

# Basic Tenets of Jaina Philosophy- A Brief Analysis

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*Abstract: Philosophy is study of fundamental nature of knowledge reality and existence. It could also be defined as love for wisdom, study of general and fundamental problems concerning matters such as value, reason, mind and language. It is body of knowledge closely related to religion, mathematics, natural sciences, education, politics, medicine...*

*Philosophy is a thought that is critical and comprehensive, it attempts to criticize assumptions, beliefs theories that which attempts to develop clear definitions and formulations of propositions and retain maximum precision. It holds logical criteria of consistency and coherency; it holds empirical criteria of adequacy and applicability. Philosophy is comprehensive in attempting to address social and human problems. Philosophy is practical as method of enquiry could put to solving practical questions. It is speculative in pursuing questions in considering problems which are highly abstract thoughts present.*

**Key Words:** Philosophy, Jainism, Vedas, knowledge, Reality, Existence.

## 1. INDIAN PHILOSOPHY

Philosophy in India did not arise in wonder or curiously as it seems in the west according to Professor K. Hiranaya, as quoted in his work "Outlines of Indian Philosophy", it originated under pressure of practical need arising from the presence of moral and physical evil in life. It is the problem of how to remove evil from life that troubled the Indians the most.

Philosophic endeavour was directed primarily to find a remedy for the evils of life and consideration of metaphysical questions that came in the course.

The individual's obligation is not confined to human being alone but extended to virtually whole creation of universe.

Moksh in all systems represent a state in which it is one sense or the other.

## 2. BASIC TENETS OF JAIN PHILOSOPHY

### 3.1 JAIN PHILOSOPHY

Religion gives us deep understanding and great inspiration on our journey of life for spiritual upliftment. It also guides us, shows us, to take the right path in troubled and testing times as well as on happy and joyous occasions in life. Basic philosophy of Jain Religion is leading a life so as to achieve Salvation, lead a life that suits the need of each living being and it leads to the upliftment of your soul.

The religious scriptures are so been designed that it shows each of us the true path as per our intellect, way of life, our different state of mind to achieve our ultimate goal of salvation by leading a virtuous life.

In Jainism we believe that the soul is precious... Pure.... equipped with immense strength and this is for every single living object in the planet. Each soul has the same qualities neither laws nor more it is the effort that the living being puts that makes the soul a Parma tama from Atma.

During our journey of life we get maligned by various emotions as hatred, fear, love compassion, anger wisdom and so on...due to which the pure form of soul is corroded and gets amalgated by various beliefs and values, thereby we accumulate good and bad Karma. This pure form of our soul gets coated with layers of good and bad Karma and thus loses its independence and is now dependent on balance of Karma. The liberation of soul to achieve its precious state it has to be rid of its karma good and bad...this state is called MOKSH.

MOKSH is the most important destination which is the goal of all people who valued the precious human birth during the journey of the soul of 84 lakh birth we have taken in all living forms from smallest algae to giant elephant. The separation of Karma from the soul, these independent souls are free from the cycle of life and death. They are free from all pain happiness... suffering...There is no

word to describe this state of blissfulness that these great souls achieved in "siddhaswarup".

The soul which is dissolved of its Karma, liberated from the cycle of life and death and has attained salvation, the 'Siddha' state.

Religion, its various scriptures, preaching's, rituals help us to try to attain this goal or any closer to it.

### 3.2 BASIC PRINCIPLES OF JAINISM

The five basic principles of Jainism are:

1. Ahimsa 2. Satya. 3. Achauray 4. Bhramacharya and 5. Aparigraha

It is said that one doesn't become a Jain by taking birth in a Jain household, but one has to adhere to the principles of Jainism to be a Jain.

The Principles of Jainism are very eloquently woven in the Vandito sutra recited in Pratikram.

Panchanha Mannuvvayanam,

Gunavvayanam cha tinhamaiyare,

Sikkhanam cha Chaunham,

Padikkame Dishiam Savvam.

This when translated means

There are 5 Anuvrat, as Ahimsa, Satya, Aparigraha, Achaurya, and Brahmachary:

3 Gunvrat as Disha Pariman, Upbhog Pariman and Anart Dand Viraman

4 Shikshavrat as Samayak, Deshavashik, Poushad and Sanvibhag

The Five Anuvrat are the main Principles in Jainism. They are called Anuvrat because these same vrat are practiced in a very rigorous manner by the Monks but the general people as we are also performing our world duties we practice in a little sublime manner and so it is Mahavrat for Monks and Anuvrat for Shravak and Shravika as they are practiced in a lesser rigorous manner by the Shravak and Shravika or common people who are Jains.

#### AHIMSA

"Ahimsa Parmo Dharm" this always a way of life for all Jains. We try to lead a life where compassion is extended to all life on planet. In a broader plane we are expected to refrain from inflicting any harm and killing any living being.

This Study about Mohpatti we will be involved in a more profound manner where we will be studying the principle of Ahimsa in a very detailed manner.

#### SATYA

It is very important to refrain from speaking untruthful things or even encouraging anyone to do so for our benefit. This Virtue of Truthful behaviour extends to all aspects of life whilst we are handling our dealings as Land, cattle, legal proceedings... too.

It is expected that we keep others secrets if we are confided in, we do not involve ourselves in any loose talks, mislead anyone by saying lies and not write lies or forge signature or documents.

#### ACHAURAY

We are expected to follow the rules and regulations of the society we are living in, it is also important to not take anything belonging to anyone else without their permission, this include not only material things but also projecting anyone's thought and ideas as your own is also not accepted. It is also not accepted that we buy or sell anything that is stolen, sell anything by misleading the customer. This may sound a little out of sync in today immoral times but our glorious past has great stories of personalities who have adhered to this principle and have been most rich businessmen and have also build great places of worship and great temples as Ranakpur Jain temple.

#### BHRAMACHARYA

Holy scriptures have mentioned that among all the five principles in our life this is the most difficult to observe. As we are performing our worldly duties physical pleasure are of prime importance but this should be experienced within the permitted parameters, one should not indulge in extramarital affairs, or visit a prostitute or have relationship with a widow or unmarried girl or should also not excessively crave for physical relationship, reading of immoral books etc.

It is believed that each of us have the tremendous fountain of immense potential, it is our leanings to the right or wrong path that carves the path of our life. Channelizing of this energy should be the most important driving force in our life to make our journey of life fruitful. And with such beautiful meaningful principles as our guidelines outlined for us a little effort in the direction prescribed for us can make this journey of life very beautiful and meaningful.

## APARIGRAH

Jains are encouraged to be satisfied with the resources one has, we are also advised to donate excess amount of wealth to the needy. It is very important that we observe daily Niyam which is approximately keeping our needs in check by fixing a limit to the materials and things we use in our daily. Thereby not only making our lives devoid of greed, we also learn virtues as self discipline... satisfaction .Aparigraha is limiting the possession of house property, business, precious metal , jewellery, money, all type of food grains, vehicles etc. If one has these in excess it is advised to distribute the wealth to appropriate and needy causes.

These Principle propagated by great Saints are the guiding force in our lives and help us to lead a more meaning full life.

### 3.3 CENTRAL IDEAS OF JAIN RELIGION

The Swastik ,which is an auspicious symbol in Jainism, signifies four Gatis, that is rebirth of soul. The upward lines signify Devlok and Human birth, whereas the downward signifies Narak and animal birth. It is believed that the conduct of the soul from time immemorable decides the Gati of the soul.

Each of us strive to achieve salvation, that is the liberation of the soul from the cycle of life and death, it is only from human birth does one achieve salvation and on a few occasions from animal birth. the soul gets the human form after 84 lakh birth ...now isn't this the most precious thing that one has but has not understood the value of it .though even if we have understood this unlike millions who are ignorant of this too, are we really putting efforts to strive for this ultimate goal of salvation.

The three Jewels “Samayk Darshan”, “Samayk Jnana” and “Samayk Charitra”that is, Right Faith, Right Knowledge and right conduct are the ethical code which is the main teachings in Jainism.

The Twelve Vraat along with the three jewels is instrumental in helping the soul to get rid of all Karma and to achieve Moksh.

### 3.4 PREACHINGS OF JAIN SADHUS

“True follower of Anekantwaad will never have any negativity towards any form of religious beliefs; they have the same compassion for all religious faith as a father has towards all his children. They will never consider any faith or religion a step higher or lower” This is one of few

preaching's of Yashovijayji Maharaj Saheb a great Acharaya in his great Granth GyanaSaar.

In reality true philosopher or Guru is the one who keeps Anekantwaad as focal point and views other Philosophers views and beliefs with same compassion and Equality. When you are equipped with such compassion for all religion and its beliefs even a miniscule study of Philosophy can be equivalent to study of millions of granths and religious text. Any attempts to force ones intellectual viewpoint should be last priority it could be smallest opposite viewpoint.

This has to be our guiding principle and should reflect in our practices, attitudes behaviour and should be a way of life. If this really happens one can experience peace everywhere and it can be a reason to eliminate conflicts, struggles and disturbances

This is such an inspiring thought provoking and relevant message to reflect upon...

Jain Maharajsaheb and Sadhviji as they are addressed, life draws great deal of messages of tolerance compassion towards every living being. Their life in itself is a great penance and very rigorous code of conduct. Observing them following this difficult life of doing Vihar that is travelling from one place to another by foot, Taking Ghochari that is collecting food from 5 household and accepting what is given to them, doing Loch that is plucking hair with hands so as to devoid themselves of any physical beauty, wearing only white cloth are few of the many self control and disciplinary coded of conduct. There are extremely elaborate and valid reasons for each of these and it is observed that this life style is followed from time immemorable accepted willingly by Kings Queens Noblemen wealthy trader's merchants and businessmen even to this day.

There is vast amount of literature and preaching's by Jain Sadhus but what I find most inspiring is their immense faith in the Lord and their devotion to accepted maintain the sanctity of Religion and its doctrines even in these times.

Thus it is not only the great Sermons that are preached daily by the Monks daily called “Vyakyan”, wherein they inspired us on daily basis to lead a virtuous and meaningful life, educating us about religious beliefs, also teaching us and educating us about the wisdom of great Granths .

### 3.5 COMPARE AND CONTRAST BETWEEN JAINISM AND BUDDHISM

The basic teachings of Buddhism as Four Noble Truth are corollary to Jain Philosophy of Moksh, aparigraha, right conduct and that of following the 8 fold path.

The 8 fold path in Buddhism is also as the basic philosophy of Jainism as focussing our mind on being aware of our thought, action and emotions. This is similar to again philosophy as three Samiti as deed done by our by mind, speech and body good or bad accumulates as Karma and Buddhism too the ultimate goal is salvation.

Unlike Buddhism, Jainism has not flourished out of India a reason could be that the fundamental practice of Vihar i.e. travelling by foot by monks could have been a detrimental factor for spread of Jainism.

Contrary to popular belief that both religions are contemporary religion I may not agree to it as GautamBuddha is contemporary of 24<sup>TH</sup> Tirthankar Mahavir Swamy .The first Tirthankar Bhagavan Rishabhadev existed thousands of years ago and it was on his son name that our country is named Bharat. But also it is Mahavirswamy and GautamBuddha who existed at same time that their philosophies do sound similar at times. One wonders what could be the cosmos energy at the time when such great souls existed who achieved Nirvana , had lead millions to path of salvation., sure we too existed in different form since our soul are eternal.

### 3.6 ANALYSIS OF JAIN PHILOSOPHY TO CONTEMPERORY WORLD

2500 years ago, MahavirSwamy Bhagavan had predicted that there will be wars for water; it was his preaching's about careful use of natural resources that is so relevant today when the planet is facing such ecological disasters as global

warming. He preached that water is the most precious thing and that each drop of water has 2500 micro organisms , and that we are expected to boil the water and drink thereby killing the microbes once and preventing of rebirth of the millions microbe in our body later on, leading to various illness. The complete way of living if practiced as preached leads to a healthy balance of optimum Physical, mental and emotional well being. It was mentioned in International Science forum that Jainism is the most scientific religion, which makes one think that Jainism should not only be looked upon as religion it is absolute way of life.

The absolute shift towards materialistic life has lead to chaos and inhumane way of life, though the society has made phenomenal progress in field of science the basic values and wisdom is getting scarce. This makes us reflect on virtue of "Aparigrah.

Relevance to contemporary world can be observed in all spheres, all we need to do is little introspection about each of our act and here we have the answers. Religion is basically very simple all we need to listen to that inner voice and so formulation of that in the formative years is more important.

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