

Vol 4 Issue 3 Sept 2014

ISSN No :2231-5063

International Multidisciplinary Research Journal

Golden Research Thoughts

Chief Editor
Dr.Tukaram Narayan Shinde

Publisher
Mrs.Laxmi Ashok Yakkaldevi

Associate Editor
Dr.Rajani Dalvi

Honorary
Mr.Ashok Yakkaldevi

Welcome to GRT

RNI MAHMUL/2011/38595

ISSN No.2231-5063

Golden Research Thoughts Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

International Advisory Board

Flávio de São Pedro Filho Federal University of Rondonia, Brazil	Mohammad Hailat Dept. of Mathematical Sciences, University of South Carolina Aiken	Hasan Baktir English Language and Literature Department, Kayseri
Kamani Perera Regional Center For Strategic Studies, Sri Lanka	Abdullah Sabbagh Engineering Studies, Sydney	Ghayoor Abbas Chotana Dept of Chemistry, Lahore University of Management Sciences[PK]
Janaki Sinnasamy Librarian, University of Malaya	Ecaterina Patrascu Spiru Haret University, Bucharest	Anna Maria Constantinovici AL. I. Cuza University, Romania
Romona Mihaila Spiru Haret University, Romania	Loredana Bosca Spiru Haret University, Romania	Ilie Pintea, Spiru Haret University, Romania
Delia Serbescu Spiru Haret University, Bucharest, Romania	Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Xiaohua Yang PhD, USA
Anurag Misra DBS College, Kanpur	George - Calin SERITAN Faculty of Philosophy and Socio-Political Sciences AL. I. Cuza University, IasiMore
Titus PopPhD, Partium Christian University, Oradea,Romania		

Editorial Board

Pratap Vyamktrao Naikwade ASP College Devrukh,Ratnagiri,MS India	Iresh Swami Ex - VC. Solapur University, Solapur	Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur
R. R. Patil Head Geology Department Solapur University,Solapur	N.S. Dhaygude Ex. Prin. Dayanand College, Solapur	R. R. Yaliker Director Managment Institute, Solapur
Rama Bhosale Prin. and Jt. Director Higher Education, Panvel	Narendra Kadu Jt. Director Higher Education, Pune	Umesh Rajderkar Head Humanities & Social Science YCMOU,Nashik
Salve R. N. Department of Sociology, Shivaji University,Kolhapur	K. M. Bhandarkar Praful Patel College of Education, Gondia	S. R. Pandya Head Education Dept. Mumbai University, Mumbai
Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai	Sonal Singh Vikram University, Ujjain	Alka Darshan Shrivastava Shaskiya Snatkottar Mahavidyalaya, Dhar
Chakane Sanjay Dnyaneshwar Arts, Science & Commerce College, Indapur, Pune	G. P. Patankar S. D. M. Degree College, Honavar, Karnataka	Rahul Shriram Sudke Devi Ahilya Vishwavidyalaya, Indore
Awadhesh Kumar Shirotriya Secretary,Play India Play,Meerut(U.P.)	Maj. S. Bakhtiar Choudhary Director,Hyderabad AP India.	S.KANNAN Annamalai University,TN
	S.Parvathi Devi Ph.D.-University of Allahabad	Satish Kumar Kalhotra Maulana Azad National Urdu University
	Sonal Singh, Vikram University, Ujjain	

Address:-Ashok Yakkaldevi 258/34, Raviwar Peth, Solapur - 413 005 Maharashtra, India
Cell : 9595 359 435, Ph No: 02172372010 Email: ayisrj@yahoo.in Website: www.aygrt.isrj.net



GRT THE CONCEPT OF LIBERATION IN JAINISM AND BUDDHISM

Ven. Neyadhamma¹ and C. Balu²

¹Ph. D (Research Scholar), Department of Philosophy, Annamalai University, Annamalai Nagar.

²Associate Professor, Department of Philosophy, Annamalai University, Annamalai Nagar.

Abstract: Moksha in Jainism differs from Nibbāna in Buddhism. Jainism, holding soul theory, expounds Moksha while Buddhism, rejecting the existence of soul, expounds Nibbāna. Moksha in Jainism is the liberation of soul from karmic bondage while Nibbana in Buddhism is the liberation of suffering. Moksha in Jainism exists in another world while Nibbāna in Buddhism exists neither in this world nor in the other world, nor between them. Moksha in Jainism is to be attained after death while Nibbāna in Buddhism is to be attained in this very life. Moksha in Jainism is to be attained by cutting off karmic bondage while Nibbāna in Buddhism is to be attained by eradicating mental defilements through attainment of Noble Path. Moksha in Jainism is a place where liberated soul remains forever. Nibbāna in Buddhism, however, is where there none of conditioned things remains.

Keywords: Moksha, Nibbāna, Kamma or karma, jīva, ajīva and Samsāra.

INTRODUCTION

To understand the Moksha in Jainism we should know first the main teachings of Jainism. Jainism teaches the two categories which are covering the universe. They are uncreated, everlasting, eternal and co-existent. The two categories are jīva and ajīva. Jīva is soul that is conscious while ajīva is non-soul that is unconscious. The common word Moksha comes from the Sanskrit root Muc- with the help of the formative -S. it means “to set free, release, deliver, draw out of. Given this etymology, we may define as the state of being liberated as well as the process of becoming free.

Some of the analogous words used to mean Moksha are Mukti, Nirvāna, Turiya, Kaivalya, Apavarga etc. these are not completely identical terms. However, we stick to the term Moksha primarily because in the description of purūsharthas it alone occurs in classical as well as modern usage, and secondarily because it used in a generic sense to denote all that is common to its variety of usages.

JĪVA OR SOUL

Jainism believes in existence of soul like all other the Indian systems except Buddhism. To mention a permanent entity, soul, various terms are used as ataman, purūsha or jīva. Jainism, however, uses the term, “jīva”.

Regarding to the soul there are various presentations. The presentation of soul in Jainism is thus: The soul extends in space like light and it fills the space. The soul itself is formless. But it takes the form of the body, which it illuminates. realization These souls are countless. They are substances and eternal. “All things in this world possessed souls”. The all souls are qualitatively alike and quantitatively different.

These souls expand and contract themselves as size of the body where they lie. When the body is big, the soul becomes big. When the body is small, the soul is small. They are according to the dimension of the body they occupy at any time. The soul occupies the whole parts of the body in which they live. Therefore wherever there appears the cause of sensation the soul can at once feel it. Every soul posses consciousness. The consciousness is the

soul's essence and has different degree. The lowest souls which lie in material atoms appear to be lifeless and unconsciousness. But they have life and consciousness in a dormant state.

The souls are divided into two types: *trasa* and *sthāvara*. Of them the *trasa* souls are those who have two senses, three senses, four senses and five senses. The soul of worms, etc., have two senses of touch and taste: that of ants, etc., has three senses of touch, taste and smell: that of wasps, bees, etc., has four senses of touch, taste, smell and vision: that of higher animals and human beings has five senses of touch, taste, smell, vision and *mana*. By the virtue of "*mana*" the human beings are called *sanna* (*samjnin*). But the other animals are called *asanna* (*asamjnin*) owing to not possessing of *mana*. But the *sthāvara* souls are those who have only one sense- that of touch. They live in the atoms of earth, water, fire and air and in the vegetables.

The soul is a real knower (*jñāta*), a real doer (*karta*) and a real one who experienced (*bhokta*). The souls have body, senses and *mana* through which they know. All the souls in *samsara* have their purity and power covered with a thin veil of *kamma* matter, which has been accumulating in them from beginningless time.

Ajīva or non-soul:

Jainism believed in existence of not only soul, but of the things that are called non-soul also. Jainism calls them *ajīva*. The *ajīva* is divided into five: *pudgala*, *dharma*, *adharmā*, *ākasha* and *kāla*. Moksha in Jainism believe Right knowledge Right conduct right

As in Jainism karma is the most important alike in Buddhism although they are different in detail view. Here all Indian religions and creeds definitely based on the Karma or action. About Moksha and its linking with Karma mentioned "as long as the *jīva* or *Ātma* fettered by Karma, so long must it undergo rebirth, and it must be remembered that karma is acquired through good as well as through evils actions. If the karma accumulated in the past life was evil, the soul is bound to the cycle of rebirth by iron fetters, if good, by golden chains, but in either case it is bound, and until the karma is worked out, it must be reborn again and again. Karma is intimately bound up with the soul; accordingly, when the *jīva* leaves one body, the weight of its karma draws it irresistibly to another *Gati* (state), and there it forms round itself another body. Only when the soul is freed from good and bad alike can it attain the highest state and become a *Siddha*.

Nibbāna or liberation in Buddhism

The meaning of the word *Nirvana* (*pāli Nibbāna*) is extinction, while the word *Moksha* means liberation. Extinction of the mundane condition is *Nirvana* and the liberation from the same is *Moksha*. Both the terms thus contain and express the same idea. It is generally supposed that Buddhism preaches the philosophy of transitoryness or destruction that does not believe in the indestructibility of the soul or in the permanence of *Nibbāna*. It is supposition which has led to the general notion that the word *Nirvana* means total destruction or annihilation.

The definition of this idea is given by the author of the book "A comparative study of Jainism and Buddhism" noted that *Nibbāna* is total destruction or annihilation. As with some of the other Buddhist concepts, the term *Nirvana* has sometimes been misunderstood by scholars. It is also by no means clear that all Buddhists understand the meaning and significance of the term in the way in which it was understood in the early Buddhist texts. Some have considered *Nirvana* to be a state of annihilation. Others deem it to be identical with the divinity and identify *Nirvāna* with the *Brahman Upanisads*. Yet others who regarded Buddha as an Agnostic thought that he had no clear conception about it, since what was important was to find a solution to the problem of human anxiety and suffering rather than be concerned with the nature of ultimate reality.

In the historical context, there is no doubt that early religious traditions were influenced by the conception of *Moksha*. At that time, the concept of *Moksha* was considered to be the highest goal of life for the Indian traditions. Yet within Indian traditions, the different schools differ with the regard to the nature of *Mukti*, the means for its realization, and *Moksha*, the experience of release, because of their different metaphysical positions and attitudes. In Jainism, *Moksha* literally means release. This means that it is the liberation of the soul from evil and from further transmigrations.

Nibbāna or *Moksha*, these two words are seen in this article as I did and gave the definition their fiction and sense. Now, *Nibbana* in Buddhism will be explained its sense and the practices. "The term *Nirvana* (*Pali- Nibbāna*) is

claimed in the Buddhist texts to be pre-Buddhist in origin, although the term such is not to be found in the extant pre-Buddhist literature. The Brahmajāla Sutta refers to several schools of thoughts, which put forward different theories about Nirvāna that could be attained in this life. The thinkers who posited these theories resembled in some respects the modern existentialist philosophers, who are concerned about the solutions to the problems of human anxiety and suffering and have found various theories concerning the nature of authentic living, which gives inner satisfaction to people and makes it possible for them to escape their boredom and anxiety. In other respects, these thinkers resemble the mystics of the different traditions, such as the Christian or Islamic, who claim to have found ultimate happiness in some contemplative mystic experience.”

So, there are definitely different views between Jainism and Buddhism in regarding the Nirvāna, although these two great religions accepted Nirvāna which especially mentioned Moksha Jainism.

On the other hand, when we examine the pure etymology of the term, we find that the word is formed of the components, the prefix- Nir- and the root Vāna, meaning 'to blow'. The word would therefore mean “blowing out' or 'extinction'. On the occasion on which the Buddha finally passed away into Nirvana Anuruddha described the Parinibbāna of the Buddha as, the final liberation of mind was like the extinction of a lamp.

Definition of Nirvāna in two Buddhist schools: Theravada and Mahayana or the theories of elders and the great vehicle in meaning. Now the different of Nirvana of those two schools given as follow. “In fact, the doctrines of the two schools are fundamentally based on the teachings of the Buddha. Some interpretations or some definitions are agreeable to one another, but some are not. Both have common goal, which is to reach Nibbāna. In general, the two schools are struggling for the interpretation of Nibbāna. Most Theravādin followers view that enlightenment (Nibbāna) is a potential so that one can attain it through practice in this very life, while most Mahayana followers view that Nibbāna already exist in everyone, so that one can attain it through practice. Yet both schools emphasize Nibbāna as freedom from illusion or ignorance”.

Although they have different views on Nibbāna in their perspectives respectively, the main one is not differ from one to another for reaching to liberation or Nibbāna. There is no doubt that some Theravada Buddhist attempt to realize the teachings of the Buddha and his doctrinal view of liberation based on a practical approach, Mahayana did it too with practice. To note here for jains, there are two different schools as Svetāmbara and Dīgāmbara, but they are not differ in practice to reach Moksha in a practice way alike Buddhism.

“We only present the Buddhist understanding of Moksha. Suffering is the basic fact of life. Desire is that causes this suffering. For it gives birth to attachment, greed, anger, delusion, lust, aggressivity, and so on. This is the way desire ties down human life to the cyclic process of birth and death. According to this Buddhist world view, Moksha consists in overcoming the cause of suffering and ultimately in freeing oneself from the process of rebirth. How to do it? This is to be done through meditative introspection and by following the eightfold path of ethics. Thus finally we reach Nibbāna, the word or Moksha in Buddhism. The meaning of Nibbāna is a matter of dispute and is connected with antmāvada. Without getting involved in this dispute, we may take the usual understanding of Nibbāna as meaning extinction of the self. It is the definitive blowing out of fire of desire and the total extinction of the cause of suffering.

CONCLUSION

The meaning of the word Nirvana is extinction, while the word Moksha means liberation. Extinction of the mundane condition is Nirvana, and liberation from the same is Moksha.

As a conclusion, for Jainism the teachings of Mahavira lead to Moksha, release from the transmigration is made up of right believe, right knowledge and right conduct. In teachings of Mahāvira, he said that” there is no right conduct without right knowledge and no right knowledge without the right believe. These three were called in Jainism as the Triratna or three triple gems. It is a conclusion for Jainism is that Jainism based on the three triple gems, which can carry a person to liberation. And for Buddhism, The essence of the Buddha based on the four noble truths: suffering; its cause; its cessation, and the path leading to the cessation of suffering. The way Nibbāna, liberation in Buddhism or the path that leads to the cessation of suffering, higher wisdom and peace of mind is known as the noble eightfold path or middle path. This path consists of morality (Sīla) concentration (Samādhi) and wisdom (paññā). We concluded that Buddhism is nothing but only the four noble truths that lead to Nibbāna.

REFERENCES BOOKS

- 1.Sayadaw U Dhammapiya, Nibbana in Theravada perspective (Selangor Buddhist Vipassana Meditation Society. Selangor, Malaysia) 2004.
- 2.Sital Prashad, A comparative study of Jainism and Buddhism (Sri Satguru publications) 1982.
- 3.K.N. Jayatilleke, the message of the Buddha (The Tree Press A Division of Macmillan Publishing Co, Inc, New York) 1975.
- 4.Pravin K. Shah, Jain Path of liberation (Jain 401 Farmstead Drive, Cary NC27511).
- 5.Sinclair Stevenson, Karma and the path to liberation, chapter VIII, the heart of Jainism (Munshiram Manoharlal

Publishers Pvt. Ltd,1948.

6.Moksha- principle,(No date, no place and no publisher).

1.Moksha- principle.

2.Pravin K. Shah, Jain Path of liberation (jain 401 Farmstead Drive, Cary NC27511),

p. 27.

3.Sinclair Stevenson, Karma and the path to liberation, chapter VIII, the heart of Jainism (Munshiram Manoharlal Publishers Pvt. Ltd,1948).

4.Pravin K. Shah, Jain Path of liberation (jain 401 Farmstead Drive, Cary NC27511),

p.27.

5.Sinclair Stevenson, Karma and the path to liberation, chapter VIII, the heart of Jainism (Munshiram Manoharlal Publishers Pvt. Ltd,1948).

6.Sital Prashad, A comparative study of Jainism and Buddhism (Sri Satguru publications, 1982),p.1.

7.K.N. jayatileke, the message of the Buddha (The Tree Press A Division of Macmillan Publishing Co, Inc, New York, 1975), p. 128.

8.Ibid

9.Sayadaw U Dhammapiya, Nibbana in Theravada perspective (Selangor Buddhist Vipassana Meditation Society, Selangor, Malaysia, 2004), p. 35.

10.Moksha- principle.

11.Sital Prashad, A comparative study of Jainism and Buddhism (Sri Satguru publications, 1982),p.1



Ven. Neyadhamma

Ph. D (Research Scholar), Department of Philosophy, Annamalai University, Annamalai Nagar.

Publish Research Article International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

Associated and Indexed, India

- * International Scientific Journal Consortium
- * OPEN J-GATE

Associated and Indexed, USA

- * EBSCO
- * Index Copernicus
- * Publication Index
- * Academic Journal Database
- * Contemporary Research Index
- * Academic Paper Database
- * Digital Journals Database
- * Current Index to Scholarly Journals
- * Elite Scientific Journal Archive
- * Directory Of Academic Resources
- * Scholar Journal Index
- * Recent Science Index
- * Scientific Resources Database
- * Directory Of Research Journal Indexing

Golden Research Thoughts
258/34 Raviwar Peth Solapur-413005, Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.aygrt.isrj.net