

Jainism 9/8/16



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

Statistics - India

- 828 million Hindus
- 138 million Muslims
- 24 million Christians
- 19 million Sikhs
- 8 million Buddhists
- **4 million Jains**
- 7 million Other

("Other" includes 2.5 million Bahai, 69,000 Parsis; Jews in mid-40s were 30,000, but numbers now are much smaller, ~6000?)

For comparison: in the US Census for 2014, there were ~2 million people in NM and 38 million in CA



Hindu	80.5%
Muslim	13.4%
Christian	2.3%
Sikh	1.9%
Buddhist	0.8%
Jain	0.4%
Other	0.6%
(Indian Census, 2001)	



The largest number of Jains are found in circled states. In these states, 0.8-1.3% of the population is Jain (2001 Census figures).

FYI, the Jain population in the US is estimated to be around 100,000, according to Jain Society of Metropolitan Chicago (=population of Los Cruces)

Chronology (red is Jainism)

[You just need to know relative chronology, not absolute dates, except for the Buddha]

1000 BCE	Hindu Vedas (ritual sacrifices to many gods)
850 BCE (?)	Parshva, 23rd Jina (“Conqueror”; enlightened Jain teacher)
c. 800 – 200 BCE	Hindu Upanishads (samsara, moksha, karma, atman=Brahman)
c.600 BCE	new religious movements in N. India/Pakistan
599 – 527 (?)	Vadhamana Mahavira, 24th Jina (“founder” of Jainism)
566 – 486 (?)	Siddhartha Gautama, the Buddha (founder of Buddhism)
322 BCE	Chandragupta Maurya founds Mauryan Empire (1 st major Indian empire); later renounces throne & becomes a Jain monk
268 – 239 BCE	Chandragupta’s grandson, Emperor Asoka, promotes Buddhism
3rd cent. BCE – 3rd CE	Hindu Ramayana & Mahabharata (incl. Bhagavad-gita, 1st cent. CE) Hindu temple worship; Vishnu, Shiva, Devi become main Hindu deities
5th cent. CE	Council of Valabhi est. Jain Shvetambara canon & thus splits w/ Digambaras
6th cent. CE	Hindu bhakti movement begins; number of Jains & Buddhists declines
6th – 20th cent.	more Jain sects emerge (arguments about image worship, renunciation, etc.)
c. 1000 CE	Islamic dynasties ruling northern India; massive temple building, esp. in south
16th – 18th cent.	Mughal Dynasty
16th – 18th cent.	10 Sikh Gurus: Guru Nanak (#1) through Guru Gobind Singh (#10, d. 1708)
18th cent. – 1947	British Raj & missionary critiques
1980	Shvetambara Terapanth sect establishes new mendicant order with dispensation to travel, thus allowing international missions

Religions of India:

Hinduism, Jainism, Buddhism, Sikhism

- All accept
 - karma (action producing result in future),
 - Samsara (cycle of death & rebirth), 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 karma
 - methods for attaining release from samsara
 - descriptions of what happens upon release
 - views about plants & animals, human & divine beings, and the cosmos

Hinduism . . .

- what produces karma:
 - Hindus: intentional (im)moral & ritual actions. Thought & speech count but not stressed.
- methods for attaining release from samsara:
 - Hindus: devotion, wisdom (meditation), action; renunciation helpful but not necessary; deities such as Vishnu, Shiva, and Devi can eliminate karma
- descriptions of what happens upon release:
 - Hindus: merge with Brahman or go to heaven (where remain distinct from God)
 -
- views about the nature of living beings, divine beings, and the cosmos:
 - Hindus: all sentient beings (animals, humans, deities) have eternal, unchanging soul that undergoes reincarnation based on karma; eternal cosmos (no beginning or end, just periodic creations & dissolutions); many gods and goddesses that can grant favors as well as liberation
 -

...& Jainism

- what produces karma:
 - Hindus: intentional (im)moral & ritual actions. Thought & speech count but not stressed.
 - Jains: intentional and accidental (im)moral actions [esp. violence]; karma is also a physical substance like a fine dust that sticks to the soul. Body, speech, & mind all count.
- methods for attaining release from samsara:
 - Hindus: devotion, wisdom (meditation), action; renunciation helpful but not necessary; deities such as Vishnu, Shiva, and Devi can eliminate karma
 - Jains: renunciation absolutely necessary; asceticism (e.g., fasting) also necessary; deities are no help, as they are also trapped in samsara
- descriptions of what happens upon release:
 - Hindus: merge with Brahman or go to heaven (where remain distinct from God)
 - Jains: soul floats to top of universe where it exists in state of bliss
- views about the nature of living beings, divine beings, and the cosmos:
 - Hindus: all sentient beings (animals, humans, deities) have eternal, unchanging soul that undergoes reincarnation based on karma; eternal cosmos (no beginning or end, just periodic creations & dissolutions); many gods and goddesses that can grant favors as well as liberation
 - Jains: all living (microorganisms, plants, animals, humans, deities) beings have eternal, unchanging souls that undergo reincarnation based on karma; cosmos as in Hinduism

Mahavira, 599 – 527 BCE (?)

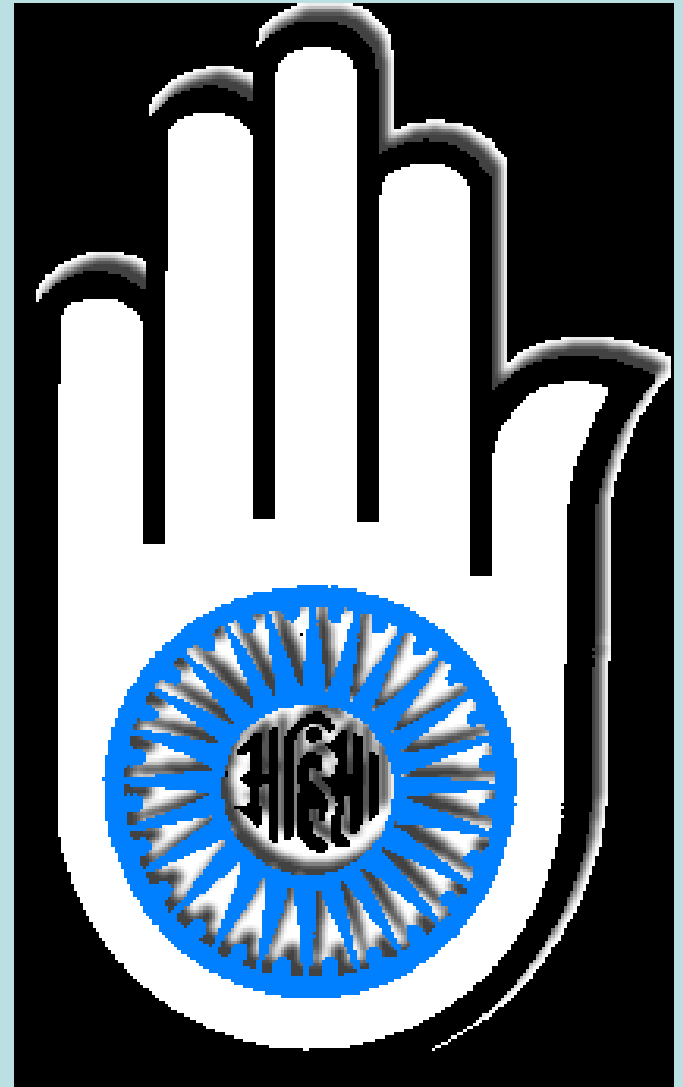


Vardhamana Mahavira



Jainism has distinctive ideas about

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



1. Enlightened Beings: 24 *Jinas* (“Conquerors”) a.k.a. *Tirthankaras* (“Ford-makers”)



Digambar Jain temple, Tamilnadu, 2000. © K. Ulrich

kevala = omniscience (Jain equivalent of nirvana/moksha)

#24=Mahavira

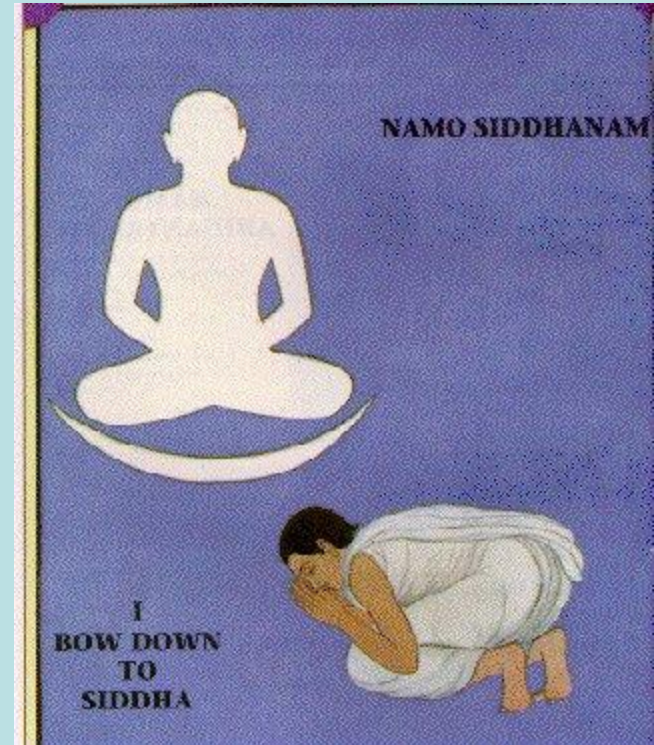


- Mahavira being worshipped by the gods (implications: a jina is better than the gods, importance of renunciation [of offerings])
- Model for later ritual



Jain puja

- Most often directed toward Jinas & arhats (“worthy ones” who have attained liberation under the tutelage of a jina)
- 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.



Bahubali statue



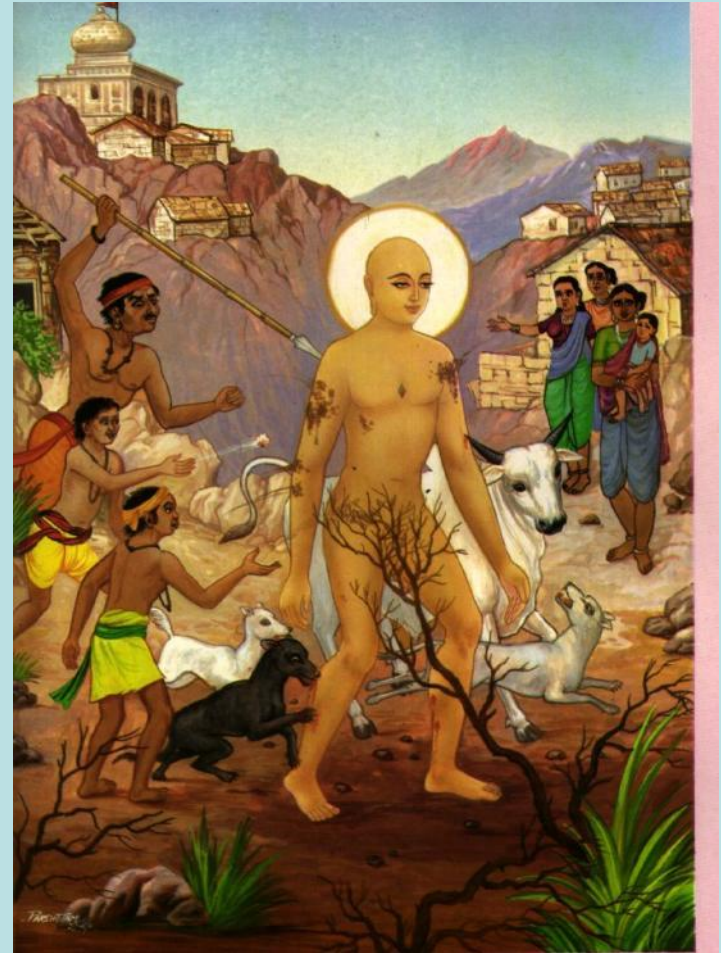
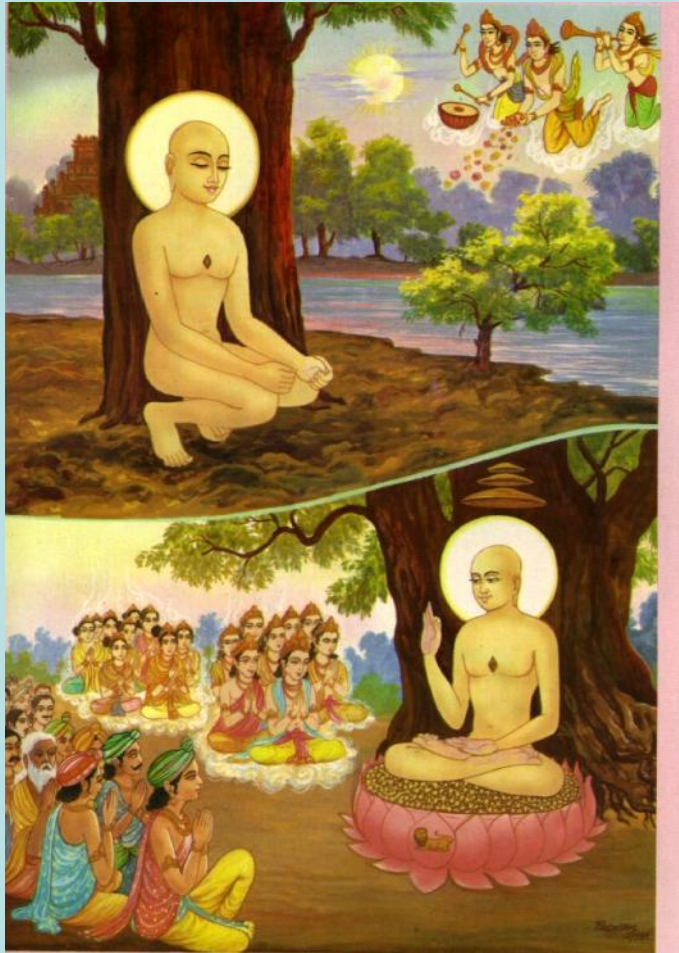


Birthankars, or spirits, people, or animals being persuaded or inspired to renounce violence by the teaching or the stoic example of devout Jains. In one of his previous lives, Lord Mahavir is a lion. He is just about to pounce upon and devour a deer, when some Jain monks come by. Suddenly the lion's mind is filled with knowledge of his former lives (*jati smaran gyan*). He remembers not only the beginningless series of births and deaths he has been through and all the suffering that life in the world really entails, but also that having heard of the Jain religion, he already knows the way to escape this. This is a turning-point for Mahavir, his first experience of *samyak darshan* (the right view), and he now embarks on the path which although it lasts for several more lives, takes him directly to final liberation. As a carnivore there is only one way to begin on this path, so he immediately undertakes a fast to death. This story is echoed by one

--James Laidlaw, *Riches and Renunciation*, p. 163

Point: Enlightenment is a lot of effort, over countless lives.

Even animals can lead spiritual lives.



Other notable or frequently worshiped Jinas:

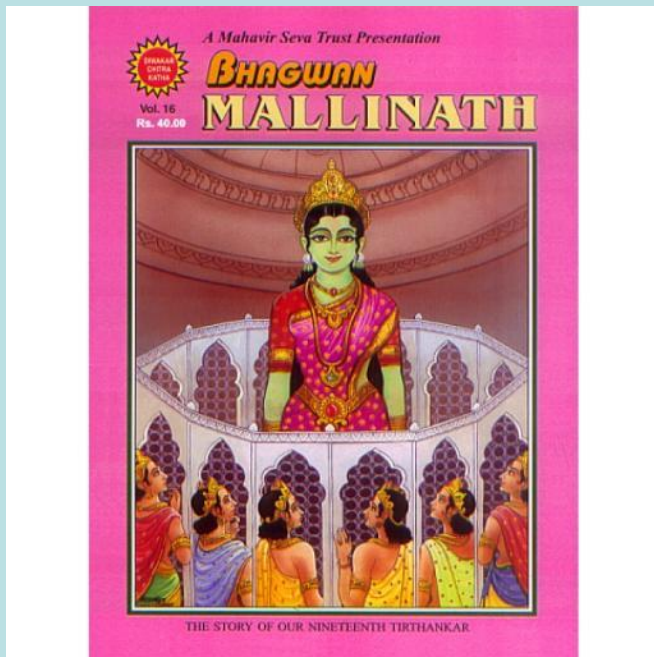
- Rishaba (Jina #1)
- Malli (#19)
- Parshva (#23)

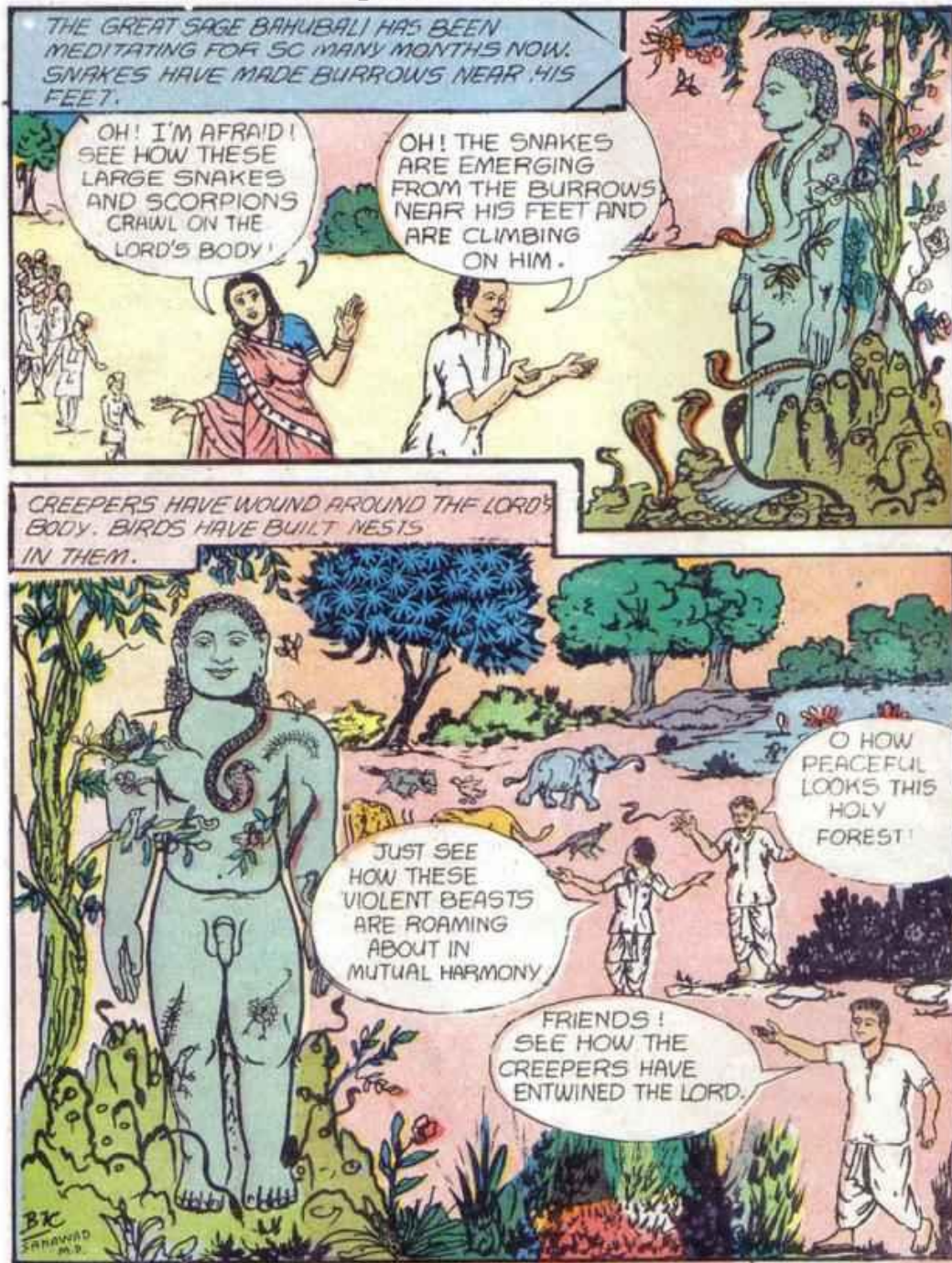


Mallinatha {12th century AD} | Lucknow State Museum, from

<http://littleblackbookdelhi.com/national-museum-exhibit-delhi-body-indian-art/>.

The back shows a long braid; this is one of the few images of Mallinatha that is female. Usually even the Shvetambaras depict Malli as male.





Other important figures: Bahubali



Gommateshwara (Bahubali) statue, Shravanabelagola

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. . . .

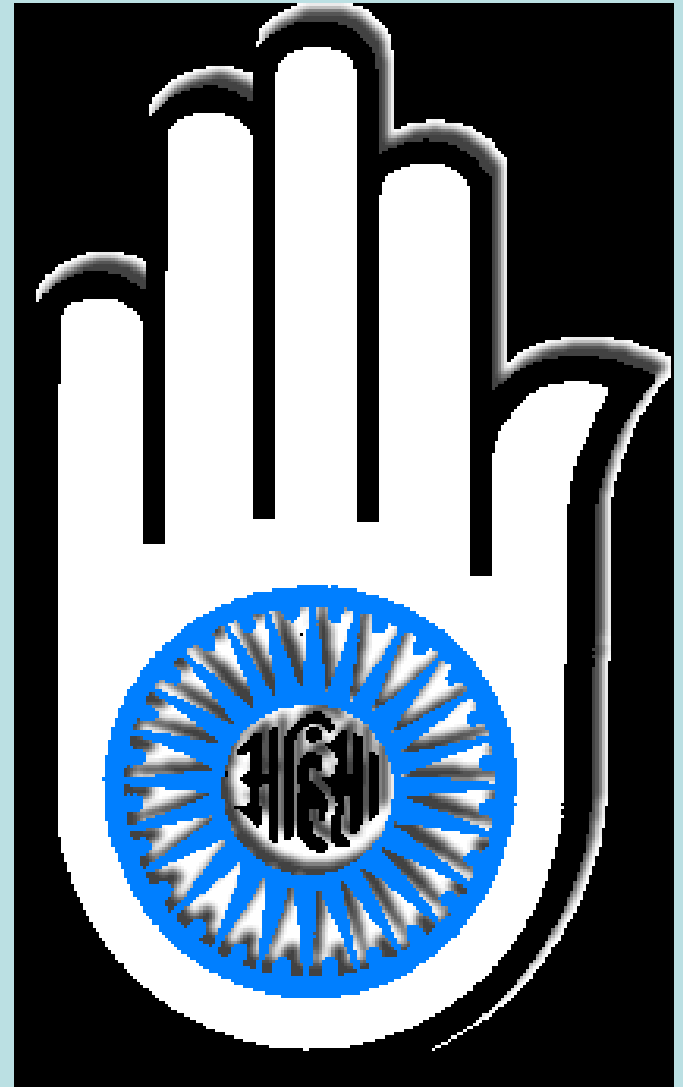
(2.6) Such deities [as Siva, Visnu, and Brahma], who are faulted by blemishes such as attachment to women, weapons and rosaries, [respectively], and who are given to controlling and favouring [people], cannot lead [anyone] to liberation.”

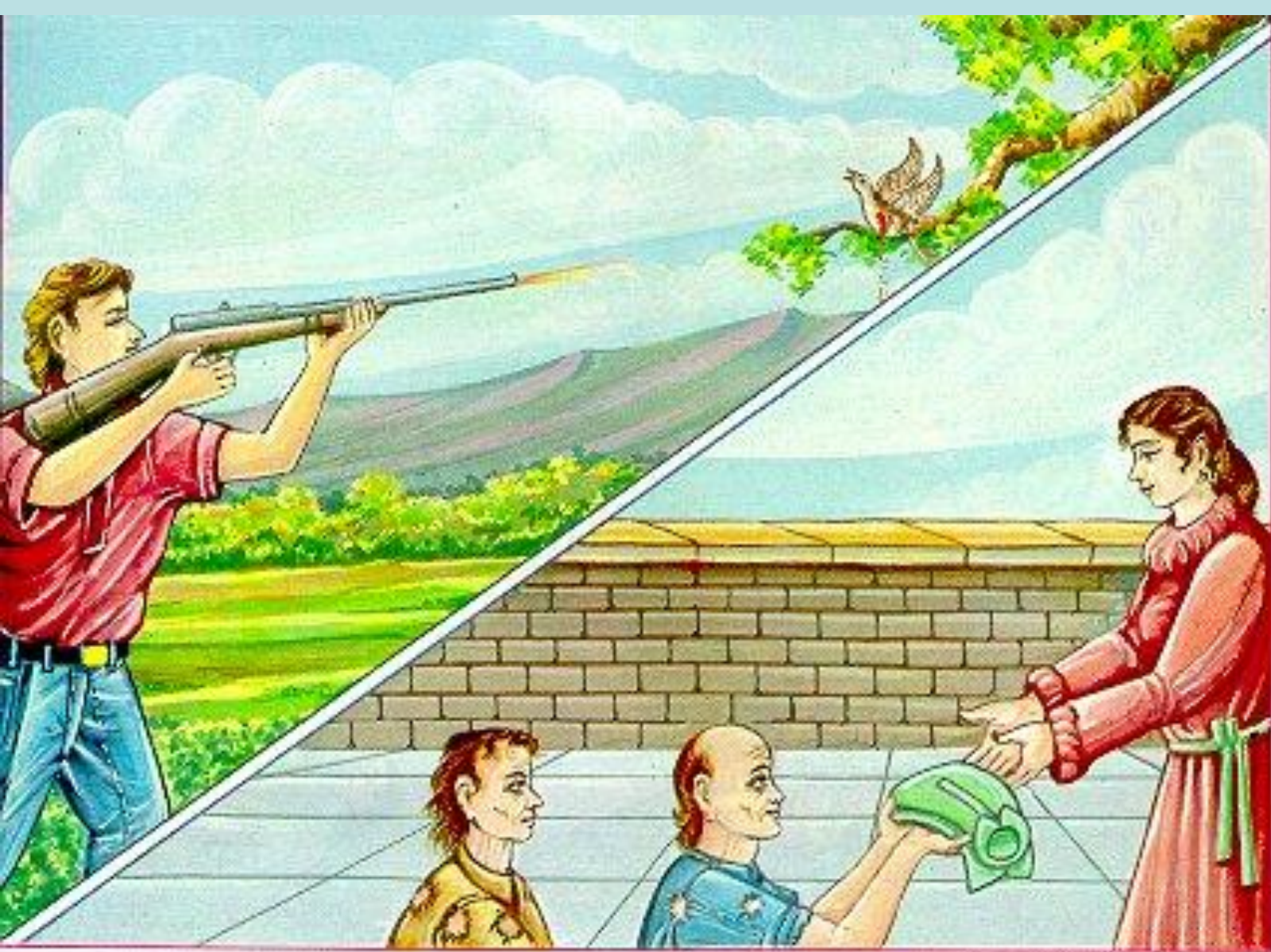
--12th century *Yogasastra* of Hemacandra (trans. Quarnstrom 2002:31, 32)

- 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)

Jainism has distinctive ideas about

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





K

KARMA

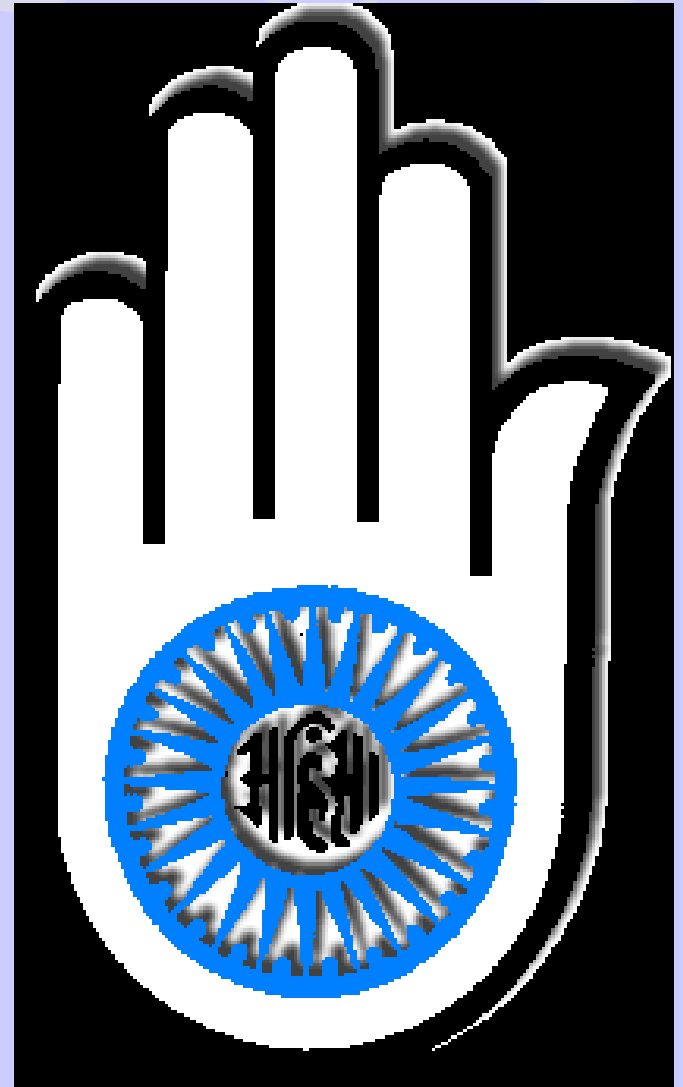
2. Karma

- 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
KARMA	<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>Almost any act one does, by body, speech, or mind; acts produce a very fine physical matter, like dust, that produces result in future.</p> <p>Intent acknowledged but not stressed.</p> <p>Immutable.</p>	<p>Morally consequential act that produces result in future; <i>not</i> physical substance; emphasizes role of intent.</p> <p>Immutable .</p>

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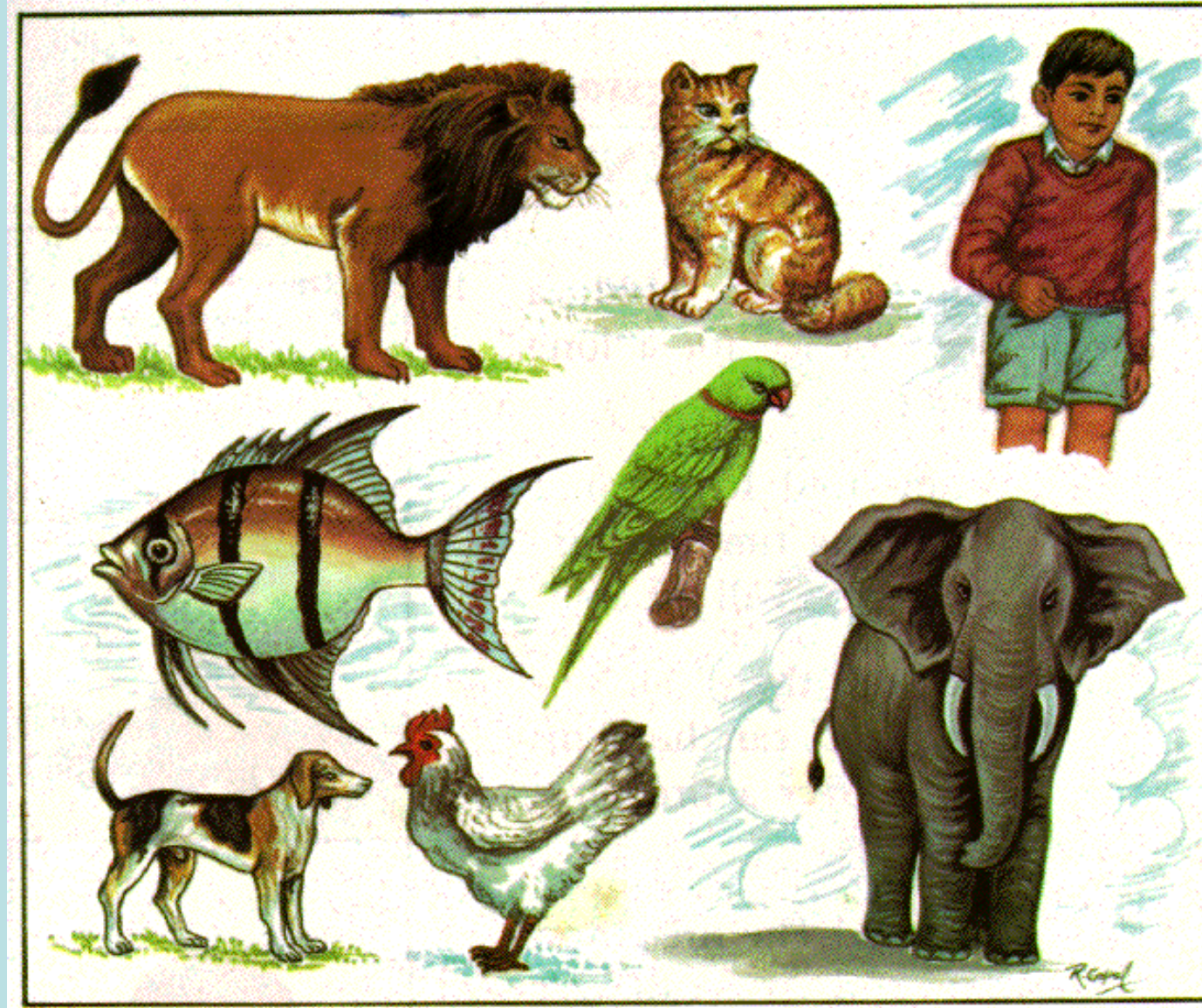
- ### 3. Souls: *jiva*
- The Hindu Vedas were not particularly interested in the soul.
 - Hindu Upanishads: soul “*atman*” is equated with Brahman (Ultimate Reality). If all souls = Brahman, then there’s really only one soul (from perspective of ultimate reality). The apparent distinctions between souls 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).

1-sensed beings: plants, etc.



Categories of 5-sensed beings

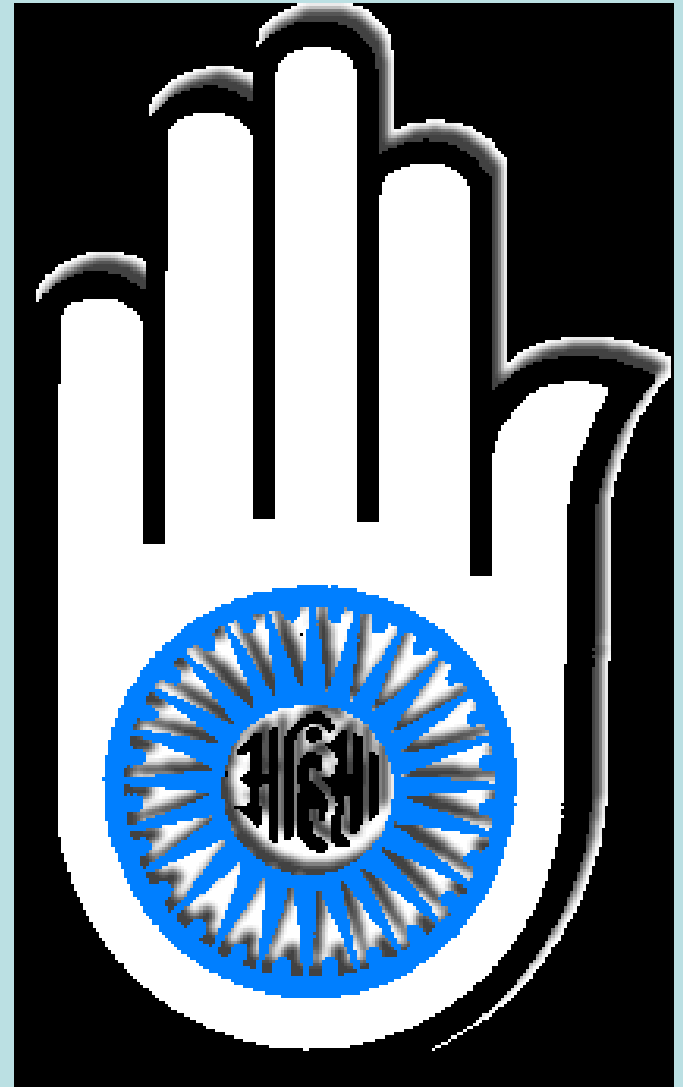
- Hell-dwellers
- Animals
- People
- Deities



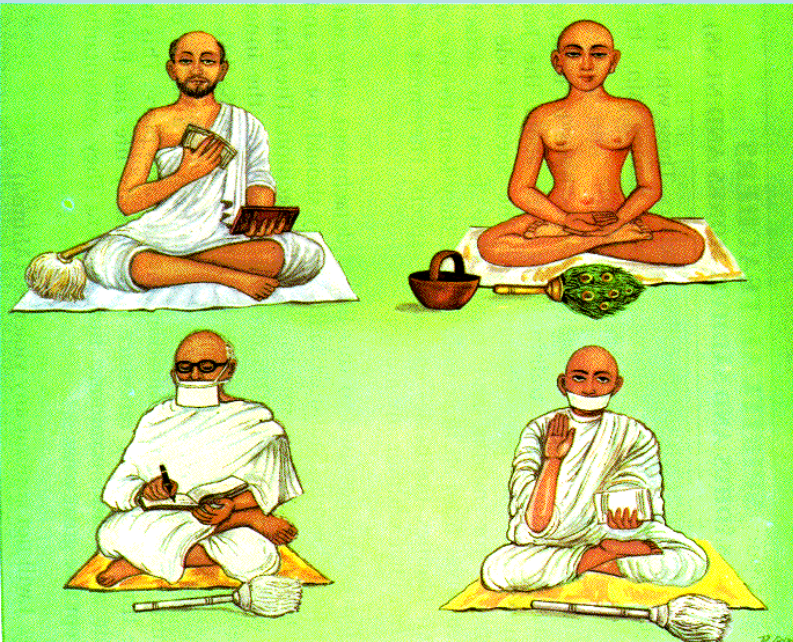
	Vedas	Upanisads & Hinduism	Jainism	Bdhm
SOUL	Vague notion of life-force or spirit that survives death; not really interested in the soul, however	Very interested in concept of soul. All sentient beings have souls (usually, <i>atman</i>), characterized as in Jainism; for some, atman=Brahman; others say souls are distinct from Brahman/Isvara.	All living beings (incl. plants and microbes) have souls (<i>jivas</i>), characterized as eternal, blissful, unchanging, and conscious.	Denies existence of eternal, unchanging soul; we are merely ‘bundles’ of psychological & physical factors (all of which change & are ultimately impermanent)

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4. Renunciation

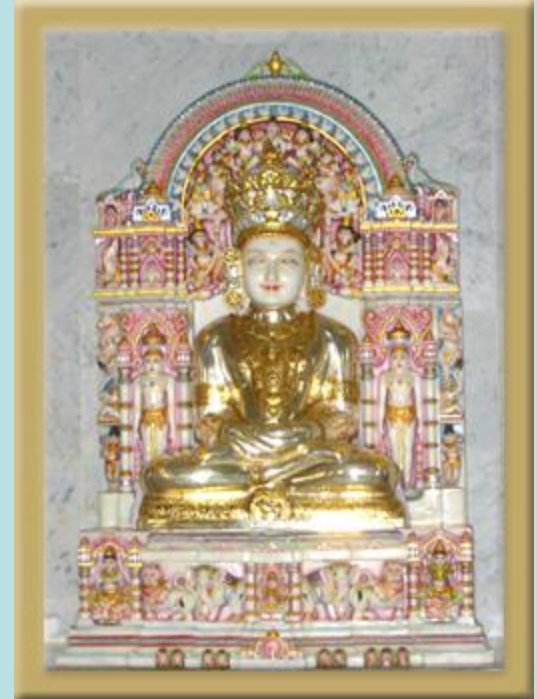


No liberation without
renunciation in Jainism!

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 formally take '5 Great Vows,' including giving up all possessions.
 - Members of Digambara sect 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

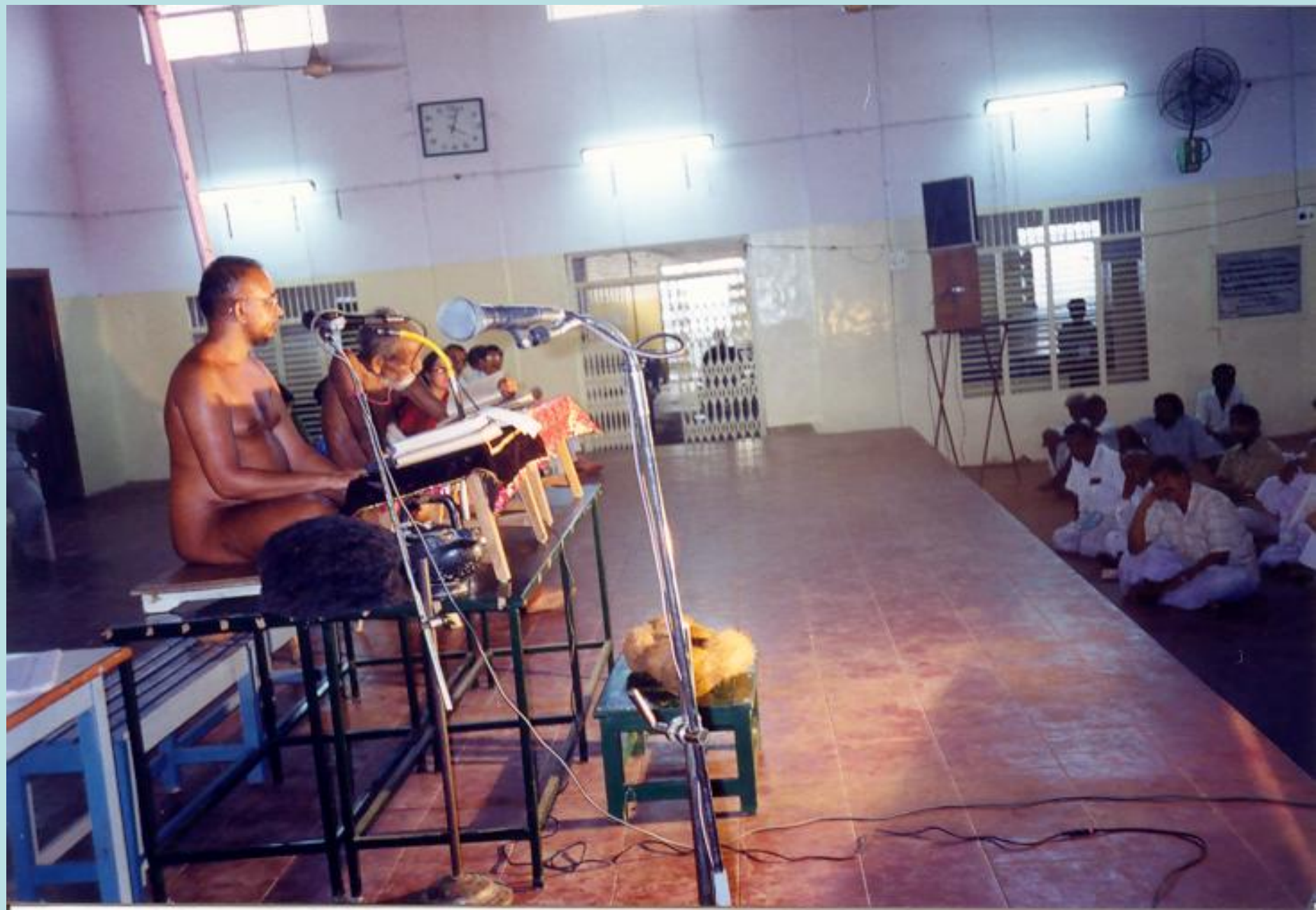
Digambara vs. Shvetambara images





Tiruvanamalai, Tamilnadu, 2000.



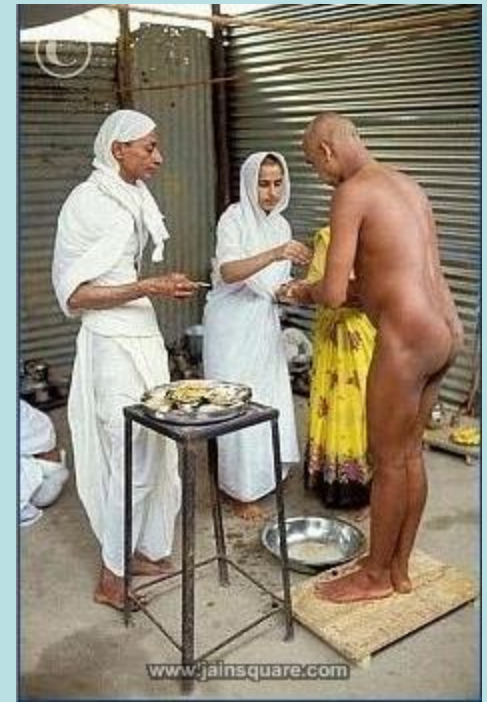


Note fan,
water pot



Monks & nuns of both sects

- don't wear shoes
- never ride in cars, planes, trains
- pluck out their hair by the roots
- don't even touch a member of the opposite sex
- have very few possessions: broom, maybe some religious books, water pot, for Shvetambara, begging bowl, one set of clothes, mouth cloth in some sects





From www.scoopwhoop.com

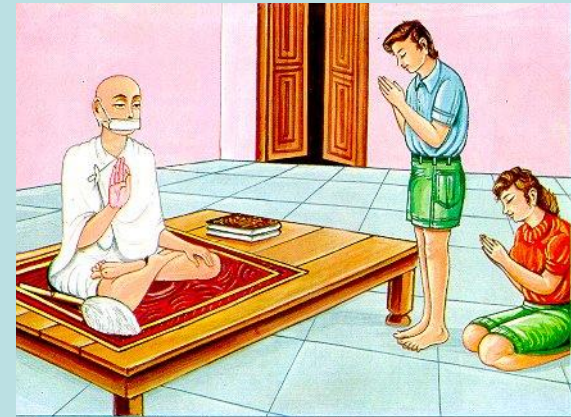


- www.jainpedia.org

Renouncers vs. Lay People

“...the religious lives of most lay Jains are not liberation-oriented” (Babb, 24)

- acquire merit, *punya*
- via puja, interactions with ascetics, various good deeds / ethical behavior (esp. non-violence)
- That said, the concept & practice of renunciation is important for all Jains, even if they aren't focused on liberation; often they practice renunciation in the form of food restrictions, fasting, & puja



VOW



5 “Great Vows”

1. Nonviolence
(ahimsa, lit. non-desire-to-harm)
2. Truth (includes no gossip, etc.)
3. Non-stealing (=beg for food)
4. Celibacy
5. Non-possession



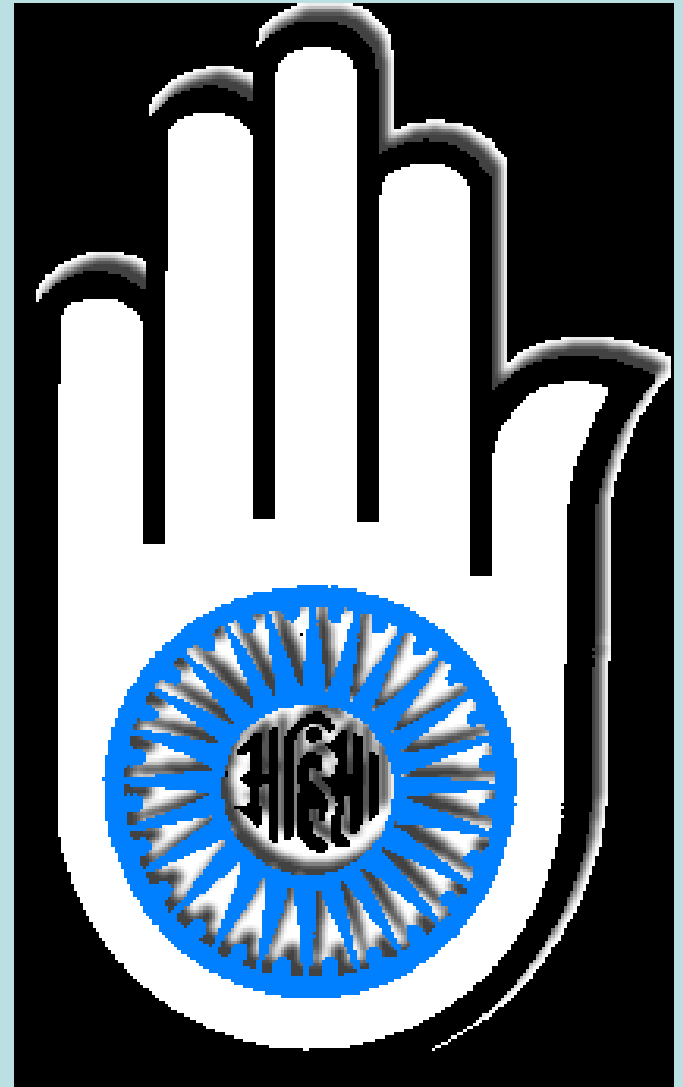
Digambara nun

The “Great Vows” are for renouncers. Lay people take a similar set of 5, but the lay vows are less restrictive (e.g., don’t renounce *all* possessions, only have sex with spouse)



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5. Ahimsa

“Assuredly the nonappearance of attachment and other [passions] is ahimsa, and their appearance is himsa. This is a brief summary of the Jaina doctrine”

—Amrtacandra (12th cent; quoted in Jaini 2000: 4)

Lay vow: “I will desist from the knowing or intentional destruction of all great lives [trasa, souls embodied with two or more senses]. As long as I live, I will neither kill nor cause others to kill. I shall strive to refrain from all such activities, whether of body, speech, or mind” (quoted in Jaini 1979: 173)

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

Hemacandra Ch. 3

36. “Who will eat honey, which is produced by the killing of numerous living beings [and] which is disgusting like saliva?”
37. One who eats honey, which is manufactured by the destruction of tens of thousands of tiny beings, is worse than butchers who kill [comparatively] few living beings.
38. Religious people should not eat honey, which consists of the leavings of [matter] which bees spit out, having drunk the nectar from the interior of one flower after another.”
39. another poison analogy: “Even if taken as a medicine, honey is the cause of hell, [just as] the swallowing of even a small quantity of poison leads to death.” (trans. Quarnström 2002: 55)

Laidlaw, *Riches*, p. 168

Jain VEGANS

This Paryushan,
Jains in city urged
to go vegan

MultipliCity

During the festival of Paryushan, Jains
traditionally **fast, repent** and **forgive**.

For lay Jains, fasting typically entails avoiding activities traditionally considered to cause harm to other living beings, such as eating root vegetables or eating after sunset.

An increasing number of Jains are now aware how
cows and **calves** are routinely **abused** and
killed in contemporary **milk production**.

Paryushan offers a perfect time to reflect on the actions we undertake in our daily lives and make changes to our dietary habits. So, in addition to the other activities you undertake....

**Why not consider giving up dairy
products this Paryushan?**

enough to be left unsaid. Indeed, questions of what may be eaten, when, and how are pervasive themes in religious discourse. Deciding which dietary rules to follow is the most salient way in which lay families decide how strict they will be, and observing which rules others follow is a convenient way of assessing other families. 'She has given up salt', or, 'He even eats potatoes', are short-hand summaries of where people stand on a well-understood and subtly calibrated scale.

Renouncers' sermons are full of warnings about the millions of lives which are destroyed if one eats potatoes, marrows, aubergines, ice, leavened bread, or packaged food; full of calls to give up pickles and spices, which are not necessary to sustain the body and only exist to please the senses; and of suggestions to limit the intake of sugar, salt, oil, ghee, curd,

Dispute as woman fasts to death
By Narayan Bareth
BBC News, Jaipur



A terminally ill woman in the northern Indian state of Rajasthan has died after fasting for 14 days in keeping with a religious custom.

Vimla Devi, from Jaipur, observed Santhara, a centuries-old Jain practice where one starves to spiritually prepare for death.

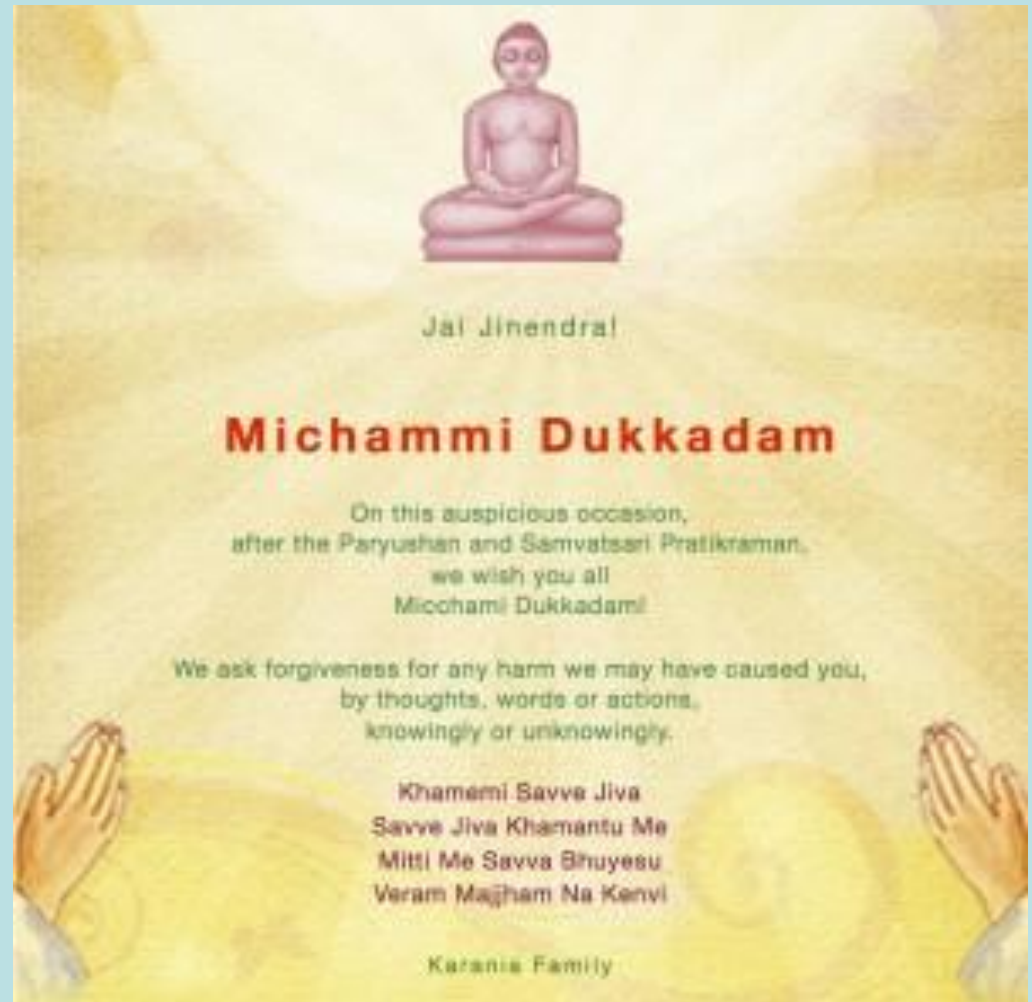
Her fast led to a petition in the state's high court by critics who say the practice is similar to suicide. Vimla Devi was terminally ill and suffering from cancer. The petition is due to come up for hearing on 5 October.

'Not suicide'

Her family says that her decision to observe Santhara was sanctioned by a Jain cleric and her family members. "She had expressed her wish to adopt Santhara and give up her life and for 14 days she did not eat or drink," her husband, Sohan Lal Bhansali, said. Vimla Devi's family did not mourn or cry at her funeral. Instead a large number of people from the community took out a procession and chanted prayers along the way. Nikhil Soni, who filed the court petition, says he tried to break her fast and had even informed the local police asking them to take action.

Jain holidays

- Mahavira's birthday
- Mahavira's enlightenment (=Diwali for Jains)
- Paryushan (Festival of Forgiveness, often time of fasting & temple-going)



	HINDUISM	SIKHISM	JAINISM	BUDDHISM
FOUNDER & DATE	N/A	Guru Nanak, 1499 CE	Vardhamana Mahavira (540-468 BCE?), although the Jain tradition identifies him as the most recent in a series of jinas)	Shakyamuni Siddhartha Gautama, the Buddha (563-483 BCE?), although the Buddhist tradition identifies him as the most recent in a series of buddhas)
MAJOR SECTS & WHERE FOUND (note that all also in immigrant communities elsewhere)	Not mutually exclusive, but differences in practices, scriptures, beliefs due to deity worshiped [Shaiva, Vaishnava, Shakta], region & language, & philosophical schools. Followers of specific saints often function as distinct sects.	Some minor offshoots that follow different lineage, but no major schisms. Northwest India, esp. Punjab.	2 major sects: <u>Digambara</u> ('Sky-clad') and <u>Shvetambara</u> ('White-clad'), both in India (esp. Gujarat, Rajasthan, Maharashtra, Karnataka) & in immigrant communities elsewhere	3 major: <u>Theravada</u> ('Doctrine of the Elders') in Sri Lanka & SE Asia, <u>Mahayana</u> ('Great Vehicle') in E Asia, <u>Vajrayana</u> ('Diamond Vehicle') in Tibet, Nepal, Bhutan, Indian states bordering these, some sects elsewhere in E. Asia.
SOUL	All sentient beings have souls (<i>atmans</i>), characterized as eternal, blissful, unchanging, and conscious; for some, atman=Brahman; others say souls are distinct from God	All sentient beings have souls that are created by & distinct from God	All living beings (incl. plants and microbes) have souls (<i>jivas</i>), characterized as eternal, blissful, unchanging, and conscious.	Denies existence of soul ; we are merely 'bundles' of psychological & physical factors.
KARMA	Any ritual or morally consequential act that produces result in future. At times, said that meditative insight can eliminate; or that devotion or God(dess)'s grace can eliminate.	Any morally consequential act that produces result in future. God's grace can eliminate karma.	Almost any act one does; acts produce a very fine physical matter, like dust, that produces result in future. Intent acknowledged but not stressed. Immutable.	Morally consequential act that produces result in future; <i>not</i> physical substance; emphasizes role of intent. Immutable
HIGHEST GOAL	Escape from samsara. State called <u>moksha</u> (for some, equals heaven; for some, entails soul merging with Brahman; for some, souls remain distinct within Brahman)	Escape from samsara.	Escape from samsara. State called <u>moksha</u> or <u>kevala</u> , characterized as the release from all karma, at which point the soul floats to the top of the universe to exist in state of bliss	Escape from samsara. State called <u>nirvana</u> , characterized as the extinguishing of craving and desire; not clear what happens after death, except that no more rebirth
METHOD OF ATTAINING IT	Meditative insight (usually, into identity of atman and Brahman). Renunciation generally seen as pre-requisite. Austerities not emphasized	Meditation on God's Name. Renunciation rejected. Service and charity important.	Austerities (fasting, plucking out hair, etc.) & renunciation; 5 Great Vows (non-violence [includes vegetarianism], no lying, no theft, celibacy, non-attachment). Meditation becomes more important over time.	Eightfold Path (combination of knowledge, ethics, meditation). 5 precepts parallel to Jain vows (but no intoxicants* instead of n-a). Meditation crucial; austerities explicitly rejected.

	HINDUISM	SIKHISM	JAINISM	BUDDHISM
WHO CAN ATTAIN IT	Anyone via path of devotion. Sometimes said to be easier for brahmin men.	Anyone	Members of any caste. Shvetambara: monks and nuns Digambara: monks only (nuns must first be reborn as men)	Members of any caste & gender. Generally only monks & nuns in early & Theravada; lay people also in other sects.
IDEAL BEINGS	Saints, renouncers, gurus	10 Gurus; members of Khalsa.	Tirthankaras (aka jinas; all were kshatriyas), monks and nuns	Buddhas, arhants, bodhisattvas, monks & nuns
DEITIES	Many! Vishnu, Shiva, Devi most important: all 3 grant liberation, supervise the creation, maintenance, and destruction of the cosmos, and are said to be eternal. Sometimes all said to be a manifestation of Brahman (formless Absolute Reality)	1 [and ONLY 1] Supreme Being, the Eternal Reality, the Creator, never incarnated, known by grace through the Guru.	Exist but not useful for salvation as also trapped in samsara; worshipped for protection and/or material help. Some overlap with Hindu pantheon.	Same as Jainism. Often from pre-Buddhist culture of a region. In Mahayana and Vajrayana, celestial buddhas and bodhisattvas function as if deities (ie, answer prayers, perform miracles)
RITUAL SPECIALISTS	brahmin priests (but not all brahmins are priests and not all priests are brahmins)	N/A; any member of Khalsa can do weddings, etc. Musicians and readers sometimes hired by gurdwaras	Lay Jains perform worship rituals in temples; monks and nuns recite scriptures but are not allowed to perform worship rituals.	Monks, nuns, and lay people perform worship rituals; monks and nuns recite scripture
RITUAL	Very important for practical matters and as an expression of devotion; helpful but not necessary for liberation. Puja (worship rituals for statues or pictures of deities) in homes or temples; many life-cycle rituals (these vary by region and caste and gender). Animal sacrifice still performed, but now controversial. Anyone in a state of ritual purity can do puja; rites in large temples and for serious occasions (e.g., weddings) usually done by brahmins.	Directed toward Adi Granth as a sign of respect. Life-cycle rituals done in presence of Adi Granth. Recitation of AG for important events. Not necessary for liberation, however. gurdwara: Sikh place of worship, where AG is enshrined (raised platform, congregational space). Most also include a dining hall for langar.	Worship of images of Jinas, deities, renouncers; almsgiving; rituals of initiation for those becoming renouncers. No relic worship. Generally useless for reaching enlightenment – done to purify mind, acquire merit, or practice non-attachment as offerings are left in temple, not returned to worshippers. In modern times, debates over image worship, with some sects now rejecting it.	Worship of images of buddhas, bodhisattvas, etc; worship of relics; almsgiving; initiation rituals. In early Buddhism and Theravada, generally useless for enlightenment – done to train mind or acquire merit. Often rituals absorbed from pre-Buddhist cultures of region. In Mahayana and Vajrayana, ritual viewed more positively, at times viewed as essential for spiritual progress
SCRIPTURES	Vedas - Sanskrit hymns to various deities, used in rituals. Four collections of hymns: Rg, Sama, Yajur, Atharva. Note that though Vedic religion vanished, Vedas are still acknowledged as the most authoritative scriptures for Hindus.	Guru Granth Sahib (aka Adi Granth), containing hymns of Gurus, plus other saints.	Teachings of Mahavira and others; Digambara and Shvetambara canons very different. Thousands of texts, in Sanskrit and various Prakrits.	Early & Theravada: Teachings of Buddha, in Pali, organized into Tripitaka (‘Triple Basket’); Mahayana & Vajrayana: same, plus thousands of later works in Sanskrit, Tibetan, Chinese, Japanese

Names & Vocabulary

ahimsa: nonviolence; literally, “non-desire-to harm.” Central belief & practice of Jainism. Includes actions of body, speech, & mind. Act itself produces karma (not just intent as in Buddhism).

arhat: enlightened being who attains that enlightenment under guidance/teachings of a jina. Spiritual state to which we should aspire. (same meaning as in Buddhism)

5 Great Vows: no violence, lying, theft, sexual misconduct, possession. Interpreted maximally by renunciators, less so by laypeople.

jina, a: an enlightened, omniscient being who is the most highly revered figure in Jainism; there are 24, of which Mahavira is the last (24th).

Jina, the: Vardhamana Mahavira

Kevala: “omniscience”; Jain equivalent of nirvana. After death, soul floats to the top of the universe to exist in state of bliss & peace.

Mallinath: jina who might have been female (according to Shvetambaras). #19 in series.

Parshva: jina before Mahavira (thus, #23); thought by even non-Jain historians to have really existed.

Paryushan: important Jain holiday; “festival of forgiveness” and time of increased religious activity (fasting, temple going)

Prasannamati Mataji: Jain Digambara nun whose story was told in “Nun’s Tale.” (see story)

Digambara: literally, “sky-clad”; one of 2 major sects of Jainism; emphasize necessity of complete renunciation, so senior monks renounce clothing. Women can’t attain enlightenment unless they are reborn as men.

Shvetambara (Śvetambara): lit. “white-clad”; the other major sect; holds that wearing clothing is *not* a bar to making spiritual progress. Women *can* attain enlightenment; there are many more nuns than monks in this sect

Vardhamana Mahavira: regarded by non-Jain scholars as “founder” of Jainism and revered by Jains as the 24th jina.