

Today's Lecture

- Admin stuff
- Beginning Jainism
- What we will cover under Jainism
 - *Some* basics of their early (sacred) history
 - *Some* basics concerning their metaphysics (including their view of the self and *karma*)
 - *Some* basics concerning their epistemology
 - *Some* basics concerning their moral philosophy

Admin stuff

- I have both quiz number 5 and 6 here. You can pick them up at the end of class. Sorry for taking so long to return quiz number 5.
- Sorry for the cancelled class on Tuesday (for those who didn't come anyway, I was ill) ... and, yes, the flu is now on campus.
- There are a number of people who emailed me regarding their second assignments. If you can, come see me in my office hours today and we can chat about them. If you can't make my office hours, I will reply to your emails either later today or tomorrow.

Bibliographical material on stuff

- I mentioned the National Geographic Magazine article on the contemporary caste system in India. I have confirmed that it appears in the volume for June 2003, pages 2-31.
- There is also an article on Samurai in the volume for December 2003.

Jainism: Their early (sacred) history

- The name of this tradition is derived from *jina*, meaning “conqueror”. An individual who has reached *moksha* within this tradition is said to have *conquered* samsaric existence (Koller, *Asian Philosophies*, p.28).
- The traditional adepts and teachers of this tradition, all of which achieved enlightenment during their lifetimes, are known as *Tirthankaras* (or “Ford-Makers” [Koller, *Asian Philosophies*, p.28]) ... this refers to the guidance their teaching provides for crossing the stream of *samsara* (Koller, *Asian Philosophies*, p.28).

Jainism: Their early (sacred) history

- The historical figure regarded as the founder of Jainism is Mahavira, who lived during the sixth century BCE (a period of *significant* philosophical and/or religious activity in India [and elsewhere]) (Koller, *Asian Philosophies*, p.29).
- He is believed to be the most recent of twenty-four *Tirthankaras*.
- Only Mahavira and his immediate predecessor, Parsva (who lived in the Ninth Century B.C.E.), are thought to be genuinely historical (Koller, *Asian Philosophies*, p.29).

Jainism

- Both Jainism and Buddhism represent two serious competitors to the devotional Hinduism arising out of this same period. They are, of course, competing against each other as well (Koller, *Asian Philosophies*, p.29).
- As with Buddhism, there is a great deal of emphasis on one's own efforts in pursuing *moksha*. In the end you are your own hope of liberation or release ... no one else (e.g. a Supreme Deity) is going to come to your rescue (Koller, *Asian Philosophies*, pp.28, 30).
- This has lead many to regard both Buddhism and Jainism as atheistic.
- Do note that, as with popular forms of other world religions, followers may deify those who are best regarded as spiritually advanced rather than divinities.

Jainism: Basic ontology

- Two basic divisions within Jain ontology (remember that this concerns what exists or what constitutes reality) divide reality into either *jiva* (living entities) or *ajiva* (non-living ‘entities’, objects, processes or events) (Koller, *Asian Philosophies*, p.31).
- It is only under the category of *jiva* that you find conscious entities, ranging from the one-sensed (e.g fire-beings or beings present in various inanimate objects) to the five sensed (e.g. us) (*Course Pack*, p.61). We’ll return to this shortly.
- Under the category of *ajiva* you find matter/atoms, motion, rest, space and sometimes time (Koller, *Asian Philosophies*, p.31, *Course Pack*, p.61).

Jainism: *Jivas*

- Jains believe that we are all ultimately *jivas* whose *essential* characteristics consist of omniscience, pure bliss and unlimited energy.
- Our current limitations (cognitive or otherwise) *are due to the defiling influence of embodiment* (Koller, *Asian Philosophies*, p.31).
- As with Hinduism, samsaric existence has no beginning (Koller, *Asian Philosophies*, pp.32-33).
- We'll get back to this in a moment.

Jainism: *Jivas*

- *Jivas* can be divided into those who are **immobile** (e.g the **one**-sensed) and those who are **mobile** (e.g. those who are **two to five**-sensed).
- (**Immobile**) *One* sensed (only possess a sense of touch) - earth, water, fire, air and vegetable-bodied.
- (**Mobile**) *Two* sensed (only possess a sense of touch and taste)- worms, mollusks.
- (**Mobile**) *Three* sensed (only possess a sense of touch, taste and smell)- ants and snails.

Jainism: *Jivas*

- **(Mobile) *Four*** sensed (only possess a sense of touch, taste, smell and sight) - bees, spiders and scorpions.
- **(Mobile) *Five*** sensed (possess a sense of touch, taste, smell, sight and hearing)- humans, reptiles, birds, fish and all other mammals. (For a discussion of this see: Shah, Natubhai. 1998. *Jainism: The World of Conquerors*. Vol.2. Brighton: Sussex Academic Press, pp.47-50.)
- Don't worry this will never be the focus of an in-class quiz. Do remember, however, that Jains have a relatively sophisticated view of what it means to be a being (it does not merely come down to whether an individual is human-like or not).

Jainism: *Karma* and *samsara*

- It is important to remember that *all beings*, be they human or non-human, are embodied in forms that suit their karma. As a result, we are all directly and solely responsible for the forms we have taken in this life. This is not significantly different than what we find in Hinduism. (Koller, *Asian Philosophies*, p.34)
- We all, as *jivas*, have the potential to be embodied in forms as diverse as nonhuman animals and inanimate objects such as tables or floors. This *is* significantly different than what we find in Hinduism (Koller, *Asian Philosophies*, pp.31, 32-34; *Course Pack*, p.61).

Jainism: *Karma* and *samsara*

- Perhaps even more importantly, this embodiment is the direct consequence of karmic *matter* adhering to our life-force, or *jiva*. Our bodies or physical forms are just differing amounts of aggregate karmic matter! (Koller, *Asian Philosophies*, pp.31, 33-34)
- The Jain view of *karma*, then, is *atomistic* and *material*. Each unit of karmic matter is invisible and extremely fine/subtle. It is only as it comes together with other karmic particulates that material bodies (as we know them) come into being (Koller, *Asian Philosophies*, pp.31-32).

Jainism: *Karma* and *samsara*

- As I have already said, the process that constitutes *samsara*, and consequently our recurring embodiment, has no beginning (Koller, *Asian Philosophies*, p.32).
- What's more, it has **only one possible end** - (i) **expending** our accumulated *karma* and (ii) **not acquiring any more** (Koller, *Asian Philosophies*, pp.32-34).

Jainism: *Karma* and *samsara*

- The Jain Tradition provides us with a taxonomy of *karma* to explain our continued, or recurring, embodiment. There are basically two kinds or categories of *karma*: **Destructive** and **nondestructive** *karma* (Koller, *Asian Philosophies*, p.33).
- **Destructive** *karma* directly, and adversely, impact our essential characteristics as *jivas* (i.e. our *natural omniscience, bliss and unlimited energy*).
- This will, in turn, adversely affect our knowledge of our true nature, the nature of the world, *karma*, embodiment and *moksha*.
- This will, in turn, adversely affect the choices we make or the actions we perform, leading to ever more accumulations of *karma* (Koller, *Asian Philosophies*, p.33).

Jainism: *Karma* and *samsara*

- **Nondestructive *karma*** refers to the accumulated karmic matter that manifests itself in our embodiment (i.e. what form we take), and various characteristics associated with that embodiment (i.e. what dispositions we have, our temperaments, our aptitudes, our capacities, the quality of our lives and even our life span) (Koller, *Asian Philosophies*, p.33).

Jainism: *Karma* and *samsara*

- Under the general category of *karma* we have: merit, demerit, influx of *karma*, karmic bondage, stoppage of karmic bondage, shedding of *karma* and *moksha* (*Course Pack*, p.60).
- **Merit** and **demerit** merely refer to good *karma* and bad *karma* respectively (see Koller, *Asian Philosophies*, pp.35-36 or *Course Pack*, p.62).
- **Influx of *karma*** refers to the attraction of “free floating karmic particles” (Koller, *Asian Philosophies*, p.33) to our souls, relative to the moral quality our actions (*Course Pack*, p.62).
- **Karmic bondage** refers to the *attached* karmic particles (see Koller, *Asian Philosophies*, p.33).

Jainism: *Karma, samsara and moksha*

- **Shedding of *karma*** refers to the *expending* of *karma* (see Koller, *Asian Philosophies*, p.34).
- ***Moksha*** refers to the *final release* of the *jiva* from karmic influences and, so, embodiment (see Koller, *Asian Philosophies*, p.36).
- Remember that you need to differentiate *moksha* so understood from the *enlightenment* achieved at the thirteenth stage of purification where the *jiva* realizes its essential nature (see Koller, *Asian Philosophies*, p.36).
- ***Moksha*** is achieved through the ‘three jewels’ of Jainism: **right faith, right knowledge and right conduct** (Koller, *Asian Philosophies*, pp.28, 32, 36).