
UNIT 3 INDIAN ETHICS

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3.0 OBJECTIVES

The objective of this study on Indian ethics is to give a short survey of the ethical foundation of Hindu religious philosophy and of other philosophical schools of India like Buddhism, Jainism and Carvaka. The primary purpose of this unit is to impart the religious and moral instruction to the students of philosophy and to make them aware of the principles of religions and finally to make them adopt certain good principles and avoid certain disturbing elements in order to create a healthy and a peaceful society.

3.1 INTRODUCTION

Traditional Indian thinking is mainly spiritualistic with a firm belief that man has a soul within him as his real being. This 'soul' aspect of human person puts before him a goal higher than any other goal to which our natural physical inclinations lead. So man has to adopt a particular point of view which helps him go towards the higher, spiritual plane, the plane of his real, inner being (soul); so adopting the moral point of view is the apt human point of view to attain the goal of the inner being of man, namely, soul.

3.2 VEDIC AND VEDANTIC SCHOOLS OF ETHICS

Here we shall discuss an outline of the ethical vision and moral content of five representative Vedic and Vedantic texts, namely Vedas, the Upanishads, the laws of Manu, the Gita and the Ramayana. The beginnings of ethical vision is traced from the Vedas, particularly Rig Veda. Concept of *Rta*, the concept of Dharma and the concept of Karma become the central moral principles emerging from the Vedas. In the Upanishads the atman-centric understanding of morality takes precedence. The Self-realisation as *moksha* is the highest goal reached by good conduct and pursuit of knowledge. The *smṛti* literatures like *sastras*, especially *dharmasastras* are moral codes and law books for the Vedic and Vedantic traditions. The practical guidelines and strict injunctions are found for human conduct with respective rights and duties in *Manusmṛiti*, although from the caste categories. The Dharmasastras, Epics and the Puranas have their own specific goal but they seem to share more or less a common 'ethos' from the point of ethics. The epics teach ethical ideals and thoughts of Hindu system. Much celebrated text of *Bhagavat Gita* focuses on moral actions coupled with attaining *Brahmajnana*. *Gita* emphasizes both *Karma Yoga* and *Gnana Yoga* for the attainment of the Supreme Bliss. Besides all the scriptural texts, the philosophical schools of Vedic and Vedantic traditions have focused well on the ethical concepts and conduct based on their metaphysical and epistemological positions. Putting them all in one category, despite the subtlety of differences, we have the following concepts.

3.3 DOCTRINE OF KARMA

Karma is of four categories: 1) *Sanchita Karma*, which means the accumulated past actions. 2) *Prarabdha Karma*, which means the part of *Sanchita Karma*, this results in the present birth itself. This is also called pre-destination. 3) *Kriyamana Karma*, which means present willful actions or free will. 4) *Agami Karma*, which means the immediate results caused by our present actions. There is another version of the meaning of *Karma*. This word *Karma* simply means action. And this *Karma* must remind us that what is called the consequence of an action is really not a separate thing but it is a part of the action and it cannot be divided from it. The consequence is the part of the action, which belongs to the future but yet the part is done in the present. For instance, when a person is wounded, at the time of accident he will not feel any pain but after sometime when he is quiet, he will feel the pain. Pain is the part of the action 'falling down' and 'wounding' but it is felt later though done in the present. When a man sins, he feels no suffering at the time of sinning, but later he feels the suffering. Thus we can conclude the theory of *Karma*, saying, whatever a man sows he shall reap.

3.4 TRANSMIGRATION OF SOUL

The doctrine of Karma and transmigration of soul are so closely bound up together. After the death of the body the life of the individual is continued in another body and so on in indefinite series. According to this theory, the soul though pure and blessed in itself, gets entangled in the *Samsara* (cycle of birth and rebirth). It is because of the karma it passes through innumerable

births (transmigration) before it regains its original state. The purpose and mechanism of rebirth is elaborated in the Chandogya Upanishad. According to Chandogya Upanishad a man after his death reaches the moon with the merit he has acquired during his life. He remains there as long as there is residue of his good works. And then he returns to space, from space he goes to mist and cloud etc. After having become cloud, he rains down. Then he is born as rice, trees, beans etc. If someone or the other eats him as food he develops further and finally those who are of pleasant conduct enter either the womb of a Brahmin or a Kshatriya, or a Vaisya and those who are of stinking conduct, enter either the womb of a dog or of a swine, or of an outcaste (*Chandala*).

3.5 SUPREME GOALS (*PURUSHARTHAS*)

The dominant interest of the Indian thought is in the highest value of human life. There are four values, which give meaning to human life. They are called Purusharthas: 1) *Dharma* 2) *Artha* 3) *Kama* 4) *Moksha*.

Dharma

The term '*dharma*' gathered more and more meaning down the ages and it became a term of complex and varied meanings. For *dharma* the dictionary suggests the terms like virtue, righteousness, duty, right, morality, justice, good, characteristics, tradition, ordinance and law etc. But *dharma* is essentially a human value operating in the universe of human ideals. The Brahadaranyaka Upanishad identifies '*dharma*' with truth. That which is justice is truth. And justice and truth are the same (1.4.14). Sankara in his own way interrelates the three concepts *rta*, *satya*, and *dharma*. He says '*rta*' is the mental perception of truth. *Satya* is the expression of truth in words as perceived by the mind. *Dharma* is the observance of truth in the conduct of life. And thus *dharma* is the way of life embodying the truth perceived. *Dharma* is usually distinguished into *sadharana dharma* and *varnashrama dharma*. *sadharana dharma* refers to the duties of the universal scope and validity. There are ten cardinal virtues known as *sadharana dharma* according to Manu; endurance, Patience, self-control, integrity, purity, restraint of senses, wisdom, learning, truth and absence of anger or non-violence. The *varnashrama dharma* refers to the duties of persons according to the castes and the stages of life. Thus '*dharma*' is considered to be a means for attaining personal integration in the spiritual level or liberation.

Artha (Wealth)

The term '*artha*' generally indicates the attainment of riches and worldly prosperity, advantage, profit and wealth. It means the whole range of tangible objects that can be possessed, enjoyed or lost and which we require in daily life for the upkeep of a household, raising of a family and discharge of religious duties. By the term '*artha*', Kautilya in his book *Artha Sastras* IV 9 means both economic and the political aspects of man's life in the society. The materialistic aspects of life have great significance, because the absence of economic well-being of man is a great hindrance to the pursuit of personality integration and good life. Absence of economic well-being may also lead a man to adopt or to do immoral deeds to satisfy himself. The Mahabharata stresses the great importance of wealth saying that poverty is a state of sinfulness. All kinds of meritorious acts flow from the possession of great wealth. From wealth springs all religious acts,

pleasures, and heaven itself. From wealth one's merit increases but the man who has no wealth, has neither this world nor the next. The man who has no wealth succeeds not in performing religious acts. Kautilya in *Artha Sastra* recommends that the state should punish those who renounce the world without having first satisfied the claims of society and family. Kautilya would not even allow ascetics to enter into the villages of the kingdom for fear that they may cause disturbance in the economic activities of the villagers. Hindu philosophers are not uncritical about the admirers of wealth nor are they fanatical supporters of its abolition. They say virtues themselves are impractical without wealth. Without wealth neither virtue nor desire can be won.

Kama (Satisfaction of Desires)

Kama is a comprehensive term, which includes all desires: desires ranging from the cravings of the flesh and the yearnings of the spirit. The Hindu view is that man should only gradually overcome the insistent cravings of the flesh. The only human end is the attainment of pleasures and the Hindu view holds very strongly and it is an accepted principle that any spiritual aspirant should not try to achieve his realization by forcibly starving his normal biological desires, that is to say, he should not suppress the desires of the flesh very violently. In Hindu thought there is always a clear emphasis on the enjoyment of secular pleasures along with the emphasis on the realization of spiritual values. Vatsyayana in his book *Kama Sutra* gives a great treatise on erotic enjoyment. It deals with the various aspects of sex life and the natural strivings of human heart. However Vatsyayana suggests that the satisfactions of sexual desires are to be followed with moderation and caution. Hindu philosophers do not exclude anyone of the branches of human enjoyment, sex or arts, singing, playing on musical instruments, dancing, writing, drawing, tattooing, colouring the hair, nail, and so on. The uniqueness of the concept of *kama* and enjoyment in the Hindu ethics is that all of them are to be related to the spiritual goal of human existence and so the Indian ethics insisted on a regulated enjoyment.

Moksha (Liberation)

In every school of philosophy in India the first three *Purusharthas* are treated as the instrumental values, which directly or indirectly promote the *Parama Purusharthas*, the highest values of human life namely *Moksha*. *Moksha* is also known as by other names such as *mukti*, *apavarya*, *kaivalya* and *nirvana*. The concept Moksha has a negative as well as a positive side. In its negative aspect it signifies complete freedom from sorrow and in its positive aspect it stands for the plenary happiness or bliss. In the Vedic age the idea of Mukti was not in evidence. What the Vedic man sought was length of days on earth and life in heaven in company with gods. But it was in the Upanishads for the first time we find the full-fledged doctrine of Mukti or liberation. This liberation is intimately bound up with the karma samsara, the doctrine of transmigration. Almost all Indian schools of thought accepted the theory of karma and rebirth and the ideal of Moksha is conceived as liberation from the cycle of births and deaths.

As an ideal, moksha is pursued by an individual as a personal value. It is a spiritual perfection understood by the intellect, loved by the will and actualized in the daily life. It is understood as Jivanmukti in Advaita Vedanta. The man who has attained liberation in this life is called

Jivanmukta. Different schools propose different ways to attain Moksha. Advaita Vedanta of Sankara holds that knowledge or Jnana is the means of attaining Moksha. Here Moksha refers not to a new state to be attained but it is the realization of what has always been namely the realization of the Universal Self (*Brahman*), in one's own self (*Atman*). For this no morality is needed. The dualistic and pluralistic systems insist that the bondage of the individual can be removed by the Bhakthi Marga or path of devotion to God. There is another way promoted by the Gita to attain the ultimate realization in life and liberation from the cycle of births and deaths, which is known as Karma Yoga (Path of activity). The *Gita* has described this way as the method of disinterested action (*NishkamaKarma*). To attain *Moksha* one has to be freed from the bondage to one's own actions. Thus the *Gita* suggests the golden rule that actions should be done with the spirit of non-attachment to their fruits.

From all this understanding of Moksha one thing is clear that Moksha cannot be reached by bypassing morality or ignoring it, and a good life is indispensable and absolutely necessary for attaining spiritual perfection and Moksha.

3.6 SOCIAL STRATIFICATION (VARNASHRAMA DHARMA)

Varna-Dharma stands for social stratification or caste system. Before getting into discussion on the four-caste system we need to discuss the evolution of the Jivatma; Jivatma is the human person. The evolution of Jivatma is divided into four great stages. These four stages are universal and common to all human beings irrespective of caste, creed, colour.

The first stage is that which embraces the infancy, childhood, and the youth of the Jivatma. During this stage he is only fit for service and duty, and scarcely he has any responsibilities. The second stage is the first half of his manhood, during which he carries on the ordinary business of the world. He bears the burden of household responsibilities, such as accumulation, enjoyment, and proper disposal of wealth, together with the heavy duties of organizing, training and educating his younger ones in all the duties of life. The third stage occupies the second half of his manhood, during which he bears the burden of national responsibilities, the duty of protecting, guiding, ruling and subordinating his individual interests to the common good even to the willing sacrifice of his own life for the lives around him. The fourth stage is the old age of the Jivatma. In this stage, his accumulated experiences teach him to see clearly the valuelessness of all earth's treasures. And thus in this stage, he becomes rich in wisdom, compassion. He becomes the selfless friend of all, the teacher and counselor of all his younger ones. These four stages are universal and they are the foundation of a social polity; they have been represented by four external castes or classes.

The first stage is represented by Sudra caste, in which the rules are few and the responsibilities are light. The one great duty of Sudra caste is service and the virtues of the Sudra caste are obedience, fidelity, reverence, industry like that of a youth in his pupilage. The second stage is represented by the Vaisya, the typical householder, on whom the social life of the nation depends. He comes under strict rules, designed to foster unselfishness and the sense of

responsibility to nourish detachment in the midst of possession; he is made to feel the nation as his household. His virtues are diligence, caution, prudence, discretion and charity.

The third stage is represented by the Kshatriya, the ruler, warrior on whom depends the national order and safety. He also lives under strict rules, intended to draw out all the energy and strength of his character and to turn them to unselfish ends, and to make him feel that everything he possesses even life itself must be thrown away at the call of duty. His virtues are generosity, vigour, courage, strength, power to rule and self control.

The fourth stage is represented by the Brahmana, the teacher and the priest who lives under the strictest of all rules directed to make him a centre of purifying influence, physically, morally and spiritually. He must be devoted to study and he must be learned and wise. He is to be the refuge of all creatures, and their sure help in the time of need. His virtues are gentleness, *Patience*, purity, self-sacrifice. The Jivatma (human person) in any nation, at anytime who shows these types of virtues, belongs to the stage of which his type is characteristic. If he were to be born in India as a Hindu he should be born into the corresponding caste. Throughout the world, we can see that the broad dividing lines of classes follow these lines of caste system in India. The manual labour class (proletariat - Western term) should consist of Jivatmas in the Sudra stage. The organizers of industry, merchants, bankers, financiers, large agriculturist, traders, should be Jivatmas in the Vaisya stage. The legislators, warriors, the judicial and administrative services, the statesmen and rulers should be Jivatmas in the Kshatriya stage. And the teachers, clergy, the spiritual leaders, should be Jivatmas in the Brahmana stage.

There are three gunas (quality) of human mind. The human beings according to these innate qualities fall under one of the four castes. These three gunas are sattva, rajas, and tamas. Sattva (Real) is the noblest guna. The word 'sattva' means that which exists, that is real. It is the principle of goodness, happiness, bliss, luminosity and knowledge. Manifestation of consciousness is due to sattva guna. The Brahmins are those in whom the sattva or sattvika qualities are very much dominant. Rajas (Foulness) is the principle of activity, energy, motion. It leads to a life of feverish enjoyment and restless effort. Those people in whom sattva and rajas qualities are powerful are called Kshatriyas. Tamas (Darkness) is the principle of inertia, matter, resistance, passivity, negativity etc. It resists activity and produces the state of apathy or indifference. It leads to ignorance and sloth. Those people in whom rajas and tamas qualities are predominant, are called Vaisyas. And those people in whom tamas is very dominant are called Sudras. According to Manusmrti, this caste system functioned as the superstructure both in the legitimation and delineation of moral life. In order to protect the universe, the human beings are assigned separate duties and occupations according to their castes. Purusa Sukta speaks about the whole universe as the manifestation of the Universal Self called Purusa. The Brahmins sprang from the mouth of the Universal Self. The Kshatriyas sprang from his two arms. The Vaisyas sprang from his two thighs and finally the Sudras sprang from the feet of the Universal Self Brahman. Since mouth is the seat of speech, it stands for learning, arms stand for strength, and thighs stand for productive works. Feet stand for other works of labour. Thus the duties and functions are assigned to the four castes by the very nature of their birth.

In *Bhagavad Gita* IV.13, we read that the four castes were emanated by me, by the different distribution of energies and actions; know me to be the author of them. Rig Veda X. XC. 12, we see, the Brahmana was his mouth, the Rajanaya was made of his two arms, and the Vaisya was made of his two thighs. The Sudra was born from his two feet. In Manusmṛti we read I. 87-91 about the occupation of each caste very clearly. Teaching and studying the Veda, sacrificing and guiding others in offering sacrifices, gifts and receiving of gifts are assigned to the Brahmanas. The protection of the people, bestowing of gifts, offering sacrifices, studying the Vedas (not teaching), practicing non-attachment amid the objects of the senses are assigned to Kshatriyas. The protection of cattle, bestowing gifts, sacrificing, studying the Vedas (not teaching), involving in commerce, banking and agriculture are assigned to the Vaisyas. And finally serving the three castes ungrudgingly is assigned to the Sudras.

Thus the teaching of Vedas is only assigned to the Brahmanas, but the duty of studying the Vedas is assigned to Brahmanas, Kshatriyas, and Vaisyas who are regarded as the twice-born because they have undergone the initiation ceremony (Upanayana), which is the rite to study the Vedas. Since the Sudras are not mentally equipped, they are denied of Upanayana. But yet a Sudra is eligible for receiving the knowledge about Vedas through secondary sources like Puranas and Itihasas. Manusmṛti says, a man who does not show forth the dharma of his caste is not regarded as belonging to his caste, if they do not practice their own duties; they only bear the names alone as Brahmins, Kshatriyas, Vaisyas. And again Manu says, X.65 the Sudra becomes a Brahmana and a Brahmana becomes a Sudra by their very conduct. So too it applies to Kshatriya and Vaisyas. In Mahabharata, Vanaparva c1 xxx 21, 25, 26, we read, a man is called a Brahmana, when in him there are truthfulness, forgiveness, good conduct, gentleness, austerity and mercy. If they are not found in him, he is not a Brahmana, he is regarded as a Sudra, so also if these qualities are found in a Sudra, he is not a Sudra but a Brahmana. Shridhara Swami says, by birth everyone is Sudra but by Samskara he becomes a twice born and even then Brahmins and others are to be recognized by *Shama* and other qualities and not by their birth alone. The famous *Shloka* in Mahabharata, Vanaparva, ccc xiii 108 says, “not birth, nor Samskaras, nor study of Vedas, nor ancestry are the causes for Brahmanhood, conduct alone is verily the cause of Brahmanhood. So anyone can attain Brahmanhood by their conduct. For example, Valmiki Vyasa, Vasistha, and Narada who were all the children of Sudras.

Check your progress I

Note: Use the space provided for your answer.

1. Describe the theory of karma and its relation to the transmigration of soul.

2. The Supreme goals of human life in Vedic ethics - explain

3. Is the caste system a healthy system in Indian society – Comment?

3.7 ETHICS IN BUDDHISM

Buddhism brings about the four noble truths and eightfold path as the way of life intended for all people. This way of life is offered to all mankind without any distinction. This is the moral foundation of Buddhist ethics. The core of Buddhist belief is contained in the four - noble truths. The core is that there exists suffering and there is a way to escape suffering: a) Life is full of suffering; b) The cause of suffering is desire or craving; c) Eliminating suffering is liberation; and the final is the means for attaining *Nirvana* is eightfold path. The eightfold path as follows,

- Right Knowledge about four-noble truths
- Right Aim towards salvation
- Right Speech – right speech reflects our character. We need to avoid speaking false, slanderous, belittling words
- Right Conduct - no killing, stealing, lying, committing illicit sexual acts, consuming of alcohol
- Right Livelihood - having the profession of good nature, no butchering, slave dealer, prostitutes and trading of weapons
- Right Effort- one must have will-power to burn desires and develop virtues.
- Right Mindfulness- one must examine his behaviour and the thoughts from which it comes. By improving awareness one can become virtuous.
- Right Meditation - proper mental, physical preparation helps a person to attain nirvana. Salvation comes only from following four - noble truths and eightfold path. No god, no ritual and no type of outside power can save humanity.

Buddhist ethics are not arbitrary standards invented by man for his own utilitarian purpose nor are they arbitrarily imposed from without. Man-made laws and social customs do not form the

basis of Buddhist ethics. Buddhist ethics finds its foundation not on the changing social customs but rather on the unchanging laws of nature. Buddhist ethical virtues are intrinsically a part of nature and the unchanging law of cause and effect. The Buddhist ethics are based on and rooted in natural law and so its principles become useful and acceptable to the modern world.

Morality in Buddhism is essentially practical and it is only a means leading to the final goal of ultimate happiness. Buddhist ethics are not founded on any commandments, which men are compelled to follow. The Buddha advised men on the conditions, which were most wholesome and conducive to long term benefit for self and others. The theory of Buddhist ethics finds its practical expression in the various precepts. These precepts or discipline are nothing but general guides to show the direction in which the Buddhist ought to turn to on his way to find salvation. The morality found in all the principles can be summarized in three principles: to avoid evils; to do good, to purify the mind. To make distinction between what is good and what is evil, Buddhism says, whatever actions that have their roots in greed, hatred and delusion and that spring from selfishness are called bad; they are called Akusala Kamma. And all those actions, which are rooted in the virtues of generosity, love and wisdom, are meritorious and good. They are called Kusala Kamma.

3.8 ETHICS IN JAINISM

In general Jaina morality consists in the essential observance of Pancamahavrtas (*panca-maha-vratas*) which are the ingredients of right conduct. For the attainment of Moksha, Jainism prescribes a threefold path known as Triratna (Three Jewels). They are right faith (*Samyag Darsana*), right knowledge (*Samyag Jnana*), and right conduct (*Samyag Caritra*). All these three are essential for the attainment of *Moksha* but Jainism gives primary importance to the third without which it is useless to observe the former two.

The Threefold path as Moral Values for Moksha

From the practical point of view Jainism necessarily invites us to have firm belief in the seven principles. Belief in the seven principles is known as right faith. The seven principles are: 1) Soul (*Jiva*) 2) Non- Soul (*Ajiva*) 3) Inflow (*Asrava*) 4) Bondage (*Bandha*) 5) Checking (*Samvara*) 6) Shedding (*Nirjara*) 7) Liberation (*Moksha*). All the objects and modifications of the universe come under the first two principles, soul and non-soul. Feeling, perception, consciousness are found in the impure soul. Body is included in the non-soul. Pain and its cause are described by the two principles inflow and bondage. Cessation of pain is liberation. The means of cessation is included in the other two principles checking and shedding. The good and bad activities of mind, body and speech are the causes for the inflow of karmic matter; these activities are the causes for bondage. Removing this bondage is liberation. The means to remove the bondage is checking and shedding the bad activities. This is the way to attain Moksha. Now coming to the right knowledge, it is nothing but having right knowledge about the seven principles mentioned above.

Right conduct means giving up bad engagements and following good engagements. Five vows, five carefulness and three restraints have been said to be practical conduct by Jina. Five vows are called *pancamahavrata*: They are non-injury (*Ahimsa*), truth (*Satya*), non-stealing (*Asteya*), chastity (*Brahmacarya*) and non possession (*Aparigraha*). Five carefulness are called five *Samiti*: They are carefulness in walking, speaking, eating, handling and casting refuse. Three restraints are called three *Gupti*: they are control over mind, body, and speech. These thirteen kinds of conduct are for the monks from the practical point of view. But whether a householder or a monk, he has to follow *pancamahavratas* faithfully. Among these five vows, ahimsa is given a very wide connotation in Jainism. Ahimsa is to be practical not only in deed but also in thought and words. Keeping ill will against anyone in thought or speaking harsh words to anyone is also *himsa*. It is equal to inflicting any bodily injury to anybody. Even forcing someone to do something against his will is *himsa*. Similarly causing injury to someone due to negligence is also *himsa*. Practicing *ahimsa* in Jainism is not very easy; it is a kind of *tapas*. Sometimes the Jains go to the extreme of not burning light or cooking meal after sunset, so that no worms could be attracted towards light and thereby killed. Thus Jainism in line with Buddhism and Hinduism and in more stringent manner prescribes virtues meant for internal purity of the individual to lead him ultimately to *Moksha*. However social virtues like love, compassion etc are not neglected in Jainism. The three virtues of mahavratas, non-injury, truthfulness and non-stealing show the direct concern of the Jainas for social virtues.

3.9 HEDONISM IN ETHICS OF CARVAKA

In Tune with Buddhism and Jainism it criticizes the Vedic ritualism and ceremonialism. Carvaka school is the most ardent and ruthless critic of the Vedas. In its ethical teaching Carvaka is equated with Epicureanism and Hedonism. According to this school, attaining and enjoying maximum pleasure in this life is the only goal of man, because there is no other world or life beyond the present one. The Carvaka system says the Vedas have falsely and deceitfully shown the attraction of heaven for the attainment of which various kinds of rituals and sacrifices are prescribed. The Carvakas make a fun of and ridicule all Vedic prescriptions regarding rituals and sacrifices. According to them these are all innovations of the Brahmins to deceive people and to serve their own selfish ends. But the Carvaka system is purely materialistic, hedonistic and anti-Vedic doctrine and so it has very little impact on the general spiritualistic trend of the Hindu ethical ideas. It never had any recognizable effect on the moral thinking of the Indian people.

3.10 LET US SUM UP

To conclude the essential Buddhist virtues and Jaina virtues consist respectively in *Pancasila* and *Pancamahavrata*. Both Buddhism and Jainism give their virtues of individual purity. They give more emphasis on the individual morality. Buddhism and Jainism reject Vedic ceremonialism and ritualism and they do not speak of *Varnashrama Dharma* of Hinduism. They both prescribe qualities of character and conduct which are equally applicable to all. They make distinction only between the duties of an ordinary man and those of a monk.

Check your progress II

Note: Use the space provided for your answer.

1. Give your views on Buddhist teachings on ethical life.
2. Explain about three fold path of Jainism as foundation of Jaina ethics.
3. Carvaka: do you advocate any value in this system of Indian philosophy?

3.11 KEY WORDS

Artha: Wealth. As a goal of life, it is pursuit of goods

Dharma: Righteousness

Moksa: Liberation.

3.12 FURTHER REFERENCES AND READINGS

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