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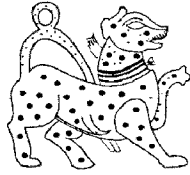


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JAIN BHAWAN PUBLICATION

*a quarterly on Jainology*

# JAIN JOURNAL



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# JAIN JOURNAL

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## THEORY OF KNOWLEDGE

RAJJAN KUMAR

Knowledge is the essence of soul. Through the development of philosophical speculation, knowledge, the essence of soul, becomes a matter of discussion as a thought or a concept or an idea or a principle. The nature of this concept has been everchanging during the gradual development of mankind. No doubt, the history of the concept of knowledge is quite vague, but it keeps its sacred view-point always alive in every stage. The consideration of Jaina thinkers about the concept of 'Knowledge' is quite historical and have great importance in the field of 'Epistemology'. The concept has been taken as utilitarian manner and is accounted as a means to something higher which is nothing but emancipation.

### Indian system of consideration of knowledge

Knowledge is the basic thoughts of philosophy and it is known as "Darśana" by Indians. Like philosophy, Darśana in India does not begin as a science of ascertaining facts, but as the quest for values. Fundamentally, it has taken as *mokṣasāstra*, the science or education of salvation. From the oldest literature, the Vedas upto the recent and most updated writings of 'Knowledge', this fact has been seen in different manner. Liberation or *Mokṣa* or *Niravāṇa* or *Upavarga* is the supreme goal of mankind. In Indian system knowledge has been accounted as a path of liberation.

Needless to say that the Vedas are the most precious treatise of India. The Upaniṣadas, ally of the Vedas, have the same values as the Vedas. The testimony of the Upaniṣadas are unanimous. They not only define the character of knowledge by Indian thinkers, but also establish the standard of valuation of knowledge. That standard of valuation have accepted more or less by all other Indian thinkers in their own ways.

Knowledge and Reality are two inseparable concepts. According to

the Upaniṣadas, there is only one Reality and that is Brahman and the knowledge is an exercise to know this Reality and it itself is that Reality. The Muṇḍaka, the famous among the Upaniṣadas, claims that the highest knowledge is nothing but a knowledge of supreme Reality, the Brahman.<sup>1</sup> *Īśāvāsyopaniṣad* has supported the view of Muṇḍaka saying that knowledge of Brahman leads liberation.<sup>2</sup> The discussion between Nārada and Sanatkumar on parāvidyā and aparāvidyā reveals that Brahman is the only Reality, and knowledge of Brahman alone can be claimed as Knowledge of Reality.<sup>3</sup> That very reference of the Upaniṣadas has explained the objective of Knowledge.

Besides the great values of the Upaniṣads, India has several other fabulous treatises of thoughts in the form of different Schools. They all originated either in the same time-period or after opposing the others. It is also believed that some schools are originated by product of alike thoughts. Whether they oppose or support this is not important, the most significant features of that association is that they all become the quality of Indian system of thoughts and make a ground for enriching the cultural heritage of India. The different Schools of thoughts of India are named as – Sāṁkhya-Yoga, Nyāya-Vaiśeṣika, Uttaramīmāṃsā-Pūrvamīmāṃsā, Buddhism, Jainism etc.

We have some other names also, and their importances are the same. But, we do not include them for the consideration of Knowledge. All those schools who are deeply concerned to define the concept of knowledge possess their own view-points for the scaling of standard of valuation. Sometimes they all look quite opposite and in several occasions they seem as if they are lending their hands. Now, we are going to cast the ideology of different schools about the concept of knowledge in short.

The Sāṁkhya system promises the complete cessation of all sorrows as its chief goal.<sup>4</sup> The counterpart of Sāṁkhya or the Yoga School is entirely devoted to the attainment of kaivalya and it is explained as total stoppage of all Vṛttis (afflictions).<sup>5</sup> Naiyāyikās of India are famous

1. sa Brahmanvidyāpratiṣṭhamarṭharavāya jyeṣṭhaputrāya prāha 1/1/11 *Mundaka Upaniṣatsamgraha*, Ed. Pt. Jagadish Shastri, Motilal Banarasidas, 1st edn. 1970.
2. avidyā mṛtyum tirtvā Vidyayāmṛtamaśnute 11 *Īśāvāsyā*.
3. Yadbrahmavido Vadanti Para caivapara ca 1/1/4/1 *Mund.*
4. Dukhatryabhighataj 1 *Sāṁkhyakārikā (Sāṁkhyatattavakaumudi)*, Edt. Venkatesh Lele Shastri, News Printing Press, Bombay 1929, p. 8.
5. Yogascittavrittinirodhaḥ 1/2 *Pātanjala Yogadarśana*, Edt. Haridas Goyanka Gita Press Gorakhpur (IX th Edn) Samvat 2028.

for their logical predications, even then they do believe for the attainment of Upavarga.<sup>6</sup> Vaiśeṣika stresses on the consideration of material particles, but is famous for ally of Nyāya and thus have the same ideology as the Naiyāyikās.<sup>7</sup> Mīmāṃsā, the strict and powerful devotee to the Vedas proclaims that 'dharma' is the injunction of the Vedas.<sup>8</sup> Needless to highlights the ideology of Uttaramīmāṃsākas or Vedantins as they are famous for that.

Buddhism and Jainism are the representative of the Śramaṇika tradition, the opposite trend of Vedic tradition of Indian culture. Buddhists believe in the concept of Nirvāṇa, and they claim that it should be attained by all as their supreme goal. They presented the idea for this attainment by the removal of passions, the chains that keep the soul in bondage.<sup>9</sup> The second representative of Śramaṇika tradition, Jainism too believes in liberation, and they claim that it can be achieved by complete destruction of karmic matter, veiling the inherited power of soul, that is infinite in nature.<sup>10</sup>

The above considerations define the ideology of different schools of India. It is true, that all schools of thoughts provide several methodologies and ways for this attainment. Contrary to this, it is a well accepted fact that they all consider 'Knowledge' as the essential factor for that.

### Jñāna, Ajñāna and Knowledge

Jñāna and Ajñāna are two different, but opposite conception, represented in English as 'knowledge' and 'Ignorance' respectively. That translation of these two words is not the exact meaning as undertaken by Indian thinkers. As they believe that consciousness, the inseparable entity of soul, and Jñāna-ajñāna are the manifestation of that consciousness.<sup>11</sup> Furthermore, they define that applications,

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6. Apurvara .....Sadhvah 9 *Nyāyamañjarī*, Ed. Nagin J Shah, L.D. Institute of Indology, Ahmedabad, Series 40, 1975.
  7. Athāto dharma vyakhyāsyāmaḥ 1/1/1 *Vaiśeṣikasūtram* Ed. Muni Jambuvijya, Oriental Institute Baroda series No. 136, 1961.
  8. Athāto dharmajijñāsā 1/1/1 *Mīmāṃsādarśanam*, Ed. Dr G.S. Musalgaonkar Bhartiya Vidya Publication Series No. 1, 1979.
  9. Abhidharmakośa IV, 127 Kasividyapith, Varanasi.
  10. Khavetta Puvvakammam .... Mahesino trivemi 28/36 *Uttarādhyayana*, Edt. Sadhvi Candana, Virayatan Publication, Agra 1972.
  11. *Kārtikeyānuprekshā*, 180 Ed. A.N. Upadhyaye, Raicandra Ashram Agas Ist Edn. V.S. 2486.



attentions, co-ordinations to the subject and object are accounted as the manifestation of that consciousness.<sup>12</sup>

Application, attention, and coordination are different forms of cognition; and it is of two types – a) Nirākāra (Inarticulate) and b) Sākāra (Articulate). Nirākāra precedes the sense perception as well as the supersensuous perception or intuition. It has also taken as an attitude or *dr̥ṣṭi*. The sākāra gets the designation of *jñāna* and *ajñāna* according to the faith of the knower. But during the time passes and the development of thoughts the term *jñāna* has also applied to a general sense. In Indian system of thoughts *jñāna* may be true or false or both.

The English word knowledge has several meanings, viz. understanding, acquaintance, familiarity, learning, information, intelligence, intellect, mental apprehension, sign, mark, etc.<sup>13</sup> As we know that knowledge is being applied as an English translation of *Jñāna* too, and in view of Indian thinkers *jñāna* implies an idea of truth within itself. This sort of thoughts had kept honoured for a very long time, but the concept of that value of knowledge has changed and the credit has gone to the logical discoursing period. It is supposed that now the meaning of knowledge and *jñāna* are not identical.

Knowledge in its general sense ever recognised as a righteous cognition, whereas *jñāna* includes right and wrong both types of apprehensions.<sup>14</sup> *Ajñāna*, nodoubt a wrong cognition, but it is also taken as a kind of *jñāna*. *Ajñāna* may be applied in four senses as follows :

1. *Ajñāna* means wrong knowledge : The cognition which does not correspond to the object.
2. *Ajñāna* means perverted knowledge : Wrong attitude towards the object so that perversion does not mean wrong apprehension.
3. *Ajñāna* means *avidyā* : Knowledge of false projection due to obscurance of power of real perception.
4. *Ajñāna* means absence of knowledge : The absence of knowledge happens due to (a) absence of power of knowing and (b) absence of application of cognition.

12. *Tattavārthbhāṣyaṭīkā* (Siddhesena Ganin) II, 8.

13. C.T. Onions : *The Shorter Oxford English Dictionary*, Vol. I, Oxford University Press, 3rd Edn. 1973 p. 1102.

14. Dr. Indracandra Shastri : *Jain Epistemology*, P.V. Research Institute, Varanas 1990, pp. 56. 461.

### Subject, Object and Knowledge

In the epistemological discussion the relationship among subject, object and knowledge are quite considerable. Indian epistemologists have rather different views about that. The conception of their views may be pointed out in short as follows<sup>15</sup> :

- The Advaita Vedāntins hold that external objects do not exist independently from its subject. They are illusory projections subsisting in the latter. The subject has a real existence while the object has phenomenal existence.
- The Yogācāra maintains that the object does not exist at all, the subject itself appears in two forms as subject and object. On the other hand, the Mādhyamika holds that the subject and the object are phenomenal.
- The Realistic systems, on the other hand, hold independent and a real existence of both the subject and the object. At the same time, they also hold a divergent view regarding their actual nature. For example, in view of Buddhist scholars the object is absolutely particular without any mixture of generality which is purely subjective. It is general and this is in accordance with Sāṃkhya. Contrary to that view, others supposed that it is a combination of both.
- The Jainas hold that object exists independent of the subject and possesses the characteristic of generality as well as particularity relatively. They hold that the aspects of generality and particularity are real and objective. Both exist in each and every object.

Illumination and perception of subject are meant for knowledge of that subject. They are defined by different modes of processing viz. *Sannikarṣa* (physical grasping or contact perception of the sense organs with their objects); *antaḥakaraṇa sambandhana* (intercourse between the self and its qualities and the manasa (mind), the internal sense organ; *Tādātmyikaraṇa* or identification or co-essentiality and it is operated *sāmyoga* (conjunction); *Samyuktabhinnatātādātmya* (acquired perception-presentative and representative processes mixed up together etc).<sup>16</sup>

We have different theories for understanding the process of

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15. *Ibid.*, pp. 171-72.

16. Jadunath Sinha; *Indian Psychology*, Vol. I, Motilal Banarasidas, 2nd Edn., 1986, pp. 73-74, 83, 86-87.

knowledge either in cognitive perceptual or perceptual purposes, but the general idea behind them is the *saṁsarga* (contact) of central sensory the mind with tactual organ that is sense organs.<sup>17</sup> It can be explained like that – the contact of object with sense organs results in cognition through mind. Soul, the conscious entity is united with the mind, the mind with the senses, and then the unification of senses with the object, and perception of that object is operated.<sup>18</sup> Hence, one may opine that in the case or process of perception or attainment of knowledge of an object fourfold contactual operations are processed.

It is clear that knowledge is a manifestation of an object. That manifestation is meant as illumination of the subject or object or both and the concept underlying in that way varies. The Vedāntins believe that the object is related with the subject through the mode of *antaḥkaraṇa* which goes out through the medium of sense and transform itself into the form of object. They called that process as *anirvacanakhyaṭi*. Bhatta Mīmāṃsakaṁ define that process under the heading of *Viparitakhyaṭi* and the Naiyāika-Vaiśeṣikas explain it as *anyathākhyaṭi*. Prabhakara Mīmāṃsaka anchors with *akhyaṭivāda* while the Buddhists are prejudiced with *Ātmakhyaṭivāda*. Sāṁkhya is adherent to *Sadasatkhyaṭi*.<sup>19</sup>

Like Naiyāikas, the Jainas do accept that the external subjects should not apprehend as *sūnyarūpa* or *jñānarūpa*. It may be supposed that Jain scholars are trying to define the process of knowledge as *anayathākhyaṭi*, but has some peculiarities. They contend that knowledge can cover the whole universe and they believe in subjective and objective simultaneously. According to them, soul is the basic conscious element and has the ability to perceive all the objects. The soul does not come into direct contact with the objects; nor are they represented by *via media*, but illumined by the soul when the obscurances of karmans are vanished or destroyed.

Therefore, in view of Jainism, caused by knowledge means the removal of the obscurance the karmans which naturally results in the illumination of an object. Further, it is also explained by them that this illumination is not a quality generated in the object. The knowledge is a totally subjective phenomenon. Illumination is also a function of soul. For this, they use the term *Upayoga* which means attention.<sup>20</sup>

17. *Vaiśeṣikasūtra*, 4/1/13.

18. *Vedantaparībhāṣā*, IV, Edt. G.S. Musalgaonkar. Chowakhambha Publication. Varanas. 4th Edn. 1993, p. 62.

19. Parvato Vahnimāna.....Pratyksatvam, Ibid., p. 62.

20. *Upayogo laksanam*, 2/8 *Tattavārthsūtra*, Vivecaka : Pt. Sukhlal Sanghavi. Parshvanath Vidvapith, Varanasi.

## Division of Knowledge

Knowledge is the essence of soul. Knowledge as a concept is fundamentally divided into two categories by the Jainas – a) parokṣa or Indirect b) a parokṣa or Pratyakṣa or direct. Aparokṣa is dealt with the general perception, while the parokṣa is taken as supernatural perception. The basic difference between these two categories of knowledge is that the former is cognised with the help of senses, while the latter is cognised without any help of senses. It is directly perceived by soul.

The above two types of knowledge by the Jainas are the result of an assimilation or a synthesis or an adoption of requisite thoughts scattered here and there. No doubt, the two types of knowledge have been established by passing through various phases. Sometimes it stresses on the Āgamik conception and sometimes it faced the logical crisis of that very period. Needless to say, that the Jainas survive and sustain their view points about suffixing the concept of knowledge as original and moderate. In due course, there have been several types of changes. The Jainas have always anchored on their prime division of knowledge and it is based on the fivefold divisions of knowledge.

## Historical Background of the Division of Knowledge

Fundamentally categorisation of knowledge by the Jaina logicians is based on stray idea of knowledge found in the Āgamās. Of course, these ideas are pure and unalloyed, it becomes a huge tree with single unit having different branches. Before going to explain the contribution of the Jaina logicians for enriching the branch of Jaina Nyāya, I would like to add that the division of knowledge varies between its fivefold and twofold forms.

The voluminous workers presented by different Jaina logicians have enormous repute to define the historical progress of Jaina logic and Nyāya. Umāsvāti (179-243 A.D.); Jinabhadra (6th-7th cent. A.D.); Akalaṅka (620-680 A.D. CC); Māṇikyanandin (663-679 A.D.); Vādidevasūri (1117-1169 A.D.); Sidhasena (V. 625) all are stalwarts and have historical importance for their classical works in the field of Jaina Nyāya.

For the first time we have seen a twofold systematic divisions of knowledge in the Niryuktis.<sup>21</sup> It has been supposed for a very long

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21. *Brhatakalpaniryukti*, 4. 3. 24-25.

time that it is an external influence, even then that influence has kept domination of the spirit of the Āgamas. That twofold divisions of knowledge have changed into fourfold forms reaching near to Āgamic conception as fivefold.<sup>22</sup> That division once again gets reverse strokes and twofold divisions come in prominence and finally accepted.<sup>23</sup> And the credit has gone to Umāswāti, who has not only kept the conception of Jaina logic according to the demand of that period, but also has sustained its originality.

The Āgamik division of knowledge is more or less subjective in nature.<sup>24</sup> But it got a fundamental change at logical period, and it is deemed essential. Because at this stage clarity of apprehension was quite essential, provided that the Jaina categorisation of knowledge has instrumental instinct too, and this fact has stated in the Niryuktis and in the *Tattvārthasūtra* of Umāsvāti, in the form of Pratyakṣa and Parokṣa.<sup>25</sup> In his subdivision of knowledge Umāsvāti take all cares *Tattvārtha* and precautions for the elimination of the falacies so that he includes subject, object, instrument and clarity into account. Later on, the subject is dropped altogether and the clarity is also confined to the division of Pratyakṣa and Parokṣa only.

In the Nandisūtra,<sup>26</sup> sense cognition has included into Pratyakṣa, and it is rather different in the *Tattvārthasūtra*. Jinabhadra<sup>27</sup> and Akalaṅka<sup>28</sup> have designated it as *Sāṃvayavahārika Pratyakṣa* perception according to the common usage just to avoid the contradictions, which has to be produced by different ideas inserted within Nandisūtra and the *Tattvārthasūtra*. Māṇikyanandin<sup>29</sup> and Vādidevasūri<sup>30</sup> are famous for their contribution to the theory of knowledge. Sidhasena's<sup>31</sup> contribution is quite considerable, because he divides Pramāṇa into three types instead of five types of knowledge.

22. *Anuyogadwārasūtra*, p. 211.

23. *Tattvārthasūtra*, 1/9-12.

24. *Bhagavatī*, 88. 2. 317.

25. *Tattvārthasūtra*, 1/9-12; *Parikṣāmukham*, 2/3/4.

26. *Nandisūtra*, 4.

27. *Vīṣeṣavāśyakabhāṣya*, 95.

28. *Laghīyastrya*, 3-4.

27. *Vīṣeṣavāśyakabhāṣya*, 95.

28. *Laghīyastrya*, 3-4.

29. *Parikṣāmukha*, 2/1.

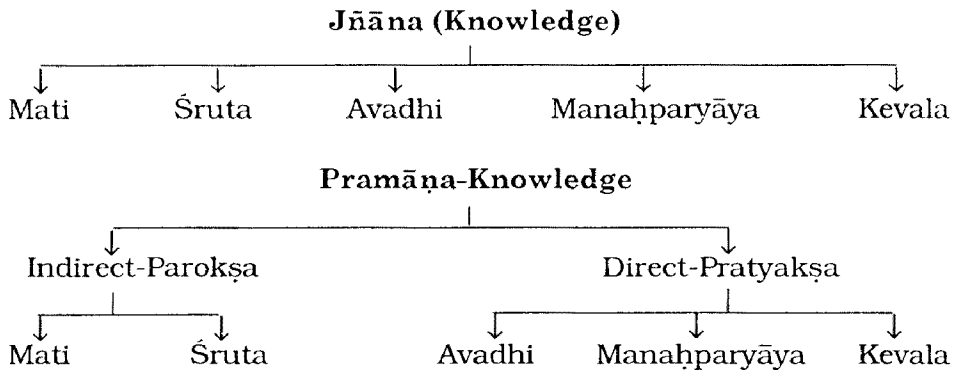
30. *Pramāṇayatattvaloka*, 2/1.

31. *Nyāyāvatāra*, 1.

This view of Sidhasena incorporates within itself only two factors instrument and object.<sup>32</sup>

### Direct and Indirect Knowledge

The Jaina theory of knowledge is famous for its fivefold names<sup>33</sup> — 1. Matijñāna, 2. Śrutajñāna, 3. Avadhijñāna, 4. Manaḥparyāyajñāna and 5. Kevalajñāna. Out of these five types the first two are known as indirect knowledge and the rest three are accounted as direct knowledge.<sup>34</sup> Indirect means parokṣa and is acquired by self with the help of senses; mati and śruti are kept under this category. Direct knowledge is called Pratyakṣajñāna and it has no need for the help of senses for cognition or perception. It is directly perceived by soul with pure intuition. The following chart gives an outlook of the division of knowledge



#### 1. Matijñāna—Sensuous cognition

Matijñāna is known as sensory comprehension and is generally divided into four types<sup>35</sup> — a) *avagraha* (Sensation), b) *ihā* (speculation) c) *avāya* (Perception) and d) *dhāraṇā* (Retention). They are practically not counted as types of *matijñāna*, but different stages of this knowledge. In all its stages sense organs and minds are the essential aid for cognition. It is said that the entire process originated from the cognition of senses and the object. All the varieties of profane knowledge, perceptual or conceptual, are included in it.

32. *Parikṣāmukha*, 2/5-12; 3/2, 3, 5, 14; *Nyāyāvatāra*, 2.

33. *Matisrutavadhimanahparyayakevalani Jnanam* 1/9 *Tattavārthasūtra*.

34. *Ibid.*, 1/11, 12.

35. *Nandisūtra*, 8; *Tattavārthasūtra*, 1/25.

Sensation, the first stage of *mati*, is also taken as the first step of comprehension of an object that follows in the wake of apprehension upon the contact of sense organ with the object. Speculation is the striving for a specific determination of the object cognised by sensation. Perception is the ascertainment of the specific features of the object cognised in the state of speculation. Retention is nothing but the absence of lapse of the perceptual judgement. It includes the formation of mental trace which serves as the cause of its recollection in future, that is, memory.

### 2. Śrutajñāna—Scriptural Knowledge

Śrutajñāna is meant as Scriptural knowledge as well as Verbal knowledge. It is apprehended with *mati* as its cause.<sup>36</sup> Scriptures or the preaching of trustworthy persons are only accounted as Śrutajñāna. Scriptures have all types of knowledge, so that it has the ability to know all the objects of the world. But this cognition is indirect and has the ability to know only to perceive them. Of course, the Scriptures have laid all types of knowledge, but they are not preceded by sensation or acquisition.

### 3. Avadhijñāna—Clairvoyance

*Avadhijñāna* is a direct knowledge of the objects having rūpa (form). Rūpa is the *technics terminus* and is meant for those things which have shape, colour, taste etc. It is the supernatural power of a self and varies in scope and durability with different persons owing to the difference of karmic strength. It is of two types<sup>37</sup> – i) *Bhavapryatyaya* and ii) *Kṣayopasamapratyaya* or *Guṇapratyaya*. The former is caused by birthright, but the latter is acquired by the destruction-cum-subsidence of the relevant karmic veil. Denizens of heaven and hell possess *avadhijñāna* as their birthright, at the same time human and subhuman beings get it only occasionally as a result of special merit.

### 4. Manaḥ-paryāyajñāna—Telepathy

Manaḥ-paryāya means the modes of mind which are made by atoms and are defined as different forms of thought. Thoughts are everchanging instincts of mankind and manifest on the face and other parts of the body. On that basis *manaḥparyāyajñāni* directly cognises other's thoughts.<sup>38</sup>

36. *Viśeṣavyāsyakabhāṣya*, 80; Tattavartharajvartika, 1/13.

37. Tattavarthasūtra, 1/3.

38. Manodwidham-dravyamano bhāvamanasceti, 2/11/170/3 Sarvārthasiddhi.

Jainism proposes two types of mind<sup>39</sup> – a) *Dravyamana* (Physical mind) and b) *Bhāvamana* (Psychical mind). Psychical mind is a mode of soul in the state of deliberation. It is immaterial and so beyond the reach of imperfect knowledge. The physical mind is the material composition made by molecules of *manovargaṇā*. The physical mind changes and takes various forms according to thought-impressions, passive as well as active.

### 5. Kevalajñāna—Omniscience

Kevalajñāna is the highest type of knowledge. It arises on the complete removal of obscuring karmic veil. After that, one becomes omniscient and is able to know all the objects in their entirety with its all qualities and modes.<sup>40</sup> It is the pure and perfect manifestation of the innate nature of the spiritual substance. At this stage nothing remains unknown.

The above considerations give an idea about the concept of knowledge by the Jainas. On that basis, one is able to make an opinion that the development of the Jaina theory of knowledge extends over a very long period. The idea of knowledge and its various types can be traced from the early history of Jainism. And it always bears a clear mark from its very beginning upto the present time.

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39. Sarvadravyapṛāyāyesu Kevalasya, 1/30 *Tattavārthsūtra*.



# MESSAGE OF LORD MAHĀVĪRA

DULI CHAND JAIN

## **Jaina tradition**

Jainism is one of the oldest religious traditions of the world. A great generation of Tirthaṅkaras, Ācāryas, saints and scholars belonged to this tradition. Lord Mahāvīra was the twentyfourth Tirthaṅkara of the present era. He was not the founder of Jainism, but was a propounder of this great religion. He realised his true self and attained omniscience by practicing rigorous austerities and penances. A glimpse into his life shows that he was an embodiment of non-violence and compassion. Although Mahāvīra (599 B.C. to 527 B.C.) preached 2500 years ago, his preachings are relevant even today and bear special significance for the spiritual advancement of mankind. His message is full of pragmatic optimism, self-reliance, self-discipline and self-purification to develop inherent and infinite potentialities of human self.

## **Contribution of Jaina Faith to Indian thought**

The contribution of Jaina faith to Indian thought and life has been very significant. Actually, vegetarianism, as a habit prevailing throughout the Indian continent, practised by a large majority, is an evidence of Jaina influence. Indian art, literature, architecture, painting and sculpture as also every other aspect of life have been greatly influenced by Jaina thoughts. Jains are noted for the catholicity of their outlook and broad-mindedness. The other significant contribution of Jainism is its harmonious and peaceful approach to life. The central themes of the teachings of Lord Mahāvīra are non-violence, non-absolutism and non-possession.

## **Non-violence**

Non-violence is equality of all living creatures. If you feel that every soul is independent and autonomous, you will never trample on its right to live. This leads you to compassion and kindness towards all living beings and results in harmony and peace in the world. The principle of non-violence in Jainism embraces not only human beings but also animals, birds, plants, vegetables and creatures in earth, air and water. It is the holy law of compassion extended to body, mind and speech of a living being. Lord Mahāvīra says, "All living beings

desire to live. They detest sorrow and death and desire a long and happy Life. Hence one should not inflict pain on any creature, nor have any feeling of antipathy or enmity. One should be friendly towards all creatures” (*Ācārāṅga sūtra*, 1.2.3.4).

### Nature of Violence

According to the theory of causation (*Karma*), violence leads to bondage and defilement of soul, thus delaying its liberation. The injurer soul suffers from the passions accompanying the act of causing injury and the injured one forms a sense of enmity and hatred towards the injurer. This perpetuates the cycle of birth and death by defilement of both the souls.

The rationale behind the principle of non-violence is the equality of all living beings. Lord Mahāvīra says, “Not to kill any living being is the quintessence of all wisdom. Certainly, one has to understand that non-violence and equality of all living beings are essentials of *Dharma*” (*Sūtra-kṛtāṅga-sūtra*, 1.11.10).

### Integral view of life

Jainism takes an integral view of life. Either faith or only knowledge by itself cannot take us to the path of salvation. We should have a combination of right faith, right knowledge and right conduct to tread the path of salvation. These constitute the three jewels of Jainism. Without right faith, there is no right knowledge and without right knowledge there is no virtuous conduct. Lord Mahāvīra says, “By knowledge one understands the nature of substances, by faith one believes in them, by conduct one puts an end to the flow of *karmas* and by austerity one attains purity (*Uttarādhyayana-sūtra*).

### Concept of Karma

The significant achievement of Tirthaṅkara Mahāvīra’s revolution in spiritual field was the upholding of the concept of *Karma* in place of the creator God. He said that man is the architect of his own destiny and he can rise only by his own efforts and not by the grace of any external agency. God is devoid of attachment, hence there is no need for him to create this universe, which is beginningless and endless.

Every inexplicable event in the life of an individual is due to the *karmas* accumulated in his previous birth. *Karma* is conceived as something essentially material which gets interlined with immaterial soul. As particles of dust get attached to the body smeared with oil, so does *karma* with the soul. Lord Mahāvīra says, “Attachment and

aversion are the root causes of *karma* and *karma* originates from infatuation; *karma* is the root cause of birth and death and these (birth and death) are said to be the source of misery. He further adds, "None can escape the effect of their own past *karmas*' (*Uttarādhyayana-sūtra*, 32.7).

### Futility of Material Comforts

Lord Mahāvīra says that all material comforts and pleasures can never satiate any body and give him true happiness. He preached the doctrine of non-possession to limit the desires for worldly pursuits. He says, "It is owing to attachment that a person commits violence, utters lies, commits theft, indulges in sex and develops a yearning for unlimited hoarding" (*Bhakta-parijñā* 132). Possessiveness and greed are the main causes which create tension in the life of an individual and also in the society at large. Hence, an aspirant should limit his possessions and desires to the minimum extent.

### Equality

Mahāvīra laid great stress on the equality of all human beings. Stressing action and not birth a determining factor of superiority was a radical step in the teachings of Mahāvīra. He proclaimed, "A person does not become a monk by merely tonsuring, nor a brāhmaṇa by reciting the *Omkar Mantra*, nor a Muni by living in the forest, nor a hermit by wearing clothes woven out of *Kusa* grass. One becomes a monk by equanimity, a brāhmaṇa by celibacy, a Muni by his knowledge and a hermit by his austerities" (*Uttarādhyayana-sūtra*, 25, 31-32). He boldly condemned the caste system based on birth alone for the defects that had crept in it at that time.

Lord Mahāvīra had great regard for women. He said that both men and women were eligible to attain emancipation after destroying the passions and *karmas*. He declared, "There are many virtuous women who are famous for their purity and chastity. They are like the goddesses before whom even the celestial bow" (*Bhakta-Parijñā* 995).

### Catholicity of Approach

There has been catholicity and absence of dogmatic approach in Jaina belief. Lord Mahāvīra said that *Dharma* is of prime importance to every one in life. In the *Daśavaikālika-sūtra*, he says that righteousness (*Dharma*) is supremely auspicious. Its constituents are non-violence, self-restraint and austerity. Even the celestials revere him who is rooted in *Dharma* (Ibid. 1.1). Any person, irrespective of

caste, creed and colour can follow this path and will be considered as a Jain.

### Non-Absolutism (*Anekāntavāda*)

The theory of many angles of truth or *Anekāntavāda* is a comprehensive Jaina view, postulating that through truth one thing can be viewed from manifold aspects. Each point of view yields a different conclusion. Thus, non-absolutism (*Anekāntavāda*) strengthens the autonomy of thought of every individual. According to Jainism, a certain thing exists only with reference to its particular substance (*dravya*), space, (*śkētra*), time (*kāla*) and mode (*bhāva*). Those who believe in absolute point of view, laying emphasis only on a single aspect of an object, are compared with those blind persons, who in order to obtain the knowledge of the shape of an elephant, feels its ear, trunk, feet and other parts of the body separately, and believe that they have the complete view of the shape of the elephant. Thus the doctrine of Non-Absolutism tries to find out the unity out of diverse points of view and admits that there is an element of truth in all religions which are but different approaches to the problems of humanity from different points of view.

### Non-Possession (*Aparigraha*)

*Parigraha* is clinging to possessions, that is, harbouring such false notion as "this is mine" and imagining that one can hold on forever to what he now "possesses". The term also includes the four passions. The essence of non-possession is to avoid activities which generate these passions. But such renunciation is not possible unless a person has detached himself from the external possessions like land, houses, jewellery and miscellaneous goods. For a lay man, non-possession is expressed by setting of limits upon what he may own. Thus, by undertaking the vow of non-possession, a Jaina layman systematically reduces his tendencies to fall into possessiveness; thus he protects his soul from increased karmic entanglement and lays the groundwork for complete non-attachment, the path of the mendicant.

### Ethical Code of Conduct

Jaina scriptures describe the conduct elaborately, expected from a monk as well as from a householder. The monks and nuns observe the five great vows (*Mahāvratas*) and the laity five primary vows (*Aṇuvratas*). The five *Mahāvratas* are total abstinence from violence, falsehood, stealing, sexual indulgence and possessions. This five-fold congregation known as *Dharama Tīrtha* (Centre of Workship) is still

observed and proves that Jainism is a living religion. There are numerous monks and nuns and nearly ten million householders continuing the tradition, following virtually the same path as prescribed by Jinas. Jaina monks and nuns move about in all parts of the country bare-footed, keeping minimum equipment required for their spiritual practice. There are some Digambara monks too who remain unclad. The Jaina laity still practise complete vegetarianism and mostly lead a life free of vices and intoxication. At the same time, the Jaina community is richly endowed with education and material comforts. They lead in the field of industry and business and have established a large number of charitable institutions for the cause of education, medical benefits and service to the downtrodden.

## APOROPOS OF KOṆḌAKUNDA-ANVAYA

HAMPA NAGARAJAIAH

An inscription of C.E. 950 from Kurkyāla, a village in Andhra Pradesh has the following details :

On the holy-rock (*siddha śīle*) to the north of Vṛṣabhaḡiri, an age old natural Jaina seat of pilgrimage, *anādi saṃsiddhatīrtha*, Jinavallabha, younger brother of Pampa (C.E. 941), a poet-laureate, caused many images of his family deities, a *basadi* called *Tribhuvana tilaka*, a tank called *kavitā guṇārṇava* and a garden called *madana vilāsa*. Jinavallabha, proficient in Kannada, Sanskrit and Telugu languages, a lay votary of Jayanandi siddhānta bhaṭāra, a friar of Paṇḍarangavalli, who belonged to Desiḡa gaṇa and *Potthagebaḡi* of Koṇḍakunde. Potthagebaḡi is another alias of Sarsvati gaḡcha olim Pustaka (Postaka) gaḡcha or Śāradā gaḡcha.

It is significant to note that the usual Koṇḍakunda *anvaya* is referred here as Koṇḍakundeya. Koṇḍakunde is only a place name and not a personal name. The inscription says that Desiḡa gaṇa of Koṇḍakunde is a place. There are other epigraphical references to this hallowed place. It is at this Koṇḍakundeya tīrtha that Nālikabbe, a lady votary, caused a Caṭṭa Jinālaya for the merit of her husband; Joyimarasa, a mahāmaṇḍalesvara under Vikramādityadeva VI (1076-1126), the Kalyāṇa Cālukya emperor, endowed the temple with certain gifts (specified) [SI, IX-i. No. 150 C.E. 1081, konakoṇḍla. p. 132].

In the light of the above two illustrations, the meaning of the phrase Koṇḍakundānvaya needs reconsideration. So far, the usual and established explanation offered to Koṇḍakundānvaya is that it is the lineage tradition of monks who belong to Koṇḍakunda school of philosophy. The etymology of the noun form Koṇḍakunda has been discussed by early scholars. Accordingly, it is a Dravidian compound word (koṇḍa+kunda), both the words denoting the same meaning of 'a habitat near the hill', a place where the great ācārya Padmanandi was born. In course of time, Koṇḍakundācārya (an ācārya from of Koṇḍakunda) had become one of the aliases of the same ascetic Padmanandi. Even after due consideration to this etymology, primary meaning of the word Koṇḍakunda(e) remains to be a place name.

Koṇḍakundānvaya may mean either the *anvaya* of the place called Koṇḍakunde, or the *anvaya* of the Koṇḍakunda ācārya. But, the

expression Koṇḍakundeya anvaya and Koṇḍakundeya tīrtha clearly clinches the issue; Koṇḍakunde+a (the genitive case suffix)-Koṇḍakundeya; -y- is added to facilitate euphonic easy pronunciation. Therefore the genitive case suffix /-a/ denotes the place to which the *anvaya* belongs. Attention may be focussed on a supporting example from another inscription which clearly mentions *Koṇḍakundamunipānvaya* [Ec. 1x(R) Belur. 405 (VB1 133). A.D. 1280, p. 371]. If the *anvaya* is named after a particular ācārya, it will be mentioned so; for example, Vādirājānvaya [APGAS III. Mahaboobnagar. 61. No. 36 A.D. 1186] and *Kīrtyācāryānvaya*. In Jaina monachism, some of the nomenclature of the *gaṇa*, *gaccha* and *anvaya* are from place names : aruṅgaḷānvaya [EC. VII. Hn. 174 (V Hn 119) A.D. 1173. Markuli, pp. -408- 11], Candra kavāṭānvaya [El. XVI. No. 9. A.D. 1053. Mulgund], citrakūṭānvaya [Sil. XVIII. 71. 1066.], Hanasoge anvaya and Mallāpānvaya [Dharvar Taluk sāsanas, No. 45. 12th Cent. A.D. Nuggikeri. p. 83] and Tālakolānvaya [EC. VII-i (BLR) SK. 136, 1068].

Circumstantial evidences also substantiate this interpretation that Koṇḍakundānvaya means the *anvaya* of the place Koṇḍakunda(e). Pampa, the elder brother of Jinavallabha, the greatest of all Kannada poets, proudly recalls that he is a parrot in the excellent garden of Koṇḍakundānvaya. If we examine the connotation of the expression, it is more plausible and also more meaningful to associate the garden to a place rather than a person. Therefore the phrase *Koṇḍakundānvayaśuka*, can be better interpreted as 'the parrot in the garden of the *anvaya* of the place of Koṇḍakunda'.

Therefore, Koṇḍakundānvaya means the *anvaya* of the place called Koṇḍakunda [K. 75. C.E. 881-82; K. 63. C.E. 977; K. I.C.E. 1032] Expressions referring to the *anvaya* after the adept would either take a genitive case suffix or would take the suffix of ācārya, like 'in the *anvaya* of Koṇḍakundācārya' [K. 62. A.D. 1031]. If the word is just Koṇḍakunda, without the suffix of ācārya, it suggests the name of the place and not the name of the partriarch. Hence, explaining the word 'Koṇḍakundānvaya' as 'the *anvaya* of Koṇḍakundācārya' is not correct, it should be explained only as 'the *anvaya* of the place Koṇḍakunda'.

This note, does not in any way, altar the accepted position of Koṇḍakundācārya or the *anvaya* in his name, except that it focuses the importance of the place where the particular *anvaya* originated. It may also be noted that there are two Koṇḍakunde places in the same vicinity, the smaller one and the bigger one.

# A STUDY ON THE JAINA-PURĀṆAS

SANKAR PRASAD BANDYOPADHYAY

The Jaina-Purāṇas occupy a position of high importance in the history of ancient Indian literature. These Purāṇas were composed for the subjects of the religious rules and regulations, the moral conduct, the life-history of the Jaina Thīrthaṅkaras and the folk-tales of the Jainas. Simultaneously the contemporary political, social and religious conditions have also been efficiently portrayed here. Like the other branches of Indian literature the supernatural elements also have got place in the Jaina-Purāṇas, but it could not occupy the position of supreme importance. The religious as well as the cultural backgrounds of the Purāṇas are very much important. Literature, Philosophy, Polity, the different aspects of the public life and conduct, pleasures and amusements, the picture of the rural life, the ethical principles—all these have got position in the Jaina-Purāṇas. Though the Jaina-religion is not fully parallel to the nature of the Vedic religion, the Vedic customs and manners, rites and rituals—all these are described in the Jaina Purāṇas with sufficient dignity and importance. Therefore the Jaina-Purāṇas have been treated as sources of valuable information for the contemporary religious, political, social and cultural history of ancient India.

In ancient Indian history we can find a period when most of the kings of different regions followed Jainism and on account of royal patronage Jainism spread out all over the country.

The Jaina-Purāṇas are divided into two :

1. The Purāṇas and
2. The Mahāpurāṇas.

Those poetical compositions which are composed with the story of one *Salākā Puruṣa* (great personality) are called Purāṇa and those which are composed with the story of more than one *Salākā Puruṣa* (great personalities) and with a maximum limit of 63 *Salākā Puruṣas* are called *Mahāpurāṇa*. The number of cantos (*sarga*) belonging to the Purāṇas and Mahāpurāṇas vary from 12 to 125 as we receive them. Again it is noticable that in the wide range of Jaina literature there are some *Purāṇas* and *Mahāpurāṇas* which have the same title, but the composers are different.



The Jaina *Purāṇas* may be divided into three classes according to the subject matter they dealt with –

1. Relating to the *Rāmāyaṇa*-Story
2. Relating to the *Mahābhārata*-Story
3. Relating to the Life-Story of one or more than one *Salākā-Puruṣa* (great personality).

Among the Jaina *Purāṇas* there are some poetical works which are called *Carita-kāvya* belonging to each of the three classes.

### The *Purāṇas* Relating to the *Rāmāyaṇa*

The oldest of all the *Purāṇas* relating to the *Rāmāyaṇa* is the *Paumacariya* of Vimala Sūri. It is composed in Mahārāṣṭrī Prākṛit and contains many illustrations of archaic Prākṛit. Prof. Jacobi thinks that it was composed in the 3rd century A.D. But the other scholars recommend 1st cent. A.D. as its date of composition.

This *Purāṇa* relates in melodious verses the life-story of Rāma. From the point of description this *Purāṇa* is closely related to the *Rāmāyaṇa* of Vālmiki.

Following the *Paumacariya* of Vimala Sūri, Jainācārya Raviṣena composed the *Padma-purāṇa* in Sanskrit in 677 A.D.

Relating to the story of Rāma, the poet Svayambhū, the most famous among all the poets of the Jaina-*Purāṇas*, composed his famous poem *Paumacariu* in Apabhraṁśa. He is regarded to be the first poet 'Ādikavi' to write Jaina *Purāṇa* in Apabhraṁśa. From the information contained in this *Purāṇa* it appears that the birth-place of the poet was Kārṇāṭaka. His father was Marutideva, the mother was Padminī and the son was Tribhubana. His time was 8th century A.D. Apart from *Paumacariu*, Svayambhū composed another *Purāṇa* in Apabhraṁśa. It is *Riṭṭhanemicariu*.

The *Paumacariu* relates in 1200 verses the story of the *Rāmāyaṇa* of Vālmiki. It contains 90 Sandhis – 2 in *Vidyādhara kāṇḍa*, 22 in *Ayodhyā kāṇḍa*, 14 in *Sundarā kāṇḍa*, 21 in *yuddha kāṇḍa*, and 13 in *uttara kāṇḍa*. Among these, 83 Sandhis were composed by the poet Svayambhū himself and the rest 7 Sandhis by his son Tribhubana.

The *Riṭṭhanemicariu* relates in 3 *kāṇḍas* and 112 Sandhis the story of the *Mahābhārata* taking Kṛṣṇa and the Tirthaṅkara Neminātha as

the principal characters. The first 99 Sandhis were composed by the poet Svayambhū and the rest 13 Sandhis by his son Tribhuvana. The *yādava-kāṇḍa* of the book describes the birth, childhood, marriage etc. of the lord Kṛṣṇa. *Kuru-kāṇḍa* describes the birth of the Kauravas and the Pāṇḍavas, their education, mutual conflict, dice-playing and exile. The *yuddha-kāṇḍa* describes the fighting in the Kurukṣetra. The poet himself says that the composition of this poem took 6 years 3 months and 11 days.

The MS of this poem has been kept in the Bhandarkar Oriental Research Institute of Pune.

Jinaṣena and Guṇabhadra, of the 9th century A.D. composed their poems in Sanskrit with the same title for their works as – Mahāpuraṇa.

Puṣpadanta, another Jaina-poet, composed his poem in Apabhraṃśa with the same name *Mahāpurāṇa* as the title of his work. He is a famous and highly talented poet of the 10th century A.D. He was a Brahmin belonging to the Kāśyapa Gotra. His father was Keśavabhaṭṭa and the mother was Mugdhādevī. Puṣpadanta was originally a devotee to the lord Śiva and later on he was converted to Jainism. The *Mahāpurāṇa* of Puṣpadanta contains the description of the condition of the poet's contemporary society, culture, religion, philosophy, art and architecture. In it the Hindu God Rāmacandra has been worshipped together with Ṛṣavadeva. This *Mahāpurāṇa* is divided into two independent parts – 1) *Ādipurāṇa* and 2) *Uttarapurāṇa*. It describes the story of the 63 great personalities of Jaina religion. The first part contains the life-story of the first Tīrthaṅkara Ṛṣavadeva. The second part contains the story of the 23 Tīrthaṅkaras and their contemporary great personalities like the Nārāyaṇa, Pratinārāyaṇa, Balabhadra etc.

The *Ādipurāṇa* possesses 80 Sandhis and the *Uttarapurāṇa* possesses 42 Sandhis. The total number of verses of both the parts combined together are twenty thousand. In the *Uttarapurāṇa* the story of the *Rāmāyaṇa* and that of the *Harivaṃśa* have been mixed to give a new shape.

The MSS. of this *Mahāpurāṇa* of Puṣpadanta has been kept in the L.D. Institute, Ahmedabad.

There are a considerable number of Jaina poets who composed their Purāṇa-works in the light of the story of Vālmiki and have preferred the name 'Padma Purāṇa' as the title of their works. For the purpose of composition and bringing novelty to the theme of their

works, they made necessary changes in the body of the epic-story, in the names of the epic-characters, and so on.

For instance, Raviṣeṇa of the 7th century A.D. named his poetical work as *Padma-purāṇa* in which Rāma has been called Padma, Lava and Kuśa are Lavana and Aṃkuśa, the monkey – regiment of Rāma is the Vidyādhara – regiment of Padma. Raviṣeṇa painted the horrible picture of envy throughout his whole poem and made his work complete with the triumphant outcry of non-violence at the end.

Similarly, the *Mahāpurāṇa* of Jinaṣeṇa and Guṇabhadra of the 9th century A.D. followed the *Rāmāyaṇa*-story, but instead of describing the kings of the solar-dynesty they described the life-story of the 63 *Salākā puruṣas* (great personalities).

A list of available Purāṇas narrating the Rāma-story is given below:

<i>Name of the Works</i>	<i>Author</i>	<i>Date of Composition</i>
<i>Padma purāṇa</i>	Raviṣeṇa	7th Century A.D.
<i>Padma purāṇa</i>	Kavi Raidhū	1400-1470 A.D.
<i>Padma purāṇa</i> (otherwise called <i>Rāmadeva Purāṇa</i> )	Jinadāsa	16th Century A.D.
<i>Padma purāṇa</i>	Somasena	1655 A.D.
<i>Padma purāṇa</i> (otherwise called <i>Rāma Purāṇa</i> )	Dharmakīrti	1669 A.D.
<i>Padma purāṇa</i>	Bhaṭṭāraka Candrakīrti	1700 A.D.
<i>Padma purāṇa</i>	Śricandra	Unknown

A list of the available *Carita-kāvya*s – (biographical *purāṇas*) narrating the Rāma-Story is given below :

<i>Name of the Works</i>	<i>Author</i>	<i>Date of Composition</i>
<i>Yaśodharā-carita</i>	Kanakasena Vādirāja	950 A.D.
<i>Sītā-caritra</i>	Śricandra	Unknown
<i>Padma-Mahākāvya</i>	Śubhavadhaṇa Gaṇi	Unknown
<i>Rāma-caritra</i>	Padmanātha	Unknown
<i>Padma-purāṇa-Pañjikā</i>	Prabhācandra	Unknown
<i>Sītā-caritra</i>	Śānti-Suri	Unknown

Sītā-caritra	Brahmanemidatta	Unknown
Sītā-caritra	Amaradāsa	Unknown
Paramātma-Prakāśa	Joindhū	6th century A.D.
Nāya-kumāra-cariu	Puṣpadanta	9th century A.D.

### The Purānas Relating to the Mahābhārata

The first Jaina-Purāṇa which adopted the story of the *Mahābhārata* for its subject-matter is the *Harivaṃśa purāṇa* composed by the Jaina-poet Jinasenācārya in Sanskrit. This Jinasenācārya is different from Jinasenācārya of the *Ādipurāṇa*.

Dhavala is another Jaina-poet of the 10th century A.D. He composed *Harivaṃśa purāṇa* in 122 Sandhis. It relates the life-story of Śrī Kṛṣṇa and the five Pāṇḍavas. From this work we come to know that Dhavala was Brāhmin by caste, his father was Sura and the mother was Keṣullā.

In the introduction Dhavala mentions the names of his predecessor poets among which Asaga is one who composed *Viracarita* in 988 A.D. But unfortunately the work is not available.

Raidhū, a Jaina-poet of the 15th century A.D., composed his *Harivaṃśapurāṇa* in Apabhraṃśa. His father was Harisīmha, the mother was Vijayaśrī, the wife was Sāvitrī and the only son was Udayarāja.

Raidhū was well-versed in Hindi, Apabhraṃśa and Sanskrit. Apart from *Harivaṃśapurāṇa* Raidhū composed as many as 40 books in different languages among which *Padmapurāṇa* which narrates the Rāma-story and *Pārśva-Purāṇa* which narrates the life-story of Pārśvanātha, the 23rd Tirthaṅkara, are worth mentioning.

*Pārśva-Purāṇa* is divided into seven Sandhis and is considered to be the best specimen of Apabhraṃśa poetry.

The other Purānas of Raidhū are available in MS in the Digambar Jaina Mandir of Delhi. These are – *Mahāvīra-Purāṇa* and *Balabhadra-Purāṇa*.

Yaśaḥkīrti of the 15th century A.D. composed two Purānas in Apabhraṃśa – *Harivaṃśa-Purāṇa* and *Pāṇḍava-Purāṇa*.

The *Harivaṃśa Purāṇa* contains 13 Sandhis and 271 Kaḍavaka. This Purāṇa contains a detailed genealogical account of the family of

Kṛṣṇa. The Manuscript of this Purāṇa has been preserved in the Digambara Jaina Mandir of Jayapur and Udayapur of Rājasthan.

The *Pāṇḍava-Purāṇa*, describes the characters of the five Pāṇḍavas and Śrīkṛṣṇa in 34 Sandhis. Here the language is profound and the style is grave.

The poet *Yaśaḥkīrti* was a Jaina-monk and used to roam many places. While he was in Nagor and Udayapur of Rājasthan he composed these two works.

Śrutakīrti of the 15th century A.D. composed *Harivaṃśa-Purāṇa* in Apabhraṃśa. In 44 Sandhis it describes the story of the Kauravas and the Pāṇḍavas. The language is simple and lucid and the descriptions are mostly imitations of the *Mahābhārata*.

A general tendency of the Jaina Purāṇa-writers as evident from their works is that they have tried to follow the poetic imaginations, descriptions, style of language etc. of the *Mahābhārata*, but failed to produce the poetic excellences of the great epic.

A list of the available Purāṇas narrating the *Mahābhārata*- Story is given below :

Name of the Works	Author	Date of Composition
<i>Harivaṃśa-Purāṇa</i>	Jinaṣeṇa	8th century A.D.
<i>Harivaṃśa-Purāṇa</i>	Jayānanda	Unknown
<i>Harivaṃśa-Purāṇa</i>	Sakalakīrti	1520 A.D.
<i>Harivaṃśa-Purāṇa</i>	Rāmacandra	1560 A.D.
<i>Harivaṃśa-Purāṇa</i>	Śribhuṣaṇa	1675 A.D.
<i>Harivaṃśa-Purāṇa</i>	Dharmakīrti	1671 A.D.
<i>Harivaṃśa-Purāṇa</i>	Jayasāgara	Unknown
<i>Harivaṃśa-Purāṇa</i>	Jayānanda	Unknown
<i>Harivaṃśa-Purāṇa</i>	Kavi Raidhū	1400-1470 A.D.
<i>Pāṇḍava-Purāṇa</i>	Kavi Rāmacandra	1560 A.D.
<i>Pāṇḍava-Purāṇa</i>	Śubhacandra	1608 A.D.
<i>Pāṇḍava-Purāṇa</i>	Vādicandra	1654 A.D.
<i>Pāṇḍava-Purāṇa</i>	Śribhūṣaṇa	1675 A.D.
<i>Śāntinātha-Purāṇa</i>	Śribhūṣaṇa	1675 A.D.

A list of the available *Carita-kavyas*—biographical Purāṇas narrating the *Mahābhārata*-Story is given below :

<i>Name of the Works</i>	<i>Author</i>	<i>Date of Composition</i>
<i>Pāṇḍava-Carita</i>	Devabhadra Sūri	13th century A.D.
<i>Mrgāvati-Carita</i>	Devabhadra Sūri	13th century A.D.
<i>Pāṇḍava-Carita</i>	Deva Vijaya Gaṇi	1660 A.D.
<i>Sanat-kumāra-Carita</i>	Haribhadra	12th century A.D.
<i>Pāṇḍava-Carita</i>	Devaprabha	12th century A.D.

### The Purāṇas Relating to the Life-story of the Sixtythree Great Personalities (Tri-Ṣaṣṭi-Salākā-Puruṣa-Caritam)

The Jaina-poets, besides taking the *Rāmāyana*, the *Mahābhārata* and the ancient mythologies as the principal subject of their compositions, adopted the life-story of the sixtythree great personalities famous as the *Salākā Puruṣas* to compose poetical works with them. These sixtythree *Salākāpuruṣas* are the 24 Tīrthaṅkaras, 12 Chakravartins, 9 Vasudevas, 9 Valadevas and 9 Viṣṇu-dveṣins (the enemy of Lord Viṣṇu). Among the Tīrthaṅkaras—Mahāvīra or Vardhamāna (the 24th Tīrthaṅkara), Śāntinātha (the 16th Tīrthaṅkara) Neminātha (the 21st Tīrthaṅkara) and Pārśvanātha (the 23rd Tīrthaṅkara) were the principal characters in most of the poetical works belonging to this class. The tendency of writing poetical works in this line was prevalent from the 10th to the 18th centuries, still it attained the highest glorious position in the 12th century, when the most talented poet Hemacandra composed his most famous poetical work—*Triṣaṣṭi-Salākā-Puruṣa Carita* in 1088-1172 A.D.

Hemacandra was a minister at the royal court of the king Jayasīṃha Siddharāja and his successor Kumārapāla in Gujrat. By his influence Jainism became the state religion. Though a Jain, his reverence to Brāhmanism was not less. He wrote books on almost every branch of literature in Sanskrit and Prakrit. His *Triṣaṣṭi-Salākā-Puruṣa-Carita* occupies a position of high dignity in Indian literature. His skill in characterisation, in arrangements and description of the incidents, in performing variety of sentiments, style and figures of speech etc. have been highly praised by the critics. In this poetical work Hemacandra proves that he possesses genius of great versatility.

Krishnacaitanya writes—'Hemacandra was not only a Schoolman, but a great literary craftsman as well. There are significant

modifications, especially in characterisation, in his version. Rāma is less of an incarnation and Rāvaṇa is less of a villain here. Kaikeyī, the mother of Bharata, is depicted more graciously. (*A New History of Sanskrit Literature*, p. 255).

A list of the Purāṇas narrating the story of the sixtythree *Salākā Puruṣas* is given below :

<i>Name of the Works</i>	<i>Author</i>	<i>Date of Composition</i>
<i>Triṣaṣṭi-salākā-purāṇa</i>	Muni Malliseṇa	969 A.D.
<i>Mahāpurāṇa</i>	Puṣpadanta	965-972 A.D.
<i>Purāṇasāra</i>	Śricandra	1080 A.D.
<i>Triṣaṣṭi-salākā-puruṣa-caritra</i>	Hemacandra	1088-1172 A.D.
<i>Purāṇa-sāra-saṅgraha</i>	Dāmanandī	11th-13th centuries A.D.
<i>Ādipurāṇa</i>	Bhaṭṭāraka Candrakīrti	17th century A.D.
<i>Purāṇasāra</i>	Sakalakīrti	Unknown
<i>Triṣaṣṭi-salākā-Mahāpurāṇa</i>	Candramuni	Unknown

A list of the available *Caritakāvya*s – (biographical poems) narrating the story of the sixty three *Salākā Puruṣa* :

<i>Name of the Works</i>	<i>Author</i>	<i>Date of Composition</i>
<i>Caturviṃśati-Saṁkṣipta-Caritam</i>	Jinendra-Sūri	1238 A.D.
<i>Mahāpuruṣa Carita</i>	Merutuṅga	1306 A.D.
<i>Triṣaṣṭi-smṛti-sāstra</i>	Āsādhara	1692 A.D.
<i>Laghu Triṣaṣṭi Salākā-Puruṣa Carita</i>	Megha Vijaya Upādhyāya	1800 A.D.
<i>Rāma-mallābhyudaya</i>	Upādhyāya Padma-sundara	Unknown
<i>Laghu Triṣaṣṭi</i>	Somaprabha	Unknown
<i>Triṣaṣṭi-salākā</i>	(Name not mentioned)	Unknown
<i>Pañcāśikā</i>	disciple of Kalyāṇa Vijaya)	

**Purāṇas Narrating the Character of one Great  
Personality (Eka Śalākā Puruṣa Carita) :**

Simultaneously with the *Triṣaṣṭi-Śalākā-Puruṣa-Caritra* we find some Purāṇas relating to one great man, called *Eka-Śalākā-Puruṣa Caritra*. Among the works of this class—

*Pārśvapurāṇa* of Padmakīrti (10th century A.D.) was composed with the life-story of Pārśva-nātha, the 23rd Tīrthaṅkara. This work is divided into 18 Sandhis. The poet has mentioned the names of his preceptors—as Candrasena, Mādhavasena and Jinaṣena. The language and metre used in the verses are very lucid. It contains 310 Kaṭavaka and 3323 stanzas.

The Manuscript of this work has been kept in the Digambara Jaina Mandir of Jayapur of Rajasthan.

The *Nemināthapurāṇa* of Nemidatta deserves to be mentioned here. The poem is composed in Apabhraṁśa language with 25 Sandhis and 6895 verses in a very lucid style. For this work the poet has gained a position of dignity in Jaina literature.

The poet took retirement from the family life and entered into the order of asceticism. Hence he got the surname of Muni, Gaṇi, Sūri etc. He has mentioned the names of his preceptors as—Amitagati, Śāntisena, Āmasena, Śrisena, Candrakīrti and Amarakīrti.

In 1300 A.D. Bhavadeva Sūri composed the *Pārśvanāthacaritra* which is important for its secular elements. The 'Śatruñjaya-māhātmya' of Dhaneśvara composed in the 11th century A.D. describes the Śatruñjaya mountain. The work is also important for its secular aspects.

It is noted in this connection that some Jaina-purāṇas while describing the noble deeds of the Tīrthaṅkaras in their previous births, clearly admit the transmigration of soul. Among some such purāṇas the *Pārśvanāthacarita* of Bhavadeva Sūri, *Mahāvīracarita* of Hemacandra, *Śālibhadracarita* of Dharmakumāra etc. can be mentioned, because they describe beautiful stories to establish the context of re-birth. Dharmakumāra narrates that Śālibhadra in the previous birth was the son of a very poor widow. His name was *San̄gama* and his occupation was pasturing of cows. Once in a day of festival his mother served him many tasteful foods. At that very moment a hungry beggar came and at once *San̄gama* served the food to him and himself remained in starvation. For this noble deed in the later life he



was born as the son of a very rich man. But it is due to want of attachment for the family life, he entered into the order of asceticism.

Kavi Raidhū, a Jaina-poet of the 15th century (1400-1470 A.D.), composed Purāṇas and other poems in Apabhraṁśa and Sanskrit. His father was Harisīmha, mother Vijayaśrī, wife Sāvitrī and son was Udayarāja. He was not a poet of a very high order.

His *Padmapurāṇa* deals with the story of Rāma. *Harivaṁśapurāṇa* deals with the story of the Kauravas and the Pāṇḍavas. It has 14 Sandhis and 302 Kaḍavakas. The description of Ṛṣavadeva, Vasudeva, Balabhadra, Neminatha etc. are praise-worthy. *Pārśvapurāṇa* in Apabhraṁśa deals with Pārśvanātha, the 23rd Thirthankara. It is divided into 7 Sandhis. It is treated to be the best work of Raidhū.

There are other two works of Raidhū— 1) *Mahāvīrapurāṇa* and 2) *Balabhadra Purāṇa*.

Dr. Rajarama Jain has got 37 works of Raidhū the manuscripts of his works are kept in Digambar Jaina Mandir, Jayapur, Rajasthan. (*Mahākavi Raidhū Ke Sāhitya Kā Ālocanātmaka Parīśilana*, p. 49).

A list of the Purāṇas narrating the Story of one *Salākā-Puruṣa* is given below :

<i>Name of the Works</i>	<i>Author</i>	<i>Date of Composition</i>
<i>Vardhamāṇa-purāṇa</i>	Jinaśena	3rd century A.D.
<i>Śāntinātha-purāṇa</i>	Asama kavi	10th century A.D.
<i>Mahāvīra-purāṇa</i>	Asama kavi	10th century A.D.
<i>Cāmuṇḍa-Purāṇa</i>	Cāmuṇḍārāya	980 A.D.
<i>Pārśva-purāṇa</i>	Padmakīrti	999 A.D.
<i>Mallinātha-purāṇa</i>	Sri Jannācārya	1209 A.D.
<i>Pārśva-purāṇa</i>	Kavi Raidhū	1400-1470 A.D.
<i>Pārśvanātha-purāṇa</i>	Bhaṭṭāraka	1500 A.D.
	Subhūṣaṇa	
<i>Neminātha-purāṇa</i>	Nemidatta	1575 A.D.
<i>Anantanātha-purāṇa</i>	Vādicandra	1668 A.D.
<i>Kaṁāmṛta-purāṇa</i>	Keśavasena	1688 A.D.
<i>Padmanami-purāṇa</i>	Bhaṭṭāraka	1700 A.D.
	Śubhacandra	

<i>Ajitapurāṇa</i>	Aruna Gaṇi	1716 A.D.
<i>Dharmanātha-purāṇa</i> (Kannada language)	Kavi Bāhuvali	Unknown
<i>Dharmakarmābhyudya</i>	Haricandra	Unknown

From a careful study of the Jaina-purāṇas, it appears that a considerable number of the Jaina-Purāṇas were composed in Apabramśa, Māhārāṣṭrī and Śaurasenī Prakrit, even though the purāṇas written in Sanskrit are not negligible in number.

The importance of the Jaina Puranic literature lies in converting the epic-story into the language of the people of that time and by this way making the epic-story extensively popular and giving the uneducated a chance to have an enjoyment of the epic sentiment.

## DAWN OF THE 21ST CENTURY AND RETURN TO RELIGION

KALYAN MAL LODHA

Moments have come when our century is drawing to a close and another is about to dawn to splash its colours on mankind. We now stand between a collapsing past and an indeterminate future. The technology and the scientific culture have gone deep into our entrails. It is said that for every fifteen years our knowledge doubles whereas in the last century, it took fifty years to expand its horizons. The ever explosive population is likely to inflame our sustainable existence. With this unbridled growth, at one stage, the mass of mankind will be greater than the mass of earth causing complete collapse. We are caught in the death trap—total extinction,—the silent holocaust is there. We have explored the distant stars and outer space causing pollution there also by throwing enormous debris. The Cassine probe to saturn launched in Ocotober 1997 poses an unprecedented threat to humanity by dispersing plutonium all over the earth-contaminating two billion people by causing dreadful diseases. As Bruce Mazlish puts it—‘there is a disparity between the greatness of these deeds and meanness of the results’. Return to earth is a way of expressing distrust in technological advancement. Let us look at this from another angle. 14000 children die of hunger everyday in Africa. One day’s saving in military spending will enable it to survive for one year—More than two billion dollars drain out every minute. 40% of the worlds’ minerals are utilised by 6% of the population. It is horrifying to note that thousands of children in the west trot their guns and indulge in violence, rape young girls, commit decoities and are becoming socio-paths with paranoid character. Thus, psychic crisis, cultural crisis, identity crisis, intellectual crisis and credibility crisis are there (reference : *Oxford Survey*). In India, suicides are done every 8 minutes. It is due to a sense of despair and desperateness. I am reminded of M.S. Well’s ‘*Mind at the End of its Tether*’ in which he scoffed at the frolics by children rejoicing, dancing on the victory of the Allied Nations in the Second world War. H.G. Wells boldly asserted that human mind was at the end of its tether and until and unless, life’s pattern is moulded in a new matrix, our existence will face disasters. The prophecy has come true.

On the other hand, biogenetic system is collapsing. In Florida, there are no birds and in Siberia no ants. Several species are already

lost and will be exterminated in near future. It is said that earth's carbon is decreasing. More cancer death are feared from thinning ozone layer. It is feared that USA may require more asylums than hospitals. New York fully depends upon sea winds for oxygen. The calamity is octopus and as Sall Tung says, 'The Planet is already burning'. An annual survey of more than 20000 children, aged 11 to 15, carried out by Exeter University shows that drug taking amongst this age group has doubled over the few years (Faire Hynes – *The Times*, London). Bernard Leven asks 'Have we dehumanised ourselves.' He gives numerous instances of mindless brutality against inoffensive persons in New York and London and deplores the callous deterioration of man and his environs. Look at the filth our cities have become? I will not stretch this sordid story any further. It suffices to point out the malady, mankind is suffering now. Here Dewey puts it 'We should now endeavour the Quest for certainty. Problem of restoring faith and conviction, integration and cooperation between man's beliefs about the world, and human ethos, values and purposes. To overcome alienation, time has come, when values must be identified with moral fulfilment, creative process, in which Law of Entropy is reversed and life develops new forms, manifests new capacities. Interest is to breed harmony and goodwill to unite the broken chord. Moral failure is a failure to exercise rational self. We must get rid of this dysnomia and thralldom. Man now imperatively needs a new technology for the inner growth.

It augurs well to realise that scientists have now realised that there is no conflict between science and religion, between mind and matter and between body and soul. A few quotes will testify to this. It is gratifying to note that man is not only a mere 'homo-sapiens' but also a 'homo faber', that the universe is not a large computer and that microcome and macrocosm have the commonness (The Theory of Everything proves this). Einstein says that religion without science is blind and science without religion is lame. Arthur Hill observes that religion and science are not in conflict and are not opposite systems. Science has now reached the dead end of its journey. Scientific enquiries cannot justify the *Summum Bonnum* of life. A.S. Edington holds the view that beneath the matter a conscious energy is covertly there. Albert Einstein also holds the same view and believes in super power. James Jeans observes that modern science is getting closer to human consciousness. JBS Halden goes further and says that cosmic energy controls our pattern of behaviour. Dr. Gal believes in Karma theory and life hereinafter. To sum up, I refer to the book '*The Great Design*' in which fourteen scientists have unanimously concluded that the universe is not a machine without consciousness. There is a cosmic

force underlying the whole process and subsequently, this view was also adopted in a conference organised by California University, in which leading physicists opined to imbibe metaphysical concept in the scientific thought. Edington unequivocally draws the conclusion that human soul and the Absolute reality are interconnected. This opens a new vista and approach, evincing halcyon days between science & religion with full rapport. This takes us to a new perspective of the 21st century – 'The return to religion'. Scientists have discovered the Third Eye in man, which generates vision, intuition and pragmatic concepts and Eogence. Relevance of religion is now unquestionable as we stand on the threshold of a new era and century.

We now have globalisation, global village and their parameters. Verily, they are meant for economic and socio-political cooperation and coordination in the context of contemporary consumerism, yet there are thinkers and sociologists, who punctiliously think that religion or as the new term goes the science of spirituality is imperative and impelling, if mankind is to liberate itself from the web of a doomed civilisation. Prof. Lestereruz in his famous book '*Gods in the global village*' has deeply delved into this, as a remedy to cure the scourge of present mayhem and the state of violent disorder. He maintains that all religions are basically uniform in their apophthegm. Love, fellow-feeling, non-violence, truth and compassion have been treated as basic tenets. Michael Tobayes in his '*India Twenty Four Hours*' saw the religious milieu in India and became a Jain as it was the true religion that could be a panacea for the present ailments. Dr. Mackay also holds the same view and regards Jainism as the purest religion and a remedy of malignance and cacophony of the present times.

Few years ago, reciting the name of Confucius in China could put a man behind bars, but now he is regarded as the best exponent of Chinese Tradition and Culture, as he provides a moral touchstone and his philosophy is taken as a pillar to represent the Chinese pride of the nation. Man must make life meaningful, rewarding and purposeful. In ethical striving as in the sublime and the beautiful (not vertical reality and artificial imagination of the present media) an experience in expressible harmony between himself and all else. It makes universe delightful with resonating vibration—and the Self becomes united with others. This is what religion does. Having failed to find, says Frau Schumer (*The New York*—1983) adequate answers in secular alternatives, in political activism, science and technology, Americans are being drawn nearer to religion. Church membership is increasing. Many more students are taking courses in religion and they seek moral answers to eternal questions. The same is true in Russia also. Churches there are exploding with activity. People throng

in and out of the churches. Religion has staged a return with full vigour. There is a strong disenchantment towards the materialistic secular philosophy and people are growing leery with political systems. Behind this predicament, religion beacons, as it accords meaning to temporal existence. Mirza Asmer Beg observes that notwithstanding the drift toward hedonism and consumerism, where the mad race for survival and material success eats up an individual's time and leaves him totally exhausted, religion remains an important factor in life. It helps in the generation of values that produce integrated character and culture.

Scientists are now getting closer to theology and are convinced that body is not the be-all and the end-all of our existence. The clinical ecology is an example, which ascertains that environment, climatic conditions and changes, earthquakes and storms do affect human behaviour. Dr. Macdugul of America is doing research to establish that soul is certainly an entity. Dr. Gates also pursues his experiments in the same direction. Neurons in human body are getting a close look by physiologists. Neitssche proclaimed the death of God and *nihilism* of all values, but they are now resuscitated with full force. The mind and body connection once discarded and dismissed as New Age Polemics, is now a tenet of medical science. Mindfulness meditation eases pain, kabat zinn hypothesises, by enabling persons to concentrate and get relief from chronic headaches, depression, lack of conviction, feeling of nothingness, loneliness and schizophrenic tendencies. Jainism has emphasised on Sāmāyika, Svādhyāya, Prekṣā dhyāna. Pratikṣamaṇa, pratyākhyāna etc. as a definite cure to these maladies. It is necessary to mention Dr. Herbert Benson's Theory of the Relaxation Response. Dr. Benson asserts that invocation of prayers and mantras over and over can lower the rate of breathing and brain wave activity, sometimes healing that ails you and averting the need for an invasive surgery. He says that the mind could work like a drug, especially among people who have strong faith in God or a higher power. An 'OMMM' (Om) bears a healing touch. He further avouches that the supposed gulf between science and spirituality in healing does not always exist. With increasing frequency, mental techniques like meditation, imagination, relaxation, and biofeed are being used to treat physical ailments and mind is increasingly becoming a source for physical healing. This is another aspect in which religion or spiritual tones have found their way in our life. One well-known but little understood mechanism of mind/body medicine is 'placebo'. Similarly meditation has provided relief to thousand of patients suffering from diabetes, cancer, cardiac ailments (the Rotarian December 1996). This also points out to the declaration of the Delhi Six (1985) which

unequivocally spelt out an undying faith in man's desire to live against the fear of mass destruction by nuclear weapons. It also reflected passionate desire of man that life must not perish. This conviction leads us to believe that man's ethos must enhance and enliven to face the calamity and this quest can only harness and consummate with religion.

Now to education, which is the main source of human altruism. I here recall the letter, which Abraham Lincoln wrote to the teacher, when he sent his son to school. He spells out certain virtues, which must be imbibed in the young mind, as virtues do weave and spin the moral fibre of life. Before I launch out into this subject, I do not feel chary to quote that 'the history of power politics is nothing but the history of international crimes and mass murder. This history is taught in schools and some of the greatest criminals are extolled as its heroes (Karl Popper in *Open Society and its Enemies*). As per UNESCO International Commission Report on Education for the 21st century, education has now to be looked upon a life long undertaking. It has to be a constant process of upgradation of skills and sharpening of consciousness. Consciousness necessarily connects itself to the development of ethical code, which brings into play by educational institutions as set the standards for altruism education. Education is the single effective way enabling people to achieve their inner potentiality. One favoured method of moral education that has been invogue now is called 'values clarification'. Moral education must have the moral betterment as its explicit aim. Character education should be the objective. Education in the new era will have to be morality based i.e. religious relatively. The education system needs changing but so does our attitudes towards it.

This write up is an exordium to the return to religion in the 21st century. Indian tradition in its noble aspects has always stressed on a religious life, on collective goodness and moral code of conduct. This is why the cult of non-violence is gaining spurs all over the world. Sometime American Senators presented a memorandum to the president that the statue of Mahavira sādhu must be installed in Washington DC-to Wispire non-violence amongst the citizens. Statues of several of war are no more needed. Martia Luther adored the picture of Mahatma Gandhi an apostle of true humanitarianism..... The baneful effects of the age of technology can be overcome by a strong religious conviction and adherence to moral virtues. We have to realise that might is not right, but right is might, and thus, the new dawn will redden in the wake of present dark nights. Technology has embraced religion – not dogmatic and individual, but universal and cosmopolitan in character, and mankind will be safe and secure in its lap.

# GERMS OF MODERN PHYSICS IN JAINA PHILOSOPHY

CHANDANA ROY CHOWDHURY & R.L. BRAHMACHARY

It is known that relatively advanced concepts of science are sometimes evident in ancient Indian texts, but generally these did not develop any further. The atomic theory of Kaṇāda is such an example. In this paper we attempt to highlight certain aspects of Jaina philosophy revealing that the Jaina thinkers were concerned with such concepts.

The secret lying behind the evolution of matter attracted men since the early days of human civilization. They thought over it and tried to give explanation of the atomic nature of matter, and of the aggregation of the particles to form larger ones without doing any cumbersome experiment. Heisenberg,<sup>1</sup> the founder of 'uncertainty principle' in modern physics, remarked that "some statements of ancient philosophy are rather near to those of modern science. This simply shows how far one can get by combining the ordinary experience of nature that we have, without performing experiments, with the untiring effort to get some logical order into this experience, based only on a purely theoretical exercise."

Atomic theory is one of the remarkable physical concepts of the Indian Philosophers. The atomic theory of the Jainas (rather similar to that of Kaṇāda) was first revealed in the writings of Kundakunda, one of the earlier Jaina philosophers of the Digambara Sect, who appeared during the first century A.D. and explained the theories of *Tattva* and *Astikāya* in his text entitled "the *Pravacanasāra*". Umāsvatī, a pupil of Kundakunda, wrote *Tattvārthādhigama-sūtra* in Sanskrit, in which he discussed the atomic theory and the theory of chemical combination in detail. This book was recognised by both the Digambaras and the Śvetāmbaras, and was the most authoritative text for the atomic theory of the Jainas.<sup>2</sup>

In Jaina philosophy, the world is thought to be without beginning or end.<sup>2</sup> In other words, this philosophy does not require a creator-god and as such has an agnostic or atheistic learning. It is composed of two principal objects : *jīva* (living) and *ajīva* (non-living). The latter comprises *dharma* (positive force), *adharma* (negative force), *ākāśa*

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1. W. Heisenberg, *Physics and Philosophy*, London, 1959, p. 65.

2. H. Jacobi, *Eine Jaina Dogmatik*, Leipzig, 1906.



(space), *pudgala* (matter) and *kāla* (time). The first four *ajīvas* are called *astikāya*. The fourth *astikāya*, the *pudgala* implies the concept of matter in Jaina philosophy. 'Pud' means 'to combine' and 'gala' means 'to dissociate'. Hence 'pudgala' means something which transforms by combination or dissociation. *Pudgala* is said to be identified by five kinds of colours (black, red, blue, yellow and white), eight types of touches (soft, hard, heavy, light, cold, hot, smooth and rough) and five tastes (bitter, pungent, acidic, sweet and astringent) and two different odours (fragrance and its opposite, i.e. malodour). It is worth mentioning that we now know that smell is due to molecules of odorous substances which are volatile, i.e. fly through the air and bind to the nasal (olfactory) system and generate the sense of smell. That smell has a physical basis, namely that it is based on tangible but minute particles of matter, is evident in the Jaina school of thought.

*Pudgala* can be seen in two forms : atoms (*aṇu* and *paramāṇu*) and aggregate (*skandha*). The *aṇu* is eternal and ultimate particle of matter. However no clear distinction has been made between *aṇu* and *paramāṇu*. The other form of *pudgala* is *skandha* which is an aggregate of two or more atoms and the physical world is *mahāskandha*. *Skandha* is not absolute and beginningless like the atom. Moreover, in addition to taste, colour, odour and touch, *skandha* possesses the following physical characteristics : dimension, sound, atomic linking, shape and configuration, divisibility, opacity, radiant heat and light. *Skandhas* may be made up of a countable number of atoms (*Samhata-pradeśika*), of uncountable number of atoms (*asamkhyāta-pradeśika*) of *aṇus* of an infinitely large number of the first order (*ananta*), of *aṇus* of an infinitely large number of the second order (*anantāṇu*) and so on. The theory of chemical combination and atomic linking is the most significant feature of the Jaina atomism. According to the Jaina atomism, chemical combination of two atoms can only occur when their qualities are *opposite* (for example, dryness and moistness, roughness and smoothness). Atomic linking will be strong or weak depending on the strength of those quantities. Atoms with similar qualities combine only when the strength of those qualities varies widely. It is due to chemical combination and atomic linking, changes in the properties of atoms take place. It is noteworthy that the theory of chemical combination of the Jainas resembles the dualistic hypothesis of Berzelius in the early nineteenth century, in which two electrically unlike atoms (one +ve and one -ve i.e. *opposite* qualities) were said to attract each other and finally combine with neutralization of their charges. Such speculation of the Jainas (without going through any experiment) is really surprising.

Moreover, the Jaina philosophy may be said to be the precursor of Newtonian Mechanics as well as the concept of a 4-dimensional continuum as discussed in this paper. In this aspect, our attempt is largely based on Jacobi's work.

A study of the *Tattvārthādhigama-sūtra* reveals that combination of several *sūtras* are equivalent to Newton's laws of motion formulated in the 4-dimensional space-time continuum as first enunciated by Minkowskii (which was further developed by Einstein). In order to appreciate this, let us first state Newton's first law of motion :

Every material body persists in its state of rest or of uniform motion in a straight line, if and only if, it is not compelled by an external force to change that state.

Again, Newton conceived of a 3-dimensional space and a separate time dimension. But Minkowskii in early twentieth century first enunciated a 4-dimensional space-time continuum.

Let us now deduce these from the *Tattvārthādhigama-sūtras* of Umāsvāti as stated by Jacobi :

The *sūtras* are the following :

1. *ajīvakāyā dharmādharmākāśapudgalāḥ* (Sūtra V, 1, Jacobi, p. 40) i.e. the non-living things are excitatory force, inhibitory force, space and matter.

Explanatory comments :

In western physics, matter, force and space (together with time) are the fundamental entities. Newtonian laws of mechanics are concerned with these entities. We note that in Jaina philosophy, too, these were recognized as fundamental; moreover two types of forces, namely *dharma* and *adharmā*, were referred to.

2. *asaṃkhyeyāḥ pradeśā dharmādharmayoḥ* (Sūtra V, 7, Jacobi, p. 41) Jacobi interprets this *sūtra* as follows :

Regung und Hemmung haben unzählig viele Punkte. i.e., Forces (excitatory and inhibitory) are continuous, not discrete like matter.

Explanatory comments :

In modern physics, we use the word 'force', instead of '*dharma*' and '*adharmā*'. When a force stimulates a body to move, we can call it a positive force and a force checking the motion may be said to be negative. We do not use different terms to distinguish these two opposite

type of forces. But in Jaina terminology, two separate words '*dharma*' and '*adhama*' signify stimulatory and inhibitory force, respectively. In this context, *dharma* and *adhama* do not signify religion and anti-religion.

This *sūtra* further shows that the Jaina philosophers recognized a fundamental difference between matter and force. Matter is discrete, i.e. consists of a finite number of atoms, while, in contrast, force, like space, has an infinite number of points. In modern terminology, these two are a discrete and continuous manifold, respectively.

3. *anusreṇī-gatiḥ* (Sūtra II, 27, Jacobi, p. 19)

i.e. every motion is rectilinear.

In this regard, Jacobi's comment is :

sie geht von einem Punkte Zu den benachbarten in einer Reihe liegenden

i.e., motion continues from one point to the neighbouring point in a series. (This also refers to the spiritual world, but here we are concerned only with physical aspect.)

Explanatory comments :

According to Newton's first law of motion, a body continues in the state of rectilinear motion unless it is deviated by an externally applied force. In Jaina philosophy also, we find a similar concept, namely, motion is rectilinear (unless other forces are acting, as seen below).

4. *gatisthityupagraho dharmādharmayor upakāraḥ* (Sūtra V, 17, Jacobi, p. 41)

i.e. excitatory and inhibitory forces are defined as conditions of motion and rest.

Explanatory comments :

Newton's law of inertia implies that there are two types of inertia in the properties of matter : 'inertia of motion' and 'inertia of rest'. 'Inertia of motion' means that a moving body will always be in the state of motion unless it is inhibited by any other external force, while 'inertia of rest' means that a body at rest will be always at rest unless it is excited to move by any external force. This reveals that the above two kinds of force are responsible for the state of motion and rest of a body. In Jaina philosophy too, we find the above concept of force (*dharma* and *adhama*) being the conditions of motion and rest.

Regarding this sūtra, Jacobi comments thus :

“Wie die Zeit eine Bedingung fuer die Entstehung etc. eines Dinges ist; denn dars ein Ding jetzt oder spaeter entsteht etc., ist durch die Zeit bedingt.”

i.e. time is a condition for the existence of a thing (matter, body).

Whether an object originates now or at another time is conditioned by time or in other words, matter is not independent of time. Thus, it implies that matter is dependent on both time and space for its existence.

5. *ākāsasyānantāḥ* (Sūtra V, 9, Jacobi, p. 41)

Jacobi interpreted this sūtra as :

Der Raum hat unendlich viele (punkte)

i.e. space contains infinite number of points or space is continuous.

Explanatory comments :

The aforesaid sūtras put together reveal that (i) (unlike matter) space, time and force are continuous. (ii) Force is conditioned (defined) by the state of motion or rest of an object. (iii) An object exists in space and time. (iv) Matter is not independent of time. (v) A body continues in rectilinear motion in the 4-dimensional space-time continuum unless a force acts on it to deviate it from its motion.

It is interesting to note that in 1916/17 Einstein<sup>3</sup> wrote a popular account of relativity theory. In this, while trying to explain a continuum of space he gave the example of a 2-dimensional space; namely the surface of a marble table. He wrote :

“Ich kann von irgendeinem Punkte desselben aus zu irgendeinem anderen gelangen, indem Ich eine grosse Anzahl von Malen immer zu einem “benachbarten” Punkte uebergebe...ohne Sprunge zu machen... die Oberflaeche sei ein Kontinuum”

i.e. I can move from one point to another point without making any (discontinuous) jump as I go from one point to the “neighbouring” point over a very large number of times..... i.e. the surface is a continuum. This may be compared with Jacobi’s interpretation of sūtra No. 2. In this way, we can also conceive of a 3-dimensional space and then of a 4-dimensional space-time continuum.

The famous British litterateur and science-fiction writer H.G. Wells<sup>4</sup>

3. The collected works of Albert Einstein, Princeton University Press, 1996.

4. H.G. Wells, *The Time Machine*, New York, U.S.A.

revealed a remarkable flight of thought in his celebrated work, 'The Time Machine'. Here he formulated the essence of space-time continuum just before Einstein and Minkowskii thought over it.

We note that H.G. Wells here asked in "Time Machine", "Can an instantaneous cube exist" and further elucidated it as "Can a cube whose any side does not last for any time at all exist"?

He, i.e. Wells, answered in the negative and developed a concept of a 4-dimensional world in which the material objects exist. He talked of 3-dimensional sections in the 4-dimensional world. This is very similar to that of Minkowskii and Einstein. The Wellsian idea may be compared with Jacobi's comments on Sutra No. 6.

In spite of such important theoretical realization, the Indian philosophers could not proceed very far because of their dependence on religious ideas. Actually, there was hardly a philosopher completely free from religious tradition. The other reason for the decline of Indian science was the large gap between theory and experiments or practical application. It is relevant to mention here that in Greece, philosophers like Anaxogoras, Democritus, Epicurus, Lucretius etc. were purely materialistic. According to the words of Farrington :

"With the Science of Alexandria and of Rome we are in very truth on the threshold of the sixteenth century, it took up where the Greeks left off."

Unfortunately, Indian Science could not repeat or continue her earlier glory.

## SOME NOTEWORTHY EDITIONS OF THE TATTVĀRTHA-SŪTRA

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[Prepared by the Editor]

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1. To establish the greatness of Jainism in the world rationally and to spread its glory in the light of new knowledge.
2. To develop intellectual, moral and literary pursuits in the society.
3. To impart lessons on Jainism among the people of the country.
4. To encourage research on Jain Religion and Philosophy.

To achieve these goals, the Jain Bhawan runs the following programmes in various fields.

### **1. School :**

To spread the light of education the Bhawan runs a school, the Jain Shikshalaya, which imparts education in accordance with the syllabi prescribed by the West Bengal Board. Moral education forms a necessary part of the curricula followed by the school. It has on its roll about 550 students and 25 teachers.

### **2. Vocational and Physical Classes :**

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### **3. Library :**

"Education and knowledge are at the core of all round development of an individual. Hence the pursuit of these should be the sole aim of life". Keeping this philosophy in mind a library was established on the premises of the Bhawan. With more than 10,000 books on Jainism, its literature and philosophy and about 3,000 rare manuscripts, the library is truly a treasure trove. A list of such books and manuscripts can be obtained from the library.

### **4. Periodicals and Journals :**

To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (hundred) quarterly, monthly and weekly periodicals from different parts of the world. These can be issued to members interested in the study of Jainism.

### **5. Journals :**

Realising that there is a need for research on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals : *Jain Journal* in English, '*Titthayara*' in Hindi and '*Śramaṇa*' in Bengali. In 34 years of its publication, the Jain Journal has carved out a *niche* for itself in the field and has received universal acclaim. *Śramaṇa*, the Bengali journal which is celebrating its twentyfifth anniversary this year, has become a prominent channel for the spread of



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*Prasnottare Jaina-dharma* (in Bengali) (Jain religion in questions and answers).

*Weber's Sacred Literature of the Jains.*

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Uttarādhyayana Sūtra 25. 31-32.



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