

**Eastern Religions, spring 2016**  
**Exam #1 Review**



# The Hindu Traditions

Three Paths to a Single Goal?

1/21/16

I. Background: Geography,  
History, Statistics

## **II. The Three Paths**

A. The Way of Wisdom

B. The Way of Devotion

C. The Way of Action

III. Leading to...? (Views on  
Death & Afterlife)

Street scene, Jodhpur

*National Geographic*, May 1997, p. 53

# 3 Paths

- Wisdom (*jnana*)
- Devotion (*bhakti*)
- Action (*karma*)



- Most people combine elements from each. But it's a useful way to organize a tremendous variety of religious activities & views
- Paths  $\neq$  Sects

# Sects of Modern Hinduism

- Distinguished from one another by
  - deity worshipped (Vaishnava, Shaiva, Shakta)
  - region/language,
  - philosophical and/or liturgical schools, and sometimes
  - particular founder(s) or lineages
- Members of a sect will share certain ideas about deities, patterns of worship, saints or religious teachers, and/or a particular scripture that they emphasize.
- Almost all developed out of or were influenced by the devotional movements of the 6<sup>th</sup> century onwards and/or the reform movements of the 19<sup>th</sup> century



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## A. Way of Wisdom (Jnana Marga)

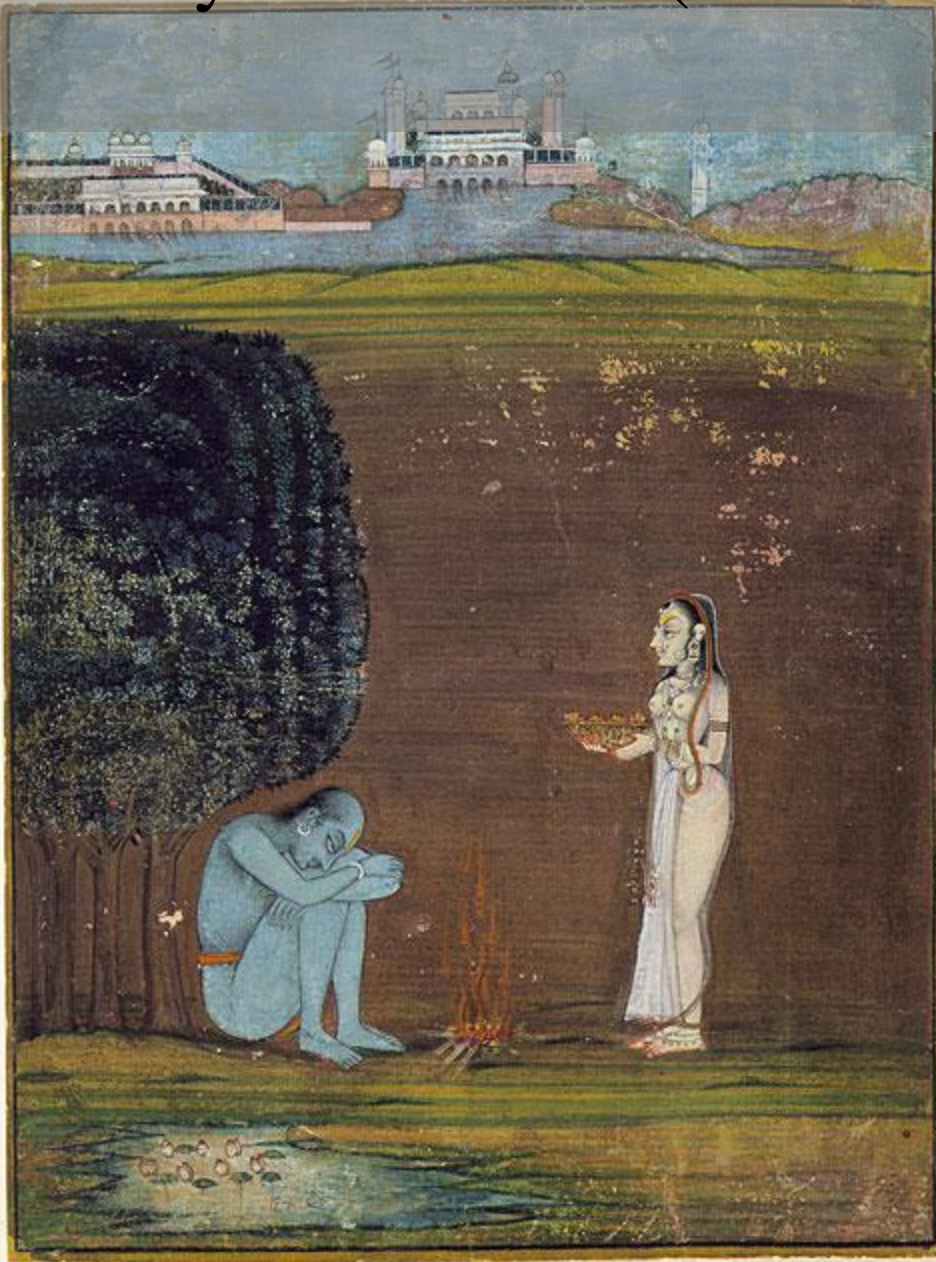


# A. Way of Wisdom (Jnana Marga)

## Meditation (*dhyana*)

- Done to attain *moksha*, liberation from the cycle of death & rebirth [cycle=*samsara*]
- Knowledge leads to wisdom, culminating in a liberating insight.
- Meditation can be on a particular deity or form of a deity. . .
- Or on Brahman.

Woman bringing offering to ascetic.  
Rajasthan, Kishangarh, 1750  
LACMA



# \*\*\*\*\*STUPID MISTAKE ALERT\*\*\*\*\*

**Brahman** (no diacritics) – Godhead as an undifferentiated principle that is the source of everything (cf. Dao). (In textbook, *brahman*)

**brahmin** – a member of the priestly caste (alas, spelled in Sanskrit *brāhmaṇa*, and sometimes appearing in western literature as Brahman or Brahmin)

**Brahmā** – creator god (seldom worshiped)



# Chandogya Upanishad 6.10

“Now take these rivers, son. The easterly ones flow towards the east, and the westerly ones flow towards the west. From the ocean, they merge into the very ocean; they become just the ocean. In that state they are not aware that: ‘I am that river’, and ‘I am this river’. In exactly the same way, son, when all these creatures reach the existent [ie, Brahman], they are not aware of that: ‘We are reaching the existent.’. . . The finest essence here – that constitutes the self of this whole world; that is truth; that is the self (*atman*). And that’s how you are (*tat tvam asi*), Shvetaketu.” (trans. ibid. 153).

Basically the Upanishads represent the Brahman-atman relationship in 2 ways:

- (1) Brahman and atman are identical (majority view, as here)
- (2) Brahman and atman are distinct (minority view). This view becomes popular in the devotional path, where people want to “taste sugar” rather than “become sugar.”



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## ***B. Way of Devotion (bhakti)***

→ ‘Bhakti’ means devotion, in particular emotional, whole-hearted devotion to a particular god or goddess.



From Epics Onward (c. 300 BCE-now),  
the most important three deities:

- Vishnu (god)
- Shiva (god)
- Devi (goddess)

[illegible]

Each of these 3

- (1) Is worshipped all over the country
- (2) Has an extensive mythology in the Sanskrit Puranas, in which they kill demons, save devotees, grant liberation, and create, sustain and/or destroy the cosmos.
- (3) Is regarded by a large number of people as the most important god or goddess, the one who does it all. For many Hindus, their favorite deity is ultimately responsible for everything – other deities only work at their bidding (what KU calls ‘practical monotheism’).





## Vishnu & his wife Shri/Lakshmi

A royal figure, the god who protects and preserves cosmos. Worshippers are called *Vaishnavas*. Two of his 10 incarnations are particularly popular:

- (1) Krishna – hero of epic Mahabharata (which includes the Bhagavad-gita) &
- (2) Rama – hero of the epic Ramayana & husband of Sita

(note: these are “incarnations” rather than “reincarnation” since he chooses to take birth on earth. “Reincarnation” implies that one is forced to be born due to karma)

## Shiva & his family

(wife Parvati & 2 sons).

This god is a model yogi, ascetic, & meditator; his dance destroys the cosmos at end of each cycle. His worshippers are called *Shaivas*.







## Devi & her forms

The goddess is the power (*shakti*) animating the cosmos and the male gods. Worshipers are called *Shaktas*.

Since the 6<sup>th</sup> century CE, it has been widely believed that all goddesses (*devis*) are forms of one Great Goddess ('Mahadevi').



Undiscerning men who delight  
in the tenets of ritual lore

....

Driven by desire, they strive after heaven . . .

but their intricate ritual language  
bears only the fruit of action in rebirth.

2.42-43 (*Bhagavad-gita*, trs. Miller, p. 35)

**<point: bhakti better than ritual>**

Nothing is higher than I am;

Arjuna, all that exists

is woven on me,

like a web of pearls on thread. 7.7 (Miller, 72)

**<point: Krishna is best god; practical monotheism>**

When devoted men sacrifice

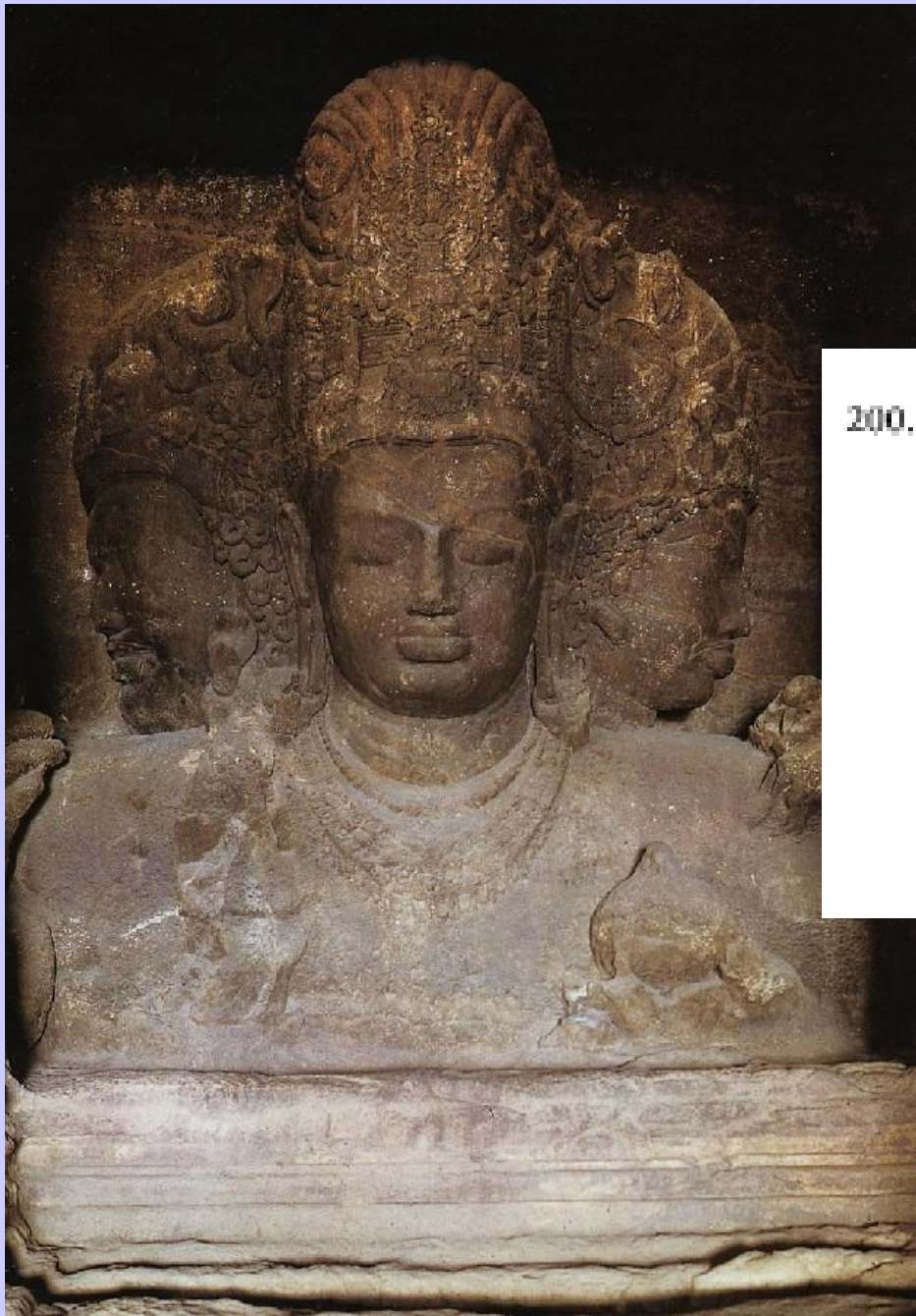
to other deities with faith,

They sacrifice to me, Arjuna . . . 9.23 (Miller, 86)

**<point: Krishna is best god; practical monotheism>**

# Bhagavad-gita (1<sup>st</sup> cent. CE)





**In the bhakti context, gods and goddesses can eliminate karma:**

200. *Campanar* 1.89.3 *Erukattampuliyūr*

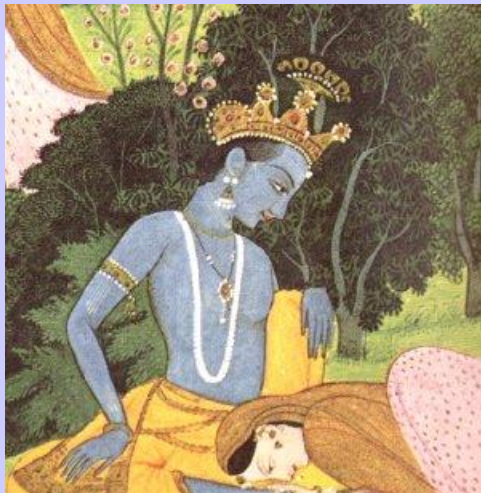
Karma cannot touch  
those who can cry, "Lord of the gods!  
God, bull rider, madman who is  
man, woman, and in-between,  
moon-crowned god,  
our King who lives in Erukattampuliyūr's  
shrine, which we revere!"

-- Peterson, *Poems to Siva*, 257

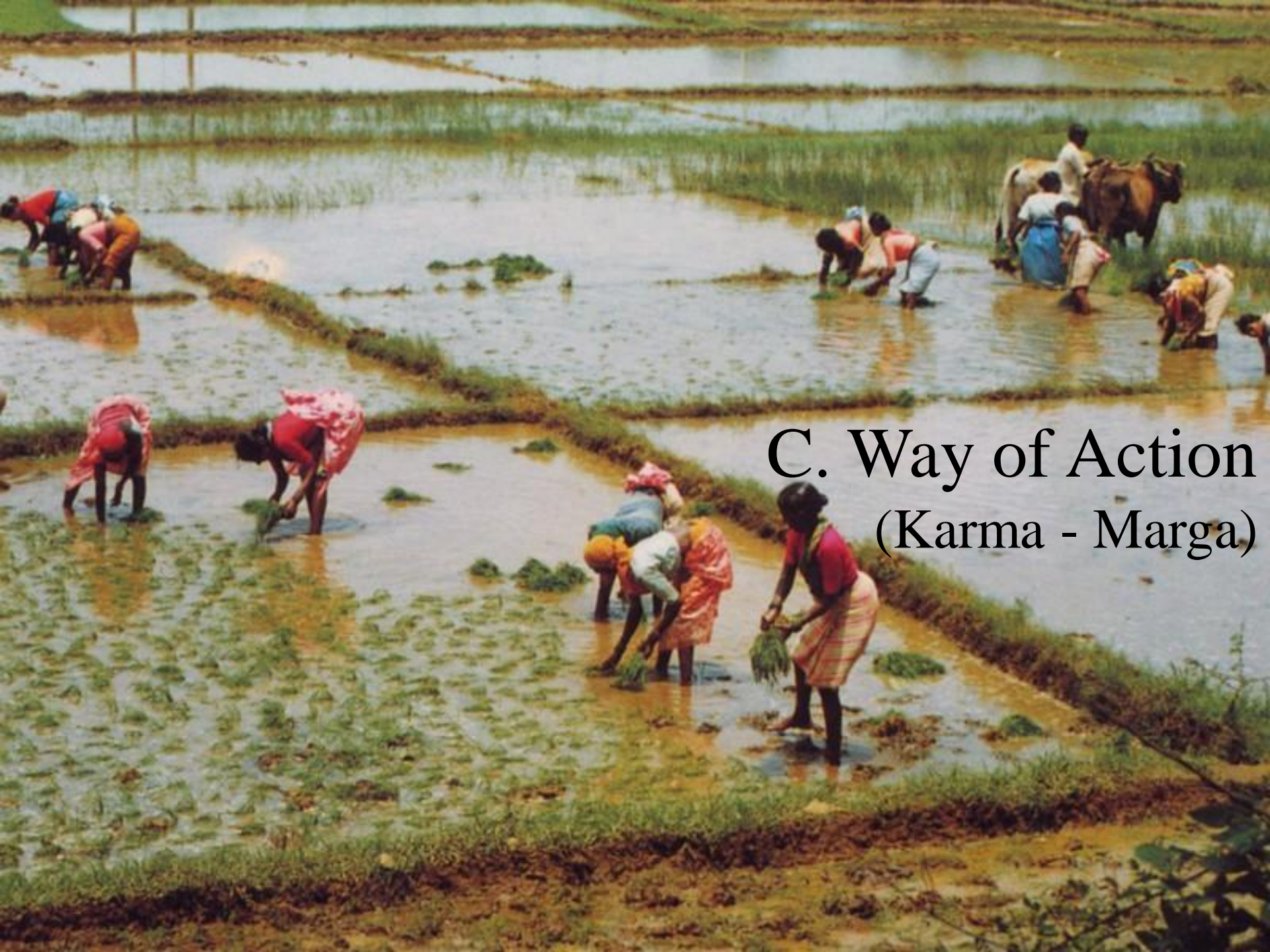
<point: bhakti God(dess) can remove karma; bhakti God(dess), though cosmic in terms of powers, can be seen in idols enshrined in temples>

# Characteristics of Fully Developed Devotionalism

1. Use of vernacular languages (Tamil, for example)
2. Challenges conventions and hierarchy (gender, caste hierarchy often reversed)
3. Devotion to devotees (importance of saints)
4. Devotee views deity as the most powerful deity, to the point of 'practical monotheism'
5. Personal and emotional relationship with a specific deity
6. Relationships often modeled on human ones (e.g., lover-beloved)







## C. Way of Action (Karma - Marga)

# Karma (literally, action)

- In Hinduism: any morally or ritually consequential act producing result in the future (either this life or a future one); name also commonly used for that result
- Immutable vs. 'bank balance' – some think every act produces result, others that what matters is one's 'net'
- Accepted in theory, but not always in practice (esp. when something very bad happens)
- Fate ("headwriting"), astrology, the evil eye, ghosts and demons, divine whim also used to explain misfortune, either together with karma or in lieu of karma.

Snake  
Demon  
Mask  
Sri Lanka  
20<sup>th</sup> century  
LACMA



Rahu  
UP  
6<sup>th</sup> century  
LACMA

# Shifts in meaning of karma

- Vedas (c. 1000 BCE): karma is a ritual act (e.g., animal sacrifice) that produces result in the future (this world [e.g., cows, sons] or a spot in heaven).
- Upanishads, Buddhism, Jainism (c. 6th cent. BCE): karma is a moral act that produces result in the future (this life or future rebirth).
  - Upanishads: ritual acts (sacrifice) produce results in the future ('he who desires heaven should sacrifice'); but other morally consequential acts do, too.
  - Over time, Hindus have come to stress moral over ritual behavior, particularly when it comes to attaining salvation, but for most Hindus, rituals continue to have karmic power, though there's disagreement about how that works (God is pleased & rewards you or quasi-magical efficacy)

## Fast-forward:

- Jains: karma is physical matter that can be removed by asceticism; karma is immutable; it includes acts done via body, speech, and mind; intent a factor, but accidental actions do have karmic consequences. Ritual acts can generate good karma; animal sacrifice, however, generates Very Bad karma.
- Buddhists: the intent is crucial (accidental actions do NOT have karmic consequences); karma is immutable; it includes acts done via body, speech, and mind. Ritual acts can generate good karma; sacrifice, however, generates Very Bad karma.
- Sikhs: like Hindus, except ritual acts devalued; God's grace can eliminate.



# Caste: Varna vs. Jati

A. Varna = “class”; the theory

- established by scripture
- found throughout India

1. Brahmin (priest) (approx. 6% of the population)
2. Warriors & kings
3. Merchants & artisans
4. Servants

+ *everyone else:*

‘S.T.s’ [scheduled tribes, 8%]

‘S.C.s’ [scheduled castes, the group formerly known as ‘Harijans’ or ‘Untouchables’, AKA Dalits. 17%]

→ *Thus, 25% of India’s Hindu population is not part of the varna system.*



B. Jati = “caste”; the reality

- Found in particular regions (cf. “Schedule”)
- determines many lifestyle features (e.g., diet, dress, jewelry, rituals, burial customs, sometimes profession)
- Endogamous & hereditary

# The way of action & the way of devotion include RITUAL.

1/28/16

- The most common ritual in contemporary Hinduism is *puja*.
- *Puja* – ritual of worship for a deity, who is generally represented by a picture or statue.
- During the ritual, people offer incense, lamps, flowers, prayers, songs, etc. Statues are bathed in water, milk, yoghurt, etc.  
<http://www.eprarthana.com/virtual/vganesh.asp>
- *Pujas* can be done in any ritually pure place; most are done in temples or in homes.
- Anyone in a state of ritual purity (male, female, young, old, of any caste) may do *puja*, though in the main shrines of temples only the temple priest does the rituals.

\*\*\*\*\*STUPID MISTAKE ALERT\*\*\*\*\*

While the majority of large temples & some small ones will have priests belonging to a brahmin caste, many, many temples have non-brahmin priests. Many brahmins have jobs other than as priests. So ***not all priests are brahmins and not all brahmins are priests.***



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The goal of all this....?

*Moksha*, 'liberation' from  
*samsara*, the cycle of death and rebirth.



Moksha is understood differently by different people: for some, unity with Brahman; for some, residing in heaven with their favorite deity.

	EARLY & THERAVADA BUDDHISM	HINDUISM
DEITIES	exist but not useful for salvation (the Buddha is NOT a god)	can give liberation, health, wealth, etc. Vishnu, Shiva, & Devi are the most popular ones.
SOUL	denies existence	affirms existence (eternal, unchanging, for some, equals Brahman, Ultimate Reality)
GOAL	nirvana (end of rebirth; Buddha refused to answer further questions but denied annihilationism)	moksha (for some, equals heaven; for some, equals merging with Brahman)
RITUAL	generally useless, save as a means to cultivate mind or acquire merit	very useful, both in terms of mental cultivation and producing results
MEDITATION & RENUNCIATION	Crucial	One possible path (others are action & devotion)
SCRIPTURES	Teachings of Buddha (in Pali, a language related to Sanskrit but closer to the vernacular)	Vedas, Upanishads, Epics (Ramayana, Mahabharata, including Bhagavad- gita), devotional poems and hymns; most in Sanskrit, though local-language versions often more popular

## Hinduism & Sikhism Chronology (all premodern dates approximate) [\* indicates a scripture]

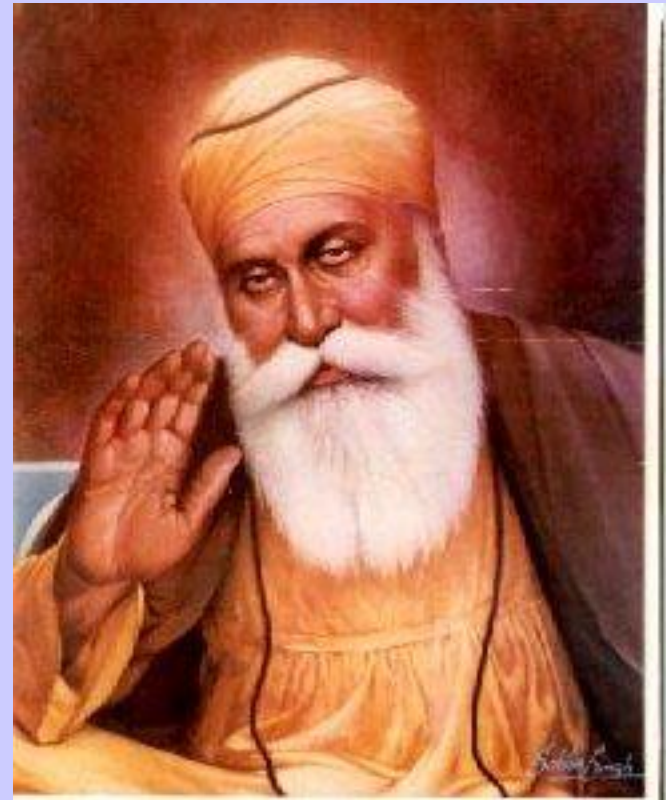
1000 BCE	Indo-Europeans ('Aryans') & *Vedas (hymns)
800 – 200 BCE	*Upanishads (philosophical speculation)
550? – 480? BCE	the Buddha (Buddhism) & Mahavira (Jainism)
300 BCE – 300 CE	Epics (*Ramayana and *Mahabharata, incl. *Bhagavadgita)
0	legal codes (e.g., *Laws of Manu) emphasize caste duties
1st cent. CE	earliest extant stone (cave) temples *Bhagavadgita
500 CE	(1) start of bhakti (devotional) movement (2) start of composition of *Puranas (stories about gods, etc.)
by 1000	(3) temple building & worship are widespread
1499	[S] Nanak's mystical experience
1510	Portuguese in Goa; beginning of European colonialism
1539	[S] Death of Guru Nanak (founder & Guru #1)
1604	[S] Guru Granth Sahib compiled by Guru Arjan (Guru #5) & installed in newly built Golden Temple
1708	[S] Death of Guru Gobind Singh (Guru #10); Guru Granth Sahib becomes Guru
1857	First Indian Revolution ("Sepoy Mutiny") defeated; British rule
19th cent.	[H, S] "Reform" Movements
1947	Independence from British, "Partition" of India–Pakistan; 500,000(?) killed in Hindu-Muslim-Sikh riots; estimated 14.5 mill. emigrate
1984	Indian army attacks Golden Temple & other sites in Punjab; prime minister assassinated by Sikh bodyguards in retaliation; Hindu-Sikhs riots
1992	Hindu nationalists destroy mosque in Ayodhya; Hindu-Muslim riots

**NOTE: You don't need to know actual dates, but you MUST know the relative chronology—e.g., the Vedas are older than the Bhagavadgita & Nanak came after both.**



# Sikhism

founded – Guru Nanak, 1469-1539



# Main Features of Sikhism

- Monotheistic & Aniconic (cf. Islam)
- Accepts *karma*, *samsara*, *moksa* (cf. Hinduism)
- Moksa attained by meditation on Name of God (no asceticism or celibate renunciation), together with service and charity.
- Follow teachings of 10 Gurus, collected in the Guru Granth Sahib (a.k.a. Adi Granth), which also contains poetry by certain Hindu and Sufi saints
- Central pilgrimage spot: Golden Temple in Amritsar, where original copy of Adi Granth was enshrined.

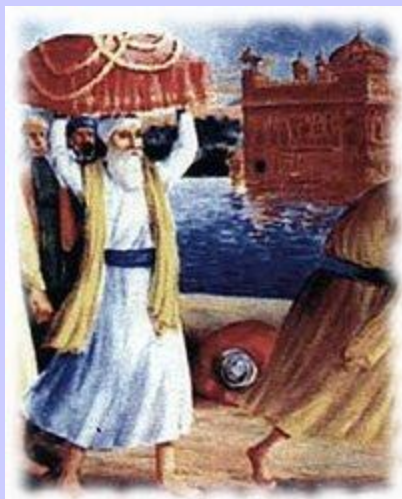




### Mool Mantra (from Adi Granth)

There is 1 Supreme Being, the Eternal Reality, the Creator, without fear and devoid of enmity, immortal, never incarnated, self-existent, known by grace through the Guru. The Eternal One, from the beginning, through all time, present now, the Everlasting Reality (AG 1)





Guru Arjan Dev carrying Guru Granth to Golden Temple, 1604; a second edition was recited from memory & a few more hymns added by Guru Gobind Singh. This version (known as the Damdana Sahib *bir*) is the basis for modern print copies, starting in 1864.

# Guru Granth Sahib (aka Adi Granth)

- Guru Granth Sahib – lit. “Mr. (Sir?) Guru Book”
- aka Adi Granth – lit. “First Book”

## Contains

- Poetry of Gurus
- Poetry of some Sufi and Hindu saints
- 7000 hymns, 1,430 pages



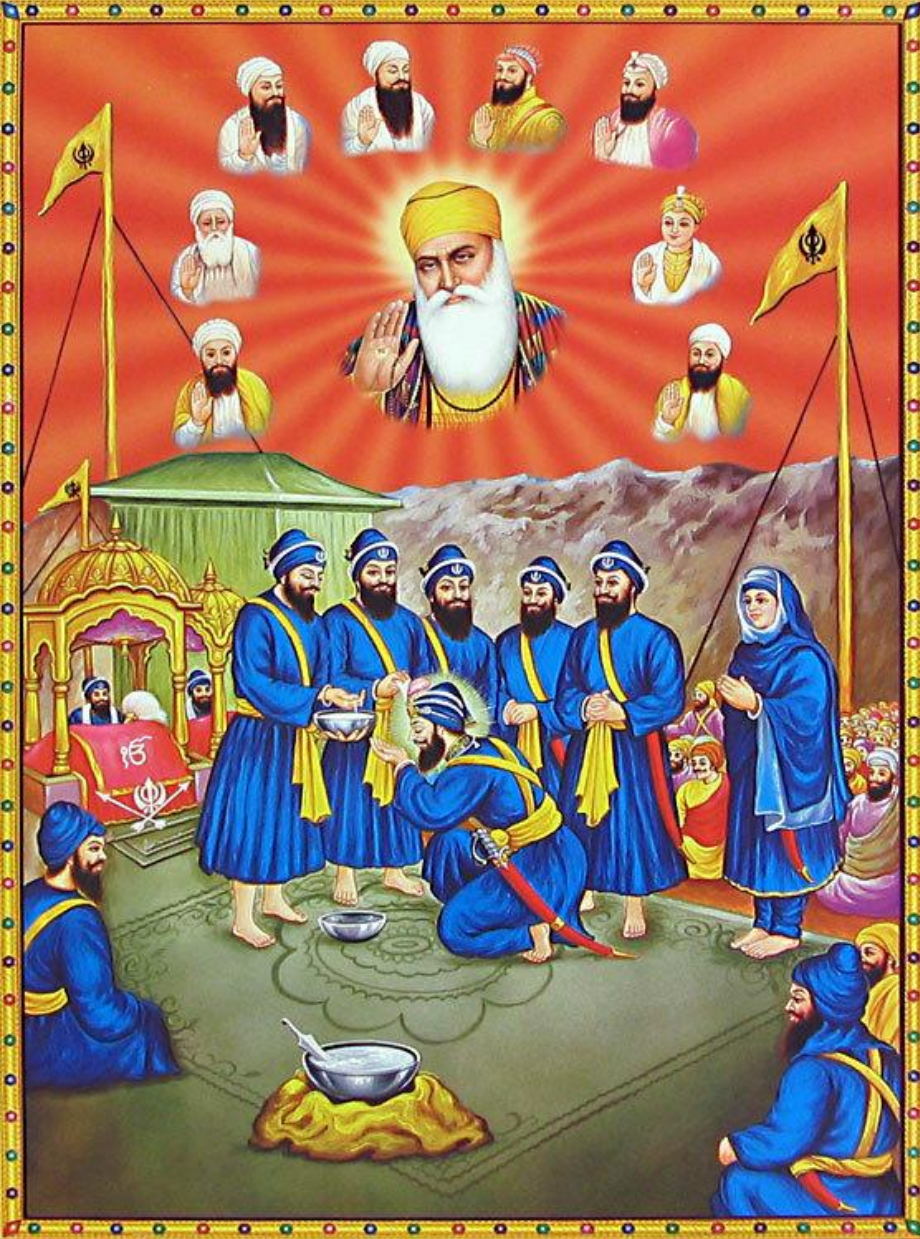
**Gurdwara** (lit, “gate to the Guru”): Sikh place of worship. Focal point is an enshrined copy of Guru Granth Sahib. NO IDOLS!





While most gurdwaras will have one or more people who are in charge of looking after the Guru Granth Sahib, readers, and people who are trained musicians for singing hymns, many of these people will have other jobs as well; **there is no formal or professional priesthood**—it was abolished by Guru Gobind Singh. Most gurdwaras are run by committees, and any Khalsa-initiated Sikh with the necessary ritual knowledge can perform weddings, name babies, etc.





- Members of the Khalsa, male or female, commit to a life of piety (follow *Rahit Maryada*)
- They undergo an initiation ritual established by Guru Gobind Singh
- They add Singh (m.) or Kaur (f.) to their name (though sometimes non-Khalsa Sikhs have this name, too)
- They are marked by the 5 Ks (Punjabi words for following all start with a K):
  - uncut hair (& men, turban )
  - comb
  - sword or dagger
  - metal bangle
  - shorts

**Non-Khalsa Sikhs are supposed to wear bangle & not cut hair.**

# Jainism



<http://video.pbs.org/video/2365071047//>

# Religions of India:

## Hinduism, Jainism, Buddhism, Sikhism

- All accept
  - karma,
  - samsara, and
  - release from samsara as a goal, called
    - **moksha** [Hindu]; {both moksha & mukti derived from the same verb:
    - **mukti** [Sikh] “set free, release, escape”)
    - **nirvana** [Buddhist], {from verb meaning “to blow out, extinguish” (as a lamp).}
    - **kevala** [Jain] {kevala, “whole, complete” → omniscience}

*Note: there is actually a certain amount of overlap in terminology, e.g., Jains use nirvana, too.  
But these are the most common terms in each tradition.*
- But they offer different
  - opinions about what produces (and removes) karma
  - methods for attaining release from samsara
  - descriptions of what happens upon release
  - views about plants & animals, human & divine beings, and the cosmos



# Religions of India:

## Hinduism, Jainism, Buddhism, Sikhism

- what produces (and removes) karma:
  - Hindus: (im)moral & ritual actions produce karma; removed by devotion, etc.
  - Sikhs: (im)moral actions produce karma; removed by God's grace
  - Jains: (im)moral actions produce karma, which is physical "dust"; removed by austerities
  - Buddhists: (im)moral intentions & actions produce karma; immutable
  - For Jains & Buddhists, ritual is merely useful as a focus for meditation
- methods for attaining release from samsara:
  - Hindus: devotion, wisdom (meditation), action; renunciation helpful but not necessary
  - Sikhs: meditation on God/God's name; service; grace; renunciation explicitly rejected.
  - Jains: austerities, meditation; renunciation absolutely necessary
  - Buddhism: Eightfold Path (wisdom, morality, meditation); renunciation necessary (though there are a few stories about lay exceptions; they generally end with the person ordaining or parinirvanizing)
- descriptions of what happens upon release:
  - Hindus: merge with Brahman (like river flowing into ocean) or go to heaven of favorite God(dess) (where remain distinct from God[dess])
  - Sikhs: merge with God
  - Jains: soul floats to top of universe to dwell in state of bliss [Note: NOT heaven; heavens in Jainism are places of temporary reward for good behavior]
  - Buddhism: parinirvana; one who attains it does not exist, does not NOT exist, does not both...

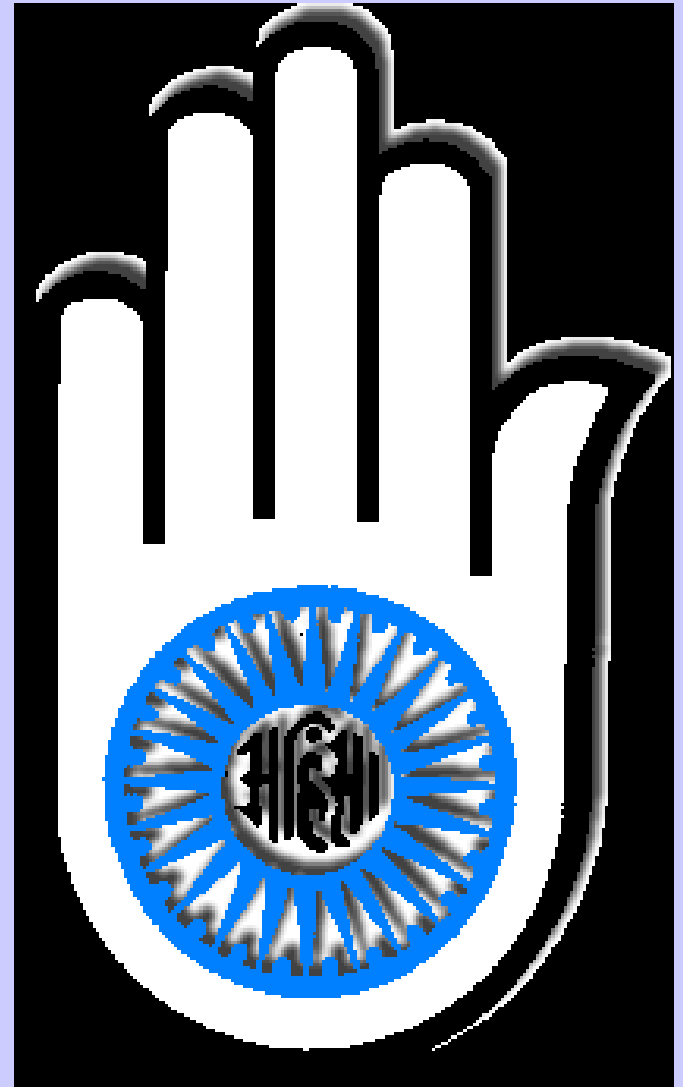
# Religions of India:

## Hinduism, Jainism, Buddhism, Sikhism

- views about the nature of living beings, divine beings, and cosmos:
  - NOTE: “sentient” means things with brains: animals, humans, supernatural beings (e.g., gods, demigods, demons). “Living” includes sentient beings as well as plants & micro-organisms. Liberation=escape from samsara for all (it is what happens next that varies)
  - Hindus: every sentient being has an eternal, unchanging soul that undergoes reincarnation based on karma yet is the same as Brahman (abstract God); eternal cosmos (no beginning or end, just periodic creations & dissolutions); many gods and goddesses that can grant favors as well as liberation
  - Sikhs: God is eternal; God created world incl. inhabitants; all sentient beings have immortal, unchanging soul that undergoes reincarnation based on karma; monotheistic, and God never incarnates
  - Buddhists & Jains: gods & goddesses exist but also trapped in samsara; while useful for practical matters, they can’t help you attain salvation. Eternal cosmos.
    - Buddhists: All sentient beings LACK eternal, unchanging souls (or anything else eternal & unchanging; “bundle-man”) but reincarnate based on karma. Denial of nihilism & eternalism; liberated being does not exist, does not NOT exist, etc. {NOTE: be careful not to use “soul” in description of what happens to parinirvanized liberated person in Buddhism!}
    - Jains: All **living** beings (incl. plants & microorganisms) have distinct souls that are eternal & unchanging, but trapped in samsara due to karma. Liberation causes souls to float to top of universe to exist in state of consciousness & bliss.

# Jainism has distinctive ideas about

1. Enlightened Beings  
( 24 Jinas, aka Tirthankaras)
2. Karma
3. Soul (*jiva*)
4. Renunciation
5. Nonviolence (*ahimsa*)





## #24=Mahavira



- Mahavira being worshipped by the gods (implications: a jina is better than the gods, importance of renunciation [of offerings])
- Model for later ritual

# Jain puja



- Most often directed toward Jinas & arhats
- Done by laypeople, even in temples
- Some sects cover mouth during worship.
- Food offerings are renounced by worshiper (not consumed as blessed food, as in Hinduism)
- Temples sometimes have Hindu caretakers who will collect (& eat) the food offerings.
- Worship of some Hindu deities (e.g., Lakshmi, Saraswati)
- Jinas don't respond to prayers: if they did, they would not be jinas.

# Jinas vs. Gods

“(2.4) God is [that] *arhat* and supreme Lord who is omniscient, who has conquered defects such as attachment [and aversion], who is worshipped in the three worlds [by gods, demons, humans, and so forth], and who explains things as they really are. . . .

(2.6) Such deities [as Siva, Visnu, and Brahma], who are faulted by blemishes such as attachment to women, weapons and rosaries, [respectively], and who are given to controlling and favouring [people], cannot lead [anyone] to liberation.”

--12<sup>th</sup> century *Yogasastra* of Hemacandra (trans. Quarnstrom 2002:31, 32)

- NOTE that Jains (like Buddhists) do not believe that a God created the world or human beings. (CONTRAST: Sikhs who accept a Creator God, or Hindus who accept multiple creator gods)
- NOTE that for Jains (and Buddhists), gods & goddesses, too, are trapped in samsara—but unlike human beings, they are stuck there: Only humans can attain liberation, so deities must be reborn as humans in order to attain liberation. [For Hindus, minor gods are caught in samsara, but major gods like Shiva or Vishnu or Devi are usually thought to be beyond samsara]
- Finally, NOTE that while Jainism distinguishes between deities (“devas”), Jinas, and liberated people (arhats) in theory, it is not unknown for people (as in v. 2.4 above) to refer to the Jina as God. (Same is true in Buddhism; NOT true in Sikhism; NOT true, but in a different way, for Hinduism: atman=Brahman)



## 2. Karma

- Karma for Jains is a material force, needing material means to eradicate it from the soul – thus the importance of austerities (for example, fasting for lay people & renouncers; for renouncers, plucking out the hair).
- The souls of unenlightened living beings are ‘weighted down’ by their karma and thus trapped in *samsara*.
- Karma is generated by body, speech, and mind; intentionally and accidentally

	Hinduism	Sikhism	Jainism	Buddhism
<b>KARMA</b>	<p>Any morally or ritually consequential act that produces result in future.</p> <p>Depending on whom you ask, meditative insight or devotion can prevent accumulation of karma; in later devotional movements, deities can eliminate karma. “Bank balance” vs. “eye for eye” 2 main theories.</p>	<p>Any morally consequential act that produces result in future. God’s grace can eliminate karma.</p>	<p><b>Almost any act one does, by body, speech, or mind; acts produce a very fine physical matter, like dust, that produces result in future.</b></p> <p><b>Intent acknowledged but not stressed.</b></p> <p><b>Immutable.</b></p>	<p>Morally consequential act that produces result in future; <i>not</i> physical substance; emphasizes role of intent.</p> <p>Immutable .</p>

### 3. Souls: jiva • The Hindu Vedas were not particularly interested in the soul.

- Hindu Upanishads: soul “*atman*” is equated with Brahman (Ultimate Reality). If all souls = Brahman, then there’s really only one soul (from perspective of ultimate reality). The apparent distinctions between souls is the result of delusion/ignorance.
- In Hinduism, animals, humans, and supernatural beings have souls and transmigrate based on karma (=sentient beings transmigrate) [sentient=conscious of sensory input]. In later Hinduism, major deities (Vishnu, Shiva, Devi) don’t reincarnate, though they may appear on earth in other forms to solve problems. Minor deities reincarnate, as do demigods, demons, and the like. Sikhs=people & animals reinc.
- In early Buddhism, the existence of *any* permanent soul is denied, but animals, humans, and supernatural beings transmigrate due to causal connections of karma (=sentient beings transmigrate).
- Jains in contrast usually call the soul “*jiva*”; do NOT equate it with Brahman (they say nothing of that sort exists); and say plants and micro-organisms also have souls and transmigrate due to karma (=living beings transmigrate).
- Each Jain soul is distinct and by nature **eternal, unchanging, blissful, & conscious**.
- After the death of an enlightened being, their soul floats to the top of the universe, existing in a pure state of eternal bliss.
- In short: while Hinduism & Buddhism say that animals, people, and supernatural beings transmigrate, and Sikhs say animals & people do, the Jains say microorganisms, insects, and plants do too. [In Western terms: **for Hinduism, Buddhism, & Sikhism, all sentient beings transmigrate; in Jainism all living beings do**]
- Implications of Jain view: all life is to be cherished. Thus: Jain emphasis on *ahimsa* (non-violence, literally, non-desire-to-harm).



## 2 Major Jain Sects: Digambara and Shvetambara

- Main difference lies in degree of renunciation required.
  - All renouncers (monks & nuns) give up families, homes, wealth, possessions. They take '5 Great Vows,' which include non-possession.
  - Members of Digambara sects insist that the possessions preventing enlightenment include clothing. Thus, fully ordained MONKS in the sect are 'Sky-clad.'
  - Digambara lay people, nuns, and junior monks wear clothing (white, in the case of nuns and junior monks), but are thought to be incapable of attaining liberation, at least in theory—though note the Digambara nun Prasannamati saying of her friend Prayogamati: "Such a person will not be born again" (p. 25).
  - Members of Shvetambara sects insist that one can be a good renouncer without wandering about naked; one can wear clothing without being attached to it, which is the main point. Thus, Shvetambara MONKS and NUNS are 'White-clad.'
- Important implications of all this:
  - Digambara sect regards women as being incapable of liberation until they are reborn as men; Shvetambara doesn't. Medieval arguments about this.
  - *Lots* of nuns in Shvetambara tradition; few in Digambara.
  - Difficulty of being a monk in the Digambara tradition

# Non-violence requires

- Avoiding all intentional, pre-meditated violence towards living beings, in body, speech, and mind
  - Micro-organisms; plants; animals; humans; supernatural beings
  - Young Jains of America recommend: “Minimize watching violent movies or playing violent video games” (<http://www.slideshare.net/youngjainsofamerica/poconos-2013-social-session-doshi-bros>).
- Avoiding violent occupations (soldier, butcher, arms-dealer, operating mills or oil-presses, selling timber, etc., etc.)
- Avoiding holding beings in captivity, beating, mutilating, branding, overloading, providing insufficient food or water to a being in one's care
- Special Diet: no meat, fish, alcohol, eggs, honey, figs, root vegetables, unboiled & unfiltered water, eating at night
- Note that self-starvation is NOT considered a violent act, if done (1) in cases of serious or terminal illness, (2) with the permission of a senior monk, and (3) in a formal, public, ritualized manner



All Jains avoid: meat, fish, eggs, honey, alcohol

The pious also avoid: root vegetables; figs & fruits with many seeds; sprouts;  
eating at night



## **Jain & Buddhist Chronology**

**[You just need to know relative chronology, not absolute dates] [J]=Jain; [B]=Buddhist**

1000 BCE	Hindu Vedas (ritual sacrifices to many gods)
850 BCE (?)	[J] Parshva, 23rd Jina (“Conqueror”; enlightened Jain teacher)
c. 800 – 200 BCE	Hindu Upanishads (samsara, moksha, karma, atman=Brahman)
c.600 BCE	[J, B] new religious movements in N. India/Pakistan
599 – 527 (?)	[J] Vadhamana Mahavira, 24th Jina (“founder” of Jainism)
566 – 486 (?)	[B] Siddhartha Gautama, the Buddha (founder of Buddhism)
268 – 239 BCE	[B] Emperor Asoka (missionaries to Sri Lanka [Theravada begins?], stupa building)
1st cent. BCE	[B] Fourth Council in Sri Lanka, at end of which Pali canon written down
1st cent. CE	[B] Rise of Mahayana; Buddhism in Burma, Thailand, China
5th	[B] Buddhaghosa (commentary to Pali canon)
5th	[J] Council of Valabhi est. Jain Shvetambara canon & thus splits w/ Digambaras
6th	[B] Buddhism in Japan
6th	Hindu bhakti movement begins; number of Jains & Buddhists declines
6th – 20th cent.	[J] more Jain sects emerge (arguments about image worship, renunciation, etc.)
7th-8th	[B] Buddhism in Laos
1279	[B] Last inscriptional evidence of Theravada nuns (in Burma)
13th	[B] Theravada becomes state religion in Cambodia
1950s	[B] revival of Theravada among Dalit communities in India
1975	[B] Khmer Rouge nearly destroys Buddhism in Cambodia

# Early & Theravada Buddhism



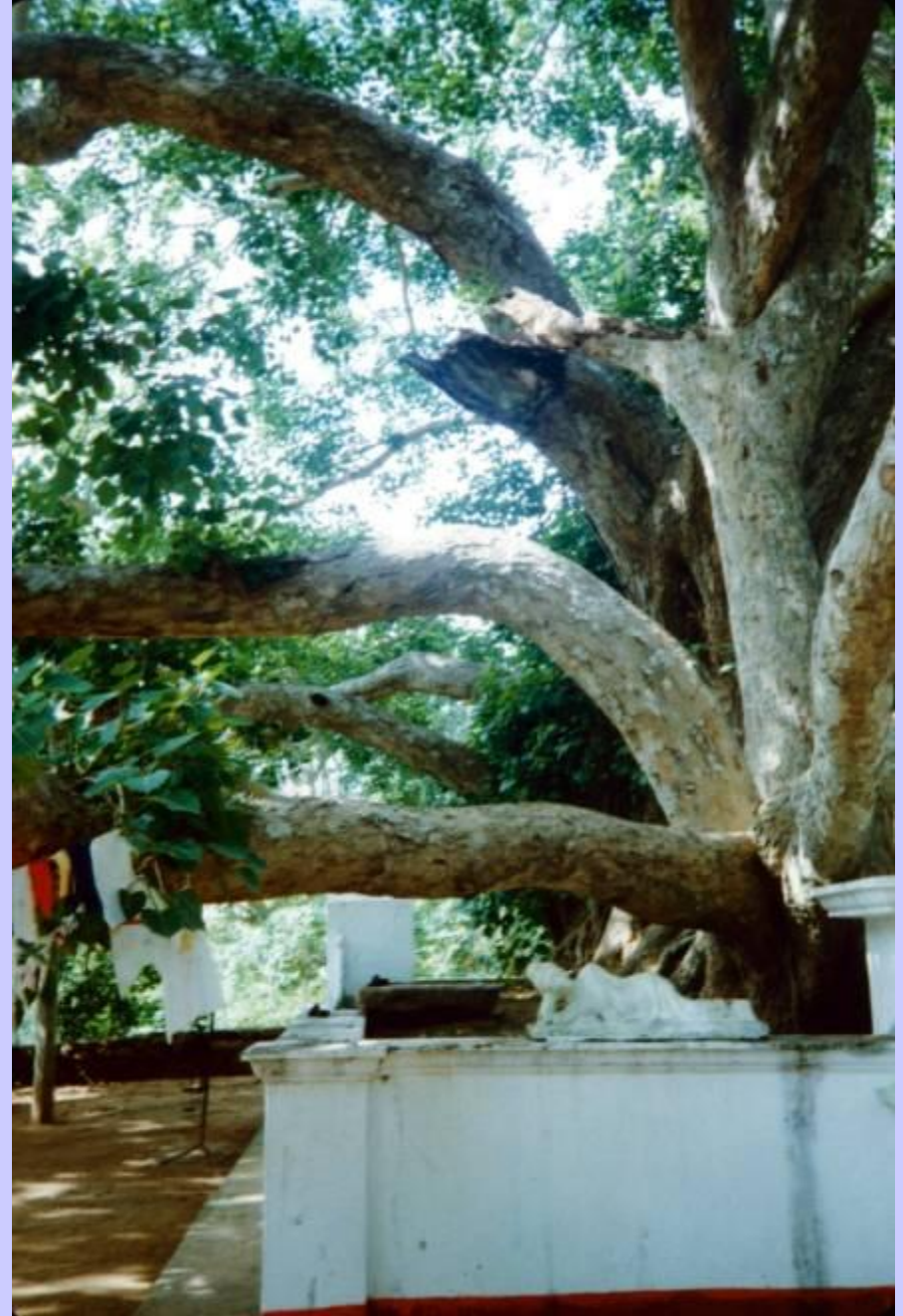
# **3 Jewels**

**(& lecture  
outline)**

**I. Buddha**

**II. Dharma**

**III. Sangha**





## Life of Buddha

1. birth
2. Four Sights
3. Great Departure
4. Practice
5. Enlightenment
6. First Sermon
7. Followers, spread of Bdhm
8. Parinirvana
9. Cremation, relics enshrined



**Norton Simon  
Museum, LA**



# Disambiguation

Dharma (Sanskrit) / Dhamma (Pali) can mean

- (1) Buddhist religion
- (2) Buddha's teachings
- (3) Buddha's teachings, contained in the scriptures of the canon
- (4) In philosophical context, a “thing”: a constituent element of reality
- (5) In Hinduism, duty, law, religion, righteousness

## Four Noble Truths (review)

1. Life is suffering (*dukkha*).
2. Suffering is caused by craving.
3. The cessation of suffering is nirvana.
4. The way to attain nirvana is via the Eightfold Path (wisdom, moral conduct, meditation).

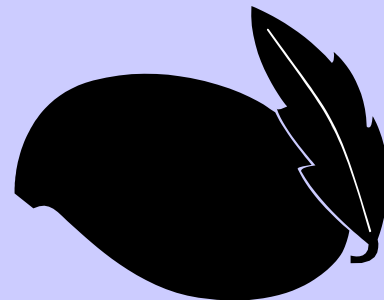
‘moral conduct’ includes the ‘5 precepts,’  
banning killing, theft, sexual misconduct,  
lying, & intoxicants



## Right understanding: Karma & the No-Self/Soul Doctrine

### The 'No-Self/Soul' (P., *anatta*, Skt., *anatman*) Doctrine

1. An important source of ignorance (leading to craving, leading to rebirth) is the mistaken view that we have souls (permanent, unchanging essences).
2. Instead, “**bundle-man**”: 5 physical, emotional, cognitive factors (“aggregates”) glued together by karma and craving:
3. NOTE the difference between *denial of a permanent and unchanging self* and a *completely nonexistent self*. Buddhism’s claim is not the latter, but only that the self (atman) or person (pudgala) also is conditional; it depends on the joining together of these factors.
4. We are still subject to the law of karma: like a seed that ripens into a mango fruit, an act done in this life will bring about consequences in the future.
5. Only way to stop this is to reach nirvana



## WHAT YOU NEED TO KNOW:

1. The THERAVADA Abhidhamma tradition analyzes all of reality into 82 primary dhammas, some mental/emotional, some physical, plus nirvana.
2. For the THERAVADA tradition, the 82 primary dhammas are utilized in insight meditation to allow meditator to grasp how things come into being and pass away—in other words, their impermanence. They are thus best understood as TERMS OF ANALYSIS rather than real things.
3. The Theravadins make a distinction between primary dhammas (‘earth’) and secondary conceptual concepts (‘Grand Canyon’). One can analyze the latter into the former.
4. Human beings, like everything else (except nirvana) are composites of dhammas (“bundle-man”): physical, emotional, and cognitive bundles. There is nothing permanent or unchanging about a person; no eternal soul. The bundle of a baby is related causally to the bundle of the adult and to the bundle that is reborn in the next life. But remember there’s a difference between *denial of a permanent and unchanging self* and a *completely nonexistent self*. Buddhism’s claim is not the latter, but only that the self (atman) or person (pudgala) also is conditional; it depends on the joining together of these factors.

## Shifts in meaning of karma

- Vedas (=pre-Buddhist Hinduism): karma is a ritual act that produces result in the future (this world or heaven). In early period, gods administer rewards: you please gods with ritual, the gods give you cows or a spot in heaven.
- Upanishads, Buddhism, Jainism: karma is a morally consequential act that produces result in the future (this life or future rebirth)
  - Hindu Upanishads: ritual acts (eg, sacrifice) produce results in the future (‘he who desires heaven should sacrifice’); other morally consequential acts do, too.
  - Jains: karma is physical matter that can be removed by asceticism; karma is immutable; it includes acts done via body, speech, and mind; intent a factor, but accidental actions do have karmic consequences. Ritual acts can generate good karma; animal sacrifice, however, generates Very Bad karma.
  - Buddhists: the intent is crucial (accidental actions do NOT have karmic consequences); karma is immutable; it includes acts done via body, speech, and mind. Ritual acts can generate good karma; sacrifice, however, generates Very Bad karma. In Vajrayana Buddhism, ritual acts can produce enlightenment
  - For both Buddhists and Jains (and later, many Hindus), karma is a natural law, independent of deities—indeed, deities, too, are subject to the laws of karma.
  - In later Hindu path of devotion (c. 6<sup>th</sup> CE onward), certain deities (e.g., Vishnu, Shiva, Devi) can eliminate karma.
- Widespread acceptance of new idea of karma due to rise of monetary economy? (see Gombrich reading)



### 3. *Nirodha*: The Noble Truth of Cessation

Suffering stops when you obtain  
nirvana (by extinguishing craving)



**Nirvana is also defined as the extinction of greed, hatred, and ignorance.**

**\*\*\*\*\*STUPID MISTAKE ALERT**

**(reminder)\*\*\*\*\***

**(1) Nirvana is NOT the extinction of the soul: we don't have souls, according to Buddhism.**

**(2) The Buddha did NOT say that someone who obtains nirvana ceases to exist after death. But neither did he confirm their continued existence: He refused to answer questions about this issue (arrow metaphor).**

\*\*\*\*\*

## 4. Magga: The way to attain nirvana is to follow the Eightfold Path:

- right understanding
  - right thought
  - right speech
  - right action (5 precepts)
  - right livelihood
  - right effort
  - right mindfulness
  - right concentration
- } **wisdom**
- } **moral conduct**
- } **meditation**

# IV. Practices

NOTE: (a) “Practice” includes rituals, plus things that people do—like what they eat, meditation, etc.—that are not rituals.

(b) “Ritual” is a repetitive, formalized, rule-governed performance involving traditional sacred symbolism.

(c) There are a variety of possible relationships between beliefs and practices. Put simply, beliefs can produce practices...but practices can also produce beliefs.



# 1. Lay rituals: Worship of relics enshrined in *stupas*, images, bodhi-tree, scriptures

(most representing the  
Buddha, Dharma,  
or Sangha; as in  
Hindu *pūja*, offer  
fruit, flowers,  
lamps; bathe  
images)

**Devotees Worship at Shwedagon Pagoda**



**Bharut**

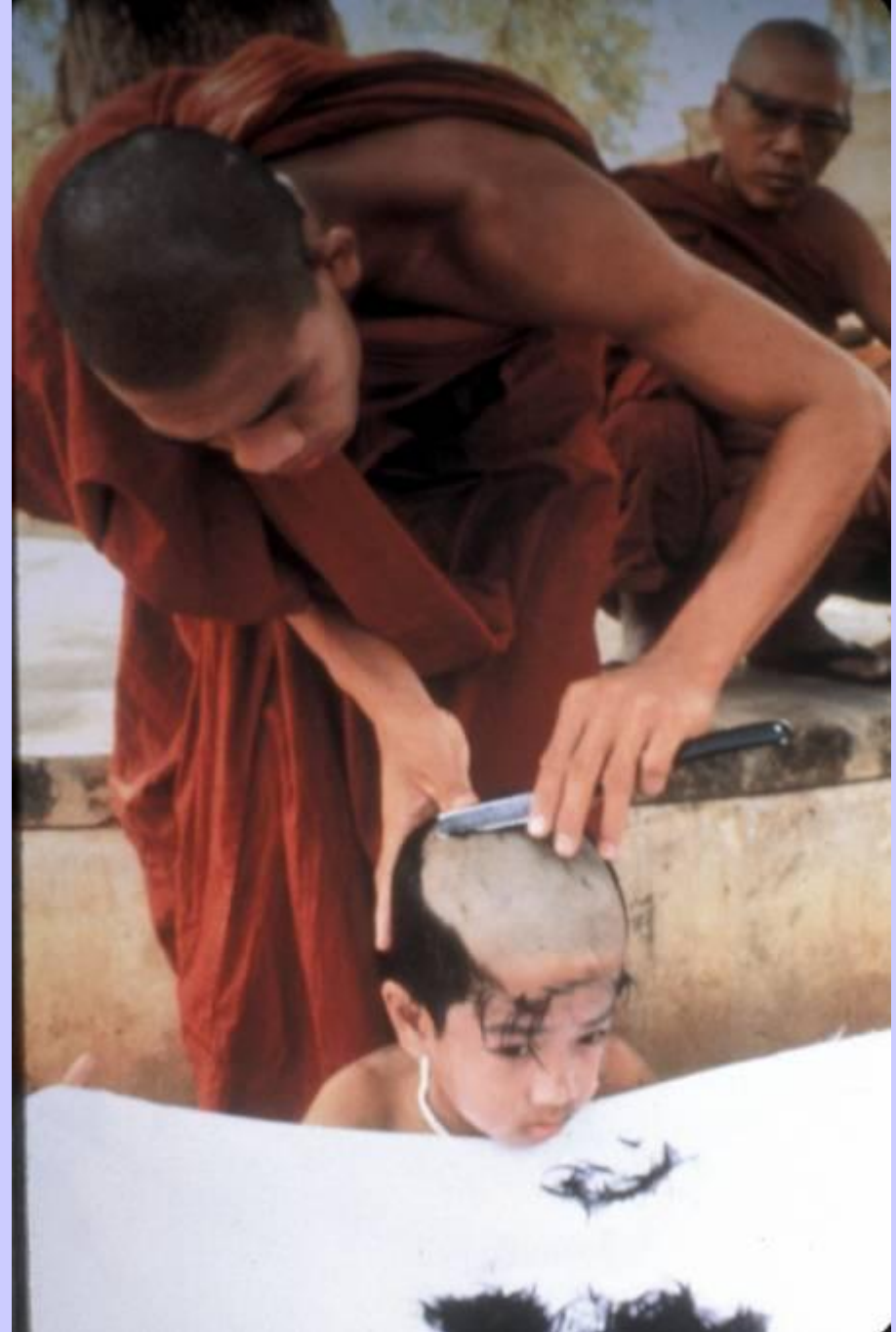


- ## 2. Monastic rituals:
- ordination,
  - giving & receiving alms,
  - chanting protective verses & scripture,
  - consecrating Buddha images



### 3. Life-cycle rituals

- In many Theravada countries, monastic ordination as life-cycle ritual for boys, marking transition from childhood to adulthood.
- Other life-cycle rituals generally taken from pre-Buddhist religions of country
- Buddhism tends to specialize in funeral rituals





## 4. Meditation

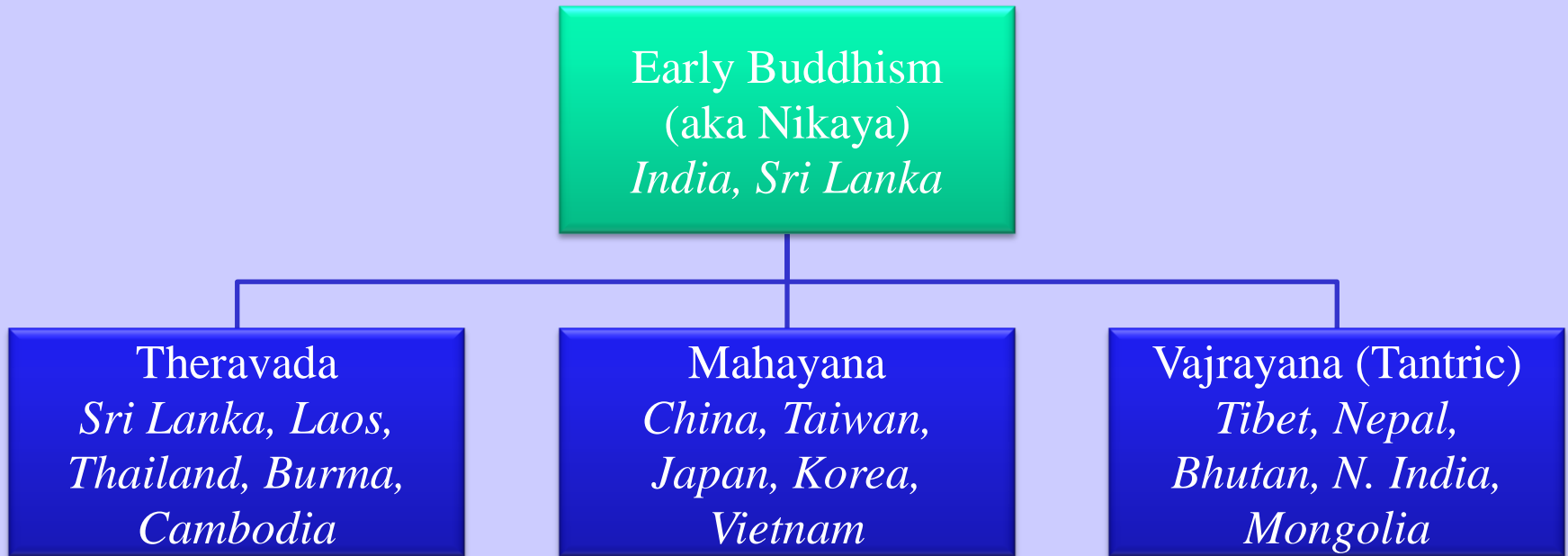


Phra Ajan Jerapunyo-Abbot of Watkungtaphao in Sirikit Dam

63

*Location:* Sirikit Dam Thailand. [http://commons.wikimedia.org/wiki/File:Phra\\_Ajan\\_Jerapunyo-Abbot\\_of\\_Watkungtaphao.jpg](http://commons.wikimedia.org/wiki/File:Phra_Ajan_Jerapunyo-Abbot_of_Watkungtaphao.jpg)

# V. Divisions of Buddhism: 3 Vehicles



# **III. Sangha: Buddhist Community** (or more narrowly, the monastic community)



**Novice nuns in  
Burma**

©

**Monks at Kyakhatwine Monastery, Bago, Myanmar**



## Names, Terms, Concepts You Need to Know

- Buddhism was one of many new religious groups that emerged starting in the 6<sup>th</sup> century BCE in northern India. All these groups were interested in karma, escaping from the cycle of birth & death, and the nature of human beings (souls?).
- 4 Noble Truths: life is suffering; suffering is caused by craving; suffering ends with the end of craving (state of nirvana); the way to achieve this is the noble eightfold path (morality, wisdom, meditation).
- The core of morality = 5 Precepts (no murder, theft, lying, sexual misconduct, intoxicants)
- No-soul doctrine: Human beings, like everything else (except nirvana) are composites of dhammas: physical, emotional, and cognitive bundles. There is nothing permanent or unchanging about a person; no eternal soul. The bundle of a baby is related *causally* to the bundle of the adult and to the bundle that is reborn in the next life, but there is no enduring essence or soul that transmigrates.
- Siddhartha Gautama (ca. 6<sup>th</sup> century BCE), the Buddha, was reborn many times until he became the Buddha (enlightened one). In early and Theravada Buddhism, the Buddha before he became the Buddha (i.e., became enlightened) is a bodhisatta (Skt. bodhisattva). (Fast-forward alert: meaning of bodhisattva changes in later Buddhism [Mahayana and Vajrayana]).
- Three main branches of Buddhism (Theravada, Mahayana, Vajrayana) & where they are found:
  - Theravada in South & Southeast Asia (Sri Lanka, Burma, Laos, Cambodia, Thailand and a little bit in India);
  - Mahayana in East Asia (China, Taiwan, Japan, Korea, Vietnam);
  - Vajrayana in Himalayan region and East Asia (Tibet, Nepal, Bhutan, Northern India, Mongolia, and a little bit in China and Japan)