I
PREFACE

Indian culture consists of two trends; Brahmanic and Śramanic. The Vedic tradition comes under the Brahmanic trend. The Śramanic trend covers the Jaina, Buddhist and similar other traditions. The Brahmanic School accepts the authority of the Vedas and Vedic literature. The Jainas and Buddhists have their own canons and canonical literature and accept their authority.

Jainism and Buddhism represent Śramanic culture. If we examine the antiquity of Jainism from the Buddhist and Jaina records, it will be clear that Jainism is older than Buddhism. The Niganṭha Nāṭaputta as depicted in the Buddhist scriptures is none else but Lord Mahāvīra.

Even though the early Prakrit Texts (Jaina canonical Āgamas) do not mention Buddhism, even the name of Buddha, and totally neglect Buddha, the Theravāda Buddhist canonical texts mention not only Jainism and Lord Mahāvīra but also the other Five Contemporary Thinkers of the Buddha, fully. Pāli Texts record about Jainism, especially so many dialogues and relations between Jainism and Buddhism. Even in the first discourse of the Buddha (Dhammacakkapavattana sutta), we can trace, partially, about Jainism, and its role of practice.

Because Buddhism mentions about Jainism in its canonical texts, some Jaina scholars say that Jainism influences on Buddhism. But, because
Jainism is mentioned, fully, by Buddhist texts, Buddhism also can be proud of its records that it can have rich canonical scriptures on Jainism.

Whether Jainism influences on Buddhism or not, as Śramanic trends, on the other hand, both are very closed to each other, especially in the fields of ethical conducts such as *ahimsā, satya, asteya*, and so on. On the other hand, there are some similar and dissimilar points in such as the concept of *karma, ātman* and other ethical procedures.

Jainism was born in India and it is still flourishing within the boundary of it. Jainism and Buddhism are the religion of kindness, humanity, and equality. The two systems deny the existence of an intelligent the first cause and reject the authority of Vedas.

Mahāvīra and Gotama the Buddha are men who made themselves perfect. Referring to some similarities in the lives and teachings of Mahāvīra and the Buddha, it is sometimes argued that Jainism and Buddhism are one, and that Jainism is only an offshoot of Buddhism. Some people claim that the Buddha did not preach a new doctrine but merely reformed the old teaching which was existing in India. However, the Buddha was no mere reformer of Hinduism as some protagonists of this ancient creed make Him out to be. The Buddha's way of life and doctrine
were substantially different from the way of life and the religious beliefs of people had in India.¹

According to birth: Both Mahāvīra and the Buddha, are of royal birth. The same names recur among their relations and disciples. They were born and they died in the same country and at the same period of time. The parinibbāna of Mahāvīra took place in 526 B.C, that of the Buddha in 543 B.C. It is, however, now conclusively established that Mahāvīra was a historical person distinct from Gotama the Buddha. The two persons are different. And Jainism is a system quite independent of Buddhism.

There are five great points of difference between Mahāvīra and the Buddha relating to their birth, the deaths of their mothers, their renunciation, illumination, and death. Mahāvīra was born at Vaisāli about 599 B.C., while the Buddha was born at Kapilavastu about 567 B.C. Mahāvīra’s parents lived up to a good old age, while the Buddha’s mother died soon after giving birth to him. Mahāvīra assumed the ascetic life with the consent of his relatives, while the Buddha made himself a monk against the wishes of his father. Mahāvīra had 12 years of ascetic preparation, while the Buddha obtained illumination at the end of 6 years. Mahāvīra died at Pāvā in 527 B.C., while the Buddha died at Kusinagar about 488 B.C.

¹ WBB, Pp. 121-122
Buddhist literature refers to Jainism as *aṇṇatīthiyavāda*. Jainas are mentioned as *niganthas*. According to the internal evidence, the two views stand independently. The Jaina theory of the soul and knowledge are so distinctive of Jainism and dissimilar to those of Buddhism that one cannot be a borrowed system of the other.

**Theory of Karma**

According to Early Buddhism the essence of *karma* is will, and the most important type of *karma* is the voluntary mental act through association with which alone do speech and physical action become *karma*. Karmas originate in will and are destroyed through will. This makes the Buddhist view of *karma* basically different from that of Jainas who regarded *karma* as a substance rather than as function. In Buddhism there are two types of *kammas*—sāsava and anāsava. The sāsava-kammas are those which bring about good and bad consequences. On the other hand, meditation on the Four Noble Truths, which leads to *arhat*hood, is an anāsava-kamma; it does not generate good or evil consequence.

The Buddha divided *karmans* into three categories; those which produce fruit (i) in this life; (ii) in the next life; (iii) in a future life. It is by the elimination and neutralization of *karmans* that a person attains full emancipation. Self-exertion is the only means of *nirvāṇa*, and by self-exertion the Buddha meant performance of certain *karmas*, moral and
spiritual. Thus the greatest emphasis was laid on one’s acts and exertion and non-dependence on a superior power or on any ritual and ceremony.

The Middle Way: Buddhist Ethics

For the way to nirvāṇa the Vinaya uses two terms, paṭipada (praṭipada) and magga (marga) side by side. In brief, the Way is the Middle Way (majjhima-paṭipada or majjhima-magga) consisting in the avoidance of the extremes of self-indulgence and self-mortification. In juxtaposition to the three stages in the process of the origination of sorrow, namely ignorance (avijjā), desire (tanhā) and immoral actions (karma), Buddhism postulated three stages of the Way leading to the end of sorrow. Its first stage consists in the practice of virtue (sīla) and the avoidance of sin. Then comes the practice of jhāna or dhyāna or contemplation (samādhi). And finally comes the attainment of knowledge or intuition of Truth (pañña) or prajñā. Sometimes (as in the Mahāvagga) the scheme is made four stepped through the addition of vimutti, or it is made five-fold through the further addition of vimutti-ñāpadassana. However, these two contribute nothing important to the formula as they are not distinguishable from pañña.

The negative aspects of the Middle Way are more or less clear. Vedic rituals, other external sacrifices and the worship of natural deities were opposed by the Buddha. Similarly he opposed the extreme austerities
advocated by the *Jainas* and the *Ājivakas*. He himself appears to have taught a 'jhānic' or contemplative way. However the precise determination of the way he taught is rather difficult.

According to the traditional view, the three sections of the Way, *sila*, *samādhi* and *paññā* were divided into eightfold path (*atthangiko-maggo*) by the Buddha himself. The *atthangiko-maggo* consists of


Sammāvācā is refraining from speaking falsehood, malicious words, and harsh and frivolour talk; *samma-kammanta* is refraining from killing, stealing and misconduct; *Samma-ājīva* is refraining from earning livelihood by improper means; *sammāvāyāma* is effort or exertion to remove the existing evil thought; *sammāsati* is mindfulness of all that is happening within the body and mind including feelings; *sammāsankappa* means resolution for renunciation, and also for refraining from hatred and injury to other beings; *sammāditthi* means comprehension of things as propounded by the Buddha (such as the realization of the Four Noble Truths and the *pratityasamupāda*); and *sammāsamādi* mean four stages of contemplation (*jhāna*) which lead to the attainment of perfect concentration.
The first jhāna results in the attainment of joy. The second jhāna leads to inner peace and silence. By the third jhāna one is able to neutralize all his passions, false supposition and assumptions. The fourth and final jhāna results in the attainment of perfect tranquility and spotless calm.

Besides the āryan (ariya) Eightfold path, the early Buddhist text refer to another moral Path—that of the four brahamavihāras of maitri, karunā, muditā and upekkhā. Maitri or mettā includes both non-hatred and loving kindness. Hatred cannot be overcome by hatred; it can be overcome only by non-hatred. Karunā signifies a feeling of universal compassion, a sympathetic identity with all living beings. The Indian mind has always regarded the Buddha as a personification of universal compassion. Muditā or cheerfulness is also a moral virtue. The fourth brahamavihāra namely upekkhā stresses on the cultivation of utter non-attachment to the ills, pains, pleasures and tragedies of the world. Upekkhā is the feature of the man of vision who refuses to be enchanted by the allurements of eternally changing world.

Concept of Nibbāna

Nibbāna or Nirvāṇa is regarded as the summum bonum for a Buddhist. In the Majjhima nikāya, nibbāna is described as unborn, un-originated, un-decaying, undying free from diseases, grief and un-purities, and the highest, perfection achievable by the best exertion.
In the Saṁyutta nikāya also nibbāna is described as un-constituted, undying, true, going across, un-decaying, firm, signless, inexpressible, calm, quiet, excellent, and a place without fall and as the dhamma, the form, location, age and measure of which cannot be described.

According to the Kathāvatthu, nibbāna is lokuttara, eternal and blissful. In the Dhamma-saṅganī also, nirvāṇa is not utter extinction or absolute nihil; it is at least partly positive. According to simile commonly used for nibbāna is like a vast ocean which does not show any increase or decrease, however much water (in the form of countless arhats) may follow into it. According to Nāgasena, nirvāṇa is like the invisible air the existence of which is only felt by the body of a common man.

In Milindapanha, nirvāṇa is considered to be something positive, non-temporally eternal and supremely beatific. It can be experienced, but cannot be described. According to Anuruddhāchāriya, nirvāṇa is eternal, transcendental, supreme, realisable and unique. Thus the Theravadins consistently held nirvāṇa to be positive, experience-able, indescribable and supreme the most worthwhile.

The Ethics of Jainism

Pārśavanātha promulgated ethical code. It consisted of 4 rules namely (1). Ahimsā, non-injury, not to kill living beings. (2). Satya, non-lying, (3). Asteyya, non-stealing, not taking articles of others unless they
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are given. (4). Aparigraha, non-possession, not have any worldly possessions.²

Of these the first three are common to the both schools. Pārśava's teaching, aparigraha, including wife, was split up into two by Mahāvīra to make up his code of five. The two are not to take a wife and not to have worldly possessions except clothes. They seem to constitute jointly the fourth rule of Pārśava.

Philosophy of Jainism

The reality in Jainism is Sat. It divided into two categories. They are jīva and ajīva. Both are eternal substance. They are beginning-less, independent and co-existing. They are permanent and impermanent.

Jīva can be found in everything, animate and inanimate such as plants, fire, wind, water, earth, animal, insects, man, etc. According to Jainism if one puts fire out, it means he kills the jīva of fire. If one creates fire, other sentient being living outside are killed by him. This is a Jaina logical way of thinking. Buddhism, however, does not regard that plant, fire, wind, water etc; are with jīva.

According to Jainism, jīva has at least one sense. Jīva is doer and enjoyer. Doing and enjoying is the characteristic of jīva. Jīva is formless

² HOJ. P. 5
and imperishable. Jīva cannot be seen because it has no form. Jīva has not fixed size. Jīva is immortal and eternal. It is everlasting.

Liberation of the Soul

The main intention of Jainism is in the purification of the Soul. After the soul released from the body it resides in the top of the universe where it remains in inactive omniscient bliss through all eternity. This is the liberation called Mokṣa.

The purification is not achieved through knowledge, as some of the Upaniṣadic thinkers thought, but through penance, self-mortification, because the soul is covered by karma matter. In order to purify the soul, you must extirpate the past karma and prevent the new karma to be accumulated by practicing strict asceticism. Therefore bondage means union of soul with matter and consequently liberation means separation of matter from the soul.

We, conscious living soul, find ourselves bound to karmic matter, and the end of our life is to remove this karmic dress and regain our intrinsic nature.

There are some similarities and dissimilarities between Jainism and Buddhism. Therefore, the comparative study of Jainism and Theravāda Buddhism according to Buddhist literature is of great interest and will be beneficial.
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In my thesis, the Chapter 1 deals with an introduction to Jainism and Theravāda Buddhism in brief, contemporary thinkers, especially the relations between Jainism and Buddhism according to suttas.

The Chapter 2 examines five Jaina pañcasīla for householders especially according to essential information for early Jainism and gunāvrataṣ, siksāvrataṣ etc., according to various Jainas scriptures.

In Chapter 3, I present about the initiation of novicehood and its procedures and conducts for a novice as the Buddhist scriptures mentioned.

In Chapter 4, I discuss the procedures for initiation of monkhood, and conducts, qualifications in the comparative ways for both sects—Jainism and Buddhism.

An attempt is made in Chapter 5 to compare mokṣa in Jainism with nibbāna in Buddhism. The presentation of means for liberation in Buddhism will be references to the original pāli Texts.

In last Chapter-6, I conclude my whole work according to all chapters mentioned above and present the remarks of Rev. Buddhaghosa, a Buddhist Commentator regarding Jainism.

In my research work, I have given the references mostly from the Tipiṭaka books, the Sixth Buddhist Synod (6th Buddhist Council) versions, printed in Myanmar, in Myanmar letters for Buddhism and Jaina-sūtras, secondary sources, translations of Jaina literatures for Jainism.
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