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## THE DOCTRINES OF JAINISM

The doctrines of Jainism can broadly be divided into three categories : Metaphysics, Philosophy and Ethics, which are being concisely dealt with in this chapter.

### A

#### METAPHYSICS

##### *The Nine Cardinal Principles (Navatattvas) :*

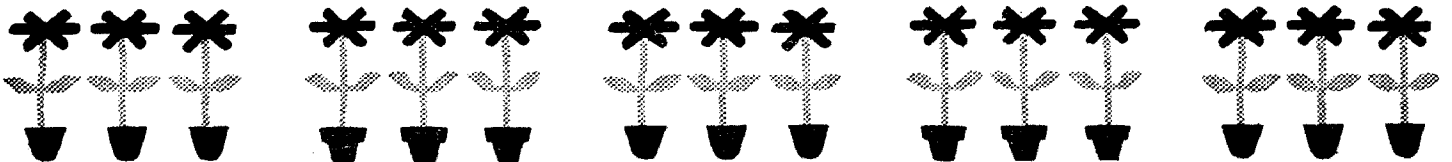
The principal aim of Jainism is the attainment of the freedom of the soul by its perfect evolution. But it is not possible to achieve the evolution of the soul unless one knows what the soul is, what its intrinsic attributes are, how it has been compelled to bear the agonies of existence in its wheeling from birth to birth, and by what means it can be freed from this wheeling. And in order to know all this, one has also to acquire knowledge of the constituent elements of this world, their mutual relations, the why and the how of the soul's bondage, and the means of its release. All this knowledge is classified as nine Tattvas or cardinal principles in Jainism. They are : (1) Jiva or conscious Soul, (2) Ajiva or inconscient Matter, (3) Āsrava or the influx of Karma, (4) Bandha or bondage, (5) Punya or virtue, (6) Pāpa or sin, (7) Samvara or arrest of the influx of Karma, (8) Nirjarā or exhaustion of Karma, and (9) Moksha or liberation. The two principles of Jiva and Ajiva comprise all the objects of the world. The other seven principles explain how the Jiva or conscious soul is bound by Ajiva or inconscient Matter, what is the nature of the bonds, and by what means they can be got rid of.

##### *The Conscious Soul (Jiva) :*

The first principle is Jiva. The essential attribute of the Jiva is consciousness; in other words, that which possesses consciousness is Jiva. Infinite Knowledge, vision, power, bliss etc. are also the attributes of Jiva. Each Jiva has an independent existence, and the number of the Jivas is infinite. The Jivas are of two kinds : Samsāri or mundane and Mukta or liberated. Those that have attained to Nirvāna by exhausting all Karmas are called Mukta (free) or Siddha (perfect). They are also called liberated souls. They are endowed with infinite knowledge, infinite vision, infinite power and infinite bliss; and they never come back to this mortal world. The supreme and ultimate goal of every terrestrial being is to attain liberation. The Jiva is also termed Jivāstikāya.

##### *The Mundane Souls (Samsāri Jivas)*

Samsāri Jivas are those that have been passing through birth and death and have not yet attained liberation. They are born as Devas (Gods), Mānavas (men), Nārakas (beings of hell) and Tiryakas (birds, beasts, insects, vegetation etc.); and when the sands of their lives run out,





they die and are born again. So long as they do not attain salvation, they have to bear the agonies of birth, decay and death. The Samsāri or mundane Jivas have been divided into five categories according to the number of the senses they possess, such as Edendriyas, Dwindriyas, Trindriyas, Chaturindriyas and Panchendriyas.

#### *Sthavara Jiva :*

Creatures that have only one sense, the sense of touch, and no other, are called Edendriyas. They are also called Sthāvaras, because they are devoid of the power of locomotion. The Sthāvara Jivas are again divided into five classes : Prithwikāyas i.e. clay, stone, metal etc.; Apkāyas i.e. water, dew, snow etc.; Agnikāyas i.e. fire, burning coal etc.; Vāyukāyas i.e. air, storm, whirlwind etc.; and Vanaspatikāyas i.e. trees, creepers, herbs etc. Earth, stones etc., all kinds of water, all kinds of fire, all kinds of air, and all kinds of trees etc. in their natural states, are Jivas embodied in earth, water, fire, air and vegetation.

#### *Trasa Jiva :*

The other four kinds of Jivas from Dwindriyas to Panchendriyas are called Trasa, because they are endowed with the power of locomotion.

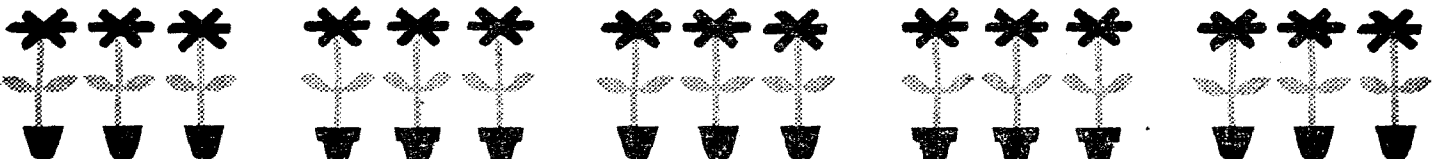
The Dwindriya Jivas, such as worms, leeches etc., have two senses : the sense of touch and the sense of taste. The Trindriya Jivas, such as ants, lice etc., have the sense of smell along with the above-mentioned two senses. Chaturindriya Jivas, such as bees, drones etc. have the sense of sight along with the above-mentioned three. Panchendriya Jivas, such as men, beasts, birds, Gods and the beings of hell, have the sense of hearing in addition to the other four. According to the Jaina scriptures there are seven hells. Those who commit gross sins enter into hell after their death and have to undergo unimaginable sufferings. There are many kinds of Gods living in different heavens or Swargas. Some of them possess more strength, happiness, influence and lustre than the others; particularly the Gods of the Anuttar Vimāna excel all others in these attributes. The Gods live so long that they are usually considered as immortal, though in point of fact, no Gods are really immortal. The Jivas comprising the first four categories have no mind, so they are called Amanaska. Gods, beings of hell, men, beasts, birds etc. possess the mind, and are, therefore, called Samanaska Jivas, though their mental development is not of the same order.

#### *Matter (Ajiva) :*

The second cardinal principle is Ajiva or Matter. The Ajiva possesses characteristics which are contrary to those of the Jivas, that is to say, it is devoid of consciousness. Ajiva is of five kinds : (1) Dharmāstikāya, (2) Adharmāstikāya, (3) Akāshāstikāya, (4) Pudgalāstikāya, and (5) Kāla or Time. All these five substances are eternal.

Dharmāstikāya is a substance which contributes to the movements of the Jivas and Pudgalas (Matter). But for it, neither the Jivas nor the material objects could have been mobile. That is why it is known as the indispensable aid to motion or mobility. It is formless, inconscient and pervasive of the entire Loka or Universe.

Adharmāstikāya is a substance which helps the Jivas and Matter to stop their motion, if they are so inclined. That is why it is known as an aid to stability or stoppage of motion. It is also formless, inconscient and pervasive of the whole Loka. Akāshāstikāya furnishes subsisting



space to Jivas, Pudgalas (Matter) and all things. It pervades all Loka and Aloka, and is formless and inconscient.

All objects, big and small, made of atoms, are called Pudgalāstikāya. The smallest, indivisible particle of Matter is called an atom. The whole material world is made up of atoms and objects composed of atoms. The material objects are infinite in number. Form, taste, smell, touch, sound, are the characteristics of the material substance. Though the atoms are not apprehended by our senses, yet they too have form, taste, smell and touch.

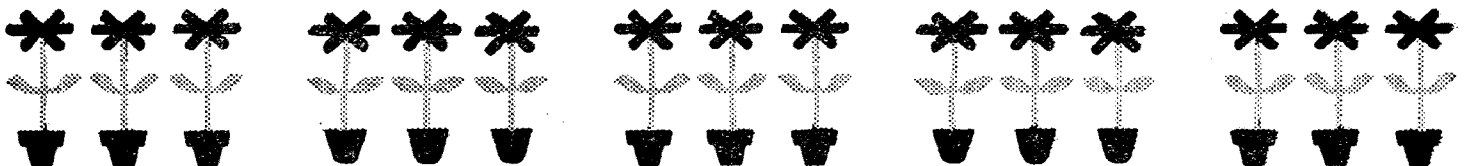
The word Astikāya used in connection with Jivāstikāya, Dharmāstikāya, Adharmāstikāya, Akāshāstikāya and Pudgalāstikāya, has a special significance. The word Asti means that which always exists; and Kāya means a substance having many Pradeshas i.e. spatial points. A Pradesha is the minutest, indivisible section of a thing. A combination or aggregate of such indivisible sections forms Kāya. Astikāya means a substance which always exists and have many indivisible pradeshas or sections. Because the Jivas, Dharma, Adharma, Akāsha and Pudgalas are made of the combinations of the smallest indivisible pradeshas, and are permanent substances, so each of them is called an Astikāya.

Kāla or Time is an imaginary thing—it has no real existence. It is deduced from the movements of the sun, moon, stars etc. The smallest indivisible fraction of the present time is called Samaya. In Jaina metaphysics the word Samaya has this special connotation. The past is dead and gone, the future does not yet exist, that is why it is the present time alone that is called Samaya. Kāla is limited to only one Samaya, that is to say, it has only one pradesha (fraction) and not a combination or Pradeshas, and is not, therefore, included in the Astikāyas. The imaginary combinations of such infinitesimal Samayas are variously classified as Avalikā, moment, day, night, fortnight, month, year etc. According to another view, it is held that Kāla or Time too has a real existence, it is not something imaginary. It has the size of an atom, and is called Kālānu. Because each Kālānu exists separately in a distinct pradesha or fraction of space (Akāsha), it is not called Astikāya. It is instrumental in the metamorphoses of Jiva and Pudgala (Matter). It too is formless and inconscient.

So far I have described the Jiva and the Ajiva, the two essential principles which constitute the whole universe. What follows will give an idea of how the Jiva gets enmeshed in Karma and wanders in the worlds, and how it can be liberated. It will thus be an exposition of the remaining seven principles.

*Asrava (The Influx of Karma) :*

The third principle is Asrava. The causes which lead to the influx of good and evil Karma for the bondage of the soul are called Asrava. To put it briefly, Asrava is an attraction in the Jiva towards sense-objects. Mithyāttwa (perverted belief or ignorance), Avirati (want of self-restraint), Pramāda (inadvertance), Kashāyas (passions like anger, vanity, deceitfulness and avarice), and Yoga (activities of mind, speech and body)—these are the five causes of the influx of good and evil Karmas, and so they are known as Asrava. Himsā or violence, Asatya or untruth, Chaurya or stealing, Maithuna or sex indulgence and Parigraha or attachment to sense-objects etc. also cause the bondage of the soul by Karma and, therefore, they too are Asrava.



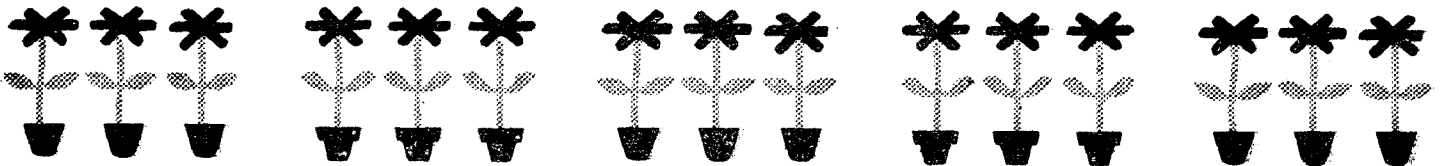
*Vandha (Bondage) :*

The fourth principle is Vandha. It is the envelopment of the soul by the Skandhas or aggregates composed of innumerable particles of certain categories of Karma. There is a particular type of particles which, being attracted by the ignorance of the Jiva, the action of its mind, speech and body, and its reactions of attraction and repulsion, attach themselves to the soul and shroud it. These particles are called particles of Karma Varganā. In its essential nature the soul being pure, transparent, conscious and incorporeal, logically it cannot be bound by corporeal and unconscious particles; but from times immemorial it has undergone this bondage by forms kārmic matter. It is a bondage mysterious and timeless. This kārmic envelope is called in Jaina parlance Kārmana-sharira. In some Indian philosophies it is called Linga-sharira. The Jiva is encased in the Kārmana-sharira from times immemorial, and, in consequence, subject to the impulses and reactions, caused by Karma. Attracted by these impulses and reactions, new kārmic atoms of Matter are constantly following in and attaching themselves to the kārmic envelope of the Jiva, and it is as a result of this instreaming and accumulating Karma that the Jiva has to whirl on the wheel of Samsāra and pass through the alternating experiences of pleasure and pain.

Kārmic Matter attaching itself to the soul assumes four forms : (1) Prakriti-vandha (2) Sthiti-vandha, (3) Anubhāva-vandha, and (4) Pradesha-vandha. When kārmic Matter attaches itself to the soul, its development is determined by the then action of the Jiva's mind, speech and body, that is to say, by the goodness or badness, intensity or dullness of that action; and it assumes a nature having the capacity to cover up certain specific attributes of the soul. This form of bondage is called Prakriti-vandha. It develops infinite variants in itself according to the differing energies of the mind, speech and body of the Jiva. But roughly they can be subsumed under eight heads : (1) Jñānāvarniya, (2) Darshanāvarniya, (3) Vedaniya, (4) Mohaniya, (5) Āyu, (6) Nāma, (7) Gotra, and (8) Antarāya.

Jñānāvarniya Karma covers up the soul's power of knowledge. Darshanāvarniya clouds its power of perception. Vedaniya Karma overcasts its intrinsic, infinite and unhorizoned bliss and makes the Jiva feel the evanescent pleasures and pains of the world. That which generates delusion in the Jiva in regard to its own true nature and makes it identify itself with or be attached to a not-self, is called Mohaniya Karma. The Karma which engulfs the soul's eternal poise in its unconditioned self-being and compels the Jiva to assume a body for a fixed period of time in each successive birth, is called Āyu Karma. That which eclipses the soul's formlessness and constrains it to put on forms, and under whose influence the Jiva comes to have perfect or deformed limbs, fame or obloquy, and various other representations of itself, is called Nāma Karma. That which covers up the soul's superiority to the worldly distinctions of high and low, and forces it to be born in superior or inferior strata of human society, is called Gotra Karma. And that which envelops the soul's inherent force and obstructs the Jiva's free enjoyment of the riches of the world or its generosity in charity, is called Antarāya Karma. There are many subdivisions of these eight principal categories of Prakriti Vandha, but it would be beyond our present scope to dwell upon them.

The Kārmic matter which adheres to the soul for a long or short space of time according to



the intensity or dullness of the Jiva's passions like Rāga (attraction) or Dwesha (repulsion) etc., is called Sthiti-vandha.

What fruits, good or bad, acute or dull, the kārmic matter will produce is determined at the time of the Vandha by the varying degrees of the reactions of the passions (Rāga, Dwesha etc.) of the Jiva. The vandha that is pregnant with the power of producing such fruits is called Anubhāva-vandha or Rasa-vandha.

The number of the kārmic particles that are drawn towards the Jiva for attaching themselves to it is determined by the nature of the Jiva's mind, speech and body, that is to say, if the action is on a large scale or intense, the number of the kārmic particles is large, if it is on a small scale or lacking in intensity, the number is small. This particular kind of vandha of a varying magnitude is called Pradesha-vandha.

#### *Punya (Virtue) :*

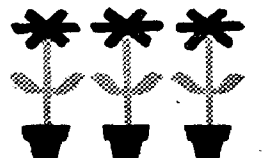
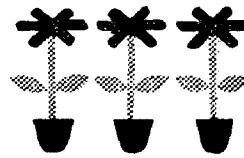
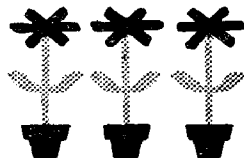
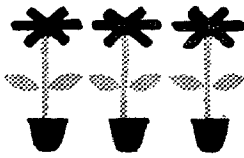
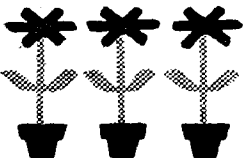
The fifth principle is Punya or virtue. The Kārmic-vandha which is brought about by the good or righteous action of the Jiva's mind, speech and body, and is pregnant with the potentiality of bearing happy fruits, is called Punya. Auspicious Karma attaches itself to the Jiva as a result of the letter's works of charity, such as the gift of food, drinking water, accommodation, bedding, clothes etc. to the monks, its pious resolutions, and homage to the Tirthankaras, the religious gurus etc. As fruits of one's righteous Karma, one comes to possess physical and mental happiness, health and beauty of the body, property, fame etc.

#### *Papa (Sin) :*

The sixth principle is sin, which is the very contrary of Punya or virtue. Sin is the bondage of Karma which is brought about by the evil actions and reactions of the mind, speech and body of the Jiva, and contains in itself the power to produce evil or unhappy results. Violence, telling of lies, stealing, sexual incontinence, attachment to the objects of enjoyment, anger, self-conceit, deceitfulness, avarice etc. are the evil propensities which entail the Jiva's bondage to the Karma of sin; and the painful consequence of this kārmic bondage is suffering from various physical ailments, deformed or ugly body, birth in the animal life, as beast, bird, insect etc., birth in hell, or poverty and privation. The soul, shrouded in sinful Karma, cannot progress in self-evolution, but gets more and more entangled in kārmic matter and drifts like a waif in the endless flux of Time. These two principles of virtue and sin are, in a sense, two different aspects of the Vandha principle; so, some exponents of Jaina philosophy include them in the Vandha principle, thus reckoning the principles as seven, and not nine.

#### *Samvara (Arrest of the Influx of Karma)*

The seventh principle is Samvara. The methods by which the Asrava or influx of Karma is arrested are called Samvara. It is a principle contrary to Asrava. It is achieved by an undeviating practice of the discipline of mind, speech and body, religious meditation, suppression of desire, forgiveness, tenderness, purity of thought, truthfulness, austerities, renunciation, detachment, chastity, abstention from evil action and avarice; and by thinking that the world is impermanent and the body full of filth, and that one has to suffer alone the sweet-bitter fruits of one's own Karma.





### *Nirjarā (Elimination of Karma) :*

The eighth principle is Nirjarā. It means the sloughing off or elimination of the coating of Karma from the soul. It has been said above that the Karma which has once attached itself to the soul becomes active when it is time for it to bear fruit, and is subsequently exhausted; but if one fails to throw it out just before it starts bearing fruit, it becomes difficult to attain liberation, for, new Karma flows in by the actions and re-actions of the old Karma while it begins bearing fruit. Therefore, it is necessary for those who aspire for liberation to exhaust all Karma by the prescribed means of meditation, contemplation etc. This process of exhaustion or elimination of Karma is called Nirjarā. Nirjarā is effected by rigorous austerities, which are of two kinds : external and internal. Fasting, abstemiousness, suppression of desire, renunciation of the Rasa or pleasure of the palate, physical mortification and sitting, tucked up, in a solitary place—these are the six kinds of external austerities. Penance, humility, nursing the sick and ailing monks, study of the scriptures, giving up of all attachment to the body, and contemplation—these are the six kinds of internal austerities.

### *Moksha or Liberation :*

The ninth or final principle is Moksha or liberation. The soul's recovery of its own eternal self by the complete exhaustion or elimination of all Karma is Moksha or Mukti. When the soul breaks out of the karmic envelope, it realises its innate attributes of infinite knowledge, infinite perception, infinite power, infinite bliss, and infinite light, and ascending to the crest of the "Loka", remains there immersed in the termless beatitude of its unconditioned existence—it never returns again into the wheel of material existence made up of birth, decay and death. Ascent is the natural movement of the soul. Stripped of the covering of Karma, the pure soul wings straight upwards and settles upon the highest region of the Loka, that is to say upon the farthest frontiers of Dharmāstikāya and Adharmāstikāya. This state of the soul is the liberated or perfected state—this is Nirvāna. As a lamp lit in a house irradiates the whole house with its light, and if other lamps are lit, their lights too mingle with each other and remain there, so the liberated souls, which are each an effulgence, mingle with each other and remain on the crest of the Loka for ever. For them there is no return to the agony of mortal existence.

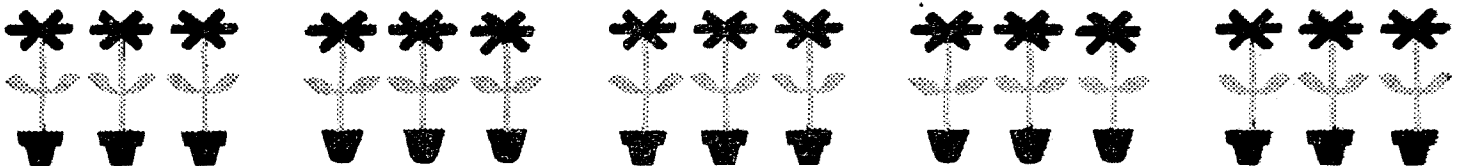
What is Karma; how it adheres to the soul; how, developing and fructifying, it determines the movements—the coming and staying and passing—of the Jiva, and its happiness and suffering etc.; and how the soul becomes free by Nirjarā or the shuffling off of all Karma—these things have been minutely analysed and exhaustively described in the sacred books of Jainism. What is given here is just a brief outline, and nothing more.

### *Triratna or the Three Gems :*

I have dwelt in brief upon the nine essential principles including the last principle of liberation. Now I propose to give an idea as to how liberation is attained. A simultaneous practice of Samyak Darshana or right faith, Samyak Jñāna or right knowledge, and Samyak Chāritra or right character and conduct leads to liberation. These are three gems of Jainism.

### *Samyak Darshana or Right Faith :*

Samyak Darshana is also called Samyaktva. It is a faith in the nine essential principles



(Nava-Tattwa) and an attitude of unbiased approach to the real nature of things. It can also be called Veveka-drishti or discriminating perception. Deluded by ignorance, the Jiva ordinarily takes falsehood for truth and truth for falsehood. The faith-directed attitude of consciousness that can perceive truth as truth and falsehood as falsehood is Samyak Darshana or Samyaktwa. The spiritual life of the Jiva begins only when Samyaktwa emerges out of the darkness of its ignorance. The Jiva, then, develops an aspiration to know the Truth in its essential principles, to renounce what is unwholesome and impure, and to accept all that is high and noble and conducive to its spiritual progress. This is the state of Samyak Darshana.

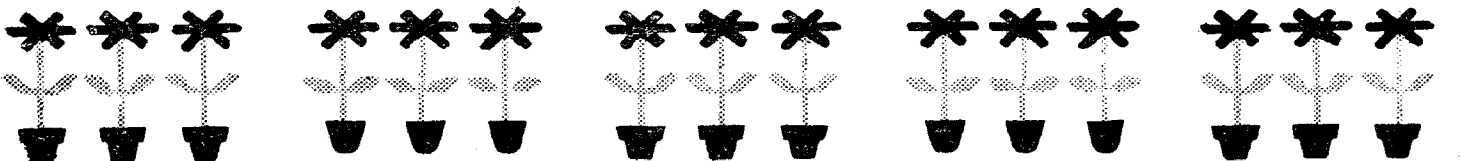
*Samyak Jnāna or Right Knowledge :*

There is some form of knowledge in every Jiva, but so long as Samyak Darshana has not evolved in it, that knowledge can only be a wrong or false knowledge, which is only a form of ignorance. It is only after the emergence of the Samyak Darshana that knowledge can become true knowledge; for, in the absence of Samyak Darshana, the Jiva lacks the power of knowing the real nature of things, and hence what knowledge it has already acquired cannot be called true knowledge. It is only after Samyak Darshana has evolved that the knowledge of the Jiva can be called Samyak Jnāna or right knowledge.

Knowledge is of five kinds : Mati-jnāna, Shruta-jnāna, Avadhi-jnāna, Manahparyāya-jnāna and Kevala-jnāna. The knowledge which is acquired by means of the sense organs and the power of the mind is called Mati-jnāna. That which is acquired by the study of words and their meanings is called Shruta-jnāna. Like Mati-jnāna, Shruta-jnāna is also acquired by means of the senses and the mental powers; and the Shruta-jnāna of a thing cannot be had unless there has already been Mati-jnāna of it. But the scope and nature of Shruta-jnāna is wider and more distinct than those of Mati-jnāna, for Shruta-jnāna comprehends a study of words and their meanings. The knowledge which is acquired by study of books and scriptures and by listening to men of wisdom, is also called Shruta-jnāna. The knowledge by which one can know all embodied objects within certain limits of Space, and without the help of the mind and the senses, is called Avadhi-jnāna. It is a kind of spiritual knowledge. When this knowledge develops, one can see, even with one's eyes closed, all things which are not formless, within certain boundaries of Space. The knowledge by which, even without the help of the mind and the senses, one can know the psychological movements of the creatures within certain fixed limits, is called Manah-paryāya-jnāna. This too is a kind of spiritual knowledge. The knowledge by which, without any aid whatever of the mind and the senses, one can know all things contained in the Loka and the Aloka, all things past, present and future, possessing form and without form, and in all their attributes and categories, is called Kevala-jnāna. This is spiritual knowledge par excellence. When the four kinds of Karma—Jnānavarāniya, Darshanāvarāniya, Mohaniya and Antarāya—are completely exhausted, the intrinsic knowledge of the soul, the Kevala-jnāna, reveals itself. This state of knowledge of the soul is called the Jivan-mukta state. Once this state is realised, the Jiva is sure to attain Mukti or Nirvāna (liberation) when the remaining span of its life comes to an end. The Tirthankaras were, in this sense, Jivanmuktas, and endowed with Kevala-jnāna—all-knowing and all-seeing.

*Samyak Charitra (Right Character and Conduct) :*

Self-discipline, renunciation, repression of the senses and unblemished conduct are called





Chāritra. The self-discipline, renunciation etc., practised after the development of Samyak Chāritra. The five major Vratas practised by the monks, the tenfold religious observance of the Yatis, the seventeen forms of self-discipline, the twelve Vratas enjoined upon the lay disciples—all these are included in Samyak Chāritra. Chāritra is of two kinds : one is based upon a total and absolute, and the other on a partial renunciation. As I have said before, a total and unreserved renunciation is precognised for the monks, and a partial renunciation for the householders.

The seventeen constituents of Samyak Chāritra are : renunciation of each of the five kinds of Āsrava—violence, untruth, stealing, sexual indulgence and craving for the possession of things; detachment from each of the five sense-objects—sounds, touch, form, taste and smell; quelling of each of the four principal passions—anger, self-conceit, deceitfulness and avarice; and the threefold discipline of subduing the evil propensities of mind, speech and body. A perfect and synthetic practice of Samyak Darshana, Samyak Jnāna and Samyak Chāritra inevitably leads to liberation. These are the three priceless gems of Jainism.

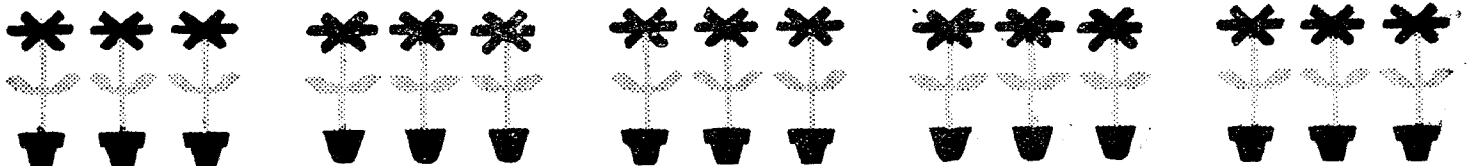
Samyak Darshana, Samyak Jnāna and Samyak Chāritra are inter-related, and depend upon each other for their perfection; that is to say, if the faith (Darshana) is not purified, there is no possibility of the development of pure knowledge; and if the faith and knowledge have not become pure, conduct cannot be pure and flawless. Any one or even any two of these three gems cannot lead to liberation. Even perfectly pure faith and knowledge, unaccompanied by pure conduct, fail to lead to liberation. It is, therefore, by a simultaneous perfection of right faith, right knowledge and right conduct that one can attain to liberation, and not otherwise. It is extremely difficult to realise anything like perfection in conduct and character on account of the perpetual seduction of the sense-objects; that is why, the religious books of the Jainas lay so much stress on the purity of conduct. Unless one practices to perfection the five major vows (Mahāvratas)—non-violence, truthfulness, non-stealing, chastity and non-possession—one can never attain to a perfect purity of character and conduct. The Jaina ideal of monkhood is an unimpeachable perfection in living, that is to say, in character and conduct; and it is non-violence that is the bed-rock of perfect conduct.

#### *Creation—Eternal and Infinite :*

Jainism regards the world as beginningless and eternal. It cannot conceive of a time when the world first sprang out of a Supreme Being, and when it will return to it. According to it, everything in the world is undergoing constant change, but nothing ever perishes and disappears out of existence. All objects in the world are created and destroyed as a result of the modifications of the two cardinal principles of Jiva and Ajiva (conscious soul and unconscious matter), but the essential substance remains as it is—it never vanishes out of existence.

#### *The Birth and Wanderings of the Jiva :*

All embodied beings are compounded of the conscious soul and unconscious matter, and so long as a total separation does not take place between the two, the beings have to wander in the worlds. The principal theme of Jainism is to propound the means by which this rupture can be effected, and the conscious soul can be liberated from the thralldom of Matter. Ahimsā (non-violence), Samyama (self-control) and Tapasyā (austerities) are the means by which every human being can advance towards his spiritual freedom.





*The Supreme Fulfilment of Man :*

As, in Jainism, there is no conception of a Supreme Being, Creator of the universe, there is no room in it for any theory of Avatārahood or God-appointed prophethood. The great men who have attained spiritual freedom were nothing but men like us. They had developed their souls by a steady practice of self-discipline through many lives ; and any man, if he has the will, can do like-wise. Human birth is the only condition of perfect spiritual development ; even the gods are incapable of this perfection.

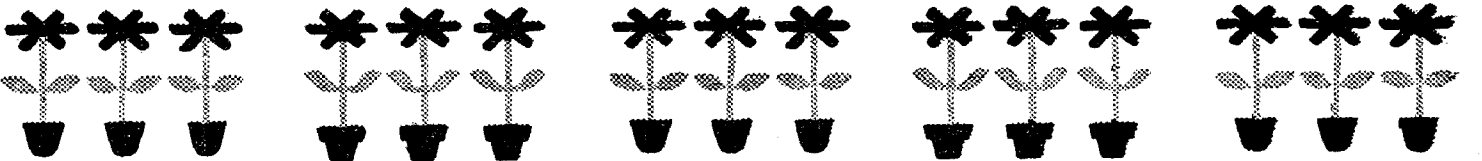
B

PHILOSOPHY

The Jaina Philosophy is commonly known as Syādvāda. Syādvāda or Anekāntavada views things from many angles and reveals their true nature by embracing their different aspects and attributes. Syāt in the word Syādvāda means “may be”, or it may be taken to mean “somehow” or “relatively to”. The real sense of the compound word, Syādvāda or Anekāntavada can, therefore, be said to be objective realism—viewing things under their diverse aspects by a multiple or many-sided vision. Every real object or Dravya is subject to the triple operation of birth, persistence and dissolution. This triple operation goes on at all times in an uninterrupted simultaneity in every object. The part of a thing which is stable or persistent is its very substance, and the part which is mobile and changing is its modification. A thing in the form of a substance, is permanent, but as a modification of that substance, it is impermanent. Substance and its modifications are neither completely different nor completely identical, which implies that every object possesses many attributes. Syādvāda is nothing but admitting all these contrary aspects and attributes objects from different points of view. By the absolute or categoric predication of a particular attribute one cannot arrive at the truth of a thing, for all existent things are complex and composite in their qualities, Syādvāda or Anekāntavāda is that method of dialectic which reveals all the aspects of a thing by admitting from diverse standpoints its conflicting or self-contradictory attributes.

By means of Syādvāda one can acquire the knowledge of the true nature of every object viewed in different perspectives. The same man may be variously known as a father, a son, an uncle, a nephew etc. In relation to his son, he is a father, but in relation to his own father, he is a son ; in relation to his nephew he is an uncle, but in relation to his uncle, he is a nephew. He is immortal in relation to his soul, mortal relation to his body. An earthen pot is at once permanent and transitory. The object called pot is transitory, but the substance of which it is made is eternal, for the particles composing clay or earth will always endure in some form or other—they can never perish. A gold necklace is transitory, but the metallic substance called gold is permanent, for the necklace can be broken and moulded into another form, and yet its substance called gold will abide unaltered in its essence. Thus all objects of the world come into existence and perish, but in their essential substance they remain unchanged ; they are, therefore, at once permanent and impermanent. The essential substance is stable and permanent, but its modifications are impermanent—they are subject to constant mutation.

An absolute or exclusive predication of a particular quality ; or aspect of a thing cannot bring out the truth of its composite nature. A certain person is only a father and not a son—such an exclusive predication cannot be true, for besides fatherhood the person possesses other attri-



butes also, such as sonhood etc. If a blind man, touching only a leg of an elephant, tries to prove that the elephant has the form of a pillar, he cannot be right. Therefore, it can be safely asserted that the real nature of a thing can be revealed only by Anekāntavāda or many-sided and comprehensive predication, and not by Ekāntavāda or an exclusive and unilateral predication.

The septuple formulation of Syādvāda is called Saptabhangi. Each form is headed by the word, "syāt". If an attribute of an object has to be predicated, it must be done in such a way as not to nullify the possibility of affirming a contrary attribute. If the imperishability of a thing is to be predicated, it must be formulated in such a way that it does not do away with the possibility of predicating the contrary attribute or perishability or transience. It is for this reason that the word "syāt" (somehow or may be) has to be used in the predication of every object. For example, "may be the pot is imperishable"—this undogmatic predication leaves room for a contrary predication of the perishability of the pot.

The septuple formulation is follows :—

- (1) syāt asti (may be it is)
- (2) syāt nāsti (may be it is not)
- (3) syāt asti nāsti (may be it is and is not)
- (4) syāt avaktavya (may be it is unpredictable)
- (5) syāt asti avaktavya (may be it is and is unpredictable)
- (6) syāt nāsti avaktavya (may be it is not and is unpredictable)
- (7) syāt asti nāsti avaktavya (may be it is, is not, and is unpredictable)

This is called Saptabhangi.

## C ETHICS

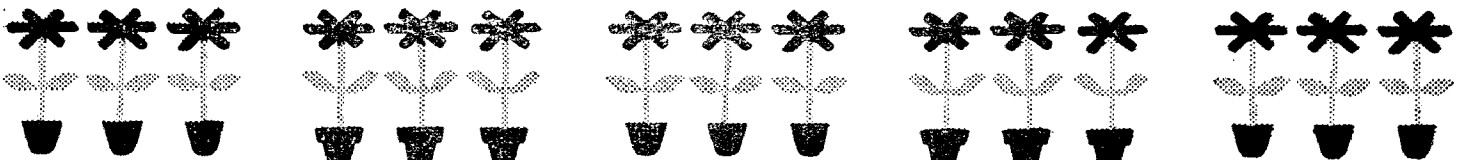
### *The Sādhus and their Mahāvratas :*

It has been already mentioned that, while preaching Jainism, the Tirthankaras founded a four-fold community of monks (Sādhus), nuns (Sādhvis), lay brothers (Shrāvakas) and lay sisters (Shrāvikas). In this fourfold community the Sādhus or monks are the highest in rank. Those who renounce the world and lead the life of contemplative mendicancy are called Sādhus, and such females are Sādhvis. The Sādhus and Sādhvis or monks and nuns observe fully, in thought, word and deed, and all through their lives, the five major vows or Mahāvratas : non-violence (Ahimsā), truthfulness (Satya), non-stealing (Achaurya), chastity (Brahmacharya), and freedom from all craving for worldly possessions (Aparigraha).

The Sādhus maintain an attitude of compassion and equality towards all creatures. Himsā or violence means killing a creature, torturing it, or forcing it to do something etc. To desist from doing violence is Ahimsa or non-violence.

The Sādhus themselves do not commit any violence by thought, word or deed, nor do make others commit it, nor do they approve of any violence committed by others, This is the first Mahāvrata or great vow. This is called Ahimsa or Prānātipāta Viramana-vrata.

The Second major vow is a total abstention from falsehood. It is called truthfulness or Mrishāvāda Viramant-vrata. The Sādhus always speak the truth. They have to refrain from



speaking the truth which is likely to lead to some kind of Himsā or violence, in such a case they had better hold their peace. If a man is subject to anger, greed, fear or the habit of poking fun or cracking jokes, there is every chance of his having to tell a lie; that is why it is enjoined upon the Sādhus to renounce anger, greed etc. They do not indulge in falsehood or hypocrisy either in thought, word or deed; nor do they make others indulge in it, nor approve of others' indulging in it.

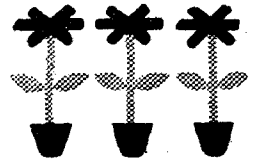
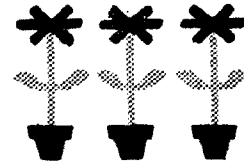
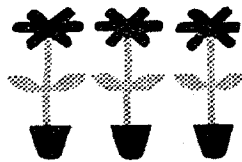
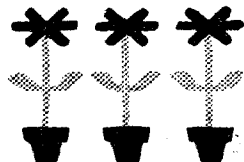
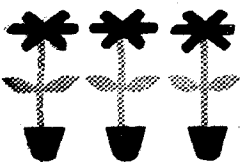
The third major vow is non-stealing. It is also called Adattādāna Viramana Vrata. The Sādhus do not commit any form of stealing. They do not take anything not given them by its owner. They do not make others take such a thing, nor do they approve of others' taking it. While taking alms, they are particular about the quantity they accept, so that it may not be more than what is just required. Acceptance of more than the required amount renders them guilty of stealing.

The fourth major vow is Brahmacharyya or chastity. It is called Maithuna Viramana Vrata. The Sādhus give up all forms of sexual enjoyment in thought, word and deed. They do not themselves indulge in sexual pleasures, do not make others indulge in them nor do they approve of others indulging in them. They strictly eschew all thought of the sexual pleasures they may have had as householders. They do not sit or lie down on a seat for bed used by a woman. They do not eat palatable food or any food that is likely to excite carnal desires. These are some of the severe rules the Sādhus or monks follow in their practice of the fourth great vow.

The fifth major vow is non-possession or Aparigraha. It is called Parigraha Viramana Vrata. The Sādhus renounce all possessions, such as all kinds of wealth, grains, land and other immovable properties, house etc. They do not themselves possess these things, do not ask others to possess them, nor do they approve of others possessing them. They practise the fifth great vow by giving up all attachment in thought, word and deed to all objects of sound, sight, smell, taste and touch.

The Jaina Sādhus practise also ten virtues or Yatis, which are called Yati-Dharma or the virtues of a self-controlled Sādhu : forgiveness, (Kshamā), humility (Mārdava), candour (Ārjava), non-covetousness (Nirlobhatā), poverty (Akinchanatā), truthfulness (Satya), self-restraint (Samyama), austerities (Tapasyā), inner and outer purity (Shaucha), and chastity (Brahmacharya).

They have to subdue the wild impulses of their minds, speech, and bodies. They have to be always alert and vigilant in the observance of three Guptis or rules of self-discipline. The first is Manogupti, which means inhibition or elimination of evil and impure thoughts, and the initiation of a train of good thoughts. The second, Vachanagupti, means a restraint over one's speech, or, if necessary, the observance of total silence. The third, Kāyagupti, is a regulation of all the movements of one's body. Again, the Sādhus have to observe five Samities : Iryyā Samity, Bhāshā Samity, Eshanā Samity, Ādāna Nikshepa Samity, and Utsarga Samity. They have to walk with care, so that they may not tread upon any creature—this is Iryyā Samity. To be restrained in speech and speak only what is true and beneficial, is Bhāshā Samity. To procure with care and caution only the food which is pure, harmless and necessary for the maintenance of the body, is Eshnā Samity. To take and keep things with care is Ādāna

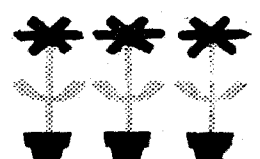
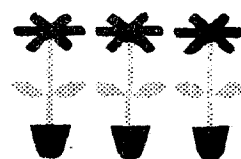
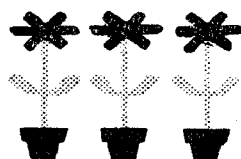
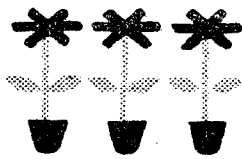
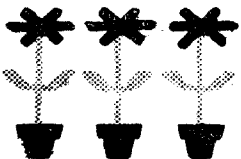


Nikshepa Samity. And to be careful in the disposal of excrements, urine, cough, rags etc. so that they may not fall upon or injure any sentient being, is Utsarga Samity.

They observe equality towards all, friends, foes etc. They do not take any food after nightfall, do not use any kind of conveyance, live by begging, do not accept money, and do not collect and hoard anything for themselves. These are some of the hard rules of self-control they strive to practise.

To inhibit the train of evil thoughts and engage the mind in good thoughts the Sādhus have to practise twelve kinds of meditation :

1. Life, youth, wealth and property, everything is impermanent; therefore, one should not be attached to them-this thought-current is called Anityabhāvanā or meditation on the impermanence of all worldly things.
2. As none can save a deer from the jaws of a lion, so none can save a man from the clutches of disease and calamity. This kind of thought is called Asharana Bhāvanā or meditation on the forlorn helplessness of man.
3. In this world there is none who is really my kindred, friend or enemy. In the unnumbered succession of my lives, I may have had various relations with every creature. This is the strange, peculiar nature of the world. This kind of thought is called Samsāra Bhāvanā or meditation on the transitoriness of human relations.
4. Alone was I born and alone must I die. It is I alone and none else who have to suffer the consequences of my deeds. This kind of reflection is called Ekattwa Bhāvanā or meditation on the solitariness of individual existence.
5. The body and the soul are distinct and separate from each other. The body is unconscious and the soul conscious. This is Anitya Bhāvanā or meditation on the separateness of the soul from the body.
6. The body is made up of impure substances such as blood, flesh etc. and full of faeces, urine etc. One should never be attached to such a body. This is Ashuchi Bhāvanā or meditation on the intrinsic impurity of the body.
7. Attached to the senses, if I remain engrossed in the enjoyment of worldly objects, it will entail my bondage to Karma and produce harmful consequences. This is Āshrava Bhāvanā or meditation on the influx of Karma into the soul.
8. To resort to good thoughts in order to rid oneself of evil propensities is Samvara Bhāvanā or meditation on the cessation of the influx of Karma.
9. To reflect upon the various evil consequences of Karma and think of exhausting all accumulated Karma by contemplation and austerities is called Nirjarā Bhāvanā or meditation on the elimination of all Karma.
10. To reflect upon the real nature of the universe and its fleeting appearances is called Loka Bhāvanā or meditation on the impermanence of the world.
11. In this phenomenal world attainment of right faith and an immaculate character is a rare achievement. This kind of thought is called Bodhidurlabha Bhāvanā or meditation on the difficult nature of the knowledge and perfection to be attained.



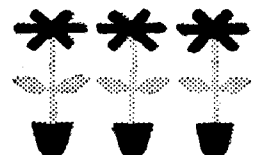
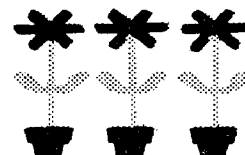
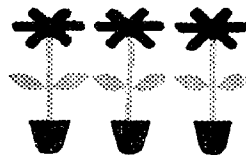
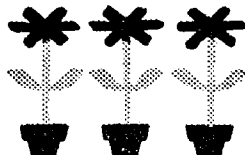
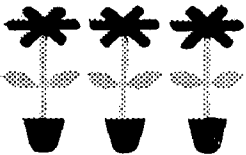
12. Religion is the only refuge in this world of the triple agony of birth, decrepitude and death. This is Dharma Bhāvanā or meditation on the sustaining and saving power of religion.

By these meditations the monks have to turn their minds from evil thoughts. The nuns or Sadhwis also observe the same strict vows and rules of conduct as the monks. It is these monks and nuns who practise self-control and have given up all desires and earthly possessions that deserve to be ranked as Gurus or spiritual teachers.

*Lay Brothers (Shrāvakas) and Lay Sisters (Shrāvikās)*

Male householders following Jainism are called Shrāvakas and female householders Shrāvikās. They do not adopt the life of a recluse by renouncing the world, but live in it, earning their livelihood by honest means and performing the householders' religious duties. They are expected to possess seriousness, a limpid serenity of nature, modesty, straightforwardness, kindness, impartiality, an admiring openness to the good qualities of others, humility, gratitude, benevolence etc. There are the twelve Vratas or vows prescribed for them :

1. Sthula Prānātipāta Viramana Vrata, which means not to kill, injure or give trouble deliberately to any innocent Trasa creature.
2. Sthula Mrishāvāda Viramana Vrata means not to speak such lies as may cause harm to others. This vow also demands that one must abstain from the gross forms of lying like denying a pledge or a trust, bearing false witness in a law court, representing somebody's property as one's own or as belonging to a third person, hiding other's defects and drawbacks, sing false praises of a bride or a bridegroom etc.
3. Sthula Adattādāna Viramana Vrata is abstention from stealing. The theft of somebody's things or the evasion of due taxes, or such stealing as entails censure at the hands of one's society or punishment by the ruling power, must be eschewed.
4. Sthula Maithuna Viramana Vrata interdicts all kinds of sexual intercourse except with one's duly married wife; and it imposes strict bounds within which enjoyment even with one's wife has to be kept.
5. Parigrahaparimāna Vrata is to impose certain limits upon the possession of wealth, grains, animals and other forms of property, and restrict one's enjoyment of them within those limits. It forbids all infringement of the limits.
6. Dik-parimāna Vrata is to keep within certain fixed limits one's journeys in different directions for trade and other purposes.
7. Bhogopabhoga Parimāna Vrata is to restrict within certain bounds the enjoyment of the necessary material objects of daily use, such as food, clothes, house etc. The objects that can be enjoyed once only are called Bhogya, such as food; and those that are of constant or frequent use are called Upabhogya, such as clothes, house, furniture etc.
8. Anarthadanda Viramana Vrata—The sins that are committed thoughtlessly, without any reference to one's personal need or the benefit of one's family, are called Anarthadanada. Abstention from such sins is called Anarthadanda Viramana Vrata. It is undertaken as a safeguard against doing many unnecessary wrong things, such as giving of arms, poison etc. to others; instigating birds and beasts to fight among themselves, counselling others



to do vicious acts, engaging in evil thoughts or immoral activities etc.

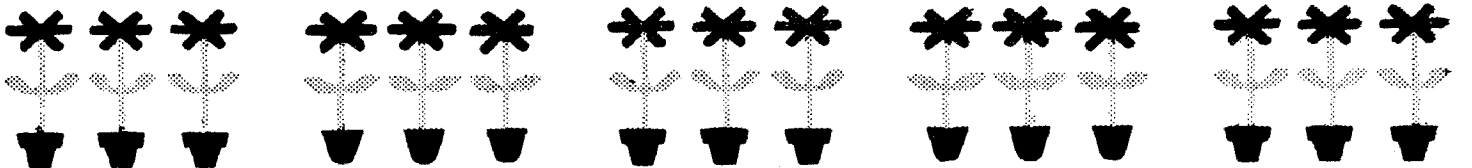
9. Sāmājika Vrata—By this vow the layman undertakes to sit quietly for 48 minutes at one place and give up all sinfull activities and calmly meditate on the soul or chant hymns, quelling all evil propensities of one's mind, speech and body, and observing equality towards friends, foes and all creatures.
10. Deshāvākāshika Vrata—This vow requires one to restrict further the scope allowed by the previous Dikparimāna Vrata, and the restriction varies according to the daily needs of one's life.
11. Paushadha Vratra—According to this vrata the Shrāvaka has to live the life somewhat like that of an ascetic for a whole day or for a whole day and night or for whole night only by fasting, giving up all worldly pre-occupations and engaging in religious contemplation. Because this vrata promotes and nourishes one's religious life, it is called Paushdha or nourishing.
12. Atithi Samvibhāga Vrata—It means giving food, clothes etc. to Sādhus and Sādhwis.

Of these twelve Vratas, the first five are called Anuvratas or minor vows, because they are less difficult and rigorous than the Mahāvratas or major vows of the monks; the next three (from the sixth to the eighth) are called Gunavratas, as they foster the growth of the qualities engendered by the first five Anuvratas; and the last four vratas (from the ninth to the twelfth) are called Shikshā-vratas, as they constitute the preliminary training for the adoption of the ascetic life of the monks. The householders have to lead the religious life and advance towards perfection by the practice of these twelve vratas.

#### *Ahimsa (Non-Violence)*

Ahimsā or non-violence can be said to be the fulcrum of the whole institution of Jaina monkhood. But as it is not possible to practise non-violence perfectly without a simultaneous practice of truthfulness, non stealing, chastity and non-possession, the above mentioned five major Vratas have been enjoined upon the monks. Again, without a discipline of the mind and the senses, non-violence cannot be practised fully, and without austerities, discipline is out of the question. It is for this reason that non-violence, self-discipline and austerities taken together, have been called Dharma in the Jaina scriptures. The Sādhus (monks) have to be vigilant at every moment and in every movement of their lives, so that they may not be guilty of any violence whatsoever, may not injure or kill even a very minute sentient being. It is impossible to desist from this kind of violence except by a perfect practice of the five major vows. The monks endure with calm courage and equanimity all cruel persecution or oppression, and even deadly suffering—they do not cherish the slight feeling of hatred or anger against their persecutors. Instances like the one in which a Jaina sādhu endured inhuman torture and laid down his life for saving the life of a little bird, are not rare.

I have dwelt above on the vratas or religious vows of the Shrāvakas or Jaina householders. The rules regulating their lives have been so framed as to enable them to lead an honest and pious existence by a gradual control of their cravings and desires. They have been so framed that in earning their livelihood and saving their wealth and property and even when called upon to bear arms for the protection of their person, their families and their country from the oppressive hands of their enemies, the Shrāvakas may be able to observe self-restraint, and may not



cause harm to themselves, their societies, their country, and the larger interests of human society by their wild and unrestrained behaviour, but rather advance, step by step, towards the ideal of monkhood, renouncing all craving for possession by the practice of a progressive self-discipline. If we carefully study the rules and vows which a householder is expected to observe, we shall easily see that a ceiling has been imposed upon the possession of wealth, property and objects of enjoyment, and that there is no possibility of an unceasing and excessive accumulation of wealth etc. at any single place; for, when earnings exceed the fixed ceiling, instead of amassing the surplus, one is obliged to spend it away; and such expenditure by householders, who have been observing religious vows and practising self-discipline, cannot but flow in the direction of social welfare. Besides, a ceiling, imposed upon accumulation, curbs the avaricious desire to earn money by unrighteous means. Thus, if desire is controlled, there is no further possibility of an enormous accumulation of wealth at a single place, creating serious inequalities and causing upheavals in society. If a similar rule, which is so beneficial to an individual, is applied to a collectivity or a nation, it may put an end to all kinds of world-wide misery, murder and destruction.

