

CHAPTER – III

DHARMA AS IN BUDDHISM AND JAINISM

This chapter deals with the concept *dharma* as in Buddhism and Jainism. *Dharma* is, in fact, nothing other than performing moral activities. This view is equally substantiated, if not more, by Buddhism like other religions. According to the view of Buddha, the pious life (*dharmaīya jīvan*) is nothing but moral life which is constituted with moral virtues. One can attain *nirvāṇa* through obtaining these moral virtues. It is clearly stated in ‘*Anguttar-nikāya*’ that one who is engaged in performing immoral deeds is not entitled to obtain liberation or *nirvāṇa*. The *Śramana* who is absolutely moral, can control his sense organs is entitled to obtain liberation.¹ In Buddhism *sīla*, *saṃādhi* and *prajñā* are taken as the three stages of spiritual advancement. If we analyze the principle of Buddhism, we can come across that the same importance has been given to the first one like the others two. *Sīla* means the purity of character. *Smādhi* means the fixation of mind. *Prajña* means the right knowledge. The spiritual life starts its journey with the purity of character and it after passing on the stage of fixation of mind ends in right knowledge. As the purity of character is considered as beginning stage of spiritual advancement, Buddhism is called the purity of character based religion. Here, purity of character does not mean external purity alone; rather it means the purity of will of the mind as well. The will of the mind is the source of all external activities. First we will, after that we perform accordingly. Hence, in Buddhism it has been given importance to morality for the purification of our will.

In Buddhism, stress has been given on obtaining moral values like *karunā*, *ahimsā*, *śānti* etc. The external ceremonial activities of *dharma* i.e. rituals have been ignored in Buddhism on account of the fact that these make man confined to perform rituals only

ignoring the other part of religion i.e. the moral part which is the essence of *dharma*. In fact, the ultimate aim of *dharma* is to purify the character through the achievement of moral virtues. *Dharma* is neither a metaphysical discussion, nor to perform rituals, nor to offer the devotion to the deities. Liberation is not dependent on these. Liberation is attained only through right knowledge. And right knowledge comes from meditation and purification of the character. Each and every man is the architect of his own fortune. For liberation he has to depend on his own, not on any divine power. The own endavour of man has been given importance for liberation. To some extent it is the uniqueness of Buddhism. Satyandranath Tagore in his book ‘*Buddhadharma*’ has told that a person is entitled to obtain liberation i.e *nirvāna* in virtue of his own activities, own moral deeds, own spirit, truth, love, empathy, he has to follow the eight-fold path of Buddhism, his ultimate goal is to obtain liberation i.e *nirvāna*, his guide is his own spirit.²

Buddha does not like metaphysical discussion. It is not that he was ignorant about metaphysics. According to him, it is our first duty to make the man free from all sufferings. To him, one who engages himself with discussion about the metaphysical entities like *ātmān*, world etc. is compared with that stupid who is searching for the feature of the poisonous arrow, without pulling out the same which has penetrated the body.³ He has said that this human life which is full of sufferings. This suffering, to him, is nothing but one type of diseases. And as a physician he has prescribed the path to get rid of all sorrows. Here, it is mentioned that Buddha is not a deliverer; he is simply a guide who has shown the path by which one can remove sorrows. He has simply wanted to convey the message of this path to all general people. His motive was completely practical. One has to keep in mind that *nirvāna* can be achieved through one’s own effort. The person desiring liberation or *nirvāna*, will make himself worthy for this. Buddha has only shown the path by which one can attain the state devoid of sorrows and sufferings.⁴

Buddha used to advise man always about the truth known as four noble truths which he attained as the result of his austerity. These four noble truths are as follows: i) *Duhksa* i.e suffering ii) *Duhksa samudaya* i.e the origin of suffering iii) *Duhksa niradha* i.e the removal of suffering iv) *Duhksa niradhmārga* i.e the way to remove suffering. Out of these four noble truths the first three are the sign of the theoretical teaching of Buddha and the last one is the sign of practical teaching of Buddha. One point is worthy to mention here that all schools of Indian Philosophy have admitted the fact that the life is full of distress or sorrows. But the way Buddha taught in his four noble truths is really unique. Here he clearly dealt with the nature of our sorrowful life, the source of this suffering, the possibility of removal of sorrows and the means of removal of sorrows.⁵

According to Buddha, the world and life are full of sorrows. If we take our birth then we must have go through old age, diseases and death. These all are agony. Our life is governed by desire of innumerable type. Thirst for something is the root of all desiring. Though fulfillment of desiring gives rise to happiness apparently, but it, ultimately, turns into distress. The attraction to happiness is destroyed by the thinking of impermanence of happiness, the fear of losing of happiness, the thinking that the happiness may go away. Accordingly, it becomes the cause of fear and anxiety. Hence, Buddha has told that everything is suffering (*sarvam duhkham*). It is the first one of four noble truths.

Why do we suffering? In response to this question Buddha states that there is cause of sufferings. Sufferings cannot come if it has no any cause. Any effect is necessarily produced from its cause. Accidentally, no effect is produced. If there is cause, there is an effect. The absence of cause leads to the absence of effect. As suffering is an effect, it must have some cause. Sometimes a cause, in turn, has another cause. Say for example, here, the

cause of sufferings which is called *jarāmaran* i.e old age, death etc. is *jāti* i.e birth. If anyone is not born, there is no question of sufferings. Hence, birth is the cause of sufferings. This birth is not also unconditional. Its cause is the desire of birth which is called *bhavo*. Here, the term ‘*bhavo*’ means longing for rebirth. The cause of this desire is *upādāna* i.e attachment to worldly thing. The cause of this attachment is *trṣṇā* i.e desire for enjoyment. And the cause of such desire for enjoyment is *bedanā* i.e previous sense experience which is added with the sense of happiness. The cause of this *bedanā* is *sparśa* i.e the connection of sense organs with their object. *Sparśa* is not possible unless *īndriyas* i.e sense organs are not present. These sense organs are six in number which is called *śadāyatana*. *Śadāyatana* means five external organs i.e. eye, ear, nose, tongue, skin and one internal organ i.e mind. Hence, *śadāyatana* is the cause of *sparśa*. These six organs do not work provided that *nām-rūpa* i.e the union of mind and body is not present. *Nām-rūpa* cannot work unless *vijñāna* i.e consciousness is present. The fetus is increased in the womb of the mother due to having consciousness. This consciousness also is not causeless. The cause of this consciousness is the *saṃskāra* i. e the tendency of activities towards good and bad of previous life. The activities which are performed in previous life generate an energy which is called *saṃskāra*. This *saṃskāra* is the impression of past life. This *saṃskāra* gives birth to consciousness to fetus in the womb of mother. What is the cause of this *saṃskāra*? The cause of this *saṃskāra* by which rebirth is taken place is *avidyā*. *Avidyā* means the absence of proper knowledge concerning four noble truths. Hence, *avidyā* is the root cause of sufferings of the world. Three kinds of *avidyā* are there. First one is regarding the nonexistence of eternal soul which is the cause of our ego sense. Second one is regarding the impermanence of worldly things. And third one is regarding the fact that everything of the world gives birth to suffering. Had we understood that there is nothing as eternal soul, had we realized that worldly objects are impermanent and distressful; we would not have performed such works, which is the cause of our rebirth.

However, there are twelve links of this causal chain which is called ‘*dvādaś nidāna*’. This twelve links leads to our rebirth again and again just like a wheel. Accordingly, this causal chain is called ‘*bhavacakra*’ i. e wheel of existence. In this causal chain, out of twelve causes some are merely the causes, some are merely the effects and some are both cause and effect. In Buddhism, this theory of caution is called ‘*pratītya samutpādtattva*’. This twelve links of causal chain states that past, present and future life of human being is tied with this causal chain. The present life of a man is the result of his past life and future life is the result of present life. This twelve links of causal chain is the key of Buddhism. Buddha himself said that one who knows the theory of *pratītya samutpāda* knows the meaning of *dharma*.⁶ That there is cause of sufferings is the second one of four noble truths.

It is understood from third noble truth that the removal of sufferings is possible. Buddha said that removal of sufferings is possible if *avidyā*, the root cause of sufferings, is removed i. e. the effect will be removed if the cause is removed. Removal of sufferings is called *nirvāṇa* in Buddhism. There are differences of opinion concerning the nature of *nirvāṇa*. According to Buddha, *nirvāṇa* means *jīvanmukti* i.e to obtain liberation in this mundane life. If one conquers desire completely and practices truth continuously, he would not be tied with the bondage of worldly attachment any more. Accordingly, he remains in the upper level of the state which is the cause of all bondages in the world. He is completely free and he is called *arhant*. This state of such kind of liberated persons is called *nirvāṇa*.

The literal meaning of the term ‘*nirvāṇa*’ is extinction. In this sense someone has stated that *nirvāṇa* is complete abolishment of existence. But Buddha’s own life shows contradiction to this view. If this view is considered as true then how did Buddha continue to live and impart moral teaching even after attaining *nirvāṇa*? In order to resolve this problem Pramathnatha Tarkabhusan has shown four meanings of the term ‘*nirvāṇa*. i) The meaning of the word *vāṇa* means the way. Here way means the way of rebirth. The term *nīl* means

abandon. The integrated meaning then is the abandonment of the way of rebirth. ii) *Vāṇa* means bad desiring, *nih* means abandonment. The whole meaning is the abandonment of bad desire. iii) *Vāṇa* means impenetrable forest, *nih* means coming out. The integrated meaning is coming out from attachment just like coming out from impenetrable forest. iv) *Vāṇa* means net, *nih* means cutting. The integrated meaning is cutting the net of birth and death.⁷

If it is asked what we gain from *nirvāṇa*, in responding, in reply it is said that two types of profit we obtain by *nirvāṇa*: i) negative and ii) positive. There is no possibility of rebirth after obtaining *nirvāṇa*. This is the negative aspect of *nirvāṇa*. On the other hand, the ultimate peace is obtained in this present life through *nirvāṇa*. This peace is not like happiness which is attained by the gratification of sense organs. This is the positive aspect of *nirvāṇa*. Bauddhaviksu Nagsen in the book ‘*Milind-panhā*’ has described *nirvāṇa* as the state of delight. But according to Nagsen the nature of *nirvāṇa* cannot be understood by imperfect persons just like it is not possible for a blind man to know what colour is. In fact, the real nature of *nirvāṇa* is something which is known only through realization. It cannot be known through any alternative means.⁸

The fourth noble truth is that there is way to cessation of suffering. This way is known as *asṭāṅgika-mārga* i.e eightfold path in Buddhism. In fact, this eightfold path gives in short the essentials of the ethics and *dharma* of Buddha. This path is open to all, irrespective of monks and layman. These eightfold path is as follows: i) right knowledge, ii) right resolve, iii) right speech, iv) right conduct, v) right living, vi) right effort, vii) right thought and viii) right concentration. Right knowledge (*sammādiṭṭhi*) means the knowledge of truth. Wrong knowledge about the self and world is the root cause of our sufferings. The proper knowledge concerning the four noble truths is the basis of these eightfold path, which, according to Buddha helps moral reformation, and leads us towards the goal-*nirvāṇa*. That which is stated

in right resolve (*sammāsaṅkappa*) is that it is not enough to acquire right knowledge to obtain *nirvāna*. Right knowledge becomes meaningless, if the life is not maintained in accordance with right knowledge. Hence, it is necessary to take resolve for maintaining life according to right knowledge. It is necessary to take resolve to abandon the attachment to worldly object, non injury to others etc. Right speech (*sammāvācā*) states that we should control our speech. We should speak the truth and pleasant word only. To speak false and harsh word is the impediment to moral and spiritual life. It is stated in right action (*sammākammanta*) that right resolve should end in right action or good conduct and not stop merely with right speech. Right living (*sammā-ājīva*) means to lead one's life in such a way so that one should earn his living by honest means. The necessity of this path lies in showing that even for the sake of maintaining one's life; one should not resort to forbidden means but work in consistency with good resolve. Right effort (*sammāvāyāma*) means mental exercise. Mental exercise is that effort by which our mind remains completely free from bad thinking and fulfilled with honest thinking. Right thought (*sammāsati*) means to remember the transitoriness of self and world. Right concentration (*sammāsamādhi*) means continuous contemplation on truth leaving all evil desire which rooted in our mind. There are four stages of *saṃādhi* such as: *vicār*, *vitarka*, *prīti*, *sparsā*. In first stage of *saṃādhi* a person engages his purified mind to examine of what truth is. In this stage, mind is fixed upon four noble truths and a joy having no attachment is felt. In the second stage of *saṃādhi*, all doubt is removed and after that there is no room for examination. In this stage, a consciousness remains in respect of joy and tranquility. In the third stage of *saṃādhi*, a detachment comes upon joy and tranquility. But in this stage, a mild feeling of physical happiness is present. In the fourth i.e last stage of *saṃādhi*, this mild feeling of happiness is also gone. In this stage of *saṃādhi* an attitude of indifference comes and then one becomes free from self-centeredness and expands himself to all living beings. The proper exercise of *śīla* brings one in the state of two stages namely *sratāpannabhava*

(one who is in right path of life) and *sakṛtagāmībhava* (one who will take birth just the once).

Samādhi is higher effort by which the root of all suffering is destroyed. And after that *prajñā* comes, *nirvāṇa* is attained and then one is considered as arhant.⁹

This *astāṅgika-mārgas* are, in brief, described as *sīla* i.e conduct, *samādhi* i.e concentration and *prajñā* i.e knowledge. These are like three steps of spiritual advancement. Out of these eightfold paths right speech, right conduct and right living belong to *sīla* which control and purify our external sense organs. *Sīla* is physical exercise for removal of sufferings. Right effort, right thought and right concentration-these three of eightfold path are called *samādhi* which control and purify our mind (internal sense organs). *Samādhi* is mental exercise for removal of sufferings. The first two i.e right knowledge and right resolve belong to *prajñā* which purify our intellect.¹⁰

Though three *sīlas* are mentioned in *astāṅgika-mārgas*, but we come to know more *sīlas* in Buddhism. We generally speak of *pañca-sīla* in Buddhism, which belong to right conduct (s). These *pañca-sīlas* (five vows) are desisting from killing, stealing, sensuality, lying and intoxication.¹¹ Buddha proposed for ten *sīlas* for *śramanas* (monk) but all these are not for the layman. It is duty of layman to obey the *pañca-sīlas* everyday. The first instruction is that the followers of this *dharma* will have to obey some moral principles. According to Buddhism, self-discipline is essential for removal of suffering. We see that some moral principles are emphasized in *sīla*, which govern our conduct. These *sīlas* as described by Buddha is nothing but some moral virtues which purify our conduct and lead our life on moral path.

If we scrutinize the theory of eightfold path sincerely, we come across that though *sīla*, *samādhi* and *prajñā* are considered as way of the attainment of *nirvāṇa* but the role of *sīla* is more important in the ethics of Buddha. The word ‘*sīla*’ means conduct in Pali.

But in Buddhism, when we speak of *sīla* in the context of advancement of spirituality, *sīla* means a particular type of conduct i.e honest conduct, which is called moral conduct. Moral conduct means that type of behavioral habit which is governed by moral principle and endowed with moral virtues. *Sīla* is moral discipline in thought, speech and deed. *Sīla* is not some external activities; it means internal purification of conduct, which is attained as a result of governing the life by moral principle. This *sīla* emphasizes on the motivation of moral agent. At this stage, any action is evaluated centering the motive of agent, from which action is accomplished.

We come across two aspects of *sīla*: one is external which aims at purification of conduct and the second one which aims at purification of motivation, is the cause of conduct. But these two aspects are not something separated. These two are like the two sides of the same coin. They are complementary. The mental state is the root source of these two aspects. It is mental state which is generated from the flow of consciousness and passing out through thought, speech and body and ultimately turns into the deed of external world. Hence, the purification of consciousness is more important in Buddhist' ethics.

We know that a person bearing hatred and greed engages himself in violence. On the other hand we see that when a man becomes free from violent activities, pity, honesty, truthfulness, satisfaction etc. human values are emerged in the conduct of an agent. Hence, the aim of *sīla* in Buddhist ethics is nothing but obtaining moral values.

The first one of *pañca-sīla* as described by Buddha is nonviolence. Here, nonviolence is not mere a negative idea, it has also a positive aspect. The positive aspect of nonviolence stands for thinking of promoting welfare for the society. Out of four phenomenon i.e. *maitrī*, *karuṇā*, *muditā* and *upeksā*, which is called *brahmavihāra* as described by Buddha especially in the phenomenon *maitrī* and *karuṇā* the real significance of nonviolence has been

expressed. The phenomenon *maitrī* is to show lovable behaviour to all beings of the world. And the phenomenon *karuṇā* is feeling of empathy for all beings and feeling of deep thrust for removal of suffering of all beings. By *muditā* the sense of enmity to others is abolished and by *upekṣā* vindictive attitude is eliminated. Buddha once says that everyone, always and everywhere, should crave for wellbeing of all just like a mother crave for wellbeing of her child. Such kind of feeling of mental state is called *brahmavihāra*. Hence, we may observe that the *dharma* in Buddhism is based on moral values which can give rise to *nirvāṇa*.

Like Buddhism, Jainism has given importance to the perfection of conduct. According to them, any type of knowledge whatever it may be metaphysical or epistemological is necessary for right conduct as auxiliary factor. This right conduct is the fundamental thing for removal of all bondage as well as the attainment of liberation.

‘Metaphysics or epistemology – in fact, knowledge of any kind- is useful for the Jaina in so far as it helps him to right conduct. The goal right conduct again is salvation (*mokṣa*), which means negatively removal of all bondage of the soul and positively the attainment of perfection.’¹²

Jaina school observes that liberation is the ultimate aim of human life. According to this school each and every human being will have to attain liberation by his own effort, not by any grace of super natural power. In fact, God is not admitted in this system. A liberated person acts only as a guide. He just shows the path of liberation. Jaina religion teaches one to be self-dependent. In Jainism liberated person is called ‘*Jina*’ i.e. one who conquers. Accordingly, in this religion extreme emphasis has been given upon self-control and self-sacrifice. And all types of attachment have vehemently been hated. According to Jaina Philosophers, spiritual advancement is possible only through the accomplishment of moral deeds. We often think that morality is not possible without believing in God, but this view

has been proved as false by Buddhism and Jainism. Both Buddhism and Jainism propose for a number of principles though they do not believe in God.¹³ An individual himself is treated as God if he is able to reveal the immanent power within him. The Jainas abandon the theory that liberation is attained by the grace of God. According to Jainism, the doctrine of *karma* alone is sufficient for explaining all things of life. Hence, an individual himself is liable for whatever he does in life.

There are two categories admitted in Jaina Philosophy i) *jīva* and ii) *ajīva*. All the things of the world belong to either *jīva* or to *ajīva*. *Jīva* is conscious. On the other hand, *ajīva* is unconscious. *Jīvas* are of two kinds: *baddha* and *mukta*. *Ajīvas* are of five kinds: *pudgal*, *dharma*, *adharma*, *ākāś* and *kāla*. *Pudgal* means matter. The literal meaning of the word ‘*pudgal*’ is that which can attach and detach. With regard to the bondage of the self the Jainas think that when *jīvas* come in contact to *pudgal*, *jīvas* become embodied. And due to this embodiment, *jīvas* fall into bondage. But like the Buddhist the Jainas also think that liberation can be attained. Liberation can be attained through detachment from *pudgal*. And this is possible in two ways: by stopping the attachment of *jīvas* with *pudgal*, which is called *samvara* and by detaching the *pudgal* which is already attached with *jīvas*, which is called *nirjarā*. And that attachment of *jīvas* with *pudgal* is called *āsrava*. Accordingly, in Jainism, there are seven categories. These are: *jīva*, *ajīva*, *āsrava*, *bandha*, *samvara*, *nirjarā* and *mokṣa*. It is stated in Jaina Philosophy that *āsrava* is the cause of bondage and *samvara* is the cause of liberation (*āsravo bhavahetuḥ syāt samvaro mokṣa kāraṇam*).¹⁴ According to Jainism, like the flow of water the flow of karma is attached with the self or *jīvas*. The *jīvas* wetted with the water of *kasāya* accept *karma* brought out of *āsrava* just like dresses added with water easily catch the dust. The term *kasāya* means that which attracts *jīvas* in sinful action and pushes into bondage. Anger, the sense of ego, infatuation and greed (*krodha*, *māna*, *māyā*, *lobha*) are called *kasāya*.¹⁵ *Avivek* (false vision), *avirati* (tendency in immoral

acts), *pramād* (illusion), *kaṣāya* and *āsrava* are the cause of bondage. The relation between *kaṣāya* and *karma* is eternal. *Kaṣāya* is produced for *karma* and *karma* is taken for *kaṣāya*. But normally in Jainism *kaṣāya* is taken as the root cause of all bondage. Since, *pudgal* is connected due to having *kaṣāya* and the *pudgal*, in turn, gives birth to embodiment. And due to embodiment *jīvas* are tied with bondage.¹⁶

Liberation is attained only when *pudgal* is detached from *jīvas*. *Jīvas* or Self is connected with *karma* i.e. *karmapudgal* just like temperature is connected with metal, or water is mixed up with milk.¹⁷ *Karma* plays a role as a thread of connection between *jīvas* and his body. *Karma* means *pudgal* which is very minute and transcendental. The connection of self and *pudgal* depends on the *karma* of *jīvas*. Hence, *pudgal* is regarded is *karmapudgal*.

In Jainism importance has been given on the path to the cessation of sufferings or the attainment of liberation. Umaswati, a Jaina Philosopher has told in *Tattvāryhigamasūtra*: ‘*samyak darśan jajña cārītrani mokṣamārgā*’ i.e. right faith; right knowledge and right conduct are the means of liberation. These three are called ‘*Triratna*’ i.e. the three jewels. According to them, this three jointly is the means of the attainment of liberation. Each one is not the means of liberation separately. In this connection, the Jainas have given the example of the treatment of diseases in order to show the importance of mutual combination of these three *mārgas* (path) i.e. right faith, right knowledge and right conduct. A person desiring to attain liberation sincerely believes in the advice given by a liberated person, attain the proper or right knowledge and above all lead his life with right conduct in the light of the truth just like a patient desiring to cure from disease keep his trust on doctor, knows the nature of medicine prescribed to him and after all takes the prescribed medicine. If any one of these three is not exercised, other two do not act though each one does have value separately.¹⁸

To be respectful to the truth attained by *Tīrthankaras* and to abandon faith to the doctrine which is not admitted by the *Tīrthankaras* is called right faith (*samyak darśan*). Satisfaction and reverence attitude to the principle of Jainas is called right faith. Here, it is mentioned that in Jainism reverence does not mean the devotion which is blind. Reverence free from dogma is the ideal of Jainism. Their reverence is completely based on rationality.¹⁹ In Jaina Philosophy, right knowledge means the knowledge of seven categories like *jīva*, *ajīva* etc. immune from doubt, illusion and uncertainty. Some actions are impediment to right knowledge. Accordingly, the person desiring to attain liberation will remain himself free from the association of that action which may bind him with *pudgal*. Right conduct is that action which is done by honest and sincere person. The conduct which leads to liberation is called right conduct.²⁰ To exercise the truth which is attained by him in his day to day life is called right conduct. In fact, it is right conduct which is very much significant for the attainment of liberation. *Jīvas* are able to reach towards liberated life by right conduct being completely free from the influence of *karma*. According to Jainism, there are five kinds of *karma* which help for the attainment of liberation. These are as follows: i) not to harm to any living beings i.e. *ahimsā* or nonviolence, ii) to speak the truth i.e. *sunṛta*, iii) not to steal i.e. *asteya*, iv) not to lead life in the way of illicit sex i.e. *brahmacarya*, and v) to abandon all types of excessive attachment to wealth i.e. *aparigraha*. In Jaina Philosophy, These five are called vows. Both house holder and monk should obey these five vows. The monks have to obey these strictly. But the house holders have been exempted to sustain these rules in some cases. Hence, these five vows for house holder are called ‘*anuvrata*’ i.e. lesser or minor vows. And, on the other hand, these five vows for monks are called ‘*mahāvrata*’ i.e. more rigid or major vows.²¹

Nonviolence (*ahimsā*), the first vow out of five vows in Jainism is more significant than any other vows. This should be obeyed by both monk and layman. Though the concept

of *ahimsā* (nonviolence) is very old in India, but this concept has some uniqueness in Jainism. Only in Jainism *ahimsā* has been taken as the foundation of all kinds of ethical conduct. The meaning of nonviolence is to abstain from all kinds of injury. The Jainas do not mean that violence is only to hurt anyone physically. According to them, to desire to harm anyone, or to hurt anyone by speech is also considered as violence. Hence, the word non-violence means abstaining from violence to anyone physically, mentally and verbally. In moral philosophy of the Jainas, nonviolence is taken as the ultimate dharma on account of the fact that other four vows sustain nonviolence indirectly. Truth, the second vow, ultimately teaches one to obey nonviolence. Since, false statement against anyone becomes the cause of one's contrariety. False statement against anyone is no more but the violence of speech. Stealing is one kind of violence. Stealing of other's property causes the worry of one who actually the owner of that property. Hence, non-stealing i.e. *asteya* keeps one refraining from violence. Abstaining from *brahmacharya* i.e to lead life in the way of illicit sex becomes harmful to the society. So it is one kind of violence. The fifth vow is to abandon all types of excessive attachment to wealth i.e. *aparighaha*. *Aparighaha* means refraining from being owner of excessive wealth. One who stocks excessive wealth makes scarcity of wealth in the society. To deprive one is one kind of violence. Hence, *aparighaha* is one kind of nonviolence. In Jaina philosophy nonviolence is understood not in the negative sense, it is understood in the positive sense also. To render active service to anyone is considered as nonviolence as well. If one, in spite of being capable of giving service to others keep oneself abstained from helping others, then it is considered as violence. Hence, it is clear that social or objective aspect of morality is not ignored in Jainism. The following Jaina prayer clearly introduces the social and tolerant aspect of moral teaching of Jainism.

‘Let the King be victorious and righteous. Let there be rain in every proper season. Let diseases die and famine and theft be nowhere. Let the Law of the Jaina give all happiness to all the living beings of the world’.²²

The Jainas have given much importance to the attitude of equality. It has been stated in ‘*Ācārāṅga-Sūtra*’ that a monk or a layman utters ‘I will lead my life by the attitude of equality’ when he is bound to promise to obey the conduct of religion.²³ The attitude of equality has been emphasized in the theory of nonviolence accepted by the Jainas in the conduct of religion or in philosophical thought of them. The Jainas do not accept any religious activity which is not consistent with the theory of nonviolence. All the religious ceremonies of Jainism either external or internal, or physical or subtle have been brought out centering the theory of nonviolence of them.²⁴

It is almost impossible for a layman to avoid all types of violence in his day to day life. Hence, it has been advised for layman to carry on their activities in performing violence as minimum as possible. The flexible attitude regarding non-violence of Jainism implies that the Jainas are quite conscious about the practical problem of our life. The Jainas have made the distinction of violence into four kinds: i) accidental violence i.e. violence to little beings at the time of performing every day activities such as at the time of making house, or at the time of cooking, or at the time of walking etc. ii) violence to enemy in the war iii) violence for self protection iv) voluntary violence. According to Jainism, a layman should abandon the fourth one i.e. the voluntary violence. The laymen have been exempted in some cases in other four like nonviolence. Hence, these vows for layman are called ‘*anu-vrata*’ i.e. ‘lesser vows’.²⁵

These five ‘*anu-vratas*’ for layman, in fact, are nothing but the exercise of self-sacrifice, restraint and self-dedication for the wellbeing of the society towards spiritual

advancement. These five ‘*aṇu-vrata*’ is the preliminary stage of five ‘*mahā-vrata*’. According to Jainism, one who becomes free from all types of attachment and the bondage of karma is able to attainment of liberation i.e. *mokṣa*. According to Jainism, a liberated person can lead active life in the society.

‘An enlightened person may lead an active life, but his activity does not taint him as even unselfish activity, according to Jainism, does in the case of others. During this interval the devotee, as in Buddhism, is termed an arhant, and he becomes a siddha or ‘the perfected’ at actual liberation. It will be seen from this that the stage of arhant-ship corresponds to the Hindu ideal of *jīvan-mukti* and the Buddhistic one *nirvāṇa* as explained above.’²⁶

From the forgoing discussion of both Buddhism and Jainism, It is seen that in both religion emphasis has been given upon some moral codes of conduct which are nothing but moral values. Hence, it may be said that ‘*dharma jīvan*’ (religious life) in both Buddhism and Jainism is moral life. This moral life is the tool of achievement of spiritual life which leads one ultimately to liberation or *nirvāṇa*.

Notes and References:

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2. *Ibid*, pp. 264, 265.
3. Dipak Kumar Bagchi: *Bharatiya Nitividya* (in Beng.), Progressive Publishers, Kolkata, 2004, p. 58.
4. Charuchandra Basu (Ed.): *Dhammapada* (in Beng.), Karuna Prakashani, Kolkata, 1999, p. 114. [*tumhehi kiccam ātappam akkhātāro tthāgatā / paṭipannā pamokkhanti jhāyino mārvandhanā*]

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22. *Ibid*, p. 167.
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