

ISSN 0021-4043
A QUARTERLY
ON
JAINOLOGY

VOL. XXXV

No.1 JULY

2000

Jain Journal



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JAIN BHAWAN PUBLICATION

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JAIN JOURNAL

Vol. XXXV

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SOUL AND ITS FUNCTIONAL MECHANISM IN JAINISM ELUCIDATION BY ĀCĀRYA KUNDAKUNDA

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The West in the present is evidently concerned with the issue of rights, whether it is of the animals or of the humans. In this sense the great American President Abraham Lincoln, who held the view that rights of the animals and the humans form the way to a complete human being, was a pioneer thinker of a great stature on the rights of all beings. This Western thought in the ancient Indian subcontinent had been the center of its philosophical mainstay with the beginnings of Jainism since a hoary of antiquity. As its doctrinal foundation, Jain religion weighs heavily on the issue of animal and human rights and assume an enormous dimension in its metaphysics which has a dimensional underlining markedly drawn with a view that animals do make no self-claim rights as overzealously as the humans do. Therefore, it can be factually stated that Jainism treats the whole challenge club together human and animal rights to a single system structured on moral ethos and spiritual measurements. This doctrine of all living beings, which could be termed as 'Science of Regeneration and Liberation' addresses issues like body, soul and its functional mechanism associated with consciousness and emancipation. All living beings therefore are identified in time with body and profile and fit them into neat and clean category.

Among Indian philosophical systems, the Jaina school of metaphysical investigation of soul has been considered as early system. Its "sentient principle" was well-established as the object of meditation in the eighth B.C.E. during the time period of Pārśva, the predecessor of Mahāvira. It has been aptly observed that this principle, conceived by the Jaina thinkers through life experiences, has maintained its continuum with no fundamental change.¹

1. Dr. J.C. Sikdar, "Concept of Soul in Jaina Philosophy" in *Aspects of Jainology*, Vol. III, 1987, p. 96.

Metaphysically, Mahāvira has posited the existence of an infinite number of souls which characteristically possess functional traits powered by *cetana* (consciousness) and *virya* (energy). He has thus declared that the existence of the universe or of the own self must never be denied as denial of the one leads to the other. The self is the knower and knower is the self, both terms being synonymous. Knowledge flows via the self and the self comprehends it through the process.² The *Ācārāṅga*, the earliest text of the Jaina scriptures compiled by the Gaṇadharas of Mahāvira in the sixth B.C.E., deals with *ātāvādī*—a Prākṛit term (Sk. *ātmavāda*). Professor J. Parikh observes that the word *vāda* in the text is not to be taken in the sense of 'dialogue or debate' as it is employed in the compound meaning of belief in a doctrine that to be practiced rightly.³

Thus an unstatic temporal model under a structural mechanism *ātmā* or the self is constructed in dialectical relationship in the Jaina doctrinal and philosophical theory of *jīva* and *ajīva*—soul and nonsoul. In other words, the structural mechanism of the functioning of soul in Jainism rests on the fundamentals of dualism, ontology and soteriology. The theory of soul as preached by Mahāvira to his chief disciples—the *gaṇadharas*—has been thoroughly studied by later Jaina thinkers and saint scholars.

General Jaina View of Cosmos

The Jaina material universe is of uncreated nature and everlasting, and is composed of six constituents—*jīva* and *ajīva*, the latter consisting of *pudgala* (matter), *dharma* (water), *adharma* (earth) and *kala* (time)⁴—technically termed as *dravyas* in Jainism. Though *dravya* word has been translated as substance, Harisatya Bhattacharya aptly refers it as "Reals" by distinguishing the cardinal principles of Jaina philosophy and metaphysics from the superficial ethics and ritual.⁵

The *jīva* is the living soul, regarded as pervading the whole organism and the body constitutes as it were its garb. The soul therefore is body's animating principle. There is the Jaina notion that the subtle substance of the soul mingles with the particles of *karma*, and the

2. *Ibid.*

3. Joharimal Parikh, Philosophy of Ācārāṅgasūtra in *Aspects of Jainology*, Vol. III, p. 174-175.

4. Dr. Heinrich Zimmer, *Philosophies of India*, Princeton University Press, 1989, pp. 270-271.

5. K.B. Jindal, *Reals in Jainism* in *Jainthology*, ed. Ganesh Lalwani, Jain Bhavan Publication, Calcutta, 1991.

process has its metaphoric expression. The process is like the water with milk; fire with iron in a red-hot glowing iron ball. This process of karmic particle attachment gives *leśyā* (color or stain), six in number – *kṛṣṇa* (black), *nīla* (dark blue), *kapota* (dove-grey), *tejas* (flaming red), *padma* (yellow or rose) and *śukla* (white), effect. Based on this principle, there are said to be six types of souls, in ascending series, each with its color, smell, taste and quality of tangibility. These six types fall into three groups of two and each pair corresponds to one of the three *guṇas* (qualities). The first two dark *leśyās* correspond to the *guṇātmas* (inertia), “darkness.” The next two *leśyās* correspond to the *guṇa rajas* (activity), “red color” : The last two clear and luminous *leśyās* indicate the states of comparative purity, “virtue, supreme state.” According to Dr. Heinrich Zimmer, these six Jaina *leśyas* represent some system of archaic prototypes from which the basic elements of the vastly influential later theory of the *guṇas* has evolved.⁶

Soul and its Liberation : Philosophic Approach of Ācārya Kundakunda

Dr. N.H. Samtani notes the fact that Ācārya Kundakunda has defined *ahiṃsā* in the *Pravacanasāra* before Umāsvāti, his disciple who was said to have lived in the first C.E.⁷ He points out that Kundakunda refers to it in his declaration : whether killed or not, a negligent person certainly commits violence and a vigilant person, on the other hand, acting with care suffers no bondage.⁸ Thus, the philosophic approach of Ācārya Kundakunda to the journey of soul suffering from bondage is a tale of a poignant glimpse into the spiritual path. He has given a certain enjoyable or experienceable forward momentum to the tale with a voyeuristic vision that begins on a plateau evolving into a mainstream drama—the life and rebirth cycle aligned and scaled to karmic activity. Very often, he appears to have scripted it with something entirely experienced moments of sheer poignancy that display patience and perseverance as hall mark of his spiritual inclination. The journey of the soul in the Jaina school ventures into losses and gains of karma particles by coming in contact with physical and psychical normalities and abnormalities that move freely out in the world. Ācārya Kundakunda therefore has considered the soul as powerhouse in respect to *aḥiṃsā*, and it is capable of surviving potentially on its own by limiting or stopping accumulation of karma material.

6. Zimmer, 227-230.

7. *Contribution of Jainism to Indian Culture*. Ed. Dr. R.C. Dwivedi, Motilal Banarsidas 1975, pp. 235-236.

8. *Ibid.*, p. 143 cited by Dr. N.H. Samtani from the *Pravacanasara*, 3.17.

According to Jainism, the soul—inner-being—has a marathon life. Its right consciousness rhythm struggles to be on spiritual side. Ācārya Kundakunda has examined this consciousness rhythm and the journey of the soul in relation to its certain functional mechanisms. According to him, the exceptional duo—the body and the soul become involve in a very human symbol of an unexceptional dilemma : universal impulse toward independence and inter-dependence in order to distinguish from the *ajīva* effects. Ācārya Kundakunda has investigated into this emphatic predicament of the soul to separate itself from the material world. He has envisaged the struggle of the soul with its karmic shackles and to break it free in order to achieve its own nature, pure and free. With the wider understanding of its metaphysics, he has conceived a structural schema of things to the journey of the soul and its functional mechanism. In other words, the journey of the soul is about freeing from the material world safely with everlasting peace and bliss. In the schema of structural arrangement, Ācārya Kundakunda has postulated that soul charts its journey gradually by altering moves from the surreal shadings of the earthly sequences to the bright and natural hues of the climactic frame of the *Siddhahood*, the finality conceived when the soul stops its rebirth.

Ācārya Kundakunda, who was one of notable saint scholars of his times and who had understandably a fuller knowledge of other of schools of thoughts that existed before him, has a total mastery in Jaina philosophy that entails soteriological aspects. In his work, the *Pañcāstikāya*,⁹ he has provided general attributes of the soul, as found in Jainism.

*jivo t̥hi haviḍi codhā uvaḡogaviṣe siḍho pahukaṭṭā,
bhottā ya dehmaṭho ṇa hi muṭho kammaṣaṃjuṭṭo*

Soul has life, consciousness; *upayoga* (manifest) through knowledge and perception;

And is an own architect, doer; reaper, incorporeal and attached with Karma.

The *Pravacanasāra* provides further explanation : the soul in all its *traikālika* periods—of past, present and the future—will have life with *prāṇa* (bio-energy or essentials) consisting of five senses, three channels of activities, duration of life and respiration. Thus, the soul is fashioned by material substance.¹⁰

9. Verse 27.

10. Dr. A.N. Upadhye, ed., *Pravacanasāra*, II. 54., *Im̐diyapāṇo ya tadhā balapāṇo tahā ya āupāṇo ya / Anappāṇao jivāṇam hoṃti pāṇā te*, Shrimad Rajacandra Ashrama, Agas, Gujrat 1984.

These characteristics stated by Ācārya Kundakunda have been restated after one thousand years later by Nemicaṇḍra Siddhāntadeva, who lived in 980 C.E. In his great work the *Dravya-Saṅgraha*, Nemicaṇḍra Siddhāntadeva asserts that soul which lives, which will live or has lived formerly has four *prāṇas* (bio-energy) – force, senses, life and *ucchāsa* (respiration), from *vyavahāra* point of view :¹¹

*tikkāle cadupāṇā iṇḍiya-balamāu-āṇapāṇo ya
vavahārā so jivo ṇiccayaṇayado du cedeṇā jassa*

From *vyavahāra* point soul possesses four *prāṇas* (bio-energy);
Soul from *niścaya* view has consciousness.

An embodied organic body with *prāṇas* (bio-energy), the signs or the indicators of the presence of soul, are ascertained in Jainism by subjecting them to the theory of *nayas*.

Jaina Theory of Nayas

Jainism employs *nayas* in the examination of the nature of soul, and postulates a total of six *nayas*; the four being the main ones and the other two considered as minor ones. The two main *nayas* are found under the rubric of *niścaya* and *vyavahāra*. The *niścaya* is further divided into *śuddha* and *aśuddha* categories. In the *śuddha* category, the soul is not caught up in the material environment and is also totally free from it. This state of the soul is known as *nirupādhi*. In the *aśuddha niścaya* category, the soul is caught up in the material environment and is warped by alien influences and this condition of the soul is known as *sopādhi*. In other words, the presence of or absence of *upādhi* (alien attachment or influence) dictates the state of the soul.¹²

The Jain canonical texts refer to *vyavahāra* and *niścaya nayas*. And Upadhye notes that *Samayasāra*, *Pravacansāra*, *Pañcāstikāya* and *Bārasa Aṇuvekkhā* of Kundakunda also make reference to these *nayas* more than once.¹³ Ācārya Kundakunda has alluded to the fact that knowledge, belief and conduct must be considered from *vyavahāra* point of view as attributes of the soul. From *niścaya* point of view, however, he has maintained that they form no difference in them.¹⁴

11. S.C. Ghosal, *Dravya Saṅgraha*, Motilal Banarsidass, Delhi 1989, verse 3.

12. Prof. A Cakravarti & Dr. A.N. Upadhye, *Pañcāstikāyasāra*. Bharatiya Jnanpith, Delhi 1975, pp. 1-iii.

13. *Pravacanasāra*, p. 82.

14. Prof. A Cakravarti, *Samayasāra*, verse 7, Bharatiya Jnanpith, Delhi 1971.

*vavahāreṇuvadissadi ṇāṇissa carittadaṃsaṇaṃ ṇāṇaṃ,
ṇavi ṇāṇaṃ ṇa carittaṃ ṇa daṃsaṇaṃ jāṇago suddho.*

Conduct belief knowledge are attributes of the soul from *vyavahāra*
And the same from *nīścaya* are all one in the pure self.

In the *Samayasāra*,¹⁵ it is very explicitly stated : *Nicchayaṭṭaṃ vavahāre ṇa vidusā pavaṭṭhaṃti*—The wise will adopt *nīścaya* over *vyavahāra*. Dr. William Johnson describes Ācārya Kundakunda's advocacy of the rejection of *vyavahāra* view in favour of *nīścaya* : wise people do not operate in *vyavahāra*, leaving aside the real object; the destruction of karma is ordained [only] for those whose refuge is the highest object [the pure self, the sole object of the *nīścaya* view].¹⁶

evaṃ vavahāraṇao paḍisiddho jāṇa nicchayaṇaṇe

Know that *vyavahāra* view is contradicted by *nīścaya* view.

Johnson also observes that Ācārya Kundakunda interjects a psychological chord in expressing that there is no graduated progression from *vyavahāra* to *nīścaya*, the former represented essentially as wrong-belief.¹⁷

*suddho suddhādeso ṇādavvo paramabhāvadarisihim
vavahāradesido puṇa je du apame tṭhidā bhāve.*

The pure [view] about pure self is known for the supreme mental state,

Vyavahāra teaching is for inferior mental state.

Thus, from *nīścaya* point of view the soul is distinguished by its own great quality of consciousness. According to Ācārya Kundakunda, *prāṇas* are the reason for the *vyavahāra* condition of the soul as opposed to *nīścaya* condition. He has contended that the soul and the body are never identical from *nīścaya* point and are one from *vyavahāra* point :¹⁸

*vavahāraṇao bhāsadi jivo deho ya havadi khalu ekko
ṇadu nicchayassa jivo deho ya kadāvi ekkaṭṭho*

Soul and body are one in *vyavahāra*

Unidentical they are in *nīścaya*

The soul lives in by virtue of *prāṇas* which themselves originate

15. *Ibid.*, verse 156.

16. *Ibid.*, verse 272.

17. Dr. William Johnson, *Harmless Soul*, Motilal Banarsidas, Delhi 1995, pp. 245-246.

18. *Samayasāra*, v. 27.

from material substances, and given their materiality, they are seen being both the effects and the causes of material karma. The karma-tainted soul supports *prāṇa* which by very nature further involve the soul in external objects, especially the body. It is meditation on the true nature of the self which is instrumental in bringing the cycle of material *prāṇa* and karma to an end.¹⁹ In other words, the soul becomes body's animating principle, and its *cetana* (consciousness) and *virya* (energy) are characterized as power of functional traits. Knowledge in the Jain metaphilosophy therefore becomes the function of the soul alone, and the object of knowledge is to know *dravya*, *guṇa* and *pariyāya*.

Ācārya Kundakunda in the *Samayasāra* thus has declared that knowledge is the functional aspect of the soul alone :

*uvaogassa aṇḍi pariṇāmā tīṇi mohajuttassa
micchattaṃ aṇṇāṇaṃ aviradi bhāvo ya ṇādaṃvo*

Dr. N. Tatia points out that according to Ācārya Kundakunda *mithyātva* (perversity), *ajñāna* (nescience) and *avirati* (intense attachment) are three beginningless forms of the consciousness.²⁰ The *jñāna*-theory of Jainism is thus closely related to the theory of karma which forms the very basis of Jaina ethics. The *Jaina jñāna*-theory which is regarded as of great antiquity has been exhaustively dealt by Ācārya Kundakunda. Dr. N. Tatia citing *Pañcāstikāyasāra* notes that Ācārya Kundakunda, based on the stages of development, has classified *mati jñāna* into *avagraha* (perception), *ihā* (speculation), *avāya* (perceptual judgement) and *dhāraṇā* (retention).²¹

Dravya (substance), Guṇa (quality) and Paryāya (mode)

Dravya in Jainism is both permanent and changing with modification. It is therefore distinct in terms of *dravya* and the modes, *pariyāya* implying change. Manifestation of consciousness is *guṇa* and *rūpīva* is its corporeality.²² Dr. Padmarajiah notes a distinct category of *guṇa* postulated at a considerably early period of the current Century.²³ It was Ācārya Kundakunda who employed the term *pariyāya* in his work the *Pravacanasāra*. In *gātha* II.8 and 9, he has pointed out

19. Johnson, pp. 245-246.

20. Dr. Nathumal Tatia, *Studies in Jaina Philosophy*, PV Research Institute, Varanasi, India 1951, p. 145.

21. *Ibid.*, p. 34.

22. *Pravacanasāra*, p. 63.

23. Dr. Padmarajiah, *The Jaina Theories of Reality and Knowledge*, Motilal Banarsidas 1963, p. 260.

that in the process of origination, permanence and destruction of *dravya* there occurs modification. He further has explained in *gāthā* II. 11, that some *paryāya* originate and some pass away. Thus, he has affirmed in *gāthā* II. 15 the existence of *dravya* and its *guṇa* (quality) and *paryāya* (mode).²⁴

Ācārya Kundakunda has declared dualism of *guṇa* and *paryāya*, which, in combination with *dravya* give rises to the triune conception of a real which reveals itself as of *dravyaguṇaparyāya svabhāva*. This triune conception, according to him, is the object of knowledge which is made up of substances, which are said to be characterized by qualities and with which, more over, are (associated) modifications :²⁵

*attho khalu dāvamao dāvāṇi guṇappagāṇi bhaṇidāṇi
tehiṇṇa puno pajjaya pajjayasūda hi parasamaya*

Therefore, *dravya* is endowed with qualities and accompanied by modifications as explained by Ācārya Kundakunda in the *Pravacanasāra* :

guṇavaṇṇa ca sapajjāyatiṇṇa tatiṇṇa taṇṇa dāvamaṇṇa khu vuccanti - II. 3

*dāvamaṇṇa sallakhaṇāyatiṇṇa appādāvavayadhavuccanti
guṇā pajjāsayaṇṇa va jaṇṇa teṇṇa bhavanti saṇṇa - II. 19*

Substantiality has the dialectical triad of birth, death and permanence

Substratum of qualities and modes is *dravya*.

*dāvveṇa viṇā ṇa guṇa guṇehiṇṇa dāvamaṇṇa viṇā ṇa sambhaviḍḍhi
avvadiriḍḍhiṇṇa bhāvo dāvaguṇāṇa haviḍḍhi teṇṇa - II. 13*

There is neither quality without substance nor substance without quality

They are compatible in their nature.

The process of development therefore includes three phases namely, birth, death and permanence and this has been raised to philosophical principle by Ācārya Kundakunda. According to Padmarajah, there is a considerable difference between *guṇa* and *paryāya*, as Kundakunda says that *guṇa* is a trait embedded in *dravya* and therefore it is called *sahabhāvi* (intrinsic) and in contrast, it is *paryāya* appearing for a time and disappearing later to another mode. He calls it *kramabhāvi* (extrinsic). Padmarajah rightly observes that Ācārya Kundakunda has

24. *Pravacanasāra*, p. 393.

25. *Ibid.*, Ch. 11-1.

treated the terms *sahabhāvi* and *kramabhāvi* as two distinct existents (*bhāvātaraṇa*).²⁶ Another difference between *guṇa* and *pariyāya* is that when one remains the same the other may vary. Ācārya Kundakunda has expounded this in the ontological difference of the two distinct elements—*guṇa* and *pariyāya*—consisting in their togetherness. Padmarajiah observes that this difference expounded by Ācārya Kundakunda has been concurred substantially by later Jain saint scholars such as Umāsvāti, Puṣyapāda and Vidyānanda.²⁷

Knowledge must be employed, according to Ācārya Kundakunda, to know *dravya*, its *guṇa* and *pariyāya* (mode). He has explained further the special implication that *guṇa* has in Jainism. Thus, he speaks of *guṇa* as an essential differentia of a substance, and the relation between *guṇa* and *dravya* is that of difference-in-congruence. On the matter of *guṇa* and *pariyāya*, he asserts that they are different. He illustrates how different they are. He tells of the two pots, one of gold and the other is of earthen, wherein the *pariyāya* of the pot is the same while the *guṇa* of the two is different from one another. This he calls difference-in-congruence. Accordingly, he explains that *guṇa* is an essential difference of a substance and a substance without *guṇa* has no existence; the relation between *guṇa* and *dravya* is that of difference-in-congruency. Therefore, he holds the view that *guṇa* is different from *pariyāya* as he illustrates that a golden pot and an earthen pot are both of the same *pariyāya* but the *guṇas* are different. The *pariyāya* is an external appearances of many kinds. Therefore, the same *pariyāya* is possible based on substance or the same substance is possible to have different *pariyāya*. As the *pariyāya* is not essentially inherent in the very nature of the substance, the relation between the two is that one cannot be without the other.²⁸ *Pariyāya* (mode) which indicates that “properties of a substance originate, perish and undergo changes” is a very ancient Jain term which is not found in any other thought.²⁹ This notion of persistence does not entail the rejection of the idea of change is modes and qualities—a view of a distinction between continuity and permanence. It is a notion of continuity essentially dependent upon origin and decay. According to Dr. Matilal,³⁰ Ācārya Kundakunda makes it very clear in his *Pravacanasāra* : “There is no

26. Padmarajiah, p. 261.

27. *Ibid.*, p. 264.

28. *Pravacanasāra*, p. 64.

29. H.M. Bhattacharya, *Jain Journal*, January, 1999.

30. Cited by Dr. S. Gopalan in his *Jainism as Metaphilosophy*, India Books Center 1991, p. 33.

origin without destruction, nor is there any destruction without origin, and neither is destruction nor origination possible without what continues to be."

In the Jaina notion of continuity, Ācārya Kundakunda declares *paryāya* as a constituent of the aspect of the object of *jnāna*, which has always one or the other modification, essentially being dependent upon origin and decay. There takes place modifications, one modification rises and the other vanishes, with modes and qualities constituting the same. In other words, the soul substance is the same individual behind these modifications developed by karmas.³¹ That is how the "reals" which comprise of the soul and the nonsoul is related to Jaina metaphysics.

Under these notions, the functional mechanism of soul takes its treatment by the ingenious examination and elucidation by Ācārya Kundakunda. From this point, certain well-developed and described mechanisms may be alluded for what constitutes the factors for the journey of the soul. In the general explanations it should be borne in mind that the mechanisms dealt in the journey would not facilitate its rightful upward or downward motion unless all of them take part on their own weight and gravitate under a very nurtured condition.

The Functional Mechanism and the Constituents

The probing by Ācārya Kundakunda into the secrets of the nature of soul and its association with the extraneous matter constitutes the mechanism under which the soul functions. In the *Pañcāstikāya*, he deals with these constituent mechanisms and other issues where functioning of the soul evolves or devolves in the tracks toward its upward or downward journey. That is to say, the soul in organic body is considered to be of *paryāya* or modification determined by *upādhi* (alien attachment or influence) conditions.

It is pointed out that Ācārya Kundakunda has substantiated the karma doctrine in relation to the soul with the principle of *leśyā* and thus his investigations are blended with the doctrine of karma. On the principle of *leśyā*, as Dr. A.N. Upadhye warns, it is not the color of the soul itself, but the color and sense qualities associated with karmic matter flowing into the soul.³² Ācārya Kundakunda therefore points out that from *nīścaya* point of view, the soul is susceptible to three

31. The *Pravacanasāra*, pp. 54-55.

32. Dr. T.G. Khalthatgi, *Jaina View of Life*, Jain Samskrti Samrakṣaka Sangha, Solapur 1984, p. 131.

processes—namely of *āśrava*, *saṃvara* and *nirjarā*—the karma pouring into the soul, the cessation of karma influx and the elimination of karma stain from the soul. Employing a systematic methodology, he carefully treats the metaphysics and introduces a sophisticated stage of the curious blend of scientific notions and the ethico-religious ideals in light of the reals.

Bandha

According to Zimmer, the mechanism of bondage in Jainism entails every thought and act accumulating fresh karmic substance and storing up involuntarily of the “seeds” of future action. These seeds are represented as entering and lodging in the soul and become transformed into the circumstances of life. In this complementary process of the karmic materials being exhausted and restocked through conscious as well as unconscious actions of the subtle body of the soul, the bondage continues.³³ This process of space-points of the soul penetrated by karma particles is called bondage, wherein the soul gets tinged by the attitude of attachment and aversion. The *bhāvas* tinged with passions that receive karma particles is the theory of bondage.³⁴ *Bandha* then is due to the mutual infiltration of karma and soul and is dependent on the nature, duration of the kind of karma contact, *anubhāgya* (consequences of karma) and *pradeśa* (number of karmic molecules that enter the soul). Bondage is thus the state of connection between soul and matter. In the Jaina theory of karma system, Professor L.C. Jain observes, there occurs bonding of the karma particles with the soul under eight configurations. He describes it as ‘bio fluid dynamical phenomena.’³⁵

The functional structure in the upward or downward movement of the soul and the total separation of any connection between these two are discussed by Ācārya Kundakunda. According to Johnson,³⁶ Ācārya Kundakunda in the *Pravacanasāra* views *moha* (delusion) comes to be seen as the chief agent in bondage, and is directly linked to *asuddha-uvaoga*. In the *Pravacanasāra*,³⁷ he explains the mechanism of bondage, how the non-material soul is bound by material karma. The molecules capable of becoming karma come in contact with the

33. Zimmer, pp. 248-249.

34. *Pravacanasāra*, p. 56.

35. Prof. L.C. Jain, *The Tao of Jaina Sciences*, Arihant International, Delhi 1992, pp. 64 and 77.

36. Johnson, p. 122.

37. verses II. 77, 82 and 87.

transformations of the soul and by the meeting of the two, the bondage occurs. How can the immaterial soul be bound by material karma ? Ācārya Kundakunda answers that it is by the *bhāva* with which the soul sees and knows objects that is stained. It is this state which is instrumental in bondage. The mechanism and the principle of bondage, according to him, is the short summary of the soul attached by karma and freed by it fall.

Bhāva

Ācārya Kundakunda stresses on individualism and one's emotional intelligence expressed in appropriate and effective combination of determination and experiences. We may call this as "optimal outlook." As Kundakunda clearly notes the freedom of the individual and associated abilities that characterize performance and the performer, he considers the "optimal outlook" of the performer to be the master of mixing competencies wherein it demands critical self-awareness in recognizing the deeds and their effects. The "optimal outlook" however has to be governed by self-regulation in the form of self-control to avoid possible disruptive impulses and also to cultivate situations with constant awareness toward intermediary power relationships that develop in the karmic atmosphere.

Late Folkert W. Kendall views *bhāva* as the state of the soul contrasted with the notion of *dravya* or substance, and thus it makes it possible for substance, in the form of karma, to affect the soul. Furthermore referring to A.N. Upadhye, Kendall notes that the *bhāva* in the *Bhāvapāhuḍa* text is considered as a positive force being of internal purity, and *dravya* external practice is negative.³⁸

According to Khalghatgi, the Jaina thinkers allude to two phases of mind—*dravya manas* and *bhāva manasa* whose aspects are referred as structural and psychical respectively.³⁹ The psychical nature of the category is designated technically as *bhāva*. As Ācārya Kundakunda points out the psychic state of the soul and its functioning is embedded in the context of entertaining in the existential aspect, there occurs external material operative condition and the internal psychic condition. *Bhāva* therefore becomes physico-psychical states of attachment and aversion. Hence the Jaina position is that the soul is the agent of various *bhāvas* whereby the influx of karma leads to

38. Dr. W. Kendall, *Scripture and Community*, ed. Dr. John Cort. Scholars Press, Atlanta 1993, p. 318.

39. Kalghatgi, p. 70.

further bondage. In this regard, Khalghatgi notes a description in the *Pañcāstikāyasāra* of the soul being agent of its own *bhāvas* and not the agent of *pudgala* karmas (karmic matter).⁴⁰ Siddhāntadeva Cakravartī of the ninth century recast the same view in the *Dravyasaṃgraha* : soul is the agent of its own *bhāvas* as it causes its own resultants but it is not the agent of *pudgala* karmas (karmic matter).⁴¹

Ācārya Kundakunda in the *Pañcāstikāyasāra* equates *bhāva* with *kaśāya*, and in the *Sāmayasāra*, it is expressed as a state of the soul, a state of mind or consciousness; a *paryāya* (mode) of the quality of consciousness. In the *Pravacanasāra*, *bhāva* is taken as *upayoga*. He also considers *bhāvas* as modifications of either *śubha* or *āśubha upayoga*.⁴²

Uvaoga (Skt. *Upayoga*) is a Prākṛit form. The term *upayoga* in Jain metaphilosophy has a well-defined meaning exclusively attached to the consciousness of the soul, and this manifestation takes place towards *jñāna* and *darśana*.⁴³ Thus, *upayoga* may be defined as manifestation of consciousness of the soul. As the application of consciousness by the soul being both instrumental and typical of certain state, obviously it is to be considered as one of the mechanisms under which the soul functions.

The term *darśana* in most Jain settings, according to Kendall, commonly translated as faith has a diffuse meaning expressed with notions of rightness and wrongness, closely associated in the Jain tradition with the classic statement of the tripartite (*ratnatraya*) *mokṣamārga* which consists of right faith, knowledge and conduct.⁴⁴ The Jaina analysis of *upayoga* therefore, in the view of Kalghatgi, is purely an epistemological problem tempered with metaphysical speculation, and it is a source of experience coming out of the cognitive and conative aspects expressed in the forms of *jñāna* and *darśana* as two forms of *upayoga*.⁴⁵ This epistemological question is addressed by Ācārya Kundakunda in the metaphysical understanding of the nature of *jñāna* and *darśana* as psychical, seen in verse 127 of the *Samayāsāra*:

40. *Ibid.*, p. 55.

41. *Dravyasaṃgraha*, p. 61.

42. Johnson, pp. 107 and 267.

43. *Pravacanasāra*, p. 65.

44. *Scripture and Community*, p. 113-120.

45. Kalghagi, pp. 49-51.

*aṇṇāṇamao bhāvo aṇṇāṇiṇo kuṇadi teṇa kammāṇi
ṇāṇamao ṇāṇissa du ṇa kuṇadi tamhā du kammāṇi*

Unaware soul manifests through wrong knowledge and perception,
And with aware of true nature manifests through right knowledge.

According to Ācārya Kundakunda, *upayoga* flows in three channels *aśubha* (inauspicious), *śubha* (auspicious) and *śuddha* (pure). The first two channels indicate transmigratory condition of the soul and the pure channel is indicative of the freedom of the soul, which is not open to the karmic influx.⁴⁶ Johnson notes that *upayoga* is a product of *bhāvas* and has components of eight *jñānas* and four *darśana*. Particular forms of knowledge such as *matī* or *kevala* are the *pariyāyas* or *bhāvas*. He also notes a connection between *bhāvas* and *upayoga*.⁴⁷

The *Dravyasaṃgraha* text repeats what Ācārya Kundakunda had explained one thousand years before. It connects *upayoga* with *jñāna* and *darśana*, and at all times it is inseparable from soul. It describes *darśana* as also being with *cakṣu*, *acakṣu*, *avadhi* and the endless and eternal *kevala*. From this statement, it becomes clear that they are physical as well as psychical in nature.⁴⁸

Ācārya Kundakunda employs the mechanism of pure *upayoga* in the path of Purification. So *upayoga* is the resultant of the consciousness, and it is an inclination either towards *darśana* or towards *jñāna*. According to him,⁴⁹ there is no *upayoga* in the karmas or in the karma material particles, and when the pure *upayoga* arises in the soul, the impure psychic state vanishes :

*edaṃ tu avivaridam ṇāṇaṃ jaiyā du hodi jivassa
taiyā ṇa kiṃci kavvadi bhāvaṃ uvaogasuddhappā.*

Knowledge free from errors when arises in the self
Soul manifests in pure *upayoga* without further causing any impure psychic states.

Here Ācārya Kundakunda stresses the importance of *upayoga* which technically refers to cognitive attributes of perception and knowledge. Hence, Professor Cakravarti observes that “*upayoga* is in the [soul] and conversely [soul] is in *upayoga*.”⁵⁰ Therefore, *upayoga* stands for consciousness as a function, and it refers to the functional

46. *Pravacanasāra*, pp. 65-66.

47. Johnson, pp. 104 and 108.

48. *Dravyasaṃgraha*, Ghosal, p. 40-42.

49. *Samayasāra*, *gāthā* 182.

50. *Ibid.*, p. 125.

side only.⁵¹ Thus, the quintessential soteriological activities of the Jainas may be seen in the *Pravacanasāra* through the development of knowledge of the true nature of soul and its realization through meditation.⁵²

From the above discussion, it could be gathered that Ācārya Kundakunda expounds that the soul does not lose its intrinsic attributes of *darśana* and *jnāna upayoga* which the body definitely lacks in its physiognomy.

Conclusion

It is said in Jainism that life is a marathon as the soul takes part in the incorporeal births till such a time comes to reside permanently in the *siddha* abode. Ācārya Kundakunda, a saint scholar and philosopher icon of his times, examines this Jaina notion and expounds his views on the subject. In his view the changing life is grounded on which to ask questions about the metaphysical and spiritual finality under the right rhythm of consciousness. He questions how one can go to what one is not aware of ?

Spiritual solitude assumes a paramount importance in Jainism in the gathering of spiritual wealth. It calls for an objective position in order to recharge the outer body and to nourish the inner being by necessary changes under a fully alive spectrum. The notion alludes to the Jaina metaphysics of the texture and density of the very virtual life and the living, the meditator in the plight making a mindful spiritual connection. However, any disconnectedness between life and living is cautioned as it will lead to the appearance of darker spots in soul because of the transitional time in the given organic life-cycles has a bearing on socio-spiritual moral morass grounded in rules for the ultimate objective of mokṣa. The inner-being with a rhythm of consciousness examining inwardly and outwardly thus participates in the marathon of life.

In terms of Jaina soteriology, the journey of the soul and its functional mechanism therefore is to be construed as total and whole; expanded and explained. It may be internalized as in the case of an ascetic or concessionary as in the case of an ordinary. Soteriologically Jainism implies qualitative and quantitative dimension as well as a

51. Dr. S.C. Jain, *Structure and Functions of Souls, in Jainism*, Bharatiya Jnanpith, Delhi 1978, pp. 81-82.

52. Johnson, pp. 117-119.

gradational and graduational progression in its philosophical investigation.

Ācārya Kundakunda treats this Jaina notion and his exposition predominantly falls in the realm of consciousness of the soul—its plurality, its dimension and its function governed by three important internal operative instruments.

Bandha is considered as the first of the operative mechanisms. The *Pravacanasāra* shows that bondage is resulted in conjunction with *bhāva*, and this association of the karma particles with the non-material soul sees and knows the karmic stain. In the *Niyamasāra*, verse 18—*kartā bhoktā ātmā pudgalakarmano bhavati vyavahārāt*, Ācārya Kundakunda explains that the soul from the empirical point of view draws fine karmic matter in consequence of the activities of mind, body and speech and the experiences that result thereof.⁵³ In the *Pañcāstikāyasāra*, he speaks of *bhāva*, the psychic state soul. The functioning of the soul is therefore reflected by both the external material operative condition and the internal psychic condition. The *bhāva* being physico-psychical in terms of attachment and aversion, the soul becomes its agent and more influx of karma occurs. However, he points out that the soul is the agent of this operative instrument and is not the agent of *pudgala* karmas (karmic matter).

Soteriologically *upayoga* as an instrument (explained in the *Pravacanasāra*) of the functioning of the soul counts on the consciousness to what happens internally. *Darśana* and *jñāna* of the soul are shown by Ācārya Kundakunda in *Pravacanasāra* and the *Samayasāra* as totally separate from matter.⁵⁴ His exposition on the journey of soul and its functional mechanism is thus founded on *darśana* and *jñāna*; an internal transformation activated under the influences of three important operative instruments—*bandha*, *bhāva* and *upayoga*. In the *Pravacanasāra*, he makes it clear that *cāritra*, essentially a matter of internal attitude intimately linked to the attainment of *jñāna* through *dhyāna* rather than external *tapas*, is also important. He thus stresses soteriological significance on the internal consciousness rather than external behaviour, which is merely the outward sign of an inner state. The physical asceticism, which Ācārya Kundakunda speaks of, is considered as an outward sign of inner purity underlying social imperative.⁵⁵

53. Cited by Sikdar, p. 99.

54. Johnson, p. 305.

55. *Ibid.*, p. 307.

Ācārya Kundakunda with his understanding of the contemporary thoughts and their status of “otherness”, or “alterity” clearly focuses on his exposition of Jaina soteriology based on religious experience and theoretical issues posed by alterity school. In other words, he explores in a fashion of interdisciplinary examination represented by a variety of methodological perspectives, and addresses certain socio-religious issues that appear to have interface between historic events and religious experience. This poses pedagogical challenges to the academics as modern scholars often have mistaken some of his pronouncements. For example, *gāthā* 8 of the *Samayasāra* in which he speaks of *sakkamaṇajjo aṇajjabhāsaṃ*, the term translated by Professor Cakravarti to mean of foreigner, it must be reflected as socio-religio-environment that existed in the historic times. In a case where he points out dire consequences of not following the dictum of the Jina, or chastises the faithful – either ascetic or ordinary, his thoughts are expressed in reference, perhaps to the laxity of the Jainas in the northern part of the subcontinent in their practices and performances rather than being a theological preacher. This could be his forethought statement of the historic event to come of the Jaina church in the North breaking into Śvetāmbara tradition.

In the history of Indian philosophy, definitively Ācārya Kundakunda occupies a unique position with his numerous works, considered by modern scholars as authority on the Jaina soteriology. However, his works having not been categorized under the rubric of philosophy, it is to be lamented that Ācārya Kundakunda has been presented as a theologian, rather than as one of the ancient philosophers in the annals of Indian philosophy. In fact, Ācārya Kundakunda is to be credited as philosopher icon of the ancient subcontinent of India, and who, in the beginning of the Current Century, based on his religious studies and experiences, produced secular works on the “system of soul and its liberation.” Although his works on the subject show no deviation from his Jainistic thought, Ācārya Kundakunda could be hailed as the “first secular philosopher of India.” Dr. K.C. Sogani aptly observes in this regard that to grasp and comprehend philosopher Kundakunda, his whole works ought to be studied in entirety and totality.⁵⁶

Beholden to the challenges of not only understanding the core principle of Jaina philosophy but also in exploring and expounding the mechanism of how the soul functions, Ācārya Kundakunda has indeed championed the austere intellectual exposition of post-Mahāvīra period in the beginning of the Current Era. Thereby, he extends

56. *Aspects of Jainology*, Vol. II, 1987.

invitation to everyone to participate in the exercise of their own cause of liberation. His approach to spiritual sustenance, which he crucially constructs extended metaphor to expresses the essence of his exposition, is aimed to revitalize and sharpen the perception of human environment. His approach to reality is to realize the path to the great mystery and not treating the world as illusion, but which consists of "reals," the constituents in the Jaina universe.

What distinguishes Ācārya Kundakunda from others is that he asks many questions and ponders on the beholden challenges with humility. In the truest sense, his works have pulse in them even though they are placed to a period of two thousand years before. They have become unforgotten riches and living as ever in understanding life, soul and its journey.

SYĀDVĀDA IN THE VIEW OF THREE MODERN SCIENTISTS

RAMKRISHNA BHATTACHARYA

In the pre-Christian era, the Jain logicians of India developed a system of logic of their own. Bhadrabāhu (433-357 B.C.) first mentions it in a commentary.¹ The doctrine thus may be even older. In fact, Sañjaya Belatṭhipuṭṭa (also called Sañcaya Belatṭhapuṭṭa), a contemporary of the Buddha (623-544 B.C.) is also said to have held this view. It is called *vikkhepavāda* (*vikṣepavāda* in Sanskrit, 'the doctrine of evasion or equivocation') in the Pali *sūtra*-s.² It differs not only from the western (Aristotelian) logic but also from the Indian Nyāya system. Prashanta Chandra Mahalanobis, the foremost statistician of modern India first drew the attention of the scientists to the importance of this system of logic in the study of probability in 1953.³ Instead of declaring either 'yes' or 'no', and thus confining itself to two alternatives, this system speaks in terms of "May be, it is", "May be it is not", etc. The Sanskrit word *syāt* means "may be". Hence this doctrine is called *syādvāda* (*syāt + vāda*), "the doctrine of may be".

After Mahalanobis, J.B.S. Haldane and D.S. Kothari, two eminent scientists also wrote on the applicability of *syādvāda* in the fields of mathematics, zoology and physics.⁴ In other words, the potential of this system of logic can be explored in many areas where there is an in-built uncertainty and definite conclusions are hard to arrive at. So it will be rewarding to get acquainted with *syādvāda*.

Syādvāda asserts that there are altogether seven ways of describing a phenomenon :

1. *Syād asti*, May be, it is
2. *Syād nāsti*, May be, it is not

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1. For details, see Satis Chandra Vidyabhusana, *A History of Indian Logic*, Calcutta : Calcutta University, 1921, pp. 167-71.
 2. Dharmananda Kosambi, *Bhagavān Buddha* (Bengali Trans.), New Delhi: Sahitya Akademi, 1980, p. 161.
 3. P.C. Mahalanobis, 'The Foundations of Statistics', *Dialectica*, Vol. 8 No. 2, 15 June 1954, pp. 95-111. Reprinted in *Sankhyā*, Vol. 18, Parts 1 and 2, 1957, pp. 183-194.
 4. J.B.S. Haldane, 'The Syādvāda System of Prediction', *Sankhyā*, Vol. 18, Parts 1 and 2, 1957, pp. 195-200; D.S. Kothari, 'The Complementarity Principle and Eastern Philosophy' in : *Niels Bohr : A Centenary Volume*, ed. A.P. French and P.J. Kennedy, Cambridge, Mass. : Harvard University Press, 1985, pp. 325-331.

3. *Syād asti ca nāsti ca*, May be, it is and it is not
4. *Syād avaktavyaḥ*, May be it is incapable of being spoken (indeterminate)
5. *Syād asti ca avaktavyaś ca*, May be, it is and also indeterminate
6. *Syād nāsti ca avaktavyaś ca*, May be, it is not and also indeterminate
7. *Syād asti nāsti ca avaktavyaś ca*, May be, it is, it is not, and also indeterminate.

The easiest example is to take a coin. It is tossed. Then we may say, 'May be, it is the Head.' It also implies 'May be, it is not the Tail.' Combining both we may say, 'It is the Head and not the Tail.' When the coin is still spinning, it cannot be said whether it is the Head or the Tail. That state may be called *avaktavyaḥ* (indeterminate).

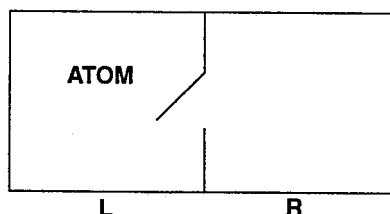
Since we know that the coin has only two sides, we may add : 'May be, it is the Head and at the same time it may be indeterminate.' In this case, the indeterminate is only one : the Tail. But if there are several possibilities, then 'indeterminate' would mean any one of them. For example, in the case of a dice, it may turn up 1 or 2 or 3..., or 6. So in this case, it would be : 'May be, it is 1 (or 2, or 3...) and also indeterminate.'

Take the following equation : $x^3 - x^2 + x - 1 = 0$. Here x may be 1 or $\pm \sqrt{1}$, that is, x may be any one of the three. Hence, if x is 1, it may also be $\sqrt{1}$ or $-\sqrt{1}$, that is, indeterminate. This is how we may speak of the fifth, sixth and seventh possibilities mentioned above. When we are dealing with this kind of equation, we cannot say that the probability of any one of them is greater or less than the others : all are equally probable.

As there are only seven such probabilities, this system is called *saptabhaṅgi-naya*, 'seven-fold predication' (*naya* means standpoint). The most popular instance of the application of this doctrine is known as *andha-gaja-nyāya*, 'the maxim of the blind men and the elephant'.⁵ Several blind men wished to have an idea of the shape of an elephant. One felt the tail with his hands and declared, "The elephant is like a rope." Another blind man felt the leg and said, "No, it is like a post." Both the statements are partially true, as that of another, who touching the trunk had decided that the elephant was similar to a snake. When we are dealing with an object that consists of several parts, any statement regarding a part is both true (in relation to a particular part) and not true (in relation to other parts). The whole may still remain *avaktavyaḥ*, indeterminate.

5. See *Laukikanyāyārjath*, *A Handful of Popular Maxims*, ed. Col. G.A. Jacob, Delhi : Nirajana, 1983, p. 3.

Syādvāda is also called *anekāntavāda*, pluralism. According to this system all objects are multiform. So all judgements are bound to be relative. They may be true under certain conditions, but not so under others. They are thus always conditional and hypothetical. No judgements are absolutely true under all circumstances. That is why the word, *syāt* must be added to all judgements to indicate their conditional character.



Now we may give a more complex instance. This is how D.S. Kothari puts it : “Consider the following idealized situation, or “thought Illustration experiment,” discussed by Heisenberg. There is an atom in a closed box that is divided by a partition into two equal compartments. The partition has a very small hole so that the atom can pass through it. The hole can be closed by a shutter, if desired. According to classical logic, the atom will be either in the left compartment (L) or in the right compartment (R). There is no third possibility. But quantum physics forces us to admit other possibilities to explain adequately the results of experiments. If we use the words “box” and “atom” at all, then there is no escape whatsoever from admitting that in some strange way, which totally defies description in words, *the same atom is, at the same time, in both compartments* (when the hole is open). Such a situation cannot be expressed properly in ordinary language—it is inexpressible (except mathematically).”⁶

Kothari then adds, “... it is *avayakta (avaktavyah)* in the terminology of *Syādvāda*. It is an idea crazy beyond words. But there is no escape; for, totally unlike large objects, particles at the atomic level exhibit a wave aspect as well as a particle aspect. These two aspects, which are contradictory and mutually exclusive in the everyday domain, are complementary in atomic phenomena.”

It is interesting to note that, without knowing anything about the wave and particle aspects, the Jain philosophers had speculated “that things are real, so far as they have a self-identity of their own unshared by others (*svarūpa-sattā*), and they are unreal in respect of a different self-identity (*pararūpa-sattā*)....The logic of Jaina is empirical logic,

6. Kothari, p. 327.

which stands in irreconcilable opposition to pure logic.”⁷ By “pure logic” Prof. Jadunath Sinha, the celebrated historian of Indian philosophy, of course means traditional, formal logic.

This is a striking evidence of the truth of Frederick Engels's remarks on the relationship between science and philosophy. He wrote as far back as 1878 : “.....an acquaintance with the historical course of evolution of human thought, with the views on the general inter-connections in the external world expressed at various times, is required by theoretical natural science for the additional reason that it furnishes a criterion of the theories propounded by this science itself. Here, however, lack of acquaintance with the history of philosophy is fairly frequently and glaringly displayed.” He lamented the unhealthy separation between philosophers and scientists : “If theoreticians are semi-initiates in the sphere of natural science, then natural scientists today are actually just as much so in the sphere of theory, in the sphere of what hitherto was called philosophy.”⁸ Unfortunately, the separation persists even now.

One last point. We have tried to show how *syādvāda* helps us to conceive reality even at the sub-atomic level. Does it mean that Bhadrabāhu and other Indian philosophers already knew what modern science has discovered only recently ? The answer is : No. The Jain thinkers had found that things have many facets, and what is true for one may not be true for the others. All, at least much, depends on the point of view. Hence they had boldly devised a new system of logic without knowing how useful it might turn out to be in distant future. As Haldane said, “It is foolish to pretend that ancient philosophers anticipated all modern intellectual developments. And I believe that we, today, can do more honour to their memories by thinking for ourselves, as they did, then by devoting our lives to commentaries on them. But if we do so it is our duty to point out that our own thought has run parallel to theirs. I was unaware of Bhadrabāhu's existence when I wrote the paper [on a logical analysis of learning, conditioning, and related processes]. The fact that I reached a conclusion so like his own suggests that we may both have seen the same facet of many-splendoured truth.”⁹

This provides the right perspective : learn from the past and apply that knowledge to the present.

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7. Jadunath Sinha, *History of Indian Philosophy*, Calcutta : Central Book Agency, 1952, Vol. 2, p. 181.
 8. Frederick Engels, *Dialectics of Nature*, Moscow : Progress Publishers, 1966, p. 43.
 9. Haldane, p. 199.

JAINA GENERALS IN VIJAYANAGARA COURT

JAGADEESH KIVUDANAVAR*

The establishment of the Vijayanagara empire opened a new chapter in the religious history of India, particularly in the south. The rulers of the empire were no blind champion of a selected creed, but the conservator of our best traditions. Hence we find that Muslims and Christians, Brāhmins and non-Brāhmins, Liṅgāyatas and Jainas, whether they were in a minority or majority, alike lived in amity being treated with equal tolerance and interest by their rulers. The patronage of the Jainas, set down below, at the hands of the Hindu rulers of Vijayanagara was typical of their general attitude and policy.

The rulers gave the great patronage to Jainism in their court. The Jainas were an influential religious sects with their sphere of influence largely in the south. The sovereigns of this family, although each one had his own persuasion, adopted religious compromise as their civil policy,¹ and in the case of the Jainas also they were tolerant. An evident record dated A.D. 1368, gives the picture of their toleration. According to this inscription, the quarrel arose between the Jainas and the Śrī Vaiṣṇavas. Jainas of all nāḍus, having made petition to Bukkarāya, about the injustice made by the Śrī Vaiṣṇavas of the eighteen nāḍus, including ācāryas of the places. When Bukka-I declared that there was no difference between these two darśana decreed as follows; “The Jaina creed is, as before entitled to the Pañcamahāśabda (the five great musical instruments) and the Kalaśa (Vase). If the loss or advancement should be caused to the Jaina-darśana through the Vaiṣṇavas and they (Vaiṣṇavas) will kindly see as loss or advancement should be caused to their own (*darśana*). The Śrīvaiṣṇavas will kindly, to this effect, set up a Śāsana in all the bastis of the Kingdom. For as long as the sun and moon endure the Vaiṣṇavas will continue to protect the Jaina *darśana*. The Vaiṣṇavas and Jainas are one (body) : they must not be viewed as different.² History knows no more exemplary and equitable decision in religious dispute than the above which King Bukkarāya gave to the Jainas in A.D. 1368. Thus it is an evident for

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1. S.K. Ayyangar, – “Some contributions of South India to Indian Culture”, pp. 298-99.
2. Epigraphia Carnatica, Vol. II, Sb. 344.

their religious toleration and the Jainism received great patronage even till the end of their age and there were built number of *basadis* in various parts of the country. Here, in this paper, I have tried to give the clear picture about the contributions of Jaina ministers and feudataries.

As a result of the patronage of Jainism by the Vijayanagara rulers, ministers and generals, Jainism spread in the different parts of the empire. Jaina ministers were also played an important role in the State politics. Baicha Daṇḍeśa (Daṇḍanātha), the Mahāpradhāna on King Bukkarāya, of uncommon liberality, forbearance, and learning, famous for his policy, was a worthy minister to be approached by all. He had three sons : Maṅgappa, Irugappa and Bukkaṇṇa. The eldest general Maṅgappa was honoured in the world for his virtues. He was a great devout of Jaina and the record calls him “a supporting tree to (the creeper Dharma) and an adherent to the Jaināgam. Then General Irugappa proved his loyalty to the State and devotion to his faith. An inscription of Śravaṇabeḷagōḷa sings the glory of this devout Jaina.”³

This record describes his Excellency, ‘When on the march of the General Prince Irugappa, the rays of the sun were obstructed by the clouds of dust raised by the fierce blows of the hoofs of his charging mares, the lotuses the hands of his enemies closed.’ As soon as General Irugendra was born on earth, his friend, though devoid of wealth, was supplied with abundant wealth, and his enemy, though possessed of wealth, was deprived of it. And then describes; “Abundance of food, protection from danger, medicine, and learning became his daily gifts; injury to others, falsehood, passion for the wives of others, theft and greed kept away at a distance from him. His liberality was directed only towards worthy persons, his looks towards the path of Dharma, his tongue towards praising His virtues, his bodily health towards bowing to Him, his nose towards the excessive fragrance of His lotus feet; and his everything to His service.”⁴ It shows that the Irugappa is dutiful to his ruler, generous to the worthy, considerate to the needy, and devout to Jina.

The great Vijayanagara general Irugappa’s devotion to the Jaina Dharma is expressed through his liberal benefactions for the promotion of religion. In A.D. 1382, for the first time he made a gift of land of Mahēndramaṅgalam in the division of Māvāṇḍūr to the Trailōkyanātha

3. Epigraphia Carnatica, Vol. II, Sb. 253.

4. Epigraphia Carnatica, Vol. II, No. 253; See T.N. Ramachandran, “Tirupaṭṭikunram and its Temples”, p. 57.

temple at Tiṛuppurattikunṇam for the merit of prince Bukkarāya, son of Harihara-II.⁵

The General first saw State service under Bukkarāya, son of Harihara-II, in Chinglepeth district. Dr. Saletore's assumption is proved by another record dated only in the cyclic year Prabhava and found in the same *basadi*, in which it is said that the maṇṭapa in front of the same *basadi* was built by General Irugappa at the instance of his guru Puṣpasēna.⁶ An inscription refers to the Caityālaya which was built by him, named Kuṇṭhu Jinālaya at Vijayanagara which saw completion in A.D. 1386.⁷ And this is known as Gaṅgitti temple.⁸ In about A.D. 1388, he constructed Mahāmaṇḍapa in front of the Vardhamāna temple in Kāñcipuram for holding musical concerts. That is how it came to be known as Saṅgita Maṇḍapa. Mallisēna Vāmana, the guru of Puṣpasēna Vāmana, was a great scholar. "His erudition of Sanskrit won for him the title 'Ubhaya Bhāṣākavi Chakravartī' or the poet Monarch of two languages," The "Pañcāstikāya", "Pravacanasāra", and "Syādvādamañjarī" are his famous works.

The noted statesman Irugappa, continued his service even till in the reign of Devarāya II. In A.D. 1422, he granted Belguḷa village for the worship of Gōmaṭēśvara.⁹ Sometime he was appointed as the viceroy of Goa along with Chandragutti.

Another distinguished Jaina general who flourished in the empire was Jaina Mallappa. He was a well-known general of Mādhava, a provincial governor of Gōvā, in the region of Harihara II. Mallappa received from Mādhava, a gift of the village Cangāpura in recognition of his faithful services and breathed his last at Gutti in the year A.D. 1377.¹⁰

The record dated A.D. 1390, refers Maṅgarasa Voḍeya, the Governor of Maṅgaḷūru Rājya, and he made a gift of land to the Gurugaḷa-Basti at Bidre.¹¹ He was also a Jaina devout.

An inscription in Archaeological Museum at Hampi dated A.D. 1395, records the construction of a Caityālaya at the city of Kundavrōlu and

5. MER - 1890, No. 41. (Madras Epigraphical Report).

6. Read, B.A. Saletore - "Mediaeval Jainism", p. 305.

7. S.I.I. Vol. I, No. 152, (South Indian Inscriptions).

8. Indian Antiquary Vol. XIII, p. 278.

9. Epigraphia Carnatica, Vol. II, No. 253.

10. MER - 1932, Nos. 33, 105.

11. MER - 1901, No. 55.

the consecration therein of the image of Kunthu Tirthaṅkara by Immaḍi Bukka Mantriśvara, son of Baichappa Daṇḍanātha. This dignitary was the disciple of Dhammabhūṣaṇa Bhaṭṭāraka of the Mūla-Saṅgha.¹²

Here it is better to mention that some of general Irugappa's colleagues were also Jainas. In A.D. 1400, the Brahman Kuchi Rāja, was the disciple of Candrakīrtidēva. Mahāpradhāna Gōpa Camūpa was another noted Jaina officer in Vijayanagara empire. He was placed in-charge of Niḍugal and he described as a full-moon in raising the tide of the ocean of the Jaina-Saṅgha (Jainēndra-Samayambhūdhivardhana pūrṇa-candra), he materially added to the cause of Jainism.¹³ The inscription of A.D. 1408, refers to, he belonged to a line of charitable Jainas. His father Siriyaṇṇa Śrīpati, the lord of Baṇḍhavapura, and a disciple of Śāntiśvara and his father was Gōpa Mahāprabhu, was a governor of Kuppātūr. The same record relates that by the instruction of Jinēndra dharma of his guru Siddhāntadēva, accompanied by numerous lucid comments, Gōpana became a good servant of the faith and later on he constructed a Jinālaya at Kuppātūr and made some grants to it.

The another officer Masanahaḷḷi Kaṁpaṇa Gouḍa was the lord of Bayināḍ and the disciple of Paṇḍitadēva. The record of A.D. 1424 refers to the grant of the village Tōṭahaḷḷi situated in his own Bayināḍu for the worship of god Gummaṭanāthaśvāmī of Belagōḷa.¹⁴

We may mention one more official who was Vallabha-rajādeva Mahā-arasu, the grandson of the Mahāmaṇḍalēśvara Śrīpati Rāja, and a son of Rājayyadēva-Mahā-arasu. The solicitude which the Vijayanagara officials felt for Jainism even in the last quarter of the 16th century A.D. is seen in the inscription relating to that high official. When Chinnavara Gōvinda Śeṭṭi, the son of Gutti Haradare Śeṭṭi, petitioned in A.D. 1579, to Vallabharājadēva that the mānya lands of the god of Heggara basadi should be maintained, "in order to comply with his petition", Vallabharājadēva made a grant of specific land in the village Heggare for worshipping to the god Jina of the village, situated in Būḍihāl – Sime.¹⁵

The ministers and generals were constructed numerous basadis and Jainism spread in different parts of the Kingdom. The Pārśvanātha

12. MER - 1935-36, No. 336.

13. Epigraphia Carnatica, Vol. XI. Hr. 28.

14. Epigraphia Carnatica, Vol. IV. Hg. 1.

15. Ibid., Vol. XII, Ci. 22.

basadi in Chāmarājanagara,¹⁶ Caityālaya of Ādi Paramēśvara in Harave,¹⁷ Vijayanātha basadi and Chandraprabha basaid of Maleyūr,¹⁹ Padmāvati basadi at Hunsūr,²⁰ Candraprabha Caityālaya at Avalināḍa,²¹ Śānti Tīrthaṅkara basadi in Tavanidhi and Śankala basadi at Huligere,²² Hosa basadi and Candra Jina Mandira in Mūḍabidire,²³ Caityālaya of Anantatīrtha in Gērusoppa,²⁴ Caturmukha basadi at Kārkala, Candranātha basadi in Basrūru²⁵ and so many basadis and caityālayas were constructed and patronaged by the local rulers and Jaina devout and the ministers and Generals, those who are Jaina dharma, of Vijayanagara empire made grants to Jaina temples and the Jaina *yatis* of the period.

Of course we may say that the South has a special contribution in moulding the lift and thought of the people of the south. Jaina view of life has permeated the spirit of the culture in the south. The spirit of toleration and the spirit of *ahiṃsā* have entered the life of the Princes and the people alike. The generals were naturally intelligent, skillful in an administration. So, the Vijayanagara emperors made them apparent in high posts. Thus the contributions of the Jaina Generals to Jainism is unforgotten in the religious history of South.

16. MER - 1912, p. 51.

17. EC Vol. IV, Ch. 185.

18. Ibid., Ch. 147, 148, 161, 144, 159.

19. Ibid., Hs. 123, 61, 62, 60.

20. E.C. Vol. VIII, Sb. 263.

21. Ibid., Sb. 428.

22. MER - 1928, p. 97.

23. SII - Vol. VII, pp. 94-98.

24. MER - 1928, p. 97.

25. MER - 1901, No. 62.

SAMYAG-DARŚANA*

The Gateway to Peace and Happiness

JAGDISH PRASAD JAIN SĀDHAK

Peace and happiness can be achieved only through subsidence of passions, self-restraint, contentment and fellow-feeling, which are the attributes of a *Samyagdr̥ṣṭi*, who is determined, dedicated and devoted to follow the path of righteousness, non-injury, limitation of one's desires and possessions and other virtues. Our efforts should first of all be directed towards converting the Jains (who are called Jains because of birth in a Jain family) to Jainism and make them true Jains. A *samyagdr̥ṣṭi* is a true Jain in the real sense of the word. As stated in the sacred books of Jains, *Daṃśana Mulo Dhamma*, i.e. *samyagdarśana* (right perception) is the root or foundation of piety or *Dharma*.

The Prerequisites of Samyagdarśana

The four prerequisites of *samyagdarśana*—*praśama*, *saṃvega* (with its obverse aspect—*nirveda*), *anukampā* (compassion) and *āstikya*—form the world-view of both a Jain house-holder as also of an ascetic. The quality of *praśama* endows a man with a certain degree of equanimity, calmness, balance which enables him to feel happy, contented and “at peace with himself”. In *Praśama-rati-prakarana*, authored by Ācārya Umāśwāmī or Umāśvāti, who also wrote *Tattvārthasūtra*, the so-called Bible of the Jainas, it is stated :

*Svarga-sukhāni parokṣānyatyant parokṣameva mokṣasukham,
pratyakṣam praśamasukham na parvaśam na ca vyaya prāptam.
(237)*

The happiness of heaven is indirect, it is beyond our experience. Thus we may be disinterested in it. The happiness of salvation is still more indirect. On the other hand, the peace and calm brought about by the subsidence or quelling down the excitement of passions (anger, pride, deceit and greed) and the happiness resulting therefrom can be directly experienced right here. This happiness is not dependent on other objects, things or beings. It is not perishable either. The so-called pleasures of worldly life, viz. sensual pleasures are always

* Revised version of the lecture 10th Biennial JAINA Convention, Philadelphia, USA, 4 July 1999.

accompanied with pain. They are never full and unadulterated. They are preceded and /or followed by suffering. They are transient, passing and short-lived. What people in general consider happiness is mostly sensual pleasure which by its very nature is dependent on worldly objects pleasing to our senses. *Praśamasukhā*, i.e. happiness derived from or resulting from calmness and equanimity is free from all these shortcomings.

This calmness or equanimity and consequent peace and happiness in our lives results from subsidence of gross forms of anger, pride, deceitfulness and greed (*anantānubandhi kaṣāya* or passions) and by having a proper attitude towards life and by understanding and accepting the real nature of things. Accept the reality of things as they are and accept what you cannot change is a sure prescription for avoidance of stress and depression which are so common and prevalent in modern day life.

Samvega results in a man having great enthusiasm for righteousness and avoidance of evil deeds. The obverse of *samvega* is *nirveda* or a spirit of renunciation. Some consider it a separate characteristic. It leads to disinterest in sensual pleasures, disenchantment with worldly things and possessions and detachment or renunciation in life. Yet another characteristic of *samyagdarśana* is *anukampā* (compassion), which is both negative and positive. In its negative sense it is *ahiṃsa* (non-violence) and in its positive sense it is compassion, goodwill, fellow-feeling. The four-fold *bhāvanā* (feelings/ reflections or mental dispositions) of *maitrī* (amity or fellow feeling towards all living beings), *pramoda* (appreciation of the merits of others), *karuṇā* (unstinted sympathy and compassion for those in distress) and *madhyastha* (equanimity towards the perversely inclined) are considered part of *anukampā* and are golden principles for social intercourse and happy and peaceful life in the world. *Āstikya* is belief in the principles of Truth. It may be said to correspond to six fundamental truths of Shrimad Rajchandra, viz. the soul exists, it is eternal, it is the author of its activities, that therefore it is responsible for the consequences of its activities, it aspires for liberation and that there are means to achieve liberation. *Samyag-darśana* (right perception), *samyag-jñāna* (right knowledge) and *samyak-cārtra* (right conduct) combined are the means to achieve liberation (*mokṣa*).

The affirmation, faith or conviction (*astikāya* or *śraddhā*) about the existence of soul, distinct from non-self, makes for *samyag-darśana*, forms the basis of understanding the reality of things or the fundamentals of life (*tattvas*) and leads to spiritual awakening and

advancement. In the absence of *samyag-darśana*, neither knowledge can be *samyak* (right or enlightened) nor conduct can be *samyak*. It was probably keeping this in mind that Shrimad Rajchandra observed:

*koi kriyājād thai rahya suhkajñān ma koi
māne mārg mokṣaṇo karunā upje joi.*

Some are entangled in barren rituals, others stuck in knowledge dry,
And in these they view a road to liberation. I have pity for these.

If a person is not convinced of the existence and reality of sentient being (*jīva*) and its special characteristics (such as consciousness, performer of actions and liable for the results thereof, etc.), he would remain deeply engrossed and attached to his body and sensual pleasures. This will result in the adoption of the attitude of aggressiveness and possessiveness, which militate against social harmony, peace and well-being of mankind. Peace can be achieved only through contentment and fellow feeling.

Characteristics of Samyag-darśana

In addition to the above-mentioned prerequisites of *Samyag-dṛṣṭi*, there also are certain other characteristics, the so-called limbs or component parts of *samyag-darśana*. One of them is unshakeable faith or conviction in the existence and reality of self and non-self and in the doctrine of *Anekānta* (Non-absolutism). This faith is not blind faith or mental slavery since it is in fact a decision arrived at after mature consideration and understanding of things. A *Samyag-dṛṣṭi* is aware of the limitations of thinking and the harmful effects of frustration. Therefore, after deliberating on different aspects and viewpoints he wants to arrive at rational decisions and be free from skepticism or doubt (*Niḥśāṅkita*). He knows that doubt kills decision and without an act of decision an individual is unable to muster enough courage to go forward. This faith in Self or *atman* enables him to attain a sort of mental equilibrium and consequently he does not fear death, pain, censure, insecurity, etc. He becomes modest, forsaking all pride of learning, honour, family, affluence, etc. and desire with regard to the future. Eventually, he wants to be *Niḥkāṅkṣita* (free from desires for worldly things).

A *Samyag-dṛṣṭi*, having an open mind, ever eager to learn from history and experience and grounded in *Anekānta*, scientific outlook and rational thinking, is not slave to customary beliefs or conventions or vested interests. He is thus free from delusive notions and follies (*Amudhātas*). As he has gained true insight about the reality of things, the self and non-self, he is free from disgust (*Nirvicikitsā*), and feels no

revulsion at the sight of human sickness, insanity or ugliness. He does not hate or condemn others on grounds of religion, race, colour, creed or nationality. Not only he avoids hating others, he is also enjoined to practice *vātsalya* (disinterested affection or selfless love) for the fellow beings, dedicating his life to the service and support of all human beings without any distinction of race, religion, sex or nationality.

Another characteristic of a *Samyag-dr̥ṣṭi* is *upagūhana* (tendency to cover up or hide from public view the shortcomings of persons) or *upavṛhana*, that is cultivation of virtuous dispositions of honesty, gratitude, *ahiṃsā* (non-violence), forgiveness, modesty, straightforwardness, etc. When people deviate from the path of righteousness under the influence of greed, possessiveness, conceit and pride and indulge in aggressiveness and exploitation of the weak, a *Samyag-dr̥ṣṭi* endeavours to re-establish them on the path of righteousness (*sthītikaraṇa*). Lastly, he tries to propagate the values of life (*prabhāvanā*) by making good ways of life, of thinking and doing things widely known and easily accessible to people at large the world over through publications, radio, television, internet, etc.

Conclusion

As a result of *samyag-darśana*, one becomes an entirely transformed being. His attitude towards life, his outlook of the world and worldly things, the basis of his relations with others, his conception and assessment of values all are changed. This miraculous transformation is evidenced in the person's attitude and behaviour by the five tendencies (calmness, enthusiasm, detachment, compassion and acceptance of reality) which become automatically manifest in a person gifted with *samyag-darśana* and are, as it were, its differentiate.

This transformation of individual consciousness rarely occurs overnight. It is a matter of growth and the following of a plan with a fixed mental intent. That is why a life of following discipline, self-restraint, the five abstentions or vows (non-injury, truthfulness, non-stealing, sex-fidelity and setting a limit to the maximum wealth or worldly objects one would possess together with their augmenting and supporting vows, five *Samiti* (carefulness) (in moving, speaking, eating, keeping and receiving things and evacuating bowels), three kinds of self-control in mind, speech and body, twelve reflections and ten virtues (forgiveness, humility, straightforwardness, truth, purity of body and mind, self-restraint, austerities, renunciation, non-acquisitiveness, and chastity) is considered essential. Thus, *samyag-darśana* not only enables an individual to obtain peace of mind and happiness, but also facilitates social harmony and peace in the world.

BHANDASAR TEMPLE OF BIKANER
A UNIQUE TRAILOKYA DEEPAK PRASADA IN
INDIAN ARCHITECTURE

HAZARI MULL BANTHIA

Rajasthan has been famous for its ancient Jain temples in the country. The modern scholars are surprised to see the architectural beauty and grandeur of these BIKANER temples, situated as it is in the very heart of Rajasthan, which is known for its dry and arid climate. Here an attempt has been made to throw some light on the architecture of the BHANDASAR TEMPLE which is a dream flower of this region. It is to be noted here that a good many scholars have written articles on the different aspects of this temple, but whenever I visited this temple I discovered something new everytime.

This temple was built by saha BHANDA, son of saha BHANA, who was a great money lender (SĀHUKAR) and trader of PURE DESHI GHEE. The foundation stone was laid in V.S. 1541 and was completed in V.S. 1571 in the reign of Rao LUNKARAN the then ruler of Bikaner state.

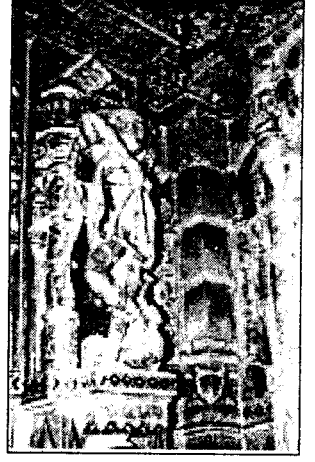
The credit of the construction of this temple goes to a great architecture named GODA who was a resident of Jaisalmer. He profusely used the famous Jaisalmer hard stone and red stone of Gwari in its construction. The architectural beauty of its grand hall and the gigantic dome along with its long spire is so attractive that one is bound to be enchanted to behold it.

Its three storeys and grand dimensions (190*145) display its grandiose plan and elevation. The actual temple and its adjoining hail measure 95' in length. As it is situated on an elevated ground its soaring height goes upto 112' from the lower ground. Its crowing are 2' x 6' high. In each of the three storeys there are installed images of four faceted JINAS in the *sanctum-sanctorum*. The main figure [MOOLNĀYAK] is that of SUMATINĀTHA, the 5th Tirthankara. The dancing figures and musicians are so beautifully carved on the walls in conformity with the Bharata's *Nāṭya-śāstra* that they display the sculptors total devotion with his hand and heart while chiseling the dancing damsels.

This temple is constructed in the same style as is witnessed in the famous TRAILOKYA DEEPAK Temple at RANAKPUR in Rajasthan. Hence, it bears the same name i.e. Trailokya Deepak. This fact is borne out by the inscription on the pillar of the assembly hall of the temple. The inscription reads

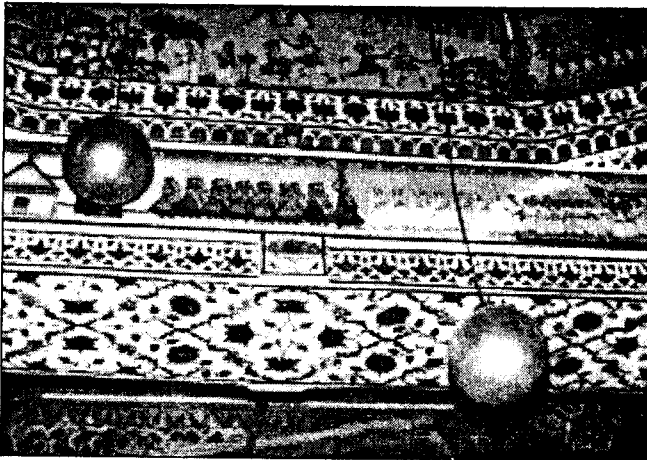
1. Samvat 1571 VARSE Aso-
2. Sudi 2 Ravau Rājādhirāj.
3. Sri LUNKARAN JI Vijay rājye.
4. Shah BHANDA PRASAD nama Traliok
5. Ya Deepak Kāritam Sūtra
6. GODA Kāritā.

It is to be noted here that the extension work of this temple has been carried out from time to time. Consequently it has added great dimensions to its original form. In the 15th century, the Bikaner Jain Sangh had got constructed a Jinālaya of Sri Swāmī Simandhar in its precincts, the act of unsettling a flag on this temple finds mention in the panegyric of poet ABHAYA. The repairs of this temple were made by Jain Sangh in due course.



Architecturally speaking, there are doors on all the four sides of the sanctum to have a look of the JINAS. At present, 3 doors are closed with walls or lattice on each side of the wall there are six JINAS making a total of 24. In accompaniment of them two YAKAHAS, on each side make a total of 16, thus there are 48 figures in all. The total number of pillars in the temple is 42. The Jinas with their attendants, vehicles and attributes further add to the numbers since, each figure is 3' x 8" high, it also adds to the glory and grandeur of the temple.

The 20th century has also witnessed the improvement process going on in the temple, embellishing this temple with fine MURALS is being undertaken. Master MURAD BUX, famous painter of BIKANER, started this work in samvat V.S. 1960 and completed in four years.



GOLD inlay work has added to its majestic beauty and divine grandeur. The photographs given with this article provide a glimpse of its imperial and spiritual beauty.

NEWS ON JAINISM AROUND THE WORLD

Spiritual perfection, goal of human life

Scriptures clearly say that man's existence is primarily meant for the purification and progress of his embodied soul and to attain peace. The guidance and inspiration to lead a righteous life to reach the goal of perfection and get freedom from suffering have also been prescribed. The summit of Truth has to be reached not by mere presumptions and speculations but by adopting practical steps or processes directed or indicated by Nature. The first step is to make an unconditional surrender to Nature with a firm determination to develop faith, devotion and loyalty, obeisance and obedience to the mighty cosmic rule of God and His accredited representatives.

It is here that among all creations, only the life of a human being becomes meaningful and purposeful because he alone has the capacity to adhere to the divine directives and attain salvation. He can make an analytical study of the happenings around him and distinguish between good and evil. He can develop the power of reasoning and justify his actions which he had upheld according to the rules laid down in holy texts. But due to his increasing desires, he has forgotten the goal of salvation. Sages and saints were able to sacrifice the worldly pleasures. They lived a pure, noble, unblemished, unimpeachable and elevated life overflowing with compassion towards fellow beings.

The divine representatives have pointed out that a spiritual aspirant should give up his self-centred life and build bridges of brotherhood on the foundation of compassion and sympathy for all humans. The advice of enlightened spiritual leaders should be sought. As gold and diamond have to be mined from rocks, pious persons can be found even among the masses as they distinguished themselves by their pious conduct.

In a lecture, *Acharya Rajyesh Surishwarji* said, a chieftain who went to a forest met a lewd ascetics who were in search of a proper route to cross the dense area and guided them properly. In return for his hospitality, they expounded to him the path to salvation through right faith, right knowledge and right conduct. The chieftain turned deeply religious. Later, he was born as Vardhamana in a royal family but around the age of 30 years, he renounced his princely life and

took to monastic order and preached the divine message, drew people towards him by his asceticism and rare feats and came to be known as Mahavira, an apostle of non-violence and compassion. Among his teachings are : attachment is the root cause of all sins : every soul is potentially divine; salvation is open to all; every aspect of religion and philosophy should be scrutinised by intellectual approach and not by blind faith or dogmas.

Extracts from The Hindu, Chennai, Jan. 10, 1997.

Guidance essential in spiritual life

In the name of rationalism, some people oppose the scriptural injunctions, performance of rituals, customs and traditions. Some even attempt to uproot them on the plea that they are not relevant to present day trends. It should however be agreed that all that is old is not gold because a few of the ancient principles may not be useful or applicable now. Like the swan that can separate water from milk, we should try to take the virtues from every source.

What are contained in the time-tested directions are logical based on the personal experiences of illustrious personalities. If such noble beliefs still prevail, in spite of criticisms, it reflects that they are of eternal value. To change the old without foresight will be demolishing the faith of many. It will not be possible to establish new usages without prescribing better substitutes.

What is good for us particularly when we desire to gain proper knowledge in the spiritual field will be determined by the preceptors and those who have mastered the holy texts. Their guidance will be essential in choosing the correct path. The selection of such guides is important and this again depends on the manner they had inherited rare qualities from their masters and the way in which they conduct themselves.

Their thoughts, words and actions will not vary and they will be steeped in study, meditation and worship. Such a spiritual teacher is like a light house for these who are being tossed in the worldly ocean. Those aspirants who have tried to experience God without the aid of such spiritual leaders have met with failures. Even when Drona had refused to accept him as his disciple, Ekalavya considered him as his teacher and gained mastery in archery.

In a lecture, *Acharya Rajyesh Surishwarji* emphasised the necessity to seek the help of such spiritual guides, more so for those who have

the inclination to study and acquire a thorough knowledge of the contents in sacred books and who also want to follow the religious traditions. Some feel that they can equip themselves by their own effort without seeking help. But in the case of a common man, his spiritual growth is to be supported by the teachings of evolved souls.

To light a candle, we need another burning lamp. God teaches humanity only through such inspiring leaders. These Acharyas and Gurus, get their commands from God and they do not guide merely by their theoretical knowledge but by their austere living, noble conduct and by their strict adherence to tradition. Association with them constantly will guard those who are eager to advance themselves on the path of spirituality from tempting influences.

Extracts from The Hindu, Chennai, July 9, 1997.

A period of fasting and prayer

Penance is intrinsic to the spiritual progress of man and in Jainism it is one of the founding principles along with *ahimsā* (non-violence) and *saṁyama* (self-control). According to the Jaina religious tenets even impossible feats can be attained through penance and prayer, and it is indispensable to one who is on the path to self-realisation. Penance besides purifying the individual is good for the entire society when it is undertaken in groups.

The period of *Chaturmāsa* roughly corresponding to the four monsoon months in India (July-October) is considered sacred to spiritual aspirants. Even monks who do not stay in one place for long and are generally on the move spend this period in a particular place conducive for their spiritual practices. For the Jains this is a period of fasting and prayer under the guidance of the Acharyas of their tradition.

In his benedictory address *Acharya Sri Rajyesh Suriswarji* said, the *Bhaktāmara Stotra* was specially suited for the purpose of penance and prayer during the *Charurmāsa*. Composed by Acharya Mānatunga Suriswarji who lived in the seventh century and traditionally revered as an Acharya in the line of the Tirthankaras belonging to the 18th generation after Mahavira, it is a rare work known for its literary beauty composed in the Vasanta-tilaka metre, devotion and efficacy since it embodies mantras.

There is an anecdote according to *Prabandha-chintāmaṇi* and Jain tradition to highlight the efficacy of reciting this Stotra. Acharya Mānatunga Suriswarji was fettered by 44 chains and placed behind

the Adhinath Jain temple. When the Acharya recited the 44 verses of the *Bhaktāmara Stotra* all the chains which bound him got severed on their own and the temple turned to face him.

In this century this Stotra was propagated all over the country by Acharya Vikram Suriswarji whose disciple is Acharya Rajyesh Suriswarji. He has authored the *Bhaktāmara Darshan* elucidating the *Bhaktāmara stotra*. During the *Chaturmāsa* this year he is planning to undertake an exposition of Jaina religion and philosophy based on this work and also a Bhaktāmara Maha Tap Aradhana in which 444 people will undertake a fast for a period of 44 days in Chennai.

This kind of congregational fasting and prayer is generally undertaken by the Jains from time to time, which has a two-fold purpose. At the level of the individual it prepares the spiritual aspirant for attaining the final goal of liberation by destroying the accumulated bad Karma and saṃskāras of past births. At the community level this goes a long way in prompting peace and prosperity in the region.

Extracts from The Hindu, Chennai, July 17, 1997.

Meditation antidote for worldly ills

What enabled the people of the past to lead a life of contentment and happiness, maintain equipoise and enjoy peace as well as sound health? They were not gifted with any of the modern gadgets. They went through rigorous physical, mental and spiritual exercises. They toiled hard and resorted to austerities.

Their food habits were simple and they led an unostentatious life. They followed the scriptural injunctions while they obeyed the religious practices prescribed by sages and saints based on the Agamas and other scriptural sources. They anticipated the pitfalls and warded them off, heeding the warnings of their forbears.

The most significant exercise they adopted was meditation which quietened their mind. It was an antidote for the worldly ills. In the age of the Rāmāyaṇa and the Mahābhārata, people were self-dependent, their needs were very few and they spent their leisure reading the scriptures. The meditation they resorted to give them good memory power. They knew of the procedure connected with meditation and allotted plenty of time to cultivate this, with the help of mantras.

The ancient people joined congregational prayers, visited temples and participated in Bhajans, all of which helped them in viewing events calmly and dispassionately. No doubt, several discoveries have been

made in modern days which are extremely useful. This does not mean that all modern technological developments are to be discredited. Recalling the established tradition is intended only to point out how people were self-reliant. Getting up early, each one in the family carried out his duties cheerfully, which kept them physically fit and mentally alert. Meditation results in purity of mind. Scientists have declared that meditation diminished and even removed man's anger, pride, greed, mental disturbances and stress. Meditation was thus effective said Acharya Rajyesh Surishwarji in his lecture here.

Meditation has been hailed as a mysterious ladder which connects earth and heaven, error and truth, darkness and light, pain and bliss and, restlessness and abiding peace. It involves setting aside a regular time and place for the specific purpose of discovering wisdom that lies within. It unleashes the immense potential of every person. Proper exercise, proper breathing, relaxation, diet and positive thinking are the requisite attendants of meditation. Food directly affects the efficiency with which the brain functions. Meditation has been defined as the science of supplying the mind with the favourable environment.

Extracts from The Hindu, Chennai, July 24, 1997.

Understanding of karma is essential

Hidden within a human being are both good and evil qualities. A riddle was posed in a scriptural text as when does a man conduct himself good, while he is awake or while sleeping. The reply was that in some cases, people will behave well when active and in an wakeful state. They will take up propagation of religion, serve society and reform people. All their attention will be centred around spiritual progress. On the other hand, some will be good only when they are asleep meaning thereby that at least during that interrugnā, they will refrain from harmful work and from indulging in anti-God activities.

This was one of the innumerable questions (nearly 36,000) raised by saints, laymen and women in the "Bhagavati Sutra", the fifth among the 11 Jain Āgama texts. The Bhagavati Sutra contains words which have been attributed to Bhagavan Mahavira, the 24th and last Tirthankara of the Jains and preserved by a line of spiritual teachers and monks starting with the illustrious Sudharma Swami, who is accredited with its authorship. This sutra is a colossal work, bigger in size than all the remaining Jaina Agamas taken together. The standpoint of Jainism as presented in the Bhagavati Sutra is in no way different from that in other Agamas.

The fundamental principle of Jainism is “*Ahiṃsā*” and to get into its true spirit, one should have a complete understanding of the “Karma” theory. The Jaina belief in the multiplicity of souls, each one of which is endowed with a consciousness and is the master of his own actions, pious as well as impious, is unique in the sense that the soul has been accredited with and recognised as, an active principle and not merely passive. The soul and matter undergo change according to circumstances. Both have an eternity.

Acharya Rajyesh Surishwarji, in a discourse, said, devotees should understand and digest the Sutras and read moral stories. In one such “Charitra” the importance of duty has been pinpointed wherein a couple whose only son (after seven daughters) was due to become King but tradition barred him from occupying the throne as he belonged to a forward community. To enable their son, though born after so late, to serve society through his administrative ability, they “gave him up” from amidst the family so as to turn a member of the ruling community. This decision to sacrifice him was accepted by the wife as according to her, her duty was to obey the husband and her motherly affection did not prevent her from objecting to the new arrangement. Bondage, in this connection, is generated by five factors, viz., falsehood, non-abstinence, carelessness, passion and activities.

Extracts from The Hindu, Chennai July 28, 1997.

Festival of fasting and prayer

Humanity can thrive in amity and live together only when one forgives the faults of others and the latter also ignores the shortcomings of the former. This extraordinary quality of “Forget and forgive” is the main advice tendered by all religions. Members of the Jain community in particular lay greater emphasis on this trait, assiduously cultivating it. They believe that forgiveness is indeed the ornament of the brave. They say that aggression is cowardly and resort to arms represents fear. To bear calamities is courage and to face adversity with fortitude is the hallmark of a wise man.

Equal attention has to be paid according to them to simple life. To be kind and polite should not be mistaken for weakness as they feel that display of physical strength will arouse anger and make others resort to vengeance. When a child kicks its mother, she will in turn caress it. One will be able to appreciate the uniqueness of God when it is understood that He plays the role of such a mother. He showers His grace on all, showing not even an iota of retaliation when people are offensive. Tolerance and self-discipline are important in every man's life.

Acharya Rajyesh Surishwarji who is presently observing the Chaturmas vow here, explained the significance of the eight-day festival (commencing today) called "Paryushana" to draw the attention of the Jains to the need for purifying their souls by practising austerities at least during this period. The Jain monks who keep continuously moving generally remain in one place during the Chaturmas, preaching the doctrines of Jainism to the householders and followers to take advantage of their presence amidst them. Their religion blooms and spreads fragrance during Paryushana. The festival is an occasion to repent for their earlier actions and as atonement, engage themselves in service, give charity, take to fasting and prayer for the welfare of all.

One of the inspiring teachings to be conveyed to people, the Acharya said, is to remind people not to look for happiness outside but within oneself. Fasting is a method to purify oneself, to remain free from illness and to offset the consequences of acts considered sinful. Businessmen should neither start new ventures nor plan the expansion of their existing practices (during this time). They should avoid getting angry and not show aversion towards others. Paryushana's chief message is "Live within yourself". Kalpa Sutra, one of the 45 holy Jain texts, is read during this period, indicating that they not only worship idols but also knowledge. Like Lord Krishna, Lord Mahavira has been compared to a charioteer of humanity, enabling souls to get rid of worldly bondage.

Extracts from The Hindu, Chennai, August 30, 1997.

Eschew violence in daily life

It is only by renouncing the material, that which pertains to the level of the body and the mind, that the spiritual can be gained. Since man by inclination acts in the world at the level of the body and the mind, generally activities pertaining to these take precedence over the pursuit of the spiritual.

To balance this all religions prescribe certain observances which have become intrinsic to festivals and serve to remind man that he must not lose sight of the higher pursuit of the Self which is the privilege of only human beings among all beings. One such festival which emphasises the virtues of penance and fasting is the Paryusana observed by the followers of Jainism during the period of Caturmāsa.

The Caturmāsa period is important to the renunciates who intensify their spiritual practices during this period and stay in one place. It gives an opportunity for the Shravak (householders) to serve the monks

and study the scriptures under them. Religious practices are thus observed meticulously by all during Caturmāsa and the eight day Paryusana festival as such is the most important one during this period.

In his discourse Acharya Rajyesh Surishwarji said, fasting for a period of three days (*Attham*) during this festival was recognised as the best method to purify oneself. By withdrawing from all worldly pursuits the mind is diverted to the Self within. The first three days are devoted to fasting and the next five days to the study of the Kalpasutra, a scriptural text embodying the code of conduct for Jains.

On the fifth day of the festival the significance of dreams are expounded by the Acharyas based on the 14 auspicious dreams that Lord Mahavira's mother had. Dreams according to Jain philosophy have great significance. This day is also celebrated by reading passages about the birth of Lord Mahavira.

During *Attham* meditation is undertaken to understand the significance of life. Interdependence in worldly life is brought into focus during this period by understanding that life in the world is impossible without dependence on others. This is reflected in the values of being friendly towards others and avoiding injury to animate beings. On Pratikramana, the last day of Paryusana, Jains pray for forgiveness from all living beings,

The observance of Pratikramana brings home the truth that it is only by mutual forgiveness that people can live together in peace. It is reiterated by this practice that only the brave can forgive and violence is cowardly because it indicates fear.

Extracts from The Hindu, Chennai, September 4, 1997.

Ethical basis of Jainism

Spirituality is the core of all religions and the various religions have an underlying ethical foundation on which the spiritual life is to be pursued. Since it is not possible for all to have the same level of mental maturity and purity, all religions lay emphasis on a moral life to begin with. This is essential at the social level to promote good will, peace and concern for one another in society.

Jainism is a religion which enjoins adoration and worship of a Jina, one who has perfected himself. Jina means one who has conquered the internal enemies and impurities like attachment, hatred, jealousy and fear. By overcoming his lower nature the spiritual nature

becomes actualised and such a person is called a Paramatma, Sarvajna or Sarvadarshī in this religion.

There are 24 Tirthankaras (Jinas) in every age according to Jainism and they are revered as the founders of Jain dharma. They are also called Arihants and venerated like gods and temples built for them. Their births are pre-ordained and their very presence and teachings uplift others who are scorched by the miseries which afflict the soul. They promote universal peace and enable people to realise true happiness by dispelling their ignorance.

The Jain scriptures embody the teachings of these perfected Jinas. Non-violence, self-control and austerities are the important features of this religion. Every living being instinctively desires happiness and dislikes misery. Since death or injury brings misery, non-violence ensures protection to all life. In Jainism this principle of non-violence (*Ahiṃsā*) is extended even to include plant, insect and animal life.

Explaining the ethical basis of Jainism Sri Rajyesh Surishwarji in his lecture said, speaking the truth (Satya) was considered a great virtue. Jineshwara emphasises, "Give up falsehood because it is a great sin. By uttering lies one ceases to command confidence. Therefore, speak only that which is sweet, wholesome and factual. This is Satya." Likewise stealing, cheating and misappropriating what does not belong to one, are sinful acts.

For gaining knowledge of the Self, celibacy (*Brahmacharya*) is considered an unfailing instrument. Stress is laid on eating the proper food at the right time and fasting during certain important days. One significant feature of this religion is the avoidance of eating anything after sunset. Charity is another virtue which helps in the upliftment of the poor and the needy. Jainism thus stresses on the practice of these ethical values in daily life making them intrinsic to religious practices.

Extracts from The Hindu, Chennai, October 4, 1997.

Bereft of religion, an endless road

Why do we need religion ? Will not man survive without It ? These questions may arise in many among us. It is possible for men to survive without religion. But the vital factor to be remembered is, in that case, a person will be taking a trip down an endless road. It is very important for a traveller to use a map or a guide while undertaking a journey. Religion serves this role when a human being during his

brief existence will require such a help and religion fills the gap as a map or a guide to travel on the vast unknown road of life and reach the destination safely. Otherwise, he will be lost in wilderness. Religion strengthens man's character, and provides him with a code of conduct for his safe voyage in his life.

But religion cannot be thrust on anyone. A person has to accept it with his heart and follow the rules laid down in the charter of duties so as to avoid pitfalls and reach his goal. Another valid doubt may crop as to the future of religion in this materialistic world. Will it be necessary in the context of the fantastic changes which are now taking place ? The answer is that religion matters very much even now because all scientific ideas can be obtained from religious books available. Science and religion go together and in all his inventions and his leaps forward, man reposes his faith in God. When something happens against his expectations, he kneels before God with his prayers. Man may be seen moving more towards religion and in his search for God.

Religion has been defined as "all actions and thoughts, concerned with our belief in and prayers to God" and its important constituent is belief in His powers. It need not be blind faith or zealotry. Religion refers to the continuous process of gathering knowledge and updating it periodically. The power exercised by men of religion can be felt in the world. However, there appears to be some confusion among people as to which religion is the best. Instead of quarrelling over this, each one should try to practise respective religions in the best way possible.

In a lecture, Acharya Rajyesh Surishwarji explained how religion can change man's mind and the best example is that of Valmiki, author of the Rāmāyaṇa, who was a robber but got chastened by the teachings of Sage Nārada. The insatiable thirst of knowledge of a Muslim king, who was a descendent from a line of rulers known for their intolerance, led to the birth of a new religion. To those who believe in the existence of a superior force guiding their destiny, there is no necessity to convince about God's presence. To those who refuse to believe in God, any amount of explanation will be of no avail.

Extracts from The Hindu, Chennai, October 22, 1997.

Simple life gives real happiness

The path to real happiness lies in leading a life of simplicity and humility, a statement that is contained in the Hindi version of the Rāmāyaṇa by Tulsidas, the "Ramcharit Manas". This does not mean that a person should pose as if he is simple. It is conveyed that one

should avoid, wherever and whenever possible, ostentatious display of opulence, particularly when there is no justification for it.

It may be found that some resort even to lies in order to show the world that they are wealthy and can afford to be luxurious even though in reality they may not possess riches. To hide one lie, a person has to follow it up with others to save his prestige and honour.

Divine messengers, saints and spiritual guides have led simple lives, serving as examples for common men. Meera Bai sacrificed everything for the sake of Lord Krishna. The humility of God in His incarnation as Rāma is described by Tulsidas. On his return from exile His mother questioned Him how He was able to slay such a powerful demon as Ravana. With folded hands and a winsome smile He replied, "All because of yours and the Acharya's blessings." In another instance, Rāma asked Anjaneya how he could set aflame the city of Lanka to which he answered, "Because of your grace."

Even in our own time, we come across men though endowed with power, leading a very simple life, which evokes respect from all. In spite of seeing mean of such calibre some move heaven and earth to derive happiness from material objects. They are not aware that these are ephemeral. On the other hand, simple habits will desist people from going after ordinary pleasures. They will not have desire to accumulate wealth, for they are content and this will enable them remain unruffled under all circumstances.

In his lecture, Acharya Rajyesh Surishwarji said, according to Jainism, one should restrict one's personal consumption. But on the plea of simplicity, a person need not deny himself what has been ordained in the scriptures. Since a simple man's needs are few, he will be able to concentrate on spiritual exercises and secure knowledge which will enable him to attain salvation. "It is so simple to be happy but it is extremely difficult to be simple."

It is necessary for the head of a family to show the way, by his personal example. Vanity and pride will result in ruin, but simplicity, austerity, humility and concern for others will be the permanent assets of a person who enjoys peace of mind. Cheerfulness should be cultivated since a gloomy mind cannot think of God.

Extracts from The Hindu, Chennai, December 3, 1997.

JAIN BHAWAN : ITS AIMS AND OBJECTS

The establishment of the Jain Bhawan in 1945 in the Burra Bazar area of Calcutta by eminent members of the Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over fifty years. The objectives of this institution are the following :

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 :

Accepting the demands of the modern times and the need to equip the students to face the world suitably it conducts vocational and physical activity classes. Classes on traditional crafts like tailoring, stitching and embroidery and other fine arts along with Judo, Karate and Yoga are run throughout the year, not just for its own students, but for outsiders as well. They are very popular amongst the ladies of Burra Bazar of Calcutta.

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, '*Tithayara*' in Hindi and '*Sramana*' in Bengali. In 35 years of its publication, the Jain Journal has carved out a niche for itself in the field and has received universal acclaim. *Sramana*, the Bengali journal, which is celebrating its twentyseventh anniversary this year, has become a prominent channel for the spread of

Jain philosophy in Bengal. Both the Journals are edited by a renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University. The Jain Journal and *Śramaṇa* for over twentyseven years have proved that these journals are in great demand for its quality and contents. The Jain Journal is highly acclaimed by foreign scholars. The same can be said about the Hindi journal "*Titthayara*" which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

6. Seminars and Symposia :

The Bhawan organises seminars and symposia on Jain philosophy, literature and the Jain way of life, from time to time. Eminent scholars, laureates, professors etc. are invited to enlighten the audience with their discourse. Exchange of ideas, news and views are the integral parts of such programmes.

7. Scholarships to researchers :

The Bhawan also grants scholarships to the researchers of Jain philosophy apart from the above mentioned academic and scholastic activities.

8. Publications :

The Bhawan also publishes books and papers on Jainism and Jain philosophy. Some of its prestigious publications are :

The Bhagavatī Sūtra [in English] Parts 1 to 4
Barsat ki Rat (A Rainy Night) [in Hindi], *Panchadarshi* [in Hindi]
Baṅgāl ka Ādi Dharma (Pre-historic religion of Bengal)
Praśnottare Jaina-dharma (in Bengali) (Jain religion in questions and answers).
Weber's Sacred Literature of the Jains.

9. A Computer Centre :

To achieve a self reliance in the field of education, a Computer training centre was opened at the Jain Bhawan in February 1998. This important and welcome step will enable us to establish links with the best educational and cultural organisations of the world. With the help of E-mail, internet and website, we can help propagate Jainism throughout the world. Communications with other similar organisations will enrich our own knowledge. Besides the knowledge of programming and graphics, this computer training will equip our students to shape their tomorrows.

10. Research :

It is, in fact, a premiere institution for research in Prakrit and Jainism, and it satisfies the thirst of many researchers. To promote the study of Jainism in this country, the Jain Bhawan runs a research centre and encourages students to do research on any aspects of Jainism.

In a society infested with contradictions and violence, the Jain Bhawan acts as a philosopher and guide and shows the right path.

Friends, you are now aware of the functions of this prestigious institution and its noble intentions. We, therefore, request you to encourage us heartily in our creative and scholastic endeavours. We hope that you will continue to lend us your generous support as you have done in the past.

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