihatkalpa Bhashya, Vyavahara Bhashya, Thanariga, Bhagavati, Jambudvipa prajnapiti and kalpa

Sutra are most valuable for the reason that they record various important traditions.

These different types of commentaries on canonical works give detailed information about the life of Mahavira, and other political and cultural aspects of his times. Their motive was sometimes to apotheosize Lord Mahavira into a superhuman being by describing him in hyperbolic terms. Though based on tradition, these are still late works and cannot be wholly relied upon unless they are not confirmed by some other independent sources. After critical examination of traditions and legends, these works have been utilized.

7.2.4 Puranas and Charitras

Like the Puranas of the Brahmins, Jina Puranas too are available. In some Jaina Puranas and the Charitras, accounts of the life of Mahavira and of other contemporary rulers have been given. These are not of much importance from the historical point of view as they appeared very late and their descriptions are exaggerated. The main Puranas concerning the life of Mahavira are Jinasena's Harivamsapurana (783 A. D.) and Gunabhadr's Uttarapurana (9th century A. D.) The Trishashthisalakapurushacharitra of Hemachandra (12th century A. D.) yields some information regarding Lord Mahavira and some of his contemporary rulers, The Mahavirachariyam of Nemichandra, the Mahvirachariyam of Gunachandra Gani, the Vardhamanacharitra of Asaga (988 A. D.), and the Vardhmanacharita of Sakalakirti (1464 A. D.) are late biographical works on Mahavira.

9.2.5 Miscellaneous Works

The Tilokapannati of Vrishabha (V. S. 535), the Dasabhakti of Pujiyapada (5th century A. D.), the Tayadhavala Tika of Virasena (V. S. 873), the Trilokasara of Nemichandra (973 A. D.), the Parisishtaparvan of Hemachandra (12th century A. D.) and the Vicharasreni of Merutunga (1306 A. D.) have been utilized in one way or the other for this work.

9.2.6 Collateral Evidences

The collateral evidence supplied by the Buddhist canon was not compiled at one particular time. It is primarily concerned with the early Buddhist doctrines but incidentally throws light on the political and cultural aspects of the society as well. Among the Buddhist canonical, the Vinaya Pitaka and Sutta Pitaka are important.

The Mahavagga and the Chullavagga of the Vinayapitaka are noteworthy. The Mahavagga is mainly concerned with the

formation of the Samgha and its rules, but its incidental references are valuable in that they throw considerable light on the daily life of the people. The rules of the procedure and debates of the assemblies of the republics during this period seem to be the same as those of the Buddhist Sangha which were modeled on Sangha or Gana States. While describing the rules for the Bhikshus, the Chullavagga gives an idea of the articles of furniture, utensils and other amenities of the common dwelling house.

The Sutta Pitaka comprises of the following five collections called Nikayas: (1) Digha. (2) Majjhima, (3) Samyutta, (4) Anguttara, and (5) Khuddaka. In the Digha, Majjhima and Anguttara, there are references to Nigantha Nataputta, to his teachings and to the Nirgranthas. These parallel references sometimes prove the correctness of the traditions preserved in the Jaina texts, and thus they are valuable for the history of Jainism during the time of Mahavira. This also leads us to believe Mahavira to be an important personality and Jainism a strong living religion.

The Brahmajalasutta of the Dighanikaya is important for the history, not only of Buddhism but for the entire religious life and thought of ancient India. The Samannaphala Sutta is a valuable piece of evidence for the life and thought at the time of Buddha, as it appears from the views of prominent non Buddhist teachers and founders of sects. From the Mahaparinibbana Sutta, it is known that in reply to Varshakara, the Chancellor of Magadha, Buddha indicated the seven points of excellence of the Vajjis which may be regarded as the directive principles of State policy. In the Mahasudassana Sutta of the Digha Nikaya, there is a description of the palace of King Maha- sudassana.

The Majjhima Nikaya throws considerable light on the life of Buddhist monks, as also on Brahmanical sacrifices, various forms of asceticism, the relation of Buddha to the Jainas and other systems of the day, the superstitions and the socio-political conditions of the time. The Anguttara Nikaya gives a list of the sixteen States existing during the time of Buddha.

The Theragatha and Therigatha are very important on account of the pictures of life they portray, pictures that give us a valuable insight into the social conditions of those days, especially into the position of women.

The Jatakas, which form a part of the Khuddaka Nikaya of the Sutta-Pitaka, are generally concerned with the day-to-day life of the people. Some of the Jatakas supply valuable material for the reconstruction of the political, social and economic a history of India during the sixth century B. C. They give us valuable information regarding the constitution of the republics, especially of the Lichchavis, and king's officers. They throw light on social

organization, position of women, festivals and recreations. They mention educational institutions, especially Taxila, the various subjects taught there, the teachers and students. Some of them refer to various professions and industries, trade and commerce, The Maha Ummaga Jataka gives a vivid account of the palace of the Maha Ummaga and also a list of motifs illustrating scenes from heavenly life and mythical beliefs depicted on the walls of the great hall of the Maha - Ummaga palace.

9.2.7 Brahmanical Literature

Since the Dharma Sutras and the Grihya Sutras are supposed to have belonged to the sixth century B. C., they have been utilized to corroborate a flood of light on the social and economic conditions of the period in questions; they sometimes enlighten us about its political and other aspects as well. Baudhayana in his Dharma Sutra mentions such states as Saurashtra, Avanti Magadha, Anga, Pundra and Vanga. The Dharma Sutras also describe the four Varnas and different castes along with their duties and privileges. They discuss the four Asramas (Stages of life) and emphasize the duties of the individual at every stage.

They insist upon the mutual cordial relations between the teachers and students. A list of holidays in the Gurukulas has been given, and it is obvious that interruptions in study were allowed for a variety of causes and circumstances. In these Sutras we also find references to icons. The Grihya Sutras are concerned mainly with domestic rituals.

The Ashtadhyayi of Panini has been used because it supplies valuable political and cultural data of this age. He mentions both classes of states, viz., the republics (Samgha or Gana) and the kingdoms (janapadas). That women followed the profession of teaching is apparent from his work which also embodies certain terms that denote the existence of the art of writing. The author discusses town-planning and also refers to some important towns. His work contains references to images.

The traditions preserved in the Puranas form an important source of information for the history of Mahavira's time. The fifth and the last section known as Vamsanucharita of some Puranas gives an account of the kings of the ruling dynasties. The names of some of these kings ruling over Magadha, Avanti, Kasi, Kosala etc., are accepted as fairly reliable, because they are partially corroborated by both Jaina and Buddhist literatures.

9.3 ARCHAEOLOGY

Though no written record of this period is extant, the monuments and antiquities discovered in the archaeological excavations conducted at different places are helpful for the purpose of historical reconstructions. The existence of some early cities such as Rajagraha, Varanasi, Mathura, Sravasti, Ujjain and Hastinapura is proved by archeological findings. City - walls, fortifications and parts of urban settlement have been excavated, giving us a rough idea of town - planning during this period.

The actual remains of the buildings of this period are few because of the perishable nature of the materials used in those days. The existence of the early structures of Stupas along with some other antiquities are known from their archaeological remains discovered at a village, Lauria Nandangarh, in Champaran District of Bihar and Piprahwa (District Basti) of the Nepal border. Wood, mud and mud bricks were widely used during this period. Small hearths of bamboo and reed have been discovered at Chandraketuhrah and Mathurs. Structures made of mud and mud-bricks are found at Nagda, Atranjikhara, Hastinapura, Mathura, and Rajaghat. Burnt bricks were used probably for building places of public utility, and their remains have been discovered at Rugar, Hastinapura and, Ujjain. The historic Jarasandhaka Baithaka built during this period at Rajagriha is of stones. Some of the paintings preserved in the rockshelters discovered near Pachmarchi, Mirzapur, and Manikpur may also belong to this period.

No sculptures but the terracottas of this period have been discovered at certain places, such as Hastinapura, Mathura, Ahichchhatra, Rajaghat near Vransi, Sravasti and Sonapur. These are made of grey, black, polished, and red ware. Both human and animal figurines are found, but the number of human figurines is larger at this date than that found in the preceding culture. These are better modeled than the specimens of the earlier period, and they are decorated by incision, circles and stamps.

The archeological excavations carried out at different sites give us an idea of the ceramics used by the people. This period was noteworthy for the introduction of some new fabrics, the most important of them being the North Black Polished Ware, known as a prince among the potteries in India. Black slipped Ware, Red and Black Ware, Grey Ware, and Red Ware were the associate potteries of this age, which met the increasing demand of the people. Pottery vessels of different shapes, shades, and colours give an idea of the artistic taste of the people.

Metal objects, such as ornaments, beads, and toilets recovered from the early historical sites in excavations, throw an

important light on the material standard of the people. The discovery of a large number of iron objects at Ujjain, Nagda, Eran, etc. proves the popularity of iron. Its wide use for different purposes resulted in the surplus of wealth and prosperity during this period.

Coins found at Taxila, Paila, Golakhapur, Patrah, etc. seem to have belonged to this age. These coins are punch marked because they were being punched by a number of symbols successively by different punches. These punch-marked coins known as Karshapanas, are the earliest coins of India, and are usually made of silver and copper. The vast majority of the silver punch- marked coins follow the standard of 16 mashakas. The larger and thinner coins are as general rule of an earlier date than the small and thick ones. The number of symbols on the obverse is usually five. The popular symbols during this period were the sun, the six arms, a hill above a tank with two fishes, and a peculiar symbol surrounded with five taurines.

Thus with the help of these different sources, an attempt has been made to give a correct picture of Lord Mahavira and his times. Certain handicaps have to be experienced by the historian of so early a period because of the paucity and vagueness of the historical material. In fact, the primary source material remained in the shape of traditions for a considerably long time, and then it was codified. This has been utilized only after a thorough critical examination. At the same time, other independent evidences have also been tapped to corroborate it wherever necessary. Still, however, nothing can be said positively on controversial issues in the absence of substantial evidences.

9.4 ART AND ARCHITECTURE

1) Architecture

It must be remembered that Jainism did not create a special architecture of its own, for wherever the Jainas went they adopted the local building traditions. For example, while in Northern India the Jainas followed the Vaisnava cult building in southern India they adhered to the Dravidian type. The stupas of the Jainas are indistinguishable in form from those of the Buddhists, and a Jaina curvilinear steeple is identical in outline with that of a Brahmanical temple.

Even though the Jainas have not evolved a distinct style of architecture, yet it must be said to their credit that they have produced numerous and finest specimens of architecture in different parts of the country. In this regard it is quite clear that more than any other religion in India the Jainas have displayed their intense love of the picturesque while selecting the sites for the construction of their sacred buildings like temples, temple cities,

cave temples, stupas, pillars and towers. They have erected their temples either on lonely hill-tops or in deep and secluded valleys.

A) Temples

As the Jaina religion considers construction of temple as a meritorious act, the Jainas have constructed an usually larger number of temples. They are the gifts of single wealthy individuals and as such the Jaina temples are distinguished for their elaborate details and exquisite finish.

Of these innumerable Jaina temples, the two marble temples at Mount Abu in Rajasthan are considered as the most notable contributions of the Jainas in the domain of architecture. The two temples are famous as unsurpassed models of western or Gujarathi style of architecture which is characterized by a free use brackets, and exquisite marble ceilings with cusped pendants. The temples are known for the beauty and delicacy of the carving and for the richness of the design. As Cousens remarks:

“The amount of beautiful ornamental detail spread over these temples in the minutely carved decoration of ceilings, pillars, door ways, panels and niches is simply marvelous; the crisp, thin, translucent, shell-like treatment of the marble surpasses anything seen elsewhere and some of the designs are vertable dreams of beauty. The work is so delicate that an ordinary chiseling would have been disastrous. It is said that much of it was produced by scrapping the marble away, and that the masons were paid by the amount of marble dust so removed.

The Jaina temple at Ranakpur in Mewar, a part of Rajasthan (which was built in 1440 A.D.), is the most complex and extensive Jaina temple in India and the most complete for the ritual of the sect. The temple covers altogether about 48,000 sq. feet of ground and on the merits of its design, the noble art-historian Dr. Fergusson remarks that:

“The immense number of parts in the building, and their general smallness, prevents its laying claim to anything like architectural grandeur, but their variety, their beauty of detail – no two pillars in the whole building being exactly alike- the grace with which they are arranged, the tasteful admixture of domes of different heights with flat ceilings, and mode in which the light is introduced, combine to produce an excellent effect. Indeed I know of no other building in India, of the same class that leaves so pleasing an impression, or affords so many hints for the graceful arrangements of columns in an interior.”

The other temples of such superb characters are i) the temple of Parsvsvanatha at Khajuraho in Bundelkhand in Madhya Pradesh, ii) the temple at Lakkhundi in North Karnataka, iii) the temple known as Jinanathapura Basadi near Sravana- belagola in South Karnataka, iv) Seth Hathisinghji's temple at Ahmedabad, and v) the temple known as Hose Vasadi at Mudabidri in South Kanara District of Karnataka.

The spread of beautiful Jaina temples in India was considerably reduced during the Muslim period because the structure of Jaina temple was such that it could easily be converted into a mosque. The light columnar style of the Jaina temples not only supplied materials more easily but also adapted to the purposes of Muslims. Later on furnished hints of which the Muslim architects were not slow to avail for themselves. A mosque obtained in this way was, for convenience and beauty, unsurpassed by anything the Muslims afterwards erected from their own original designs. Thus the great mosques of Ajmer, Delhi, Kanauj and Ahmedabad are merely reconstruction on the temples of Hindus and Jainas.

B) Temple – cities

Further, the grouping together of their temples into what may be called 'Cities of Temples' is a peculiarity which the Jainas have practiced to a greater extent than the followers of any other religion in India. Such notable temple cities are found, among other places, at i) Shatrunjaya or Palitana in Gujarat, ii) Girnar in Gujarat, iii) Sammeta- Shikhara in Bihar, iv) Sonagiri in Bundelakhand in Madhya Pradesh, v) Muktafiri in Vidarbha, Maharashtra, vi) Kunthalgiri in Marathwada, Maharashtra, vii) Sravana-belagola in Hassan District, Karnataka and viii) Mudabidri in South Kanara District, Karnataka.

C) Cave- temples

Again the Jainas also like the Buddhists, built several cave-temples cut in rocks from the early times, But in dimensions, the Jaina cave temples were smaller than the Buddhist ones because the Jaina religion gave prominence to individualistic and not to congregational ritual. The most numerous cave-temples are in Udayagiri and Khandagiri Hills in Orissa. The picturesqueness of their forms, the Character of their sculptures, and the architectural details combined with their great antiquity render them as one of the most important groups of caves in India. These and those of Junagadh in Gujarat belong to the second century B.C. while the others are of a later date of which the important ones are found at i) Aihole and Badami in Bijapur District (Karnataka), ii) Ankai and Patana in Khandesh District (Maharashtra), iii) Ellora and Osmanabad in Marathwada (Maharashtra), iv) Chamar Lena near

Nasik City (Maharashtra), and v) Kalugumalai in Tinnevely District (Tamil Nadu).

D) Stupas

Like the Buddhists, Jainas also erected stupas in honors of their saints, with their accessories such as stone railings, decorated gateways, stone umbrellas, elaborate carved pillars and abundant statues. Early examples of these have been discovered in the Kankali mound near Mathura in Uttar Pradesh, and they are supposed to belong to the first century B. C.

E) Mana- stambhas or Pillars

Another remarkable contribution of the Jainas in the field of Architecture is the creation of many stambhas or pillars of pleasing design and singular grace which are found attached to many of their temples. In connection with these manastambhas, as they are popularly called, the famous authority on Jaina architecture, Dr. James Fergusson, states that it may be owing to the iconoclastic propensities of the Muslims that these pillars are not found so frequently where they have held sway, as in the remoter parts of India; but, whether for this cause or not, they seem to be more frequent in South India than in any other part of India. Dr. James Fergusson further suggests that there may be some connection between these Jaina stambhas and the obelisks of the Egyptians. Regarding these Jaina pillars in the South Kanara District of Karnataka, the research scholar Mr. Walhouse has remarked that "the whole capital and canopy are a wonder of light, elegant, highly decorated stone work, and nothing can surpass the stately grace of these beautiful pillars whose proportions and adaptation to surrounding scenery are always perfect, and whose richness of decoration, never of fends." According to another eminent authority on Indian architecture, Dr. Vincent Smith, "in the whole range of Indian Art there is nothing perhaps equal to these pillars in the Kanara District for good taste."

F) Towers

There is evidence to show that apart from pillars, the Jainas, especially from northern India, constructed a great number of beautiful towers dedicated to their Tirthankaras. There is such a tower which is still adorning Chittor in Mewar (Rajasthan) and it is considered as one of the best preserved monuments in India. This Jaina Tower at Chittor in Mewar (Rajasthan) is considered as one of the best preserved monuments in India. This Jaina Tower at Chittor is a singularly elegant specimen of its class, about 75 feet in height and adorned with sculpture and mouldings from the base to the summit. The Tower was constructed in the 12th century and was dedicated to Adinatha, the first of the Jaina Tirthankaras, and nude figures of them are repeated some hundreds of times on the face of the Tower.

2) Sculpture

The innumerable specimens of Jaina sculpture found in practically all parts of India show that the Jainas enlisted the services of sculptors from very ancient times. Their most common form of sculpture up to this day is modeling of images or statues of their Tirthankaras. But in giving shape to these figures no scope at all was given for the free play of imagination of individual sculptors as regular rules regarding the form and pose of statues of Tirthankara had been prescribed by the Jaina religion from the very beginning. Consequently practically all Jaina images pertain to one class and therefore Jaina images from any part of the country cannot be distinguished from their style even though they belong to different ages altogether.

Further, it is significant to note that the Jaina images have been made of all sizes and substances and are almost always invariable in attitude, whether sitting or standing. Small images are made of crystal, alabaster, soapstone, blood-stone, and various other precious and semiprecious materials, while the larger ones are carved from whatever kind of stone happens to be locally available.

3) Decorative Sculpture

Regarding the unrivalled progress of the Jainas in decorative sculpture, as distinguished from individual statuary, Dr. Vincent Smith remarks that "The Jainas encouraged the work of a high order of excellence and beauty, employed to adorn with the utmost possible magnificence and pillared chambers which were their favourite form of architecture. Nothing in the world can surpass for richness and delicacy of detail the marble columns and ceilings of the Mount Abu temples and it would be easy to fill to large volume with illustrations of more or less similar exquisite work many localities."

9.5 SUMMARY

Undoubtedly the most remarkable of the Jina statues are the celebrated colossi of southern India, the largest free-standing statues in Asia which are three in number, situated in Karnataka State respectively at Sravanabelagola in Hassan District (constructed in 981 A.D. and 56.5 feet in height), at Karkala in South Kannada District (constructed in 1432 A. D. and about 41 feet in height) and at Yenura or Venura in South Kanara District (constructed in 1604 A.D. and 35 feet in height). All these three images of Lord Bahubali, the son of first Tirthankara Adinatha, being set on the top of eminence, are visible for miles around, and in spite of their formalism they command respectful attention by their enormous mass and expression of dignified serenity. That is why these three images are considered by authorities like Dr. James Fergusson and Dr. Vincent Smith as the most remarkable works of native art in South India.

Check your progress:

Q.3 Discuss the various types of art and architecture in Jainism.

9.6 UNIT END QUESTIONS

Q.1 Discuss in the light of Svetambara Digambara controversy the development of Jaina literature

Q.2 Enumerate on art and architecture

9.7 REFERENCES:

1. Chaterjee A.K., A Comprehensive history of Jaina literature, Firma Ltd, Calcutta
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LIFE OF MAHAVIRA

Unit Structure

- 10.0 Objectives
- 10.1 Introduction
- 10.2 His clan
- 10.3 His Birth and parentage
- 10.4 Birthplace
- 10.5 Life of Householder
- 10.6 Mahavira as a recluse
- 10.7 Personality
- 10.8 Summary
- 10.9 Unit End Questions
- 10.10 References

10.0 OBJECTIVES

- A. to know Mahavira as a historical person.
- B. to know, jainas regard him as 24th tirthankara(one who has attained liberation and established the path)
- C. controversies about his birth and death. To throw light on.

10.1 INTRODUCTION

Mahavir was born on 13th day of the bright fortnight of caitra (Chitra), that is in approximately in 599 B.C., in the town of Kundanagara(or Kundagrama), a suburb of Vaisali(in Bihar). His father Siddhartha belonged to the kasyap gotra and the clan of Jnatikas Ksatriyas, and mother Trisala.

Mahavira's parents followed the teachings of Parsva, and were pious, virtuous and chaste in life, cherishing a very tender regard for all living beings. On the day of his birth all prisoners were released. Public rejoicing and festivities lasting ten days marked the celebrations. He was given the name 'Vardhaman' because with his birth the prosperity, fame and merit of the family were on the increase; being a scion of the Jnatra clan he came to be known as 'Jnatraputra.'

Lord Mahavira, the last Tirthankara of the Jainas, is described as a supreme personality and acknowledged as 'a great Brahmana', 'a great guardian', 'a great guide', 'a great preacher', 'a great pilot', and 'a great recluse'. Around his personality there gathered a large number of men belonging to different castes and classes. His disciples and followers sincerely believed that their master was,

whether walking or sitting, gifted with a supreme knowledge and vision of the summum bonum. It is this earnest belief in the greatness of the Teacher that inducted them to repose their trust in him and in his words. To them, he stood as a living example of highest human virtue and perfection. His life was to them a perennial source of light and inspiration. His sufferings and forbearance kept them steady in all their trials and tribulations. And his teachings and instructions were for them not ordinary words but utterances of one who saw the light of truth and was able to lead others along the path to enlightenment.

10.2 HIS CLAN

Mahavira or the Great Hero was not the personal name of the religious teacher. He was better known to his contemporaries as Nigantha, Nata-putta-Nigantha of the Nata or Naya clan. This name is composed of two separate epithets, Nigantha and Nataputta, the first of which is religious and the second secular. He was Nigantha (Nirgrantha) in a literal as well as in a figurative sense – unclothed without and free from all worldly bonds and ties within. He was called Nataputta because he was a scion of the Naya, Nata or Jnatri clan of the Kshatriyas. Just as the Buddha was called Sakyaputta because he was a scion of his clan, so was Mahavira called Nataputta because he was a scion of the Nata Clan.

10.3 HIS BIRTH AND PARENTAGE

The Jaina tradition places the birth of Mahavira in the year 599 B.C. He belonged to Kasyapa gotra. He was a son of Kshatriya Siddhartha, also known as Sreyamsa and Yasamsa, and of Kshatriyani Trisala, also known as Videhadatta and Priyakarini of the Vasishtha Gotra. His mother was a sister of Chetaka, one of the kings of Vaisali. His parents, both lay followers of Parsva, were pious chaste, virtuous and strict. They rigorously observed the principles of Jainism.

One incident regarding the birth of Mahavira, which has been mentioned by some svetambara works, cannot be ignored. It is said that Mahavira was first conceived in the womb of a Brahmin lady called Devanada but was later transferred to the womb of Tisala Khattiyani as Tirthankaras are not born in the Brahmin families. The Bhagavati Sutra puts this episode into the mouth of Mahavira himself. The incident as described there is related to Devananda and when they came Usabhadatta, the original parents, coming to see Mahavira when the latter had become famous as a preacher. On seeing Mahavira milk began to flow from the breast of Devananda. Due to the strong motherly feeling. He admitted that he was the son of Devananda. The text goes on to say that these original parents of Mahavira accepted the order of their Jaina son. This may be one of the cause of his having Brahmin disciples.

Curiously enough, the tradition about the transfer to the womb goes back to the beginning of the Christian era or even earlier, as it is found depicted in one of the Mathura sculptures. This story seems to have been borrowed from the puranic story of the transfer of the embryo of Krishna from the womb of Devaki to that of Rohini. This incident regarding the transfer of the womb has been discredited by the Digambaras.

H. Jacobi thinks Siddhartha had two wives, the Brahmani Devananda, the real mother of Mahavira, and the Kshatriyani Trisala. The name Risabhadatta has been invented by the Jainas in order to provide Devananda with another husband. Siddhartha was connected with persons of high rank and great influence through his marriage with Trisala. It was, therefore, profitable, to give out that Mahavira was the son, and not merely the step-son, of Trisala, for the reason that he should be entitled to the patronage of her relations. The Jainas preference for Kshatriyas rather than for Brahmanas is also proved by this curious legend. In the Bhagavati Sutra, there is no mention of the change of Mahavira embryo, and Devananda has been stated to be the mother of Mahavira. It is reasonable to assume that Risabhadatta and Devananda were original parents of Mahavira, but they might have given Mahavira to Siddhartha and Trisala to be adopted by them.

Before birth, Mahavira's mother is said to have seen a number of dreams. According to the Svetambaras, they numbered fourteen. These fourteen dreams, according to the Kalpa sutra, were in the forms 1 a elephant; 2 a bull; 3 a lion; 4 the anointing of the goddess Sri; 5 a garland; 6 the moon; 7 the sun; 8 a flag; 9 a vase; 10 a lotus lake; 11 an ocean; 12 a celestial abode; 13 a heap of jewels and 14 a flame. The Digambaras, who describe sixteen dreams, insert the visions of a throne of diamonds and rubies, and also of a great king of the gods dwelling below the earth. They also assert that she saw the sun before she dreamt about the moon. In place of a witnessed two vases instead of one, filled with pure water. The interpreters foretold that the child would become either a universal monarch or a prophet possessing all possible knowledge. Since it is a legendary account, it is not necessary to believe that the mother of the Tirthankara actually saw all the dreams. The birth of great man has often afterwards been made a theme for some of the most fanciful and superhuman legends the world has known.

10.4 BIRTHPLACE

The early scriptures of both Svetambaras and the Digambaras agree that Kundapura or Kundagrama was the birthplace of Mahavira. After examining the evidence contained in the Acharanga Sutra, the Sutakritanga, the Kalpa sutra, the Uttaradhyayana sutra and the Bhagavati – sutra – Tika, it becomes clear that Jainism

had a great stronghold in the area. The name Visalie i.e. Vaisalika was given to Mahavira in the sutra- Kritanga. Vaisalika apparently means a native of Vaishali, the capital of Videha country. Thus it is clear that Mahavira was born at Kundapura near Vaisali in the Videha country.

There are scriptural anecdotes, myths and miracles connected with the childhood of Mahavira. It is stated that his birth was celebrated alike by gods and men, and it was received by his parents with the loftiest expectations. On the day of his birth, the prisoners in Kundapura were released. Festivals kept the whole town bound in mirth and joy for ten days after which many offerings were made to the gods. His parents named him 'Vardhamana' or 'the Prosperous one' because with his birth, the wealth, fame and merit of the family increased.

The scriptures of both the Svetambaras and the Digambaras relate the legends of Mahavira's supreme valour and how easily he excelled all his companions in strength and physical endurance during boyhood. One day, playing with friends in the garden of his father, Mahavira saw an elephant, mad with fury and with juice flowing from his temples, rushing towards him. His companions, all boys, shocked and frightened at the sight of this imminent danger, deserted their comrade and ran away. Without losing a moment. Mahavira made up his mind to face the danger squarely, went towards the elephant, caught hold of his trunk with strong hands and mounted his back at once.

Another legend tells how, when Mahavira was playing with the same children at Ambali pipali (a sort of tick or tig) among the trees, a god disguised as a dreadful snake appeared on a tree. All his companions were alarmed and fled away. Mahavira, mustering courage, remained calm. He caught hold of the snake and threw it away. The god again decided to frighten the child by carrying him high up into the sky on his shoulders. Mahavira, however, was not in the least alarmed, and seizing this opportunity of showing his superiority over the immortals, whacked the god and pulled his hair so hard that he was only too ready to descend and get rid of his obstreperous burden. As he stood fast in the midst of dangers and fears, patiently enduring all hardships and calamities, adhering to pleasure and pain alike, rich in self-control and gifted with fortitude, the name Mahavira was given to him. As he was devoid of love and hate, he was called sramana.

In person, Mahavira seems to have been handsome and impressive. He was clever and was possessed that of a very keen intellect. The kalpa sutra mentions that from his very birth, he possessed 'supreme, unlimited and unimpended knowledge and intuition. We may assume that he received the usual education and

training of a Kshatriya aristocrat in literature and philosophy, in military and administrative sciences, and in music and fine arts.

10.5 LIFE OF A HOUSEHOLDER

On the question of Mahavira's marriage, there is a fundamental difference of detail between the Digambara and the Svetambara accounts. The Diganbara works deny the fact of Mahavira's marriage. On the other hand, in the Svetambara accounts there is an allusion to his marriage. In his youth, Mahavira was, however, given to contemplation and had begun to entertain plans of renunciation. His parents tried to solve the problem by marrying him off to a beautiful young woman, Yasoda, a Kshatriya lady of Kaundinya Gotra. Jamali father of Yasoada a Kshatriya, who after becoming Mahavira's follower created a schism. Mahavira's grand daughter, who belonged to the Kausika Gotra, had two names: Seshavati and Yasovati.

Mahavira's paternal uncle was suparsva. His elder brother was Nandivardhana and his elder sister Sudarsana. His parents died when he was thirty years old. Afterwards, his elder brother, Nandivardhana, succeeded his father. With the permission of his brother and other authorities, he carried out his long cherished resolve and became a monk with the usual rites. The Digambara works do not mention the names of his elder brother and elder sister. According to them, Mahavira embarked upon his spiritual vocation during the lifetime of their parents. At first his parents were opposed to the idea of their delicately nurtured child undergoing all the hardships that fall to the lot of houseless mendicant, but at last they acquiesced.

10.6 MAHAVIRA AS A RECLUSE

Mahavira renounced the world at the age of thirty. It seems that he joined the order of Parsva of which his parents were lay followers. Whereas the Digambaras believe that Mahavira abandoned clothes at the time of his initiation, the svetambaras hold that he abandoned them after thirteen months. The Acharanga sutra gives the following account of his ascetic life.

“For a year and a month since he renounced the world Mahavira did not discard his clothes. Thereafter, he gave up his garments and became naked. Even when he used his robe, he used it only winter. For more than four months, many living creatures gathered on his body, crawled upon it, and caused him pain. Then he meditated, walking with his eye fixed on a square space before him of the length of a man. Many people assembled, shocked at the sight; they struck him. He renounced the company of the female sex and of all householders. When asked, he gave no answer; when saluted he gave no reply. He was beaten with sticks, and struck by sinful people.”

For more than a couple of years, he led a religious life without using cold water; he lived in solitude, guarded his body, had intuition, and was calm. He carefully avoided injuring the minutest form of life. He did not use what was expressly prepared for him. He consumed clean food. He did not use another's robe, nor did he eat out of another's vessel. Disregarding contempt, he went with indifference to places where food was prepared. He was not desirous of eating delicious food, nor had he any longing for it. He neither rubbed his eyes nor scratched his body.

The account of Mahavira's ascetic life given in the kalpa Sutra is as follows. When the moon was in conjunction with the asterism Uttaraphalguni, he, after fasting two and a half days without drinking water, put on a divine robe, and, quite alone, nobody else being present, tore out his hair and, abandoning his house, entered the state of houselessness. For more than a year he wore clothes. Afterwards, he walked about naked, and accepted the alms in the hollow of his hand. For more than twelve years, he neglected his body and took no care of it with exemplary equanimity he bore, experienced and suffered all pleasant or unpleasant occurrences arising from and suffered all pleasant or unpleasant occurrences arising from divine powers, men or animals.

Henceforth, the ascetic Mahavira remained circumspect in speech, movement, begging, accepting anything, and carrying his outfit and drinking vessel. He guarded his thoughts, words, acts, senses and chastity. He moved without wrath, pride, deceit and greed. He remained calm, tranquil, composed, liberated, free from temptations, without egoism, and without property. In short, he had cut off all earthly ties, and was not stained by any worldliness. As water does not adhere to a copper vessel, so sins found no place in him. His course was unobstructed like that of Life. Like the firmament, he wanted no support, and like the water in autumn. He remained unsoiled like leaf of a lotus. His senses were well protected like those of a tortoise. He lived single and alone like the horn of a rhinoceros. He was free like a bird. He was always waking like the fabulous birds, Bharunda. He was valorous like an elephant, strong like a bull, unassailable like a lion, steady and firm like Mount Mandara, deep like the ocean, mild like the Moon, refulgent like the sun and pure like excellent gold. Like the earth, he patiently bore everything and like a well-kindled fire, he shone in his splendor.

Out of all the eight months of summer and winter taken together, Mahavira spent only a single night in villages and only five nights in towns. He was indifferent alike to the smell of ordure and of sandal, to straw and jewels, dirt and gold, and pleasure and pain. He was attached neither to this world nor to the world beyond. He desired neither life nor death. He arrived at the other shore of the Samsara, and exerted himself for the suppression of the defilement of karma.

With supreme knowledge, intuition, conduct, valour, uprightness, mildness, dexterity, patience, freedom from passions, control, contentment, and understanding, Mahavira meditated on himself for twelve years on the supreme path to final liberation which is the fruit of veracity, control, penance and good conduct

10.7 PERSONALITY

Mahavira was one of the great religious teachers of mankind. He recognized the need for the perfection of self and prescribed certain practical rules of conduct for the attainment of this aim. He did not preach to others what he did not practice himself. For the realization of such an aim, he believed in the blissfulness of the entire being. This happy state, he said, cannot be bought by the wealth, pomp, and power of the world but can certainly be realized through patience, forbearance, self-denial, forgiveness, humanity, compassion, suffering sacrifice. For this purpose, he inculcated the doctrine of Ahimsa or non-violence in thought, word and action. Those who came under the influence of his personality gave up the eating of meat and fish and took to vegetarian diet. This principle was at the back of many philanthropic and humanitarian deeds and institutions which he encouraged.

For Mahavira distinctions of caste, creed or gender did not matter. According to him, salvation is the birth right of everyone, and it is assured if one follows the prescribed rules of conduct. His doctrine of Karma made the individual conscious of his responsibilities for all actions. It also awakened the consciousness that salvation was not a gift or favour but an attainment within the reach of human beings.

Mahavira was tolerant in religious matters. As there were different conflicting religious and philosophical views current in his time, he formulated the scheme of syadvada in which there is room for the consideration of them all. This attitude in religious matters produced an atmosphere of mutual harmony among the followers of different sects, who began to appreciate the views of their opponents as well.

Mahavira was a great personality who possessed fully formed knowledge and insight, who was adored and worshipped by the three worlds. He was known to be a great guardian because he protected and guarded, with his staff of the Law, all those numerous living beings that in the wilderness of the world were straying or perishing, being devoured or cut as under or pierced through them to the mutilated or castrated, and with his own hand brought them to the great fold of the Nirvana. He was a great preacher because by means of many discourses and explanations he delivered them from evil and with his own hand saved all those numerous living beings that were straying or perishing, and because, overwhelmed by the power of falsehood and overcast by the dense darkness of

the eightfold kinds of works, they had lost the true path and were brought back to the boat of Law, with his own hands brought them straight to the shore of the Nirvana and delivered all those numerous living beings that, on the great sea of the world, were straying or perishing by sinking or drowning or floating.

Mahavira, who was the wisest sage the world, has known to be possessed of infinite knowledge and faith. This wise man had explored all beings, mobile or immobile, high or low, eternal or transient. Like a lamp, he saw the Law in a true light. He knew this world and the world of the sea. As he had mastered all philosophical systems, he understood the Vainayikas, and of the Kriyavadins, of the Akriyavadins, of the Vainayikas, and of the ajnanavadins. His perception was infinite.

He endured severe tortures and penances in his life in order to annihilate his Karmans. He bore everything like the earth. Having conquered the passions which defile the soul: wrath, pride, deceit, greed, the great sage did not commit any wrong, nor did he cause any wrong to be committed by others. He observed the chastity, the highest type of austerity, by abstaining from women. He practiced the highest contemplation, which is the purest of the pure- pure without a flaw. He granted protection to all and was the most vigorous. He wandered about without a home and crossed the flood of the Samsara. He renounced everything because he had broken away from all ties.

10.8 SUMMARY

Mahavira was a great reformer. Since many abuses had crept into Jainism, he did his utmost to remove them. For this, he had to bring about some changes even in the traditional religion coming from Parsva. He added the vow of chastity and emphasized the importance of nudity. Though his teachings were based on the old religion, he made a more systematic arrangement of its philosophical tenets. All these point to his great reforming zeal.

Mahavira possessed a great organizing capacity, and he made the laity participate in the Samgha along with the monks. He encouraged a close union between laymen and monks by advocating similar religious duties for both, duties that differed not in kind but in degree.

10.9 Unit End QUESTIONS

Discuss the life history of Mahavira

10.10 REFERENCES

Jain K.C. Lord Mahavira and his Times(); Motilal Banarsidas , New Delhi,



TEACHINGS OF MAHAVIRA

Unit Structure

- 11.0 Objectives
- 11.1 Introduction
- 11.2 Ethics
- 11.3 Nine Tattvas
- 11.4 Anekantavada
- 11.5 Six Dravyas
- 11.6 Summary
- 11.7 Unit End Questions
- 11.8 References

11.0 OBJECTIVES

- A. Philosophy of ethics in Jainism
- B. Shows how moral conduct is a goal to an end
- C. The importance of tattvas
- D. The central philosophy of Anekantavada
- E. The importance of Dravyas

11.1 INTRODUCTION

The jaina religion is a *tirtha*, a way of progress through life, and whilst the conduct of muni teaches the individual how to organize his own salvation, the aim of *Sravakacara* is to ensure that an environment is created in which the ascetic may be able to travel the road of mokṣa (moksha). It must therefore be concerned with the community as well as with the individual and if the right people are to be attracted to the right *tirtha*, missionary efforts are necessary.

The traditional distinction between the code of behavior for the householder and for the monks is a fundamental one. Initially the lay estate was admitted by the jina only in deference to human frailty and was regarded in theory as a preparatory stage for the ascetic life.

The corpus of the lay doctrine is supplied in the *Upasaka-dasanga*. It explains *vratas*, each with five typical transgressions and the *pratimas*.

11.2. INTRODUCTION TO ETHICS

11.2.1 Ahinsa as the Foundation of Jaina Ethics

Ethical discipline constitutes an important aspect of Jainism. The foundation of the ethical discipline is the doctrine of *Ahinsa*. "The laying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind. This is for the first time clearly expressed in Jainism. *the Jaina Āgama* classifies living beings (*Jivas*) into five kinds, namely, one-sensed to five-sensed beings. The minimum number of *Praṇas* possessed by the empirical self is four (one sense, one *Bala*, life-limit and breathing), and the maximum number is ten (five senses, three *Balas*, life-limit, and breathing). The lowest in the grade of existence are the one-sensed *Jivas* which possess only the sense of touch and they have only the *Bala* of body, and besides they hold life-limit and breathing. These one-sensed *Jivas* admit of five-fold classification, namely, the earth-bodied (*Pṛthvikayika*), water-bodied (*Jalakayika*), fire-bodied (*Agnikayika*) air-bodied (*Vayukayika*) and lastly, vegetable-bodied (*Vanaspatikayika*) souls. The entire Jaina ethics tends towards the translation of the principle of *Ahiṅsa* into practice. The Jaina, regards as the ethical Summum Bonum of human life, the realization of perfect *Ahinsa*. In fact *Ahinsa* is so central in Jainism that it may be incontrovertibly called the beginning and the end of Jaina religion. The statement of Samantabhadra that *Ahinsa* of all living beings is equivalent to the realization of *Parama Brahma* sheds light on the paramount character of *Ahinsa*. Now, this idea of *Ahinsa* is realised progressively. Thus he who is able to realise *Ahinsa* partially is called a householder, whereas he who is able to realise *Ahinsa* completely, though not perfectly is called an ascetic or a *Muni*. It belies the allegation that the ascetic flees from the world of action. Truly speaking, he recoils not from the world of action but from the world of *hinsa*. No doubt the ascetic life affords full ground for the realization of *Ahinsa*, but its perfect realization is possible only in the plenitude of mystical experience, which is the *Arhat* state. Thus the householder and the ascetic are the two wheels on which the cart of Jaina ethical discipline moves on quite smoothly. It is to the credit of Jaina *acaryas* that they have always kept in mind these two orders while prescribing any discipline to be observed. They were never in favour of confounding the obligations of the one with the other. In consequence, Jainism could develop the *acara* of the householder with as much clarity as it developed the *acara* of the *Muni*. Being overwhelmed by the ascetic tendency, it has not neglected the *acara* of the householder. By developing the doctrine of *Aṇuvratas*, *Guṇavratas* and *Sikṣavratas* for the householder it has shown the way in which the householder should direct his course of life. I feel that the doctrine of *Aṇuvratas*, *Guṇavratas* and *Sikṣavratas* is the unique contribution of Jainism to Indian ethics.

Ahiṅsa (Aṇuvrata- Mahavrata): The householder, being snared in the meshes of infirmities, is incapable of turning away completely from *Hiṅsa*, hence he should keep himself away from the deliberate commission of *Hinsa* of the two-sensed to five-sensed beings. The commitment of *Hinsa* in being engaged in a certain profession, in performing domestic activities and in adopting defensive contrivances, cannot be counteracted by him. Thus he commits intentional injury to one-sensed *Jivas*, namely, the vegetable-bodied, the air-bodied, the fire-bodied, etc.; and non-intentional injury in performing *arambha* (domestic activities), *Udyoga* (profession) and *Virodha* (defense). He can therefore observe the gross form of *Ahinss*, which is known as *Ahiṅsā aṇūvrata*. Even in the realm of one-sensed *Jivas* and in the realm of non-intentional injury he should so manage to confine his operations as may affect the life and existence of a very limited number of *Jṃvas*.¹⁸ In these two provinces the point to note is that of alleviating the amount of injury that is apt to be caused and not that of total relinquishment which is not possible without jeopardizing the survival of man. Nevertheless, *Hinsa* even in the realm of one-sensed *Jivas* and in the realm of non-intentional injury is unjustifiable. If we reflect a little, we shall find that man is subject to *Hinsa* by the very condition of his existence. Yet instead of aggravating the natural weight of *Hinsa* by falling foul upon one another and by our cruel treatment of the animal and vegetable kingdoms, we should endeavour to alleviate this general curse, to the extent to which we are capable of doing, by conforming ourselves to the sacred injunctions enjoined by Jaina spiritual teachers. The observer of *Ahinsa aṇavrata* should avoid gambling, hunting, drinking, meat eating, and the like. Vegetarianism is therefore prescribed. It limits us to the unavoidable injury caused to only one-sensed-*Jivas*. This is the philosophy of vegetarianism propounded by Jainism.

The Muni extends active friendship to all living beings from the one-sensed to the five-sensed without any exception, and consequently all forms of intentional *hinsa* are shunned and the question of being engaged in a certain profession, in performing domestic activities and in adopting defensive contrivances does not arise in his case. Thus the *Muni* follows *Ahinsa Mahavrata*. The *Muni* is a world citizen. He, therefore, draws the attention of men to the inefficacy of *hinsa* for solving social, national and international disputes. He himself is the embodiment of *Ahinsa* and exhorts others to develop reverence for life as such.

11.2.2 SATYA (Aṇuvrata- Mahavrata) : It implies the making of wrong and improper statement by one who is overwhelmed by passions such as anger, greed, conceit, deceit and the like. Falsehood is of four kinds. The first kind of falsehood refers to the affirmation of the existent as non-existent, the second refers to the declaration of the non-existent, as existent the third refers to the representation of the existing nature of things as different from what

they are, and the fourth is indicative of speech which is disagreeable to others. The *Muni* avoids all these four forms of falsehood, and therefore, he is said to observe *Satya- Mahavrata*. But the householder has to speak harsh, unpleasant, violent words for defense, for running the household and doing professional management, therefore, he observes *Satya Aṅuvrata*. The observer of *Satya Aṅuvrata*- does use words, which are soothing, gentle and ennobling. If any speech causes *hinsa*, it should be withheld. Ultimately the criterion of *Satya* and *Asatya* is *Ahiṅsa* and *hinsa* respectively. Thus *Satya* speech should lead to *Ahinsa*.

11.2.3 Asteya (Aṅuvrata- Mahavrata): *Steya* means the taking of things under the constraint of passions without their being given by the owner. It may be noted here that things constitute the external *Praṇas* of a man and he who thieves and plunders them is said to deprive a man of his *Praṇas* . This is not other than *hiṅsa*. The *Muni* who observes *Mahavrata* does not take anything whatsoever without the permission of others, but the householder uses such things freely as are of common use without their being given, such as well water, and the like. Thus he is observing *Asteya-Aṅuvrata*. It may be noted here that the *Muni* does not use even the common things without their being given by others. The householder does neither take those things which are forgotten and dropped by others nor give them to any one else. Purchasing of costly things at reduced prices is stealing, which is probably due to the fact that one may sell a thing after getting it by improper methods. Adulteration, abetment of theft, receiving stolen property, use of false weights and measures, smuggling, and the like are considered as part of stealing.

11.2.4 Brahmacharya (Aṅuvrata- Mahavrata): Sex-passion is *Abṛhma*. He who frees himself completely from sexual inclination is observing *Bṛhmacarya- Mahavrata*. However, householder, who abstains himself from the sexual contacts with all other women except his nuptial partner, is observing *Bṛahmacarya Aṅuvrata* . Sex-passion is *hinsa* and *Bṛahmacarya* is *Ahiṅsa* The householder keeps himself away from adultery, prostitution, unnatural methods of sexual enjoyment and the like.

11.2.5 Aparigraha (Aṅuvrata- Mahavrata): Attachment to things is *Parigraha*.³¹ Those who have a feeling of attachment to things in spite of their external renunciation are far from *Aparigraha* and those who have external things are not free from internal attachment.³² Thus if one is prone to remove internal attachment, one should correspondingly throw aside external possessions also. Attachment is a form of *hinsa* and those who wish to practice *Ahiṅsa* should avoid attachment. The householder is incapable of renouncing all *Parigraha*, therefore, he should limit the *Parigraha* of wealth, cattle, corn, buildings etc. This is *Parigraha-*

Parimaṇauvrata. The *Muni* renounces all *Parigraha* of worldly things. Thus he follows *Aparigraha-Mahavrata*.

Parigraha-Parimaṇauvrata is socially very important. We should bear in mind that economic inequality and the hoarding of essential commodities very much disturb social life and living. These acts lead to the exploitation and enslavement of man. Owing to this, life in society is endangered. Consequently, Jainism pronounced that the remedy for the ill of economic inequality is *Parigraha-Parimaṇauvrata*. The method of *Parigraha-Parimaṇauvrata* tells us that one should keep with one self that which is necessary for one's living and the rest should be returned to society for its well being. Limit of wealth and essential commodities are indispensable for the development of healthy social life. In a way wealth is the basis of our social structure and if its flow is obstructed because of its accumulation in few hands, large segments of society will remain undeveloped. The hoarding of essential commodities creates a situation of social scarcity, which perils social life. In order to resist such inhuman tendency, Jainism incessantly endeavoured to establish the social value of *Parigraha-Parimaṇauvrata*.

Apart from the *Aṅṁvratas*, the *śravaka* (the householder) has to observe the three *Guṇavratas* and four *Śikṣavratas* known as seven *Śilavratas*. These *Śilavratas* serve the useful purpose of guarding the *Aṅṁvratas*. They effect a positive improvement in the observance of *Aṅṁvratas*. That which refrains unlimited movement in any direction is *Digvrata*; that which refrains from going to some region is *Desavrata*. That which refrains wanton activity is *Anarthadanavrata*. All these three are styled as *Guṇavratas* (vows of withdrawal).

11.3 NATURE OF DIGVRATA

It consists in fixing the limits of one's own movements in the ten directions. For the purpose of demarcation are utilized the well-known signs, such as oceans, rivers, forests, mountains, countries and *yojana* stones. As regards the time limit, Samantabhadra and Akalanka explicitly prescribe its life-long observance, while the other *acaryas* implicitly state so. The *śravaka Prajñapti* tells us that since the householder is like a heated iron ball, his movements, wherever they are made, and entail *hiṅsa*. If the area of his movements is circumscribed, he will thereby save himself from committing *hiṅsa* as such outside that area. Thus by the avoidance of even the subtle sins beyond the determined limits, the *Aṅṁvratī* (householder) becomes like a *Mahavratī* (ascetic) in respect of the regions lying beyond those limits. Besides, the Karttikeyanuprekṣa, tells us that by fixing the limits in all the ten directions the passion of greed is controlled. This may be explained by saying that the *Digvratī* has automatically renounced the getting of wealth, even if it can be easily got, from the area outside the limits. It will not be idle

to point out here that the limitation of movements in the external world tends to reduce the internal passions, thereby fulfilling the purpose for which the *Digvrata* is enjoined.

11.3.1 Nature of *Desavrata*: The Sarvarthasiddhi expound the nature of *Desavrata* as limiting one's own movements to the region determined by certain villages and as renouncing the rest of the places. Vasunandi has explained it by affirming that it implies the abandonment of the habitation of those countries or places where the observance of vows is threatened or rendered difficult. It is very interesting to note that Srutasagara, the 16th century commentator of the Tattvarthasutra has subscribed to the view of Vasunandi by saying that the *Desavrata* consists in discarding those places which obstruct the due observance of *vratas* and which occasion insalubrity's mind.

11.3.2 Nature of *Anarthadandavrata*: Karttikeya defines *Anarthadandavrata* as renouncing the commitment of such acts as is not subservient to any useful purpose. Being frivolous, they simply engender insalubrity's mind, which results in depravity. The *sravaka* Prajnapti affirms that actions without any purpose bring about more Karmic bondage than the actions with some end in view, inasmuch as the former may be committed at any time even without any necessity, while the latter are performed at some specific time out of some necessity.

11.3.3 Forms of *Anarthadandavrata*: The perpetration of barren and inane actions admits of multitudinous forms, but for the sake of comprehension five forms have been recorded. Karttikeya, Samantabhadra, and the commentators of Tattvarthasutra like Pujyapada and Akalanka, recognise five forms of *Anarthadandas*. They are: 1. *Apadhyana*, 2. *Papopadesa*, 3. *Pramadacarita*, 4. *Hiñsadana* and 5. *Dusruti*. Firstly, *Apadhyana* implies inauspicious reflections, which procreate nothing except a vicious trend of thought. This involves the fact of peeping into another man's faults and infirmities, coveting another man's wealth, seeing another man's wife with an evil eye, witnessing the dissension among persons, mutilating, imprisoning and killing others and getting interested in hunting, victory, defeat, war, adultery, theft, gambling and the like. Secondly, *Papopadesa* means the giving of evil instructions to persons earning livelihood by service, business, writing documents, cultivating land and working in the field of art. Samantabhadra, Pujyapada, Akalanka include in *Papopadesa* the following things: the talk of selling slaves and beasts profitably and the giving of direction to hunters, fowlers and the like. Thus the provocation of vicious tendencies on account of which an individual may indulge in corrupted, passionate, and life-injuring ways may briefly sum up the meaning of *Papopadesa*. Thirdly, *Pramadacarita* consists in doing such actions purposelessly as digging the ground, uprooting trees, trampling lawns, sprinkling water, burning and

quenching fire, plucking leaves, fruits and flowers, wandering etc. Fourthly, *Hiñsadana* implies the giving of the instruments of *Hiñsadana* like knife, poison, fire, sword, bow, chain etc to others. According to Karttikeya the rearing of violent animals like cats etc., and the business of weapons like iron etc. come under *Hinsa*. Lastly, *Duaruti*, implies the listening to and teaching of such stories as are passion exciting. Besides, the study of literature aggravating worldly attachment, describing erotic things, and dealing with other intense-passion exciting things has also been included in *Dusruti*. Keeping limited things of use (*Bhogopabhogapramañavrata*); pursuing self-meditation (*Samayikavrata*); observing fast in a specific way (*Proṣadhopavasavrata*) and offering food etc. (*Atithisanvibhagavrata*) to a non-householder guest who observes self-restraint and propagates ethico-spiritual values- all these four have been proclaimed to be *Sikṣavrata* (vows of pursuance).

11.3.4 Nature of *Bhogopabhogapramañavrata*: We now proceed to deal with the nature of *Bhogopabhogapramañavrata*. The word "*Bhoga*" pertains to those objects which are capable of being used only once, for instance, betel-leaf, garland, etc., and the word "*Upabhoga*" covers those objects which are capable of being used again and again, for instance, clothes, ornaments, cots, etc. Thus the *Bhogopabhogapramañavrata* implies the limitation in the use of the objects of *Bhoga* and *Upabhoga* in order to reduce attachment to the objects. It may be pointed out here that this *Vrata* includes not only the positive process of limitation, but also the negative process of renunciation. Karttikeya tells us that the renunciation of those things that are within one's own reach is more commendable than the renunciation of those things that are neither possessed, nor likely to be possessed in future. Samantabhadra points out that the *Vrata* does not consist in giving up things unsuitable to oneself along with those which are not worthy to be used by the exalted persons, but that it consists in the deliberate renouncement of the suitable objects of senses, since the above two types of things are not even used by commonplace persons. Amṛtacandra tells us that the layman should renounce, according to his capacity, the use of objects which are not prohibited.

11.4 NATURE OF SAMAYIKA:

Samayika is the positive way of submerging the activities of mind, body and speech in the *Atman*. The consideration of seven requisites, namely, 1. Place, 2. Time, 3. Posture, 4. Meditation, and threefold purities, namely, 5. Mental, 6. Bodily and 7. Vocal, is necessary for the successful performance of *Samayika*. 1.) That place which is free from disturbing noise, gathering of persons, and insects like mosquitoes, flies, etc., is the suitable place for *Samayika*.⁶² In other words, the place of silence and solitude, whether it is a forest, a house, a temple or any other place, should be chosen to perform *Samayika*. 2.) *Samayika* should be performed

three times a day, i.e., in the morning, noon and evening. The great Amṛtacandra says that the householder should consider the act of *Samayika* as obligatory and perform it at least twice a day, i.e., in the morning and evening. He further remarks that its performance at other times will conduce towards the enhancement of the spiritual and moral characteristics, hence it is not improper, but beneficial. 3.) Sitting and standing postures are generally recommended for the performance of *Samayika*. 4-7.) The aspirant should purge the mind of sensual pleasures by concentrating on the sermons of the *Jina*, adopt submissive and surrendering gestures, and finally, either repeat the devotional hymns mentally or absorb himself in self-meditation.

11.4.1. Nature of *Proṣadhopavasavrata*: Samantabhadra and others, enunciate the *Proṣadhopavasavrata* as 'renouncing the four kinds of food on the eighth and fourteenth lunar days in each fortnight'. Probably keeping in view the infirmness of disciples, Karttikeyanuprekṣa also includes the eating of unseasoned food once a day in the *Proṣadhopavasavrata*, and Amitagati and Asadhara also comprise the taking of only water in this *Vrata*. The observance of this *Vrata* requires the performance of meditation, the study of spiritual literature, and the avoidance of bath, perfumes, bodily embellishment, ornaments, cohabitation and household affairs. The *śravaka* Prajnapti prescribes that the relinquishment of food, bodily embellishment, cohabitation; household affairs should be affected either partially or completely in the *Proṣadhopavasavrata*. As regards the place for the performance of this *Vrata*, a temple, the abode of *Sadhus*, a *Proṣadhopavasavrata* or any holy place should be chosen for one's stay.

11.4.2 Nature of *Atithisañvibhagavrata*: He who offers four kinds of gifts to deserving recipients is pursuing the *Atithisañvibhagavrata*. Four kinds of gifts have been recognized; namely, food, medicine, books and fearlessness. Food, medicine, *Upakaraṇa* (religious accessories) and the place of shelter is the other list of four objects. All these things should be worthy of the *Patras*. Only such things should be given as are useful for the pursuance of studies and for practicing austerities of a very high quality, and as do not bring about attachment, aversion, incontinence, pride, sorrow, fear and the like. Just as water washes away blood, so proper gifts to saints would for certain wipe off the sins accumulated on account of the unavoidable household affairs. The paying of obeisance to the holy saints causes noble birth; the giving of *Dana* to them entails prosperous living; their servitude promotes high respect; their devotion determines gracious look; and the extolling of their virtues brings about celebrity. Vasunandi tells us that the gift to *Patras* is just like a seed sown in a fertile land; the gift to *Kupatras* is just like a seed sown in a semi-fertile

land; and the gift to *Apatras* is just like a seed sown in a barren land.

Check your progress

Q. Name the vratas and write a note on each of them

11.5 NINE TATTVAS

The Jaina philosopher always keeps in mind the fact that of existence, at the same time he never loses sight of the goal. It is why soul, matter, influx, bondage, stoppage of influx, partial dissociation of karmic bondage and liberation are described as the seven essentials. Soul is the main amongst all. It is the soul that seeks salvation. Matter is the basis of all worldly existence and it is soul that seeks liberation. Owing to impact of matter, the mental, vocal, or bodily activities of the embodied soul cause vibrations which attract karmic matter; influx of karmic matter takes place. Since these vibrations are tinged with emotions, passions, etc., the inflowing karmic matter become bound with the soul, its intensity and duration depending upon the nature of the passional state of the soul at that time. This bondage is either in the form of merit or demerit which results in the fruit of good name, fame, economic prosperity etc in the case of the former and the opposite of it in the case of the latter. But when the individual realizes the Truth and determines to end the worldly affairs and liberates itself, it first tries to curb and stop the influx if karma by disciplining and controlling its mental, vocal, and bodily activities, and the spiritual vibrations caused by them. Then by penance and austerities, gradually dissociation and annihilation of karmic matter takes place. Total release of karmika matter from the self (soul) by self-realization is liberation / emancipation/ salvation. Everybody feels pain in transmigration and wants to eliminate this pain. Right belief-knowledge–conduct together constitutes the path of liberation. UmaSvami, the Acarya revered by all sects of Jains, wrote an important text in Sanskrit in the first century AD. This text called Tattvarath Sutra, considered as Bible of Jains, has ten chapters and 357 sutras. This text is also called as text for attaining liberation (Mokṣa Sastra). TattvarathaSutra starts with the following sutra:

Samyagdarsanajnanaacaritraṇimokṣamargah (TS I/1)

UmaSvami defined right belief as firm belief in the true nature of the principles/ verities/*tattvas*, Right belief arises from the innate disposition or by acquisition of right knowledge. The living being

(*jiva*), the non living beings (*ajiva*), influx (*asrava*), bondage (*bandha*), stoppage (*saivara*), dissociation (*nirjara*) and liberation (*mokṣa*) constitute the seven *tattvas* /verities. Sutras 2nd and 4th from first chapter of TattvarthaSutra define right belief and verities.

Tattvarthasraddhanan samyagdarsanam.

Jjivajivasravabaidhsanvaranirjaramokṣastattvam. (TS/II/2, 3)

This classification of the fundamental principles into seven verities is metaphysical with overtones of spiritual values. To these seven verities, merit (*punya*) and demerit (*papa*) have been added and the nine verities called *padarthas* giving them a flavour of religious content.

11.5.1 Jīva, the living being

In this world, we do not meet *jīva* or pure soul as such. *Jīva* or the living being is a mix of pure soul and non-living being i.e. pure soul bonded with *kārmika* matter. In common parlance, *jīva* is translated as soul or living being. An average individual, due to ignorance, regards his body as his soul and all thoughts and attention to keep it in comfort. The root cause of our suffering lies in our ignorance of the essential characteristics of our soul.

According to Jain philosophy, living being is neither created nor destroyed. As already indicated, living being and non-living being are the two substance types which comprise the universe. The primary characteristic of living being is consciousness that distinguishes it from non-living being. Attentiveness is its inherent feature, as without it, it cannot have conation. It is the prerequisites of any kind of knowledge.

Distinctive characteristics of *jīva* (Living being)

The further distinctive characteristics of living being mentioned by Uma Svami in TattvarathSutra is

Upayogo lakṣaṇam (TS/II/8)

i.e. manifestation of consciousness is the distinctive feature of the *jīva*. That, which arises from both internal and external causes and concomitant with consciousness, is *upyoga* (active or attentive consciousness).¹

Consciousness manifests itself in two ways namely intuition (*darsana*) and knowledge (*jnana*). The difference between intuition and knowledge is that the former is detail-less knowledge (a feeling of sheer existence) while the later is with all the details of the object of knowledge. It is important to understand the difference between these two terms as they occur very frequently in Jaina texts. *Darsana* is an indeterminate stage in the process of cognition. The object of knowledge gets in contact with sense organs and initiates the process of cognition. At this stage it is just a mere awareness of the existence of the object. So at this stage there is an indefinite and indistinct idea about the object in question. The details about

the object are not perceived and so there is no question of identifying the object as belonging to a particular class or group. The process of discrimination or analysis that is inherent in the human mind enables the enhancement of mere sensual awareness into sensual perception. The vague consciousness of the object presented to the senses is replaced by a definite comprehension of its class and characteristics. The distinction of the object is grasped and this paves the way for a further expansion of the knowledge domain.

According to Pujya Pada, knowledge is with details and the intuition is without details. Apprehension of the mere object (the universal) is intuition and awareness of the particulars is knowledge.²

Two main types of living beings

Sansariṇo muktasca (TS/II/10)

Living beings are further described as of two type's i.e. empirical souls or the Tran-migratory soul (*sansari jiva*) and Pure or liberated souls (*Muktatma*). Tran-migration (metem-psychois) means moving in an endless cycle of birth-death-birth and the living beings going through transmigration are called *sansari jiva* / empirical souls. Those living beings who have freed themselves from transmigration are the emancipated / liberated/ pure souls (*Muktatma*).

Living beings are inter-related / inter dependent/ help each other.

Parasparopgraho jivanam. (TS/V/21)

Souls are also substances³. The function of soul is to help one another.⁷ the word *paraspara* means reciprocity of action. *Parasparasya upgraha* means rendering help to one another. What is it? Is it the mutual help between master and the servant or the teacher and taught. The master renders help to servants by paying them in cash while the servants render their physical and mental services to the master in return. The preceptor teaches what is good in this life and thereafter and makes his disciples follow them. The disciples benefit their preceptor by their devoted services. What is the purpose of the repetition of the word '*upgraha*'? It indicates that living beings are also the cause of pleasure and pain, life and death of one another.⁴ This sutra is very important and famous in Jain community and used as a logo of Jainism.

11.5.2 Non – Soul (*ajiva*)-

Jaina cosmology regards the universe as comprising six substances that are technically called *dravyas*. It is real and consists of *Jiva* (soul) and *Ajiva* (non-soul). While the Jaina Acaryas have divided the substances into broad categories of *Jiva* and *Ajiva*, or Living and non- living, they have further divided *Ajiva* (non-

living) into five categories, namely: – (1) *Pudgala*, (2) *Dharma* (3) *Adharma* (4) *Akasa* and (5) *Kala*. According to Uma Svami–

Ajivakāya dharmadharmakasapudgalah and Kalsca. (TS/V/1, 39)

The non soul substances (bodies) are the medium of motion, the medium of rest, space and matter. Here in the first sutra the term '*Kaya*' is derived from 'body'. Here it is applied on the basis of analogy. The non-soul substances are called bodies on the analogy of the body of a Living being. The word 'body' is intended to indicate a multitude of space point. The space – points of the Medium of Motion are a multitude.

According to Kundakundacarya also there are only five *Astikayas*, like *Jiva*, *Pudgala*, *Dharma*, *Adharma* and *Akasa*. Time (*Kala*) is not *Astikaya* because of only one space point.⁶ Since *jiva* and *pudgala* (and in *pudgala* also it is only karmika matter which is of interest in the discussions of tattvas or verities) which are active and other four types of *ajiva* i.e. *Dharma*, *Adharma* and *Akasa*. Time (*Kala*) are inactive and just support the activities or interactions between *jiva* and *karmas*, we have discussed here only *jīva* and *pudgala* and the remaining have been discussed in the chapter on substances.

***Pudgala* (Matter)**

'*Pudgala*' is a definitive word used for matter in Jainism. Matter (*Pudgala*) has been defined as that which undergoes modification by combination (*Pud* = to combine) and dissociations (*Gala* = to dissociate).¹⁷ It has *rupa* / form, meaning, the qualities of colour, touch, taste and smell i.e. it possesses a form (*Murta*) or defined as concrete.¹⁸ Matter signifies anything that is liable to integration and disintegration. It is an eternal substance with regard to quantity and quality. It may increase or diminish in volume without any addition or loss of particles. All material substances are characterized by the tendency to form aggregates (*Skandha*) or to break up into smaller and smaller parts. The smallest part, which cannot be divided further, is the atom (*aṇu*).¹⁹ Compound objects of the material world including senses, mind and breath are the aggregates of atoms²⁰. Sound has been regarded not as a quality but only as a modification of matter²¹. According to Kundakunda, matter is an entity, which can be cognized by the five-sense organs²². The entire universe and its contents are perceptible due to matter only as it is the only concrete substance. Its basic or distinguishing characteristics are to join with or dissociate from other matter (of same type or different) or to be attracted to *jiva* and be of use to it.

Matter types which are of use to *jiva* are called clusters/*vargaṇas* and are of eight types namely *karmaṇ*, luminous (*Tejus*), gross body (*Audarika*), protean body (*Vaikriyika*), conveyance body (*Aharaka*), mind material (*Mano vargaṇa*), speech material (*Bhasa*

vargaṇa) and breathe material (*swasocchasa vargaṇas*). Gross bodies, protean bodies and conveyance bodies are three types of matter endowed with associability. All *vargaṇas* are respectively used by *jiva* to have *karman*, *tejus* (electric), physical and protean/celestial (for hellish and heaven beings) bodies, *aharaka* or knowledge body for ascetics of higher order and remaining *vargaṇas* for mind, speech, body and breathe.

He further says that both *parmaṇu* (individual part of matter) and aggregates are matter as they are the modifications of several *matters*. Matter exists in two states namely *parmaṇu* and aggregate. So he classified matter further in four classes namely: *skandha* (aggregate), *Skandha desa* (aggregate occupying space), *Skandh Pradesa* (aggregate occupying limited space) and *parmaṇus*²³. Matter is of two types namely lump (*skandha*) and *parmaṇu*. Lump is a collection of *parmaṇus* and is perceptible. *Skandha* is further classified in six categories as follows:

| | |
|---------------|--|
| Gross-gross. | Lump, which can be broken in parts and the parts, cannot be lumped together again e.g. wood, stone. |
| Gross | Lumps, which cannot be broken in parts but divided and can be mixed together again e.g. milk, water etc. |
| Gross-subtle | Those which can be seen but cannot be touched or held e.g. shade, light etc. |
| Subtle-gross | Those which cannot be seen but cognized by some other sense organs e.g. words, sound, heat, odour etc. |
| Subtle | Cannot be cognized by any sense organ directly like karma particles. |
| Subtle-subtle | Even smaller e.g. lumps of two or three <i>parmaṇus</i> . |

Pudgala is a substance type that is concrete i.e. with touch, taste, smell and color attributes. It is active like *jiva*. However unlike *jiva*,

its activity is not purposive to spontaneously result in its manifestation of its nature. It is thus affected to a large extent by *jīva* and is capable of greatly affecting *jīva*, due to its omnipresence. It is a major component of empirical soul and almost all knowledge acquired by empirical soul is through the use of matter as a means or the medium. Tattvartha sutra (V.19-21) describes the benefits and uses of *pudgala* for *jīva* (*sariravadmamananpraṇapanapudgalanam, ukhdukhajivitamaraṇopagrahasca, parasparograhajivanam*). Thus matter is of immense use to the *jīva*. Identification of empirical soul and its activities are all due to matter associated with it. Even acquisition of knowledge by *jīva* to rid / dissociate itself of matter is matter. Spoken words, activities of mind, body and speech, thoughts are all matter.

Matter has eight types (4 pairs of existent-non existent attributes) of touches (2 out of 4 present at a time in any *parmaṇu*), 5 colors, 5 tastes and two smell types. Thus a total of 200 different types of aggregate (i.e. of different characteristics) can be formed. Science has to date found 114 types of basic elements.

11.5.3. Asrava or influx

Activities of mind, body and speech (called *yoga* in Jain texts) cause vibrations in the environment around soul. These vibrations cause the *karmika* particles (matter particles) flow towards the soul. This flow of *karmika* particles towards soul is called *Asrava*. The soul forgets its own nature due to its being veiled by *karmika* impurities called karmas themselves. *jīva*'s involvement in the transmigratory cycle is due this influx.²⁶ Just like water flows in a pond through a number of streamlets, so also karma particles flow towards soul from all directions due to activities of mind, body and speech.²⁷

Kayavadmanah karma yogah. sa asravah. (TS/VI/1, 2)

Punya (merit) and Pāpa (demerit)

According to Uma Svami, there are two kinds of influx namely: *Punyasrava* or influx of meritorious *karmika* particles and *Papasrava* or influx of De-meritorious *karmika* particles. Auspicious activities of mind body and speech are the causes of meritorious influx while inauspicious activities of mind body and speech are the causes of de-meritorious influx²⁸. If we add these two to the seven verities then we have nine *padārthas*²⁹

What is good and what is bad? Killing, stealing, copulation, etc are the wicked activities of the body. Thoughts of violence, envy, calumny etc are wicked thought activities. Opposites of these are good activities. An activity performed with good intentions is good and those performed with bad intention is bad³⁰. Good activities and intentions are the cause of influx of meritorious particles while

evil activities and intentions are the cause of influx of de-meritorious particles.

Two types of influx.

Influx is also classified in another way as follows:

Bhavasrava or psychic influx
Dravyasrava or matter influx.

The former is concerned with thought activities and the later with actual influx of matter particles³¹. The causes of the former i.e. psychic influx are activities of five senses like attachment, e.g. flow of water into the boat through holes in its body when the boat is actually floating over water. Matter influx is the actual *karmika* particles, which fills our environment. Psychic influx is further classified in five categories namely delusion (*mithyatva*), lack of self-control (*avirati*), *pramada* (inadvertence), *yoga* (activity) and *kaṣaya* (passions)³².

Influx varies from person to person

According to Uma Svami, there are two kinds of influx namely that of persons tainted with passions which extends transmigration and the other of persons who are free from passions which prevents or shortens it or is not affected by it.³³

Persons are of two types, namely those actuated by passions (called *sakaṣaya*) and those who are free from passions (called *akaṣaya*). Passions are anger, deceit, pride and greed. These passions are called *kaṣaya* in Jain texts. *Samparaya* is *sansara* (transmigration). Karma which leads to *sansara* is called *Samparayika*. *Īrya* means yoga or movement / vibrations. Karmas caused by vibrations is called *iryapatha*. The influx of the former karma operates in the case of persons of perverted faith actuated by passions while the influx of later karma takes place in the case of ascetics who are free from passions³⁴.

11.5.4 Bañdha (Bondage)

The principle of bondage is an important spiritual concept of Jainism. It is the bondage which leads one to ever increasing involvement in transmigration. Bondage is caused by influx of *karmika* particles. Influx brings bondage. According to Uma Svami

sakaṣaya tvajjivah karmaṇo yogyanpudgalanadatte sa bandhah
(TS/VIII/2)

The individual self actuated by passions attracts particles of matter filling the environment, which are fit to turn into karma. This is called bondage.

How does influx of karmas bind the soul? The process is illustrated by the example of a person who has fully smeared his body with oil and stands out in the open where wind is blowing. It is natural that particles of dust should stick to his body. Similarly when the soul is rendered weak by various kinds of passions and thought activities, it gives room for *karmika* particles to stick to it and get converted into karmas. It is invariably the process that the psychic influx or the thought activities are the direct and proximate causes of matter influx.

***Bhava bandha*, psychic bondage and *dravya bandha* or matter bondage.**

It is the conscious state of mind that binds the karma with the soul when the soul is excited by any of the causes like passion or attachment/aversion. Bondage is also of two types namely

Bhava bandha or bondage by emotion or psychic bondage and
Dravya bañdha or matter bondage.

According to Nemi Canda Sidhanta Deva

*Bajjhadi kamman jeṇa du chedaṇabhaveṇa
bhavabandho so,
Kammadpadesaṇan aṇṇoṇṇapavesaṇan idaro.*³⁵

- i. That modification of consciousness consisting of attachment or aversion by which karmas are bonded to the soul is known as psychic bondage. Psychic bondage is therefore the alliance of the soul with mental or psychic activities that are produced when the soul is excited with attachment or aversion to the worldly objects³⁶.
- ii. There is a union of soul with actual karmas. This union consists of the interpenetration of the soul and karmas, and the bondage resulting bondage is called matter bondage³⁷

Causes of bondage

According to Uma Svami

*Mithyadarsanaviratipramadakaṣaya yoga
bandhahetavah* (TS/VIII/1)

i.e. *Mithyatva* (wrong belief), *Avirati* (non-abstinence), *Pramada* (negligence), *Kaṣaya* (passions) and *Yoga* (activities) are the causes of *Bandh* (bondage)

Wrong belief

It is the perversity of outlook. Wrong belief in these seven verities is called wrong belief. It has many subdivisions like *ekanta* (solitary viewpoint), *viparyaya* (opposite of right knowledge), *vinaya* (modesty/humility), *sansaya* (doubt) and *ajnana* (lack of knowledge)

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Non abstinence

It is the absence of self-control. A person who has no control over his senses indulges in sense pleasures and he loses direction for self-realization. There are five vows in Jainism namely non violence, non stealing, speaking the truth, non possession and celibacy. Non-abstinence primarily means non-adherence to these five vows.

Hiñsānisteyābrahmhparigrahebhyo

Viratirvaratam. (TS/VII/1)

Negligence

Negligence here means indifference to higher values of life. Indulgence in sensual pleasures leads one to negligence and it again leads to activities like listening to reprehensible talks (*vikatha*) or activities leading to sensual pleasures again. Reprehensible talks can be about affairs of an individual, state, leader, organization, women etc³⁹

Passions

Passions create states of the soul, which are intensely affective in nature. Feelings and emotions like anger, greed, deceit and pride are responsible for the influx and bondage of karmas.⁴⁰

So far we have seen that the soul gets involved in the cycle of life and is bound due to influx of karmas. This bondage is beginning-less but it has an end. The soul with its inherent capacity is pure and perfect and can achieve the ultimate state of eliminating all types of bondages to it. This is possible by means of a process, which gradually stops new bondages and then eliminates the effects of existing bondages (*kṣayopsama*). From now onwards the self-realization starts.

We therefore have to take steps in this direction namely

- *Sanvara* or stoppage of influx and bondage (new).
- *Nirjar* or dissociation of existing karmas with the soul.

These steps follow that order i.e. *Sanvara* first and *Nirjara* then.

11.5.5 **Sanvara** - (Stoppage of influx of new karmas in soul)

Sanvara or stoppage of the influx of new karmas is the first significant step in the process of liberation of the soul from karma. *Sanvara* is the opposite of *Asrava*; it is so called as it prevents the entry of karma into the soul. Umāsvāmi has given a precise definition – ‘The obstruction of influx is stoppage’. (*Sanvara*)

‘*Asravanirodhah sanvarah*’ (TS/IX/1)

It is the harbinger of spiritual development that chooses the entry for new karmas. Continuing the earlier simile, if the entry of water in to a boat through a hole is to be stopped, the hole must be plugged. If the wind is blowing in through the window, the window must be closed. This is the common-sense remedy. The same principle applies to stoppage of influx of new karmas. If the influx is to be stopped, the activities, which cause it, must be stopped. If the passions are the cause, they must be subdued. Many of karmas are due to wrong belief. When a person is in a state of delusion or in the grip of a passion, he will not know what is good for the soul. He becomes deeply involve in attachments of the world and affected with miseries of various kinds.^{47.}

Dravya Sanvara and Bhava Sanvara –
Sanvara is of two types –

- (i) *Dravya Sanvara*
- (ii) *Bhava Sanvara*

Dravya sanvara refers to the stoppage of the influx of the karmic practices of matter. It helps reducing possibilities of the long duration of *sanvara*. Psychic accompaniment of the influx of karmic particles has also to be stopped. The stoppage of the psychic accompaniments and psychic causes of the influx of karma is the *bhāvasamvara*.^{48.}

The means of stoppage –

According to Umasvami stoppage is affected by control (*Gupti*), carefulness (*Samiti*), virtue (*Dharma*) contemplation (*Anupreksha*), conquest by endurance (*Pariśahajaya*), and conduct (*Caritra*). *gupti samitidharmanupreksapariśahajayacaritaih*.(TS/IX/2)

Gupti or attitude of restraint/Control.

That, by which the soul is protected from the causes of transmigration, is control (*gupti*). There are three kinds of *Gupti*.^{49.}

- (i) *Mangupti* (restraint on mental activity)
- (ii) *Vacanagupti* (restraint on speech activity)

(iii) *Kaya gupti* (restraint on body activity)

According to Umasvami- Curbing activity well is control.

Samyagyoganigraho guptih. (TS/IX/4)

Samiti (carefulness)

Carefulness in walking, speech, eating, lifting and lying down and depositing waste products constitute the five-fold regulation of activities.

Iryabhasaisanadananiksepotsargah samitayah (TS/IX/5)

Dharma – (virtue)

There are ten virtues described by Umasvami - Supreme forbearance (*Kshama*), Modesty (*Mardava*), straight forwardness (*Arjava*), Truthfulness (*Satya*), purity (*sauca*), self-restraint (*Sańyama*), austerity (*Tapa*), renunciation (*Tyaga*), Non-attachment (*Akinchanya*), celibacy (*Brahmcarya*) constitute virtues or duties (Dharma). The practice of these moral virtues coupled with the thought of evil caused by the opposites of these leads to stoppage of karmic inflow. (TS/IX/6)

Anupreksha (Contemplation) –

Anupreksha or reflection or contemplation on transitoriness etc. helps one to practice moral virtues such as forbearance and consequently leads to effective stoppage of karmas. Reflection is mentioned in the middle for the sake of both. He who practices contemplation in this way is enabled to practice the moral virtues and also subdue of afflictions.⁵⁰

There are twelve type of contemplation according to Umasvami. (TS/IX/7)

Parisajaya (Conquest by endurance)

Parisajaya or victory over afflictions. According to Umasvami the afflictions are to be endured so as not to swerve from the path of stoppage of karmas and for the sake of dissociation of Karmas.

Margacyavananirjarartham Parisodhacyah (TS/IX/8)

It is clear from what has been stated above that stoppage results when there is spiritual development from various points. It is the activities and passion that load to transmigration. Their cessation on activities and conquest over passions stop the influx of Karmic matter, that is, results in *Dravya- sanvara*.

11.3.6 Nirjara – (Dissociation of Karama)

After *sanvara* we came to the process of *nirjara*. The function of *sanvara* is to arrest the influx of karma through different sources by stopping the inlets. But the function of *nirjara* is to remove the accumulated Karma already present in the soul.

According to Pujyapada – ‘The karmas fall off after giving pain or pleasure, as these cannot stay on after fruition at the end of their duration, just as food and similar things decay in course of time⁵¹. Dissociation takes place after the fruition of Karmas.⁵²

Two kinds of dissociation of Karmas –

The separation of or dissociation of Karmas is of two kinds, namely ripening in the usual course (*Vipaka* or *Akama*) and being made to ripen prematurely i.e. (*Avipakja*) or (*Sakama*).

In the great ocean of transmigration, the individual self wanders for countless periods of time, whirling round and round among the four states of existence in various births. And the auspicious and inauspicious Karmas associated with the self reach the stage of fruition gradually and attain fruition and then dissociate themselves from the self. This is the first kind of dissociation without ripeness in the natural course of things.⁵³

Method dissociation –

Dissociation is effected by penance and also by other ways, according to Umasvami –

Tapasa nirjara ca. (TS/IX/3)

Dissociation by penance (austerity) is dissociation also. Penance (*Tapas*) is very important for both *sanvara* and *nirjara*. Though penance (religious austerity) is included under the moral virtues, it is mentioned separately in order to indicate that it effects both stoppage and dissociation and that it is the chief cause of stoppage of influx.⁵⁴

The twelve types of Penance – (austerities)

It is of two kinds

(i) External Austerities – (Penance) –

There are six types of external austerities – (TS/IX/19)

1. *Anaana* or Fasting
2. *Avamodarya* or reducing the diet.
3. *Vṛttiparisamkhyana* or special restrictions for begging food.
4. *Rasaparityaga* or giving up stimulating and delicious dishes.
5. *Viviktasayyasana* or lonely habitation
6. *Kayaklesa* or mortification of the body

These are called external, as these are dependent on external things and can be seen by others.

(ii) Internal Austerities (Penances) –

There are six types of internal austerities – (TS/IX/20)

- | | | |
|-----------------------|----|------------------------|
| 1. <i>Prayascitta</i> | or | Expiation |
| 2. <i>Vinaya</i> | or | Reverence |
| 3. <i>Vaiyavritti</i> | or | Service |
| 4. <i>Svadhya</i> | or | Study of <i>Agamas</i> |
| 5. <i>Vyutsarga</i> | or | Renunciation |
| 6. <i>Dhyāna</i> | or | Meditation |

These are called Internal because these are development on internal things.

The soul regains its purity after the Karmas have fallen of either due to enjoyment or destruction. Kundakunda Acarya has dealt with this subject in verses 144 to 146 of the Pancastikaya.⁵⁵ According to him, a person who has practiced a number of austerities and observed rules for the purifications of his activities will be able to shed away many of his Karmas. A person who understands the real nature of the self and the futility of attachment to objects of the world will have right knowledge and thereby acquire the ability to destroy the Karmas due to his purity of thought and action. He alone will be able to cast away his Karmas. Who on account of his right knowledge contemplates on the self with full concentration. The force which right belief, right – knowledge and non-attachment generates becomes the course of premature shedding of Karmas. Pursuit of self-absorption results in shedding karmas by thoughts (*Bhava-nirjara*) first followed by Karmic shedding (*dravya-nirjara*)⁵⁶.

11.5.7 Mokṣa – salvation / Liberation

The last element of the seven elements is called Mokṣa. This is the ultimate goal of every religious practitioner like *Sadhu*, *muni* or monk, when the self is freed from the bondage of Karma and has passed beyond the possibility of rebirth it is said to have attained *moksa*. *Moksa* is the highest ideal to be attained by the self at the time of perfection. According to Umasvami

Bandhahetvabhavanirjarabhyam
Krtsnakarmavipramokso moksa. (TS/X/2)

Owing to the absence of the cause of bondage and with the functioning of the dissociation of Karmas, the annihilation of all Karmas is Liberation.

No new karmas flow in owing to the absence of causes such as perverted faith and as on. And the already acquired karmas fall off gradually in the presence of causes that lead to dissociation of Karmas. Owing to the absence of the cause of bondage and the functioning of dissociation indicate the cause denoting cause. Therefore Liberation is the total destruction of all Karmas at the same time, after Leveling down the duration of all the remaining

there Karmas, so as to be equal to that of the age – Karma (Ayu – Karma.)⁵⁷

The final stage of self-realization is the stage absolute perfection in this stage of *sukladhyana*. This stage lasts only for the period of time required to pronounce five shorts syllables. At the end of this period the soul attains perfect and disembodied liberation. This is a stage of perfection. However, the join conception of *moksa* does not obliterate the individuality of each soul. It is neither merged nor is identical with anything higher than itself. Its individuality is not lost. This is the permanent personality of the soul even in the state of perfection. ⁵⁸ Immediately after attaining release from all Karmas the soul darts up to the end of the universe.

Tadnantaramuradvam gacchtyalokantat. (TS/X/5)

Check your progress:

Q. 2. Write a short note on the nine tattvas.

11.6 SUMMARY

The seven verities and the two states of bondage i.e. merit and demerit. If we see closely at the chart, we find that the seven verities relate to *jiva* and *pudgala* (primarily karma) as the constituents of cosmos and the remaining five verities are the states of their interaction and the resultant *jiva*. The next two states i.e. influx and bondage is the indicator of *sansara* or the world, as we know it or the Trans-migratory state of the *jiva*. The next two verities i.e. stoppage of influx and dissociation are the spiritual state of *jiva* where *jiva* tries to free itself of the *karmica* bondage and attain the state of pure soul called *moksa*, the last verity. Merit and demerit are the results of the interactions of the *jiva* and karma as auspicious (merit) and inauspicious (demerit).

11.7 UNIT END QUESTIONS

1. Explain how *Ahinsa* as the Foundation of Jaina Ethics.
2. Discuss in detail the nature of vratas.

11.8 SUGGESTED READINGS

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TEACHING OF MAHAVIRA ANEKANTAVADA:

Unit Structure :

- 12.0 Objective
- 12.1 Introduction
- 12.2 Anekantavada
- 12.3 Six Dravyas
- 12.4 Number / quantity of *dravyas*
- 12.5 Classifications of *dravya*
- 12.6 General and specific attributes of substances
- 12.7 Summary
- 12.8 Unit End Questions
- 12.9 References

12.0 OBJECTIVES

- A. To know the Philosophy of ethics in Jainism.
- B. To understand the central philosophy of Anekantavada.
- C. To know the importance of Dravyas.

12.1 INTRODUCTION

Jaina metaphysics starts with the scientific axiom that “nothing is destructible”, that is nothing can be created out of nothing, or out of something which does not at all exist in one form or the other. It means that the cosmos or universe, the conglomeration of all that exists, is uncreated and real by virtue of its being existential and is, therefore, eternal, everlasting, without a beginning and without the end. Thus, ontologically Jainism does not accept creation of the world by anyone. The cosmic constituents are themselves capable of explaining the diverse phenomenon by their respective functioning and interaction.

The Universe is a composite of groups consisting of adverse pairs like knowledge and ignorance, pleasure and sorrow, life and death and so on. Life depends on such adverse groups. All the groups have their own interests, which create clashes and conflicts in thinking among themselves. Religion is supposed to pacify these clashes through coexistence on socialistic pattern of society. The coexistence cannot be remained without relativity.

12.2 ANEKANTAVADA

Jaina philosophy is based on the nature of reality, which is considered through non-absolutism (Anekantavada). According to this view, reality possesses infinite characteristics, which cannot be perceived or known at once by any ordinary man. Different people think about different aspects of the same reality and therefore their partial findings are contradictory to one another. Hence they indulge in debates claiming that each of them is completely true. The Jaina philosophers thought over this conflict and tried to reveal the whole truth. They established the theory of a non-absolutist standpoint 'Anekantavada' with its two wings, Nayavada and Syadvada. Proper understanding of the coexistence of mutually opposing groups through these principles rescues one from conflicts. Mutual co-operation is the Law of Nature

Things are visible and invisible as well. We stand by visible objects and accept them as they surely are but do not recognize their invisible characteristics. Until and unless one does not recognize both these characters of an object, he cannot reach to the truth and justice. None is absolutely similar or dissimilar, friend or enemy, good or bad. As a matter of fact, every entity hides in itself the innumerable possibilities. Coal can be converted into the state of a diamond or coal is the first stage of diamond. This is the conception of Anekantavada. It should be remembered here that total impossibility of becoming is very rare. Rational cannot be irrational and irrational cannot be rational. On the contrary, it can be converted into some thing else. One becomes desperate, as he does not understand the theory of relativity. He forgets that the modes are not imperishable. They are to be changed. Sorrow can be converted into pleasure. Absoluteness has no meaning in any field. Substance cannot be fully explained without the assistance of Anekantavada. Life itself cannot be properly understood without this philosophical notion. Plurism, monotheism existence and non-existence, eternity and non-eternity and so on go together. These characters of an entity can be comprehended with the help of real standpoint (Niscayanaya) and Practical standpoint (Vyavaharanaya).

The Jaina believes, that a substance is dynamic (Padnami) in character. It means a thing is eternal from real standpoint and momentary from practical standpoint. Causal efficiency, according to them, is possible neither in a thing which is of the static nature (Kutasthanitya) nor in a thing, which is incongruous with the doctrine of momentariness (Ksanikavada), but it is possible only in a thing, which is permanent-in-change. (Parinamanastila).

The controversial point in the philosophical system is mainly related with the nature of reality. Some systems of thought accept only the Universal (Samanya) character of reality. Advaitavadins and the

Sankhyas are the typical representatives of this view. Some other schools led by the Buddhists recognise only particular (Visesa) character of reality. The third school of thought belongs to Nyaya-Vaisesikas, who treat Universal and Particular as absolutely distinctive entities.

According to Jainism, an entity has infinite characteristics, which are divided into two categories, viz. Universal and Particular. Just as different colours can exist in a lustrous gem without conflicting with each other, so the universal and particular elements could abide in a reality. Thus each and every reality is universalized-cum-particularized along with substance with modes (Dravyaparyayatmaka). Here 'Dravya' represents the Universal character and Paryaya represents the particular character of a thing. For example, a jar is made of gold, which can be changed into several modes, while preserving gold as a permanent substance. They are mutually inter-dependent, identical and separate from each other.

The nature of reality, according to this theory, is permanent-in-change. It possesses three common characteristics, such as Utpada (origination), Vyaya (destruction) and Dhrauvya (permanence through birth and decay). It also possesses the attributes (Gunas) called Anvayi, which coexist with substance (Dravya) and modifications (Paryaya) called Vyatireki, which succeed each other. Productivity and destructivity constitute the synarcic aspect of an entity and permanence is its enduring factor. Nayavada (the theory of partial truth) is an integral part of the conception of Anekantavada, which is essential to conceive the sole nature of reality. It provides the scope for acceptance of different viewpoints on the basis that each reveals a partial truth about an object. It is, as a matter of fact, a way of approach and observation which is an imperative necessity to understand of one's different interests and inclinations in different lights on the basis that there could be a valid truth in each of them, and therefore requires their proper value and impartial estimation. Naya investigates analytically a particular standpoint of the problem in all respects in the context of the entire reality. But if anything is treated as the complete truth, it is not Naya, but Durnaya or Nayabhasa or Kunaya. For instance, "it is" is Naya, and "it is and is only" is Durnaya, while "it is relatively (Syat)" is an example of Syadvada.

Syadvada investigates them into a constant and comprehensive synthesis. The prefix "Syat" in the Syadvada represents the existence of these characteristics, which, though not perceived at the moment, are present in reality. The word "Syat" is an in-declinable and stands for multiplicity or multiple character (Anekanta). It reveals certainly regarding any problem and not merely the possibility or probability. It is unique contribution of Jainism to Indian philosophy. There is a word 'Kathancit' in Sanskrit

literature, which is used as a substitute for "Syat" by Jains as well as non-Jaina philosophers. In English it may be translated with the word "relatively".

Syadvada is connected with relative expression about the nature of reality. It makes an effort to respect other doctrines by warning us against allowing the use of "eva" or "only" to proceed beyond its prescribed limits and penetrates the truth patiently and non-violently. It is a humble attitude of tolerance and justice and to pay respect for other's views. This view can be understood by Saptabhangi or the theory of seven-fold prediction, which is a method of cognition to comprehend the correct nature of reality through a sevenfold relative dialectic method. It is treated as complementary to the Syadvada doctrine. Akalanka thinks of it as a way, which considers reality in a positive (Vidhimukhena) and a negative (Nisedhamukhena) manner without incompatibility in a certain context.

Check your progress:

Q. 1.Explain the notion of Anekantavada

12.3 SIX DRAVYAS :

Looking at the colorful and different forms of existences in the universe, it is natural to be inquisitive about the form and nature of reality i.e. their ultimate source of origin. Is it one entity with its manifold modifications or manifestations or the reality itself is manifold?. Therefore all philosophers and philosophies start their enquiry about self and the universe around, with first understanding the reality (**sat**) and its nature. They soon came up with two related alternatives namely:

- I. The problem of change- Is changing real?
 - II. The problem of one and many- Is reality one or many?
- Sankara's Advait-Vedanta presents the thesis of unchanging, eternal, and conscious and one reality- **Brahman**. For him change, plurality and all worldly things are illusory.

- On the other hand Buddhists consider change as real. (Only Nagarjuna like Sankara denies the reality of worldly things. Other schools of Buddhism do not deny worldly things)
- Sankhya believes in duality of existence. They talk of *Puruṣa* (sentient) and *Prakṛti* (insentient)
- Nyaya talk of multiplicity of existences like air, water, fire and earth as different forms of insentient besides soul being sentient.

Thus to answer the issues raised by Western and Indian philosophers we should keep in mind the following conclusions on which Jains, being realists (believing in all existences in the universe as real), base their concept of reality on the following:

- It is realist and accepts multiplicity of world.
- It accepts permanence, change, multiplicity and identity or similarity simultaneously because in our experience we always find particularity and universality or generality simultaneously.
- They look at an explanation that is free of fallacy of partial view of reality as any generalization about reality on the basis of single characteristic suffers from the *ekantika doṣa* (mono-ism).
- It is therefore based on the doctrine of multiplicity of viewpoints (Anekantavada). Hence the reality should be viewed both from permanence viewpoint (substance) as well as momentary (mode) viewpoint also.
- It therefore considers both permanence as well as change as real. So they consider **reality as permanence with change**.

12.3.1 Nature of reality in Jainism

The nature and characteristics of reality (*sat*) are given by the three sutras from Tattvaratha sutra Jain *acarya* Uma Svāmi

*Sat dravyalakṣaṇam*⁴

Utpada-vyaya-dhrauvyayuktan sat⁵

*Guṇaparyayavad dravayam*⁷.

This means that **substance** (*dravya*) is the indicator or representation of reality; *sat* is with origination, destruction and permanence simultaneously and substance is with modes and attributes. These will be discussed further in section 2.1 while discussing the characteristics of substance later on. Basically Jains talk of duality of existence / reality namely:

- I. Living beings (*jiva*)
- II. Non-living beings (*ajiva*).

10.3.2 Need to know the nature and form of substantiated *dravya*.

As per Jain philosophy, this cosmos (*loka*) is another name of an amalgam of infinite substances. Therefore to know this cosmos, it is essential that we understand properly the concept and nature of substance (*dravya*). Without knowing the nature of substance, we cannot understand the characteristics of any entity properly / correctly. As the cosmos is said to be an amalgam of infinite substances, knowledge of the nature of substance will help us understand the entire process of origination, destruction and changes taking place in the cosmos better. One of the Jain *acarya* has gone to the extent of saying the foundation of all worldly or spiritual knowledge is the knowledge of the *dravya* itself.¹

Acarya Nemi Candra Siddhanta Deva, in the first *gatha* (verse) of his text *Dravya Sangraha*, given below, says that the main reason of our worshipping the Jain preceptors (Jinendra Deva) is that they gave us the true description of the substances like *jiva* (living beings).²

*Jivamajivan davvan jñavaravasahaṇa jeṇa nidditthañ,
Devindaviñdavandan vande tan savvada sisra.*

Meaning: We pay our homage by bending our heads to Jinendra Rsabha Deva, who has given us the sermons of *jiva* (living beings) and *ajiva* (non living beings) and who is adored by the entire community of heavenly gods,

Thus without having the knowledge of *dravya*, how can any body know correctly the supreme soul (Jinendra Deva). If one does not know the true nature of the supreme soul, how can one worship them properly and with all obeisances? Therefore, one of the most respected *acaryas* to date, Kunda Kunda says that the main reason to destroying delusion is to know the substance, its attributes and modes as given in the following verse.

*Jo jaṇadi arihañtan davvatta guṇatta pajjayattehin,
So jaṇadi appaṇan moho khalu jadi tassa layaṇ*³

Meaning: One who knows the supreme soul by its substance, modes and attributes, knows his-self and destroys the delusion in the process.

We therefore infer that the knowledge of substance, its modes and attributes enable us to have the correct knowledge of soul and supreme soul thereby destroying delusion, the root cause of all our problems. Hence it is not only important but also essential to have full knowledge of the nature and concept of substance.

10.3.4 Characteristics of substance / *dravya*.

Dravya is a definitive term of Jain philosophy that in general represents an entity or an object. This is why Jain *acarya* Uma Svami (2nd century AD) writes:

*Sat dravyalakṣaṇam*⁴

i.e. *dravya*/substance is the characteristics/indicator of reality (existent). What is real is substance. Now the question arises what is reality/ *sat*? He then proceeds to say the following in this regard:

Utpada-vyaya-dhrauvyayuktan sat⁵

i.e. reality is with origination – destruction and permanence. As per Jain philosophy, all objects / entities in this cosmos, whether sentient or insentient, are with origination-destruction-permanence characteristics i.e. substance/*dravya* is with origination – destruction and permanence simultaneously. New form of an entity is called its origination; giving up its old state is called destruction and the continuation of the nature of the substance is permanence; e.g. destruction of the state of milk results in origination of the state curd and the continuation of its being dairy product i.e. a by product of cow (*go-rasa*) for use by us continues its existence.⁶ This way each and every entity in this cosmos goes through origination-destruction-permanence continuously at every moment. Hence all these entities are termed as substance and are real /*sat*.

Besides reality /existent, another characteristic in Jain philosophy of substance is that it is always with attributes and modes (*pariyaya*) as given by Uma Svami in the following sutra.

*Gunaparyayavad dravayam*⁷.

Those parts of the substance, which co-exists with it, are called attributes (*guṇa*) and those that occur serially (*krama*) are called modes (*pariyaya*). There is no entity in this cosmos, which is not always accompanied with attributes and modes. Knowledge, intuition, happiness etc are the attributes of living beings while mind-based knowledge, verbal testimony etc are the modes of knowledge. Similarly form, taste, odour and touch are the attributes of matter (*pudgala*) and black / white /yellow etc are the modes of attribute colour.

Thus we conclude that *dravya* is what is real and real is with origination- destruction and permanence or with attributes and modes.

Jain texts use the word *dravya* primarily to represent substance. However we also find the terms like object (*artha*), thing (*padartha*), object of knowledge (*jneya* or *prameya*) etc. '*aryate gamyate parichidyate va eti arthah*' i.e. the entity is cognized is the object. Similarly all other terms used are with the object of acquiring knowledge about them. *Dravya* is also called existent (*vastu*) as '*vasanti gunah yasmin tat vastu*' or an entity in which attributes exist is called substance.

12.4 NUMBER / QUANTITY OF *DRAVYAS*:

There are infinite substances in this cosmos but they can all be classified in six main categories namely:

| | |
|------------------|---------------------|
| <i>Jiva</i> : | Living being |
| <i>Pudgala</i> : | Matter / Mattergy |
| <i>Dharma</i> : | Principle of motion |
| <i>Adharma</i> : | Principle of rest |
| <i>Akaaa</i> : | Space |
| <i>Kala</i> : | Time |

It is significant to know that most of the philosophies of the world talk of Mono-ism or *advaitvada* i.e. only one type of existence and everything emanating from it. But Jain philosophy talks of duality of existence / reality i.e. it propagates Duopoly of existence of living and non-living beings. Jains say that both living beings as well as non-living beings are existent and hence eternal truth and not imaginary or pseudo-reality. Similarly knowledge and object of knowledge, eternal and temporary, soul and supreme soul etc are all existent and real.

We shall briefly discuss each of these now. Jain literature however discuss at length the nature of living beings and matter as these are primary substance types which are helpful in following the path of spiritual purification and attaining emancipation.

a. *Jīva* or living beings.

An entity with consciousness and its manifestation as knowledge and intuition etc are found is termed as living being. From absolute viewpoint, living beings do not possess attributes like taste, touch, odour or colour and hence are non-concrete. While existing in the cosmos as empirical living being, it lives/ exists due to its capabilities of breathe, sense organs, life span and overall energy while as pure soul, it exists at the summit of the cosmos and exists/ lives forever with its attributes of knowledge, intuition and bliss.

Acarya Nemi Candra Siddhanta Deva, in his text *Dravya Saṅgraha*, has in a lucid manner explained the true nature of *jīva* based on its nine special characteristics as given below: ⁸

i. *Jivatva*

An entity which lives, as per absolute viewpoint with the force and capability of its consciousness and as per practical viewpoint with its four forces /capabilities of breathe, lifespan, sensual organs and its energy, is called to have *jivatva* or is called *jīva*.

ii. Upyogamaya or able to manifest

Here *upyoga* means primarily manifestation of consciousness into intuition (*darsanopyoga*) and knowledge (*jnanaopyoga*). There are further sub divisions of these two manifestations of consciousness that we do not discuss at this stage. However it is to be understood that this manifestation of consciousness is the primary or main characteristic of *jiva* in Jain philosophy e.g. the verses '*upyogo laksanam*'¹⁰ and '*cetanalaksano jivah*'¹¹ indicate this concept clearly.

iii. Amurtika - non-concrete

Jiva by its nature is non-concrete and attributes like touch, taste, colour and odour are not associated with it.

iv. Karta or Doer/ Agent

From absolute viewpoint, it is the doer of its nature and from practical viewpoint it is the doer of its matter karmas.

v. Svadehaparimana or is of the size of the body it owns.

Jiva expands or contracts in shape and size according to the body it lives in at different times. When it is liberated of all its *karmika* impurities, it is of the size and shape slightly less than the last body it owned.

vi. Bhokta or enjoyer

From absolute viewpoint, it is the enjoyer of its nature and from practical viewpoint it is the enjoyer of its matter karmas.

vii. Sansarastha or exists in this cosmos.

From the beginning-less time, it exists in this cosmos at different places and destinies.

viii. Siddha or Pure soul

When it is fully free from all the *karmika* impurities, then it attains the status of *siddha* (one who attained its objective) or *mukta* (free from bondages). It stays in this status forever and is omniscient, detached and in a state of bliss. It does not get born again in any other form (no reincarnation).

ix. Urghvagamana or to move upwards

Like the flame of a fire, its nature is to always move straight up but due to *karmika* bondage it appears to moving in different directions.

b. Pudgala or matter

Pudgala is a substance type that is concrete i.e. with touch, taste, smell and color attributes. It is active like *jiva*. However unlike *jiva*, its activity is not purposive to spontaneously result in its manifestation of its nature. It is thus affected to a large extent by *jiva* and is capable of greatly affecting *jiva*, due to its omnipresence. It is a major component of empirical soul and almost all knowledge acquired by empirical soul is through the use of matter as a means or the medium. Tattvārtha sutra (V.19-21) describes the benefits and uses of *pudgala* for *jiva* (*sariravadmamanahpraṇapanapudgalanam, sukhdukhajivitamaraṇopagrahasca, parasparagrahojivanam*). Thus matter is of immense use to the *jiva*. Identification of empirical soul and its activities are all due to matter associated with it. Even acquisition of knowledge by *jiva* to rid / dissociate itself of matter is matter. Spoken words, activities of mind, body and speech, thoughts are all matter.

The entire universe and its contents are perceptible due to matter only as it is the only concrete substance. Its basic or distinguishing characteristics are to join with or dissociate from other matter (of same type or different) or to be attracted to *jiva* and be of use to it. The word *pudgala*, a definitive term of Jain philosophy is a union of *pud* (to complete or combine) + *gala* (to separate) i.e. fusion and fission. Thus matter particles can combine to form lumps/ aggregate (*skandha*) or the lumps can break to form smaller lumps and continue the process to reach the last stage i.e. *parmanu* which is the smallest part which cannot be further subdivided. Some characteristics of matter are:

Matter in its primitive form is of just one type i.e. *parmanu*. It is the basis of all matter and energy. Both energy and matter can be interchanged. Light, Heat and other forms of energy are thus matter. Light is a *skandha* of matter. Its speed is said to be 186000 miles per second by Einstein. *Parmanu*, as per Jains can travel at the highest speed of 14 *rajjus per samaya*. Acarya Amrita Candra in Tattvaratha Sara says that the *parmāṇu* has a natural tendency to move downwards versus of *jiva* to move upwards.

Matter is of two types namely lump (*skandha*) and *parmahu*. Lump is a collection of *parmanus* and is perceptible. Lump /aggregate is further classified as of six types namely fine-fine, fine, fine-coarse, coarse-fine, coarse, coarse-coarse. *Parmanu* even though with perceptible qualities cannot be perceived by senses and is classified as absolute (non divisible) and real like atom to give molecules. *Skandha* is further classified in six categories as follows:

Gross-gross. Lump, which can be broken in parts and the parts, cannot be lumped together again e.g. wood, stone.

| | |
|---------------|--|
| Gross | Lumps, which cannot be broken in parts but divided and can be mixed together again e.g. milk, water etc. |
| Gross-subtle | Those which can be seen but cannot be touched or held e.g. shade, light etc. |
| Subtle-gross | Those which cannot be seen but cognized by some other sense organs e.g. words, sound, heat, odour etc. |
| Subtle | Cannot be cognized by any sense organ directly like karma particles. |
| Subtle-subtle | Even smaller e.g. lumps of two or three <i>parmanus</i> . |

- Matter has eight types (4 pairs of existent-non existent attributes) of touches (2 out of 4 present at a time in any *parmanu*), 5 colors, 5 tastes and two smell types. Thus a total of 200 different types of aggregate (i.e. of different characteristics) can be formed. Science has to date found 102 types of basic elements.
- Matter types which are of use to *jiva* are called clusters/*varganas* and are of eight types namely *karman*, luminous (*Tejas*), gross body (*Audarika*), protean body (*Vaikriyika*), conveyance body (*Aharaka*), mind material (*Mano vargana*), speech material (*Bhaśa vargana*) and breathe material (*śwāsocchāsa vargaṇās*). Gross bodies, protean bodies and conveyance bodies are three types of matter endowed with associability. All *varganas* are respectively used by *jiva* to have *karman*, *tejus* (electric), physical and protean/celestial (for hellish and heaven beings) bodies, *aharaka* or knowledge body for ascetics of higher order and remaining *varganas* for mind, speech, body and breathe.
- *Parmanu* is the smallest and indivisible part of aggregate. It cannot be destroyed even by the sharpest and most lethal arm / fire or water. It is without space points, besides its own one space point. It is slightly concrete and slightly non concrete.
- *Parmanu*, which is the basic part of matter has special characteristics and is defined as the smallest indivisible part of matter. It is like a dimensionless and mass-less geometric point that has existence but almost no size and weight. It travels in a straight line if unobstructed otherwise it can travel in any direction including in waveform but under the influence of other entities. (Ref scientists Max Plank, Neil Bohr etc and others who proved this to be so).

- *Parmanu* in normal state occupies one space point but in special conditions, one space point can have almost infinite *parmanus* in it. Scientists have proved that specific gravity of matter in nebulae is approx 10^{-24} while some stars are said to be composed of matter which is 2000 times denser than gold. *Parmanu* can have one each color, smell, taste and two touch (hot or cold and hard or soft) qualities. As per Einstein's theory of relativity, $e = mc^2$, matter can be converted into energy. So a *parmanu* can have almost infinite speed as *parmanu* which is almost mass-less and can travel 14 *rajjus* (i.e. the whole universe) or $1.4 * (10)^{21}$ miles per *samaya* at its fastest speed while its normal speed is one space point (*pradesa*) in one *samaya*. (smallest unit of measure of time).
- Bonding of *parmanus* is only due to the dry (arid) and cohesive (smooth) attributes present in different proportions. This is similar to positive and negative charges of protons and electrons. The remaining five substance types are non-concrete and cannot be cognized by our sense organs directly. Word, Bondage, subtle, gross, darkness, shadow, light, heat etc. are the modes of matter.⁹

Now we shall discuss the four supportive substances i.e. by themselves these substances do not act but they support the activities of both active substance types namely *jiva* and *pudgala*.

c. ***Dharma* or Principle of motion & *Adharma* or principle of rest**

Here the terms *dharma* and *adharma* do not mean the contemporary meaning of religion and non religion. Jain philosophy says that like living beings and non-living beings, there are two more entities known as *dharma* or principle of motion and *adharma* or principle of rest. Both are real and existent and hence have all the attributes associated with *dravya*. Because they are non-concrete, they cannot be cognized directly by sense organs. Even the scientists have proved the existence of these entities.

Gatisthityupagrahau dharmadharmayorupakarah. (TS/V/17)

Dharma in Jainism has been defined as a substance which it self does not move but helps the moving living beings and matters in their movement, just as water of river assists to movement of moving fishes. The fish swims by its own force but the water is essential for swimming. Principle of motion supports the motion of those objects (living beings and matter), which are moving e.g. water supports the movement of fish or the rail-lines support the movement of trains. It is one in number and omnipresent throughout the cosmos.

Adharma is the principal of rest and pervades the whole universe. This is the auxiliary cause of rest to the soul and matter. *Adharma* has been defined as a cause of helping the *matters* and souls which are at rest, in taking rest just as earth, which is at rest, helps those who want to stay and take rest.⁸ It is a substance, which supports the resting entities (living beings and matter), e.g. the shade of a tree supports a tired traveler's intention to rest. It is like force of friction in modern science. It is also one in number and omnipresent throughout the cosmos.

The medium of motion and rest never lose their special characteristics of facilitating movement and rest etc., and their common characteristics of existence etc., they are eternal, fixed in number and colour less (non-material).⁹ These are also without activity. There are innumerable points of space in the medium of motion, the medium of rest. They are located in the space of universe¹² and pervade the entire universe- space.

It is important to note that both these principles of motion and rest are the efficient cause (*nimitta*) only for the entities to be in these states. They, on their own do not encourage or cause these entities to move or rest. This point is very emphatically clarified in all texts of Jain philosophy e.g. *Dravya Sangrah* in both *gathas* (12 and 13) say '*acchanta neva so ñeñ*' and '*gacchanta ñeva so dharadī*' on the subject clearly say so.

d. Akasa or space

The entity, which provides space for all *jiva* and matter, is called *akaśa* or space. It is also one in number and omnipresent through cosmos and beyond. Even though it is one in number, yet from the point of view of six substance types, it is divided in two conceptual parts, namely *lokakasa* and *alokakasa*. *Lokakasa* is the space where all the substances are found. It is surrounded by an infinite space called *alokakasa* which is like void i.e. no other substance exists there except just space. To give an example, consider a glass half full with milk. Then in speaking terms one can say that this glass is with milk and this glass is without milk to give a feeling that there are two glasses though only one glass exists. Similarly *akasa* is just one but divided in two parts for the sake of understanding and function.

f. Kala or Time.

The entity, which supports transformation or change taking place in living beings and matter, is called *kala* or time. It is also non-concrete and innumerable in number. Time also is a non-living being substance. It has no body as it occupies only one space point and has no extension or body. Still it is classified as a substance as it has the essential characteristics of substance namely origination, destruction and permanence and that which is an aggregate of qualities and modes. Both these characteristics also apply to time.

Transformation in the substance cannot be conceived without the presence of time.

Vartanaparinamakriyah Paratvaparatve ca Kalasya (TS/V/22)

Like jewels, it is spread throughout space (*lokakasa*). From practical viewpoint, it is denoted as year, month, week, day, hour, minute; second etc but these are all modes of *kala*. It is through time that changes are reflected in the other substances. This proves the importance of time. This fact itself proves existence of *kala*. In Svetambara texts, generally they do not consider *kala* as substance but because of its usefulness, sometimes they do accept *kala* as substance also. Primary attributes of time are assisting substances in their continuous transformation; modifications, in their priority and non-priority in time etc. From practical viewpoint time is expressed in terms of year, month, day, hour and minute etc. Smallest unit of time is called *samaya* (infinitely small part of time) in Jain texts. And it consists of infinite instants –

So(a)nantasamayah (TS/V/40)

10.5 CLASSIFICATIONS OF *DRAVYA*

Substances can be classified or grouped in two classes based on their similar attributes. The most prominent classification is as sentient (*jiva*) and insentient (*ajiva*). Similarly substances are classified as concrete and non-concrete or active (*sakriya*) and passive (*niskriya*) or *svadravya* and *pardravya* as below.

- a. Concrete and non concrete: Only matter is concrete rest all substance types are non concrete.
- b. Active and passive: Only *jiva* and matter are active and the remaining four are passive or supporting in nature.
- c. *Sva-dravya* (self-same) and *par-dravya* (others): This classification is seen in spiritual texts only where the soul/ atma is *svadravya* and all other living beings and other substance types are *par-dravya*. This classification is essential to understand and contemplate on the self for spiritual purification.
- d. *Astikaya* (many space points) and *An-astikaya* (one space point only): Except time, all other substance types are with many space points and hence are classified as *astikaya* while time is with one space point only and not an *astikāya*. *Kala* is also called any without any space point. Thus, except time, all other substance types are clubbed together and

called *pañcastikaya*. A Kunda Kunda's famous text *Pañcāstikāya* describes these five substances only.

| S.no | Name | Nature | Number | Space | Concrete | Sentient | Active |
|-----------------|----------------|------------------|-------------|-------------|----------|----------|--------|
| Astikaya | | | | | | | |
| points | | | | | | | |
| 1. | <i>Jiva</i> | Knowledge, bliss | infinite | innumerable | No | Yes | Yes |
| 2. | <i>Pudgala</i> | fusion & fission | | infinite | do | Yes | No |
| 3. | <i>Dharma</i> | Supports motion | one | do | No | No | No |
| | | Yes | | | | | |
| 4. | <i>Adharma</i> | Supports rest | do | No | No | No | Yes |
| 5. | <i>Ākāśa</i> | Provides space | one | do | No | No | Yes |
| 6. | <i>Kāla</i> | Supports change | innumerable | one | No | No | No |

It is important to note that as per Jain philosophy, the number of substances in this cosmos do not change i.e. no new substance is created and no existing substance gets destroyed; they just change form. Hence all substances are eternal i.e. they were existent in the past, exist now and will continue to exist forever. Also it is true that they keep on transforming continuously. No substance stays in the same state even for a minute fraction of a second i.e. transformation is the nature of all substances.

It is also to be noted that transformation of any particular substance is within certain limits. No substance will ever leave its nature i.e. sentient can never become insentient and vice versa.. Similarly *Jiva* can never become matter and matter can never become *jiva*. Similarly we can surmise for other substance types also¹⁹. Similarly each substance is the material cause of its own transformation; no other substance can be so. Other substances can have a relationship like cause and effect only i.e. other substances can be the efficient cause of transformation in the main substance.²⁰

Another important feature of substances in Jain philosophy is that 'each substance is eternally independent and complete in itself. No

substance has origination from ab-initio i.e. totally new and no substance gets totally destroyed. Similarly no substance is dependent on other substances. No substance does anything for any other substance and neither obstructs in the functioning of other substances. From practical point of viewpoint, however it is said that all substances are inter related but from absolute viewpoint no substance is the doer of anything for any other substance. Every substance stays in its nature and they do not enter or interfere in the nature of other substances. Following verse from Kunda Kunda is worth mentioning here in this context.

Aṅṅoṅṅan pavisanta dinta ogasamannamannassa,

*Melana vi ya oṭher, niccan sagasabbhavan na vija hanti*²¹.

These substances do meet each other, interact with each, support other's activities; but they never leave their nature or adopt the nature of other substances. Like Kunda Kunda, other *acaryas* have also said similarly; notably *acaryas* Vira Sena and Kartikeya.

12.6 GENERAL AND SPECIFIC ATTRIBUTES OF SUBSTANCES:

As we have seen earlier, each substance has infinite attributes. Some attributes out these are generic in nature i.e. found in more than one substance types while the others are termed specific or unique to a particular substance type. Generic attributes which are found in all substances, be they sentient or insentient are as follows:

- Existence / eternal existence (*Astitva*) i.e. by its virtue the substance exists forever and can be neither created nor destroyed.
- Causal efficiency or functionality (*Vastutva*) i.e. every substance is capable of performing a purposeful action (*artha kriya*)
- Substantive-ness or fluency or persistence (*Dravyatva*) i.e. due to this attribute the substance keeps on changing e.g. the ocean keeps on changing its modes by having waves at every moment but it always stays as ocean.

- Objectivity or measurability (*Prameyatva*) i.e. by its virtue a substance can become an object of knowledge.
- Extension in the space / occupying space or some sort of form (*Pradesatva*) i.e. by virtue of this attribute a substance can occupy space and have some shape / form.
- Eternal persistence or identity / essence/ invariance (*Agurulaghutva*) i.e. an attribute which prevents the substance and its attributes from leaving its substance hood or attributes, e.g. sugar even if mixed with poison does not leave its nature of being sweet.

Generic attributes which are found in more than one substance types:

- i. Insentient e.g. matter, space, time etc except living beings.
- ii. Non-concrete e.g. all substance types except matter.

Specific attributes, specific to a particular substance type are as follows:

- i. Living beings knowledge, intuition, conduct, bliss, energy etc.
- ii. *Pudgala* Touch, taste, odour, colour or from etc.
- iii. *Dharma* Supports motion
- iv. *Adharma* Supports rest
- v. Space Provide space to stay / exist.
- vi. Time Supports change / transformation

12.7 SUMMARY

Jainism emphatically asserts that every soul is capable of attaining perfection if it willfully exerts in that direction. But the real situation is that from time eternal the soul is bound with matter and it is the aim of every person to get the soul rid of matter so that soul can assume its true state. This spiritual emancipation requires the knowledge of the beatific condition and of the causes which stand in the way of its attainment. To find out these causes it is necessary to understand what are the existing elements or substances of nature and mode of their interaction. Jainism believes that the whole universe can be divided into two categories, viz., Jiva, i.e., soul and Ajiva, i. e. non-soul. These two – Jiva and Ajiva - exhaust between them all that exists in the universe and Jaina philosophy is based on the nature and interaction of these two elements. It can be said in short that the living and the non-living, by coming into contact with each other, forge certain energies which bring about birth, death and various experiences of life; this process could be

stopped, and the energies already forged destroyed, by a course of discipline leading to salvation.

Check your progress:

Q Enumerate the concept of dravyas in Jainism

12.8 UNIT END QUESTIONS

1. Explain the importance of vratas in the development of the life of individual for spiritual liberation
2. Expound in detail the jaina concept of tattvas.
3. Bring out the importance of the concept of anekantavada as a central philosophy in Jainism
4. Discuss in detail the concept of six dravyas.

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SPREAD OF JAINISM

Unit Structure

- 13.0 Objectives
- 13.1 Introduction
- 13.2 Recessions of the Jaina Agamas
- 13.3 Evolution of Jain sects
- 13.4 Samprati
- 13.5 Summary
- 13.6 Unit End Questions
- 13.7 References

13.0 OBJECTIVES

- A. Understand the way in which the scriptures have been written
- B. The problems underlying the recession of scriptures
- C. Historical evolution of Jaina sects
- D. Samprati(grandson of King Asoka Maurya) who went on to establish Jainism firmly

13.1 INTRODUCTION

In Buddhist history, it is well known that to establish order in the preaching of Lord Buddha, the Buddhist monks convened three Council (Samgatis) in chronological order. Similarly, with a view to establish order in the preaching of Lord Mahavir, Jain Acharyas assembled three times and prepared three recessions of the preachings. Whenever the Acharyas saw that the Shrut was waning and that there was disorderliness into it, they assembled and established order in it.

13.2 RECESSIONS

13.2.1 The First Recession done in Pataliputra

The Order of the Jain monks assembled in Patliputra about 160 years after Lord Mahavir's death, and also after a terrible famine which lasted for many years (21). At that time, the middle region of the country (Madhyadesh) was under the sway of this severe famine, causing the dispersion of Jain monks in various directions. Naturally, the Anga Agams fell into a bad state.

The monks assembled after the famine, and asked one another what they could recollect and thus collected and arranged eleven of twelve Angas. But they found that nobody recollected the entire Drashti-vada,(Drustivada) the twelfth Anga. At that time Acharya

Bhadrabahu alone possessed the knowledge of Drishti-vada, but he had taken recourse to the yogic path of a special sort and was in Nepal. So the Jain community requested Acharya Sthulibhadra with many other monks to go to Bhadrabahu to learn the text of the Drishti-vada from him. The Drishti-vada, being the twelfth anga Agam book, contained fourteen Purva-Sutras. Of those monks, Sthulibhadra alone was successful in acquiring the knowledge of it. After acquiring the knowledge of ten Purvas, he misused the miraculous power earned through their use. When Bhadrabahu came to know this, he stopped giving lessons to Sthulibhadra. After beseeching by Sthulibhadra, he agreed to teach him the remaining four Purvas, but he forbade Sthulibhadra to teach these four Purvas to others.

As a consequence of this, there existed in the Order of Jain monks, the knowledge of 14 Purvas up to Sthulibhadra. After his death, the order possessed the knowledge of eleven Angas and only ten Purvas. Sthulibhadra's death occurred 215 years (207 years according to the Digambara view) after Lord Mahavir's Nirvana.

As a matter of fact, even Sthulibhadra was not a Shruta-kevalin because though he had learnt both the text and meaning of the ten Purvas, he had learned simply the text of the remaining four Purvas. The knowledge of the meaning of these four Purvas was not imparted to him by Acharya Bhadrabahu.

Hence, according to the Svetambara view we have to say that after Acharya Bhadrabahu's death (170 years after Lord Mahavir's death) Shrut-kevalis disappeared from the arena of the Jain Order. After him, there flourished no knower of the entire Shrut. The Digambar maintain that the disappearance of Shrut-kevalis occurred 162 years after Lord Mahavir's death. Thus, there is a difference of only eight years in the two views. The two traditions of the lineage up to Acharya Bhadrabahu are as follows: Digambar Tradition (24)

| | Years |
|-------------------------|-------|
| Keval-Jnani Acharyas | |
| Gautam-swami | 12 |
| Sudharma-swami | 12 |
| Jambu-swami | 38 |
| Shruta-kevalin Acharyas | |
| Vishnu | 14 |
| Nandimitra | 16 |
| Aparajit | 22 |
| Govardhan | 19 |
| Bhadrabahu | 29 |
| | ----- |
| | 162 |

| | | |
|-------------------------|-------|----|
| Swetambar Tradition | (25) | |
| | Years | |
| Keval-Jnani Acharyas | | |
| Sudharma | (26) | 20 |
| Jambu-swami | 44 | |
| Shruta-kevalin Acharyas | | |
| Prabhava | 11 | |
| Sayyambhava | 23 | |
| Yasobhadra | 50 | |
| Sambhutivijay | 8 | |
| Bhadrabahu | 14 | |
| | ----- | |
| | 170 | |

In short, of the twelve Angas composed by the Ganadhars, eleven Angas, bereft of the four Purvas were recovered by the Order assembled at the first council. Because though Sthulibhadra knew the text of the entire Shrut, he had no right to teach the four Purvas to others. Hence after him flourished knower not of the entire canon but of the eleven Angas and ten Purvas only, so there was a question of preserving the Shrut contained in only these.

Division of the Agams on the Basis of View Points of Exposition, and the Extinction of the Purvas:--

According to the Swetambaras, the series of the Das-purvis (knowers of eleven Angas and ten Purvas only) completely ended with the death of Acharya Vajra. His death occurred in 114 Vikram Samvat (584 years after Lord Mahavir's death). But according to the Digambar, Dharmasen was the last Das-purvis, and 345 years after Lord Mahavir's death, Das-purvis altogether disappeared from the arena of the Order. This means that the Digambara place the disappearance of Shrut-kevalis eight years earlier than the date when the Swetambaras place it, and the former place the disappearance of Das-purvis 239 years earlier than the date when the latter place it. The essential point that follows from this is that the process of the extinction of the Shrut is somewhat speedy according to the Digambara view.

The two traditions of the lineage of the Das-purvis are as follows:

| | |
|-------------------------|-----|
| Digambar Tradition (27) | |
| | 162 |
| Visakh Acharya | 10 |
| Prosthil | 19 |
| Kshatriya | 17 |
| Jayasen | 21 |

| | |
|-------------|-------|
| Nagasen | 18 |
| Siddhartha | 17 |
| Dhritisen | 18 |
| Vijay | 13 |
| Buddhilinga | 20 |
| Deva | 14 |
| Dharmasen | 16 |
| | ----- |
| | 345 |

Swetambar Tradition (28)

| | |
|--------------------|-------|
| | 170 |
| Sthulibhadra | 45 |
| Mahagiri | 30 |
| Suhastin | 46 |
| Gunasundar | 44 |
| Kalak | 41 |
| Skandil (Samdilya) | 38 |
| Revati-mitra | 36 |
| Arya-Mamgu | 20 |
| Arya-Dharma | 24 |
| Bhadragupta | 39 |
| Shrigupta | 15 |
| Arya-Vraja | 36 |
| | ----- |
| | 584 |

After Arya-Vajra there flourished Arya-Rakshit, who remained Yug-pradhan for thirteen years. Keeping in view that pupils could have less developed faculties of intelligences, grasping, and retention, he made four classifications of the Agamas, based on the four points of view exposition (anuyog). Until his times each and every Agama Sutra work was expounded from all the four viewpoints of exposition.

Charan-karan-anuyog:

Those Agams which expounded the ethical viewpoint are classified under the heading of Charan-Karan-anuyog.

E.g., eleven Angas, also known as Kalik-shrut, Mahakalpa-shrut and Ched-sutras.

Dharma-katha-anuyog:

Those Agams which expounded the religious story viewpoint are classified under the heading of Dharma-Katha-anuyog.

E.g., Rishibhasitas.

Ganit-anuyog:

Those Agams which expounded the mathematical viewpoint are classified under the heading of Ganit-anuyog.

E.g., the Surya-prajnapti.

Dravya-anuyog:

Those Agams which expounded the metaphysical viewpoint are classified under the heading of Dravya-anuyog.

E.g., the Drushti-vada.

It was necessary for the Acharyas to expound each and every Sutra work, employing extensively the viewpoints (Naya), so long as the divisions of the Sutra works were not made on the basis of the viewpoints of exposition. But it became unnecessary to employ those viewpoints in the exposition of each and every Sutra work as soon as the divisions of the Sutra works were made on the basis of the viewpoints of exposition (30).

From what is said above, it is clear that the teaching and the study of the Shrut must not have continued in the same manner as they had continued before Arya-Rakshit and there must have crept into them slackness to a considerable degree. So it was quite natural that the canon should gradually fall into loss and corruption. It has been said in connection with even Arya-Rakshit that he studied nine Purvas and only 24 yavikas of the tenth Purva (31). Even Arya-Rakshit was not able to impart to his pupils that much knowledge of the Shrut which he himself had acquired. In the life story of Arya-Rakshit it has been said that of all his pupils only Durbalik Puspamitra could study nine purvas in their entirety but he afterwards forgot the ninth purva in the absence of constant recitation on his part. Gradually there disappeared the experts on the tenth to first Purva, in that order, and thus there arrived a time when there were none who knew the Purvas. This was the situation in the year 1000, after Lord Mahavir's death. But according to the Digambar view that situation occurred 683 year after Mahavira's Nirvana.

13.2.2 The Mathuri Vachan (Recession done in Mathura)

It is mentioned in the Curni(churni) on the Nandi Sutra that owing to the famine which lasted twelve years, the Sutra works became extinct in the absence of the activities of taking lessons, repeating them, and pondering over them. In other words, during those unsettled times, the monks neglected their regular studies of the Sutras; so the Sutra works fell into oblivion. After this twelve year long famine, the monks assembled in Mathura under the presidentship of Arya Skandil and collected and arranged the Kalik Shrut on the basis of what they could recall and recite. Since this

vachan was done in Mathura, it is called Mathuri Vachan. Some assert that the Sutras had not become extinct but there had taken place disappearance of the principal Anuyogadhars. At that time there existed only one Anuyogadhar, Acharya Skandil. As he imparted knowledge of the anuyogs to other monks in Mathura, the vachan came to be known as Mathuri. From this it is clear that owing to the second famine the Shrut fell into a bad state. This time the credit of the compilation and arrangement of the shrut goes to Acharya Skandil. Muni Shri Kalyana-vijayji maintains that the period of Acharya Skandil's Yugapradhanatva fell between 827 and 840 Vira Samvat. Therefore, this vachan should have taken place in this period. As a result of this vachana, the Agamas were written down.

13.2.3 The Valabhi Vachan (Recession in Valabhi)

Synchronous with the council at Mathura, Acharya Nagarjun convened a council of monks at Valabhi and tried to collect and arrange the Agams. Whatever Prakirna works, in addition to a particular Agam work and its anuyogs, were retained in memory by Vachak Nagarjun and the assembled monks. Then they were written down and the recession was prepared after having corrected lengthy portions according to the context. As Nagarjun was the president of this council, the vachan is called the Nagarjun Vachan as well.

The Penning down by Devardhigani

Then a council of monks presided over by Kshama-Shraman Devardhi-gani was held at Valabhi, 150 years after the councils presided over by Skandil and Nagarjun at Mathura and Valabhi respectively. It was decided to document all available Prakirna Sutras, and preserve the Anga and other Sutras that were documented in the two former councils. This will bring uniformity in Sutras as far as possible by resolving the differences in sutras. Of course, the most important differences were documented in curnis and tikas.

This is the reason why we come across in the Sutras as also in the commentary the phrases such as, 'vayanamtare puna' (according to another recession), and 'Nagarjuni-yastu-pathanti' (the followers of Nagarjun read the text as). Several Prakirna works which were available in one recession only were considered authentic in the form in which they were available.

This task was accomplished 980 years after Mahavira's Nirvana. After that event, the text of most of the Agama works available at present was settled at this time.

If the list of the Agama literature that occurs in the Nandi Sutra is to be regarded as the list of all the Agamas documented in this council at Valabhi, then we have to say that even after this documentation several Agama works, especially many Prakirans, have become extinct. Also Virastav and Pinda-niryukti Sutras are not mentioned in the Nandi Sutra but which are still recognized by the Swetambars as Agama works.

Check your progress

Q. Briefly discuss the three councils.

13.3 EVOLUTION OF JAINA SECTS

History of the Jain Tradition goes back to a much earlier period than the age of the 23rd ford-maker Parshavanath i.e. (8th century B.C). Followers of the Parshva tradition were found in abundance during the life and times of Mahavira (599-527 B.C). Larger section of the followers of Parshva adopted the rules of conduct as promulgated by Mahavira. Mahavira himself did not use any articles like the alms bowl etc. He did not use any cloth at all and remained stark naked. Disciples who were initiated by Mahavira himself or were inspired by his ideal also lived and moved completely naked. Efforts were made very early within 8 yrs of his Nirvana to bring together the two communities of Monks; 1) who used one or more clothes and 2) who remained totally naked: by Keshi Muni, chief of the followers of the Parshva and Gautama of the disciples of Mahavira on the basis of the clear understanding that we are all pilgrims on of the same path of ahimsa and moral / spiritual life for achieving salvation. There are no fundamental differences amongst us. Let us get together and become one united community. Their efforts did succeed, but not 100% and the two communities continued to maintain their separate identity, even after the Nirvana of Mahavira. There are interesting episodes that Mahavira's followers were subdivided temporarily into seven small groups because of insignificant philosophical and behavioral differences.

These sub-groups did not survive later on. The two Chief communities of monks and followers of each one of them remained

independent. One group of monks who used one or more clothes came to be known as Svetambaras i.e. 'the white clad ' and they treated Gautama as their Chief, after Veer Nirvan; While the other groups whose monks went naked, their faithful followers can to be known as Digambaras i.e. the sky clad. This group treated Sudharma as their Chief. There was a very strange and intriguing co-incidence that on the one hand Jainism was spreading from the North-West of the country to the North-East, East, South and Central India; while on the other hand the community went along the path of mutual- division into smaller sub-groups. There is enough historical evidences that the Svetambara and Digambara sects finally parted ways 136 years after Vikram era.

Number of prominent Digambar munis moved to the South for spreading the message of Mahavira. Small sub-sects of this community who had moved to the south continued to emerge. The famous Yapaniya Sangha was founded in the 5th / 6th century of Vikram era. In Vikram yr. 753, the Kashtha Sangha was founded at Nanditat by Muni Kumar Sen. Mathuir Sangha was established 200 years after this at Mathura by Muni Ram Sen. Bhillaka Sangha in v.s.971 by Muni Vir Chandra at Pushkal in the Vindhya mountains. Additionally this is an undeniable proof that in the 9th and 10th centuries v.s., a Jain Muni had successfully propagated Jain Dharma among the bhils of the Vindhya mountains. From more than 500 stone Inscriptions at Shravana Belgola, we get the information that the Mulasangha, Nandisangha, Namiursangha, Mayursanghadl Kittursangha, Kollatursangha, Nandigana, Desigana, Dramil(Tamil) Gana, Kanur Gana, Pustak or Saraswati Gaccha, Vakragasccha, Tagaril Gaccha, Nanditat Gaccha, Inguleshwarbali, Pansogebali etc. had been formed at little periodical intervals in the history of Jain Dharma in South India.

A very important episode is reported to have taken place in the 3rd century B.C. during the later years of reign of the Emperor Chandragupts Maurya. A 12 years long famine struck the Mauryan empire. The Digambar Acharya Bhadrababu is said to have travelled all the way to the far south alongwith the Emperor Chandragupta Maurya and large retinue of his Digamber Muni disciples. The obvious reason for this long and arduous journey on foot by the whole Sangha was, that it had become extremely difficult to lead their life in accordance with the classical tenets of Dharma because of severe social economical and environmental problems, created by the famine. Acharya Badrababu and his sojourn there helped the propagation of Jain Dharma among the people of the southern country. There is the historical evidence of the Pali Buddhist Chronicles that the Nirgranth monks (Naked Jain Munis) were well known, well spread over the land and well respected in Sri Lanka as early as 106th year of Buddha's nirvana, while Buddhism is said to have reached Sri Lanka through Mahendra, son of King Ashok, 236 years after Buddha's nirvana. It

means Jain Dharma had already reached Ceylon at least 130 years before the advent of Buddhism. Jain Dharma continued to flourish starting from the Southern most part of the country of Karnataka, Maharashtra, Orissa, Rajasthan, Gujarat the North-West, East and Central states of the country, during all the centuries before and after the Christian era upto the middle ages.

The North Karnataka inscriptions of Mrigesh Verma of the 5th century A.D. inform us about the existence of 5 main sects of the Jain Sangha;

- 1) Nirgranth Sangha
- 2) Mula Sangha
- 3) Yapaniya Sangha
- 4) Kurchak Sangha
- 5) Swetapat Maha Shrman Sangh

At this period, we are informed of the existence of Panchstupaavaya also. The great Sangha of white clothed Munis, was divided into many Kulas and branches, the details of which are known from the Kalpasutra and the Mathura inscriptions. In the 5th century A.D. two another notable formations of the Digamber and Swetamber communities also come into existence i.e. the Bhattarakas in the Digamber community and the Chatyavasis in the Swetambar community.

The Khartaragaccha is reported to have come into prominence to oppose the delinquent behaviour of the Chatyavasi Jain monks. The Bhattaraka Tradition in the Digamber Jain community continues to survive as very influential and respectable group of Monks even today. The Bhattarakas have been instrumental in the creation of most of the Jaina Shastra Bhandaras (Libraries of Jain scriptures) all over the country. These Libraries have preserved lacs of mss, available to us today, even after all the attempts of destruction and burning the libraries by 'Muslim fanatics during centuries of Mohammadon rule. They saved many Jain temples also from being destroyed. They are not known to have played any negative role in the life of this community.

By the 16th Century A.D. during the period of the Mugal Empire, Jain monks and householders had already adopted rituals and ways of behaviour not proper for Jains Monks and householders under the influence of the larger Hindu community. Reformist movements started in both sections of the community, the Digambaras and the Swetambaras. Among the Swetambaras , Lonkashas, founded the Lonka Gaccha. Among the Digambaras the well known poet, Banarsi Das, led the reformist movement, which led to the establishment of the Dig. Tera-Panth sect. Banarasi Das was followed by Sant Taran Taaran. His followers were later on known as Taran Taaran Panth. In the year 1762 A.D. Sant Bhikkhu founded the Tera Pant sect of the Swetambar community, Rev. Mahapragna, Muni Nathmalji, is the single

pontifical head of this community. He is leading the movement of non-violence in India and abroad.

In the very beginning of the 20th century, a great householder saintly Jain, Srimad Rai Chandra, who was Revered as Guru, by a Mahatma Gandhi, the great apostle of non-violence, was revered and respected so highly and deeply that his followers have founded some Ashramas in his name in India, of which, the Agaas Ashrama in Gujarat is the most famous. He is even worshipped in the U.S., U.K. and other countries by his reverent followers. Shrimad Raichand Bhai's marble statues have been formally anointed in a number of temples in Gujarat, U.K. and U.S.A.

Check your progress

Q .Name the important sects in Jainism

13.4 SAMPRATI:

The successor of the Nanadas were, the mighty Mauryas, who were perhaps the first emperors of a large part of India. The origin of the Mauryas seems to have been with Candragupta(Chandragupta) who, according to the Jaina accounts, was the son of a peacock – tamer. In his reign, Bhadrabahu predicted a twelve year famine in Magadha. Hence he, along with king Candragupta and with a number of disciples, migrated to south India. Epigraph of 600 A.D. mentions the migration of Bhadrabahu to south. Apart from this, the mention by Megathenese who visited the court of Candragupta some time between 305-297 B.C. may be taken as a sufficient proof of ascendancy of Jaina monks under Candragupta. It shows that Candragupta was a Jaina, not only made Jainism firm in North India, but also had a hand in spreading it to the southern parts of his empire as he was one of the pioneers to go there along with Bhadrabahu and others.

Bindusara was the successor of Candragupta. Jaina sources are silent about him.

Asoka, the first sovereign ruler of India succeeded Bindusara. He distinguished himself by not only consolidating the empire but also by exhibiting a superb piety which may be said to rest on common ethical principles of Jainism as well as Buddhism. He was more under the influence of Buddha, became less and less sectarian and tried to inculcate in his subjects, the Dharma which embraces the moral precepts and dogmatic tenets common to other religions.

Kunal, the son of Asoka, was given the province of Ujjain. His son Samprati was later on made the viceroy of Ujjain.

Samprati – He was a great patron of Jainism. After his rise to kingship, he came in contact with the famous Jaina pontiff Arya Suhastin in Ujjain.

He is said to have given clothes to the Jaina monks, opened food-centers for the poor, and asked cook to give all remnants of food to the Jaina monks.

Thus, the monks obtained unlimited articles of food and pieces of clothing.

Samprati invited all his vassals and explained them the jina dharma.

He is also said to have made jina images and send all over India Thus, festivals and worship of the jina images began to be celebrated in all places in and around Ujjain. He also asked his feudatories to prohibit killing of living beings in their regions and make the touring of the monks safe.

The king sent his spies in the garb of Jaina monks to the border regions to make the regions safe for the Jaina monks.

Samprati furthered the cause of the Jaina monks with perfect zeal and hence the sphere of Maurya activity shifted from the eastern side to central or western India, also to the south

13.5 SUMMARY

Inspite of the problems in the recessions of the Jaina agamas, the svetambara jainas were successful in redacting 45 agamas which have the insights about various topics from spirituality to various empirical subjects. In the span of 900 years from Mahavira till Devardhigani under whom the agamas were written have some problems yet leaving it value intact.

The growth and rise in the Jaina sects can be understood in the light of geographical, political, sociological conditions. Nevertheless the differences in the rituals nor their rise affect the basic essence of Jainism.

Emperor Samprati is regarded as the Asoka of Jaina religion. As Asoka did for Buddhism, the Jaina sources maintain that King Samprati worked for popularising Jainism.

13.6 UNIT END QUESTIONS:

- Q.1 Discuss the three councils
- Q.2 Show how the differences within the ideology has led to development of jaina sects
- Q.3 Expound on the role of King Samprati

13.7 REFERENCES

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IMPACT OF JAINISM ON SOCIETY

- 14.0 Objectives
- 14.1 Introduction
- 14.2 Establishment of social equality
- 14.3 Independence from priestly dominance
- 14.4 Religious Emancipation of Women
- 14.5 Impetus to Female Education
- 14.6 Summary
- 14.7 Unit End Questions
- 14.8 References

14.0 OBJECTIVES

- A. To know that being one of the ancient religions it has brought important changes in society
- B. To know how it has benefitted the society

14.1 INTRODUCTION

From the social history of India it is evident that Tirthankara Mahavira, in order to solve the pressing problems of the time, made several important salient contributions from a social point of view. It has been recorded that Tirthankara Mahavira, after the attainment of omniscience at the age of forty two, toured different parts of India for a continuous period of thirty years, met people from various urban, rural and tribal societies, and preached the principles and rules of conduct as laid down by Jainism. The personality and preachings of Tirthankara Mahavira created a tremendous impact on the minds of all sections of people and especially on the down-trodden sections of the population. He not only revealed to them the path of liberation, i.e., the path to attain the eternal happiness, which was the main object of the people, but also showed the actual means through which all people, irrespective of any distinction of class or status, can achieve this objective. His sincerity of purpose, way of approach, method of explanation, divine speech and distinctive philosophical and ethical doctrines appealed to the people to such an extent that with a firm conviction of mind and great determination people began to adopt Jaina religion be they lay followers or as ascetics.

In this way Tirthankara Mahavira ushered in a new era of hope and aspirations for the common people and succeeded in considerably other arrangements for the perpetuation of his social order. Ob

various new concepts and ideas revolutionised the entire course of life of the people. The significance of Tirthankara Mahavira lies in successfully effecting a social change and in making institutional and other arrangements for the perpetuations of his social order. Obviously, the Jaina Acharyas, Thinkers and Preceptors continued to advocate this new social policy. Thus the Jainas made remarkable contributions in the social field, and the significance of Jainism, from a social point of view, lies in these contributions which are briefly outlined here.

14.2. ESTABLISHMENT OF SOCIAL EQUALITY

The most significant contribution of Jainism in the social field was the establishment of social equality among the four varnas. I.e., classes, prevalent in the society. Tirthankara Mahavira succeeded in organising his large number of followers into a compact social order quite distinct from that of the Brahmanic social order of his time.

The Vedic society was composed of four classes, viz., Brahmana, Rajanya (i.e. Ksatriya), Vaisya and Sudra. They were said to have come from the mouth, the arms, the thighs, and the feet of the Creator, Brahma. The particular limbs are ascribed as the origins of these divisions and the order in which they were mentioned indicated their status in the society of the time. The fact that the four classes were described as of divine origin could be taken as sufficient indication that they were of long duration and also very well defined. Not only the four classes were distinct and separate, but they were also later on affected by the spirit of rivalry among themselves. Even in the early vedic times, the Brahmanical profession had begun to set up claims of superiority or sacredness for itself and accordingly we find that different rules were prescribed for different classes. Obviously the prerogatives of the sacerdotal class created cleavages in the society. The Ksatriyas were assigned a position next to Brahmanas and Vais'yas and sudras were comparatively neglected. Thus the society at that time was completely class-ridden in the sense that unusual importance was given to the Brahmin class to the detriment of other classes and that nobody was allowed to change his class which he had got on the basis of his birth in that class.

Against these glaring practices based on the acceptance of social inequality and on the wide observance of social discrimination, Tirthankar Mahavira and later on Jaina Acharyas forged their opposition. Tirthankara Mahavira recognised the division of society into four classes but based them on the nature of activities carried out by the people and not on the basis of their birth. He gave full freedom to one and all, including women-and the Sudras, to

observe common religious practices prescribed for all and admitted them into his religious order. In this way Tirthankara Mahavira threw open the doors of Jainism to all and gave an equal opportunity to everybody, irrespective of his-class or birth, to practise religion according to his capacity. Those who followed religion as householders (male and female) were known as sravakas and sravikas and those who observed the religion fully by leaving their houses and becoming ascetics (male and female) were called as sudhus and sadhvis.

In this way the society as envisaged by Tirthankara Mahavira and other Jaina Acharyas, was a society where classes were not hereditary like water-tight compartments and where complete freedom was granted to the people to change to the class of their own -aptitude. All classes were considered as different ways of life and utmost importance was attached to individual character and mode of behaviour. There was no room for anybody to feel that he was neglected or degraded as he was free enough to follow any profession he liked and he could observe all religious rites and practices with others.

Thus Tirthankara Mahavira conception of varna system produced social impact of great significance. The principle of social equality among the classes was finally established and the social mobility among the classes was considerably increased as the criterion of birth for the membership of a class was straightway removed. This had a very wholesome effect on the conditions of the sudras which were very deplorable in the sense that the sudras were deprived of education, denied all rights, subjected to inhuman treatment, and assigned the lowest position in society. Formerly the sudras were completely disregarded in religious matters and several binding restrictions were placed on their movements and ways of living. Obviously, Tirthankara Mahavira's teachings proved a great solace to the sudras. This resulted in the rise of social status of the down-trodden people, and similarly there was a distinct change in the social attitude towards the non-aryans and the common masses. Slowly there arose a strong opposition to the continuation of the practice of slavery in any form.

14.3 INDEPENDENCE FROM PRIESTLY DOMINATION

Along with the establishment of social equality the teachings of Tirthankara Mahavira and the Jaina Acharyas affected to a very great extent the privileged position enjoyed by the Brahmanas belonging to the priestly profession. From the vedic times such Brahmana priests enjoyed high social status, political facilities, economic concessions, educational opportunities, and religious privileges to the exclusion of other classes. In view of this monopolistic condition the Brahmana priests used to hold the

positions of prominence in society and freely made use of that position for the exploitation of the masses in different fields and especially in religious matters which were of highest importance to the people.

In these circumstances Tirthankar Mahavira launched an open and forceful attack on the priestly class and on their ingenious practices used for the excessive exploitation of the common masses. At the same time Tirthankara Mahavira made his religion easily accessible to the common masses, gave equal opportunities in the practice of religion to one and all irrespective of their class affiliations. and held out a sure promise to achieve salvation, the highest goal of their life, by observing the rules of conduct laid down by the religion and not by merely getting the different kinds of sacrifices performed by the priests. This practical and ethical approach to religion vigorously and effectively enunciated by Tirthankara Mahavira made people independent of the priestly domination, created a feeling of self-reliance and appealed to the common masses. Thus Tirthankara Mahavira's opposition was to the priestly class of Brahmanas and to the several tactics employed by them for the exploitation of the common masses by managing to keep the masses virtually ignorant and entirely dependent on the favours of the priests. This strong opposition considerably reduced the influence and domination wielded by the priestly class over the other people.

But it is significant that the opposition of Tirthankara Mahavira was confined to the priestly class of the Brahmanas and not to the Brahmana varna as such. In fact, Tirthankara ~ Mahavira always appreciated the intellectual capacities of the Brahmanas, initiated many learned Brahmanas to Jaina religion, admitted several scholars from among the Brahmanas to his ascetic order and even appointed Indrabhuti Gautama, the most learned Brahmana teacher, as his first Ganadhara, i.e., the apostle or the chief disciple. In this connection it may be mentioned that Tirthankara Mahavira delivered his first upadesa, i.e., sermon, after 66 days of attainment of omniscience, and that too only, when he got the collaboration of the most talented Brahmana teacher, viz., Indrabhuti Gautama, for the proper interpretation of his preachings to the people. In this way Tirthankara Mahavira always showed regard to the learning and education of the Brahmanas but invariably led a strong and consistent attack against the priestly domination of the Brahmanas.

14.4 RELIGIOUS EMANCIPATION OF WOMEN

Another contribution of a distinctive nature made by Tirthankara Mahavira and Jaina Acharyas in the social field was in the direction of raising the status of women. In the latter part of the Vedic period women had practically been reduced to the status of *sndras*. Like

the sudras, women were debarred from the right of initiation and investment with the sacred thread. They were considered to have no business with the sacred religious texts. In many passages we find that women were considered as inauspicious and people were asked to avoid seeing women, sudras, dead bodies, etc. Thus women had practically no place in the religious life of the society and as such they were neglected and degraded by the people.

Since the days of Rsabha the low position of women was definitely changed by Tirthankara Mahavira in many ways. He removed various restrictions imposed on women especially in the practice of religion. In fact Tirthankara Mahavira did not make any distinction between the males and the females in the observance of religion. The rules of conduct prescribed for the males and females were exactly the same. Both the sexes were given equal opportunities in different matters of religion like the study of sacred texts, observance of necessary duties, practice of vratas, i.e. vows, entrance into the ascetic order, practice of penance, making spiritual progress, etc. In the religious order of Tirthankara Mahavira the male house holders were called 'sravakas' and the female householders were termed sravikas, and both were quite free to observe their common religious duties and to prepare themselves for adopting ascetic life in due course. Similarly, complete freedom was given to women, like men, to enter the ascetic order. The female sex was no bar to the practice of asceticism. Tirthankara Mahavira always showed this attitude of equality towards women and admitted them freely into his ascetic order, no matter whether the candidates for admission were royal consorts, members of the aristocracy, and those belonging to the common society. Naturally many ladies availed themselves of this opportunity of achieving their salvation in due course by entering into the ascetic order. That is why in Tirthankara Mahavira's religious organization there were two orders of ascetics, like those of house holders, namely, sadhus, i.e. male ascetics and sadhvis, i.e. female ascetics. It is stated that in Tirthankar Mahavira's fourfold religious order there were about 14000 sadhus, 36000 sadhvis, 1,00,000 Sravaks and 3,00,000 Sravikas This shows that the female members outnumbered the male members in both the categories of house holders and ascetics. It is a clear indication that the females were very eager to take full advantage of the opportunity offered to them by Tirthankara Mahavira. In fact, many females from royal families and close relatives of Tirthankara Mahavira joined his ascetic order along with the other ordinary members. For example. Chandana and Jydesta, the two younger sisters of queen Trisaladevi, the mother of Mahavira, and Yasasvati, the wife of their maternal uncle entered the ascetic order of Tirthankara Mahavira; and eventually Chandana assumed the position of the head of the sadhvis, i.e. the female ascetics. In this way Tirthankara Mahavira effected emancipation of women by giving them similar opportunities like men to achieve their highest objective in life, viz. liberation.

Females made best of these opportunities and many of them distinguished themselves as teachers and preachers.

14.5. IMPETUS TO FEMALE EDUCATION

Further the religious independence given to women had its repercussions in other fields also. Equality of opportunity was accorded to women in several social spheres of action. In education they were given equal treatment with the males. The utmost importance of imparting education to females, along with males, was realised even in the ancient past by Rsabhadeva, the first Tirthankara. who had advised his two young daughters, Brahmi and Sundari, that “only when you would adorn yourself with education your life would be fruitful because just as a learned man is held in high esteem by educated persons, a learned lady also occupies the highest position in the female world.” According to Jaina tradition women are expected to know 64 arts which include dancing, painting, music, aesthetics, medicine, domestic science etc. As a result of this high type of education received by women, we find, in Jaina tradition, that many women used to enter the teaching profession and to remain unmarried throughout their life in order to carry on their spiritual experiments unhampered. It is recorded in Jaina tradition that Jayanti, a daughter of king Sahasranika of Kausambi, remained unmarried out of her love for religion and ~ philosophy. When Mahavira first visited Kausambi, she discussed with him several abstruse metaphysical questions and eventually became a nun. Similarly, in later periods of history also Jaina women not only kept up the pace of female education but at times made original contributions to literature. For example, along with men Jaina women also added to Kannada literature. The greatest name among them was Kanti, who along with the great poet Abhinava Pampa, was one of the gems that adorned the court of Hoyasala king Balla I (A.D. 1100-1106) in Karnatak. She was a redoubtable orator and poet who completed the unfinished poems of Abhivana Pampa in the open court of that ruler. Similarly, Jaina lady Avvaiyara, ‘the Venerable Matron’, was one of the most admired amongst the poets in Tamil language.

14.6 SUMMARY

Being one the ancient Indian religion Jainism has left a mark on the Indian society. It has brought about a kind of revolution in respect to equality, female education etc. The principles of Ahimsa and Anekant are also very important key features as they take the human values to the supreme mode.

14.7 UNIT END QUESTIONS

- A. Discuss how Jainism has brought about the changes in society
- B. Bring out the impact of Jainism on the society

14.8 REFERENCES

Jyothi Prasad Jaina. Religion and Culture of the Jainas, Bharatiya Jnanpitha, New Delhi

