

Buddhism and Jainism: An Alternative Vouchsafe of Their Ethos.

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Abstract

Religion and religious life of Indian people plays a vital role in socio-economic, socio-religious and socio-cultural life for every fellow citizens. The Buddhism and Jainism are the spiritual path and path to liberation to all seekers. India witnessed the terra firma of various spirituality and philosophy. India is the land of renowned spiritual leaders. Hinduism, Buddhism, Jainism, Sikhism, Zoroastrianism, Islamic, Christianity etc.etc have been followed in Indian Territory.

Buddhism and Jainism are closely related with each other among other religions of India. Buddhism and Jainism are alike in many aspects, having common features i.e. the origin, the common gestures, the teaching learning process, the aim and objectives along with aim of liberations.

The term Buddha etymologically derived from the Sanskrit word the “Bodh”. The Bodh means “To Awaken” or “To Open”. Thereby, the term is often understood the meaning “To Awaken from sleep to ignorance, from, un- enlightenment to enlightenment, and “To Open”, which says some one’s consciousness to encompasses to all objects of knowledge, courage and righteousness.

Jainism is the oldest religion of India. It has been depicted as a spiritual discipline as Samanas, Arhats, Tirthankara, Nigghanthas and Jainas. Jainism, the Jain, or Jaina, is derived from the ancient name of Jinas which meant those who overcome” or those who win“. Another name for these people was Tirthankara, which means, the ford-makers, that was, of a way which others may follow across the stream of existence, from the misery of continued rebirth and dying, and to freedom from rebirth.

The Buddha explored his eight paths of social wellbeing as a humaniteranion ground. He taught a perfect person should have a quintessential outlook so far his effective life is concerned. In case of Jainism is reached up to five fold orientation the Reincarnation.

Hence both the religions are depicted a scientific opening and path- finding opportunities from a general wellbeing, from a bad state to a good state, from a slapdash situation to perfectionist. While Jainism stick out to fifth commandments the Reincarnation or rebirth at the same way Buddhism reached its goal up to eight commandments the Nirvana. The impact has been focused on the fact that Buddhism and Jainism are the both side of a same coin which propagates an alternative vouchsafe of the ethos delineate the exact state of affairs in accordance with Azadi ka Amrit Mahotsob which proliferate cultural heritage of India.

Key Words: Religion, Scientific, Social, Teaching Vouchsafe.

Introduction

Siddhartha Gautama is known as the prince of Nepal at the present era. The Siddhartha who was originated in the Mother Earth during 5th Century B.C. The exact date of his arrival is still in ignorance. Historic documentation along with eventual incidents and the concerned scientists over view relied upon that he lived between 409 to 410 B.C. But these dates are still open to debate. There is no such unified text to rely upon about the exact arrival of his coming at this earth, it's basically a mythological connotation to believe it which has been passed down from one generation to the next to his disciples and learned men.

In Jainism human beings' are in relation to that which they regard as holy, sacred, absolute, spiritual, divine, or worthy of especial reverence. It is also commonly regarded as consisting of the way people deal with ultimate concerns about their lives and their fate after the end of life. In the traditions and traditional life in relation to the Jains concerns are expressed in terms of one's relationship with or attitude toward gods or spirits; in more in the formation of humanistic forms of religion, they are expressed in terms of one's relationship with or attitudes toward the broader human society based in accordance with the natural world. In many religions, texts are deemed to have scriptural status, and people are esteemed to be invested with spiritual as well as moral authority. Believers and worshippers are participate in and are often enjoined to perform devotional or contemplative practices of rites and particular rituals, practising of moral conduct, perfect belief and participation in religious institutions are among the constituents of the religious life.

The count on efficacy propagate that the Siddhartha Gautama was the son of Suddhodana, the ruler of Sakyas, in the foothills of the Himalayas, Northern India, where he was known as a Prince Siddhartha. The story had confidence in the Queen Maya when she was ready to give birth, that time she was travelling back to her parent's home. On the way Queen Maya went into the labour and she gave birth to a son in the forest Lumbini (Now in Nepal). Jains are believed that their religion is eternal there is no one who has created the Jain religion, but to some extent it has been relied upon that Rishabhanatha was the first trinthankar. Jains trace their history through twenty-four Tirthankara. With some valuable proof which was found in the Indus Valley civilization have been suggested that there is a direct link to observed in

ancient Jain culture, but this is highly speculative and a subjective interpretation. The theory has not been accepted by most scholars because very little is known about the Indus Valley iconography and script. The

last two *tirthankara*, the 23rd *Tirthankara* the Parsavara (c. 8th–7th century BCE) and the 24th *tirthankara* the Mahavira (c. 599 – c. 527 BCE) are considered historical figures. Mahavira was a contemporary of the Buddha. According to Jain texts, the 22nd *Trithankara* the *Neminatha* lived about 85,000 years ago and was the cousin of Hindu God Krishna.

Sagas of the royal family suggested and pronounced that the baby prince's physical attribution propounded either the Siddhartha Gautama would become a Universal Ruler or an "Awakened One" The Buddha. While in Jainism it was believed that the Mahavira was the best and last one who explored the Jainism. Basically the three main teachers are followed in Jain religious system Vardhamana, Tirthankara and Mahavira.

Notwithstanding, it has been depicted that there was nothing to which the Buddha could cling forever, life was transient and there was no immutable personal essence, no permanent 'self'. The Siddhartha Gautama finally experienced that beyond ageing, sickness and death – The Nirvana. In pursuance of religious ethos it has been observed that Jainism has a direct relationship with the Buddhism and Hinduism too. Hence Jainism is co-existed with the Buddhism. The Buddha and the Mahavira was the contemporary in their religious outlooks. The Buddhism was reached on Nirvana and the Jainism relied upon Nigantha Nataputta

Etymology-

The Etymology of Ethics-

The term Ethics derived from 'ethos' or 'ethikos' the Latin word means morality or intellectuality of human beings. According to A. R. Lacey the word 'ethic' or 'moral' concern the habits, customs and ways of life, especially it has been identified as good, bad, right or wrong. ¹

1. Lacey, A. R., A dictionary of philosophy, (London: Routledge. 1996.), p.221.

In connotation of Richard Kennedy, ethics is a branch of philosophy which deals of the human values in relation to good or bad, right or wrong either in themselves or it may viewed in terms of their effects or motives which can inspired them in practicality.

In Addition with, Padmasiri De Silva experiencing the term "ethics" focused in three different but related senses which are as follows: "(i) a general pattern and general way of life; (ii) a set of rules, regulations or a moral code; (iii) an inquiry about way of life, rules of conduct and basic terms used in the evaluation of human behaviour, such as good and bad, right and wrong." ³

The Etymology of Buddhism

The term Buddha or Buddhism etymologically derived from the Sanskrit word the "Bodh". The Bodh depicts "To Awaken" or "To Open". Hence, the term is often understood the meaning "To Awaken from sleep to ignorance, from, un- enlightenment to enlightenment, and "To Open", which says some one's consciousness to encompasses to all objects of knowledge, courage and righteousness.

According to Pali the “Buddha” was exhibited that “The Awakened one and The Enlightened One”. The term also conglutinate with Russian as “Budít”- points out “To wake up”. In Hindu Buddha is considered as Bishnu or Vishnu. In Christianity it’s also known as “Jesus- Buddha”. The “Bheudh” – the root of Proto- Indo- European means “Be aware, make aware”. It forms all or part of Be able , Bid; Bo tree; Bode; Bodhisattva; Buddha which emphasized on foreboding, Forbid, Ombudsman also verboten. The most interesting part of Sanskrit word Bodhati counteract with the most perfect sensual aspects of “Is awake, is Watchful, Observers. “The Buddahah exhibits awakened, enlightened.”

The Etymology of Jainism

It has been highly emphasized in Jainism that, the ethical discipline is the practice through high righteous living, avoiding all bad karma in spite of doing no harm to all beings and practicing penance (Tapas) until liberation by removal of karmic matter and attainment of the supreme bliss or through emancipation (Mokṣa, Skt.).

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2. Kennedy, Richard S, The International Dictionary of Religion: A Profusely Illustrated Guide to the Beliefs of the World, (New York: Crossroad.1984.), p.68.
 3. Ed Klas Sandell, Buddhist Perspectives On the Eco-crisis. (Kandy: BPS, 1987), p. 38.

According to Dale Riepe, “the ethics of Jainism is naturalistic in so far as it is humanistic. The Jain does not depend upon any supernatural deliverance or intervention to achieve Mokṣa. He realizes bliss on the basis of his own powers as a human being.”⁴

The Basic Objectives of The Buddhism & Jainism

Buddhist ethics reckon upon several bases of Buddha’s teachings such as the Triple Gem (Ti-Ratana, Pāli), the Threefold Training (Ti-Sikkhā, Pāli), the four moral principles (Brahmavihāras, Pāli),²¹ The Four Noble Truths (Catu-Ariya Sacca, Pāli), the Noble Eightfold Path (Atthangika-magga, Pāli), etc. Buddhist ethics is the Buddhist doctrine which the Buddha taught and set down as standards of human conduct which is divided into the training of basic, intermediate and advanced levels.

It has been observed that two basic objectives of Jain ethics were relied upon;

- (1) To bring about spiritual purification of the individual and
- (2) To make an individual a worthy social being who can live as a responsible and well behaved neighbour.

The first objective was found in the conjecture of Karmans (Karma), which is an automatically functioning law under the dispensation of which everyone are conglutinated of its fruit or the good or bad result (Vipṛka), of his or her thoughts, words and deeds. In this law of Karma, there is no place for divine intervention. The second objective of Jain ethics is emphasized on to help one to develop an attitude of equality towards all beings and cultivate sanctity or holiness for the individual and his possessions. This ethical discipline is well classified in Jainism to suit the ability and environments of an individual. It is specified to one who practices according to his intention to carry it out sincerely, without any negligence either in its understanding or its practice. Therefore, the objective of Jain ethics is directed toward the liberation of oneself until it fits to the particular individual for the final goal The Mokṣa to be reached.

An Introspection on Buddhism and Jainism

The Buddha started his social classes with spiritual motivations. He visited Ganges basins, each and every villages taught the social aspects of the philosophical thoughts which related with the realistic life of every human beings.

4. Riepe, Dale Maurice, *The Naturalistic Tradition in Indian Thought* (Seattle: University of Washington Press, 1961), p. 114

The Buddha explored his eight paths of social wellbeing as a humanitarian ground. He taught a perfect person should have a quintessential outlook so far his effective life is concerned. The steps of the Noble Eightfold Path are- Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Jainism certitude the three ways of practice in ethical conduct (Ratnatraya, the three jewels of Jainism) to achieve enlightenment or Mokṣa which is highlighted in the following ways

(1) Right Faith (Samyak Darśana), it was called as the first awakening because it meant a firm belief in the fundamental principles of Jainism.⁵

(2) Right Knowledge (Samyak Jñāna) is the true, correct, proper, and relevant knowledge of reality, the tattvas.⁶

(3) Right Conduct (Samyak Carita) is the application of Right Knowledge (Samyak Jñāna)⁷

5. Bhargava, Dayanand, *Jaina Ethics*. p. 84.

6 Ibid., p. 93.

7. Jaini, Padmanabh S, *The Jaina Path of Purification* (Berkeley: University of California Press. 1979), pp.134-156.

The Eight Path of Buddhism through Image



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Jainism and Its Five Doctrines

Five Doctrines of JAINISM (Pancha Mahavaratas)

- **Ahimsa:** Non-injury to a living being
- **Satya:** Do not speak a lie
- **Asteya:** Do not steal
- **Aparigraha:** Do not acquire property
- **Brahmacharya:** Observe continence



A Comprehensive Chart of Ethics between Buddhism and Jainism

The Ethics	Buddhism	Jainism
The Concepts	The concept of Buddhist ethics is all about the five precepts (including 8, 10, 227 and 310 precepts), Triple Gem (Ti-Ratana), the Threefold Training (Ti-Sikkha), The Four Noble Truths (Catu-Ariya Sacca), the Noble Eightfold Path (Atthangika-magga) etc.	The concept of ethic in Jainism is all about the vratas (twelve vows), the path of three jewels, eight essentials (Pravacanamġrkġs) of the conduct, the ten virtues of Jain monks (Dasalakᡣanadharmā), and practice the experience of death in Sallekhanġ.
The Objectives	There are three objectives of Buddhist ethics; (1). To stay in harmony with others and have peace in the society and the world (5 precepts and 5 Dhammas). (2). To conduct, train and purify themselves into a higher level of moral principle such as threefold of training (Ti-sikkhġ) Ten Moral Actions (Dasa Kusala,Pġli) etc. (3). To attain Nibbġna (The Supreme Bliss), the final goal of individual (Theravada), the Pure land or Buddha land.	There are two objectives of Jain Ethics; (1). To brings about spiritual purification of the individual. (2). To make an individual a worthy social being who can live as a responsible and well behaved neigh

A Comparative Chart of Householder's Ethics between Buddhism and Jainism

Householder Ethics (Moral Code)	Buddhism	Jainism
(1). Vratas (Five vows)	Pa ca-S la (Five Precepts) 1). Pīṇītipīṇī VeramaṇīŚ To abstain from taking the lives of living beings. 2). Adinnīdīnī veramaṇīŚ To abstain from taking that which is not given. 3). Abrahmīcariya veramaṇī: To abstain from sexual misconduct. 4). Musīvīdī veramaṇīŚ To abstain from telling falsehoods. 5). Surīmeraya-majja-pamīdatṭhīnī veramaṇīŚ	Pa ca-Vratas 1). Ahimsī: Not to hurt any living being by actions and thoughts. 2). Satya: Not to lie or speak what is not commendable. 3). Asteya: Not to take anything if not given. 4). Brahmacharya: Chastity / Celibacy in action, words & thoughts. 5). Aparigraha: Non-possession, Detachment from material property.
(2). Guṇa vratas	Eight Precepts 6). Vikīlabhojanī veramaṇīŚ to refrain from eating after noon 7). Nacca-gīta-vīdita-visūkadassanamīṇī-gandha-vilepana-dhīraṇa-maṇḍanavibhūsanatṭhīnī veramaṇīŚ To refrain from dancing, singing, listening to music, and entertainments; from wearing garlands, perfumes, cosmetics, and jewelry. 8). Uccīsayanamahīsayanī veramaṇīŚ To refrain from using high or luxurious beds and seats	6). Digvrata: Restriction on movement with regard to directions. 7). Bhogopabhogaparimana: Vow of limiting consumable and non-consumable things. 8). Anartha-dandaviramana: Refraining from harmful occupations and activities (purposeless sins)
(3). Śikṣā vrata	Pa ca-Dhamma (The five ennobling virtues) 1. Metta and Karuna: loving-kindness and compassion. 2. Samma Ajiva right means of livelihood. 3. Kama Samvara: sexual restraint 4. Sacca-truthfulness, sincerity. 5. Sati and Sampajanya: mindfulness and awareness; temperance.	9). Samayika: Vow to meditate and concentrate periodically. 10). Desavrata: Limiting movement to certain places for a fixed period of time. 11). Upvas: Fasting at regular intervals. 12). Atiṭṭi samvibhag: Vow of offering food to the ascetic and needy people.

A Comparative Chart of Monastic Ethics between Buddhism and Jainism

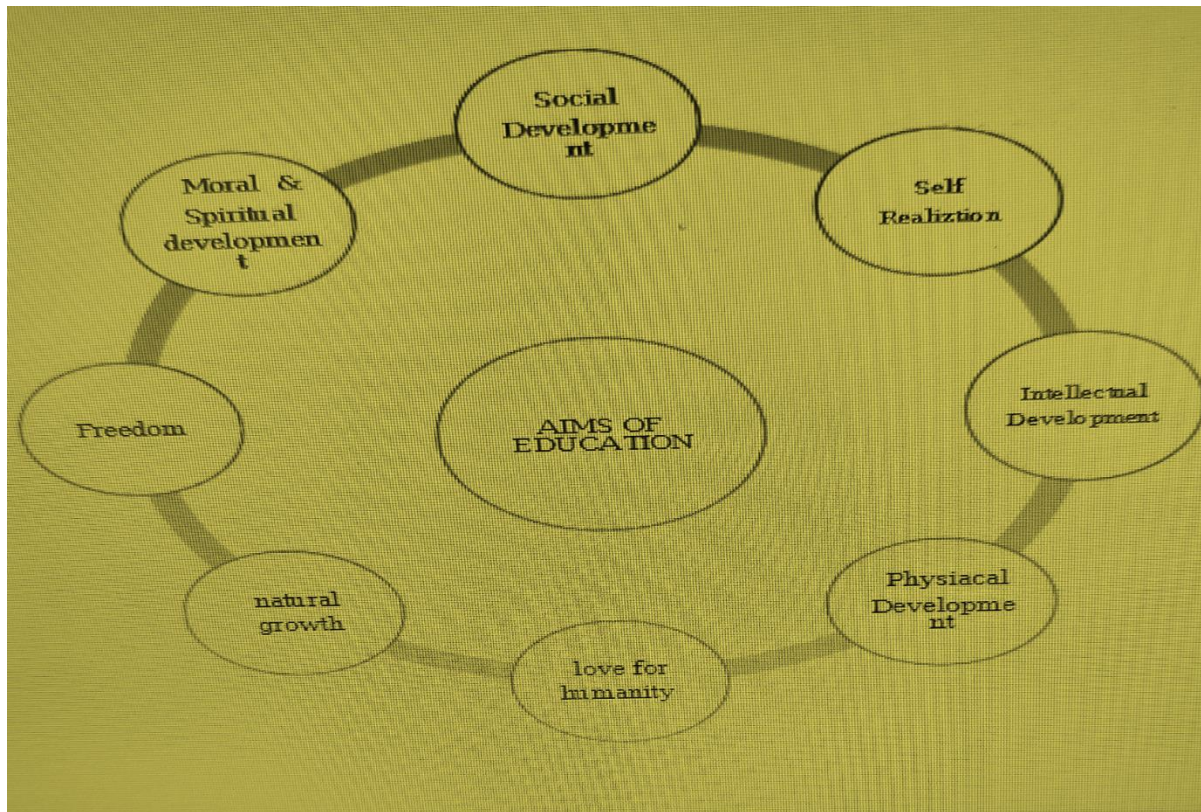
Monastic Ethics (Moral Code)	Buddhism	Jainism
(1). Mahā-Vratas (Five vows)	(1). Dasa-S la (Ten Precepts) for Novices 1). to abstain from taking life. 2). to abstain from taking what is not given. 3). to abstain from unchastity. 4). to abstain from false speech. 5). to abstain from intoxicants causing heedlessness.	Pa ca-Mahā Vratas 1). Ahimsī: Not to hurt any living being by actions and thoughts. 2). Satya: Not to lie or speak what is not commendable. 3). Asteya: Not to take anything if not given. 4). Brahmacharya: Chastity / Celibacy in action, words & thoughts.

	6). to abstain from untimely eating.	5). Aparigraha: Non-possession, Detachment from material property.
(2). Guṇa vratas	7). to abstain from dancing, singing, music and unseemly shows. 8). to abstain from wearing garlands, smartening with scents, and beautifying with perfumes. 9). to abstain from the use of high and large luxurious couches. 10). to abstain from accepting gold and silver (money)	6). Digvrata: Restriction on movement with regard to directions. 7). Bhogopabhogaparimana: Vow of limiting consumable and non-consumable things. 8). Anartha-dandaviramana: Refraining from harmful occupations and activities (purposeless sins).
(3). Śikṣā vratas	The Precepts for Monks and Nuns - Bhikkhus (monks) observes 227 precepts. - Bhikkhunis (nuns) take 310 precepts.	9). Samayika: Vow to meditate and concentrate periodically. 10). Desavrata: Limiting movement to certain places for a fixed period of time. 11). Upvas: Fasting at regular intervals. 12). Atihti samvibhag: Vow of offering food to the ascetic and needy people
(4). Sallekhanā vrata	Marantssati : Mindfulness of Death or the recollection of Death. (To understand life and death, die with peaceful mind.)	13). Sallekhanā: Desire for life, desire for death, recollection of affection for friends, recollection of pleasures, and constant longing for enjoyment.

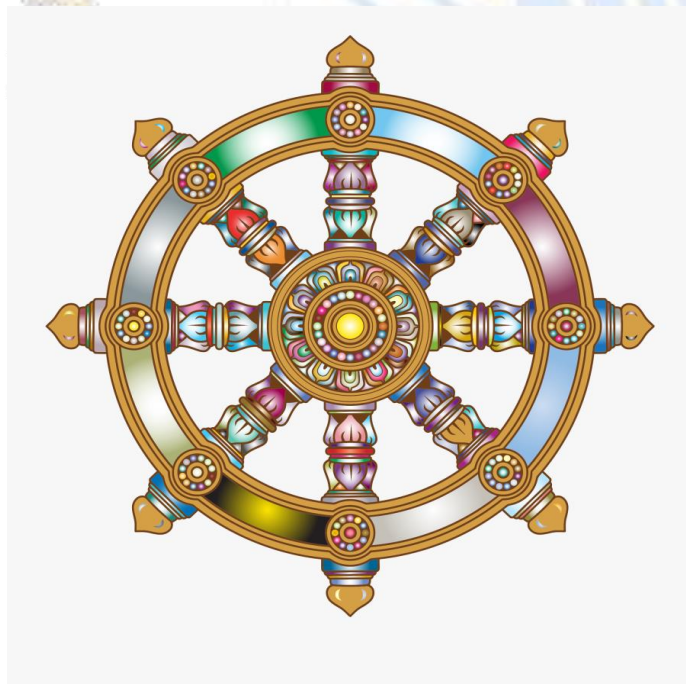
A Comparative Chart of the Paths of Ethics between Buddhism and Jainism

The Paths of Ethics	Buddhism	Jainism
(1). Primary Path	The Noble Eightfold Path Group 1). Pa ā as Buddha (1). Adhi Pa ĩ Sikkhā: (The training in higher wisdom) 1). Sammā Ditṭhi: Right View 2). Sammā Samkappa: Right Thought	-Mokṣa Marga (the Path to Liberation), - Three jewels of Jainism (the threefold path to liberation) (1). Right View (samyak darṣana)– Belief in substances like soul (ātman) and non-soul without delusions
(2). Secondary Path	Group 2). Sa la as the Sangha (2). Adhi Sa la Sikkhā: (The training in higher morality) 3). Sammā Vācā: Right Speech 4). Sammā Kammanta: Right Action 5). Sammā ĩjiva: Right Livelihood	(2). Right Knowledge (samyak jñāna)– Knowledge of the substances (tattvas) without any doubt or misapprehension.
(3). Third Path	Group 3). Samādhi as Dhamma (3). Adhi Citta Sikkhā: (The training in higher mentality) 6. Sammā Vyāyama: Right Effort 7. Sammā Sati: Right Mindfulness 8. Sammā Samādhi: Right Concentration Note: Buddhism has Ti-Rattana comprised of the Buddha, Dhamma and Sangha	(3). Right Conduct (samyak charitra)–Being free from attachment, a right believer does not commit himself (injury).

Buddhism & Jainism an Alternative Vouchsafe on the basis of Education



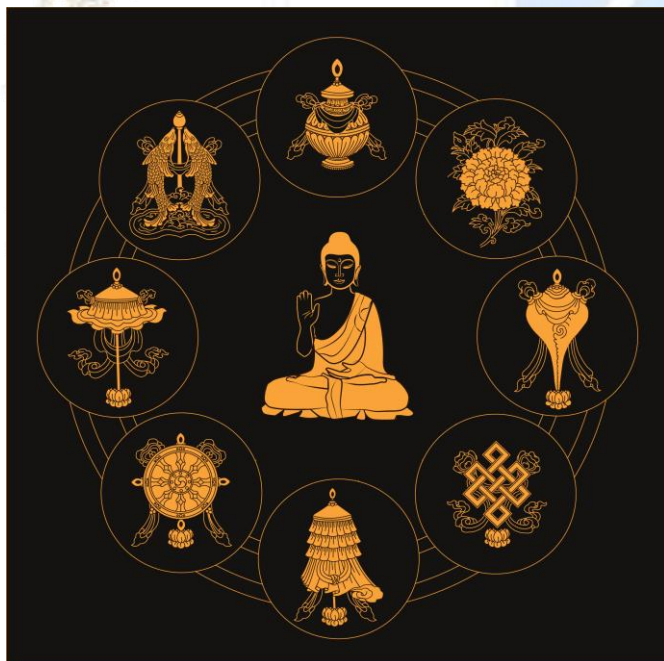
Symbol of Buddhism & Buddhist Karma





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Eight Paths of Buddhism





药师七佛

Symbol of Jainism



Buddhism & Jainism



Conclusion

Traversing from the above tete-a-tete it has been confab that Buddha and Buddhism is a scientific manifestation of a rightful persons thought provoking wisdom which was interacted with heart-to-heart mass conduction in social and socio-religious contemplation. A transforming articulation from a family man to a Sage or Buddhist Monk. The Buddha was rejuvenated eight paths up to Nirvana. He included his thoughts among his disciples in a sensual confrontation.

Subsequently, it has been observed that in the practice of Ahimsa, the Jain monks practice an extreme form of non-violence by practicing *panca-maha vratas* they are not inclined to harm other living beings but they intend to harm themselves by employing penance (tapa) in the way of pulling out the hair by hand, eating less, moving less and so forth. It has been noticed that Jains are pursuance in Sallekhana (the experience of fasting to death), which seems to be a dreadful practice because it caused or involved great suffering, fear, and extreme experience to one who practiced it. Nevertheless, the Jains believed that the practice of *ahimsa* was the short cut to the ultimate route of attaining Moksha and breaking down samsara. Jains looked into the voluntary and systematic fasting to death because they relied upon that it was the way to destroy old karmas and prevent the creation of new ones in the fast way of dying by fasting.

Hence, Buddhism and Jainism are the scientific opening and path- finding opportunities from a general wellbeing, from a bad state to a good state, from a slapdash situation to perfectionist. Both religions are quite similar in the doctrines, teachings, concepts, and so forth, but it's in-depth out look closely narrated that they are quite different from each other. Its highlighted that the ethics of both traditions are directed to the attainment of Moksha. The jurisprudence of Buddhism stated that "Nothing lasts forever. Hard work will gain the own liberation." While Jainism quoted "Maksha is the ultimate gain of humanism".

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