

Unit-2

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Jainism

Answer the following questions:-

①. Discuss the main features of Jainism.

Ans: The main features of Jainism are:

- (a) Jainism is an ancient Indian religion, which takes as its central tenet the well being of the universe and all living being within it.
- (b) This school is preached by twenty four Tirthankaras or Prophets, the last Prophet is Mahavir or Vardhamana.
- (c) Jainism is a morality bond Philosophy.
- (d) The five great vows are notable concepts of this Philosophy called Pancha Mahavratas such as Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha.
- (e) Another main concept of Jainism are the three jewels or Tri Ratna - Right Faith (Samyakdarshana), Right Knowledge (Samyakjnana) and Right Conduct (Samyaka - charit)
- (f) Jaina Philosophy is atheistic and divided into two branches: (a) Digambara - ra and (b) Svetambarra.
- (g) The Cardinal Principle of Jainism are Ahimsa (non-Violence), Anekantavada

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②. Explain

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(multiplicity of views), Aparigraha (non-possessiveness), Non-stealing, Brahmacharya - a (Caste Living).

(h) Jaina does not believe in the existence of a creator or God. They believe in a mortal higher power that directs them towards a path of salvation.

Buddhism :

② Explain the fundamental tenets of Buddhism.

Ans: The founder of Buddhist Philosophy is Gautama Buddha and Tripitakas are its main texts. This school is realistic, humanistic, pragmatic and ethical. It is well known for its metaphysical theories. Four noble truths theory of dependent originations, doctrine of momentariness, Nirvana, no-soul etc. Buddhism accepts two Pramanas - (i) Perception and (ii) Inferences.

Later on Buddhists are divided into 2 Schools viz; Mahayana and Hinayana. The most fundamental tenets of Buddhism is four noble truth :-

- (i) There is Suffering (Dukkha)
- (ii) There is a Cause of Suffering (Samudaya)
- (iii) There is a Cessation of Suffering (Nirvana)
- (iv) There is a way to the Causation of Suffering (Eightfold Path)

The four Noble Truth consist of Eight Steps and is therefore called the Eightfold Path.

Gold Path (Astingika Marga) -

- (i) Right Views (Samyakadrestī)
- (ii) Right Determination (Samyaka Sankalpa)
- (iii) Right Speech (Samyaka Vākā)
- (iv) Right Conduct (Samyaka Karmata)
- (v) Right Livelihood (Samyaka Ajīva)
- (vi) Right Effort (Samyaka Vyayana)
- (vii) Right Mindfulness (Samyaka Smṛiti)
- (viii) Right Concentration (Samyaka Samadhi)

♥ Hinduism ♥

③. Explain the fundamental tenets of Hinduism.

Ans: A Hindu views the entire universe as God's and everything in the universe as God. Hindus believe that each person is intrinsically divine and the purpose of life is to seek and realise the divinity within all of us. The Hindu beliefs is totally non-exclusive and accepts all other faiths and religious paths.

The features of Hinduism are :

- (i) Influences of the Vedas in Indian Philosophy.
- (ii) Practical Outlook
- (iii) Spirituality
- (iv) Spiritual Dis-satisfaction
- (v) Initial Pessimism ultimate optimism
- (vi) Believe in an ultimate moral order
- (vii) Doctrine of Karma.

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- (ix) Faith
- (x) Faith
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- (viii) The world is a moral stage.
(ix) Faith in an eternal Soul.
(x) Faith in Rebirth.
(xi) Liberation.
(xii) Self-Control.

The tenets of Hinduism are :

- (i) Artha : 'Artha' mean wealth or material well beings. This is the goal which every normal being actually aims at, because to fulfil the wants and to satisfy the material, economical and biological needs.
- (ii) Kama : The term 'Kama' means desire and the fulfillment of desire lead to happiness. Happiness satisfy our mental and emotional needs. It arises from the gratification of desires.
- (iii) Dharma : 'Dharma' means Virtue. It means duties one should perform in his life. It satisfies our rational, social and moral needs and consists in living in according with the moral law. (Dharma) - Control of instincts, appetites, impulses, desires and emotion by reason.
- (iv) Moksha : It consist in realizing the pure spiritual nature of the self beyond its physical, vital and mental or intellectual nature which are limited by time, space and causality. It is the realization of the infinite bliss of God.