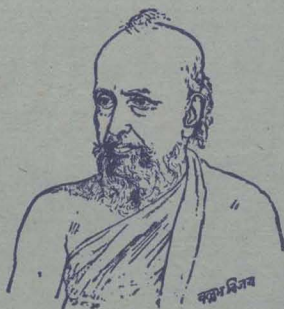


Shree Vallabhsuri Jaina Literature Series No. 7

THE  
DOCTRINES  
OF  
JAINISM



SHREE VALLABHSURI SMARAK NIDHI  
Godiji Jaina Upashraya Pydhonie, BOMBAY 400 003

## **SHRI VALLABHSURI SMARAK NIDHI**

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### **Shree Vallabhsuri Smarak Nidhi**

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# THE DOCTRINES OF THE JAINAS



**SHREE VALLABHSURI SMARAK NIDHI**

39/41 Dharji Street, Bombay 400 003



## PUBLISHERS' NOTE TO SECOND EDITION

This booklet, a collection of essays on different facets of Jainism entitled *The Doctrines of the Jainas* is a reprint of Shree Vallabhsuri Jaina Literature Series No. 7 published in 1961 A.D. This Series has been very popular and has been in good demand, which has necessitated the reprint.

We thank Shri Natvarlal N. Shah for careful reading of the proofs.

We are grateful to Shri Prabhakar P. Bhagwat of Mouj Printing Bureau, Bombay 400 004 for prompt and excellent printing of this booklet.

We welcome suggestions for popularising this Series, with whom the name of the illustrious divine, Acharya Shri Vijayavallabhsuriswarji Maharaj has been associated.

39/41 Dhanji Street  
Bombay 400 003

Jagjivandas Shivilal Shah  
Umedmal Hajarimal

*Hon. Secretaries*

16th July, 1983

*Shree Vallabhsuri Smarak Nidhi*



## FOREWORD

With the increasing acceptance of non-violence (Ahimsa) as the basic principle, which should govern human relations and even relations between nations—with different political ideologies, interest in Jainism, its main propounder has been on a steady rise. With the development of that interest, need for handy booklets explaining the fundamental principles of Jainism in simple language is keenly felt. The attempt of Shree Vallabhsuri Smarak Nidhi to meet with that demand by publishing articles on various aspects of Jainism, written by illustrious writers is both timely and welcome.

Acharya Shree Vijayavallabhsuri Maharaj himself was a great scholar and exponent of Jaina philosophy. He was a social reformer and believed in scientific application of religious principles to modern ways of life. He was the founder of a number of institutions, which propagated learning and which popularised the practice and principles of Jainism all over India. He was a torch bearer of the lofty principles for which Jainism stands and his illustrious life has been a source of inspiration for saints and shravakas alike. The propagation of Jaina philosophy by the publication of articles on its various aspects is a fitting tribute to the memory of the great man, who practised and preached them for a life time.

Jainism is an ancient religion. Lord Mahavira, the 24th Tirthankara, rejuvenated it before about 2500 years. However, it was propagated for thousands of years before by 23 Tirthankaras, who preceded him. Even they were not the founders of Jainism, which had existed

for times immemorial. They only brought the fundamental principles of Jainism to light by their extraordinary perception and knowledge. They preached them, propounded them and popularised them.

Jainism is broad-based and makes no distinction between man and man and soul and soul. Everyone is entitled to and capable of practising austerity and aspire for Nirvana, which is the highest goal. A number of principles propounded by Jainism are subtle and require careful study for proper understanding. However, some of them have even stood the test of scientific investigation and are looked upon with respect even by non-Jainas. Thus, after the pronouncement by Dr. Jagdishchandra Bose that there is life in green vegetables and plants, the Jaina belief that there are souls even in the elements like earth, water, wind and fire, is not discarded as improbable even by persons not familiar with Jaina philosophy.

True religion is the way of life. It should lead to the mental and moral upliftment of an aspirant and must provide peace and happiness for his soul. For achieving these objects and for ending suffering, Jainism has laid down five dictums. Ahimsa or non-violence is the first of them. According to the Jainas, non-violence is the highest religion. It has to be practised not only towards all human beings but also towards all animate objects having souls. The other four are (1) Speak the truth (Satya), (2) Do not commit theft (Asteya), (3) Observe celibacy (Brahmacharya), (4) Set a limit to worldly possessions. The more sincerely and the more faithfully these principles are followed, the more good they are bound to yield, both to saints and to worldly man.



This brochure contains five thought-provoking essays. Dr. B. C. Law's essay on "Fundamental Principles of Jainism" contains a learned discussion with respect to the Jaina belief about Karma, Jiva, Ajiva, Dharma, Adharma, Keval Gnana, Nirvana etc. It also contains a comparative study of Jaina and Buddhist philosophy on a number of important topics. Dr. Shashtri's article on "Jainism and the Way to Spiritual Salvation" details the ways and means prescribed by the Jaina Shashtras for the attainment of salvation. Shri Wadia's essay on "Jainism : A Way of Life" deals with the art and science of living people and attempts to show how an average man can live a higher life by a new mode of thoughts consistent with orthodox, Jaina principles. Dr. Tatia's essay on "Jaina Culture" deals with the contribution of Jainism to literature, philosophy, architecture, painting and other arts. Our last article of Shri Shah on "Glory of Jainism" deals with the greatness of this ancient religion and its lofty principles which have enlightened the minds of humanity for generations.

One can confidently say that the above essays which are full of learning and which deal with various aspects of Jainism would be of great service in acquainting people with the principles of Jaina philosophy. Being in a language, which is understood in a large number of foreign countries, they would help people abroad in understanding the message of love, piety and brotherhood which Jainism has to give.

Bombay,  
2-9-1961.

**M. M. DHRUV**  
Presidency Magistrate Bombay.



# INTRODUCTION

(FIRST EDITION)

This booklet, seventh in the series, published by Shree Vallabhsuri Smarak Nidhi contains five interesting essays on the various facets of Jainism penned briefly by erudite scholars popular for their easy catchhold on the subject.

The Nidhi started to commemorate the memory of Acharya Shri Vijayavallabhsuri Maharaj, whose life in a nutshell was a message and a mission to the society. The great Acharya was an ardent scholar of Jainism in all its myriad manifestations and implications. The Nidhi has, therefore, decided to include an essay on the life of the Great Acharya written by Shri Chimanlal J. Shah, the author of the scholarly treatise 'Jainism in Northern India.' To stand in tune with the motivating force of this great dedicated soul, the publication of booklets on Jainism has been undertaken. Besides the study of Jainism, the Nidhi aims at dispelling misunderstanding and wrong conceptions as well as to carry the message and gospel of Jainism, which has served to develop the noblest elements of character.

These efforts, modest in many ways, have generated appreciative feelings, which prompt the Nidhi to carry on the publication activities with greater zeal and vigour. 'Cheap in price but rich in matter' has, therefore, been the guiding factor of the Nidhi.

We are thankful to Dr. B. C. Law, Dr. Indra Chandra

Shastri, Dr. Nathmal Tatia and Shri Chimanlal J. Shah, whose essays are included here. 'Jainism : A Way of Life' written by Shri B. P. Wadia, a great scholar and thinker included in this publication is no longer with us. His absence has caused a void amongst ardent students and votaries of Jainism.

The revered Acharya Shri Vijayasamudrasuri Maharaj, and the well-known orientalist and the learned scholar revered Agamaprabhakar Shri Punyavijayaji Maharaj have always offered guidance in accelerating the activities of the Nidhi. To both these great saints and scholars, we bow down in reverence.

Our sincerest thanks are due to Shri M. M. Dhruv, M.A., LL.B. Presidency Magistrate, Bombay for an illuminating and thought provoking foreword symbolic of his deep study of Jainism.

The Nidhi thanks its numerous donors and well wishers for helping and furthering the cause of the Nidhi.

The Nidhi welcomes and invites suggestions and co-operation in popularising its sponsored project.

**Jagjivandas Shivlal Shah**

**Umedmal Hajarimal**

*Hon. Secretaries*

Shree Vallabhsuri Smarak Nidhi

Bombay,  
2-9-1961.

# THE GREAT ACHARYA

Shri CHIMANLAL J. SHAH, M.A.

Among the great Jaina Acharyas of the last fifty years, the late Vijayavallabhasuri enjoys a very prominent and popular place. He was a favourite with both the old and new generations of the Jaina laity.

The key to his popularity lay in his earnest desire to see that the laity was helped spiritually and otherwise. He led the austere life of a Jaina *sadhu* carrying out all the injunctions prescribed by the scriptures. Thus the orthodox mind saw nothing in him that would discredit him but at the same time, he talked and preached about anything and everything that would go under the name of welfare activities for the betterment of the Jaina *Samgha*. For more than half a century, he carried on a crusade in his inimitable way for the educational and social uplift of his followers. If he had been an educationist himself or in the alternative if he had a band of experts by his side, one does not know what wonders he would have worked. In reality, the net result of all his educational and social activities was limited. All the same, the new generation of unorthodox outlook was always happy with him and appreciated all his laudable efforts.

This flair for activities outside the ritualistic life of a Jaina *sadhu* he inherited from his great *Guru Atma-ramji*. Both seemed to believe that it was no use merely preaching religion to a *Samgha* that was socially and psychologically not prepared to receive it. In economic

parlance, it meant first bread and butter, the wherewithal to get the same, and then religion. An understanding and a happy mind can alone absorb and live upto the great tenets of the Jaina philosophy and to create that was the life work of the great Acharya.

This great divine joined the order at the early age of sixteen and became the disciple of the illustrious Vijayanandasuri, popularly known as Atmaramji. For a period, as long as sixty-eight years, since he donned the yellow garb, Vijayavallabhasuri ceaselessly and enthusiastically carried on his efforts for the welfare and uplift of his followers and of all those who came in contact with him. This by itself is a record, a record to be proud of and happy about. The fruit of his tireless efforts is still to be seen.

It is now for the great *Samgha*, the *Samgha* of all the followers of the illustrious and the meritorious Jinas, to wake up, to probe carefully into its failures and limitations and march forward with the great immortal message of *Ahmisa*, which is the only hope for this war-torn and conflict-ridden mad world of ours.

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# FUNDAMENTAL PRINCIPLES OF JAINISM

Dr. B. C. LAW

M. A., LL. B., Ph. D., D. Litt., F. R. A. S. B., F. R. A. S. (Hony.)

**J**AINISM has many distinctive characteristics of its own and historically it occupies a place mid-way between Brahmanism on the one hand and Buddhism on the other. The Jaina motto of life is ascetic or stoic. The path to happiness and prosperity lies through self-denial, self-abnegation and self-mortification. The fundamental principle of Jainism is *ahimsa* or non-harming, which is the first principle of higher life, which Mahavira inculcated to his disciples and followers. Parsva laid stress on the doctrine of *ahimsa*. Its visible effect was sought to be shown how the brute creation happily responded to the non-harming and compassionate attitude of men. The attainment of *nirvana* is the highest goal. The practice of *tapas* or austerities marks and characterises all the prescriptions, practices, and disciplines in Jainism. By purity of heart one reaches *nirvana*, which consists in peace.<sup>1</sup> *Nirvana* is freedom from pain and is difficult of approach.<sup>2</sup> It is the safe, happy, and quiet place which the wise reach. An ascetic will by means of his simplicity enter the path of *nirvana*. He who possesses virtuous conduct and life, who has practised the best self-control, who keeps himself aloof from sinful influences, and who has destroyed 'karma' will surely obtain *mukti* or salvation or deliverance. In Buddhism *nirvana* is declared by the Buddhas as the highest condition (*paramam*). It is

1. *Sutrakrtanga*, I, 8.18.

2. Cf. *Visuddhimagga*, p. 612; *Vinaya*, I, 8; *Ibid.*, II, 156; *Dhammapada*, V. 204.

the greatest happiness (*paramam sukham*). With the vision of nirvana, the sinful nature vanishes for ever (*attham gocchanti asava*). With the Jainas *parinirvana* is the last fruit or final consummation of the highest perfection attained by man or attainable in human life.<sup>1</sup> But with them *parinirvana* is the same term as *nirvana*,<sup>2</sup> or *moksa* meaning final liberation that comes to pass on the complete waning out or exhaustion, of the accumulated strength or force of *karma*. The liberation is not anything unreal but the best thing. It can be realised by a man in the highest condition of aloofness and transcendentality of himself.<sup>3</sup> *Moksa* is the essential point in the teaching of Mahavira which is generally understood as emancipation. It really means the attainment of the highest state of sanctification by the avoidance of pains and miseries of worldly life. Even at this stage the soul appears to be the same without the least change in its condition. It is the state of perfect beatitude as attained. It may also mean final deliverance or liberation from the fetters of worldly life and total annihilation or extinction of human passion.<sup>4</sup>

In Jainism, however, *nirvana* or *moksa* is not a dreadful or terrible term like the Buddhist *parinirvana* which suggests at once an idea of the complete annihilation of the individuality of a saint after death by the simile of the total extinction of a burning lamp on the exhaustion

1. *Kalpasutra*, Jacobi's Ed., 120—*Tassanam* .. *anuttarenam nanenam* .. *damsanenam* .. *carittenam* .. *aloenam* .. *viharenam* .. *virienam* .. *ajjoenam* .. *maddavenam* .. *laghavenam* .. *khamtie* .. *muttie* .. *guttie* .. *tutthie* .. *buddhie* .. *sacca* — *samyama* — *tavasucariya* — *sovaciya* — *phala* — *parinirvana* ..
2. *Ibid.*, p. 187—*tammi samae Mahaviro nivvuo*.
3. *Sutrakrtanga*, I, 10.12.
4. *Uttaradhyana Sutra*, XXVIII, 30.

of the oil and the wick.<sup>1</sup> So the point is discussed in the Jaina *Mokṣasiddhi*. "Would you really think (with the Buddhist) that *nirvāna* is a process of extinction of human soul which is comparable to the process of extinction of a burning lamp (on the exhaustion of the oil and the wick)?"<sup>2</sup> The hearer is advised not to think like that. For with the Jainas *nirvāna* is nothing but a highly special or transcendental condition of human soul in which it remains eternally and absolutely free from passion, hatred, birth, decay, disease and the like because of the complete waning out of all causes of *dukkha* or suffering (*sato vidyamanasya jivasya visista kacid avastha. Kathambhuta? Raga-dvesa-janmajararogadiduhkhaksayarupa.*

Jainism cherishes a theory of soul as an active principle in contradistinction to the Vedānta or Sāṃkhya doctrine of soul as a passive principle. Buddhism repudiates it. The plurality of souls is a point in Jaina philosophy, which is the same as in the Sāṃkhya system. The main point of difference between the two is that in Jainism the souls with consciousness as their fundamental attribute are vitally concerned with our actions, moral and immoral, virtuous and wicked, in which sense they are active principles; while in the Sāṃkhya system the *purāṣas* with consciousness as their fundamental attribute are passive principles in as much as their nature is not affected by any and all of the activities relegated to *Prakṛti* or evolvent. In Jainism the souls or substances do not undergo any change. They are liable to changes due to changes in circumstances. Both the systems necessitate a careful consideration of the cosmical, biological, embryological, physical, mental and moral

1. Cf. *Asvaghosa's Saundarananda Kāvya*, 16. vv. 28-29.

2. *Mannasi kim divassa ca naso nirvanam assa jivassa? quoted in the Abhidhana-Rajendra, sub voce Nibbana.*

positions of the living individuals (*jivas*) of the world as a whole. These constitute the scientific background of the two systems of thought. These constitute also the scientific background of Vedanta and Buddhism. The Jainas developed a cosmographical gradation of beings, more or less in agreement with those adopted in other systems. But the Jainas followed a tradition of Indian thought which took a hylozoistic view of nature that there is nothing formed even in the world of matter, nothing which exists in space and time, which does not represent some kind or form or type of *jiva*. It is assumed that all of them are in the process of development or evolution in the physical structures, modes of generation, foods, and drinks, deportments, behaviours, actions, thoughts, ideas, knowledge, intelligence and the like. So we need not be astonished when Jainism speaks of earth-lives, water-lives, fire-lives and wind-lives, each with its numerous subdivisions. The *Bhagavati Sutra* points out that soul in Jainism as in most of the Indian systems is the factor which polarizes the field of matter and brings about the organic combination of the elements of existence. If the position be that death means an event which takes place when the soul leaves the body, the question arises whether it passes off in some form of corporeality (*sasariri*) or without any such corporeality (*asariri*). Here too the traditional Jaina position is, it may be that it goes out in some form of corporeality and it may equally be that it does so without any form of corporeality (*Siya sariri vakkamai, siya asariri vakkamai*). With reference to the gross body characterised as *audarika, vaikriya* and *aharaka*, the soul goes out without any corporeality, while with reference to the subtle body characterised as *taijasa* and *karmana* (*karmic*), it departs in its subtle body. The Jainas deny not the existence of

soul but the unalterable character of soul.<sup>1</sup> The Jaina belief is a belief in the transmigration of souls, a point in which it differs from the Buddhist conception of re-birth without any transmigration of soul from embodiment to embodiment.

*Puggala*, *atta*, *satta* and *jiva* are the four terms which occur in Buddhism in connection with all discussions relating to individual, individuality, personality, self and soul.<sup>2</sup> As a biological term *puggala* is nowhere used to deny the existence of an individual being or a living person. The particular individual or individuals are beings that exist in fact, grow in time and ultimately die. The individuals are signified by some names arbitrarily fixed. The personal name is only a conventional device to denote an individual and to distinguish him from other individuals. It has no connotation beyond this symbolism. In the Abhidhamma literature of the Buddhist *puggala* is equal to character or soul. According to the Buddhists an individual has no real existence. The term *puggala* does not mean anything real. It is only apparent truth (*sammutisacca*) as opposed to real truth (*paramattha sacca*). A *puggalavadin's* view is that the person is known in the sense of real and ultimate fact. But he is not known in the same way as other real and ultimate facts are known. He or she is known in the sense of a real or ultimate fact and his or her material quality is also known in the sense of a real or ultimate fact. But it cannot truly be said that the material quality is one thing and that the person another, nor can it be truly predicted that

1. Cf. *Sutrakrtanga*, I, 12.21; *Majjhima*, I, Sutta No. XIV; cf. *Sutta No. LXXVI*; *Sutrakrtanga*, I, 6.27; I, 10.17.
2. *Kathavatthu*, I, p. 26.

the person is related or absolute, conditioned or unconditioned, eternal or temporal, or whether the person has external features or whether he is without any. One who has material quality in the sphere of matter is a person, but it cannot be said that one who experiences desires of sense in the sphere of sense-desire, is a person. The genesis of the person is apparent, his passing away and duration are also distinctively apparent. But it cannot be said that the person is conditioned.<sup>1</sup> According to the *Tattvarthadhigama sutra*, *puggala* is one of the non-soul extensive substances. The other non-soul extensive substances are *dharma*, *adharmā*, *akasa* and *kaya*. *Kaya* is taken here in the sense of 'extensive', having extent like the body.

According to the *Bhagavati Sutra* (XV.1), the organic world is characterised by six constant and opposed phenomena, viz., gain and loss, pleasure and pain, life and death. It clearly presupposes the development of atomic theory (*paramanuvada*) in Indian philosophy. Each atom is the smallest unitary whole of matter (*puḍgala*). Each of them is characterised by its internal cohesion (*sineha*). We cannot speak of half an atom (*arddha*) since an atom is an indivisible unit of matter. With division it ceases to be an atom (*paramanoh ardhikarane paramanuvabhavaprasangat*).

A molecule (*anu*) is a combination of more atoms than one. An aggregate of matter (*skandha*) results from an organic combination of five molecules. Disintegration of a corporeal aggregate results from the separation of

1. Cf. *Kathavatthu on Puggala; Law, Designation of Human Types, Introduction, P.T.S. publication; Law, Concepts of Buddhism Chap. VII.*

the molecules and atoms. Here one may realise the force of the Jaina argument for regarding even material beings, the earth-lives, water-lives etc., as distinct forms of life, each appearing as an individual with its internal cohesion so long as it exists as such. So through the process of organic development or evolution, we pass through the different degrees and forms of internal cohesion.

*Karma* plays an important part in the Jaina metaphysics. In Jainism *karma* may be worked off by austerity, service rendered to the ascetics or to the poor, the helpless and the suffering by giving them food, water, shelter or clothing. It does not mean a deed or some invisible mystical force. It is the deed of the soul. It is a material forming a subtle bond of extremely refined matter which keeps the soul confined to its place of origin or the natural abode of full knowledge and everlasting peace. The Jainas believe *karma* to be the result of actions, arising out of four sources :

(1) The first source of *Karma* is attachment to worldly things.

(2) *Karma* is produced by uniting one's body, mind and speech with worldly things; *karma* is endangered by giving the rein to anger, pride deceit or greed; and lastly false belief is a fruitful source of *karma*. In Hinduism we find that God inflicts punishment for evil *karma*, whereas in Jainism, *karma* accumulates energy and automatically works it off without any outside intervention. The Hindus think of *karma* as formless while the Jainas think of it as having form. *Karma* is divided in Jainism according to its nature, duration, essence, and content. According to the Jainas there are eight kinds of *karma*:

The first kind hides knowledges from us (*Jnanavaraniya karma*); the second kind prevents us from holding the true faith (*darsanavaraniya*); the third kind causes us to experience either the sweetness of happiness or the bitterness of misery (*vedaniya karma*); the fourth kind known as *mohaniya karma* bemuses all the human faculties; it results from worldly attachments and indulgence of the passions; the fifth kind determines the length of time which a *jiva* must spend in the form with which his *Karma* has endowed him (*ayu karma*). The sixth karma known as the *nama-karma* decides which of the four states or conditions shall be our particular *gati*. *Nama karma* has many divisions. The seventh kind is *gotra-karma*. It is the *gotra* or the caste which determines a man's life, his occupation, the locality in which he may live, his marriage, his religious observances and even his food. There are two chief divisions of this *karma*. It decides whether a living being shall be born in a high or in a low caste family. The *Antaraya karma* is the last and the eighth kind.<sup>1</sup> Here *karma* always stands as an obstacle, e.g., *labhantaraya*, *bhogantaraya*, *upabhogantaraya* and *viryantaraya*.<sup>2</sup> There are four kinds of *ghatiyakarma* (destructive *karma*) which retain the soul in mundane existence.

The Jainas hold that the soul while on the first step (*mithyatvagunasthanaka*) is completely under the influ-

1. *Attha kammam vocchami anupubbim jahakamam jehim baddho ayam jivo samsare parivattai nanassavaranijjam darsanavaraniyam taha veyanijjam taha moham aukammam taheva ya namakammam ca goyam ca antarayam taheva ya evameyyai kammam attheva u samasao*  
(*Uttaradhyanasutra*, xxxiii, 1-3).
2. *Antaraya is fivefold as preventing gifts, profits, momentary enjoyment, continuous enjoyment and power.*  
S. Stevenson, *The Heart of Jainism*, p. 183.



ence of *karma* and knows nothing of the truth. The soul whirling round and round in the cycle of rebirth, loses some of its crudeness and attains to the state which enables it to distinguish between what is false and what is true. A soul remains in an uncertain condition, one moment knowing the truth and the next doubting it. A man has either through the influence of his past good deeds or by the teachings of his preceptor obtained true faith. He then realises the great importance of conduct and can take the twelve vows. The Jainas believe that, as soon as the man reaches the state of an *ayogikevaligunasthanaka*, all his *karma* is purged away and he proceeds at once to *moksa* (salvation) as a *siddha* or the perfected one.

The Jaina *Sutrakrtanga* (1.6.27; 1.10.17) speaks of various types of *kriyavada* then current in India. Buddhism was promulgated as a form of *kriyavada* or *karmavada*. According to Mahavira, *kriyavada* of Jainism is sharply distinguished from *akriyavada* (doctrine of non-action), *ajnanavada* (scepticism) and *vinayavada* (formalism) precisely as in the words of the Buddha. The *kriyavada* of Buddhism is distinguished from *Sathayadrsti* involving various types of *akriya*, *vicikitsa* (scepticism) and *silavrataparamarsa* (Pali *Silabbataparamasa*, formalism).<sup>1</sup> To arrive at a correct understanding of the doctrinal significance of *kriyavada* of Jainism, it is necessary not only to know how it has been distinguished from *akriyavada*, *ajnanavada* and *vinayavada* but also from other types of *kriyavada*. The *Sutrakrtanga* mentions some types of *akriyavada*:

1. *Suttanipata*, V. 231 (*Silabbatam va pi yad atthi kinci*); *Khuddakapatha*, p. 5.

(1) On the dissolution of the five elements (earth, water, fire, wind and air), living beings cease to exist. On the dissolution of the body the individual ceases to be. Everybody has an individual soul. The soul exists as long as the body exists.

(2) When a man acts or causes another to act, it is not his soul which acts or causes to act.<sup>1</sup>

(3) The five elements and the soul which is a sixth substance are imperishable.

(4) Pleasure, pain, and final beatitude are not caused by the souls themselves but individual souls experience them.

(5) The world has been created or is governed by gods. It is produced from chaos.<sup>2</sup>

(6) The world is boundless and eternal. It may be noted here that all these views which are reduced to four main types correspond to those associated in the Buddhist *Nikayas* with four leading thinkers of the time, e.g., atheism like that of Ajita, eternalism like that of Katayana, absolutism like that of Kasyapa and fatalism like that of Gosala. Makkhali Gosala was the propounder of the theory of evolution of individual things by natural transformation. Ajita was to point out that the particular object of experience must be somehow viewed as an indivisible whole.<sup>3</sup> The *Sutrakrtanga* (1.1.13) states that his was really a theory of the passivity of soul. The logical postulate of Kavandin Katayana's philosophy was no other than the Permenedian doctrine of being.

1. *Sutrakrtanga*, 1.1.3.5.8.

2. *Sutrakrtanga*, 1.1.1.13.

3. *Sutrakrtanga*, II, 1.15-17.

Nothing comes out of nothing.<sup>1</sup> From nothing comes nothing, what is does not perish.<sup>2</sup>

*Atman* is a living individual, a biological entity. The whole self does not outlast the destruction of the body. With the body ends life. No soul exists apart from the body. The five substances with the soul as the sixth are not directly or indirectly created. They are eternal. From nothing comes nothing. All things have the *atman*, self or ego for their cause and object; they are produced by the self; they are manifested by the self; they are infinitely connected with the self, and they are bound up in the self. One man admits action and another does not admit it. Both men are alike. Their case is the same because they are actuated by the same force, i.e., by fate. It is their destiny that all beings come to have a body to undergo the vicissitudes of life and to experience pleasure and pain. Each of these types stands as an example of *akriyavada* in as much as it fails to inspire moral and pious action or to make an individual responsible for an action and its consequences.<sup>3</sup> According to the *Uttaradhyayanasutra*, *ajnanavada* is nothing but the inefficiency of knowledge. Some think that the upholders of *ajnanavada* pretend to reason incoherently and they do not get beyond the confusion of their ideas.<sup>4</sup> The *Vinayavada* may be taken to have been the same doctrine as the *silabbataparamasa* in Buddhism. The *silabbataparamasa* is a view of those who hold that the purity of oneself may be reached through the observance of some moral precepts or by means of keeping some

1. *Noya uppajjae asam.*
2. *asato nacci sambhavo, sato nacci vinaso.*
3. *Sutrakrtanga II, 1.5-34.*
4. *Sutrakrtanga 1.12.2.*

prescribed vows. According to the *Sutrakrtanga* (1.12.4) the upholders of *Vinayavada* assert that the goal of religious life is realised by conformation to the rules of discipline.

It is interesting to know the types of *Kriyavada* that do not come up to the standard of Jainism. The soul of a man who is pure, will become free from bad *karma* on reaching beatitude but in that state it will again become defiled through pleasant excitement or hatred.

If a man with the intention of killing a body hurts a gourd mistaking it for a baby, he will be guilty of murder. If a man with the intention of roasting a gourd roasts a baby, mistaking him for a gourd, he will not be guilty of murder. Mahavira holds that the painful condition of the self is brought about by one's own action and not by any other cause. Pleasure and pain are brought about by one's own action. Individually a man is born, individually he dies, individually he falls and individually he rises. His passions, consciousness, intellect, perceptions and impressions belong to the individual exclusively. All living beings owe their present form of existence to their own *karma*. According to the *Sutrakrtanga* (1.12.15), the sinners cannot annihilate their work by new work; the pious annihilate their work by abstention from work. *Karma* consists of acts, intentional and unintentional, that produce effects on the nature of soul. The soul is susceptible to the influences of *karma*. The Jaina doctrine of nine terms (*navatattva*) developed from the necessity for a systematic exposition of *kriyavada*, which is in its essential feature only a theory of soul and *karma*. The categories of merit and demerit comprehend all acts, pious and painful, which keep the soul confined to the

circle of births and deaths. The *Uttaradhyayan sutra* (XXVIII, 11) points out that the wearing out of the accumulated effects of *karma* on the soul by the practice of austerities lies in *nirjara* (*tapasa nirjara ca*).

All the Indian systems believe that whatever action is done by an individual, leaves behind it some sort of potency, which has the power to ordain for him joy or sorrow in the future, according as it is good or bad. According to the *Samhitas* he who commits wicked deeds suffers in another world, whereas he who performs good deeds, enjoys the highest material pleasures.<sup>1</sup> According to the popular Hindu belief *karma* is a sum-total of man's action in a previous birth, determining his future destiny which is unalterable. Its effect remains until it is exhausted through suffering or enjoyment. The doctrine of *karma* is accepted in all the main systems of Indian philosophy and religion as an article of faith. The Buddha is generally credited with the propounding of the doctrine, but there is a clear statement in the *Majjhima Nikaya* (Vol. I, p. 483) to show that the doctrine had not originated with the Buddha. It was propounded before his advent by an Indian teacher who was a householder. In the *Brhadaranyaka Upanisad* and in the teachings of *Yajnavalkya*, we meet with a clear formulation of the doctrine of *karma*. The Buddhist doctrine of *karma* is nothing but a further elucidation of that in the *Upanisad*. According to the *Majjhima Nikaya* (III, p. 203), the doctrine is emphatically formulated thus: '*Karma* is one's own, a man is an inheritor of his *karma*, one finds one's birth according to his or her *karma*, *karma* is one's own kith and *karma* is one's

1. Das Gupta, *History of Indian Philosophy*, pp. 71-72.

own refuge, *karma* divides beings into higher or lower.' The Buddhists approached the problem from a purely mental point of view. The *Mahaniddeśa* (I, pp. 117-118) points out that a man need not be afraid of the vast accumulation of *karma* through a long cycle of births and deaths. For consideration from the point of view of mind, the whole of such accumulation may be completely undone by a momentary action of mind. Mind is in its own place and as such can make and unmake all such accumulations of *karma*. On the whole Buddhism shifted the emphasis to the action and the state of the mind. Accordingly *karma* came to be defined as *cetana* or volition. A person cannot be held morally or legally responsible for his own action, if it is not intentional. Thus the Buddhist teachers tried to define *karma* on a rational and practical basis. This viewpoint has been criticised in the Jaina *Sutrakṛtāṅga*.<sup>1</sup> It is quite clear that in Buddhism the world exists through *karma* and people live through *karma* (*karmana vattati loko, kammana vattati paṇa*).

In the *Sutrakṛtāṅga* (1.12.11) we find that the painful condition of the self is brought about by one's own action; it is not brought about by any other cause, such as, fate, creator, chance or the like (*Sayamkadanca dukkham, nannakadam*). According to Silanka the *kriyavadins* contend that works alone by themselves without knowledge lead to *mokṣa*.<sup>2</sup> The same idea is found in the Buddhist *Nikayas*—*Sukhadukkhāṃ sayamkatāṃ* in contradistinction to *sukhadukkhāṃ paramkatāṃ*. In Buddhism pleasure and pain are brought about by one's own

1. *Jaina Sutras Part II, S.B.E.*

2. *Ibid.*, II, S.B.E. p. 317 n.

action.<sup>1</sup> *Sukha* and *dukkha* (pleasure and pain) are conceived as two distinct principles, one of attraction, integration and concord and the other of repulsion, disintegration or discord. *Sukha* is taken to be the principle of harmony and *dukkha* that of discord. In Buddhism *dukkha* is taken in a most comprehensive sense so as to include in it danger, disease, waste, and all that constitutes the basis or the cause of suffering. *Roga* (disease) which is an instance of *dukkha* is defined as that condition of the self, physical self, when the different organs do not function together in harmony and which are attended with a sense of uneasiness. *Arogya* or health, the opposite of disease, is defined as that condition of self when all the organs function together in harmony and are attended with a sense of ease. Thus we see that the problem of suffering is essentially rooted in the feeling of discord or disparity. Birth, decay or death is not in itself *dukkha* or suffering. These are only a few contingencies of human experience which upset the expectations of men. From the psychological point of view *dukkha* is a feeling or *vedana* which is felt by the mind either in respect of the body or in respect of itself and as a feeling it is conditioned by certain circumstances. Whether a person is affected by suffering or not depends on the view he takes of things. If the course of common reality is this that, being once in life, one cannot escape either decay or death and if the process of decay sets in or death actually takes place, there is no reason why that person should be subject to *dukkha* by trying to undo what cannot be undone. Thus we see that *dukkha* is based on the misconstruction of the law of things (*dhammata*) or the way of happening in life. If the

1. *Anguttera Nikaya*, III, 440 (*Sayamkattanca param kattanca sukha-dukkham*); *Samyutta Nikaya*, II, p. 22.

order of things cannot be changed, two courses are open to individuals to escape from suffering: (1) to view and accept the order as it is, and (2) to enquire if there is any state of consciousness, on the attainment of which, an individual is no longer affected by the vicissitudes of life. *Dukkha* is nowhere postulated as a permanent feature of reality. It is entertained only as a possible contingency in life as it is generally lived. Happiness lies in the association with the Elect and in the sight of them. The association with the wise brings happiness. It is always desirable to follow the wise, intelligent, learned, dutiful, the enduring and the Elect (*Dhammapada, Sukhavagga*). There is no happiness higher than tranquillity. Health is the greatest gain, contentment is the best wealth, trust is the best of relationships but *nirvana* is the highest happiness.<sup>1</sup> He is happy who has tasted the sweetness of solitude and tranquillity and who is free from fear and sin.

The Jainas like the Buddhists believe that himsa or life-slaughter is the greatest sin. As a man kills a *jiva*, so will he be killed in hell. Dishonesty, covetousness, conceit, avarice, attachment, hatred, quarrelsomeness, slander, fault-finding and lack of self-control are considered as sins in Jainism, which lead people to suffer. *Mokkha* according to the Jainas is the highest happiness. One who has attained it, is called a *siddha* or a perfected one. A *siddha* is a being self-controlled, without caste, unaffected by smell, without the sense of taste, without feeling, without form, without hunger, without pain, without sorrow, without joy, without birth, without old

1. "Arogya parama labha, santutthi paramam dhanam vissasa purama nati nibbanam paramam sukham." (*Dhammapada, V.204*).



age, without death, without body, without *karma*, enjoying an endless and unbroken tranquillity because of the complete waning out of all causes of suffering or *dukkha*.

By performing meritorious deeds (*punna*) on earth people obtain pleasures and comforts. By giving a seat and a bed (*sayanapunya*) one gets a very high position; by bestowing food (*annapunya*) one secures health and wealth; by the gift of clothes (*vastrapunya*) one acquires good complexion and property; the gift of conveyance procures for the giver special happiness and that of light begets power of vision. Besides there are other kinds of *punya*: *panapunya* (merit acquired by giving water to the thirsty), *layanapunya* (merit acquired by building or lending a house to a monk), *manapunya* (merit acquired by thinking good of everybody), *kayapunya* (merit acquired by saving a life or rendering service), *vacanapunya* (merit acquired by speech) and *namaskarapunya* (merit acquired by reverent salutation).

*Papa* (demerit) and *punna* (merit) are equally reprehensible for the aspirant after the highest stage of saintship and *nirvana*. When the fruits of a good deed are consumed, the man has again to come down to this earth to be buffeted by the waves of *papa* and *punya*.

We may note here that in Buddhism or in Jainism or Brahmanical system and in fact in every Indian religious system, there is no conception of eternal never-ending suffering in hell like the Christian or rather the Hebrew eschatological conception of *Gehenna*, the abode of the wicked, where they suffer endless torments by fire. Some of the Christian fathers hold that ultimately there would be an end to the punishment of the most wicked;

but this is not the idea of either the early or mediaeval church, and even Protestant divines stick to the idea of the never-ending punishment of the damned. This is quite foreign to the Indian conception, according to which, every act either good or bad, produces happiness or suffering for a limited period, though the period may be considerably long according to the nature of the deed.

In Jainism *dharma*, *adharma*, space, time, matter, and soul are the six substances. They are imperishable and eternal by their very nature.<sup>1</sup> Each of them is a substance but time, matter, and soul form an infinite number of substances. The characteristic of *dharma* is motion. That of *adharma* is immobility<sup>2</sup>, and that of *akasa* (space) is to make room. The characteristic of time is duration, that of soul is a realisation of knowledge, faith, conduct, austerities, energy and realisation of its development. These six substances are known as the six *astikayas* or terms comprehending and characterising the world of existence. The three terms, *dravya*, *guna* and *paryaya* characterise the six *astikayas*.

Under *navatattva* or the doctrine of nine terms come *jiva* and *ajiva*.<sup>3</sup> The *Jivajivabhigama*, which is the third Jaina *Upanga*, really contains the doctrine of living and non-living things. It mainly points out the various classifications of *jiva* and *ajiva*. The former comprises all entities endowed with life, while the latter includes those which are devoid of life. These two terms comprehend the world of existence as known and experienced. The

1. *Sutrakrtanga*, I, 1; 1.15-16.

2. *Ibid.*, I, 1.2.3; I, 1.4.2.

3. *Uttaradhyayana*, XXVIII, 14.

world of life is represented by the six classes of living things and beings. The earth-lives, water-lives and plants are immovable beings while the movable beings are the fire-lives, wind-lives and those with an organic body. Through the gradation of living beings and things one can trace the evolution of senses, the lowest form of beings being provided with only one sense, namely the sense of touch.<sup>1</sup>

In Buddhism *jiva* and *ajiva* convey the same meaning as in Jainism. In the *Mahalisutta* of the *Dighanikaya* (I. p. 159—*tam jivam tam sariram udahu annam jivam annam sariram*), Buddha raises the question whether *jiva* and *sarira* are the same, but he does not answer the question. He simply leads the discourse upto sainthood along with the series of mental states set out in the *Samannaphalasutta* of the *Digha*, I. *Jivitindriya* mentioned in the *Pali Vinaya*, III, 73; *Samyutta*, V. 204; *Milinda*, 56, is the faculty of life. *Jiva* in the sense of living being or soul occurs in the *Milindapanha*.<sup>2</sup>

*Jiva* (soul), *ajiva* (the inanimate things), the binding of the soul by *karma*, *merit* (punya, demerit), (*papa*), that which causes the soul to be affected by sins (*asrava*), the prevention of sins by watchfulness (*samvara*), annihilation of *karma* (*karmaksaya*) and final deliverance (*moksa*) are the nine truths. The nine main terms of Jainism which became widely known as early as the time of the Buddha include *nirjara* and *mokkha*.

Purananam kammanam tapasa vyantibhava, navanam kammanam akarana ayatim anavassavo, ayatin anavassava

1. Cf. *Majjhima I*, 157; *Anguttara II*, 41.

2. *Trenckner Ed.* p.31.

kammakkhayo kammakkhaya dukkhakkhayo dukkhakkhaya vedanakkhayo vedanakkhaya sabbam dukkham nijjinnam bhavissatiti.<sup>1</sup>

Here *nijjinnam* implies the idea of *nijjara* (*nirjara*).

*Nirjara* lies in the wearing out of the accumulated effects of *karma* on the soul by the practice of austerities. Austerities are internal and external. Internal austerities are the following :

Expiation, veneration, service to saints, concentration, abandonment of bodily attachment and study.<sup>2</sup> According to the Jainas, austerities are internal and external. Internal austerities are the following :

Fasting, eating less, sitting and sleeping in a lonely place, mortification of the body, daily renunciation of one or more of the six kinds of delicacies, taking a mental vow to accept food from a householder, if a certain condition is fulfilled.

The ten virtues are the following :

Forgiveness (*uttama-ksama*), humility (*uttama-mardava*), honesty (*uttama-arjava*), purity (*uttama-sauca*), truthfulness (*uttama-satya*), restraint (*uttama-samyama*), austerities (*uttama tapas*), renunciation (*uttama-tyaga*), selflessness (*uttama-akinchanya*) and chaste life (*uttama-brahmacharya*).

The causes of bondage (*bandha*) are the following :

(1) wrong belief, (2) perverse belief, (3) doubt,

1. *Majjhima*, II, p. 214.

2. *Uttaradhyayana*, XXVIII, 34.

scepticism, (4) veneration (5) wrong belief caused by ignorance and (6) inborn error.

*Samvara* is the principle of self-control by which the influx of sins is checked. The category of *samvara* comprehends the whole sphere of right conduct. It is an aspect of *tapas*. Some hold that it is the gradual cessation of the influx into the soul along with the development of knowledge.

Faith is produced by nature (*nisarga*), instruction (*upadesa*), command (*ajna*), study of the sutras, suggestion (*bija*), comprehension of the meaning of sacred love (*abhigama*), complete course of study (*vistara*), religious exercise (*kriya*), brief exposition (*samksepa*) and reality (*dharma*).<sup>1</sup> According to the Buddhists, faith is the basic principle of all good deeds. It is the germinating principle of human culture. It is characterised by two marks: (1) tranquilising in the sense of making all obstacles disappear and rendering consciousness clear; and (2) leaping high to achieve what has not been achieved, to master what has not been mastered, and to realise what has not been realised. Faith is nothing but trust in the *Buddha*, *Dharma*, (Doctrine) and *Sangha* (Order). The celebrated Pali Scholiast Buddhaghosa points out that faith is transforming itself into *bhakti* or devotion. It is associated with *prema* or love. The noble eightfold path (*ariya atthangiko maggo*) is the development of the five controlling faculties and powers, one of which is faith or *sraddha*.

1. *Uttaradhyayana sutra*, XXVIII, 16: *Nisagguvaesarui anarui suttaviyarameva Abhigama—Viithararui kiriya—samkhevadhammarui.*

*Dharma has been translated by Jacobi as 'Law' (Jaina sutras, II, S.B.E., p. 154).*

In Jainism we find that being possessed of the right view (*Samyak-darsana*), one should bear all disagreeable feeling, giving up everything worldly. *Samyak-darsana* may be understood as right faith which consists in an insight into the meaning of truths as proclaimed and taught, a mental perception of the excellence of the system as propounded, a personal conviction as to the greatness and goodness of the teacher and a ready acceptance of some articles of faith for one's own guidance. It is intended to remove all doubt and scepticism from one's mind and to establish or reestablish faith. It is no doubt a form of faith which inspires action by opening a new vista of life and its perfection. Right faith on the one hand and in-action, vacillation, on the other, are incompatible. Take the Buddhist word *sammaditthi* which conveys the sense of faith or belief. It is precisely in some such sense that the Jainas use the term *sammadamsana*.<sup>1</sup> There cannot be right faith unless there is a clear pre-perception of the moral, intellectual or spiritual situation which is going to arise. Right faith is that form of faith which is only a stepping stone to knowledge (*panna*).

Right belief, right knowledge, right conduct, and right austerities are called the *aradhanas* in Jainism. Some think that right knowledge (*samyak jnana*), right faith (*samyak darsana*) and right conduct (*samyak charitra*) are the three jewels in Jainism.<sup>2</sup> The *Uttaradhyayana Sutra* (XXVIII. 2) points out that *jnana*, *darsana*, *caritra* and *tapas* together constitute the road to final deliverance (*moksamarga*). *Tapas* must be included as a part of *charitra* or conduct (vide in this connection *Umasvati's*

1. Cf. *Majjhima, I, pp. 285 ff.*

2. S. Stevenson, *Heart of Jainism, p. 245.*

*Tattvarthadhigamasutra*, I.1). Right belief is the belief or conviction in things ascertained as they are. Right belief depends on the acquaintance with truth, on the devotion of those who know the truth and on the avoidance of heretical tenets. There is no right conduct without right belief. It must be cultivated for obtaining right faith; righteousness and conduct originate together.<sup>1</sup> The right belief is attained by intuition and acquisition and knowledge from external sources. It is the result of subsidence (*upasama*), destruction-subsidence (*ksayopasama*) and destruction of right belief deluding karmas (*darsana-moharñiya-karmopasama*). The right belief is not identical with faith. It is reasoned knowledge. *Adhigama* is knowledge which is derived from intuition, external sources, e.g., precepts and scriptures. It is attained by means of *pramana* and *naya*. *Pramana* is nothing but direct or indirect evidence for testing the knowledge of self and non-self. *Naya* is nothing but a standpoint which gives partial knowledge of a thing in some of its aspects.

*Samyak-darsana* is of two kinds: (1) belief with attachment, the signs of which are the following: calmness (*prasama*), fear of mundane existence in five cycles of wanderings (*samvega*), substance (*dravya*), place (*ksetra*), time (*kala*), thought-activity (*bhava*), compassion towards all living beings (*anukampa*) and (2) belief without attachment (the purity of the soul itself).

Right knowledge is of five kinds: (1) knowledge through senses, i.e., knowledge of the self and non-self through the agency of the senses of mind; (2) knowledge

1. *Uttaradhyayana*, XXVIII, 28.29.

derived from the study of the scriptures; (3) direct knowledge of matter in various degrees with reference to subject-matter, time, space, and quality of the object known; (4) direct knowledge of the thoughts of others, simple or complex and (5) perfect knowledge. It should be noted here that the Buddhists recognise right knowledge (*sammanana*) as one of the additional factors in the noble eightfold path. Obstruction to knowledge is five-fold: (a) obstruction to knowledge derived from sacred books (*sutra*); (b) obstruction to perception (*abhinibodhika*); obstruction to supernatural knowledge (*avadhijnana*),<sup>1</sup> knowledge of the thoughts of others (*manahparyaya*) and the highest and unlimited knowledge (*kevala*).<sup>2</sup>

The first kind of knowledge corresponds to the Buddhist *sutamaya-panna*; the second kind to *cintamaya-panna*, the third kind to *vilokana*; the fourth kind to *cetopariyayanana* and the fifth kind to *sabbannuta* or omniscience consisting in three faculties: of reviewing and recalling to mind all past existences with details, of seeing the destiny of other beings according to their deeds and of being conscious of the final destruction of sins.<sup>3</sup>

*Kevala* means that which is limited by the object, that which is sufficient to survey the field of observation.<sup>4</sup>

1. Knowledge of the distant non-sensible in time or space possessed by divine and internal souls. *Antavantajana* in Buddhism (*Anguttara*, IV, p. 428) is evidently the same term as Jaina *Avadhijnana* which is knowledge co-extensive with the object rather than supernatural knowledge (*antavantena nanena antavantam lokam janam passam*).
2. Vide *Kalpasutra*, 156-59 . . . . *anante anuttare nivaghae niravarane java kevala-vara-nanadamsane samupanne*. . . . It is just the synonym of *Buddhish aparisena*.
3. *Tattvarthadhigama sutra*, I, 9.
4. Cf. *Kalpasutra*, 15.



*Manahparyavajana* is defined in the *Acharanga Sutra* (II, 15.23) as a knowledge of the thoughts of all the sentient beings. *Kevalajana* is defined in it as omniscience enabling a person to comprehend all objects and to know all conditions of the worlds of gods, men and demons.<sup>1</sup> As defined in the *Anuyogadvara* the *abhinibodhika* knowledge is one which is directed to the objects (*atthabhimuho*) and determined (*niyao*). It is perceptual in its character in so far as the objects are known through the sense-perception. The *srutajana* is also a kind of *abhinibodhika* knowledge which is indirect. The *avadhijana* implies the internal perception of the objects from different angles, each implying a particular *modus operandi*. (For further details *vide*, Law, Some *Jaina Canonical Sutras*, pp. 105-107).

The different kinds of obstruction to right faith are sleep, activity, very deep sleep, high degree of activity and a state of deep-rooted greed.

Syadvada consists of certain *nayas* or viewpoints from which assertions are made as to truth. The number of *nayas* was finally fixed as seven, but the canonical texts are reticent about their exact number. According to the doctrine of *Syadvada* there are seven forms of metaphysical propositions and all contain the word *Syat*, e.g. *Syad asti sarvam*, *Syad nasti sarvam*. In deciding all questions the admirable way was one of *Syadvada*. If the question was mooted like this: Is the world eternal or not? The Master's advice to his disciples was neither to side with those who maintained that the world is eternal nor with those who maintained that it is not eternal. The reason seems to be this that from neither of these alternatives

1. *Acharangasutra*, II, 15.25.

they could arrive at truth. By proceeding exclusively from either side they would only be led to error. The *syad* mode was the real way of escape from the position of the dogmatist and that of the sceptic, from both of which Mahavira recoiled. *Syat* means 'may be' and it is explained as *kathamcit* (somehow).

*Lesya* is a term signifying colour according to the *Sutrakrtanga* (1.6.13). The classification of living beings in terms of six colours may be traced in Parsva's doctrine of six *jivanikayas*.<sup>1</sup> *Lesya* is said to be that by means of which the soul is tinted with merit and demerit. It arises from *yoga* or *kasaya*, namely the vibrations due to the activity of body, mind or speech or passions.<sup>2</sup> Parsva's doctrine of the six classes of living beings served as the basis of Mahavira's doctrine of six *lesyas*. The *lesyas* are different conditions produced in the soul by the influence of different *karma*. They are, therefore, not dependent on the nature of the soul but on the *karma* which influences the soul. They are named in the following order : black, blue, grey, red, yellow and white. The black (*krsna*) *lesya* has the colour of a rain cloud, a buffalo's horn. The blue (*nila*) *lesya* has the colour of the blue *Asoka* (*Jonesia Asoka*) having red flowers. The gray (*kapota*) *lesya* has the colour of the flower of *atasi* (*Linum usitatissimum*) having blue flowers. The red (*rakta*) *lesya* has the colour of vermilion. The yellow (*padma*) *lesya* has the colour of orpiment. The white (*shukla*) *lesya* has the colour of conch-shell.<sup>3</sup>

The taste of the black *lesya* is more bitter than that

1. *Acharanga*, II, 15.16.

2. *Law, Mahavira, His Life and Teachings*, p. 104.

3. *Vde in this connection S. Stevenson, Heart of Jainism*, pp. 102 ff.

of *tumbaka* (*Lagenaria vulgaris*). The taste of the blue *lesya* is more pungent than black pepper and dry ginger. The taste of grey *lesya* is more pleasant than that of ripe mango. The degrees of the *lesyas* are three or nine or twenty-seven or eighty-one or two hundred and forty-three. Each of these degrees is threefold: low, middle and high. A man who acts on the impulse of the five sins, who commits cruel acts, who is wicked and mischievous, develops the black *lesya*. A monk who has anger, ignorance, hatred, wickedness, deceit, greed, carelessness, love of enjoyment etc., develops the blue *lesya*. A man who is dishonest in words and acts, a thief, a deceiver, develops the grey *lesya*. A man who is humble, restrained, well disciplined, free from deceit, and law-abiding, develops the red *lesya*. A man who controls himself, who is attentive to his study and duties, develops the yellow *lesya*. A man who controls himself, who subdues his senses, who is free from passion, develops the white *lesya*. The black, blue and grey *lesyas* are the lowest *lesyas*, through them the soul is brought into misery. The red, yellow, and white *lesyas* are the good *lesyas*, through them the soul is brought into happiness. In the first and last moment of all these *lesyas*, when they are joined with the soul, the latter is not born into a new existence.<sup>1</sup> Those who cherish right views, do not commit sins and are enveloped in white *lesya*, will reach enlightenment at the time of death.

The Buddhist idea of contamination of mind by the influx of impurities from outside, illustrated by the simile of a piece of cloth dyed blue, red, yellow or the like, would seem to have some bearing on the Jaina doctrine of the six *lesyas*, which is merely hinted at in the *Sutra*-

1. *Uttaradhyayana*, XXXV.

*krtanga* (1.4.21), where a Jaina saint is described as a person whose soul is in a pure condition and fully explained in the *Uttaradhyayana* (XXXIV). The Jaina religious efforts are directed towards the acquisition of pure *lesya*.<sup>1</sup> The black *lesya* is the worst of the three bad emotions colouring soul. The blue *lesya* is an emotion which is less evil than the last. The grey *lesya* may lead men to do evil. A man under its command becomes crooked in thought and deed. The *tejo lesya* removes all evil thoughts from the *jiva* under its sway. The *padma lesya* is good emotion. A man controls anger, pride, deceit and avarice through its power. When a man is under the influence of the white *lesya*, love and hatred disappear. Black, blue and grey are the three bad emotions; yellow, pink and white are the three good emotions. Cf. Maskarin's division of souls into six colour types (*abhijatis*) reduced according to the *Mahabharata* (XII, 279, 33-68) into the *Sankhya* division of souls in three colour types, viz., the white, the red and the black. Leumann defines *lesya* as the soul type.

The *Panhavagaranaim* (*Prasna-vyakaranani*), also known as the *Prasna Vyakaranadasa*, which is the tenth *anga* of the *Svetambara Agama*, explains the great moral vows of the Jainas. The first four represented the four principles of self-restraint as prescribed by Parsva for his followers. Although the enumeration of the principles is somewhat different, they are all important to both the Jaina and Buddhist systems. In the Jaina presentation a greater emphasis is laid on the side of the abstinence from impious acts, while in the Buddhist presentation much stress is laid on the positive aspect of virtues. It is not enough that a person abstains from doing a misdeed in

1. *Sutrakrtanga*, 1.10.15.

as much as a progressive man is expected to cultivate and develop friendliness, truthfulness, honest life, etc. The difference seems to be one of degree and not of kind. (Vide Law, *Jaina Canonical Sutras*, pp. 62-63). According to Parsva there were four vows. To these four vows of Parsva the vow of chastity was later added by Mahavira. This he did by dividing the vow of property into two parts: one relating to women and the other relating to material possessions. The Ajivika leader Gosala's conduct led Mahavira to add the vow of chastity to the four vows of Parsva.

Chatuyama or caujjama (Pali *chatuyamasamvara*)<sup>1</sup> denoting four vows of Parsva was undoubtedly a phraseology of the religion of Parsva, but it acquired altogether a new connotation with the followers of Mahavira.

The first great vow of the Jainas is abstinence from killing living beings. (Cf. Buddhist *Panatipataveramani*). The second great vow is avoidance of falsehood (Cf. Buddhist *Musavadaveramani*). A Jaina speaks after deliberation. He comprehends and renounces anger, greed, fear and mirth. The third great vow is avoidance of theft (Cf. Buddhist *Adinnadaveramani*). A Jaina begs after deliberation for a limited space. He consumes his food and drink with the permission of his superiors. He who has taken possession of some space should always take possession of a limited part of it, and for a fixed period.<sup>2</sup> He may beg for a limited space for his co-religionists after deliberation. The next vow is avoidance of sensual pleasures (Cf. Buddhist *Abrahmacariyavera-*

1. *Chatuyama samvara samvuto* (*Sam. I, 66; Digha. II, 49*).

2. Cf. *Anguttara I, 205* — This is known in southern Buddhism as *Niganthuposatho*.

*mani*). The last great vow is freedom from possessions (Cf. Buddhist *Jataruparajatapatiggahanaveramani*).<sup>1</sup> The non-hankering after worldly possessions may be internal and external. The external hankering is an obstacle to religious practice and the internal hankering leads a person to the incorrectness of method, recklessness, thoughtlessness and moral contaminations according to the *Panhavagaranaim*.

The *Avasyaka sutra* (*Avassaya suya*) refers to the *Samayika* vow which means the maintenance of a balanced state of mind with regard to all blamable actions, passions and hatred. The *Samayika* vow as a preliminary to the Jaina religious practices primarily means *virati* or abstinence.

The *Thananga* which is the third Anga of the Jain Canon, mentions four kinds of mental concentration (*jhana*) each with its four varieties. The *jhana* is defined in Jainism as the resting of consciousness on a single object even for a moment (*anto muhuttamattam citta-vatthanam egavatthummi*). The first is called *artadhyana* of which the characteristic mark is self-mortification or that which is resorted to by a person who is oppressed by the fear of the world. The second is terrific (*raudra*) as it is attended by the worst cruelties to life. The third is *dharmya* or pious, as it is not bereft of the practices of piety as enjoined in the scriptures. The fourth is *sukla* or purificatory, as it serves to purge all impurities due to the karmic effect.

It is interesting to note that in Jainism there are twelve meditations on transitoriness, helplessness, mun-

1. *Sutrakrtanga*, II, 7.17.

daneness, loveliness, separateness, impurity, inflow, stoppage, relinquishment, universe, rarity of right path, and nature of right path.

The *Avasyaka* sutra (*Avassaya suya*) refers to *kayotsarga* which is an ascetic mode of atoning for the excess in sinful indulgences (*aticara*). It implies the idea of particular bodily postures to be adopted in keeping oneself unmoved on suitable spot. It is a Jaina mode of *dhyana* (*jhana*) practice. He who practises this mode is required to keep his body, mind, and speech under perfect restraint. His mind is to be kept intent on the particular object of meditation. Jainism lays stress on the practice of self-mortification as a means of checking one's passion as well as of inducing mental concentration. From *samayika* to *kayotsarga* all the modes are to be carefully studied and methodically practised with a view to clearing the path of progress of aspirant towards the attainment of emancipation.

There are five *samitis* and three *guptis* which constitute eight means of self-control. They are also known as the eight articles of Jaina creed. In Buddhism the ideas of *samiti* and *gutti* are found to be the same.<sup>1</sup> The *samitis* are the following: (1) going by paths trodden by men, carts, and beasts, etc., and looking carefully so as not to cause the death of living beings; (2) using sweet, gentle and righteous speech; (3) receiving alms in a manner to avoid forty-two faults; (4) receiving and keeping things necessary for religious exercises; and (5) performing the operation of Nature in an un-frequented place.<sup>2</sup> *Gutti* is vedic *gupti* meaning protec-

1. Cf. *Digha*, 1, P. 172.

2. *Digho*, II, 292.

tion, defence, guard, watchfulness.<sup>1</sup> The three *guttis* are the following: (1) preventing mind from sensual pleasures by engaging it in contemplation, study etc.; (2) preventing the tongue from saying bad things by taking the vow of silence; and (3) putting the body in an immovable posture.<sup>2</sup> The walking of a well disciplined monk should be pure in respect to the ends, time, road and effort. Knowledge, faith and right conduct are the ends; the time is day-time; the road excludes bad ways; the effort is fourfold as regards substance, space, time and condition of mind. A well disciplined monk should work carefully; he should avoid pride, greed, deceit etc. He should use blameless and concise speech at the right time. For a detailed discussion of the subject, vide my 'Some Jaina Canonical Sutras,' p. 204.

In Jainism the five sinful deeds that one commits due to innate proneness to sin stand as opposed to five great vows (*pancamahavratas*) that follow from the principle of *samvara* or restraint. The five sinful deeds are: (1) harming life (*himsa*); (2) lying (*mosa*); (3) thieving (*adatta*); (4) incontinence (*abambha*), and (5) hankering after worldly possessions (*pariggaha*). The harming of life is deprecated by the Jainas. This sinful deed serves to generate delusion and great fear and bring about mental distress. This is the first road to impiety. The second road to impiety is lying which is defined and characterised as telling an untruth, which makes a person light and fickle. This road to impiety also includes the preaching and promulgation of false doctrines and misleading philosophical views of life. The third door to

1. *Ibid.*, III, 148; *Anguttara*, IV. 106 ff.; Cf. *Uttaradhyayana Sutra*, XXIV, 1: *atta pavayanamayao Samugutti taheva ya panceva ya samiiio tao guttio ahiya.*
2. *Uttaradhyayana Sutra*, Ed. J. Charpentier, pp. 178-181.



impiety is taking away what is not given. It is defined as an act of stealing, oppressing, bringing death and fear, a terrifying iniquity and a sinful deed rooted in covetousness and greed. The fourth door to impiety is known as incontinence. It is defined as a sexual dalliance coveted in the worlds of gods, men and demons, which is a net and noose of amour, which is a hindrance to the practice of austerities, self-restraint and chaste life. The fifth and last door to impiety is hankering after worldly possessions, such as, gems, jewels, gold, landed properties, opulence, wealth, etc. It is rooted in greed and it is an expression of craving and thirst for worldly things.

To compress all that is knowable about the following tenets of Jainism as a practical religion within the bounds of a few pages will be welcome:

(1) Longing for liberation (*samvega*): By it the soul obtains an intense desire of the law.

(2) Disregard of worldly objects (*nivveda*): By it the soul quickly feels disgust for pleasures enjoyed by gods, men and animals.

(3) Desire of the law (*dhammasaddha*): By it the soul becomes indifferent to pleasures.

(4) Obedience to co-religionists and to the Guru (*gurusadhammiyasussusana*): By obedience to them the soul obtains discipline.

(5) Confession of sins before the Guru (*aloyana*): By this the soul gets rid of the thorns of deceit, wrong belief, etc.

(6) Repenting for one's sins to oneself: By this the soul obtains repentance and becoming indifferent by

repentance he prepares himself for an ascending scale of virtues by which he destroys *karma*.

(7) Repenting for one's sins before the Guru: By this the soul obtains humility.

(8) Moral and intellectual purity of the soul (*sama-yika*): The soul ceases from sinful occupations by such purity.

(9) Adoration of the 24 Jinas: The soul arrives at purity of faith by this adoration.

(10) Paying reverence to the Guru (*vandana*): By this the soul destroys the *karma* leading to birth in low families.

(11) By expiation of sins the soul obviates transgressions of the vows (*padikkamana*).

(12) By a particular posture of the body (*kaussagga*) the soul gets rid of past and present transgressions which require expiatory rites.

(13) By self-denial (*pachakkhana*) the soul shuts the doors against sins.

(14) By praises and hymns (*thavathuimangala*) he obtains wisdom consisting in knowledge, faith and conduct.

(15) By keeping the right time he destroys *karma* which obstructs right knowledge.

(16) By practising penance (*payachittakarana*) he gets rid of sins and commits no transgressions.

(17) By begging forgiveness he obtains happiness of mind.

(18) By study he destroys *karma* which obstructs right knowledge.

(19) By the recital of the sacred texts he preserves the sacred lore and obtains destruction of *karma*.

(20) By questioning the teachers he arrives at a correct comprehension of the *sutra* and its meaning.

(21) By repetition he commits the sounds or syllables to memory.

(22) By pondering on what he has learnt, he loosens the firm hold which the seven kinds of *karma* have upon the soul.

(23) By religious discourses he exalts the creed and by exalting the creed he acquires *karma* for future bliss.

(24) By the acquisition of sacred knowledge he destroys ignorance.

(25) By concentration of his thoughts he obtains stability of the mind.

(26) By control he obtains freedom from sins.

(27) By austerities he cuts off *karma*.

(28) By cutting off *karma* he obtains freedom from actions.

(29) By renouncing pleasures he obtains freedom from false longing.

(30) By mental independence (*appadibaddha*) he gets rid of attachment.

(31) By using unfrequented lodgings and beds he obtains conduct.

(32) By turning away from the world he strives to do no bad actions.

(33) By giving up collections of alms in one district only he overcomes obstacles.

(34) By abandoning articles of use he obtains successful study.

(35) By not taking forbidden food he ceases to act for the sustenance of his life.

(36) By conquering his passions he becomes free from passions.

(37) By renouncing activity he obtains inactivity.

(38) By renouncing his body he acquires the pre-eminent virtue of the perfected ones.

(39) By shunning company he obtains singleness and avoids disputes, quarrels, passions, etc.

(40) By giving up all food he prevents his birth many times.

(41) By perfect renunciation he enters the final stage of pure meditation.

(42) By conforming to the standard of a monk's life he obtains ease and will be careful.

(43) By doing service he acquires *karma* which brings about for him the name and family name of a *Tirthankara*.

(44) By fulfilling all virtues he will not be born again.

(45) By freedom from passions he destroys the ties of

attachment and desire.

(46) By patience he overcomes troubles.

(47) By freedom from greed he obtains voluntary poverty.<sup>1</sup>

By simplicity he will become upright; by humility he will acquire freedom from self-conceit, by sincerity of mind he will obtain purity of mind; by sincerity in religious practice he will become proficient in it; by sincerity of action he will become pure in his action; by watchfulness of his mind he concentrates his thought; by guarding the speech he will be free from prevarication; by watchfulness of the body he obtains restraint; by discipline of the mind he obtains concentration of his thoughts; by discipline of the speech he obtains development of faith; by discipline of the body he obtains development of conduct; by possession of knowledge he acquires an understanding of words and their meanings; by possession of faith he destroys wrong belief; by possession of conduct he obtains stability; by subduing the organ of hearing he overcomes his delight in all pleasant and unpleasant sounds. There is the subduing of the organs of sight, smell, taste and touch with regard to pleasant colours, smells, tastes and touches. By conquering anger he obtains patience; by conquering pride he obtains simplicity; by conquering deceit he obtains humility; by conquering greed he obtains content; by conquering love, hatred, and wrong belief, he exerts himself for right knowledge, faith and conduct. By the motionless state of the self (*saliesi*) he first stops the functions of his mind, then those of the speech, then those of the body, at last he ceases to breathe.

1. *Muttie nam bhante jive kim janayai. Mum akincanam janayai akincane ya jive atthalolanam apatthanijjo bhavai.*

Freedom from *karma*. The soul after having got rid of *audarika karmana* bodies takes the form of a straight line, goes in a moment without touching anything and taking up no space, and then the soul develops into the real form and obtains perfection. [*Uttaradhyayana*, XXIX, 73; S. Stevenson, *Heart of Jainism*, p. 206; Cf. the Brahmanical conception of the *sthula* (gross), *suksma* (subtle or also called *linga*) and *karmana* bodies assumed by the soul].

# JAINISM AND THE WAY TO SPIRITUAL REALIZATION\*

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## I

Modern man has begun to realize that humanity is suffering not so much from scarcity or the ravages of nature as from its own inner conflicts, its pride and prejudices and its convictions based on mere caprice. It is time we thought not only of famines and scarcities but also of the complexes that narrow man's outlook and divide humanity even when natural barriers have lost their significance. We shall have to rise above conceit, jealousy, hatred, greed for power and domination and other such passions and to learn to think of the welfare not only of ourselves or of a particular group but of humanity; rather, of every being possessing life. The way to spiritual realization means the way to conquer our complexes and passions.

The schools of Indian philosophy hold different views regarding the nature of realization. But they are at one not only in prescribing a way to reach it but also in the salient features of that way. The scope of this paper is not sufficient for a comparative study. Here I shall only try to show the way to realization as prescribed by Jainism.

\* We publish here, condensed to meet our space limitations, the first half of the paper on this subject prepared by *Dr. Indra Chandra Shastri*, M.A., Ph.D., and sent for the joint celebration of Mahavira Jayanti Week by the Indian Institute of Culture and the Jain Mission Society, Bangalore, in April 1954.

The soul, according to Jainism, consists of four Infinities, *i.e.*, Infinite Knowledge (*Ananta Jnana*), Infinite Intuition (*Ananta Darsana*), Infinite Happiness (*Ananta Sukha*) and Infinite Potency (*Ananta Virya*). These are natural characteristics of the soul and come to full manifestation in the state of salvation. These powers of the soul are neutralized by Karmic influence in the state of spiritual bondage, the state of beings engrossed in worldly affairs. The way to salvation means the effort of the soul to remove the Karmic obstruction and regain its natural state of four Infinities lying dormant since time immemorial. The nature of that obstruction, its gradual removal and the means thereto are the main factors to consider.

The cause of obscuration is known as *Karman*. It is composed of a material substance known as *Karma Varana*. The soul disturbed by the activity of mind, speech or body attracts the dirt of that substance and is thereby petrified. The passions of anger, conceit, crookedness and greed give duration and intensity to that dirt. The stronger the passions, the longer will the dirt of *Karman* last and the more strongly will it affect the soul. The accumulated *Karman* ends after producing its fruit, when its term is finished. At the same time a new disturbance causes a new accumulation. This process has gone on from time immemorial. It will continue as long as the new accumulation is not stopped and until the old is worked through or cast off through other measures. The way to salvation demands a *deliberate* attempt of the soul to purify itself from the Karmic dirt by stopping the new accumulation and destroying the old.

Karmic dirt is divided into two main functional



groups. The *Karmans* that impress the potencies of the soul are known as *Ghati Karmans* and those related to the new projection are *Aghati Karmans*. Each group is further divided into four. Thus the *Ghati Karmans* are; *Jnanavaraniya*—obscuration of knowledge; *Darsanavaraniya*—obscuration of intuition; *Mohaniya*—perversion; and *Antaraya*—obstruction in attainments. The *Aghati Karmanas* are: *Vedaniya*—the sensation of pleasure or pain; *Ayusya*—birth and life in a particular kingdom; *Nama*—physique; and *Gotra*—high or low birth.

Spiritual development is concerned mainly with the first group.

Umasvati prescribes three virtues paving the way to salvation: Right Knowledge, Right Attitude and Right Conduct. Knowledge in itself is neither right nor wrong. It is right when possessed by a person with Right Attitude and wrong in a person whose attitude is wrong. Thus, Right Attitude and Right Conduct play the main part. Both are connected with *Mohaniyakarman*. The ladder of salvation means, therefore, gradual liberation from the effect of *Mohaniya*.

*Mohaniya* is further divided into *Darsana Mohaniya* (the cause of perverted attitude) and *Caritra Mohaniya* (the cause of perversion in conduct). *Darsana Mohaniya* is of three types :

1. *Mithyatva Mohaniya*—The cause of wrong attitude, which makes a man extravagant, seeking happiness in external objects and indentifying himself with the body and other material things.

2. *Misra Mohaniya*—The cause of mixed attitude, fluctuating between right and wrong.

3. *Samyaktva Mohaniya*—*Mohaniya* without the potency of perversion.

*Charitra Mohaniya* is divided into 25 types :

1-16. Four degrees each of the effect of anger (*Krodha*), Conceit (*Mana*), Crookedness (*Maya*) and Greed (*Lobha*). These degrees are known as *Anantanubandhi*, *Apratyakhyanavarana*, *Pratyakhyanavarana* and *Samjvalana*, respectively.

17-25. Nine semi-passions (*Nokasayas*) : Of laughter (*Hasya*), liking (*Rati*), disliking (*Arati*), fear (*Bhaya*), grief (*Soka*), hatred (*Jugupsa*) and three types of sexual desire.

The aspirant ascends by gradually subduing these degrees of passions. This is beautifully shown in the Jain theory of 14 *Gunasthanas*. The first four are mainly related to different aspects of *Darsana Mohaniya* and Nos. 5 to 12 with those of *Charitra Mohaniya*. Nos. 13 and 14 are the stages of complete realization, one with and the other without activity.

Pujyapada in his *Samadhi Tantra* sums up these stages in three categories of *Bahiratman*, *Antaratman* and *Paramatman*. The soul in the first category is extravagant and seeks happiness in external objects, identifies itself with them and thus goes astray from its own nature. In the second category it is introvert and tries to realize its own nature. The third category represents the stage of perfect realization. An aspirant is advised to abandon the first and to try to attain the third through the second. The first *Gunasthana* shows the state of *Bahiratman* No. 2 to 12 that of *Antaratman* and the last two that of *Paramatman*.

The states of the soul are judged also by *Lesyas* or types of thought. These are six in number, being graded according to intensity of violence. The first *Lesya* is *Krsna* (black) symbolizing the most cruel thoughts. Then there are *Nila* (blue), *Kapota* (light blue, like the colour of a pigeon), *Tegas* (fiery), *Padma* (lotus-coloured) and *Shukla* (white). The thoughts of a person with *Sukla Lesya* are of the purest nature. The *Lesyas* numbered 2 to 5 symbolize the intermediate stages.

The Yoga system divides the flow of mental activity into *Sansara pragbhava* and *Kaivalya pragbhava*, showing the bent of mind towards worldly pleasures or towards spiritual realization, respectively. They are just like the states of *Bahiratman* and *Antaratman* as shown above.

The Buddhist recognizes five states of *Prthagjnana*, *Shrota* and *Panna Sakrdagamin*, *Anagamin* and *Arhat*. The first state contains the idea of *Bahiratman*, the next three of *Antaratman* and the last one of *Paramatman*.

The Jain literature on *Karman* and *Gunasthana* describes the above path in minute detail. Haribhadra, Subha Chandra and Yosovijaya have explained it on the lines of the Yoga system. But the theory of *Gunasthana* serves as the backbone for all methods.

The first *Gunasthana* is known as *Mithyadrsti*. It represents the state of wrong attitude. The soul has been rotting in it from time immemorial without finding the real path. It is not a step towards realization, as might be assumed from its inclusion in the 14 steps, but the lowest state, where the spiritual journey is not even begun. There are some stages even before the beginning of that journey, and they are included in the first *Gunasthana*.

We have already stated that Karmic effect is the main cause of the soul's wanderings in this world. This effect is sometimes thick and sometimes thin. When it is thick the soul is led astray. When it is thin the soul takes a turn towards the real path, but without making a definite start. We can compare these occasional inclinations with the wanderings of a traveller who has lost his way in a jungle. He is sometimes far from the real path and sometimes very near it. But in no case does he find it. His coming near the path is merely an accident. It is useful only if he proceeds further in the same direction and happens to perceive the path. If, on the contrary, in his bewilderment he turns his face again in the wrong direction, his coming near the path has been futile.

The state when accidentally the burden of *Karmans* is somewhat lightened and the soul feels an urge for inner realization is known as *Yathaprawrttikarana*. It is not reached through deliberate and systematic pursuit but comes as an accident. The Jain scriptures compare it with a stone rolling in a mountain stream. The stone rolling unconsciously in the stream gets a round shape. It had not desired or striven to obtain that shape but the turn of events gave it that form. Similarly, the soul with a perverted attitude is unable to discriminate between right and wrong, nor does it make any deliberate attempt to realize the truth. Still, accidentally it reaches a stage when the major part of the accumulated *Karmans* is removed through experience of its fruit and the new accumulation is not so heavy that the entire stock will last beyond a certain limit.

As a result of this the soul feels an urge for inner purification but this urge is not so strong as to force the

aspirant to make a definite start. It rises and subsides like a bubble. Only in a few cases it is so strong as to bring about a decisive turn. In the first case the urge can occur innumerable times without having a permanent effect.- The death of a beloved person, the destruction of a thing greatly desired or another such occurrence generally produces this type of attitude temporarily.

If the urge to self-purification is sufficiently strong, the soul advances to the stage of *Apurva Karana*. The Karmic stock is further reduced in this stage and the soul takes a decisive step, the most important in an aspirant's career. It is known as *Apurva* as it was never achieved before. The aspirant in this stage reaches the point of breaking the tie of perversion.

The third step is *Anivrttikarana*, reached on breaking this tie. The aspirant attains it after subduing the five types of *Mohaniya*, i.e., *Mithyatva Mohaniya* and the *Anantanubandhi* degree of four passions and thus reaches the fourth *Gunasthana*. It is known as *Anivrtti* because the aspirant, having once attained it, is never lost. By taking this step the soul limits its wanderings. It comes to the path of light from that of darkness.

The second *Gunasthana* is known as *Sasvadana*. It is not attained in the ascending order but only when the soul falls from a higher stage and has not yet touched the ground.

The third *Gunasthana* is known as *Misra*; it represents the stage of mixed attitude. It is caused by the rise of *Misra Mohaniya*. The aspirant in this stage is not firm in his convictions and wavers between right and wrong. This

state lasts for a short while only. After that the aspirant either goes down by adopting a wrong attitude (*Mithyadrsti*) or advances by taking a right one.

The fourth *Gunasthana* is *Samyagdrsti*, attained by the aspirant with the right attitude and a firm faith in truth. His passions (*Kasayas*) become weak in intensity and last for a short period only. In general, the person whose enmity or other passionate feelings last for more than a year is considered to be under the effect of *Anantanubandhi* and therefore not a *Samyagdrsti*. It is necessary for a Jain to purify his heart of all passions at least once a year. This is why the Jainas are so particular about observing the festival of *Paryushana*, which is an annual festival of self-purification and introspection.

A *Samyagdrsti* is expected to possess the following five virtues: *Sama*—natural tranquillity of soul caused by the subsidence of passions; *Samvega*—discrimination between right and wrong; *Nirveda*—aversion to sense pleasures; *Anukampa*—kind-heartedness and generosity; a natural desire to see everybody happy; *Astikya*—firm faith in truth. His heart is full of love for others. He tries to help miserable persons. Amitagati has beautifully depicted the *Samyagdrsti's* behaviour in the following lines:—

O Lord, may my soul cultivate the habit of friendship with all beings, of pleasure in seeing the virtuous, of kindness towards the afflicted and of indifference to opposition.

The fifth *Gunasthana* is *Desavirati*. The aspirant in the fourth was expected to have a right attitude but not to do anything on the practical side. He was not expected to observe any vows or to practise the restraints necessary for self-purification. This start is made in the fifth

*Gunasthana*. It is attained after subduing *Apratyakhyana-varana*, i.e., the second degree of passions. Here, the aspirant is expected to purify his heart every four months. He takes the vows of a householder and leaves off acts of gross violence, falsehood, theft, etc. In short, he is expected to refrain from all criminal acts and to obey the laws of the State.

In addition, he should fix limits for his possessions. He should prepare a list of everything he wants to own for his personal use and should not go beyond that limit. It is also expected that he should daily scrutinize that list and go on curtailing it. He should also fix limits in all directions for his economic or political expectations. Further a *Shravaka*, as the householder is called in this stage, observes some vows or penances for self-purification as daily or periodical duties. He is generous to a guest of good conduct and serves him with food and other necessities with a heart full of devotion.

The early Jain *Shravakas* held an honourable position in society as well as in the State. They were trusted by the State in confidential matters and approached by individuals for proper advice and other help. The *Uvasagadasa* describes the conduct of 10 householder devotees of Mahavira. They were City Fathers in a real sense.

The sixth *Gunasthana* is *Pranattasanyata*. The aspirant, through the fifth stage, is a member of society and carries out his duties and obligations to himself as well as to society. He enjoys family life and worldly pleasures in a moderately controlled form, not forgetting his duties and the supreme object. His character is well

balanced, without his resorting to either extreme—of laxity or complete renunciation.

In the sixth *Gunasthana* he leaves family life and joins the order of mendicants. He devotes his entire life thenceforth to the attainment of spiritual realization. He refrains not only from gross sins but from minor sins also. He may not kill any animal, harmful or not harmful. Similarly, he must speak no lie and not take even a trivial thing without asking permission of the owner; nor may he hold any property. The vows of a monk are called *Mahavrata*s (complete vows) in contrast to the *Anuvrata*s (partial vows) of a householder.

This stage is reached after subduing *Pratyakhyana-varana*, the third degree of passions. A monk is expected to purify his heart every fortnight. He has to observe *Pratikarmana* (repentance for sins committed knowingly or unknowingly) and other purifications daily. This stage is known as *Pranatta-sanyata* because the aspirant, though observing complete restraint is open to negligence or slips.

The seventh *Gunasthana* is known as *Apranatta-sanyata*. It should be remembered here that the third degree of passions was subdued in the sixth stage. After that there remains the fourth degree of *Sanjvalana* only. This is the mildest form of passions. It is compared with a line drawn in water; no sooner is it drawn than it vanishes. Similarly the passions of the *Sanjvalana* degree have no duration. Nevertheless their arising is not stopped completely. The aspirant in the seventh stage tries to control that also. This stage is called *Apranatta* because the aspirant is always sufficiently alert not to allow any slipping. Here the aspirant wins also three stronger types of sleep.



# JAINISM AND THE WAY TO SPIRITUAL REALIZATION\*

Dr. INDRA CHANDRA SHASTRI, M.A., Ph.D.

## II

**A**CCORDING to Jainism there are five types of sleep which are the effects of *Darsanavaraniya* : *Nidra*—ordinary sleep; *Nidra nidra*—sleep so deep that one is not able to open his eyes at once, even when awakened; *Pracata*—drowsiness; *Pracata pracata*—heavy drowsiness; and *Styanagrddhi*—somnambulism : speaking, walking and doing other actions while asleep. An aspirant in the seventh stage is free from the *Nidra nidra*, *Pracata pracata* and *Styanagrddhi* types of sleep.

The aspirant's alertness in the seventh stage is not permanent. It comes and goes according to the fluctuations of the mind. Consequently the aspirant struggles between the sixth and seventh stages. His position is compared with that of a log of wood moving up and down with the rise and fall of the waves.

The eighth *Gunasthana* is known as *Apurva karana*. The aspirant in the seventh stage was described as starting his struggle against slippings. He reaches the eighth stage in case he wins the struggle and finds himself fully

\* We publish here the second and last part of the paper on this subject prepared by *Dr. Indra Chandra Shastri*, M.A., Ph.D., and discussed on April 18th, 1954, at the Indian Institute of Culture, Basavangudi, Bangalore, under the chairmanship of *Shri M. A. Venkata Rao*, M.A. This meeting was one of those arranged jointly by the Institute and the Jain Mission Society, Bangalore, in celebration of Mahavira Jayanti Week.

equipped to subdue the remaining portion of the passions. The eighth stage is known as *Apurva* because the soul gets such purification as was never before achieved by him. Here for the first time he aims at complete victory over the passions.

This complete victory is effected in two ways. Some aspirants have put down their passions and complexes and feel perfect tranquillity on the surface. The repressed complexes, however, lie in the subconscious mind, only waiting for provocation to come to the surface. Others destroy the very root of those complexes, leaving no chance for them to rise again. The first type is known as *Upasana shreni* and the second as *Kshapaka shreni*. *Upasana* means repression and *Kshapaka* means destruction.

They are compared with two methods of purifying water. The sediment in water can either be removed permanently by filtering or can be precipitated to the bottom through a chemical process. In the latter case the slightest disturbance is sufficient to make the sediment reappear. Similarly, passions and complexes can either be removed for ever or repressed. In the first case the aspirant is in no danger of falling. In the second case the complexes lie dormant in the subconscious mind, awaiting provocation, when they rise again and the aspirant falls. The stories of great Yogins falling from a peak of high spiritual attainment confirm the possibility.

Up to the seventh stage the aspirant adopted mainly the path of *Kasayopasana*, i.e., partial repression or destruction and partial rise without the fruit-giving intensity (*Pradesodaya*). Thus the subduing of *Anantanubandhi*, etc., in previous stages did not mean

either their destruction or their complete repression but that they would rise without the fruit-giving potency. The aspirant in the eighth stage begins his self-purification by repressing or destroying them in reality. The soul is thereby enabled to reduce the effect of *Karmans* in respect of duration as well as intensity. This potential reduction is carried on in the following five ways :—

1. *Sthitighata*—Reduction of the duration of the stored-up *Karmans*.

2. *Rasaghata*—Reduction in fruit-giving intensity.

3. *Gunasreni*—Conversion of the *Karmans* of longer duration into those with a duration of not more than a *muhurta* (48 minutes).

4. *Guna sankrama*—Conversion of the *Karmans* of intensive degree into those of milder degrees.

5. *Anya-sthili-bandha*—Accumulation of new *Karmans* of very short duration and low intensity, into which those of longer duration and higher intensity are converted.

There are three feats (*Karanas*) which the aspirant undertakes gradually for this reduction :—

1. *Yathipravrtti karana*—Inclination of the soul towards repression or destruction without the actual step being taken.

2. *Apurva karana*—The first step toward complete subdual, through repression or destruction.

3. *Anivrtti karana*—Bringing the soul into such a state of purification that further progress becomes automatic. This progress is uniform and depends no longer on

individual effort. The eighth stage is known as *Apurva karana* on account of the second feat, in the form of five reductions. The aspirants in this *Gunasthana* are not necessarily at a uniform level of self-purification at the moment of their first entrance into it or in their further advance. There are innumerable degrees according to the status of individuals. For this very reason the eighth *Gunasthana* is known as *Nivrtti* also, showing the absence of uniformity in spiritual progress.

The ninth *Gunasthana* is known as *Anivrtti*. The aspirant, after reducing the stock of *Karman* through the means of *Sthitighata*, etc., comes to a stage when his progress becomes automatic. Consequently, all aspirants make a uniform advance. All of them are of the same status in the first and successive moments of their progress. This uniformity is known as *Anivrtti*.

These two *Gunasthanas* last not more than a *muhurta*. They are known also as *Badsra Sanparaya* (with great passions) in contrast to *Suksma Sanparaya* (with small passions), the 10th *Gunasthana*. Anger, conceit and crookedness are regarded as great passions in comparison with greed, which is recognized as the small passion. The first three continue up to the ninth stage only, but greed continues up to the 10th. At the end of the eighth stage the aspirant subdues six types of semi-passions also, namely, (1) laughter, (2) liking, (3) disliking, (4) fear, (5) grief and (6) hatred. But the end of the ninth he subdues the three types of sexual desire in addition to the *Sanjvalana* degree of anger, conceit and crookedness. Then, there remains the *Sanjvalana* degree of greed only, which is subdued by the end of 10th stage. The 10th *Gunasthana* is known as *Sukshma Sanparaya* on account of its subduing

all the passions except the *Sanjvalana* types of greed.

The 11th *Gunasthana* is *Upasanta-Mohaniya*, nearing the complete repression of *Mohaniya*. This stage lasts for a short period only, after which the repressed passions rise again and the aspirant falls. In his backward movement he may stop at the sixth, fifth or fourth stage or come down to the bottom. But this position does not last for an unlimited time. Within a specified period, known as *Ardha pudgala paravartana*, as the maximum, he makes fresh attempts with renewed strength and ultimately succeeds by adopting the course of *Kshapaka shreni*.

The 12th *Gunasthana* is *Kshinamohaniya*, showing the complete destruction of *Mohaniya*. The aspirant with *Kshapaka shreni* does not undergo the 11th stage but reaches the 12th direct.

The 13th *Gunasthana* is *Sayogikevalin*. At the end of the 12th the aspirant destroys other *Ghati Karmans* also and attains all four Infinities. He attains Infinite Knowledge, due to the destruction of *Jnanavaraniya*, Infinite Intuition, due to the destruction of *Darshanavaraniya*, Infinite Happiness, due to the destruction of *Mohaniya*, and Infinite Power, due to the destruction of *Antaraya*. The four *Aghati Karmans* continue up to the end of life. The aspirant in this stage is called *Arhat* or *Kevalin*, corresponding to the *Jivanmukta* of other systems. This stage is known as *Sayogin*, because the three *Yogas* or activities of mind, speech and body continue.

The 14th *Gunasthana* is known as *Ayogi Kevalin*, where these activities stop completely. This state corresponds to the *Asanprajnata Samadhi* of the Yoga system.

It is also known as *Sailesi*, indicating immovability, like that of the King of Mountains. The aspirant stays in this position for a short while only, namely, the period required for the pronunciation of five short vowels. At the end of it the soul shoots up like an arrow till it reaches the top of the universe. It rests there forever in the abode of liberated souls. This is how the search after the soul is consummated.

One can see from this description that spiritual development means gradual liberation of the soul from Karmic bondage. It is therefore necessary to mention briefly here the nature of bondage, its causes and the means of liberation.

Bondage means the accumulation of Karmic matter by the soul. The latter, when disturbed by certain activities, attracts the atoms of matter known as *Karma Varana*. These atoms are blended with the soul as water with milk and affect the soul by their chemical action. The question of how a material thing can have a chemical action on an immaterial thing is answered by the Jains on the basis that the soul under bondage is not quite immaterial. It is a blend of mind and matter. The pure soul in the state of salvation is never so affected. The question about the first relation between soul and *Karman* is ruled out by holding the relation to be without beginning and so not admitting a first moment. This is a common problem which all systems answer in the same way.

This bondage is classified into four types related to its nature, quantity, duration and intensity in fruit: *Prakrti-bandha*—regulating the varieties of *Karman* accumulated

in a certain activity; *Pradeshbandha*—regulating the quantity of particles of each variety; *Sthitibandha*—fixing the duration of a particular particle; and *Anubhagabandha*—regulating the intensity in fruit of a particular particle.

*Yoga* (the activity of mind, speech and body) and *Kasaya* (passions) are the means effecting this bondage. The first two *bandhas* are regulated by *Yoga* and the latter two by *Kasaya*. The number and nature of the particles to be accumulated are fixed according to the disturbance caused by the *Yoga*, and the enduring period as well as the intensity in fruit is fixed according to the degree of the passions. In the 13th stage the passions are destroyed completely. Still the Karmic influx continues, owing to the activities or the *Yogas*. But the particles accumulated in that stage are without the capacity of giving fruit or enduring for a period on account of their not being accompanied by passions.

An activity is either beneficial or harmful. Beneficial activity is not induced by passions. The Karmic accumulation resulting from it does not give bitter fruit. On the other hand, harmful activity causes such accumulation as puts the soul to suffering and miseries. Both types of activity are known as *Ashrava*, meaning the influx of *Karman*. It has five types: *Mithyatva* (wrong attitude), *Avirati* (indiscipline), *Pramada* (negligence), *Kasaya* (passions) and *Yoga* (three types of activity).

One has to refrain from all five types of *Ashrava* to check the Karmic influx. This checking is called *Samvara*. The aspirant aiming at complete freedom from Karmic bondage has to stop the new influx, as well as to work

through the accumulated stock. The process of this consummation is called *Nirjara*. Jain literature prescribes various penances and other practices for it, namely, 12 types of penances (*tapas*), 12 contemplations (*bhavanas*), four meditations (*dhyanas*), the vows of a monk and of a householder, and others. Kundakunda, Jinabhadra, Pujiyapada, Haribhadra, Shubha Chandra, Hema Chandra, Yashovijaya and other scholars have written systematic treatises on the subject.

The above is a short account of the process of self-realization as prescribed by Jainism. It is useful not only for salvation but also for a man who wishes to live a happy life by rising above the inner conflicts and complexes. It is regrettable that the supreme science of leading a happy life has been wrongly confined to transcendental purposes, on the assumption that its benefits are not connected with the present life. That is a wrong notion. A man, however materially rich he may be, will sooner or later have to learn this science if he seeks real happiness and wants to save himself from destruction. The fear of atomic weapons can be cast off only if a man learns to live amicably and peacefully. We hope that the United Nations and the individuals guiding the destinies of mankind will make the teaching of self-discipline an essential part of the study prescribed for the builders of the new world.



## JAINISM : A WAY OF LIFE

**Shri B. P. WADIA**

*If one is always humble, steady, free from curiosity and deceit; if he abuses nought; if he holds not to his wrath; if he listens to friendly advice; if he is not proud of his learning; if he finds no fault with any or ought; if he is patient with friends; if he speaks well even of a bad friend when he is absent; if he abstains from quarrels; if he is polite, gracious, calm and endeavours to gain enlightenment—then he is named “the well-behaved”.*

—Uttaradhyayana Sutra

The two wars have made the world very different. Those of us who lived and laboured before 1914 and after 1918 saw a great change in human outlook. With the end of the second war a different kind of world emerged in which the human individual has been deprived of his initiative to a very great extent. Karl Capek's visionary robot of the twenties is now strutting on the world stage. Men are not able to call their souls their own; they are made to think along lines drawn for them; they are invited to feel and use emotions for the glory of their state; the citizen in many countries exists for the benefit of his own government and his personal life is greatly narrowed and restricted. Hitler, who is reported to have committed suicide after his defeat, seems to have emerged a victor. Hitlerism is to the fore in the countries which won the war. Russia's roots in totalitarian soil have gained strength. The concept of the Welfare State is founded upon the idea that what is

good for or bad for the citizen is to be decided by the State. What does he know about his own welfare!

The dignity of the human individual has fallen. Alas, man himself has contributed substantially to the loss of his liberty; he has allowed himself to be cajoled and pushed into the almost slavish position which now is his. He has done this for the most part not self-consciously. The starting point is traceable to his false attitude to his religion. Loss of knowledge of religion and its true principles has brought in blind belief, superstition and irreligious living. Instead of becoming a way of life man's religion has become largely ritualistic observances, gesticulations and mummery. His spiritual and secular life are two different compartments. He is exploited by the politician today because he has allowed himself to be exploited by his priest for numerous yesterdays.

A better world will not be built until a sufficient number of men and women turn away from the outer religion of rites and ceremonies to the inner religion of life. Not church-going but living by the precepts of the Sermon on the Mount constitutes true Christianity. And what is true of Christianity is equally true of every religion, including Jainism.

Time is precious; we cannot afford to neglect or to postpone the refashioning of our religious life. By "we" the human individual is meant. Popes or purohits or sadhus are not to be depended upon for religious reformation. They have their own vested interests. Priests are the opponents of the Prophets and the human individual needs Mahavira and the Tirthankaras, and their peers of

other religious schools. Men and women have to recognize that true religion is the Way of Life. What they feel and think, what they say and do must be according to the precepts of the Elder Brothers, the Christs, the Buddhas, the Tirthankaras. Along this line alone must true religious renovation take place.

Is Jainism capable of imparting instruction in the science and art of living the life? We answer—Yes, emphatically—Yes. Of all the existing formal religious creeds Buddhism and Jainism contain the very best elements to enable men and women most promptly to become religious in the true sense of that word. It must be remembered, however, that both of these have a holy and hoary lineage.

The duty of the Jainas is to uphold the pure teachings of Mahavira and His illustrious predecessors. The world of today is in dire need of the moral precepts of those mighty philanthropists. The Jainas can do this, if a few Jainas, both men and women, combine to study together their own religious lore with a view to the personal application of the grand precepts, and then to promulgate by the spoken and written word what they have learnt, understood and practised. The old sayings and propositions have to be shown to be practical and profitable. The high standard of Jaina living must be shown to be superior to a standard of living depending on gadgets and the consuming of rich food and questionable drinks. The Jaina standard of high living would consist in simple living founded upon noble thinking.

Let us turn and point to some of the teachings of Jainism which are applicable even under modern condi-

tions and which carry within themselves the seeds of betterment not only for the individual practitioner but for the masses also. This war-torn world, governed by men of ambition and greed, will be saved in spite of itself by men of peace who carry in their hearts the instruction of the sages.

Ahimsa Paramo Dharmah  
Non-Violence is the Highest Religion.

The central teaching of Jainism may be quoted in the words of *Purusartha Siddhyupaya*: "*Ahimsa* is the non-appearance of attachment and other passions. Their appearance is *Himsa*—violence."

This is called "the summary of the Jaina scripture."

In our personal life, as in collective life everywhere, violence, open or disguised, is at work. War will never be banished and Peace will never be ushered in while violence courses in men's brains. Jainism makes a unique contribution not in proclaiming a Religion with Non-Violence as its centre, but in fully elaborating the technique of becoming non-violent. This is what the world needs today. There is a genuine appreciation of Gandhiji's Satyagraha; but to understand and live it, some wise practical instruction is necessary. Similarly the creed of Ahimsa held up by Jainism is known to the world at large. But the world needs men and women who have practised *Ahimsa*, who live by daily in all the affairs of life. Jainism has precepts which the world will more readily and enthusiastically accept when these are demonstrated by a few men and women who live the precepts without becoming monks or nuns.

The world of today does not need orders of monks and nuns; people are not willing to abandon the ties of home for those of heaven; they want to rise in their minds and hearts heavenward and live in the world to permeate it with the immortal influence. Therefore it is necessary for Jaina men and women to transform their homes into *Havelis* where the Power and the Learning and the Compassion of Mahavira and His illustrious predecessors can shine.

Next to the central doctrine of Ahimsa, Jainism facilitates a life of self-exertion because it rejects logically the pernicious belief in an anthropomorphic personal God. Believers in an extra-cosmic personal God naturally fall into the sin of dependance on such a God, pray to Him, try to propitiate Him and seek favours from Him, thus debasing their moral propensities and their will-power. No blind believer in a personal God can say as the *Ratna-Karadda-Shravakachara* asserts: "A dog becomes a Deva by virtue. A Deva becomes a dog by vice. From Dharma a living being attains prosperity and even such grandeur as beggars description."

If Jainism rejects the false doctrine of the personal God, it holds aloft the mighty and majestic truth of men becoming Perfect and Immortal God-Men, Tirthankaras—those who have crossed over the ford. Not god and gods and godlings teach and help mortals, but Jinas, those who have conquered their mortality by destroying ignorance and passion. What Tirthankaras have done, men can do today.

My Jaina brothers, you need to activate your inherent faith that Mahavira and the other 23 Jinas are alive and

are able to help us. A more penetrating consideration into the subject of Tirthankaras as Living Men who now and here love and labour for humanity will enlighten your faith and enable you to help yourselves and humanity in a rich way.

The Jaina community is well known for its wealth; it lacks not the spirit of charity. It has used its millions of rupees for alleviating suffering and misery; it has also not overlooked the spreading of the wealth of the Jaina-Dharma by publishing its texts and tomes; but something more fundamental and vital needs to be done. We need living of the Dharma not by monks but by lay men, not only in secluded monasteries but in homes, in shops and marts. To the financial gifts and the spreading of books which aid the human mind, should be added the active and vital power which emanates from pious men and women who study the lofty philosophy of the Jinas and practise its tenets. What does the *Uttaradhyayana Sutra* say? "Self is the one invincible foe, together with the four cardinal passions, (viz. anger, pride, deceit, and greed) making five, and with the five senses making ten."

Pride is the seed from which sprout numerous vices. It is the firstborn of Egotism. The *Sutrakrtanga Sutra* refers to sins committed by the proud; pride of caste, of family, of beauty, of intelligence, of success, of power, even pride of knowledge and, note, pride even of piety are condemned.

Who does not know that man has a dual nature—the lower is proud and selfish; its way of life is violent; the higher is non-violent—embodied *Ahimsa*. We have to fight, defeat and overcome the lower and the soldier who

will wage war and vanquish the enemy is our own higher nature which is of the substance of the Holy Jinas, the Enlightened Tirthankaras. They have developed the powers of that substance; we have still to do so.

“Though a man should conquer thousands and thousands of valiant does, greater will be his victory if he conquers nobody but himself.

“Fight with your self; why fight with external foes? He who conquers himself through himself, will obtain happiness.”—*Uttaradhyayana Sutra*.

Now the *Acharanga Sutra* has a very strange but encouraging teaching: “He who conquers one passion conquers many. And he who conquers many, conquers one.”

It is a strange law which all true mystics have pointed to: one moral weakness overcome and transmuted pushes out numerous cognate vices. Equally strange but true is the second clause. When numerous weaknesses are overcome our main, fundamental, moral and sin-creating weakness not only weakens but disappears.

Each man, each woman has in the lower, violence-fraught nature a foundational vice—pride, or lust, or vanity, or anger, or greed, or ambition, etc. For a whole incarnation the one besetting weakness work shavoc. In the higher nature is wisdom with its dual aspect—knowledge and intuition (*Jnana* and *Darshana* according to Jaina psycho-philosophy). It is by this Wisdom-Nature that the foibles, the frailties and the falsehoods of the carnal being are vanquished.

Now, in waging this greatest of all wars there comes a temptation: because we do not like to fight our own vices, the force of violence (*Himsa*) inherent in our lower nature finds ways and means to gain expression and outlet and so we become violent to others. Violence in deeds and words, in emotions and thoughts. Myriad are the expressions of violence. In many ways we use violence: there is violence at home and at places of business as well as in recreation; there is civic violence; there is social and political violence; there is violence against classes and castes and creeds. National and international violence means wars. All widespread expressions of violence spring from the seed of violence in the lower man. And because we have within our carnal mind the seed of *Himsa*—Violence, we attract to ourselves many types of violence from others—relatives and friends, employers and employees, and also from organized groups who use violence.

The Jaina foundational teaching is *Ahimsa*, and so it advocates very clearly the doctrine of “Resist not evil”; or, better-phrased, “Resist without resisting.” Others may be and are violent; true Jainas are prohibited from retaliation. So, the *Dasha-Vaikalika Niryukti* instructs definitely: “Subdue anger by forgiveness; conquer vanity by humbleness; overcome fraud with honesty; vanquish greed through contentment.”

The most prolific source of violence precipitating retaliation and generating hatred is speech. Words are living messengers and should be used thoughtfully. Angry speech, falsehood, bragging and the like are bad; but more dangerous, because more subtle and unrecognizable in their evil influence, are the words of persons who use religious lore for selfish ends.



“Though many leave the house, some of them arrive but at a middling position between house-holder and monk; they merely talk of the path to perfection. The force of sinners is talking.”—*Sutrakrtanga Sutra*.

And again says the *Uttaradhyayana Sutra*: “Clever talking will not work salvation; how could philosophical disputation do it? Fools, though sinking lower and lower through their sins, believe themselves to be wise men.”

So the greatest of all wars is with our selfish deeds, our false speech, our lustful feelings, our proud thoughts. And the warrior within, the Pure Kshatriya, is our own spiritual soul—the possessor of knowledge and of intuitive perception. In this idea we gain an explanation as to why Mahavira and the other Tirthankaras were of Kshatriya caste. The victorious Warrior attains to Brahmanahood and so the *Acharanga Sutra* says that “the Noble Ones preach the Law impartially.”

Now, our ordinary human nature likes to postpone the commencement of the Inner Life. When this inclination arises we must repeat the *Sutrakrtanga Sutra*:

“Know that the present time is the best opportunity to mend.

“The strength to start the Holy War against our lower and violent self is within.

“Freedom from bonds is in your innermost heart.”

—*Acharanga Sutra*

He who does not undertake this Holy Mission is not a Jaina, though he be born of Jaina parents and observe

Jaina rules of eating and drinking and such outer manifestations.

“The virtuous heroes of faith have chosen the great road, the right and certain path to perfection.”

—*Sutrakrtanga Sutra*

To entrench ourselves in right practice and develop right faith we must acquire the knowledge of true doctrine and, further, develop and feel devotion to those who know the Truth of *Ahimsa*.

Another excuse brought forward by men and women is this: “We have our obligations, our dharma to parents and children, to earn our livelihood, etc.” The Jaina teachers answer: Make karma and dharma avenues to practise daily and hourly *Ahimsa*.

“Not desirous of fine things, he should wander about, exerting himself; not careless in his conduct, he should bear whatever pains he has to suffer.

“If beaten, he should not be angry; if abused, he should not fly into a passion; with a placid mind he should bear everything and not make a great noise.

“He should not enjoy pleasures though they offer themselves; for thus he is said to reach discernment. He should always practise what is right to do in the presence of the enlightened ones.”—*Sutrakrtanga Sutra*.

It is fully recognized that to practise all this is most difficult. Our old habits, our educational and social upbringing etc., put many obstacles in our way but Jainism teaches that we could and should “practise the very

difficult Law according to the faith.” (*Uttaradhyayana Sutra*).

And how clearcut and strong is the *Purusartha Siddhyupaya*:

“Right belief is conviction in one’s own self. Knowledge is a knowledge of one’s own self. Conduct is absorption in one’s own self. How can there be bondage by these?

Sometimes people think that only when a Jaina man or woman gives up the world and becomes a monk or a nun can the Inner Life be lived. That is not the teaching. The householder, who earns his livelihood, and the housewife, who is the queen of the home, can and should attain to heavenly heights. Anyway, that ought to be a new dispensation, a new way of living the higher life.

This volume is published to honour the memory of a saintly teacher and reformer. The work of Shri Mahavira Jaina Vidyalaya owes a great debt to the Acharyaji. As a devout follower of the great Masters of Jainism, he set an example which all of us should follow—by practising *Ahimsa*. Non-violence, with the Tirthankaric *Virya*, the dauntless energy that fights its way to the supernal Truth.

## JAINA CULTURE\*

Dr. NATHMAL TATIA, M.A., D.Litt.

If we visualize the essential features of India's ancient civilization before and during the period of the advent of Tirthankara Mahavira and the Buddha, it will be found that a persistent search for higher values was in the atmosphere. Dissatisfaction with the social conditions and the religious ideals that prevailed was deepening. Philosophical doubts stirred the minds of the people who gathered round enterprising thinkers, or heretic teachers, as they were usually called. Tirthankara Parsva, who preceded Mahavira by about two centuries and a half, had already given an impetus to the movement which ascribed supreme importance to the sacredness and inviolability of life—a movement which had been recognized by Tirthankara Nemi who was, if we are to believe the Jaina tradition, a contemporary of Lord Krishna, the chief personality of the *Mahabharata* age. It was left to Mahavira and his disciples and followers to revitalize and propagate this movement on a more intensive and wider scale, and to give a new orientation to the social outlook and the philosophical quest of the age.

\* The cultural heritage of India is a closely woven fabric of many strands. One of these colourful strands is the contribution of the followers of Jainism. We publish here, in somewhat condensed form, the lecture given on this subject at the Indian Institute of Culture, Basavangudi, Bangalore, on January 5th, under the chairmanship of Shri K. Guru Dutt. The lecturer, Dr. Nathmal Tatia is a Professor in the new Institute of Buddhist Philosophy, appropriately located at Nalanda, the seat of one of the greatest universities of ancient India.

In the course of this movement, a huge literature, mainly religious and philosophical—composed in the prevalent literary languages as well as in classical Sanskrit—grew up in conformity with the spirit of Nirgranthism, for this was the earlier designation of the movement known as Jainism. Scientific subjects like astronomy and mathematics also received elaborate treatment in those compositions, as these were regarded as indispensable for a sound understanding of the ultimate purpose of life. Gradually the need of symbolizing the spiritual values was felt and found expression in Jaina sculpture and painting, which have an aesthetic peculiarity of their own. Thus the Jainas made their contributions to almost all spheres of Indian life. A comparative estimate of these contributions will be helpful for appreciating the value of Jaina culture.

Religion in Jainism is not blind faith. Nor is it emotional worship inspired by fear or wonder. It is the intuition of the inherent purity of consciousness, will and bliss of the self. The approximate Jaina equivalents of “religion,” all have as their common connotation: “intuitive love of truth.” This love of truth, though inherent in each self, requires spiritual exertion for its manifestation. Once manifested, it will lead the self to liberation sooner or later. The dawn of this intuition is accompanied by a radical change of outlook, enabling one to realize the utter unimportance of the world. This intuition is mystical in the sense that it comes as a momentary flash and demolishes, as if by magic, perverted assessment of worldly values and attachment to them.

Another feature of this religious experience is the intuition of the inviolability of the individual self. What

the Upanishads have achieved by recognizing the identity of the individual with the universe and Buddhism has accomplished by nonrecognition of the individuality itself, Jainism has sought to achieve by stressing this inviolability. This is the fundamental basis of disagreement between these three systems of thought.

The moral principles of Jainism are evolved in the light of the religious experience. The inviolable autonomy of the individual rules out subordination to another individual and, moreover, implies the principle of Non-violence as the natural determinant of social relationship. Thus society, according to Jainism, is a co-ordinated aggregate of autonomous units and depends for its own well-being upon that of every individual. No individual being subordinate to any other, and each being entitled to independent self-expression, Jainism rejects the patronizing of one individual or class by another. The gradation of society into classes, therefore, is not in keeping with the spirit of Jainism. It is even regarded theoretically as impossible for one individual to torture another, though this undeniably sometimes happens. It is, on the contrary, recognized that encroachment upon the autonomy of another individual means ultimately an encroachment upon one's own. The scripture thus declares: "Thou art he whom thou intendest to kill! Thou art he whom thou intendest to tyrannize over."<sup>1</sup> An individual accordingly is required for his own sake to refrain from violence.

This moral principle of non-violence presupposes several others for its realization. Of these, truthfulness,

1. *Acharanga*, 1.5.5.

non-stealing, celibacy and non-possession of property are the main ones. Thus necessity of these principles for the enthroning of the self in all its glory is too apparent to need elaboration.

Freedom of the self can be achieved only by recognizing the freedom of others. Falsehood and stealing both imply concealment and self-deception and so stand in the way of self-expression. These must therefore be abandoned and replaced by their opposites, which requires spiritual exertion. Thus one must be prepared to undergo extreme hardship in order to remain true to one's convictions and to earn one's livelihood by honest means. Truthfulness means faithfulness to one's own conscience and non-stealing means non-acceptance of what is not earned or obtained by honest means. In its positive aspect, non-stealing implies creative labour for one's livelihood.

Celibacy has been assigned a place of supreme importance in almost all the systems of Indian thought. It is not merely a formal negation of sensuality, but a strenuous effort to gain self-sufficiency and self-satisfaction.

The principle of non-possession means non-attachment to worldly things. Belief in the higher life, freedom from worldly ambition, and the mutual co-ordination of needs are needed for the cultivation of this principle. Rightly understood and practised, it promotes the growth of an equitable social order which in its turn provides scope for the moral virtues.

**Not only Jaina ethics but also Jaina philosophy is based on recognition of the individual as an autonomous**

rational being. Jaina philosophy therefore rejects all absolute claims, conceding to them only a partial validity. The maker of such claims rejects other approaches as aberrations, failing to recognize the autonomous rationality of his fellow thinkers. The Jaina philosopher finds in such intolerance the seed of the mutually hostile systems of philosophy. He attempts to synthesize these conflicting systems into one philosophy which recognizes their findings as so many aspects of the self-same reality. This is *Anekantavada* or non-absolutism.

The Jainas have, moreover, attempted to classify the different philosophical views into a number of types which are known as *Nayas*. Thus the Nyaya-Vaisesika system, which regards the diverse traits of a thing as numerically and qualitatively different from one another and also from the substratum on which they rest, belongs to the type known as *Naigama Naya* or the pantoscopic approach to reality. Similarly the Vedantist, who accepts existence as applying only to the One Reality and dismisses the diverse characters as unreal appearances, affiliates himself to the type called *Sangraha Naya* or the way of synthetic approach. In the same way that system which approaches reality from the analytic point of view may be called *Vyavahara Naya*. Jainism classifies similarly the other types of thought, whose advocates all expose themselves to the charge of extremism and fanaticism, in so far as they assert their several findings to be exclusive or mutually incompatible. The Jaina philosopher regards them all as only partially true and attempts to synthesize all these glimpses into one comprehensive vision of the whole reality.

A common thread thus runs through the Jaina



religion, moral code and philosophy. And this continuous development of the religious experience contributed much to the spiritual, moral and intellectual culture of our country.

The Jainas played a very important part first in the development of the ancient Prakrit languages, as also of the Dravidian languages of the South: Tamil and Kannada. Somewhat later they adopted Sanskrit to elucidate the contents of the original Prakrit canon and gradually produced a vast Sanskrit literature comprising valuable works on almost all subjects of the day: philosophy, logic, grammar, lexicography, poetics, politics, folk stories, mathematics, astronomy and astrology. Indian literature in all its branches is thus indebted to the achievements of Jaina authors.

As regards the Prakrit canon, it can be compared to the Pali *Pitika* of the Buddhists in respect of subject-matter, method of exposition of cardinal tenets, compilation of religious and philosophical doctrines and the evidence which it affords as to the social, political and economic conditions of ancient India.

The Sanskrit literature of the Jainas contains a number of the leading philosophical and literary classics of India's ancient heritage. Umasvati, Siddhasena Divakara, Samantabhadra, Akalanka, Vidyānanda, Haribhadra and Hemachandra, made contributions which are enduring landmarks in the development of Indian thought and culture.

As regards the Jaina influence in the South, the laborious researches of Burness, Buhler, Burgess, Hoernle,

Jacobi and Lewis Rice have almost conclusively proved that the Jainas profoundly influenced the political, religious and literary institutions of that part of India. The *Kural*, an ethical poem of considerable importance in ancient Tamil literature, was composed about the 1st century A.D., by Saint Tiruvalluvar, who was definitely a sympathizer with Jainism.<sup>1</sup> It is also now almost certain that the *Tolkappiyam*, an authoritative work on Tamil grammar which is perhaps the earliest among the Tamil texts extant was composed by a Jaina author.<sup>2</sup> Among the other important Tamil works of Jaina authorship may be mentioned the *Naladiyar* and the like, composed during the early centuries of the Christian Era.

The austere life of the Jaina saints greatly appealed to the Dravidians, as did their love for the languages of the South. In the words of Frazer: "It was through the fostering care of the Jainas that the South seems to have been inspired with new ideals and literature, enriched with new forms and expressions."<sup>3</sup> The period immediately following the age of the *Kural* was characterized by the growth of literature, mainly under Jaina auspices. The "Augustan Age" of Tamil literature was the period of predominance of the Jainas in intellect and learning, though not in political power.<sup>4</sup> Jainism became the religion of some of the Pandyan Kings.<sup>5</sup> In the 7th century A.D., on account of their persecution in the territory under the Pallava and Pandya Kings, the

1. *Vide, Jaina Literature in Tamil. By A. Chakravartt. pp. 14-19.*

2. *Ibid., pp. 10-13.*

3. *Literary History of India, pp. 310-11.*

4. *Early History of India. By V. A. Smith, 1914.*

5. *Studies in South Indian Jainism 1922, Pt. I, p. 58.*

Jainas migrated to Sravana Belgola in Mysore. There they sought refuge under the Ganga Rulers who extended to them their patronage.

The few who remained in the Tamil land led an obscure life devoid of all political influence in the country. Nevertheless they retained in full their intellectual vitality which had in earlier times produced such classical works as the *Kural*. Thus, during this period of **Jaina** obscurity, *Valaiyapati*, *Silappadikaram* and *Jivaka Shintamani*, three of the five Tamil Mahakavyas, were composed by **Jaina** authors. Among the minor *Kavyas* composed by **Jainas** *Yashodhara Kavya*, *Chudamani* and *Nilakeshi* are important. Moreover, the **Jainas** continued to enrich the vocabulary of Tamil by introducing large numbers of Sanskrit derivatives and bringing them into conformity with Tamil phonetics.

The **Jainas** rendered valuable and extensive services to Kannada literature also. In the words of the Rev. F. Kittel, they wrote "not only from sectarian motives but also from a love for science, and reproduced several scientific works in Kanarese."<sup>1</sup>

In the 10th century A.D., the Golden Age of **Kannada** literature, the greatest **Jaina** poets were writing. Thus Ponna, a **Jaina** saint upon whom the Rashtrakuta King Kannara conferred the title *Kavichakravarti*, composed *Shantipurana* and *Bhuvanaika Ramabhyudaya* during the period. Next we come to the great poet. Pampa, regarded as the father of **Kannada** literature. Pampa was followed by Ranna, Court poet of the Karnataka Emperor Thaiiapa and his son Satyashraya who succeeded him. He composed

1. *Indian Antiquary*. 1875. Vol. IV, p. 15.

many works, of which only two have survived, *Gadayuddha* and *Ajita Tirihankara Purana*.

Another great Jaina writer of Kannada prose and poetry in that century was Chamundaraya, who, besides being an able administrator and warrior, was a patron of Ranna, among others. It was he who had the colossal image of Gomateshvara carved at Sravana Belgola.

Among the later-Jaina authors we may mention Naya-chandra, the author of *Mallinatha Purana* and *Rama chandra charita Purana*; Brahmashiva, the author of *Samayapariksha* and Nayasena, the author of *Dharmamrta*.<sup>2</sup>

The Jaina influence on Telugu deserves careful investigation. Practically no research has been done on the subject and we look to competent scholars for enlightenment in this unexplored region.

Very little research, moreover, has been done on the Jaina contributions to science. But from even the little that has been done it is apparent that they achieved memorable success in this field also. Referring to the Jaina classification of animals, Dr. Brajendranath Seal remarks :—

...Umasvati's classification of animals... is a good instance of classification by series, the number of senses possessed by the animal taken to determine its place in the series.<sup>2</sup>

And as regards the Jaina contribution to the atomic

1. *I am deeply indebted to Prof. K. S. S. Dharanendraiya of Bangalore for my acquaintance with the Jaina contribution to Kanada literature.*
2. *The Positive Science of the Ancient Hindus, 1915. p. 188.*

theory, the same authority writes :

"The most remarkable contribution of the Jainas to the atomic theory relates to their analysis of atomic linking, or the mutual attraction (or repulsion) of atoms, in the formation of molecules."<sup>1</sup>

For an assessment of the Jaina contribution to mathematics we may refer to the valuable paper of Dr. Bibhutibhusan Datta, published in the *Bulletin of the Calcutta Mathematical Society*.<sup>2</sup> A correct appreciation of the Jaina achievements in science requires patient research by scholars trained in different sciences.

The Jainas were also great patrons of art. Indian art, both Northern and Southern, owes to them a number of remarkable monuments. And in architecture their achievements are greater still.<sup>3</sup> Elliot in his *Hinduism and Buddhism* gives a comprehensive idea of the Jaina art and architecture of Northern India when, referring to the Satrunjaya Hill, he says :—

On every side sculptured chapels gorgeous in gold and colour stand silent and open; within are saints grave and passionless behind the lights that burn on their altars. The multitude of calm stone faces, the strange silence and emptiness, unaccompanied by any sign of neglect or decay, the bewildering repetition of shrines and deities in this aerial castle suggest nothing built with human purpose but some petrified spirit world.<sup>4</sup>

As single edifices illustrating the beauty of Jaina art, both in design and patient elaboration of workmanship, the temples of Mount Abu may be mentioned.<sup>5</sup>

1. *The Positive Science of Ancient Hindus*, 1915, p. 95.

2. *Vol. XXI, No 2, 1929.*

3. *Cf. La Religion Djaina. By Guerinot, p. 279.*

4. *1, p. 121.*

5. *Jainism in North India. By C. J. Shah, p. 246.*

In South India, too, idol worship and temple building on a grand scale have to be attributed to Jaina influence.<sup>1</sup> There the vast Jaina remains of mutilated statues, deserted caves and ruined temples at once recall to our mind the greatness of the religion in the days gone by.<sup>2</sup> Moreover the colossal monolithic Jaina statues of the South, such as that of Gomateshvara at Sravana Belgola, are among the wonders of the world.

The Jaina contribution to painting also is not negligible. There are remains of beautiful paintings in some of the Jaina caves at Udayagiri and Khandagiri. It is, however, in illuminated manuscripts that this Jaina art finds its fullest expression. Referring to such paintings of the 15th century A.D., the late great art critic, A. K. Coomaraswamy, remarked :—

The Jaina art of painting is one of pure draughtsmanship; the pictures are brilliant statements of the facts of the epic, where every event is seen in the light of eternity. . . . There is no preoccupation with pattern, colour, or texture for their own sake, but these are achieved with inevitable assurance in a way that could not have been the case had they been directly sought. The drawing has in fact the perfect equilibrium of a mathematical equation, or a page of composer's score. Theme and formula compose an inseparable unity, text and pictures form a continuous relation of the same dogma in the same key.<sup>3</sup>

The light and casual handling manifest in these paintings, does not imply a poverty of craftsmanship, but perfect adequacy and is "the direct expression of a flashing religious conviction and of freedom from any material

1. *Studies in South Indian Jainism, I, p. 77.*

2. *Ibid., p. 79.*

3. *Catalogue of the Indian Collections in the Museum of Fine Arts, Boston, Part IV. p. 33.*

interest.”<sup>1</sup> It was, however, at the hands of Shalivahana—the great artist who flourished in the reign of that great connoisseur, the Mogul Emperor Jehangir—that the Jaina paintings attained their consummation. In the private collection of Shri Narendra Singh Singhi of Calcutta, there is a manuscript of *Shalibhadracharita* illuminated by this artist with more than 20 paintings, some of which are of superb execution.

Jainism has thus significantly enriched Indian culture in the fields of ethics, philosophy, literature, science and aesthetics.

1. *Catalogue of the Indian Collections in the Museum of Fine Arts, Boston, Part IV, p. 34.*





## GLORY OF JAINISM

Shri CHIMANLAL J. SHAH, M.A.

Of all Indological studies, Jainism has been particularly unfortunate in that the little that is done for it stands in vivid contrast with the vast undone.

We shall not attempt to relate here, neither shall we venture to sketch in outline, the mighty developments of the dogmas, the institutions and the doctrines of this great religion. Ours will be an attempt to follow the fortunes of a people, stout and sturdy, great and glorious, both in making a history for themselves and for their religion, and to estimate, in however tentative and fragmentary a fashion, the intrinsic worth of their contribution, particularly to the rich and fruitful cultural stream of India.

“The history of ancient India,” says a modern historian, “is a history of thirty centuries of human culture and progress. It divides itself into several distinct periods each of which, for a length of several centuries, will compare with the entire history of many a modern people.”<sup>1</sup> In these “thirty centuries of human culture and progress,” the Jaina contribution is a solid synthesis of many-sided developments in art, architecture, religion, morals and the sciences; but the most important achievement of the Jaina thought is its ideal of *Ahimsa*—non-violence—towards which, as the Jainas believe, the present world is slowly, though imperceptibly, moving. It was

<sup>1</sup> .Dutt, *Ancient India*, p. 1.

regarded as the goal of all the highest practical and theoretical activities, and it indicated the point of unity amidst all the diversities which the complex growth inhabited by different peoples produced.

It is really difficult, nay impossible, to fix a particular date for the origin of Jainism. To the Jainas, Jainism has been revealed again and again in every one of these endless succeeding periods of the world by innumerable Tirthankaras. Of the present age the first Tirthankara was Rishabha and the last two were Parsva and Mahavira. Nevertheless, modern research has brought us at least to that stage, wherein we can boldly proclaim all these wornout theories about Jainism being a latter offshoot of Buddhism or Brahmanism as gross ignorance or, to repeat, as erroneous misstatements. On the other hand, we have progressed a step further, and it would be now considered a historical fallacy to say that Jainism originated with Mahavira. This is because it is now a recognized fact that Parsva, the twenty-third Tirthankara of the Jainas, is a historical person, and Mahavira like any other Jaina enjoyed no better position than that of a reformer in the galaxy of the Tirthankaras of the Jainas.

Coming to the reformed Jaina Church of Mahavira or Jainism as such, it spread slowly among the poor and the lowly, for it was then a strong protest against caste privileges. It was a religion of equality of man. Mahavira's righteous soul rebelled against the unrighteous distinction between man and man, and his benevolent heart hankered after a means to help the humble, the oppressed and the lowly. The Brahmana and the Shudra, the high and the low, were the same in his eyes. All could equally effect their salvation by a holy life, and

he invited all persons to embrace his catholic religion of love. It spread slowly—as Christianity spread in Europe in the early days—until Shrenika, Kunika, Chandragupta, Samprati, Kharavela, and others embraced Jainism during the first few glorious centuries of Hindu rule in India.

If by atheism we understand the belief that there is no eternal supreme God, creator and Lord of all things, Jainism is atheistic. The Jainas flatly deny such a supreme God, but they believe in the eternity of existence, universality of life, immutability of the Law of *Karma*, and supreme intelligence as the means of self-liberation.

The other characteristic feature of Jainism is the doctrine of *syadvada* or *anekantavada*. This unique feature of Jaina philosophy has been considered as the outstanding contribution of the Jainas to Indian logic. "The doctrine of *Nayas* or standpoints is a peculiar feature of the Jaina logic."<sup>1</sup> It is common with all religions to insist upon and provide for perfect knowledge. Every religion tries to teach man to go beyond the phenomenon. Jainism does the same, and with this difference, that it does not recognise the real from a restricted point of view. No better example of the clarity, subtlety and profundity of the Jaina intellect could be given.

Regarding the literary contribution of the Jainas, it would take a fairly big volume to give a history of all that they have contributed to the treasures of Indian literature. They have developed at all times a rich literary activity. They have contributed their full share to the religious, ethical, poetical and scientific literature of ancient India.

1. *Radhakrishnan, Indian Philosophy, I, p. 298.*

All the species are respected in it, not only those which have an immediate bearing on the canonical writings—that is to say, the dogmatic, the moral, the polemic and the apologetic—but also history and legend, epic and romance and lastly the sciences, such as astronomy and above all sciences like astrology and divination.

In the realm of art, the elaborately carved friezes in the cave temples and dwellings on the Udayagiri and Khandagiri Hills, the richly decorated *Ayagapatas* and *Toranas* of the Mathura find, the beautiful free-standing pillars on the mountain masses of Girnar and Satrunjaya, the admirable architecture of the Jaina temples of Mount Abu and elsewhere, and the pictorial remains evolved under the austere influence of Jainism are sufficient to evoke the interest of any student of Indian history. They combine in them the Triune Entity of Indian art—a sublime union of the purely decorative, the realistic and the purely spiritual. In the words of Dr. Guerinot, “The Hindi art owes to them a great number of its most remarkable monuments. In the domain of architecture, they have reached a degree of perfection which leaves them without a rival.”<sup>1</sup>

In conclusion, if *Ahimsa* may be generalised as the fundamental ethical virtue of Jainism, *Syadvada* may be described as the central and unique feature of Jaina metaphysics, and the explicit denial of the possibility of a perfect being from all eternity with the message of “Man! thou art thine own friend,” as the centre round which circles the Jaina ritual. All this combined with the ideal of *Ahimsa* teaches :

1. Guerinot, *La Religion Djaina*, p. 279.

He prayeth well, who loveth well  
Both man and bird and beast  
He prayeth best who loveth best  
All things both great and small

Coleridge

and that is why a Jaina always says:

खामेसि सव्वजीवे, सव्वे जीवा खमंतु मे ।  
मिती मे सव्वभूएसु, वेरं मज्झं न केणइ ॥

“I forgive all souls; let all souls forgive me. I am on friendly terms with all; I have no enmity with anybody.”



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