

**MODULE-2 SOCIAL-POLITICAL FORMATION IN
THE INDO- GANGETIC PLAINS
TOPIC- BUDDHISM & JAINISM**



BUDDHISM



- Siddhartha
- Son of Mahamaya & Suddhodhana (Sakya chief)
- Wife – Yasodhara
- Son – Rahula
- At the age of 35 attained enlightenment under a pipal tree on the outskirts of the town of Gaya in the realm of Bimbisara, King of Magadha- known as Buddha (the ‘Enlightened’)
- He went to the deer park in Saranath where his 5 companions had settled – to these 5 ascetics Buddha preached his first sermon- ‘Dhamma- chakka-pavattana’- Turning the wheel of Dhamma



- Samyutta Nikaya- Dhamma-chakka-pavattana
- Preached for 40 years
- Spent his last 18 year near the city of Vaishali
- Died at Kusinara- near modern Gorakhpur- due to dysentery-483 BCE
- Last words- ‘Atta dipo bhava’- ‘Be a Lamp unto Yourself’
- His ashes were divided amongst his representatives

TEACHINGS OF BUDDHA



- Different to monastic orders & laymen
- Core of his doctrine is Ariya-sachchani- Four Noble Truths
 1. There is suffering(dhukka)
 2. It has a cause(samudaya)
 3. It can be removed(niroda)
 4. The way to achieve this is Ashtanga Magga- Eight fold path



- Ashtanga-Magga
 1. Right view
 2. Right intention
 3. Right Speech
 4. Right action
 5. Right Livelihood
 6. Right Effort
 7. Right mindfulness
 8. Right Meditation



- Dukka & its extinction is central to Buddhas doctrine
- He taught that everything is suffering
- Desire (trishna) is the central to the cause & removal of suffering
- He also gave importance to the *concept of impermanence(anichcha)*
- Impermanance of life- no one can control/prevent sickness, old age & death
- Ex –river seems the same but the drops of water that constitute it are changing every instant



- Another important teaching- *patichcha-samuppada*- law of dependent origination- elements of this law were presented as a wheel consisting of nidanas one leading to the next
- Ultimate goal of Buddhas teaching was the attainment of nibbana- does not mean a physical death but it mean breaking out of the cycle of birth, death & rebirth
- Parinibbana- term to denote the death of Buddha



- Rebirth is determined by Karma- means intentions which lead to actions of body, speech or mind
- Buddha emphasis on ahimsa
- Triratnas – Buddha, Dhamma, Sangha
- Dhamma- not merely a set of philosophical tenets-it is a path, which leads one to total annihilation of suffering
- Sangha- Buddhist monastic order



- Some topics Buddha refused to discuss:
 1. Is the universe permanent or not permanent?
 2. Is the universe with or without an ending?
 3. Is the soul identical with the body or separate from it?



TABLE 4.2 The Tipiṭaka and its Components





- Tripitaka-3 baskets
- Term for Buddhist scriptures
- Vinaya pitaka- rules & regulations of monastic life
- Suttapitaka – doctrinal teachings
- Abhidhammapitaka – interpretation of Buddhist doctrine
- Dhammapada- anthology of basic Buddhist teachings(part of Khudakka Nikaya(short collection) of Sutta Pitaka

JAINISM



- Mahavira – not founder-24th & last Tirthankara(Ford Maker)
- Rishabanatha & Arishtanemi- Tirthankaras mentioned in Rigveda
- Parshvanatha-23rd Tirthankara
- Vardhamana-born in 599CE at Kundagrama, a city near Vaishali, capital of Videha
- Born in a Kshatriya family
- Father Siddhartha-chief of Jnatri clan
- Mother Trishala, Videha King's sister
- Mahavira attained kevalajnana at the town of Jrimbhikagrama



- Died at Pava near Patna – 527 BCE
- Jainism means follower of a jina, which means victor, a person who has attained infinite knowledge & teaches others how to attain moksha i.e., liberation from cycle of rebirth
- Tirthankara means ford builder i.e., one who builds fords that help people across the ocean of suffering
- By 300 CE the Jain sangha came to be divided into 2 sects- Digambara(skyclad) & Svetambara(white clad)



- Triratnas-
 - Right Faith
 - Right Knowledge
 - Right Conduct



- Five great vows- Pancha-mahavrata
 - Ahimsa
 - Satya
 - Asteya -not to steal
 - Brahmacharya
 - Aparigraha –non-possession