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JAIN

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OURSELVES

*dasakappabbabahārā nijjūdhā jeṇa navamapubbāo
bandāmi bhaddabāhum tam apacchimasayalasuyanāṇi*
—*Rṣimaṇḍala Sūtra*

I bow to the last of the *Srutakevalis* who have extracted
Daśakalpa and *Vyavahāra* from the ninth *Pūrva*.

Elsewhere in this issue we have printed a speech by Major-General P. S. Lama, Royal Consulate General, Nepal, delivered on the occasion of this year's Mahavira Jayanti Celebration. His speech reminds us of the great Bhadrabahu, last of the *śrutakevalis* and illustrious author of the celebrated *Kalpa Sūtra*, who, according to the *Svetāmbara* Jaina tradition, migrated to Nepal during the reign of the Nandas and did not come back from there. As he was the last to retain in memory the fourteen *Pūrvas* which were the sacred words of the great master Mahavira, Sthulabhadra, one of his disciples, went to Nepal to acquire this

sacred and rare knowledge from him. Sthulabhadra acquired the knowledge of the thirteen *Pūrvas*, except the last one entitled *Dr̥ṣṭivāda*, and on the basis of this knowledge codified the sacred words in eleven *Āṅgas* at the Council of Pataliputra which met under his chairmanship. This tradition of the *Svetāmbara* Jainas about his going to Nepal is, however, not accepted by the *Digambara* Jainas according to whom during the reign of Candragupta Maurya, Bhadrabahu, in anticipation of a twelve-year famine, led an exodus of Jaina monks to the South where he died. We have no intention to open a controversy here on this score but purely as an academic exercise it may be of interest to check, if possible, the incident as current in the *Svetāmbara* tradition from the Nepalese literature as to whether there is any reference to this therein ; and if any Nepalese scholar throws decisive light on this, that will not only set at rest the present cleavage between the two traditions as current among the Jainas but will forge a fresh link between India and Nepal, with its roots going several centuries before the Christian era.

There is another very interesting item of which there is mention at many places in the Jaina literature. This is about the *ratna-kambala* (jewel-blanket) whose mechanism kept one cool in summer and warm in winter. Now, this *ratna-kambala* was always imported into India from Nepal and it was so costly that even a monarch like Srenika (Bimbisara) of Magadha found it hard to purchase even one piece. But at that time in India, there were many merchant-princes, richer than even the kings, and in Srenika's own capital there was one who bought thirty-two pieces at a time. It will be of interest again to check, if possible, from the old Nepalese literature if there is any analogous reference to this curious item therein. If any scholar from India or Nepal can throw further light on these topics, we shall be happy to publish their contribution in our Journal.



*A Party of Dancers and Musicians
Panels from Jaina Temple, Mt. Abu*

BOOK REVIEW

JAIN SAHITYA-KA BRHAD ITIHAS (A Comprehensive History of Jaina Literature in Hindi), Vol. III. *Āgamic byākhyāen* : Mohanlal Mehta : P. V. Research Institute, Varanasi : Pages 8+548 : Price Rs. 15.00.

This is the third volume of an encyclopaedic work on the Jaina canonical literature of which the earlier volumes had already been reviewed in somewhat disproportionate detail in these columns. As the sub-title to the volume indicates, its preoccupation is with the diverse *Āgamic* interpretations, notably *niryuktis*, *bhāṣyas*, *cūrṇis* and *tīkāś*. While the text provides details on each, the readability of the book is immensely enhanced by an exclusive and learned introduction by the author on the entire field of auxiliary sacred literature of the Jainas. Excluded from this is an equally vast literature in languages other than Prakrit and Sanskrit and perhaps that will be presented between separate covers in future.

The older a religion and its canonical texts, the more the need to use auxiliary literature to understand them. The volume and variety of the latter, let alone other evidences, would support the claim of Jainism as being the oldest religion of the land. Its earliest commentaries are written in the same language, Prakrit, which is the expression of the *Āgamic* texts. But later, when the Brahmanical scholarship came to exist in this land and some of their leading luminaries were even attracted within the fold of Jainism, an auxiliary literature in Sanskrit made its appearance. The use of Sanskrit is therefore posterior to Prakrit and may be, if the reviewer is not really venturing to propound a new theory, Sanskrit (coming as it does from the word '*sanskāra*') is itself a refinement and hence a progeny (?) of Prakrit. But that is just a deviation.

The auxiliary literature considered in this volume, as indicated above, runs into four lines. Of these the *niryuktis* occupy the first place and their preoccupation is with technical terms in the *Āgamic* texts whose technicality must have enhanced with time. The interpretation is given in Prakrit verse and the methodology used is one of providing all possible meanings and then indicating the most appropriate one. In view of the non-availability of *niryukti* by any other savant, Bhadrabahu (II) holds a virtual monopoly as a *niryuktikāra* having written on the ten *Āgamas* (of which eight are extant), and is therefore the most helpful bridge with the past. But with the further passage of time even these *niryuktis* must have acquired a certain technicality in themselves needing additional keys to their inner significance and portions of the *Āgamic* texts which were too apparent to the *niryuktikāras* to be taken care of must in themselves have become obscure. So a new line of auxiliary literature was developed entitled *bhāṣyas*, again in Prakrit verse, which threw light partly on the *niryuktis* and partly on the untackled portions of the *Āgamas*. The monopoly now gives way to a duopoly, two writers Jinabhadra Gani and Sanghadasa Gani now flourishing, each having a couple of *bhāṣyas* to his credit. To the former we owe the *Viśeṣāvaśyaka-bhāṣya* and the *Itakalpa-bhāṣya* and to the latter the *Vṛhadkalpa-laghubhāṣya* and the *Pañcakalpa-mahābhāṣya*. There might have been other *bhāṣyakāras* but unfortunately they are lost to us.

More complete interpretation of the *Āgamic* texts are, however, contained in the last two categories of auxiliary literature, viz., *cūrṇis* and *tīkāś*, the former being written in Prakrit or dominantly in Prakrit with Sanskrit admixture and the latter making exclusive use of Sanskrit. As with the passage of time, the obscurity of the original texts had increased, more comprehensive interpretative literature had become a necessity, first in Prakrit and later in Sanskrit, as key to the former.

The *cūrṇis* and *tīkās* are, however, not restricted to the *Āgamic* texts ; they have also covered the post-*Āgamic* literature. Besides, they contain many independent lines providing us useful window to such diverse subjects as *ācāra*, *darśana*, *karma*, *jñāna*, *pramāṇa*, *yoga*, even civics, politics, geography, sociology, psychology, and sex. In fact, the *cūrṇis* and *tīkās* contain such independent treasure of knowledge that it will be doing them less than justice to view them as mere note-books. In fact some of the Jaina *tīkākāras* were great encyclopaedists in whose works the past knowledge attained a synthesis and then these opened new grounds. Among the *cūrṇi* writers the most celebrated name is that of Jinadasa Gani Mahattara who is the author of at least eight of them. Some of the *cūrṇis* follow the *niryuktis* while others follow the *Āgamic* texts. Only a few follow both. Among the Sanskrit *tīkākāras*, the earliest name is that of Acarya Jinabhadra Gani who was simultaneously a writer of *cūrṇi* and *bhāṣya*, and hence who could be placed in any one of the three categories. Among those who may be mentioned exclusively as *tīkākāras*, the more celebrated names are Haribhadra Suri, Silankacarya, Vadi-vetala Santi Suri, Abhayadeva Suri, Malayagiri and Maladhari Hemacandra. A more complete list of available names would simply be formidable. Needless to mention many names are lost. It is no easy job to introduce such an enormous literature as a part of literary history. The author deserves congratulation for having accomplished it with such exceptional ability.¹

K. C. L.

¹ We are happy to record that Dr. Mohanlal Mehta has recently been awarded the Rabindra Special Prize by the Government of the Uttar Pradesh for this volume for his distinguished contribution to Hindi literature.—*Editor*

Books on Jainology

AMAR CHAND, *Hastināpura, the glory of Ancient India* (Sanmati Publication No. 7), Jain Cultural Research Society, Varanasi, 1952. Pages viii+64, Price Rs. 2.25.

It throws light on archaeology and history of Hastinapura. Illustrated.

BHARGAVA DAYANAND, *Jaina Ethics*, Motilal Banarsidass, Delhi, 1968. Pages xvi+296. Price Rs. 20.00.

Comparative and comprehensive study of the ethical principles of Jainism with their metaphysical background. Discusses conduct of house-holder, conduct of monk, penances, stages of spiritual development. Appendices on canonical and non-canonical literature of *Svetāmbara* and *Digambara* Jinas.

BHARILIA, SHOBHACHANDRA & OTHERS (Ed), *Muni Sri Hajāri-mal Smṛti Granth*, Muni Sri Hajarimal Smṛti Granth Prakashan Samiti, Vyavar, 1965. Pages pha+916+111. Price Rs. 40.00.

Part I. Felicitation, life, recollections, etc.

Part II. Articles in Hindi on philosophy and religion.

Part III. Articles in Hindi on culture, history and antiquity.

Part IV. Articles in Hindi on language and literature.

Part V. Articles in English on Jainology.

BRAHMACARI SITALPRASAD, *Madrās va Maisūr Prānt-ke Prācin Jain Smārak* (Hindi), Mulchand Kisandas Kapdia, Surat, Vir Sambat, 2454. Pages 16+13+334. Price Rs. 1.12.

Descriptive catalogue of Jaina vestiges as found in Madras and Mysore region based on Imperial Gazzetiar.

DURGAPRASAD, MAHAMAHOPADHYAY PANDIT and VASU-DEVA LAXMANA SHASTRI PANASIKAR, *Kāvya-mālā*, Part VII (being a collection of old and rare Sanskrit *kāvyas*, *nātakas*, *campus*, *bhānas*, *prahasanas*, *chandas*, *alankāras*, etc.), Nirnaya Sagar Press, Bombay, 1907. Rupee 1.00.

Contains text of *Bhaktāmarastotram* by Manatungacarya, of *Kalyāṇamandirastotram* by Siddhasena Divakara, of *Eki bhāva-stotram* by Vadiraja, of *Biṣāpahāra-stotram* by Dhananjaya, of *Jinacaturvīmśatikā* by Bhupala Kavi, of *Siddhipriyastotram* by Devanandi, of *Sūkti Mukṭāvalī* by Somaprabhacarya, of *Jinaśatakam* by Jambuguru, of *Vairāgyaśatakam* by Padmananda, of *Siddhāntāgamastavah* (*sābacūri*) by Jinaprabha Suri, of *Ātmanindāṣṭakam*, of *Mahāvīrasvāmīstotram* by Jina Ballava Suri and Hemacandracarya, of *Parśvanāthastabah* and *Gotamastotram* by Jinaprabha Suri, of *Srī Vīra stabah* by Jinaprabhacarya, of *Caturvīmśati Jinastavah*, *Pārśvastabah* and *Srī Vīra-nirvāṇa-kalyāṇakastabah* by Jinaprabha Suri, of *Praśnottara Ratnamālā* by Vimāla, of *Rṣava Pañcāśikā* by Dhanapala and of *Caturvīmśati Jinastutih* (*saṭippanī*) by Sovana Muni.

JAIN, JYOTIPRASAD, *Bhāratiya Itihās ek dṛṣṭi* (Jnanpith Lokoday Granthmala : Hindi Series No. 145), Bharatiya Jnanpith, Kashi, 1961. Pages 6+714. Price Rs. 8.00.

History of India veiwed from Jaina angle.

JAIN, KAILASH CHAND, *Jainism in Rājasthān* (Jivaraja Jaina Granthamala No. 15), Jaina Samskṛti Samraksaka Samgha, Sholapur, 1963. Pages vii+284+v+iv. Price Rs. 11.00.

Contains sources, historical role of Jainism, divisions and subdivisions of Jainism, Jaina art, Jaina literature, Jaina śāstra-bhāṇḍāras, Jaina monks and statesmen, contributions of Jainism to Rajasthan. With bibliography and index. Illustrated.

NAHATA AGARCHAND & OTHERS (Ed), *Srīmad Rājendra Sūri Smārak Granth*, Sri Saudharmabhrattapagcchiya Jain Svetambar Sri Samgha, Ahore, 1957. Pages 39+875. Price Rs. 15.00.

Part I. Felicitation, life, recollections, etc., in Sanskrit, Hindi, Gurjar and English.

Part II. Articles on Jainology in Hindi, Gurjar and English.

MUNI HARSAVIMAL, *Life story of Srī Pārśvanātha*, translated from Hindi by Kamta Prasad Jain, The World Jain Mission, Aliganj, 1955. Pages iv+46.

A short life sketch of Parsvanatha with stories from his previous life. Illustrated.

Books Received

LALWANI, K. C., *Jaina Namokāra* (The Late Rawatmal Lalwani Commemoration Series Number 1), Prajnanam, Calcutta, 1969. Pages 5+18. Price Re. 1.00.

Gives short life-sketch of Late R. M. Lalwani and an exhaustive exposition of Jaina *Mahāmantra Namokāra*. The *mantra* is discussed in its spiritual and historical aspects and its significance for mundane prosperity and soul's liberation has been fully brought out.

MOGGALLAN, *Pāli Moggallan Vyākaraṇa*, edited and translated by Anand Kausalyayan, Visvesvaranand Vaidic Sodh Samsthan, Hoshiarpur, 1965. Pages 20+369. Price Rs. 5.50.

Text with Hindi translation.

NAIR, V. G. AND MUNI RAJYASH, *Tapasvini Candrayaśa Sri and an Outline of Jainism*, The Jain Sangh, Madras, 1969. Pages 40.

It is intended by this publication to commemorate the life history of the Jaina nun Chandrayasha Shri who observed a long fast for 45 days and passed away on the next day. Biography by V. G. Nair; an outline of Jainism by Muni Rajyash. Illustrated.

PADMANABHAN, S., *Nāgarāja Temple*, S. Padmanabhan, Nagercoil, 1969. Pages 26. Price Rs. 1.25.

Traces the origin and history of the Nagaraja Temple at Nagercoil. Illustrated.

PRAGWAT, R. B., *Glory of Jainism*, The Jain Mission Society, Madras, 1969. Pages iv+84+14. Price Rs. 2.00.

Presents short analytical study of Jaina metaphysics and its contributions to human thought and culture.

My Homage to Lord Mahavira

P. S. LAMA

Jainism is one of the earliest religions of the world and Lord Mahavira is the last, but the everlasting, of *Tirthankaras* of this great religion. Mahavira is the greatest and rarest of the victors that mankind has ever seen. But it is a victory not of the sword, nor on the battlefield. It is a victory of the human soul over man's baser passions which make him a prisoner of himself. He becomes '*Jina*' and from this word is derived the name Jaina and Jainism. More than 2500 years have passed since then and hundreds of empires have been founded and lost but the road to victory that Mahavira gave to mankind is still shining in its pristine purity and glory. How wonderful indeed is this victory ! The voice of *ahimsā* released by Lord Mahavira and Lord Buddha is still stirring the hearts of mankind through the ages. What a strange coincidence of history that the sacred land of ours—Nepal and India—saw the advent of Lord Buddha and Lord Mahavira, the two Princes of Peace, almost at the same period of history and at very nearby places. Lord Buddha was born in my country in Lumbini in 560 B.C. and Lord Mahavira in 599 B. C. in Ksatriya Kundapura near Vaisali (Muzaffarpur) in Bihar.

Buddhism and Jainism have striking similarities between them. Of course every religion is as true as another, but Buddhism and Jainism are very close and akin to each other, and both have the same spiritual goal of *mokṣa* or *nirvāṇa*—that is, the liberation of the soul from the shackles of *karma*—from the cycles of birth and rebirth, and both passionately believe in peace and similar other virtues. The differences between them are more in approach and emphasis rather than in substance and these differences only add beauty to their individual identity but, after all, both these great religions are enlightened by the same effulgent light of ultimate *nirvāṇa*.

Jainism, as I understand it, is a thorough-going religion. It does not merely rest on a set of theoretical beliefs. A true Jaina practises in letter and spirit, in heart and soul, what he believes. Jainism does not allow human life to drift in the ocean of eternity, between the cycles of births and rebirths, ever and anon. It prepares its followers to proceed positively, tirelessly and steadfastly, as far as possible during a lifetime, towards the goal of spiritual liberation—*mokṣa*—the *sumum bonam* of human life. For a Jaina *sādhu* (monk), no hardship, no sacrifice, no suffering, no pain is too great that promises him his spiritual salvation. He is ready to pay any price that would bring him nearer that goal. In Jainism, there is no short-cut to emancipation. Every moment of his being must be exercised rightly and rigorously to achieve his ultimate goal. There is no holiday for him from virtue. *Samyak darśana* (right seeing), *samyak jñāna* (right knowledge) and *samyak cāritya* (right conduct) must be reflected in his every thought, deed and action. These are the three jewels or '*triratna*' in Jainism.

For lay-followers (*śrāvakas* and *śrāvikās*), Jainism offers a very useful and practical religion. They are not required to renounce the world, but are expected to discharge their household duties by honest means and live progressively a pure life. Twelve rules of conduct (*vratas*) are prescribed for them. They are to keep away from anger, avarice and pride. They are to be truthful, faithful, helpful, just and kind to all. Jainism does never allow an extravagant life. It holds the principle of considering the well-being and happiness of others first. In this sense, Jainism is absolutely altruistic. Jainism seeks to establish a just social order in which each will have according to his needs and none should covet more than his actual needs. This is indeed a very sound principle, and in this age of social unrest, if this principle is followed in practice, truly and sincerely, as Jainism preaches, how happy may this world be !

Jainism puts great emphasis on righteous life and helps to pull men out of the morass of this mundane world ever and ever to a higher spiritual plane. This is the beauty of Jainism.

The centre-piece of Jaina philosophy is *ahimsā*. *Ahimsā* in Jainism is not just non-violence in the ordinary sense of the word. It is not just physically refraining from killing or hurting an animal. It is a far deeper feeling. It is essentially a matter of self-realisation, realisation that it is the same soul that pervades all earthly creatures, even the smallest of the small, and everywhere, in all objects, both animate and inanimate, all over the universe. This feeling of equanimity of view is the spiritual conception *per excellence* of Jainism. The faith that seeks to realise this supreme idea can never do any wrong to fellow-men or for that matter to any fellow-creature, even a bird, a beast or an insect. To a world torn by wars and dissensions and still sitting in hostile postures, one against the other, Jainism shows a new horizon, an enlightened way, to peace and harmony.

Speech delivered on the occasion of the Fifth Anniversary of the Jain Information Bureau sponsored by Jain Bhawan on the Mahavira Jayanti day on March 31, 1969.

A Mechanistic View of the Jaina Omniscience (Kevala-Jnana)

S. GAJAPATHI

“In time people who avoid science may even become suspicious or fearful of its supposed mysteries.”

—Bernard Jeffe in *Coil of Life*

[This essay which is somewhat unconventional from the rest printed in this journal needs a little prelude about its genesis. The idea originated with the author years back when he ran a small spectacle lens manufacturing factory at Madras. To be more useful in his manufacturing profession he went through some books on the theory of light and a few others on the mechanics of lens polishing from whence he slipped into astronomy, atomic physics and some applied sciences and in the light of his scientific as well as professional knowledge tried to

understand some of the basic things, notably *ajiva dravyas*, in Jaina philosophical literature. His more immediate impetus, however, came from G. R. Jaina's *Cosmology, Old and New*, of which he has made much use in this essay, and also A. S. Jain's translation of *Sarvārtha-siddhi* entitled *Reality*. Other *ācāryas* like Kunda Kunda, Amrtacandra, Padmaprabha, Maladharideva, Jayasena, Subhacandra have influenced him at different stages. These will be indicated at the end in the form of an epilogue.

The manuscript was initially presented to Sri M. H. Shah, former general-manager of the Hindusthan Aircrafts Ltd., and the founder of the Nirvanasram, Sravana Belgola. The author desired the manuscript to be forwarded to Dr. A. N. Upadhye, the well-known Jaina scholar, not with a view to its publication, but to know his concurrence with or difference from its thesis ; and in case he concurred, he felt, Dr. Upadhye might like "himself to bring out an excellent, lucid and authoritative volume" on this subject. The manuscript, however, reached Dr. Upadhye through Sri S. D. Vandakudre, a retired principal at Kolhapur. The relevant portion of Dr. Upadhye's communication to Sri Vandakudre is quoted below :

"I have gone through the essay carefully. The author has a good understanding of some Jaina tenets which he is trying to express in modern terms. The first and the last chapters, with a little retouching, can go as independent article in some magazine ; the matter has to be edited and expression made simpler. There is a *Jain Journal* published from Calcutta. He may try that magazine.

"The other chapters deal with obscure topics in a more obscure way. Some context I am not able to follow ; naturally it is not correct to say anything more about them."

While editing and compressing Sri Gajapathi's rather lengthy article, however, we felt attracted to his 'obscure topics', though no effort has been spared to improve upon his 'obscure way' to impart readability without in any way affecting, altering or modifying his thesis. The more obvious things in his article have been dropped on account of limitation of space and also because of their being too commonplace or too familiar. To do so, of course, we have the permission from the writer. When the full text is published, which will be another instalment, we would welcome learned comments from our interested readers.

—Editor]

1. Introduction

Jaina philosophy not only talks of the possibility of the attainment of omniscience, by the liberated souls, it also contains a mechanistic theory about the channel of the acquisition of the extra-sensory supreme knowledge. There is no mystery involved in it. We shall explore into this mechanistic theory of omniscience as mentioned in Jaina philosophy with the background of modern scientific knowledge.

The *Tattvārtha Sūtra* defines *sat* and *dravya* as follows : ‘*utpāda vyaya dhrauvya yuktam sat*’ and ‘*sat dravya lakṣaṇam*’. *Sat* or ‘existent’ is a collective name for a triple state of existence comprised of *utpāda* (origination of a new mode or shape), *vyaya* (destruction of the old mode or shape) and *dhrauvya* (permanence of the substratum of substance). *Dravya* or substance is possessed of this trinity which is called *sat*. Thus every substance possesses permanency while undergoing modification.

Dravya or substance according to the Jainas are six in number, viz., *jīva*, (souls), *pudgala* (matter), *ākāśa* (space), *dharma* (medium of motion), *adharma* (medium of rest), *kālāṇus* (time-particles).

Now, this triple state of existence is simultaneously accomplished in every substance by the rise and fall of the wave crest and trough of their inherent imperceptible stationary wave-motion. An example of stationary wave-motion is the waves happening on the surface of water. Of course, soul and matter possess, in their condition of bondage, perceptible and imperceptible changes, in the form of birth, growth, decay and death in different organic beings and elementary particles of matter combining into molecules of infinite forms and sizes. Yet the imperceptible wave-motion serves as the heart or core of all these changes. The wave-motion happens in every substance, every moment, incessantly, because of their inherent perpetual energy, making substance dynamic and pulsating eternally.

Scientists speak of several kinds of wave-motion or simply waves, viz., water waves or wave-motion happening on the surface of water ; sound waves generated by the vibrating objects passing in the medium of air ; the electro-magnetic waves comprising the light, radio and television waves travelling in the medium of ether, and so on.

The Jainas were aware of all these waves of external sources and, in their opinion, these stimuli form the medium for the mundane soul's

empirical perception, clairvoyance and telepathy. They have simultaneously stated the existence of inherent super-energetic stationary wave-motion of a special kind and the concomitant energy carrying waves of infinite speed in every soul. This wave-motion forms the real medium for super-consciousness or omniscience of every emancipated soul, embodied and dis-embodied.

Jaina philosophy speaks of two kinds of stationary wave-motions, one of infinitesimally short wave-lengths and another not of such short wave-lengths. However, the second wave-motion's wave-lengths are extremely minute forming a million-millionth part or even less than the wave-length of ultra-violet light wave. These two are *aguru-laghu-sād-guṇi-hāni-vṛtti-paryāya*, in short, *artha-paryāya* and *vyāñjanā-paryāya*. The first wave-motion is common and exists in all the six substances. The second one which is special exists in souls and matter only. *Paryāya* generally means change but here it signifies wave-motion.

II Artha-Paryāya

Aguru-laghu-sād-guṇi-hāni-vṛtti-paryāya or *artha-paryāya* (wave-motion) is extremely subtle (*sukṣma*) so that an imperceptible rhythmic rise and fall of crest and trough are constantly taking place in the parts of substance every instant (*samaya*) in six different steps or wave-lengths.

The six different wave-lengths of this wave-motion are as follows :

- (1) One part of a *sankhyāt* (number expressible in figures or countable),
- (2) One part of *asankhyāt* (countless or minimum infinite minus one),
- (3) One part of *ananta* (infinite number),
- (4) One part of *sankhyātguṇi* (countable \times countable),
- (5) One part of *asankhyātguṇi* (countless \times countless),
- (6) One part of *anantaguni* (infinite \times infinite).

Each substance is stated as possessing infinite attributes. The principal among the common attributes of all the six substances are six as follows :

- (1) *astitva*—existence ; indestructibility ; permanence ; capacity by which a substance cannot be destroyed.
- (2) *vastutva*—functionality ; capacity by which a substance has a function or use.

- (3) *dravyatva*—changeability ; capacity by which it is always changing in modification.
- (4) *prameyatva*—knowability ; capacity of being known by some one or being the subject-matter of knowledge.
- (5) *aguru-laghutva guṇa*—individuality ; capacity by which one substance or attribute does not become another and the substance does not lose the attributes whose grouping forms the substance itself.
- (6) *pradeśatva*—spaciality ; capacity of having some kind of extension or location in space.

Aguru-laghu term is used in four different senses in Jaina philosophy. The first, *aguru-laghu-nāma-karma*, is a sub-type of body-building (*nāma-*) *karman*. The second, *aguru-laghu guṇa*, is the fifth common attribute of all the six substances stated above. The third, *aguru-laghu-sād-guṇi-hāni-vṛtti-paryāya*, is the first type of stationary wave-motion with which we are concerned here. The fourth one is *aguru-laghutva*, one of the eight special attributes of the emancipated soul (*siddha jīva*).

Aguru-laghu-sād-guṇi-hāni-vṛtti-paryāya makes explicit all the above-mentioned six principal common attributes in all the six substances in all the states of their existence, in the past, present and future, in brief, eternally.

Aguru-laghu-sād-guṇi-hāni-vṛtti-paryāya (wave motion) by its repeated formation of crest and trough (growing and decaying of crest) every instant in the parts of substance fulfils the condition of origination of a new mode and destruction of the old mode but the basic substance persists through this change of appearing and disappearing. The triple state existence (*utpāda-vyaya-dhrauvya*) which is the characteristic of *sat* is fulfilled in this way. *Sat* or *astitva* means to be in existence. This is the first common attribute of all substances.

Darvya or substance always possesses attributes and undergoes modification. *Sat* or existent means permanence with change, i.e., being and becoming. This is the characteristic of *dravyatva* the third principal common attribute of all the substances as noted above.

This stationary wave-motion exhibits the existence of substance by reflecting away the contacting external waves to be tuned up by the

knower and the substance becomes a subject-matter of knowledge to some one. This is *prameyatva* or knowability, the fourth principal common attribute of all substances.

Prameyatva or knowledge of substance necessarily discloses *vastutva* or the function or use of the substance which is the second attribute; *aguru-laghutva-guṇa* or the individuality or distinctiveness of this substance from others which is the fifth attribute ; and *pradeśatva* or the extension of the substance in space or speciality which is the last attribute. In this way, this wave-motion stands to exhibit the six common attributes of every substance.

Because of the common attribute of *prameyatva* or knowability, the omniscient soul by tuning up all the bouncing-back energy-waves of his *vyañjanā paryāya* (special stationary wave-motion of soul) origin perceives and knows all souls (*jīvas*), space (*ākāśa*), medium of motion (*dharma*), medium of rest (*adharma*), time particles (*kālāṇus*), atoms and molecules of matter (*paramāṇus* and *skandas*) and himself with all their attribute and states.

But space (*ākāśa*), medium of motion (*dharma*), medium of rest (*adharma*), and time particles (*kālāṇus*)—these four substances possess only *aguru-laghu-sād-guṇī-hāni-vṛtti-paryāya*. Except the imperceptible modification of wave-motion, these four substances are eternally devoid of expansion, contraction or movement. Because of this reason these four substances are called *niṣkriyavān* (inactive) substances. They do not have any bondage with one another or other substances. They are eternally independent. Their presence is taken advantage of by one another or by other substances for their accommodation, movement, rest and modification. In this way they remain useful and automatically and unknowingly become causal (*udasīna nimitta*) to the happening of things.

To be continued



VERSES

CIDANANDA

24

None showeth the Right Way ;
 Each praises his own whomsoever ye ask.
 But each looks from one angle
 To establish his own viewpoint.
 As it is not viewed from all facets
 This becomes a froth.
 The Vedantist speaks of the *Brahman*
 Believing Him to be the only reality.
 The Mimansaka speaks of the *Karma*
 Which arises at one's own doings.
 Says the Buddhist, the Buddha has shown,
 The transitoriness of everything.
 While the Naiyaika has the notion of a Creator,
 To a Carvaka it's all a dream,
 And to others it is all void,
 And then they have other differences.
 Thus each extols his own viewpoint
 And none takes an all-pervasive view of reality,
 Still calling himself the Omniscient.
 Says Cidananda, only the seeker can find
 The Right Way shown by the *Jina*.

25

Awake ye my soul,
 Drink the beauty of the *Jina's* face.

Cast aside attachment for things mundane
 And follow the Right Way.
 Compare not one earthly pleasure
 With meditation, austerities or restraint.
 His mind runs like a mad horse
 Who is immersed in earthly pleasures.
 For each one of these pleasures,
 One has to bear an immense pain.
 Realising the pure soul in myself
 I write all these things.
 Look how loaded with lust
 An elephant courts the pain of bondage ;
 Being tempted by the pleasure of the tongue
 A foolish fish repents in a net ;
 Being attracted by the smell
 A bee is caught in the cavil of a lotus,
 And this in turn is devoured by an elephant ;
 Being attracted by colour
 The fly rushes to its death.
 It is strange that where lies the source of pain
 Is beautiful at the first sight.
 A deer who is sensitive to the sound
 Has its head cut-off soon.
 If those that are attached to one sense only
 Bear such an intense pain,
 What can be said of those
 That are attached to all the five senses ?
 Says Cidananda, hearing these words
 Stay engrossed in thy own Self.

26

I have tasted the bliss of Realisation
 My dear, I have tasted it to the full.
 Know this for certain—
 As stone is different from gold
 So is Matter from Soul.
 Love and hatred are causes of bondage
 Know them as alien to thy Self.
 Says Cidananda, Oh my Lord,
 From cycles of birth and death
 Liberate me by thy infinite grace.

The Jaina Theory of Substance

—as it appeared in the Buddhist texts—

BHAG CHANDRA JAIN

Substance (*dravya* or *padārtha*) in Jainism denotes any permanent existence with its numerous attributes and modifications.¹ The substance has indeed a permanence (*dhrauvya*) but its specific phase has *utpāda* (origin) and *vyaya* (destruction).² There is neither quality without substance nor substance without quality.³ *Dravya* as distinguished from *bhāva*, is one as a class, and is the inherent essence of all things manifesting diverse forms.⁴ In its reality it can neither be created nor destroyed ; it has only substantiality. But through its modes it secures the triple nature in character.⁵

According to one classification, *dravya* is of six kinds, viz. *jīva* (soul), *pudgala* (matter), *dharma* (principle of motion), *adharma* (principle of rest), *ākāśa* (space), and *kāla* (time). The first five types of *dravyas* are called *āstikayas* (those which have different *pradeśas* or areas like a body) and the last is named *anastikāya*.⁶

According to another classification it is of three kinds, viz. *sakriya* (active), *niṣkriya* (inactive), and *sakriya-niṣkriya* (active-inactive). The *sakriya dravyas*, which have the capacity of moving from place to place, are *pudgala* and *jīva*. The *niṣkriya dravya* is just the opposite of *sakriya dravya*. It has neither direct nor indirect functional power. Space comes under this classification. *Kāla* is also included in the category of *niṣkriya dravya*, though it accounts for changes in other things. *Sakriya-niṣkriya dravyas* are those realities which move about without themselves undergoing changes or motion. These have merely *avagāhana* (place). *Dharma* and *adharma* come under this classification.

Jīva, *dharma* and *adharma* have innumerable areas or *pradeśas* ; *ākāśa* has infinite *pradeśas*. *Kāla* has one *pradeśa*.⁷ These six *dravyas* maintain their identical nature without losing their respective qualities,

¹ *davvam sallakkhaniyam uppadvayadhuvattisamjuttam gunapajjayasayam va jam tam bhannanti savvanhu.*—*Pancastikaya*, 10.

² *utpadvayadhrauvayayuktam sat.*—*Tattvarthasutra*, 5.30.

³ *davvena vina na guna gunehim davvam vina na sambhavati.*—*Pancastikaya*, 13.

⁴ *Ibid.*, 8.

⁵ *Ibid.*, 10-11.

⁶ *Dravya Sangraha*, 23.

⁷ *Ibid.*, 25.

though they are mutually interpenetrating and accommodate one another and mix up to occupy the same space.⁸ *Ākāśa*, *kāla*, *jīva*, *dharma* and *adharma* are formless or *amūrta dravyas*. They do not possess the sense qualities of contact, taste, smell, sound and colour. *Pudgala* (matter) alone is *mūrta*. All the *dravyas*, except, *jīva*, are *acetana* (devoid of consciousness).⁹

In still another classification, the *dravyas* or *tattvas* are divided into seven categories, viz. *jīva* (soul), *ajīva* (non-soul), *āsrava* (inflow of *kārmic* matter into the soul), *bandha* (bondage of soul by *kārmic* matter), *saṃvara* (arrest of the influx of *kārmic* matter), *nirjarā* (shedding of *kārmic* matter), and *mokṣa* (liberation of soul from *kārmic* matter).

The seven *tattvas* are so arranged here as to provide an epitome of the Jaina doctrine of salvation. The first two, *jīva* and *ajīva*, comprise the entire universe. The plight of the *jīva* in *samsāra* is on account of the *karmic* matter which flows into it. *Samvara* and *nirjarā* are the two states in the process of liberation wherein the inflow of *kārmic* matter is first stopped and all *kārmic* matter is subsequently shed. The *jīva* thus becomes completely free of *kārmic* matter and attains *mokṣa*. These seven *tattvas* are internal and hence 'sat'.

References to above six *dravyas* of Jainism are found in the Pali Canon as well as in later Buddhist literature written in Sanskrit. They are, however, not referred to in a systematic order.

(1) Conception of Soul (Jīva).

In the course of a conversation with Sakya Mahanama, the Buddha speaks of Nigantha Nataputta's doctrine as follows :

"If there is an evil deed that was formerly done by you, get rid of its consequences by severe austerity. To keep away from evil deeds in the future, one should exercise the control of body (*kāyena samvutā*), control of speech (*vācāya samvutā*), and control of thought (*manasā samvutā*). Thus by burning up, by making an end of, former deeds and by the non-doing of new deeds, there is no more transmission of modes for him in the future. The stoppage of transmission of modes in the future leads to the destruction of deeds (*āyatim anavassavo*), the destruction of deeds in turn leads to the destruction of ill, the destruction of

⁸ *Pancastikaya*, 7.

⁹ *Ibid.*, 104.

ill to the destruction of feeling, and from the destruction of feeling all ills wear out." The Buddha says further : "It is approved by us ; it is pleasing to us ; therefore we are delighted."

*atthi kho vo nigaṇṭha, pubbe pāpakammam katam, tam imāya kaṭu-kāya dukkarakārikāya nijjiretha ; yam panettha etarahi kāyena samvutā, vācāya samvutā, manasā samvutā, tam āyatum pāpassa kammassa akaraṇam ; iti purānam kammānam tapasā vyantibhāvā, navānam kammānam akaraṇā, āyatim anavassavā kammakkhayo, kammakkhayā dukkhakkayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbam dukkham nijjiṇṇam bhavissati 'ti. tam ca panamhākam ruccati ceva khamati ca tena cāmham attamanā 'ti.*¹⁰

This is a comprehensive introduction to the seven reals or *tattvas* of the Jainas. The thoughts of Nigantha Nataputta represented in this passage are as follows :

- (i) The existence of soul.
- (ii) *Sukha* and *dukkha* (pleasure and pain) are due to previous *karmas*.
- (iii) By ascetic practices with right knowledge one could get rid of the effects of *kārmic* matter.
- (iv) On the complete stoppage of *kārmic* matter, *dukkhas* would be arrested, and without *dukkha* there would be no *vedanā* (feeling), and the absence of *vedanā* would lead to an end of *dukkhas* and this is called *mokṣa*.

Here the first point represents *jīva* and *ajīva*, the second represents *āsrava* and *bandha*, and the third point stands for *saṃvara* and *nirjarā*, and the last corresponds with *mokṣa*.

The *Brahmajālasutta* in the *Dīghanikāya* refers to the sixty-two contemporary philosophical views which fall into two categories namely *pubbantānudiṭṭhi* indicating the ultimate beginninglessness of things concerned with the ultimate past on eighteen grounds, and the *aparaṇtānudiṭṭhi* dealing with the future on forty-four ground. All the current views of that time have been classified into these two groups, as the Buddha himself says that there is no other conception beyond them (*natthi ito bahiddhā*).¹¹

¹⁰ M. i. 93 ; cf. M. ii. 31 ; M. ii. 214 ff ; also see A. i. 220.

¹¹ D. i. 31-39.

According to *pubbantānudiṭṭhis*, the views about the beginning of things in eighteen ways are as follows :¹²

- (i) Some (*Sassatavādis*) hold in four ways that the soul (*attā*) and the universe (*loko*) are eternal.
- (ii) Some (*Ekaccasassatavādis*) hold in four ways that the soul and universe are in some respects eternal and in others not.
- (iii) Some (*Antānantavādis*) hold that the universe is finite, or infinite, or finite and infinite, or neither finite or infinite.
- (iv) Some (*Amaravikkhepavādis*) wriggle in four ways and refuse a clear answer.
- (v) Some (*Adhiccasamupapannavādis*) assert in two ways that the soul and the universe have arisen without a cause.

In the context of showing the *aparantānudiṭṭhis*¹³ (views about the future), the Buddha mentions them in forty-four ways :

- (i) Some (*Uddhamāghātānikā Saññivādis*) hold in sixteen ways that the soul is conscious after death.
- (ii) Some (*Uddhamāghātānikā Asaññivādis*) hold in eight ways that it is unconscious after death.
- (iii) Some (*Uddhamāghātānikā Nevasaññi-nāsaññivādis*) hold in eight ways that it is neither conscious or unconscious after death.
- (iv) Some (*Uccedavādis*) hold in seven ways the annihilation of the soul.
- (v) Some (*Diṭṭhadhammanibbāṇavādis*) hold that *nibbāṇa* consists in the enjoyment of this life in five ways, either in the pleasures of senses or in one of the four trances.

Out of these conceptions, the theories of *Uddhamāghātānikā saññivāda* should be mentioned here, according to which the soul is conscious and eternal. The Buddha says : “There are brethren, recluses

¹² *Ibid.*, i. 32.

¹³ *D.* i. 31-39.

and *Brāhmaṇas* who maintain in sixteen ways, that the soul after death is conscious and it is not subject to decay. The sixteen ways are as follows :¹⁴

- (i) Soul has form (*rūpi attā hoti arogo param maraṇā saññā*).
- (ii) Soul is formless (*arūpi attā hoti arogo param maraṇā*).
- (iii) Soul has and has not form (*rūpi ca arūpi attā hoti*).
- (iv) Soul neither has nor has not form (*nevarūpi narūpi attā hoti*).
- (v) Soul is finite (*anta attā hoti*).
- (vi) Soul is infinite (*ananta attā hoti*).
- (vii) Soul is both (*antavā ca anantavā ca attā hoti*).
- (viii) Soul is neither (*nevantavā nānantavā ca attā hoti*).
- (ix) Soul has one mode of consciousness (*ekattasaññi attā hoti*).
- (x) Soul has various modes of consciousness (*nānattasaññi attā hoti*).
- (xi) Soul has limited consciousness (*parittasaññi attā hoti*).
- (xii) Soul has infinite consciousness (*appamānasaññi attā hoti*).
- (xiii) Soul is altogether happy (*ekāntasukhī attā hoti*).
- (xiv) Soul is altogether miserable (*ekāntadukkhi attā hoti*).
- (xv) Soul is both (*sukhadukkhi attā hoti*).
- (xvi) Soul is neither (*adukkhamasukhī attā hoti*).

A list of sixteen theories regarding the nature of soul is also referred to in the *Udana*.¹⁵ The topics listed there are said to be debated by many *Samaṇas* and *Brāhmaṇas* and they give views about the Soul which bear similarity with those we find in a section of *Uddhamāghātānikā Saññivāda*. The same points are also treated somewhat differently in the list of undetermined questions.¹⁶ The questions have been discussed at several other places in Pali literature.¹⁷

Out of these views mentioned above, the thoughts of Nigantha Nataputta can be detected. As we know, Buddhaghosa thought that Jainism was a combination of eternalism and nihilism. If this is due to an early Buddhist tradition, Nigantha Nataputta's view might have been recorded in Pali literature under these two sections. The *Sassatavāda* indicated the eternity of the soul which should have been mentioned from the realistic standpoint and *Uccedavāda* points out the non-eternity of the soul which should have been explained from practical standpoint. The soul is eternal and has consciousness according to *niscayana*, and it is non-eternal and is a subject of change in its modifications

¹⁴ *Ibid.*, i. 32.

¹⁵ *Udana*, p. 67.

¹⁶ *D. i.* 187 ; *M. i.* 431 ; *Dharmasangraha*, 137.

¹⁷ Cf. *D. i.* 195 ; *S. ii.* 60.

according to *vyavahāranaya*. It is also pointed out that the soul is extended over all parts of the body which is very similar to the view of the Jainas. Jainism is also of the view that the soul is formless and is possessed of consciousness.¹⁸ Buddhaghosa also referred to this view of the Jainas.¹⁹

Potthapada describes the theories of *attā* (soul) as follows :²⁰

- (i) *Attā* has a form and is composed of the four elements enjoying food. This is the theory of material soul (*olārikam kho, aham bhante, attānam paccemi rūpim catumahābhūtikam kabalinkā-harabhakkham ti*).
- (ii) *Attā* is made of mind (*manomaya*) embracing all parts and not devoid of sense-organs (*manomayam kho aham, bhante, attānam paccemi sabbaṅgapaccaṅgim ahinindriyam ti*).
- (iii) *Attā* is formless and endowed with consciousness (*arūpim kho aham, bhante, attānam paccemi saññamayam ti*).
- (iv) Consciousness is different from *attā* (*anna va saññā añña va attā ti*).

Out of these theories, Guruge is of the view that the first theory probably belongs to the Jainas, for Jainism flourished in the same region where the Buddha was active.²¹ But this does not appear convincing. Perhaps a more correct view would be that this theory belongs to the *Cārvāka* philosophy according to which the soul, like the body, is a aggregation of the four elements.²² No such view is accepted by Jaina philosophy. The third view can be, of course, recognised as the Jaina

¹⁸ *jivo uvaogamao amutrikatta sadehaparimano bhotta samsarattho siddho so vissasoddhagai.*—*Dravyasangraha*, 2.

¹⁹ *arupa-samapatti-nimittam pana atta ti samapatti-sannan'c assa sannigahetva va nigantho-adayo pannapeti, viya takkamattena eva va, arupi atta sanni ti nam.*—*Sumangala Vilasini*, p. 110.

²⁰ D. i. 186-7. Cf. D. iii. 137.

²¹ 'The Place of Buddhism in Indian Thought', *Journal of Vidyodaya University of Ceylon*, Vol. I. No. 1., p. 25.

²² *atha lokayatam. prthivyaptejovayuriti tattvani tatsamudaye sarirendriyavisaya-sanjna. tebhyaścāitanyam kinvadibhyo madasaktivat vijñanam.*—*Bhaskara Bhasya ; Bauddha Darsan tatha anya Bharatiya Darsan*, p. 824. Cf. *Sandukasutta* of *Majjhima Nikaya*.

theory of soul for soul, in Jainism is, as we have already seen, accepted as formless and conscious.²³

The *Vijñaptimātratāsiddhi* mentions that according to the Jainas, the soul is eternal by nature, and it stretches itself according to the size and shape of the body (*jaināh manyante svabhāvato nityo 'pyātma pariṇāme tu aniyatah dirghahrsvakamanusankocavikasalatvat*).²⁴ The *Catuhśataka* also points out that according to some philosophers the soul is spread over the entire body. It shrinks and extends according to the dimensions of the body of men or animal. Therefore, a bee, bird, elephant, etc. have their souls in proportion to their bodies (*evam kecit bhramara-sārasa-pipilikā-hastyādi-nāmātma kāyamātra iti tasya sankocam vistāram va pratipadyte*).²⁵ This view mentioned in the *Catuhśataka* is definitely related to the Jaina theory of soul. Umasvami says that by the contraction and expansion of the *pradeśas*, the soul expands according to the body, as the light from a lamp gets expansion and contraction according to the dimensions of the room. That is the reason why a soul can occupy the space provided by an ant or an elephant.²⁶

Acarya Santaraksita in his *Tattvasaṅgraha* wrote a separate chapter entitled "*Ātma Parikṣā*" or the examination of the soul. There he refuted most of the relevant theories. In this context he examined the Jaina theory of the soul and refuted it on the basis of the doctrine of momentariness as advanced by the Buddhists.

The theory of soul, according to the Jainas, as he described, has been established through *dravyārthikanaya* (substance point of view) and *paryāyārthikanaya* (successive-phase point-of-view). He says : the soul has the characteristic of consciousness only (*cillakṣaṇa evātmā*). In the form of substance, it remains the same under all states (*anuratāt-maka* or comprehensive) by nature, while in the form of successive phase being distinct with each state, it is exclusive in its nature (*vyāvṛtyātmaka*). This two-fold character of the soul is cognised by direct

²³ *yatha agnirusna parayayenaanyadravyasadharnanavadharyate "ayamagnih" iti, sa cettatsvabhavo na bhavet prativisistasadharanaparyayabhavadagneranavadharanaprasangah. tatha atmano'pi jnanadanyatve'navadharanam, yato'yamanyadravyasadharanajnanaparyayah tatsvabhavat, tato'nanyo dravyarthadesat. sa cenna jnanasvabhavah satyevamajnah syat, tatascasyanavadharanaprasangh.—Tattvarthavartika, 1.6.*

²⁴ *Vijñaptimātratāsiddhi*, p. 7.

²⁵ *Catuhśataka*, 10.18.

²⁶ *pradesasamharavisarpabhyam pradipavat.—Tattvarthasutra, 5.16 ; also see anugurudehapamano upasamharappasappado ceda.—Dravyasaṅgraha, 10.*

perception, and does not stand in need of being proved by other evidence. Thus consciousness which continues to exist through all states, even though these states are diverse, are forms of motion and rest, from the substance standpoint, while the successive phase consist of the diverse states which appear one after the other ; and all these are distinctly perceived.

*digambarāsta eva prāhuh. cillakṣaṇa evātmā sa ca dravyarūpeṇa sarvāvasthāsvabhinnatvāt anugamātmakah, paryāyarūpeṇa tu pratyavastham bhinnatvāt vyāvṛtyātmakah, etacca pratyakṣatah eva siddhamāmano dvairūpyamiti na pramāṇāntaratah prasādhyam. tathāhi—sukhādyavavasthābhede'pi yadvasthātrsarvāvasthāsu caitanyamupalnbhyate taddravyam ; paryāyastu kramabhāvinah sukhādyavasthābhedah. te ca pratyakṣatah eva siddha iti parasya bhavah...*²⁷

Santaraksita further explains the above view of the Jainas stating on behalf of them that there would be no difference between substance and successive phase on the ground of their non-difference regarding place, time and nature, the two would be held to be one. The two may be different as regards number and other factors. For instance, the difference regarding number is that the substance is one, while successive phases are many. By nature one is comprehensive, while the other is distributive. In number, a jar, for example, is one, but its colour and other attributes are many. In this way, their functions, etc. are also different. But substance is not absolutely different at successive phases. Therefore, soul and its modes are also not absolutely different. Having the characteristic of consciousness it is eternal and constant from the view of substance, while from the view of successive phases it changes in its modes such as pleasure, pain, etc.

*deśakālasvabhāvanamabhedādekatocyate.
saṅkhyālakṣaṇasamjñārthabhedābhedastuvarṇyate.
rūpādayo ghaṭaśceti saṅkhyāsañjanavibheditā.
kāryānuvṛttivyāvṛtti lakṣaṇārthavibheditā.
dravyaparyāyayorevam naikāntenāviśeṣavat.
dravyam paryāyarūpeṇa viśeṣam yāti cet svayam.*²⁸

The Jainas try to convince the opponents by presenting the example of *narasimha*. They say that, like *narasimha*, there is no self-contradiction.

²⁷ *Tattvasaṅgraha Panjika*, p. 118, ka. 311.

²⁸ *Tattvasaṅgraha*, 313-315.

tion in the dual characteristic of soul. For, the soul is impartiate (*nirbhāga*) ; therefore it exists in the joint dual form, and hence is not perceived separately.²⁹

The theory of soul in Jainism, as referred to by Santaraksita, is also referred to by Arcata in his *Hetubindu-ṭīkā*.³⁰ The arguments submitted to refute the theory also are similar. The main defect, according to them, in this theory, is the self-contradiction, which is not accepted by the Jainas. Santaraksita urged that one entity cannot have two forms. He puts forward two points in support of his view. He says if there is an unmodified substance in connection with successive phases, there is no difference in it, and in that case, it is not liable to be modified.³¹ Oneness between substance and its modes will involve the substance to be distributed like the forms of successive phases or the successive phases themselves would be mixed into the substance. Hence there would be no difference between them and the theory will be disproved.

*svabhāvabhedamekatvam tasmin sati ca bhinnatā.
kathañcadapi duhsādhyā paryāyātmasvarūpavat.
agaṇe caivamekatve dravyaparyāyayoh sthite.
vyāvṛttimadbhavet dravyam paryāyāṇām svarupavat.
yadi ca te 'pi paryāyah sarve'pyanugatātmakah.
dravyavatprapnuvanteṣām dravenaikātmatā sthiteh.*³²

As regards *narasimha*, he says, it is an aggregate of many atoms, that is why it seems dual in nature (*anekānūsamūhātma sa tathaiva pratiyate*).³³ Thus Santaraksita as well as Arcata³⁴ refute the theory on the ground that one cannot have two forms. Otherwise the eternity and the dual nature would be both untrue and unreliable.

²⁹ *Ibid.*, 325.

³⁰ *Hetubindutika*, p. 98-104.

³¹ *Tattvasaṅgraha*, 312.

³² *Ibid.*, 316-318.

³³ *Tattvasaṅgraha*, 327.

³⁴ *dravyaparyāyarupatvat dvairupyam vastunah khalu tayorekatmakatve'pi bhedah sanjnadibhedatah. indriyajnananirbhasi vasturupam hi gocarah sabdanam naiva tat kena sanjnabhedad vibhinnata.*—*Hetubindutika*, p. 104-7.

As a matter of fact, the dual characteristic of soul is based on the standpoint of non-absolutism which is ignored by the Buddhist philosophers. The views of the Jainas against these objections have been discussed in my article "Anekantavada and Bhuddhist Philosophers" published in the *Vidarbha Samśodhana Maṇḍala Vārṣika Patrikā*, 1966. I do not therefore want to repeat them here. But I need emphasize that there is no self-contradiction in the dual characteristic of the soul provided we conceive the problem through non-absolutistic standpoint (*anekāntavāda*).

To be continued

PAUMACARIU

(from Vol. III No. 2)

SVAYAMBHUDEVA

On the line of the Demons

Many years rolled by and now Ajita was on the throne of Ayodhya. He was in the Iksvaku line. Since he was destined to be a *Tirthankara*, his birth, etc., were marked by the same events and similarly attended as those of Rsabha. One day Ajita was going to the Nandana Park. On the way he saw a charming lake whose surface was bedecked with beautiful lotuses in full bloom. In the evening, however, when he was returning by the same route, he saw that all the lotuses had lost their lustre and faded away. This raised very significant ripples in his mind about the transitoriness of life. Immediately he renounced the world, practised *śukla-dhyāna* and attained the *kevala-jñāna*.

Now his cousin Sagara ascended the throne at Ayodhya and became the paramount (*cakravartī*) ruler. One day when Sagara was on a trip, his horses became wayward and landed him on a wilderness. It was already evening and so it was not possible for the king to return. Now while he was relaxing on the bank of a beautiful lake, he was seen by Tilakakesa, daughter of Sulocana and sister of Sahasraksa. She fell in love with the king. When the report reached her brother, he felt happy and the marriage between Sagara and Tilakakesa was solemnised. After this Sagara returned to his capital with the newly married wife.

This alliance with the mighty king of the Iksvaku dynasty strengthened the hands of Sahasraksa who wanted to wreak vengeance on Purnaghana, the slayer of his father. This he did destroying the latter in the battle. Purnaghana's son, Toyadavahana, escaped and took shelter in the audience-hall of Ajita *Jina*. When Sahasraksa reached there in pursuit, the *Jina* pacified him by relating previous births of them both and they gave up their enmity.

When the Demon chief, Bhima who was present there, heard that Toyadavahana was his son in previous birth, he took him in his embrace and said, "As you were my son in previous birth, even now you are dear to me. Accept from me the aerial car Kamuka, and knowledge of many

rakṣasi-vidyā (Demonic charm), a necklace and the impregnable and sea-girded city of Lanka together with Patala Lanka. Toyadavahana accepted the gifts and in Lanka, he founded a new line of Demons. Long after this, Toyadavahana renounced the world and was succeeded by his son Maharaksasa. At this juncture Ajita Jina entered into *nirvāṇa*.

Once sixty thousand sons of Sagara went to the Kailasa mountain to pay their respect to the twentyfour Jaina shrines erected there by their illustrious ancestor, Bharata. At the suggestion of Bhagiratha (Bhairahi), they sought to dig out the Ganga and encircle the shrines with its flowing water. For this they employed *daṇḍa-ratna* to excavate the earth which produced such an upheaval in the region of the serpents that their lord Dharanendra became angry and destroyed them on the spot by his venomous look. Only two, Bhima and Bhagiratha, escaped to bring the message of this tragedy to their parent at Ayodhya. Sagara was so overwhelmed with grief that he immediately renounced the world. As Bhima refused to occupy the throne, Bhagiratha was crowned king.

Here Maharaksasa who went out after some time for water-sports with his queens chanced to see a dead-bee in the interior of a lotus. At this he reflected : 'All who are given to passion meet a similar fate.' While he was in such a dejected mood, there arrived a company of monks. Delighted at this the king requested them to introduce him to the holy order. They said :

*sāhu lankesara pain jīvevau aṭṭha je vāsara
jam jāṇahi tam karahi turantau.*

"There remain only eight days for you to live, so do what you like." So Maharaksasa renounced the world and his son Devaraksasa ruled over Lanka.

On the Line of the Monkeys

In Lanka, after Devaraksasa, there were sixtyfour kings in succession. After them, Kirtidhavalā sat on the throne. Once Kirtidhavalā's brother-in-law Srikantha came to Lanka with his wife Kamala, and lived with him for some time. When Srikantha was eager to leave the island, Kirtidhavalā, to avert separation from him, asked him to choose any one of his numerous islands and live near him. This Srikantha did by selecting Vanara-dvipa (Monkey-island) and founding the city of Kiskupura on the mountain Kisku as his capital.

Once seeing gods proceeding towards Nandisvara Island, Srikantha also started in order to pay homage to the *Jina*. With his retinue, he reached Manusottara Parvata but his further movement was checked. So he returned to his city, handed over his kingdom to his son and entered the holy order to practise austerities so that he could get qualified to enter Nandisvara. Successively eight kings in his line took the same course.

Amaraprabha, the ninth king, flourished during the interval between the *Jinas* Vasupujya and Sreyamsa. On the occasion of his marriage with the princess of Lanka, somebody executed the drawings of the monkeys in his courtyard. When the king became angry, the ministers told him that since the days of Srikantha, they were our family deities, cause of our prosperity and emblem for our dynasty. On hearing this the king became remorseful and gave orders to mark the royal crown, the royal umbrella, banners, etc., with the monkey insignia. Since then his line became famous as the Monkey dynasty.

There were several kings in succession both at Lanka and at the Vanara-dvipa. When the scene shifts, we have Sukesa on the throne of Lanka and Praticandra on the throne at the Vanara-dvipa.

Praticandra had two sons, Kiskindha and Andhraka. Once they heard about the *svayamvara* of Srimala, the daughter of Vidyamandara, the king of Adityanagara on the Southern Range and went there. It so happened that the princess chose Kiskindha and placed the garland round his neck. This enraged Vijayasimha, the leader of the Vidyadharas who declared :

*abbhantare vijjāhara varāhun
paisāru diṇṇu kim vannarāhun
uddālaho vahu varaittu haṇaho
vāṇara vamsayarūho kandu khaṇaho*

“Who did allow the Monkeys to take seats in the midst of the Vidyadharas ? Take away the bride and kill the groom and wipe out the line of the Monkeys.”

Thereupon Andhraka challenged Vijayasimha to a fight and there ensued a battle between the two parties. Sukesa, the king of Lanka, also arrived on the scene. When Vijayasimha was killed in the battle, Sukesa asked his allies to return to Kiskupura with Srimala.

Asanivega, father of Vijayasimha, being told of his son's death surrounded Kiskupura and along with his other son Vidyudvahana challenged Kiskindha and Andhraka to a fight. A terrible battle ensued in which the combined forces of Lanka and Vanara-dvipa were routed. Andhraka was killed and Kiskindha and Sukesha took shelter in the Patala Lanka. Thus annexing the kingdoms of Lanka and Monkey-island and bringing all other Vidyadharas also under his control, Asanivega handed over his kingdom to his son Sahasrara and joined the religious order.

Then one day Kiskindha came out and went on a pilgrimage to Mount Meru. On his return journey he saw a beautiful mountain where he called his subjects and founded the beautiful city of Kiskindhapura. Kiskindha had two sons, Iksurava and Suryarava.

Now, Sukesha and his three sons Malin, Sumalin and Malayavat were still in the Patala Lanka. Once the sons proposed to go out to see Kiskindha but was forbidden by their father as there was danger all round from the enemy. "We cannot leave Patala Lanka. Lanka, which belonged to us since the days of Toyadavahana, is no longer in our possession." This enraged the young blood and Malin took a vow to enter Lanka triumphantly the very next day. Accordingly Lanka was besieged and the governor killed in the battle. Sukesha and his three sons now re-entered Lanka and paid homage at the shrine of Santi Jina.

Malin became a mighty conqueror and established his suzerainty on all the Vidyadhara states. But he rose for a fall. At that time, Indra, son of Sahasrara, was the king at Rathanupura on the Southern Range. Malin clashed with him and in the encounter that followed, Malin was killed by Indra. The defeated army of Lanka and Kiskindhapura fled in complete confusion. Indra put Lanka in charge of Danda and Kisku in that of Yama.

Birth of Ravana

Long after this, Sumalin in Patala Lanka got a son named Ratnasrava. When grown up, he went to Puspavana for mastering *vidyās*. There he met Kaikasi, the daughter of Vyomabindu. As previously destined, they were married. Ratnasrava founded there a city and called his relatives to live with him.

Long after this, Kaikasi dreamt that a lion, after tearing open the temples of an elephant, entered into her womb and that the sun and the moon sat in her lap. Ratnasrava interpreted these dreams : “You will give birth to three sons, the eldest of whom will be a Universal Monarch of formidable prowess.” In due course Kaikasi gave birth to Ravana, Bhanukarna, Candranakhi and Vibhisana.

Ravana was adventurous from the early boyhood. One day while playing Ravana entered the family treasure-house where was kept a precious necklace from the time of Toyadavahana. It had nine gems shaped like planets and guarded by venomous snakes. Ravana readily placed it round his neck. Immediately there were reflections of his face on the nine gems and he came to be known as Dasamukha (Ten-headed).

*ten dahamuhu dahasiru jaṇeṇa kiu
pañcāṇaṇau jem pasidhi gau.*

This feat on the part of the child pleased not only his parents but also Kiskindha, Iksurava, Suryarava and they saw in him the highest hope and promise of their lines.

Once Ravana seeing Vaisravana pass across the sky asked his mother who he was. She replied : ‘He is your cousin-brother. He brought infamy to us by going over to our enemies and usurped our ancestral home Lanka.’ Hearing this, the three brothers went to the terrible forest Bhimavana for mastering *vidyās*. They had to encounter difficulties and temptations but they remained steadfast, particularly Ravana, and in consequence he acquired a thousand *vidyās*. Ravana then founded the city called Svayamprabha and built a shrine called Sahasrasikhara. On hearing his prosperity, his friends and relatives came to join him from Kisku and Patala Lanka.

Ravana's Marriage : Lanka Reconquered

Through five-meal fasts Ravana came to possess the magic sword Candrasaha. He then set out on a pilgrimage to Mount Meru. During his absence, Maya and Marica arrived there with the charming princess Mandodari. On his return from Mount Meru, Ravana married Mandodari and had two sons by her, Indrajita and Ghanavahana.

On another occasion, he married six thousand Gandharva damsels by defeating the army of Surasundara.

In Kumbhapura, Bhanukarna was married. From there he carried occasional raids in the territory of Lanka. Vaisravana sent messenger to Sumalin to restrain his grandson or surrender him as ransom. This infuriated Ravana who marched on Lanka. In the fierce battle that ensued, Ravana defeated Vaisravana, captured his aerial car Puspavimana and entered Lanka. Ravana thus became the overlord of a hundred states.

Ravana went out on an aerial visit of the white Jaina shrines erected by Harisena in his newly acquired Puspavimana and had halted at Mount Sammeta where he heard the terrific trumpet of an elephant. With rare courage, strength and skill, he tamed and acquired the animal and named it Tribhuvanankara (Ornament of the Three Worlds).

Meanwhile, a messenger arrived with the news of the crushing defeat of Kiskindha's sons in the hands of Yama, governor of Kisku. Immediately Ravana marched on the city of Yama and raided it releasing all prisoners and crushing all weapons of torture. This enraged Yama who faced Ravana in the encounter and was utterly defeated. Yama ran to Indra, the overlord of all the Vidyadhras, and tendered his resignation. Indra wanted to march on Ravana but he was dissuaded by his minister and instead messengers were sent to Ravana. Ravana gave the city of Yama to Iksurava and Kiskindhapuri to Suryarava. Then he returned to Lanka where he was now formally crowned as their king.

*jiha surabai suravara-purihi
tiha rajju sa im bhuñjantu thi.*

Now Ravana ruled Lanka as the Lord of gods did in heaven.

To be continued

The Misery

—its what, why, and how—

PRADYUMNA KUMAR JAIN

Misery (*dukkha*), according to Jaina view, is an outcome of the confusion of realities and confusion because the reality is not rightly apprehended. Before apprehending it rightly we have to know that the reality, by its very nature, is apprehensible. That what is apprehensible positively exists. To exist is, therefore, to be real. The real is *āstikya*.¹ Existence is its differential characteristic. It is, says Kunda Kunda, pervasive among all the *padārthas*; it is universal assuming infinite modifications, etc., etc.² The existence is real, the real is existence. In addition to it the author of *Pañcādhyāyī* mentions some more attributes attached with the real. The real, according to it, is, besides being also self-proved (*sva-prāmāṇika*), eternal (*nitya*), self-dependent (*svābalambī*) and non-conceptual (*nirvikalpa*).³ The real, assuming that nature is such, is categorized in two ways, namely: the self (*jīva*) having the quality of conscious-attentiveness (*upayoga*) and the not-self (*ajīva*) having it not. From these basic categories emerge some more ones, which are meant to explain the riddle of life-cycle—mundane as well as divine. They are the influx (*āsrava*), bondage (*bandha*), check or resistance (*samvara*), annihilation (*nirjarā*) and liberation (*mokṣa*).⁴ Kunda Kunda added two more categories to the existing list, i.e. merit (*puṇya*) and demerit (*pāpa*)⁵ thus making an exhaustive list of nine categories (*tattvas*).

In this account of categories the Jaina has a unique position among all the philosophies of the world. His uniqueness lies mainly in the elaboration of the last seven categories of the real. The *āsrava* and *bandha* are held to be the causes of misery, *samvara* and *nirjarā* to be the ways for eradication of the causes of misery and the last one *mokṣa* to be the ultimate state of soul's emancipation from misery. Now, for the sake of systematic exposition of each category we divide our dissertation under three heads; viz: what, why, and how. The 'what' will deal with the meaning of the term, the 'why' with its cause or causes and the 'how' with its functioning.

¹ Pky., 5.

² Ibid., 8.

³ Panc., 1-8.

⁴ T.S., 1-2.

⁵ Pky., 108.

The What

Āsrava means the influx of matter in the domain of spirit infused in the spirit's own perverted calls ; and *bandha* is the retention of that infused matter with the spirit for a certain length of time. This shows that *āsrava* and *bandha* are the two states of mutuality of the self (*jīva*) with matter (*pudgala*). They are viewed from two angles ; one psychic (*bhāva*) pertaining to the soul-side and the other material (*dravya*) pertaining to the matter-side. From these angles they are sub-divided as the psychic influx (*bhāvāsrava*) and the psychic bondage (*bhāva-bandha*), and the material influx (*dravyāsrava*) and the material bondage (*dravya-bandha*).⁶ Since both of these categories are equally applicable to both the logically independent and empirically identical series of the soul and matter, they are therefore, relative to *karman*.

The Why

The causes of *āsrava* and *bandha* lies primarily in the *avidyā* of *jīva* which is prevalent since eternity. It reveals that the knowledge-attribute (*jñāna guṇa*) of the soul is perverted by its very birth. It is accompanied by delusion (*moha*) which affects, wholly or partially, the *darśana* as well as the *cāritra*-attributes of the soul, giving rise to wrong belief (*mithyā darśana*) of various types and wrong attitude (*mithyā cāritra*) subsuming in itself the non-restraint (*asamyama*), carelessness (*pramāda*) and vibratory states (*yoga*) of the soul. Kunda Kunda collectively calls them as *adhyavasāna*.⁷ *Adhyavasāna* thus drags the soul into the miseries of the world.

Adhyavasāna is rooted in the identity of the soul with other beings.⁸ In this state the soul loses its self-confidence. It becomes the slave of others, and seeks dependence. Thus accepting dependence it functions otherwise. The otherwise functioning qua-dependence sows the seeds of the miseries of the world, and originates the mutuality of the soul and the matter.⁹ The mutuality is such that any vibration in either side produces similar echo in the other side. This blind mutuality is essentially the cause of *bandha*. The chain of misbelief (*mithyātva*), attachment (*rāga*), aversion (*dveṣa*) and other passions (*kaṣāyas*), therefore, goes on endlessly.

⁶ A. Kh. K. kavya, 115, 284.

⁷ Ssr., 365, 268, 269.

⁸ A. Kh., to 265.

⁹ Panc., 2-73, 76.

The How

Now, the question is, how this mutuality hampers the infinite attributes of the soul. At the mundane stage the functioning of the soul takes shape in three ways, i.e., mind (*mana*), speech (*vacana*) and body (*kāya*).¹⁰ These are the three charging points in the orbit of the soul termed as the *yogas*. The *cāritra* of the soul is shaped through them. Thus any change that occurs in mind, body and speech pre-supposes the corresponding change in soul's thought-activities (*bhāvas*). The change in thought-activities caused by certain prior condition brings about the molecular change in the orbit. The change in the orbit acts on the environment causing the latter's reaction to it. In this process of action and reaction something comes in and goes out of the orbit. What goes out is something repulsed out by the soul, and it gets a part of its blocked energy released in that way. But in reaction what comes in causes turmoil in soul's region and creates whirl-pools therein. Thus the inflown matter is captivated in that newly created situation. Also a part of soul's energy is itself captivated in that situation created by the inflown matter. So as soon as the whirl-pool gets subsided, the blocked energy—soul's as well as matter's—is released.¹¹ Such a cycle of incoming and out-going never ends, unless the precautionary measures are taken up. Thus the captivation of soul and matter is caused by each other through mutual causal reaction (*nimitta naimittika sambandha*)¹² that has absolutely no beginning and relatively no end.

In this mutuality, the initiative, as pointed out by Kunda Kunda, seems much active from the side of the soul. For the whirl-pools of passions are unconsciously formed by the soul. Thence the *kārmic* matter gets life. Had there been no passions in the soul, no *kārmic* matter would have been retained frustrating the possibility of *bandha*.¹³ In this way *āsrava* of *karmas* takes shape in two ways. The first, which gets life in the form of *bandha*, and the second, which passes away then and there.¹⁴ From the point of view of substance (*suddha dravyārthikanaya*) it is the soul that causes its bondage and release, and the matter is dummy neutral. The soul creates such situations on account of which the matter is retained or released. But from practical point of view the position is reversed. The rise of priority-bound *karmas* (*pūrbakarmodaya*) creates some such situations in which the soul's energy is

¹⁰ T.S., 6-1.

¹¹ A. Kh., to 73, p. 134.

¹² Pky., 60.

¹³ A. Kh. K. kavya, 114 ; Ssr., 176.

¹⁴ T.S., 6-4.

moulded spontaneously. Had there been no such material change and no inflow of *karman*s, the viewpoint asserts, there would have been no bondage, no enjoyment and consequently no misery of the soul. In this way, an organism of the soul comes to be the bundle of *R*'s (reactions) against different *S*'s (stimuli). It does not have its own independent and absolute entity. Or, to put in the terminology of Bertrand Russell, it appears as a perspective, a neutral entity wherein the aspects of several different things function together. Thus the soul is held responsible for all the affairs so long as it occupies the central position in the focus of mental perspective. But no sooner the view-point shifts from the soul to the matter than the soul escapes responsibility of world forming. The Jaina, however, reconciles both the view-points through his non-absolute outlook, and tends to preserve both of the conflicting views as correct, and professes the mutuality of the soul with the matter accordingly. In this way, the psychic influx (*bhāvāsrava*) causes the material influx (*dravyāsrava*), and *vice-versa*.¹⁵ But it is valid only from relative point of view ; for, realistically the cause and the effect merge into the substantial identity ; whereas the activities of the soul and the matter are not substantially identical. From real point of view, the soul is the cause of its own thought-activities, while the matter is that of its own. Realistically the psychic influx (*bhāvāsrava*) is caused by the soul's own previous thought-activities (*bhāvas*) and the material influx (*dravyāsrava*) by material ones. On realistic level such a parallelism is perpetual. It may cease to be if either side of it may anyhow be made to cease initially. Such a voluntary initiation is possible only in the spiritual side, because it is the experiencing agent and the sufferer of miseries. The material influx (*dravyāsrava*) and the material bondage (*dravyabandha*) are only the material translation of spiritual sufferings. But change in both the sides is so accurate and concurrent that empirically they have no exclusive value, and appears to be dynamic in mutual causation.

Since the soul, in this mutuality of causation, is a sentient entity that wills, it looks quite possible that sometimes this mutuality may not remain mechanical, especially when the soul would voluntarily restrain its thought-activities and would be immune from the side of matter. In such a spiritual state, the material influx (*dravyāsrava*) would take place, but finding no receptivity in the form of psychic influx (*bhāvāsrava*) it would not retain itself there, thus causing no *bandha* at all.¹⁶ This proves that as a result of a previous cyclic movement, inflow takes

¹⁵ A. Kh. K. kavya, 119, 121 ; Ssr., 80.

¹⁶ Ssr., 177, 178.

place, but the immunity of the soul does not welcome it, and it purges away at once. From this view-point Umasvati classifies the influx (*āsrava*) with passions (*sakaṣāya*) and without passions (*akaṣāya*).¹⁷ Passions catch the inflown matter just as oil-painted body catches the dust;¹⁸ similarly, in their absence the inflown *kārmic* matter gets back, as the dust is dashed away by the smooth surface of the pitcher.

Āsrava and *bandha*, however, depict a constant state of tension in the domain of the soul. The matter bound partially with a certain attribute of the soul forms, in the terminology of neo-psychology, a complex, which is partially subjective and partially objective ; or it is a fusion of a little part from the side of the spirit and a little from the side of the matter, which is naturally dynamic by virtue of the dynamism of both the constituent entities separately. From this dynamic fusion the complex emerges as a psycho-biologic striving, constantly struggling for proper catharsis. In this endeavour the person adopts a particular line and philosophy of his actions. His attitude is always guided positively or negatively by the complexes. Thus by virtue of these complexes the person remains always in a state of mental tension, and in order to neutralize the tension he accumulates further collocations grosser than what constitute a complex. In the Jaina terminology, *kārmic* molecules (*kārmic vargaṇās*) constitute the complex proper in a subtle form and quasi-*kārmic* molecules (*a-karma vargaṇās*) grosser in form and nature constitute the external limbs of the body in consistency with the subtle complexes. Thus this state of internal tension hampers full manifestation of soul's energy. The spontaneous current of consciousness flows thereby preserving innumerable stumbling-blocks in its womb. The *bandha* is, in this way, preceded by the *āsrava* of the *karmas*.

It is, however, not a sufficient elaboration of the nature of *bandha*. The Jaina has a very clear conception about it, and he looks very confident in its accuracy. The matter inflown in the spiritual domain, he further elaborates, neither comes, nor does it remain in a chaotic form; it form a system—dynamic but artificial in nature. Every vibration of each attribute of the soul has its unique character that attracts the molecules—each of unique nature, befitting only a particular call of the soul.¹⁹ The whole of inflown matter, according to its diversified uniqueness, is, in this way, retained up. It assumes various forms in collaboration with the soul's different thought-activities (*bhāvas*) full of passions ;

¹⁷ T.S., 6-4.

¹⁸ Ssr., 237, 241.

¹⁹ Pky., 65 ; Ssr., 91.

whereas that volume of molecules which could get no passionate reception in the soul is purged out all at once. Thus every retained molecule has a definite reference to a certain point of spiritual attribute. Since the soul is a unified system of infinite attributes, the matter, that has a regular correspondence with certain points of those attributes, would *ipso facto* reveal a system. Now since the system is established, its various departments endowed with certain definite functions are necessary to exist. It is for this that the Jaina has conceived of a system of *karmas* that is roughly divided into eight compartments. They are :²⁰

- | | |
|------------------------|----------------------------|
| 1. Knowledge-obscuring | (<i>jñānāvaraṇīya</i>) |
| 2. Intuition-obscuring | (<i>darśanāvaraṇīya</i>) |
| 3. Feeling-producing | (<i>vedanīya</i>) |
| 4. Deluding | (<i>mohanīya</i>) |
| 5. Age-determining | (<i>āyuh</i>) |
| 6. Body-making | (<i>nāma</i>) |
| 7. Family-determining | (<i>gotra</i>) |
| 8. Obstructive | (<i>antarāya</i>) |

The eight classes as mentioned above are distinguished in the *kārmic* system of matter, being named after their respective functions in preventing the soul from what it is naturally destined for. Though it is correct to say, in this regard, that matter is not independent in its functioning, it functions truly on the vibratory cells of the soul, yet, from practical or empirical viewpoint, even vibratory cells of the soul are material, for it is the effect of the rise of priorly-bound *karmas*, which are material. Since relatively the cause and the effect are of identical nature, the whole mundane system caused by the *karman* is relatively material.²¹ Though, in real sense, it is material-spiritual when the trend of the soul is downward or rather hostile from self-truth, and spiritual-material when the trend is upward or self-restoring, yet in both the cases all-purity is hampered and there is definite reference to material inflow.

Knowledge-obscuring *karmas*, nevertheless, paralyse the soul's knowing faculty ; likewise intuition-obscuring does its intuition ; for, due to the presence of these *karmas* the soul remains convinced hypnotically so as to be devoid of knowledge and intuition wholly or partially. Under the pressure of feeling-producing *karmas* the soul feels pleasure on

²⁰ G.S. (karma kanda), p. 18 ; Ssr., 136.

²¹ A Kh., to 109 to 112.

procuring something agreeable or detaching something disagreeable and pain on getting something disagreeable or losing something agreeable. In both the ways as mentioned above, feeling is an artificial characteristic born of its dependence on others. And dependence as such is the symbol of misery, because in its root lies *avidyā* or self-identity with the 'other'. That is why it is repeatedly insisted on in the scriptures that worldly pleasure is essentially full of suffering, for it is not the natural experience of soul's own.²² Deluding *karma*, the fourth one, corrupts the soul's outlook and attitude. Under the pressure of it the soul believes in the theories and dieties inconsistent with the religion and the sayings of the omniscient, and acts accordingly. Thus the above four types of *karmas* drag the soul down from its original natural abode, and prove themselves detrimental (*ghāti*) to the natural leanings of the soul. The rest of the four *karmas* are, though unlike the former ones, not detrimental (*aghāti*) to the soul's nature, yet they prepare such types of worldly cage that the soul cannot break it up before its set limit of time. They pertain roughly to the age, body, family and one's environmental conditions. All of these future modifications rest potentially in the system of *karmas*, and thus the individual goes on enjoying or suffering the fruits of his acquired deeds.

In this system spiritual and material energies blend together and become the occupants of the same space-points (*eka-kṣetrāvagāhī*). Thus an organism comes into existence. Its each minutest part of protoplasm is constituted both by spiritual and material energy. Through the system of multiple material atoms one undivided spirit pervades. That is why Kunda Kunda claims that the soul is of the size of its material body which it adopts from time to time through the influx (*āsrava*) and the retention (*bandha*) of *karmas*, just as a *padma-rāga* jewel when dipped in water pervades the whole water through its own lustre.²³

The soul, however, adapts itself in the smaller or larger bodies on account of its inherent capacity of doing so. The Jaina has named that capacity as *agurulaghutva*. Through this particular capacity the soul remains the same throughout its larger or smaller organisms. It is, factually, included in the nature of the soul. Forgetting this aspect of the soul's nature, even a great intellectual like Sankara polemized the Jaina position with apparently no success.²⁴ For the Jaina does not maintain, like Descartes, that the entities of the soul and the body remain quite distinct throughout, having only the contact of each other at the

²² Panc., 2-239, 250, 321, 324.

²³ Pky., 33.

²⁴ B.S.B., 2-2-34 to 36.

passage of penial gland for which Descartes had to postulate the third agency in the name of God as mediator between the two. The Jaina does not absolutely corroborate with the Cartesian theory of the soul and the body and their inter-actionism at a particular point. He supports both the theories of inter-actionism and parallelism non-absolutely, accepting a unique position with regard to *āsrava* and *bandha* of *karmas*.

In addition to the categories of *āsrava* and *bandha* Kunda Kunda adds two more categories as the merit (*puṇya*) and the demerit (*pāpa*). These categories are the modifications of the above two. The cause of these categories is the same as that of the above, i.e. *adhyavasāna*, but the bound *karmas* differ internally in two ways from at least four stand-points, i.e. cause (*hetu*), form (*svabhāva*), experience (*pariṇāma* or *anubhava*), and goal (*āśraya*).²⁵ Those *karmas* that are caused by the devotion to *Arihantas* and compassion to other beings, etc., are auspicious *karmas*; and those caused by passion, inauspicious thought-paints (*leśyās*), dis-obedience to superiors, etc., are inauspicious *karmas*. Likewise relatively to the form (*svabhāva*), auspicious *karmas* result in pleasant feelings, pleasant body, family and also pleasant environment; where as inauspicious *karmas* in unpleasant ones. From the standpoint of experience (*anubhava*) one may have pleasure and pain, by which respectively auspicious and inauspicious *karmas* are determined. And finally those *karmas* that enable the soul to proceed on the path of salvation are auspicious and those that cause deterioration are inauspicious. In this way, from the practical point of view, at each step, *karmas* bifurcate themselves, in which auspicious *karmas* (*śubha karmas*) fall in the category of merit (*puṇya*) and inauspicious one's (*aśubha karmas*) in the category of demerit (*pāpa*). These categories are, therefore, determined by the resulting effects of *bandha*. Thus, from practical point of view, the category of merit is preferred, but, seen from the real point of view, neither of them is so; for, both are determined by the *karmas*, and have a tendency of dependence. Dependence as such is the symbol of unhappiness, irrespective of its being concerned with superior or inferior deeds. According to Kunda Kunda, shackles of gold as well as of iron both have the binding nature of similar type.²⁶ Therefore, from the real point of view, categories of merit and demerit are both of no use, and the reality of the soul is the ultimate source of eternal happiness. Pleasure as derived from merit is very short-lived and is really the originator of sufferings. The essence of the soul transcends both these categories.

To be continued

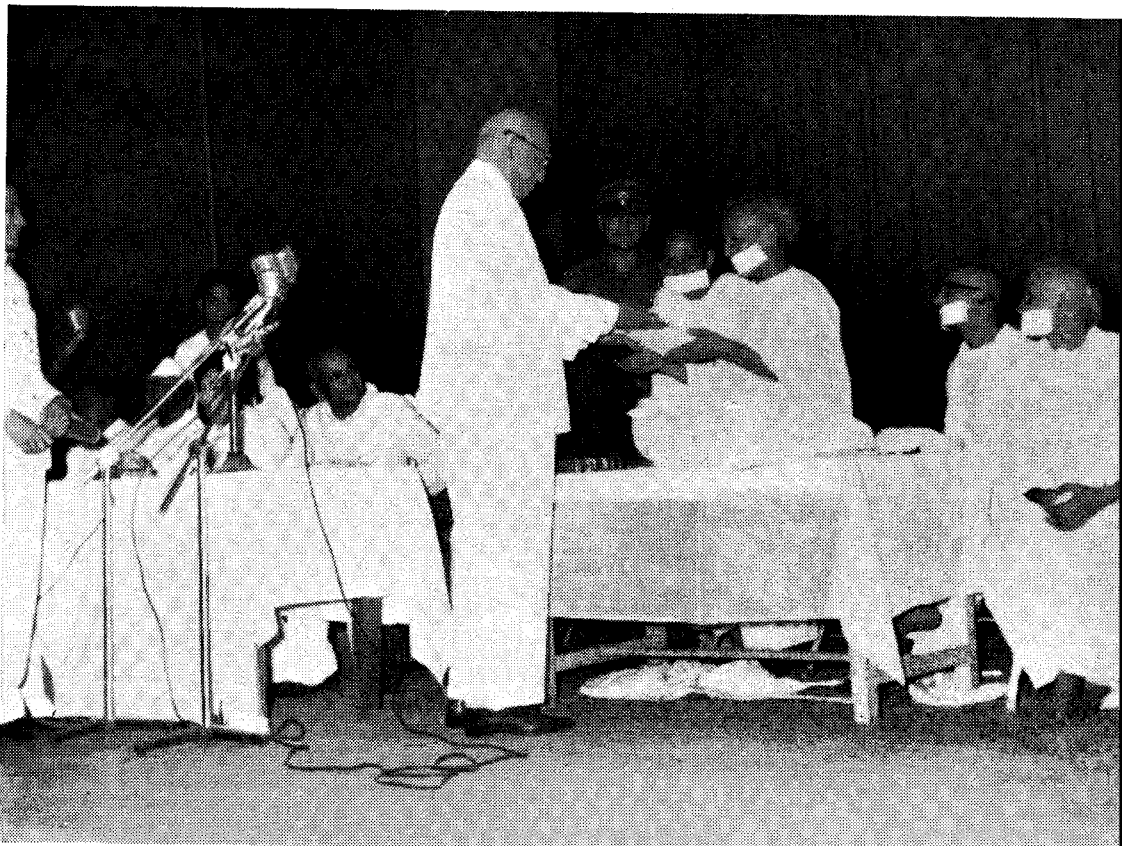
²⁵ A. Kh., to 145.

²⁶ Ssr., 246.

ABBREVIATIONS

- A. Kh. *Atma Khyati* of Acarya Amrita Candra, a commentary to the *Samaya Sara*, Songarh Ed., (1953).
- E.S.B. *Brahma Sutra Bhasya* of Sankara, Nirnaya Sagar Press, Bombay, (1915).
- B. Pd. *Bodha Pahuda* of Kunda Kunda, Muni Ananta Kirti series, Ed. I.
- D. Anu. *Dvadasanupreksha* of Svami Kartikeya, Ed. I, Patni Digambara Jaina series.
- G.B. *Gita Bhagavad*, Gita Press, Gorakhpur.
- G.S. *Gommata Sara* of Acarya Nemi Candra, Vol. V of the Sacred Books of the Jainas. Ed. by J.L. Jaini.
- I.P.S. *An Introduction to the Philosophy of Sri Aurobindo*, by S.K. Mitra, B.H.U. Press, (1945)
- L.D. *The Life Divine* of Sri Aurobindo, Ist University Ed., Pondicherry, (1955).
- Lett.S.A. *Letters of Sri Aurobindo* (Hindi version), Vol. I, II, (1953).
- M. Pd. *Moksa Pahuda* of Kunda Kunda, Muni Ananta Kirti series, I Ed.
- Nsr. *Niyama Sara* of Kunda Kunda, J.L. Jaini series.
- Psr. *Pravacana Sara* of Kunda Kunda, Songarh Ed., (1950).
- Pky. *Pancastikaya Sara* of Kunda Kunda, Songarh Ed., (1959).
- Panc. *Pancadhyayi* of Raja Mall, Pub. Mahavira Br. Asrama, Karanji.
- Ssr. *Samaya Sara* of Kunda Kunda, Songarh Ed., (1953).
- S.V. *Samaya Vyakhya* of Amrita Candra, a commentary to the *Pancastikaya*, Songrah Ed., (1959).
- S.B.S. *A Survey of Buddhism* by Sangh Rakshit, Pub. The Indian Institute of Culture, Bangalore. (1957).
- S.K. *The Samkhya Karika* of Kapila, ed. by Surya Narain Shastri, University of Madras, (1948).
- S.S. *Samadhi Sataka* of Pujiyapada, Pub. The World Jaina Mission, (1950).
- T.S. *Tattvartha Sutra* of Umasvati, Songarh Ed. II.
- T.V. *Tatparya Vrtti* of Jaisenacarya, a commentary to the *Pravacana Sara*. Rai Chandra Jaina Series, (1935).
- D.S. *Dravya Sangraha* of Acarya Nemi Candra, Saral Jain Granth Mala Jabbalpur, (1938).

The erudite Jaina scholar Muni Nagraj of the Terapanth order receiving the degree of Doctor of Literature (honoris causa) from Dr. P. V. Cherian, Governor of Maharashtra, conferred on him by the University of Kanpur at a special convocation held at Bombay. This journal recently published his paper, 'Ajatasatru Kunika'.



GOSALAMATAM

—an evaluation of the Gosala episode as contained
in the fifteenth chapter of the *Bhagavati Sūtra*—

RAM PRAKASH PODDAR

Winternitz alleges that most of the Jaina canons are written 'in a dry-as-dust, matter-of-fact, didactic tone' and 'are seldom instinct with that general human interest which so many Buddhist texts possess'. The allegation is not wholly justifiable, for the manner of their narration is far from being dry-as-dust, although the matter in many cases may not be instinct with general human interest. Not only the verses but also the prose of the *Āgamas* marks the perfection of the narrative style. It is smooth and rhythmical, all angularities and ruggedness having been carefully eliminated to render it fit for oratory. Sentences are broken into small patches which are well balanced ; caesuras are so placed that the total effect is perfectly rhythmical. The tone very effectively adapts itself to the changing mood of the narratives ; alliterations and assonances, onomatopoeic effects and repetitions are purposefully used to render the meaning vivid and picturesque. We have reasons to believe that most of these passages must have, many a time, held the audience spell-bound and it must have been a pleasant task for the monks to remember them and to recite them to the congregations. But for these interests, these would have not at least withstood the severe onslaught of time.

'Gosalamatam', the fifteenth chapter of the *Bhagavati Sūtra* which not only shares all the general characteristics of the canonical prose but has also its individual literary merits as a narrative, is taken up to illustrate the above points.

The chapter constitutes an organic whole by itself. It aims neither to relate directly the legend of Gosala nor to give an objective account of his doctrines ; it rather attempts an exposition of Gosala's character as it has appeared to the author.

According to this, Gosala appears initially to be a disciple of Lord Mahavira. Later, he established an independent sect, the Ajivikas, and entered into rivalry with him. But he got defeated and before the end of his life he sincerely repented for his evil deeds. This chapter of the *Bhagavati Sūtra* presents this schism in a significant way.

forms of *tila*-grains. But sceptical as he was, he believed it only when he himself verified the number of grains in the chaff.

In the mean time Gosala encountered Vaisyayana, the *bālatapasvī*³, who, vexed with his persistent mockery, sent forth his spiritual power⁴ to kill him, which, however, was annulled by the forbearing spiritual power of the Lord and so, Gosala was saved. When he came to know all about it he fervently aspired to obtain the spiritual power which had been obtained by Vaisyayana. Lord Mahavira instructed him how to acquire it and in course of time he did acquire it.

Then he proclaimed himself to be a *Jina*, and *Kevali* and defied the leadership of his teacher. But the latter exposed the facts and publicly declared that Gosala was a rebel and not a *Jina*. This enraged Gosala and he entered into a verbal, later into a spiritual, duel with the *Tīrthankara* in which he met with defeat of all his ambitions. He even used his *tejoleśyā* to kill Lord Mahavira but like a boomerang it came back upon his own self. Even on the brink of death, he kept up the appearance but finally truth forced its way through him and he confessed his crimes and sincerely repented for them.

Makkhali Gosala has been mentioned in the Buddhist texts also. In the commentary upon *Dīghanikāya* there is an explanation of his name. It agrees with the account of the *Bhagavatī* regarding his being born in a cow-shed. But here we get a different explanation of Makkhali which is very ingenious, for it throws some ironical hint upon the doctrines propounded by him. According to this text, Gosala was once asked by his master to carry a pitcher full of oil through muddy and slippery grounds. He was cautioned not to slip, '*tata mā khali*', but he did slip. Getting afraid, he fled away but his master chased and caught him by the fringe of his garment, which he left behind and walked off naked and thus became a sky-clad mendicant. He derived his name "Makkhali" from the phrase '*mā khali*'. Here it is remarkable that Gosala tried his best not to slip but he slipped. He had no desire to be a sky-clad mendicant but he became one. Both these happenings are ironical reflections upon his doctrines of absolute determinism. According to him, there is nothing like free will which a person may exert in a particular way ; everything is pre-ordained, and no divergence from the set track is ever possible. No effort could prevent the pitcher full of oil from falling and no will or determination was strong enough to

³ Literally, the ignorant ascetic.

⁴ *tejoleśya*.

prevent Gosala's turning from an ordinary domestic servant to be the leader of a sect.

According to the *Bhagavati* Makkhali was the name of his father who was a Mankkha. Obviously this explanation, though more realistic, is not instinct with irony as the one mentioned above. That Gosala like his Mankkha father carried a painter's board and had something to do with the imitative art is significant, for in trying to emulate the Lord after having seen the astounding results of his merits and to equal Vaisya who was the wielder of the *tejoleśyā*, he showed himself to be too much given to imitating anything that impressed him.

The most striking achievement of the author, however, is the unity of the chapter. The whole structure of Gosala's doctrines is based on the *tila*-episode. He propounded the theory of *pauṭṭaparihāra* according to which all *vanaspatikāya* enter one after another forms, under the same group, as the *tila*-flowers become the *tila*-grains. He stretches this principle so far as to apply it to those who are about to attain emancipation. These also, of necessity, have to make seven *pauṭṭaparihāras* before they obtain the final liberation. He suggested that there is a pre-ordained track for all *jīvas*. Before liberation each soul has to enter seven *devabhāvas*, seven *sanyutthanikāyas*, seven *sanjñigarbhas*, and has to make seven *pauṭṭaparihāras* i.e., it has to enter seven different bodies.⁵ Then all *karmas* being spent up, salvation necessarily follows.

It is easy to discern how the whole structure of his doctrines is rooted in his frustration in the *tila*-episode. His doctrines are all attempts to undermine Lord Mahavira. He held that the track for all *jīvas* is preordained. Under such circumstances, omniscience is naturally of little value, for who would praise a seer who sees that morning follows the night? This attempt to undermine omniscience is a consequence of his humiliation in the *tila*-episode. For, in spite of his will and determination he could not prevent the *tila*-flowers from being re-born as grains in the same plant. This led him to propound that efforts and will are all useless void—they do not count at all. This doctrine also like the former one is meant to conceal his defeat.

The doctrine of *pauṭṭaparihāra* of the *vanaspatikāya* also has been attempted by the propounder to slight Lord Mahavira's omniscience. The *tila*-flowers, as a matter of course, were going to be born as *tila*-

⁵ Recurrence of number seven is significant. The *tila*-flowers were seven in number.

grains. So there is little credit in knowing it before hand. This doctrine also helped him to conceal his identity at the time of the final duel when he claimed that he was Udai Kaundinya, in his seventh *pauṭṭaparihāra* and not Gosala, the former disciple of Lord Mahavira.

It is likely that the Ajivikas in course of explaining their doctrines of *pauṭṭaparihāra*, etc., illustrated them by some parallel only which bore similarity with the *tila*-episode.

The chapter delineates with utmost accuracy the character of Gosala. He is an upstart. He has no genuine aspiration for an ascetic life. He is simply ambitious. He has seen the wonders wrought by the merits of the penances and so he wants to have for himself a niche in the temple of fame : his object is not emancipation, it is just the attainment of a glory that would dazzle the world.

He has no genuine sense of reverence for Lord Mahavira. He follows him, for he has been dazzled with his brilliant achievements. The sceptic in him would fain disbelieve him, as he did in the *tila*-episode. Thus his final rebellion against his teacher is essentially rooted in his character. His inordinate ambition would not let him rest. It would spur him, persistently, to usurp the glory of a *Jina*, *Kevali* and Omniscient.

When he knows of Vaisyayana's *tejoleśyā*, he gets impatient to acquire it : such an acquisition would certainly gratify, to a large extent, his passion for greatness. When he acquires this power, he turns against the teacher himself.

His detailed references to his various *pauṭṭaparihāras*, his tortuous calculation of time and other complications of his statement during his encounter with Lord Mahavira expose rather the hypocritical, deceptive and complex personality of Gosala.

Gosala's exposition of his doctrines is not precise and clear. Its external verbosity exposes its inner hollowness and meaninglessness. In a network of complicated details he only tries to conceal his perfidy and hypocrisy. He is completely shattered when his *tejoleśyā*, emitted to kill Lord Mahavira, rebounds upon him. His composure vanishes and he enters almost a state of madness. His desperate attempts to conceal his wounds are apparent in his meaningless physical actions : he sucks green mangoes, drinks, dances and sprinkles cold water upon his person. Made of very tough stuff as he is, he does not succumb so

very soon ; he still declares himself to be a *Tirthankara* and puts forward the dogmas of eight climaxes⁶ to justify his mad and meaningless actions.

It is interesting to note how his personality gradually under-goes disintegration. Vain and perfidious, and ambitious of worldly glory, he rises to power by the practice of falsehood, and for the time being seems quite composed. His narration of a significant allegory⁷ to Ananda shows his self-composure at its best. He is like the serpent who emerges from the fourth peak of the ant-hill. The serpent is majestic and confident⁸ and so is his perfidy till he has not seen the truth that glared through the eyes of Lord Mahavira. Confronted with it his deception pales, and shatters to pieces.

Thus the legend of Gosala in the *Bhagavati Sūtra* gives us in a rhythmical and effective prose, a consistent plot and a character developed with perfect consistency. The author does not directly aim at any objective analysis of, or rational attack upon the Ajivika system. He simply reveals the man and correlates his system with his own personality.

⁶ *attha carimain pannavei. tam jaha :* (1) *carime pane*, (2) *carime gaye*, (3) *carime natte*, (4) *carime anjalikamme*, (5) *carime pokkhalasamvattae mahamehe*, (6) *carime seyanae gandhahatthi*, (7) *carime mahasila kantae sangame*, (8) *carime tirthankara*.

⁷ *egam maham uvamiyam.*

⁸ *uggavisam candavisam ghoravisam mahavisam aikayamahakayam masimusakalagam nayanavisarosapunnam anjanpunjanigarappagasam rattaccham jamalajuyal cancela-calantaigham, dharanitalavenibhuyam...ditthivisam sappam...sarasarasarassa vamniyassa siharatalam duruhai.*

Correspondence

I have gone through the series of Kastur Chand Lalwani's articles 'A Jaina view of Cosmos' published recently in the various issues of the *Jain Journal* with a keen interest. The learned author has, no doubt, made an exhaustive exposition of the Jaina account of the universe, but I was disappointed not to see anything even in the last paragraph of the article that could have justified the authenticity of the Jaina map of the universe vis-a-vis the latest researches in the field of cosmology. A vast exploration has already been made in the structure of the earth duly demonstrated by the authentic photographs obtained by space-crafts or so, leaving no grain of doubt that the whole hypothesis propounded by old ones with regard to the mode of structure of the cosmos is false. When such is the position, should it not be worth-while on our part to recast our whole account and declare boldly and honestly that the old thesis of *Trilokasāra* is out of date now ? Or as it was expected from the learned author in his concluding portion of the article, the whole account should have been given to a better interpretation from the viewpoint of the philosophy of Organicism. I think now it is high time for us to recast the old tenets of Jaina thought in the light of new theories of science and technology in order to make them more useful and pragmatic for our modern attitude of life.

P. K. Jain (Dr.)

Tehri, Garhwal

I think, Dr. P. K. Jain has made an interesting point when he says that “it is high time for us to recast the old tenets of the Jaina thought in the light of new theories of science and technology, etc.” Perhaps it is. But my apprehension is that even with all its spectacular achievements, modern science has touched so little of the knowledge of the universe, while the theological viewpoint, despite its being unscientific or extra-scientific, is still so all pervasive that it may be somewhat premature to recast the old tenets of any religion in the light of modern information. To be specific, how much of the whole universe is really revealed to modern cosmology ? True, our knowledge of the earth now is more complete, but how insignificant is the position of the earth in the entire scheme of cosmos ? And until our sciences know more of the cosmos, I wonder on what line may the reconstruction begin. At least that was not the purpose that I had set to my self when I wrote the article which has been printed in three instalments. It was simply to present the traditional views, oriental and occidental, with, of course, dominance given to the Jaina, along with the outcome of modern researches in a spirit of comparing notes, which I guess, has been done in the article. For the rest, my feeling is that a reconstruction of the traditional view in the light of developments of modern sciences is not only premature, their focus is so very different and so is their equipment and purpose, that any such reconstruction may be a perpetual absurdity, the two always holding distinct spheres of interest and belief. This, however, is no suggestion to keep our eyes and ears shut towards modern knowledge, still less to propagate a blind faith in whatever is traditional.

K. C. Lalwani

Indian Institute of Technology, Kharagpur

from our readers

Extremely illuminating and refreshing ... an ideal reference publication.

—S. Raut Roy (*Padma Shri*)
Founder-Director
Diganta Museum and Research Centre
Cuttack

I found it very interesting and informative. In fact, I believe, I am not exaggerating if I say that the publication of this Journal is an event in the history of Jain publication.

—S. N. Mital
New Delhi

Verses by Cidananda give much for reflection ... masterful translation. Also, the coloured painting 'Restoration of Kalinga Jina' is my first viewing of contemporary Jaina art ... much appreciated.

—Leona Smith Kremser
Honolulu, Hawaii, U.S.A.

The painting 'Candana giving alms to Lord Mahavira' is appealing as well as beautiful. The historic story of Candana would have remained poorer if it was not so clearly depicted in the picture. The Atomic Theory of the Jainas gleaned from Dr. P. C. Ray's *Hindu Chemistry* is revealing. When there was no scientific research worth the name in the West, it is heartening to know that the Jaina savants had made such a startling contribution to the field of atomic research. We knew nothing about the historic activities of Virchand Gandhi, the great contemporary of the illustrious Swami Vivekananda.

—Jagadish Chandra Bhattacharyya
Mirzanore

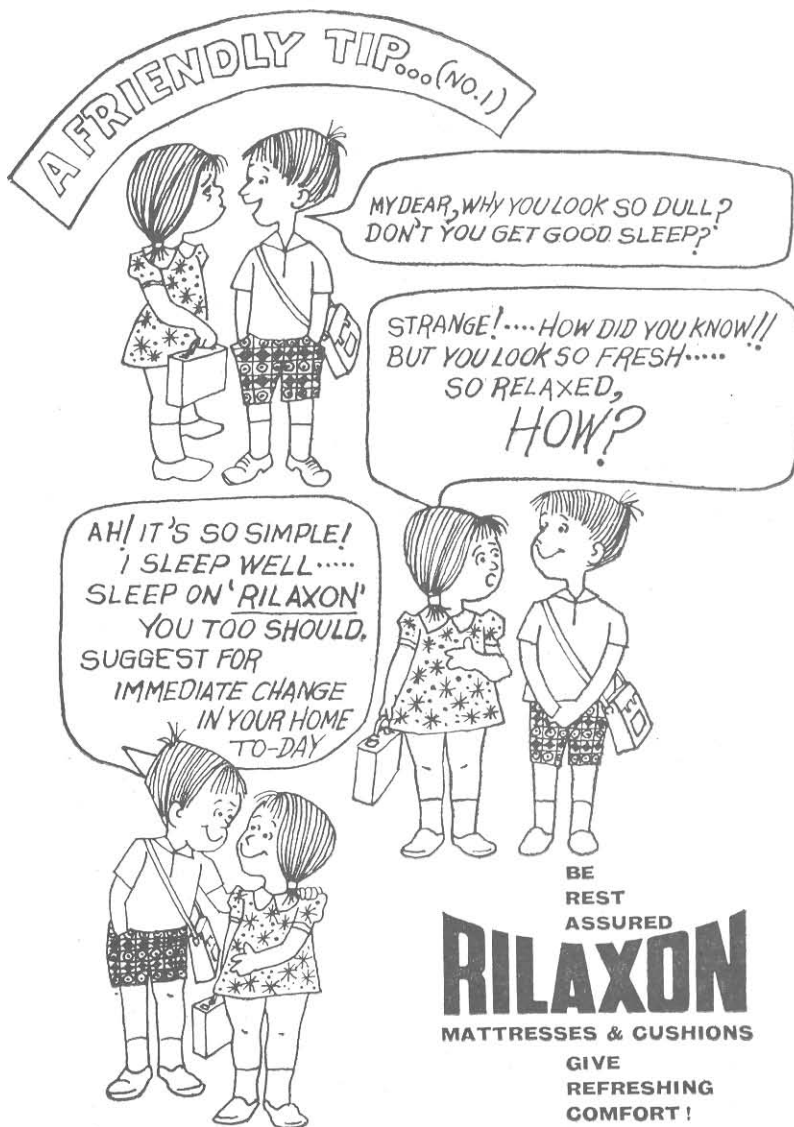
I am a regular reader of your *Jain Journal*. I read minutely all the articles published in it. It is a matter of regret that a journal containing such materials was never published before nor is being published at present in any language of our land. Maybe your journal is widely acclaimed in the West, but it is difficult to say how many of our own countrymen are profited by it. It is also difficult to say how much we, the Jainas, are profited by it. Your Mahavir Jayanti Special Number of this year is the finest example of collection of materials. Will it not be proper to print the whole matter in a book form so that it may be easily available to all ? Its Hindi edition may also be published. There is not a single book in any language on the state of Jainism in different States of India. If you have it published in a book form and put it on sale with the book-sellers, you will do a great service.

—Kasturmal Banthia
Nepanagar, M.P.

I have come across your Journal and think that this Journal is very useful for common people to know in detail about Jainism. After seeing through your Journal, I am much impressed ... I would like to suggest that the Journal should be brought out also in Hindi language to enable common people to enjoy the advantages from your Journal. I hope you will think seriously over the matter and will take necessary action towards the issue of Hindi copy of your Journal.

—Prakash Chandra
Madras

A FRIENDLY TIP... (NO. 1)



MY DEAR, WHY YOU LOOK SO DULL?
DON'T YOU GET GOOD SLEEP?

STRANGE!.... HOW DID YOU KNOW!!
BUT YOU LOOK SO FRESH.....
SO RELAXED,
HOW?

AH! IT'S SO SIMPLE!
I SLEEP WELL.....
SLEEP ON 'RILAXON'
YOU TOO SHOULD,
SUGGEST FOR
IMMEDIATE CHANGE
IN YOUR HOME
TO-DAY

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ASSURED
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