# First Steps To Jainism

(Part-I & Part-II)

## By Sancheti & Bhandari

## Combined Illustrated Library Edition Published in the 2600th Year of Birth of Lord Mahavir

THE SIX DRAVYA
THE SEVEN TATWA
THE THREE RATNA
THE THREE LAKSHANA
THE FIVE WORSHIPS

THE DOCTRINE
OF KARMA IN
JAIN PHILOSOPHY



THE SIX SUBSTANCES
THE SEVEN FUNDAMENTALS
THE THREE JEWELS
THE THREE HALLMARKS
THE PANCH PARMESHTI

ANEKANTAVADA THE CENTRAL PHILOSOPHY OF JAINISM

## with

Thirty Two Plates giving a glimpse of Jain Art of Calligraphy, painting, statutary and Jain Temples

SUMCHETI TRUST 'ALAKA' D-121 Shastri Nagar, Jodhpur (Raj.) INDIA - 342 003

Part I of First Steps to Jainism contains basic information about the Jain religion for the layman in simple language. It gives an account of Jain ethics, metaphysis and philosophy in brief for those who want to be acquainted with Jain view on these aspects.

Lately this religion has attracted attention of the world for its purity of conduct, and emphasis on non-violence. The solutions to world problems of conflict and violence, ecological damage and environmental degra-dation are contained in the tenets of this ancient religion. The world, therefore, wants to know more about this religion. It is hoped that this book will satisfy this want to some extent.

Part II contains elementary information about the Doctrine of Karma in Jainism, which is of supreme importance both to the adherents of Jain tenets and students of religion. In no other system except Jainism, Karma has been taught to be of such concrete, realistic and physical nature determining almost entirely the course of life of the living beings in the universe.

The Theory of Anekantavada, Nayavada and Syadvada is also introduced to the readers. This is considered the Central Philosophy of Jainism. Minor chapters deal with subjects like Gunasthana. To supplement the elementary information some articles by learned scientists and mathematicians are included herein which may be of interest to those desiring advanced information and latest thinking on the subjects of Anekantavada, Nayavada and Syadvada These are:

- (i) Modern Physics and Syadvada By Dr. D.S. Kothari.
- (ii) The Indian-Jaina Dialectic of Syadvada in Relation to Probability By Dr. P.C. Mahal-anobis.
- (iii) The Syadvada System of Predication By Dr. J.B.S. Haldane.
- (iv) Anekanta By Dr. Nathmal Tatia.

Some plates are also given to show the Jain contribution in the field of Art.

## FIRST STEPS TO JAINISM

(Illustrated)

## FIRST STEPS TO JAINISM

(PART ONE)

Five Basic Steps

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BHANDARI MANAK MAL B. Com.

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#### Preface

#### Preface to First Edition

- 1. Need has been felt for a small book in simple English containing elementary knowledge of Jainism. Not only in the West, where lately interest in Jainism has increased considerably, but also amongst the younger generation of Indians knowing English, enquiry is frequently heard about some such book—"Can you suggest some small book on Jainism in simple English?"
- 2. No doubt, there are a number of books in English on Jainism specially by German indologists and other western scholars. Also some Indian authors like J. L. Jaini (Outline of Jainism, published in 1916), C. R. Jain (Fundamentals of Jainism, 1916) and others have written some good books on Jainism. However, such books are of a level too high to be easily intelligible to a layman. These are learned treatises following Jain sacred texts. These books assume that readers have familiarity with and have considerable basic knowledge of the subject of Jainism. This makes those books heavy reading for the beginners.
- 3. Similarly the language used in most of such books contains more than a sprinkling of Prakrit or Sanskrit terms relating to Jainism, the reason for which is not far to seek. It is obviously difficult to find the exact equivalents of a number of Prakrit or Sanskrit terms in English language. Thus tirthankar, siddha, dravya, darshan, karma, etc. are very difficult words to be exactly translated into equivalent English terms. The result is that reading of such books with heavy dosage of oriental terms becomes all the more difficult for a layman.
- 4. Such books, no doubt, are very useful as books of reference but do not attract the readership and these do not meet the demand mentioned in the beginning of this preface.
- 5. The reader is further discouraged by frequent references to ancient geography and mythology, which like elsewhere, contain material that might appear simple hyperbole to the unfamiliar and

uninitiated reader. Further a mere collection and presentation of facts, without relating them to context and without indicating their place in the system, leaves the reader confused with a hazy and superficial knowledge of Jainism, where grain is mixed with chaff.

- 6. We have, therefore, attempted to describe all the important aspects of Jainism in simple language in brief self-contained chapters, to provide elementary knowledge of the principles of Jainism. Since the chapters are self-contained, some items may have been repeated. The compilation has, therefore, been called First Steps to Jainism, each chapter being called a step. Care has been taken to avoid the shortcomings mentioned above, so as to satisfy rational enquiries about the Jain view of life and to encourage further studies in Jain set of beliefs and Jain way of life.
- 7. The plan of this effort is to cover the significant features of Jainism—the metaphysical, ethical, theological, philosophical—in two parts. First one, dealing with the preliminary and essential features, is before you. This first part begins with Groundwork-the first chapter, which as the name suggests—prepares the ground for the study by giving a general idea for introducing the subject of Jain religion to familiarize the reader. It gives a bird's eyeview of Jain tradition, its main tenets and teachings.
- 8. The subsequent five chapters called five steps deal with the following aspects—
  - (i) Step One-Universe-The Six substances (the Dravya) This chapter contains a brief description of the universe and its constituents according to Jain metaphysics. The subject has been of considerable interest to all humanity in all ages, and we propose to deal with this initially and show the simple and logical approach of Jainism to the subject of the Universe and its dimensions in time and space. The main constituents of the beginningless universe according to Jainism, i.e., (1) the living beings, (2) time, (3) space, (4) medium of motion, (5) medium of rest and (6) matter are dealt with in this chapter. Attempt has been made to exhibit that this Universe is a sort of stage on which the living beings (the souls)

and the non-living matter interact with each other with the help of other four constituents.

- (ii) Step Two-The Seven fundamentals (The Tatva)—We take off from the last chapter and in this chapter try to depict the detailed process by which the interaction between the living (the soul) and the non-living (matter) takes place and its different phases and aspects. The subject forms the core or the fundamental sector of the Jain thought indicating the path that should be followed so that the soul comes out victorious from its struggle with matter, which is the ultimate aim and destiny of the human soul. The procedure of interaction between the soul and the matter includes influx of matter into soul, bondage of the soul, stoppage of influx, destruction of the bondage and final liberation.
- (iii) Step Three-The Three Jewels (The Ratna)—For achieving the liberation of the soul from perennial bondage and to enable it to discover its full power and glory Jainism prescribes three fold noble path also known as Three Jewels of Jainism: Right Vision, Right Knowledge and Right Conduct. This three fold approach is described in this chapter. It has been rightly observed that right vision is the foundation on which the whole structure of right knowledge and right conduct is built. Similarly, right knowledge guides the conduct of human beings on the right lines.
- (iv) Step Four-The Three Hallmarks (The Lakshan)—The ethical part of Jainism is as simple, as logical and as dignified as the metaphysical part. Actually it shows the highest stage of civilization reached by man. In day to day life Jainism prescribes adoption of non-violence, self-control and penance for the sake of happiness in this life and in the next. The scope of these hallmarks, the practicability thereof and their importance in day to day life of individuals and the society is attempted to be explained in this chapter. Indeed, these hallmarks of Jainism and the emphasis thereupon have attarcted much attention lately of all thinking world due to the practical use to which Mahatma Gandhi put the concept of non-violence in the solution of the problems in human affairs

- (v) Step Five— The five worships (The Panch Parmeshthi)—The Jain prayer to the five supreme beings is another example of its catholicity and universality. This prayer is elaborated in this chapter to throw light on the qualities of the worshipped beings.
- 9. In part II we propose to deal with more elaborate and advanced aspects of Jainism like Theory of Non-absolutism(Ane-kantvad), Theory of causation (Karamvad), stages of Evolution (Gunsthan)etc. Both parts when ready will be issued with notes, authorities, references and bibliography in one Volume.
- 10. Before closing we request that this endeavour should be viewed as an attempt at introduction of the subject only with a view to encourage further study of this ancient religion. No scholarship or authoritative approach is claimed by the authors, who are beginners, and shall feel obliged to those who read this book and give their suggestions to improve it. All this effort is built on the inspiration and blessings of Gurudev who has initiated us on this noble path. If there are any shortcomings that are noticed we shall be grateful to be advised of the same and we tender profound apologies in advance with folded hands (Michamidukaram).

#### ASOO LAL SANCHETI

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Indian Railways
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Jodhpur July 31,1984

MANAK MAL BHANDARI B.Com.

## Preface to Second Edition

Before Part II of the Book could be ready, first edition of Part I has exhausted. There being demand for the Book, a second edition is being published in hard cover.

Jodhpur July 31, 1989 A.L. SANCHETI M.M. BHANDARI

#### Preface to Third Edition

The third edition of the book is before the readers after five years since the second edition was published. In the meanwhile Part II of the Book has been published in Nov.1994—Divali. In this edition an additional feature has been included in the form of thirty-two Plates giving a glimpse of Jain art-calligraphy, painting, statutary, architecture and structures.

Our grateful thanks are due to Shriman Shanti Chandji Sahib Bhandari from whose photographs and collection of paintings, we have borrowed heavily for the plates' section. We are thankful to other callectors and publishers from whom we have taken material for some of the plates.

Jodhpur Oct.1995–Divali A.L. SANCHETI M.M. BHANDARI

#### Preface to Fourth Edition

In the 2600<sup>th</sup> Year of Birth of Lord Mahavir we are pleased to publish another edition of Part-I of the First Steps but in an entirely different presentation. Since the book alongwith Part-II has been quite popular it has been decided to combine both the Parts in an enlarged library edition, of course illustrated. In other details the book is the same as original edition except for the enlargement of the type with the increase in the size of the book. This will make for easy legibility. It is hoped this edition too will be welcomed in the new incarnation like the earlier editions.

These book have been Catalogued by the Library of U.S. Congress Washington. The books have also placed on Internet by the Jain Association of America, at http://www.jain.world.com.

Before closing I must regretfully record the news of the death of my colleague and co-author of the book Shri. M.M. Bhandari in the year 2000 praying for peace to the departed soul.

'ALAKA'

A.L. SANCHETI

D-121 Shastri Nagar, Jodhpur (Raj.) 342 003. Jan. 2002.

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#### Some Comments on the Books

Prof. J. W. de Jong
 Faculty of Asian Studies,
 The Australian National University,
 CANBERRA.

Thank you very much for sending me a copy of your book, First Steps to Jainism. It is a very interesting and most useful publication.

Prof. Juan Miguel De Mora
 Vice President,
 Philological Research Institute
 National Autonomous University of Mexico.

I am in receipt of your book *First Steps to Jainism*, which reached me just yesterday, and am very grateful to you for sending it.

Books on Jainism are very hard to come by here in Mexico, so information thereon is extremely scarce. I shall therefore read your book with great interest and hope to use it in my courses at the National University of Mexico.

3. Prof. G. Chemparathy Universty of Utrecht, Utrecht, HOLLAND.

What I want to say is that your book came as a welcome present to increase my knowledge of Jainism. I had a rapid glance at the contents and I find that the book gives a very good summary of the Jaina thought. Let me wish the book every success.

4. Dr. Oscar Botto, President, Centro Piemontese Di Studi Sul Medio Ed Estremo Oriente, TORINO, ITALY.

I am deeply obliged to you for your kind gift of First Steps to Jainism by Sancheti Asoo Lal-Bhandari Manak Mal. I have very much appreciated this work which I deem one of the most enlightening and useful contribution to the knowledge of Jainism.

#### Groundwork

- 1. Jainism, as the name indicates, is the religion preached by the *Jinas*. The word religion means a creed or a set of beliefs. Literally the word *Jina* means a conqueror, but *Jinas* who prescribed the set of beliefs known as Jainism were no ordinary conquerors. In ordinary sense the word conqueror means "victory of territory by force". However, the *Jinas* were conquerors of their own selves. They were victors over their senses, and their passions and desires. *Jinas* achieved Godhood-became perfect beings blessed with perfect faith, perfect wisdom and eternal bliss. They became free from worldly miseries and bondage for all times to come.
- 2. The way of life(and set of beliefs) these Jinas prescribed was the same as they had practiced—the path of nonviolence, self control and penance—and thereby reached the stage of perfection. They preached the same religion for the benefit of tormented beings of the universe for their salvation from miseries—a panacea for which humanity has been and is clamouring and which every religion claims to provide in its own way.
- 3. The Jinas were also described as Jainas in ancient literature and, therefore, the religion may have been called Jainism. Again the followers of Jinas are known as the Jains. The religion practised by these Jains may have been given its name as Jainism.
- 4. In the present cycle of time (we shall know more about Jain division of time subsequently) there have been numerous Jinas out of which 24 became *Tirthankars* or prophets or enlightened beings as they created institutions for propagating right faith, right knowledge and right conduct for salvation of humanity. The first of these Jinas was Lord Rishabh also known as Adi Natha (the first Lord) who started the Jain tradition in the present time cycle. The last one of these prophets was Lord Mahaveera who lived about 2500 years ago and who is erroneously considered the originator of Jainism.

- 5. The institutions set up by the Jain prophets consisted of four groups that is, (i) monks, (ii) nuns, (iii) laity (males) and (iv) laity (females). These institutions known as *Tirtha* or centres of worship, are still continuing and this shows that Jainism is a living religion flourishing throughout India. There are numerous monks and nuns and millions of followers or Jain laity who are continuing the institutions created in hoary past and these are following virtually the same path as prescribed by Jinas. Jain monks and nuns still move about on foot from Kashmir to Kerala and from Gujarat to Bengal. They carry minimum of equipment having renounced even the clothes in some cases. Jain laity still practice complete vegetarianism, abstaining from any type of meat or flesh. They practise austerities and penance—fasting for days and in some cases without water. At the same time Jain community is richly endowed educationally and economically. They lead in the fields of industry, business, education and politics.
- 6. The contribution of Jainism to the Indian thought and life has been very significant. Actually vegetarianism as a habit prevailing throughout the Indian continent, practised by a large majority, is an evidence of Jain influence. Indian literature, sculpture, architecture and painting as also every other aspects of life have been so significantly influenced by Jainism that to do justice to the same will require a separate book. Suffice, it to say that every student of Indian culture or a visitor to the Indian sub-continent has been considerably impressed by the sculpture and art of Jain temples, Jain painting and "inexhaustible stock of Jain literature".
- 7. Geographically Jainism has flourished in India and except for Indian Jains working outside India, there are hardly any Jains or Jain institutions in the countries outside India. All the 24 prophets or *Tirthankars* of Jains were born in different parts of India, preaching and attaining salvation in this country. There has been a catholicity and lack of dogmatic approach in Jain belief inasmuch as any one, who preached and practised the hallmarks of Jainism i.e. non-violence, self control and penance coupled with the three jewels i.e. right belief, right knowledge and right action, is considered and worshipped as Jain leader of thought. Similarly, the followers of this path irrespective of caste, color or creed can rightfully be considered Jain. It is indeed mentioned in Jain scriptures that

in other lands, in other galaxies there are Jinas at present preaching the principles of Jainism in all their purity and glory.

- 8. Historically it has been established, as a result of research that Lord Mahaveera was not the founder of Jainism, but the 24th and the last prophet of Jainism in the current epoch of time. Actually there have been 23 prophets earlier to Lord Mahaveera who preached and preactised the same religion. The first prophet Lord Rishabh is mentioned frequently in Vedic Literature. The Bhagwat Puran has described his life-penance and liberation in detail. The historicity of 22nd and 23rd prophets called Nemi and Parshva respectively has been established by research. While Lord Nemi was contemporary to Lord Krishna being his cousin, Parshva lived in 700 B.C. in Varanasi. Some of the discoveries in Mohenjodaro and Harappa made recently indicate that Jainism might have been prevalent in India in those days. However, if we again glance at the Jain mythology, which may contain seeds of truth, such prophets are born in every epoch of time and will continue to be born and preach the same holy precepts from time to time. Thus as the universe is beginningless and endless so are the Jain precepts and practices, which have flourished in all ages and will continue to do so in future.
- 9. We have touched upon the catholicity and broadmindedness in approach as evident in Jain thought. Similarly, other significant attributes of Jainism are its harmonious and peaceful approach to life and optimistic and healthy outlook about the future of humanity and the principle of nonabsolutism.
- 10. Non-violence is the foundation stone of Jain religion. It teaches the principle of live and let live and believes that life is too sacred to be injured even in the minutest form. It is prohibited to destroy even the grass and trees and there are injunctions against wasteful use of water and other resources. Thus the environment and ecology of which one hears so much now-a-days, is automatically preserved under the aegis of Jain practices.
- 11. The principle of non-absolutism tries to find out the unity out of diverse points of view and admits that there is an element of truth in all religions which are but different approaches to the pro-

blems of humanity from different points of view. These help to resolve unnecessary controversies so much so that it is considered the principle of intellectual non-violence.

- 12. Though Jainism has been called spiritual mathematics there is essential simplicity and naturalness in its basic approach. The golden rule "treat thy neighbor as thou would like to be treated", is extended to the entire creation and taken to its logical conclusion in the principle of non-violence. Actually this golden rule is the genesis of the principle of non-violence which in turn requires self control and to practise self-control one has to practise penance. These are the hallmarks of the entire Jain philosophy.
- 13. Indian sub-continent has been the birth place of number of schools of thought like Jainism, Buddhism, Vedantism, Sankhya, Nyaya, Memansa, etc., all broadly known as the Indian tradition. These can be divided into two distinct groups known as the Vedic tradition and Shramanic tradition. These traditions have run parallel over ages and naturally so influenced each other that the dividing line has become very indistinguishable. The Vedic tradition is still continuing as the religion of the majority of the people in India. This group includes Sankhya Vedant etc. In Shramanic tradition, we find Jainism, Buddhism, Ajivika, etc. Somehow out of these later only Jainism survives in India as a living religion, Buddhism and others having been almost completely obliterated from India though Buddhism flourishes in the other parts of the world.
- of the world and preaches devotion to it and other lesser gods through rituals like sacrifice, etc., as one of the paths of liberation of man. In day to day life Vedic tradition divided the span of life in four parts meant for study, raising of family, religious pursuits and complete renunciation. It has also divided humanity into four classes, i.e., warriors (Kshtriyas), the religious ones (Brahmins), professionals (Vaishyas), and the menials (Sudras), importance being given to Brahmins so much so that the tradition was called the Brahmin tradition.
  - 15. In Jainism and other shramanic schools, generally God

is not accepted as creator of the world. Similarly, emphasis is laid on one's action and not devotion for one's liberation from miseries of the world. They also considered the division of life span and distinction between different classes of humanity as artificial. Jainism clearly propounded that man should not be condemned because of his birth in a group, but his actions should rightly determine his status in the society. Similarly it was preached that life is too transitory and uncertain and one need not wait for old age to devote oneself to religious pursuits.

- 16. Like all philosophies Jain philosophy answers the fundamental questions about the universe, its creation, man's origin, his duties and his destiny. It also deals with the question of Godhood at length and shows how an individual soul can achieve Godhood by practising the three fold path of right faith, right knowledge and right conduct and by practising non-violence, self control and penance.
- 17. It must be denied emphatically that Jainism preaches atheism. On the contrary Jainism believes in the potential power of every soul to attain Godhood.
- 18. Incidentally the same path if followed, leads to happiness of an individual and of the society in this world. Jainism says that there is no essential conflict between man and man, man and society and man and the state. Actually they are inter-dependent, not only is there inter-dependence between man and man but also there is inter-dependence between humanity and the animal world as well as nature.
- 19. It will be clear that Jain thought proves the world to be a beautiful place to live in and man has a higher aim in life. There is no pessimism, but an optimistic approach that with appropriate efforts human destiny could achieve not only super-natural powers but also Godhood.
- 20. Before closing this chapter a few words about historical evolution of Jain culture since Parshva and Mahaveera will be appropriate. While Parshva prescribed less rigid path permitting colored clothes for the monks Mahaveera made the conduct more

strict and prescribed nudity for male monks as also white clothes to a limited extent. This with other minor distinctions led to the division of Jain Church into two main branches, i.e., sky-clad (Digamber) and white-clad (Swetamber). These two sects were further divided and sub-divided into idol worshipper, non-idol worshipper and so on. However, in essential beliefs Jain church as well as Jain laity remain singularly united even after 2500 years since Mahaveera. In metaphysical, ethical and theological details there is complete unanimity amongst all the Jains. There may be minor differences in emphasis on details or in rituals to be followed by one sect and discarded by the others. These only emphasise the essential soundness of the set of beliefs prescribed by the great prophets from time immemorial.

## (Step One)

## The Universe-Six Substances

## (The Dravya)

- 1. Since the dawn of civilization men, in different times and different climes, have tried to solve the riddle of the Universe. They have tried to find out what the Universe was, what was its origin and destiny, its size and shape, who created it, why, how and when? The result of these deliberations has given rise to number of theories which have taken the form of different philosophical schools. The answers given by the different schools of thought are at considerable variance from each other, sometimes even contradictory, and the mystery has only deepened rather than getting resolved.
- 2. Similarly all the scientific research and developments have been unable to unravel completely this mystery, that is the universe, and the questions about why and when and how of it remain unanswered. The advances in nuclear research and the entry into the space age by man has left him more mystified—even ignorant—about the Universe. Actually, today the scientists feel that the more they know, they realise that, they know less and less about the great cosmic phenomena. The scientists find themselves rapidly discarding their old theories which were accepted as gospel truths. Perforce one has to return to the realm of religion and philosophy—which though giving varying interpretations of the problems surrounding the cosmos are at least consistent and logical in their own way.
- 3. Amongst this multitude of philosophies Jain philosophy provides answers to these questions which appear simple yet logical and convincing. According to Jain metaphysics the universe is an uncreated entity which has always been in existence and shall always be there. There was neither any beginning of the universe nor is there going to be any end. In other words neither the universe

was created at any time nor will it be destroyed, there being no origin in the past nor any end in the future. Since the universe was never created, the questions of creation or a creator do not arise.

- 4. This resolves the numerous questions that arise when the concept of a supreme creator of the universe is advocated, e.g., who created the creator? Again since there is no process of creation there is no need to delve into the justification for the creation of universe or the moment of its coming into existence. The universe is according to Jain thought, a self evident and self-existent phenomena not needing any vindication. The concept is at once so simple yet so sublime that initially it comes as a shock and there is resistance against easy acceptance. However, more one thinks and contemplates on these lines the concept is not on! ...sfying to the intellect but also to hear and the soul.
- 5. The universe possesses according to the Jain thought, the quality of timelessness. It goes back in the past to enternity and in future also it has got infinite time before it. From another point of view it can be said that the universe has before it almost as much amount of time (in future) as it has already passed through (in the past).
- 6. An elucidation of the work infinite can bear mention. The quantum denoted by infinite is such that even if infinite quantity were taken out of it what will remain behind will yet be infinite. No wonder this word is also used to connote God or the Absolute being.
- 7. We have seen that the universe according to Jain belief is an infinite entity so far as the time dimension is concerned. However so far as the space dimension is concerned the universe though colossal in size is not infinite. It is a finite mass of different (six) constituents, which have been having their interplay, but restricted, to the finite area of the universe, since times immemorial. However this huge colossus (the universe) is enclosed or contained in space which is infinite. There is symbiotic relationship between infinite space and the finite universe, the former completely surrounding and also pervading through the universe as we shall see presently. In passing, it may be mentioned that even the infinite space which

is called non-universe, containing the universe, can be comprehended by the perfect beings through their perfect knowledge like a fruit on one's palni.

- 8. In Jain thought the shape of the universe has been described as that of the figure 8 or a man standing akimbo which is tapering at the bottom, middle and top with bulges in between. The dimension from the top to bottom has been described as 14 Rajjus. Now this Rajju has got incalculable vet finite dimension as mentioned in the subsequent para
- 9. If a measurement equal to 1,00,000 yojans (one yojan is equal to 2500 miles) is doubled in geometrical progression (i.e. 200,000, 400,000, 800,000 and so on) innumerable times it will be one Rajju (The innumerable times have been illustrated to be equal to the number of minutest pieces of hair which will fill up billions (million million) pits (each 8 miles wide, 8 miles long and 8 miles deep). The universe is stated to be measuring such fourteen Rajjus from tip to toe as mentioned earlier. At the middle point the universe is one Rajju wide but the width of the bulges varies from five to eight Rajju. At the top the width again tapers off to one Rajju.
- 10. The main differentiating feature between the universe and the nonuniverse is that while the latter is only space the former has got five more elements sharing in the eternity-in addition to space-which are (i) the living or animates (souls) (ii) matter (iii) time (iv) medium of motion and (v) medium of rest. Wherever these six elements exist that is the limit up to which the universe extends and beyond, where only space exists, it is nonuniverse. Any effort to envision the universe and non-universe, with its dimensions in space and time, boggles the mind. However, its contemplation is also mind elevating and has been recommended as one which leads to sublimation of the soul. Complete comprehension of the universe and nonuniverse is possible only for perfect beings blessed with perfect faith and perfect knowledge. It is by the kindness of such perfect beings that lesser mortals are enabled a glimpse of the great vision.
  - Dravya-which the six substances-the 11. Coming to six

constitute the universe we shall deal with them one by one as under:

(i) The animate beings (Jeeva)—The most important, rather, central element or substance of the universe is the animate living substance also called the soul or Jeeva. There are infinite number of souls each of which has a separate and self sufficient entity. They have been coexistent with the universe and thus they are also beginningless and endless. At the same time number of souls in the universe like all other substances can neither be increased nor can it be decreased. The soul neither dies nor takes birth, as is apparent when a body dies or takes birth. Soul only changes the body expanding or contracting to suit the body it occupies like the light of a candle.

While a soul defies complete description it has been mentioned as a formless entity the central quality of which is consciousness (Gyan). This attribute distinguishes the soul or the animate being from the other five constituents of the universe which have no consciousness. The other attributes of the soul or animate being are its potentiality of possessing complete happiness, complete knowledge and infinite power. Actually in pure state the soul is perfect consciousness, perfect happiness and omnipotent. Due to association of the soul with matter, which association is again beginningless but which is not endless, the purity of the soul and its real powers have become over-shadowed and diminished. Efforts of the soul to realise its true glory is the destiny of man which Jainism describes as the ultimate aim. The souls which have realised their true nature, i.e., infinite knowledge, happiness, bliss, etc. are the liberated souls. In the second category are mundane souls which are circulating in the universe and which may be trying to achieve perfection or liberation.

Mundane souls are of different classes according to the level of consciousness outwardly manifested by their sense. Thus at the bottom of the scale are immovable bodies which have only one sense, i.e., sense of touch. These are souls inhabiting mineral bodies, water, fire, air and vegetables. The last category of the living beings, i.e., those of the vegetable kingdom have now been accepted by the scientific experiments though these were denied earlier. Jainism has all along been advocating existence of life in trees, plants and other

vegetables and even in earth, water, fire and air. These have sense of touch only.

The second category of the souls is of those which have two senses, i.e., sense of touch and sense of taste. They are found in elementary forms of life, which show movement, like bacteria; shells, etc.

The third category consists of souls inhabiting bodies having three senses i.e. sense of touch, sense of taste and sense of smell e.g. lice.

The fourth category encompasses souls living in bodies having four senses, i.e., sense of touch, taste, smell and sight, e.g., flies, bees, etc.

Lastly, there are souls inhabiting bodies with five senses like human beings and animals that have all the senses, i.e., sense of touch, taste, smell, sight and hearing. As mentioned earlier the soul or animate being does not end with apparent death of the body it occupies, but changes the bodies like changing of clothes. Thus Jainism exposes the hollowness of death and firmly believes in transmigration of soul which has been continuing since hoary past and will continue till it achieves liberation or perfecthood by shedding all the bondage. The reason for this transmigration of soul is its association with matter which overpowers the inherent qualities of the soul (by assuming microscopic forms like waves which are known as Karmas). Again this association of the soul and the karma is beginningless so much so that under the influence of karma the soul has forgotten its real powers. Subject of this struggle between the souls and the karma matter will be dealt with separately but suffice it to say that this interaction is the cause of worldly existence which has been continuing without any beginning and which will so continue without any end.

(ii) Matter-(Pudgal)-The second important element of the universe is matter or the Pudgalstikaya. Non-living, inanimate and non-conscious matter has form and can be touched, tasted, seen and smelled. Actually this is the only element with form out of the six substances constituting the universe. The smallest particle of matter is described in Jain philosophy to be so fine that we have to adopt

its oriental name i.e. the *Parmanu* compared to which an infinitesimal atom is what a mountain is to a mole hill. Modern scientists have already realised that atom itself consists of number of neutrons and protons which are also not indivisible. *Parmanu*, however, is the indivisible minutest particle of the matter and number of parmanus when combined form a *Pudgal*. While the qualities of soul are consciousness, knowledge, perfection, peace and bliss as also formlessness, the characteristics of matter are lifelessness (inanimateness) and form consisting of touch, shape, sound, taste, smell and color. Though the smallest particles, the *pamanus*, are very minute, they can combine with each other thus forming different combinations of huge proportions. Jainism recognises these six combinations of matter which vary from (1) fine-fine (parmanu pudgal itself), (2) Fine (Waves which cannot be perceived by senses) (3) fine gross (sound) (4) gross fine (visible things like sun shine) (5) gross (liquids) and (6) gross gross (solids).

Everything that is visible in the universe is one form or another of parmanus in any one of the six combinations mentioned. Though the parmanus may change form they are essentially permanent entities without any beginning or end. The number of pudgals in the universe is infinite but again the number can neither be added to nor reduced.

The association of matter with a soul is beginningless but once they are divorced it is a final separation. There can be no further association of matter with a liberated soul. However, the *parmanus* or matter should not be considered as the villains of the piece. It is the soul itself which attracts the *pudgals* which bind it. It is again for the soul to free itself from the bondage of *pudgals* by its activity, the *parmanus* cannot associate with the soul suo moto.

(iii) Time (Kaal)—The next substance constituting the univers is time, there being no time in non-universe. The distinctive mark of time is its passage and by this quality time causes modification in other substances viz., soul, matter, etc. Time is nonmaterial and has no color, smell, touch or taste. Time is eternal but consists of units. The smallest unit being a 'samaya' which is the time taken by one pudgal to travel from one unit of space to the next unit of space. The next bigger unit is nimisha which is equal to innume-

rable samayas-in practical terms it is the time taken in raising an eyelid. The Jain measures of time are as under:

1	Samaya	The smallest unit as explained above.	
2	Nimisha	Innumerable samaya as explained	
		above.	
3	Kashtha	15 nimisha.	
4	Kala	20 Kashtha.	
5	Ghati	20 Kalas and a little over.	
6	Muhurta	2 Ghatis.	
7	Day & Night	30 Muhurata.	
8	Month	30 days and nights.	
9	Year	12 months.	

The above measures are known as calculable measures. Since time is eternal Jainism has measures of time before which the concept of billion years is insignificant. One such measure is sagaropam which is described below:

A tank eight miles long, eight miles wide and eight miles deep is filled with minute pieces of hair. Each piece of hair is taken out after 100 years. The time required to completely empty the tank of the hair will be equal to one palyopam. Innumerable such palyopams will make a sagaropam. These measures of time are known as non-calculable.

It may be mentioned in passing that since the universe is beginningless, time equivalent to innumerable sagaropams has already passed and will continue adinfinitum.

However, there are time cycles manifesting themselves which divide the age of the universe indifferent parts of time. Of this one time cycle consists of two kalas- avasarpani and upsarpani which are further divided into six aras or epochs each. Needless to add that millions of such aras and kalas have passed and will continue to do so.

(iv) Space(Akash)-The next substance constituting the universe is space. The characteristic of space is to give room accommodate the other substances. The special feature of space is that it is not resricted to the universe like other substances but extends beyond the universe to the non-universe. Actually in non-universe there is nothing but space.

(v) & (vi). Mediums of motion and rest—Lastly we come to the outstanding features of Jainism which are the two substances called the medium of motion (dharamastikaya) and medium of rest (adharamastikaya). There is no other philosophy which has anything corresponding to these substances. The function of the substance called medium of motion is to help the soul and the matter to move about just as water helps the fish to move about. The substance of medium of rest enables them to remain stationary at one place, just as the shade enables the travellor to take rest.

These substances are also non-material and they are extending throughout the universe as one mass. Actually it is the extent of these elements that determines the limit of the universe. Since the absence of these substances does not permit the other substances to move, the universe ends where these substances end.

- 12. Before concluding we may summarise the characteristics of the different substances of the universe by stating that—
  - (i) Out of the six substance only one is living substance i.e. the animate soul and the other five are non-living.
  - (ii) Only one i.e. matter has form and is material and the other five are non-material and have no form.
  - (iii) Three elements viz., medium of motion, medium of rest and space are single entities while time, matter and soul are numerous.
- 13. All these substances are eternal, noninterchangeable and they can neither be added to nor reduced. While they are independent of each other they are assisting and accommodating each other in action and re-action. Thus while there is struggle going on between the soul and the matter, time causes the modifications, the space provides the arena, medium of motion helps them to move about and the medium of rest assists them to take rest. This is the

evolution and destiny of the universe which cannot be changed and cannot be stopped.

14. However, it must have been observed that the central and the most important substance is the soul which is all powerful. Matter only obstructs the realization of the full powers of the soul. Jain prophets have prescribed the path and methodology which if followed help the soul to shed the bondage of matter and thus realise its full power of omniscience, eternal bliss and glory.

## (Step two)

## The Seven Fundamentals (The Tatva)

The causes leading to manifestation of life in variety of forms have taxed the imagination of all thinking men, just as the universe. If all souls or the animate living-beings are in essence alike, being formless and conscious entities, why this extreme divergence from living beings with one sense (like the stationary trees and plants) to the five-sensed human beings. Again the heterogeneousness of humanity manifesting itself in differing capacities, behaviour, material adjuncts and feelings of pain and pleasure has defied logical or convincing explanation.

- 2. Then why is the world full of suffering? "Birth is suffering, death is suffering, separation from what is pleasing is suffering and association with what is displeasing is suffering." Thus concluded Buddha and renounced the throne. Similarly men's helplessness vis-à-vis his lot, destiny or nature sent many a prophet and leaders to the caves or mountains to find solutions to these problems.
- 3. Buddha preached the middle path, Moses propagated the Ten Commandments and other prophets and leaders of men suggested their own panacea for the ills of the world. Broadly speaking, some schools of thought have accepted a personal God, as not only creator of the universe, but also that of life in all its varieties and as arbiter of its destiny. At the other extreme are those who suggest that the entire process of life, death and creation in all its manifestation is nothing but modification of matter and the part of a natural process.
- 4. Jainism does not accept a personal God as the creator of the variety of life and dispenser of pleasure and pain. Similarly matter alone is considered as dead and inert and cannot be held

responsible for the creation and its variation. These are at best escapist approaches that are alien to Jainism. It holds the individual soul responsible for its actions, its destiny, its pleasure and its pain.

- 5. Jain metaphysics prescribes a seven fold approach which not only provides a satisfactory solution to the riddle of the creation, birth, death, pleassure and pain but also lays down the path of liberation of the soul from sufferings and for realisation of its full powers. These seven are, therefore, rightly known as tatvas or the fundamentals or truths which are the subject matter of this chapter. These form the core of the Jain religion and have been universally preached and practised in all ages by successive prophets, last of them being Lord Mahaveera.
- 6. Before dealing with the seven fundamentals it may be recapitulated that Jainism believes that the universe consists of two distinct major constituents i.e. (1) living-conscious substance i.e. soul and (2) non-living element (group of five substances called matter, space, time, medium of motion and medium of rest). These two divisions (1) living and (2) nonliving are the most important fundamentals out of the seven. These may be called the core of the core. The belief and knowledge of these two is the basis on which the structure of the seven fundamentals is built. Actually, the seven fundamentals are nothing but permutations and combinations of these two.
- 7. Out of the non-living substances we have seen that the four formless substances play a secondary role in the drama of life. To recapitulate, the space provides accommodation, time ensures modification and medium of rest and motion help in stopping and movement respectively to the living soul and the non-living matter. It may be clarified that out of the last two only the soul is the active and conscious agent, matter being inert and nonconscious.
- 8. The attachment of matter with soul is beginningless, just as the universe is beginningless, and it is under the influence of matter undergoes the cycle of life and with soul and pleasure, changing the bodies through concomitant pain trans-

migration of soul in which Jainism, like the most oriental schools, firmly believes.

- 9. This interplay of soul (living) and matter (non-living) is in the form of (1) influx of matter into soul (known as asrava) (2) attachment or bondage of matter with soul (known as bundh) (3) prevention of influx (known as sanwar) (4) separation of this bondage (nirajara) and (5) complete liberation of soul from the matter (moksha). These are five fundamentals in addition to the living and non-living mentioned earlier which make the total of seven fundamentals.
- 10. It may be reiterated that out of the five nonliving substances, it is matter alone that has form, which limits and obscures the power of soul. But in so acting to overpower the soul which is formless, *pudgals* of matter-indivisible minutest particles-take invisible form of bodies known as *karma*. This brings us to the *karma* theory of Jainism-the theory of inevitable consequences of one's action-to which passing reference is necessary at this stage. No doubt we shall deal with this at greater length in a separate chapter.
- of a man of joy or sorrow or anger or tension-causes chemical secretions from glands in human bodies which result in sickness (like blood pressure) or physical well being. Jainism goes a step further and holds that every activity of every being-through thought word and deed (mental, verbal or physical), result in vibrations in the soul which attract waves of matter from the surrounding area that enter the soul by becoming the *karmic* body. These obstruct the soul's progress towards realization of its four-fold greatness (perfect perception, perfect knowledge, perfect prowess and perfect bliss). These *karmic* bodies are complexus of very fine matter imperceptible to senses which enter the soul and cause great changes in it. They also accompany the soul in its different forms of life. The effect of these *karmic* bodies may appear in a person's present life or life after death as they determine the destination of human soul after death. Thus the word *karma* not only implies actions or deeds as loosely interpreted but also material bodies consisting of

force or energy or waves too fine to be discernible to sense but all the same real and powerful.

- 12. Thus when we talk of influx or bondage (asrava or bundh) of matter into or with the soul we refer to the matter in a restricted sense i.e. to its karmic form. These karmas can be harmful or beneficial to the degree they result in physical or mental pain or pleasure which depends upon the nature of one's own actions. If the actions are good e.g. charity, or bad e.g. violence, they result in pleasure and pain respectively. Some even recognise these two also in the list of fundamentals calling them merit (punya) and sin (pap) to take the total number of fundamentals to nine. However, generally these are considered as part and parcel of influx and bondage. It may be clarified, however, that sin and merit are both fetters of the soul, may be fetters of gold or fetters of iron, and for complete liberation of the soul it is essential to get rid of both these types.
- 13. With the above background we now take up the description of the seven fundamentals which may be repeated as (i) Living soul (ii) Non-living matter (iii) Influx (iv) Bondage (v) Prevention (vi)Separation and (vii) Liberation.

## (i) The Living soul-the first fundamental:

While volumes have been and can be written on the subject of the living soul, it has been briefly dealt with already in the chapter of The Universe. Living soul being the center of the entire Jain philosophy, we may recapitulate in brief that it is non-material, eternal, conscious substance with perfect perception, knowledge, bliss and power. It is responsible for its actions and reaps the fruits thereof. It is numberless, the whole entity filling the entire body it occupies and tends to arise upward. The broad translation of a poem by Dr. Bharil of Jaipur, summarises the attributes of the living soul which is given below. In this the soul describes itself in the following terms:

"I am self sufficient, without trace of anything else, Tasteless, formless,

I have no truck with anything else.

Without colour, without attachment,

without hatred, I am unique,

I am indivisible body of consciousness, happy in my own physique,

I am responsible for my success or failure and none else,

I reside in me, needing no rest in anything else.

I am pure, omniscience, one, unaffected by other's act.

I realise myself through me, I am knowledge and bliss perfect.

## (ii) Non-living matter-the second fundamental:

This subject has also been dealt with earlier. Though the entire group of matter, time, space etc. forms nonliving fundamental, they are widely divergent from each other as mentioned earlier. The role played by matter is predominent and it is with the matter that we are primarily concerned in the present discussion. It may be added that *karma* matter has beginningless association with the soul. Though with form, it is so subtle and fine that nothing can check it. It passes through all and it does not stand in way of anything else. Thus it travels with the soul from one body to another with its transmigration after death.

## (iii) Influx-Third fundamental:

All worldly creatures are constantly engaged in some form of activity-mental, verbal or physical. All such activities create turbulence in the soul and attract corresponding amount of matter in the form of *karma* bodies into the soul. This flow of matter-*Karma* bodies into the soul is called influx-asrava the third fundamental. The activity of creatures that attracts is subjective influx (*bhav asrava*). True to its arithmetical approach, in Jain scriptures the activities, causing influx, have been divided and sub-divided into numerous minute sub-divisions, a broad description of which is as under:

- (a) False vision-like wrong belief, skepticism, ignorance of true path and is of five types.
- (b) *Undisciplined life*—This implies indulgence in violence, untruth, theft, unchastity and undue accumulation (of wealth).

- (c) Negligence-This includes non-vigilance, gossip, undue sleep and is of fifteen types.
- (d) Indiscretion-in-use-of mind, body and speech by attachment, aversion and infatuation and lastly.
- (e) Passions-anger, pride, greed and deceit.

The above list is not exhaustive specially when only darker side of human nature has been taken into consideration. For obvious reasons these types of activities have to be shunned. Similarly, the good and brighter side of human nature such as kindness, also result in activities which are of nine types i.e. charity, service etc. However, these also result in influx of favorable type of karma pudgals as elaborated later.

## (iv). Bondage-the fourth fundamental:

Along with influx and depending upon the intensity of the activity of mind, speech and body, matter (karma) gets attached or mixed up with soul like water with milk. This is called bondage, objective bondage being condition of soul and subjective being the actual attachment of the matter.

In the advanced stage of spiritual development bondage occurs for a very minute duration of time. Otherwise the soul is bound by karma matter depending upon the extent of involvement of mind, body or word in the activity. Thus stronger the passion like anger, or greed the stronger the bondage. This intensity determines the nature, duration, character and magnitude of karma bondage which in turn determines the future course of the soul in this world, and hereafter. The nature of karma, has been dealt with exhaustively in Jain scriptures and a separate chapter will be devoted to the same in the present series.

For the present it will be sufficient to explain briefly as under the nature, duration, character and magnitude of bondage:

- (a) Nature of Bondage (of karma) implies good or evil results that will be reaped by the soul from the said bondage.
- (b) Duration of Bondage will determine the time the said karma will take to expiate.

- (c) Character of Bondage will determine the intensity of the results of the particular karma.
- (d) Magnitude of Bondage implies the quantum of karma bodies absorbed by the soul.

It may be clarified that, as mentioned under influx, influx and bondage need not necessarily be painful or sinful. These may result in pleasure also as those arising out of meritorious activity e.g. charity, humility, service rendered through mind, speech and body etc. Such meritorious activity contrary to sinful one, results in influx or bondage which provides wealth and respect in this life or hereafter. However, this also does bind the soul and has to be got rid of for complete liberation of the soul.

Question may arise that how should one act or behave so as not to attract influx and bondage when both good deeds and bad actions result in bondage-and one cannot help activity of one sort or another as long as one lives. This question has been clearly answered in Jain scriptures that one should act with utmost vigilence without involving oneself too much in the activity or its result. Again the result of one's actions, should be accepted with equanimity and indifference. The simple formula for living in the world without attracting influx or bondage, thus hastening self realisation or liberation of self is:

While acting exercise utmost vigilance; When accepting results show indifference.

## (v) Prevention—The fifth fundamental:

The fifth fundamental implies that soul being a free agent should cease from such activities which invites influx. For this two fold action is required-firstly non-indulgence in all such acts which result in influx and secondly exercising positive restraint on mind, speech and conduct through constant practice, so as to avoid or minimise the influx.

There are five major divisions of prevention which are the counterparts of those resulting in influx and are stated below in juxtaposition:

#### Items responsible for Influx

## Items responsible for Prevention

- False faith (i)
- (ii) Undisciplined life
- (iii) Negligence
- (iv) In-discretion
- (v) Passions

Right faith

Disciplined life

Vigilance

Discretion

Control over Passions.

On the positive side the purpose of prevention is automatically achieved by following the code of daily conduct for monks and laymen prescribed in great detail which is summarised in brief as under:

- Five Vows-i.e. the vows of non-violence, truth, non-stealing, chastity (i) and non-accumulation should be practised.
- Control of mind, speech and body. (ii)
- (iii) Vigilance in movement, speaking, eating, handling things and evacua tion.
- (iv) Observance of ten commandments of Jainism i.e. forgiveness, humility, honesty, truthfulness, purity of mind, mercy, penance, renunciation avoidance of greed and chastity.
- Meditation of twelve subjects e.g. contemplation of the Universe, (v)religion, transitoriness of existence etc.
- Toleration of sufferings of twenty two types i.e. tolerance of hunger, thirst, cold, heat, insect bite, sickness, thorns, dirt, etc.

It will be seen that all the above discussion leads to Jain ethics which has described the duties of monks and laymen in the greatest detail. It is the most glorious part of Jainism. At the same time it is simple and practicable leading to the greatest good of greatest number. To summarise it is stated that just as one, who wants to empty a tank full of water, has to stop the inflow, while throwing out the accumulated water, to achieve the purpose in hand, similarly those desirous of liberation of soul from the accumulated karmas, by practising the methods of prevention described, stop the inflow of matter (karma bodies into soul) and pave the way for segregation or separation of accumulated karma bodies from the soul which is the subject of the next item.

#### (vi) Separation-Sixth fundamental:

Ceaseless activities of the soul can be voluntary as a free agent and these result in influx and/or bondage with matter (karma bodies) as described above. However, the soul is not always a free agent. It is rather a slave of the karmas which it has already acquired through influx and bondage due to its past activities. Such past bondage makes the soul behave in a certain fashion and suffer consequent pain and pleasure in the bargain. This is the secret of human destiny and the cause of variation between man and man, even brother or brother. Such variation because of its un-clear origin is wrongly ascribed to luck, chance or God or nature.

Indeed it is very difficult to precisely allocate the activities of the animate being (the soul) to its past *karma* or to its fresh voluntary efforts, resulting in further *influx* or *bondage*. This can be done precisely by perfect beings with perfect knowledge only. However, as a result of some of the activities of the soul, *karma* bodies having given results (good or bad) are separated from the soul automatically. This is the process of *separation* or *Nirjara* and is known as *separation by fruition*.

However, Jainism lays emphasis on efforts of soul and suggests way to separate matter from the soul by deliberate efforts to relieve its burden and to hasten the process of liberation. This is the way of penance and called *separation* without fruition.

This path of penance need not frighten any body though some methods are severe. However, simple good conduct and humility are also parts of penance. There are twelve types of penance-six pertaining to body and six pertaining to mind.

Detailed procedure of these has been prescribed in the learned treatises but we shall have to content with listing the twelve as under:

# (a) Pertaining to Body (Exterior-Bahiya)

- (i) Fasting (Anshan)
- (ii) Eating less than one's appetite (Anodari)
- (iii) Eating what is received through begging (Bhikshachari)

- Tastelessness (Ras Parityag) (iv)
- Toleration of body pain (Kaya Klesha) (v)
- Withdrawal from bodily pursuits (Sallinta) (vi)

## (b) Pertaining to mind (Interior or Abhyantar)

- Repentance (Prayaschit) (i)
- Humility (Vinaya) (ii)
- Service (Vaiya vrata) (iii)
- Study (Swadhyaya) (iv)
- Meditation (Dhyan) (v)
- Indifference (to body and its needs) (Vyutsarga) (vi)

By these processes karma bondage of the soul gets loosened and separated slowly in addition to the natural process of fruition of karma described earlier. As an example we can consider the damp or wet apparel which if thrown in a heap may take its own time to dry. However, if it is spread in sun or waved in the breeze it dries up much more quickly.

With the separation of matter from the soul its genuine inherent powers begin to manifest themselves and the soul shines in its true glory of perfection of knowledge, belief, power and bliss which is the last and the most important of the seven fundamentals.

# (vii) Liberation or Moksh-the Seventh fundamental:

Complete separation of the soul from the matter (Karma pudgal) is liberation or salvation. This is the aim of every living being (soul) to obtain emancipation from perpetual slavery of foreign element i.e. matter. Once this is attained there is no suffering of any type, no birth, no death and no transmigration. As soon as a soul becomes completely separated from the matter, no further Karma can pollute it any more because the soul and the matter are entirely distinct substances-original pollution being due to beginningless contamination of soul by matter which attracted further defilement.

Though liberation is a very difficult and laborious process taking millenniums yet the path of liberation is not desolate or uninhabited. Millions and millions actually infinite number of souls have attained liberation and will continue to do so in time to come. Those, who may be harboring some concern that due to this one way traffic the Universe may become devoid of worldly souls, need not worry on that account. Because if this phenomena were to occur it would have already become devoid of worldly souls. Since this has not occurred in the past it will never happen in future, because number of souls eligible for emancipation is infinite and infinity never comes to an end.

It needs mention that even the process of separation (of bondage of *Karma*) is full of beatitude. While the subject will be dealt with separately it may be stated that even partial liberation of the souls leads to intellectual development, physical well-being and general material happiness, prosperity of the individual. Thus one need not wait for complete liberation of soul which is the ultimate end; the blessings start on the road to liberation itself.

Similarly attaining liberation is nothing unusual for a soul because actually it is realising its true self and should be considered as a natural process. It is like the wolf boy being taught to behave like a human being, which he actually is. Due to past association with the foreign matter the soul has forgotten its genuine original from powers and attributes. With the liberation it is established on its original pedestal.

Since all liberated souls are alike there is no distinction between one liberated soul and another. All of them possess all the attributes of complete consciousness, bliss, knowledge and faith. There is no sex, no caste, no color and no form. They being formless, like light of a candle, occupy no space. Just as light of one candle can pervade a room or light of 100 candles pervades the same room simultaniously, a large number of souls can occupy and live in the limited area. Though there is no place earmarked where liberated souls reside but by their very nature of rising above, the souls when free from the bondage of *karma* rise and in one *samaya* reach the top of the Universe just on the border of non-universe. These cannot go beyond since there is no gravitational mediums of motion and rest beyond this point.

To conclude this part it will be appropriated to quote a Sanskrit couplet translated into English which describes the quality of a liberated soul:

Omniscience, boundless vision, illimitable righteousness, infinite strength, perfect bliss, indestructibility, existence without form, a body that is neither light nor heavy-such are the characteristics of liberated souls.

- 14. Conclusion-Before closing this chapter it may be recapitulated that just as the first fundamental is soul, the seventh fundamental is also soul. Though the first described the worldly as well as the liberated souls the last one deals with only liberated souls. Actually apart from the second fundamental i.e. non-living matter entire chapter and all the fundamentals describe different stages and process of evolution of soul in relation to karma pudgals. In this process the entire secret of existence, birth and death, pain and pleasure, difference between different individuals, mystery of chance and luck become resolved in the orderly pattern of behaviour of the soul. Also the pathway to solve the problem of human suffering is clearly demarcated and defined. Indeed the whole arrangement of the soul's association with matter, attachment between the two, prevention of attachment and separation are all dependent upon the soul's voluntary and involuntary efforts. It is elementary, simple and automatic that it does not require any intermediary like God or a Supreme Being. Jainism introduces an element of directness in the law of compensation or the rule of cause and effect and applies it to the spritual world.
- 15. Simplicity and orderliness of Jain theory of the seven fundamentals is apparent and it is in tune with the theory of beginningless Universe and animistic belief which are essentially simple and direct in approach. These are all in accordance with natural laws which are also simple in essence and direct in approach-as nature itself abhors complication.

# (Step Three)

# The Three Jewels (The Ratna)

"Then to the rolling Heaven itself I cried, Asking "What lamp had destiny to guide Her little children stumbling in the dark?" And-"A blind understanding" Heaven replied.

Indeed old Omar of Naishapur must have been disappointed with the answer he got from the "rolling heaven". He had asked for a lamp to guide the humanity stumbling in darkness of the world. What he got as an answer was "a blind understanding."

2. Not so with Jainism, which provides rational, objective and logical guidance to the "children stumbling in the dark." Having analysed the eternal cosmic phenomena and the two main constituents of the Universe i.e. the living (Jiva) and non-living (Ajiva) elements (matter etc.) with their interplay by way of Influx (Asrav) and Bondage (Bundh), Prevention (Sanwar) and Separation (Nirjara), Jainism provides three luminous lamps to guide "the little children" to steer clear of the dangers on the path of life to reach the destination of final liberation. These are correctly termed as Three Jewels of Jainism and are Right Vision (Samayag Darshan), Right Knowledge (Samayag Gyan) and Right Conduct (Samayag Charitra). In these three are contained the entire Jain philosophy as well as the Jain ethics-nay, the entire Jain religion. No wonder, monumental volumes have been written in elaborating and explaining the importance of the Three Jewels. Umaswati, the great commentator of early Christian era, has termed these three as highway to liberation (Moksha) in the opening sutra of his classic work Tatvarth Sutra "Samayag-Darshan-Gyan-Charitrani Moksh marg". Right Vision, Right Knowledge and Right Conduct (together) constitute the highway to liberation.

- 3. It implies that the soul which proceeds on this royal road automatically stops Influx by Prevention, over-comes Bondage by Separation and thus achieves Liberation (as explained in the previous chapter). Thus while the Seven Fundamentals provide the theoretical background, the Three Jewels provide the practical path to realize the destiny of the soul.
- 4. For the sake of comparative information it may be mentioned that some important religious systems have also summarised their beliefs in three groups e.g. three jewels of Buddha are "The Buddha (Buddham), The Law (Dhammam) and The Order (Sangam). Parsi trio is Holy Mind, Holy Speech and Holy Deed. Mohammedan triad is Happiness, Mercy and Prayer. Christian jewels are Faith, Hope and Love (with reference to a personal redeemer).
- 5. The three jewels are described one by one in the succeeding paras. However, it may be clarified that Right Conduct includes Right Penance, though some treat it separately and call it a four-fold path.
- 6. Right Vision (Samayag Darshan)-This has been defined and described by various authorities in different terms. Most acceptable, broad and general definition is that Right Vision means to hold truth as truth and untruth as untruth. Elsewhere Right Vision is described as inclination towards validly determining the true nature of things aimed at spiritual development.
- 7. To make it more circumspect and practicable Right Vision has been described in a restricted way as:
  - (a) belief in two-fold division of the universe in the distinctive living and non-living elements.
  - (b) belief in the interplay of soul and matter through the process of seven fundamentals; and
  - (c) belief in True Prophets (like Jain Tirthankars) True Scriptures (like Jain Shastras) and True Preceptors (like Jain saints).
    - 8. The above describes the positive side of the Right Vision.

On the negative side, which is equally important, Right Vision requires rejection of untruth and scepticism. One should also not believe in false deities, false books and false teachers.

- 9: The importance of Right Vision cannot be emphasised too much. It has been given the first place out of the three jewels because unless one believes in what one knows how will one follow it. It is like digit 1, which, standing before the ciphers following it, gives them value. Without vision, knowledge and conduct are worthless like the ciphers without digit 1 standing before them. Just as one cannot have a tree without seed it is not possible to have Right Knowledge and Right Conduct without Right Vision. It is Right Vision which transforms knowledge into the Right Knowledge and conduct into Right Conduct. The faithful proceeds ipso-facto in the direction of self-restraint in conduct and equanimity in thought, by developing a sense of detachment i.e. freedom from infatuation and aversion to things worldly.
- 10. The soul may experience Right Vision as a natural process suo moto due to its qualitative transformation on account of spiritual evolution. In another case it requires the aid of some external agency. This is just like one man learning the art like sculpture with the help of an instructor while another man does the same by himself. These external means leading to Right Vision may be reading spiritual texts or hearing a preceptor or right type of company.
- 11. There are five distinctive marks of one who possesses the Right Vision noted below:
  - (i) Spiritual calmness (Prasanna),
  - (ii) Desire for liberation (Samvega),
  - (iii) Non-attachment to the world (Nirveda),
  - (iv) Kindness (Anukampa), and
  - (v) Belief in the fundamentals (Astikya).
- 12. Similarly, the person with Right Vision is free from the following eight types of pride:

- (i) Pride of family,
- Pride of strength, (ii)
- Pride of beauty, (iii)
- Pride of knowledge, (iv)
- $(\mathbf{v})$ Pride of wealth,
- (vi) Pride of authority,
- Pride of worldly connections, and (vii)
- (viii) Pride of spiritual advancement.
- 13. He should also satisfy the eight requirements by striving to ensure:
- freedom from doubt, (i)
- freedom from desire for worldly comforts, (ii)
- respect for true believers, (iii)
- freedom from infatuation or aversion, (iv)
- (v) freedom from inclination towards wrong path,
- redemption of non-believers, (vi)
- establishment of right faith, and (vii)
- (viii) propagation of true doctrine.
- 14. Right Knowledge (Samyag Gyan)—The soul is a conscious being and as such is always in possession of some knowledge. But all knowledge is not Right Knowledge. That knowledge which the soul blessed with Right Vision possesses and which reveals with certainty (without exaggeration or inadequacy) exact nature of things and which leads to its spiritual developments is termed as Right Knowledge. Thus Right Knowledge should satisfy the following criteria:
  - (i) It should be necessarily preceded by Right Vision (if the vision is false the knowledge would also be false),
  - (ii) It should reveal completely the true nature of things, e.g. knowledge of substances comprising the universe, fundamentals describing the process of liberation etc., and
  - (iii) It should lead towards the spiritual development of the soul.
    - 15. As mentioned above the soul is never without knowledge

as the soul's essential quality is consciousness. However, as soon as the soul acquires Right Vision by any of the two processes mentioned earlier the knowledge becomes Right Knowledge. Alternatively, it can be said that with the separation of the soul from bondage of *karma* matter (obstructing Right Knowledge), partially or fully it manifests itself.

- 16. Right Knowledge is broadly divided into five categories depending upon the progressive development of the soul or increasing manifestation of its power in respect of knowledge or consciousness. These are (i) Sensory (mati) (ii) Study (Sruta) (iii) Clairvoyance (Avadhi) (iv) Telepathy (Man Prayaya) and (v) Omniscience (Kewalya).
- 17. The progress of the soul to realize these powers is possible by separating the shadow cast by the *karmas* on the soul, just as a mirror, which is covered with dust, starts shining and giving clear image when the dust is removed.
- 18. These five varieties are divided into two groups viz. direct or indirect or *Pratyaksha* and *Paroksha* respectively. The first two i.e. sensory (mati) and study (sruta) are indirect as these are acquired through the medium of senses or mind, while the remaining three are considered direct, as these are acquired by soul directly without any intermediary.
- 19. Though it must have become obvious the distinction between non-knowledge-agyan, false knowledge-mithya gyan and Right Knowledge-samyag gyan may be clarified by the example of a pitch dark room, a room with coloured light and one with natural bright light. The dark room is like agyan where nothing can be known. In the coloured room every thing appears in false colour different from what it is, and therefore, is like false knowledge. However, the room with natural bright light shows things in their true form as they are and therefore, is like Right Knowledge.
- 20. Now we take up the discussion of five varieties of knowledge one by one.

- 21. Sensory knowledge (Mati Gyan)-This is the knowledge derived through the sense organs like eyes, ears etc. and the mind. It can be false or right depending on the truth of the perception and rightness of vision. There are four stages by which sensory knowledge or Mati Gvan is acquired:
  - (a) Avgraha or apprehension-When the object comes in contact with the sense or mind and consciousness is stirred without exactness of the subjects.
  - (b) Iha or speculation-Is the second stage when effort is made by the mind to determine the object specifically.
  - (c) Apaya or Judgment-Is the cognition or knowledge of the true nature of the object.
  - (d) Dharna or retention-Is retention of the knowledge acquired.

On the basis of this four-fold division and applying it to senses and mind and other criteria there are no less than 336 sub-divisions of sensory knowledge. It is also known as Smriti (remembrance) Sangya (recognition) chinta (induction) and abhinbodh (deduction) according to Tatvarth Sutra.

- 22. Study Knowledge or Srut Gyan-Stands for verbal or scriptural knowledge and derived from 'sru' which means 'hear' and Gyan which means knowledge. It is of two types e.g. anga knowledge and non-anga knowledge. Of the former there are twelve varieties linked with twelve anga like Acharanga etc. and the latter is of many varieties.
- 23. Study Knowledge is always preceded by sensory knowledge. Study knowledge is also called a collection of the best product of sensory knowledge when the latter becomes converted in words, which makes the distinction between sensory and study almost negligible. In Tatvarth Sutra it is stated that if sensory knowledge is milk study knowledge is milk product e.g. butter.
- 24. Remote Knowledge (Avadhi Gyan Clairovance)-It is ordeterminate the knowledge of physical remote objects derived directly without instrumentality of senses or mind. It is of two

- types (i) *Bhav Pratyaya* i.e. one owing to birth which is manifest in creatures of Narakas and Devas and (ii) *Guna Pratyaya* which is acquired by destroying *karmas*.
- 25. Mind Reading knowledge (Telepathy or Man Prayaya Gyan)—All living beings with mind or manas when engaged in thinking give different shapes to the mind according to objects thought of. The knowledge which can apprehend these shapes of other minds or thoughts of others is telepathy. If the general form of the thought is known it is called Rijumati and if particular features are apprehended it is called Vipulmati telepathy—the latter being purer than the former.
- 26. There are four points of distinction between remote (clairvoyance) and mind reading (telepathy) i.e. (i) the former is less pure than the latter (ii) former extends to the entire universe, the latter has limited area of operation (iii) former can be acquired by all classes of creatures, the latter can be acquired by some human beings and lastly (iv) former can visualize substances and their numerous forms but the latter can visualise only the thoughts of mind.
- 27. Omniscience (Kewal Gyan)—This is unlimited knowledge of the whole of reality which the individual soul acquires directly. It extends to all substances and all their modes. It is described as perfect, complete, unique, absolute, pure, comprehensive and infinite. It is the logical conclusion of the theory of progressive removal of knowledge obstructing karmas from the soul completely. Thus when major karmas are completely destroyed the soul shines in full splendor and attains omniscience which perceives all substances with all their modes after which nothing remains unknown.
- 28. Much can be said about omniscience but only a few observations will be made. As soon as omniscience appears all other types of knowledge disappear much in the same way as stars of the sky disappear as soon as the sun starts shining. The reason for this is that while omniscience appears when there is total des-

truction of knowledge obstructing karmas the other four require only a partial destruction thereof.

- 29. Once omniscience appears the soul is all set for liberation. It is either Sayoga Kewali as a teerthankar with only some minor karmas which sustain the body and they preach the truth or Ayoga Kewali which is the last stage on the path is followed by soul's ascent to Nirvana to become Siddha.
- 30. Thus omniscience is the culmination point of not only Jain epistemology but also of Jain ethics and Jain metaphysics. In Jainism all the sciences strive forward and meet in omniscience without any contradiction or confusion
- 31. Soul can have at one, and the same time one, two, three or four kinds of knowledge. If one, it is perfect knowledge because having acquired this, nothing remains to be known. If two kinds, it is sense knowledge and study knowledge. If three, it is sense, study and remote knowledge or mind reading knowledge. If four, the soul acquires all types of knowledge except the perfect knowledge.
- 32. True to its approach Jainism divides each of these types of knowledge, into numerous divisions and sub-divisions. However, it may be reiterated that essentially all types of knowledge are manifestation of the powers inherent in the soul. These powers have become clouded or over shadowed by matter i.e. karma, due to the soul's acts of omission and commission since time immemorial. To the extent to which the soul is able to shed the bondage of particular karma, to that extent the particular type of knowledge manifests itself in the soul. This explains why some people are less intelligent than others. Even in the same family -even out of twins- one may be an idiot and another may be a genius. Some people have superior powers of reading others minds and some can visualise things remote or happenings in the past or likely in the future. It is all a manifestation of the extent of bondage of karma accompanying the soul from life to life and world to world.

- 33. However, the pilgrim on the path of spiritual development should strive for expanding his knowledge in the light of Right Vision acquired. He should apply his mind and senses to acquaint himself with the true nature of things like soul, non-soul (matter), their interplay and make use of such knowledge for following the path of right conduct including Right Penance. Through right conduct or penance he should try to tear the bondage of karma and thereby gain the higher types of remote and mind reading knowledge and ultimately perfect knowledge after which nothing remains to be known or done. This brings us to the subject of Right Conduct.
- Samyag Tap)—As stated above having acquired Right Vision and Right Knowledge the spiritual seeker must proceed on the path of Right Conduct by practising what has been learnt through the former to achieve success in obtaining self-realization and liberation from the cycle of birth and death. Just as a sick person, who has faith in his medicine as well as full knowledge thereof, will not be cured of the disease unless he takes the medicine according to the prescribed procedure, similarly, an individual possessing right vision and right knowledge shall not be successful in his efforts unless he necessarily practices Right Conduct.
- 35. Broadly speaking, Right Conduct implies a life of self discipline through self restraint as against life of self indulgence. It requires control over one's desires (which is generally the message of all the religions), since human desires are insatiable. In other words leading a restrained and disciplined life by disciplining one's mind, one's speech and one's body is the way of Right Conduct.
- 36. From another angle Right Conduct is related to the state of mind. If there is equanimity in adversity as well as prosperity, and if one is free from attachment (raga), infatuation (moha) and aversion (dvesh) or hatred (ghrina) all the conduct of such a person will be Right Conduct. It is here that Right vision and knowledge come into play. Vision gives confidence and knowledge clears the mind thus helping in attainment of equanimity, non-attachment and self-restraint.

- 37. At the same time positive steps have to be taken to move forward on the road of Right Conduct. These steps are in three groups i.e. practising (i) non-violence (ii) self-restraint and (iii) penance. These require effort and practice, which has been made easy by prescribing precise rules of conduct in the form of vows (vratas). These lay down the doe's and dont's for the day to day life. These rules and vows are not only intelligible but simple, logical and practicable for all types of people. Ultimately the aim is to lead life in such a way that no fresh karma bondage occurs, the past karmas are separated from the soul and at the same time one can live comfortably.
- 38. Before proceeding further it may be reiterated that Right Conduct also includes, within its fold Right Penance (Samyag Tap) which is a very important part of Jain ethics and which some schools consider important enough to mention separately, thus declaring the path of liberation being four fold i.e., Right Faith; Right Knowledge; Right Conduct and Right Penance.
- 39. The interesting aspect of Right Conduct is that on this path there is a place for every one i.e. for a beginner called the path-follower (Marganusari) to the most advanced seeker-the saints. Further, this disciplined approach encompasses all the aspects of human life, social, personal, economic and of course, spiritual leading to integrated development of the individual.
- 40. Again, this high way is open to all irrespective of caste, creed or class, for Jains and non-Jains alike. It has been rightly remarked by the Missionary author Mrs. Sinclair Stevenson that "even Europeans and Americans, although they may never have heard of Jainism, if they follow though unconsciously, the rules and conduct, of necessity, destroy their Karma and so are sped to Moksha like an arrow from the bow."

To begin with let us mention the rules of conduct prescribed for a beginner called the path follower (marganusari), which are thirty five in number, which form the path-way of Right Conduct for a beginner.

# 41. A path follower (Marganusari):

- (i) Gains his livelihood by honesty.
- (ii) Admires excellence of conduct and follows it.
- (iii) Has marriage connection with equal and well behaved folk.
- (iv) Is afraid of committing sin.
- (v) Follows the customs of the time and place.
- (vi). Does not talk ill of others.
- (vii) Lives in good locality in a secure residence.
- (viii) Keeps good company.
- (ix) Worships parents.
- (x) Abandons in-secure place or place of evil reputation.
- (xi) Abjures evil deeds.
- (xii) Lives within means.
- (xiii) Dresses according to status and custom.
- (xiv) Develops intellect and learning.
- (xv) Listens to religious discourses daily.
- (xvi) Eats at proper time.
- (xvii) Avoids food when suffering from indigestion.
- (xviii) Gains the three objects-Religion, wealth and pleasure without one interfering with another.
- (xix) Gives alms to saints and needy.
- (xx) Is free from obstinacy.
- (xxi) Is partial to good qualities.
- (xxii) Does not visit prohibited territory.
- (xxiii) Acts according to his capacity.
- (xxiv) Worships the wise
- (xxv) Looks after his dependents.
- (xxvi) Is far sighted.
- (xxvii) Specialises in his field.
- (xxviii) Is grateful to the helpers.
- (xxix) Is popular.
- (xxx) Is modest.
- (xxxi) Is merciful.
- (xxxii) Has a serene disposition.
- (xxxiii) Is benevolent.
- (xxxiv) Fights six internal enemies-passion (kama), anger (krodha), greed (lobh), pride (mana), exultation (harsha), envy (matsara).
- (xxxv) Controls the five senses.

- 42. As stated, this is a beginners approach and prepares one for further advancement. For further progress on the path one should adhere to five major vows or twelve minor vows (mahavrata or anuvrata), exercise three types of control (Gupti): observe five types of vigilance (Samiti), obey ten commandments (dharma), meditate on twelve subjects (Bhavna), mentioned in the previous chapter as means of prevention and separation of karma from soul. All these are different faces of the same coin or different parts of one whole i.e. Right Conduct.
- 43. There are, however, two broad divisions of the pilgrimage on this noble path depending upon the pilgrims capacity to preservere on the high way of right conduct wholly or partly. The first group is that of saints (male or female) and the second consists of laymen or laywomen, the four constituting the four centers of worship (tirthas) of Jain religion. This fourfold set up has been considered as an organisational miracle, each part supporting, guiding correcting and helping the other which has preserved the Jain religious institutions in almost their pristine glory as preached by lord Mahaveera. At the same time this arrangement permitted the individual followers to practice Right Conduct according to his or her capacity, saints and nuns going to full extent by renouncing the world and leading completely spiritual life but laymen and laywomen following the path to a limited extent according to his or her capacity. This brings us to the discussion of three methods and three medias which deals with the range of activity and consequent range of control of such activities.
- 44. Medias (Yoga) and Methods (karna)-All living beings are always engaged in some activity depending on their capacity (e.g. trees cannot speak). Such activity takes place through the mind which does the thinking, through speech by uttering sound or words, and through the body which performs the deeds. These are the three medias (yoga) of action viz., mind, speech and body (thoughts, words and deeds) which have to be controlled. Similarly, any person may do the act of thinking, speaking or performing himself, or get others to do so or approve such activity by others. These are the three methods (karna) by which any act is

performed and these also require watch and regulation for self discipline.

- 45. To illustrate bodily activity one may take the case of a man committing violence with his own hand or asking some one else to do so by giving an indication like raising of hand, or approving of some violence being committed by indication like clapping. These are examples of bodily performance by oneself, by getting done through others and approval of such activity respectively. Similar illustrations can be given for activities of mind and speech.
- 46. For practising Right Conduct the saints who have renounced worldly life abjure all types of sinful activity through the three medias (*yoga*) as well as three methods (*karmas*) for all times to come.
- 47. However, the laity can withdraw from sinful activity by renouncing such activity to a limited extent e.g. by abjuring violence through one media (say body) and one method (say activity by oneself). This can also be done for a limited time and one can progress in stages.
- 48. Though it may make this discussions a bit lengthy, it will be of interest to record the forty-nine combinations of these three methods and three medias, which in turn will show the wide range in which self control can be exercised. This will also show the detailed scrutiny of the subject which is a common feature of Jainism-also known as spiritual mathematics.
- 49. There can be seven combinations of the three methods and three medias as given below-since we are talking of restricting activity the methods have been prefixed with "not".

	Methods	Medias
1.	Not do	1. By mind
2.	Not get done	2. By speech
3.	Not approve	3. By body
4.	Not do and not get done	4. By mind and speech

- 5. Not do and not approve
- 6. Not get done and not approve
- 7. Not do, not get done and not approve
- 5. By mind and body
- 6. By speech and body
- 7. By mind, speech and body
- 50. Each of the above seven methods when combined with each of the seven medias will give us forty-nine combinations as given in the statement below, to make which readily intelligible example has been taken of abjuration of killing.

# AEDIAS

Methods	By Mind	By Speech	By Body	By Mind & Speech	By Mind & Body	By Speech & Body	By Mind, Speech & Body
1. Not kill	Not kill by mind 1:1	Not kill by speech 1 : 1	Not kill by body I:1	Not kill by mind & speech 1:2	Not kill by mind & body 1:2	Not kill by speech & body 1:2	Not kill by mind, speech & body 1: 3 = 7
2. Not get killed	Not get killed by mind 1:1	Not get killed by speech 1:1	Not get killed by body 1:1	Not get killed by mind & ' speech 1:2	Not get killed by mind & body 1:2	Not get killed by speech & body 1:2	Not get killed by mind, speech & body 1:3 = 7
3. Not approve of killing	Not approve of killing by mind 1:1	Not approve of killing by speech	Not approve of killing by body 1:1	Not approve of killing by mind & speech 1:2	Not approve of killing by mind & body 1:2	Not approve of killing by speech & body 1:2	Not approve of killing by mind, speech & body 1: 3 = 7

Methods	By Mind	By Speech	By Body	By Mind & Speech	By Mind & Body	By Speech & Body	By Mind, Speech & Body
4. Not kill & not get killed	Not kill & not get killed by mind 2:1	Not kill & not get killed by speech 2:1	Not kill & not get killed by body 2:1	Not kill & not get killed by mind & speech 2:2	Not kill & not get killed by mind & body 2:2	Not kill & not get killed by speech & body 2:2	Not kill & not get killed by mind, body & speech $2:3=7$
5. Not kill & not approve of killing	Not kill & not approve of killing by mind 2:1	Not kill & not approve of killing by speech 2:1	Not kill & not approve of killing by body 2:1	Not kill & not approve of killing by mind & speech 2:2	Not kill & not approve of killing by mind & body 2:2	Not kill & not approve of killing by speech & body 2:2	Not kill & not approve of killing by mind, speech & body $2:3=7$
6. Not get killed & not approve of killing	Not get killed & not approve of killing by mind	Not get killed & not approve of killing by speech	Not get killed & not approve of killing by body	Not get killed & not approve of killing by mind & speech 2:2	Not get killed & not approve of killing by mind & body 2:2	Not get killed & not approve of killing by speech & body 2:2	Not get killed & not approve of killing by mind, speech & body

	By Mind	By Mind By Speech	By Body	By Body By Mind & Speech	By Mind & Body	By Speech & Body	By Mind, Speech & Body
7. Not kill not get killed & not approve of killing	Not kill not get killed & not approve of killing by mind	Not kill not get killed & not approve of killing by speech	Not kill not get killed & not approve of killing by body	Not kill not get killed & not approve of killing by mind & speech	Not kill not get killed & not approve of killing by mind & body	Not kill not get killed & not approve of killing by speech & body	Not kill not get killed & not approve of killing by mind, speech & body

51. The forty-nine combinations can also be classified according to the medias and methods which is usually done. There are:

(a)	9 combinations of one method and one media	1:1
	marked	_
(b)	9 combinations of one method and two medias	1:2
	marked	
(c)	3 combinations of one method and three medias	1:3
` ,	marked	
(d)	9 combinations of two methods and one media	
` '	marked	2:1
(e)	9 combinations of two methods and two medias	
` ,	marked	2:2
(f)	3 combinations of two methods and three medias	
()	marked	2:3
(g)	3 combinations of three methods and one media	
(0)	marked	3:1
(h)	3 combinations of three methods and two medias	
(**)	marked	3:2
GΥ	1 combination of three methods and three medias	٠. ٠
(i)		2 . 2
	marked	3:3
	49	
	<u> </u>	

- 52. The above should not be considered as idle jugglery but as an exhaustive analysis throwing light on the subject from all angles on the range of activities possible. Thereby it permits a judicious application of mind and energy to regulate one's thoughts, words and deeds to practise self-restraint to steer clear of all sinful acts.
- 53. It must have been clear that the 49th combination of restrain on three-fold methods as well media is applicable to saints. Laity is free to select any of the 49 combinations, even beginning with one method and one media, for abjuring sins to proceed on the path of Right conduct.
  - clarified 54. It may be that the 49 combinations are not

mutually exclusive. for example the 49th combinations embraces all the 48 others. Similarly 1:1 combinations are covered automatically by 1:2 combinations and so on.

- 55. The analysis also shows the simple nature of the path of Right Conduct which has place for everyone a beginner, a follower of middle path and a perfectionist.
- 56. We now give below the important steps prescribed in the form of vows of the saints and the laity separately in a tabulated form:

Unqualified Right Conduct for Saint (Angar Dharma)

Qualified Right Conduct for Laity (Agar Dharma)

- (i) Obeys five major vows (Mahavrata)
- (ii) Exercises three controls (Gupti)
- (iii) Exercises five types of vigilance (Samiti)

- (i) Obeys five minor vows (Anu vrata)
- (ii) Follows three types of qualitative vows (Gunvrata)
- (iii) Follows four types of educational vows (Siksha Vrata)

(iv) Follows ten commandments

(Dharma) Common to both

- (a) Practising twelve types of Penance (Tap)
- (b) Twelve types of Reflection (Bhavna)
- (c) Discarding the body (Sallekhana)
- 57. The operative or the most important part of the above steps of Right Conduct is the five vows-major or minor, other steps being intended to reinforce one's resolve, supplement one's efforts and strengthen one's steps on this pilgrimage.
- 58. The five vows are essentially the same for all, the distinction between minor vows and major vows depending upon the extent to which they are practised which has been explained earlier. The five vows are refrainment from:
  - 1. Violence (hinsa),

- 3. Theft (chorya),
- 4. Unchastity (abrahama), and
- 5. Covetiveness (parigrah)

Jainism believes that these five are the channels of sin which are the source of all troubles in this world, and which also cause influx of *karmas* into the soul. The five vows are intended to plug these channels of sin.

- 59. Though the five vows explicitly prescribe refrainment from five channels of sin, yet these also include within their scope positive aspects of virtuous activity and are not to be interpreted as inactivity only. Hence observance of vows can also be described as practising of:
  - (a) Non-violence (ahimsa),
  - (b) Truthfulness (satya),
  - (c) Non-theft (achorya),
  - (d) Chastity (brahamacharya), and
  - (e) Non-covetiveness (aparigrah).

These are, however, two sides of the same vows and to fulfil the requirements of these vows one has not only to refrain from the evils but also positively engage in the virtuous activities. These will be clarified while elucidating each one of the five vows which is attempted in the subsequent paras.

- 60. The first vow-Refrainment from violence or practising Non-violence (Ahimsa)-Violence has been described as causing injury to any living being due to non-vigilant conduct. To undertake to refrain from the violence wholly and for all times or partly even for a limited period is to take the major vow or minor vow of non-violence respectively. On the positive side to help the needy, save the dying, charity, kindness to the deserving etc. are means to actively pursue the vow of non-violence.
- 61. Non-violence is the sheet anchor of Jainism. In its wide spectrum it includes all other vows i.e. truth, non-theft, chastity

and non-attachment say, the entire Jain ethics. It is synonymous with Right Conduct. It is the main hallmark of Jainism to be discussed in the next chapter. Without non-violence Jainism is like a body without the soul. It is also the main contribution of Jainism to humanity and living beings. It is manifested in the entire Indian continent in the form of vegetarian habit of eating of millions of people of all castes and all creeds, Jains or non-Jains, who never taste or think of tasting flesh, fish or even eggs. It is wider in scope than the first commandment "Thou shall not kill" and it is extension of the golden rule to all living beings.

- 62. To pierce, to bind, to over-load, to cause pain and to starve are five faults (atichar) pertaining to the vow of non-violence and have to be guarded against by the laity.
- 63. Second vow of Refrainment from falsehood or practising truthfulness (Satya vrata)—To deliberately or negligently transmit what is false or improper is untruthfulness. Refraining from such transmission is practising vow of truthfulness which on the positive side also requires refraining from truth which may cause affliction to others. To wholly adopt this vow is the major vow. The distinction of the wholesale adoption of vow or partly practising of the vow has been explained earlier in this chapter which will be applicable to all vows.
- 64. There are five transgressions (atichar) of this vow which are spreading false doctrine, backbiting, forgery, disclosing secrets and non-honoring the promises. These are to be avoided by the laity.
- 65. Third vow-Refrainment from theft also known as vow of nonstealing (Asteya vrata)—To intentionally take what has not been given has been defined as theft by Vachak Umaswati and to refrain from such action is the third vow. On the positive side, it will extend to avoid taking or giving to some one else the property not belonging to oneself or belonging to another, placed, dropped, forgotten or deposited with one.
  - 66. There are five possible infringements of this vow which

have to be guarded against by the laity (a) suggest methods of stealing (b) receiving stolen property (e) smuggling or evading law (d) adulteration and (e) use of false weights and measures. These also suggest the vast scope of the vow of non-stealing.

- 67. Fourth vow of Refraining from Incontinence or practising chastity (Brahamcharya vrata)-Any act mental, verbal or physical impelled by sexual passion on the part of a couple or an individual is called incontinence. To refrain from the same in the fourth vow of chastity. The importance of this vow is obvious and it has been emphasised not only in Jainism but by all religions more or less. Adherence to this vow requires that saints observe it wholly and the laity (men or women) observe it partly by contenting with sexual relations with one's spouse only.
- 68. The five faults peculiar to this vow are (a) sex out of wedlock; (b) unnatural sexual gratification; (c) lewd behaviour; (d) excessive passion for one's spouse and (e) association with immoral persons. These have to be guarded against for proper observance of this vow by the laity.
- 69. Fifth vow of non-attachment to property (Aparigraha)-Nonattachment or non-attraction towards possessions is the real criteria behind the vow of non-attachment to property. Saints try to over-come all attachment or involvement with any type of property while the laity prescribe limits to their property of different types which they do not exceed under this vow.
- 70. Laity can limit their possessions in three ways (a) By providing limit at the level higher than what one possesses. This is inferior type of nonattachment, (b) By providing limit at a level what one actually possesses, this is medium type and (c) By fixing limit at a level lower than what one possesses, this is the best type.
- 71. The concept of major and minor vows of Jainism which are with right conduct has already been clarified. recapitulate, in brief, five major vows prescribed for ascetics require complete renunciation of violence, untruth, theft, non-chastity and attachment to possessions or complete adherence to non-violence,

truth, non-theft, chastity and non-attachment to possessions. By complete renunciation is implied abjuration of all the five sins for all times to come through three medias i.e. thought, word and action as also through three methods i.e. neither one should himself commit a sin, nor get others to do it, nor approbate when another does it, as detailed earlier.

- 72. So far as minor vows are concerned, the laity should refrain from five sins in any way out of forty-nine ways described earlier even for a limited duration of time. The vows can be even microscopic as indicated in the case of thirty-five qualities of a beginner. Jain vows once taken are sacrosanct and sanctity attached to them is well known. It may be recalled that the mother of Mahatma Gandhi, apostle of non-violence in modern times, persuaded her son before his departure to England to take a vow in front of Pujya Becharji, Jain saint, that he would abstain from flesh, wine and women.
- 73. To strengthen the process of abiding with the vows-major or minor-number of other steps are prescribed separately for the saints and laity.
- 74. So far as saints are concerned they have to exercise three types of control called *gupties* as mentioned below:
  - (i) Control over one's mind (Mano gupti)
  - (ii) Control over one's speech (Vachan gupti)
  - (iii) Control over one's body (Kaya gupti)
- 75. Saints should also exercise five types of vigilance (Samities) as under:
  - (i) Vigilance in walking Saints should look ahead, for 10½ ft. before proceeding further (Irya samiti).
  - (ii) Vigilance in talking (bhasa samiti)—A saint should speak relevantly and in accordance with the scriptures.
  - (iii) Vigilance in eating (esna samiti)—A saint should take pure food which is permitted by rules.
  - (iv) Vigilance in handling equipment (adan bhand samiti)-A

- saint should handle the items permitted like bowl or brush carefully.
- (v) Vigilance in evacuation (vyutsarg samiti)-A saint should carefully dispose of human excreta and other things which he does not require.
- 76. Saints should also follow the ten pious duties (dharma) mentioned below:
  - Highest forgiveness (uttam kshama) (i)
  - Humility (mardava) (ii)
  - Straightforwardness (arjava) (iii)
  - Truth (satya) (iv)
  - Purity (souch) (v)
  - (vi) Self-control (sanyam)
  - (vii) Penance (tap)
  - (viii). Renunciation (tyag)
  - Non-attachment (akinchanya) (ix)
  - Chastity (brahamcharya) (x)
- 77. Coming to the additional requirements prescribed for laity besides the minor vows we find that there are seven more vows-three known as qualitative vows (gun vratas) and four known as educational vows (siksha vrata) briefly mentioned in the succeeding paragraphs.
  - 78. Qualitative vows (Gun Vrata)
  - (a) Direction limiting vow (dig vrata)—Under this vow a layman sets the boundaries in ten directions beyond which he or she will not travel.
  - (b) Usage limiting Vow-(upbhog pariman vrata)—Under this a layman prescribed limits of items that he or she will use.
  - (c) Unnecessary evils limiting Vow (anartha dand vrata)-This vow prescribes restriction on purposeless activity by thought, word or deed.
    - 79. Educational Vows (Shiksha Vrata)

- (a) Samayak Vrata-This requires refrainment from all un-virtuous acts whatsoever and engagement in meditation, prayer, reading scriptures etc. for a limited period of time not less than forty-eight minutes.
- (b) Deshavakasik Vrata-To contract boundaries of one's movement further the layman prescribes limits beyond which he will not travel during the course of one day or during any prescribed period of time.
- (c) Paushad Vrata-This vow brings a layman very near the saints. Under this he undertakes to go without food and or even without drink for twenty-four hours forgoing all other activities except spiritual pursuits.
- (d) Atithi Sambhag Vrata-According to this vow a layman shall provide food, drink, cloth, medicines, accomodation etc. to the saints.
- 80. These seven vows together with the five minor vows make twelve vows for the laity who are known as Sravakas. These are intended to enable leading a peaceful, and disciplined life as already explained. These are practicable and with their practice the householder can proceed on the path of Right Conduct.
- 81. Common duties for saints and laity—Then we come to some duties commonly prescribed for the saints as well as laity. Here again there is a difference of degree depending upon the capacity as well as level of the individual proceeding on the path. The foremost amongst these is Right Penance which is as important as Right Knowledge, Right Vision and Right Conduct to justify separate place along with three jewels. However, as already mentioned we have included this as a part of Right Conduct.
- 82. Right Penance is of twelve types as mentioned in the previous chapter. As mentioned earlier to become Right Penance it should be combined with Right Vision and Right Knowledge. Twelve types of Right Penance are only named below again. However, these will defined in detail in the next chapter.
  - (a) External Penance (Bahiya Tap)
    - (i) Fasting (anshan)

- (ii) Reduced consumption (of food etc.) (unodari)
- Begging for living (bhikshachari) (iii)
- Tastelessness (ras parityag) (iv)
- Tolerance of body pain (kaya klesh) (v)
- Withdrawal from external pursuits (Sallinata) (vi)
- (b) Internal Penance (Abhiyantra Tap)
  - Repentance (prayschita) (i)
  - Humility (vinaya) (ii)
  - Service (vaiya vritya) (iii)
  - Study (swadhyay) (iv)
  - Meditation (dhyan) (v)
  - Renunciation (viyuut-sarga) (vi)
- 83. Right Contemplation-Twelve Reflections-Just like right penance Right Contemplation is also the duty prescribed for the saints and laity to control the mind or thoughts on the one hand and to direct them into the right channel on the other. Twelve subjects have, therefore, been prescribed for reflection (bhavna) which uplift the soul to take its ship to the shore beyond misery, which are as under:
  - (i) Reflection of Transitoriness (Anitya Bhavna)—This means that worldly existence is not permanent.
  - Reflection of helplessness (Asaran Bhavna)—This implies that except (ii) true religion there is no shelter, help or protection for soul.
  - (iii) Reflection of world cycle (Sansar Bhavna)—This requires reflection on the cycle of birth and death the soul is undergoing since times immemorial.
  - Reflection of singleness (Ektva Bhavna)-This means that the soul is (iv) to find its way all alone. Nothing accompanies it.
  - Reflection of separateness (Anyatva Bhavna)-This means that the (v) soul is separate from body.
  - Reflection of Un-cleanliness (Asuchi Bhavna)-Human body is nothing to be proud of. It is always dirty inspite of all efforts to clean it. It is full of blood, bones and prone to sickness.

- (vii) Reflection of Influx (Asrava Bhavna)—This is third fundamentals discussed in the previous chapter involving entry of karma into the soul.
- (viii) Reflection of prevention (Sanvar Bhavna)-This is fifth fundamental discussed earlier.
- (ix) Reflection of Separation (Nirjara)-This is the sixth fundamental discussed in the previous chapter.
- (x) Reflection of Universe (Lok Bhavna)—To contemplate upon the nature of the Universe with its different constituents as discussed in Chapter One.
- (xi) Reflection of difficulty in Right Path (Bodhi Durlabh Bhavna)—This requires one to reflect on the difficulty with which one acquires Right Knowledge, Right Vision and Right Conduct.
- (xii) Reflection of Right Path (Dharm Bhavna)—To reflect on the true nature of religion of nonviolence, self-control and penance.
- 84. Discarding the body (Sallekhana or Samadhi death)—Lastly, Jain religion prescribed that the saints or laity should meet death boldly and bravely. Indeed, considerable importance is attached to the way one dies and it has been prescribed that having led the life of Right Conduct, a true follower should welcome death. This is done through observance of Sallekhana or vow of Samadhi death, and this is something distinctive about Jain way of dying.
- 85. When the body is no longer able to perform its duties, when death is imminent and certain due to inescapable calamity or disease, to relinquish the body willingly is Samadhi death or Sallekhana vow. This is to be distinguished from suicide which is done out of despair and fear of life and leads to fruitless death (akam maran) leading to further bondage of the soul. Sallekhana is to be practised with complete composure without attachment or aversion, with pure mind, renouncing all sins and asking and giving forgiveness to all. Such death is called fruitful death (Sakam maran) and reduces the bondage of soul.
- 86. Even today, 2500 years after Lord Mahaveera, Sallekhana is practised by number of saints and laymen and it is the heartfelt

desire of every true Jain to welcome death in this manner by discarding the body as one throws away old clothes. The latest example well known is that of Saint Vinoba Bhave who gave up the body in this manner.

- 87. Prohibition on eating after sunset-This chapter cannot be closed without a mention of prohibition on eating after sunset which though not found in the original vows, has been given importance equal to other vows, to be known as Refrainment from eating after sunset (Ratri Bhojan Virman Vrata). Advantages of eating during day light hours only are so obvious, even for physical well being, that even today numberless people, Jains or otherwise, adhere to this practice.
- 88. To the seekers, whom Right Conduct may appear too elaborate, complicated, impracticable or difficult Lord Mahaveera has given the famous answer mentioned in the Dashve Kalik Sutra. Since the whole universe is full of life and living beings, a question was raised how one should walk, sit, stand or lie down and how one should eat and talk so that one may avoid getting involved in violence and consequent karma. The answer is contained in just one word that one should eat and sleep and stand with Jayna which means vigilance, circumspection, prudence and care all taken together. Thus if one were to act with Jayna even one may get involved in violence one shall not acquire karma bondage.
- 89. Thus we conclude this discussion on Right Knowledge, Right Vision and Right Conduct. All the three together form the Jain code of conduct. The relationship between the three jewels is one of complementariness. They are incomplete and ineffective individually as a means of salvation but form the three parts of one whole. It has rightly been remarked that without vision, knowledge and conduct are sterile, without knowledge, vision and conduct are blind and without conduct, vision and knowledge are lame.
- 90. On the other hand the three are inseparable. Steadfast in Right Knowledge Right Vision Conduct, results and Right similarly true illumination of Right Knowledge brings Right Vision

and Right Conduct, and strict observance of Right Conduct ensures Right Vision and Right Knowledge sooner or later.

- 91. True vision results in equanimity of the mind and detachment from the world. It frees the soul from infatuation (raga) and aversion (dħvesh) which bind the soul with karma. Consequently every action of the faithful is free from the taint of karma. Similarly true knowledge imparts to one a clarity of vision which shows all his actions in their true light. He is, therefore, full of self-restraint, vigilant, prudent and circumspect which again keep the karma away.
- 92. The distinctive aspect of this approach is its essential simplicity and logic. It combines interests of the individual with those of the society. Indeed it has been mentioned that incidence of criminality in Jain community is comparatively less as compared to others. At the same time following this path does not in any way obstruct the development of the individual in worldly affairs. Actually, Jains have not lagged behind in the field of education, business, politics, professions etc.
- 93. Lastly, the Three Jewels show complete unity of approach between Jain metaphysics and Jain ethics. There is no conflict or contradiction between the two.
- 94. The chapter has become rather long, though a number of aspects have been touched upon only in passing in a very brief manner and some items have been left out. However, if the reader is interested to learn more about this subject volumes and volumes of "inexhaustible stock of Jain literature" is available on the subject. It can only be assured that any effort to further probe this subject will be amply rewarded. If such interest is aroused in the readers, the present writers will also feel amply rewarded and grateful, the whole aim and object of the present effort being to create interest in this magnificent subject and its study.

# Step Four

# The Three Hallmarks (The Lakshan)

Dhammo Mangal Mukkitham Ahimsa Sanjamo Tavo, Deva Vi Tan Namasanti Jass Dhamme Saya Mano.

Religion Beneficient Best (Is)
Non-Violence, Self-Control, Penance;

Even Gods Worship Him, Whose Mind Always (Engages in) Religion.

This is the first couplet (gatha) of the famous Dashvaikalik Sutra compiled by Shyambhavacharya, the fourth head of Jain Sect after Lord Mahaveera, hardly after 100 years of the latter's salvation. One cannot fail to notice the catholicity of the definition of the best religion in this couplet. It only gives the three criteria viz., non-violence, self-control and penance and any religion which prescribes this threefold way of life is considered as the best religion though it may bear any name. The couplet does not even mention Jainism or Nigrantha (knotless) the name by which it was known at that time.

2. However, it does declare the three hall-marks or distinctive features of Jainism and Jain way of life in simple language and these have been so understood and accepted by all and sundry. These hall-marks only summarise the principles of right conduct under the three heads of non-violence, self control and penance and place them in bold relief. Just as a tree is recognised by its trunk, branches and leaves though the ground it stands on and the invisible roots are equally important; similarly, the tree of Jainism is recognised by the trunk and branches consisting of Right Conduct

(in the form of non-violence, self control and penance)while Right Vision forms the solid ground in which it is imbedded and Right Knowledge forms its roots.

- 3. It needs to be clarified that in its broader scope non-violence includes self-control as well as penance and, therefore, all the vows, controls constituting Right Conduct as shall be discussed presently. A question can legitimately arise as to when Right Conduct has already been stated and dealt with as means of salvation, why and what for the need for the three hallmarks? The answer is that a layman may not be interested in the philosophical discussion of the seven fundamentals or the three jewels, he may find it difficult to absorb such fine details. If such a one wants to know what is Jainism, what distinguished it from other faiths or religions, the three hallmarks provide a ready answer that Jainism is the religion teaching non-violence, self-control and penance or these three constitute Jain religion. The statement may not be wrong from practical point of view since these three constitute right conduct (Charitra) and it has been rightly said that Charito Khalu Dhamo conduct is the supreme religion.
- 4. Further, if one were to look for one single hallmark of Jainism, one outstanding feature, it is non-violence and non-violence alone. It has been said rightly that Ahimsa Parmo Dharma-non violence is the highest religion. From this point of view all other aspects of religion including self-control and penance are but parts of the broader spectrum of non-violence. Indeed, one cannot practice non-violence properly if one did not control one's thought, speech and action. Thus even any un-restricted movement while walking may cause violence to living beings. This necessitates control over one's limbs implying self-control.
- 5. Similarly, if inspite of all efforts one is not able to exercise self-control specially control over one's mind and senses, penance is the means to achieve the same. By practising penance not only the body, but the speech and the mind can be effectively controlled leading to a non-violent way of life. Thus self-control and penance are but steps to non-violence.

- plication of these hallmarks are distinct 6. However, the functions and marked. In non-violence the main aim is to avoid injury to all living beings. In self-control the operative part is control over body, mind and speech. Penance devotes itself to control the senses and the desires by practising austerities. The first two concern themselves mainly with stoppage of influx(Sanwar) of Karma into the soul and the last i.e. penance with separation (Nirjara) of Karmas from the soul primarily. As such though they are closely related to one another each has got a distinct function and identity to deserve mention as a separate hallmark. Now we can deal with each of these separately.
- 7. Non-violence Ahimsa-The first hallmark-No doubt brief mention of non-violence has been made in earlier chapters on Seven Fundamentals and Three Jewels which only underlines its importance and inescapability from every discussion of (any aspect of)Jainism. And why Jainism alone? Every religion or creed or spiritual leader has preached non-violence in some form or other, or under some other nomenclature. First commandment that Moses got on Sinai was "Thou shall not kill". Christ preached Love and Mohammed taught Equality. The Buddha spread the message of kindness (Karuna). The same current of thought can be traced to the present day when all thoughtful people(e.g. Mahatma Gandhi) have been thinking in terms of non-violence, as the only real solution of world conflicts.
- 8. However, the importance given to non-violence by Jain prophets is incomparable anywhere else. While other systems made exceptions and permitted violence in the garb of religious pursuits or considering man as a favoured creature for whom other animals have to be treated as food, Jainism made no such concessions. Actually, one of the earlier Prophets-22nd Prophet Nemi renounced his wife and the world on knowing that animals were going to be slaughtered for his wedding.
- 9. The principle of non-violence in Jainism embraces not only humanity or the animal kingdom but also trees and vegetables, earth, as all these are considered as living beings water, souls. As such they also feel pain when injured or

and one commits violence when indulging in such acts e.g. cutting of trees, excavating the earth recklessly. Incidentally, all ecologists, environmentalists and preservationists are coming to the same conclusion as a result of the latest advance of science. There is a movement for preservation of animals, realizing that every creature-tiniest or wildest-has its place in the scheme of nature. Tree cutting, pollution of water of rivers and oceans and needless unplanned excavation of earth is raising protests. The world is coming to the same path as preached by Jainism millenniums ago.

- 10. The rationale behind the principle of non-violence, according to Jain thought, is equality of all living beings-all souls with one sense or five senses being essentially alike. As such none has the right or justification to treat another one in a manner different from how it would like to be treated, which is the golden rule. Again no one likes pain or bondage or death-every body wants to live and live without pain or fear. If so, what right has one being to cause pain or death to another when it does not want it for itself?
- 11. According to the theory of causation (Karma) violence leads to bondage and defilement of the soul thus delaying its liberation. The injurer soul suffers from the passions accompanying the act of causing injury and the injured one forms a sense of enmity and hatred towards the injurer. This perpetuates the cycle of birth and death by defilement of both the souls.
- 12. In more simple and direct terms one cannot visualise a world full of violence or without non-violence. Indeed inspite of age long emphasis on non-violence, love and kindness by all spiritual leaders the world is a difficult and miserable place to live. One shudders at the prospects of a world where only violence prevails. There are some who hold the view that life survives by destroying life. But what is forgotten is that life survives more with the help of life. It is the mutual help, love, kindness, charity shown by one living being for another that makes the world a fit place to live. Non-violence is, therefore, a practical necessity and an obvious essential needing no penumbra of justification.

- 13. The general observations show the wide sweep of non-violence in Jain thought about which we shall know more when we come to the indepth study of the subject from various angles where also Jainism excels all other systems.
- 14. Non-violence is negation of violence (though there is a positive and equally important aspect of it as we shall see presently). To understand nonviolence one must first grasp the meaning of violence. Jain thinkers have delved deep into the subject and the universally accepted definition of violence is injuring vitalities (Prana) by reckless or passionate activity (Pramatt Yoga). This simple yet profound definition of violence is full of meaning and it contains the result of insight of the perfect beings and their successors-Acharyas and will need some elucidation.
- 15. There are two constituents of violence according to the above definition viz. (i) injuring vitalities (ii) reckless or passionate activity leading to it. First let us elucidate the vitalities and injury to them. There are in all ten vitalities (prana) with which living beings are blessed, the number varying with the development from class to class of living bodies depending upon the evolution of the souls due to their karmas. These are (1 to 5) five senses (of touch, taste, smell, sight and hearing) (6) respiration (7) life duration (8) energy or body (9) organ of speech and (10) Mind. The number of the vitalities vary from class to class e.g. one sensed beings have four vitalities while the five sensed beings with mind have all the ten vitalities. This will be more clear from the statement below:

Vit	ality	One Sensed beings like trees	Two sensed beings like bacteria	Three sensed beings like lice	Four sensed beings like flies	Five sensed beings without mind like mindless animals	Five sensed being with mind like man
1.	Sense of touch	1	1	1	1	1	1
2.	Sense of taste	-	1	. 1	1	1	1
3.	Sense of smell	<u></u>	- -	1	1	1	Ī
4.	Sense of sight	_	-	-	1	1	1
5.	Sense of hearing	ξ -	_	•	_	1	1
6.	Respiration	1	1	1	1	1	1
7.	Life duration	1	1	1	1	1	1
8.	Body power	1	1	1	1	1	1
9.	Power of speech	_	1	1	1	1	1
10.	Mind power	-	-	-	-	-	1
	Total No. of vitalities	4	6	7	8	9	10

16. It shall follow from the above classification of living beings that with the increase in the number of vitalities from class to class of living beings the consciousness also increases, with increase in the capacity to feel pain and pleasure. In the same manner the quantum of violence involved in causing pain or injury to different classes of creatures varies with the so called more advanced forms of creation with more vitalities. This becomes manifest in two ways. Firstly, the amount of passion generated in the killer (or injurer) of say animals like goats or cows is more than what is in the case when cutting a tree—because more effort, more determination and preparation is required. Secondly, (which is the cause

of the first) an animal feels more pain or makes more efforts to escape death or injury than a tree. Thus the infringement of non-violence and defilement of the soul is much more in killing an animal like goat than cutting a tree. (This however, does not give a licence for injuring beings with lesser vitalities).

- 17. Every living being whether a man, an animal, a worm, or a tree wants to have free experience of all its vitalities and any possible prevention from such enjoyment causes pain to that living being. Such a prevention or deprivation by another can be in the form of (i) physical injury in respect of a particular vitality e.g. cutting of the nose (ii) by binding or confining the body (iii) by over-loading or over-straining (iv) by deprivation of food (v) by causing pain in any other manner. Such activity is one part of violence. However, this alone will not constitute violence specially so when the motives behind causing injury are good e.g. when a doctor gives an injection he may seemingly cause pain but it will not be termed violence. This bring us to the second constituent of violence i.e. recklessness or passionate activity. Recklessness or Pramad results from the influence of fifteen causes:
  - Intoxication. 1.
  - 2. Sleepiness.
  - Four passions (anger, pride, deceit and greed). 3-6.
  - Five senses (of touch, taste, smell, sight and hearing)-7-11. misuse of.
  - Gossip about food, sex, politics and administration. 12-15.
- 18. The activities (yoga) are also of three types-(1) activity of mind i.e. thinking (ii) activity of speech i.e., words, and (iii) activity of the body i.e. physical action. Thus the second constituent of violence is the activity of any of these types i.e., mind, speech and body, accompanied by recklessness and if such activity results in injuring any of the ten vitalities of living beings it will be violence.
- 19. Thus we return to the practical meaning of violence which is causing injury to any vitality of any living being by reckless activity-at some place it is called only passionate activity. Abjuring such activity is observation of non-violence. This discussion leads

to the following four combinations of the two constituents:

- (i) Neither there is recklessness nor injury to vitalities of a living being.
- (ii) There is no recklessness but there is injury to vitalities of a living being.
- (iii) There is recklessness but no injury to vitalities.
- (iv) There is recklessness as well as injury to vitalities.
- 20. The first combination is a perfect example of non-violence as there is neither negligence nor passion nor injury. In the second case though there is injury caused, but there is no recklessness. It is, therefore, a case of apparent violence known as *Dravya Hinsa* but it does not cause defilement of the person causing the injury. In the third case there is no injury or damage to any vitality of the victim the person engaged is full of recklessness. It will be a case of violence called *Bhav Hinsa* and nonviolence will be infringed causing defilement of the person engaged. The last or fourth category is the worst example of violence.

As an offshoot of this discussion it may be argued that strictly speaking reckless (Pramatt) conduct should tantamount to violence and careful (Apramatt) conduct should constitute non violence. From the intrinsic point of view this is the correct position as injury to vitalities can not be avoided by a living being because there is no place in the world which is free from life and any movement of body, mind or speech is bound to injure some life or other. Also suffering injury or death by any living being is dependent upon a number of factors. The essence, therefore, lies in avoiding reckless behaviour in day to day conduct. This is, however, very subtle and invisible path and, therefore, more difficult to practise. The gross or the visible part is avoidance of injury to other beings or their vitalities. It is relevant to reproduce here the reconciliation established between the two by Pt. Sukhlalji in his commentary on Tatvarth Sutra:

"Certainly it is an act of negligence that is a cause of violence, but its renunciation on the part of people at large is not possible suddenly and for the most part. On the contrary, a mere deprivation of life even if it is a gross act its renunciation is desirable for the sake of balanced maintenance of popular life. Besides, such a renunciation is possible for the most part. Thus even if there has been no renunciation of all acts of negligence but if the tendency towards gross deprivation of life has been reduced then too there often arises happiness and peace in popular life. Certainly, in virtue of the stage-wise evolution of the tendency to non violence it becomes possible that among the people at large there takes place first the renunciation of gross deprivation of life and gradually the renunciation of all acts of negligence. Hence even though the renunciation of violence of the form of act of negligence is recommended to be adopted as an instrument of high spiritual evolution, yet from the point of view of popular life the gross deprivation of life too is treated as a case of violence and its renunciation as a case of non-violence."

- 21. Having analysed the nature of violence (and its opposite nonviolence) we take-up the various divisions and sub-divisions of violence. There are three stages of any activity i.e. (a) planning (b) preparation, and (c) execution. Similarly, in respect of a violent act there are three stages viz.,(a) planning known as Samarambh, (b) preparation known as Sarambh and (c) execution known as Arambh. Each of these three types may be performed due to any one of the four passions viz., anger, pride, deceit and greed, which gives us twelve types of violence. Each of these twelve types may be done by any one of the three types of media i.e., mind, speech or body e.g. a man motivated by greed may plan mentally to kill and so no. This gives 12 X 3 =36 categories of violence. Again, we know that an act can be committed by oneself or it can be got done by another or one may approve of some one else doing the same which are the three methods. Applying these three methods to the 36 categories mentioned we get 108 varieties of violence.
- 22. Perfect practice of non-violence is to shun each one of the 108 types of violence mentioned in the previous paragraph which is the bounden duty of Jain saints or Shramanas. Thus a Jain monk shall not plan or prepare or execute with anger or pride or deceit or greed by mind or body or word either himself or through another or approve committing any act which injure any of the ten

vitalities of any living being. This is complete non-violence.

- 23. However, for the laity the injunction of non-violence is not so rigid. He can undertake to abjure the commitment of violence to the extent possible and may progress from stage to stage according to his capacity, the ideal being complete renunciation of violence as mentioned above.
- 24. From another angle violence has been classified in following four categories:
  - (i) Sankalpi involving deliberately and purposelessly injuring the living beings like organising cock fights etc.
  - (ii) Arambhi-involving unintentional but indirect injury to living beings from acts necessary for normal life e.g. cooking or cleaning.
  - (iii) *Udyogi* resulting from industrial or agricultural activity of the individuals for earning livelihood.
  - (iv) Virodhi-resulting from opposing attack on one's life, property or country.
- 25. The saints or monks abjure all the four types but the layman can renounce only the first type, while, he has to indulge in the other three categories, but after observing vigilence and carefulness.
- 26. There are other divisions and sub-divisions of violence and non-violence from different angles-discussion of which can be seen in the scriptures which are full of condemnation of violence and praise of non-violence. Among sixty names by which non-violence is described in *Prashna Vyakarna Sutra* there are names like pity (daya), peace (shanti), joy (rati), contentment (tripti) etc. This brings us to the positive side of non-violence.
- 27. The positive side of non-violence is as important as the negative side. This side sometimes is not fully appreciated and people are misguided by the negative mentioned in the name non-violence, that it implies only not doing violence. However, Jainism always emphasizes a positive course of conduct. While it prohibits

sinful thoughts, words or deeds it praises pious thoughts, words or deeds, for the obvious reasons that it is death that is completely stand-still life must mean some activity.

- 28. The positive aspect of non-violence implies forgiveness, kindness, pity, charity, service etc. This requires providing food to the hungry, clothing to the naked, and shelter to the roofless-in short providing service to the needy. It also implies saving animals from torture or death.
- 29. Jainism provides complete guidance for observation of non-violence in day to day life. The practising of the major and minor vows mentioned in previous chapter like truthfulness, non-theft ,continence, non-accumulation etc.-make it easy to observe non-violence. Again there are five observations which strengthens the conduct of non-violence viz., (i) control of speech, (ii) control of thoughts, (iii) regulation of movement, (iv) care in talking and planning things and (v) examining food and drink.
- 30. The non-violence person should be full of benevolence towards all living beings, show joy at the sight of the virtuous, be comforting to the afflicted and show tolerance towards the ill-behaved. For sustainance it is necessary to avoid food and clothing and other requirements which involve the slaughter of living being like animals, fish, birds etc. All kinds of intoxicating intake are to be avoided. Similarly, for earning a living it is necessary to avoid trades like brewing, fishing or butchering.
- 31. Above all the origin of non-violence is in the attitude of the mind, as explained earlier. The mind should be constantly vigilant, careful and considerate. This would help in eschewing the four passions - anger, greed, deceit and pride. All acts performed by such a man will be free from violence. This has been authoritatively stated in the Dashvakalik Sutra (with which we started this chapter). Realizing that no space is free from life and any movement in the form of thought, speech or physical action involves some injury to some form of life (and living means some movement) the question was asked:

Kahan Chare? Kahan Chitte? Kahan Ase? Kahan Saye? Kahan Bhujanto Bhasanto, Pavv Kamman na Bandhai.

How should one walk, stand, sit, sleep, eat and speak so the sinful karma bondage may not accrue (to the soul).

The answer given is:

Jayan Chare, Jayan Chithe, Jayan Ase, Jayan Saye, Jayan Bhujanto Bhasanto, Pavv Kamma na Bandhai.

With vigilance should one walk, stand, sit, sleep, eat and talk (thus) sinful karma bondage shall not accrue (to the soul).

- 32. Such a vigilant conduct avoids defilement of the soul by *karmas* or sins leading ultimately to freedom from bondage and salvation. Apart from the future life or the hereafter practice of non-violence makes for a better existence in this life itself. It can ensure peace between nature and man, between man and society or state and between state and state. All the conflicts are solved in non-violent conduct once its principles are put into practice at different levels.
- 33. Need for non-violence in the conduct of man and society or state is the greatest in the present times. Faced with the danger of ecological disaster and nuclear holocaust on the one hand, and unrestrained materialistic pursuit on the other, humanity is groping in the dark for a ray of light which can save its very existence. Such light is provided by shunning violence at all levels by practising non-violence. No wonder Lord Mahaveera called non-violence as Goddess Ahimsa Bhagwati.
- 34. Self control (Sanyam)second hallmark- The Prakrit term in the shloka, with which this chapter opens, the equivalent of which in English has been adopted as self-control, is SANJAM the Sanskrit equivalent being SANYAM. This term has very wide and varied connotations. On the one hand, in day to day language, when any person becomes a Jain monk he is declared to have taken sanyam. Sanyam would then mean renouncement of the world and adoption of a life of monkhood with austerities, vows and other

restraints accompanying sainthood-described in the previous chapters as Right conduct for monks. It may be recalled that Right conduct for monks is the highest type of discipline involving obedience to the five major vows (nonviolence, truthfulness, non-theft, celibacy and non-accumulation), three controls (guptis), five vigilances (Samities) Ten Commandments (Dharmas) etc. Accordingly from Sanyam or self-control in this context is understood the highest type of Right Conduct which is also the Jain scheme of an ideal ethical life.

- 35. In a narrower context sanyam is one of ten commandments (dharmas) along with forgiveness (Kshama), humility (mardav) purity (sauch) etc. which are means to prevention (sanvar) of bondage of Karmas. Here sanyam has been defined as "suppression of passions (Kashyas) and regulation of the yogas (three medias i. e. mind, speech and body)". It should follow that any steps towards supression of anger, greed, pride or deceit as well as any action to regulate one's thought, speech or action in the right direction is a step towards sanyam. Thus even a beginner described in the previous chapter, or one who follows one of the forty-nine combinations towards abjuring any sinful activity is on the path of self-control and henceforth towards prevention of bondage and influx.
- 36. At the other end of scale is the form of Sanyam involving complete suppression of passions and medias (or Yoga) which is characterized by supreme purity and supreme steadiness which is followed by attainment of salvation (nirvana).
- 37. Between these two ends of the scale there are numberless types known as different disciplinary stages (sanyamsthan). In the earlier or lower stages passions are the greater vitiating agents. In the latter or higher stages passions tend to disappear but the yoga or medias vitiate the soul. When yoga or medias are also suppressed, passions having been controlled already, supreme, pure and steady stage is attained followed by Nirvan. It needs emphasis that in these numberless disciplinary stages: the purity of an immediately later (following) disciplinary stage is infinite times greater than that of an immediately earlier (preceding) one.

- 38. Greater light on the Jain concept of self-control is thrown by its numerous divisions and sub-divisions, which is the standard Jain method of scrutiny. Before this it needs mention that the analysis of word *sanyam* is *SAM* i.e. *samyak* which means judicious or right-YAM which means regulation or control. Thus sanyam means right regulation or judicious control (over one-self).
- 39. At first we find two divisions of Sanyam or control viz.. control of senses (*indriya sanyam*) and control towards living beings (*pran sanyam*). This means one should control the five senses and also abjure violence towards all kinds of living beings.
- 40. Elsewhere we find four-fold divisions of sanyam (I) control of mind, (ii) control of speech, (iii) control of body and (iv) control of equipment.
- 41. There are two sets of seventeen divisions of self-control which are commonly accepted and which throw light on the vast scope of self-control or sanyam in Jain thought. These are tabulated below:

## (a) First set of seventeen divisions of self-control

Restraint relation five types static bei	to of
Restraint	in

relation

four types of

mobile beings

to

- (i) Not to hurt-earth beings.
- (ii) Not to hurt-water beings.
- (iii) Not to hurt-fire beings.
- (iv) Not to hurt-air beings.
- (v) Not to hurt-vegetable beings.
- (vi) Not to hurt-two sensed beings.
- (vii). Not to hurt-three sensed beings.
- (viii) Not to hurt- four sensed beings.
- (ix) Not to hurt-five sensed beings.
- (x) Avoiding nonliving things which are valuable -avoid attraction towards them.
- (xi) Be careful in sitting, waking, sleeping etc.
- (xii) Indifference towards worldly activity.
- (xiii) Careful disposal of excreta.
- (xiv) Careful maintenance of clothes & equipment.
- (xv). Control over mind.

- (xvi) Control over speech. (xvii) Control over body.
- (b) Second set of Seventeen divisions of self-control

(i) (ii) (iii) (iv) (v)	Control over sense of touch Control over sense of taste Control over sense of smell Control over sense of sight Control of sense of hearing	}	Control over five senses (indriyas)
(vi) (vii) (viii) (ix) (x)	Renunciation of violence Renunciation of non-truth Renunciation of theft Renunciation of non-chastity Renunciation of accumulation		Renunciation of five sins or means of influx (ashrava)
(xi) (xii) (xiii) (xiv)	Victory over anger Victory over pride Victory over deceit Victory over greed	}	Victory over four passions (kashaya)
(xv) (xvi) (xvii)	Control over mind Control over speech Control over body	}	Control over three medias (yoga)

42. The above analytical classification of self-control only highlights the wide coverage accorded to it in Jain ethics. Virtually no aspect of spiritual or material life is left out of its scope. E.g. earlier it was stated that self-control is necessary for abjuring violence, but in the above analysis it is seen that non-violence is essential for proper exercise of self-control. Thus all aspects of spiritual conduct are inter-related-one supporting the other and in turn being supported by the other. The main emphasis all through for practice of the self-control is upon regulation and disciplining of the senses, the speech, the body and the mind and to control desires. However, it is an ardous task and the seers realizing the difficulty of the practitioners of sanyam-the senses and the mind defying restraint inspite of all efforts-have provided recourse to

penance which is the third and the last hallmark of Jainism.

- 43. Penance (Tap)-the third hallmark (Lakshan of Jainism)—As a means of self control penance is recommended by all religious systems-oriental or occidental. As an example in Islam we find the observation of roza during the month of Ramzan when no food, water or any other intake is permitted during daylight hours. In Indian religious system a monk is known as Tapasvi meaning one who practises penance, thus penance being an essential ingredient of the life discipline of very monk. However, in Jainism penance—like non-violence and self-control-has been taken to the highest pinnacle of glory. All Jain prophets practised penance of the severe type—going without food or water for weeks and months. Lord Mahaveera's fast for six months is described in details in the scriptures.
- 44. The reasons for glorification of Penance are that, according to Jainism, penance, apart from ensuring self-control and exterminating attachments and desires; ensures not only stoppage (sanwar) but also separation of karmas from the soul (nirjara) thus freeing the soul from the bondage and hastening liberation (moksha). Thus penance is an essential ingredient of Right Conduct as mentioned earlier.
- 45. Penance can either be for reward or result e.g. fasting for obtaining wealth or progeny or other favours. This is well known that penance can also bestow super-natural power on the practitioners like flying in air etc. These are called glories (labdhies) and have been listed in details in the scriptures. However, such penance is called immature penance (Bal tap) and has been condemned universally. The reason is that penance is practiced for control of desires and not for perpetuating them. An attempt to use penance for fulfillment of mundane desires is, therefore, a waste and counter-productive.
- 46. Real penance(desireless penance)—is without expecting any reward or result except realization of soul on liberation. Actually destruction of all worldly desires is the purpose of penance. This again brings us to the need for correct mental attitude behind

penance which requires freedom from the four passions, anger, pride, deceit and greed. This will make for penance becoming Right Penance and a part of Right Conduct, which along with Right Vision and Right Knowledge leads towards salvation.

- 47. Penance has been divided into two categories-external (bahiya) and internal (abhyantar) each of which are further divided into six sub-divisions. The penance which primarily concerns the body is external and that which primarily concerns the mind is internal. The former is more apparent and visible to others than the latter. However, this division is not hard and fast as each of the two types supplements the other one being incomplete without the other. Both are aimed at purification of the soul and both must be supported by absence of passions and be accompanied by Right Vision and Right Knowledge.
- 48. The six sub-divisions of external (bahiya) penance are discussed below:-
  - (i) Fasting (anshan)-Wilfully giving up all types of food or drink or both and desire therefor is fasting. It is a very difficult form of penance and when done without passion it purifies the body, the mind and the soul. It can be (a)for a fixed time (etvarik) or till death (yavatkalik). The first can be for a minimum period of 48 minutes (one muhart) and for a maximum of months in these times (according to pattern laid by Lord Mahaveer who fasted for six months). There are numerous types of fasts for fixed period like fasting for one day, two days, on alternate days and various combinations thereof. Fasting till death known as santhara is giving up the body wilfully, when the circumstances so require-briefly mentioned in previous chapter. This is the highest form of renunciation and penance whereby the performer facing death bravely, willingly discards the body like old clothes realizing that the soul and body are separate.
  - (ii) Reduced consumption (of food etc.)-or Unodari-This involves taking of food less than one's appetite. In broader scope it is applied to take minimum of equipment and clothes as minimise the four passions Ly deliberate effort. One may go without

food or drink, but to give up food and drink lying available, inspite of appetite, requires lot of self discipline-physical and mental. The main purpose is to reduce one's necessities to the minimum at the same time maintaining the body as a medium of salvation. It also helps control over sleep as also meditation and selfstudy.

- (iii) Begging for living (Bhikshachari)—Taking food and equipment available by begging only is the third form of external penance. Such begging is not out of poverty or for shirking from labour but for further controlling the desire for food. Begging is also done subject to number of conditions, main theme being that the food should be untainted and should not hurt any body. The term used for begging in Jainism is madhukari-eating by the bumble bee. Just as a bee takes juice from different flowers without discrimination and without hurting them, similarly the Jain monk takes food from different households in small quantities and without discrimination between rich or poor household or the quality of food offered. It is not unusal to put voluntary restriction on the type of food one will accept or the person from whom it will be accepted. If such condition is not satisfied the monk is prepared to go without food.
- (iv) Tastelessness (Rasparityag)—According to the broader view of this type of penance the practitioner gives up food which is tasteful or attractive to the senses of touch, taste, sight, smell etc. The reason being that one should eat to live and not live to eat. Specially speaking any or all of the six types of rasas i.e., milk, curds, ghee, oil, sugar and salt are to be avoided since these give rise to attachment to food, (Meat, wine, honey and butter are in any case to be avoided completely).
- (v) Tolerance of body pain(Kaya Klesh)—To discipline and train the body and to have no attachment to body and bodily comforts, the disciple adopts diverse postures, bears heat or cold, plucks the hair, sleeps without lying down and so on. All these form part of this category of penance. However, under this penance the body is not to be destroyed or harmed-as there is no enimity towards the body. The body has to maintained as a medium for practicing religion. However, it has to be kept under control. Also the disciple

does not feel any pain as a part of these practices. If at all he gets pleasure and satisfaction from these efforts, just like a mountaineer gets satisfaction from the hard labour and difficulties he encounters while conquering a peak.

- (vi) Withdrawal (Sallinata)-Withdrawal of the soul from external matters or wordly pursuits and devoting it towards its own upliftment is this kind of penance. In other words it involves efforts to make soul introvert, stopping it from becoming extrovert. This needs constant endeavour to watch the activity of the media(mind, speech and body) and to divert them inward, which requires continuous watch upon the senses, control of passion etc. Special mention may be made of the residence to be used by the disciples which should be free from disturbance through sound, smell, touch and sight.
- 49. The six sub-divisions of internal (abhyantra) penance are described as under
  - (i) Repentance or Expiation(Prayaschit)—To admit one's faults in observance of Right Conduct and sins under the influence of negligence or passion, to make efforts to reduce the same and to avoid repetition of sinful activity is expiation or Prayaschit. There are numerous sub-divisions of this like confession, repentance, punishment, reinstatement etc.
  - (ii) Humility or reverence(Vinaya)—To show veneration towards the superiors in knowledge, faith and conduct and to hold them in esteem is this type of penance. It involves practice of self-control, discipline and humility. Veneration should be practised through all the three media of body, speech as well as mind. Also humility is as important in worldly conduct of day to day life as for matters spiritual.
  - (iii) Service (Vaiva Vratya)-Service is the nelp rendered to the deserving needy by bodily activity or by material things without selfish motive. Service is given priority even over acquisition of knowledge. Service can be in the form of providing food, drink, accommodation, medicines. nursing etc. Service should not only be

without any selfish interest but also with equanimity e.g. without revulsion while serving a sick person.

- (vi) Study or Swadhyaya—To study respectfully and according to prescribed procedure the scriptures falls under this category and is considered a high type of penance because it helps to acquire right knowledge and destroys Karmas pertaining to knowledge. It has been divided into (a)taking lessons (from the teacher), (b) enquiring, (c) repeating, (d) reflecting and (e) preaching.
- (v) Meditation or concentration (Dhyan)-Turning mind away from several objects and fixing it on one object is concentration. Concentration can be of four types:
  - (a) Sorrowful (Aart) concentration is to think of getting rid of disagreeable objects and acquiring agreeable ones.
  - (b) Cruel (Roudra) concentration is to think of violence, untruth, theft and pleasures (of the senses).
  - (c) Virtuous (Dharma) concentration is to think of the instructions of the Jinas, the channels of sin and methods of stopping them, the Karmas and the universe. The best kind of Dharma meditation is to concentrate one's mind upon the self, renouncing all other thoughts.
  - (d) Prime or Shukla concentration is the highest type of concentration when all desires have vanished and passions extinguished and the mind attains absolute purity without any trace of worldly thoughts.

The first two types leads to bondage and are to be shunned and the latter two types lead to salvation.

(vi) Renunciation or Vyutsarga means giving up and is of two types (a) giving up of external attachment like house, wealth etc. (b) giving up of internal attachment like the passions, even the body, This type of penance is intended to encourage fearlessness and non-attachment.

50. Before closing this discussion of Jain Penance, the wide scope of its practice may by reiterated, if it has not become clear already-for the reasons that generally Jain penance is condemned as very harsh and difficult to practise. Actually, even simple acts like study of scriptures or eating one morsel less than one's appetite tantamounts to practising very high type of penance. Thus there is scope for every one to select any practice suitable to his talent and power. Of course, what is universally necessary behind such a practice is freedom from worldly desires and passions. From small beginnings one can rise to the greatest heights as was done by many a seer. However, examples are not wanting where practice of minor and easy types of penance have lightened the burden of the soul and embarked it on the way of salvation. In the bargain such practices have resulted in a contented and peaceful existence in this world which is no small gain.

## Conclusion

51. This brings us to the end of description of three hallmarks of Jainism-non-violence, self-control and penance which cover the entire range of right conduct, therefore Jain ethics. In fact these three are so inter-related that strict practice of one ensures and embraces the other two e.g. if non-violence is to be practised, self-control and penance have to be adopted. Similarly, exercise of self-control will ensure a non-violent conduct in life and also penance. Again practice of penance will not be possible without non-violence and self-control. All the three together provide for a way of life which is full of happiness, contentment and joy in this world and hereafter. Even if one were not to believe in the hereafter a happy, contented and peaceful life itself is the greatest reward for such a conduct, which is to be cherished. Actually, happy and contented individuals make a happy and peaceful society and the world a uptopia, dreamt of and prayed for by all philosophers, statesmen and prophets alike. Here is, therefore, the panacea for the ills of the world-simple in content and easy in practice. May the world arise, awake and proceed on this noble path.

## (Step Five)

## The Five Worships

(The Panch Parmeshthi)

From the rudimentary knowledge of Jainism culled in the previous discussions one thing must have become obvious that Jainism is a religion of self-help: without any outside agency-even God-coming to the rescue of the soul. The soul is its own destroyer or liberator. It is the wish fulfilling tree (Kalpa Vriksha) and it is also the poisonous (shalimli) plant. The Soul has to acquire right vision and knowledge and follow the path of right conduct. Thereby it can become God itself, but no other God can help it (nor can it help any one else) except blazing a trail which has to be followed by one's own effort and volition. It is a case of pure and simple rationalism-cut and dry, shorn of any sentimentality which is too evident elsewhere, where God is not only held as the creator, but also the destroyer and maintainer of life and therefore, responsible for all that is good or evil in the world.

- 2. Jainism should, therefore, have no place for worship, only knowledge and conduct holding sway. However, we do find Jain temples, statutes, stupas and caves built over the last two thousand five hundred years being worshipped devoutly. Also there are hymns and prayers galore in Jain literature. Every Jain prays morning and evening as a part of his religious routine, worships in his temples much like his other brethren Christians in churches, Mohammedans in mosques, Sikhs in Gurudwaras and Hindus in their temples.
- 3. Much of this praying by Jains is imitating others, due to the mutual influence between Jainism and other faiths. Even some Jains bathe in Ganges to expiate the sins. Then there is the practical approach-vyavhar-due to which Jains, forgetting the intrinsic beliefs, fall in line and pray like others for boons, after all this is the easier way than the harder path of right conduct with its vows and penance. Then the concept of an all powerful creator, preser-

ver, and destroyer responsible for all that is good and bad is more appealing. As, thus one can shirnk from his responsibility and leave everything to the will and mercy of such a creator rather than accept full responsibility for one's past, present and future.

4. However, there is a place for worship and prayer in Jainism and the reason and justification for the same is admirably summarized by Pujayapadachrya while beginning his commentary Sarvarth Siddhi on Tatvarth in the following terms:

> Moksamargasya netaram, bhettaram karam bhu bhratham Gyataram vishvatattavanam, vande tadgun labdhye. To the leaders on the path of liberation,

Destroyers of mountains of Karmas, Knowers of the whole of reality, I bow to acquire their qualities.

- 5. Accordingly, worship and prayer is offered by the Jains to the qualities of the leaders on the path-the quality of right knowledge and right conduct by which they have destroyed the bondage of the Karma. The purpose is that such qualities may be acquired by the worshipper by following in the footsteps of the leaders-after all one learns by example. Nowhere it is intended, however, that the leader will carry the follower, or even hold his hand.
- 6. Further there is an important place given to veneration or reverence under penance-as indicated in the previous chapter-as a means of destroying the bondage of Karma besides teaching humility and modesty. Thus we find that the Jains offer, a five fold worship which is universally practised by all sects of Jains and is given the name of Namaskar mantra credited with many a miraculous quality. This Mantra is supposed to contain the cream of all scriptures of the Jains and is as under:
  - *Arihants*-the omniscient (i) Namo Arihantanam-I bow to the personages.

- (ii) Namo Siddhanam-I bow to the Siddhas-the bodiless liberated souls.
- (iii) Namo Ayariyanam-I bow to the Acharyas- the Heads of the order.
- (iv) Namo Uvazzayanam-I bow to the Upadhyays-the head teacher saints
- (v) Namo loye Sav Sahunam I bow to all the saints in the universe.
- 7. One cannot fail to be struck by the catholicity or universality and the impersonal tone of the above incantation or *Mantra*. The worship is given to all souls worthy of veneration throughout the universe—the *Loka*. It is irrespective of any distinction of caste or creed or time or clime. Only the aggregate of the qualities is worshipped rather than any individual A or B. Whosoever satisfies the qualifications be a saint (or any of the five worships) is worshipped whether he is a Christian or a Buddhist, an Indian or Chinese (or even belonging to any of the galaxies in outer space).
  - 8. We can briefly describe each of these five worships as under:
  - Arihantas-Literally the word ari means enemies and hanta means destroyer, and therefore, arihanta is destroyer of enemies. But these enemies are not external enemies, but the internal enemies of the soul- the four passions- anger, pride, deceit and greed which give rise to Karma bondage. Those living beings who have destroyed these internal enemies completely and are free from the Karma bondage of the major types are called arihantas. This is the highest stage a living being can reach with body. These arihantas possess perfect vision, perfect knowledge and perfect conduct. Their very presence spreads peace and prosperity all round. They inspire veneration in all living beings. They preach and convert by their words one and all to the noble path of non-violence, self control and penance, which they propagate. Due to destruction of Karmas bondage like knowledge obstructing Karmas etc. they possess infinite knowledge (which enables a perfect knowledge of the past present and future as also of the entire universe and nonuniverse)infinite vision, infinite prowess and infinite bliss.

Siddhas-These are liberated souls who have attained salvation (b) having completely destroyed all the Karmas. They have as such no encumbrance including that of a body. Besides, possessing perfect knowledge, vision, bliss and prowess these are neither heavy nor light, have penetrability and are beyond sense perception as they are nonmaterial. They are free from cycle of births and deaths. They have thus attained Godhood, but they maintain their individual identity, though they all being alike, are indistinguishable like different rays of pure light.

This is the ideal for which every living being strives, the Arihantas also become Siddhas after leaving their body (on expiation of minor Karmas). Actually arihanthood is a stage on the way to siddhahood. Thus strictly speaking Siddhas should get precedent over Arihantas in the order of worship but the first place is given to Arihantas. The reason is that it is the Arihantas who having learnt the whole truth, preach the same to the toiling creatures to enable them to proceed on the noble path, to the destination of Siddhahood.

- (c) Acharyas-They are Jain monks or saints who are heads of the order or the group of not only saints but also of the four fold organisation of Jains-monks, nuns, laymen and lay-women. They not only follow the rules of conduct for the monks strictly but also ensure that the monks under them do so-as also the entire lay community follows the rules framed for them .They teach the right conduct and punish the delinquents to bring them on the right path. They are the spiritual heads of Jains and are responsible for the preservation and propagation of the noble path.
- (d) Upadhyays-They are monks who are responsible for the study of scriptures and dissemination of their knowledge, amongst the monks and the laity. While the acharyas are the heads who administer and maintain discipline in the Sangha, the Upadhyayas look after the teaching of the scriptures. They are thus the spiritual teachers.
- (e) Saints or Monks-Those who have renounced the world for spiritual search are monks. Under right conduct we have seen the duties prescribed for monks. These are briefly the observance of five

major vows (Mahavrata) three controls (guptis), five types of vigilance (Samitis), ten commandments (dharma), twelve penances (tap) etc. The monks are required to observe these rules strictly.

- 9. Actually the last three worships-acharya, upaddhyayas and saints are all Jain monks and follow the rules for monks apart from other duties prescribed. They are also on the path of spiritual liberation and though worthy of worship by laymen, they worship the Siddhas and Arihantas, who are in the category of Gods as they are realized souls. Thus this fivefold worship can be narrowed down to three-fold worship-Arihants, Siddhas and sadhus. From this angle Arihantas and Siddhas fall in the category of gods and the remaining three are teachers (guru).
- 10. Coming back to the incantation it is seen that it begins with *namo* which means to bow or to venerate. This veneration is of two types-physical and mental. The former involves folding of hands, bowing of head and touching the ground. By mental veneration is meant withdrawing the mind from other attractions and concentrating it upon the particular worship represented by its qualities. For complete veneration both the body and mind should participate in it.
- 11. This Namaskar mantra or veneration is also known as *Panch Parmeshthi mantra*, as the five most esteemed beings are worshipped by it. Another name given is navkar meaning nine sentences. We have stated above the five sentences. The remaining four are:—

Aiso Panch Namokaro (6) Sav Pavapp Nasno (7) Manglanancha Savesin (8) Padhman Hawai Manglam (9)

(This five-fold worship (6), destroyer of all sins (7), amongst all beneficients (8), this is the best beneficient(9))

12. Another tradition adds four more worships to the five mentioned earlier to make them nine as under –

- Namo Nannassa I bow to knowledge. (a)
- Namo Dassanassa I bow to vision. (b)
- Namo Charitassa I bow to conduct. (c)
- Namo Tavassa I bow to penance. (d)

It needs no mention that knowledge, vision, conduct and penance mean right knowledge, right vision, right conduct and right penance dealt with under the chapter "Three Jewels" and there is no need of repetition of their importance. However, it should again be clear that these also involve worship of the qualities and not individuals which only reiterates the catholicity of the prayer.

13. As an abbreviated form this mantra is recited as "A" Si "AA" "U" "SA" and still further as Om উ, which is claimed to be the Navkar Mantra in the shortest form as explained in the next paragraph.

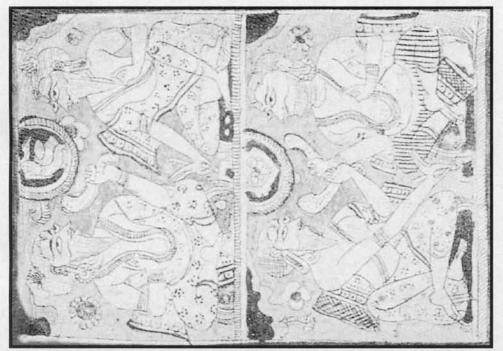
14. The first letter of the five worships is given below-

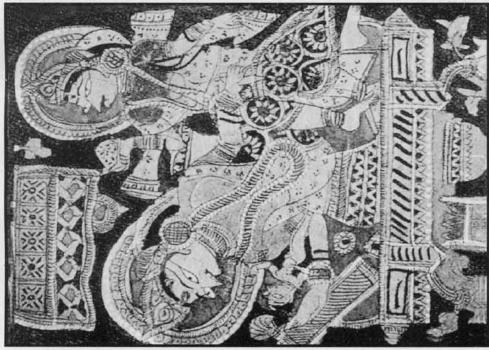
	Α	В	<b>C</b> .
		One form	Second form
(i)	Arihanta	A	A
(ii)	Siddha	Si (Also known as	Α
` /		Ashariri-Bodyless)	
(iii)	Acharyas	AA	AA
(iv)	Upadhyaya	U	U
(v)	Shadhu or Muni	Sa	M for muni

The short form emerging from column B is A (अ), Si, (सि) AA, (आ) U, (उ) SA (सा) i.e. ASIAA USA. (असिआउसा). From column C we find A-A-AA-U -M means Om, (फॅ) the crescent and star on top indicating the liberated soul. Both these abbreviated forms are called beeja mantra and are frequently used for meditation.

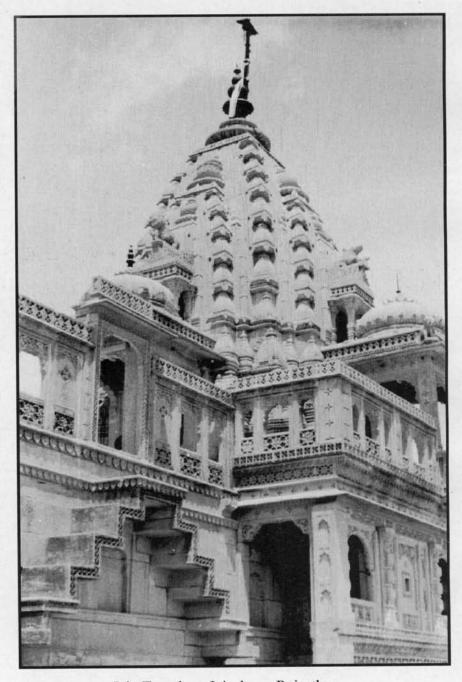
15. As stated earlier, recitation of this mantra is a must for every Jain, morning and evening. He may not know anything else but a Jain will know the Namokar Mantra. Elaborated this mantra contains not only the Jain theology but also the Jain metaphysics and ethics. It is, therefore, rightly claimed that Namaskar mantra

contains the gist of all the Jain scriptures. Its regular timely meditation in the prescribed procedure with proper posture, dress, diet, concentration and faith brings numerous benefits, it is claimed. These are like curing sickness and thwarting dangers, apart from bringing peace, prosperity and happiness. However, the mantra should be practised under proper guidance of a teacher and the aim should be to uplift the soul, destroy the *karma bondage* and to follow in the foot-prints of the five worships on the noble path.

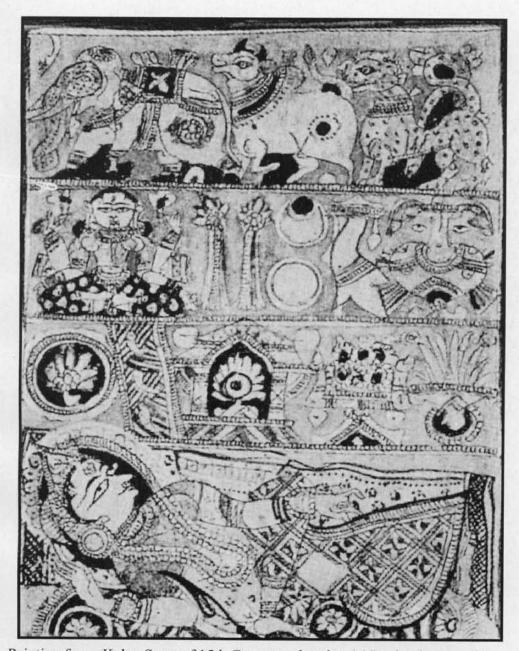




Two paintings from Kalpa Sutra of 16th Centaury showing birth of Lord Mahavir and four astrologers with books and scrolls.



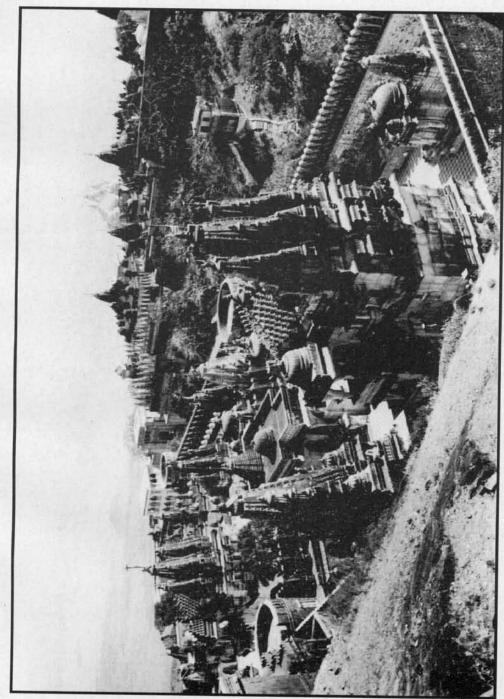
Jain Temple at Jaisalmer, Rajasthan.



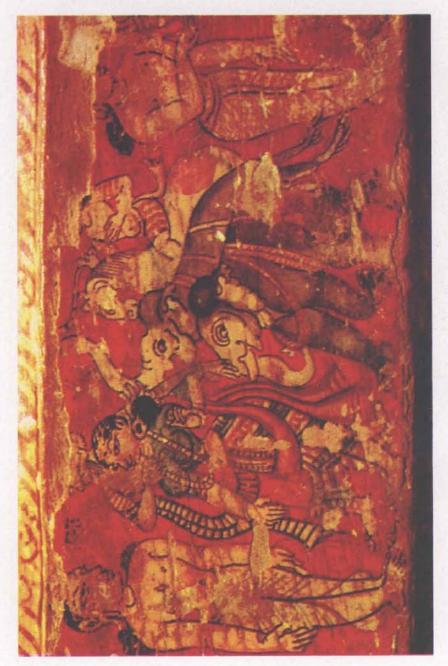
Painting from Kalpa Sutra of 15th Centuary showing 14 Lucky dreams of Lord Mahavir's mother before theformers birth. The dreams include an elephant, a lion, a bull and others.



Wall sculpures from Hoysaleswere Temple at Halebid (South India)



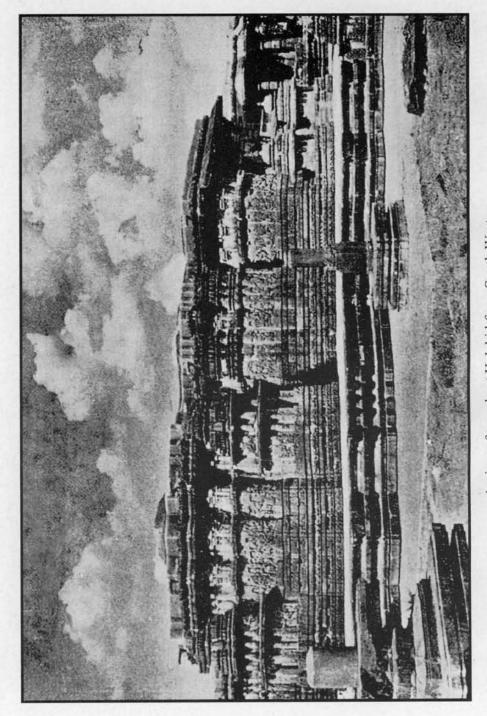
A view of Jain Temples of Palitana (Gujarat)-one of the temple cities of Jains.



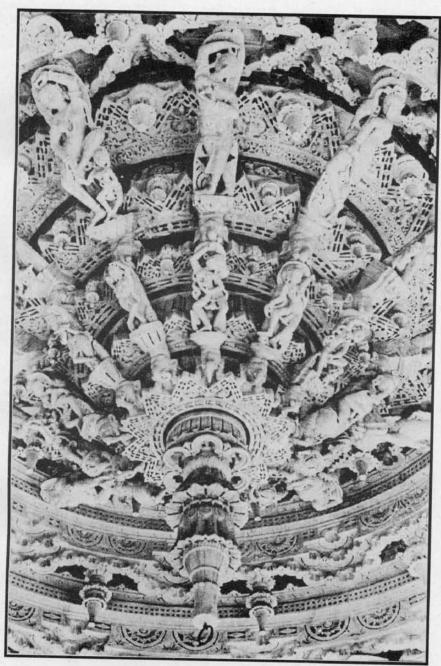
Painting on Book Cover-1100 AD-showing first Teerthankar-Lord Rishabh.



Another painting from Kalpa Sutra of 1500 AD showing a demigod removing the embryo (of Lord Mahavir) from Deva Nanda.



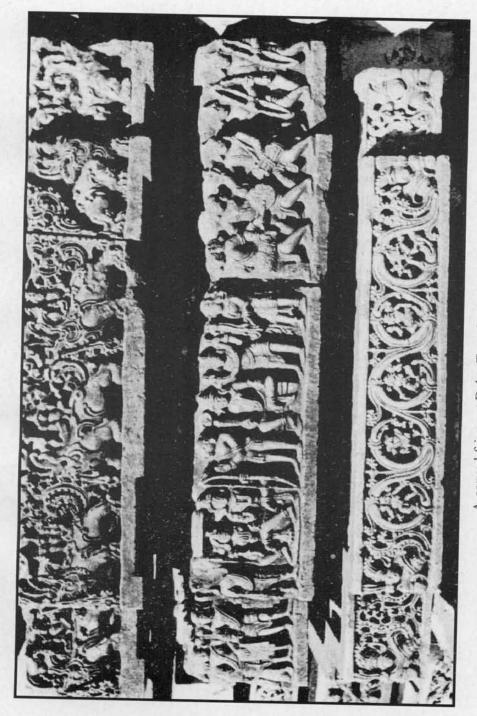
A view of temple at Halebid from South West.



Roof carving at Jain Temple Ranakpur, Rajasthan (15th Centuary).



A statue from Belur Temple, South India.



A carved frieze at Belur Temple, South India.



Statues from Jain Temple, Jaisalmer.



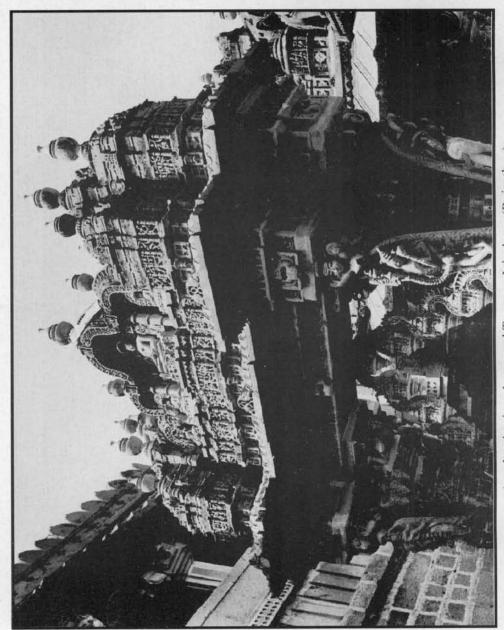
Famous Gommateshwar monolith at Sravanbelgola, Karnataka of 11th Centuary.



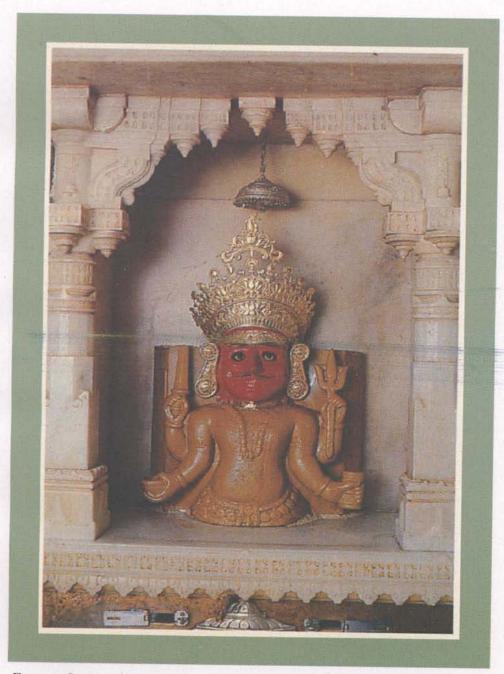
Another statue from Jaisalmer.



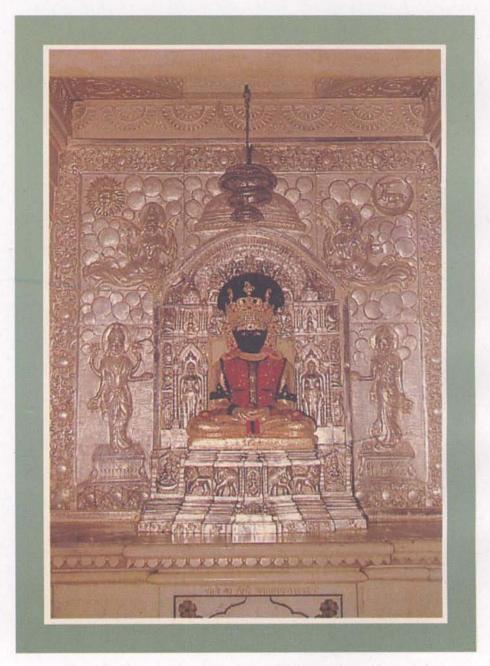
Carved Toran (Entrance) at Jain Temple Ranakpur (Rajasthan).



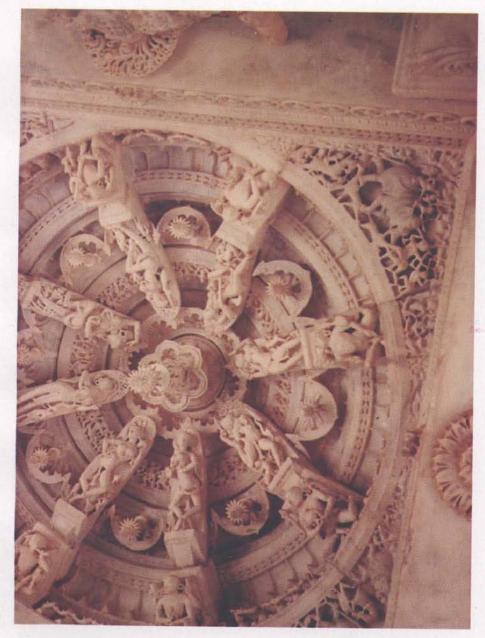
Another intricately carved Toran at Jaisalmer (Rajasthan).



Famous Statue of the Guardian diety Bhaironath at Nakoda, Rajasthan.



Central Statue of Lord Parshava at Nakoda, Rajasthan.



Roof carving at 12th Centuary Jain Temple, Delwara, Mt. Abu.



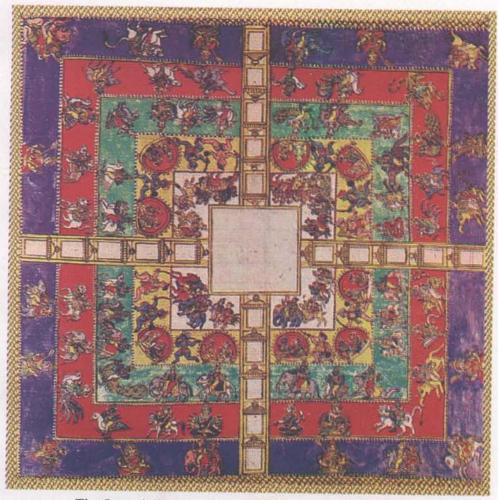
Roof carving at 12th Centuary Jain Temple, Delwara, Mt. Abu.



A view of Ranakpur Temple Rajasthan-15th Centuary.



The Shri Mandpa-South India 1900 AD.



The Sacred diagram-Square-1900 AD. South India.





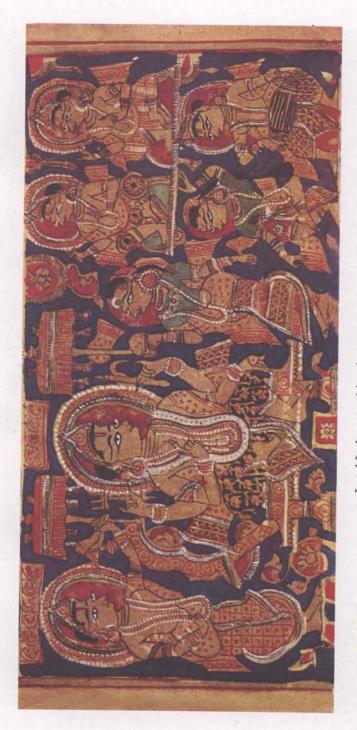
Two Paintings from Kalpa Sutra-1400 AD. Gujarat-Rajasthan.



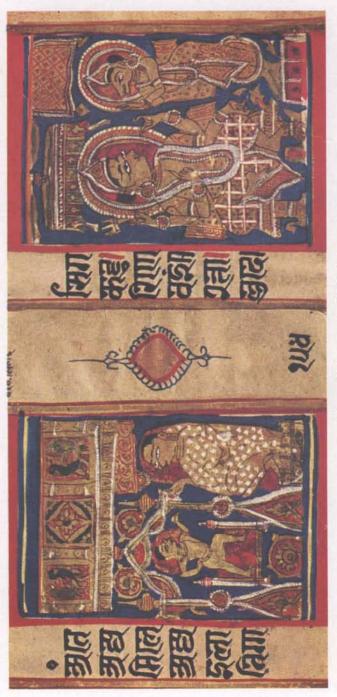
Two Pages from Kalak-Katha showing calligraphy & paintings-14th Centuary.



Misc paintings on Palm Leaves-12 14th Centuaries.



Lord Indra watching heavenly dance.



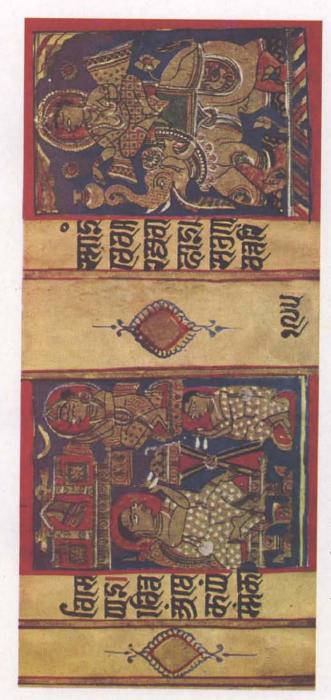
Paintings from Kalpa Sutra 1550 AD.



Two Paintings showing Jain Saints of both sects-without clothes and with clothes-13th Centuary.



Palm leaf scriptures of 13th Centuary. Jain calligraphy & painting-Western India.



A page from Kalpa Sutra 1550 AD showing a monk preaching to his disciples.



Painting 1550 AD. showing Neminath going for wedding & renouncing the world.

## FIRST STEPS TO JAINISM

# FIRST STEPS TO JAINISM

(PART TWO)

# DOCTRINE OF KARMA DOCTRINE OF ANEKANT AND OTHER ARTICLES WITH APPENDICES

SANCHETI ASOO LAL M.Com., L.L.B., I.R.A.S.

BHANDARI MANAK MAL B. Com.

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#### DEDICATED

TO
THE REVERED MEMORY
OF
PUJYA GURUDEV

JAIN ACHARYA SHRI HASTIMALJI MAHARAJ SAHIB

WHO
INSPIRED US TO UNDERTAKE
THESE STUDIES.

#### **Preface**

- 1. With the blessings of Gurudev the second part of our publication 'First Steps to Jainism' is before the readers. It may be recalled that the First Part was printed in 1984 with a second edition in 1989. Since then we have been working on the second part which has indeed taken a long time.
- 2. This was partly due to the complex nature of the subjects dealt with in this part like 'The Doctrine of Karma' and 'The Central Philosophy of Jainism-Anekantavada-specially the latter. Partly the delay was due to the fact that we wanted to explain the subjects in detail to make the book comprehensive and that too in simple language. However, the subject of 'Anekantavada' or the Theory of Non-One-sidedness has become so expansive that it has been difficult to keep up with the latest developments, not to talk of explaining the same. Actually with the researches of eminent scholars like Dr. D.S. Kothari and Prof. P.C. Mahalanobis the scope of Anekantavada and Syadvada has become very wide, being corroborated by the conclusions of the latest developments in physics and statistics. Therefore, even experts in these subjects cannot throw proper light on the findings of the great men mentioned, because to understand the implications fully one has to have not only the scientific knowledge but also knowledge of the philosophical subjects. Such combinations are very rare indeed. We have, therefore, decided to give the articles of the abovenamed scholars in original in the Appendices. At the same time the demand for the second part has been increasing and enquiries were received as to when this part will be out. Therefore, we have given in the concerned chapters in this book in simple language whatever we understood about these complicated subjects with apologies to our readers who find some grey areas therein.
- 3. From the above it will be clear that true to its name, the chapters in this book can be considered first steps to the storehouse of knowledge of the subjects covered. However, after reading the chapters the readers will not remain completely unfamiliar with the subjects and the terms employed; and to some extent their thirst for

more information on the subjects may be aroused. Even this will be a source of satisfaction to the authors. For those who are keen for more knowledge, there is abundant literature available on the subjects, some indications whereof will be available in the appendices, which are also scholarly treatises on the subjects. Thus this book will provide not only elementary knowledge as first steps to the subjects, but will also supply some advanced knowledge thereof, and the matter included herein may prove of interest to the laymen as well as the scholars.

- 4. For obvious reasons this book should be read in continuation of Part I, in which indications were given about its contents. However, Part I dealt with the basic information about distinctive features of Jain religion, as also the path prescribed thereunder for all-round development of the human personality, man's place in the universe and his duties to himself and his fellow creatures. We give in the following paragraphs the scope of chapters in this book in brief:
- 5. The Doctrine of Karma: In the first chapter of this book we have dealt with 'The Doctrine of Karma'. In Jain metaphysics Doctrine of Karma occupies the same supreme place as God occupies elsewhere as the main moving force. Though the concept of Karma is accepted in all systems of Indian religions "in no other system, perhaps, has Karma been taught to be of such concrete, realistic, physical nature," as in Jainism, where Karma have special significance as Material particles with psychophysical qualities and distinctive powers of being attached with the soul and giving results. In this chapter an attempt has been made to describe the Karma in their various aspects and varieties. We have drawn heavily on Dr. H.V. Glasenapp's research work 'The Doctrine of Karma in Jain Philosophy' which was published in Germany in the beginning of this century and was published in India in English in 1942. It is indeed an exhaustive treatise on the subject of Karma and an example of German scholarship and painstaking study. The degree of Ph.D. was granted to the author in 1914 for this work by the Bonn University. We have thought it fit to include in the appendices not only the Preface to the German edition by Dr.H.V. Glasenapp (as App. A), but also the Foreword to the English edition by Rev. Dr. R.Zimmermann of St. Xavier College, Bombay (as App. B), which we found very useful, as well as interesting, and think that these will be liked by the readers. It may also help in

charting further studies of the subject as Dr. Glasenapp has given useful information about the books on the subject, and the contents of the Karmagranthas.

6. Stages of Progress of the Soul - The Fourteen Gunasthan: In this chapter the Jain path of progress of the soul on the way to salvation is indicated whereon the fourteen Gunasthana form the fourteen milestones. This shows that as the Karma load of the soul reduces, the soul rises on the scale of spiritual development and progresses on the path of liberation. This chapter is, therefore, directly related to the 'Doctrine of Karma. Similarly the next chapter deals with The Five Bodies, the human soul acquires from time to time since times immemorial. These are also related to the Doctrine of Karma, but because of the fact that they are matters of common interest brief separate mention has been made of the same, as the Karma are also attached to the soul in the form of Karma body (Karman Sharir).

7. The Central Philosophy of Jainism - Anekantavada: This is the chapter dealing with the philosophical contribution of Jainism which is being supported by latest findings by scientists ranging from mathematicians to physicists. Actually this contribution of Jain philosophy contains seeds of synthesis of conflicting views and proves that the things which appear contradictory are actually complementary. This is also the latest finding of "The Principle of Complementarity which we owe principally to Niel Bohr - perhaps the most significant and revolutionary concept of modern physics". (Extract from Dr. D.S. Kothari's article 'Modern Physics and Syadvada' given in the App. C). As stated earlier the scope of Anekantavada (including Nayavada and Syadvada which have been dealt with in this chapter) is expanding with modern findings of eminent scholars. Thus, interesting light is thrown by Dr. B.K. Matilal in his lectures delivered at and published by L.D. Institution, Ahemdabad (which one can read with benefit), that Anekantavada is a sub-variety of Vibhajyavadda like Buddha's Middle Way. The latter however, is only analytical and can be termed the 'Exclusive Middle'; while Mahavira's Anekanta should be called 'Inclusive Middle' with analysis as well as synthesis. Further the learned Doctor mentions that the standpoints or Naya were classified into various types for taking into account the different philosophical views prevalent in classical India. The vindication of these age old principles by advancement

in science only goes to prove that the great seers-the Jinas-had perceived the eternal truths and one should approach these with open mind and reverence instead of criticizing and scoffing at them as has been the case at times. Special mention may be made of the following appendices on the subject which we have included for the reasons given in the book:

App. C - Modern Physics and Syadvada by Dr. D.S. Kothari.

App. D – The Indian-Jaina Dialectic of Syadvada in Relation to Probability By. Dr. P.C. Mahalanobis.

App. E - The Syadvada System of Predication By Dr. J.B.S. Haldane.

App. F - Anekanta By Dr. Nathmal Tatia.

- 8. Freedom of Will—In this last chapter we give the Jain view about the solution of the age old riddle whether man's destiny is supreme or his effort (Takdir vis-à-vis Tadbir). True to its Anekantavadi tradition Jainism gives a satisfactory answer to the problem which we hope will be of interest to the readers.
- 9. We close with our grateful thanks to all those who have helped us in this work, special mention may be made of Shriman Johari Mal Ji Sahib Parakh and Dr. Sagar Mal Ji Sahib of Varanasi whom we consulted from time to time. The authors of books and articles from which we have drawn heavily deserve our gratitude. These include Dr. B.K. Matilal, Dr. H.V. Glasenapp., Dr. R. Zimmermann S.J., Dr. D.S. Kothari, Prof. J.B.S. Haldane, Dr. P.C. Mahalanobis, Dr. Nathmal Tatia and others.
- 10. Special mention must also be made with our grateful thanks and acknowledgements for the following publications, individuals and institutions whose contribution we have included in this compilation which we think will add to the utility of this book:—
  - (i) The article 'Modern Physics and Syadvada' by Dr. D.S. Kothari has been supplied to us by his son Dr. L.K. Kothari, Jaipur.

- (ii) Dr. Prakash Rao, editor 'Sankhya' has supplied the two articles by Dr. P.C. Mahalanobis and Dr. J.B.S. Haldane titled 'The Indian-Jaina Dialectic of Syadvad in Relation to Probability' and 'The Syadvada System of Predication' respectively. These were published in Sankhya (1954) Vol. 18 at pp. 183-194 and pp.195-200 respectively and the Indian Statistical Institute Calcutta has permitted us to publish the same.
- (iii) Prof. Mahalanobis' article was originally published by Dialectica Vol. 8/2 (1954) pp. 95-111 Switzerland.
- (iv) Prof. R. Zimmermann's Foreword and Dr. H.V. Glasenapp's Preface to the German edition of his book 'Doctrine of Karma in Jain Philosophy' has become available to us from the English translation thereof, published in 1942, by the Trustees of Bai Vijibai, Jivanlal Panalal Charity Fund, Bombay.
- (v) Dr. Nathmal Tatia has permitted the publication of his article 'Anekanta'.
- 11. We again express our gratitude and reverence to Gurudev who inspired us to undertake these studies, and who is, unfortunately, not with us to bless this effort, as he blessed Pt. I.

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MANAK MAL BHANDARI

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'ALAKA! D-121 Shastri Nagar, Jodhpur (Raj.) 342 003. Divali, 1994.

#### Preface to Second Edition

Here is another edition of Part-II of the First Steps but in an entirely different presentation. Since the book alongwith Part-I has been quite popular it has been decided to combine both the Parts in an enlarged library edition. In other details the book is the same as original edition except for the enlargement of the type with the increase in the size of the book. This will make for easy legibility. It is hoped this edition too will be welcomed in the new incarnation like the earlier edition.

The book has been Catalogued by the Library of U.S. Congress Washington, and also placed on Internet by the Jain Association of America, at http://www.jain.world.com.

Before closing I must regretfully record the news of the death of my collegue and co-author of the book Shri M.M. Bhandari in the year 2000, praying for peace to the departed soul.

'ALAKA'
D-121 Shastri Nagar,
Jodhpur (Raj.) 342 003.
Jan. 2002.
2600th Year of Birth
of Lord Mahavir.

A.L. SANCHETI

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#### Chapter 1

#### The Doctrine of Karma

The Doctrine of Karma is a direct outcome of the extension of the ageold and well-established principle "as you sow, so you reap" to the spiritual sphere. In other words, this doctrine is nothing but an extension of the physical phenomenon observed in every day experience in nature that every action has a reaction, every effect has a cause and vice versa.

- 2. According to the Karma doctrine the course of life of every living being here and hereafter is determined by his Karma or his deeds and a pious life leads to comforts, contentment and general well-being in the present life and re-birth in higher and better forms of existence. Evil actions result in birth in lower forms of existence in future life and unhappiness or misery,, in the present existence. In short Karmavada may be summarised as the "theory of inevitable consequences of one's actions." This doctrine seems to have developed along with other doctrines about the course of events or creation. These include Kalvad or doctrine of time (treating time as a determining agent), Svabhav-vad or doctrine of Nature (which held the nature of things as . sole determinant), theory of pre-destination (holding destiny as the prime factor) etc. These are proposed to be discussed separately in this book. Here it will be sufficient to mention that in Jain thought, true to its non-one-sided (Anekantvadi) approach, due importance is given to all these factors as agents determining the course of life along with the doctrine of Karma.. However, prime place is given to Karma doctrine as it involves elements of freedom of will of the individual, accountability for one's acts or deeds (Karma) and is living or active as against the inert and passive nature of other factors like time, nature and others.
- 3. The Indian thinkers universally accepted and adopted the Karma doctrine in all the major religious systems originating in India viz. Hinduism, Buddhism and Jainism. Though the emphasis varied, all these major systems gave the Karma Doctrine prime place in the scheme of things spiritual, pertaining to each system.

- 4. What is a bit surprising is that the doctrine of Karma, did not get the place it deserved in the three western religions viz., Christianity, Judaism and Islam, though it is said that prophet Mohammed warned his daughter that she will be judged by God, on the day of reckoning, by her deeds in her life-time and not because she was the prophet's daughter. May be the concept of an omnipotent God-head did not permit acceptance of the due importance of the Karma doctrine.
- 5. However, nowhere else except in Jainism is so much importance attached to the principle of Karma. Coupled with the concept of soul and its transmigration in a continuing cycle of deaths and re-births Jainism lays down that it is one's Karma which primarily regulate the future destiny and course of life of all souls. In this concept there is no place for an all powerful God who interferes with, nay determines, the destinies of living beings as in some other religions and beliefs. As already stated in Part I Jainism does not believe in such an all powerful God. The position occupied by God in other religions and faiths as an arbiter of destinies of beings is held by Karma of the beings in Jain Philosophy. In this process the individual being is raised to a high pedestal, capable of determining his destiny and competent to write one's fate.
- 6. Also the disputes and doubts surrounding the concept of an all powerful and jealous God are resolved as if by one stroke. At the same time the Karma concept and belief in the same- encourages and enforces an ethical behaviour in its believers. This is not on account of the fear of an Almighty God (whom no one has seen) but for the simple reason that one will have to face the consequences of one's behaviour-good or bad or indifferent—in this world or hereafter. Moreover the Karma doctrine provides satisfactory explanation for the otherwise inexplicable divergence in existence viz., poverty v/s prosperity, health v/s sickness, happiness v/s misery, which strikes one at every stage and which is unjustifiably ascribed to an almighty God when these are the inevitable consequences of the beings own actions.
- 7. Against the brief background above, we take up detailed discussion of Karma doctrine in Jain philosophy. The meaning of the word Karma commonly accepted in Hinduism, Buddhism, etc. is activity, action, work, deed or act. It also implies sacrifices or

yagyas performed as a part of Brahamanic rituals as well as the prescribed formalities like fasting and other forms of worship called Karma-Kand.

However in Jain philosophy every form of activity in thought, word or deed with any of the passions (anger, pride, deceipt and greed) together with the resultant material particles (Pudgals), which can get attached to the soul, are covered in the definition of Karma. Thus Karma in Jain scheme is a "complexus of very fine matter, imperceptible to senses, which enters into the soul, causing great changes in it." This can do with some elucidation, though it may involve a little repetition or recapitulation.

According to Jain philosophy the beginningless, endless and 8. uncreated universe consists of six substances viz. (i) Living being (Jeeva); (ii) Matter (Pudgal); (iii) Time (Kaal); (iv) Space (Akash) (v) Medium of rest (Adharma) and (vi) Medium of Motion (Dharma). Of these only the living beings or souls have consciousness and possess the potential of infinite knowledge, infinite perception, infinite bliss etc. Actually the liberated souls possess these qualities and, therefore, are considered the perfect souls the Siddhas. These powers in case of the unliberated or mundane souls are fettered due to their association with the other substance-matter which is nonconscious or non-living but possesses form and is the only substance with form out of the six substances.

The association of the formless or shapeless living souls with the nonliving and tangible matter is beginningless (but not endless as we shall see). This beginningless association is an established concept and an accepted fact in Jainism like other similar accepted fact of uncreated beginningless universe. This association is constantly renewing itself (till complete separation from the soul i.e. Mukti) through the release of old matter and absorption of fresh matter by the soul because of the acts and deeds of the living beings. That element of the matter which is so associated with the souls or living beings is known as the Karma Pudgal or the Karmic matter and is included in the wider meaning of the word Karma. Thus when it is said that one is engaged in the Karma of walking or talking it broadly implies that one is performing the act or activity of walking or talking and also absorbing the resultant karma matter into his soul. Strictly speaking the word karma imply action only and the attachment of matter with the soul should

should correctly be expressed by the word Karma Bundh or Karma Bondage. However, the fact remains that in common parlance the term karma is used to denote the actions and also their consequences by way of Karma Bondage. This has at times resulted in misunderstanding, which is explained at the cost of a little diversion.

- 9. While comparing the message of the Bhagwat Geeta with Jain teachings it is usually said that while the former teaches activity or karma, the latter is against Karma or action. This is hardly justified. Jainism does not teach inaction or non-activity because it is simply not possible to forgo actions in one form or another as long as one lives. This has been clearly stated in the beginning of Acharang Sutra, one of the earliest and most authentic compilation of the Jain canon. What is however, prescribed in Jain teaching is to avoid Karma Bondage or Karma Bandh which is loosely interpreted as Karma or activity. Actually there is considerable similarity in the message of the Geeta and the Jain prescription for the pursuit of a correct course of life. The former teaches action without worrying about the result "Karmanyevadhikaraste, maphaleshu Kadachan" in Jainism also we find exhortation about action with vigilance or Karma with Jayana i.e. without passions, at the same time maintaining equanimity or indifference while accepting the result, as this will not result in Karma Bondage. After this slight diversion we take up the questions about the Karma Principle, that naturally arise:
  - (a) What is the Karma matter or Karma pudgala, and
  - (b) How does it get attached with or detached from the soul.

Let us take these questions one by one to throw light on the subject of Karma.

# 10. What is the Karma Matter or Karma Pudgal?

We have seen that "Matter", the only substance in the universe with form consists of infinite number of Pudgals-indivisible particles of matter-very much smaller than the atom. They are so fine that in each part of space infinite number of combinations of the Pudgals or Skandhas can be contained in their subtle (Sukshama) form. Each of these pudgals has at least four qualities i.e. touch, taste, smell and colour.

11. There are many categories of clusters of these pudgals

called varganas. These varganas are of eight types (with many subtypes) like Bhasha vargana or category of speech, Sharir vargana (category of body), Mano vargana (mind category) etc. One of such categories of pudgals is Karma varagana i.e. pudgals that have the potentiality of becoming Karma matter of different types and of getting attached to the soul. It is this particular category of matter called Karma Vargana which is absorbed by the contaminated and thus material soul due to its activity and passions and is converted into Karma body (Karma Shareer) just as an oil lamp absorbs oil and converts it into a flame due to its heat. It has been mentioned that it is the contaminated soul that absorbs Karma matter. This needs to be elucidated. Essentially the soul is pure consciousness and is absolutely non-contaminated and non-material-the liberated souls (Siddhas) are like this. Such pure souls cannot be contaminated by Karma-as they are two categories distinctly separate from each other i.e. one is living being (Jeeva) and other is non-living being (ajeeva). But due to the beginningless contamination with matter (Karma) the soul's pure non-material form has also become partly material and, therefore, it may further be contaminated. As stated earlier pudgals joining the soul are in the form of Karma Vargana each with infinite number of pudgals in their fine (sookshama) form and constitute the Karma body or Karma Shareer of the soul. These Karma varganas are the finest (sookshama) of all other varganas, which means that while they have the largest number of Pudgals, yet they occupy the least space (as explained in a separate chapter).

12. All the Karma matter associated with a soul form the soul's Karma body (Karma Shareer) which is one of the five categories of bodies of the soul i.e. (i) Audarik, (ii) Vakriya, (iii) Aharak, (iv) Tejas and (v)-Karman (to be discussed separately). Here it will suffice to say that (i) Karma body has beginningless association with the soul which is renewing itself by shedding old Karma and acquiring new ones and which can and finally end only upon the complete liberation of the soul (ii), it consists of the highest number of infinite pudgals and is the finest (sookshma) of all the other bodies, (iii) it is not stopped by any obstruction, (iv) it always travels with the soul on its transmigration from one life to another and finally, (v) it determines the destiny and course of life of the soul in this world and the next which is, good, bad or indifferent depending on the nature of the Karma body-Karman Shareer-accompanying the soul and giving results.

#### 3. How does Karma matter get attached with the soul?

After dealing with the Karma matter, we come to the second and more important question of the nature of attachemnt of Karma matter with the soul. This issue is the core of heart of Jain thought and to some extent it has been dealt with in Pt. I while dealing with Seven Fundamentals. However, that discussion was primarily from the point of view of the soul and its journey in this world. We shall now deal with this subject from the point of view of Karma which is the subject under discussion.

The process of attachment of Karma (it should imply Karma matter) with the soul can be divided into two parts (i) entrance or introduction of Karma into the soul, (ii) attachment proper or retention of Krama by the soul. The former is called Asrava or Influx and the latter is known as Bandh or Bondage as they denote entry into and the binding of the soul by the Karma respectively.

# 14. Entrance or introduction of the Karma into the soul

All Influx or Asarva of Karma into the soul may or may not be followed by a become bondage or bandh, but bondage is always preceded by Influx. In higher stages of spiritual development or progress of the soul (Gunasthans to be dealt with separately) when the soul is passionless, the Karma entering the soul leave it simultaneously, staying just for one Samay (smallest division of time), which need not constitute bondage. However, all bondages i.e. bandh of soul by Karma must be preceded by entrance or Influx or Asrava as without such introduction or influx the Karma cannot bind the soul. The line of distinction between the two is very fine so much so that in its broader concept bondage includes influx and the causes for the latter (influx) are also included in the list of causes of the former (bondage). This will be clearer as we continue this discussion. Let us first discuss the influx, introduction or Asrava of Karma into the soul.

15. The unliberated worldly (Sansari) or contaminated (with Karma) soul is undergoing constant vibrations which are due to the effect of the old Karma already attached to the soul. These vibrations in the soul space are called YOGA-distinct from the other meanings of word YOGA like meditation, concentration or addition. In the external world they are manifested through the body that the soul may be occupying. The Yoga is of three types depending on the results of the vibration of the soul in (i) body, (ii)

speech or (iii) mind. In case vibrations result in activity of the body it is called Kaya or Body Yoga, if it manifests itself in activity of the speech or speaking it is called speech or Vachan Yoga and if it results in thought process it is termed Mano Yoga or Mind Yoga. It is because of these vibrations of the soul, termed three types of Yogas as mentioned above, that disturbance is created in the area of influence of the soul and body (it occupies) in the world. The potential Karma pudgal (Karma varganas) out of the other infinite number of pudgals in the world are attracted into the soul as a result of these vibrations and Yoga and this is termed as Influx or Asrava.

- 16. This Asrava or Influx due to the three yogas can be good and beneficient (Shubh or Punya) or bad and sinful (Ashubh or Paap). This is determind by the intention behind the activity of body, speech or mind. If the intention is bad being coloured by the four passions, viz., Anger, Pride Deceit and Greed, it shall lead to sinful or bad (Ashubh) Yoga and Asrava and if the intent is good marked by restraint over these passions it will be good or beneficient. As examples we give the following acts which are called good or shubh or Punya Ashrava or beneficient Influx:
  - (a) Good body yoga-Charity, restraint, service.
  - (b) Good speech yoga-Truthful, sweet conversation.
  - (c) Good mind yoga-Wishing well of others in thought, good meditation.

The following are the examples of bad or Ashubh Yoga or Pap Asharava:

- (a) Bad body yoga-Violence, theft etc.
- (b) Bad speech yoga-Falsehood or harsh or hurtful talk.
- (c) Bad mind yoga- Thinking ill of others.
- Viewed from another angle it is the attachment or hatred and otherwise involvement with things worldly i.e. Raga (attraction) or Dwesha (aversion) that are the villians of the piece as they lead to the four passions. It is due to the presence of these that Yoga or Asrava of Karma becomes bondage and without these it does not. When it does not reult in Bondage it is called Iryapathic Asrava i.e. non-affecting Karma which go out of the soul as they come in. The Karma influx accompanied by attraction or aversion is called Samprayik Asrava or affecting influx which attach the Karma pudgal with the soul body and that results in bondage

of the soul. The causes of such connecting Influx-Samprayiak Asrava is given as under though they are all covered in the broader scope of Raag and Dwesh activities:

- (a) Three Yoga-Activities of Thought, Word and Body
- (b) Five Avirati-Non-observance of vows of Non-violence, truth, non-theft, sexual restraint and non-covetousness.
- (c) Four Kashaya-Anger, Pride, Deceipt & Greed.
- (d) Five senses-(& their actions) Sense of touch, taste, smell, sight & hearing.
- (e) Twenty-five types of activities-including acts of false faith, negligence, attachment etc.
- 18. To summarise, a soul which is acting through thought, word or deed under the influence of Raag and Dwesh or Passions (Kashya) will attract Karma (Ashrava) which will stick to it just like dust blown by wind sticks to a wet or oily piece of cloth, and will become bondage (Bundh). This type of Ashrava is of the nature of affecting or Samprayik Karma ashrava. Another soul which is also so acting but without Raag-Dwesh or Passions (Kashaya) may attract Karma but they will not stick to the soul just as a wooden ball striking against a dry wall does not stick to it but falls aprt, and are known as Non-affecting or Iryapathic Karma, To some extent this touches upon the second and main part of our enquiry i.e. "How does Karma matter gets attached and retained by the soul" which we can take up now in detail.

#### 19. Attachment proper or retention of Karma by the soul

To put the record straight it might appear incorrect to say that Karma get attached or retained by the soul as the Karma as we have seen—are non-conscious, non-living matter and, therefore, the passive agent. Actually, it is the living soul that is the conscious and active agent which by its vibrations through the acts of body, speech and mind attracts and retains the Karma and binds itself. However, it has to be remembered, that the soul is not a completely free agent (though at times it is) and is acting under the influence of past Karma with which it has beginningless attachment, and which are in turn guiding its activities as they come to fruition. Further, though the Karma are considered lifeless and non-conscious, due to their attachment with the soul they acquire conscious character and give results. Similarly, though the soul is invisible shape-less entity due to the close association with Karma it

acquires a Karmic body which is with shape and form and which is its constant companion.

- 20. It has been noted above that due to Yoga-activities of the soul of three types (body, speech and mind), disturbance is caused in the material world of Pudgal which are attracted to the soul and which get converted into Karma. It has also been mentioned that these Pudgal or Karma-vargana get attached to the soul due to presence of the four passions, Kashyas i.e. Anger, Pride, Deceipt and Greed alongwith Yoga activities, otherwise they leave the soul simultaneously with their influx (Ashrava). As such it is clear that it is with passions that the influx (Asharva) becomes bondage-bandh of the soul. Thus the passions or Kashayas are the principal causes of Bandh or Bondage of the soul-and its transmigration in the world, though Yoga are a precondition.
- 21. Thus we have seen that YOGA and KASHAYA are the two causes of Bondage or Bandh. According to other tradition false vision (Mithya Darshan), un-disciplined life (Avirati) and Negligence (Pramad), are also considered causes leading to Bondage (Bandh) of the soul (in addition to the YOGA and KASHYA). However, an indepth look will reveal that these three causes are covered by Yoga and Kashya in their broader meaning.'

False vision or faith (Mithya Darshan) implies want of truebelief or indulgence in false belief. Undisciplined life (Aviriti) is not following the five vows (Vratas) i.e. Indulgence in violence, untruth etc. and Negligence (Pramad) is carelessness or recklessness in thought, word or deed and all these ultimately result in four Kashyas, the four passions i.e. Anger (Krodh), Pride (Mann), Deceipt (Maya) and Greed (Lobh). Also these are the prime agents of bondage and therefore, are rightly considered so along with Yogas (cause of influx). However, in higher stages of the development of the soul (Gunasthan), where finer distinction and detailed appraisal has to be made, all the other causes are also mentioned so as to put them in proper perspective.

#### 22. Various aspects of Bondage of Karma with the soul

A number of questions an rise about different aspects of BONDAGE or KARMA BANDHA e.g. what is the result of such Bondage does Bondag effect all pradesh of the soul or part only, is the bondage similar for all souls etc. The answers to these questions

throw light on the process of Bondage and therefore, deserve mention here. It is as a result of Bondage that the Karma varieties are formed. Just as fodder eaten by a cow or goat is converted into milk, which simultaneously determines its taste like sweetness, and other qualities as also its quantity and lastingness or duration, similarly in respect of Karma the nature (Prakriti) duration (Stithi), intensity (Anubhag) and quantity (Pradesh) is determined alongwith the attachment or Bondage. The Karma acquired by the soul are in Sooksham or very fine form and are formed by infinitisimal pudgals. The soul in its entirety gets bound by the Karma Pudgal which it draws from all directions but from the limited area of its (souls) existence only (not from beyond it). However, the Karma Bandha-Bondage of each soul varies depending upon the difference in its YOGA activities in body, speech and mind and the Kashyas at that time.

23. It must have become evident that the Influx and Bondage (Ashrava and Bandh)—as also Sanvar and Nirjara of Karma—with soul are occurring all the times simultaneously. These are very complex phenomena that can be gauged exactly by only omniscient beings—the Keval Gyanis. Such beings can see the interplay of soul and Karma Pudgal like a fruit on one's palm. Before closing this discussion and going over to the attributes of Karma it may be recalled that some Karma bondage is good or happy meaning thereby that they result in worldly prosperity, physical well-being etc., but it is bondage alright and it results in continuation of transmigration of the soul in the world and obstructs its final release and Moksha.

# 24. Four parts or varieties of Bondage (Bandh)

It has been mentioned above that along with the process of Karma Bondage by Influx (YOGA) and Passions (KASHAYA) the (i) Nature (Prakriti); (ii) Quantum (Pradesh); (iii) Duration (Stithi) and (iv) Intensity (Anubhag) of such Karma Bondage is also determined. The first two are primarily determined by Yoga as it is on the magnitude or power or otherwise of the Yoga that the (i) Nature of the Karma Bandh and (ii) Quantum of Karma absorbed will depend. Again the latter two i.e. (iii) Duration and (iv) Intensity of Bondage will primarily depend upon the four Kashyas or passions and their intensity or otherwise as these will provide operating time and force to the Karma Bondage. This will become more clear from the subsequent discussion of the subject where we shall examine each of the four parts of bondage separa-

tely viz. (i) Nature, (ii) Duration, (iii) Intensity and (iv) Quantum.

#### 25. Nature Bondage (Prikriti Bandh)

The Karma acquired by the soul depend on the different types of activities of body, speech and mind accompanied by passions. As a result of the difference in such activities the Karma acquire different natures. These are broadly divided into eight species of Nature Bondage or Prikriti Bandh for the sake of categorisation though the nature of Karma Bondage is of innumerable types as the activities are of innumerable kinds. These Natures are invisible but can be judged from the effect of Karma on the living beings. The main eight kinds of Nature Bondage (Prikriti Bandh ) are further divided into the following ninety seven (some authorities give more types taking sub-classes into count) detailed types which are discussed below:

- (a) Gyanavarniya-Knowledge obscuring Karma with five subdivisions.
- (b) Darshnavarniya-Perception obscuring Karma with nine subdivisions.
- (c) Vedneeya- Feeling producing Karma with two sub-divisions.
- (d) Mohaneeya- Deluding Karma with twenty eight sub-divisions.
- (e) Aayu- Age Karma with four sub-divisions.
- (f) Naam-Physique Karma with forty two main sub-divisions, and ninety three (103 also) further sub-divisions.
- (g) Gotra-Status Karma with two sub-divisions.
- (h) Antraya- Obstructing Karma with five sub-divisions.

#### 25 A. Knowledge obscuring Karma-Gyanavarniya Karma

Knowledge or consciousness is an essential and distinctive attribute of the soul. This may be specific or general i.e. knowledge which gives specific information or exact nature of things is Gyan (as opposed to general idea of things which is Darshan discussed later). The Karma which obscure or obstruct this attribute of the soul i.e. consciousness or knowledge (the Gyan) due to its evil effect are known as knowledge obscuring Karma which are like a bandage on the eyes which obstructs the sight. Some of the reasons leading to knowledge obscuring Karma are criticizing and opposing the really knowledgeable or Gyanis, obstructing acquisition of knowledge by any body and similar activities. It is known

that knowledge is of five types and accordingly this Karma is also divided into five types-depending upon the type of knowledge these obstruct or obscure. These are briefly mentioned below:

- (i) Sensory-knowledge-obscuring Karma (Mati Gyanavarniya)—which obstruct the right sensory knowledge derived through the five senses viz., sense of sight, hearing, smell, taste and touch as also the mind.
- (ii) Study knowledge- obscuring Karma (Shrut Gyanavarniya)-which obstruct the right study knowledge.
- (iii) Remote knowledge-obscuring Karma (Avadhi Gyanavarniya)— which obstruct the determinate knowledge of remote physical objects derived directly without the help of sense and mind.
- (iv) Mind reading knowledge obscuring Karma (Man-paryay Gyanavarniya)—which obscure the powers of mind reading which also may be termed as telepathy broadly.
- (v) Omniscience obscuring Karma (Kewal Gyanavarniya) which obscure the power of soul to acquire omniscience or unlimited knowledge.

#### 25 B. Perception obscuring Karma (Darshanvarniya Karma) -

The word Darshan here is translated as Perception to distinguish it from the word Darshan which means faith and vision as mentioned in the first Sutra of Tatvarth Sutra - "Samyag Darshan, Gyan, Charitrani Moksha Marg". Hence Darshan or perception here implies general or non-specific knowledge of things as opposed to specific knowledge which is meant by Gyan. The Bondage of Karma which obscure, the powers of general perception the soul fall in this category. This general perception is of four types and the Karma obscuring these four perceptions are the types of perception obscuring Karma as listed below:

- (i) Sight perception obscuring Karma (Chakshu Darshanavarniya) The general perception which is acquired with the help of eyes or sight is sight perception and Karma obscuring this power is sight perception-obscuring Karma.
- (ii) Non-sight perception obscuring Karma (Achksu Darshanvarniya)

  -The general perception which is acquired through the mind and senses other than eyes is non-sight Perception and Karma obscuring such powers are called non-sight obscuring Karma.
- (iii) Remote Perception obscuring Karma (Avadhi Darshanavaniya)-This Karma obscure general perception of remote physical

- objects without the medium of eyes or other senses and the mind (which is akin to the remote knowledge).
- (iv) Perfect perception obscuring Karma (Kewal Darshanvarniya)- Just like Kewal Gyanavarniya Karma, these Karma obstruct the power of the soul to realise perfect Perception or Kewal Darshan.

In addition there are five types of Perception- obscuring Karma, which relate to powers of sleep over wakefulness. These are termed "Vedniya" as against "avaran" of four types discussed above. These are -

- (i) Nidravedniya Darshanvarniya-Karma which enable such sleep from which one can wake up easily;
- (ii) Nidra Nidra Vedniya Darshnavarniya Karma- which make it difficult to wake up from sleep.
- (iii) Prachala Vedniya Darshnavarniya Karma- which result into sleep even while standing or sitting.
- (iv) Prachala Prachala Vedniya Darshnavarniya Karma- which result in sleep even while walking.
- (v) Styanagridhi Darshanavarniya Karma-which enables execution of different actions during sleep by giving considerable power during sleep.

These are the nine varieties of Perception obscuring Karma which is compared with a guard or gatekeeper not permitting free access to the soul. The reasons for acquisition of this Karma are the same as those for knowledge obscuring karma, because as mentioned earlier Darshan is general or nonspecific type of knowledge only.

It may again be clarified that though the name Darshana-varniya is used this Karma does not obscure the attribute of true faith or vision which is caused by Deluding Karma (Mohaniya Karma ) which will be explained later.

#### 25 C. Feeling Producing Karma or Vedneeya Karma

The Karma bondage which on fruition gives feeling of worldly pleasure or pain or happiness or unhappiness is called feeling producing or Vedneeya Karma. This is of two types i.e. (i) The Karma which produce pleasure or happiness are called Pleasure producing (Sata Vedneeya) Karma and (ii) those which produce

displeasure or unhappiness are called Displeasure Producing (Asata Vedneeya) Karma.

As a corollary to feeling of pleasure or pain this Karma provides all means and equipment leading to pleasure or pain. This is compared with a sharp knife or dagger covered with honey, which is sweet to taste but can also cut or harm the tongue. The causes leading to this Karma are the acts leading to harm or hurt to other living beings or providing means of happiness or otherwise to others by thought, word or deed.

It may be clarified again that this Karma concerns worldly pleasure (or pain) only and not the ultimate infinite happiness of the soul or spirit which comes from complete destruction of all Karma, (including this Karma) on attainment of liberation or Moksha

#### 25 D. Deluding Karma or Mohaneeya Karma

It is well known that Right knowledge, Right faith and Right conduct form the path of liberation. It has been stated above that knowledge obscuring Karma obstruct the soul's efforts to acquire right knowledge. The type of Karma which obstructs or obscures the soul's effort for achieving Right faith and Right conduct (even right knowledge) is called the Deluding or Mohaneeya Karma. The effects of this Karma deludes or misleads the soul and this Karma is so powerful that it is considered the villian of the piece or the king of all Karma. It is compared with intoxication and like an intoxicated person the soul under its influence loses power to distinguish between good and bad, right and wrong and goes astray towards false faith and false conduct. Its two main divisions are (I) Faith or vision Deluding Karma (Darshan Mohaneeya) and (II) Conduct Deluding Karma (Charitra Mohaneeya). The former Karma which obscure Right Vision or Right faith can be further sub-divided into three categories:

#### 25 D (I) (a) Rationalism Deluding Karma (Samkytav Mohaneeya)

The operation of this type of Karma though permitting inclination towards Right vision/Faith obstructs high degree of right faith which is necessary to eliminate or suppress false faith completely to pave the way to full realisation of the soul's qualities.

# 25 D (I) (b) Mixed Deluding Karma (Misra Mohaneeya)

The operation of this variety of Karma results in uncertain or doubtful state of the faith or vision of the soul which vacillates between true vision or faith and false vision or faith and makes it a "Sanshayatma (Doubting Thomas)" as mentioned in the Bhagwat Geeta.

# 25 D (I) (c). Falsehood-Irrationalism Deluding Karma (Mithyatva Mohaneeya)

The operation of this Karma results in complete lack of true faith/vision; or positive adherence to false faith. This depends upon whether the development of the beings enables them understanding or not. As such if the beings are like insects which have no understanding they will suffer from lack of true faith called Anabhigrahik (Untaught) Bondage. If the beings are with developed understanding like human beings and even than they do not have true faith but also have false faith (belief in false gods, teachers and books) then it will be called Abhigrahik (Taught) Bondage.

This Karma is so powerful that it brings in its train all other causes of Bondage of soul viz. undisciplined life (Avirati), Negligence (Pramad), Passion (Kashya) and Yoga (Influx). As such it completely overpowers and misleads the soul and not only does it vitiate Right faith/vision but also obstructs acquisition of Right knowledge and Right conduct.

- 25 D (II) Conduct Deluding (Charitra Mohaneeya) Karma are those which obscure or obstruct Right conduct and are further sub-divided into twenty five categories, sixteen of Passion Deluding (Kashaya Mohaneeya) and nine of Pseudopassion Deluding (No-Kashaya Mohaneeya) Karma.
- 25 D (II) (a). At first the sixteen Passion Deluding (Kashaya Mohoneeya) categories of Conduct Deluding Karma should be dealt with. The four Kashyas or Passions are Anger (Krodh), Pride (Maan), Deceit (Maya) and Greed (Lobha) and these are introduced in the soul by this type of Karma. Each of these passions is of four gradations and all together make sixteen categories.
  - (i) The highest grade or extremely severe type of Anger, Pride, Deceit and Greed which results in such Bondage that the soul has to go through transmigration in the world for infinite period due to repeated births and deaths. This is called Infinite Bondage-Anger,

- Pride, Deceit and Greed (Anantanubandhi Krodha, Maan, Maya and Lobha) and is of four types according to four passions. It is like a line engraved on the stone which cannot be removed.
- (ii) When the Karma bondage is less severe but still such that the four passions do not permit adoption of even minor vows (Anuvratas) of layman of Non-violence, Truth, Non-theft, Continence and Non-covetousness, this Karma Bondage is called Non-adoption (of vows) Karma of Anger, Pride, Deceipt and Greed (Apratyakhanavarni Karma) and is also of four types.
- (iii) Slightly less severe than the above are the four types of Karma bondage pertaining to each of the four Kashaya (Passions) which permit adoption of minor vows or vows of layman i.e. Anuvratas but do not permit acceptance of major vows or vows of saints i.e. Mahavratas in respect of Non-violence etc. and are called Pratyakhanivarni Karma and are also of the four types viz., Anger, Pride, Deceipt, and Greed.
- (iv) Even lesser in severity are the four Karma Bondage which may not obstruct acceptance of major vows or Mahavratas but may cause blemishes and minor breaches in the proper acceptance and implementation of the major vows of non-violence etc. These are called Sanjvalan Karma relating to Anger, Pride, Deceipt and Greed and are also of four types.

# 25 D (II) (b). Nine Pseudo-passion (Nokashaya Mohaneeya Karma) categories of Conduct Deluding (Charitra Mohaneeya) Karma.

While there are four main passions called Kashayas there are nine Pseudo-passions or sub-passions called No-kashaya which are attendant upon and lead to the intensification of the four passions viz. Anger, Pride, Deceipt and Greed. These nine are: (i) Laughter (Hasya), (ii) Attraction (Rati), (iii) Repulsion (Arati), (iv) Fear (Bhaya), (v) Grief (Shok), (vi) Hatred (Ghrina), (vii) Feminine (Stree Veid), (viii) Masculine (Purush Veid) and (ix) Neuter (Napusank Veid). These sub-passions are described below along with the causes leading to them in brief -

- (i) Laughter-Deluding (Hasya Mohaneeya) Karma Bondage is caused by ridicule of true religion, poor people and undue loud laughter and results in non-serious disposition and unjustified tendency towards laughter.
- (ii) Attraction Deluding (Rati Mohaneeya) Karma Bondage is caused by non-restraint in life and indifference in the observance

of vows and results in undue attachment with persons and things worldly.

- (iii) Repulsion Deluding (Arati Mohaneeya) Karma Bondage is caused by causing discomfort and creating obstructions for others, moving in company of un-restrained people and results in undue repulsion and enmity towards others.
- (iv) Fear Deluding (Bhay-Mohaneeya) Karma Bondage is caused by terrorising and creating scare for others and results in a tendency towards being afraid, cowardly and terror stricken.
- (v) Grief Deluding (Shok Mohaneeya) Karma Bondage is caused by unnecessarily grieving and weeping and making others do the same and this results in a grievous nature in one's life.
- (vi) Hatred Deluding (Ghrina Mohaneeya) Karma Bondage is caused by hating what is useful like useful advice, useful persons and things. This brings in its turn a hateful disposition.
- (vii), (viii), and (ix) are Feminine (Stree Veid), Masculine (Purush Veid), Neuter (Napusank Veid) Deluding Karma bondage which are caused by behaving like or showing inclination towards the habits of and sexual contact with women, men and neuters respectively. These also result in the being showing tendencies and inclination towards the particular sex in future life.

This brings to end the discussion of twenty eight types of Deluding (Mohaneeya) Bondage which may appear slightly lengthy but is necessary due to the importance of this type of karma bondage which is the most difficult to overcome. It is well known that the senior most learned disciple of Lord Mahaveer, Gandhar Gautam could not attain Omniscience or Perfect knowledge (Keval Gyan) due to this Karma and his resultant attachment (Moha) for Lord Mahaveer and he (Gautam Swami) became omniscient only when he realised this and gave up such delusion (Moha) after the death of Lord Mahaveer.

25. E. Age (AAYU) Karma Bondage—This Bondage which keeps the soul in the body and determines the quantity of life for which it will remain there is called the Life Span or Age or Aayu Karma. In other words a being's body remains alive for the quantum of life determined by this Karma and dies when this Karma is exhausted. The quantum of life need not be years or months as like a sponge absorbing water the quantity of water may be determined but the time may vary. It is compared with imprisonment broadly. The age may be of two types i.e. (i) Apavartaniya or

the one which may be shortened due to accidents in which case the Age Karma are exhausted in shorter duration due to untimely (Akal) death. (ii) Anapavartaniya or the age which will run its full course of length of years and cannot be shortened.

There are four sub-types of Age Bondage which decide the quantum of life (not years) the living being will be spending in the particular type of existence and exhausting the age karma in any one out of the four types of existence i.e. (i) Hellish existence (ii) Animal existence, (iii) Human existence and (iv) Godly existence. It may be clarified that the Age Karma determines only the duration of stay in the particular existence, the birth therein is determined by Naam Karma-dealt with below.

A salient feature of Life Span or Age Karma is that its bondage with the soul does not accrue at all times like other Karmas. On the contrary its bondage occurs at fixed times only. In respect of Gods and hellish creatures it occurs six months before the death of such beings. For human beings and animals bondage of future life span occurs when 1/3, 1/9, 1/27 or 1/81 of the existing age remains for the being.

25. F. Physique Determining (Naam) Karma Bondage - This Karma bondage determines the physique or the body that the soul will occupy. It has, therefore, been compared with a painter like whom it creates different types of bodies, their forms and shapes, sounds and smells and determines the soul's abode ranging from the lowest type of immovable body with one sense to the body of the Perfect beings, the Tirthankars. As such it has got numerous subcategories, varying from two to one hundred three, according to different schools and classification and sub-classification. There are firstly two main divisions viz. (i) the Happy Physique Karma (Shubh Naam Karma) and (ii) the Unhappy Physique Karma (Ashubh Naam Karma). If the being or soul feels happy and satisfied in a particular physique and its other characteristics, it is considered that it is due to this Karma. This Karma accrues by sincerity of nature, uniformity in professing and acting and by removal of discord. The second is Unhappy Physique Karma (Ashubh Naam Karma) which results in unhappiness and dissatisfaction in the being from his body, physical features etc. and is a result of insincerity of one's disposition, diversity in what one says and how one acts, and a discordful nature.

There are other numerous classifications and sub-divisions of this Karma and these are listed below -

- (AA) Pind Prakrities There are fourteen classifications of these with sixty five (seventy five elsewhere) sub-classification.
- (BB) Pratayek Prakrities— These are of eight types.
- (CC) Tras Prakrities These are of ten types.
- (DD) Sthavara Prakrities— These are of ten types.

Thus there are forty two main classes and ninety three sub-classes (one hundred three elsewhere) of Physique determining Karma. Each main class with sub details is listed below with its functions (this is according to Doctrine of Karma in Jain Philosophy by Dr. Glasenapp).

#### 25. F. (AA) The 14 Pinda-Prakrities with 65 subcategories –

- States of Existence (Gati) Four -(a)
- (i) Deva gati Naam Karma bestows the celestial state of existence.
- (ii) Manusya-gati-naam karma-bestows the human state of existence.
- (iii) Tiryag-gati-naam-karma-bestows the animal state of existence.
- (iv) Narak-gati-naam-karma-bestows the infernal state of existence.
- (b) Classes of Beings (Jati) Five –
- (i) Ekendriya-jati-naam-karma-causes birth as a being with one sense.
- (ii) Dvindriya-jati-naam-karma-causes birth as a being with two senses.
- (iii) Trindriya-jati-naam-karma-causes birth as a being with three senses.
- (iv) Chaturindriya-jati-naam-karma-causes birth as a being with four senses.
- (v) Panchendriay-jati-naam-karma-causes birth as a being with five senses.
- Bodies (Sharir) Five -(c)
- (i) Audarika-sharira-naam-karma-gives the gross physical body peculiar to animals and men.

- (ii) Vaikriya-sharira-naam-karma gives the transformation body which consists of fine matter, a body that changes in form and dimension. The body exists by nature in gods, infernal beings and certain animals; men can attain it through higher perfection.
- (iii) Aharaka-sharira-naam-karma gives the translocation body. This body which consists of good and pure substance and is without active and passive resistance. It is created for a short time by an pramatta-samyata-ascetic, in order to seek information concerning intricate dogmatic questions from an arhat who is in another part of the world, while his own physical body remains in its original place.
- (iv) Taijasa-sharira-naam-karma gives the fiery body. This body consists of fire pudgals and serves for the digestion of swallowed food. It can also be used by ascetics to burn other beings or things.
- (v) Karmana-sharir-naam-karma gives the karman body. This body is the receptacle for karman-matter. It changes every moment, because new karman is continually assimilated by the soul and the already existing one is consumed. Accompanied by it, the jiva at death leaves his body and betakes himself to the place of his new birth, where the karman body then forms the basis of the newly produced other bodies.

#### (d) Chief and Secondary Parts of the Bodies - Three -

The angopanga-naam-karma cause the origin of the chief parts of the bodies. The fiery and the karman-body have no parts; that is why there are only 3 angopanga-naam-karmas namely:

- (i) audarika-angopanga-naam-karma which produce the chief and secondary parts of the physical body.
- (ii) vaikriya-angopanga-naam-karma which produce the chief and secondary parts of the transformation body.
- (iii) aharka-angopanga-naam-karma which produce the chief and secondary parts of translocation body.

#### (e) Bindings-Five-

The bandhana-naam-karma provide that the newly seized pudgals of a body are united with those formerly assimilated ones into an organic entity, as wood sticks through an adhesive substance. According to the 5 bodies there are 5 binding-karmas:

- (i) audarika-bandhana-naam-karma procures the binding of the physical body.
- (ii) vaikriya-bandhan-naam-karma procures the binding of the transformation body.

- (iii) aharaka bandhana-naam-karma procures the binding of the translocation body.
- (iv) taijasa-bandhana-naam-karma procures the binding of the fiery body.
- (v) karmana-bandhana-naam-karma procures the binding of the karman body. Instead of five bandhana some adopt 15, by not only taking into consideration of the binding of the single parts of the body to one another, but also the binding of the parts of one body with one or two others (e.g. audarika taijasa-karmana-bandhana).

#### (f) Samghatanas-Five-

The samphatana-naam-karma cause the pudgals of the different bodies to bind one another; they scrape them together as a rake gathers together grass that is scattered about. According to the 5 bodies there are 5 samphatana-naam-karmas.

- (i) audarika samghatana-naama karma procures the flocking together of the pudgals of the physical body.
- (ii) vaikriya-samghatana-naam-karma procures the flocking together of pudgals of the transformation body.
- (iii) aharaka-samghatana-naam-karma procures the flocking together of the pudgals of the translocation body.
- (iv) taijasa-samghatana-naam-karma procures the flocking together of the pudgals of the fiery body.
- (v) karmana-samghatana-namm-karma procures the flocking together of the pudgals of the karman body.

#### (g) Firmness of the joints – Six –

The samhanana-naam-karma unites the bones of the physical body with one another. According to the firmness of the joining, 6 karmas are to be distinguished which produce more or less strong joining of the joints:

- (i) vajra-risabha-naraca-samhanana-naam-karma gives an excellent joining. The two bones are hooked into one another; through the joining a tack (vajra) is hammered; and the whole is surrounded by a bandage.
- (ii) risabha-naraca-samhanana-naam-karma gives a joining not so firm as the preceding one, because the tack is missing.
- (iii) naraca-samhanana-naam-karma gives a joining which is still weaker, because the bandage is missing.

- (iv) ardha-naraca-samhanana-naam-karma gives a joining which is on one side like the preceding one, whilst on the other the bones are simply pressed together and nailed.
- (iv) kilika samhanana-naam-karma gives a weak joining by which the bones are merely pressed together and nailed.
- (v) sevarta (or chedaprstha) samhanana-naam-karma gives quite a weak joining, by which the ends of the bones only touch one another.

The samhananas play a great role in Jain dogmatics. Only the first four make meditation possible (Tattva. IX, 27), and only the best i.e. the first joining of the joints, permits the highest kind of concentration which precedes salvation.

#### (h) Figures - Six-

The Samsthana-naam-karma determine the statures of a being, that is to say:

- (i) samacaturasra-samsthana-naam-karma causes the entire body to be symmetrically built.
- (ii) nyagrodhaparimandala-samsthana-naam-karma causes the upper part of the body to be symmetrical, not the lower.
- (iii) saddi-samsthana-naam-karma makes the body below the naval symmetrical and above it unsymmetrical.
- (iv) kubja samsthana-naam-karma makes the body hunchbacked i.e. hands, feet, head and neck symmetrical but breast and belly unsymmetrical.
- (v) vamana-samsthana-naam-karma makes the body dwarf i.e. breast and belly symmetrical, hands, feet etc. unsymmetrical.
- (vi) hunda-samsthana-naam-karma makes the entire body unsymmetrical.

The conception of symmetry is explained in the following way. Imagine a man sitting in the paryanka posture i.e. crossing the legs and placing the hands over the navel. If the two knees are joined by a line and from the right shoulder to the left knee, and from the left shoulder to the right knee, and from the forehead to the hands, straight lines are drawn, one gets four lines. If these are equal to one another, symmetry is apparent, if they are not so, one of the other four samsthanas results.

Gods have only the first, infernal beings and jivas who have been produced through coagulation only the 6th figure and in the

case of animal and men (also of Kevalins) all 6 samsthanas are to be found.

#### (i) Colours - Five-

- (i) krsna varna-naam-karma gives a colour which is black like a raja patta diamond.
- (ii) nile-varma-naam-karma gives a colour which is dark, blue, green, like an emerald.
- (iii) lohita-varna-naam-karma gives a colour which is red like vermillion.
- (iv) haridra-varna-naam-karma gives a colour which is yellow like turmeric.
- (v) sita-varna-naam-karma gives a colour which is white, like a shell.

Other colours, such as brown etc. are produced by mixing, black and green are considered as being pleasant, the others as unpleasant colours.

#### (j) Odours -Two-

- (i) Surabhi-gandh-naam-karma produces pleasant odours (e.g. that of camphor).
- (ii) Durabhi-gandha-naam-karma produces unpleasent odours (e.g. that of garlic).

#### (k) Tastes-Five-

- (i) Tikta-rasa-naam-karma gives a bitter-taste (like that of the nimba fruit).
- (ii) Katu-rasa-naam-karma gives a biting taste (like that of ginger).
- (iii) Kasaya-rasa-naam-karma gives an astringent taste (like that of bibhitaka).
- (iv) Amla-rasa-naam-karma gives a sour taste (like that of tamarind).
- (v) Madhura-rasa-naam-karma gives a sweet taste (like that of sugar).

The salt taste is produced by a combination of sweet taste with another. Bitter and biting tastes are considered unpleasant, the others pleasant.

# (l) Touches - Eight -

(i) guru-sparsa-naam-karma causes a body to be heavy, like

an iron ball.

- (ii) laghu-sparsa-naam-karma causes a body to be light, like motes in a sunbeam.
- (iii) mridu-sparsa-naam-karma causes a body to be smooth, like a tinisatendril.
- (iv) khara-sparsa-naam-karma causes a body to be rough, like stone.
- (v) sita sparsa-naam-karma causes a body to be cold, like snow.
- (vi) usna-sparsa-naam-karma causes a body to be warm, like fire.
- (vii) snigdha-sparsa-naam-karma causes a body to be adhesive, like oil.
- (viii) ruksa-sparsa-naam-karma causes a body to be dry like ashes.

Heavy, rough, dry and cold are considered to be unpleasent touches, the others pleasant.

#### (m) Anupurvis - Four-

The anupurvi-naam-karma causes that the jiva, when one existence is finished, goes from the place of death in the proper direction to the place of his new birth. According to the 4 states of existence (celestial, human, animal, infernal), there are 4 anupurvi-karma, namely –

- (i) deva-anupurvi-naam-karma.
- (ii) manusya-anupurvi-naam-karma.
- (iii) tiryag-anupurvi-naam-karma.
- (iv) naraka-anupurvi-naam-karma.

#### (n) Gaits - Two

- (i) prasasta-vihayogati-naam-karma-causes a being to move in a pleasant manner, like one finds with oxen, elephants and geese.
- (ii) aprasasta-vihayogati-naam-karma causes an ugly manner of motion like one finds with camels and asses.

# 25. F. (BB) The Eight pratyeka-prakritis

- (i) paraghata-naam-karma gives superiority over others. It endows the capability of injuring or vanquishing others; on the other hand, it prevents one from being injured or overcome by others.
- (ii) ucchavasa-naam-karma-bestows the capability of breathing.

- (iii) atapa-naam-karma causes the body of a being not in itself hot to emit a warm splendour.
- (iv) uddyota-naam-karma causes the transformation body of the gods and ascetics, as well as moon, stars, precious stones, herbs and shining insects to emit a cold lusture.
- (v) agurulaghu-naam-karma makes a being neither heavy or light i.e. causes it to possess neither absolute weight nor absolute lack of it.
- (vi) tirthankara-naam-karma procures the position of a prophet.
- (vii) nirmana-naam-karma causes the formation of body i.e. it causes the members of a being to be in their right place.
- (viii) upaghata-naam-karma causes selftorture. It produces result that the parts of the body of a being (e.g. the uvula in the throat) cause it torture.

#### 25. F. (CC) The Ten trasa-prakritis

- (i) trasa-naam-karma gives a voluntarily movable body.
- (ii) badara-naam-karma gives a gross body.
- (iii) paryapta-naam-karma causes the complete development of the organs (Karana) and capacities (labdhi) of nourishment, of the body, of the senses, of breathing, of speech, and of thought.
- (iv) pratyeka-naam-karma causes the being to possess an individual body.
- (v) sthira-naam-karma causes the teeth, bones, etc. to be firm.
- (vi) shubha-naam-karma causes the parts of the body above the navel to be beautiful, so that, some one whom one touches with the head is glad.
- (vii) subhaga-naam-karma causes some one to whom one is not under an obligation to be sympathetic to one.
- (viii) susvara-naam-karma bestows a voice which is melodious.
- (ix) adeya-naam-karma causes that some one is suggestive, so that his speech meets with approbation and belief.
- (x) yaskirtin-karma grants honour and glory.

#### 25. F. (DD) The Ten sthavara-prakrtis.

- (i) sthavara-naam-karma causes the body (plants and elementary beings) that cannot be moved voluntarily.
- (ii) suksma-naam-karma gives (to elementary beings) a subtle body imperceptible to our senses.
- (iii) aparyapta-naam-karma causes that the organs or facul-

- ties of a being do not attain full development, but remain undeveloped.
- (iv) sadharana-naam-karma gives (to plants etc.) a body in common with others of their species.
- (v) asthira-naam-karma causes that ears, brows, tongue etc. are flexible.
- (vi) ashubha-naam-karma causes that all parts of the body, below the navel are considered to be ugly, so that somebody who is touched by the foot feels this to be unpleasant.
- (vii) durbhaga-naam-karma makes the jiva unsympathetic.
- (viii) duhsavara-naam-karma makes the voice ill sounding.
- (ix) anadeya-naam-karma makes the jiva unsuggestive.
- (x) ayashkirti-naam-karma causes dishonour and shame.

#### 25. G. Status determining (Gotra) Karma Bondage.

This Karma determines whether the living being will be born in a restrained and respected family or otherwise and it is therefore, compared with a potter. It is divided into two categories viz., (a) High (Uccha) status Karma and (b) Low (Neech) Status Karma, which are further divided into eight subcategories each.

- (a) High Status (Uccha gotra) Karma involves a high and respectful status in respect of (i) family; (ii) community (iii) learning (iv) power (v) profit (vi) penance (vii) looks and (viii) luxury and these eight form its sub-divisions. This karma results from non-exhibition of and non-exultaion in one's qualities, knowledge, wealth and other attainments and admiring such attributes of others.
- (b) The Low Status (Neech gotra) Karma—results in the opposite equipment and attainments like low and irrespectable family, connections etc. and is earned by exhibition and exultation in one's knowledge, wealth etc. and deprecating such qualities in others.
- 25 H. Obstructing (Antraya) Karma Bondage This Karma obstructs the adoption of desirable course or attainment of one's objectives or equipments and is of five sub-divisions. It is compared to a "Storekeeper" who does not permit issue from the store. The five sub-categories are
  - (i) Obstructing Charity (Dana Antraya)— due to which one is not able to give things to deserving people.

- (ii) Obstructing Profit (Labha Antraya) due to which one is not able to profit or earn inspite of efforts.
- (iii) Obstructing enjoyment (Bhoga Antraya) due to which one may not be able to enjoy things like food, drinks etc.
- (iv) Obstructing repeated enjoyment (Upbhoga Antraya)— due to which one is not able to enjoy things which are repeatedly or continuously enjoyed like house, clothes, cars etc.
- (v) Obstructing powers (Veerya Astraya)— due to which one is not able to exploit and profit fully by one's prowess or power or attainments.

This Karma Bondage arises due to similar activities by the beings like obstructing others' food, water etc. depriving others of their due profit and raising obstacles in the path of others' progress.

This brings to end the discussions of Nature Bondage of Karma (Prikriti Bandh) with the soul. Along with the Nature Bondage the Duration (Stithi), Intensity (Anubhag/Ras) and Quantam (Pradesh) bondage is also determined at the time of influx and bondage of Karma with the soul. Now these three can also be examined.

- 26. Duration Karma Bondage (Stithi Bandh) The time or duration for which the particular Karma bondage will bear fruits or give result is determined along with the nature of such Karma bondage when it occurs. This also is dependant upon the intensity of the activities of the being (Yoga) and of passions-Kashayas-the latter being more important. This duration may be millions and millions years and even a fraction of a second for which period the particular Karma remains active, live and in operation giving result. This is known as Duration or Stithi bondage. The maxima and minima of this duration varies for different Karma the maximum duration is that of Deluding (Mohaneeya) Karma which is seventy Kota-Koti Sagaropam. Between the maxima and minima the duration is fixed by different being by their own acts of omission and commission. The duration (Stithi) Bondage is however not sacrosanct and in some cases the time of operation of some Karmas can be reduced or increased by one's efforts as explained later.
- 27. Quantum Karma Bondage (Pradesh Bandh) The quantity of Karma Bodies that is attracted and attached to the soul by Yoga

(Activity) and Kashaya (Passions) is called the Quantum or Pradesh bondage. In this process Yoga or Activity plays more important role as it attracts Karma Bodies into the soul, and therefore the Quantum Bondage of Karma varies with the activities of the beings through mind, speech and body coupled with the passions.

- 28. Intensity Karma Bondage (Anubhag or Ras Bandh) —The power or the strength of the Karma according to which its fruits or results will vary is known as the Intensity (Anubhag) Karma Bondage. All Karma attracted into the soul do not have equal force or power because their power varies with the intensity of Kashaya (Passions) in the acts due to which they are bound. If the anger or greed with which an act is committed is of high intensity the Karma accruing will also give results of high intensity involving extreme pain or discomfort. However, if the passions are mild, the Karma bondage will also be of low intensity and result also be of minor discomfort. It must have become obvious that this category of bondage depends primary on passions or Kashyas.
- 29. Before concluding the discussion of four types of Karma bondage it may be mentioned that it is difficult to divide the causes as well as the four types of bondage resulting from them into watertight compartments. Just as the causes like false faith/vision (Mithyatva), negligence (Pramad), Indiscipline (Avirati), Passion (Kashaya) and Yoga (Influx) are generally present at all times in varying degrees in the different activities of beings, similarly, the Karma bondage resulting therefrom involve all the four types and their species of bondage in varying degrees, which can be exactly gauged by only the perfect beings. The divisions and sub-divisions of the types of bondage and their causes discussed above are only broad indications for guidance only. Again, there is nothing sacrosanct or permanent about the Karma bondage which must ultimately end in separation (Nirjara) of the Karma from the soul which leads to liberation or Moksha, except in the case of some beings called Abhavies. Between the two stages of Bondage (Bandh) and separation (Nirjara) of Karma with the soul there are various stages which are described below to show the changes and developments that can occur in the bondage of Karma by voluntary and involuntary efforts. The importance of this discussion lies in the fact that it highlights the supremacy of the soul over the Karma or voluntary effort (Purshart) over destiny in as much as it shows that by such

effort the destined results of Karma bondage can be altered, or modified to a certain extent.

- 30. These stages are: (i) Intensification (Udavartana) (ii) Dilution (Apvartna), (iii) Stay (Satta) (iv) Operation (Uday) (v) Premature operation (Udirna); (vi) Interchange (Sankramana) (vii) Dormancy (Upshama) (viii). Flexibility (Nidhat) (ix) Inflexibility (Nikachana). These are briefly dealt within the under-mentioned paras.
  - (i) Intensification or Udvartana-means further increase in the Duration (Stithi) or Intensity (Anubhag) of Karma bondage due to one's action.
  - (ii) Dilution or Apvartana involve reducing the duration or intensity bondage as opposed to item (i) above. These both relate to the two types of Bondage only and as a result of these the duration of operation of Karmas may be prolonged or shortened as well made more severe or mild due to Udvartana and Apvartana respectively.
  - (iii) Stay or Satta means existence of Karma bondage with the soul before coming into fruition or operation. It is the idle state of Karma bodies.
  - (iv) Operation or Udaya is the bearing of fruits by the Karma due to all other conditions also being ripe. It is during the operation that the Karma have their good or bad effects on the beings and then leave the soul. It may be involuntary or by deliberate efforts when it is called Udirana (Premature-operation) discussed below at item (v). It has been prescribed that when Karma come into operation bringing pleasure or pain, one should observe complete equanimity (samata). This will make the Karma shed their attachment with the soul without further acquisition of Karma. If one loses his equanimity and indulges in further passions this will lead to consequent bondage ad-infinitum.
  - (v) Udirana or Premature Operation means bringing the Karma bondage into operation or fruition by deliberate efforts (like penance). In this process the Karma that could have borne fruits later can be ripened early to give results in advance like ripening of fruits by artificial means. It may not apply to all cases of and types of Karma bondage.
  - (vi) Inter-change or Sankarman involves the change of one type of Karma bondage into another type. Ordinarily the Karma bondage adheres to its own Nature, Duration and Intensity

etc. and gives results according to its category e.g. Knowledge Obscuring Karma will obscure knowledge only (according to the appropriate nature, duration and intensity). However, it is possible to change one sub-category of Karma into another by proper efforts e.g. Sensory Knowledge-Obscuring Karma (Mati Gyanavarnia) may be changed into Study Knowledge Obscuring Karma (Sruta-Gyanavarnia). There are, however, exceptions e.g. Faith Deluding (Darshan Mohaneeya) Karma cannot be inter-changed with Conduct Deluding (Charitra Mohaneeya) Karma and the sub-types of Life Span (Aayu) Karma cannot be interchanged etc. Such interchange is also possible in respect of duration (Stithi) and intensity (Anubhag) Karma bondage which can be increased or decreased as stated earlier (under intensification (Udvartana) and dilution (apvartana).

- (vii) Dormacy or Upshama When the Karma (bondage) is made not to give results but are made dormant it is considered a state of Upshama of that Karma. This is like fire covered by ashes. As soon as dormancy is over the Karma start giving results like fire whence ashes have been removed.
- (viii) Flexibility or Niddhat is the state of Karma when its powers can be partially altered by efforts like penance. This is, however, possible subject to extreme conditions and limitation.
- (ix) Inflexibility-Nikachana is such Karma bondage the result of which is inescapable and effects of which cannot be altered by the best of efforts like penance. Such Karma will release the soul only after giving results upon operations (Udaya).
- 31. There can be more such stages in the relationship of soul with the Karma and between Karma internse. Even some of those described above are overlapping. However, it should be clear that though at times the Karma bondage has a strangle-hold and upper hand on the soul, by adequate efforts the soul can be supreme and can alter and dilute the effects of Karma-nay even completely get rid of them. This shows the importance of human efforts or Purusharth vis a vis destiny. The discussion now comes to the concluding portion i.e. the separation (Nirjara) of the Karma from the soul and its complete liberation or Moksh or Mukti.
- 32. Sanwar or Prevention -A very brief mention may be made for the sake of comprehensiveness of Prevention-Sanwar-of Karma bondage which is opposite of Influx and stops the entrance of Karma into the soul body abinitio. As a result the question of bon-

dage does not arise. The Prevention or Sanwar is essential stage on the path of spiritual liberation and also prescribes the best path to be followed in human life to achieve greatest good of greatest number. It has been given place in seven fundamentals (Tatva) of Jainism and has been dealt with as such (in Pt. I). In short it requires non-indulgence in all such activities that may result in Influx (Asrava) and bondage (Bandh) and to follow a prositive way of life which will automatically lead to prevention. The activities to be avoided are of forty two types listed earlier, (though differently listed elsewhere but inplications are the same). The positive acts include 3 Gupti, 5 Samity, 10 Dharma, 12 Bhavanas, overcoming 22 Parishah, 5 Charitra, 12 Tapa dealt with in Pt. I.

So far as the discussion of Karma is considered Prevention (Sanwar) is denial of Influx (Asarav) of Karma and all its species and categories. Thus when Prevention is achieved further influx and bondage of Karma into the soul is stopped. The way then becomes clear to shed the accumulated Karma and such shedding is known as Nirjara or Separation.

33. Nirjara or separation—This has also been discussed in Pt. I as part of Seven Fundamentals. From the angle of Karma it may be added that once the bonded Karma have given their fruit according to the Bondage, (in respect of Nature, Duration, Intensity and Quantum) coupled with other circumstances like voluntary efforts, it falls apart from the soul leaving it for good. In another way Karma can be separated from the soul by Penance which is of twelve types and which has also been discussed at length in Pt. I as part of Three Hallmarks of Jainism. With the total separation (Nirjara) of Karma, further Bondage and Influx having been stopped already, the path is clear for complete liberation or Moksha or Mukti,

This path to complete liberation lies through omniscience (Kevalya) which is first achieved by complete destruction of the four Ghatia Karmas i.e. (1) Deluding (Mohaneeya), (2) Knowledge obscuring (Gyanavarnia), (3) Perception Obscuring (Darshanvarnia) and (4) Obstructing (Antaraya). These four suppress the intrinsic attributes of the soul and out of these Deluding (Mohaneeya) Karma should be the first to end which is followed by destruction of the other three. This enables the soul though embodied to shine in its full glory and powers of Absolute Rationalism (Kshyayik

Samyaktva), Infinite Perception (Anant Darshan), Infinite Knowledge (Anant Gyan), and Infinite prowess (Anant Veerya). Such personages are called Kevali (Perfect beings) Sarvagya (All-knowing) Jina (Victors) and when blessed with Teerthankar Naam (Physique) Karma they become Theerthankars and reestablish the religion and four Teertha Centres of Worship i.e. Monks (Sadhu), Nuns (Sadhvi) Shravaka (Laymen) and Shravika (Lay women).

34. However, the progress of the pilgrim on this path is not easy. Though hard and fast divisions are not possible the progress of destruction or separation of Karma from the soul (Nirjara) is divided in a number of stages called Gunasthans described in a separate chapter.

In each of these progress stages the spearation of Karma from the soul increases innumerable times from stage to stage and in turn the higher powers of the soul are manifested reaching the highest pinnacle as Jina or perfect being as stated above.

35. However, the Jina or Omniscent being is not completely liberated or Mukta as four minor Karma are still present. These are called the Aghatiya Karmas and sustain the physical existence, and, as we know, are the Status (Gotra) Age (Aayu), Physique (Naam) and Feeling (Veniya) Karmas. When these are also destroyed or separated from the soul, the Influx alreay stopped by Prevention, the soul becomes completely free from Karmas, wordly existence and the rounds of birth and death. This is complete liberation or Mukti or Moksha.

This state is difficult to be described in words, though some attempt has been made in Pt. I. From the point of view of Karma, the subject which is under discussion, liberation or Mukti or Moksha is complete destruction of Karma. According to Tatvarth Sutra "Kritsna Karmakshyo Moksha" i.e. complete destruction of Karma is Moksha.

36. Thus the liberation or Mukti or release of the soul is from Karma bondage and, therefore, the technical and literal meanings are identical in this case. Its significance lies in the fact that the bondage has been with the soul since times immemorial, actually it is beginningless and end the liberation or release is final and irrever-

sible with no further chance of Karma bondage. At the same time though the powers of the released soul are limitless, some of the attributes realised (by the soul) which were obstructed by the Karma bondage of eight kinds are given in the following table in juxtaposition:

	Kind of Karma destroyed	Attributes of soul realised thereby		
(i)	Deluding (Mohaneeya)	Perfect rationalism (Kshyayik Samyaktva).		
(ii)	Perception obscuring (Darshanavarniya)	Perfect perception (Anant Darshan).		
(iii)	Knowledge obscuring (Gyanavarniya)	Prefect knowledge/Wisdom (Anant Gyan)		
(iv)	Obstructing (Antraya)	Perfect Prowess (Anant Veerya)		
(v)	Status Determining (Gotra)	Equality of status (Agurulagutva)		
(iv)	Age (Aayu)	Eternity (Akshya Stithi)		
(vii)	Physique determining (Naam)	Formlessness (Amoortatva)		
(viii)	Feeling producing (Vedniya)	Non-interference (Avyabadhatava).		

These indeed are the distinguishing features of the liberated soul as described in the Jain Canon.

37. Some additional observations, conclusions and Summary-These observations are supplementary to the above discussion of the doctrine of Karma. They also summarize some observations and throw additional light on some aspects-for these reasons these have been taken at the end.

Firstly, it must have become clear that Karma and the results thereof are strictly personal to the soul, responsible for and bound by them. No other soul or being can help or share in the result of one's Karma as they travel with the particular soul from birth to birth. If any expiation or alleviation has to be done it has to be done by the soul itself. No other soul can bail out the responsible soul by agreeing to bear or share the fruits of its Karma. In short Karma bondage and Karma results are not transferable.

38. True to its analytical tradition Jainism has divided

Karma into a number of groups in order to bring out their important features to enable a clearer understanding of this difficult but important subject. Accordingly Karma are divided into the following significant groups:

- a. Dravya Karma and Bhava Karma
- b. Shubh Karma and Ashubh Karma
- c. Iriyapathic Karma and Samprayik Karma
- d. Ghati Karma and Aghati Karma.

Though some of them have been discussed or mentioned in passing, they are highlighted below for the sake of comprehensiveness.

# 39. Dravya Karma and Bhava Karma (Material Karma and Thought Karma).

The Karma Pudgal or the Karma vargana attached to the soul are the Dravya Karma and the Yoga and the four passions (which lead to bondage) are the Bhava Karma. The Bhava Karma being activities or attributes of the soul are spiritual in character while Dravya Karma being part of matter are material in character. The former are called defects (dosa) of the soul and the latter the cover (avarna) of the soul. The Dravya and Bhava Karma are mutually related as each other's counterparts i.e. cause and effect, each of the other. The Bhava Karma i.e. Yoga and passions (Kashaya) attract Dravya Karma (Karma pudgal) and bind them to the soul, while the latter cause vibration in the soul leading to further Yoga and Kashaya or further Bhava Karma. This chain reaction continues as a vicious circle till broken by positive and deliberate efforts called Sanwar (Prevention) and Nirjara (Separation).

#### 40. Shubit (Happy or Good) or Ashubha (Unhappy or Bad) Karma

Strictly speaking from the spiritual point of view all Karma Bondage is Ashubh, as it fetters the powers of the soul. However, from the worldly point of view some Karma Bondage makes for happiness and contentment in the embodied life while others lead to unhappiness and discontent. The former are the result of Shubh Yoga and the latter of Ashubh Yoga as discussed in the beginning of this chapter. These are loosely called Shubh and Ashubh Karma and are also described as Punya and Paap. As all the Karma bondage must involve passion or Kashaya i.e. Raag and Dvesh even Shubh Karma or Punya also imply Raag (attachment) or Kashaya of

some type or other. However, such attachment may be of noble type which is called Prashast Raag. Further the control over the passions or making them dormant (upshama) may also result in Happy or auspicious Karma Bondage or Punya. The reason for terming such Karma as Shubh or Punya is that they provide further opportunity for emancipation of the soul from Karma through prevention (Sanwar) and separation (Nirjara). However, it may be reiterated that even the best of Shubh Karma or Punya even Teerthankar Naam Karma is inferior to Nirjara or destruction of Karma - strictly from the point of view of spiritual development.

41. Out of the approximately hundred varieties of nature Bondage or Prakriti Bandh some are considered as happy types or shubh or Punya Prakrities and some are termed as unhappy or Ashubh or Paap Prakrities. Though there are some minor differences in the exact classification the following examples will illustrate the two categories:

Kinds of Karma		Shubh or Happy nature	Ashubh or Unhappy nature	
(i)	Knowledge obscuring (Gyanavarnia)	NIL ·	All the five sub-	
(ii)	Perception obscuring (Darshanavarniya)	NIL	All the nine sub- types	
(iii)	Feeling producing (Vedniya)	Pleasure producing (Sata vedniya)	Displeasure producing (Asata Vedniya)	
(iv)	Deluding (Mohaneeya)	<ul> <li>(a) Faith deluding</li> <li>(Samyaktva)</li> <li>(b) Laughter (Hasya)</li> <li>(c) Attraction (Rati)</li> <li>(d) Managering</li> </ul>	All other twenty four sub-categories	
		(d) Masculine (Purushved)	(N.B. All 28 categories are considered unhappy by some authorities)	
(v)	Life Span (Aayu)	<ul><li>(a) Godly life span</li><li>(b) Human life span</li><li>(c) Animal life span</li></ul>	Hell life span	
(vi)	Physique Determining (Naam)	As stated earlier (Para 25 F) Happy Physique Karma includes those categories (out of 93 sub- categories of this Karma) which makes for happi -ness and satisfaction of the being, and the others		

are unhappy or Ashubh categories. Example of happy Naam Karma are celestial and human states of existence, while animal and inferior states fall into unhappy group of Naam Karma categories

(vii) Status (Gotra)

High status (Ucha)

Low status (Neech)

(viii) Obstructing (Antraya)

NIL

All five types

42. It may be added that when the Karma Bondage occurs it is not compartmentalised in purely happy or purely unhappy types of Bondage. It is a combined accrual of Karma into the soul but the categorisation in happy (Shubh or Punya) or unhappy (Ashubh or Paap) types of Bondage is determined by the predominant nature of the Karma bondage which in turn depends on the degree of Yoga and Kashaya in the soul at that time. If the yoga is shubh or good and Kashaya is also subdued the Bondage occurring will be of a happy or shubh category of Karma, while in the opposite conditions it will be unhappy or Ashubh Bondage.

43. This distinction and discussion is important as misunderstanding of this subject has resulted in confusion, controversies and even schism in the Jain church. The happy or shubh Karma or Punya, though a bondage of the soul, cannot be shunned, but is preferable to the unhappy or Ashubh Karma or paap in the conduct of the beings generally. These shubh Karma can be avoided only after reaching a certain stage when they become a burden. They can be compared with a ladder, which has to be carried and used for going up, though once the top is reached the ladder need not be carried and may be discarded; but only after the higher level is reached. It may be concluded that the saints and nuns who follow the five major vows and who are at an advanced stage of spiritual conduct need not care much for shubh or happy Karma. However, the laymen and lay-women should not abjure and do not abjure the shubh Karma. This can be seen in daily life, when the Jain laymen are seen engaged in acts of pity and charity ranging from building hospitals and shelters (for men and animals alike) to feeding them in times of need. It is hoped the above clarification will, to some extent, neutralize or invalidate the charge against Jainism that it teaches selfishness and makes a man self-centered, caring for one's own salvation only without any social commitment.

- 44. To fully appreciate the implications and practical aspects of the Happy and Unhappy or Shubh (Punya) and Ashubh (Paap) Karma, the salient items of these two are listed below and the four combinations thereof are discussed later. There are eighteen categories of Karmas which are accepted as Ashubh or Paap or unhappy as given below:
- (i) Violence (ii) Falsehood (iii) Theft (iv) Sex (v) Covetousness (vi) Anger (vii) Pride (viii) Deceipt (ix) Greed (x) Attachment (xi) Hatred (xii) Quarrelsomeness (xiii) Allegation (False) (xiv) Complaint (False) (xv) Backbiting (xvi) Exultation or grief (xvii) Duplicity and (xviii) False faith.
  - 45. The nine types of Happy Karma or the Shubh or Punyas are as under-
- (i) Providing others with food (ii) Drink (iii) Shelter (iv) Bedding (v) Clothing (vi) Wishing well (vii) Happy speech (viii) Bodily service (ix) Respectfulness.

The four combinations of Happy or Shubh Karma (Punya) and Unhappy or Ashubh Karma (Paap) which offer practical guidance in every day life are given in the next Para.

# 46. (i) Happy present and Happy future (Punyanubandhi Punya)

This combination covers those lives who lead a happy life due to Shubh Karma in the past (i.e. past Punya) and also further engage in happy or Shubh (Punya) Karma which result in a happy future. This is the best example of a happy life which may result in salvation ultimately besides happy life in this world.

#### (ii) Unhappy present but happy future (Punyabandhi Pap)

Inspite of unhappiness in present existence due to past Ashubh Karma (Paap) those practising good or happy or Shubh Karma are in this category. They ensure a happy existence for themselves in future inspite of misery in the present existence. This is also a desirable course of life.

## (iii) Happy Present but Unhappy future (Paapanubandhi Punya)

These are beings who presently have a happy existence due to past. Happy Shubh (Punya) Karma but who indulge in bad or

Ashubh Karma (Paap) thus earning a miserable life for themselves in future. Though they are apparently happy, inspite of their sinful life, which may create an impression that sin brings happiness. However, the happiness is due to their past Shubh Karma, which when exhausted lead to unhappiness and misery. Such conduct is therefore to be guarded against or avoided.

# (iv) Unhappy present and unhappy future (Paapanubandhi Paap)

This is the worst combination wherein a being has to suffer due to past Ashubh Karma or Paap, and who further indulges in similar acts and earns Ashubh Karma, which lead him to future unhappiness and misery. Obviously this type of course of action has to be avoided at all costs.

Apart from this two categories of Shub or Ashubh Karma there is a third group of Karma which do not strictly bind the soul as they are not accompanied by Passions which are the binding agents. These may be termed as pure Karma or Shudh Karma or Akarma (as mentioned in Geeta) and are known as Iryapathic Karma which brings us to the next group of Karma.

# 47. Iryapathic or Non-effecting Karma and Samprayik or effecting Karma.

Brief mention of these has come earlier in this chapter under the heading 'Introduction of Karma into the soul'. Further to that discussion, it may now be clarified that both the happy or Unhappy (Shubh or Ashubh) Karma or Paap and Punya fall in the Samparyik group of Karma, as they are results of activity coloured with passions or Kashaya and they bind the soul. However, all such Karma which arise due to passionless activity are in the Iryapathic group of Karma and they do not contaminate the soul. They are, therefore, termed as Shudha or pure Karma. The pilgrim on the path of spiritual progress has, therefore, to try to abjure the unhappy or Ashubh Karma or Paap completely and direct his efforts towards happy or Shubh Karma or Punya, even which is not his ultimate destination. He should aim at Pure or Shudha Karma to avoid further bondage or further contamination of the soul, which only can lead to Moksha or liberation.

# 48. Ghati Karma (Vitiating Karma) and Aghati Karma (Non-vitiating Karma)

(a) It has been noted above that the eight attributes or qual-

lities of the soul are distorted by the eight types of Karmas, which have to be destroyed for full realisation of its qualities by the soul. Out of the eight attributes of the soul four are innate attributes or fundamental qualities viz., Perfect Rationalism (Samyaktva) Perfect Perception (Darshan), Perfect Knowledge or Wisdom (Gyan) and Perfect Bliss or Prowess (Virya). Unless all these are realised the soul cannot be considered pure or perfect as elements of impurity or imperfection remain,, which vitiate the capacity of the soul. The four Karma that so vitiate or impair the soul are called Ghati Karma or Vitiating Karma. These are Deluding (Mohaneeya), Perception obscuring (Darshanavarniya) Knowledge Obscuring (Gyanavarniya) and Obstructing (Antraya) Karma which vitiate the four innate qualities of the soul mentioned above respectively. These vitiating or Ghati Karma may be divided into two subtypes i.e. (i) completely vitiating or Sarvaghati and (ii) Partially vitiating or Desh Ghati depending upon the extent to which they vitiate the innate qualities of the soul. Thus the omniscience obscuring or Keval Gyanavarnia Karma is completely vitiating (Saravaghati) while the other four sub-types of knowledge obscuring Karma are partially obscuring Karma i.e. Desh Ghati.

- (b) The remaining four categories of Karma viz., Status (Gotra), Age (Aayu), Physique (Naam) and Feeling producing (Vedniya) determine the physical or worldly existence of the soul in respect of level of family, duration of life, types of body and happy/unhappy states respectively, that the soul will encounter in the Physical existence. They do not vitiate or damage the innate characteristics of the soul and are, therefore, termed as Non-vitiating or Aghati Karma.
- 49. No-Karma-We come across this term, which is not very important or relevant to the subject under discussion. It is also interpreted in various ways. Some consider the Bodies other than Karma Bodies as No-Karma. It is also meant to signify the Karma Bodies after they have given results and have separated from the soul.
- 50. Vindication of the Doctrine of Karma-After endless argument about God, it has been concluded, that "for those who do not believe in God, no arguments are possible, for those who believe in God, no arguments are necessary". Same thing may be said about the concept of Karma and no proof is possible or necessary for this theory. Nor can it be proved in a laboratory. However, it is a

universally accepted postulate which was not required to be proved. It was the revealed word out of the teachings of the enlightened ones with all the authority of their perfect knowledge, insight and experience.

(a) Moreover, the proof of the pudding is in the eating. The Karma concept provides a satisfactory explanation for otherwise inexplicable divergence in existence, as stated in the beginning of this chapter. The other explanations for the divergence are the extremely materialist theory of thinkers like Charvak who considers the creation as a lifeless interplay of elements. This is generally not acceptable. Or at the other end is the theory that a super-natural phenomena called God is responsible for the creation with all the diversity and aberrations. The institution of the supreme God though solving a number of problems creates many more and leaves a large number of questions like "who created the creator God" and "why should He put man to sin only to forgive him" which has been aptly put in a rubai by the famous Omar Khayam —

"Oh, Thou who man of baser earth didst make. And with Eden didst devise the snake, For all the sin, wherewith the face of man, Is blackened, man's forgiveness, give and take"

- (b) As stated earlier Karma theory steers clear of such problems, and makes the being self-reliant and responsible for its deeds, at the same time enforcing an ethical behaviour and highly moral conduct by willing common consent, which ultimately makes the world a better place to live. It provides a satisfactory key to the riddle of the creation and its complications and the key is in the hands of a real living being i.e. the Man, who is the central piece in the Karma scheme.
- (c) Not that Karma theory and materiel nature of Karma has not faced its share of criticism. It has been considered fatalistic, individualistic and rather mechanical and too emphatic on punishment and retribution. The student of detailed aspects of Karma may like to go through the learned dissertations on the subject, where arguments are marshalled to counter such unmerited criticism. Here it may be briefly stated, on the basis of earlier discussions, that the Karma theory is neither fatalistic nor individualistic, nor mechanical nor retributive. A deeper understa -nding of the subject will reveal that belief in Karma leads to voluntary healthy

effort, alongwith acceptance of the inevitable and inescapable results of Karma which avoids unnecessary discontentment. There is a deep social commitment in auspicious or Shubh Karma as already noticed above. There being scope for alteration or transformation in the results of Karma there is no question of its being called mechanical. Lastly, belief in Karma lays emphasis not so much on punishment or retribution but on the continuous efforts for moral regeneration and upliftment of the beings and this results in a better social order-a utopia visualised by all philosophers and prophets alike.

- 51. The discussion of the Theory of Karma may be appropriately closed with the reproduction of the following remarks of the great German Scholar Dr. Hermann Jacobi on this subject, as extracted from his essay on "Jainism" in the Encyclopaedia of Religions and Ethics "We have seen the cause of soul's embodiment is the presence in it of Karma matter. The theory of Karma is the keystone of the Jain system; it is necessary therefore, to explain this theory in more detail. The natural qualities of soul are perfect knowledge (Jnana) intution or faith (Darshan), highest bliss, and all sorts of perfections; but these inborn qualities of the soul are weakened or obscured in mundane souls by the presence of Karma. From this point of view the division of Karma will be understood. When karma matter has penetrated the soul, it is transformed into eight kinds (Prakrti) of Karma singly or severally, which form the karmanasarira, just as food, is by digestion, transformed into the various fluids necessary for the support and growth of the body. The eight kinds of Karma are as follows:—
- 1. Gyanavarniya, that which obscures the inborn right knowledge (i.e. omniscience) of the soul and thereby produces different degrees of knowledge and ignorance (2) Darsanavaraniya that which obscures right intution i.e. sleep. Please refer to details above, for fuller appreication (3) Vedaniya that which obscures the blissful nature of the soul and thereby produces pleasure and pain, (4) Mohaniya, that which disturbs the right attitude of the soul with regard to faith, conduct, passions, and other emotions, and produces, doubt, error, right or wrong conduct, passions, and various mental states. The following 4 kinds of Karma concern more the individual status of a being (5) Ayuska that which determines the length of life of an individual in one birth as hell-being, animal, man or god (6) Nama that which produces the various circu-

mstances or elements which collectively make up an individual existence e.g. the peculiar body with its general and special qualities, faculties etc. (7) Gotra that which determines the nationality, caste, family social standing, etc. of an individual (8) Antaraya that which obstructs the inborn energy of the soul and thereby prevents the doing of a good action when there is a desire to do it.

We shall now consider the application of the Karma theory to ethics. The highest goal is to get rid of all Karma (Nirjara) and meanwhile to acquire no new Karma-technically speaking, to stop the influx (Asrava) of the Karma, which is called Samvara, or the covering of the channels through which Karma finds entrance into the soul. All actions produce Karma and in the majority of cases entail on the doer continuance of worldly existence (Samparayika) but when a man is free from passions and acts in strict compliance with the rules of right conduct, his actions produce Karma which lasts but for a moment and is then annihilated (iryapatha). Therefore the whole apparatus of monastic conduct is required to prevent the formation of new karma; the same purpose is served by austerities (tapas) which moreover, annihilate the old Karma speedily than would happen in the common course of things.

It is evident from the preceding remarks that the ethics and asceticism of the Jains are to be regarded as the logical consequence of the theory of Karma. But from a historical point of view many of their ethical principles, monastic institutions and ascetic practices have been inherited from older religious classes of Indian society, since Brahmanical ascetics and Buddhists resemble them in many of their precepts and institutions (See SBE xxii (1884) Introd. p xxii ff)".

#### Chapter 2

# Stages of Progress of the Soul due to Development of its qualities - The Fourteen Gunasthan

1. For a simple definition of Gunsthan we may quote from the book "Outlines of Jainism" by Shri J.L. Jaini which says as under:—

"In Jainism fourteen stages are indicated through which the soul progresses from impurifying matter on to final liberation. The psychical condition of the soul due to the rising. (Udaya), settling down (Upsham), perishing (Kshaya), or partly settling down and partly perishing of Karma matter (Kshyopasham) is called "Gunasthan".

However, there is more depth and meaning involved in this subject which has been called occult Jainism or Jain Mysticism. Just as Mysticism elsewhere e.g. Sufism involves the union of the being with God, in Jainism the Gunasthans describe the path, modalities and pre-requisites for the bonded soul-Bahiratama to become liberated soul or Paramatma through the path of internal progress or by becoming Antaratma. The process begins with the soul which is at the lowest stage from times immemorial circulating in the whirlpool of births and deaths due to lack of true knowledge and true conduct. Since there is a divine spark in every soul (without which it will not be a living being), it is struggling to find its true identity and potential of becoming liberated. Thus a constant struggle is going on between forces of darkness of unbelief (mithyatva) which try to keep the soul tied down to the Sansar (worldly existence) on the one hand; and forces of light or true belief (Samyaktva) which try for its liberation on the other. In the long run there comes a chance when by reducing its Karma load, the forces of light (Samyaktva) prevail and the soul is able to break the shackles of Mithyatva (Unbelief), just like a piece of straw or paper is able to escape out of a whirlpool. This is like cutting the Gordian knot and is also called Granthi Bhed in Jain terminology. Once this happens, the soul is set on the road of rising Gunasthans. In other

words the pilgrim has found his path and the Pilgrim's Progress has begun which may ultimately lead to the liberation of the soul though it may take milleniums and milleniums. During this progress through different Gunasthans the soul has to encounter ups and downs as also very unusual and unprecedented experiences known as Sreni etc. which have been described in detail in the Karma Grantha, for those interested in detailed study of this subject. Here it may be sufficient to give below the general observations and rudimentary information about these processes —

#### 1. (a) Three Karnas: These are

- (i) Yatha pravrti Karna-When the soul reducing the intensity of Karma comes face to face with the Granthi or the Gordian knot of unbelief. Success or failure depends on its own efforts.
- (ii) Apurva Karna-Having succeeded in breaking the Gordian knot, the soul through further mitigation of Karma by Rasaghat (mitigation of intensity), Stithighat (mitigation of duration) Gunsankraman (interchange) and such processes enters upon new vistas of unprecedented experiences of spiritual advancement which lead to the next Karna.
- (iii) Anivritti Karna-Where the worst type of Kashaya and Karma are annihilated and the soul is ready for higher stages of spiritual development and Gunasthans.
- 1 (b) **Two Srenies (Ladders)** These are the two spiritual ladders one of suppression/subsidence of Karma and other of complete annihilation. Obviously only the latter can lead to liberation; the former may lead back to lower stages, though it may temporarily mean progress. They are named Upsham Sreni (suppression ladder) and Kshapak Sreni (annihilation ladder) according to their nature.
- 2 (a) Further, the Gunasthans denote a purely spiritual exercise the fourteen classifications relate to the spirit or the soul though it is embodied. The progress or regression is of the soul and is on the spiritual scale and according to spiritual yard-sticks. It cannot be seen or observed in the physical world.
- 2 (b) Though the stages of spiritual development relate to the soul or are of the soul, they directly result from and are immediately

caused by Karma (matter) contaminating the soul. As such the worse and more intense the association of Karma with the soul, lower the stage of the soul in this categorisation. Conversely lesser and lighter the Karma load on the soul, the higher and better is the stage it attains.

- 2 (c) Karma may appear as the immediate cause determining Gunasthans, but since Karma in turn accrue, arise or subside by Yoga (vibration), Kashaya (passion), Premad (negligence), Avirati (indiscipline) and Mithyatva (false faith) as seen earlier - these ultimately are responsible for soul's progress or downfall. As the Yoga and Kashaya etc. are committed by the soul itself with or without other conditions participating in the final and ultimate analysis, it is the soul itself which determines its Gunasthan or its development or downfall. The manifestation of Karma in their different varieties and aspects like Prakritis, Udaya, Udirna, Bandh, Satta etc are described in detail in the Karma Grantha alongwith the relevant Gunasthana. In brief all these have found mention in the chapter on Theory of Karma of which, this chapter may be considered as a supplement.
- 2 (d) Though only fourteen stages are identified there are innumerable points on the path of liberation on which the soul transits up and down or at which it stays - just like numerous points or stations on a railway route though the path is identified by a few important or junction stations. The soul has been on this path since times immemorial and will be so till its final liberation, which is its final destination being completion of spiritual development.
- 2 (e) The Gunasthan, on which the soul may be, varies from moment to moment depending on its Karma Udaya or Kshyopsham or Raag Dvesh or Yoga Kashaya, just as blood pressure of a man varies from moment to moment. To identify the Gunasthan of a being exactly at any moment is only possible for the Keval Gyani the Perfect Being since it is a purely spiritual barometer; it is not possible of assessment by ordinary beings - who can only form some idea by the external conditions, circumstances and behaviour of the beings.
- 2 (f) The movement of the beings from one Gunasthan to another is not in strictly numerical order i.e. first to second and so on but the soul moves up and down on the spiritual path according to

logical rules e.g. from first Gunasthan the soul transits straight to the fourth, but it may regress to third or second on its path to the first for reasons given herein-later.

- 3. We will know more about them as we briefly describe each of the fourteen Gunasthans, in the subsequent paragraphs. First let us enumerate the names of the fourteen Gunasthans and then describe each of them briefly as under:—
  - (i) Mithyadrishti Gunasthan
  - (ii) Sasvadana-Samyagdrishti Gunasthan
  - (iii) Samyag-mithyadrishti Gunasthan
  - (iv) Avirat Samyagdristi Gunasthan
  - (v) Deshvirat Shravak Gunasthan
  - (vi) Pramatta-Samyata-Gunasthan
  - (vii) Apramatta-Samyata-Gunasthan
  - (viii) Apurva Karana or Nivriti Badar Gunasthan
  - (ix) Anivritti badar Gunasthan
  - (x) Sukhshama Sampraya Gunasthan
  - (xi) Upshant Kashaya Gunasthan
  - (xii) Ksheena Kashaya Gunasthan
  - (xiii) Sayogi Kevali Gunasthan
  - (xiv). Ayogi Kevali Gunasthan.

For convenience the above names are given below in Hindi: -

- (i) मिथ्या दृष्टि गुणस्थान
- (ii) सस्वादन् सम्यगृदृष्टि गुणस्थान
- (iii) सम्यग मिथ्यादृष्टि गुणस्थान
- (iv) अविरत सम्यगदृष्टि गुणस्थान
- (v) देशविरत श्रावक गुणस्थान
- (vi) प्रमत्त संयत गुणस्थान
- (vii) अप्रमत्त संयत गुणस्थान
- (viii) अपूर्व करण या निवृति बादर गुणस्थान
- (ix) अनिवृति बादर गुणस्थान
- (x) सूक्षम सम्पराय गुणस्थान
- (xi) उपशांत कषाय गुणस्थान
- (xii) क्षीण कषाय गुणस्थान
- (xiii) सयोगी केवली गुणस्थान
- (xiv) अयोगी केवली गुणस्थान

### 4. (i) Mithyadrishti Gunasthan

This is the lowest or first stage, wherein the soul, due to manifestation of Mohaneeya (Deluding) Karma, does not believe in the Right Path to salvation. The characteristic mark of this Gunasthan is perversity of attitude towards truth; or unbelief in the truth taught by the Jina in its entirety. The soul, at this stage, has the minimum degree of right vision and very indistinct enlightenment - just enough that is required for a living conscious soul. A soul may find itself in this stage abinition or may come to it from higher stages but the reason is the same i.e. the manifestation of Deluding or Mohaneeya Karma. From this stage a soul rises only to the fourth stage (not to second and third ) as described later.

#### 4 (ii) Sasvadan Samyagdrishti Gunasthan

This is the second higher stage where the soul finds itself for a very short time on its downward journey to first stage, but with some taste or memory of the still higher stage (fourth). A soul has attained the higher stage due to arising of true belief or enlightenment for a short duration due to suppression of Deluding (Mohaneeya) Karma but due to the re-manifestation of the same Karma of acute type it goes back to the first stage staying for a minimum period in the second stage with taste of true belief lingering which has given it the name of tasteful Gunasthan. From this stage it only goes down to first Gunasthan viz., Mithyatva.

# 4 (iii) Samyag Mithyadrishti Gunasthan

This third stage is marked by indifference towards true belief, the soul being in a mixed state of belief and non-belief in the true doctrines. This condition arises on account of manifestation of mixed Deluding Karma in soul at a higher stage (Fourth) from which the soul comes down to this stage. The stay in this third stage is also of very short duration and is transitional, the soul going down to the first stage of complete unbelief-Mithyatva, or making a recovery and rising upto the higher stages with right vision.

# 4 (iv) Avirat Samyagdrishti Gunasthan

In this stage the soul though having been blessed with Right belief and Right Knowledge is not able to proceed on the path of Conduct in as much as it is not capable of adopting the vows or Vratas for want of will, power and energy. The path of salvation

consists of all the three elements being right viz., belief, knowledge and conduct, the last one consisting of vows-as seen in Part I. Due to operation of Karma the being may have Right faith and knowledge and even know and accept the path or vows of Right conduct, but due to weakness it is not able to properly practice the vratas or vows. The right faith may be due to suppression (Upsham) or annihilation (Kshya) of Faith Deluding of Karma as a result of which the being attains this stage from stage (i) Mithytva. The bar on conduct is due to rise of conduct Deluding Karma on the other hand. As such from this stage the way is open for the soul to rise or fall. In the case of rise it may proceed forth to higher stages by suppressing the Karma or annihilating them. In case of a fall it goes to stage (ii) and thence to stage (i); or to stage (iii) and further on as stated earlier.

#### 4 (v) Deshvirat Shravaka Gunasthan

When a being gathers sufficient will and power to persevere on the path of spiritual and moral progress, it adopts the Vows (Minor vows) meant for laymen (Shravaka) thus partially refraining from sins ensuring partial self-control. Thus it achieves this stage number five, though due to partial manifestation of Deluding Karma it is still not able to completely renounce the world which is required for the next stage. This is the highest stage possible for a layman, hereafter all higher stages require adoption of sainthood or asceticism and renouncing the world for achieving complete self-control. The stage is important as it is starting point for the being to adopt Right Conduct and to begin discarding undisciplined life-Avirat though only partly. The minor vows have been described in part I, and the followers thereof are the laymen and laywomen who constitute the two centres of pilgrimage - Teerth according to Lord Mahavir.

#### 4. (vi) Prammatta Samyat Gunasthan

In this stage of spiritual development, the soul renounces the world completely ensuring complete self-control by adopting all the vows prescribed for a saint or Muni (Major vows) for purity of conduct. However, occasionally it tends towards negligence or Pramad, hence the name Prammat or negligent samyat or saint or Muni. Needless to repeat that these manifestations are due to the Karma bondage of the particular type giving its result. Depending upon the dispensation of Karma the being may land down in stage (v) Deshvirat or even in stage (iv) of Avirat Gunasthan from this

stage. However, if it is able to abjure negligence (Pramad) it may progress to the next higher stage No. (vii) Apramatt Samyat Gunasthan. The salient features of this stage is completely disciplined life by adoption of all the five Major Vows (vrata) described in Pt. I. This means complete dedication to the practice of Three Jewels the Three Ratna - Right faith, Right Knowledge and Right conduct which is prescribed as the royal road leading towards liberation. Thus, in this stage second cause of Bondage of Karma i.e. Avirati is also discarded by the soul.

#### 4 (vii) Apramatt Samyat Gunasthan

Herein are saints who have not only adopted all vows and self control but who abjure negligence (Pramad) completely. From this stage of spiritual development the soul may go down to stage (vi) of Negligence. Or it may progress on the pathways called srenies which may be the Suppression (Upsham) or Annihilation (Kshaya) of the Karma known as Upsham sreni or Kshapak sreni respectivley.

If it goes down to stage (vi) it can come back to this stage (vii) and this process can continue for a long time, till one of the srenies is attained. In respect of srenies also, only kshya sreniannihilation of Karma can ensure complete liberation (and not the other Upshama sreni). The inclination and preparation for these srenies takes the being to the next stage number eight called Apurva Karna Gunasthan.

From this stage No. (vii) to stage (x) the soul purifies itself by progressively reducing passions or Kashayas-mithyatva, avirati, and pramad having been discarded already. This stage is therefore, the beginning of the four stages of progressive purity which prepare the soul for the higher stages xi, xii and xiii. At the same time this stage being on the border is full of chances of downfall of the soul to lower stages due to Karma manifestation and due to pramad (negligence) etc.

#### 4 (viii) Apurva Karana or Nivratti Badar Gunasthan

As implied by its name this stage involves unprecedented (Apurva) attainments by the soul indicating for it the path of liberation. These are destruction of intensity and duration of bound karma called Rasaghat or Stithighat respectively. Through such processes of purification the soul prepares to ascend one of the two srenis i.e. either the Upshama sreni (Subsidence ladder) or Kshapak

sreni (annihilation ladder). Some of the other processes the soul undergoes for the sake of rise on the srenies (which actually starts in the ninth Gunasthan) are called Gunasreni i.e. reduction in duration of karma and Gunsankraman i.e. conversion of harsh karma into mild areas. All these important events in the evolution of the soul are unusual and unprecedented, therefore, the name of this stage is Apurva or Unprecendented Gunasthan. Lest it be ignored, the fact is reiterated that all these events in the sphere of activities of the soul are due to the Karma - old and new and their manifestation, suppression or annihilation.

#### 4 (ix) Anivritti Badar Gunasthan

A stage of even greater purity of thought than the earlier one, this stage takes the soul to the verge of enlightenment. In this stage the soul embarks upon one of the two srenies or ladders - Upshama (suppressing of Karma) or khsapak (Annihilation of Karma) which determine its future destiny. However there is the possibility Iurking in this stage of Deluding (Mohaneeya) Karma manifesting in their crude (badar) form and therefore, the other nomencalture. The striking feature of this stage is high degree of suppression or destruction of Karma with resultant purity of the soul and progress to the next stage. However, if the soul allows itself to be afflicated by Karma it may go back to lower stages too.

## 4 (x) Suksham Sampraya Gunasthan

In this stage of high degree of purity of the soul there do remain some traces of Deluding Karma (Mohaneeya) in the form of minutest degree of subtle greed. If this is also overcome the soul progresses to stage xi or xii. If the subtle greed is suppressed by Upshama; the stage xi is reached. If it is annihilated by Kshaya, stage xii is reached.

Henceforth the distinction between the two srenies gets marked as there is no liberation from Upshama sreni, while the Khshapak sreni leads to Moksha— as explained later.

This is the stage upto which both Yoga and Kshaya (passions) are present, though the latter is of a very minute extent or Suksham degree. It does not allow the soul to go to higher stages, xi and xii which require suppression or destruction of passions respectively. If this does not happen, the soul may sink back to lower stages

afflicted by not only Kashays but also negligence, indiscipline and unbelief.

# 4 (xi) Upshant Kashaya Gunasthan

By suppressing completely all the Kashaya including subtle greed (Tenth Gunasthan) the soul attains this stage for a short while. However, it is only suppression or subsidence (and not annihilation) of the Karma, like dirt settling down in water. Therefore, as soon as this suppression or upshaman stops, Karma manifest themselves and the soul sinks back to the lower stages. Further in this stage the soul is hampered by Gyanavarniya Karma and, therefore, it is still chadmast. For obvious reasons this Gunasthan lasts for a very short duration, and as there is no scope for rise the soul descends to lower stages even landing in the first, the lowest Gunasthan. The depth to which the soul may sink depends upon the Karma of particular type and the Kashaya or Passions afflicting the soul. However, such a soul can stage a recovery even in the same lifetime and attain liberation passing through different stages including Khsapak sreni. In any case the souls that have once touched this Gunasthan of Upshanta Moha, must reach their destination of Nirvan though it may take time; the maximum limit of which is ardha pudgala paravartan.

#### 4 (xii) Ksheen Kashaya Gunasthan

The soul that is able to destroy completely the subtle greed-remanents of Mohaneeya (Deluding) Karma in tenth Gunasthan attains this stage, as it is on the Kshapak sreni, bypassing the (xi) stage which was for the Upshama sreni. This is a stage of almost the highest purity of meditation, whereby the soul also destroys the other three Karma viz.; Gyanavarniya, Darshanavrniya and Antraya. In the end of this stage the soul becomes omniscient -Kevalgyani- and enters the (xiii) stage of Sayogi-Kevali which is the stage of omniscience. However, in this stage the soul is not Perfect, but only Chadmast as the name of this Gunasthan indicates. This is due to the part Bondage of Major or Ghati Karmas, which the soul sheds in this stage for progress to the next stage of perfect knowledge etc. This is made possible by the soul as it has given up passion or Kashaya completely and resultantly the Ghati Karma are eliminated. As such this stage is important as a stepping stone to liberation or Moksha.

#### 4 (xiii) Sayogi Kevali Gunasthan

This is the stage when all the Kashayas or passions are destroyed and, therefore, the Ghati and Samprayik Karma are eleminated and the soul is blessed with Perfect Rationalism (Samyaktava) Perfect Perception (Darshan) Perfect Knowledge (Gyan) and Perfect Prowess (Veerya). It is the stage of Godhood known as Kevali or Jina or Arihant or Teerthanker in Jain terminology. Only Aghati Karma remain which keep the soul embodied and they also come and go without further binding the soul. A lot can be written on this stage which is not possible of complete description by words. Here only Yoga or simple activity remain, but since it is passionless, it does not bind the soul. In Vedanta this stage is known as Jeevanmukta, as such beings though embodied and in this world are not bound by Karmas and are beyond the world. Such a state may last for a short time, but the duration may be very long too. It is such souls called Teerthankar who lay the foundations of the true path and preach the true religion for the guidance of generations of laymen. Therefore they are given precedence over the liberated souls- the Siddhas- in the Navkar Mantra in praise of the Panch Parmesthi of Jains (dealth with in Pt. I) which begins with Namo Arihantanam.

### 4 (xiv) Ayogi Kevali Gunasthan

This is the last and momentary stage of duration equal to time taken in uttering five small vowels. During this even Yoga stops and all remaining Aghati karmas are simultaneously exhausted by the soul and it leaves the body and attains liberation or Nirvan-free from further births and deaths in the world. This is achieved by the soul engaging in the highest types of meditation known as Shukla Dhyan, which stops all types of subtle as well as gross physical, vocal and mental activities or Yoga. The result is a state of complete motionlessness, internal and external, known as Saileshikarna, for the short duration equal to time taken in uttering five vowels. This is followed by liberation or salvation or Mukti or Moksha or Nirvan, not only from the body, but also from worldly existence and also Karma Bondage for all times to come.

5. This brief description of Gunasthan can be closed with some further remarks to throw light on their salient features from the point of view of spiritual development. The first three stages are marked by external activity of the soul, when it is involved with things other than itself and the soul is Bahiratma or Extrovert.

From stage four to stage twelve it becomes Introvert or Antratma- concerned with its own welfare. In the last two stages the soul attains Godhood and can be called Parmatama - the perfect soul.

6. From the point of view of Karma Bondage it has to be noted that the five causes (Mithyatva, Avirati, Pramad, Kashaya and Yoga) thereof, determine (along with the Bondage) the stages or Gunasthan, and their presence or absence results in regression or progress of the soul on these stages, respectively. When all the five causes of Bondage persist in the soul it remains in first stage of Mithyatva and Third stage of Samyag Mithyadristhi. When the soul gets rid of Mithyatva or False vision but if the other four causes subsist, it can rise upto stages number two, four and five-Sasvadan, Avirat and Deshvirat. By getting rid of Avirati or Undisciplined life the soul can reach stage number six-Pramatt Virat-because Pramad or negligence is persisting. By getting rid of Pramad the soul reaches stage seven or Apramat Virat to stage Ten-Suksham Samrpaya. Thus from stage (vii) to stage (x) only two causes of Bondage remain viz.; Kashaya (Passions) and Yoga. By freeing itself from passions or Kashaya the soul can reach upto stages (xi) (xii) and (xiii). Upsham Moha, Kshina Moha and Sayogi Kevali. At the end of stage number (xiii) the soul stops Yoga also and enters stage (xiv) i.e. Ayogi Kevali for a very brief moment and relinquishes the body thus achieving liberation or Mukti. This will be more clear from the following statement:-

	Cause of Karma	Gunasthan	
	Bondage Present	Number	Name
(A)	<ol> <li>Mithyatva (False Faith)</li> <li>Avirati (Indiscipline)</li> <li>Pramad (Negligence)</li> <li>Kashaya (Passions)</li> <li>Yoga (Vibrations of the soul)</li> </ol>	First- Mithyadristhi Third – Samyag-mithyadrishti	
(B)	<ol> <li>Avirati</li> <li>Pramad</li> <li>Kashaya</li> <li>Yoga(Four)</li> </ol>	Second – Sasva Fourth – Avirat Fifth – Deshvira	
(C)	<ul><li>3. Pramad</li><li>4. Kashaya</li><li>5. Yoga (Three)</li></ul>	Six - Prammat -	– Samyat

( <b>D</b> )	4. Kashaya and 5. Yoga (Two)	Seventh– Aprammat– Samyat Eighth– Apurva Karana Ninth – Anivriti badar Tenth – Suksham Sampraya	
<b>(E)</b>	5. Yoga (alone)	Eleventh – Upshama - Kashaya Twelfth – Khsina - Kashaya Thirteenth – Sayogi Kevali	
<b>(F)</b>	None	Fourteenth - Ayogi Kevali	

It will thus be clear from the above that the whole scheme of Gunasthan is derived according to the principle of decreasing sinfulness and increasing purity of the soul and lessening of the Karma bondage. To progress on this scale, the being has to eliminate each of the causes leading to Karma bondage in the successive order stated above (i.e. Mithyatva, Avirati, Pramad, Kashaya and Yoga) one by one, and thus bring refinement in its own qualities or the Guna, and therefore the name—fourteen stages of Progress of the soul—the Fourteen Gunasthan.

Note – It has not been possible to translate some technical terms used in this chapter as elsewhere. Original terms have therefore been used. Even the meanings given in English are approximate.

# Chapter 3

#### The Five Bodies

Due to the Karma connection the soul, interalia, acquires or is clothed in bodies through which it carries on its activities, discharging old karma (and generally acquiring more in the process). In the chapter on Karma, while discussing Naam or Physique Determining Karma, one subdivision has been noted called Bodies or Sharir Naam Karma. These Karmas are of five types and result in the soul acquiring five types of Bodies viz. (1) Audarik (Physical), (2) The Vaikriya (Transformation), (3) the Aharaka (Translocation), (4) the Taijasa (Firey) and (5) the Karmana (Karmic). Some light is thrown on these in the discussion that follows as these are important and relevant in Jain Metaphysics as well as in the day to day experience. It may be reiterated in advance that the Bodies are found with only unliberated or worldly souls, the liberated or mukta souls are free from bodies of any type and are also known as "Ashariri" or Bodiless.

- 2. The five types of Bodies are described below in brief –
- (a) The Gross Physical Body or Audarik Sharir—As the name indicates this is the type of Body which is gross or solid and which can be felt by the senses, such as eyes, which can see it. This is the body belonging to human beings (Manushya Gati) as well as animals and plants (Trinyanch Gati) Amongst all the five types of Bodies this has the least number of Pudgals, but it occupies the maximum space as the distribution of the Pudgals is the least subtle. Therefore, it is considered Gross or solid and is capable of being broken or burnt.
- (b) The subtle Transformation Body or Vaikriya Sharir— This type of body is the fine invisible body occupied by Godly beings (Dev Gati) and the Denizens of Hell (Narak Gati). The occupants of such Bodies can make them invisible and also transform their shapes at will and the bodies are, therefore, also called Transformation Bodies as Vaikriya means transformation. Such bodies occupy

less space than the Physical Bodies, though the number of pudgals forming such subtle bodies are innumerable times more than those of the Physical Bodies. The reason is the fineness or suksham nature of such Pudgals. Human beings can also attain such bodies through Labdhies or Purification. Such Bodies can travel in a limited part of the Universe (Loka) knowing no impediments.

- (c) The Translocation body or Aharak Sharir –This is a special type of Body created by developed souls (Labdhi Dhari) for a short time (less than 48 minutes) for travelling to other galaxies (Dwipa) to pay respects to or consult the Teerthankars there, to clear doubts. This body is described as white in colour, one hand length in size, handsome, and capable of travelling millions of miles in one Samaya crossing all impediments in a limited part of Universe-Loka. It arises out of the head of the creator and is reabsorbed by the physical body after performing its duties. This translocation body is finer than Vaikriya or Transformation Body but possesses pudgals which are innumerable times more than the latter.
- (d) The Fiery Body or Taijas Sharir –This type of body is formed by fire pudgals and provides external glow and internal digestive power. It can also be used by the powerful beings to destroy the opponents, when angry when its colour is red. Similarly if they are kind, the ascetics can use it to end pestilence etc., for amelioration of the sufferings of general public, its colour being white. This body contains pudgals which are infinite times (Anant Guna) more than the Aharak or translocation body even then it is finer. This type of body can pass through all types of impediments throughout the Universe or Loka and is present in every worldly being. At the same time it is imperceptible to the senses e.g. the eyes can not see it.
- (Chapter on Karma) that due to activity (Yoga) and passions (Kashaya) the soul attracts matter or Karma Pudgals which bind it by becoming the Karma Body, or Karman Sharir, the fifth type of body. This is the finest body occupying the least space, yet containing infinite times more pudgals than the Fiery Body or Taijas Sharir. This can also pass through all impediments throughout the Universe and is a constant companion of the worldly being. It is the root cause of the worldly existence in all its forms

and aspects including the other types of Bodies. The Karma Body is constantly renewing itself as old karma matter is shed after giving results and further new Karma matter is acquired till liberation or Mukti, when all Karma are exhausted as also all types of bodies and bodily existence. It is also imperceptible to the senses, and accompanies the soul, on death, to the place of new birth, where it (Karma body) forms the basis of the other new bodies that the soul (jeeva) may acquire.

# 3. Some futher general observations

- (i) The association of soul with bodies imply its bondage by Karma and fettering of its unlimited powers and is therefore to be got rid of. From the essential point of view the continuous beginningless change of bodies through births and deaths involves circulation in the world and is, therefore, a curse-an evil. However the bodily existence is also a means of destroying the Karma and can, therefore, be a blessing as a vehicle of attainments of liberation or Mukti. Thus the true followers of the path of liberation put the evil body to good use by involving it in shubh Karma-good deeds-as also in Penance-Tapa. This is the real concept of bodies and bodily existence from truely Anekantvadi or nononesided point of view.
- (ii) All these five types of Bodies are material or Pudgalik i.e., made of Pudgals or pudgal-skandh. However, each subsequent category of Bodies contain much larger number of Pudgals than its predecessor (type of body) in the order stated in para 2 above. Inspite of this the subsequent type of body is finer than the earlier and occupies less space. Thus the Transformation body (Vaikriya Sharir) contains a much larger quantum of Pudgal than the Physical or Audarik Body and is also finer. This will be clear from the example of cotton and steel, where the latter may contain greater amount of Pudgal but occupies less space.
- (iii) A worldly soul or beings is always connected with the two types of Bodies viz., Karman, and Taijas Bodies for the obvious reason that without these the worldly existence is not possible. As such this association is beginningless (anadi) but it ends with the liberation of the soul. In addition it may have the Vaikriya or Transformation Body as in the case of angels, or Audarik or Physical Bodies as in the case of human beings. In such cases these bodies go together. Some human being with requisite powers may acquire either the Vaikriya (Transformation) body or the Aharak or Translocation Body which will mean four types of bodies with one soul. However, since Aharak or Vaikriya bodies cannot be acquired together, the maximum number of Bodies connected with one worldly being is four.

# Chapter 4

# The Central Philosophy of Jainism-Anekantavad The Doctrine of Non-one-sidedness

We take up this subject with some hesitation- it may be admitted in advance. The subject of Anekantavada or the Doctrine of Non-onesidedness is very difficult (to explain) and yet not so difficult. It is very complicated as well as very simple. It is a matter of common, everyday experience and yet so remote that it defies easy understanding.

- 2. At the same time the subject is so important that it has been rightly called the central philosophy of Jainism. It is one of the most significant contributions of Jain thinkers to the realm of intellectual and philosophical deliberations; just as the Jain concept of non-violence and Karamvada are pacesetters in the field of human progress in ethical and metaphysical fields. An attempt is, therefore, being made to deal with the subject in simple language so that the student of Jainism may take first steps on this road and if his interest is aroused, this attempt shall be considered successful. For those so interested there is no dearth of literature on this subject, as for the last 2500 years, since Lord Mahaveer, a great many savants have examined this subject exhaustively and enriched its knowledge with their contributions.
- 3. What is Anekantavad—It is difficult to find a complete and exactly equivalent English term. As such this can be treated as a terminus technicus. However, it has been variously called as the Philosophy of Non-absolutism (Satkari Mookerjee), the Theory of the many sided nature of reality, the Philosophy of integration, the Theory of inter-mixture, the Philosophy of harmonizing-together (Hari Bhadra) and Theory of manifoldness. These nomenclatures throw considerable light on the various aspects of the theory of Anekantavada. However, one term which encompasses the meaning almost completely and can be called an equivalent is "Theory of Non-one-sidedness" used by Dr. B.K. Matilal (from whose lectures published by L.D. Institute Ahmedabad consider-

able help has been taken in this article) which is used in the title of this article.

- 4. For understanding the full meaning of "non-one-sidedness" anekantavada, one has to understand what is meant by "onesidedness" or Ekant which is denied by this Theory. To a layman the ordinary meaning would appear as holding one side or one view steadfastly. It is well known that with the philosophical development a number of schools of thought developed in India-as anywhere else - like Samkhya, Bauddha, Vedanta, Nyaya and Mimansa. Even before the ideas crystallized in such established schools, thoughts of different types were aired by different thinkers like those seen in the Vedas, Upnishadas and other scriptures. These concerned the various metaphysical propositions like different aspects of reality, soul, universe and others. When such different view points emerged during development of thought, and one school asserted its metaphysical thesis, it was rejected by another school which put forward its own contradictory proposition. Each school mustered arguments in favour of its own thesis and those rejecting the opposite propositions. This verged on dogmatism. So much so that one school refused to entertain the point of view of the other side holding it as false and considering only its own point of view as the gospelabsolute-truth. This led to intolerance. Such dogmatist and intolerant approach is considered "ekant" or one-sided philosophical approach in Jain view and such one-sidedness is considered as equivalent to falsehood or false knowledge and false perception-Mithya Gyan and Mithya Darshan.
- 5. Anekantavada or the Doctrine of non-onesidedness is negation of or is opposed to the above mentioned Ekant or onesided approach-as the prefix "an" or "non" would suggest. According to the nononesided approach while presenting one's point of view on any subject due consideration is also shown to the opposite point of view. This approach is based on the acceptance of the manifoldness of reality or in other words, acceptance of the fact that every proposition or thesis has many aspects-all of which have some element of truth from different standpoints. As such a philosophical proposition or metaphysical thesis can be true if it is viewed from a particular stand-point. Therefore, the doctrine of non-onesidedness not only tolerates the view point of the opposite side, but also tries to understand the basis or stand-points of the divergent propositions with a view to reconcile the apparent contra-

dictions. The position will be clear if illustrated with the too well known story of the elephant and the six blind men.

- 6. It is said that six blind men approached an elephant and each of them caught hold of a different part of the body of the elephant. Each one of the blind men, therefore, formed his own image of the huge animal. The man who caught the tail of the elephant thought it to be like a long rope. The one holding the leg of the animal thought it was like a pillar. The third one who got the ear in his hands thought the elephant was like a huge fan. The fourth man who held the trunk of the elephant considered that it was like a python. Another holding the stomach thought it was like a drum. The one who got on the back of the elephant considered that it was like a platform.
- 7. Since they were certain that they were right in their conjectures each of the six blind men held fast to his view about the elephant holding it sacrosant, at the same time calling the views held by the others as absolutely false. This led to acrimony and would have resulted in a fight, but for the intervention of a wise man who explained the correct position to the six blind men, by making them feel the other parts of the elephant. They, then, realized that though each of them was partly correct in his imagination of the elephant, but the others were equally correct in their conjectures of the animal from their stand-points and that the true and total picture of the elephant could be appreciated by understanding the views held by each one of them with the reasons therefor.
- 8. In the above illustrative story the six blind men, when they held fast to their individual picture of the elephant as a rope or a pillar, were adopting an ekantvadi or one-sided approach, which was obviously false. When they appreciated the view points of the others in addition to their own, and the reasons therefor thus knowing the true nature of the elephant they were on the right road of Anekantavad or non-onesidedness.
- 9. From a superficial view the doctrine may appear too simple and obvious and thus insignificant. It may not be considered justified that so much importance has been attached to it in the philosophical sphere that it is considered a major contribu -tion of Jainism. However, if it is remembered that much violence has resulted from

intellectual differences, then any attempt towards harmony is a major step in the right direction.

- 10. It will be more clear if we take the example from philosophical deliberation of the nature of Reality (Satt) which is fundamental to 'all philosophies. The Vedanta philosophy led by Sankaracharya held that Reality (Satt) is permanent and unchanging. The Buddhist philosophy on the contrary held that there is nothing permanent and the Reality or Satt is always changing being in a state of flux, because there is instantaneous and automatic origination and destruction. History is witness to the fierce controversies resulting from these extreme ekantvadi or onesided positions which ultimately led to almost complete banishment of Buddhism from India, the country of its origin. Jainism reconciling both these extreme-ekanta-positions, holds that reality is characterized by a simultaneous operation of origination (Utpad) and destruction (Vyaya) as well as permanence (Dhrauvya) a trully non-one-sided (Anekantavada) approach.
- "UTPAD VYAYA DHRAUVYA YUKTAM SAT" i.e. Reality is characterised by origination, destruction as well as permanence. It implies that reality is not only "Permanent" but also permanent, it is not only in a flux but also in a flux. Accordingly an object of knowledge must have three inseparable aspects. (i) a permanent substance—the inherent qualities (ii) destruction or abandonment of old shape and (iii) origination or acquisition of a new shape. Applying this concept to a substance like the "Soul", it is permanent when viewed from its essential quality of "consciousness" which it never gives up, it is destroyed when it given up a particular body and it again originates when it is reborn, as another being. This can be applied to all cases uniformally e.g. when a bangle is broken, it is its destruction, but the continuing gold content remain permanent, and when rings are made of that gold it amounts to origination (though only its shape has been changed).
- 12. The above discussion shows that Anekantvada is an attempt to reconcile so called different and opposite points of view by understanding them and as such it is rightly called a doctrine of synthesis and assimilation as well as toleration and understanding. This takes us to the philosophic source or origin of this doctrine which lies in the concept of non-violence of Jainism and which

was responsible to a great extent for the development of non-one-sided approach-anekant attitude in Jain philosophy.

- 13. Sources of Anekantavada: The concept of Non-violence with its special and significant features is an unique contribution of Jainism to the progress of human civilization. This has been discussed in Pt.- I. To recapitulate in brief, since all beings want to live and live comfortably-want to have full and free experience of all their vitalities (pranas)-any attempt to infringe upon such freedom is apparent or gross form of violence. In its fine form any reckless activity-Pramad-also amounts to violence though it may or may not result in injury to living beings. The aforesaid attempts or recklessness can be in thought, word, and deed and abjuring all these is non-violence. There is also the positive side of non-violence which includes kindness and compassion, peace and pity etc. Extension of such non-violent attitude to the intellectual and verbal planes was natural as one cannot be truely non-violent unless one abjures violence in thought also as much as in words and deed. Non-violence is indivisible in as much as one cannot be physically non-violent and intellectually violent, specially when it is the intellect that guides all physical activity. Therefore, the Jain concept of respect for the life of others led to the principle of respect for the views of others, which formed the basis of "anekanta" or non-one-sided doctrine. This involved not only toleration of the opposite doctrines or different views but also investigation of the reasons for the difference and further attempts at reconciliation of the same.
- 14. Historically speaking, since non-one-sidedness or anekantavada was an offshoot or corollary of non-violence it can be presumed to exist in Jain thought and belief abinitio-along with non-violence which is the core or fundamental principle of Jainism. However, its methodology, refinement and accompaniments like Naya-Vada or doctrine of standpoints and Syadvada " or "doctrine of may be" might have evolved later.
- 15. It has also been stated that the theory of non-onesidedness developed from Lord Mahaveer's handling of the process of Vibhajyavad or analytical system. No doubt the ancient scripture like Sutra Kritanga describe Lord Mahaveer as "Vibhajyavadi" but Lord Buddha has also been described as such as he also followed the analytical method. But Vibhajyavad can also, in its broader spectrum, imply a non-dogmatic and exploratory approach to

philosophical and a methaphysical subjects. In this sense it not only includes a system of analysis but also that of synthesis-differentiation as well as integration. Lord Mahaveer not only analysed the subject but also developed a philosophy of synthesis, toleration and understanding of different standpoints or presuppositions to reconcile and resolve the disputes. This system developed into and came to be designated as "Anekantavada" or the "Theory" of non-one-sidedness.

- 16. Some examples may clarify the position. Suppose a question is asked "whether A is B"? The answer from one group can be "Yes, A is B", while another group may say "No, A is not B". However, Anekantvadi approach will be "A is B from one point of view", and "A is not B from another point of view". Just as a man is a husband from the point of view of his wife, brother from the point of view of his sister and so on. Similarly in Anekantvad a thing is correct from one point of view and wrong from another point of view.
- 17. To take exact quotation from Jain Shastra Bhagwati, to the question whether the universe was finite or infinite Lord Mahaveer has replied that from the standpoint of area/measurement the Universe was finite, but from the standpoint of time the universe was infinite. This brings us to the subject of Theory of standpoints or Nayavad, and the Theory of Maybe or "Syadvad" which are considered the two wings of the Theory of Non-onesidedness or Anekantvada. Before taking up these two theories a couple of observations are considered necessary. Firstly, the assimilative aspect of Anekatvada presupposes the existence of well developed philosophical schools amongst whom serious controversies came to the fore, which justified synthesis and assimilation. Some such schools were Sankhaya, Baudha, Nyaya, Mimansa etc. Another factor was introduction of use of Sanskrit language in Jain literature, which was earlier confined to Prakrit or Ardhmagadhi. Thus though the seed of Anekant existed in Jain thought earlier, it grew, flowered and bore fruits later along with other schools and then only discussion of Anekant gathered strength and its details multiplied.
- 18. Secondly, though Anekantavad implies acceptance of manifoldness of reality, it should be clearly understood that a simple joint assertion of contrary predicates about a subject will

not amount to indication of Anekantavad. Futher though anekanta approach permits acceptance of contrary or contradictory propositions from different stand points the ideas challenging the fundamental truth or basis principles can in no way be entertained under the garb of Anekantavad. For example consciousness is considered a hall-mark of the soul or jeeva in Jainism, as such it cannot be held to be without consciousness from any standpoint.

- 19. To conclude this general-preliminary-survey of Anekantvad, we may refer to Dr. Y.J. PADMARAJIAH, who mentions the following five types of philosophy considered from the point of view of the nature of reality in his famous book "The Jaina Theory of Reality and Knowledge":
  - 1. Philosophy of Being or Identity e.g. Vedanta
  - 2. Philosophy of Difference or Change e.g. Buddhism
  - 3. Philosophy subordinating Difference to identity e.g. The Samkhya.
  - 4. Philosophy subordinating Identity to Difference e.g. The Vaisesika.
  - 5. Philosophy co-ordinating both Identity and Difference e.g. The Jaina view of reality.
- 20. Thus Jainism meets the extremes and presents a view of reality which comprehends the various sides of reality to give a synthetic picture of the whole. It recognises the principle of distinction and develops the comprehensive scheme of Anekanta realism. Anekanta is the "most consistent form of realism; as it allows the principle of distinction to run its full course until it reaches its logical terminus on the theory of manifold reality".

## 21. Nayavad or Doctrine of standpoints

We now take up the subject of Naya, which, as hinted above, enables proper view and appreciation of true nature of things through intelligent assessment of their different aspects from different standpoints. There are two means for acqu -iring knowledge of any object-Paramana (proof) and Naya (stand-point) (Tatvar -thsutra 1-6). Since an object has a manifold character or many aspects, these can be comprehended entirely by the omniscient only. However to understand one aspect of an object or to view it from one stand-point is Naya, and to understand many aspects of an object is Praman. For example to understand the soul from one

stand-point that it has consciousness is Nayavad, but to appreciate the soul from its many features like non-material nature, eternal existence, conscious quality etc. is Praman. In other words Naya is a part of Praman and Praman is a collection of Naya. Thus Praman is compared to an ocean while Naya are like ocean water in different pitchers (Raj Vartik-Akalanka).

While other schools acquired knowledge of objects through "Pramana". Jainism used the method of Nayavad in addition, as the former may not illuminate all the aspects fully and individually. At the same time it is always necessary to keep in mind that according to Nayavad one aspect is being revealed from amongst innumerable aspects which are equally important, and the knowledge so revealed is coloured or conditioned by the particular point of view or stand point-failure to so remember will lead to confusion and ekantvad. Therefore the whole truth or complete nature of reality will be revealed by pooling together the knowledge revealed by the stand-point or Naya, which though contradicting each other separately when combind lead to truth. Here an interesting example may be guoted from Naya Karnika of Vinay Vijay who says that "just as different smaller feudal lords, who may be opposed to each other, when commanded by the Emperor-Chakarvati-combine together to render him proper service, the different Naya or standpoints when combined reveal the complete and whole truth"

Thus nayavad and naya properly utilised become the tools or instruments for application of Anekantavada or doctrine of non-onesidedness in practice enabling a complete and proper grasp of knowledge on the one hand, and understanding and reconciliation of different points of view on the other.

22. Since a substance has innumerable aspects, it can be viewed from innumerable stand-points and therefore there can be as many (innumerable)-Naya. That would make the comprehension of all the Naya and the object impossible. As such the acharyas have grouped or classified the nayastandpoint-into certain categories-which though varying have largely common features. The first and major classification of Naya is in two groups (i) Dravyarthik Naya or substance related standpoint and (ii) Paryarthik Naya modification related standpoint. The first group of Naya deals with stand-points that relate to the substance or the general characteristic like viewing the sea from the point of view of water only. The second group of Naya relate to the special features of the object which may be subject to modification, or which are special e.g. viewing the sea from the stand-point of sour taste of its water.

23. There are many classifications or groupings of Naya according to Tatvarth Sutra there are five classes with further subdivisions of some of them. These are: (i) Naigam (the common or non-distinguished) (ii) Sangrah (the general) (iii) Vyavahar (the practical) (iv) Rjusutra (the straight thread) and (v) Shabda (the verbal) which are described below in brief:

#### 23 (i) Naigam Naya or the common standpoint:

In this group are included those naya or stand points which relate to and are expressed in commonly used terms according to local tradition without any particular distinguishing features of the object. They are divided into two subcategories viz. Desh Paripekshi (General) and Sarva Paripekshi (Specific). Thus while going to cut wood, one may say he is going to make a table or while calling 'taxi' 'taxi' one may actually be calling the taxi driver. Such statements or ideas are included in Naigam category of Naya. Such statements are considered true according to Naigam Naya as these are acceptable by local tradition and common usage though strictly speaking they may not be quite correct. For obvious reasons this naya has widest scope and application.

23 (ii) Sangrah or general—These stand-points or Naya encompass those statements or ideas that have between them some common or general features of the object, ignoring the other specific and differing claims or marks. The word Sangrah means collection. As such under this Naya is implied a method by which separate entities are brought under one class or notion. Thus when it is claimed that everything is Sat (being), it is perfectly understandable from Sangrah Naya or stand-point, though it leaves out the element of Asat (Nonbeing).

As such it lays emphasis on the Universal ignoring diverse features. Absolute monism or Vedanta philosophy are notable examples. Jainism, however, holds it to be a partial point of view and one of the Nayas only. Its scope is more limited than Naigam Naya.

- 23 (iii) Vyavhar or Practical—This group of naya though complementary to item (ii) above Sangrah Naya-further classifies the object into groups keeping their specific characters in view and looks at them from the special standpoints. On the basis of Sangrah Naya and after describing the things in a collective form it is necessary to find out their special characteristics. That special character is called Vyavhar Naya. For example when we utter the word "medicine" it includes all kinds of medicines but when we say allopathic, ayurvedic or homeopathic medicine, then we can understand its speciality. This can further be divided by its name, patent, quality use etc. These divisions are examples of Vyavahar Naya and have a tendency towards greater exactitude. (This Vyavahar Naya is different from the other Vyavahar Naya dealt with in para 24 below).
- 23. (iv) Riju Sutra or Straight Thread naya requires consideration of the ideas like reality etc. as the direct grasp of here and now-ignoring the past and future but in the present Paryay or mode of a thing. Riju means simple and sutra means knowledge. Supposing a man was a Minister and now he is not on the post. Thus his past is of no use. Similarly a person is nominated Minister, his future is meaningless in terms of Riju Sutra. Only present is recognised by Riju Sutra Naya making the identification more easy and scope more narrow. The Buddhist Philosophy of Kshanikvada is an example of this Naya.
- 23. (v) Shabda or the Verbal Naya relies on the meaning of the words for viewing the objects in question. Some schools of thought rely on words and the meaning thereof to explain the nature of things. According to Jain thinking, such understanding may be true and may throw light on the subject-though partially. This will be true from Shabda Naya or Verbal point of view. There are further subdivisions of this Naya to make the understanding more easy and exact.
- 24. Of the five nayas mentioned in para 23 (i) to 23 (v), the first three are Dravyarthic Naya, or substance related and the later two are Paryarthic Naya or modification related standpoints. Another major divisions of Naya is (i) Nishchaya or intrinsic or determination stand-point and (ii) Vyavhar or common usage or worldly behaviour stand point which is applied quite frequently in day to day parlance. The first implies the real or the ultimate meaning or

interpretation of an object while the latter involves the apparent or the general superficial view. Thus for example from Nishchya Naya or stand point a soul is independent, self-existed and uncontaminated by matter, from Vyavahar stand point it can be called as involved in Karma as well as the cycle of birth and death. Such classification of naya or standpoints enables identification or distinction of objects or theories according to particular class of naya. Thus it can be said that from Naigam Naya a particular object or statement is true while from Samgarh Naya another statement is so true. Thus it resolves controversies that may otherwise arise.

#### 25 (a) The Four Nikshepa

A brief mention may be made of the term Nikshepa which is used by some scholars in addition to the Naya as a means to analyse and correctly understand the interpretation or meaning of any particular term by referring to the context. These Nikshepa (or Nyas as mentioned in Tatvarth Sutra) are four in the least and may be many more. These are (i) Nam Nikshep (Name) (ii) Sthapna Nikshep (Attributory) (iii) Dravya Nikshep (Proximate) and (iv) Bhav Nikshep (Intrinsic or Real). To illustrate the four Nikshepa it is stated that if a person is named King, even without any real qualities of a King, the term will be so understood according to Naam Nikshepa, The picture or statue of a king will also convey the idea of king according to Sthapana Nikshep and if a person was a ruler in the past he may be termed king for all times according to Dravya Nikshep. Though in all these cases the nomenclature king will not be justified by facts. Only the person with all qualities of a king and ruling presently should be called king which will be correct according to Bhav Nikshep.

- 25 (b) The Nikshepa of a word helps to arrive at the correct meaning, at the same time explaining how the particular word is used at a particular place. Of course the real sense is conveyed by Bhav Nikshepa. As stated earlier these are aids to the application of Naya and sometimes considered as part and parcel of the same. Some scholars even consider that they (Nikshep) are superfluous and a duplication as the first three Nikshepas are covered by Dravyarthik naya and the last one is covered by Paryarthik Naya.
- 26. Before concluding this brief discussion of Naya (stand-points) or Nayavad, it may be added that purpose is not only to

acquire knowledge from different points of view, but also to ascertain the basis for commonality in contradictory propositions with a view to reconcile the same. Another example of such an approach can be the two views about the soul i.e. some hold there is only one soul and others hold there are innumerable souls. Nayavad reconciles the apparent contradiction by holding that from the standpoint of separate individual beings there are innumerable souls, but from the standpoint of pure omniscient quality all souls are alike and, therefore, one. Since stand-points are also known as "Apeksha", Nayavad is called Apekshavad, yet another name for Anekantvada which can be loosely translated as Relativism.

27. We close this discussion of Nayavad with the following shloka of Acharya Yashovijaya which gives succintly the purpose and scope of Naya to embrace different schools of thought:

बौद्धानाभृजुसूत्रतो मतमभूद्धेदान्तिनां संग्रहात्। सांख्यानां तन एव नैगमनयाद् यौगश्च वैशेषिकः।। शब्दब्रह्मविदोऽपि शब्दनयतः सर्वैर्नयेगुंफिता। जैनी दृष्टिरितीह सारतरता प्रत्यक्षमुद्रीक्ष्यते।। अध्यात्मसार, जिनमतिस्तुति।

Rijusutra Naya includes the Buddhist point of view. Vedanta and Sankhya are covered by Sangrah Naya, the Yoga Vaisheshika are embraced by Naigam Naya and Shabda Naya covers the Shabda Brahmvadi. Thus the Jain approach is apparent that Nayavad embraces all philosophies.

In any case, the divisions are subdivisions of Nayas in not sacrosanct as difference is apparant in the approach of different thinkers and at different timeswith development of thought, which cannot be static. As stated earlier there can be unlimited Naya as the aspects from which a thing can be viewed are unlimited. Further, all the Naya are dissolved and disappear with the appearance of omniscience or Keval Gyan, as the stars disappear with the appearance of the sun.

# 28. Doctrine of Seven fold predicates-Syadvad-Saptbhangi

Another offshoot of Anekantwadi or non-onesided approach of Jain philosophy is the Doctrine of seven-fold predication called Saptabhanghi and Syadvad (doctrine of Maybe). It is also considered an important and unique contribution of the Jains to the philo-

-sophic methodology and like anekantavad has been subject of favourable comment as also of criticism.

29. As has been stated above reality has manifold aspects, which, for obvious reason of limitation of speech, cannot be described fully and simultaneously. Any statement is therefore likely to contravene or contradict the principle of Anekantvad and therefore, can become false unless the speech is properly qualified, at the same time embracing all points of view. To ensure such qualification the particle 'Syat' is used with each of the statements or predications which are seven in number. As such it is called the Doctrine of sevenfold Predicates (Sapt-Bhangi) and Syadvad. Before taking up the discussions of this doctrine, it may be mentioned that while Anekantavad relies on Nayavad-doctrine of standpoints in the sphere of thought; in the field of speech, it depends upon Sapthbhangi and Syadvad. However, both the doctrines are manifestations of the non-onesided or Anekanta doctrine and have been called its two wings. At the same time they are closely inter-related as the former (naya) find expression in the later (Saptbhangi and Syadvad) and the latter has close reference to the former.

#### 30. What is Saptabhangi or doctrine of Sevenfold Predication?

It is well known that according to different systems of logic, dialectic propsitions of philosophic importance are subjected to different formulations to ascertain the correct actual position. This is done by raising a group of questions and answering them. These are five fold formula of Sanjay and fourfold alternatives of Buddhist, The Ajivakas declared that every thing is of triple character viz. (i) existent or ``Is" (ii) non-existent or ``Is not" and existent as well as nonexistent or ``Is" as well as ``Is not". Similar mention of reference to three predicates is said to exist in Bhagwati Sutra of the Jains, which later developed into sevenfold predications. These are not clearly mentioned in Tatvarth Sutra but are mentioned in Panchasti Kaya by Kundkundacharya.

## 31. These seven predicates are:

A substance

- (i) Asti = Is exists,
- (ii) Nasti = Is not does not exist.
- (iii) Asti-Nasti=Is and Is not-exists and does not exist,
- (iv) Avaktavya=In-expressible Is in-expressible

- (v) Asti-Avaktavya = Is and is In expressible-exists and is inexpressible
- (vi) Nasti-Avktavya=Is not and is in-expressible-does not exist and is in-expressible
- (vii) Asti-Nasti- Avakavya = Is, Is not and is Inexpressible-Exists, does not exist and is in-expressible.
- 32. To make this difficult subject and rather fine discussion easily understandable to common reader, an example of sevenfold or seven types of reactions may be quoted from every day mundane situations (which was given to the author by well known scholar Pt. Shobhachandji Bharill) Suppose a man is sick, an enquiry about his health may bring, as is every day experience, the following responses:
- (i) The patient is well
- (ii) The patient is not well
- (iii) The patient is well as well as not well
- (iv) The patient's condition is inexpressible as nothing can be said definitely
- (v) The patient is well butnothing can be said or is is inexpressible
- (vi) The patient is unwell but nothing can be said or is inexpressible
- (vii) The patient is well, as well as unwell at the same time inexpressible as nothing can be said

Theek hai (Is)
Theek nahi hai (Is not)
Theek hai bhi aur nahi hai (Is and Is not)
Kuch kah nahi sakta

(is inexpressible)

Theek hai, Kuch kah nahi sakta (Is and is inexpressible) Theek nahi hai, per kah nahi sakta (is not and is inexpressible)

Theek hai, nahi bhi or kah nahi sakta (Is and Is not and is inexpressible)

- 33. However, all the seven predicates are preceded by the particle "SYAT" to make these non-onesided or adhere to Anekantavad or Nayavad (doctrine of stand point). As such it is also known as Syadvada or Doctrine of Conditional-Yes-as explained below.
- 34. Syadvada The word Syat in ordinary sanskrit is used to denote "perhaps" or "May be" that is why Syadvad is loosely

called Doctrine of 'may be'. This interpretation however, introduces an element of uncertainty or doubt which is in no way the intention behind Anekantvada. Others interpretrit as somehow or sometime-Kadachit implying Syadvada as expressing probability which is also not quite fully justified.

- 35. In the Jain usage SYAT means a "Conditional Yes" or a conditional approval. It is like saying "In a certain sense-yes". As such it converts a categorical statement into a conditional one-at the same time positive and free from doubt. Instead of saying "A" is "B" it will be said that "Syat A is B" i.e. Yes in a certain sense A is B or Yes if xxxx then A is B.
- 36. Thus applying the particle Syat to the seven fold predication mentioned above the following will be the true and complete statement of Saptabhangi position:
  - (i) Syat-Asti-Yes –In a certain sense it is or it exists.
  - (ii) Syat-Nasti -Yes -In a certain sense it is not or it does not exist.
  - (iii) Syat-Asti-Nasti-Yes -In a certain sense it is and it is not or it exists and does not exist.
  - (iv) Syati Avaktavya-Yes In a certain sense it is inexpressible.
  - (v) Syati Avaktavya-Yes –In certain sense it is and it is inexpressible-or both it exists and is inexpressible.
  - (vi) Syat Nasti-Avktavya-Yes-in a certain sense it is not and it is in expressible i.e. both does not exist and is inexpressible.
  - (vii) Syat Asti Nasti Avktavya-Yes-In a certain sense it is, it is not and is inexpressible i.e. it exists, it does not exist and it is inexpressible.
- 37. The word Syat used in all the seven predications makes the formulation unique in as much as it makes the statement adhere to non-one-sidedness-Anekantvada by discarding dogmatism and intolerance and introducing an element of openmindedness. It concedes the opponent's thesis in order to blunt the sharpness of his attack and disagreement, and the same time, it is calculated to pursuade the opponent to see another point of view. Thus the Jaina use of Syat has both-it has a disarming effect and contains (implicitly) a persuasive force.
  - 38. The philosophy and principles underlying Anekantavada,

Nayavada and Syadvada have been studied threadbare both by its critics and adherents alike; of whom there has been no shortage over the past fifteen-twenty centuries. Shankaracharay found these theories full of contradiction (Virodh) and doubt (Samsaya). Others found in them inter-mixture (Samkara), cross breeding (Vyatikara), lack of comprehension etc. All such problems have been resolved and the allegations against the doctrine of non-one-sidedness have been ably countered, thus establishing the validity of these theories, by Jain philosphers and thinkers including Samantbhadra, Vidyanand, Akalaka Haribhadra, Hemchandra, Yashovijaya, and many others. Any student desirous of advanced study of this subject can and may seek light from these great masters. Lately, modern mathematicians and statisticians like Prof. Mahalanobis have studied the subject in the light of scientific and mathematical advance made and have published papers which deserve perusal and study. Similarly the eminent scientist (Physicist) Dr. D.S. Kothari has shown that the propositions enunciated in the theories of Saptabhangi and Syadvad are amply vindicated by the latest developments in modern physics. Such monographs are valuable contributions to the discussions of Syadvada, though not easily intelligible to a layman-like the author-without proper guidance. Therefore the following monographs are reproduced in the appendices so that these become easily available for scholarly studies and further deliberations:

- (i) App. C Modern Physics and Syadvada By Dr. D.S. Kothari.
- (ii) App. D-The Indian-Jaina Dialectic of Syadvada in Relation to Probability By Dr. P.C. Mahalanobis.
- (iii) App. E -The Syadvada System of Predication By Dr. J.B.S. Haldane.
- (iv) App. F Anekanta By Dr. Nathmal Tatia.
- 39. This brief discussion of the complex theories of Non-onesidedness, standpoints and Syadvad can be closed with concluding portion of Prof. Matilal's lectures which is reproduced below:

"To sum up, the Anekantavada is thus a philosophy of synthesis and reconciliation since it tries to establish a rapproachment between seemingly disagreeing philosophical schools. Jains philosophers contend that no philosophic proposition can be true if it is only unconditionally asserted. They say that the lessons to be drawn from age old disputes and controversies regarding philosophic or metaphysical propositions is the following. Each school asserts its

thesis and claims it to be true. Thus a philosopher does not really understand the point that is being made by the opposite side. Rival schools only encourage dogmatism and intoleration in philosophy. This, according to the Jains, is the evil of "ekanta" or one-sided philosophies. Even the conflicting porpositions of rival schools may be in order, provided they are asserted with proper qualifications or conditionalization. This is what exactly the "Anekanta" doctrine teaches. Add a "Syat" particle to your philosophic proposition and you have the truth.

Nonviolence i.e. abstention from killing or taking the life of others, was the dominant trend in the whole "Sramana" movement in India, particularly in Buddhism and Jainism. I think the Jains carried the principle of Non-violence to the intellectual level, and thus propounded their "Anekant" doctrine. Thus the hallmark of the Anekanta doctrine was toleration. The principle embodied in the respect for the life of others, was transformed by Jain philosophers at the intellectual level into respect for the views of others. This is, I think, an unique attempt to harmonize the persistent discord in the field of philosophy."

### Chapter 5

# Freedom of Will-The Five Samvay

Is man free? Is he a master of his fate? Is he free to act the way he likes and blaze his own trail? In short has man got freedom of will? Or is he a slave—slave of destiny, nature, time or any other force by whatever name it may be called? Such questions have been haunting all thinking men from times immemorial. Even today the issue remains unresolved—whether destiny is supreme or man's efforts have power to change the destiny. Expressed in simple terms this endless but interesting controversy is between Niyati and Purusharth-between Taqdeer and Tadbeer.

- 2. The reasons for this controversy are not far to seek. Two men sow, water and tend their crops in identical circumstances and manner—one reaps the golden grain, the other loses even the chaff. Two persons born as twins with same care from the same mother and training from the same father meet different fates—one becomes a successful policeman and another a criminal destined for the gallows.
- 3. No wonder man abjectly surrendered all his prowess and power-nay himself-completely before an un-known force. Call it Ishwer or Allah or God. Indeed such an abdication-abject surrender was embellished as Bhakti-devotion-as one of the means of man's salvation from misery, whereby, even a confirmed sinner like Ajamil could be resurrected, simply by uttering the name of the Lord.
- 4. Such a surrender, however, does not appeal to some brave souls-more strongly inclined towards knowledge-Gyan and Action-Karma. Such thinkers have been analysing the causes leading to the failure and success of the exercise of man's free will. Indeed it was strange that inspite of complete and undivided exertion success deluded such efforts. It was realised that there are a number of other factors apart from human exertion-called Pursharth—which tend to matter in the success or failure of the efforts.

- 5. These are described by various names in different schools of thought; but in Jain thinking they are the five factors called (i) Kaal (time) (ii) Swabhav (nature or disposition) (iii) Purakrit (past karma) (iv) Niyati (destiny) and (v) Pursharth (human exertion). These are known as the five Samvay.
- 6. Emphasis of varying degree has been laid on each of these by different advocates and different schools from times immemorial. Thus we can trace discussions on these recorded in Sutrakritang- one of the oldest canons of Jainism which is supposed to contain the thoughts, if not words, of Lord Mahaveer himself, dating back to era before Christ. Shloka 30 of Sutrakritang declares a prevalent notion:

न संय कडं ण अन्नेहि वेदयंति पुढो जिया। संगतियं तं तहा तेसिं इहमेगेसिमाहियं।।

Read with reference to context it means that "some hold that whatever pain and pleasure individuals beget are not the results of their own acts or volition nor due to others-but it is due to destiny".

In the next shloka 31 this belief is dispelled:

एव मेताइं जंपंता बाला पंडिय-माणिणो। नियया-नियंय संतं अजाणंता अबुद्धिया।।

That is "those who brag thus are fools declaring themselves as learned; because they do not know that all pleasures or pains (or whatever happens) are not only due to destiny but they are due to destiny and also due to factors other than destiny".

- 7. A brief description of each one of the five Samvaya can now be attempted in the subsequent paras.
- 8. Kaal or Time-Time or Kaal is infinite, beginningless and endless. It pervades the whole of the universe. It contributes towards the birth and death, stability and change, growth and decay—every phenomena in the universe. The believers in supremacy of Time as the sole factor responsible for pleasure and pain or success and failure of all endeavour are known as Kaalvadies. They find mention in Mahabharat like Asur Raj Bali who held that:

# काल कर्त्ता विकर्त्ताच, सर्व मन्यद कारणम्, नाशोविनाशमैश्वर्यम सुख दुख भवाहरो।

In simpler terms Kaalvadies held that it is only when appropriate time comes the seeds will grow and trees will bear fruits inspite of all efforts made; thus holding supremacy of Time.

No wonder, therefore, that Kaal or Time was defined as the supreme God of destruction as Mahakaal, which could not only annihilate everything but also hold everyone accountable after death in the form of Yamraj and his subordinates.

(b) Swabhava or nature or disposition-It was advocated by some that it is the inherent nature or disposition of the thing or its swabhav which produces the results. Just as only clay can be moulded into a pot and not cotton, which can produce cloth, all efforts aimed otherwise shall be in vain.

This school of thought known as Swabhavvadi claimed:

कःकण्टकानां प्रकरोति तैक्षण्यं, विचित्र भावं मृग पक्षिणां। स्वभावतः सर्विमदं प्रवृतं, न कामचारोऽस्ति कुतः प्रयत्नः।।

It follows that according to swabhavvadis like Prahlad (described in Mahabharat -Shanti Parva) only such of the seeds will grow which have the nature of fertility - infertile or dead seeds will not grow irrespective of watering, manuring etc. It was, therefore, held that disposition or swabhav was the determining factor in the success or failure or pain and pleasure in the world.

(c) Niyati or Destiny-Believers in destiny, pre-destination or Niyativadies have been quite common in the East or the West in the past and the present. They believe that everything is pre-destined and whatever has to happen-good or badwill happen. Contrarily whatever is not pre-destined to happen will never happen All efforts to undo or oppose pre-destination will be in vain.

One of the greatest exponents of Niyati was Goshalak (and his Ajeevaka) who was a contemporary of Lord Mahaveer and who held that whatever has to happen in whatever form and method has to happen like that, no body can stop the destiny:

यद्यदैव यतो यावत्ततत्तदैव, ततस्तथा, नियतं जायते नान्यात्, क एना बाधितुं क्षमः।

Further we find praise of Destiny or Niyati in a number of Sanskrit works; an example from Yogvashista is given below:

नियतिर्नित्यमुद्वेगवर्जिता परिमार्जिता। एषा नृत्यति वै नृत्यं जगज्जालकनाटकम्।

That is "Destiny always dispassionately and beautifully executes the dance drama of wordly affairs.

(d) Purakrit or Past Karmas— In the ordinary sense every act through mind, word or deed (mental, verbal or physical) is known as Kriya or Karma or action. In Jain thought all the actions get recorded on the soul in the form of karman varganas, pudgals or waves due to the vibrations of the soul on account of the acts. If the acts are also accompanied by passions like anger, pride, deceipt and greed, the attachment or bondage of soul is stronger. All such actions have their reaction which are the karma fruits or Karamphal.

It is generally believed that the past Karma were the reasons for the success or failure of one's efforts, and whatever pleasure or pain was derived; was due to past Karma.

Scriptures are full of precepts and examples how past Karma-Purkarit determine the future course of the beings.

कम्मं च जाइ मरणस्म मूलं, दुक्खं च जाइ मरणं वयंति।

(Karma are the roots of birth and death. Birth and death are the roots of misery.)

कढाण कम्माण ण मोक्ख अत्थि।

(There is no escape (except facing the results) from past Karma).

The above references are from Jain Agam— Uttaradhyayan. However, most of the other schools of thought like Sankhya, Nyaya, Meemansa, Vedanta and Baudddha have accepted the importance of Karma in the lives of all living beings. Looking for

the cause of manifestation of life in different forms, its variations in capacity, behaviour, pleasure and pain, the Indian thinkers universally concluded that these were due to the past Karmas (purakrita) of the individual soul which follow it in successive lives just as a calf follows the mother.

- (e) Pursharth or Efforts-As the name implies those who believe in Pursharth or efforts as the determining factor in world affairs hold that whatever pain or pleasure, success or failure - exist in the world is the result of one's own efforts; there being no outside agency interfering in it. In other words such schools accept complete freedom of will as its base, and maintain that it is no use putting the blame on other factors like time, nature etc., the main reason being intelligent or un-intelligent effort leading to success or failure respectively. We shall come back to Pursharth again in subsequent paragraphs.
- 9. Apart from these five Samvay discussed above there are other factors found in different philosophies like Brahamvad, which treats God, the Supreme Being, solely responsible for everything. On the other extreme is Bhootwad which takes a purely materialistic view of the world; and "accidentalism" akasmatvad holding that everything in the world is accidental or by chance. We find such numerous schools described in Sutrakritang mentioned earlier.
- 10. What is the Jain view on this subject? It is well-known that the bedrock of Jain Philosophy is theory of Non-absolutism or Anekantwad whereby different viewpoints are considered as valid in judging every phenomena. True to this approach Jain thinkers have considered that all the five Samvay jointly are responsible for the world phenomena. All these together contribute to the success and failure, or pain or pleasure. None of these five viz.; time, disposition, fate, past karmas, and exertion are individually effective. It is only when all the five come into play that-to take an example-crop shall grow in the field. Time for seeding, watering, cutting etc. should be appropriate. There should be timely rain and sunshine. The seeds and soil and water should be such that they have the capability to germinate, grow and ripen. If seeds or soil are infertile there shall be no crop, inspite of all watering and tending. Again it should be destined that there will be crop. Similarly past karma of the farmer should entitle him to reap a satisfactory harvest. Lastly proper exertion or efforts should be put

in for tilling the soil, manuring, seeding, watering, deweeding, cutting, winnowing and so on.

11. Jain thinkers have laid great emphasis on this composite or non-absolutist -anekantwadi view -as much as that Acharya Siddhsen Diwakar has declared in his monumental work "Sanmati Tarka":

कालो सहाव णियई पुव्वकयं पुरिसकारणेगंता, मिच्छत्तं ते चेव उ, समासओ होति सम्पतं।।

This is "to hold time, disposition, fate, past karma and exertion as valid severally or individually is false faith (mithyatva). To hold them jointly or relatively valid is right faith (samyakatva)."

- 12. However, exertion or Pursharth has been given the prime place amongst the five samvya. It is the first amongst the five equals. The reasons are not far to seek.
- 13. Firstly, exertion is the only active agent. While time, fate, etc. are non-living and, therefore, inactive and dormant, exertion is the result of active efforts of the living soul, and therefore, full of life. Again exertion attracts responsibility. The soul which exerts is responsible for the result of its efforts. There is no such responsibility attached to time, fate etc.
- 14. Further at least partly, if not fully, proper exertion can even change the course of time etc. Thus it is scientifically possible to grow crops out of season and the course of time can be modified. Similarly science can improve infertile soil, and purakrit is nothing but exertion or Purshart done in the past. Here also we find that effect of some type of Karma e.g. Niddhat Karma can be changed by proper exertion e.g. tapasya. Similarly, it should be possible to adjust the course of fate by proper exertion.
- 15. This brings us to the subject under discussion and we find that though the living being is partly a free agent in as much as it is free to exert or do Purshart, it is also a slave of or bound by time, fate, disposition etc. However, to the extent that exertion or Purshart is the active and responsible agent, it is free to act and, therefore, has complete freedom of will. Following this one should do Purshart without bothering about the result that may be the

outcome of play of the five samvay. No wonder same message is given in the book of books Bhagwad Geeta "Karmanye-Vadhikaraste Ma Phaleshu Kadachan." If the exertion is right exertion, known as Samyag Charitra in Jain terminology, guided and inspired by Samyag Darshan and Samyag Gyan, there is no reason why the result should be different from the desired one.

- 16. Incidentally Vedanta also gives the same answer to the question of freedom of will of the individual. It clarifies that as long as the individual is under the control of Avidya, he has no freedom of will, but as soon as he is able to throw away the yoke of Avidya he is a completely free agent, the other factors dance to his tune. However, to get rid of Avidya one has to make efforts or Purusharth, which makes it the prime factor or the prime mover to use a scientific term. Taking another example, if life is a game of cards, the way cards are distributed is determined by Destiny, Time, Swabhava etc., but it is Purusharth which decides how the cards are played. It is well known that much depends on the way cards are played, the best hand being thrown away by poor play and an ordinary hand scores if the play is well managed. This again establishes the primacy of Purusharth.
- 17. To summarise, it is stated that amongst the five factors which are equally important in the affairs of men (and all living beings) namely Time, Disposition, Past karma, Destiny and exercise of free will, the one known as Purusharth is the first among the five equals. This leads to an optimistic approach and gives confidence to the beings that they can mould their present and future in a manner as they will. This is true about matters temporal as well as spiritual. Indeed, many men have progressed on the spiritual path by the exercise of their will in the right manner. In matters temporal the progress made by men in scientific sphere is for every one to see.
- 18. Finally, it will be appropriate to conclude this article with quotations from the Geeta and sacred texts of Jainism and Buddhism which identically lay emphasis on Purusharth or Freedom of will and exhort human beings on the path of progress through efforts of their own i.e. Purusharth:
  - (a) Geeta (6:5) says:

उद्धरेदात्मानाऽऽत्मानं नात्मानमवसादयेत, आत्मैव ह्यात्मनो, बंधुरात्मैवरिपुरात्मनः।।

(The soul should attain one's own progress, and soul should not digress by grief-because the soul is his own friend and his own enemy.)

#### (b) Buddhist scriptures prescribe:

अत्तिहि अत्तानो नाथो, अत्तिहि अत्तना गति। तस्मा संजमयताने अस्सा भद्दा व विगिज्जा।।

(The soul is the ruler of the soul, none except the soul can help. Just as a merchant regulates his horse, one should regulate his soul.)

# (c) Jain agam (Uttaradhyayan) says similarly:

अप्पा कत्ताविकताय दुहाणय सुहाणय। अप्पा मित्तममित्तच, दुपह्रिय सुपड्डियो।।

(Soul is the creator and destroyer of happiness and misery. Soul is the friend and the enemy (if it is) on the wrong path or the right path.)

#### Appendix A:

# Preface to the German Edition of his Book The Doctrine of Karma in Jain Philosophy by Dr. H. V. Glasenapp

The doctrine of Karman is the central dogma of the Indian religions. It means: every action, every word, every thought produces, besides its visible, an invisible, transcendental effect- the Karman: every action produces, if one may so express it, certain potential energies which under given conditions, are changing themselves into actual energies, forces which, either as reward or punishment, enter' sooner or later into appearance. As in the case of a bond which, although the amount borrowed may long ago have been spent, continues to exist and only loses its validity on the repayment of the capital sum, so also the invisible effect of an action remains in existence long after the visible one has disappeared. This effect does not confine itself to the present life, but continues beyond it; it destines qualitatively and quantitatively the state after death. Actions performed during the present existence are the causes of the future existence, and the present life is, in its condition and duration, the result of the actions of the preceding one. Thus the natural difference between individuals finds an explanation which is so plausible that inversely it is adduced as a proof of the truth of the Karman theory. The Karman doctrine involves the idea of an eternal metempsychosis; for, as in each new existence actions which must be expiated in a future life are performed anew, so the migration of souls continues without end; but, as, on the other hand, every existence presupposes the actions of a preceding one, so likewise it is without beginning. Now, however, the idea of the eternity of the samsara, as soon as life was contemplated pessimistically, necessarily led to the endeavour to bring the painful reincarnation to an end and eradicate the power of the Karman. To this longing after salvation from the painful cycle of rebirths a great number of religious and philosophical systems owe their origin, systems which, widely as they may deviate from one another in detail, are all in agreement in belief in the operating

power of fault and of merit, in acceptance of the theory of the migration of souls, and in striving after a nirvana.

When and where the Karman doctrine has had its origin in India we do not know; only it is sure that it existed at least a thousand years before the beginning of the Christian Era, and has since become the basis and centre of religious thought. Although the various sects and schools are to some extent in accord with one another in their estimation of the efficacy of the Karman, there exist great differences between them regarding its philosophical explanation. There may be distinguished a whole scale of views, from the most extreme realism, which regards the Karman as a complexity of material particles infecting the sinful souls, to the most extreme idealism, according to which it is a species of newly produced invisible force, after all, in its highest meaning only unreal, because the entire world of the senses is an empty illusion, a dream, a Fata Morgana.

The conception first mentioned, the most realistic of all that have had their origin in India, is that of the Jains, of that Indian religious community which has existed from pre-Buddhistic times down to the present day. Their fundamental idea is, that the soul, pure in itself, is polluted through its actions and, in order to regain its natural state, must be free from its stain-an idea which is also found in other religions, but which, however, while it has remained with them only an allegorical expression, has been adopted by the Jains in the real sense of the word, and has been worked up into an original system, which even now is the foundation of the belief of one-and-a-half million people.

The Karman theory of the Jains as still taught today has been fully dealt with in a great number of works, Of these up till now, as far as I know, the following have been published: (1) the Karmagranthas; (2) the Pancasamgraha; and (3) the Karmagrakrti.

1. The Karmagranthas are six books, of different dimensions, which treat of the most important points of the Karman doctrine. The text, composed in Prakrit-Gathas, and the Sanskrit Commentary on books I.-V., have been written by Devendrasuri (died Samvat 1327 in Malava). There also exist a Commentary on the Gathas, Balavabodhas written in Gujarati by Maticandra, Yasahs oma and his pupil Jayasoma, which is printed in the collection Prakaranar-

atnakara (Bombay, Samvat 1937) Vol. IV, pp. 305 et seq. The last, the sixth Karmagrantha, consists of some 70 Gathas, which have been taken from Drstivada by Candramahattara. The most important commentary appears to be that by Malayagiri (according to Kielhorn in the 12th century A.D.), which in the edition employed is added to the text; here the number of the Gathas is 75. Peterson, Report 1883, Appendix I. p. 27, mentions a manuscript, with a commentary by Devendrasuri, which comprises 77 Gathas: "Candramahattaracaryakrtagatha 70 tatra praksiptagathakarta Devendracaryah". In the Fourth Report (1886-1892) p. 57, he mentions another manuscript which contains 89 Gathas, and makes the following comment: "At the end of the Saptatika Devendra states that tract is the work of Candramahattara to which he has himself added 19 gathas, bringing the total number up to 89". According to that, then, the original text must have contained 70 Gathas, and the one used by Malayagiri was already enlarged by additions. In the Prakaranaratnakara IV, pp. 773 et seg the sixth Karmagrantha is also furnished with a commentary. The number of the Gathas therein has been increased by additions to 93. The variation in the number of the verses shows that this book has been the object of extensive activity on the part of commentators so that it is to be supposed. that divergence between the views of different teachers has taken in it particularly acute forms. To me the commentary of Malayagiri has alone been accessible, for which reason deviations from the doctrine, that may have been expounded in his commentary by Devendra, might have been unavoidable. The difference between the views of the two masters cannot, however, have been of far-reaching consequence, because the variations existing between the first five Karmagranthas, explained by Devendra, and the sixth, commented upon by Malayagiri, are altogether of insignificant importance.

The Pancasamgraha contains a summary of the entire Karman doctrine. It consists of a great number of Prakrit-Gathas, which emanate from Candrarsi (Candramahattara) i.e., from the author of the Gathas of the sixth Karmagrantha. Its name, Pancasamgrah "Epitome of Five Things", the book owes either to the circumstance that it has been compiled from five older books: Sataka, Saptatika, Kasayaprabhrta, Satkarma and Prakrti (p.3) or to the five dvaras, of which it treats, namely yogopayogamargana, bandhakah, baddhavyam; bandhahetavah, and bandhavidhayah (p.5). It was commented upon by Malayagiri.

3. The Karmaprakrti gives, in 475 Gathas, the detailed account of a portion of the Karman doctrine. It was compiled by Sivasarmasuri, who indicates as his source the chapter of the Agrayaniyapurva of the Drstivada, called "Karmaprakrti". The K.P. has often been commented upon. The most celebrated commentary is the Tika by Malayagiri; besides, that, there exists a Vrtti by Yasovijaya; who lived in the 17th century, an anonymous Curni and a Tippana by Nemicandra.

The relations of the Karman works to one another and to other books of Jain literature are still in need of thorough examination, which, it must be admitted, can only be made possible when other works of description will yet have been published. That Devendra was acquainted with the Karmaprakrti and the Pancasamgraha is seen from Kg. II, 144 a: "Devendrasurina likhitam karmaprakrti-pancasamgraha-brhacchataka-disastrebhyah". Concerning his dependence on the commentaries of Malayagiri nothing for the moment can be said: there are, however, in many different places literal reminiscences of the writing of the latter; but, as both have made use of still older authors, it cannot be decided to what extent he leans upon him, or how far both go back to a common source.

Candramahatara and Sivasarman indicate as their source the twelfth Anga, the Drstivada, an indication which is also found in other parts of the Jain literature. As the Purvas are said to have been, partially at least, in existence up till the year 1000 after Vira., the Karman doctrine must have been, at the latest, completely developed at that time. The question now arises, whether this very complicated doctrine had already existed before that time or not i.e., whether it is the product of a comparatively recent speculation, or had been already in its essential points contained in the sacred writings. A final judgment regarding this can only be arrived at through a comparison of the ideas developed in the Karman works with those of the entire canon. I have not made such an examination. Nevertheless, as far as I could see, the most important Karman doctrines are contained actually in the Siddanta, of which any one can easily convince himself, if he but superficially consults the Sthananga-Sutra, Bhagavati-Sutra, Aupapatika-Sutra and Uttaradhyayana-Sutra. Many of the passages concerning Karman appearing in these works contain only generalities; many, however, give so many details that through them we may arrive at the result that already at the time of the canon the Karman was developed in a high degree. That not only the principle points but many details of the Karman theory are contained in the Angas and Upangas, is proved by the numerous passages from the sacred writings which are quoted by the commentators and which often refer to quite special things.

Further, the fact that the Karman writings go beyond that which has been laid down in the canon, but do not contradict it, follows already from the reason that they have not invoked upon themselves the reproach of heterodoxy. For, with a religious community that zealously guards the purity of their doctrine, as do the Jains, any important deviation would not have remained unreproved. As with the canon, so also all Karman works are in accord in all things of prime importance; in some details, however, wherein the sacred writing does not make any distinct declaration and leaves free rein to speculation, they differ from one another to the extent that in some details two or more views are exposed. There are two schools in particular who are opposing one another on many by-issues : the Agamikas and the Karmagranthikas. The former, the chief exponent of whom is Malayagiri, derive their ideas from a tradition which is dependent upon the Purvas. The Karmagranthikas and their spokesman Devendrasuri, however, lean on the authority of older works on the Karman, portions of which are even to-day in existence in Jain monastic libraries, but about which, nevertheless, nothing distinct is as yet known. For this attempt at a first complete, although not exhaustive, account of the Karman doctrine, works of the two schools have been used. This could be done without hesitation, because the differences between the two schools are quite unimportant in regard to the system as a whole, and in a preponderating majority area of an altogether trifling nature; in their proper place there will be pointed out the most conspicuous of these differences.

The leading works, on which this account is based are the six Karmagranthas, in addition to which the two other work have been consulted for comparison and for supplementary material; the ideas reproduced by us are therefore, within certain limitations, practically in their entirety those of Devendrasuri. The Karmagranthas recommended themselves before all other writings in so far as they demonstrate the Karman doctrine in the clearest manner, and because of their most methodical arrangement. For similar reasons they

appear to be those most highly estimated by the present-day Jains as is proved by their frequent occurrence in manuscripts and in translations into the vernacular languages.

In order to afford the uninitiated an insight also into the essential principles and arrangement of the Karmagranthas, I append the following observations relating to them, commencing with a

Survey of the contents of the Karmagranthas.

First volume of the Edition consulted.

#### I. KARMAVIPAKA (KAMMAVIVAGA)

1. Praise, list of contents, explanations and proofs of the K (1 a); 2. the K is fourfold, according to prakrti, sthiti, rasa, pradesa (3a); 3. the 8 Karma prakrtis, their sequence is logical (3b); 4-9. detailed explanation of jnanavarana-k (5a); 9-12. of darsanavarana-k (21b); 12-13. of vedaniya-k (23b); 13-22. of mohaniya-k (24a); 23. of ayus-k (31b); 23-50. of nama-k (31b); 51. of gotra-k (48a); 51.52. of antaraya-k (48b); 53-60. the ethical conduct as cause of the binding of ks. (49b); 60. colophon (53b).

#### II. KARMASTAVA (KAMMATTHAVA)

1. Praise, list of contents (55a); 2. explanation of the 14 gunasthanas (56a); 3-12. representation of the different prakrtis which are possible in bandha in the gunasthanas. (63a); 13-23, the same in udaya (69a); 24. the same in udirana (74a); 25-34. the same in satta (75a); 34. colophon (78b).

#### III. BANDHASVAMITVA (BANDHASAMITTA)

1. Praise, list of contents (80a); 2-3. summary of prakrtis which are not bound (81a); 4-24. what prakrtis are bound in the 14 marganasthanas (81b); 24. colophon (91a).

#### IV. SADASITIKA (SADASIGA)

1. Praise, list of contents (92a); 2. explanation of the jivasthanas (95b); 3. gunasthanas in jivasthanas (96b); 4-5. yogas in jivasathanas (98b); 6. upayogas in jivasthanas (100a); 7. lesyas in jivasthanas (101b); 7-8. bandha, udaya, udirana, satta in jivasthanas (102a); 9-14. detailed explanation of the marganasthanas (104a); 14-18. jivasthanas and marganasthanas (115b); 19-23. gunasthanas and jivasthanas (119b); 24-29. yogas and marganasthanas (123a); 30-34. upayogas and marganasthanas (133b); 35. another view on

the relation of yogas, upayogsas, jivasthanas, gunasthanas (135b); 36-37. lesyas and marganasthanas (136b); 37-44. alpabahutva of the marganasthanas (137a); 45. jivasthanas in gunasthanas (145b); 46-47. yogas in gunasthanas (146a); 48. upayogas in gunasthanas (147a); 49. another view on the same subject (147b); 50. lesyas in gunasthanas (148b); 50-58. the causes of bandha (148b); 59-62. bandha, udaya, satta, udirana in gunasthanas (152b); 62-63. alpabahutva of the different beings in the gunasthanas (154a); 64-68. the states of the soul (154b); 69. the states in the Karmans and ajivas (157b); 70. the states in the gunasthanas (160b); 71-86. explanation of samkhyata, ananta (163b); 86. colophon (175b).

# Second Volume of the Edition consulted V. SATAKA (SAYACGA)

1. Praise list of contents (1b); 2-9. prakrtis with dhruva and adhruva bandha, udaya, satta (3a), 10-12. the latter in the gunasthanas (8a); 13-14. sarva-desa and a-ghatins (10a); 15-17. punya and papa-prakrtis (12b); 18-19. para-vartamana and ap prakrtis (13b); 19-21. ksetra, jiva-, bhava-and pudgalavipaka-prakrtis (14a).

Prakrti-bandha: 22-25. bhuyaskara-, alpatara-, avasthita-and avaktavyabandha (16b).

Sthiti-bandha: 26-27. maximum and minimum-duration of the mulaprakrtis (22b); 28-34, maximum-duration of the uttara prakrtis (24a); 35-39, minimum-duration of them (28a); 40-41, explanation of ksullakabhava (32b); 42-44. who binds the maximum-sthiti of the different prakrtis? (33a); 44-45. who binds the minimum-sthiti? (36a); 46-47, utkrsta-, anutkrsta-, jaghanya-, and ajaghanya-bandha and sadi-, anadhi, dhruva-adhruva bandha (37b); 48. sthiti-bandha in the gunasthanas (39a), 49-51. alpabahutva of the sthiti-bandha of the different jiva-species (40a); 52. pleasant and un-pleasant sthiti-bandha and its causes (42a); 53-55 yoga; sthiti, and adhyavasaya-sthanas (43b); 56.62 abandha and satata-bandha (47b).

Anubhaga-bandha: 63: species of rasa (53b); 64. degrees of it (54a); 65. pleasant and unpleasant rasa (55a); 66-68. who binds maximum-rasa of the different prakrtis? (57a); 69-73. who binds the minimum-rasa ? (59b); 74-75. utkrsta-, anutkrsta-, jaghanya-,

ajaghanya-bandha and sadi-, dhruva, anadi-, adhruva bandha (64b).

Pradesa-bandha: 75-77. grahana and agrahana-varganas (68b), 78-79. what is the constitution of the matter which the jiva assimilates and how is the assimilation done? (72a); 79-81. the distribution of matter between the prakrtis (74a); 82-83. the gunasrenis (79b); 84. antarala of the gunasthanas (81b); 85-88 explanation of palyopama and pudgalaparavarta (83a); 89-92. who has maximum-pradesa-bandha of the different prakrtis? (89a); 93. who has minimum pradesa-bandha? (93b); 94. utkrsta-, anutkrsta-, jaghanya-, ajaghanya-bandha and sadi, anadi-, dhruva-, adhruva bandha (95a); 95-97. yoga-and adhyavasaya-sthanas (98b).

98. Upasama-sreni (105a); 99-100. ksapaka-sreni (111b); 100. colophon (113a).

#### VI. SAPTATIKA (SATTARIYA)

1. List of contents (115b); 2. bandha-, udaya-, satta-, mula-prakrti-sthanas (116a); 3-5. their samvedha in guna-and jiva sthanas (118b); 6. explanation of uttara-prakrtis (120b); 7. bandha-, udaya-satta-sthanas of the uttara-prakritis of jnanavarana-, and antaraya-k. (127b); 8-9. of darsanavarana (128a); 10. of vedaniya, ayus, gotra (130a); 11-24. of mohaniya (132a); 25-33. of naman (143a); 34-39. the same in the jivasthanas (158b); 40-52. in gunasthanas (168b); 53-55. in marganasthanas (189b); 56-58. udirana (194b); 59-63. bandha in gunasthanas (195b); 64. bandha in gatis (197b); 65. upasama-sreni (198a); 66-72. ksapaka-sreni (205b); 73. salvation (212b); 74-75. epilogue (213a).

The task of the Karmagranthas is to expose completely a dogma but not to prove it. That is why we find in them a full enumeration of the different kinds of the karman, of the states of the soul, the degrees of their development, etc., but we do not hear why any of this is thus and not otherwise. I am aware of one passage only wherein the author deliberately raises the question concerning the cause. It is contained in Kg. II; 75a; herein the author raises an objection as to how it is possible that the particle of matter seized in a moment by the soul is capable of transforming itself into the number of particles necessary for the formation of the various species of the Karman, whereupon he replies that it is through the mysterious power of the soul, of which we may not

make to ourselves any idea, and through the peculiar quality of the matter itself. It may be observed, he argues, that matter on which no spiritual force is working, is changing into clouds and rainbows; why, then, could not matter with which a jiva is in connection be changed into different kinds of karman? All further discussion is cut off by an energetic "alam vistarena". The disregard of rational argumentation here shown is justified in so far Jainism does not pretend to have attained its doctrines by human rational means. It is not through the limited comprehension of an average man that Jainism arrives at its view-point of the world, but by revelation or, better, by that which an omniscient man, a kevalin, has communicated. Everything that such a master, adorned with 18 characteristics, proclaims concerning world and life is accepted un-conditionally as Truth that nothing can shake. All Jain scriptures, therefore, only undertake to recapitulate the utterances of such a man, to explain them, and, if necessary, to supplement them. This supplementing is done by the restricted agency of the human understanding; the interpreters are consequently fully aware of their own imperfection, and point out, over and over again, that they are liable to err, for the reason that the Truth is only revealed to the omniscient ones, nevertheless, this fact in no way deters them from opposing people who arrive at other conclusions.

In working up the material I have been governed by the desire to be as concise as possible. I have discarded all that is not in direct connection with the subject, that is to say, all the discursive matter which is interwoven in the text and the commentaries. Further, I have not taken into consideration all the views of the different teachers excepting only opinion expressed in the text itself. Although several things have been abbreviated or omitted. I hope that nothing of importance has been lost to view. If in many instances and in manifold regard the text provided too much for our necessities, on the other hand, in many respects, it supplied too little. In order to present a general view of the world of ideas connected with the karman doctrine, I felt myself compelled to supplement the missing points by drawing upon other works, chiefly the Tattvarthadhigam-asutra and the Lokaprakasa. This applies especially to the introduction and to chapters V., VI.2, VII.1, which, although probably affording scarcely anything new to the specialist in Jain philosophy, will not be unacceptable to other readers.

Of the books published in European languages, two only have

been of prominent use to me. The first is the series of lectures on Karman Philosophy, delivered by the late Mr. Virchand R. Gandhi in London, and which were subsequently published from notes made by Mr. H. Warren. This excellent work would undoubtedly have become an exhaustive manual had Gandhi not been overtaken by death before its completion. Thus his work remains a torso, and treats of a small part only of the karman system proper, namely the doctrine of the karmaprakrtis and the first five gunasthanas; but, notwithstanding its incomplete form, it has been of great value to me. The other work to which I have referred is Professor H. Jacobi's German translation of the Tattavarthadhigama-Sutra, the only book on Jain dogmatics hitherto translated into a European language. The rendering of numerous termini technici is due to it, and to it likewise I owe many observations contributing essentially to an understanding of the subject.

In conclusion, I feel myself bound to acknowledge the kindly aid and information supplied to me by those whose names follow: Mr. Hemchand Amerchand (Bombay), Dr. A. Guerinot (Paris), Jagmandar Lal Jaini, M.A. (Bankipore), Dr. Willibald Kirfel (Bonn), Pandit F.K. Lalan (Bombay), Vakil Keshavlal P. Mody, B.A., L.L.B. (Ahemdabad), Dr. Walther Schubring (Berlin), Dr. F.W. Thomas (London) and Mr. Herbert Warren (London).

I must reserve till the last my special expression of gratitude to my revered teacher, the celebrated Jainadarsanadivakara, Herr Geheimrat, Professor Dr. Jacobi, who inspired me to undertake this work and who, by his advice and encouragement, has aided me in its accomplishment.

Dr. Helmuth Von Glasenapp

### Appendix B:

# Foreword By Prof. R. Zimmerman, to the Book 'Doctrine of Karma in Jain Philosophy'

The subject-matter of "Karman in Jain Philosophy" is of supreme importance both to the adherent of Jain tenets and to the student of religion. The orthodox Jain will find set forth here what forms a central part of his belief, and what more or less actuates his life according to the dogma he professes. And whatever faith one may adhere to, it is necessary to give oneself an account of it as far as possible. For, that cannot be called a religion fit for rational Beings that does not stand the test of reason, or which even runs counter to the laws of human understanding. True, every religion worth the name has to face, and grapple with, problems that have been solved in a variety of ways by the thinkers and teachers of mankind. In every religion which rises above the primitive forms of worship questions may be found to which no answer may have been given so far by the system, in part because the questions have not been gone into, in part because the premises of the system are not such as would lead to, or even allow, a consistent reply to every query. But there areand just in the highest forms of religion- How's and Why's to which no human intellect will ever be able to give a satisfactory, exhaustive reply. In such cases it must suffice to show that these doctrines, though they are shrouded in mystery, yet are not wantonly put forth, that they are not without cohesion with the rest of the system, and that they lie still within the domain of sound thinking. Such doctrines must even not be without direct or indirect support either from logical deduction or form experience or from both. It is not permissible that they should be mere statements for the sake of the system, and without some proof or other. Such statements would be untenable, whether they proceed from a delight in theoretical systematising, without an eye to facts, or whether they are the result of a fertile fancy's play.

The follower of Mahavira, then, has got here a golden opportunity of seeing how far the doctrine of the founder and the recognised exponents of Jainism satisfies the requirements laid down in the above principles. In other words, the present exposition of the

doctrine of Karman in the Jain Philosophy will afford to the Jain of these days a welcome chance of gauging his religion by the standard of principles recognised by the modern student of philosophy and theology. And it must be a distinct delight to the thinkers among the ranks of this belief to see how their creed, old and venerable to them, fits in with or contradicts, as the case may be, twentieth century views. It is in particular to this class of thinkers that the present book appeals, a class for which the Jain community has been more remarkable than many another rival creed in India. It is probably owing to their enthusiasm, conservatism and, at the same time, adaptability, that Mahavira's doctrine has found followers so early and unflinching, that it has lasted for more than 2000 years, and has outlived such a formidable competitor as Budhism at one time threatened to become.

But the book before us is of importance for every student of religion, be he within or without the circle of Mahavira's adherents because it treats of the Karman, a central, if not the fundamental, doctrine in most of the world's religions. Apart from the emphasis with which Karman is taught in Jainism, the Jain doctrine on this point is of uncommon interest, as it postulates such a nature of Karman which would seem to represent an extreme, for, in no other system, perhaps, has Karman been taught to be of such concrete, realistic, physical nature as here. This should not be taken to imply that other systems of philosophy and religion had not beliefs regarding Karman that seems at least to approach the Jain version. The technical terms as well as the illustrations, used in teaching and explaining Karman in Vedanta, for instance, appear to suggest that the moral element in each action which is followed by reward or punishment would produce a physical entity, to be consumed in enduring the pain or enjoying the reward. But nowhere, if our sources and their knowledge are comprehensive enough, has the physical nature of the Karman been asserted with such stress as in Jainism. A moral fact, then good or bad, produce a phycho-physical quality, a real not merely symbolical mark, a characteristic in the most literal sense, affecting the soul in its physical nature. This point of view once taken, it was not unnatural, that the analysis of the production, nature and effect of the Karman should assume such an almost mathematical form as it has done in the Karmagranthas and other authoritative writings, and bring rather heterogeneous elements together under the common category Karman. Anyone, however, who should find the Jain doctrine of Karman and its psycho-physical analysis by the classical writers too minute and complicated, is refferred to Buddhist psychology. There he may readily convince himself that either these writers have merely systematised for the system's sake or have seen a good deal more than we, for some reason or other, are able to see.

The second point that before others attracts attention is the question about the age of the Karman theory. Though the doctrine has been developed with a minuteness in detail, a care in classification, a definiteness in statement, which would do credit to the most methodical modern system, yet here again the question about its age remains, for the time being, an open one. At least one thousand years before the Christian era the Karman tenet is said to have been in vogue. This is of course supposed to be the lower limit, the higher one possibly lying much further back in antiquity. But the fact is significant that it cannot be shown where precisely and when a doctrine of such central position as that of the Karman originated. That the fundamental idea of Karman is part and parcel of the Jain canon may be as readily accepted as the assumption that later writers have developed the theory in detail and expressed in technical terms what the elders implicitly had taught and believed. But if neither Jainism, nor Buddhism, nor Hinduism has got to show a definite date of origin for a doctrine that with all of them is a pivot of their beliefs, might it not be assumed that this doctrine of the Karman in its various shades is an inheritance of old, a technical expression of the universally acknowledged law of moral retribution?

The third point that strikes the modern student of religion is the great insight attached to authority. In this Jainism indeed does not stand alone. The Vedic Rsi of yore, the Tathagata with the Buddhists, claimed and enjoyed as undisputed an authority in deciding the most momentous problems as the Jain Kevalin. But that they all were credited with such insight into things beyond the senses and primitive thinking as would command unswerving faith, and would cut short questions like Why? and How? : this is a document of the fact that even atheistic religious systems, to say nothing of strict Theism, profess to be a higher message, and claims to convey a preternatural, if not a supernatural truth.

So much about the book before us and its contents. One more word about the author. In the Preface to the English Edition

(p. 21) he makes mention of "the difficulty which besets a European in penetrating into an intricate Indian philosophical system". It is true, in undertaking and accomplishing such a task everything is against him, except the will to know and to get over every obstacle. The Indian can hardly realise how a day's, perhaps a week's, work may be lying behind the grasp of a term the understanding of which is a matter of tradition to him. Considering what Dr. von Glasenapp has achieved, it may not be easy to say who is to be congratulated more, whether he who has mastered so successfully the task before him, or the readers, the members of the Jain community before all, who thus easily enter into the fruits of the author's labour. The Encyclopedia for Indo-Arvan Research (I. Band, I, Heft B, Geschicte der Sanskrit-Philologie und Indischen Altertumskunde, von Ernst Windisch, p. 354), acknowledges the worth of the present book which it calls "an important new publication on Jainism" that "should make the understanding of the Karman doctrine easier". Indeed it requires more than an ordinary acumen to find out from an even string of Gathas the leading lines of a whole system, to co-ordinate and subordinate them according to their importance and consequence, and to marshal the details into their respective quarters. It needs a will to conquer in order to enter upon tasks of this kind, not unlike the entering of a forest in a dark continent, possibly untrodden by human foot, bristling with technical terms, unexplained, yet full of settled meaning, often enough not to be derived from etymology. The enthusiasm and love of a research scholar is required for trying one's strength at such problems with the likely, but by no means certain, prospect of pushing the limits of our knowledge at least a little further back into the vast realm hitherto unknown and unexplored. May the English edition of "The Doctrine of the Karman in Jain Philiosophy" meet with the same success in India, its spiritual home, the German one has met with in a foreign land.

St. Xavier's College Bombay May 15, 1921 R. Zimmermann, S.J.

## Appendix C:

# Modern Physics and Syadvada

-Dr. D. S. Kothari

The most incomprehensible thing about the universe is that it is comprehensible – A. Einstein (b. 14.3.1879, d. 18.4.1955).

The one certain thing is that a statement like "existence is meaningless" is itself devoid of any meaning.— Niels Bohr (b. 7.10.1885. d. 18.11.1962).

#### Complementarity principle in Syadvada

The principle of Complementarity which we owe principally to Niels Bohr is perhaps the most significant and revolutionary concept of modern physics. Philosophically, it should be noted, it is very close to the concept of Syadvada. Bohr had great faith in the future role in human affairs of the practical philosophy of complementarity. It can enable people to see that seemingly irreconcilable points of view need not be contradictory. These, on deeper understanding, may be found to be complementary and mutually illuminating. The complementarity approach allows the possibility of accomodating widely divergent human experiences into an under-lying harmony, and bringing to light new social and ethical vistas for exploration and for alleviation of human suffering. Bohr fervently hoped that one day complementarity would be an integral part of everyone's education and provide guidance in the problems and challenges of life. For Bohr the complementarity approach which accomplished one of the greatest revolutions in natural philosophy was also of the utmost relevance for every aspect of man's life.

Modern Physics (relativity and quantum theory) provides as never before, far-reaching examples of, and insight into, Syadvada. Also Syadvada makes it much easier to grasp the complementarity principle in physics. Above all Syadvada-and so the complementarity approach-is a guide for the conduct of life and moral advancement of man. Syadvada is indispensable for the pursuit of truth and *ahimsa* in all their varied aspects.

H. Yukawa, the Japanese physicist who predicted the existence of the mesons on the basis of the principle of complementarity, was asked whether young physicists in Japan found the same great difficulty in comprehending the idea of complementarity as physicists do in the West. He replied that Bohr's complementarity always appeared to them as quite evident. "You see we in Japan have not been corrupted by Aristotle (Aristotle's Logic)", he added. How much more would it be true of India if Syadvada was a part of Indian education—but our formal education (till recently?) has hardly any Indian roots.

It is interesting to recall that Bohr as a student attended Hoffding lectures on formal logic and on the history of philosophy. He liked Spinoza's concept of the psychophysical parallelism, but later rejected it, as parallelism is not a true expression of complementarity. He read Kierkegaard. He was much impressed by Paul Muller's "Tale of Danish Student", a delightful humorous story of Hegelian dialectics. A soul-searching research scholar struggles desperately to unravel the intricacies of human thinking. How can a thought arise in the mind? "And before you think it, you must have had an idea of it, otherwise how could it have occured to you to think it? And so it goes on to infinity, and this infinity enclosed in an instant". And while the scholar is trying to prove that thoughts cannot move, in that very process the thoughts are rapidly moving. We are involved in an inexplicable contradiction. (L. Rosenfeld, Physics Today, Oct, 1963.). All this is so similar to the celebrated Zeno's paradox on the impossibility of motion of objects.

#### Language and Reality

At this point a few words about ambiguities and contradictions inherent in ordinary language may be in order. Bohr's first and continuing preoccupation with philosophical problems related to the use of language for unambiguously describing our experiences. A fundamental difficulty in this regard arises from the inescapable fact that man is both *actor* and *spectator* in the universe, an idea that was Bohr's favourite reflection. Thus, when I am 'seeing' a thing, I am also acting': my choice to see the particular thing is an 'act', on my part. We often use the *same* word to describe a state of our consciousness and of the associated, accompanying behaviour of the body. How to avoid the ambiguity? Bohr drew attention to the beautiful analogy of the concepts of multiform

function and Riemann surface. The different values of a multiform function and distributed on different Riemann planes of a Riemann surface. Similarly we may say that the different meanings of the same word belong to different planes of objectivity'. "The use of words in everyday life must be subject to the condition that they be kept within the same plane of objectivity, and as soon as we deal with words referring to our own thinking, we are exposed to the danger of gliding on to another plane. In mathematics, that highly sophisticated language, we are guarded against this danger by the essential rule never to refer to ourselves. But just as the gist or Riemann's conception lies in regarding all the branches of a multiform function as one single function, it is an essential feature of ordinary language that there is one word only for the different aspects of a given form of psychical activity. We cannot hope, therefore, to avoid such deep rooted ambiguities by creating 'new concepts'. We must rather recognise the mutual relationships of the planes of objectivity as primitive, irreducible ones, and try to remain keenly aware of them" (Rosenfeld p-49).

Bohr often used to tell how the ancient Indian thinkers had emphasized the futility of our ever understanding the "meaning of existence". And he would add that the one certain thing is that a statement like "existence is meaningless" is itself devoid of any meaning.

In his Gifford Lectures (1955-56) on *Physics and Philosophy* Heisenberg has discussed at some length the problem of language and reality in modern physics. He emphasised that the concepts of natural or ordinary language "are formed by the immediate connection with reality; they represent reality. It is true that they are not very well defined and may therefore also undergo changes in the course of the centuries, just as reality itself did, but they never lose the immediate connection with reality" (p.,171). On the other hand because the concepts of science are for the precisely defined, idealised, their connection with reality is in general, only in a limited domain of nature. Heisenberg says: "Keeping in mind the intrinsic stability of the concepts of natural language in the process of scientific development, one sees that after the experience of modern physics— our attitude toward concepts like mind or the human soul or life or God will be different from that of the nineteenth century. Because these concepts belong to the natural language and have therefore immediate connection with reality. It is

true that we will also realise that these concepts are not well defined in the scientific sense and that their application may lead to various contradictions, for the time being we may have to take the concepts unanalyzed as they are; but still we know that they touch reality. It may be useful in this connection to remember that even in the most precise part of science in mathematics, we cannot avoid using concepts that involve contradictions. For instance, it is well known that the concept of infinity leads to contradictions that have been analyzed, but it would be practically impossible to construct the main parts of mathematics without this concept - Whenever we proceed from the known into the unknown we may hope to understand, but we may have to learn at the same time a new meaning of the word "understanding'. We know that any understanding must be based finally upon the natural language because it is only there that we can be certain to touch reality, and hence we must be sceptical about any scepticism with regard to this natural language and its essential concepts. Therefore we, may use these concepts as they have been used at all times. In this way modern physics has perhaps opened the door to a wider outlook on the relation between the human mind and reality". (p. 171-73)

Modern Physics has warned us against the dangers of overestimating the value and utility of precise scientific concepts: for example, the fundamental concepts of classical physics no longer hold in quantum mechanics. In describing atomic phenomena "if one wishes to speak about the atomic particles themselves one must either use the mathematical scheme as the only supplement to natural language or one must combine it with a language that makes use of a modified logic or of no well-defined logic at all. In the experiments about atomic events we have to do with things and facts, with phenomena that are just as real as any phenomena in daily life. But the atoms or the elementary particles themselves are not as real; they form a world of potentialities or possibilities rather than one of things or facts". (p. 160)

A favourite maxim of Bohr of interest in connection with Syadvada is the distinction between the two kinds of truths, profound truths and trival truths. For a profound truth its opposite or negation is also a profound truth. For a trivial truth its opposite is false, an absurdity. Statements expressing the highest wisdom often involve words whose meaning cannot be defined unambiguously. "Thus the truth of a statement of the highest wisdom is

not absolute, but is only relative to a suitable meaning for the ambiguous words in it, with the consequence that the converse statement also has validity and is also wisdom". Bohr illustrated this with his statement. "There is a God", a statement of great wisdom and truth, and the converse 'There is no God' also a statement of great wisdom and truth. (For him who believes that there is no God, his God is 'no-God'. The aspects of God are infinite, inexhaustible, inexpressible). This reminds of an oft quoted dialogue between Lord Mahavira and his favourite disciple Gautam. (Nathmal Tatia, Studies in Jaina Philosophy, Jain Cultural Research Society, Banaras, (1951) pp. 22-23.)

"Are the souls, O Lord, eternal or non-eternal?"

"The Souls, O Gautama, are eternal in some respect and non-eternal in some respect."

"With what end in view, O Lord, is it said that the souls are eternal in some respect and non-eternal in some respect ?"

"They are eternal. O Gautama, from the viewpoint of substance, and noneternal from the view point of modes, and with this end in view it is said, O Gautama, that the souls are eternal in some respect and non-eternal in some respect".

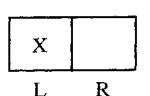
"Is the body, O Lord, identical with the soul or is the body different from it ?"

"The body, O Gautama, is identical with the soul as well as it is different from it".

#### Atom and Complementarity

Let us, for the time being, limit ourselves to the domain of logicalempirical experience, that is communicable, objective facts, and ask what is the radically new situation we meet with in dealing with atomic phenomena (quantum physics) as distinct from everyday experience (classical physics). When we speak of a 'table or chair', any meaningful statement and its negation cannot both be correct at the same time. If the statement 'the chair is in this room' is correct, then the statement 'the chair is not in this room' is false. Both cannot be true at the same time. But this fundamental principle of logic and commonsense, is, in general, violated in atomic phenomena. Atoms in general behave in a manner completely foreign, totally repugnant, to commonsense and classical logic.

Consider an idealized situation which brings out the essentials. There



is an 'atom in a closed box'. the box is divided by a partition into two equal compartments. The partition has a very small hole so that the atom can pass through it. The hole can be closed if desired. According to classical logic the atom can be either in the left compartment (L) or in the right compartment (R). There is no third alternative. But

the new physics forces us to admit other possibilities to explain adequately the results of experiments. If we at all use the word 'box' and 'atom', then there is no escape whatsoever from admitting- in some strange way which totally defies description in words—that the same atom is at the same time, in both the compartments. What we are speaking of is not a case of the atom being sometimes in the left compartment and some times in the right compartment, but being in both the compartments at the same time. It is an idea crazy beyond words. And so it is. But there is no escape.

Consider the 'box and atom' situation a little further. We suppose a beam of light illuminating the box (which we may take to be transparent), and we study the angular distribution of the intensity of light scattered by the atom in the box, We make three experiments. Firstly, the atom is placed in L with the hole closed; secondly, the atom is placed in R with the hole closed; and thirdly, the atom is placed in the box with the hole open so that it can move freely in the whole box. The observed intensity-distribution of light for the third case is truely astonishing. The intensity distribution is not a mixture, a sum, of the distribution for this first and the second case, the composition of the mixture depending on the fraction of time spent by the atom in each of the two compartments. The distribution is in fact altogether different. It shows an interference feature which can be only explained by assuming that the incident light is scattered from the atom present, at the same time, in both the compartments: The atom is, in some strange way, in the two compartments at the same time. It shows in this case a behaviour fundamentally different from that of a 'particle'. A particle cannot be at two places at the same time. The new aspect of the atom revealed in the third experiment is called the 'wave aspect'. A wave fills all available space. Totally unlike large objects, objects on the atomic

scale show a dual aspect, a particle aspect and a wave aspect. The two aspects which are totally contradictory in every day experience are complementary at the level of atoms. Why so ? because nature is so constituted that experiments which demonstrate the particle aspect and those which demonstrate the wave aspect are mutually incompatible. We can have only the one set-up or the other, and never the two can be combined or built together into some super-apparatus to demonstrate both the aspects at the same time. We ask: What is it that makes these experiments mutually incompatible? It arises from the far reaching, and totally unexpected, fact that an act of observation, even an ideal observation supposed to be made with 'perfect' instruments is inevitably accompanied by certain minimum disturbance. The disturbance cannot be eliminated, cannot be analysed or allowed for. It is inherent in the nature of things. It disturbs in an unpredictable way, the state of the system under observation. We cannot even think of an experiment-a thought experiment, as it is called- that can be made free of the concomitant minimum uncertainty. The effect of this inevitable disturbance is altogether negligible for a big object, but for an atomic object the effect is drastic. It drastically modified the state of the system under investigation. (This is technically called the 'reduction of the wave packet'). It is because of this disturbance, an integral feature of an act of observation, that an experiment to study the wave aspect of an atomic system is incompatible with a set-up to study the particle aspect.

We spoke of the wave-particle duality. Consider the usual arrangement for obtaining interference fringes. For the light beam each photon must pass through both the holes (at the same time) to produce interference fringes. This is observed on the plate P. Suppose we wish to find out how a photon can simultaneoulsy go through the two holes. How can this happen? For this purpose, we determine the momentum of the plate P in the Y-direction. The plate had to be kept rigidly fixed to observe the fringes. But to observe the momentum of the plate, it must be completely free to move in the Ydirection. Further, if we are to be able to decide whether the photon came from the direction of the hole A or from the hole B, the uncertainty in the momentum in the Y-direction of the plate should be small compared to  $hy\theta/c$ .

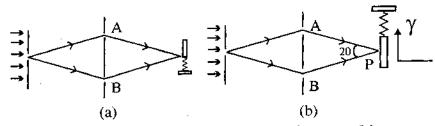


Fig. 2. (a) Fixed plate to observe interference fringes (b) Freely suspended plate to observe direction of incoming photon

This requirement about the uncertainty in momentum makes the position of the plate uncertain. It is given by the Heisenberg indeterminacy principle. Δγ>h (hv $\theta$ /C) or  $\Delta \gamma > \lambda/\theta$  But for the production of interference fringes it is necessary that  $\lambda/\theta >> \Delta \gamma$ . Hence, it is apparent, an apparatus designed to tell us how a photon passes through the two holes cannot in the very nature of the experiment record the interference fringes. The uncertain spread in the position of the plate is far more than the separation between the fringes. The fringes are totally washed out. If the momentum change is  $(+hv/\theta)$ , the photon came through the hole B, if the momentum change is  $(-hv/\theta)$ , then it come through A: and if the momentum change is nearly zero, the photon came through both the holes. (In the latter case we should observe the interference fringes). What we observe is that a photon either goes through A or through B, but never through the two holes at the same time. But if we forego to determine the direction of the incoming photons and keep the plate P fixed, interference fringes are recorded on the plate-announcing that each photon did go through the two holes at the same time. We have an extraordinary situation. A photon goes through the two holes if we forego any attempt to observe how this happens; but if we probe into it, the photon goes through only one hole or the other and no interference fringes are produced. It is because of this mutual exclusiveness of the two set-ups, (1) and (2) in the figure that the particle and the wave aspects for the photon are complementary and not contradictory. And the same holds for any 'small object' : it holds good for any object which is not big compared to atoms.

For a 'small object' a precise measurement of its momentum invalidates any previous knowledge we had of its position. And a precise measurement of its position invalidates any earlier knowledge we had of its momentum. This occurs as we have emphasized, because of the disturbance which always accompanies an act of observation. The uncertainties in the position and in the momentum for a small object are connected by the Heisenberg relations.

The existence of the Planck Constant (h) introduces an extraordinarily novel feature in that a measurement of some observable is incompatible with a measurement, at the same time, of some others. It has no parallel in everyday experience or classical physics.

There is something more to it, and much more strange, which is not always appreciated. Suppose the two holes A and B are replaced by the 'box' with the two compartments we described earlier. Illuminate the (transparent) box with a beam of light. If the plate P is kept fixed and interference fringes will be observed telling us that atom is present at the same time, in both the compartments L and R. We now decide to make the plate free so that any change in its momentum in the Y-direction can be determined. Then we find that the scattered light comes either from L or from R. The atom is either in L or R, but never in both the compartments at the same time. Imagine-and this is permissible so far as the principle of the experiment goes- that the distance between the box and plate P is very large so that light takes a fairly long time (t) to travel from the box to the plate. It is up to us to choose to observe either the fringes on plate (telling us that the atom is present both in L and R), or to observe the momentum of the plate (telling us that the atom is either in L or R). A photon takes time (t) in travelling from the box to the plate. If we decide to make a choice, say, at this instant, whether to observe the interference fringes or the direction of the incoming photons, how could it influence the state of the atom a long time (t) earlier? This looks utterly strange- totally. The lesson is that the behaviour of 'small objects' is not visualisable. It is not describable in ordinary language. Nevertheless it is real. As Wheeler (1977) has remarked "There is no more remarkable feature of the quantum world (characterised by the Planck Constant) than a strange coupling it brings about between future and past...."

The disturbance we are speaking of is a direct result of the existence of the Planck Constant. In describing the motion of large objects we can ignore its existence. But this constant (h) is of paramount importance in determining the course of atomic phenomenon. Notice that experiments, and results of experiments, dealing with atom and elementary particles are described unambiguously in ordinary language (classical logic). There could be no science if this were not so. But the situation is completely, and most exasperatingly, different if we wish to understand and speak

about the atomic particle themselves. How can the same atom be in two compartments L and R at the same time? (Impossible?). It is unimaginable. It is not describable in ordinary language. The world of atoms takes up to a 'deeper layer" or 'deeper plane' of reality far removed from the world of everyday experience. The characteristic of the new plane of reality is the Planck Constant. We expect that as we probe deeper in our understanding of Nature, far deeper layers of reality are likely to be encountered (each characterised possibly by some fundamental constant of Nature).

We may denote by  $L_0$  the plane of our everyday reality, and by  $L_1$ the plane of atomic reality. It is important to recognise, as repeatedly stressed here that the later reality cannot be apprehended or described in ordinary language without introducing absurdities and contradictions. To talk of  $L_1$  in the language of  $L_0$  is to talk nonsense. In terms of  $L_0$  it is *inexpressible or avayakata*. It is this *inexpressibility* or avayakata-property that provides the clue, a pointer, to the existence of  $L_1$ . In describing  $L_1$  we must (as stated earlier) "either use the mathematical scheme as the only supplement to natural language or we must combine it with a language that makes use of a modified logic or of no well-defined logic at all" (Heisenberg 1958, p.160).

#### A Summing up of the Physical Situation -

To sum up: (i) We investigate the world of atom with 'tools' which are unambiguously described in ordinary language. But the world of atoms with its wave-particle duality is totally beyond description in ordinary language (classical logic). "A thing cannot be a form of wave motion and composed of particles at the same time ....nevertheless, both these statements describe correctly the same situation: the equal legitimacy of both descriptions and the impossibility of eliminating either in favour of the other are inevitable consequence of Heisenberg indeterminacy relations". (M. Jammer 1974, The Philosophy of Quantum Mechanics, p. 344).

To describe the world of atoms we have to use the mathematical formalism of quantum mechanics. The atom in quantum mechanics has no sharply defined boundaries or size. It is described by a mathematical quantity called a wavefunction—and the wave-function, strictly speaking, fills all available space. Mathematics is perhaps best defined as the discipline that deals with infinities. It therefore involves concepts which (as Godel proved in his epochal

work) are inherently "incomplete" and not free of contradictions. It may seem strange that mathematics, the most precise branch of human knowledge, contains contradiction in a deep sense. But is this feature paradoxical and it may appear which gives to mathematics its surprising and unique power to deal with 'layers of reality' beyond the compass of ordinary language and everyday experience.

There have been attempts specially by Birkhoff and Neumann, and Weizsacker to modify classical logic by discarding the law of the excluded middle to bring it in conformity with the demands of quantum theory. These developments are of interest for Syadvada logic, but we shall not go into that here. (See chapter VIII, Quantum Logic, Jammer 1974, p. 340-416).

- (ii) We have already noted the distinction, on the basis of the Planck Constant, between 'big objects' and 'small objects'. However, to understand the small, we have to begin with the big; but big objects are made up of small ones (atoms). We therefore seem to be involved in some kind of a paradoxical or circular situation. The physico-philosophical problem of the relation between the big and the small is very difficult one. Recently, some new light has been thrown on the problem by the work of Prigogine and his associates. (I. Prigogine, Science, 1 Sept. 1978).
- (iii) It is worth noting the special role of the observer in quantum mechanics. We have seen that to make an observation is to make a choice between two or more incompatible measurement procedures. Choice implies consciousness and a freedom to elect between alternatives. This possibly has most far-reaching consequences-but we do not quite know at present. It possibly implies a kind of some strange coupling between future and past. Every observation is a participation in genesis. J. A. Wheeler 1977, Genesis and observership, in Fundamental Problems in the Special Sciences, ed. P. Butks and J. Hintikka.
- (iv) The physical example of the atom and the box described earlier is presented diagramatically and compared with the seven modes of Syadvada. The quantum mechanical description in the usual notation is also added in the middle column.

# Seven Modes of Syadvada and the example of an 'atom' in a 'box' with two compartments.

Atom in Box	Quantum Mechanical Representation (in the usual notation)	Syadvada Models of Description
1. Atom in Left Compartment (L)	System in State  L>	Existence (Atom in L)
L R 2. Atom in right Compartment (R)	System in state  R>	Nonexistence (Atom not in L)
L R 3. Cases (1) and (2). at different times or two similar boxes at the same time.	Mixture of $ L>$ and $ R>$ represented by $ L>< L + R>< R $	Existence and Nonexistence
L R L R  4. Atom in both compartments at the same time; this (wave-aspect) in non-visualizable	System in a state which is superposition of $ L>$ and $ R>$ : $ P>= L>+ R>$	Avayakta (Inexpressibility)
L R 5. (4) and (1) at different times; or two boxes at the same time (one box for (4) and another box for (1)).	<i>Mixture</i>   P > < P   +   L > < L	Avayakta and Existence

6. (4) and (2), at different times; or two boxes at the same time.

Avayakta and Mixture | P > < P | + | R > < R |Nonexistence

7. (4) and (3), at different times; or three boxes at the same time.

Avayakta and *Mixture* Existence and Nonexistence |P><|+P|R><|+|L><|L|

## Syadvada Reasoning

The Syadvada dialectic (Syad means "May be") was formulated by Jaina thinkers probably more than two thousand years ago. Syadvada asserts that the knowledge of reality is possible only by denying the absolutistic attitude. According to the Syadvada scheme every fact of reality leads to seven ways or modes of description. These are combinations of affirmation and negation:

(1) Existence, (2) Nonexistence, (3) Occurrence (successive) of Existence and Nonexistence, (4) Inexpressibility or Indeterminateness, (5) Inexpressibility as qualified by Existence, (6) Inexpressibility as qualified by Nonexistence and (7) Inexpressibility as qualified by both Existence and Non-existence.

The fourth mode of inexpressibility or avayakta is the key element of the Syadvada dialectic. This is especially well brought out by our discussion of waveparticle duality in modern physics. (See. also P.C. Mahalanobis, and J.B.S. Haldane. Sankhya, May 1957, Indian Statistical Institute Calcutta. Their papers deal with the significance of Syadvada for the foundations of modern statistics.)

Take any meaningful statement. Call it 'A'. It may describe a fact of experience. It could be proposition of logic or mathematics. The Syadvada dialectic demands that in the very nature of things the negative statement is also correct. Denote by not-A the negative statement of 'A'. The conditions under which the two statement, A and not-A, are correct cannot, of course, be the same. (In general) the respective conditions are mutually exclusive. Given a statement 'A'. it may not be at all easy to discover the conditions or situations under which not-A holds. It may even appear at the time impossible. But faith in Syadvada should keep us not to continue the search. For example, in the geometry of Euclid, the sum of the three angles of triangle is two right angles. The negation of this theorem is a new geometry in which the sum of three angles of a triangle is not equal to two right angles. It was some two thousand years after Euclid that non-Euclidean geometry was discovered in the nineteenth century.

Einstein's theory of general relativity is based on this geometry. When we know that both 'A' and not-A are correct, we are ready to move on to a deeper layer or a plane of reality which corresponds to the simultaneous existence of both A and its negation. The deeper plane cannot be described in terms of the conceptual framework which describes 'A' and not-A: In this framework it is avayakta. In the conceptual framework of 'A' and not-A, for any particular situation, either A is true or not-A is true. The two being mutually exclusive cannot be simultaneously true. Think of the example of an atom in a box. In the framework of classical physics, as described earlier, the atom is either in the box or it is outside the box. There is no third possibility at this level or plane of reality. We have called this plane L<sub>0</sub>. The Syadvada assertion of the simultaneous existence of 'A' and not-A, in some, strange, not explicable in the plane Lo, leads us on to the search for a new deeper framework, or new dimension, of reality characterised by features not explicable in L<sub>0</sub>. Call the new framework L<sub>1</sub>. An understanding of L<sub>1</sub> will eventually lead on to a still deeper layer L2, and so on. Syadvada is a dynamic dialectic taking us ever deeper and deeper in the exploration and comprehension of reality. What is now and of the utmost significance as vividly brought out by modern physics, is the fact that Syadvada provides a valuable guide and inspiration for fundamental studies in science and mathematics. The Syadvada, indispensable for ethical and spiritual quest and for ahimsa, is also of the greatest value for the advancement of natural science. In case this seems surprising we may remind ourselves of the profound words of Erwin Schroedinger: "I consider science an integrating part of our endeavour to answer the one great philosophical question which embraces all other, the one that Plotinus expressed by his brief-who are we? And more than that: I consider this not only one of the tasks, but the task, of science the only one that really counts".

For the quest of truth, scientific, moral and spiritual, what is

important is the Syadvada or the complementarity principle, the precise definitions and number of modes are not so important.

# Appendix

# Examples of Syadvada

# approach to fundamental problems

Determinism and Free will 1.

Two contradictory facts:

- (a) One knows by direct incontrovertible experience that it is one's own self that directs the motion of one's body; and because of this freedom arises moral responsibility for one's actions.
- (b) The body functions as a pure mechanism according to the Laws of Nature. (See E. Schroedinger, What is Life? Cambridge University Press, 1948).
- 2. Euclidean and Non-Euclidean geometry. Cantorian and Non-Cantorian sets. (P.J. Cohen and R. Hersh, Scient. Am., Dec. 1967).
- 3. Einstein's theory of relativity and gravitation.

(See especially, Einstein's Creative Thinking and the General Theory of Relativity, A Rothenberg, Am J. Psychiatry. January 1979).

- 4. (a) 'We can draw a straight line joining two points'.
  - (b) 'We cannot draw a straight line joining two points'. This reminds of Zeno's Paradox.

(See A New Perspective on Infinity, New Scientist, 8 June, 1978).

# The Indian-Jaina Dialectic of Syadvad in Relation to Probability

By P. C. Mahalanobis

## 1. Brief History of Syadvada

- 1.1. There are certain ideas in Indian-Jaina logic called syadvada which seem to have close relevance to the concepts of probability, and which can, therefore supply a convenient background to my own observations on the foundations of statistics. It is always difficult to be sure about the exact meaning of logical and philosophical phrases which were current 1500 or 2500 years ago: and it is not claimed (and I also agree that it would not be correct to claim) that the concept of probability in its present form was recognized in syadvada but the phrases used in syadvada seem to have a special significance in connexion with the logic of statistical inference.
- 1.2. I shall first give a brief historical account of  $sy\bar{a}dv\bar{a}da$ . Jaina religion and philosophy came into prominence from the time of its great leader Mahavira (599-527 B.C.) who was a contemporary of Buddha, the founder of the Buddhist religion. The earliest reference to  $sy\bar{a}dv\bar{a}da$  occurs is the writings of Bhadrabāhu who is believed to have given the following explanation of  $sy\bar{a}dv\bar{a}da$ :  $sy\bar{a}t$  = "may be", and  $v\bar{a}da$  = "assertion", or the assertion of possibilities.

"The syadvada is set forth as follows: (1) May be, it is; (2) may be, it is not; (3) may be, it is and it is not; (4) may be, it is indescribable; (5) may be, it is and yet is indescribable; (6) may be, it is not and it is also indescribable; (7) may be, it is and it is not and it is also indescribable."<sup>2</sup>

1.3. There were two authors of the name Bhadrabahu, the

<sup>1.</sup> Satis Chandra Vidyabhusana, A History of Indian Logic (Calcutta University 1921), pp. 167. (This book will be referred to as HIL.)

<sup>2.</sup> HIL, pp. 167-168.

senior belonging to the period 433-357 B.C., and the junior to about 375 A.D., and it is not definitely known whether the above explanation was given by the senior or the junior Bhadrabāhu; but the above exposition is usually ascribed to the senior Bhadrabāhu of the 4th century B.C. There is indisputable mention of syadvāda in the Nyāyāvatāra of Siddhasens Divākara² (about 480-550 A.D.). A little later Samantabhadra (about 600 A.D.) gives a full exposition of the seven parts of Syād-vāda or Sapta-bhanginaya in his Āptāmimāmsa.³ It is clear that syādvāda was well developed by the sixth century A.D.,and received a great deal of attention in the mediaeval period of Indian logic; the syādvādamanjari of Mallisena (1292 A.D.) for example, is a separate treatise on 'the same theory.⁴ There are, of course, still later works such as Vimala Dasa's Saptabhangitarangini and a large number of mediaeval and modern commentaries. I am, therefore, dealing with a well-known theme which is considered to be the most original contribution of Jaina logic to Indian thought.⁵

#### 2. Dialectic of Seven-fold Predication

2.1. I shall next refer to the actual text in Sanskrit of the dialectic of sevenfold predication (saptabhanginaya):

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(1) syndasti^6 = may be, it is.

(2) sy\overline{a}tn\overline{a}sti = may be, it is not.

(3) sy\overline{a}dasti^6 n\overline{a}sti^7 ca = may be, it is, it is not.
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- 1. HIL, P. 167.
- 2. HIL P. 181: "It is the perfect knowledge of things taken from all possible standpoints. Thus a thing may be, may not be, both may or may not be, etc. according as we take it from one or the other standpoint."
- 3. HIL pp. 182-184.
- 4. Jadunath Sinha, *History of Indian Philosophy* (Central Book Agency, Calcutta 1952). Vol. II, p. 179. (This book will be referred to as J. Sinha, *HIP*).
- 5. Satkari Mookerjee: *The Jaina Philosophy of Non-Absolutism* (Bharati Jaina Parisat, Calcutta, 1944), p. 191. (This book will be referred to as *JPN*.)
- 6. The two words *syat* (may be) and asti (it is) are compounded (by rules of pronunciation) in one compound phrase *syadasti*.
- 7.  $n\bar{a}sti = \text{not-is or it is not.}$

- (4) syadavaktavyah<sup>1</sup>
- (5) syādasti ca² avaktavya sca³
- (6) syātnāsti ca avaktavyašca
- (7) syadasti nasti ca avaktav-yasca

- = may be, it is indeterminate.
- = may be, it is and also indeterminate.
- = may be, it is not and also indeterminate.
- = may be, it is and it is not and also indeterminate.
- 2.2. The word syat has been translated as "may be" but this does not bring out the full implications. The Sanskrit word in mentioning one possibility has also some indirect allusion to other possibilities. The Sanskrit word asti may be rendered as "it is", "it exists", or "it is existent"; and nasti is the negation, i.e. "it is not" "it does not exist", or "it is non-existent". The third category predicates the possibility of both asti and nasti; of both "it is" and "it is not". The first three categories conform thus to the categories of classical logic and do not present any difficulty.
- 2.3. The fourth category is avaktavya which I have translated as "indeterminate". Other authors have used the words "indescribable", or "inexpressible" or "indefinite". For example, Satkari Mookerjee explains "The inexpressible may be called indefinite".... (JPN, p. 115). I prefer "indeterminate" because this is nearer the interpretation which I have in mind.
- 2.4. It will be useful if at this stage I give an illustration. Consider the tossing of a coin; and suppose it turns up "head". We may then say (1) "it is head" (now). This also implies, (2) "it is not-head" (on some other occasion). The third category follows without difficulty, (3) "it is, and it is not" which is a synthetic predication based on both (1) and (2). The fourth category predicates that the position is still (4) indeterminate.
  - 2.5. This, however, does not exhaust the possibilities of pre-
- 1. The compound-phrase consists of two words syat (may be) and avaktavyah (or inexpressible, or indeterminate).
- 2. ca = and or also.
- 3. By rules of pronunciation the two words avaktavyah and ca are compounded into avaktavyasca.
- 4. For example, Satis Chandra Vidyabhusana in HIL and other works.

dication or modes of knowledge. For example, if we know that it is a coin which has "head" on one side and "not-head" or "tail" on the other side, and we also know that it must turn up either "head" or "tail", we may then predicate that (5) there exists one type of indeterminateness which is capable of being resolved in terms of the first four categories. On the other hand we may know that the subject of discourse is not a coin but something else to which the category of indetermination in the above sense cannot apply, we may then use the sixth mode of predication and assert that (6) there does not exist that type of indeterminateness which is capable of being resolved in terms of the first four categories. Finally, there is the seventh mode of knowledge where we may be able to predicate that sometimes the possibility of resolution of indetermination exists (as in the fifth mode) and sometimes this possibility does not exist (as in the sixth mode).

- 2.6. According to syadvada, the above seven categories are necessary and are also sufficient so that they exhaust the possibilities of knowledge. There is a minority view which hold that there are further possibilities of (8) vaktavyasca avaktavyasca, a kind of duplicated indeterminateness together with successive categories of the fifth, sixth, and seventh types in an infinite regression but the accepted opinion is that the hypothetical eighth category is identical with the fourth so that there is no need of more than seven categories.
- 2.7. I should like to emphasize that the fourth category is a synthesis of three basic modes of "it is" (assertion) "it is not" (negation), and inexpressible, or indefinite, or "indeterminate" (which itself is resolvable into either "it is" or "it is not"), and supplies the logical foundations of the modern concept of probability. Consider the throw of a coin. It has the possibility of head (it is) or not-head (it is not); sometimes head and sometimes not head; and the combination of both possibilities of "it is" and "it is not" in an yet indefinite or indeterminate form. The fifth category of knowledge in Jaina logic predicates the existence of indetermination (which we may perhaps interpret, in modern language, as the assertion of the existence of a probability field). The sixth category denies the existence of a probability field; while the seventh category covers the whole range of possibilities mentioned in the other six categories.

#### 3. Relativism

3.1. It would be of interest to consider some further aspects of Jaina logic. The points to be stressed are that Jaina thought is non-absolutist (that is, it is relativist) and realist. Siddhasena Divakara (480-550 A. D.) in Nyayavatara (which is accepted as the earliest Jaina work on pure logic at present available) gave an exposition of syadvada (knowledge of the all-sided method) of which the authentic text is as described below:

"Syadvada, which literally signifies assertion of possibilities, seeks to ascertain the meaning of things from all possible standpoints. Things are neither existent nor nonexistent absolutely .... Syad which signifies "may be" denotes all these seven possibilities, that is, a thing may be looked at from one of the above seven points of view, there being no eighth alternative."

# 3.2. It has been pointed out that:

"All objects are multiform (anekanta) according to him (i.e. the Jaina). From their many-sided nature it follows that all judgments are relative. They are true under certain conditions. They are conditional or hypothetical. No judgments are absolutely true. The word "perhaps" must be added to all judgements to indicate their conditional character. This is Syadvada or the doctrine of relativity of judgments."

"The Jains emphasize manifold nature of real things which are endowed with infinite qualities, modes, and relations to the other things." They have identity-in-difference. The Vedantists emphasize pure identity and deny plurality. The jainas emphasize manifoldness of inter-related reals and deny pure identity. They are anti-Absolutists. They are advocates of relative pluralism."

## 3.3. It has been also pointed out that:

- 1. Nyayavatara edited by Satis Chandra Vidyabhusana. (Indian Research Society, Calcutta, 1909), pp. 29-30.
- 2. J.Sinha, HIP, vol. II, 1952, pp. 205-206.
- 3. It is worth noting that the Jaina view in this respect has much similarity to A. N. White-head's "inexhaustibility of nature." Also cf. V.I. Lenin: "Materialism and Empiriocriticism."
- 4. J. Sinha, HIP, vol. II, 1952, pp. 208.

"Thus the Jainas hold that no affirmation, or judgment, is absolute in nature, each is true in own limited sense only, and for each one of them any of the above seven alternatives (technically called saptabhangi) holds good. (See syadvadamanjari with Hemachandra's commentary p. 166 etc.) The Jainas say that other Indian systems each from its own point of view asserts itself to be the absolute and the only point of view. They do not perceive that the nature of reality is such that the truth of any assertion is merely conditional and holds good only in certain conditions, circumstances, or senses (upadhi). It is thus impossible to make any affirmation which is universally and absolutely valid. For a contrary or contradictory affirmation will always be found to hold good of any judgment in some sense or other. As all reality is partly permanent and partly exposed to change in the form of losing and gaining old and new qualities, and is thus relatively permanent and changeful, so all our affirmations regarding truth are also only relatively valid and invalid. Being non-being and indefinite, the three categories of logic, are all equally available in some sense or other in all their permutations for any and every kind of judgment. There is no universal and absolute position or negation, and all judgments are valid only conditionally.

#### 4. Realism

4.1. Jaina logic is essentially realistic: "The Jaina philosopher maintains that existents are possessed of an infinite number of attributes and characteristics which can be discovered by experience alone. .......He refused to put a premium on internal intuition. The mind, even with its active contributions, which the Jaina does not seek to deny, is believed by him to be an instrument of discovery and not a creator of facts." (JPN; p.1)

"Logic has to work upon the data of experience and is as much an instrument as experience is." (JPN, p.5)....."Pure logic, prior to and independent of experience, is a blind guide to the determination of truth. Logic is to rationalize and systematize what experience offers. "(JPN, p.78)

" A thing is existent, is non-existent and is both existent and non-existent, but always subject to limitations imposed by objective

<sup>1.</sup> S. Dasgupta, *History of Indian Philosophy*, vol. I, pp. 180-181 (Cambridge University Press. 1922).

differences of substance, time, space and attributes  $(dravya-ksetra-k\bar{a}la-bh\bar{a}vapeksay\bar{a})$ . The differences in predication are not due to our subjective contemplation from different angles of vision, but founded upon objectively real attributes. They are facts irrespective of the consideration whether we contemplate them or not." (JPN, p.107)

4.2. "The Jaina does not see any reason why things should be particulars alone. Things are, according to the Jaina, both universals and particulars together. A real is a particular which possesses a generic attribute". (JPN p.2.). ...... " in conformity with the plain verdict of experience, the nature of reals is admitted to be made up of both the elements - universal and the particular and to be cognised as such by perceptual knowledge." .......(JPN, p.3)

"Things are neither exclusively particulars nor are they exclusively universals, but they are a concrete realization of both. The two elements can be distinguished by reflective thought, but cannot be rent asunder. So our experience of one particular individual is not confined to that individual alone, but extends to unperceived individuals also in so far as the latter typify the universal as a part of their constitution. Individuals, even when they belong to a class, will vary from one another. Repetition of experience only helps us to take stock of the universal in its true character, but once the latter is known, it does not stand in verification or confirmation by further observation". (JPN, p.6)

4.3. The Jaina emphasizes the multiple nature of reality and accepts the standpoint of non-absolutism. "He asserts that neither unity nor diversity sums up the nature of a real, but both taken together do it. Unity is not exclusive of diversity or vice versa. The difficulty that is confronted is not grounded upon objective reality, but arises from a subjective aberration, which consists in the imagination of inconsistency between unity and diversity. But unity is associated with diversity and diversity is never found as part from unity, which is its very foundation. (JPN, p.58)

<sup>1.</sup> dravya = substance; ksetra=space;  $k\overline{a}la$ =time;  $bh\overline{a}va$ =attribute.

<sup>2.</sup> I may draw attention to the similarity of these ideas to the concept of an 'individual element" in relation to the 'ipopulation' in modern statistical theory.

"The central thesis of the Jaina is that there is not only diversity of reals, but each real is equally diversified. Diversification as induced by relations has been explained. The conclusion is legitimate that each real is possessed of an infinite number of modes at every moment. The number of reals is infinite. and consequently their relations with one another are infinite. .....All things are related in one way or the other and ....... relations induce relational qualities in the relata, which accordingly become infinitely diversified at each moment and throughout their career. ....... Things are neither momentary nor uniform "2. (JPN, p.70) According to the Jaina "a real changes every moment and at the same time continues. The continuity never breaks down." (JPN, p.70)

"A real is that which not only originates, but is also liable to cease and at the same time capable of persisting. Existence, cessation, and persistence are the fundamental characteristics of all that is real. ....... This concept of reality is the only one which can avoid the conclusion that the world of plurality, which is the world of experience, is an illusion." (JPN, p.72)

4.4. The relativism of the Jaina philosopher is to be sharply contrasted with some of the other Indian systems of philosophy.

"The Vedantist starts with the premise that reality is one universal existence; the Buddhist fluxist<sup>3</sup> believes in atomic particulars, each absolutely different from the rest and having nothing underlythem to bind them together. The Naiyayika<sup>4</sup> believes both to be combined in an individual, though he maintains that the two char-

- 1. There is one well-known school of Buddhist philosophy which holds that reality consists of an infinite sequence of ``atomistic" or completely independent ``moments" which have no connexion with one another.
- 2. On the other hand, the monistic philosophy of the Vadantist holds that the Absolute transcends all change.
- 3. The pharase ``fluxist" requires a little explanation. The Buddhist school of philosophy (to which reference has been made in footnote) is known as ksanavada which means literally the theory or philosophy of ``moments" It has been translated by S. Mookerjee as ``fluxist" which however, does not seem to be entirely hoppy.
- 4. Another well-known school of Indian philosophy.

acters are different and distinct. ...... The Jaina differs from them all and maintains that universal and the particular are only distinguishable traits in a real, which is at once identical with and different from both." (JPN p.13)

It is, however, necessary to notice that:

"There is a difference - and intrinsic difference at that - between a manifested and an unmanifested real. ...... They are identical and different both - identical in so far as it is the same substance and different in so far as it undergoes a change of characteristic. This is the Jaina position of non-absolutism." (JPN, p.39.)

"A real is not entirely expressible in all its aspects and modes. But it is not inexpressible altogether. A real being a multiple entity is expressible and inexpressible both in reference to different aspects; it is expressible in so far as it partakes of a universal and is inexpressible so far as it is a unique individual." (JPN., p. 113.)

"The unique individuality of a real is not accessible to conceptual thought and, hence, to language, but it is reached by an analysis of the nature of reality as it is apprehended in perception; we have tried to prove, following the guidance of the Jaina philosophers, that the nature of reals, on analysis, has been found to exhibit the following traits, viz., existence, non-existence and inexpressibility." (JPN, 127.)

## 5. Relational Aspects

5.1. Relational aspects have received special notice in Jaina logic.

"Everything is related with every other thing, and this relation involves the emergence of a relational quality. The qualities cannot be known a *priori*, though a good number of them can be deduced from certain fundamental characteristics." (*JPN*, p.3) ......"A real is only a part of a system knitted together by a network of relations, from which it cannot be divorced." (*JPN*, p. 109.) "Every real is thus hedged round by a network of relations and attributes, which

<sup>1.</sup> It may be noted that a single or unique individual as such (that is without any relation to a "population" or "universe") has no meaning in modern statistical or probability theory.

we propose to call its system or context or universe of discourse, which demarcates it from others." (JPN, p.114.)

"It is idle to raise questions of chronological status as to whether the unity is prior to the elements or the elements are prior to the unity. In the concrete real at any rate they are coordinate. This unity of being and non-being, or rather of self-being and negation of other-being, is beyond the reach of logical concepts, and hence, of linguistic symbols, which are but the vehicles of such concepts. The Jaina in recognition of this inalienable character of reals declares them to be inexpressible. The inexpressible may be called indefinite from the standpoint of formal logic. But this is not the whole character of a real. It is also expressible and logically definable as existent as non-existent." (JPN, p.115)

"The Jaina conception of relation may be summed up as follows. Relations are objective varities which are as much given to intuition and to thought as the terms are. A relation has no objective status outside the terms. It is the result of an internal change in the nature of the terms. It is *sui generis* in that it cannot be placed under the head of identity or of difference, both of which are contained as traits in its being." (*JPN*, p.211.)

- 5.2. The Jaina view of relatedness of the things is very naturally extended to the discussion of causality.
- "... neither synchronism nor succession is believed by the Jaina to be the essential characteristic of causal relation. Causality is a relation of determination. The effect is that whose coming into being is necessarily determined by the being of another. The determinant is called the cause and the determinatum is called the effect. The determinant may be synchronous with the determined or may be separated by an interval..." (JPN, p. 212.)

"What is the organ of the knowledge of causality? The Jaina answers that it is perception of the concomitance in agreement and difference .... The

<sup>1.</sup> The Jaina view inists on the inadequacy of formal logic by introducing the concept of indefiniteness or indetermination or uncertainty as an inalienable character of reals; but also emphasizes the possibility of defining reals in terms of existent or non-existent taken together.

Jaina takes the observation of concomitance in agreement and in difference to be one observation,.... The Jaina posits a twofold cause for the perception of universal relation-an internal and an external condition. The internal condition is found in the developed state of our mind and the external condition is the repeated observation of the sequence of the two events". (JPN p. 217.)

"....Such concepts as causality, substance, attribute and the like, are no doubt the ways in which the mind works up the data of experience, but this does not mean with the Jaina that they are true of the mind only and not of the extra-mental reality which they purport to understand. The Jaina would take them to be the instruments of discovery of the nature of reality, internal and external, which render the same kind of service as the sense-organs do". (JPN, p. 217.)

"...The different categories viz., the selves, matter, time, space and so on, are deductions from experimental data. They have been posited since general concepts presuppose their existence and since without these principles the data of experience cannot be organized into a system. These categories in spite of their general and comprehensive character are not only not inconsistent with the existence of individual entities, but on the contrary they are entirely based on the objective data. Without the individual existents these categories would be reduced to unmeaning class concepts. The affirmation of categories as objective principles is thus proof of the existence of individual reals, which are included within the ambit of these categories. Without the individuals forming their contents the categories would be empty and barren, and the individuals without the categories would be reduced to a welter of chaos. The Jaina is a believer in plurality no doubt, but that plurality is not an unrelated chaos. The plurality is a system inasmuch as each individual is cemented with the rest by definite bonds of relationship". (JPN, pp. 299-300.)

"From the analytic point of view (paryāyārthikanaya) the world is an infinite plurality with their infinite variations and modes. But the analytic view does not give us the whole nature of reality as it is. It is a partial picture that we derive of the world by means of such approach. The whole gamut of reality, however, reveals its universal unitive nature as one existence when it is envisaged

from the synthetic angle of vision (dravyārthikanaya)". (JPN, p. 301.)

"It seems legitimate to conclude that the universe is one existence which manifests itself, as substance (dravya) as it unifies the modes and attributes. The selfsame existence again reveals itself as Space in so far as it provides accommodation for the infinite plurality of existence within itself (ksetra). It is the same existence which manifests itself as Time (w.f. kala) is so far as it changes into aspects, as precedent and consequent as earlier and latter, as present, past and future modes. It is the same existence that evolves as phases and modes, attributes and states. The substance, time, space, attribute and relation are thus evolved from the same existence. The different categories, thus viewed as functional variations of one principle, are no longer in a position of antagonism of in-different isolation. (Astasāhasrī, p. 113.)

The world of reals is thus not only plurality but a unity also. It is one universe that the Jaina metaphysics gives us. But the oneness is not secured at the sacrifice of the many, nor are the many left in unsocial indifference". (*JPN*, pp. 301-302.)

- 5.3. It has been observed that "Jain philosophy is .....entitled to be called the paragon of realism. If experience be the ultimate source of knowledge of reality and its behaviour, we cannot repudiate the plurality of things. The admission of plurality necessitates the recognition of the dual nature of reals as constituted of 'being' and 'non-being' as fundamental elements. One real will be distinguished from another real and this distinction, unless it is dismissed as error of judgement, presupposes that each possesses a different identity, in other words that being of one is not the being of the other. This truth is propounded by the Jaina in that things are real, so far as they have a self-identity of their own unshared by others (svarupasatta), and they are unreal in respect of a different self-identity (pararupasatta) ...The logic of Jaina is empirical logic, which stands in irreconcilable opposition to pure logic. (JPN, p. 181.)
- 5.4. J. Sinha (HIP., vol II, p. 110) gives the following summary of Jaina philosophy: "The world is self-existent and eternal.

<sup>1.</sup> Pure logic in the sense of formal logic.

All objects of the world are multiform (anekanta) and endued with infinite qualities and relations (anantadharmaka). This is relative pluralism. The reality can be considered from different points of views or nayas. The nayas are the standpoints....All judgements are relative and probable. No judgements are absolute. This is syadvada. These are seven ways of predication. This is called saptabhanginaya.

It is not strange that Jainas believe that "the different systems of philosophy are only partial views of reality. Jainism is the complete view of reality". (J. Sinha, HIP, vol., II, p. 180.)

#### Some General Observations

6.1. I have given actual quotations from books on Jaina philosophy to convey the thoughts in their original form (of course, in English translation) without the bias of any subjective interpretations. I should now like to make some brief observations of my own on the connexion between Indian-Jaina views and the foundations of statistical theory. I have already pointed out that the fourth category of syadvada, namely, avaktavya or the "indeterminate" is a synthesis of three earlier categories (1) assertion ("it is"), (2) negation ("it is not"), and (3) assertion and negation in succession. The fourth category of syadvada, therefore, seems to me to be in essence the qualitative (but not quantitative) aspect of the modern concept of probability. Used in a purely qualitative sense, the fourth category of predication in Jaina logic corresponds precisely to the meaning of probability which covers the possibility of (a) something existing, (b) something not-existing, and (c) sometimes existing and sometimes not-existing. The difference between Jaina "avaktavya" and "probability" lies in the fact that the latter (that is, the concept of probability) has definite quantitative implications, namely, the recognition of numerical frequencies of occurrence of (1) "it is", or of (2) "it is not"; and hence in the recognition of relative numerical frequencies of the first two categories (of " it is" and " it is not") a synthetic form It is the explicit in recognition of (and emphasis on) the concept of numerical frequency ratios which distinguishes modern statistical theory from the Jaina theory of svādvāda. At the same time it is of interest to note that 1500 or 2500 ago syadvada the logical have given backyears seems to

<sup>1.</sup> J. Sinha, HIP, vol. II, p. 180.

ground of statistical theory in a qualitative form.

- 6.2. Secondly, I should like to draw attention to the Jaina view that "a real is a particular which possesses a generic attribute". This is very close to the concept of an individual in relation to the population to which it belongs. The Jaina view in fact denies the possibility of making any predication about a single and unique individual which would be also true in modern statistical theory.
- 6.3. The third point to be noted is the emphasis given in Jaina philosophy on the relatedness of things and on the multiform aspects of reals which appear to be similar (again in a purely qualitative sense) to the basic ideas underlying the concepts of association, correlation and concomitant variation in modern statistics.
- 6.4. The Jaina views of "existence, persistence, and cessation" as the fundamental characteristics of all that is real necessarily leads to a view of reality as something relatively permanent and
- 1. I think it is also proper to note the occasional occurrence of certain intriguing phrases in the mediaeval period of Indian logic. As an example, I am giving below what I myself heard about 20 years ago from the late Dr. Sir Brajendra Nath Seal (the great Indian savant and the author of "History of Positive Sciences of the Hindus' and other works who died in 1938). Dr. Seal told me that in a mediaeval Indian treatise there is a discussion about the practices of giving alms to Brahmins; and the question is raised whether the recipients of the gifs are always deserving persons. It is stated in reply that the practice of giving alms can be supported because "only ten out of hundred recipients are undeserving". I do not know whether the above phrase is to be interpreted as a simple statement about the number or proportion of recipients who were found to be undeserving or whether the phrase has any implications of a statistical or probabilistic nature. Dr. Seal's view was that the above phrase had some probabilistic significance but only in a latent or implied (but not explicit or developed) form. As the subject of mediaeval Indian logic is not my special field of study I have not had the opportunity of making more detailed enquiries. I am, however, mentioning this point because it may be worth while making some further researches in this matter.

yet relatively changing which has a flavour of statistical reasoning. "A real changes every moment and at the same continues" is a view which is some what sympathetic to the underlying idea of stochastic processes.

- 6.5. Fifthly, a most important feature of Jaina logic is its insistence on the impossibility of absolutely certain predication and its emphasis on non-absolutist and relativist predication. In syadvada, the qualification "syat", that is, "may be" or "perhaps" must be attached to every predication without any exception. All predication, according to syadvada, thus has a margin of uncertainty which is somewhat similar to the concept of "uncertain inference" in modern statistical theory. The Jaina view, however, is essentially qualitative in this matter (while the great characteristic of modern statistical theory is its insistence on the possibility and significance of determining the margin of uncertainty in a meaningful way). The rejection of absolutely certain predication naturally leads Jaina philosophy continually to emphasize the inadequacy of "pure" or "formal" logic, and hence to stress the need of making inferences on the basis of data supplied by experience.
- 6.6. I should also like to point out that the Jaina view of causality as "a relation of determination" based on the observation of "concomitance in agreement and in difference" has dual reference to an internal condition "in the developed state of our mind" (which would seem to correspond to the state of organized knowledge in any given context) and also to an external condition based on "the repeated observation of the sequence of the two events" which is suggestive of a statistical approach.
- 6.7. Finally, I should draw attention to the realist and pluralist views of Jaina philosophy and the continuing emphasis on the multiform and infinitely diversified aspects of reality which amounts to the acceptance of an "open" view of the universe with scope for unending change and discovery. For reasons explained above, it seems to me that the ancient Indian-Jaina philosophy has certain interesting resemblances to the probabilistic and statistical view of reality in modern times.

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# The Syadvada System of Predication

By J. B. S. Haldane

The search for truth by the scientific method does not lead to complete certainty. Still less does it lead to complete uncertainty. Hence any logical system which allows of conclusions intermediate between certainty and uncertainty should interest scientists. The earliest such system known to me is the Syadvada system of the Jaina philosopher Bhadrabahu (?433-357 B.C.). Mahalanobis (1954) has commented on it. A central feature of this system is the saptabhanginaya or list of seven types of predication. These are as follows.

(1) syādasti	May be it is.
(2) syātnāsti	May be it is not.
(3) madacti nacti ca	Mov he it is and

(3) syādasti nāsti ca.
 (4) syādavaktavyah.
 May be it is and is not.
 May be it is indeterminate

(5) syādasti ca avaktavyašca. May be it is and is indeterminate.

(6) syātnāsti ca avaktavyasca. May be it is not and is indeterminate.

(7) syādasti nasti ca avaktavyasca. May be it is, is not, and is indeterminate

Mahalanobis illustrated this from the throw of a coin, and held that it could serve as a foundation for statistics. However I wish to show that it arises naturally in simpler cases, including simple cases where the affirmative predication *asti* would be "This is hot", or "This is a man".

In any such case an uncertain judgement is usually somewhat quantitative, as in "I think this is a man, though it may be a statue." I therefore begin with a very abstract field, that of algebra. Here we may be certain of our answer. If x+2=3, then x=1. But if  $x^2-3x+2=0$ , then x=1 or 2. We cannot say that the probability that x=1 is greater than, less than, or equal to the probability that x=2. Further data may lead to either of these judgements. Five hundred years ago one might perhaps have spoken of indeter-

minate solutions of equations. Thus if  $x^3 - x^2 + x - 1 = 0$ , x=1 or  $\pm \sqrt{-1}$ . The last two solutions were avakta (incapable of being spoken) until the invention of complex numbers. Today we can find better examples in the field of finite arithmetic.

Consider the finite arithmetic modulo m. The only admissible values of a variable are the m residues 0, 1, 2, ...m -2, m -1, that is to say the possible remainders after division by m. For example modulo 5, 4+3=7=5+2, so we write 4+3=2. And  $4\times3=12=2\times5+2$ , so we write  $4\times3=2$ . Let us consider the theory of functions modulo m. We can define any function f(x) by a table of the values which it assumes for the different admissible values of x. Thus the function  $3\times2$  (mod.5) can be defined by the table 0, 3, 1, 4, 2. For example if x=4,  $3\times2$ . Of course many other functions are identical with it. For example  $3\times2\times2$  =3x. A function which assumes all the admissible values unequivocally is called biunivocal , and it is easy to show that there are m! biunivocal functions. However some functions are univocal, but their inverses are not. In this case some residues do not occur in the table, while others occur more than once. For example the table  $3\times2+1$  (mod. 5) is 1, 4, 3, 3, 4. The number of univocal functions is m, since each place in the table can be filled in m ways.

If a function is not univocal, but its inverse is univocal, we obtain a table such as that for  $\lambda_2^1$ , namely 0, 1 or 4,  $\pi$ ,  $\pi$ , 1 or 4. Here I introduce the symbol  $\pi$ , for avakta, for an undefined number. There is no number whose square (mod 5) is 2 or 3.  $\pi$ , may occur in a table as an alternative to a number. For example the function  $e^x$  is never integral when x is a residue other than zero. Nor is it integral for most values of x which are avakta, such as  $\sqrt{2}$ . But it is integral for such numbers as  $\log 2$ . Hence the table of  $e^x$  is 1;  $\pi$ ;  $\pi$ ;  $\pi$ ;  $\pi$ ; and 0, 1, 2, 3, 4, or  $\pi$ . The last place in the table corresponds to  $x = \pi$ . Similarly if we consider the function y defined by  $y^3 - y^2 = x^2$ , then we find the table

0 or 1, я, 2 or я, 2 or я, я, 3 or 4 or я.

For when x = 2 or 3,  $y^3 - y^2 - 4 \approx 0$ , so y = 2 or  $2 \pm \sqrt{2}$ , the latter two roots being congruent with  $\frac{1}{2}$  (-1  $\pm \sqrt{-7}$ ). These quantities are

<sup>1</sup> I have deliberately chosen a word with the same root (Latin vox = Sanskrit vak) as avakta.

inexpressible (avakta) module 5. And when  $x = \pi$ ,  $x^2 = 2.3$  or  $\pi$ , so y may be 3 or 4, as well as  $\pi$ .

Thus for a full enumeration of functions *modulo* m we need a table with m+1 places corresponding to the residues 0, 1, 2..., m-1, and  $\pi$ . In each place we can set one, or any number, of these symbols, but we must set at least one. So each place can be filled in  $2^m+1-1$  ways, for each of the m+1 symbols can be present or absent, except that all cannot be absent. Thus the total number of functions *modulo* m is  $(2^m+1-1)^m+1$ , for example 62, 523, 502, 209 if m=5, as compared with only 120 biunivocal functions, and 3125 univocal.

Now consider the simplest of the finite arithmetics, namely arithmetic  $modulo\ 2$ . There are only two elements, 0 and 1. Electronic calculators are based on this arithmetic. These machines are so designed that each unit, as the result of any instruction, will be active (1) or inactive (0) at any given moment. And it is possible, in principle, to predict whether it will be active or inactive. That is to say ambiguity is avoided, and the machine is designed to operate in terms of univocal functions. Nevertheless it is possible to provide such a machine with an instruction to which it cannot give a definite answer. It is said that some such machines, when given an instruction equivalent to one of the paradoxes of Principia Mathematical, come to no conclusion, but print 101010... indefinitely. Clearly a machine could be designed to print  $\overline{y}$  in such a case. It is obviously possible to design a machine which would print "0 or 1" in response to the instruction  $x^2$ -x=0. A machine with the further refinement suggested above would respond "0, 1, or  $\overline{y}$ " to the instruction  $(x^2$ -x) cos  $x \approx 0 \pmod{2}$ ". Such a machine could give any of 7 responses, namely:

0, 1, я, 0 or 1, 0 or я, 1 or я, 0 or 1 or я.

These are the saptabhanghinaya with the omission of the syllable syad.

I now pass to an example where the saptabhanghinaya is actually applied in scientific research, and which I suspect is not far from what was in Bhadrabahu's mind. In the study of the physiology of the sense organs it is important to determine a threshold. For example a light cannot be seen below a certain intensity, or a solution of

a substance which is tated as bitter when concentrated cannot be distinguished from water when it is diluted. Some experimenters order their subjects to answer "yes" or "no" to the question "Is this illuminated?", or "Is this bitter?" If the experimenter is interested in the psychology of perception he will permit the subject also to answer "It is uncertain", or some equivalent phrase. The objection to this is that some subjects may do so over a wide range of intensities.

Now consider a subject who is shown a series of illuminated patches, some above his threshold of perception, some below it, and others very close to it, in a randomised series. We will suppose that he is in a steady state of sensory adaptation, that he replies in Sanskrit and that he is aware that his answers will sometimes be incorrect. At any given trial he will answer "syadasti", "syadavaktavyah", or "syatnasti". After the second trial of a light of an intensity near the threshold he may have given two of these answers, for example "syatnasti ca avaktavyasca". After the third he may have given all three, though this is not very probable. The possibilities may be schematised as follows:

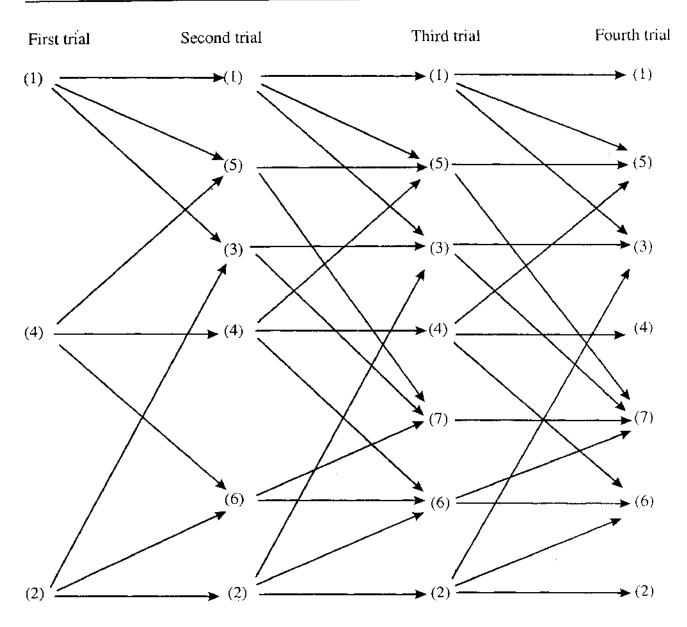


Diagram showing the possible After the third trial no new possibilities arise. sequences of predications.

It is clear that the seven possibilities are exhaustive. My only possible criticism of Bhadrabahu is this. If the subject has given two different answers he may be aware that there is a possibility that he will later give the third. Once he has given all three, no further possibility is open. It might therefore be argued that the seventh of predication should be "asti nāsti ca avaktavyāsca".

On the hypothesis that the subject is in a steady physiological

and psychological state, the probabilities of each of the three answers to any given stimulus are constant. Let the probabilities of answering syadasti,  $sy\overline{a}davaktavvah$  and  $sy\overline{a}tn\overline{a}sti$  be p, q, and r, where p-q+r = 1. If, after n trials, the probabilities of the 7 types of predication are  $P_1$ ,  $P_2$ ,  $P_2$ , etc. where  $P_1$ ,  $P_2$  is the probability of  $sy\overline{a}dasti$ , etc. then the vector  $[P_1, P_2, P_3, P_4, P_4, P_5, P_6, P_6, P_7, P_8]$  is transformed into the vector  $[P_1, P_2, P_3]$ ; .... etc.] by multiplication by the matrix.

$$\begin{pmatrix} p & 0 & 0 & 0 & 0 & 0 & 0 & 0 \\ 0 & r & 0 & 0 & 0 & 0 & 0 & 0 \\ r & p & p+r & 0 & 0 & 0 & 0 & 0 \\ 0 & 0 & 0 & q & 0 & 0 & 0 & 0 \\ q & 0 & 0 & p & p+q & 0 & 0 & 0 \\ 0 & q & 0 & r & 0 & q+r & 0 & 0 \\ 0 & 0 & q & 0 & r & p & 1 \end{pmatrix}$$

Evidently this could be made a little more symmetrical by transposing row and column (3) and (4).

The latent roots of this matrix are:

So 
$$P_{1n} = p^n$$
  
 $P_{2n} = r^n$   
 $P_{3n} = (p+r)^n - p^n - r^n$   
 $P_{4n} = q^n$   
 $P_{5n} = (p+q)^n - p^n - q^n$   
 $P_{6n} \# (q+r)^n - q^n - r^n$   
 $P_{7n} = 1 - (q+r)^n - (r+p)^n - (q+r)^n + p^n + q^n + r^n$ .

Thus unless one of p,q or r is zero the final predication will be syadasti nasti ca avaktavyasca. In many cases when the stimulus is far from the threshold, p or r will be unity. The subject will always, or never, say 'this is bitter', or "this is illuminated", It is unlikely that q will ever be unity. So in this case syadavaktavyah will almost always be at best a provisional predication. It is however possible that p or r (say r) should be small, but not zero. If so

 $P_{5,n}$  will reach a maximum for some value of n and then decline. For example if p=.6, q=.3, r=.1,  $P_5$  reaches its maximum value of .5184 when n=4.

I have dealt with a case which arises when the question asked is as simple as possible. Human judgements are generally more complicated. We may attend to the data of several different senses, and of our memories. Thus we arrive at one conclusion from one set of data, and another from another set. We say that wood is hard when compared with clay, soft when compared with iron, indeterminate when compared with similar wood.

The close analysis of vision with a dark adapted eye shows that in this case at least. Mahalanobis was correct in regarding the *saptabhanginaya* as foreshadowing modern statistical theory. It appears that when dark adaptation is complete, about five quanta of radiation must arrive within a short time in a small area of the retina before light is reported. Whether they will do so with a given intensity of illumination can only be stated as a probability. It is probable, though not by any means certain, that more complicated judgements depend on similar probabilities of events within the central nervous system.

Whatever philosophers of other schools may think, a Jaina can hardly object to regarding human predication as a special kind of animal behaviour. In this he agree with followers of Darwin, such as myself. Attempts at a logical classification of animal behaviours frequently lead to a separation of 2<sup>n</sup>-1 types, where however n may exceed 3. Thus Haldane (1953) classified the possible results of learning in an animal as follows. In any situation an animal will, or will not, give a certain response R, say eating a particular type of food within a minute of its presentation, or lifting its leg within ten seconds after an auditory signal is given.

If we compare the set of possible situations in which an animal may be placed before and after an experience E, they fall into four categories, r r, rR, R r, and RR. A situation r r is one in which the response is not given before or after experience. A situation r R is one which it is given after E, but not before E, and so on. All situations may be r r. For example no-one has taught a dog to write. Some may be r r and some rR. For example a dog which did not previously bring objects from the water to his master can learn

to do so on command. In Pavlov's experiments a dog which previously only salivated (R) when given food, will do so when certain auditory or other stimuli are given. Thus for such a dog all situations fall into the classes r r, RR, and rR. It can easily be seen that the effect of any experience on an animal can be classified according as the situations in which it can be placed fall into one, two, three, or all four of these classes. There are thus  $2^4$ -1, or 15 qualitatively different results of an experiment in which an attempt is made to alter an animal's behaviours. In this classification the animal is assumed never to give an indeterminate response. If it can do so, both before and after, there are, as I pointed out,  $2^9$ -1, or 511 possible results. The same principles may be applied to the comparison of the behaviour of two different animals, or two different races or species.

It is foolish to pretend that ancient philosophers anticipated all modern intellectual developments. And I believe that we, today, can do more honour to their memories by thinking for ourselves, as they did, than by devoting our lives to commentaries on them. But if we do so it is our duty to point out cases where it turns out that our own thought has run parallel to theirs. I was unaware of Bhadrabahu's existence when I wrote the paper to which I refer. The fact that I reached a conclusion so like his own suggests that we may both have seen the same facet of many-splendoured truth.

No doubt we reached it by very different methods, Bhadrabahu by meditation, I by thinking about the results of concrete experiments on animals. Such methods will often lead to different conclusions. This was the view of Warren Hastings in his introduction to 'Wilkins' translation of the Bhagavad Gita.

"But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that as the mind ever gathers strength, like the body, with exercise, so in such exercise it may in each have acquired the faculty to which they aspired, and that their collective studies have led them to the discovery of new tracks and combinations of sentiment, totally different from the doctrines with which the learned of other nations are acquainted: doctrines, which however speculative

and subtle, still, as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded on truth with the most simple of our own".

If, on the other hand, the contemplation of one's own mind, and that of the minds of animals, lead to similar results, such results are, perhaps worthy of serious consideration.

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# Appendix F:

### Anekanta

-Dr. Nathmal Tatia

## 1. Introductory

The concept of anekant occupies a central position in Jaina philosophy. Although it is not possible exactly to determine the date of its origin, there is no doubt that the ontology of early Jainism was deeply influenced by this principle. Originally an ethical mode of speech, being concerned with what one ought or ought not to speak, it assumed an ontological role in the Ardhamagadhi Agamas, through three stages of development, viz. vibhajyavada (the method of answering a question by dividing the issues), nayavada (the method of defining the framework of reference), and syadvada (the prefixing of the particle syat, meaning "in a certain reference", to a preposition, indicative of its conditional character). The anuyogadvaras (doors of disquisition) also played a vital role in this matter. This ontological orientation was further strengthened by Umasvati, Siddhasena Divakara and Mallavadin, and the concept was converted into a full-grown dialectic by Samantabhadra with whom the classical period of the doctrine begins. The ontological concept now acquires a logic-in epistemological character, and Jain philosophy is now indentified with anekantavada (the doctrine of non-absolutism) or syadvada (the doctrine of conditional statement) or saptabhangi (the dialectic of sevenfold predication). Anekanta as the negation of an absolutistic position or the rejection of a biased or truncated view of things is found in the Buddhist, Yoga and Nyaya schools as well in various contexts. A dispassionate assessment of the worth of a philosophy from various viewpoints was the objective that the propounders of anekanta set before themselves. And their efforts in that respect were laudable in that they succeeded in preserving some of the most valuable non-Jaina doctrines as well as texts, selected by them for critical comments, which were otherwise ravished from the world by the cruel hands of destiny.

## 2. The Origin

Jainism primarily is an ethical discipline, and as such all its tenets had a beginning in someone or other of the moral principles upheld by it. Thus the assertion or denial, affirmation or negation of a philosophical belief was to be carefully made in consonance with the rules prescribed for the right way of speaking in order to avoid false statements or unwarranted speculations having no bearing on the spiritual path of salvation. The metaphysical speculations about the beginning and end of the cosmos, or its eternality and non-eternality or the existence and non-existence of the soul before and after death, and such other issues that exercised the minds of the thinkers of those days were not considered worth while equally by Mahavira and Buddha. The latter's repugnance to such problems is attested by the ten avyakrtas (indeterminables) mentioned in the Majjhima Nikāya (II pp, 107ft, 176ft) and the former's in the Acaranga (1.8, 1.5) and Sutrakrtanga (11.5, 1-5) where such speculations are considered as impractical and leading to laxity in moral conduct. While this basic attitude of the Buddha remained unmodified throughout his teaching, Mahavira appears to have allowed a relaxation in conformity with his realistic outlook in the interest of a dispassionate estimation of the worth of those speculations and the discovery of the cause of their origin. Consequently whereas the followers of the Buddha were interested more in the repudiation of the current antipodal doctrines than in their proper appreciation, the followers of Mahavira devoted their energies to a proper evaluation of these concepts with a view to finding out a solution of those contradictory views. This led to the origin of the Madhyama pratipat (the middle path which eschewed both the antithetical alternatives) of the Buddhists on the one hand, and the philosophy of anekanta (non-absolutism which attempted at synthesizing those alternatives into a comprehensive notion) of the Jainas on the other.

## 3. The Three Stages:

Three distinct stages of development of the doctrine of anekanta are discernible in the early Jaina Agamas.

3 (a) Vibhajyavada: Vibhajyavada which is perhaps the earliest phase of the doctrine is found mentioned in the Sutrakrtanga (1.14.22) where a monk is asked to explain things through the principle of division of issues (vibhajjavayam ca viyag -arejja). The Bhagavati Sutra provides many an illustration where a question is dealt with in this way. On being asked by Gautama whether a person who says that he has

taken the vow of desisting from committing injury to all sentient beings is a bonafide observer of the vow or a malafide imposter, Mahavira replied that if such person was incapable of distinguishing between the sentient and the insentient, or between the mobile and immobile living beings, he is the latter, but otherwise he is a true observer of the vow (op. cit., VII. 2.27). Similarly, on being asked by Jayanti which of the two, viz. slumber and wakefulness, was preferable, he replied that for the sinful, it was the former, while for the virtuous the latter (XII:2./53-55). These and similar instances which are in galore in our text are obviously case of answer by division. It should be noted here that the alternative answers to the divided issues are sometimes introduced in the Agama by the particle siya (Skt, syad) meaning 'in a certain reference'. The expression siyavaya in the Sutrakrtanga (1.14.19): na yasiyavaya viyagrejja one should not explain anything without taking resort to siyavaya (Skt. syadvada, that is the principle of conditional predication)' also deserves mention. It is obviously synonymous with the expression vibhajjavaya noted above and is the forerunner of the syadvada of later times. This also confirms our views of vibhajyavada as the earliest phase of anekantavada.

3 (b) The Nayas: The nayas (standpoints) constitute the second stage of the evolution of the concept of anekanta. The earliest and most important way of judging the nature of things was to consider them under four heads viz., dravya (substance) ksetra (space), kala (time) and bhava (mode). Thus in the Bhagwati Sutra (II.1.45), the loka (inhabited cosmos) is considered as finite in substance and space, but infinite in time and modes. There were also other heads such as guna (op.cit., II. 10.126), bhava (XIX. 9.102) and samsthana (XIV. 7.80) which were analogous to bhava. But all these heads were not called nayas. The expressions used in connection with the nayas were however dravya and paryaya (equivalent of bhava). The material atoms are thus stated to be eternal qua dravya (davvatthayae) and non-eternal qua paryaya (pajjavehim, XIV. 4-49-50) and the souls are characterized as eternal qua dravya (davvatthayae) and non-eternal qua bhava (bhavatthayae, VII. 2.58-59). Another pair of nayas, viz. avvocchitti naya (Skt avyucchitti-naya, the standpoint of non-interception) and vocchitti-naya (Skt. vyucchitti-naya, the standpoint of interception) are also mentioned in the Bhagavati Sutra (VII. 3.93-94). Thus the infernal beings are eternal from the standpoint of noninterception (of their existence as souls), but they are non-eternal from the standpoint of interception (of their present state of being infernal after the expiry of that form of existence). A third pair of nayas is also mentioned in the same text, viz. vavahariya-naya (Skt. vyavaharikanaya, the popular standpoint), and necchaiva-naya (naiscayikanaya, the factual or scientific standpoint). Thus from the popular standpoint the drone is black in colour, but factually or scientifically speaking, it is possessed of all the five colours, viz. black, blue, red, yellow and white (op. cit, XVIII. 6.108).

3 (c) Saptabhangi: As the third stage of development of the concept of anekanta, we find a primitive saptabhangi and syadvada in the Bhagavati Sutra XII. 10.211-226. Here the things are judged under the categories of `self' (aya Skt. atman) and 'not-self' (no-aya Skt. noatman). An object is characterized as 'self' in some respect (siya aya), 'not-self' in some respect (siya no-aya), and 'indescribable, that is, both self and not-self' in some respect (siya avattavvam āyā ti ya no-āyā tiya). These three attributes are predicated of an object, noncomposite or composite, respectively from the standpoints of existent characters, non-existent characters, and existent-cum-non-existent characters. In the case of the objects that are noncomposite (for instance, a monad), the attributes are only three in number, viz. self, not-self and indescribable. Here 'indescribable' means the impossibility of the object being spoken of or described exclusively as 'self or 'not-self', because of the same object being both (self and non-self) at the same time. These three attributes however, become six in the case of a dyad (a composite body of two space-points) as follows: (1) self, (2) not-self, (3) indescribable, (4) self and non-self (one attribute for each space-point), (5) self and indescribable (one attribute for each space-point). (6) not-self and indescribable (one attribute for each space-point). These six ways again become seven in the case of a triad (a composite body of three space points) in the following way: (1) to (6) as above, and (7) self, not self and indescribable (one attribute for each of the three space points). Here the fourth, fifth and sixth ways have each two more subdivisions. Thus the fourth, viz. self and not-self, has the following two additional subdivisions-(1) self (for two space-points) and not-self (for the remaining one space point). The fifth and sixth ways also have similar subdivisions. The text referred to above gives the divisions and subdivisions of the tetrad, pentad and hexad also. The basic ways however do never exceed the number seven as in the case of the triad, though the number of subdivisions gradually go up on account of the various

possible combinations of the space-points. The basic seven ways enumarated above are the prototypes of later seven bhangas of what is called saptabhangi (the doctrine of sevenfold predication). What is to be carefully noticed in this connection is the fact that according to the Bhagavati Sutra, the joint predication of the attributes 'self' and 'not-self' to a monad is not possible because the monad has only one space-point. Such predication is only possible of a dyad which has two space-points. Similarly, the simultaneous predication of three attributes is only possible in the case of triad which has three spacepoints. The implication is that the joint predication of two contradictory attributes to the same space-points is purely a case of 'indescribability' and not an illustration of a dual predication of self and notself. The dual predication is meaningful only if the object has two parts in order that each individual attribute may find its own accommodation. The later Jaina philosophers, however, did not find any difficulty in such predication, and they made the dual predication ('is' and 'is not' used by them in place of 'self' and 'not-self') irrespective of the noncomposite or composite character of the object. Some of them also interchanged the positions of the third and fourth attributes.

## 4. The anuyogadvaras and niksepas

The early Jaina philosphers were fond of explaining things according to predefined lists of heads. Such heads were called anuyogadvaras, doors of disquisition 20 (or 14) marganasthanas 24 (12 or 14) jivasthanas and 14 gunasthans may be quoted as illustrations of such lists. There are, however, other lists which had direct philosophical significance. Umasvati, in his Tattvarthadhigamasutra, 1,7,8,16,26 has given such lists, which can mostly be traced back to the Jain Agamas. These doors of disquisition played an important role in the evolution of the doctrine of anekanta. The Jaina doctrine of four niksepas is the final outcome of the speculations concerning the doors of disquisition. The niksepas were many, but finally they were reduced to four nāma, sthāpanā, dravya and bhava, (Tattvarthandhigamasutra, 1.5). The following dictum of the Anuyogadvarasutra, 8, deserves mention. One should fully apply to a subject whatever nikesepas are known about that subject; and to those subjects whose niksepas are not known, one should apply-the four (viz. nāmā, sthapana, dravya and bhava). The Jaina thinkers took a very wide view of the subjects they took up for discussion and employed the niksepas as the media for the determination of the meaning of words involved in such discussion. The

doctrine of anekanta owed much to the precise definition of the connotation of the technical terminology employed in the evaluation of anti-hetical doctrines, and the niksepas fulfilled this task as auxiliaries to the nayas.

## 5. In non-Jaina Thought

Let us now see whether the elements of the anekanta way of thinking are there in the non-Jaina schools of thought that flourished in those days.

- 5. (a) The Vedic thought: The sceptical outburst of the Vedic seer in Rgveda. I. 164.4: Who has seen that the Boneless One bears the Bony, when he is first born, where is the breath, the blood and soul of the earth, who would approach the wise man to ask this (ko dadarsa prathamam, jayamanam asthanvantam yad anastha bibharti, bhumya asur asrgatma kvasit, ko vidvamsam upagat pratsum etal) ? poses a problem to be solved in mystic experience, or through anekanta or rejected as absurd and insoluble. The scepticism of the Nasadiya hymn (op. cit., X. 129) has also a similar tone. In the Upanisads we find rational thinkers as well as mystics. The Uddalaka (Chandogya, VI. 2. 1,2) was partly a rationalist philosopher who advanced logical proof for the reality of Being (sat), and partly an uncritical empiricist when he ascribes thought to that Being to multiply and procreate and produce heat (tejas) which produces water (ap), and water food (annam). Yajnavalkya Brhadaranyaka, (II.4.12-14=IV.5. 13-15) asserts that the self cannot be known as it is the subject, and whatever is known is necessarily an object. This may be called rational mysticism. This background of scepticism and rational mysticism was responsible for the Jaina and Buddhist patterns of thought that emerged and are found recorded in the Ardhamagadhi and Pali canons. We have made a brief survey of the Jaina way of thinking and shall now see its parallel in early Buddhism, followed by a similar study of the Yoga and Nyaya schools.
- 5 (b) The Buddhist Thought: The Buddha calls himself a vibhajyavadin (vibhajjavado...aham...naham ekamsavado-I am an analyst or propounder of my views by division of issues, and not one who takes a partial view of things Majjhima Nikaya, II, 469). When the Buddha is asked for his opinion whether the house-holder is an observer of the right path, he says that it is not possible to give a categorical answer to the question inasmush as the house-

holder with wrong faith (miccha-patipanno) does not follow the right path, while one with right faith (sammā-patipanno) definitely does so. This vibhjyavāda is not essentially different from that of the Jainas.

In the Suttanipata p. 396, we find people stuck to their individual truths or opinions (pacceka-saccesu puthu nivittha). The Udana, pp. 143-145, gives the parable of the blind men and the elephant. Ten blind persons touch various parts of the elephant and give ten conflicting accounts based on their experience of the ten parts which they happened to come into contact with. Each of them took the part for the whole and as such they were all with their perceptions vitiated and partial (ekangadassino). The parable is suggestive of a definite stage in the evolution of Buddha's thought, which approached too near to the thought pattern of Mahavira to be able to maintain its distinct individual character. The ultimate thought pattern of the Buddha, however, is to be judged by his attitude to the ten or fourteen famous avyakatas (indeterminables) mentioned in Majjhima Nikaya, II, pp. 107-113 and 176-183, and Candrakirtis' Prasannapada, p. 446, Poussin's Edition.

- 5 (c). The Yoga School: The Yogabhasya (IV. 33; for the Buddhist counterpart of four kinds of questions, see Digha Nikaya, III, p. 179, and Anguttara Nikaya, II, p. 84) classifies questions under three heads: (i) there are questions which admit of a clear definitive answer (ekanta-vacaniya), (ii) there are questions which are answerable only by division (vibhajya-vacaniya), and (iii) there are questions which are unanswerable (avacaniya). The question 'shall everybody be reborn after death', is vibhajya-vacaniya, that is, answerable by division. The person who has experienced the distinction between spirit and matter will not be born, the others however would take rebirth. The Yoga philosopher here opens for himself the way to the anekanta type of thinking, which, however, he does not pursue any further. The Sankhya-Yoga doctrine of parinama (change) again is essentially a vindication of the concept of anekanta, barring its insistence on the absolute pre-existence of the effect in the cause. The Sankhya-Yoga conception of purusa as an absolutely unchanging entity is of course an exception.
- 5 (d). The Nyāya School: In the early Nyāya litrature also we see discussions which are representative of the anekānta way of thinking. Nāgārjuna's criticism of the Nyāya categories of pramāna

and prameya provoked answers from the author of the Nyayadarsana, and also Vatsyayana, the author of the Nyayabhasya, which take resort to the nonabsolutist method for refuting the Madhyamika philosopher's attactks. Nagarjuna's argument that the concepts of pramana and prameya, being interdependent, cannot establish themselves, is countered by pointing out that there is no logical inconsistency in viewing the same entity both as pramana and prameya. The Nyayadarsana, II. 1.16, cites the example of a measure (tula) which is usually employed to measure other things, but on occasion it is itself measured by another article of a standard weight. So there is nothing absurd if the same object is conceived as both pramana and prameya. Vatsyayana, in this connection, gives a very lucid exposition of the nomenclature of pramana, prameya, pramata and pramiti. The atman (self, soul ) is called a prameya because of its being an object of knowledge, but it is also a pramata because of its being the subject exercising the function of knowing; the intellect qua the instrument of commition is a pramana, (while as an object of cognition it is a prameya) and it is simply a pramiti when it is exercising none of the functions of 'knowing' or 'being known' (atma tavad upalabdhivisaysayatvat prameya paripathitah, uplabdhau svatantryat pramata; buddhir upalabdhisadhanatvat pramanam, upalabdhivisayatvat prameyam; ubhayabhavat tu pramitih). The expression vibhajya vacaniyah is also found in the Bhasya on II. 1.19 There is thus unambiguously a trend of Nyaya thought, which takes the school a great way towards the non-absolutist approach of the Jainas. It is interesting to note in this connection that Udayana, in his Atmatattvaviveka (pp. 530-1 Bibliotheca Indica Calcutta, 1939), imagines a simpleton who sees, for the first time in his life, a tusker at the gate of a royal palace and conjectures; Is it a mass of darkness eating white radish, or a piece of cloud pouring out white cranes and roaring, or the proverbial benign friend waiting at the royal gate, or the shadow of what is lying down on the ground, and counters his conjectures by arguments which are equally fanciful; another simpleton makes appearance at this point and persuades him of the futility of all thought about the nature of things. Udayana identifies the Buddhist absolutists with these simpletons and rejects their speculations as pure imaginations unworthy of respectable treatment. One should neither go astray in imagination and wishful thinking, nor give up in despair all attempts at discovering the full truth from whatever partial glimpses of it one may be able to get. The Jaina philosopher is in perfect agreement with such trends of thought as are conductive to the advancement of knowledge and revelation of truth, and fully supports the realistic approach of Udayana to the problem of reality.

## 6. Umasvati, Siddhasena Divakara and Mallvadin, Jinabhadra and Kundakunda

We have been till now discussing the stages of evolution of the doctrine of anekānta in the Āgamas and its parallels in the literature and schools contemporaneous with them. Now we have arrived at the transition period when the Jaina thinkers were establishing contacts with their counterparts in the alien systems of thought and composing treatises in the Sanskrit language which was then the only powerful medium of communication between the intelligentsia. The Prakrit was also of course, along with the Apabhramsa, an important medium. But its influence was gradually waning, although Siddhasena Divākara's Sanmati and the works of Kundakunda and Jinabhadra, written in Prakrit in those days were monumental treatises of abiding value and profound interest.

6. (a). Umasvati Among Jaina authors of the period of transition, Umāsvāti stands first and foremost. His Tattvārthādhigamasutra with Bhāsya is a compendium of the Agamas, which leaves nothing of philosophical importance out of consideration. Its comprehensive thoroughness can be compared with that of the Buddhist Abhidharmakosa (with Bhasya) of Vasubandhu. In addition to giving a summary of the traditional lore, Umasvati gives a critical shape to the anekantavada through his exposition of the nayas, niksepas and the nature of the sat (a real), and dravya (substance). He also introduces the elements of saptabhangi in his own way which is reminiscent of the same in the Bhagavati Sutra mentioned above. Umasvati is not much concerned with the non-Jaina views. He raises the question whether the nayas are the proponents of alien philosophies or independent upholders of opposition, inspired by diverse opinions, and answers that they are only different estimates (literally, concepts derived from different angles of vision) of the object known (Bhasya, I.35 : kim ete tantrantariya vadina ahosvit svatantra eva codakapaksagrahino matibhedena vipradhavita iti. Atrocyate, naite tantrantariya napi svatantra matibhedena vipradhavitah, jneyasya tv arthasya' dhyavasayantarany etani). It is also asserted in this connection that there is no contradiction between them, just as there is none between cognitions of the object by different instruments different same

of knowledge, such as perception, inference, comparison and the words of a reliable person (yatha va partyaksanumanopamanaptavcanaih pramanaireko 'rthah pramiyate svavisayaniyamat, na ca ta vipratipattayo bhavanti tadvan nayavada iti). This is followed by an elaborate description of the nayas and their relationship with the epistemological system of early Jainism. Umasvati's definition of the sat (a real) as consisting of origination, cessation and continuity (V. 29: utpadavyayadhrauvya-yuktam sat) gives the fundamentals of anekantavada in a nutshell. The dravya (substance) is defined as 'what is possessed of qualities and modes' (V. 37 : guna-paryayavad dravyam), indicating the relation of identity-cum- difference between the substance and the modes (including qualities). The nitya (permanent) is defined as 'what does not lapse from being and would not do so at any time' (Bhāsya, I.30 : yet sato bhavan na vyeti na vyesyati tan nityam iti). All these concepts are brought by Umāsvāti (Bhāsya, I 31) under four heads - dravyāstika, matrkapadastika, utpannastika and paryayastika which appear to stand respectively for the view points of substance, categories of substance, the immediate present, and the past-cum-future modes. From the first view point, negation does not exist (asannama nasty eva dravyastikasya), because it takes not of only what is existent and positive in character. Negation appears with the classification of the substance into matrkapadas categories), and consiquently here we get both affirmation and negation, (sat and asat), as classification implies both affirmation (inclusion of lower categories under a higher category) as well as negation (mutual exclusion of the categories). The utpannastika, being concerned with the immediate present alone is also the negation of the past and the future and as such gives rise to the duality of affirmation and negation. Similarly, the paryayastika, which is the viewpoint of the past and the future, is the negation of the present, and as such gives rise to the same duality of affirmation and negation. In the last three cases we also get a third mode which cannot be described either as sat or asat (na vacyam sad iti, asad iti va). This is the third bhanga called 'indescribable'. Umasvati concludes this discussion with the statement-desadesena vikalpayitavyam iti- which may imply the remaining four bangas of the saptabhangi.

6. (b). Siddhasena Divākara: The application of the anekānta principle to ontological problems raised in the different school of philosophy was made, most probably, for the first time by Siddhasena. This was done by means of the nayas "Kapil's (Sankhya)

philosophy", says, he, "is a statement from the dravyāstika (substatial) standpoint, whereas the Buddha's is a variety of pure paryāyāstika (modal) one Kanāda composed his treatise from the standpoint of both (these nayas): nevertheless, that remained a false doctrine, as the views propounded therein, each arrogating exclusive validity to itself, are independent of each other. (Sanmati, III. 48-49). On the varieties of nayas and their relation to philosophical views Siddhasena says that the former are as many as there are ways of speech, and the later as many as there are nayas (III. 47):

jāvaiyā vayanavahā tāvaiyā ceva homti nayavāyā jāvaiyā nayavāyā tāvaiyā ceva parasamayā.

His distinction between vyanjanaparyaya and arthaparyaya also deserves notice. As soon as the substance is subjected to division, the sphere of modes starts functioning (III.29). Such modes are twofold-(1) vyanjana modes and artha modes. The former are expressible in words, while the latter are not. Thus an object is called 'man' so long as it continues to be so, though undergoing change every moment. Here 'man-hood' is a vyanjanaparyaya which is expressible by the word 'man', while the changes that occur in him every moment are arthaparyayas which cannot be expressed in words. An object thus is affable as well as ineflable (saviyappanivviyappam, 1.35). In Sanmati, I.35-40 Siddhasena enumerates the seven bhangas almost exactly in the fashion of the Bhagavati Sutra mentioned above. The full credit of interpreting the Agamas for a new generation and giving original material for fresh thinking goes to Siddhasena who acted as a link between the orthodox past and the progressive future. This is indeed the true function of the propounder of a faith according to Siddhasena himself. "The person who acts as a logician", says he, "in the domain of logic, and as a scripturist in the domain of scripture is a true protagonist of his faith; a person acting otherwise is an impostor".

jo heuväyapakkhammi heuo agame ya agamio. so sasamayaopannavao siddhamtavirahao anno..

6. (c). Mallavadin: The Dvadasaranayacakra of Mallavadin is an encyclopaedia of philosophy, where all schools of thought prevalent in those days are critically examined one by one and superseded by their rivals, thus making a complete circle with twelve spokes connecting the hub with the twelve sections of the rim, each section represnting particular doctrines taken up for discussion. The

doctrines discussed are linked to the traditional seven nayas in a novel plan of the wheel of twelve nayas, viz. (1) vidhih, (2) Vidher-vidhih, (3) vidhervidhiniyamam, (4) vidherniyamah, (5) vidhiniyamam, (6) vidhervidhiniyamasya vidhih (7) vidhiniyamasya vidhinyamam, (8) vidhiniyamasya niyamah (9) niyamah, (10) niyamasya vidhih, (11) niyamasya vidhiniyamam, and (12) niyamasya niyamah. The book starts with the commonsense popular view of things, represented by the first naya called vidhi (vidhivrttis tavad yathalokagraham eva vastu, p. 11). How does it concern us whether there is a cause, or an effect : who can make an end of debate on such issues (pp. 34-35)? Mallavadin here quotes Sanmati, I. 28, in support of his contention. The epistemological position of Dignaga is here criticized as going against the commonsense view of things. Vidhi stands for 'injunction' as in the Mimamsa school. It is only the injunction to do some thing that is valuable and also desirable (arthyo hi kriyaya evopadesah, p. 45). The second naya called vidhi-vidhi stands for the particulars in favour of the universal oneness. The absolutistic doctrines are consequently brought within the purview of this naya. The third naya literally means affirmation-cumnegation of the positive entity. The Sankhya doctrine of prakrti as subservient to purusa, and the doctrines of divine creator and the created world represent this naya. The fourth naya, viz., vidher niyamah appears to indicate the restriction of absolute freedom of both the purusa and the karman in the evolution of the worldly process. The other nayas similarly bring within their purview the doctrines that were prevalent in those days in order to evaluate their merits and demerits. About a dozen and a half doctrines are thus discussed and refuted in the treatise which brought for its author the encomium "anu Mallavadinam tarkikah" (all logicians are inferior to Mallavadin) from Hemacandra, the omniscient of the Kali age.

6. (d). Jinabhadra: The activity of Mallavadin was further carried by Jinabhadra who, in his Visesavasyaka-Bhasya, gave a critical account of the nayas based on his deep and extensive learning in the Agamas. Here he brings within purview the problems of the general and the particular, substance and modes, word and meaning, ultimate truth and practical truth (niscaya-naya and vyavahara-naya). His treatment of the problem of niksepa is thorough and penetrating. An evaluation of the non-Jaina philosophical views is also made by him in the section called ganadhara-vada and nihnavavada.

6. (e) Kundakunda: A new trend of thought was developed by Kundakunda in his Samayasara, although his Pancastikaya and Pravacanasara generally uphold the traditional positions. His treatment of the problems of dravya, guna, paryaya, and also utpada, vyaya, dhrauvya, is deep and critical. But in his Samayasara, Kundakunda develops a new idea which appears influenced by Yogacara idealism and also Vedantic absolutism. The soul is the cause of what is happening within itself and has no essential relationship with what is happening in the world outside. The reverse is also true. This cleavage between soul and matter is explained through niscaya-naya and vyavahara-naya, the former being the standpoint of truth, and the latter of untruth. The traditional interpretation of vyavahara-naya as the popular or practical viewpoint and of niscaya-naya as the factual or scientific standpoint is radically changed. Scholars have designated this new meaning of the two nayas as the 'mystic pattern' as distinguished from the traditional interpretation which they call the `non-mystic pattern'. The works of Kundakunda contain both these patterns, but the 'mystic pattern' is the predominant theme of the Samayasara. In the philosophy of Kundakunda thus the concept of anekanta acquires a new meaning in that a new vista is now opened up for the development of the concept of avaktavya (the third bhanga of the saptabhangi) into a mystic realization of the nature of truth in its fullness.

These great thinkers have now paved the way for the advent of the classical period which is the subject matter of the next section.

## 7. The Classical Period : Samantabhadra, Haribhadra, Akalanka, Vidyānanda and Others

The transition period was followed by a period of intense critical thinking when the Jaina logicians headed by Akalanka, composed treatises which were of lasting value in the field of logic and epistemology. Sarvarhasiddhi of Pūjyapāda Devanandi and the Āptamimamsā of Samantabhadra provided a firm ontological base to these thinkers who were responsible for the classical period. We here propose to give a brief account of the doctrine of anekānta as treated by some of these authors.

7. (a). Samantabhadra: The Aptamimamsa of Samantabhadra provides a fertile ground for the doctrine of anekanta to flourish. The essence of anekanta is envisaged as lying in the solution of the contradictory attributes of features exhibited by an ontological

doctrine, or an ethical principle, or an epistemological theory. Each one of the two members of pairs of contradictory attributes. Each one of the two members of pairs of contradictory attributes or features is critically judged with a view to exposing the difficulties that beset the concept, and then a synthesis of the two is offered. The Aptamimamsa opens with a vindication (verses 1-6) of the possiblity of the existence of the omnicient. In verse 8 it asserts that the ethics of good and bad deeds and the existence of life hereafter cannot be justified without accepting the principle of anekanta. The abolutistic conception of an unchanging soul is repugnant to the possibility of moral evolution heading to emancipation. The doctrine of pure affirmation (bhavaikanta) denies negation and consequently fails to explain the fact of diversity which is so glaring and patent (verse 9). The doctrine of pure negation or nihilism (abhavaikanta), on the other hand, will deprive the nihilist's arguments of their validity (verse 12). The critics of syadvada cannot again accept affirmation-cum-negation as the nature of the real in order to avoid these difficulties, because that would be tantamount to the acceptance of the doctrine of anekanta on their part. Nor is the position of absolute inexpressibility' (avacyataikanta) a tenable hypothesis, because in that case the proposition "the real is inexpressible" will be an illogical assertion on account of the absolutistic character of the inexpressibility (verse 13):

virodhān nobhyaikātmyam syādvāda-nyāya vidvisām.... avācyataikānte py uktir nāvācyam iti yujyate.

Our text (verses 14-16) then formulates a correct ontological position by asserting that a real is definitely existent from one viewpoint 'definitely non-existent' from another, 'definitely existent-cum-non-existent' from a third, and also definitely inexpressible' from a fourth viewpoint, though none of these viewpoints should be considered as absolute and exclusive; one should accept a real as (i) 'existent definitely' (sadeva) in the framework of its own substance, space, time and modes, and also as (ii) 'non-existent definitely' (asadeva) in the framework of alien substance, space, time and modes, because otherwise it would be impossible to determine the nature of the real; it should moreover be accepted as (iii) possessed of the dual nature of 'existence' and 'nonexistence' in succession, and also as (iv) 'inexpressible' on account of the failure of the linguistic device to express the pair of contradictory attributes simultaneously; the remaining three (5-7) bhangas are obtained by

combining the fourth with the first three in their proper context. Here the dialectic of sevenfold predication (saptabhangr) has been clearly defined by Samantabhadra by assigning the fourth position to the attribute of 'inexpressibility' instead of the third assigned to it in the *Bhagavati Sutra* and also by Sidhasena. The Aptamimamsa now explains the saptabhang of 'existence' and 'nonexistence' (verse 17-20). 'Existence' is necessarily concomitant, in the self same entity with its opposite viz. non-existence, being its adjunct (visesana counterpart), even as homogeneity is necessarily concomitant with heterogeneity (intention to assert difference); similarly, 'nonexistence' is necessarily concomitant, in the selfsame entity, with its opposite (viz. existence); being its adjunct (visesana, counterpart), even as heterogeneity is con-comitant with homogeneity (intention to assert identity):

astitvam pratisedhyenāvinābhāvyekadharimni visesanatvāt sadharmyam yathā bhedavivaksayā nāstitvam pratisedhyenāvinābhāvyekadharmini. viseanatvād vaidharmyam yathā bhedavivaksayā

An entity is moreover of the nature of positum as well as negatum (vidheya-pratisedhyātmā), exactly as the same attribute of the subject (minor term) of an inference may be a valid as well as an invalid probans in accordance with the nature of the probandum to be proved by it. This is the third bhanga of the Saptabhangi of 'existence' and 'nonexistence'. The remaining four bhangas are also to be understood in their proper perspectives. Samantabhadra now explains the nature of a real in the light of this anekanta dialectic. The real must be an entity which is not determined by any exclusive property or any absolute character. Only that which is undefined by a positive or a negative attribute exclusively is capable of exercising the causal efficiency which is the sole criterion of reality (verse 21: evam vidhi-nisedhabhyam anavasthitam arthakrt). The Buddist fluxist as well as the Vedantic monist are jointly criticized here as upholding ontological views, which, being truncated and partial, fail to explain the real in its comprehensivenes. Neither an absolutely static, nor a radically dynamic object is capable of exercising the causal efficiency in spite of all other conditions, external and internal, being fulfilled. Samantabhadra (verse 22) applies the anekanta dialectic in constructing the real as a totality of infinite number of attributes (dharmas), each of which represents the whole

entity relegating the others to the status of mere attributes of that entity:

dharme dharme 'nya evartho dharmino' nantadharminah. angitve nyatamantasya sesantanam tadangata.

He then gives a general instruction to his readers, proficient in the application of the nayas to follow the same method of saptabhangi to discuss the problems of 'one and many', and the like, that were prevalent in those days. In fact, he himself discusses the following additional problems in the text under review: identity and differences, permanence and flux, cause and effect, reason and scripture, free will and determinism, idealism & realism, bondage & emancipation.

- 7 (b). Haribhadra: The Anekāntajayapatākā is an important contribution of Haribhadra to the field of anekānta dialectic, which brings within its purview the problems of existence and nonexistence, permanence and flux, universal and particular, and describable and indescribable. Among the doctrines refuted in the treatise, ksanikavāda and vijnānavāda occupy a prominent position. All these refutation are made strictly from the standpoint of Jaina philosphy and sometimes they go to a depth hitherto unreached by his predecessors. The comparative outlook of Haribhadra enabled him to unflod the hidden potentialities of the anekānta principle and apply them in the interest of a comprehensive view of the problems, epistemological and ontological, that exercised the minds of those days.
- 7 (c). Akalanka: The Astasati (commentary on the Aptamim amsa) of Akalanka provides a most penetrating insight into the niceties of the doctrine of anekanta. His defence of the doctrine is unique and perhaps unsurpassed by any predecessor or successor. He unfolds the thoughts of Samantabhadra in a manner which is comparable to that of Dharmakirti in respect of Dignaga. The Ksanabhangavada of the Buddists as well as their vijnanavada are vehemently criteized by Akalanka. His contributions to the field of Jaina logic and epistemology are most oirignal and unique, and they set up a norm for the positerity to follow and emulate.
- 7 (d). Vidyananda: The Astasahasri (the subcommentary on the Astasati of Akalanka) of Vidyananda is perhaps the last word

on the doctrine of anekanta. His criticism of the non-Jaina schools is more realistic and thorough. He brings a number of new topics and school under the purview of his refutation. Vidyānanda's exposition of nayas & niksepas in his Tattvārthasloka-vārtika throws new light on these subjects.

Among the successors of Vidyananda, who made important contributions to the doctrine of anekanta, the following authors occupy a position of importance: Prabhacandra, Abhayadeva, Vadideva and Yasovijaya. The reader is referred to the accounts of the life and works of these authors given elsewhere in this encyclopaedia.

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जहाँ प्रमाद क्रिया नहीं कोई। निरविकलप अनुभौ पद सोई।।

परिग्रह त्याग जोग थिर तीनौं। करम बंध नहीं होय नवीनौं।।

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प्रगट मोख मारग मुख सौहैं।।

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दरब भाव गुन निरमल धारा। बोध विधान विविध विस्तारा।।

जिन्ह की सहज अवस्था ऐसी। तिन के हिरदै दुविधा कैसी।।

जे मुनि छपक श्रेणि चढ़ि धाए। ते केवलि भगवान कहाए।।

> पं. बनारसीदास कृत समयसार, नाटक — मोक्षद्वार, पृ. 239



Shri A. L. Sancheti a retired Railwayman with a stint in Electricity Industry, started writing as a hobby. He started with light humorous Essays and One Act Plays in English and Hindi. Shri Sancheti's publication of Kalidas' 'Meghdutam' with Translations in verse in 37 languages was included in the Guinness Book of World Records.

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