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President releasing the English Version of
Agama and Tripitaka Vol I 1



President Gyani Jail Singh releasing the English version of Muni Sri Nagarajji's Agama and Tripitaka Vol. I at Rashtrapati Bhavan, New Delhi, on December 30, 1986. English Translation by Muni Mahendra Kumarji and late Prof. K. C. Lalwani.

Jaina Philosophy of Relativism

MOHAN LAL MEHTA

Jaina philosophers differ equally from those who hold that all is absolutely permanent, from those who hold that all is absolutely momentary and from those who hold that some things are absolutely permanent and some are absolutely momentary. According to Jaina philosophy all is permanent as well as momentary. From the viewpoint of substance an object is permanent and from the standpoint of modes it is momentary. The so-called opposites such as existence and non-existence, permanence and change, identity and difference, oneness and manifoldness and the like can be attributed to one and the same object from different points of view. These opposites should not be taken to be absolutely heterogeneous. They can exist in the same object without contradicting each other. Reality is a synthesis of opposites. It is of complex nature. All objects are inter-related. The individual form of an object cannot be established without the knowledge of its inter-relations. One who knows one thing with all its properties knows all things.

Non-absolutism

Every object possesses infinite characteristics. These characteristics or properties (*dharmas*) are not merely conceptual but really exist in the object. When we speak of a particular characteristic of an object, we have to use the word 'relatively', i.e., from a particular point of view or as related to this aspect, this object is such and not otherwise. This sort of judgment is called *syādvāda* or *anekāntavāda*, i.e., relative judgment or non-absolute judgment. Thus, when an object, which possesses infinite characteristics (*anantadharmātmakatā*), is expressed in a relative form of judgment, the expression is known as *syādvāda*. In the term '*syādvāda*' the word '*syāt*' (relatively) is indicative of non-absolutism (*anekāntatā*), therefore, *syādvāda* is called *anekāntavāda*.

Traces in the Canons

The theory of non-absolutism is not an innovation of the later philosophers who propounded the sacred teachings of the Great Teacher Lord Mahavira. The Lord himself preached this philosophical doctrine and his later followers put it into a more systematic and logical form. While describing the nature of soul (*jīva*), Mahavira addressed Gautama:

“O Gautama ! from one point of view, the soul is permanent ; from another point of view, the soul is not permanent. From the view-point of substance, the soul is permanent ; from the view-point of modes, the soul is not permanent.”¹

Lord Mahavira emphasised the identity of soul and knowledge from one stand-point. In the *Ācārāṅga-sūtra* it is said : “Soul is knowledge and knowledge is soul. . .”² From another point of view, he emphasised the difference of various modes and according to these modes the soul was classified. We find in the *Bhagavatī-sūtra* : “O Lord ! How many kinds of soul are there ?” “O Gautama ! The soul is said to be of eight types viz., *dravya-ātmā* (from the point of view of substance), *kaṣāya-ātmā* (from the point of view of passion). . . .”³

Similarly, the medium of motion is said to be one as well as many. From the stand-point of substance (*dravya*) the medium of motion is one and from the view-point of particles (*pradeśas*), it is innumerable.⁴ The same method can be applied to the medium of rest etc.

Seven-fold Judgment

An object is the possessor of infinite characteristics. When we select one of its characteristics with the opposite aspect and judge it, this kind of judgment has seven forms, hence, it is called seven-fold judgment.⁵ The following are the seven propositions with reference to the concrete illustration of pot :

1. Relatively the pot exists.
2. Relatively the pot does not exist.
3. Relatively the pot exists and does not exist.
4. Relatively the pot is indescribable.
5. Relatively the pot exists and is indescribable.
6. Relatively the pot does not exist and is indescribable.
7. Relatively the pot exists, does not exist and is indescribable.

In these propositions, the word ‘relatively’ is most significant. Every judgment bears the stamp of relativity, by which the notion of absolu-

¹ *goyama ! jiva siya sasaya siya asasaya. goyama ! davvatthayae sasaya bhavatthayae asasaya—Bhagavati-sutra, VII. 2. 273.*

² *je aya se vimaya.*

³ *Bhagavati-sutra, XII. 10.467.*

⁴ *Prajnapana-sutra, III. 56.*

⁵ *Pramana-naya-tattvaloka, IV, 14.*

tism is refuted. All our judgments are relative, i.e., non-absolutistic. The proposition 'relatively the pot exists' shows that from a particular point of view the pot exists. This particular point of view is determined by four factors. These factors are the substance, place, time and mode as related to the pot. The explanation of these determining factors is as follows :

- (a) The substance of the pot is the clay of which it is made. Viewed from the point of view of this particular substance, the pot exists.
- (b) The place of the pot points to the locality where it is lying. Viewed from the point of view of a particular room, the pot exists.
- (c) The time of the existence of the pot is the present time in which it exists. Viewed from the point of view of eight O' clock, the pot exists.
- (d) The mode of the pot points to its form or shape. Viewed from the point of view of a particular form, such as its contracted neck the pot exists. To be more clear, the proposition 'relatively the pot exists' means that the pot exists so far as its own individual form is concerned by reason of its substance, place, time and mode. Its substance points to the clay of which it is made, its place is the locality in which it lies, its time is the present time in which it exists and its mode points to its particular form such as its contracted neck.

The proposition 'relatively the pot does not exist' means that the pot does not exist if looked at from the point of view of the absence of the characteristics of its substance, place, time and mode. To elucidate, the pot does not exist with reference to another substance, such as iron etc. ; with reference to another place, such as some other room etc. ; with reference to the time preceding its manufacture or succeeding its destruction, i.e., the past and the future times ; with reference to other modes, such as a broad neck etc. In this proposition the pot is looked at from the point of view of the absence of the four determining factors that are ascribed to the aspect of existence.

The third proposition 'relatively the pot exists and does not exist' is maintained on the ground that the pot exists with reference to its own substance and does not exist with reference to the substances of other things. It exists in its own place and does not exist in other places. It exists in the present time and does not exist in the time preceding its manu-

facture or succeeding its destruction, i.e., the past and the future. The pot exists with reference to its own form or mode and does not exist with reference to the other modes or forms. According to this proposition, the first part of the judgment is true from the point of view of the existence of the individual properties of the pot and the second part is true from the point of view of the non-existence of other properties in it. It means that the pot exists from the stand-point of its individual properties and that it does not exist from the view-point of the absence of other properties in it.

The fourth proposition 'relatively the pot is indescribable' is true if both the points of view of the previous propositions are assumed simultaneously. When both the views of existence and non-existence are taken at the same time, it becomes indescribable.

The fifth proposition 'relatively the pot exists and is indescribable' means that the pot exists in regard to its existent form but it becomes indescribable if both its existent and non-existent forms are considered simultaneously. It is indescribable, yet it exists.

The sixth proposition 'relatively the pot does not exist and is indescribable' means that the pot does not exist in regard to its non-existent aspects but looked at from the point of view of its existent and non-existent forms simultaneously, it becomes indescribable. Here the point of view refers to the combination of indescribability and non-existence.

The seventh proposition 'relatively the pot exists, does not exist and is indescribable' means that the pot exists with regard to its own properties, does not exist in regard to its non-existent characteristics and is indescribable if both the points of view are assumed simultaneously. Here the point of view consists of the combination of indescribability, existence and non-existence.

The point is that when the truth of a particular aspect of a thing is to be ascertained, it should not be examined only from one point of view. The Jainas hold that every aspect of an object can be viewed from seven stand-points, every one of which is true but the whole truth about that aspect lies in the combination of all these seven views. This seven-fold declaration of judgment in regard to everything is a peculiar and unique method of the Jaina dialectic. Just as existence is applied to everything, so also the terms permanent and impermanent, one and many., describable and indescribable and the like can be applied to it. The propositions

will be the same with the change of these words. For instance, relatively, the pot is eternal (in view of its substance), relatively the pot is not eternal (in view of its changing forms) and so on.

The gist of the seven-fold judgment of the Jaina dialectic is as under :

1. Thesis (positive).
2. Anti-thesis (negative).
3. Aggregate (both positive and negative successively).
4. Synthesis (both positive and negative simultaneously).
5. Thesis and synthesis (positive and both positive and negative simultaneously).
6. Anti-thesis and synthesis (negative and both positive and negative simultaneously).
7. Aggregate and synthesis (both positive and negative successively and both positive and negative simultaneously).

Or

1. Existence.
2. Non-existence.
3. Existence and non-existence.
4. Indescribability.
5. Existence and indescribability.
6. Non-existence and indescribability.
7. Existence, non-existence and indescribability.

First of all we take 'existence'. Then we come to 'non-existence'. After it we put both 'existence' and 'non-existence' together successively. Then we put both 'existence' and 'non-existence' together simultaneously. We cannot describe both 'existence' and 'non-existence' simultaneously, since our proposition will necessarily have either of the two first. Hence, we call it indescribable. These four propositions are fundamental. When we add the first proposition to the fourth, the fifth proposition is there. Adding the second to the fourth, we derive the sixth one. Similarly, when we add the third proposition to the fourth, we have the seventh form.

Umasvati's Contribution to Indian Philosophy

YAJNESHWAR S. SHASTRI

Jainism is one of the major philosophical systems of India. Since 2500 years it has made manifold contributions to Indian culture through its literature, religion, philosophy, architecture, sculpture, painting and music. Our author Acarya Umasvati Vacaka who flourished circa 4th Century A.D. belongs to the galaxy of master-minds of the Jaina literary world holding a pre-eminent place among intellectuals and saints of the Jaina community. The position which he occupies among Jaina authors is of a unique character. As far as the available literature of the Jainas is concerned, he is the first among the Jaina masters to present fundamental principles of Jainism in Sanskrit language. The credit of introducing Jainism in *sūtra* form (aphoristic form) on the lines of Nyaya-Vaisesika *sūtras*, goes to this author. His contribution to Jaina philosophy, religion, ethics, psychology and cosmology, through his monumental work *Tattvarthādhigama-sūtra*¹ (*T.S.*) is unparalleled in the history of Jainism. He is the first author who has introduced the term *adhyāya* in *T.S.* instead of *adhyayana* of early Jaina *Āgamas*. Again, he is the first Jaina author to adopt Sanskrit poetic media to propagate Jaina philosophy and religion. The *Praśamarati-prakarana*² of this learned author is one of the master-pieces in this direction. This is also a compendious work covering the quintessence of Jainism in a convincing manner. Though many other works such as *Jambūdvīpa-samāsa*, *Srāvaka-prajñapti* and *Pūjā-prakarana* are attributed to this author, but the two works viz., *Tattvārthādhigama-sūtra* and *Praśamarati-prakarana* are really milestones and have left unimaginable impact on the later Jaina writers and have proved to be a milch-cow for later commentators for quotations. *Tattvārthādhigama-sūtra* is purely philosophical in its nature while *Praśamarati* is religio-philosophical treatise of more popular nature addressed to monks and lay followers. His contribution to metaphysics and ethics through these two works is perhaps the most valuable contribution, not merely to Indian philosophy, but to world thought.

¹ *Tattvarthadhigama-sutram (T.S.)*, Part I and II, ed. H. R. Kapadia, pub. J. S. J. Javeri, Bombay, 1926 and 1930.

² *Praśamarati-prakarana* with Haribhadra's commentary, pub. D. L. Jaina Pustakodhara Samstha, Surat, 1940.

Umasvati is the first man who has laid down the philosophical foundation on which the beautiful palace of later Jainism is erected. His definition of reality which consists of seedling idea of reconciliation of different philosophical view-points is a remarkable contribution to Indian philosophy in general and to Jaina philosophy in particular. His definition of reality became a basis of *anekāntavāda* (i.e. the doctrine of many-sidedness of reality) or the doctrine of non-absolutism, which tries to reconcile, harmonise, the doctrines of almost all the non-Jaina systems of thought.

According to Umasvati reality (substance) consists of production, destruction and permanence.³ A substance is permanent in respect of its essential qualities and also subject to generation and destruction in regard to its changing modifications. When a substance, conscious or unconscious originates without leaving its own nature, it is called origination. Destruction is loss of existence in a thing that had it before. Permanence is the essential characteristic of substance, which remains unchanged in both the conditions, viz., in origination and decay. To cite an example, a jar, originates from clay without leaving the nature of clay. Clay leaves its former mode or shape when it becomes jar but the essential nature of clay remains un-changed in both the conditions. There is no contradiction involved and no violation of law of contradiction in applying opposite predicates to the same thing in different capacities because, they are applied to its different aspects such as matter, state, space and time. It is seen that mutually contradictory elements can exist in one and the same thing in different capacities such as, the same man is a father to his son, son to his father, husband to his wife, brother to his sister and so on.⁴ This kind of definition is also accepted by the Mimamsaka system.⁵ It means, everything in the world is complex in its structure and as such has many aspects. To attain a complete truth, each entity is to be viewed from all possible view-points. This definition of reality paves the way to the famous synthetic doctrine of *anekāntavāda* according to which, reality is neither absolutely real nor unreal, neither one nor many, neither particular nor universal, neither identical nor different, but both real and unreal, one and many, particular and universal, unity in diversity from different points of view.⁶

³ T. S., V. 29. Part I.

⁴ *Sarvarthasiddhi*, V. 32, pub. K. B. Nitve, Kolhapur, Saka 1839, p. 17 ; *Tattvartharajavartika*, I-6, ed. Gajadharlal Jain, pub. S. J. Granthamala, Kasi, 1915, p. 26.

⁵ *Mimamsaslokavartika* quoted in *Darsana aur Anekantavada*, Pt. Hamsaraj G. Sharma, pub. A. J. P. P. Mandal, Agra, 1928, p. 133-149.

⁶ *Saddarsanasamuccaya-tika*, Gunaratnasuri, ed. Jain, Mahendrakumar, pub. Bhartiya Jnana Pith, Kasi, 1969, p. 34.

The theory of knowledge is a very important topic in the field of philosophy. Umasvati's contribution to this field is worth noticing. According to him, philosophical understanding is generated by both *pramāṇas* (sources of valid knowledge) and *nayas* (the doctrine of different stand-points). Right knowledge is of five kinds viz. *mati*, *śruta*, *avadhi*, *manahparyāya* and *kevala*.⁷ The former two are called indirect knowledge and later three are called immediate knowledge. It is important to note that Umasvati, has defined, direct and indirect knowledge or perception in different fashion, which is not found in other logical schools of Indian philosophy. The cognition born of sense-organs is called *pratyakṣa* (direct knowledge) while that born of probens and words etc. is called *parokṣa* (indirect) by other school of thought. But according to Umasvati, the cognition depending on a soul is to be called direct knowledge (*pratyakṣa*), while that depending on the sense-organs and mind, i.e., depending on something other than a soul is to be called indirect or *parokṣa*. *Mati* and *śruta* are indirect knowledge, which are acquired by the soul through the medium of senses and the mind. The remaining three types of cognition are direct because they originate without the aid of the sense-organs and mind and on the basis of the capacity of a soul alone. The terms *parokṣa* and *pratyakṣa* are thus used by Umasvati in senses quite opposite to those which they bear in other Indian philosophical literature.⁸ This explanation of direct and indirect knowledge is a speciality of Umasvati. Again, inference, comparison, authority, presumption, non-existence, probability which are accepted by others as valid sources of knowledge are not separate sources, but included in the *parokṣa* type only. *Pramāṇa-vākya* reveals the things as a whole while *naya* reveals only a portion of it. *Nayas* or different view-points are true in their own capacity, but they reveal only partial truth. A truth can be reached through aggregation of all the constituent stand-points. Different non-Jaina systems represent different stand-points which are partially true. But combining all of them under head of *pramāṇa* (*śyādvāda*) or the doctrine of relativity of truth one can obtain real truth. *Nayavāda* is introduced to accommodate view-points of others in the Jaina view of *anekāntavāda*.⁹

Again the simultaneity of perception and cognition (*darśana* and *jñāna*) is a great contribution of Umasvati to Indian philosophy.¹⁰ The Kevali or Enlightened soul, perceives and knows everything simultaneously. His knowledge is all pervasive. There cannot be any gap between

⁷ T. S., I-13.

⁸ *Tattvartha-sutra*, Introduction, Sukhlajji, pub. L. D. Institute of Indology, Ahmedabad.

⁹ T. S., I-6 and 34.

¹⁰ *Ibid.*, I-30, 31.

perception and knowledge of the omniscient. We have no proof to prove that this was said by any Jaina author other than Umasvati. Again the notion of *dharma* (principle of motion) and *adharma* (principle of rest) are peculiar to Jainism alone.¹¹ Another important contribution of Umasvati is, emphasis on faith, knowledge and action (conduct) in one's own life.¹² Different philosophical systems such as, the Nyaya-Vaisesika, the Sankhya and the Vedanta give a prominent place to knowledge (*jñāna*) whereas, the Yoga and the Buddhist systems attach great importance to the character or transition of knowledge into action. Umasvati, emphasizes not merely knowledge and action, but includes faith along with the two. Faith, knowledge and conduct are said to be the ingredients of discipline that lead to freedom from karmic bondage. These are three gems and together constitute one path and are to be simultaneously pursued. If one is absent, the path of salvation is incomplete.¹³ They are inseparably bound up and perfection of one goes with the perfection of the other two. This is a positive contribution made by Umasvati. Again the theory of *karma*, which is accepted by almost all the Indian systems is analysed in such a manner that it is peculiar to Jainism alone. He, like other Indian thinkers, believes that emancipation is the ultimate aim of life. The empirical Self from the beginningless past is under the malignant influence of passions occurring from the association of karmic matter. Passions, along with psycho-physical activities attract fresh material particles which get transformed automatically into karmic particles and engender empirical bondage of the soul. So long as the soul is imprisoned in the body, it is subject to the shackles of the organism and is enmeshed in sordid karmic matter. As long as it is in the bondage of *karma*, it will never be free from the taint of misery and pain.¹⁴ Complete freedom can be obtained only by checking the continuous activity of mind, speech and body which is the cause of fresh inflow of karmic matter to the soul and by the elimination of the accumulated deposit of karmic force from the soul. Thus, liberation is deliverance of the soul from karmic bondage. The place which liberated soul occupies is the peculiar problem to Jainism. Umasvati answers by saying that a liberated soul goes vertically up to the top of *loka*, and remains there forever, never entering the physical encasement for any reason whatsoever.¹⁵ This problem is not faced by any other system.

¹¹ T. S., II-1, 17.

¹² *Ibid.*, I-1.

¹³ *Prasamarati-prakarana*, 230.

¹⁴ *Ibid.*, 30.

¹⁵ T. S., X-5-6.

Though, in certain respects, Umasvati, maintains his own individuality and peculiarity of Jainism, it does not mean that Jainism has nothing in common with the other systems of thought. It is true that there are certain subjects to which different degrees of attention have been paid by different Indian systems. Consequently that subject on which a special stress is laid by a particular system, comes to be known as its unique subject or its distinguishing characteristic. Though the different schools emphasize on diversity of views, we can see even in them common features of Indian philosophy. The most striking and fundamental points of agreement are that all the systems (barring materialist) of philosophy believe, that, emancipation is the goal of human life, ignorance of reality is the cause of our bondage ; law of *karma* is responsible for cycle of births and deaths, self is different from the material body etc. Almost all the doctrines of Umasvati show the common characteristics of Indian systems.

The definition of 'sat' as substance, *guṇa* and *paryāya* in *T.S.* is very similar to the *pariṇāmavāda* of Sankhya system and that of substance, quality and action of in the Vaisesika system.¹⁶ The technical terms for *pariṇāmavāda* used in *T.S.* and in the Sankhya systems are practically the same. The *puḍgalavāda* of Jainism can be considered as a synthetic representation of the *paramāṇuvāda* of the Vaisesika and *prakṛti-pariṇāmavāda* of the Sankhya,¹⁷ for it embraces both *ārambhavāda* and *pariṇāmavāda*. Again, the definition of substance can be compared with *pariṇāmīnitya* defined in the Sankhya and Yoga systems.¹⁸ Just as Nyaya-Vaisesika and Sankhya systems admit a plurality of souls, so does Jainism.¹⁹ The classification of substance into six kinds reminds us of six *padārthas* of the Vaisesika system.²⁰ *Upayoga*, i.e., consciousness, the main characteristic of an animate object pointed out in *T.S.*²¹ is no different from definition of the Vedanta or other *ātmavādi* systems. The two kinds of right knowledge are really a synthetic and systematic synopsis of the various types of valid knowledge of the different non-Jaina systems of philosophy, viz. two of the Vaisesika and Buddhism, three of the Sankhya and Yoga ; four of the Nyaya and six of the Mimamsakas.²² Three kinds of immediate knowledge remind us of Siddha, Yogin and Isvara or God of the Nyaya, Yoga and Buddhist systems. The treatment of *manah-*

¹⁶ *T. S.*, Part-II, Introduction, p. 17-18.

¹⁷ *Ibid.*, 17.

¹⁸ *Ibid.*, 17-18.

¹⁹ *Ibid.*, II-10.

²⁰ *Ibid.*, I-4, V. 1, 2.

²¹ *Ibid.*, II-8.

²² *Ibid.*, Part II, Introduction, p. 14.

paryāya seems to resemble *paracittajñāna* of the Yoga and Buddhist systems.²³

In short, the treatment on the subjects like knowledge and conduct, given by Umasvati gives us an exact idea of what Jainism has to say about these subjects, like other non-Jaina systems. It is on account of his contribution that Jainism has occupied a prominent place among the Indian philosophical systems. In other words, credit goes to Umasvati for placing Jainism in the list of Indian philosophical systems. He will be remembered as one of the great thinkers of India, in the history of Indian philosophy.

²³ T. S., Part II, Introduction, p. 14.

The Relevance of Jainism in the Present World

SAGARMAL JAIN

We are living in the age of science and technology. The growth of scientific knowledge and technology have given new dimensions to our life and influenced each and every field of our living. Science has done a great service to mankind by providing amenities of pleasant living and saved him from many miseries and uncertainties of the primitive past. It has also destroyed many superstitions and religious dogmas, but at the same time it has also uprooted the moral, religious and cultural values of our society. Our traditional religious values and beliefs have been thrown away by this growth of scientific knowledge and out-look. We know much about the atom but not about the values needed for a meaningful and peaceful life. We are living in the state of chaos. Our life is full of excitements, emotional disorders and value conflicts. Thus our age is also the age of anxiety and mental tensions.

Today what is needed for a man, is mental peace and a complete integration with his own personality as well as with his social environment. Can religion, in general and Jainism in particular meet this need of our times ? Yes, it can. Religion for Jaina thinkers, does not mean some superstitions, dogmas and rituals, it has some eternal virtues and values, which can meet the needs of the time. First of all we should try to understand its real meaning and essence.

The Essence of Religion

Our fundamental question is what we mean by the term religion ? Many of the western scholars define religion as faith. Prof. E. B. Taylor writes "Religion is the belief in spiritual beings."¹ Prof. Hoffding mentions "Religion is faith in the conservation of values."² According to Jaina thinkers also the inner core of religion is faith, but it is the faith in our own existence and our own real nature, religion is a firm belief in some eternal and spiritual values which are more essential for the upliftment and existence of mankind. In the famous Jaina text, *Kārtikeyānu-prekṣā dharma* (religion) is defined as the real nature of the things.³ If it

¹ Quoted in *Dharma-darsana*, p. 28.

² *Ibid.*, p. 29.

³ *Kartikeyanupreksha*, 478.

is so, then question arises what is the real nature of human being ? Lord Mahavira has given two definitions of religion in *Acārāṅga-sūtra*. He says "Worthy people preach that the religion is mental equanimity."⁴ Equanimity is considered as a core or essence of religion, because it is the real nature or essence of all the living beings including human beings also. In a Jaina text known as *Bhagavatī-sūtra* there is a conversation between Lord Mahavira and Gautama.⁵ Gautama asked Mahavira "What is the nature of soul ?" and Mahavira answered "The nature of soul is equanimity." Gautama again asked "What is the ultimate end of soul ?" and Mahavira replied "The ultimate end of soul is also equanimity." Acarya Kundakunda also equated the word 'samaya' or 'samata' with *svabhāva* or essential nature of soul, further he also explained "*Sva-samaya* or *sva-svabhāva* is the ultimate goal of our life."⁶

In Jainism, religion is nothing but a practice for the realisation of our own essential nature of *sva-svabhāva*. This enjoying of one's own essential nature means to remain constant in *sākṣībhāva* or *draṣṭābhāva*. It is the state of pure knowership or subjectivity. In this state the consciousness is completely free from constant flickerings, excitements and emotional disorders and mind becomes pacific. It is the pre-condition for enjoying spiritual happiness and the way to get freedom from mental tensions, which are the *vibhāvas* or impure states of mind. This is known in Jainism as *sāmāyika* or practice for equanimity of mind. Nobody wants to live in a state of mental tensions, every one would like no tension but relaxation, not anxiety but satisfaction. This shows that our real nature is working in us for a mental peace or equanimity and religion is nothing but a way of achieving this mental peace. According to Jainism the duty of a religious order is to explain the means by which man can achieve the equanimity of mind or mental peace. In Jainism this method of achieving mental peace and equanimity is called *sāmāyika*, which is the first and foremost duty among six essential duties of the monks and the householders.

The three-fold path of right knowledge, right attitude and right conduct is only an application of equanimity (*samatva*) in the three aspects of our conscious life i.e. knowing, feeling and willing. Even-mindedness, broader and unbiased outlook and regard for others ideologies and thoughts are regarded as equanimity of knowledge or right knowledge. Detachment from the objects of worldly pleasures, balanced state of mind and the feeling of equality are considered as equanimity of feeling i.e.

⁴ *Acaranga*, 1/1/8/3.

⁵ *Bhagavatī-sutra*, 1/9.

⁶ *Samayasara*.

right attitude or *samyak-darśana* and control over one's desires, regard for other's life and property and equal treatment in social life are known as equanimity of willing or right conduct. Again, right conduct consists of three organs i.e. mind, body and speech. According to Jaina thinkers equanimity of mind, body and speech should be a directive principle of religious life. The equanimity of mind is non-attachment (*anāsakti* or *aparigraha*), equanimity of body is non-violence (*ahimsā*) and equanimity of speech is non-absolutism (*anekānta* or *syādvāda*). Non-attachment, non-violence and non-absolutism are the three pillars of Jainism, and are fully competent to meet the needs of our age and to establish peace and harmony in the world.

Non-attachment and Regard for Other's Necessities

As I have already mentioned that most burning problem of our age is the problem of mental tensions. The nations, who claims more civilised and economically more advanced are much more in the grip of mental tensions. The main objective of Jainism is to emancipate man from his sufferings and mental tensions. First of all we must know that what is the cause of these mental tensions. For, Jainism, the basic human sufferings are not physical, but mental. These mental sufferings or tensions are due to the our attachment towards worldly objects. It is the attachment, which is fully responsible for them. The famous Jaina text *Uttarādhyayana-sūtra* mentions "The root of all sufferings physical as well as mental, of every body including gods, is attachment towards the objects of worldly enjoyment."⁷ It is the attachment, which is the root cause of mental tensions. Only a detached attitude towards the objects of worldly enjoyment can free mankind from his mental tensions. According to lord Mahavira to remain attached to sensuous objects is to remain in the whirl. He says "Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of a man who has no desire, desire is gone in the case of a man who has no greed, while greed is gone in the case of a man who has no attachment."⁸ The efforts made to satisfy the human desires through material objects can be likened to the chopping off of the branches while watering the roots. Thus we can conclude that the lust for and the attachment towards the objects of worldly pleasure is the sole cause of human suffering.

If mankind is to be freed from mental tension, it is necessary to grow a detached outlook in life. Jainism believes that the lesser will be the attachment the greater will be the mental peace. It is only when attach-

⁷ *Uttarādhyayana-sutra*, 32/19.

⁸ *Ibid.*, 32/7-8.

ment is vanished, the human mind will be free from mental tensions and emotional disorders. For this Jainism preaches the vow of complete non-possession for the ascetics and the vow to limit ones own possession for the householders, which are technically called as *aparigraha-mahāvratā* and *parigraha-parimāṇa-vratā* respectively.

Non-Violence or Regard for Life

Samatā or equanimity is a personal or inner aspect of our religious life, when it is applied in the social life or it is practised outwardly, it becomes non-violence. Thus non-violence is a social or outer aspect of our religious life. In *Acārāṅga* Lord Mahavira gives another definition of religion. He remarks—

“The worthy men of the past, present and the future all say thus, speaks thus, declare thus, explain thus : all breathing, existing, living and sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented. This is the pure, eternal and unchangeable law or the tanet of religion.”⁹ In other words, non-violence is the eternal and pure form of religion. In Jainism non-violence is the pivot on which its whole ethics revolves. For Jainas violence represents all the vices and non-violence represents all the virtues. Non-violence is not a single virtue but it is a group of virtues. In *Praśnavyākaraṇa-sūtra* the term non-violence is equated with sixty virtuous qualities, just as peace, harmony, welfare, trust and fearlessness, etc.¹⁰ Thus non-violence is a wider term, which comprehends all the good qualities and virtues.

The concept of non-violence and the regard for life is accepted by almost all the religions of the world. But none of the religions observes it so minutely as Jainism. Jainism prohibits not only killing of human beings and animals but of the vegetable kingdom also. To hurt the plants is also an act of violence or *himsā*. It's basic principle is that the life, in whatever form it may be, should be respected, we have no right to take another's life, because every one wants to live as we do. The *Daśavaikālika* mentions that everyone wants to live and not to die, for this simple reason, Nigganthas prohibit violence.¹¹ It can be said that the Jaina concept of non-violence is extremist and not practical, but we cannot challenge its relevance for human society. Though Jainism sets its goal as the ideal of total non-violence, external as well as internal, yet the realisation of

⁹ *Acaranga*, 1/4/1/127.

¹⁰ *Prasnavyakarana-sutra*, 2/1/21.

¹¹ *Dasavaikalika-sutra*, 6/10.

this ideal in the practical life is by no means easy. Non-violence is a spiritual ideal, which is fully realisable only in the spiritual plane. The real life of an individual is a physio-spiritual complex ; at this level complete non-violence is not possible. According to Jaina thinkers the violence is of four kinds (i) Deliberate or aggressive violence i.e. intentional killing, (ii) Protective violence i.e. resorting to violence to save the life of one's own or his fellow being or to ensure peace and justice in the society, (iii) Occupational violence i.e. the violence which one commits in his occupation such as farming, tilling the soil or running factories and industries, (iv) Violence, which is involved in performing the daily routine work of a house-holder such as bathing, cooking, walking etc. A person can proceed towards the fulness of non-violent life to the extent as he rises above the physical level. The first form of violence, which is deliberate, is to be shunned by all, because it relates to our mental proclivities. So far as the thoughts are concerned, a man is his own master, so it is obligatory for all to be non-violent in this sphere. The other forms of violence, i.e. protective, occupational and violence involved in daily routine work are inevitable so far as man is living on a physical level. But this does not mean that the ideal of nonviolence is not practicable and so it is not necessary for human race.

Non-violence is nothing but to treat all living beings as equal. The concept of equality is the core of the theory of non-violence. The preaching of non-violence is to honour the each and every form life. Jainism does not discriminate the human beings on the basis of their caste, creed and colour. According to Jaina point of view, all the barriers of caste, creed and colour are artificial. All the human beings have a equal right to lead a peaceful life. Though violence is unavoidable, yet it can not be the directive principle of our living, because it goes against the judgements of our faculty of reasoning and the concept of natural law. If I think that nobody has any right to take my life then on the ground of same reasoning I have also no right to take another's life; the principle 'live on others' or 'living by killing', is self-contradictory. The principle of equality propounds that every one has a right to live. The directive principle of living is not 'Living on others' or 'Living by killing' but 'Living with others' or 'Live for others' (*parasparopagrahojīvānām*).¹² Though in our world complete non-violence is not possible, yet our motto should be 'lesser killing is better living'.

Further we must be aware of the fact that in Jainism non-violence is not merely a negative concept i.e. not to kill ; but it has positive side also

¹² *Tattvartha-sutra*, 5/21.

as service to mankind. Once a question was raised to Mahavira : “O Lord, one person is rendering his services to the needy persons while other is offering *pūjā* to you, between these two, who is the real follower of yours?” Mahavira answered “First one is the real follower of mine, because he is following my teachings.”¹³

Though some one or other form of violence is inevitable in our life, yet on this basis we can not conclude that the non-violence is not necessary at all. Just as violence is inevitable for living, non-violence is also inevitable for social living. So far the existence of human society is concerned it depends on mutual co-operation, sacrifice of our interest for the sake of our fellow-beings and regard for others life. If above mentioned elements are essential for our social life, how can we say that non-violence is not necessary for human life. Society exists not on violence but non-violence, not on fulfilment of self-interest but sacrifice of self-interest, not on claiming for our own rights but accepting the rights of others as our duty. Thus we can say that the non-violence is an inevitable principle of the existence for human society. At present we are living in an age of nuclear weapons and due to this the existence of human race is in danger. It is only the firm faith in observance of non-violence, which can survive the human race. It is mutual credibility and the belief in the equality of human beings which can restore the peace and harmony in human society.

Regard for Other's Ideologies and Faiths

Jainism holds that the reality is complex. It can be looked and understood from various view points or angles. For example we can have hundreds of photographs of the same and one tree from different angles. Though all of them give a true picture of it from certain angle, yet they differ from each-other. Not only this, but neither each of them, nor the total of them can give us a complete picture of that tree. They individually as well as jointly will give only a partial picture of it. So is the case with human knowledge and understanding : we can have only a partial and relative picture of reality, we can know and describe the reality only from certain angle or view-point. Though every angle or view-point can claim that it gives a true picture of reality, yet it gives only a partial and relative picture of reality. In fact we can not challenge its validity or truth-value, but at the same time we must be aware of the fact that it is only a partial truth or one-sided view. One, who knows only partial truth or have a one-sided picture of reality, have no right to discard the views of

¹³ *Avasyaka-vritti*, pp. 661-662.

his opponents as totally false. We must accept that the views of our opponents may also be true from some other angles. Jaina theory of *anekāntavāda* emphasises that all the approaches to understand the reality give partial but true picture of reality and due to their truth-value from certain angle, we should have a regard for others ideologies and faiths. Thus *anekāntavāda* forbids us to be dogmatic and one-sided in our approach. It preaches us a broader outlook and openmindedness, which is more essential to solve the conflicts due to the differences in ideologies and faiths. Prof. T. G. Kalghatgi rightly observes “The spirit of *anekānta* is very much necessary in society, specially in the present day, when conflicting ideologies are trying to assert supremacy aggressively. *Anekānta* brings the spirit of intellectual and social tolerance.”¹⁴

For present day society what is awfully needed is the virtue of tolerance. This virtue of tolerance i.e. regard for others ideologies and faiths is maintained in Jainism from its earlier times to the present days. Mahavira mentions in *Sūtrakṛtāṅga* “those who praise their own faiths and ideologies and blame that of their opponents and thus distort the truth will remain confined to the cycle of birth and death.”¹⁵ Jaina philosophers all the time maintain that all the view-points are true in respect of what they have themselves to say, but they are false in so far as they refute totally other’s view-points. In one famous Jaina text of 3rd century B.C., namely *Isibhāsiyāim*, the views of different teachers of Sramanic and Brahmanic trends like Narada, Bharadvaja, Gautam Buddha, Mankhali Gosala and many others, have been presented with regards. They are called as Arhat Rsis and their preachings are regarded as *Agamas*. Here I would like to quote two beautiful verses of Haribhadra (8th century A.C.) and Hemacandra (12th Century A.C.) respectively which are the best examples of religious tolerance. Haribhadra says :

“I bear no bias towards Lord Mahavira and no disregard to Kapila and other saints and thinkers, whatsoever is rational and logical ought to be accepted.”

Hemacandra says :

“I bow all those who have overcome the attachment and hatred, which are the cause of worldly existence, be they Brahmā, Visnu, Siva or Jina.”

¹⁴ *Vaishali Institute Research Bulletin*, No. 4, p. 31.

¹⁵ *Sutrakrtanga*, 1/1/2/23.

Jaina saints tried all the times to maintain the harmony in different religious faiths and to avoid religious conflicts. That is why Jainism can survive through the ages.

The basic problems of present society are mental tensions, violence and the conflicts of ideologies and faiths. Jainism tried to solve these problems of mankind through the three basic tenets of non-attachment, (*aparigraha*), non-violence (*ahimsā*) and non-absolutism (*anekānta*). If mankind observes these three principles, peace and harmony can certainly be established in the world.

Psycho-Social Aspects of Jaina Mathematics

S. S. LISHK & SM. AMARJIT KAUR

Abstract

A simple probe is rendered into the psychological background of development of Jaina mathematics. General psychology of Jaina way of life controlled by the principles of truth and non-violence played a vehement role in the development of this branch of exact sciences. Besides it has been shown that mathematics was part and parcel of the knowledge on the part of Jaina monks who influenced the social and religious modes of life. Jaina *karma* theory can hardly be understood without the aid of mathematical background. It is worth noticing that Jaina mathematics and astronomy had not only regulated the Jaina mode of life, but they also influenced the social and religious life-style of the Indian nation as a whole.

Theory

Jaina school of mathematics owes its origin to remote antiquity. Jaina canonical literature was compiled much after the Jaina way of thinking had come into existence which is evident from the fact that there had been a long tradition of verbal instruction from preceptor to disciple. There are certain works namely *Karma-pāhuda* and *Kasāya-pāhuda* popularly known as *Dhavalā* and *Jaya-dhavalā Siddhāntas* after the names of their respective commentaries which form the important surviving pieces of *Dvādaśāṅgī* (twelve limbs) according to Digambara tradition and works like *Sūrya-prajñapti*, *Jambūdvīpa-prajñapti* and *Candra-prajñapti* according to Svetambara tradition which comprise of several technicalities of mathematical nature. Much analysis has been done by scholars like L. C. Jain, Dr. R. C. Gupta, Dr. S. S. Lishk and others in this regard. Parallel to Vedanga school of mathematics and astronomy, Jaina school of mathematics and astronomy had its own terminology. Controlled by the principles of truth and non-violence, the Jaina Acaryas had tried to preserve the mathematical and astronomical knowledge in a most sacred manner, the example of which is still found in most of Jaina saints who can recite several parts of Jaina canonical literature without understanding

any mathematical implications thereof. It is the tender and delicate feelings of the holy devotees of Lord Mahavira who have preserved intact several scattered pieces of mathematical knowledge which still deserves a deep probe. Still we have to delve deep into the secrets of Jaina mathematical texts which sometimes appear to be the cultivation of imagination. For example, people have wondered about the detailed description of the dimensions of the Mount Meru, but Dr. S. S. Lishk¹ has exposed in his work *Jaina Astronomy* that mathematical consistency of the dimensions of the Mount Meru gives a good criterion implying the action of obliquity of ecliptic in it. The actual observation and determination do fit the real geometry of the earth.

It is worthy to note that mathematics formed part and parcel of the knowledge on the part of Jaina monks who influenced the social and religious modes of life. By measuring actual length and direction of shadow of gnomon, they determined length of the year and time of day in order to perform their religious rites at proper times. In Ceylon, each Buddhist monk is supposed to keep a calendar (*lita*) from which he learns the *awach-hāwa* (length of shadow) by which, according to rules laid down, varying with time of the year, hour of the day may be known, the age of the Moon, the years that have elapsed since the death of Buddha.² The data as extant in *Sūrya-prajñapti* show that parts of the day elapsed have been measured in terms of shadow-lengths measured in units of *puruṣas* (man-lengths).

The psycho-social development of Jaina philosophy is based on Jaina *karma* theory which can hardly be understood without the aid of mathematical background. The law of *saptabhaṅgī* can be easily understood through the application of the law of permutation and combination.³ The knowledge of set theory, as L. C. Jain⁴ has exposed, is quite indispensable for adequate grasping the Jaina *karma* theory.

It is worth noticing that Jaina mathematics and astronomy had not only regulated the Jaina mode of life but they influenced the social and religious life style of the Indian nation as a whole. For example, syzygies (*amāvasyās* and *pūrṇimās*) and *sankrāntis* (solar ingresses) are termed as 15,30 or 45 *muhūrtas* depending upon the *nakṣatra* (lunar asterism) current

¹ Lishk, S. S., *Jaina Astronomy*, 1987, Sumati and Sons. Delhi.

² See *Encyclopaedia of Ethics and Religions*, Vol. 3, p. 78

³ Lishk, S. S., 'On Application of the Law of Combination in Early Jaina Philosophy', *Jain Journal*, Vol. 15, No. 2, pp. 71-73.

⁴ Jain, L. C., 'Divergent Sequences Locating Transfinite Sets', *JHS*, Vol. 12, No. 1, pp. 57-75.

at the epoch time. The origin is traced back to the Jaina concept of measuring the zodiacal stretches of *nakṣatras* in time degrees in terms of *muhūrtas* (1 *muhūrta*=48 minutes of time). It may be remarked here that the evolution of graduating the zodiacal circle into 360 degrees is only found in Jaina mathematical texts and such an evolutionary development, as Dr. S. S. Lishk⁵ has observed in his work *Jaina Astronomy*, has not been traced in any other civilization so far. Evidently the development of mathematical thought in the Jaina school of mathematics has influenced the psycho-social development of the world as well.

Now it may be concluded that Jaina mathematics has played a vehement role in the psycho-social development of the society. It is the need of the hour that the followers of Jaina way of life establish an exclusive Research Institute of Jaina Mathematical Sciences so that better understanding of the Jaina mode of thought could be promoted in all the directions.

⁵ Lishk, S. S. and Sharma, S. D., 'Zodiacal Circumference as Graduated in Jaina Astronomy', *IJHS*, Vol. 14, No. 1, pp. 1-15.

Jaina Alchemy as Revealed in Suvarna- Raupya-Siddhi-Sastra of Sri Jinadatta Suri (V.S. 1210)

J. C. SIKDAR

A study of the Jaina alchemical thoughts and practices fostered from the time of the Jainacaryas Nagarjuna¹ and Padalipta Suri² up to the eighteenth century A.D. throws a welcome light upon an aspect of the material culture of the Jainas with scientific ideas combined with their interpretation in the light of other Indian literary evidences on *Rasāyana-vidyā* (Chemistry), *Dhātuvidyā* (Metallurgy) and *Āyurveda* (Science of life) of the Middle Ages.

It seems that Western India (Rajasthan and Gujarat)³ by virtue of its geographical position as a strong centre of Jainism from the beginning was a receptacle for many alchemical ideas, specially from other culture-areas of India and outside—"from the Chinese and Arabic culture-areas"⁴ in the later period.

A study of the extant Jaina MSS. the *Suvarṇa-Raupya-Siddhi-Sāstra* of Jinadatta Suri (V.S. 1210)⁵ written in Sanskrit, Prakrit, Apabhramsa and Old Gujarati, copied with additional materials in the 18th century A.D., kept in the library of L. D. Institute of Indology at Ahmedabad, reveals scientific ideas and practices of the Jainas with two distinct trends in alchemy, viz. (1) Chemistry and Metallurgy, and (2) Medical Science, together with some informations about occultism.

It appears that a vast mass of chemical informations was accumulated in the Jaina treatises on *Rasāyanavidyā* and *Dhātuvidyā* during the period from Nagarjuna upto the eighteenth century A.D.

¹ *Suvarna-Raupya-Siddhi-Sastra* (SRSS), Jinadatta Suri, ch. 1, 60.

² *Ibid.*, ch. II 4.

³ All the available Jaina MSS. on alchemy have been found in this region and they are written in Sanskrit, Prakrit, Apabhramsa, Old Gujarati and sometimes in old Rajasthan.

⁴ 'Some trends in Alchemy in India', Dr. B. V. Subbarayappa, *Abstracts of Scientific Section papers*, XV, International Science Congress, Edinburg, August 1977, p. 480.

⁵ It is the work of Jinadatta Suri (V.S. 1210) who belonged to the Kharataragaccha of Rajasthan.

And it was pressed into signal service in the Iatro-Chemical period of India (1300-1550 A.D.)⁶

A comparative study of the *Suvarṇa-Raupya-Siddhi Sāstra* with other Jaina MSS. and the Indian works on *Rasāyanavidyā* and *Dhātuvidyā* show that since the second century A.D. the Indian alchemists were endeavouring to make gold.⁷ The research to make gold was continued by them throughout the Middle Ages, together with the studies dealing with industrial processes, especially metallurgical process⁸ and with the manufacture of drugs.⁹ In the course of the researches of the Indian alchemists many chemical discoveries were made by them.

During the Middle Ages an extensive system, in part secret, of code names¹⁰ or symbolic letters¹¹ or names¹² for chemical substances was developed by the Jainacaryas. For example :

*dhammo maṅgalamukittham ahimsā samjamo tavo/
devā vi tam namamsanti jassa dhamme sayā manol*

Decipherment of Code Names

- dhammo* = *pāradah*¹³ (mercury), (*SRSS*. Ch. II, comm.)
maṅgalam = *hemah* (gold), (*Ibid*).
ukiṭṭham = *nepaladesodbhavam tāmrām* (Nepalese copper), (*Ibid*).
ahimsā = *kamtheri* (a species of opuntia), (*Ibid*).
samjamo = *rāto agathia* (red *agasti*/glandiflora), (*Ibid*).
tavo = *kṛṣṇa kaṇaka* (black *dhaturā* = thorny apple), (*Ibid*).
deva vi = *pili devāli* (yellow andropogon serrantus), (*Ibid*).

⁶ It is evidenced that most of the Jaina MSS. of this period were written with golden ink.

⁷ *SRSS*, ch. II, 1,2,3,6,8,14; ch. III, 1,4,6,7,9,52,103,105,109; ch. IV. 4,5,12,15,17,18,19,25,29,40.

⁸ *Ibid.*, chs. 1-14.

⁹ *Ibid.*, chs. 9, 10, 14.

¹⁰ *Ibid.*, ch. 1, *gatha* 1, (dhammo mangalam, etc.).

¹¹ *Ibid.*, ch. II. 7; ch. III. 1.

¹² *pitam* (gold), *Ibid.*, ch. II. 1. 2. etc.; *taram* (Silver), *Ibid.*, ch. 1. 10, *svetam* (silver), *Ibid.*, ch. 1.27.

¹³ *Ibid.*, ch. II. commentary.

Toward the end of the eighteenth century A.D. the Jaina alchemists began to make use of initial letters of the names of elements and compounds, instead of the older symbolic names, e.g. 'ha' iti=*hāṭakam* (gold)¹⁴, 'ra' iti=*rasa=pāro* (mercury), 'kha' iti=*kharpura* (mineral calmine), 'ma' iti=*manahśala=manahśilā* (realgar) 'ta' iti=*ṭamkaṇa* (borax), 'ha' iti=*haratāla* (orpiment)¹⁵.

A parallel development of alchemy was going on in the western world (Greek-Arab countries) during the Middle Ages. It is stated that "In a manuscript written in Greek in the tenth or eleventh century and now kept in St. Mark's library in Venice, the work of an Egyptian alchemist (the early chemists were called algamista or alchemists), perhaps of the second century A.D. is described. In this manuscript seven metals are identified with celestial bodies—gold with the Sun, silver with the Moon, lead with the Saturn, iron with the Mars, copper with the Venus, tin with the Mercury, and electron (an alloy of gold and silver) with the Jupiter. These bodies were used for the corresponding metals. Other symbols were also used, the symbol for iron was a complex symbol containing the symbol for iron.

The second century's alchemist whose work is described in St. Mark's manuscript was endeavouring to make gold. The endeavour to make gold was continued by alchemists throughout the Middle Ages together with studies dealing with industrial processes, especially metallurgical process and with the manufacture of drugs. In the course of the early work of alchemists, many chemical discoveries were made.

During the Middle Ages an extensive system, in part secret, of symbols for chemical substances was developed. Toward the end of the eighteenth century Chemists began to make use of initial letters of the names of elements and compounds, instead of the older symbols. Berzeliers then systematized this procedure and his scheme was soon adopted by all chemists."¹⁶

The prominent features of the *Suvarna-Raupya-Siddhi Sastra* on alchemy lay in the search after the elixir vitae and the powder of projec-

¹⁴ SRSS, ch. II, 7 ; ch. III. 1.

¹⁵ *Ibid.*

¹⁶ *General Chemistry*, Pauling, p. 82.

tion as its contents testify.¹⁷ The numerous methods for preparation of mercury,¹⁸ iron,¹⁹ copper,²⁰ gold,²¹ silver,²² and other things, although they could not secure immortality or revive the dead, were meant to be helpful accessories and tentatively, mixed up with the medical recipes, which were drawn, chiefly from the vegetable kingdom, but they soon began to assert a supremacy of their own so as even to supplant the old Indian Ayurvedic treatment by herbs and simples.²³ Nay, even absurd pretensions were set up on behalf of these metallic preparations.²⁴ Thus we come across some remarkable passages in the Jaina MS. the *Suvarṇa-Raupya Siddhi-Sāstra* 'amara kāyā kare,'²⁵ etc.

The one characteristic feature of the extant Jaina MS. the *Suvarṇa-Raupya-Siddhi-Sāstra* and others of the Iatro-chemical period is that opium (*aphīna*)²⁶ is recognised as an official drug in their *materia medica* from the 12th century A.D. upto the middle of the eighteenth century A.D. even up to the present day as it is also mentioned as such in other Indian works²⁷ on *Rasāyana*.

Whatever has been revealed by an analysis of the materials in the *Suvarṇa-Raupya-Siddhi-Sāstra* under the preparations mercury, all that

¹⁷ *pache te parane agni dije. . .*

ghisyu khai to kaya amara kare—SRSS, ch. IX. 1.

paisa bhar suddha gorakh mardī. . .

saviroga jai daviguni khudha hove—Ibid.

bhiko athava te khaciko curna kije. . .

amara kaya kare

—*Ibid.* ch. IX. 2.

¹⁸ See *Paradavidhi*

paro hingoru korine mahe mehlīe upari dhaknu dije. . . te paro bandhaye puviko thae, uttama nagavanga che 1. mukhamadhye rakhīe to bala ghano kare

—*Ibid.*, ch. 12, 18x, 22, 44.

¹⁹ *Ibid.*, ch. IX. 11 ; ch. X. 16.

²⁰ *Ibid.*, ch. II. 1. ; ch. III. 66x.

²¹ *Ibid.*, ch. II. 2,4,5,8,14 ; III. 2,3,4,7,9,19,20,33,36,37.

²² *Ibid.*, ch. III. 14, 18, 23, 30, 31, 32.

²³ *Ibid.*, ch. V. 32, 37, 38 ; ch. IX. 5, 6 ; ch. X. 14.

²⁴ *Ibid.*, ch. IX. 24.

²⁵ *Ibid.*, ch. IX. 2.

²⁶ *Ibid.*, ch. III. 30-31 (*aphina*) ; ch. VI. 7 (*aphina*) ; ch. V. 26. (*aphina*).

²⁷ See *Rasaratna Samuccaya* of Vagbhat.

has been said by Nagarjuna,²⁸ Padalīpta Suri,²⁹ Carpata³⁰, Natha,³¹ and other alchemists³² for the benefit of the people afflicted with diseases. A similar account of the preparations of mercury for the benefit of the people suffering from diseases is given in other Indian works³³ on *Rasāyana* with reference to Nagarjuna and Siddha Carpata. There is a problem for the scholars to identify the Buddhist Nagarjuna and Jaina Nagarjuna and to determine their dates in the history of Indian alchemy.

The *Suvarṇa-Raupya-Siddhi-Sastra* is an important treatise of the Iatro-chemical period of India. It is comprehensive and purely a chemical work dealing with many operations of mercury,³⁴ and various chemical processes³⁵ are incidentally described, a good deal of which, however, overlaps each other as they are found in other Indian works³⁶ on alchemy in the Middle Ages.

The author of the *Suvarṇa-Raupya-Siddhi-Sastra*, as devout Jaina monk, begins his work with an adoration of Gautama³⁷, Ganesa³⁸ and the Tirthankara Mahavira³⁹ and even symbolizes Mahavira with mercury⁴⁰ as Siva is symbolized with mercury⁴¹ in the Hindu alchemy.

²⁸ SRSS, ch. I. 60.

²⁹ *Ibid.*, ch. II. 4. (Palittaya = Padalīpta)

³⁰ *Ibid.*, ch. I. 24.

³¹ *Ibid.*, ch. I. 18, 24 ; Natha may be identified with Nityanatha of *Rasaratnakara*.

³² *Ibid.*, ch. II. (Sekhām Ali) SRSS., MS.(B), ch.I. 60.

³³ *Rasarnava*,

Rasaratnakara of Nityanatha, *Rasaratna Samuccaya* of Vagbhat, etc.

Vide *Hindu Chemistry*, Dr. P. C. Ray, p. 159 and *Pracin Bharat men Rasayanka Vikas*, Dr. Satyaprakasa, Fourth Part.

See also *Rasaratnakara* of Nagarjuna (Buddhist).

³⁴ SRSS, ch. I. 56 ; ch. II. 7 ; ch. III. 12, 13, 18, 22, 44, Ch IX, 5, 21, etc.

See *Rasaratna Samuccaya* of Manikyadeva Suri, *Paradavidhi*, etc.

³⁵ The chemical processes of making gold, silver, iron, copper, killing of mercury, tin, etc., of making medicines, *Ibid.*

³⁶ See *Hindu Chemistry*, Dr. P. C. Ray and *Pracin Bharat men Rasayanka Vikas*. Fourth Part, Iatro-Chemical period.

³⁷ SRSS, ch. I. 1. (*sri gautamaya namah*).

³⁸ *Ibid.*, ch. I. (MS.-B) (*sri ganesaya namah*).

³⁹ *Ibid.*, ch. I. 1, 2, 3, 4, 6 (*dhyānājīnesa*, etc.).

⁴⁰ *Ibid.*, ch. II.

⁴¹ *pancabhutamakāh sutastisthatyeva sadāsiva—Rasarnava*, XII. 78.

It appears that the entire series of the Jaina treaties on alchemy, is a composition and epitome based upon some standard works on the subjects—chemistry, metallurgy, medicine and occultism and the contribution of the adepts.⁴²

It is interesting to note that the author of the *Sāvāṇṇa-Raupya-Siddhi-Sāstra* declared his indebtedness to the previous Acaryas like Nagarjuna,⁴³ Padalīpta Suri,⁴⁴ Carpata,⁴⁵ Natha,⁴⁶ Sekham Ali⁴⁷ and others⁴⁸ for a knowledge of certain processes of alchemy as is found in the case of other Indian works⁴⁹ on alchemy. This seems to indicate that the cultivation of alchemy and chemical knowledge among the Jainacaryas became neglected at a certain period of Indian history of alchemy and almost forgotten and the earnest interest into the lore of alchemy has to be made during the time of the Jaina alchemists of the Iatro-chemical period as was the case with the authors of other Indian works on *Rasāyanavidyā*.

The peculiarity of the alchemical works⁵⁰ of the Iatro-chemical period is this that they are based upon the Indian Ayurvedic texts⁵¹ on the one hand and the Indian Tantric Chemical Treatises⁵² on the other. It appears from a study of the contents of the Jaina MS. the *Suvarṇa-Raupya-Siddhi-Sāstra* and other Jaina works on alchemy in comparison with

⁴² There are some references to the inclusion of some additional materials of the later period in the *SRSS* and other Jaina alchemical works, e.g. *Vaidyakasamgraha* (about *phiringiroga*, *phiringivaya cikitsa*, etc.), besides, the mention of chemical formulas of Nagarjuna, Carpata, Padlīpta Suri, Sekham Ali, etc. in the 1st and 2nd chapters of the *SRSS*. See also *Rasaratna Samuccaya* of Manikyadevasuri.

⁴³ *nagarjuna kahe dhamdha thoda*, *SRSS*, ch., I.60.

⁴⁴ *palittaya-mai mahil*, *Ibid.*, ch. II. 4.

⁴⁵ *carapata kare tamasa*, *Ibid.*, ch. I. 8, 14, 17, 26, 39.

⁴⁶ *natha bole*, *Ibid.*, ch. I. 19.

⁴⁷ Sekham Ali, *Ibid.*, Ch. I. 60 (MS-B).

⁴⁸ *Gandu bole*, *Ibid.*, ch. I. 11.

⁴⁹ See *Rasaratnakara* of Nityanatha, *Rasaratna Samuccaya* of Vagbhat, etc.

⁵⁰ *SRSS*, of Jinadattasuri; *Rasaratna Samuccaya* of Manikyadeva Suri; *Nagarjunividya*, *Paradavidhi*, etc.

⁵¹ See *Carakasamhita*, *Susrutasamhita*, *Kalyanakaraka* with regard to *Rasaprakarana*, etc.

⁵² See *Rasaratnakara*, etc. In almost every country the progress of Chemistry can be traced back to medicine and a belief in the making of gold by a chemical process of the transformation of base metals into gold as well as to the elixir vitae of life or the philosopher's stone.

those of other Indian works on alchemy that the Jaina works are more or less a compilation based upon many other Indian works⁵³ of the Tantric period on the same problem or there might have been a common Indian source on alchemy from which all the Indian schools of alchemy might have drawn their respective alchemical informations.

Alchemy, as revealed in the extant Jaina MS. the *Suvarṇa-Raupya-Siddhi-Sāstra* and other Jaina alchemical works has dealt with mineral kingdom—*rasas*, *mahārasas*⁵⁴ (superior minerals) and *uparasas*⁵⁵ (inferior minerals), *ratnas*⁵⁶ (gems) and *lohas*⁵⁷ (metals) etc.

Mahārasas (or *Rasas*) are as follows :

abhraka (mica), *vaikranta* (tourmaline), *mākṣika* (pyrite), *vimala* (variety of pyrite), *ṣilājuta-adrija* (bitumen), *sasyaka* (blue vitriol), *capala* (sulphide mineral) and *rasaka* (calamine), while *uparasas* are stated to be *gandhaka* (sulphur), *gairika* (red ochre), *kaśīsa* (sulphate of iron), *tuvārī* (alum), *tāla* (orpiment), *manaśīlā* (realgar) and *anjana* (collyrium). Besides, there are mentioned some other common *rasas*, such as, *navasāra* (sal-ammoniac), *hingula* (cinnabar),⁵⁸ etc. *ratnas* (gems) are *vajra* (diamond), *mauktika* (pearl),⁵⁹ etc.

Six *lohas* (metals)⁶⁰ are as follows :

gold (*kāñcana*, *suvarṇa*, *pīta* or *hema*), silver (*tāra* or *raupya*), copper (*tāmra*), lead (*sīsa* or *nāga*), tin (*vamga*) and iron (*alpa*). It is interesting to note that there is mention of zinc (*jastā*) also.⁶¹

Later on, eight metals⁶² are named by including two alloys—brass (*pītala*) and bell metal (*kāṁsa*). The Jaina works on alchemy deal with

⁵³ *Rasaratnakara* or Nityanatha, *Carpatasiddhanta*, *Rasarnava*, *Rasaratna Samuccaya* of Vagbhat, etc.

⁵⁴ *SRSS*, Jinadattasuri.

Rasaratna samuccaya, *Manikyadeva Suri*, etc. ; see the 1st *adhikara* of *Rasaratna Samuccaya*, (beginning).

⁵⁵ *Ibid.*

⁵⁶ *Ibid.*

⁵⁷ *Ibid.*

⁵⁸ *Ibid.*

⁵⁹ *Ibid.*

⁶⁰ *Ibid.* Jinadatta Suri. ch. I ; *Rasaratna Samuccaya*, Manikyadeva Suri. Ch. I.

⁶¹ *SRSS*, Ch. III. 1. (*jasta*) ; III. 2, 16, etc.

⁶² *loha* 1, *naga* 2, *vamga* 3, *trabo* 4, *kamso* 5, *pītala* 6, *tara* 7, *hema* 8, *SRSS*. ch. VI.13.

mineral preparation in detail.⁶³ They are also devoted to the short processes of killing metals⁶⁴ and minerals⁶⁵ as they are treated in other Indian works⁶⁶ on *Rasāyanavidyā*.

The *Suvarṇa-Raupya-Siddhi-Sāstra* gives an account of the process for dissolving mercury and oxide of arsenic with conch-shell powder, which the Jaina alchemist names as *bhum bhum*⁶⁷ and mentions ash of bone of the neck of camel⁶⁸ and ash of bone of boar⁶⁹ as solvent for copper quickly. They are described as substances endowed with the property of dissolving metals.⁷⁰

Besides some distilling apparatus (*yantra*) have been mentioned in the Jaina alchemical works ; e.g. *dolikāyantra*⁷¹ *vālukāyantra*,⁷² *pātālayantra*,⁷³ *kavacyayantra*,⁷⁴ etc.

In short they have treated of mercury, minerals and metals, the construction of apparatus, the mystic formulae for the purification of metals, the extraction of essence (*kalka*), liquefaction and incineration of metals, etc. The virtues of mercury are commended in the Jaina alchemical works—the *Suvarṇa-Raupya-Siddhi-Sāstra* and others that men are freed from a multitude of diseases by partaking of medicines, prepared with mercury.

The final phase of Jaina alchemy as found in the *Suvarṇa-Raupya-Siddhi-Sāstra*, *Rasaratna Samuccaya* of Maṇikyadeva Suri, etc. is charac-

⁶³ See the *Rasaratna Samuccaya* of Manikyadeva Suri and compare it with the *SRSS* of Jinadatta Suri, ch. I. 7 (*Dhatuvada*), ch. I. 51, v. 69 ; ch. III. 41 (*Hingulavidhi*) ; ch. III. 8 (*Golakavidhi*), ch. V. 11, 27 (*Abhrakavidhi*) ; ch. VII. 27 (*Navasaravidhi*) and (*Prakaranavidhi*) ; ch. VIII. 6 (*Kathirasodhanavidhi*).

⁶⁴ E.g. *Rasaratna, Paravidhi*, etc.

⁶⁵ *Ibid.*

Compare *SRSS*, ch. VII. 27 ; ch. II. 16 ; ch. III. 27 (*abhraka*) ; ch. I. 49 ; ch. III. 84, 103 ; ch. IV. 24 ; ch. V. 1, 2, 3, 4, (*manahsila*) ; ch. I. 19, 20, 25, 41, 42 (*gandhaka*).

⁶⁶ *Rasarnava* ; *Rasaratna Samuccaya* of Vagbhat.

⁶⁷ *SRSS*, ch. IV. 39 ; ch. IX, 51. *bhum bhum samkhaḥ camda ra (ja) hatyari malla*.

⁶⁸ *Ibid.*, ch. X. 33. *utna gardani nalinu baline teni raksa maso 1, tambo se 1 mukostraghra gate*.

⁶⁹ *Ibid.*, ch. X 34. *kalano asti (asthi) muke sikhra gale*.

⁷⁰ *Ibid.*, ch. x, 33, 34.

See *Hindu Chemistry*, p. 162, for *Samkhadravaka*.

⁷¹ *SRSS*, ch. VII, 9 ; ch. IX. 4 ; ch. X. 35, etc.

⁷² *Ibid.*, ch. VI. 9 ; ch. IX. 45.

⁷³ *Ibid.*, ch. III. 36.

⁷⁴ *Ibid.* ch. VI. 10.

terized by the fact that over and above opium some other foreign drugs are found incorporated into its pharmacology as is evidenced in other Indian alchemical works. It is a well known historical fact that the Portuguese had fairly established themselves at Goa and some parts of India by the beginning of the sixteenth century, A.D.⁷⁵ “As a result of intercourse of India with them that dreadful scourge the venereal disease—syphilis (*phiringīroga*) made its appearance⁷⁶ in India.”

Syphilis (*Phiringīroga*)⁷⁷ as mentioned in the Jaina and other Indian Ayurvedic works⁷⁸ of the period “had now to be reckoned with and a new name had to be coined for it”⁷⁹ as *phiringī* or *phiringīroga*.

The *Suvarṇa-Raupya-Siddhi-Sāstra* and a Jaina MS. *Vaidyaka Saṁgraha* of an unknown author prescribe calomel (*rasakarpūra*)⁸⁰ and kobcini⁸¹ (*kābābcini*=china root, smilax china=*ciniakapūr*) for what is termed for the first time as *phiringīroga* or the disease of the Portuguese. “The use of this drug as a remedy for Syphilis, it is believed, was made known to the Portuguese at Goa by the Chinese traders about A.D. 1535.”⁸²

Both opium⁸³ and mineral acids⁸⁴ are prescribed for many diseases. The Ayurvedic method of treatment has been described in the *Suvarṇa-Raupya-Siddhi-Sāstra*, etc. in detail as is evidenced in ample citations⁸⁵ as found in other Indian Ayurvedic works.⁸⁶

⁷⁵ *Hindu Chemistry*, Dr. P. C. Ray, p. 162.

⁷⁶ *Ibid.*

⁷⁷ A Jaina MS. *Vaidyaka Saṁgraha* of an unknown author of the 18th Century A.D. in the collection of Kalyanavijayaji, No. 2095, written in old Gujarati in the same collection No. 2093, now kept in the library of L. D. Institute of Indology, Ahmedabad-9, Gujarat, throws light upon this *phiringivata* (syphilis) and syphilitic cancre, etc. and their remedies, e.g. a *the phiringivaya pratikara*,—*bodarasimgi*, *hirakasisa*, *katho*, *valuacali*, *dadimachali*, *samabhagacurna*, *lingacapei* *lingaroga jai*, MS. No. 2095 (30994).

Phiringivatasamadhi—*rasakapura ta 1*, *katho ta 1*, *itachid anta ta 1*, *citraka ta 1*, *cinnyakapura ta 1*, *akolakaro ta 1*, *jaiphala ta 1*, *javanitri ta 1*, *sarva ausadha pisi nimbarasasu goli 14*, *kijai*, *prabhati*, *samdhai*, *dina*, *logala jai*, *dudh*, *bhat pathya*, MS. No. 2093. etc.

⁷⁸ *Arkaprakasa*, Ravana ; *Bhavaprakasa*, Bhava Misra.

⁷⁹ *Hindu Chemistry*, p. 162.

⁸⁰ SRSS. ch. X. 1, *Vaidyaka Saṁgraha* (*Phiringivatasamadhi*).

⁸¹ *Ibid.*, ch. VIII. 35 ; ch. IX. 68.

⁸² *Hindu Chemistry*, p. 162.

⁸³ SRSS., ch. II. 30-31 ; ch. X. 26, etc.

⁸⁴ *Ibid.*

⁸⁵ *Ibid.*, ch. IX, X. XIV, 8 ;

⁸⁶ *Carakasamhita* ; *Susrutasamhita* ; *Kalyanakaraka*, etc.

Some portions of the Jaina alchemical works have particularly been devoted to mineral preparation⁸⁷ but it seems that they have been borrowed chiefly from some other Indian works. The Jaina MS. the *Suvarṇa-Raupya-Siddhi-Sāstra*, MS. the *Rasaratna-Samuccaya*, etc. have dealt with the preparations of medical tinctures⁸⁸ and prescribed mercury treated with some other minerals as remedy for many diseases⁸⁹ as found in *Arkaprakāśa* of Ravana, *Bhāvaprakāśa*, etc.

The main objective of alchemy as pointed out by the Jainacaryas was to show the way for the destruction of all sins (or evils)—poverty, diseases and old age.⁹⁰

⁸⁷ SRSS, ch. VIII 1 ; ch. X ; ch. XIV, etc.

⁸⁸ *Ibid.*, ch. VIII 1 ; ch. X ; ch. XIV particularly.

⁸⁹ See *Arkaprakasa*, *Bhavaprakasa*, Vide *Hindu Chemistry*, p. 162.

⁹⁰ SRSS, ch. II. (Commentary).

Poem Maker

LEONA SMITH KREMSER

Let be
The poem
With Jina as poem-maker.

Let be His blessed, golden writ.

. . . .May food-animals wake to a dawn of benevolence,
Blade and fang never again to stalk those innocents.
Yea, may all living beings move into non-violence. . . .

Under the hand
Of holy Jina Aristanemi
For all of time, O let it be.

Fashion Minds to Bloodlessness

CLARE ROSENFELD

So long as Mother Earth is offered blood
 Instead of tears of sorrow for the pain
 That men of 'peace' have wreaked on her again
By daily spitting bones upon her mud;

So long as babes as innocent as Christ,
 All creatures God-endowed upon this earth
 Are promised certain death right from their birth,
Determined to be hooked or clubbed or sliced;

So long our work for warless life's waste,
 For tongues which chew on victims call in vain
 To man to halt a race all deem insane
While tyrannized by such a thing as taste.

Let Nature fill our cup with fruit and grain
And fashion minds to bloodlessness again.

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| 2 <i>ārādhana</i> | <i>jai tīrthankar</i> | Sudhir Pote & Party |
| 3 <i>solah sapne</i> | <i>yūn pūche</i> | Dr. Shyamal Bhandarkar |
| 4 <i>janm kalyāṇak</i> | <i>nācorī gāo</i> | Dr. Shyamal & Party |
| 5 <i>bāllilā</i> | <i>khel rahe the</i> | Kishori Inamdar, Vaiju & Anu Karandikar |
| 6 <i>dikṣā-kalyāṇak</i> | <i>ek putra aisā</i> | Sudhir Pote |

Side B

- | | | |
|-----------------------------------|---------------------------|------------------------------|
| 7 <i>praṇām</i> | <i>mahāvīr prabhu ko</i> | Gauri Kotnis & Kishori |
| 8 <i>satī candanā udgār</i> | <i>prabhū tumhāre</i> | Dr. Shyamal Bhandarkar |
| 9 <i>namo vītarāga</i> | | Sudhir Pote |
| 10 <i>keval-jñān kalyāṇak</i> | | Sudhir, Dr. Shyamal & chorus |
| 11 <i>viśvame hai viśvavandya</i> | | Dr. Shyamal Bhandarkar |
| 12 <i>nirvāṇ kalyāṇak</i> | <i>om namo śrī vīrāya</i> | Dr. Shyamal Bhandarkar |

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Books Received

- BANTHIA, MOHANLAL and CHORARIA, SRICHAND (ed), *Vardhamān Jivankoś*, Vol. 2, Jain Darshan Samiti, Calcutta, 1984. Pages 45+335. Price Rs. 65.00.
Cyclopaedia on the life of Mahavira, Vol. 2.
- CHANDRA, K. R. (ed), *Prākṛt-Hindī Koś*, Prakrit Jain Vidya Vikas Fund, Ahmedabad/Parsvanath Vidyashram Sodh Sansthan, Varanasi, 1987. Pages 14+890. Price Rs. 120.
Simplified Prakrit-Hindī Koś based on *Pāīa-Sadda-Mahaṇṇava* for students.
- HEMACANDRACARYA, *Kumārapāla Caritam*, Vardhaman Jain Jnanpith, Tirpal, Udaipur, Rajasthan, 1986. Pages 36+269. Price Rs. 30.00.
Original text with Hindi meanings and annotations by Bhagavati Muni 'Nirmal'. General editor R. K. Pagaria.
- MUNI GANESHMAL, *Arhat Adīsvār* (in Hindi), Akhil Bharatiya Terapanth Yubak Parishad, Ganga Sahar, 1982. Pages 17+336. Price Rs. 30.00.
Life of Bhagavan Adinath in verse.
- MUNI NIRVAN SAGAR, *Pratikramaṇa-sūtra* (Hindi-English), Sri Mahavir Jain Aradhana Kendra, Koba, 1986. Pages 266. Price Rs. 20.00.
Pratikramaṇa in original form with transliteration in English. Handy book for the Jainas residing abroad.
- PANYAS PURNANANDA VIJAY, *Srī Bhagavatī Sūtra Sār Saṅgraha*, Vol. IV (in Hindi), Sanghvi Jagjivandas Kasturchand Shah, Sabarkantha, Gujarat, 1986. Pages 47+560. Price Rs. 15.00.
Contains in nutshell *Satakas* 21 to 41 of *Bhagavatī-sūtra*.
- RAMPURIA, MANAKCHAND, *Jai Mahāvīr* (in Hindi), Vikas Printers & Publishers, Bikaner, 1986. Pages 143. Price Rs. 80.00.
Life of Mahavira in verse.
- SADHVI SANGHAMITRA, *Jain Dharmke Prabhāvak Ācārya* (in Hindi), Jain Vishva Bharati, Ladnun, Rajasthan, 1986. Pages xxv+901. Price Rs. 50.00.
Second enlarged edition.

SHAH, RAMANLAL C., *Jain Sāhitya Samāroha*, Part 2, Sri Mahavir Jain Vidyalaya, Bombay, 1987. Pages 16+398+82. Price Rs. 40.00.
Report and collection of essays read at the sixth literary conference held at Khambhat in Feb. 1985.

SHASTRI, Pt. BALCHANDRA, *Saṭkhaṇḍāgam Pariśīlan* (in Hindi), Bharatiya Jnan Pith, New Delhi, 1987. Pages 52+916. Price Rs. 120/-.

A detailed and critical study, touching the different aspects of the canonical work *Saṭkhāṇḍāgama*. The discussion is divided into eleven chapters of which Chs. 1 & 2 deal with the name of the work, its author, source, authenticity, language, style, method of exposition, classification of topics and certain other allied things, Ch. 3 describes in detail the subject matter of each of the six parts (or *khaṇḍas*), Ch. 4 provides a comparative study of *Saṭkhaṇḍāgama* with more than a dozen other works on the same subject, Ch. 5 deals with the known exegetical literature relating to this text in general, and its *Dhavalā* commentary in particular, Ch. 6 gives information about *Santa-kamma-pañjiya*, a short commentary of unknown authorship on a portion of the text, Chs. 7-9 discuss works and authors quoted or alluded to, directly or indirectly in the *Dhavalā*, Ch. 10 discusses the style and method of exposition employed in Virasena's *Dhavalā* and Ch. 11 contains an index of the numerous quotations which Virasena had gleaned from different earlier works and used in the *Dhavalā*. With useful appendices and introduction.

SUBRAMANYAM, Ka Naa, *Tiruvalluvar and His Tirukkural*, Bharatiya Jnanpith, New Delhi, 1987. Pages xvi+225. Price Rs. 45.00.

It undertakes to spell out the implications of the tenets found in the Tamil Classic *Kural* and to relate them to Jaina doctrine as they should be. Tiruvalluvar, the author of the *Kural* was a disciple of Acarya Kundakunda, if not Kundakunda himself and flourished sometime between 1st Century B.C. and 1st Century A.D.

TOLIYA, PRATAP KUMAR J., *Meditation & Jainism*, Vardhaman Bharati International Foundation, Bangalore, 1986. Pages 42. Price Rs. 5.00.

A small tract on the subject.

YUVACARYA MAHAPRAJNA (ed.), *Suyagado* 2, Anekant Sodhpeth, Jain Vishva Bharati, Ladnun, Rajasthan, 1986. Pages 19+418. Price Rs. 125.00.

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