

Boddha and Jain Knowledge Tradition in Pali and Prakrit Languages

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Summary:-

Before writing anything about Buddhism and Jainism and before analyzing their philosophy, it is necessary to take into account the background against which these two religions emerged. This background is that of Vedic religion. There are some thinkers who believe that Jainism is from the period concurrent with the Vedic culture or in fact from the period preceding that culture. That opinion will be consulted in the context of the analysis of Jainism, but here it should be considered that the background of both these religions is that of Vedic religion. The features of this Vedic religion are found in Vedic literature. There were many thinkers who were tired of the complexity of the system of success that later evolved into Vedic religion and considered it meaningless. But it should be remembered that all of them considered Vedic religion and Shruti as the standard. On the contrary, the founders of both Buddhism and Jainism, as well as the various proponents of the numerous sects that existed in Magadha at about the same time, did not believe in Vedic religion. The sects of some existed for some time, remained strong, but later became extinct. On the contrary, both Buddhism and Jainism have survived to this day. Buddhism has already firmly established its place in other lands of the world, beyond the circle of its birthplace, for many centuries. Just as Vedic religion and culture had a positive and negative impact on this religion; So Hindu religion and philosophy were affected by this religion and its philosophy. Therefore, before writing anything about Buddhism and Jainism and their philosophies, it is necessary to briefly introduce Vedic religion and the literature in which that religion is clearly evident.

Key Word:- Buddhism and Jainism, Vedic culture, Mahavira, Gautam Buddha, Tirthankaras.

Similarities between Buddhism and Jainism The religion of Gautam Buddha, who was a contemporary of Mahavira, and Jainism have many similarities. They are as follows:

- 1) Both religions do not accept the Vedas as authoritative.
- 2) Although both religions have the concept of caste, the concept of caste distinction is not very strong.
- 3) In both religions, there are two classes of preachers of religion and the common people. In Buddhism, monks and worshippers are found, while in Jainism, there are Yetis and Upanakas.
- 4) There is no significant difference in the philosophical ideas of both religions. Both religions do not have the idea of God. Also, according to them, the world is real. According to them, the creator of the world, the knowledge of the divine, is found around both mantras, and the idea of 'request' is found in the southern dialect.
- 5) The idea of Nirvana is found in both dhanas.

6) The path to this Nirvana is 'Shirli's', in Buddhism alone it was included in taking refuge in the Buddha, Dharma and Sancha, while in Jainism, the knowledge of his teachings was completely abandoned and according to that belief, the muddha achar was rare.

7) In ancient Buddhism, according to the opinion of the actual Bhavanas, it was difficult for women to become Nirvagi due to their nature, therefore they were against allowing many Niskias to enter the Sangha. The same seems to be the opinion of the Digambara Jains. On the contrary, Svetambara, however, did not allow women to enter the Yathi religion. It should be remembered that the Digambara Jains, that is, the Jains from the south who adhered to the ancient Shiva, were similar to the ancient Jainism.

8) The Madhyamika Panna of the Mahayana branch of Buddhism preached Nihilism, asserting that everything is void. But then Nirvana would also be void, in response to the question, Arjuna said that truth is the word of the one who is (There is one difference to be noted with all these similarities. That is, the Buddhists consider everything as non-essential. The Jain Sattva Jnana has made a distinction between the living and the non-living. It is worth remembering that he considers the existence of the soul in living beings and that too eternal.

9) Like the Buddhists, it is seen that the Vainas were also sheltered by the Maurya princes. The Buddhist king Agoka gave shelter, while the Jain religion was sheltered by the great-grandfather of Ashoka, Chandragupta, and the grandson of Vasoka. According to the tradition of the South, Chandragupta was a Jain yeti.

10) The area of both works is Magadha.

Among all these views, the view of Vyuhlar and Vakoda Ban is the final truth. The credit should undoubtedly be given to them for completely absorbing all other views and securing for Jainism its separate and independent place in the system of thought of Western scholars. Jainism and Buddhism are religions Jacobi has cited some reasons why earlier scholars believed that they were not separate from each other but were branches of the same religion, which are as follows:

1) Like both the Shwetambar and Digambara branches of Jainism, Mahavira was the son of King Siddhartha of Kundapur (Kiya Kundagram); while Gautama Buddha's name was originally Siddhartha.

2) Some of Mahavira's relatives had names similar to those of Gautama.

3) Mahavira's wife's name was Yashoda. Gautama's wife's name was Yashodhara.

4) Mahavira's elder brother's name was Nandivardhan,

Gautama's half-brother's name was Nanda Of course, the anti-Brahmanical religion was common in both religions and although Mahavira and Gautama Buddha were both Kshatriyas, there were differences between the two individuals as much as in their religions. Gautama Buddha was born in the village of Lumbini, which is located near Kapilavastu. Mahavira was born in a village near Vaishali, which is proven by the adjective *Vaishalika* used in connection with them (Sutrakritanga 1.3); that is, it is clear that Kundagram was a suburb or small village of Vaishali. Gautama's mother died soon after his birth, while Mahavira's parents lived until he himself came of age. Gautama Buddha was educated in the Parivajaka schools during the lifetime of his father and against his wishes; this son Mahavira took the vows after the death of his parents and with the consent of other senior officials! Gautam Buddha spent six years in a state of asceticism, while Mahavira spent twelve years in such a state. Gautam Buddha's Nirvana took place in Kushinagar, while Mahavira passed away in Pava, although since they are both different, it is automatically proved that they are different.

The reason given for the fact that these two religions were not different from each other is that the kings who gave them shelter were the same. This is not to say that there is no truth in this point, but it does not prove their mutual affiliation. The kings who gave shelter to Gautam Buddha gave shelter to Mahavira. The area of work of both is the region of Magadha. Although the names Shrenik and Kunik (Kiya Konik) do not appear in Buddhist writings, the name Shrenik appears to be the opposite of Bimbisara, and his son Kunik ('Bibdhisaraputte') is definitely Bibisara's son Ajatshatru and it is stated in Jain and Buddhist texts that he was the one who brought about his father's death. The son of Kunik was Udayin. According to Jain tradition, he established the kingdom of Pataliputra. In Buddhist texts, it is clear that Udayabhadda was the hand that established the kingdom of Pataliputra. Therefore, there is no doubt that the names Shrenik and Kunik appearing in Jain religious texts refer to Bimbisara and Ajatshatru. Giving this opinion of Bilson, Jacobi further says that the fact that Shakyamuni and Vardhamana are also given the same titles as Buddha, Jin and Mahavira can also be used to confirm Wilson's opinion. But this is all that can be said. If we look at it that way, both of them were Mahadattaras in nature. Jacobi has made it clear that Mahavira was like the common people of India; he does not seem to have the attitude of treating philosophical matters like Gautam Buddha. Also, Gautam Buddha was very concerned about the sufferings of the human race. Due to this, many ethical discourses have been found in Buddhist texts.

Conclusion:-

Thus, once it was proved that Jainism was prior to Buddhism, the attention of scholars turned to see how much more ancient it could go back. After the doubt of whether Mahavira really existed was sufficiently clarified, the references to Mahavira in Jain literature began to be reconsidered. It is not true that he founded a new religion, but that he was the last Tirthankara. It is believed that his descendants became twenty-three Tirthankaras. The idea of a time-traveling from happiness to sorrow and from sorrow to happiness is popular. The time that goes from happiness to sorrow is called the Avnati-sat Makhunaja Avasarpini Kaal; the time that goes from sorrow to happiness is called the Vikasava-Utsarpini Kaal. The limit of both the times is more than a thousand. Twenty-four Tirthankaras are born in the Dukhasukha-Kaphah section of each Avasarpini and Utsarpini Kaal. These Tirthankaras become 'Jins' and preach Jainism.

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