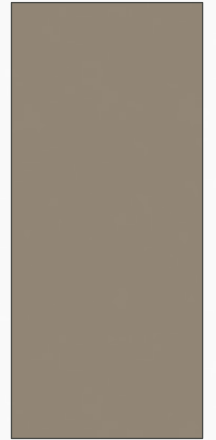


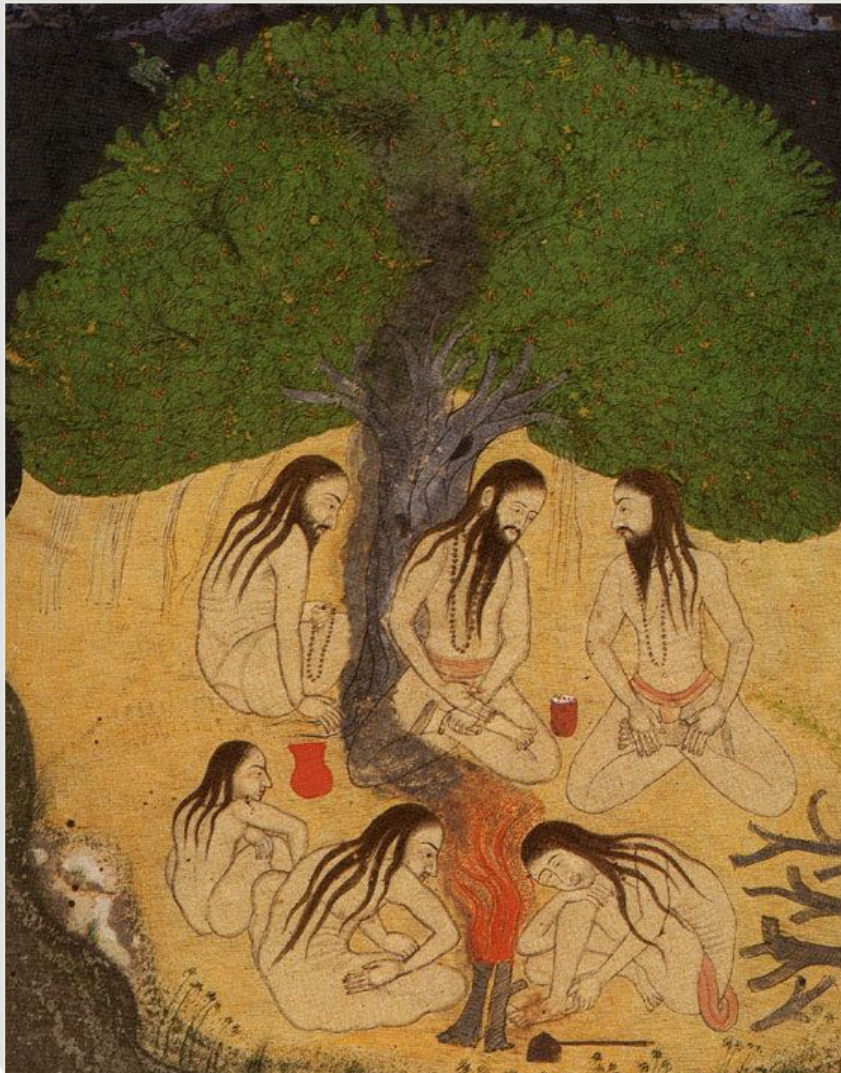


JAINISM, BUDDHISM & CHINESE RELIGIONS

WEEK 8



SHRAMANAS: NON-BRAHMANICAL ASCETICS



- **Jains and Buddhists belong to the Shramanas** – Groups of non-Brahmanical ascetic/renunciant traditions which **arose during the Upanishadic period (800-500 BCE)** as a reaction against the ritualism and elitism of the Vedic Brahmin priestly caste.
 - **Rejection of the Vedas**, Vedic authority and Vedic ritualism
 - **Rejection of caste system**
 - **Rejected brahmin priests as intermediaries** to the divine
 - **Emphasis on jñana** (knowledge/gnosis) and asceticism or renunciation
 - **Considered “heterodoxies” and some “atheist”** by the orthodox Brahmanical traditions

JAINISM

- Jainism's systematization in the **6th century BCE** is attributed to the teacher **Mahavira** ("**great hero**") who was said to be the 24th in a long line of enlightened beings known as **tirthankaras** (literally, "forders of the stream")
 - "Stream" being the ocean of existence (**samsara**) which they have crossed over and become liberated from
- Tradition claims **Mahavira** was of noble/royal birth, **renounced his wealth and kingdom** and set out in search of the truth at the age of 30. **After 12 years of wandering and asceticism he obtained complete enlightenment.**
 - In many ways **similar to the later story of Buddha, which Jainism heavily influenced**
- The word **Jain** is derived from the Sanskrit root **jin ("to conquer")**, referring to Jain ascetics who have conquered their egos, desires, passions, and bodily pleasures
 - Those who win this battle and attain liberation (**moksha**) are termed **Jinas (conquerors)**



THE 24 JAIN TIRTHANKARAS

The **first tirthankara** of this era was **Rishabhanatha**, who according to Jain tradition lived millions of years ago

The **twenty-third** was **Parshvanatha** in 900 BCE, and the **twenty fourth** was **Mahavira** (500 BCE).

Jains believe that Jainism is an eternal dharma with the tirthankaras guiding every cycle of the Jain cosmology

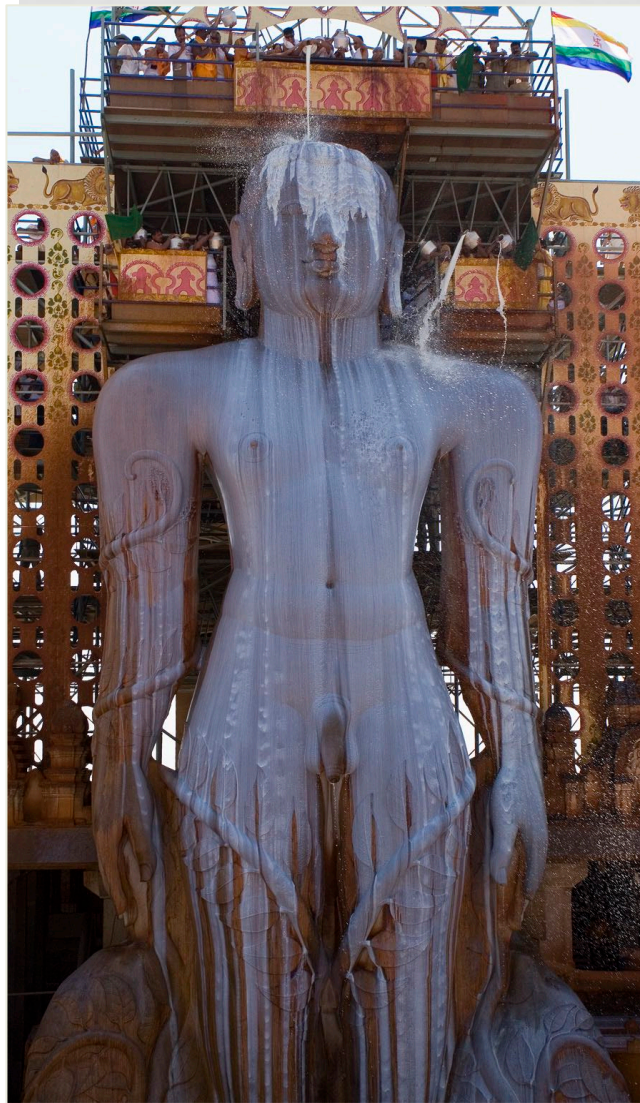


JAINISM - SECTS

- **Mahavira** became a guru to many disciples (including Brahmins) teaching the **egalitarian principles** of Jainism for 30 more years before leaving this world
- **Four types of followers:** monks, nuns, laymen and laywomen (i.e. non-initiates)
 - Unlike most traditions of this time, **women were considered equal**
 - Found a **strong following among the lower castes/class** since they rejected the **Hindu caste system**
- **2 Sects**
 - **Digambaras ("sky-clad"):** more extreme vows and practices; no clothing
 - **Shvetambaras ("white-clad"):** more liberal; some clothing



JAIN TEACHING



- The basic teaching of Jainism may be expressed in a single sentence:
“The phenomenal individual consists of a soul closely enmeshed in (karmic) matter and his salvation is to be found by freeing the soul from matter, so that it may regain its pristine purity and enjoy omniscient self-sufficient bliss for all eternity”
 - Does not believe in concepts of Atman or Brahman, but does believe in the **jiva (individual soul)** which is eternal, though constantly changing and evolving through various lifetimes
 - Primary way to break free of this shell of karmic matter binding us to samsara was to **follow the Jain path and the five great Jain vows**

THE 5 GREAT VOWS OF JAINISM

- **1) Non-possession** – gain and keep only the basic necessities of life and give the rest away
- **2) Celibacy** – monks were to remain completely celibate, while the laity (non-monks) vowed not to exploit anyone sexually
 - Not only was the loss of sexual fluids (for men) thought to represent the loss of spiritual power, but the sex act itself was also generally self-serving in nature and often exploitative
- **3) Non-stealing** – Stealing anything which was not one's own is considered the epitome of self-aggrandizement
- **4) Truthfulness (satya)** - staying true to the fundamental character of the universe, which is truth
- **5) Non-violence (ahimsa)** - ALL beings (including animals) are considered to be equal in value and therefore should not to be harmed, particularly for one's own selfish desires



AHIMSA



Ahimsa
(non-violence)

- **Ahimsa (non-violence)** is the most well-known vow of the Jains and was picked up by a number of later South Asian traditions (especially Buddhism) and became **one of the central tenants of Gandhi's philosophy, and later MLK**
- Non-violence entailed the avoidance of:
 - **a) occupational violence** – one should avoid occupations that cause one to take life (i.e., butcher, fisherman, hunter etc.)
 - **b) protective violence** – one should refrain from taking a life even if attacked (more for monks than laymen)
 - **c) intentional violence** – any intentional harm to a living being was considered detrimental to the pursuit of liberation
 - **d) accidental violence** – monks use whisk brooms to sweep their path before they take a step or wear gauze over the mouth so that any small creatures (insects etc.) are killed

JAIN MONKS AND NUNS



- Monks therefore live a life of total discipline and engage in very strict practices in order to not harm any beings and accrue more karma. For example:
 - Jain cuisine is **completely vegetarian** and also excludes underground vegetables (potato, garlic, onion etc.) to prevent injuring small insects and microorganisms and also to prevent the entire plant getting uprooted and killed.
 - They **strain their drinking water**, in order to do as little harm as possible to the souls of the microorganisms within it
 - **Wear a face-cloth** to keep from causing serious injury any lives in the air they breathes
 - **Use a broom whisk** to whisk any any small insects or other beings on their path, so they do not accidently step and kill them

BUDDHISM

- **Buddhism:** founder was **Siddhartha Guatama (5th century BCE)**, a Hindu warrior-prince (**kshatriya**), who came to be known as **the Buddha (“the Awakened One”)**
- At birth the famous hermit Asita visited his father, the King, and announced the child would either become **a great world-conqueror (chakravartin) or a great world savior** (as a renunciant).
 - Was groomed by his father to a life of royalty and luxury, free of all pain and suffering by “protecting” him within the palace walls so that he would not be a renunciant

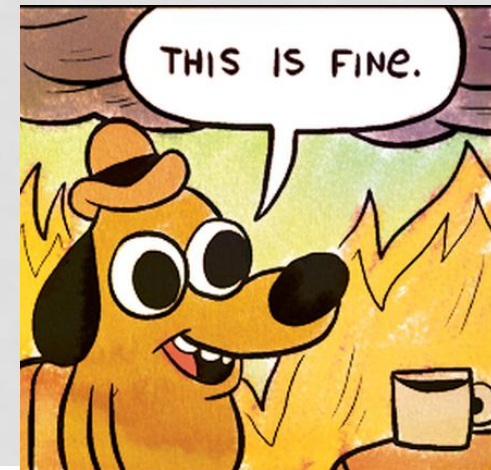


THE FOUR SIGHTS

- At the age of 29 he forced his charioteer to smuggle him into the city. On 4 trips, he saw **“The Four Sights”** which forever changed his view of the world:

1. **An old man**
2. **A sick person**
3. **Corpse being carried in a funeral procession**
4. **An ascetic**

- After the first three he **lost all taste for life** – “What is the point of wealth, of sensual pleasure, indeed of happiness, when they only attach you to things that will eventually be taken away by old age, sickness and death”
- After the fourth (the ascetic) he resolved to become a renunciant after much internal debate - **the next day he set out on his quest for a path to liberation for all beings**



THE MIDDLE WAY

- **He set out to the forest for next seven years as a sannyasi (renunciant)** - learning from various teachers and engaged in a variety of ascetic practices, sometimes extreme
- **Ultimately all these did nothing for him** – he then devoted himself to “mindfulness of breath” meditation, and eventually concluded the true path was “**the Middle Way**” - **moderation between extreme views and extreme practices of self-indulgence and self-mortification**
- He resolved then to meditate under the sacred Bodhi tree and not arise until he had achieved his final goal of liberation



NIRVANA



- Achieved a variety of higher and higher states of consciousness, culminating in a final psychological battle with the great tempter demon **Mara, the Lord of Death** and his troops (**e.g. craving, aversion, attachment, pride, doubt, desire, ignorance etc.**)
- Ultimately he conquered them all and attained **Nirvana** (**enlightenment/liberation literally “blowing out” or “extinguishing”**) in **Bodh Gaya** at the age of 35
- Out of his great compassion, he decided to pass on his knowledge and gave his first sermon on **“The Four Noble Truths”** in Deer Park near Varanasi

THE FOUR NOBLE TRUTHS

1. The truth of dukkha (suffering)

- identifying the illness and the nature of the illness (the diagnosis)
- **“Life is suffering”** – all is flux, thus there will never be full satisfaction

2. The truth of the origin of dukkha

- identifying the causes of the illness
- **Suffering is craving conditioned by ignorance**

3. The truth of the cessation of dukkha

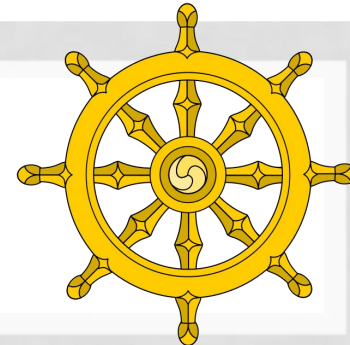
- identifying a cure for the illness (the prognosis)
- **cessation of craving/ignorance leads to the end of suffering** and finally liberation

4. The truth of the path leading to the cessation of dukkha

- recommending a treatment for the illness that can bring about a cure (the prescription)
- **The Noble Eight-fold path**



THE EIGHTFOLD PATH



Division	Eightfold Factor	Description
Wisdom	Right View	Viewing reality as it is, not just as it appears to be
	Right Intention	Intention of renunciation, compassion, freedom and harmlessness
Ethical Conduct	Right Speech	Speaking in a truthful and non-hurtful way
	Right Action	Acting in a non-harmful way
	Right Livelihood	A non-harmful livelihood
Concentration	Right Effort	Making an effort to improve
	Right Mindfulness	Awareness to see things for what they are with clear consciousness; being aware of the present reality within oneself, without any craving or aversion
	Right Concentration	Correct Meditation

ANATMAN

- Buddha extended the Upanisad concept that all is impermanent to the concept of the **atman (eternal Self)** - as a direct challenge he posited the **anatman, “the non-Self”**
- Shunned any attempt to see liberation in terms of an eternal "Self" – argued that **the eternal self, like the universe, is also an illusion**, and the desire to have one is the very thing which keeps us in *samsara*
- Neither the **phenomenal universe or the individual “self” has any inherent existence or permanence** – they are always in a constant state of flux and interdependent and should be characterized as **shunyata** : “**void**” or “**empty**” of an in “**limitless**”

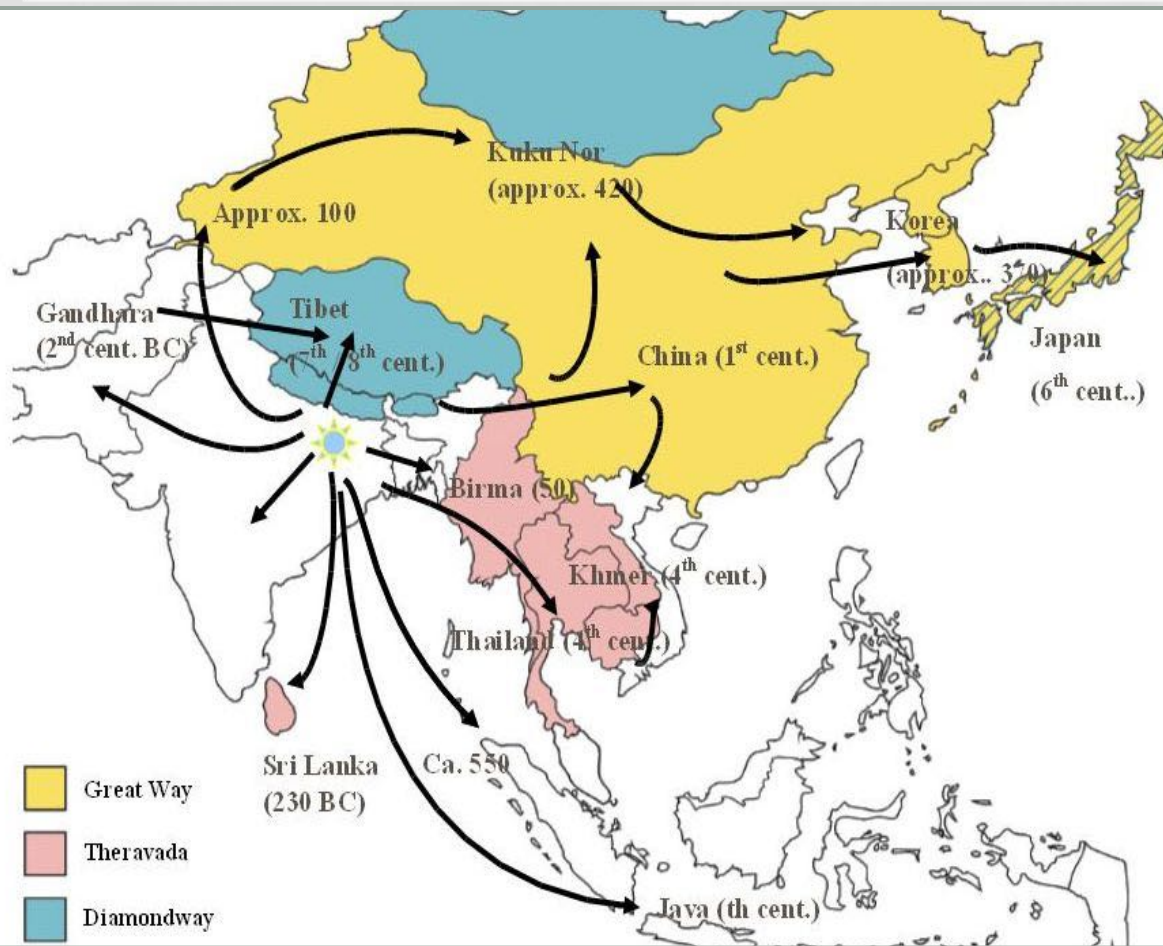


SHUNYATA - EMPTINESS



- **Dependent Origination:** all phenomena arise dependent upon a number of causal factors, based on the universal law of Karma
 - Ex: the chariot or a sprout - dependent upon the seed, earth, water, air and sunlight - only then the sprout arises
- **All beings/things are interdependent and the world is thus created by this web of interdependence**
 - There is no absolute boundary between myself and others, since all essentially share this quality of emptiness
 - Thus, **non-violence became a core moral truth in Buddhism** - doing violence to others was essentially doing violence to oneself and would have karmic repercussions

THE 3 FORMS OF BUDDHISM



1. **Theravāda Buddhism:** “School of the Elders” (earliest)
2. **Mahāyāna Buddhism:** “The Great Path”
3. **Vajrayāna:** “The Diamond Path” aka Tantric Buddhism

The Spread of Buddhism

THERAVADA BUDDHISM: “THE SCHOOL OF THE ELDERS”



- **Emphasizes discipline, individual enlightenment (Nirvana) and monastic community (sangha)**
- **Refuge in the Three Jewels –the Buddha, the Dharma** (the Buddha's teachings) and the **Sangha** (the Buddhist community)
- **Monks: follow the ten moral Buddhist precepts)**, generally detached, engage in begging and meditation and eventually (over a number of lifetimes) attain Nirvana as a liberated **Arhat**
- **Lay Buddhists:** Try to follow the first 5 Buddhist precepts, but most concerned with **attaining good karmic merit** by supporting the monastic community in a **sybiotic relationship** (community takes care of monks material life/monks take care of their spiritual life)

10 BUDDHIST MORAL PRECEPTS (DASA-SILA)

1. Refrain from destroying living creatures.
2. Refrain from taking that which is not given (stealing).
3. Refrain from sexual activity (monks) or sexual misconduct (lay)
4. Refrain from incorrect speech (lying)
5. Refrain from intoxicants which may lead to carelessness

Additionally for Monks/Nuns

6. Refrain from eating at the forbidden time (i.e., after noon).
7. Refrain from frivolous entertainment (dancing, singing, music, movies etc.)
8. Refrain from excessive ornamentation (wearing garlands, perfumes, cosmetics etc.)
9. Refrain from lying on high or luxurious sleeping places.
10. Refrain from accepting gold and silver (money).

MAHAYANA BUDDHISM

- **Largest major tradition of Buddhism** existing today
- Emerged as a distinct branch of Buddhism around the **1st-2nd century CE.**
- Major traditions of Mahayana Buddhism today include **Zen Buddhism (Chinese Chan), Pure Land, and Nichiren.**
- Challenged earlier Buddhist order, calling it the **Hinayana, or “the Lesser Vehicle”**
- Claimed to represent **the final and complete doctrines of the Buddha,** and thus a superior path of practice leading to superior understanding





MAHAYANA BUDDHISM

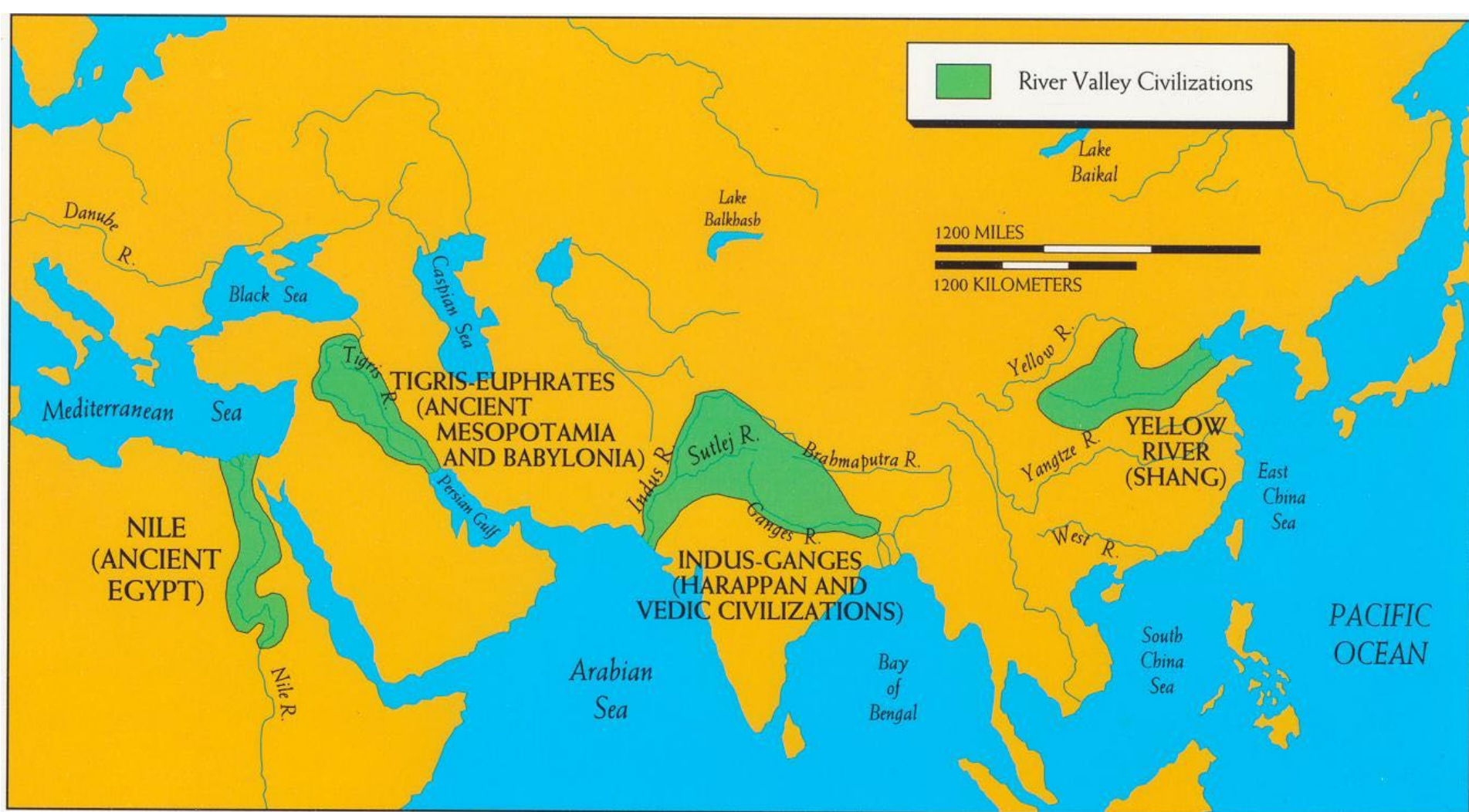
- Believed in the possibility of **universal liberation from suffering for ALL beings**, (not just monks, hence the "Great Vehicle")
- **Bodhisattva Ideal** – those devoted to the perfections (**paramitas**), ultimate knowledge, and the liberation of all sentient beings
 - **Arhat ideal too narrow an aspiration** – lacks resolve to liberate *all* sentient beings from Samsara
 - Like the Buddha, the **bodhisattva would delay their own Nirvana** in order to help others on the path
- **Buddha Nature** - concealed but indestructible interior link to enlightenment which is deep inside each being
 - Seen as present in all times, in all beings and in all places – initially controversial due to its similarities with Hindu concept of *atman*
- Guatama Buddha was seen as just one of many buddhas who co-exist in the multiverse - **a large pantheon of divine enlightened beings (Buddhas/Bodhisattvas) developed during this period** who could grace their devotees

THE SIX PARAMITAS

- Six perfections (**paramita**) are traditionally required for bodhisattvas:



1. **Generosity:** the perfection of giving
2. **Discipline:** the perfection on virtuous behavior and moral discipline
3. **Patience:** the perfection of restraint, patience, and tolerance
4. **Vigor:** the perfection of vigor, diligence, energy, and effort
5. **Meditation**
6. **The perfection of wisdom and insight:** Realization that the “true self” is characterized by emptiness



- Like India, China is one of the world's oldest civilizations and has thousands of years of continuous living history.
- Around 4000 BCE the first major civilization developed in China around the **Yellow (Hueng He) River**, the 6th largest river in the world

CHINESE RELIGIONS: KEY CONCEPTS

- All Chinese religions have common concepts:
 - **Tian:** Heaven, the source of moral meaning, the utmost God and the universe itself
 - **Qi (“chi”):** the breath, vital energy, or substance of the universe
 - **Jingzu:** the veneration of ancestors
 - **Bao ying:** moral reciprocity
- **Most important common concept is Dao/Tao:** “the way”, “the path”, “the cosmic principle”, “the natural order”
 - **Both the source of, and the force behind, everything that exists - “The One, which is natural, spontaneous, eternal, nameless, and indescribable.”**
 - if humanity aligns with the Dao, all will fit together harmoniously in unity – if not there will be chaos
- Dao often represented as **Yin & Yang:**
 - **All things exist as a whole but as inseparable, interconnected, & contradictory opposites** - attract & complement each other and each side has at its core an element of the other - an increase in one brings a corresponding decrease in the other
- Two major traditions developed during the Zhou Dynasty (1027 BCE–555 CE) around this principle of the Dao – **Confucianism & Daoism**



<u>YANG</u>	<u>YIN</u>
Male	Female
Spirit	Matter
Day	Night
Sky/Heaven	Earth
Sun	Moon
Life	Death
Movement	Stillness
Hot	Cold
Fire	Water
Hardness	Softness
Light	Dark
Aggressive	Passive
Positive	Negative

CONFUCIANISM

- **Confucianism:** Based on the oral teachings of **Master K'ung aka Confucius** (559-479 BCE)
 - **Dao best found within human society** (through harmonious human relationships) and **tradition** (ritual and ancestor worship)
 - Emphasized cultivating **Ren (virtue/goodness/righteousness)** through the practice of **li**: (most literally ritual performances but also extended to ethics, good manners, respect to others)
 - The most important aspect of **li** refers to the attitude of obedience, devotion, and care toward others in the context of **filial piety (virtue of respect)**
 - **5 key relationships: ruler-subject, father-son, elders, husband-wife, friend-friend** – if one knows how to correctly interact with others according to your position and the basis of reciprocity (shu), **the Way of Heaven (Tian Dao)** will pervade society and the Dao will pervade the cosmos, bringing everything into perfect harmony



DAOISM



- **Daoism:** Founded by the legendary sage **Lao-tzu** (6th century BCE) who purportedly wrote the **Dao De Jing** “The Book of the Dao and How to Apply it’s Power”
- **Reaction against Confucianism** – Dao best found **alone in mystical rapture and merging with infinite nature** - reason and societal norms pervert the Dao
 - Taught **wu-wei** “**non-being or non-doing**”: naturalness, detaching oneself from desire, and living a simple and spontaneous lifestyle
- **Emphasized direct personal experiences** of the Dao, rather than maintaining social norms
- **Emphasized internal practices (e.g. Tai Chi, yoga, alchemy etc.)** in order to balance oneself with the Dao the universal vibration and source of all
- **Took on a myriad of forms and had a large pantheon of deities** – drew from various domains of Chinese folk religion, shamanism, mysticism, and eventually Buddhism

