

# INDIAN CULTURE AND JAINISM

By  
Prof. KAMAL CHAND SOGANI



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# INDIAN CULTURE AND JAINISM

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on  
Indian Philosophy, Science and Culture  
to be held from  
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# **INDIAN CULTURE AND JAINISM**

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# INDIAN CULTURE AND JAINISM

Dr. Kamal Chand Sogani  
Former Professor of Philosophy

It is an acknowledged fact that Indian culture is the result of an interaction between two streams, Vedic and non-Vedic, Brāhmaṇa and Śramaṇa. The relationship of the Harappan to the Vedic civilization has remained a puzzle, nevertheless, recent records tend to favour their close relationship, though there exists a difference of opinion on the exact nature of this relationship. "How exactly Vedic and non-Vedic cultures were related is not clearly known, but there is no doubt that the two gradually fused in the post-Vedic age to form the classical culture of India<sup>1</sup>." It requires to be accepted that the dominant note of Indian culture is the dissemination of the everlasting ethico-spiritual values without any diversion. This has been practised by the great personalities of India "from the Vedic seers and the Śramaṇic sages to the medieval saints and modern savants<sup>2</sup>." Thus it is the ethico-spiritual truth which has been tenaciously held in Indian culture through all its vicissitudes as the essential and consistent tradition.

**Rṣabhanātha as non-Vedic and the founder of Jainism :** In consonance with the ethico-spiritual adherence of the Indian saints and sages, non-Vedic, Śramaṇic and Kṣatriya Jaina tradition of twenty-four Tīrthankaras headed by Rṣabhanātha or Ādinātha, the first Jaina Tīrthankara has been responsible for the rise and development of Jainism in the history of Indian culture. The symbol of Rṣabhanātha is 'bull'. This reminds us of the Mohenjodaro seals wherein the bull has played a prominent part in the cult of the Indus people. "A large number of seals have been found bearing the figure of a bull and it is an undeniable fact that such seals are far greater in number than those bearing the figures of other animals<sup>3</sup>." Along with the bull, the figure of the deity has been represented as naked and he has adopted Kāyotsarga (standing) meditative posture. The presence of bull in the large number of seals, the adoption of nudity and the Kāyotsarga meditative posture-all these seem to be sufficient to identify the figure on the seals as Rṣabhanātha, the first Tīrthankara of the Jainas. "Since in the seals from the Indus Valley we have the earliest



evidence of a yogic posture and since Yoga as a system of self-realisation is foreign to the earlier Vedic texts, are we to conclude that the Vedic people learnt about meditation and its technique from the Indus Valley people<sup>4</sup>."

On the basis of the Rṣabhanātha cult it may be said that Jainism represents the continuation of Śramaṇic culture which is as old as the Vedas so far as the literary evidence goes, though the archaeological evidence takes Śramaṇism far back to Harappan civilization, which is predominantly a yoga-based non-Vedic culture. According to Dr. G.C. Pande<sup>5</sup> "the anti-ritualistic tendency, within the Vedic fold, is itself due to the impact of an asceticism which antedates the Vedas. It is recognised that "some of the relics, recovered from the excavations at Mohen-jodaro and Harappā, are related to Śramaṇa or Jaina tradition. "The nude images in Kāyotsraga, i.e., the standing posture lost in meditation, closely resemble the Jaina images of the Kuśāna period. Kāyotsarga is generally supposed to belong to the Jaina tradition. There are some idols even in Padmāsana pose." "Even after the destruction of the Indus civilization, the straggling culture of the Śramaṇas, most probably going back to pre-Vedic times, continued even during the Vedic period as is indicated by some such terms as Vātarasanā, Muni, Yati, Śramaṇa, Kesi, Vrātya, Arhan and Śiśnadeva". "There can hardly be any doubt that the Muni was to the R̥gvedic culture an alien figure". "In the R̥gveda<sup>6</sup>, Arhan has been used for a Śramaṇa leader." "The mention of Śiśnadevas (naked gods) in the R̥gveda is also noteworthy<sup>7</sup>." All this speaks of Jainism as a pre-Vedic religion and Rṣabhanātha as its founder.

According to tradition, Rṣabhanātha founded the social order and family system, taught to mankind the cultivation of land, different arts and crafts, writing etc., improving the lot of his people. That is why the Indian tradition preserves the memory of Rṣabha and has been called in the Brāhmanical texts as an incarnation of god Viṣṇu and Bharata, a Mahāyogī. Owing to the importance of Rṣabha in the history of Indian culture, he is called Prajāpati, Mahādeva, Paśupatinātha, Brahmā etc. It will not be out of place to point out that the ancient Indian Script Brāhmī has been styled 'Brāhmī Script' after the name of his daughter, Brāhmī.

**Bhārata after Rṣabhanātha's son Bharata :** "All the main Purāṇas like the Viṣṇu, Agni, Markaṇḍeya, Brahmāṇḍa, Skanda, Liṅga Purāṇa, etc.

unanimously record that India came to be styled as Bhārata after Bharata Cakravartī, a supreme ruler and a great victor, the son and successor of the mighty and enlightened paramount monarch and the first Jaina Tīrthaṅkara Ādinātha or Ṛṣabhanātha of the solar dynasty<sup>8</sup>," although certain scholars erroneously associate India's name as Bhārata after Bharata, the son of Śakuntalā and Duṣyanta.

It may be noted here that attempts are being made to change tradition into history in the modern sense of the word. The historicity of Pārśva (877 B.C.) the 23rd Tīrthaṅkara has been established.<sup>9</sup> The predecessor of Pārśva is Ariṣṭanemi (Neminātha) the first cousin of Lord Kṛṣṇa<sup>10</sup>. The twenty first Tīrthaṅkara Nami of Mithilā in Videha seems to have given rise to the spiritualistic thought of the Upaniṣad."

**Discourses of Mahāvīra in Prākṛta and his first sermon at the advent of a Vedic Brahmin Scholar :** Mahāvīra (598 B.C.-527 B.C.) is the twenty-fourth Tīrthaṅkara, who attained omniscience (Kevalajñāna). Mahāvīra remained silent and did not deliver, according to Digambara tradition, any sermon for sixty-six days. At the advent of a renowned Vedic, Brahmin scholar, named Indrabhūti Gautama in the Samavaśaraṇa (religious assembly) Mahāvīra delivered his first sermon at the Vipulācala mountain outside the city of Rājagṛha, the capital of Magadha, on Saturday the 1st July 557 B.C.<sup>12</sup> This day is celebrated as the Vīraśāsana day and Indrabhūti Gautama was designated as the first Gaṇadhara (chief disciple) by Mahāvīra. Along with Indrabhūti Gautama his five hundred pupils joined the order of Mahāvīra. Gradually Mahāvīra initiated more Brahmin Vedic scholars into the ascetic order. It is of capital importance to note that Mahāvīra made use of Prākṛta for his discourses<sup>13</sup>, as a result of which the whole canonical literature in Prākṛta was prepared by the Gaṇadharas.

Now the question is why did Mahāvīra deliver his first sermon only at the advent of a Vedic Brahmin scholar ? My interpretation of the event is : Vedic scholar is a Prākṛta scholar, since the Vedas have been composed in Loka Bhāṣā (language of the masses) of that period. Pt. Kīśoridāsa Vājayaye tells us that the language of the Vedas is the first form of Prākṛta, though this underwent change in form in course of time and became the second stage of Prākṛta. This second stage was prevalent in a very large area and Mahāvīra's discourses were meant for all without

any distinction of cast and creed, classes and masses, so he chose Prākṛta for his deliverances. I have no hesitation to say that the mother tongue of even Pāṇini was Prākṛta. Since the eleven Gaṇadharas including Indrabhūti Gautama were Vedic Brāhmaṇa scholars they were well-versed in Prākṛta language. Mahāvīra gave them the most important task of Āgamic preparation. My contention is that just as the seeds of Laukika Saṃskṛta are inherent in the Vedic language, similarly the seeds of Prākṛta constructions may be easily discerned in the Vedic language. Thus the Vedic language is the precursor of Laukika Saṃskṛta as well as Prākṛta constructions. Thus to say that Prākṛta is derived from Laukika Saṃskṛta is an improper approach to the history of language development in India. I may, therefore, conclude by saying that the study of Vedic language will constitute an all-embracing foundation of Indian culture. Unfortunately India is missing this aspect of culture and it must be remembered that the study of language is basic to the study of any culture. This will open the way to Prākṛta and Apabhraṃśa studies and the study of regional languages. By virtue of this, the origin of national language, Hindi will be understood in a right perspective.

**Religion of Mahāvīra as Sarvodaya-Tīrtha :** It will not be idle to point out that after attaining supreme knowledge known as Kevalajñāna, Mahāvīra for full thirty years visited different parts of country especially the important centres in Eastern and Northern India and promulgated socio-spiritual values throughout. Owing to the magnetic personality of Mahāvīra and his metaphysical, ethical and spiritual teachings, number of kings, queens, princes, princesses, ministers and merchants accepted him as their teacher. Thus males and females of all casts and classes became the ardent followers of Mahāvīra, and a fourfold order of Sādhus (male ascetics), Sādhvīs (female ascetics), Śrāvakas (male householders) and Śrāvikās (female householders) came into existence. In view of the all-embracing character of Mahāvīra's principles the Jaina Ācārya Samantabhadra, as early as second century A.D. called the religion of Mahāvīra a 'Sarvodaya' Tīrtha<sup>14</sup>, which term is so commonly used now-a-days after Gandhiji. Thus Mahāvīra is one of those few towering personalities who fought for individual liberty in the context of social life. He revolted against the socio-religious exploitation and oppression of man and introduced vigorous innovations in the then existing social

law and order. He did not confine himself to individual upliftment, but he dedicated himself to the development of a new creative social order for the healthiest orientation of the individual. Though he was a man of contemplative values, yet social values got his fullest attention. Those who regard Mahāvīra only as an apostle of spiritual message do great injustice to him. In fact, he serves as an illustration both of spiritual realisation and social reconstruction.

Mahāvīra attained Nirvāṇa at Pāvā in Bihāra at the age of 72 on Tuesday the 15th October 527 B.C. This day is being celebrated as the Dīpāvalī festival (festival of lamps) throughout India. Besides, Mahāvīra's Nirvāṇa day marks the beginning of Vīra Nirvāṇa Saṁvat. This Saṁvat is the oldest Saṁvat followed in India.

**Unprecedented contributions of Jainism to Indian Culture :** I take this opportunity to enumerate and discuss in brief the unprecedented contributions which have been made by Jainism to Indian culture, by virtue of which this culture has been enriched and adorned.

1. Classification of empirical selves as the basis of socio-spiritual principle of Ahimsā and the dissemination of the doctrine of Aparigraha.
2. Inclusion of the notion of Paryāya (modification or change) in the definition of Substance and its spiritual implication.
3. Theory of Metaphysico-axiological Anekānta along with the doctrine of Naya (view-point).
4. Device of Syādvāda as the key to the pointed communicability of knowledge.
5. Doctrine of Karma as an explanation of the cognitive, conative and affective differences existing in the world at large.
6. Mystical journey of the self from darkness to light, from slumberiness to perfect spiritual awakening.
7. Composite Sādhana of Tri-ratna (Samyagdarśana, Samyagjñāna and Samyaccāritra) leading to emancipation. (Mokṣa).
8. According religious freedom to women and down-trodden people.
9. Propounding the philosophy of vegetarianism and the philosophy of fighting defensive wars.

10. Accepting Sallekhānā as the spiritual welcome to death without any fear and perturbation.

**1. Classification of Jīvas (empirical selves) as the basis of socio-spiritual principle of Ahimsā and the dissemination of the doctrine of Aparigraha**

The doctrine of Ahimsā is the be-all and end-all of the Jinist way of life and living. The oldest Jaina Āgama Āyāro remarkably pronounces that none of the living beings ought to be killed, ought to be ruled, ought to be enslaved or possessed, ought to be distressed and ought to be put to disquiet. ( सव्वे पाणा ण हंतव्वा, ण अज्जावेतव्वा, ण परिघेत्तव्वा, ण परितावेयव्वा, ण उद्देयव्वा )<sup>15</sup> The socio-political organisations and the capitalistic set up can easily derive inspiration from this ethico-social statement. Thus the Āyāro (Ācārāṅga) conclusively pronounces that after understanding the importance of kindness to beings, the enlightened person should preach, disseminate and applaud it at all places in East-West and North-South directions. ( दयं लोगस्स जाणित्ता पाईणं, पडीणं, दाहिणं उदीणं आइक्खे विभए किट्ठे वेदवी )<sup>16</sup> The Praśnavyākaraṇa Sūtra designates social Ahimsā as kindness, ( दया ) security ( रक्षा ) salutariness ( कल्लाण ) fearlessness ( अभय ) and so on.<sup>17</sup>

The Ācārāṅga gives us certain arguments to renounce Himsā.

- (i) **Socio-political argument against Himsā** : The Ācārāṅga condemns Himsā by saying that its operation is without any stop, cessation and discontinuance and it goes on increasing to the extent possible with the political consequence that the race of armaments becomes unarrestable and continues to grow without any check. In contradistinction to this it eulogizes Ahimsā by saying that its observance is total and not piece-meal, with the result that the armament race discontinues and comes to a stop. ( अत्थि सत्थं परेण परं, णत्थि असत्थं परेण परं )<sup>18</sup>
- (ii) **Psychological Argument against Himsā** : After comprehending and beholding the significance of peacefulness of beings, one should renounce Himsā, inasmuch as Himsā causes suffering to beings and human suffering caused by theft, hoarding, falsehood, slavery, economic exploitation, social oppression, curtailment of legitimate freedoms and the like is a great mental disturbance, is dreadful and

is associated with unbearable pain and affliction. Since life is dear to all beings, pleasures are desirable, pain is undesirable for them, beings ought not to be killed, ruled, possessed, distressed and so on ( णिञ्झाइत्ता पडिलेहिता पत्तेयं परिणिव्वाणं सव्वेसिं पाणाणं अस्सातं अपरिणिव्वाणं महब्भयं दुक्खं ) ( सव्वे पाणा सुहसाता दुक्खपडिक्कूला । सव्वेसिं जीवितं पियं )<sup>19</sup>

It will not be idle to point out that the talk of Ahimsā is not possible without a world of living beings. Social Ahimsā begins with the awareness of the 'other'. Like one's own existence, it recognises the existence of other beings. In fact, to negate the existence of other beings is tantamount to negating one's own existence. Since one's own existence can not be negated, the existence of other beings also can not be negated. Thus there exists the universe of beings in general and that of human beings in particular. ( णेव सयं लोगं अब्भाइक्खेज्जा, णेव अत्ताणं अब्भाइक्खेज्जा । जे लोगं अब्भाइक्खति )<sup>19</sup>

The Jaina Āgama classifies living beings (Jīvas) into five kinds, namely, one-sensed to five-sensed beings.<sup>21</sup> The minimum number of Prāṇas possessed by the empirical self is four (one sense, one Bala, life-limit and breathing), and the maximum number is ten (five senses, three Balas, life-limit, and breathing). The lowest in the grade of existence are the one-sensed Jīvas which possess only the sense of touch and they have only the Bala of body, and besides they hold life-limit and breathing. These one-sensed Jīvas admit of five-fold classification<sup>22</sup>; namely, the earth-bodied (Pṛthivīkāyika) water-bodied (Jala Kāyika) fire-bodied (Agnikāyika) air-bodied (Vāyukāyika) and lastly, vegetable-bodied (Vanaspatikāyika) souls.

The two-sensed Jīvas possess six Prāṇas, i.e., in addition to the four Prāṇas of one-sensed souls, they have two Prāṇas more; namely, the sense of taste, and the Bala of speech; the three-sensed souls have the sense of smell additionally; the four-sensed souls have the sense of colour besides the above; and lastly, the five-sensed souls which are mindless are endowed with the sense of hearing in addition; and those with mind possess all the ten Prāṇas. Thus the number of Prāṇas possessed by one-sensed to five-sensed souls is four, six, seven, eight, nine and ten respectively. This classification of Jīvas into five kinds is used for the measurement of the degree of Ahimsā. The more the senses the more the

evolved consciousness. As for example, two-sensed Jīvas are more evolved than the one-sensed beings, five sensed beings are more evolved than the one, two, three and four-sensed beings. Thus Ahimsā will be directly proportionate to the Ahimsā of the beings (Jīvas) classified.

**Spiritual Perspective of Ahimsā :** We have dwelt upon Ahimsā as a social value. This view regards Ahimsā as 'other' oriented and is concerned with the progress and development of the 'other'. The Puruṣārthasiddhupāya moves in a different direction when it unambiguously expresses that non-emergence of attachment, aversion etc. on the surface of self is Ahimsā (अप्रादुर्भावः खलु रागादिनां भवत्यहिंसेति).<sup>23</sup> This pronouncement has a deep inward reference and regards Ahimsā as a spiritual value. This method of dealing with Ahimsā obliges us to peep into one's own inner life, so that attachment and aversion along with their ramifications like anger, pride, deceit and greed are completely got rid of. The Praśnavyākaraṇa Sūtra designates Ahimsā as Nirvāṇa (निष्वाण), Samādhi (समाही) Supreme tranquillity (संती), happiness (पमोअ), super satisfaction (तित्ती) and purity (पविता) and so on<sup>24</sup>. In other words, we may say that even the slightest fall from complete self-realisation is to be regarded as Himsā. Thus Himsā commences with the appearance of passions on the ground of self.

The Ācārṅga gives us spiritual argument to renounce Himsā.

**Spiritual Argument against Himsā :** Since all the selves are transcendently alike, killing the other is killing one's own self, ruling the other is ruling one's own self, enslaving the other is enslaving one's own self, distressing the other is distressing one's own self, and disquieting the other is disquieting one's own self. By reason of this Himsā of all the living beings has been abandoned by those desirous of self-realisation (तुमं सि णाम तं चेव जं हंतव्वं ति मण्णसि, तुमं सि णाम तं चेव जं अज्जावेतव्वं ति मण्णसि, तुमं सि णाम तं चेव जं परितावेतव्वं ति मण्णसि, तुमं सि णाम तं चंव जं परिघेतव्वं ति मण्णसि, एवं तं चेव जं उद्देतव्वं ति मण्णसि।).<sup>25</sup>

**Dissemination of the doctrine of Aparigraha** <sup>26</sup> : Mahāvīra was well aware of the fact that economic inequality and the hoarding of essential commodities very much disturb social life and living. These acts lead to the exploitation and enslavement of man. Owing to this, life in society is endangered. Consequently, Mahāvīra pronounced that the remedy for

the ill of economic inequality is Aparigraha. The method of Aparigraha tells us that one should keep with one self that which is necessary for one's living and the rest should be returned to society for its well-being. Limit of wealth and essential commodities are indispensable for the development of healthy social life. In a way wealth is the basis of our social structure and if its flow is obstructed because of its accumulation in few hands, large segments of society will remain undeveloped. The hoarding of essential commodities creates a situation of social scarcity which perils social life. In order to resist such inhuman tendency, Mahāvīra incessantly endeavoured to establish the social value of Aparigraha.

## **2. Inclusion of the notion of Paryāya (modification or change) in the definition of Substance and its spiritual implication**

**Definition of Substance (Dravya) :** In consonance with the perspective adopted by the Jainas in their metaphysical speculation, substance is that which exists or that which is characterised by simultaneous origination, destruction and persistence, or that which is the substratum of attributes (Guṇa) and modes (Paryāya)<sup>27</sup>. Permanence signifies persistence of substance along with attributes, and change refers to fluctuating modes along with the emergence of the new modes and the disappearance of the old ones at one and the same time. To illustrate, gold as a substance exists with its modifications and qualities. Now after making an ornament, gold as a substance is existent along with its attributes and what changes is the mode. Thus existence which is inseparably bound up with substance (gold) accompanied by its attributes and modes necessitates the production of a new form, the cessation of the old one, and continuation of gold as such simultaneously<sup>28</sup>. In other words, the denial of the different aspects of the Jaina view of substance will lead us either to the Buddhist philosophy of universal change which disregards the underlying permanent being, or to the Vedantic monism which declares the accompanying change as appearance or illusory.

**Substance (Dravya) and modification (Paryaya) :** The notion of Paryāya is peculiarly Jaina<sup>29</sup>. In conformity with the nature of substance as permanence in change, Paryāya alludes to the changing aspect of a thing. Every quality changes its state every moment; and this mode of being is called Paryāya which is incessantly transforming itself into the



next, though the quality as such is never abrogated. It is on this account alleged that substance is in a state of perpetual flux. However incessant and infinite the transformations may be, the underlying substantiality and permanency can never part with existence. Substance and Paryāya are not to be distinguished like two different things, for it is substance through qualities which because of its flowing nature attains the qualification of Paryāyī. Substance and modes are neither exclusively identical nor exclusively different, but the relation is one of identity-in-difference. Thus origination and destruction are applicable to Paryāyas, and persistence to qualities along with substance. Thus there is no substance (Dravya) without modification, and modification is inconceivable without substance<sup>30</sup>. Hence permanence is not the denial of change, but includes it as its necessary aspect.

### **Spiritual implication of Paryāya : Svabhāva Paryāya and Vibhāva Paryāya**

Kundakunda, the great philosopher of the 1st Century A.D. discusses the spiritual implication of Paryāyas (modifications) of self. According to him, the self, as an ontologically underived fact, is one of the six substances subsisting independently of anything else. Consciousness is the essential quality of the self. It manifests itself at the mundane stage of existence in auspicious and inauspicious psychical modifications. Whenever the auspicious mode of kindness originates, inauspicious mode of cruelty ceases and the quality of consciousness continues simultaneously. Thus self as a substance exists with its modifications and qualities.

Kundakunda speaks of essential modifications (Svabhāva Paryāyas) and non-essential modifications (Vibhāva Paryāyas) and accepts that the empirical self has been associated with the non-essential modifications (Vibhāva Paryāyas) and accepts that the empirical self has been associated with the non-essential modifications (Vibhāva Paryāyas) since an indeterminable past, thereby it has identified itself with attachment and aversion<sup>31</sup>. We may point out in passing that the transcendental self occupies itself with essential modifications (Svabhāva Paryāyas) and goes beyond the quality of attachment and aversion and is the doer of detached actions and the enjoyer of pure knowledge and bliss. The empirical self is potentially transcendental, though this transcendental state of existence is not actualised at present; hence the distinction is

incontrovertible. The wordly human beings have identified themselves with the non-essential modifications (Vibhāva Paryāyas) from beginningless past. Kundakunda, therefore, draws our attention to the essential modifications (Svabhāva Paryāyas) of self. He advises us to relinquish the working of Vibhāva Paryāyas after turning to Svabhāva Paryāyas of self. No doubt we are in the empirical form of existence from beginningless past, but his theory of Svabhāva Paryāya reminds us of our spiritual magnificence and glory. The doctrine of Svabhāva Paryāya does not assert that the self is at present perfect but simply affirms that the self ought to attain the height illumined by it. It has the force of 'ought' and not of 'is', but the force is valid for empirical selves having Vibhāva-Paryāyas. Kundakunda regards the attainment of Svabhāva Paryāya as the attainment of knowledge-consciousness (Jñāna Cetanā) which is the full-fledged and legitimate manifestation of consciousness<sup>32</sup>. The Arhat or Siddha state is the state of knowledge-consciousness, the state of omniscience and bliss<sup>33</sup>.

### 3. Theory of Metaphysico-axiological Anekānta along with the Doctrine of Naya – (view-point)

**Metaphysical Anekānta :** It is incontrovertible that metaphysics deals with the problem of reality or substance. For Jaina thinkers, reality is constituted of apparent contradictions. So its one dimensional exposition is not possible. It is an inalienable complex of permanence and change, existence and non-existence, oneness and manyness, universality and particularity etc.

Because of this complexity, reality or substance is styled 'Anekāntic'. It is thus multi-dimensional possessing antagonistic dimensions of permanence and change, one and many etc. These antagonistic dimensions are infinite in number, of which we know only a few of them. Thus the Jaina philosopher differs from all absolutists in their approach to the unfoldment of the inner nature of reality. The Jaina advocates change to be as much ontologically real as permanence. Being implies becoming and vice versa. It may be said "if the Upaniṣadic thinkers found the immutable reality behind the world of phenomena and plurality, and the Buddha denounced everything as fleeting, Mahavira found no contradiction between permanence and change, and was free from all absolutism." While discussing the nature of substance we have

already said that permanence signifies persistence of substance along with attributes, and change refers to fluctuating modes along with the emergence of the new modes and the disappearance of the old ones at one and the same time.

**(i) Metaphysical Anekānta and the Classification of Substance : (Plurality, Duality and Unity)**

Jainism resolves the whole of the universe of being into two everlasting, un-created, co-existing, but independent categories of Jīva and Ajīva. The Ajīva is further classified into Pudgala (matter), Dharma (principle of motion), Adharma (principle of rest), Ākāśa (space) and Kāla (time). Hence reality is dualistic as well as pluralistic. But, according to the Jaina, plurality, considered from the point of view of one existence, entails unity also. According to Kundakunda, in spite of the unique characteristics possessed by the different substances, existence has been regarded as an all-comprising characteristic of reality which ends all distinctions<sup>34</sup>. Samantabhadra also endorses this view by affirming that in view of the conception of one universal existence all are one, but from the point of view of substances distinctions arise.<sup>35</sup> In his Saptabhaṅgī-taraṅgiṇī Vimaladāsa concludes that both the postulation of existential identity and the articulation of differences from the stand-point of different substances are logically necessary and justifiable<sup>36</sup>. Thus Jainism gives credence to the recognition of existential oneness but not exclusively, since it is always bound up with plurality. This is quite consistent with the Anekāntātmaka view of reality propounded by the Jaina philosopher. Hence unity, duality, and plurality-all are inseparably and inevitably involved in the structure of reality. This is the Anekāntic view of reality.

**(ii) Knowledge of Anekāntic reality (Pramāṇa and Naya)**

According to Jainism reality or substance is cognized by Pramāṇa and Naya<sup>37</sup>. Pramāṇa refers to the grasping of reality in its wholeness, while Naya points to an aspect of infinitely-phased reality illumined by Pramāṇa, thus the latter takes into consideration only a fragment of the totality<sup>38</sup>. A substance embellishes itself with apparent antagonisms. The emphasis on the one and the cancellation of the other would irresistibly lead us to the biased

estimation and Ekantic view of reality. Pramāṇa assimilates all the characteristics at once without any contradiction and animosity between one characteristic and the other, for instance, between one and many, existent and non-existent, etc. Of the unfathomable characteristics, Naya chooses one at one moment, but keeps in view the other characteristics also. "Though the Jaina thinker has made critical estimation of the philosophical assumptions of other schools of thought, they paid proper respect to them and accept their truth-value on the basis of different Nayas<sup>39</sup>." We can thus say that both Pramāṇa and Naya are essential for the proper understanding of the nature of reality. Reality being the respository of infinite attributes, the apprehension of it from a particular angle of vision, i.e., Naya, which is objectively given and not subjectively contemplated, does not exhaust the whole of the multiphased reality.

We may point out here that corresponding to the infinite antagonistic characteristics, there are infinite Nayas. But summarily speaking, all the Nayas from the metaphysical point of view can be summed up into two kinds, namely, Dravyārthika Naya and Paryāyārthika Naya. These two Nayas can very well expound the nature of reality, or substance. Dravyārthika Naya refers to the permanent aspect of a substance and Paryāyārthika Naya refers to the changing aspect of a substance.

### (iii) Axiological Anekānta

For the proper intelligibility of the Anekāntic reality, Jaina Ācāryas have given us two Nayas, namely Dravyārthika Naya and Paryāyārthika Naya corresponding to the permanent and changing aspects of reality. This type of comprehension yields intellectual satisfaction, yet it does not show us the way to spiritual growth, satisfaction and self-realisation. Axiological consciousness is very much different from descriptive consciousness produced by metaphysical curiosity of the human mind. So the Jaina Ācāryas have propounded two axiological Nayas, namely Niścaya and Vyavahāra for properly evaluating the manifested and unmanifested Paryāyas of self. Thus we have axiological Anekānta and the metaphysical Anekānta.

(iv) **Meaning of two axiological Nayas<sup>40</sup> :**

The Nīścaya Naya grasps the soul in its undefiled state of existence in contradistinction to the Vyavahāra Naya which describes the self as bound, impure and the like. No doubt, we are in the defiled form of existence from beginningless past, but the Nīścaya Naya reminds us of our spiritual magnificence and glory. It prompts the sullied self to behold its spiritual heritage. It endeavours to infuse and instill into our minds the imperativeness of Śuddha Bhāvas after abundantly showing us the empirical and evanescent character of Śubha and Aśubha Bhāvas that bind the soul to mundane existence. It does not assert that the soul is at present perfect but simply affirms that the self ought to attain the height illuminated by it. It has the force of 'ought' and not of 'is', but this force is valid for empirical selves. Nīścaya Naya points to the potentiality of the empirical self to become pure and enjoy its unalloyed status.

Briefly, we may say that to make Anekāntic reality intelligible from the metaphysical perspective, Dravyārthika and Paryāyārthika Nayas are necessary and to make an axiological assessment of Anekāntic reality from the spiritual perspective, Nīścaya and Vyavahāra Nayas can not be dispensed with.

**4. Device of Syādvāda as the key to the pointed communicability of knowledge**

The significant fact about knowledge is its communicability. When the knowledge is for one's own self, the question of communicability can be dispensed with; but when it is for the other, the question needs serious consideration. Communicability is accomplished through properly worded propositions and formulation of propositions is dependent on the content of knowledge. If there is discordance between the content of knowledge and formulation of propositions, serious misunderstandings are bound to arise. Syādvāda is the linguistic device to represent without any omission and distortion the content of knowledge. Thus in a way Syādvāda and knowledge become the obverse and the converse of the same coin.

The Jaina thinkers propound that the object has infinite antagonistic characteristics – some known, some in the process of being discovered

and many as yet unknown. This is known as the doctrine of Anekāntavāda. Syādvāda is the method of communicating the manifold characteristics of a thing to the other. Thus Syādvāda is the expression of Anekāntavāda in language. If Anekāntavāda is the mode of cognition, Syādvāda is the mode of expression.

The significant point to be comprehended in regard to Anekāntavāda is that every characteristic of a multiphased thing is maintaining its identity through the existence of its opposite as its aspect<sup>41</sup>. In fact, a thing can not be the same thing without the negation of other things in it. For example, a colour can not remain a colour without the negation of other characteristics like taste, smell etc. in it. Thus non-existence is as much an essential aspect of the real as existence is. Negative propositions can not be asserted without accepting non-existence as an element in the constitution of the real. Similarly, the characteristics of one and many, permanence and change, generality and particularity are reconciled in a thing without any incongruity. Thus when the Jinist is faced with the problem of expressing the complex content of knowledge in language in a way which can communicate to the other the knowledge as such, he had to devise the method of Syādvāda.

The word 'Syāt' when added to a proposition is indicative of the presence of multiple characteristics in a thing in addition to the characteristic referred to in the proposition under consideration. In the proposition 'Syāt Ghāṭa is colourful', the word 'Syāt' implies that the subject Ghāṭa is a manifold of attributes, of which the attribute of being colourful referred to in the proposition is there in the Ghāṭa as a matter of fact. This should not be understood, as it is generally done, to mean that the existence of colour in the Ghāṭa is doubtful. In other words, certainty of colour along with the manifoldness of characteristics is indicated by the word 'Syāt.' **Thus Syādvāda is the custodian of clarity, certainty and unambiguity in the field of philosophy. It is by no means the doctrine of doubt and uncertainty.**

### **Saptabhaṅgīvāda (Doctrine of seven-fold propositions)<sup>42</sup>**

Although an existent is possessed of infinite attributes, yet the knowing of it is not a simple affair. The question is : what is it to know a thing ? and how many propositions are requisite to express the content of knowledge ? The conviction of the Jaina is that the seven distinct

propositions, neither more nor less are needed to express the content of knowledge in regard to an existent. Let us now illustrate the doctrine of seven-fold proposition by taking an example of the attribute 'existence' in respect of pen.

1. The first proposition is : Syat pen exists. This means that the existence of pen is contextual, the context being its own Dravya (substance), Kṣetra (space), Kāla (time) and Bhāva (state).

2. The second proposition is : Syāt pen does not exist. It states the non-existence of pen in respect of other Dravya, Kṣetra, Kāla and Bhāva. Thus it strengthens the first proposition rather than cancel it. The pen is pen only because it is not not-pen. Thus both existence and non-existence are co-present in the pen without any contradiction. According to the Jaina, non-existence is as much constitutive of the nature of thing as existence.

3. The third proposition is : Syāt pen exists and does not exist.

4. The fourth proposition is : Syāt pen is inexpressible. In this proposition the two attributes of existence and non-existence instead of being asserted successively as in the third proposition, are asserted simultaneously. Since words are incapable of expressing this apprehension of pen, the pen is inexpressible.

5. Syāt pen exists and is inexpressible.

6. Syāt pen does not exist and is inexpressible.

7. Syāt pen exists, and does not exist and is inexpressible.

All these propositions, according to the Jaina, represent a new aspect of the real.

## 5. Doctrine of Karma as an explanation of the cognitive, conative and affective differences existing in the world at large.

The empirical selves differ from one another in respect of cognition, conation and affection etc. What is the cause of this difference ? How to account for these perceptible distinctions among empirical selves ? The answer of the Jaina is that it is the **beginningless material subtle principle known as Karma** that is responsible for the cause of differences in the empirical selves. This Karma has been exercising its limiting and

crippling influence on the empirical conscious principles from the beginningless past. This material subtle principle is known as Dravya-karma, and its psychical counterpart in terms of Rāga and Dveṣa is called Bhāva-Karma.

Karmas are of varied nature, but the fundamental kinds of Karma are eight in number<sup>43</sup>-namely.

- (1) Knowledge-obscuring, (Jñānāvaraṇīya-Karma)
- (2) Intuition-obscuring, (Darśanāvaraṇīya-Karma)
- (3) Feeling-producing (Vedanīya-Karma)
- (4) Delusion-producing, (Mohanīya-Karma)
- (5) Longevity-determining, (Āyu-Karma)
- (6) Body-making (Nāma-Karma)
- (7) Status-determining (Gotra-Karma)
- (8) Obstruction-generating (Antarāya-Karma)

(1) Just as the curtain obstructs the knowledge of things inside the room, so also the knowledge-obscuring Karma obstructs the expression of knowledge. (2) Just as a door keeper does not allow persons to meet the king etc. so also the intuition-obscuring Karma does not allow apprehension of things. (3) Just as on licking honey from the sharp edge of a sword, the person enjoys honey as well as suffers pain, so also the feeling-producing Karma produces pleasure and pain in man. (4) Just as wine stupefies a person, so also the delusion-producing Karma perverts the person. (5) Just as wooden fetters stop the movement of a person, so also the longevity-determining Karma obliges the soul to stay in a particular body. (6) Just as the painter produces different pictures, so also the body-making Karma makes different bodies. (7) Just as a potter makes earthen pots of different sizes, so also the status-determining Karma determines status in society. (8) Just as a treasurer generates obstructions in giving money etc. to others, so also the obstruction-generating Karma causes handicaps in charity, in gains and in self-power.

It is no doubt true that Karmas bind the self to mundane existence. Now the question that arises is this : How the self is bound by Karmas ? What are the causes that create Karmic bondage in the self ? The answer



of the Jaina is that it is actions (mental, bodily and vocal) polluted by passions that cause empirical bondage to the self<sup>44</sup>. The passion-free actions do not bring about any mundane bondage whatsoever. When there are no passions, there is no bondage (Bandha). It is passions that mar the spiritual career of an aspirant.

#### **6. Mystical journey of the self from darkness to light, from slumberiness to perfect spiritual awakening**

The equivalent expressions in Jainism for the word 'mysticism' are : Śuddhopayoga<sup>45</sup>, Arhat and Siddha<sup>46</sup> state, Paṇḍita-Paṇḍita Maraṇa<sup>47</sup> Paramātmānhood<sup>48</sup>, Ātmasamāhita state<sup>49</sup>, Samatva<sup>51</sup>, Parādr̥ṣṭi<sup>52</sup>, Ahimsā<sup>53</sup> etc. All these expressions convey identical meaning of realising the transcendental self. The traditional definition of Jaina mysticism may be stated thus : Mysticism consists in the attainment of Arhathood or Siddha-hood through the medium of Saṃyagdarśana (spiritual awakening) Saṃyagjñāna (value knowledge), and Saṃyakcāritra (ethico-spiritual conduct) after dispelling Mithyādarśana (spiritual perversion), Mithyājñāna (perverted Value knowledge), and Mithyācāritra (perverted conduct)<sup>54</sup>. Kundakunda (1st cent A.D.) records departure from this terminology when he says : Mysticism consists in realising the Paramātmān (transcendental self), through the Antarātmān (internal self) after renouncing the Bahirātmān (external self)<sup>55</sup>. Thus we may say that the Paramātmān is the true goal of the mystic quest. The whole mystic journey may be put as follows : (1) Awakening of the self, (2) Purgation, (3) Illumination, (4) Dark-night of the soul, and (5) Transcendental life. The Jaina tradition deals with the mystic journey under the fourteen stages of spiritual evolution, technically known as Guṇasthānas. However, these stages may be subsumed under the above heads in the following way :<sup>56</sup>.

1. Dark-period of the self prior to its awakening :  
Mithyātva Guṇasthāna (First)

In this Guṇasthāna the empirical souls remain in a perpetual state of spiritual ignorance. The soul staying in this Guṇasthāna identifies itself with bodily colour, physical frame, sex, cast, creed, family, friends and wealth. The consequence is that it is constantly obsessed with the fear of self-annihilation on the annihilation on the body and the like and is tormented even by the thought of death.

1. Awakening of the self-Aviratasamyagdr̥ṣṭi Guṇasthāna (Fourth)  
Fall from awakening : (a) Sāsādana Guṇasthāna (Second)  
(b) Miśra Guṇasthāna (Third)

The soul in this Guṇasthāna considers his own self as his genuine abode regarding the outward physical dwelling places as artificial. He renounces all identification with the animate and inanimate objects of the world and properly weighs them in the balance of his discriminative knowledge. He is the only person who has acquired the right of Mokṣa.

Fall from awakening : If the spiritual awakening is due to the total annihilation of spiritual ignorance the self has thrown over all the chances of its fall to the lower stages. But if the spiritual awakening is consequent upon the suppression of spiritual ignorance, the self either falls to the lower stages or remains in the same stage with the emergence of certain defects ordinarily incognisable.

3. Purgation : (a) Viratāvirata Guṇasthāna (Fifth)  
(b) Pramattavirata Guṇasthāna (Sixth)

After dispelling the dense and intense darkness caused by spiritual ignorance, the passionate and ardent longing of the awakened self is to purge the defects of conduct which now stands between it and the transcendental self. In the fifth Guṇasthāna, the aspirant who is a householder is incapable of making himself free from all Himsā root and branch. In consequence, he adopts the five partial vows (Aṇuvratas) along with the seven Śīlavratas in order to sustain the central virtue of Ahimsā as far as possible. This shows that the householder's life is a mixture of virtue and vice, which obstructs the purgative way pursued by the mystic. Hence the aspirant, being motivated by certain incentives to spiritual life, (Anuprekṣās) gradually renounces the householder's type of living, becomes a saint in order to negate Himsā to the last degree. In consequence, the saint observes five Mahāvratas, and practises internal and external austerities with special attention to meditation, devotion, and Svādhyāya. This stage may be regarded as the terminus of purgative way.

4. Illumination : (a) Apramattavirata Guṇasthāna (Seventh)  
(b) Apūrvakaraṇa Guṇasthāna (Eighth)  
(c) Anivṛttikaraṇa Guṇasthāna (Ninth)

- (d) Sukṣmasāmparāya Guṇasthāna (Tenth)
- (e) Upaśāntakaṣāya Guṇasthāna (Eleventh)
- (f) Kṣīṇakaṣāya Guṇasthāna (Twelfth)

These Guṇasthānas from the seventh to the twelfth are the meditational stages or the stages of illumination and ecstasy. By the time the aspirant reaches the seventh Guṇasthāna, he has developed a power of spiritual attention, of self-merging and of gazing into the ground of the soul. It is through the aid of deep meditation that the mystic now pursues the higher path. In consequence, he arrives at the eighth and the ninth stages. In the tenth Guṇasthāna there is only subtle greed that can disturb the soul. The soul suppresses even this subtle greed in the eleventh Guṇasthāna. If the self follows the process of annihilation instead of suppression it rises directly from the tenth to the twelfth Guṇasthāna.

5. Dark-night of the soul post-illumination : Fall to the first or the fourth Guṇasthāna.

Owing to the suppressed passions gaining strength, the illuminated consciousness of the eleventh Guṇasthāna falls to the lowest stage or to the fourth stage. The consequence is that the ecstatic awareness of the transcendental self gets negated and an overwhelming sense of darkness envelops the mystic.

6. Transcendental life : (a) Sayogakevalī Guṇasthāna (Thirteenth)  
(b) Ayogakevalī Guṇasthāna (Fourteenth)

The slumbering and the unawakened soul, after passing through the stages of spiritual awakening, moral and intellectual preparation, now arrives at the sublime destination by dint of ascending the rungs of meditational ladder. In the thirteenth stage the soul possesses dispassionate activities and develops omniscience. It is a state of Jivana-Mukta, a supermental state of existence and an example of divine life upon earth. In the fourteenth stage the soul annuls all activities, but preserves omniscience and other characteristics. After this, disembodied liberation results (Videha Mukti). The self in these two Guṇasthānas bears the title of 'Arhat' and after this, the title of 'Siddha.' This state of Siddha is beyond all Guṇasthānas.

It may be noted here that the self in these two Guṇasthānas is called Paramātman. This perfected mystic is established in truth in all directions.

He experiences bliss, which is supersensuous, unique, infinite, and interminable. He has transcended the dualities of friends and foes, pleasure and pain, praise and censure, life and death, sand and gold, attachment and aversion. The supreme mystical experience is ineffable and transcends all the similies of the world. It is a movement from darkness to light and slumberiness to perfect spiritual awakening.

#### **7. Composite Sāadhanā of Tri-ratna (Samyagdarśana, Samyagjñāna and Samyaccāritra) leading to emancipation (Mokṣa)<sup>57</sup>**

Jainism regards Mokṣa (emancipation) as the highest objective of human life and for the attainment of which it has prescribed the composite Sāadhanā of Tri-ratna known as Samyagdarśana (spiritual awakening), Samyagjñāna (value-knowledge) and Samyaccāritra (ethico-spiritual conduct). Jainism regards spiritual awakening (Samyagdarśana) as the beginning of the spiritual pilgrimage, and it is the foundation of the magnificent edifice of liberation<sup>58</sup>. Spiritual perversion acts as a barricade to soul's true life. So spiritual awakening is to be attained, which in turn will make knowledge and conduct conducive to the attainment of Mokṣa<sup>59</sup>. Even performing very severe austerities, persons devoid of spiritual awakening do not attain spiritual wisdom even in thousands and crores of years.

Value knowledge is acquired through spiritual awakening. The spiritually awakened self considers his own self as his genuine abode and regards the outward dwelling places as artificial. He renounces all identification with the animate and inanimate objects of the world, and properly weighs them in the balance of his awakened spirit. Thus he develops a unique attitude towards himself and the world around him. The person having value knowledge becomes free from wordly attachment. Knowledge becomes the cause of spiritual unfoldment only after spiritual awakening is kindled and stirred up.

As regards ethico-spiritual conduct (Samyaccāritra), Jainism recognizes that the person who is devoid of all attachments and who is engrossed in the self apprehends and experiences the self in its basic nature. He should devote his energies to meditation on the self, perform devotion to Arhat and Siddha and engage himself in Svādhyāya of ethico-spiritual literature along with the performance of other spiritual exercises. Before taking up these spiritual practices, he resorts to moral

discipline in the form of Aṇuvratas and Mahāvratas. It may be noted here that Mahāvīra gave utmost importance to the practice of Dhyāna, since it is directly related to the actualization of the divine potentialities.

#### **8. According religious freedom to women and down-trodden people**

Mahāvīra gave complete religious freedom to women. They were allowed to accept the life of asceticism like men. Mahāvīra himself initiated Candanā into the ascetic order. In the Saṃgha of Mahāvīra 36000 Sadhvīs were following religious observances. We hear of large number of women in the history of Jainas who distinguished themselves as teachers and preachers. "The followers of Jaina religion have been divided into four categories, viz., Sadhus, Sadhvīs, Śravakas and Śravikās. Sadhvīs are female ascetics who follow the five great vows in a very strict manner. This shows that complete freedom was given to women to enter the ascetic order. Female sex was no bar to the practice of asceticism. The Jaina Ācāryas were extremely sympathetic in their attitude to women and admitted them freely into their order, no matter whether the candidates for admission were royal consorts, members of the aristocracy, and women belonging to the common run of society<sup>60</sup>."

Religious freedom given to women enhanced their prestige in society. They were imparted education like men." The first Tīrthaṅkara, Ṛṣabhadeva realised the utmost importance of imparting education to females and advised his two young daughters, Brāhmī and Sundarī that "only when you would adorn yourself with education, your life would be fruitful, because just as a learned man is held in high esteem by educated persons, a learned lady also occupies the highest position in the female world. Both the girls were first initiated to writing by their father and later on with the help of teachers they studied all branches of knowledge to such an extent that they could be regarded as incarnations of Sarasvatī, the Goddess of Learning<sup>61</sup>." The greatest name among Jaina Women in Kannada Literature was Kāntī who, along with Abhinava Pampa, was one of the gems that adorned the Court of Hoyasala King Ballāla (A.D. 1100-1106). She was redoubtable orator and a poet who completed the unfinished poems of Abhinava Pampa in the open court of that ruler. Similarly, a Jaina lady Avvaiyāra, the Venerable Matron, was one of the most admired amongst the Tamil poets<sup>62</sup>."

In times of need women did rise to the occasion and held important positions in the political sphere from the very beginning." In the first quarter of the 10th century A.D. figures a remarkable Jaina woman administrator, Jakkiyabbe, and it is stated that she was skilled in ability for good government, and protected the Nagarakhaṇḍa 70 (a name of a place). It is recorded that a Jaina lady Saviyabbe accompanied her husband on horse-back to the battle-field and fell fighting in the battle of Bagiyr<sup>63</sup>. "It appears from Epigraphia Carnatica that the office of Nāḍagaṇḍa, an important rural official, was held by a Jaina woman. An inscription dated A.D. 918 shows that a Jaina widow was a Nāḍagaṇḍa and was distinguished for the skill and ability of her management. It states that though a woman, she well protected her charge with pride in her own heroic bravery. In the 16th century A.D. when the Jaina queen Bhairavadevī, while ruling over the kingdom of Gerosoppe, was attacked by the neighbouring Śaiva Saradāra, she faced the enemy bravely and defeated him in the battle<sup>64</sup>."

As the full religious freedom was allowed to females, widows could devote their time for their spiritual upliftment and thus carve a respectable position for them in their family and in the minds of people in general.

Mahāvīra based the fourfold division of society on activities and not on birth. He accorded full freedom to one and all including women and down-trodden people to perform religious practices and admitted them into the order of ascetics<sup>65</sup>. Thus "the doors of Jainism were thrown open to all and equal opportunity was given to everybody to practise religion according to his capacity. Those who followed religion as house-holders were known as Śrāvakas and Śrāvikās and those who observed it fully by leaving their houses were called as Sādhus and Sadhvīs<sup>66</sup>." The Uttarādhyayana says that Harikeśa who was born in a family of untouchables attained saintly character owing to the performance of austerities. Good conduct and not caste is the object of reverence. Merit is the basis of caste and the pride of caste destroys right living<sup>67</sup>.

It is significant to point out that Mahāvīra's social mind exhorted that Ahimsā consists in recognising the dignity of man irrespective of caste, colour and creed. Man is man and should be recognised as such without any hesitation. The dignity of man is sacred and it is our duty to honour

this dignity. Every individual, whether man or woman, should enjoy religious freedom without any distinction. A non-violent society can not subscribe to class exploitation and social oppression of man. Mahāvīra bestowed social prestige upon the down-trodden individuals. This led to the development of self-respect in them. Thus he showed that no man or woman should be deprived of availing himself of the opportunities of socio-spiritual advancement.

#### **9. Propounding the philosophy of vegetarianism, and the philosophy of fighting defensive wars**

The term *Himsā* may be defined as the committing of injury to the *Dravya-Prāṇas* and the *Bhāva-Prāṇas* through the operation of intense-passion-infected *Yoga* (activity of mind, body, and speech). Suicide, homicide and killing of any other life whatsoever aptly sum up the nature of *Himsā*, inasmuch as these villainous actions are rendered conceivable only when the *Dravya-Prāṇas* and the *Bhāva-Prāṇas* pertaining to oneself and to others are injured. The minimum number of *Dravya-Prāṇas* has been considered to be four and the maximum has been known to be ten; and the *Bhāva-Prāṇas* are the very attributes of *Jīva*. The amount of injury will thus be commensurate with the number of *Prāṇas* injured at a particular time and occasion<sup>68</sup>.

*Himsā* is of two kinds, namely, intentional and non-intentional. The intentional perpetrator of *Himsā* engages himself in the commitment of the acts of *Himsā* by his own mind, speech and action; provokes others to commit them; and endorses such acts of others. Besides, *Himsā* which is unavoidably committed by defending oneself from one's foes is denominated as non-intentional defensive *Himsā*. This leads us to the philosophy of fighting defensive wars<sup>69</sup>.

Now the householder is incapable of turning away completely from *Himsā*; hence he should keep himself away from the deliberate commission of *Himsā* of the two-sensed to five-sensed beings. The commitment of *Himsā* in adopting defensive contrivances, can not be counteracted by him. Thus he has to commit intentional injury to one-sensed *Jīvas*, namely, the vegetable-bodied, the air-bodied, the fire-bodied etc; and non-intentional injury in fighting defensive wars. Even in the realm of one-sensed *Jīvas* and in the realm of fighting defensive

wars he is required to confine his operations in such a way as may affect the life and existence of a very limited number of Jīvas. In these two provinces the point to be noted is that of alleviating the amount of injury that is apt to be caused and not that of total relinquishment which is not possible without jeopardizing the survival of man. The hard fact to be noted is that man is subject to Himsā by the very condition of his existence. Yet instead of aggravating the natural weight of Himsā by falling foul upon one another and by our cruel treatment of the animal and vegetable kingdoms, we should endeavour to alleviate this general curse, to the extent to which we are capable of doing, by conforming ourselves to the sacred injunctions enjoined by Jaina spiritual teachers<sup>70</sup>. Vegetarianism is therefore prescribed. It limits us to the unavoidable injury caused to only one-sensed-Jivas. This is the philosophy of vegetarianism propounded by Jainism.

#### **10. Accepting Sallekhanā as the spiritual welcome to death without any fear and perturbation<sup>71</sup>**

Sallekhanā implies the enervation of external body and internal passions in a legitimate way by the gradual removal of the causes of their nourishment, so that one may renounce the present body with a view to having a new bodily modification. Sallekhanā is performed on the occasion when the time of natural death has been known in all probability. No doubt the body which is the medium of upliftment of the soul is to be properly nourished and cared for and the diseases are to be seriously met with without any retreat. But if the body refuses to respond to our earnest endeavours, we should not falter to forsake it in the interest of saving the peace of mind. Thus if one is encountered with the termination of duration of the present life one should resort to the performance of the process of Sallekhanā, which is not other than the spiritual welcome to death. This is not yielding to death, but a way of meeting the challenge of death undauntedly and adequately. "Self-restraint, study, austerities, worship, and charity – all become useless if the mind is not pure at the last hour of life, just as the training of a king who has learnt the use of weapons for twelve years, becomes useless if he faints on the battle-field." The person performing Sallekhanā should observe self-control, and then fix his mind in the Ātman, when the vital forces depart from the body. The process of Sallekhanā must needs be distinguished from



suicide. Sallekhanā is undertaken only when the inevitability of death is a matter of undisputed certainty, while suicide may be committed at any time in the life under the spell of emotional disturbance or passionate attitude of mind.

The person performing Sallekhanā should make his earnest request to the members of his family and others around him to pardon him for the vicious deeds committed by him to affect them wittingly and unwittingly. He should also forgive them from the bottom of his heart for being troubled by them on certain occasions. Nourishment is to be renounced gradually, so that mental disturbance may be avoided. The persistence of equanimous mental state is the prime necessity. For this the person should devoted himself to meditation (Dhyāna) and bid far-well to his body. It will not be out of place to mention that Ācārya Vinobā Bhāve adopted the method of Sallekhanā in order to renounce the body with equanimity of mind.

**It is important to note that there are other factors contributed by Jainism for the enrichment of Indian culture.**

1. Jaina Art

2. Jaina Literature

1. **Jaina Art** : At the outset, it may be noted that Jainism does not subscribe to the philosophy of 'Art for Art's sake'. Jaina Ācāryas have always exhibited their concern for the ethico-spiritual development of man. In conformity with this view, art must give ethico-spiritual message to mankind. This means that for jainism art is purposive and the purpose is to inspire people to translate into action the ideals of life and living. Thus Jaina Art has been essentially religious with ethical predominance, but this did not obstruct the manifestation of aesthetic consciousness of an artist dedicated to the Jaina values of life. Jaina art expresses itself in diverse forms, important of which are **caves, temples, pillars, towers and paintings.**

Jainas built cave dwellings for monks, so that they may get secluded places for their Sādhana. A large number of rock-cut caves has been indentified in the Udayagiri and Khandagiri Hills in Orissa (2nd Cent. B.C.) the picturesqueness of their forms, the character of their sculptures and architectural details combined with their great antiquity, render

them one of the most important groups of caves in India<sup>72</sup>." The other caves are found at Jūnāgadhā in Gujarāta (2nd Cent. B.C.), Rājagiri in Bihāra (1st Cent. A.D.) Udayagiri in Madhyapradeśa, (4th cent. A.D.), Candragiri at Śravaṇabelagolā in Mysore, (4th. Cent. B.C.), at Ellora and at Usmānābāda in Mahārāṣṭra (5th Cent. A.D.) and Sittanavāsala in Tamilnāḍu (3rd Cent. B.C.)<sup>73</sup>. "By far the most interesting cave-temples of the Jainas, from the artistic point of view, are, however, the Indrasabhā and Jagannātha-sabhā groups at Ellora. According to Percy Brown, "No other temple at Ellora is so complete in its arrangements or so finished in its workmanship as the upper storey of the Indrasabhā"<sup>74</sup>."

It is of capital importance to note that since Jaina religion regards the construction of temples as an auspicious act, Jainas have constructed a large number of temples throughout India. The two temple complexes, known as the Delavādā temples at Mt. Ābū and built in the 11th and 12th centuries A.D., by the minister of the kings of Gujarāta are regarded as the minor wonders of the world<sup>75</sup>." Henry Cousens wrote, "The amount of beautiful ornamenta detail spread over these temples in the minutely carved decoration of ceilings, pillars, doorways, panels and niches, is simply marvellous"<sup>76</sup>,"

Again the Jaina temple at Rāṇakapura in Mevāda (1440 A.D.) is the most complicated and extensive Jaina temple in India<sup>77</sup>." Fergusson remarks that "no two pillars in the whole building are exactly alike - the grace with which they are arranged, the tasteful admixture of domes of different heights with flat ceilings, and the mode in which the light is introduced, combine to produce an excellent effect"<sup>78</sup>." The other temples of such superb character are the temples of : Pārśvanātha at Khajarāho in Bundelakhanda (11 cent. A.D.), the temple at Lakkunḍī in Karnāṭaka (12th cent. A.D.), The Jinanāthapura temple near Śravaṇabelagola in Mysore (12th cent. A.D.) and Hosa Bastī at Mūdabidri in South Kanara (14th cent. A.D.)<sup>79</sup>).

Besides, the grouping together of temples into what may be called "Cities of temples" is a peculiarity which the Jainas have practised to a greater extent than the followers of any other religion in India<sup>80</sup>." "Such notable temple-cities are found, among other places, at Śatruñjaya or Pālitaṇā and Giranāra in Gujarāta, at Sammeda Śikhara in Bihāra, at Sonāgiri in Bundelakhanda, at Muktāgiri in Mahārāṣṭra, at Kunthalgiri

in the Deccan, at Śravaṇabelagola in Mysore and at Mūḍabidri in South Kanara<sup>81</sup>."

Another remarkable contribution of the Jainas to the whole of Indian art, is the free standing pillars found in front of almost every Jaina temple in South India<sup>82</sup>. There are more than twenty such pillars in the district of south Kanara alone. Nothing can surpass the stately grace of these beautiful pillars. During the past one hundred years numerous such pillars have been erected in different parts of the country<sup>83</sup>. The Jainas generally call these pillars Mānastambhas<sup>84</sup>. Apart from pillars, a tower known as Kīrtistambha in Cittoda, Rājasthāna was constructed in 12th cent. A.D. and it was dedicated to Ādīnātha<sup>85</sup>.

It may be noted here that "the most distinctive contribution of Jainism to art was in the realm of icon-making. Innumerable Jaina images made of stone, metal including gold, silver and bronze, wood, terracotta, and even precious stones, are available<sup>86</sup>." On the basis of the Hāthīgumphā inscription (2nd cent. B.C.) of Khāravela, the history of Jaina iconography takes us back at least to the 4th cent. B.C.

The Mathurā School of Art speaks of the development of Jaina icons from the 1st cent. B.C., to 12th cent. A.D. Statues of Tīrthaṅkara were made by Jainas in good number. In the Mathurā School "Ādīnātha or Rṣabhanātha was shown with hair falling on his shoulders and Parśvanātha had a snake canopy over his head and 22nd Tīrthaṅkara Neminātha was presented flanked by Balarāma and Kṛṣṇa<sup>87</sup>." The Image of Sarasvatī is found at Mathurā (132 A.D.). This is the earliest statue of Sarasvatī known to us. Gradually it assumed many forms<sup>88</sup>. This shows that Sarasvatī was worshipped in Jaina tradition. Undoubtedly the most remarkable of the Jaina statues is the statue of Bāhubali situated at Śravaṇabelagola in Mysore (constructed in 983 A.D. by Cāmunḍarāya and it is 56½ Ft. in Height) It is the largest free standing statue in Asia<sup>89</sup>.

Painting on walls, palm-leaves and paper : The earliest example of wall paintings is found in Sittanavāsala cave in Tamilnāḍu in the 7th. cent. A.D. In the 10th. and 11th cent. A.D. the temple of Tirumalāi presents beautiful wall paintings<sup>90</sup>. After 11th cent. A.D. paintings on palm-leaves began. The palm-leaves paintings are found at Muḍabidri in the South and at Pātaṇa (Gujarāta) in the North<sup>91</sup>. In London is preserved

the Kalpasūtra which is the earliest example of paper painting (1427 A.D.)<sup>92</sup>. Paintings on cloth and wood are preserved in Jaina Śāstra Bhandāras of various places.

It is of capital importance to note that Jainas have carefully maintained manuscript libraries throughout India. These libraries possess not only Jaina literature but preserve also the non-Jaina literary works. In Rājasthāna, Madhyapradeśa, Gujarāta, Karnāṭaka and Mahāraṣṭra, a large number of manuscript libraries preserving vast and varied literature, both religious and secular have been maintained.

**Jaina Literature :** According to Jainism a Tīrthaṅkara, along with self-realisation, propagates socio-spiritual values for the benefit of mankind. His deliverances form the canonical (Āgamic) literature of the Jainas. Mahavira, the twenty-fourth Tīrthaṅkara preached in the language of the masses which was known as Prākṛta. Thus the Jaina Āgamas (canons) are in Prākṛta. These Āgamas form the 'Holy Scriptures of the Jainas'. These cover a wide variety of subjects. It is of capital importance to note that the Jaina Ācāryas continued to compose works in Prākṛta up to 13th cent. A.D. namely, the Āgamic commentaries, the metaphysico-spiritual works of Kundakunda, logical works of Siddhasena and Devasena, Tiloyapaṇṇati of Yativṛṣabha, Trilokasāra of Nemicandra, Brhatsaṅgrahaṇī of Candrasuri, Vicārasāra Prakaraṇa of Pradyumnasūri, Bhagavatī Ārādhana of Śivārya, Mūlācāra of Vaṭṭakera, Pravacanasāroddhāra of Nemicandra, Sāvayapaṇṇatti, Yogaśataka and Dhurtākhyāna of Haribhadra, Kattigeyāṇuvekkhā of Svamikumāra Paumacāriya of Vimalasuri, Caupannamahāpurisa-Cariya of Śilāṅkācārya etc<sup>93</sup>.

There are numerous Cāritras in Prākṛta which describe the life of individual Tīrthaṅkaras such as Ṛṣabha, Śāntinātha, Neminātha, Pārśva and Mahāvīra. Jainas own abundant narrative literature in Prākṛta. Vasudeva-Hindī of Saṁghadāsagaṇi, Samarāicca-kahā of Haribhadra, Kuvalāyamāla of Uddyotanasūri and many Kathā-kośas have been composed by the Jainas<sup>94</sup>. All this shows that Jainas have to their credit voluminous Prākṛta literature, but unfortunately the study of Prākṛta language has practically disappeared from India. What will be its consequence is a matter of great concern for the custodians of Indian culture.

Apart from the vast Prākṛta literature Jaina authors adopted various languages such as Apabhraṁśa, Kannaḍa and Tamil for their compositions. "The credit of inaugurating an Augustan age in the Apabhraṁśa, Tamil and Kannaḍa literature unquestionably goes to the Jainas<sup>95</sup>."

Apabhraṁśa which enjoyed the credit of being the national language of Northern India for a very long time has been nourished by Jaina authors. From the 6th Cent. A.D. to 15th Cent. A.D. the cultivators of Apabhraṁśa language were Jainas<sup>96</sup>. Svayambhū (8th Cent. A.D.) Puṣpadanta (10th Cent. A.D.), Dhanapāla (10th Cent. A.D.), Vīra (11th Cent. A.D.), Nayanandi (11th Cent. A.D.), Kanakāmara (11th Cent. A.D.), Hemacandra (12th Cent. A.D.), Harideva (15th Cent. A.D.), Raidhu (15th cent A.D.) etc.<sup>97</sup> are the immortal literary figures of India. Joindu, Muni Rāmasiṁgha, Devasena etc. are the prominent ethico-spiritual writers who have been recognised as the precursors of Kabir, Tulasī and other mystic poet-saints of India<sup>98</sup>. It will not be amiss to point out that the national language, Hindi owes a great deal to Apabhraṁśa. Hindi has inherited all its literary forms from Apabhraṁśa. The regional languages such as Sindhī, Punjabī, Marāṭhī, Gujarātī, Rājasthānī, Bihārī, Uḍiyā, Baṅgalī, Asamī and the like have grown from the soil of Apabhraṁśa language and literature<sup>99</sup>.

As regards Jaina literature in Tamil, "it is not a mere accident that the best literature, known as the Saṅgama literature, of the ancient Tamil country was the creation of the Jaina scholars." "The two great works, Kural and Nālaḍiyār are the compositions of Jaina authors<sup>100</sup>. Of the five major Kāvya, the three, namely, Jīvaka Cintāmaṇi, Śilappadikāram and Valaiyāpati are by Jaina writers<sup>101</sup>. Jīvaka Cintāmaṇi is the greatest existing Tamil literary monument<sup>102</sup>." Besides, all the five minor Kāvya were also composed by Jaina authors<sup>103</sup>. Tolkāppiyam, the earliest Tamil grammar, Nannūl, the most popular grammar in Tamil language and the works on Tamil lexicography-all these were written by Jaina authors<sup>104</sup>. We may conclude by saying that Jainism prevailed in the South from before the Saṅgama period (350. BC to 20 A.D.) of Tamil literary history.

Regarding the Kannaḍa language, we may say, "The Jainas have undoubtedly been the foremost cultivators of the Kannaḍa language

from the inception of its literary history which is traced back to the 4th-5th century A.D. By the end of the 10th century, they had made it a well established literary language<sup>105</sup>." Professor R. Narsimhachari observes, "The earliest cultivators of the language were Jainas. The oldest works of any extent and value that have come down to us are all from the pen of the Jainas<sup>106</sup>."

Jaina authors in Kannada are far numerous than in Tamil. To name only a few, we have, Pampa, Ponna, Ranna, Guṇavarma Nāgacandra, Nayasena, Nāgavarma, Aggala, Nemicaṇḍra, Janna and Madhura, authors whose works are admired as excellent specimens of poetic composition. "Besides Kāvya written by Jaina authors we have numerous works by them dealing with subjects such as grammar, medicine, veterinary science, cookery and so forth. Altogether the number of Jaina authors in Kannada is nearly two hundred<sup>107</sup>."

In addition to the Prākṛta, Apabhraṃśa, Kannada and Tamil literature Jainas started writing in Saṃskṛta also as early as 1st cent. A.D. The Tattvārthasūtra of Umāsvāti is the compendium of Jainism in Saṃskṛta. Pūjyapāda (5th cent A.D.) Akalaṅka (8th cent. A.D.) Vidyānandi (9th cent A.D.) Siddhasenagaṇi (8th cent A.D.) wrote commentaries on it. Works on Jaina logic have been written from 2nd cent to 15th Cent. A.D. Some of the great logicians are Siddhasena, Samantabhadra, Akalaṅka, Vidyānandi, Haribhadra, Māṇikyanandi, Hemacandra, Prabhācandra, Vāḍidevasūri, Malliṣeṇa, Vimaladāsa and Yaśovijaya. Saṃskṛta literature has also been enriched by Jaina Purāṇas, Mahākāvya, devotional literature, grammar, Campukāvya and large number of ethico-spiritual works. Besides, Jaina scholars wrote treatises on politics, mathematics, lexicon, poetics, medicine, astronomy, geography and astrology. Jainas recognized the genius of Kālidāsa, so much so that the Jaina writer Mallinātha wrote commentaries on the works of Kālidāsa and thus paid homage to this great luminary of Saṃskṛta literature<sup>109</sup>.

In conclusion we may say that in the field of socio-spiritual values, logico-metaphysical pronouncements, diverse Indian languages and meaningful artistic, scientific and secular consciousness, Jainism has enormously contributed to Indian Culture.

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