

ISSN 0021-4043
A QUARTERLY
ON
JAINOLOGY

VOL. XXX

No. 2 OCTOBER

1995

JAIN JOURNAL



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JAIN BHAWAN PUBLICATION

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PEACE THROUGH NON-VIOLENCE

PUJYA SHREE CHITRABHANUJI

Preamble

Believe it or not, mankind faces severe crisis in almost every corner of the world, because of violence in so many places and in so many ways. Peace and harmony are in danger. Life is plagued with inhumane torture, with senseless death, and with mutilated killings. In this time of turmoil and crises, the answer is *ahimsā*, non-violence.

As a photograph has a two-way process: a negative and a positive, non-violence is also expressed in two aspects: to do and not to do, commission and omission. The first aspect is *karuṇā* : a commitment to loving compassion, a feeling of equality with all life. And the second is *ahimsā* : not to harm, not to kill. There is no room for violence (*himsā*) when we are filled with love. Love is understanding.

Basis of Violence

Violence starts with oneself. Being harmful, we first harm ourselves because the negative vibrations of hate, anger and resentment poison our sensitivities and our well-being. In this state, negative vibrations are being collected and stored in the brain. From the brain, these negative vibrations go into the mind. Once the mind is permeated with these negativities, the mind is not capable to mind its business. Without discerning senses, these vibrations automatically enter our being. Here, even our consciousness is also tainted with violent, poisoning vibrations. So, the person is now possessed with it, and a possessed person is not able to listen to even his/her own voice. This process of movement from the brain to consciousness shows how we are conditioned and colored with negative habits and harm ourselves with violence. The person who is ready to change the habit of the mind, the tendency of the mind, has to feel *ahimsā*, non-violence.

These conditions can persist and when unchecked, a lifetime can pass. After many years of unchecked, non-vigilant lives, one becomes A-G-E-D with Anger, Greed, Ego, Deceit. These are also forms of violence. We have choices, and the consequences of non-attentive choices fossilize us and make us incapable of development. To make the right choice requires awareness of *ahimsā*.

Negatives in comparisons

Without knowing the process of vigilance, we will, in ignorance, compare everything and everyone; and in so doing we do not attend to the deeper meaning of life. For many, comparison is natural, because the mind is trained to compare, but if we stop to think and probe deeper, truth may dawn upon us that each is different and unique. Even in twins, each is unique.

Why do religious groups fight ? Because they also compare. By comparing, they concentrate on superficiality and not on the essence of the religion. The learning from a teacher can be true in its time but it also can be a learning opportunity at other times, if each generation interprets the words in the context of the time, space and culture that is present for them. *Karuṇā*, loving compassion, inspires us to transcend the comparative and competitive attitude of the mind.

Those who impose their beliefs on others, expecting others to accept their truth, are nurturing a subtle seed of violence which in time will grow into a tree of even more small seeds and then more trees as a vicious cycle of violence. And as long as one is other-oriented, one has given his remote control to someone else.

When walls of other-ness are dropped, we see the sacred beauty of life in ourselves and we see that sacred beauty in others. We do not see that person as a man or woman or a person from a certain sect or religion. All these obstacles are removed. Unless we see beyond barriers, there won't be peace in us or in the world. We may talk about peace but inside we go on creating separation. Some say, "My religion is best; it is the only true religion. And, if you don't start to practise my religion, you will go to hell." Such dogmatism and bigotry is also a form of violence. When we practise *ahimsā*, we try to understand what others are saying, what they are conveying, what they are feeling. We listen beyond the words. We may not agree but we respect their right to say.

Ahimsā in Introspection

Ahimsā tends to be understood only as "Don't do" this or that to others, animals and living beings. This is one meaning but it is

secondary. The first meaning is "Don't hurt yourself" with jealousy, hate and resentment.

Ahiṃsā, is a subtle thing. It cannot be grasped unless we go deep into ourselves, and to achieve this, we meditate. There, we discover the sacred beauty of life. Until we have that experience, we may use the word *ahiṃsā*, but it will only be lip service.

To practise *ahiṃsā*, one has to remove the veil of ignorance about oneself. One has to experience life within. That deep experience of life does not come from the outside; it dawns inside. And we are reminded that denial of Self (*ātma*) is an invisible form of violence.

When *ahiṃsā* is practised in a vision of inner perspective, we perceive the relevancy of all life in meaningful inter-relationships among all living beings, leading to understanding and *ahiṃsā*.

Ahiṃsā is another name for healthy human feelings. Just as in the sunlight, darkness cannot remain, so also anger, greed, ego and deceit cannot linger in healthy human feeling. Once we have the experience of this vision, we are committed to practise *ahiṃsā* in trinity of mind, word and action. In this new vigilance, we are awake and every night before we rest, we review our day and ask, "Did I harm myself? Did I in judging put down anyone? Have I contributed to human divisions: cultural, racial, intellectual, religious, physical, or others? Did I place one person above another? Did I allow my reticence to contribute to violence?"

Beauty of Ahiṃsā

Once we start practising *ahiṃsā*, our life becomes an inspiration. Wherever we go, our eyes beam with compassion, our feelings vibrate with care, our words flow with love, and our actions 'speak' Reverence for Life. People will be changed, not by our words but by what they see, hear and feel.

When we experience the sacred beauty of life, we experience peace. We inspire peace. Then there will be peace. There will be peace.

ASCETIC MOTHER VIŚUDDHAMATI (Philosopher - Mathematician)

DR (MRS) PADMAVATHAMMA

1. Introduction

When asked to name an ancient Indian lady mathematician, the first name that appeals to the mind of a common man is Līlāvati. She is the daughter of the famous Indian mathematician Bhāskarācārya. He studied the horoscope of his daughter and after making astrological calculations precisely determined the auspicious time for her wedding at a particular day and hour. Unfortunately, a pearl from the head-dress of Līlāvati fell into the water-hour-glass while she was anxiously waiting for the auspicious time to approach. The auspicious time had passed, Līlāvati could not marry according to one version.¹ But according to another version² she was married only to become a widow



1. Karl B. Boyer, A History of Mathematics, John-Wiley and Sons, New York, 1968.
2. B. Sitaram Shastri, Līlāvathī Grantha Matthu Srinivasa Ramanujan, Prasaraṅga, Mysore. 1975.

very soon. Bhāskarācārya made an earnest endeavour to bring down her distress by teaching her the various aspects of Mathematics. The outcome of this effort is the famous *Lilāvati Grantha* which is a part of *Siddhānta Śiromaṇi*.

One may be surprised to know that in this 20th century also there is a Jaina nun-mathematician who is very much comparable to Lilāvati. But this is indeed true. She is ascetic mother Viśuddhamati. The object of this article is to give a brief biographical sketch of her life and works.³

The couple Śrī Lachamanlal Singhai and Smt Mathurabai got a daughter as fifth issue on 12th April 1929. She was born in a small village Rithi of Jabalpur District in Madhya Pradesh. At the time of her birth neither the people of her house nor others could imagine that this innocent child would become a great saint and mathematician. The little girl who obtained deep knowledge of Āgamās by means of hard meditation is Sumitrabai. She was very much influenced by the close contact and guidance of the famous saint, Śrī Ganesh Prasad Varni. Since she was from a house of religious tradition and since her mother was very simple and kind-hearted, naturally from the childhood itself she was extremely well-mannered and was liked by all. Along with home-education she got some restricted school education also. The best culture which she inherited from her father was the most important wealth.

During the school days of Sumitrabai there was no strange or extraordinary instance. Before she had completed 15 years she went as a bride of an ordinary family in a nearby village Bakla and she started her family life. After this, unfortunately she was the victim of many misfortunes. Within a short interval she lost her parents. Besides this, within one and a half years of her wedded life she became a widow. This was a terrible blow and was a real test for the courage and confidence of this girl.

As per her desire, her brothers decided to educate her. Without wasting any time they started preparing her for primary education.

2 A new mode of life

During the times of calamity, if a man does not lose his confidence and courage, his strength and will-power is increased and becomes his part and parcel. Boldness is the only solution for any calamity. There is a Sanskrit saying *dhīrāstaranti vipadam na tu dinacittāḥ*. During these days Sumitrabai adopted these principles.

3. This article is based on the following; Niraj Jain, *Rakṣā Bandhana, Manisha Trust, Shanti Sadan, 1990.*

This young and delicate girl bore the curse of widow-hood boldly thinking that it is due to her own sin committed in the past life (*pūrvārjita karma*). Through her continuous efforts she passed her primary examination and secured high marks. Completing three years of middle school examinations in only two years and then passing in the normal training, she became eligible for the post of a teacher. After obtaining one year of education in Bombay she was appointed as a teacher in the same Jain Mahilāshram (wherein she started her education) at Sagar.

It can be said that 12 years of service as head-mistress in Digambara Jain Mahilāshram at Sagar was the building period of Sumitrabai's personality. By making a special study of the Hindi language and grammar she got the two titles "Sāhitya Ratna" and "Vidyālañkāra". The great scholar, winner of President-Award, Pannalal Sāhityācārya taught her the doctrines of Jain Āgamās, with love and affection. The teacher was a strict task master. At any cost every day early morning at 5.00 he would step into the doors of Mahilāshram as definite as the rising of the sun. The student never used to sleep before completing the lessons. As per students rules and regulations, when during night electrical power used to be switched off, she used to collect the ghee that was served to her during meals and use it to light the midnight lamp to complete her lessons. She never allowed any delay in her studies.

As a result of the worship of knowledge the life of Sumitrabai took a different turn. Most of her time was spent in religious practices and propogating the messages of Jainism. For the purpose of religious preaching she used to travel to Bihar, Bengal and Assam. It was by her efforts only that Śrī Pārśvanātha Jaina Temple was constructed in the Mahilāshram. By the friendly and respectful attitude of her brothers and sisters-in-law she never felt the common troubles or sorrows of her life.

3. Sprouting of Asceticism

In shaping Sumitra's life properly, the direct contact of Śrī Ganesh Prasad Varni played an important role. The influence of father like Varni was so much that the colour of her asceticism naturally started spreading on her mind. The scene of *Sallekhana* of Varniji in 1961 deepened this colour very much.

After Varniji there was no example of house leaving in Bundelkhanda. In 1962, Ācārya Dharmśāgar conducted his *cāturmāsa*

(four months stay during rainy season). The excellent character and conduct of the Ācārya attracted this sacred heart which was very much desirous of attaining salvation. It is due to the hotness of Dharma and coldness of goodmind, the seed of asceticism which had rooted in this heart for many years began to sprout in the same year. One day at an auspicious time this teacher of Mahilāshram, after sacrificing all the awards decided to become an "Āryikā". As a beginning of this she celebrated "*Saptama Pratimā Vratam*" from the Ācārya.

4. *Sāhu Saraṇaṃ Pavvajjāmi*

On 14th August 1964 at the famous Jain pilgrimage Papora the second Paṭṭācārya Śivasāgara inducted Āryikā initiation (*dikṣā*) to Sumitrabai. Thereby she entered his *saṅgha* (group). The huge congregation of people who had assembled at that time greeted her and called her *Viśuddhamati Mātāji*.

According to many people, this was the first "Dikṣā" in Bundelkhanda after a long time. This was said to be a great event and by this all its surrounding places were showered with Dharma. A fair was held in Papora for four months. Hundreds of men and women celebrated various types of *Vratas* depending on their capabilities.

At that time the *saṅgha* of Ācārya Śivasāgara was very small consisting of only four Munirājas and five Āryikās. This *saṅgha* was said to be an ideal Model of the Munisaṅghās all over the country. The members of the *saṅgha* always used to carry on original idol when they were on tour. Using this idol they used to perform the various religious worships in the *saṅgha*. In local places there used to be no kind of hindrance to them.

While travelling no palanquin or vehicle was used by them and they always travelled on foot as per ethical rules. The immoral practice of collecting money in the name of pilgrimage or temple construction was never there in the *saṅgha*. There was also no compulsion for the publication of *Granthas*. The use of Doli, Wheelchair etc. was prohibited for any Piñchīdhārī Muni or Āryikā. From sunset to sunrise everybody maintained silence. Each one had a lot of devotion and respect towards the Ācārya. Although Ācārya Śivasāgara was very strict at the same time he was very kind.

5. *Ordeal time for stead-fastness and study of Śāstras*

After initiation Mother Viśuddhamati had to face many difficulties testing her courage. From the first day itself there was obstruction regarding her meals (after one takes *dikṣā* there will be a lot of restrictions while taking food). For example, if an insect falls in the lunch plate or a hair is seen in the food they have to stop taking the

meal. This is also called "Antarāya" (obstruction). In spite of the many precautions taken by Śrāvakas (followers of Jainism) nearly for a year there were enough obstructions while taking food. She was not getting even one meal per week without Antarāya. It is due to this she became very weak and was even anemic. This had not affected Mother's will-power. But the Ācārya became worried at her condition. Nobody had heard of the Ācārya discussing any Mantra of Tantra. But as a treatment for this trouble, he directed the Mother Āryikā to hymn one line of Śāntimantra everybody. But the mother humbly, but at the same time firmly, refused to do this. This was the first and last order of her teacher which she denied to obey. The Ascetic Mother's reply was straightforward : "Is it worth repeating this word for a piece of bread?" Ācārya always used to admire her firmness. This problem subsided automatically in course of time.

As per the rules of the *saṅgha*, immediately after *dikṣā*, the mother's regular study of *śāstras* started. Śrutasāgara ascetic taught her Jaina Karma-theory while Ajitasāgara ascetic taught her Sanskrit and grammar. Regarding the study of Jaina mathematics and the theory of the *Ṣaikhāṇḍāgama*, Brahmācārī Ratanchand Mukhtyar guided her. By hard work the Mother became a good scholar in these fields.

6. The beginning of literary endeavours

Immediately after she became thorough with the Jain Āgamas and Karma-theory, she started literary works and thus did service to Lord Jina. In this direction she achieved success and one began to expect many more fruitful works from her in future also. After writing short articles for the common people, she successfully completed the commentary work in Hindi on the famous Jaina Cosmological work the *Trilokasāra* of Ācārya Nemicaandra Siddhānta (c. 11th century A.D). The Mother gave simple explanation for many of the difficult aspects in the work. Her talent was very well-exhibited here. After this she translated the well-known Sanskrit work *Siddhāntasāra Dipikā* of Bhaṭṭāraka Sakalakīrti Ācārya into Hindi. This work consisting of nearly four thousand verses was made available to the public for *svādhyāya* (self-study).

After completing these two works, she took up the difficult task of translating into Hindi the well-known Prakrit work the *Tiloyapaṇṇattī* of Yativṛṣabhācārya (c. 4th-5th centuries A.D). This work was previously translated into Hindi by Pandit Balchandra Shastri. This was edited by H.L. Jain and A.N. Upadhye and was published by Jīvarāja Granthamālā, Sholapur, in two volumes (1943, 1951). These books are now out of print. This is one of the most ancient Jaina texts

on cosmology, cosmogony and cosmography. Both the *Tiloyapaṇṇattī* and the *Trilokasāra* have been subject to intense research by scholars like B.B. Datta⁴, R.C. Gupta⁵, L.C. Jain⁶ and T.A. Sarasvati Amma.⁷

7. Motivation

After the release of the Hindi commentary of the *Trilokasāra* in 1974, the *Tiloyapaṇṇattī* was taken up for study under the guidance of Śrī Śrutasāgara and Śrī Ajitasāgara. But after stanza 150, due to doubts at many places (for which no explanations were available at that time), study became uninteresting. But in the same year Pandit Ratanchand Mukhtyar came to the Mother and clarified all the doubts which she noted down carefully in a file.

Mātājī had gone to Udaipur for the inauguration of Śrī Mahāvīra Jain Temple in the year 1981. When she was about to leave Udaipur, unfortunately she fell down from the steps resulting in the fracture of both legs.

One day she happened to turn over the pages of the old file of the *Tiloyapaṇṇattī*. After seeing the stanzas she thought to herself "Today my legs are broken, likewise one day I may die and this file may be closed for ever". This thought made her decide to take up the work of the *Tiloyapaṇṇattī*.

After resuming the work she noticed some mistakes and incompleteness in some of the verses of the already published works.

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4. B.B. Dutta *Mathematics of Nemichandra*, *Jaina Antiquary* I, no. ii, 1935, pp. 25-44.
 5. (a) R.C. Gupta, Indra's and other Octogonal derivations of the Jaina Value - $\sqrt{10}$, *I.J.H.S.*, 21(2), 1986, pp.131-139.
(b) Circumference of the Jambūdvīpa in *Jaina Cosmography*, *I.J.H.S.*, Vol. 10, No. 10, 1975, pp. 38-46.
 6. (a) L.C. Jain, *Tiloyapaṇṇattī kā Gaṇita*, Sholapur, 1958, pp. 1-109.
(b) Divergent Sequences Locating Transfinite Sets in *Trilokasāra*, *I.J.H.S.*, Vol. 12, No.1, May, 1977, pp. 57-75.
(c) On Spiro-elliptic Motion of the Sun implicit in the *Tiloyapaṇṇattī*, *I.J.H.S.*, Vol. 13, No.1, 1978, pp.42-49.
(d) Kinematics of the Sun and the Moon in *Tiloyapaṇṇattī*, *Tulsi Prajna*, J.V.B, Ladnun, Feb-March, 1995, pp. 60-67.
(e) The Kinematic Motion of Astral Real and Counter Bodies in *Trilokasāra*, Calcutta, *I.J.H.S.*, Vol.II, No.1, 1976, pp.58-74.
 7. (a) T.A. Sarasvati Amma *The Mathematics of the first four Mahādihikāras of the Trilokaprajñapti*, Jour, Gang. Res. Inst. 18, 1961-62, pp.27-51.
(b) The Development of Mathematical Series in India after Bhaskara II, *Bulletin of the National Institute of Sciences in India*, 21, 1963, pp. 320-343.

These difficulties further strengthened the Mother's determination. As a first step she learnt Kannada. Next she decided to take the verses from ancient Kannada copies only and then modify them according to the correct meanings.

After carefully examining the verses from an ancient copy available from Bhaṭṭāraka Charukeerthi's Bhandara (Library) at Moodabidri, she could correct them. Since this copy was imperfect, research based on it was also incomplete. Then she had the blessings of Śrī Jainmath Śravanabelagola's Bhaṭṭāraka Charukeerthi. In his Library a Kannada copy written in the year 1266 was available. Swāmiji sent one complete copy to the Mother after transliterating it from Kannada script to Devanāgarī script by Pandit Devkumar Shastri. With the help of this copy she could place hundreds of deleted verses in their original position.

To edit and translate this work of the *Tiloyapaṇṇatti*, the Mother worked continuously for five years. The place of this work was Shri Pārśvanātha Digambara Jain Temple at Udaipur. According to scholars, this work of the Mother is an excellent achievement in Jaina Āgamas and is also a historic service to the community. This text consisting of nearly 8,000 verses has now been published in three volumes.⁸

Mother's work on the *Tiloyapaṇṇatti* was greatly welcomed by one and all in India and abroad. In fact, her mathematical solutions and expositions have been studied and appreciated in the research works of Dr. R.C. Gupta, UNESCO Representative for the History of Science in India and by the Japanese team of Professor Takao Hayashi, working in the History of Mathematics and also by Professors L.C. Jain, A.N. Singh and B.B. Datta.

Appendix

Following are some of the specialities of the Mother's recent publications.

1. Clear explanation is given wherever necessary.
2. In relation to mathematical theorems difficult points are described in complete detail so that this work which was considered to be difficult not only for common people but also for scholars could be read by one and all.
3. An attempt has been made to make crystal clear some of the material through figures and tables. There are totally 53 figures -50 in the first, 2 in the second and 1 in the third volume.

8. The first and the third volumes were released in Bhinder in July 1984 and April 1988 respectively. The second volume was released in April 1986 in Salumber.

As a bird's eye view of the mathematical contents of the *Tiloyapaṇṇattī*, we find Geometry, Arithmetic and Algebra. Geometry is used to find the surface area of circular forms of the Jambūdāvīpa. After deforming topologically figures into cubes, their volumes are found out.

In the calculation of numbers 0 is used. For example, in verse number 312, the time named *Acalātma* is exhibited through a symbol. Its value is $(84)^{31} \times (10)^{90}$ *Pramāṇa Varṣa*.

We also find many rules to obtain the sum of arithmetic as well as geometric progressions. Interestingly the sums of many new series have been derived.

(1) For the sum of 7 series the following rule is given.

$$S = \frac{N}{2} [(N+7)D - (7+1)D + 2A] = \frac{N}{2} [2A + (N-1)D]$$

where A,D,N are respectively the first term, common difference and the number of terms.

Volume 1, chapter 2, verse no. 70

caya-hada-miṭṭhādhiya-padamekkādhiya-tiṭṭha-guṇida-
caya-hiṇaṃ/
dugunida-vadaṇeṇa judaṃ, pada-dala-guṇidamma
hodi saṃkalidaṃ // 70 //

Translation : From the number of terms increased by any chosen number and multiplied by the common difference is to be subtracted the product of the chosen number increased by one and the common difference. To the remainder is added twice the first term and is then multiplied by half of the number of terms. This gives rise to the sum (of the chosen number of series).

In the example, 7 is the chosen number.

(2) The sum S_n of first n terms of a geometric progression is given by the formula :

$$S_n = a[(r.r....upto n terms) - 1] + (r - 1)$$

where r is the common ratio and a is the first term. Equivalently,

$$S_n = a(r^n - 1)/(r - 1)$$

Volume 1, chapter 3, verse no. 79

gaccha same guṇayāre, paroppamaṃ guṇiya-rūva-parihīṇe/
ekkoṇa-guṇa-vihatte, guṇide vayanēṇa guṇa-gaṇidaṃ // 79 //

Translation : The common ratio is multiplied by itself as many times as the number of terms. The resulting product is diminished by one and is then divided by the number equal to one less than the common ratio. The quotient multiplied by the first term gives rise to the sum (of the geometric progression upto n terms).

(3) To determine the circumference from the diameter, the value of r is taken to be $\pi \sqrt{10}$ and the formula is

$$\text{Circumference} = \sqrt{(\text{diameter})^2 \times 10}$$

$$\text{Area of the circle} = \text{Circumference} \times (\text{diameter})/4$$

Volume 2, chapter 1, verse no. 9

*vāsakadī dasa-guṇidā, karaṇī pariḥi ca maṇḍale khetṭe/
vīkḥambha-caubbhāga-ppahadā sā hodi khetṭaphalam//91//*

Translation : The square of the diameter is multiplied by ten. The square root of the resulting product becomes the circumference of the circle. This circumference multiplied by one-fourth of the diameter gives rise to its area.

The Mother is also the author of the following articles/books in Hindi.

1. Śrutanikuṅja ke kiṃcit prasūn
2. Guru Gaurava
3. Śrāvaka Sopāna aur Bāraha Bhāvanā
4. Dharmapraveśikā Praśnottaramālā
5. Dharmodyota Praśnottaramālā
6. Ānand ki Paddati-Ahimsā
7. Nirmālyagrahaṇa pāpa hai

Collected Works

1. Śivasāgara smārikā
2. Ātmaprasūna
3. Vastuvijñāna Paricaya

Further she has edited the following books.

1. Samādhidīpaka
2. Śramaṇācārya
3. Dipāvali Pūjanavidhi
4. Śrāvaka Sumanasañcaya

MAHĀTMĀ GĀNDHI AND KAVI RĀJACANDRA ON PHILOSOPHICAL DISCOURSE

BRAHMACĀRĪ ŚRĪ GOVARDHANADĀSA

While Mahatma Gandhi was in South Africa, he came into contact with the Christian Missionaries and had religious and philosophical discussions with them. As a result he had to face a mental storm which arose in his mind at that time. He at once wrote to Kavi Rājchandra and sought his help to clear the doubtful points which were troubling his mind. He put no less than 26 questions to the Kavi which were duly answered. Since they have a historical importance and meaning, because they come from two great geniuses, whom India gave to this world in this century, we reproduce a few of them for the benefit of our readers :

1. SOUL AND ITS FUNCTION

Q—“What is soul and what are its functions? Do the karmas bound it?”

A.— 1. Just as the pot, table etc. are material substances, similarly a soul is a conscious substance. But pots, tables etc. all material substances are transient and impermanent. They cannot remain static in their nature through out the ages : past, present and future. While, on the other hand, soul retains all its characteristics, because it is permanent and eternal, Eternal is that substance which is not created by the processes of integration and disintegration. There is nothing to show that soul has been created by any such processes. We may make thousand sorts of combinations and permutations of material objects, but it is impossible to create consciousness. It is a thing of common experience that if a particular characteristic is wanting in a substance, it cannot be created in it by undergoing innumerable processes of combination and permutation. Thus material objects, like pots, tables etc, which are devoid of consciousness, can never be made to yield it in whatever way they are changed or processed. All these things will result in producing objects like earth, water, air, and space etc. The particular characteristic of soul is consciousness. Where it is not found, or which is devoid of it, that, of course, is a material substance. Animate and inanimate—

these two are eternal entities. Besides the above, there are other methods also for the eternity and immortality of soul. If you just ponder deep, you yourself can well realise the permanence of soul. There is no harm or objection, rather it carries you to truth, to accept the fact that the feelings of pleasure & pain, the desire of getting free from them, thoughts and inspiration etc. are all experiences due to the existence of soul and that soul is primarily a conscious entity. Since such conscious feeling, willing and knowing are always present in soul, it is eternal, For a clear understanding of such philosophical questions, it is advisable for you to first read the '*Ṣaḍ-darśana-samuccaya*' which is being sent to you.

2. The soul in its pure conscious state, i. e. in the state of its self-realisation, is the creator of its own inherent characteristics of knowledge, perception and *samādhi* i. e. spiritual equanimity. But in the state of its ignorance the soul becomes a creator of emotions like anger, conceit, deceit, greed etc. which are all foreign to it. Not only this much, under the influence of these emotions, soul through its instrumentality also becomes a creator of things like pot, and table etc. To put it more expressively, though soul is not the creator of the substratums of earth from which pots etc. are prepared, it becomes a creator of processes which give new modifications to it. This latter state and functioning of soul is called '*Karma*' i. e. action in Jainism, and '*Bhrānti*' i.e. illusion in the Vedānta. Other systems of Philosophy also refer to this state of soul by similar sort of terms. But solemn and severe thinking reveals the truth that in reality the soul is neither a creator of pot etc., nor of the emotions of anger, conceit etc. In fact, it is a creator of its own conscious characteristics of feelings, willing and knowing.
3. The *Karmas* (actions) which are done in ignorance of one's own self, though in the beginning are merely seeds, yet at the time of maturity they turn into trees laden with heavy fruits. It is thus self-evident that the soul itself has to bear the fruits of its actions. Just as by giving a touch to fire you first feel its heat and then pain follows, similar is the state of the mundane soul. It also by coming in contact with earthly objects by its sensuous organs, first gives rise to emotions of greed, anger and deceit etc. and then as its fruits has to suffer the pangs of birth, death and old age. Please ponder well over these problems with a detached mind and if you have any doubts please rewrite to me. It is the detached mind, which gives strength for abstinence and control and ultimately leads the soul to *Nirvāna*.

2. THE NATURE OF GOD AND CREATION OF UNIVERSE.

Q.—What is god? Is He the creator of the universe?

A.—1. Just see you and we, are all mundane beings bound with *Karmas*, i. e. our souls are in bondage of foreign matter and foreign impulses. The natural state of self with its intrinsic glory free from all *karmas*, aloof from all impurities and bondages is godhood. God is endowed with the fullness of peace, bliss and knowledge. This godhood is the inherent nature of self, but it is due to ignorance born of the bondage of *karmas* one is unable to have a vision thereof. However when one realises the truth that self is altogether aloof from body and its limitations the dire fruits of actions, and this self is introspected by mind, then by and by one begins to realise its inner glory of omniscience etc. If you just make a minute survey of the value of all things around you, you will find that there is nothing to excel in the glory of your self. Thus we are led to conclude that 'God' is a synonym of self. For this reason I have a firm conviction that God is self and self is God : God has no abobe outside the self.

2. God is not the creator of the universe. All the elements of nature such as atom, space etc. are eternal and uncreated. They have got their own substratum. They cannot be created from substances other than themselves. Perchance if one says that God has created them, this also does not look sound, because if God is a conscious being or consciousness is taken to be His characteristic, then how can atoms, and space etc. be conceived to have been born from Him? It is quite impossible for the insentient to come out of the sentient. If we regard God also to be insentient, then it will become deviod of all its glory of peace, bliss and knowledge. Just as it is impossible for material things to come out of God, similarly the conscious beings called '*jīvas*' cannot be born out of Him. If God is taken to be sentient-cum-insentient, then we will have to content ourselves with universe by calling it to be God, because universe consists both of sentients and insentents. Perchance while admitting atoms, space etc. to be realities independent of God, you may assert that God is the giver of fruits of our actions, but this proposition also will equally fail. On this part it would be advisable to consult "*Ṣaḍ-darśana-samuccaya*" which has dealt with this topic at length.

3. NATURE OF MOKṢA.

Q—What is *Mokṣa* (Salvation)?

A—*Mokṣa* or salvation is the absolute liberation of self from anger, conceit, greed and other nescient propensities which bind the soul with earthly coils and other limitations. There is a natural

urge in life to be free from all bondages and limitations. A close consideration of this urge makes the truth of the above saying of the wisemen to be self evident.

4. POSSIBILITY OF MOKṢA.

Q—Is it possible for an embodied soul to know precisely whether he would attain *Mokṣa* or not?

A.—Just as a man whose hands have been tightly bound down with a rope, on being slowly and slowly loosened, feels a great relaxation from bondage and begins to perceive as if the rope has ceased to exist or exert any influence, similarly the soul which is bound down with various kinds of nescient emotions, on being slowly and slowly released from them, begins to feel the glory of salvation. The more and more the streaks of these emotions fade away, the more and more the soul shines in its lustre untarnished with ignorance. As soon as there is a complete extinction of these nescient forces, soul even though it is full splendour with a consciousness of freedom all round. Thus the soul though residing in this body enjoys the blessings of salvation.

5. TRANSMIGRATION IN LOWER CONDITIONS OF LIFE.

Q—It is said in scriptures that a man after death goes to animal, mineral and vegetable lives according to his actions. Do you think it to be right?

A.—When a soul on death leaves one's body to occupy the other, he moves according to his accumulated *karmas*. In that state sometimes he takes up the animal life and sometimes the mineral one. In mineral state soul experiences the fruits of its *karmas* only with the help of the touch sense, leaving the other four senses. It does not mean that in mineral state soul becomes earth or stone, rather in this state soul assumes a physical shape akin to stone and itself resides there in an invisible form. Since in this state soul does not possess the other senses besides the touch sense, so it is called *pr̥thvī—kāya—jīva* i. e. a soul with earth body and it is an (*eka—indriya*) one-sensed being. By and by after experiencing the fruits of his *Karmas*, when it leaves that form to assume other form of life then its earthly body made of stone is merely a heap of particles devoid of life. After the departure of soul it does not evince the instincts of hunger, sex, fear and accumulation. Please mind, that a soul in mineral state is not absolutely mineral, it has got a living aspect also. It is all due to its own nescient tendencies that a soul by their fructification has to assume an order of life which is one-sensed

in consuousness and stonish in physical appearance. It is not merely a stone or a boulder of earth. A soul sometimes assumes the animal form also, but thereby it does not become purely an embodied animal. To assume a bodily form is merely the putting of an apparel, it is not its nature. With regard to the 6th and 7th questions, it will be sufficient to say that stone or earth is not the doer of *karmas*, rather it is the soul, which is embodied therein, which is the doer of *karmas*, Inspite of its embodiment, the soul and the body are as distinct from each other as milk and water are. Just as water and milk when mixed together look as one and the same, but in reality water is water and milk is milk i. e. in their speciality both of them are separate entities. Similarly though a soul in its one-sensed mineral state, owing to the bondage of *karmas* looks like an inanimate stone, yet in reality the soul is soul and it retains its separate entity, for in that state also it experiences the urges of the instincts of hunger, sex, fear and accumulation which are invisible to a naked eye.

8. NATURE OF DHARMA (RELIGION).

Q—What is the *Ārya Dharma* or the sublime religion? Is it right to say that almost all the religions have originated from the Vedas?

- A. — 1. While describing *Ārya Dharma*, almost all Faiths claim to be the “*Ārya Dharma*”, the Buddhists declare Buddhism to be so and the Vedantis name the Vedanta as such. Thus it has become a common thing, but for the wise the “*Ārya Dharma*” is that spiritual path which leads one to self-realisation. It is indeed the *Ārya Dharma* or the sublime religion.
2. It does not seem possible that almost all the religions originated from the Vedas. The reason for this, as I understand, is that the knowledge propounded by the Tirthankaras and other Teachers is far greater than that found in the Vedas. And this makes me to conclude that a perfect thing cannot be born from a limited one. Therefore it is not reasonable to presume that almost all religions originated from the Vedas. Vaiṣṇavism, and others are, of course, certain religions which might have originated from the Vedas. No doubt the Vedas existed long before Mahāvira and Buddha, the last propounders of Jainism and Buddhism, and we may grant a still greater antiquity to them, but this fact alone does not establish the suggested proposition, because time and truth do not go hand in hand. There is no logic in saying that whatever is antique is perfect and true, and whatever is new is imperfect and untrue. As a matter of fact, everything in its essence is eternat, but is subject to modification. There is nothing which

is absolutely destructible or absolutely producible. Thus we can say that the Vedic, Jain and all other faiths are eternal, but this much alone does not serve our purpose. We have still to find out which of these principles are strong and sound to make us achieve our aspirations of life.

9. THE VEDAS DISCUSSED

Q—Who composed the Vedas? Are they eternal? If eternal, what does eternal mean?

A.—1. It seems that the Vedas are old compositions.

2. Any scripture in the shape of a book cannot be eternal, but of course if taken by their teachings every scripture is eternal; because there is not a single teaching which has not been announced by different people in different ways. *Himṣā*-cult is, as old as the doctrine of *Ahimṣā*. The thing worth-consideration is its value, i. e. how far it is useful for the living beings. Undoubtedly both are eternal, truth as well as untruth, but the thing is that sometimes the untruth takes the upperhand while at others, truth comes out triumphant.

10 THE BHAGAVAD-GĪTĀ

Q—Who composed the Gītā? It does not appear to be composed by god. What is the proof of its being composed by God?

A.—1. The above answers will be somewhat helpful in solving these questions provided "God" is taken to mean an all-wise and all-knowing being. But if the conception of God is taken to mean an eternal, inactive and all-pervading entity like space, then, of course, it becomes quite impossible to conceive that such a God ever composed any book ; because an act like the composition of a book has a beginning and whatever has a beginning cannot be said to be eternal.

2. It is said that Gītā was composed by Veda-Vyāsa and because it deals with the lessons given by lord Kṛṣṇa to Arjuni, so primarily Lord Kṛṣṇa is said to be its author and this is all probable : This scripture is certainly very nice, and whatever teachings are contained in it, they also are coming down to us from eternity. But it does not imply that its ślokas were composed by an inactive God. An active embodied being alone can possibly be conceived to be their composer. In the light of the above discussion, there is no harm in believing that god is an all-wise, all-knowing Being and the scriptures containing lessons taught by Him are "God's Book" (*Īsvariya Śāstra*).

11. DISCUSSION ABOUT BLOODY SACRIFICE

Q—Is there any merit in performing bloody sacrifice?

A.—The man only acquires demerit by slaughtering, sacrificing or causing the slightest pain to animals. It matters little, whether the animal is killed for sacrifice or for the sake of God in a temple. It is true that alms are given at the time of sacrifice which are a source of gaining merit, but being associated with *himsā*, i. e. injury to animals this sort of alms-giving also should not be consented to.

12. RATIONALISM

Q—When it is said that *Dharma* or Religion is the highest thing, then is there any harm in asking reasons for its superiority and validity?

A.—To declare the superiority and validity of the teachings of *Dharma* without considering the reasons thereof is undoubtedly very harmful, for it will give rise to propagation of all sorts of things good or bad, meritorious and demeritorious. The validity or non-validity, superiority or otherwise of a thing can only be established by cogent and potent reasons. I think only those teachings of *dharma* are best which prove themselves to be strong and sound in destroying the cycle of births and deaths; and in realising this pure and peaceful state of life.

13. CHRISTIANITY DISCUSSED

Q—Do you know anything about Christianity? If so, what do you think about it?

A.—I have ordinary information about Christianity, but it is a thing of common knowledge that the methods of thought and achievement of the Indian sages are different from those of the foreigners. In Christianity soul is always believed to be dependent on others, even in the highest heaven it is not taken to be free from limitations and bondages. In its scriptures very little light has been thrown on the real intrinsic nature of soul. There is neither any systematic description of the causes of birth, death and other various vicissitudes of life, nor has it dealt with the right ways and methods for the removal of those causes. For these reasons Christianity does not appeal to me to be the highest religion. This opinion of mine is not based on any religious prejudice. If you want to know anything further in this connection, I shall try to elucidate it.

14. JESUS CHRIST AND THE BIBLE

Q—It is an article of faith with the Christians that 'Bible is the word of God and Jesus Christ is His son. What's your opinion about it?

A.—This thing can, of course, be believed as an article of faith, but it cannot be established by proof. The same reasoning which I have advanced above to disprove the godly character of the Gitā and the Vedas can usefully be applied to the Bible as well. You will keep in mind that God is a Perfect Being liberated from the cycles of birth and death, therefore a Being who gets incarnated or takes birth can never be a God. As birth is the result of attachment and aversion and God is devoid of these blemishes, God can never be conceived of assuming births and incarnations. Allegorically, of course, Jesus can be taken to be a son of God, but rationally such a belief is untenable. How can there be a son to a liberated God? If for the sake of argument, it may be taken to be true, then how this birth will be conceived to have taken place. Still further, if this relationship of father and son be taken to be eternal, then how will this relationship hold good? All these things are worth consideration in this connection. As far as I think, these things when analysed would never come true.

15. PROPHECY OF OLD TESTAMENT

Q.—The prophecy about Jesus in the Old Testament has come out to be true. How do you explain it?

A.—It does not alter the position. It may be so, still we have to judge the validity of the testimony of both the Testaments. Moreover such a Prophecy about Jesus' birth is no sound proof of his being an incarnation of God, because such prophecies of birth are possible to be made on the basis of astrology etc. It is also possible that Jesus' birth might have been prophesied by some person by intuition, but in the absence of cogent proof it cannot be accepted. And such sooth-sayers cannot be held to be omniscient teachers. Such a prophecy appears to be based more on faith than on any reasoning, for there are so many difficulties in the way of its being accepted as true.

16. MIRACLES IN THE BIBLE

Q.—There are so many miracles about Jesus narrated in the Bible, what do you say about them?

A.—It is quite impossible for a dead body to be resurrected by the entry of the soul which has left it, or by some other soul. If such

a thing begins to happen, then the whole science of causation of birth and death will come to an end. But there is no gainsaying the fact that various sorts of miraculous powers are achieved by spiritual discipline and *yogic* practices. It is all within the pale of possibility that Jesus also might have attained several of these powers, but mind, such powers are far inferior to the glory of omnipotent soul. Glory and grandeur of soul is infinite. You may better discuss this point when we meet.

17. PAST AND FUTURE INCARNATIONS

- Q. – Is it possible for us to know about our future and past births?
 – Yes. It is possible. Men of unblemished knowledge can know such things by intuition. Even ordinary people can know them by logical reasoning. Just as by looking at the clouds and other symptoms of weather a rainfall can be ascertained, so also by looking at the tendencies of a being, it is easy to determine his previous set of life which led to his present birth. By this method, of course, it is likely that one may not be able to visualise the full picture of his previous life, still a good deal thereof can be known. Similarly from the above symptoms, it is possible to ascertain one's future trends of life as well. The more minutely we go into the details of one's life, the more vivid picture of his future and previous births would come to light.

18. FUTURE AND PAST BIRTHS

Q. – WHO WILL KNOW IT?

A. – So far as this question is concerned, it is already covered by the above answer.

19. THE OMNISCIENT TEACHERS

Q. – You have named so many omniscient Teachers well, what is the proof of their being so?

A. – If you ask this question with particular reference to my experiences, then I would like to answer it in this way. "A man who has risen above his mundane state, develops in his such a divine life, that his very words, look and presence inspire in others the same sort of feelings of peace, bliss and excellence as felt by him." From this it is natural to infer that he has attained *Mokṣa* or liberation. Besides my experiences there are so many scriptures to verify this truth.

20. THE CONDITIONS OF THE UNIVERSE DISCUSSED

Q. – What do you think about the final fate of the universe?

A. – It is all unbelievable to me that one day the universe will be empty of souls and the drama of life will come to an end due to their liberation. To me the universe is a running concern. It is a system of double traffic of birth and death, of integration and disintegration. It will go on to be what it is today. Change, of course, is its law. The old order is being replaced by the new. If it grows in one part, it decays in the other. If we make a close study of this problem we would come to the conclusion that total destruction or *pralaya* of this universe is but impossible. Universe does not mean this earth alone.

21. EQUITY AND INEQUITY

Q. – Will there ever develop an equitable order out of the inequities of today?

A. – From the answer of this question if anybody tries to indulge in inequities, he should be discouraged from doing so at all events. Both equity and inequity are incessant tendencies but it is most desirable that we should ever try to adopt equity and give up immoral and unjust ways of life, rather it is our duty to do so for the spiritual progress. It is inconceivable that all living beings will give up their inequities one day and equity will prevail everywhere. It is a mere utopia to think that such a state of affairs will ever come.

22. EXTINCTION OF THE UNIVERSE

Q. – Is there such a thing as a total extinction of the universe?

A. – If by *pralaya* you mean total extinction then such a thing is quite impossible, because there is nothing which is absolutely destructible. But if by *pralaya* you mean an absorption of the universe into God etc., then it may be acceptable to some extent, but to my mind, even this doesn't appear to be possible. It is inconceivable that in some remote future all the souls and other objects of the universe will reach such a stage of similarity of change and uniformity of nature that they would all mingle together as one without any distinction bringing the whole show to an absolute rest. If once such a stage is reached, it is equally inconceivable, "how this uniformity will be disturbed to restart activity?" If by *pralaya* you mean an invisible diversity and a visible uniformity of souls, it would be equally untenable, for in the absence of bodies, there will be no medium of diversity in

them. If you take your stand on the diversity of sex instincts of souls, we will have to presume that in *pralaya* all beings are one-sensed. If we proceed on this presumption, the absence of other form of life i. e. two-sensed or three-sensed etc. in *pralaya* becomes inexplicable. In short the conception of the total extinction of the universe is altogether untenable.

23. BHAKTI DISCUSSED

Q.—Is it possible to get *Mokṣa* by *Bhakti* alone, without achievement of knowledge?

A.—*Bhakti* or devotion leads to knowledge, and knowledge leads to *Mokṣa*. Illiteracy is no hindrance to devotion and knowledge, for knowledge is the very essence of soul. The significance of devotion lies in the fact that it purifies knowledge and the pure knowledge leads to *Mokṣa*. According to my belief, there is no attainment of *Mokṣa*, without the acquisition of perfect knowledge. It needs no stress to say that perfect knowledge includes the knowledge of languages as well. Undoubtedly literacy is helpful in *Mokṣa*, But it is not compulsory to be literate to acquire knowledge of self.

24. AVATĀRA-VĀDA

Q.—How far is it true to say that Kṛṣṇa and Rāma are the *avatars* or incarnations of God? If so, what does the idea of *avatāra* imply? Were they gods themselves or a part of God? Will *mokṣa* be attainable by worshipping them?

A.—1. I believe that Rāma and Kṛṣṇa were great personages. Since they were souls, they were certainly God also, and if they have annihilated their bondages of *karma*, there can be no dispute in their having attained *Mokṣa* as well. But I cannot accept the theory of a living being as a part of God, because there are thousands of things which militate against this idea. In the first instance thereby the well-recognised differentiation between our mundane state of bondage and our cherished goal of emancipation will be put to nought. Secondly, thereby all the nescient tendencies of life e. g. anger, greed, deceit and conceit etc. which are subduing the worldly beings will be equally attributable to God and if they are so attributed God will no longer remain God—the highest ideal of life. He will lose His Godhood and will become as one of the ordinary beings. Thirdly, under this theory all worldly beings will become as perfect as God, and they will stand no need of exerting themselves for procurement of any ends of life. Moreover, they will no longer be liable for any fruits of their actions. When in face of such flaws and fallacies the above idea

is not at all appealable, then how such great personages as Rāma and Kṛṣṇa can be taken as parts of God? Though there is no harm in accepting that both of these great personages were God in embryo, yet it is to be considered whether perfect glory of Godhood had bloomed in them or not.

2. The answer to your second part of question is very easy and you already know that *Mokṣa* means the spiritual state of freedom from all kinds of attachment, aversion and ignorance etc. So by whosoever teachings this pure state of freedom be attainable, his worship, of course, is most fruitful, because by devotion to him the devotee will necessarily contemplate upon the glorious and blissful state of the adored, and will acquire faith in the similar ultimate state of himself and by practice will mould himself in the same set of life as that of the worshipful. Thus it will be possible for the devotee to attain *Mokṣa* as a result of his devotion to the worshipful. Except this no other forms of worship are advisable for the attainment of *Mokṣa*. Other forms may prove helpful to attract him to the true path, but it is not a certainty.

25. TRINITY

Q.—Who are Brahmā, Viṣṇu and Maheśvara ?

A.—It is possible that these terms might be representatives of the three fundamental functions of the Universe, viz. creation (Brahmā), disruption (Maheśvara) and maintenance (Viṣṇu) : If so their personification as deities is well and good ; or they might be allegorical names of some other trinity of aspects, [such as the three aspects of the primeval Lord Vṛṣabha : first as *Viṣṇu*—the great ruler who laid down foundation of state and society, secondly, as *Maheśvara* the *mahāyogī* who destroyed the worlds of birth, death and old age; thirdly, as *Brahmā*, the omniscient sage who gave the knowledge of great truth of the eternal drama of life. Taken in this way the idea becomes intelligible, but] the accounts as given in the Purāṇas do not at all appeal to me. My interpretation finds support from this fact also that there are many great truths which have been described in the Purāṇas in allegorical forms for teaching by lessons. We should also try to derive benefit from the lessons of this allegory without entering into controversial matters about Brahmā etc. To me this allegorical interpretation looks very nice.

26. THE PROBLEM OF AHIMŚĀ

Q.—If a snake comes to bite us, what should we do? Should we remain calm and silent and allow it to bite, or kill it outright to save ourselves?

A—If I reply this question in the affirmative and say let the snake bite you, it would, of course, become a great problem; but anyhow for those who have realised the truth that body is a transient thing, it would not be at all reasonable to kill a creature which is attached to body. So my reply to this question is that those who are anxious for their spiritual good, should, when confronted with such situation, offer their body to snake rather than take out its life. You may well ask, "well, what about those who care a little for spiritual good?" For such people my simple reply is that "let them wander in wretched forms like hell etc. How can one like myself advise them to kill a snake? It is the non-Aryan attitude of mind which teaches the killing of serpents or other creatures. We should ever aspire to be free from such attitude even in dream. Such are my answers to your questions in short and here I close my letter.

In the end I will advise you to study closely the book entitled "Śaḍ-darśana-samuccaya" and ponder over these answers a bit seriously. In case you need any thing further by letter, you may please just write to me. I shall then try to elucidate it. The best thing of course is that we should meet together and have a personal talk about these questions.

Ever engaged in solemn thinking on the ultimate nature of self—the greatest source of inspiration.

BOMBAY
Samvat 1950
Karwar Vadi 6, Saturday,

Raichandra
Offers respects

Such were the questions and answers which were carried on between the two geniuses. Their value and importance is beyond question. Originally they were written in the Gujarati language and I think, it is the first occasion that they are rendered into English and are being reproduced here. I am glad to note that Bro. Jai Bhagwan Jain, advocate of Panipat, has very kindly revised the English translation, for which I am thankful to him. I am sure, these questions and answers will prove most interesting and instructive to the readers.

THE HUMAN PERSON FROM JAINA AND BUDDHIST PERSPECTIVES

DR VINCENT SEKHAR, S.J.

Śramaṇa perspectives are different from and, at times, opposed to Vedic and Brāhmaṇa perspectives. "Śrama" means 'austerity' (*sama* or *samatā bhāva*). Śramaṇas are those whose views and life-style pertain to an ascetic ethos (*niṣṛttimārga*) where renunciation, detachment, moral discipline etc.¹ play an important role, while Vedic and the Brāhmaṇic views are life-affirming and liberal.² The Śramaṇa history reveals their link with Mohanjodaro-Harappa cultures and Indus Valley Civilization. The ascetic practices of the Śramaṇas are indicated in the seals discovered in those areas. The references to *Sisnadevaḥ* in the Vedas bring out the then existing religious symbols of worship ('nude deities' referring to the Tirthankaras of the Jains). Some Vedic prayers refer to those people who were anti-vedic and against ritual sacrifices. Indra is sought for protection from them.³ The existing Śramaṇa religions, such as Jainism and Buddhism, have been, from their very inception, maintaining an anti-vedic trend in their thinking. What we today call Hinduism is a mixture of these two distinct traditions.

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1. Some illustrations from the canonical texts of Jainism will suffice to prove to us the renunciatory and ascetic spirit of the Sramaṇas: What avails riches for the practice of Religion, what a family, what pleasures: we shall become śramaṇas possessed of many virtues, and wander about collecting alms' (*Uttarādhyayana Sūtra*, 14:16-17); 'Happy are we, happy live we who call nothing our own...' (*ibid* 9:14); 'Pleasures will bring only a moment's happiness, but suffering for a long time... they are an obstacle to the liberation from existence and are a very mine of evils' (*ibid* 14:12-13); 'Leaving his wealth, sons, relations and property, leaving sorrow that never ceases, (a monk) should wander about without any wordly interests' (*Sūtrakṛtāṅga* 1.9.7).
 2. *R̥gveda* I.1.3. It is a prayer to Agni for prosperity, for wealth and for glorious and most abounding in heroes; I.1.7 prayer to Agni for illumination and to dispell gloom; II. 12 prayer to Indra implicitly affirming and praying for valour, strong sons etc.
 3. *R̥gveda* V. 1. 100-108 and VII. 22.5.

The deep enquiry into the self has been a revolutionary change from the then existing popular trend to sacrificial ritualism and its heavenly fruits.⁴ Buddhism does not explicitly deny a soul but it only affirms impermanency to any reality. Both Jainism and Buddhism acknowledge sacrificial rituals as only means (*plava eva* 'frail boats' to cross the river of life) and not as ends.⁵ Even bad as well as good deeds result in *karma* formation and hence they have to be transcended. heavenly abodes are only a 'better' resting place for the time being and not for ever, the end. The end is total liberation from *saṃsāra sāgara* for which ascetic practices and moral discipline are a must.

To the Śramaṇa, human person is only one entity in the totality of living and non-living entities. To a Jain, human person is only one among the *ṣaḍ jīvas* or six-living beings from one sense to 6 senses. All that pertain to a *jīva*, its qualities and the like are shared by all living organisms in different intensities. To a Buddhist, human person is like any one of the passing phenomena. The nature and significance of a human person in these two traditions are founded on their understanding of reality.

In both these traditions human birth is held high. It is only through human existence a *jīva* can work for its own salvation or total liberation. Jaina tradition affirms the innate strength of a *jīva*, the capacity for full growth in a metaphysical and religious sense. Any outside helper such as time, nature, fate, accident, God or *īśvara* etc.

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4. Buddhism is opposed to any outward and non-moral conception of purity (*Dhammapada* ch.26, on what it means to be a true Brāhman). It has rather condemned 'austerity' measures for purification (*Samyutta Nikāya* I. 103); 'fire rituals' for purification (*Samyutta Nikāya* I. 169); also 'tapas' of the five fires (*Digha Nikāya* I. 165 f); 'water ablutions' for purification (Sam. N.I. 183 also *Majjhima Nikāya* I. 39). Buddha advocates ethical purity unaided by external symbols and emphasised the inward purifying fire (see *Dhammapada*, 'path of purity').
 5. Sacrifices could not do any more than secure temporary happiness in higher forms of existence and not completely free people from the cycle of cycle of existence. (*Chāndogya Upaniṣad* ch.8, *Muṇḍaka Upaniṣad* I.2); Vedic and allied knowledge and all existing knowledge was clearly recognized as insufficient for the attainment of salvation (*Chānd. Up.*7.10; *Br. Up.* vi.2; *Kaṭh Up.*I. ii..23); brahmins go to the kṣatriyas to learn about the nature of *ātman* (for instance, *Aśvapati Kaikeya*, Sacred Books of the East, Vol, 1, pp 85-91; *Chānd.Up.* v. 11.24; v.3.7; *Br. Up.*ii.1). Incidentally Jainism and Buddhism are known as 'Kṣatriya Religions'.

are only superficial.⁶ The idea of *karma* and its efficacy are sufficient to explain the whole of life.⁷ It is not in a fatalistic sense that *karma* has been described as the root of *saṃsāra* but in the sense of self-determination. Misery⁸ is produced by one's own works (the belief of *kriyāvādins*). It is for this reason that *śramaṇa* religions are called religions of Self-help.⁹ The following pages will explain what these systems mean by Human Person, how the person is linked to other realities and *vice-versa*, its destiny etc.

JAINA UNDERSTANDING OF A HUMAN PERSON

Samayasāra, one of the foremost revered Digambara Jaina religious texts, describes the nature of *Jiva* (Living Being) in general and we can draw implications for the human person in particular. *Samayasāra* makes a clear distinction between the empirical and the transcendental self. From the empirical point of view, the self (*Jiva*), associated with the matter (non-self), becomes the agent of actions and experiences, pain and pleasure. From the transcendental point of view the self has nothing to do with the matter.¹⁰ What

6. *Śvetāśvetara Upaniṣad* gives the summary of schools of thought giving prominence to either one or the other of these factors responsible for the cause of universe, misery etc. Jaina thinkers are '*Kriyāvādins*' who believe that misery is produced by one's own works, not by those of somebody else, namely, fate, creator etc. (*Sūtrakṛtāṅga* I-12.11) *Syād-vādamañjarī* and *Ṣaḍ-darśana-samuccaya* bring out a refutation of the existence of an eternal, omniscient God (*Syād. mañ.* p 29f; *ṣaḍ. Sam.* 45f)
The doctrine of a 'personal' God who created the universe '*ex nihilo*' is not found in Buddhism, such a being is neither explicitly affirmed nor denied: 'Inconceivable, O Monks, said Buddha, is this *saṃsāra*; not to be discovered is any first beginning of beings.'
7. The conditions of living being arise from *karma* (*Ācārāṅga Sūtra* I.3.1.4, I.3.2.3, I.4.3.1; *Sūtrakṛtāṅga*, I.2.1.4, I.2.3.18).
8. Misery is produced by one's own works, not by those of somebody else' (*Sūtrakṛtāṅga*, I.12.11);
'Mother, father, daughter-in-law, brother, wife and sons will not be able to help me when I suffer from my own deeds... (*Sūt.Kr.* I.9.5, *Uttarādhyayanāsūtra*, 6.31) Because the doer of the acts must suffer for them' (*Sūt.* *kr.* I.9.4);
'No one can escape the effects of their own actions' (*Utt.Sūtra* 4.3);
'Karma follows the doer' (*Utt.Sūtra* 13.23).
9. 'Man, thou art thy own friend, why wishes thou for a friend beyond thyself?' (*Ācārāṅgasūtra* I.8.3.4).
10. *Samayasāra*, 2, 150 (*Samayasāra* explains *jīva* in its real sense for an understanding of person according to *Samayasāra* of Ācārya Kundakunda, see article of the author in 'Jain Journal', Jain Bhavan Publication, Calcutta, Vol 25, Jan. 1991, pp. 110-108)

distinguishes the self (*jīva*) from the non-self (*ajīva*) is the quality of consciousness.¹¹ Matter, composed of atoms, forms the basis of body, speech, mind and vital airs¹², and worldly enjoyment, pain, life, death are also caused by matter.¹³ Any living organism is called a *jīva*. There are innumeral *jīvas* in the world (*lokākāśa*) both fettered (*bandha jīva*) and unfettered or liberated (*mukta jīva*), the liberated beings have nothing to do with the empirical world.

That which fetters a *jīva* is called *karma* which is conceived in a materialistic sense.¹⁴ *Karma* is subtle matter particle (*sūkṣma pudgala*) which prevails all over the world. This matter particle flows into the *jīva* as it experiences passions (*Kaṣāya*). According to the intensity of these emotional experiences *karma* formation takes place in a *jīva*. This link between *jīva* and *karma* is analogous to the combination of water and milk, earth and ores.¹⁵ It is because of such a link, a person is both constant as well as changing (*Tattvārtha Sūtra*, 5.29-31,37). *Svabhāva paryāya* in a person is in a constant change due to its own nature, *rāga* and *dveṣa*, and *vibhāva paryāya* are due to the contact with the universe, environment etc.

Any fettered being was at no time liberated. The *karmic* bond has been from time immemorial¹⁶ and the fettered *jīva* must have had several lives in the four states of existence, namely, *Deva*, *Naraka*, *Manuṣya* and *Tiryak gati*, that is, as gods, hellish beings, human persons and animal/vegetable kingdom. One interesting, logical anecdote is that in *śramaṇa* tradition even the gods are not spared.¹⁷ They are fettered beings and as such they too have the long way towards full enlightenment or total liberation. Hence the Vedic concept of gods and their abodes are only milestones in the journey of a *jīva* towards fuller freedom.

The *bandha jīvas* or the fettered beings experience their bondage because of and in the presence of other realities in the world, be

11. *Dravyasaṅgraha*, 3.

12. *Tattvārthasūtra*, 5.19.

13. *ibid.*, 5. 20.

14. The Upaniṣadic and Patañjali's description of *Karma* suggest that some 'thing' is left behind by one's actions as a 'substance'. this material nature of *Karman* was fully developed by the Jain thinkers from ancient times.

15. Guṇaratna's commentary on Haribhadra's *Ṣaḍ-darśana-samuccaya*, p. 181, as quoted in D.M. Datta, *Introduction to Indian Philosophy*, p. 103.

16. *Pañcādhyāyī*, 2.35 ref.D.N.Bhargava, *Jaina Ethics*, Motilal Banaśidass, Delhi, 1968, p. 53, n. 1.

17. For a detailed study of gods and goddesses in Jainism see the article of the author in 'Jinamanjari', Bramhi Society Publications, Canada, Vol V, No.II, Oct. 1992, pp51-59, 'Jaina Religious Consciousness'.

they other *jīvas* or *aḥīva* or non-living beings such as the material world, the dynamic forces of rest and activity ('*adharmā*' and '*dharma*', concepts are found only in the Jaina philosophical system), space and time.¹⁸ The very presence of the *lokākāśa* wherein we find the above-said five elements evoke different emotions in a *jīva* and, subsequently, the process of bondage takes place.¹⁹ It is explained in a dramatic way like the formation of a sticky substance²⁰ in all the place (technically known as *pradeśa* or space) of *jīva* and a consequent sticking of the inflowing subtle *karma* matter particles.

This whole process of the presence of *jīva-aḥīva*, the consequent changes occurring in a *jīva* and the subsequent bondage is generally compared to the rise of waves in the ocean on the day of full moon,²¹ or oil-smearred body/mirror attracting dusts, or a magnet attracting the iron particles. No other philosophical system has so much worked on the concept of *karma*, the process of bondage, and the subsequent results as the Jaina system. All Jaina *karma* granthas or Jaina texts on *karma* theory have enumerated the varieties of *karma* and their results in a meticulous way.²² Jaina psycho-analysis brings out an interesting notion called *leṣyā* or 'soul-colouring'.²³ Depending on the intensity of *karma* formation each *jīva* gets a particular colour-tinge just as the colour of a person's body bit by a poisonous snake. Thus on the basis of soul-colouring the *jīvas* are classified into six categories. This soul-colouring indicates the antique nature of a philosophical tradition whose animistic theory dates back to the far end of stone-age.

The human person with its 6 senses (mind being included) shares

18. *Tattvārtha-sūtra*, 5.29.

19. *ibid.* 6.1-2, 5; *Samayasāra*, 23

Ācārāṅga Sūtra says that for the sake of the splendour, honour, glory of this life, for the sake of birth, death and final liberation, for the removal of pain man acts sinfully towards earth, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom (*Ācār.sūt.* I.1.2.3).

20. *Tattvārtha-sūtra*, 2.6.

21. Guṇaratna's commentary on Haribhadra's *Ṣaḍ-darśana-Samuccaya*, p. 181, as quoted in S.N.Das Gupta, *A History of Indian Philosophy*, Vol. I, p. 194.

22. *Tattvārtha-Sūtra*, ch. 6.

23. *Sūtrakṛtāṅga*, I.6.13; *Ācārāṅga Sūtra*, I.15.16

The classification of living beings in terms of six colours may be traced in Pārśva's (23rd Tīrthaṅkara) doctrine of six *jīva nikāyas* (*Ācārāṅga Sūtra*, II.15.16).

The Jaina religious efforts are directed towards the acquisition of pure (white) *leṣyā* (*Sūtrakṛtāṅga*, I.10.15).

the lot of all other living organisms, namely *karmic* bondage and the innate energy of release from such a bondage. The Jain Philosophy says that *jīva* in its pure or unfettered sense is *anata jñāna*, *ananta darśana*, *ananta vīrya* and *ananta sukha* i. e. perfect knowledge, perfect vision, perfect strength and perfect bliss.²⁴ A liberated being is described in this way also. What obscures this perfection is the *karmic* dust smeared on the *jīva*. It is this dust that has formed the *karma śarīra* and which is the cause for the varieties in organic life in all its dimensions such as intellect, physique, emotions, family, state of existence and the like. Hence the cause for one's state of existence is not traced to nature, fate, accident, gods etc. but to the *karmic* residue in a *jīva*. Though circumstances and other similar causes might be the reasons for one's being what he or she or it is, yet in an 'absolute sense', it is *karma* that is the deciding factor.

What prevents a human person to achieve its pure ideal of *ananta catuṣṭaya*, namely the above mentioned four-fold perfections, such as, perfect knowledge etc. is the 'inflow' of *karmic* particles into the space of *jīva* due to various reasons,²⁵ like, perversity of outlook or improper vision (*mithyātva*), absence of determinism or vowlessness (*avirati*), indifference to higher values of life or negligence (*pramāda*), intense passions (*kaṣāya*) and the three kinds of activity of speech, mind and body (*yoga*). It is due to such an inflow of *karma*, a human person (for that matter any living being) is far from '*samyakta*' or the 'right' knowledge, vision and conduct.

Incidentally Jaina soteriology points out an ethics in the form of a 'Tripple Jewel', *samyag jñāna*, *samyag darśana* and *samyak cāritra*²⁶ (Right knowledge, Right vision and Right conduct), an 'integral' approach to life. Though knowledge and faith are absolute requirements for a *jīva*, yet the goal or the objective of a *jīva* (including a human person) namely the complete shedding up of *karma*²⁷ cannot be achieved without an ethical way of life. Without conduct or morality a *jīva* with knowledge and faith is like a lame person.

Samvara and *Nirjarā* are the two of the seven Jaina metaphysical principles that describe the ethical path of a *jīva*. *Samvara* refers to the 'stopping' of the *karmic* inflow just as in the case of cleaning up of a tank with muddy water. First one needs to put a stop to the

24. *Sārvārthasiddhi* (a commentry on the *Tattvārtha-sūtra* by Pūjyapāda) x,4.

25. *Tattvārtha-sūtra*, 8. 1.

26. *Samayasāra*, 7,10.

27. Liberation or *Mokṣa* is a state free from all *Karmas* due to shedding of the *karmas* (*Tattvārtha-sūtra*, 10.2-3).

inflow of muddy water into the tank and then clean up the tank. Similarly *Samvara* refers to certain moral activities like diligent practice of the vows, right attitude of mind, impassionate dealings, control over senses/passions and '*ayoga*'.²⁸ '*Ayoga*' refers to 'inactivity'. Jaina meditational postures such as *kāyotsarga* (standing posture) implies an 'arresting of movement' i. e., inactivity. Jaina understanding is that action brings about *karma*, whether auspicious or inauspicious and both are linked to repeated births, whereas the objective of life is to put an end to the cycle of births and deaths and hence Jainism advocates '*ayoga*' or inactivity. The final spiritual stage in the ladder of perfection is known as the '*ayogakevali*' stage.

Jaina ethics points out that one has to transcend both good as well as bad activities (*śubha* and *āsudha karma*) in order to attain 'purity' of actions (*śuddha*).²⁹ This mental purity does not accrue *karmic* encrustations. Both Lord Mahāvīra and Lord Buddha are believed to have carried out their mission in this world with such an attitude. Transcending passions in three modes of act (body, mind, and speech) implies *samatā bhāva* or equanimity (and hence the word *Śramaṇa* or *Samana*). The *Bhagavad Gītā*³⁰ in its effort to reconcile the Vedic/Brāhmanic and Śramaṇic traditions substitutes '*Niṣkāma Karma*' (Passionless act) to 'inactivity'. Both *niṣkāma* of *Gītā* and *śuddha* of the Jains are mutually inter-changeable.

The great ideal of life, namely *Mokṣa*, demands further 'purification' of the living beings and this is not possible without 'austerity'. '*Tapasa niṣjarāscā*' is the dictum. Complete annihilation of *karma* is possible only by *tapas* or austerity. Jaina ethics enumerates internal and external austerity-measures,³¹ such as silence, study, reflection, meditation etc. A human person has to engage in listening to the word of the Tīrthaṅkaras, reflect upon them and meditate. Certain 'themes for reflection' (*anupreksās*) are given. They are the basic reflections on life and reality. For instance, the impermanency of the world, the 'aloneness' of the soul i. e., the soul in its true nature is not identified with emotions, activity, material elements etc., *karmic* inflow and bondage, the method of Release etc.

The human person in an 'absolute' and 'real' sense is God (to put it theistically), but looks and behaves as though a 'good' who tries to climb the ladder of perfection.³² The Jaina philosophical

28. 'He who does not undertake new acts does not acquire *karman*; sinful acts are got rid of by him who does not undertake any new acts' (*Sūtrakṛtāṅga*, I.10.16).

29. *Samayasāra*, 270 30; *Bhagavad-Gītā* 4.19,23.

31. *Tattvārtha-sūtra*, 9.19-20.

32. Jaina ethics speaks about a ladder of 14 stages of perfection known as the *Guṇasthānas* (*Tattvārtha-sūtra*, ch.6).

system explains this journey of the human soul towards achieving such an ultimate religious identity, namely the Tīrthāṅkara-hood.

EARLY BUDDHIST UNDERSTANDING OF A HUMAN PERSON

While Lord Mahāvīra gave a definite answer to many metaphysical questions pertaining to the body, the soul, the world etc., Lord Buddha did not care to reply to any such question (He only said that they were not useful for the ultimate purpose of life, namely attaining *Nirvāṇa*). The silence of Buddha was taken as '*Avyākṛta*', in-expressible. Buddha and Mahāvīra, though they were contemporary *Śramaṇa* thinkers, differed from each other regarding the 'fundamental' question on *Ātman*.

Buddha after he took up mendicancy visited the brāhmaṇic teachers Ālara kālāma and others in order to discuss with them the prevalent belief on *Ātman*. Buddha was not convinced by their arguments and his personal experience was different. He thought that the world sought to passify itself insatiable, because of the belief in the theory of *Ātman* (Buddha seemed to have identified realization of *Ātman* with *Egoism*). Moreover the experience of dissatisfaction caused by the sight of a man suffering from extreme old age, a sick man and a corpse being carried out to burning ghat, brought Buddha to the realization that 'desire to be' has to be curbed in order to be freed from all forms of *dukkha*.

His first preaching at the Deerpark of Benares to certain ascetics who had formerly been his companions contains some of the fundamental principles of early Buddhist thought and practice. This discourse mentioned in the *Dhamma Cakkappavattana sutta* of *Sutta Nipāta*³³ enumerates the Four Noble Truths regarding *dukkha*, *samudāya*, *dukkha nirodha* and *dukkha nirodha mārga* (the cause and origin of pain and its extinction), and the Eightfold path of ethical, mental and bodily discipline to attain the End.

Buddha spent nearly six years in extreme ascetic practices, got dis-illusioned with it³⁴ and he then sat down for meditation at the foot of the Bodhi tree at Uruvela beside river Nirañjana. The only

33. *Sutta-Nipāta* V. 420.

34. The reason for Buddha's avoidance and condemnation of extreme ascetic practices like self-inflicted pain etc. was that instead of achieving the purpose or the end, they increased more pain and hence they were considered '*Dukkha*' (*Majjima-Nikāya*, ii. 93, 212; i.237): 'Not by this better cause of painful hardship shall I arrive at that separate and supreme vision of all-suffering, noble (*ārya*) knowledge, passing human ken. Might there be another path of enlightenment?' (*Majjima-Nikāya*, i. 307).

enlightenment he received was that there was no reality that was permanent and everything³⁵ was passing. This impermanence was the root cause for dissatisfaction. Creatures desired to fill themselves up to make up for the loss but in turn they were caught up in a whirlpool of continued existences which further got sustained by desire and the like. The foremost thing a person should realize was his/her own impermanency. Buddha hoped that this realization would surely bring persons to non-attachment to things and to persons.

This logic is beautifully summarized in the Buddhist triple principle (*ti-lakkhana*) of *anicca*, *anatta* and *dukkha* : transitoriness, non-substability and pain/evil. Impermanence (*anicca*) is a feature of all mundane existence. It is empirically observable at the physical levels in a human body, whose constituent elements are in a constant flux quite apart from the more obvious bodily impermanence observable in difference between infancy, childhood, youth, maturity and old age. Even more impermanent is the human mind, or consciousness which arises and ceases from moment to moment³⁶ though it is not readily observable empirically. It has to be discerned : 'The characteristic of impermanence does not become apparent, because when rise and fall are not given attention, it is concealed by continuity.....However, when continuity is disrupted by discerning rise and fall, the characteristic of impermanence becomes apparent in its true nature.'³⁷

Each moment of consciousness is regarded as being formed from cause and condition and as being unstable, and therefore immediately dissolving. The analogy of the sound of a lute is used: 'this does not come from any store of sounds, nor does it go anywhere when it has ceased ; rather, from not having been, it is brought into existence by the lute and the player's effort, and then having been, it vanishes'³⁷ so with all material and mental events : they came to be, and having been, vanish. *Anicca* provides subject matter for contemplation for the Buddhists.

Anatta is the doctrine that there is not (*an-*) permanent self (*-atta*) within each individual being. This concept is entirely peculiar to Buddhism, distinguishing it from all other religious and philosophical schools of ancient India. Instead, the individual is seen as a temporary collection of five *khandhas*, or groups of constituent factors. The simile of the chariot is used to explain a human being.³⁸ The *khandhas*

35. *Sutta-Nipāta*, II. 94-95

36. *Viśuddhimagga*. XXI. 3

37. *Sutta-Nipāta*, IV. 197.

38. H.C. Warren, *Buddhism in Translations*, Cambridge, Mass. Pub. by Harvard University, 1906, p. 251; Stcherbatsky, *Soul Theory of the Buddhists*. p. 836.

themselves are not enduring, but are series of momentary events. While there is a flux of constantly changing factors in any given individual there is also a continuity in the process, sufficient to give the appearance, both at physical and psychological levels of that individual. It is this continuity that helps one to give names and terms to individuals and things. What we mean by substance (including a human person) is only name and form : there is no chariot except that it is made of parts, no substance apart from its qualities, no matter beyond sense data, and no soul beyond the separate mental data. Buddha says that these are worldly usages, worldly language, worldly terms of communication, worldly description by which a Tathāgatha communicates without misapprehending them.³⁹ But in the course of Buddhist history the idea of an individual self was re-introduced and affirmed by the *puṅgalavādins* whose views were not accepted as true by other Buddhist schools.

What is commonly regarded as a human 'individual' is analysed into 5 *khandhas* : the first group of factors is *rūpa* (form) i. e., the physical or corporeal and the second group of factors is *nāma* (name) which included the other 4 *khandhas*, namely sensation or feeling (*vedanā*), perception (*saṃjñā*), volition or formative principle (*saṃskāra*) and consciousness (*viññāna*). Each of these is a group, aggregate or bundle of elements of that type which are continually in flux. The whole process constituted by the 5 groups is the human individual at any given moment of his/her life history.

The ultimate elements of psycho-physical existence are the *dhammas*.⁴⁰ These are the atoms of which the *khandhas* are groups or aggregates. The *dhammas* are of momentary existence only. They are thus as it were flashes of reality. They co-operate among themselves according to the laws of causation.⁴¹ The analogy of the light burning through the night is used to explain how elements of being join one another in serial succession.⁴² The motivating or the generating 'forces' that operate in each *Dhamma*, whether material

39. *Dīgha-Nikāya*, I. 195f.

40. The shortest statement of the essence and spirit of Buddhism is declared in the *Mahāvagga* : Buddha discovered the elements (*dhamma*) of existence, their causal connexion, and a method to suppress their efficiency for ever (*Nirodha*) (*Mahāvagga*, i. 23 as quoted by Stcherbatsky, Central conception of Buddhism and the meaning of the word *Dharma*, Prize publication Jund, Vol. VII of the Royal Asiatic Society, London, 1923, p.3).

41. H.C. Warren, *op.cit.* p. 166. This is known as the middle-doctrine between 'that things have being!' and 'that things have no being'.

42. *ibid.*, p. 149.

or mental, primarily account for the 'movement' in the potential as well as in the actual stage, although the *dhammas* themselves do not move nor mix with one another. The appearance of each *dhamma* in a constant flow bears the resultant characteristics of all the previous *dhammas*. Their effect becomes the seed for future *dhammas* with their resultant forces.

This is being supported by the Buddhist doctrine of Dependent Origination (*Paticca-samuppāda*)⁴³ which explains physical and psychical phenomena as conditioned (law of causation) by antecedent physical and psychical factors, and the whole of existence (including human existence) is shown to be an uninterrupted flux of phenomena. This doctrine implicitly rejects any idea of permanently existing entity or ego, human or animal/vegetable kingdom. *Saṃyutta-Nikāya*⁴⁴ expounds the 12 link formula: Take, for instance, in the case of a human person old age and death (*janama maraṇa*) are due to antecedent rebirth (*jāti*); rebirth is due to antecedent process of becoming (*bhāva*); becoming is due to clinging to life (*upādāna*); clinging is due to craving (*taṇhā*), craving is due to feeling (*vedanā*), feeling is due to sense-impression (*phassa*), sense-impression is due to the six bases of sense (*āyatana*), the six bases are due to corporeality (*nāma-rūpa*), corporeality is due to consciousness (*vinñāna*); consciousness is due to *karma*-formation (*sankhāra*); and *karma*-formation is due to ignorance (*avijjā*). In all these stages *dhammas* experience 'unrest' due to ignorance.⁴⁵

These 12 factors may have their logical links to one another, but 'craving' is considered the root cause of all suffering in mortal existence. Craving is closely linked, in Buddhist analysis, with Ignorance (*Avijjā*) and *Karma*, as forces which perpetuate sorrowful

43. The understanding that the ultimate constituent of existence (*dhamma*) has no substance, that it is evanescent, that it is a beginningless state of commotion and unrest, that it can be brought to rest only in the complete suppression etc. gives the real meaning of *Dukkha*. H.C., Warren, *op.cit.*, p. 84, 86)

Through the Doctrine of Dependent Origination the Blessed one enunciates how dependency or the conditioning in the total unrest of elements is misery (*ibid.*, pp. 368-369).

44. *Sutta-Nipāta*, II.7.

45. *ibid.* pp. 266-267.

This unrest or agitation is beautifully portrayed in the verse : 'while eagerly man calls life's flowers, with all his faculties intent, of pleasure still insatiate - death comes and overpowereth him'. The Tathāgatha exclaims, 'when will men ever get freed from misery!' The final liberation is the suppression of all *dhammas*, an Absolute Calm.

existence, i. e. continued cycle of births and deaths.⁴⁶ Hence in Buddha's first sermon⁴⁷ it is proclaimed that craving must be got rid of, if *nibbāna* or enlightenment is to be attained. Buddhist ethics relate the characteristic condition of humanity (suffering, unease, ill etc. caused by the basic evil of desire) to the recognized goal of Buddhist ethics thus favours those attitudes and kinds of behaviours which help humanity towards ultimate goal of transcendental enlightenment.

Such attitudes and behaviours are set in the 8-fold path (*atthāṅgika – magga*), a schematic description of the Buddhist life. Earlier texts⁴⁸ give a three fold scheme of life namely, wisdom (*samādhīprajñā* or *paññā*),⁴⁹ Morality (*śīla*) and concentration or meditation⁵⁰ (*samādhi*) : "great is the fruit, great the advantage, of meditation, when surrounded by morality ; great the advantage, great the fruit of wisdom, when surrounded by meditation". Each of these aspects are sub-divided : the initial faith which ultimately becomes wisdom, into right understanding and right thought ; morality into right speech, right bodily action and right livelihood ; meditation into right (spiritual) effort, right mindfulness and right concentration.

The outcome of practice of this 8-fold way is held to be the attainment of right mental attitudes become direct and immediate, where formerly they were based on faith (*saddhā*) i. e. understanding the world and human existence in terms of the 4 Noble Truths derived from Buddha. Thus the tiniest state of enlightenment. This state of enlightenment, called *Nirvāṇa*, literally means 'blowing off'. It refers to blowing off passions or defilements i. e., morally defiling passions such as greed etc.

CONCLUSION

Both Jaina as well as Buddhist traditions speak about the growth

46. Emotions are the principal condition for *Karman*. It is by the dominating influence of emotions that *karman* is able to present a newfile. Emotions are the root of the fact of continued existence. Where emotions are exhausted, the world ceases to exist.

47. *Sutta-Nipāta*, V.

48. Like *Sutta-Nipāta* and *Mahāparinibbāna-Sūta* I. 12.

49. The unrest of *dhammas* are resolved through *prajñā* or wisdom. An ordinary man and a saint are two representatives of two distinct combinations of *dhammas*, the former of *Avidyā* and the latter of *Prajñā*. The knowledge and the discernment of *dhammas* in their nature and characteristics lead the worldlings to Final Liberation.

50. *Atthaśālīni*, III. 282 defines concentration as 'absence of distraction' (*avisāhara*), 'non-confusedness' (*avikkhepa*) and 'non-dividedness' (*avisāhatamanasata*) because concentration scatters and reverses the

of human persons more in a soteriological and religious sense, namely, a growth towards *Mokṣa* or Enlightenment. An ordinary human being grows into a 'super man' who is severally described as the wise, the enlightened, the sage, the learned, the noble etc. His/her relation to the world and his/her duty and responsibility towards society are spoken about more in a 'practical' sense (*vyavahāra naya*) than in a 'real' sense (*niścaya naya*). But none of these founders have neglected to seek about the human person as a social being. *Bigālovāda-Butta*, known as the '*gihivīnaya*' or the Buddhist householder's discipline, enjoins *Bigāla*, a young householder of Rājagṛha, with a better form of devotion : social duties towards the six directions – parents, teachers, wife and children, friends, working-people or servants and religious teachers. The missionary zeal in both these religious traditions following the foot steps of their Founders, their contribution to literature, art and architecture, their involvement in society through a variety of service structures, business etc. challenge the age-old views on their life-negating philosophy.

But we cannot at the same time deny that both these religions belong to a 'renouncer' tradition. Both encourage renunciation of money, things, cattle, even wife and children and call for a mendicant way of life⁵¹ Both these religions believe that it is this form of life that is much suited and easier to attain their religious ideal. It is only on the basis of this religious ideal that people are differentiated and not on the basis of birth or status in society (in contrast to Vedic/Brāhmanic traditions). An *ārya* (noble) is the one who has proved

(*avisāhatamanasata*) because concentration scatters and reverses the agitative and uncertainty processes and leads the whole attitude towards pointedness (Guenther, *Philosophy and Psychology in the Abhidharma*, Motilal Banarsidass, Delhi, 1974, p. 60). And hence suppressing the *karman* process is synonymous with suppressing the stream of constant flow of *dhammas*. This is suggested by concentration.

51. 'Perceiving the truth from a desire of (a pious) end they choose religious life' (*Ācārāṅga-sūtra*, I.5.5.1); 'knowing pleasure and pain in all their variety... a wise man should know that to be the proper moment (for entering religious life) (*Ācār. Sūtra*, I.2.1.5.) etc.

Even a casual glance over the pages of the Buddhist as well as Jaina *Sūtras* will sufficiently demonstrate the world's craving for wealth and power : Buddha says, 'I behold the rich in the world, of the goods they eagerly heap riches together and further they go in their pursuit of enjoyment... The princes who rule kingdoms rich in treasure and wealth, turn their greed against one another pondering insatiably to their desires. If these acts thus restlessly swimming in the stream of impermanence carried along with greed and carnal desire, who then can walk on earth in peace?' (Oldenberg, H., *Buddha*, Calcutta, 1972,

himself/herself through moral conduct.⁵² Thus based on this moral conception we find a hierarchy of beings with low or high profile. Such an ideal of moral hierarchy goes hand-in-hand with their understanding of *jīva* or living being from one-sensed upto six sensed.

reprint, Delhi, 1971, 7.64); Mahāvīra says, 'He who longs for the qualities (by this term, greed and carnal desire is meant), is overcome by great pain, and he is careless. (For he thinks) I have to provide for a mother, for a father, for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances, for different kinds of property, profit, meals and clothes. Longing for these objects people are careless, suffer day and night, work in the right and wrong time, desire wealth and treasures, commit injurious and vile acts...' (*Ācārāṅga-sūtra*, I. 2.1.1); 'He who owns even a small property in living or lifeless things, or consent to others holding it, will not be delivered from misery' (*Sūtrakṛtāṅga*, 1.1.2); In the Dialogue between Śakra (Indra) and sage Nami, as we find in the *Uttarādhyayana-sūtra* (IX. 18-62), we have a nice expression of the conflict between the ideals of class society and state power on the one hand and those of the simple undifferentiated life.

52. Both these traditions give different criteria for Brāhmanhood. There are five requisites for being regarded as a Brāhmaṇa-Vaṇṇa (*ubhato sujāto hoti*), *Jāti* (*avikkitto anupakutto jātivadena*), Mantra (*ajjhāyako hoti mantradhāro*), *Śīla* and *Pāṇḍitya*. But what really makes a person Brāhmaṇa is conduct and learning (*Dhammapada*, ch. 26); *Uttarādhyayana-sūtra* (25.31-32) says : One does not become a Śramaṇa by tonsure, nor a Brāhmaṇa by the sacred syllable *Om*, nor a Muni by living in the woods, nor a *tāpasa* by wearing clothes of *kusa* grass and a bark. One becomes a Śramaṇa by equanimity, a Brāhmaṇa by chastity, a Muni by knowledge and a *Tāpasa* by penance.

NEWS ON JAINISM AROUND THE WORLD

Thousands Attend JAINA Convention at Chicago

BARTLETT, IL: An International convention of Jains organized as the 8th Biennial conference attracted over 12,000 Jains from all over the world for an extended session June 28-July 2. It was a multi-dimensional convention devoted to both traditional and contemporary issues and was filled with enlightening addresses and cultural displays.

The Federation of Jain Associations in North America's JAINA convention was hosted by the Jain Society of Metropolitan Chicago and had participants from as far as India and Africa. The convention also coincided with the "Pratishtha Mahotsava," or the ceremony of installation of the 24 Thirthankara statues in the newly built temple.

This was the first time the convention for JAINA was being held in the Chicago area since the local society, two years ago, built in Bartlett the largest Jain temple in the nation.

The convention's theme was "Peace through Non-Violence." The Jain Center is the only Center where all Jain sects such as Shwetamber, Sthanakvasi, Digamber and Shrimad Rajchandra are under the same roof.

Youth participation was an important element and, at regular intermissions, cultural programs like Rāsa, Garbā and other educational discussions were being held, to promote Jainism, in the younger generations. Items of discussion ranged from "Jainism in the 21st century," "Role of youth in Religion," "Vegetarianism, a way of life," and "Communicating with your elders."

The organizers had the support of thousands of volunteers who painstakingly provided other avenues for enjoyment. The basement of the temple hosted the first of its kind exhibition stalls from all areas of the United States. Many organizations had displayed items from their areas and the youth chapter of Chicago put together a brilliantly perceptive collage showing the stages of destruction of the world and the solutions for them.

Exhibition Chairman Hemendra Momaya told *India Post* that the youth had done all the artwork and put up the workshops and all the programs. "Just seeing them work and get so involved in our way of life, made me very proud." he said.

Masum, one of the many volunteers at the information booth,

said that she was pleasantly amazed to see so many people from here and overseas, all at one place, exchanging ideas and bonding together. "This definitely makes you very proud of your heritage."

Display of booths ranged from books on Jainism and other religions to Videos of functions, details of organizations involved with efforts of upliftment in India and beautiful *Jainstavanas* or *bhajans* on cassettes and CDs.

Religious ceremonies slated for this event were the three *pātla pūjā*, *Navgraha pūjā*, *Bhavana* and *Abhiṣeka* for the 18 statues. The 24 float procession, consisted of 22 floats of the various statues that were to be installed and the remaining two of the *Mahilā Maṇḍala* and Senior Citizens, presented minute details of Jain religion and culture. Almost 60 families from as far as Northern California, Maryland and Washington D. C. participated in the Ratha Yātrā. Meditation, inter-faith workshops, Vision 2000 programs, *Yoga Pratikramaṇa*, *Samayak* and topics like inter-racial marriage intertwined with the elaborate list of programs hosted in various tents.

Present on this auspicious occasion also were spiritual leaders and well-versed scholars from India and around the world like Jinacandraji Mahārāja, Gurudev Chitrabhānuji, Bhaṭṭāraka Devendrakirtiji, Samanī Madhura Prajñāji and Samanī Caritra Prajñāji.

In his address Chitrabhanuji, who is credited to have brought Jainism into the United States along with the late Acharya Sushil Kumarji Maharaj, said that this convention was indeed the venue of two blessed events, Pratistha and the Biennial. "While some parts of the world were engaged with violence and conflict, hatred and resentment, Jains of Chicago were building this monumental Jain temple as a Holy Sanctuary where people from all walks of life can work together and feel the vibrations of peace, amity, creativity, love and unification," he said.

A cultural competition was held for the first time at the Convention. According to the organizers, this was to envision even a better understanding of Jainism and to keep the interest growing amongst the younger generation as well as to entertain the gathering.

Mihir Shah from Connecticut, who participated in a Rāsa competition said : "Many youths see the cultural center as simply a place. To me, in many ways, this is Home."

"The energy, vitality and exuberance was evident and it was really invigorating to see the youth involved in every sphere of the proceedings." said Kalpana Pathak from Maryland.

Inter-Religious Forum "Peace through Non-Violence" was hosted by Kumud Ranjan Sinha, Consul General of India, along with religious

leaders like Dr. Balwant Hansra, Sikh Religion Society of Chicago, Rohinton Riventna, Federation of Zoroastrian Centers, Rabbi Hermann Schaalman, Chicago Board of Rabbis and Dr. Irfan AhmadKahn, Interfaith Consultant, Council of Islamic Organizations.

Many awards were also presented on this occasion to individuals who had contributed to the awareness and development of Jain centers all over the world. Awards were handed over by Chitrabhanu. "Peaceful Liberators" award went to Hasendra Shah and Virendra Shah of Southern California for successfully staging the biggest Jain art exhibition in Los Angeles, visited by about 50,000 people.

"JAINA Ratna," the highest award was presented to Dr. and Mrs. Manoj Dharamsinh. for pioneering the Jain temple in Washington D.C. and for realizing the vision of JAINA.

A peace award was instituted in the memory of Acharya Sushil and would be presented to all those who have worked for peace ; people from all castes, creeds and races would be considered eligible for this, Chitrabhanuji said.

Jainaratna awards were given to Dr. Naresh Shah, Urmila Tulania and Balu Kuria. Girish shah was presented with the "Adult Swādhyāya" award and the "Presidential Award" was for Dr. Jagat Jain.

JAINA was established by Jain Center of Southern California, Los Angeles in 1981. It is the associations of associations and represent Jains said the newly elected president Manibhai Mehta. "This is a very big and auspicious event, said the convention convener Niranjan C. Shah, since it was a great task to bring so many people together at one place.

"Jain religion is based on the fundamental concept of non-violence in thought, word and deed". We in the JAINA are committed to carrying out this universal mission, he said.

Supriya Bharadwaja
India Post, July 14, 1995.

In Memory of

Late NARENDRA SINGH BAID

Mira Baid
83/B Vivekananda Road
Calcutta - 700 006
Phone 241 0719

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