

ISSN 0021-4043

A QUARTERLY
ON
JAINOLOGY

VOL. XLII

No. 3

January 2008

Jain Journal



सिभवना

JAIN BHAWAN PUBLICATION

With best compliments

**A person becomes a monk by equanimity,
a Brāhmaṇa by practising celibacy,
an ascetic by acquiring knowledge
and a hermit by his austerities.**



LODHA CHARITABLE TRUST

14 Government Place East
Kolkata - 700 001

x

a quarterly on Jainology

JAIN JOURNAL



॥ जैन भवन ॥

**JAIN BHAWAN
CALCUTTA**

JAIN JOURNAL

Vol. XLII

No. 3 January

2008

Rupees Fifteen

*Copyright of articles, stories, poems, etc. published in the
Jain Journal is reserved.*

*All contributions, which must be type-written, and correspondence
regarding contributions, and book-reviews should be addressed to
the Editor, Jain Journal, P-25 Kalakar Street, Kolkata-700 007.*

*For advertisement and subscription please write to
the Secretary, Jain Bhawan, P-25 Kalakar Street, Kolkata-700007.*

*Subscription : for one year : Rs. 60.00, US \$ 20.00:
for three years : Rs. 180.00, US \$ 60.00.*

Life membership : India : Rs. 2000.00, Foreign : US \$ 160.00.

*Cheques must be drawn in favour of only **Jain Bhawan**
Phone No : 2268 2655.*

*Published by Satya Ranjan Banerjee on behalf of Jain Bhawan
from P-25 Kalakar Street, Kolkata-700 007, and composed by
Jain Bhawan Computer Centre and printed by him at Arunima
Printing Works, 81 Simla Street, Kolkata-700 006.*

Editor : Satya Ranjan Banerjee

Contents

CONTRIBUTION OF THE JAINS IN DEVELOPING MORAL FIBRES OF THE INDIANS	111
Satya Ranjan Banerjee	
CONCEPT OF <i>DRAVYA</i> (SUBSTANCE) IN JAIN PHILOSOPHY	139
Veer Sagar Jain	
COMMUNICATION SPIRITUAL CHALLENGES OF THE DAY	152
Sadhvi Yogakshem Prabha	

JAIN JOURNAL

Vol. XLII

No. 3 January

2008

CONTRIBUTION OF THE JAINS IN DEVELOPING MORAL FIBRES OF THE INDIANS

Professor Satya Ranjan Banerjee

I Preamble :

Indian culture is represented by three languages and their literatures. These three languages are Sanskrit, Pali and Prakrit. The Sanskrit language has given us a vast amount of literature and the thoughts and ideas contained in it. So also the Pali language whose literature contains the speeches and doctrines of Lord Buddha which later on codified by his followers. The third language is Prakrit in which Lord Mahāvīra preached his doctrines and philosophy and later on his speeches were compiled and codified by his disciples and followers. The literature in Sanskrit ultimately gave birth to Hinduism, and the Pali literature to Buddhism and the Prakrit literature to Jainism. Although, at a later stage, Sanskrit was used by both the Buddhists and the Jainas, the major and the basic contributions of both the sects were in Pali and Prakrit. So to study the Indian history and culture, we will have to remember the contributions of these three languages in Art and Archaeology, in language and literature, in sociology and Anthropology, in Ethics and Psychology, in religion and philosophy, in cosmology and cosmography, and in what not. We will have to remember at the same time that apart from Hinduism, both Buddhism and Jainism have contributed quite a lot to frame the Indian history and culture, particularly in developing the moral fibres of the Indians. As the Jains have stayed in India all through its life, its contribution is very great and many Jainistic thoughts and ideas are integrated and have become a part and parcel of Indian life in general. It is, of course, very difficult now to separate them from Indian life, but they are

interwoven in Indian thoughts and ideas. It is not easy to point out the basic contribution of the Jains for making India as an abode of morality.

It is to be remembered at the very initial stage that the Jain religion is very old. The first Tīrthaṅkara Ṛṣabhadeva or Ādinātha belonged to the pre-historic era and so also the other twentyone Tīrthaṅkaras. But the last three Tīrthaṅkaras - Ariṣṭanemi, Pārśvanātha and Mahāvīra belonged to the historic times and we could, to some extent, place them to the historic period. As Ariṣṭanemi is related to Kṛṣṇa, his date is assigned to 1000 B.C., and Pārśvanātha, according to the Cambridge History of India, belongs to 817 B.C., and the date of Mahāvīra is assigned to 599 B.C. and his *nirvāṇa* to 527 B.C. Historically, these dates are, more or less, accepted and we talk about Jainism on the basis of these dates.

Though Jain literature was codified in the 5th cent. A.D. (approximately 454 or 463 A.D.) by Devardhigaṇi Kṣamāsramaṇa at Valabhi in Gujarat, its contents were very old, as old as Mahāvīra. Here I shall confine myself with the contribution of the Jains to the question of ethics in Indian life.

II Approach to the subject :

It is more or less established by the Jain thinkers that all living beings residing in heavens and hells suffer quite a lot in their existence. To get rid of this suffering the first step to avert this suffering is to acquire the knowledge of the causes of this suffering by eliminating ignorance one after another. The Jains in this respect have prescribed certain aspects of knowledge in different walks of life which have a pan-Indian effect to the people. Before acquiring knowledge the Jains say that men in a society must receive certain ethical or moral qualities in order to build up his character which is one of the most fundamental bases of men. These basic moral qualities are interspersed with different aspects of Jainism.

As all the doctrines and moral values of Jainism are leading to the path of Salvation (*mokṣa-mārga*), the Jains believe that for the realization of *nirvāṇa*, certain rules of conduct must be observed.

And by observing them one must acquire the corresponding virtues of these vows. These vows and qualities are not only meant for the monks and nuns, but also for the laity. These vows and qualities are grouped together under some technical terms, such as, *pañca mahāvratā*, *tri-ratna*, *triguṇī*, *pañca-samīti* and so on. Some of the points included in these technical terms are overlapping. However, some of the vows and moral qualities are described below as parts of the moral values. We must note at the very beginning that in this limited space and time, it is not possible to give a detailed study of the subject, but what is utmost possible is to give a kaleidoscopic view of the subject to form and frame our basic ideas on what we mean by moral values of the Jains as reflected in Indian life and society.

III Five great rows :

Of the five great rows, technically known as *pañca mahāvratā*, the Jains think that for the foundation of moral character the first priority should be given to *satya-bhāṣaṇa*, speaking the truth. Unless men speak the truth, the subsequent character-building of morality will not be firm. The word used by the Jains is *asatya* which literally means 'not speaking the truth', i.e., abstaining from telling lies. The word *satya* is formed from the root *as* to be with the suffix *ṣatṛ* making it *sat*, a participial form. Then the suffix *ya* is added to it and the word becomes *satya*. The basic meaning of the word is that which always exists in the same way is *satya*, truth. Under any circumstances, when a thing is always the same, and does not undergo any change is *sat*. And that which remains the same from the beginning of creation till date, is *satya*. Because, it is truth (*satya*), the Jains adhere to the principle of *satya* and adore it as a basic principle of human character. That is why, the Jain monks assert that under any circumstances, people should refrain from telling lies. Most of the monks, whenever they got any chance, preach about the quality of truth. Hemacandra (1088-1172 A.D.) in his *Yogaśāstra* (II. 53-64) has eulogised the effects of speaking the truth. Robert Williams in his *Jaina Yoga* (1963) at p-78 has summed up the effect of *asatya* in the following manner.

“The consequences which may ensue from speaking *asatya* are dwelt on by Hemacandra. A liar may have his tongue and an ear cut off, may be beaten and imprisoned, treated with contumely, and deprived of his possessions. In another incarnation he may be afflicted with dumbness, speech defects, and foetid breath. Wilful calumny in particular is the root of endless miseries. On the other hand, one who always speaks the truth will, so popular belief avers, never be beaten by a serpent.”

The Jain monks further reiterate that men, without any rhyme or reason, intentionally or unintentionally, or without any cause, take resort to untruth (*asatya*). It is seen that falsehood has become a part and parcel of their life; as a result, people have lost faith in themselves, the consequences being quarrel and hatred, controversy and disputes, and injury and killing are constantly engulfing the society. That is why, the Jains consider that men should always speak the truth, behave truthfully, and live a life perfectly in consonance with the truth. According to the Jains, if a person lives an honest life accompanied by truth, he will be free from violence (*himsā*), greed (*lobha*), anger (*krodha*), fear (*bhaya*) and what not. That is why, the Jains emphasize that men should always take resort to truth, so that his life may be pure and serene. This rule of morality is not only meant for the monks and nuns, but also for the laity.

The next moral fibre which the Jains preach is *asteya* which means ‘abstaining from stealing’. In many Jaina texts theft is considered as one of the seven calamities (*vyasanas*). In the *Ratna-karanda* (III. II), as quoted by Williams at page 83, the definition of theft is given as--

*nihitam vā patitam vā su-vismṛitam vā parasvam aviśṛṣtam /
na harati yan na ca datte tad-akṛṣa-cauryād upamaṇam //*

“Not taking the property of others whether pledged or dropped or completely forgotten unless it has been given, the enjoyment of that unearned property is due to theft”

According to the Jains not a single thing is to be taken unless it is given by the person who is the possessor of the thing. The Jains even say that if a fake thing is considered as real and vice-versa, fraud, deception and a business of a prohibited things are to be considered as *caurya* (stealing). This idea is also expressed by Manu in a different way.

*yo 'nyathā santam ātmānam anyathā satsu bhāṣate /
sa pāpakṛt-tamo loke stena ātmāpahāraḥ //*

[Manu IV. 255]

“If one does not express what he is really, then he is a sinful man, he really is a thief, because he conceals himself.”

Manu further says--

*vācyārthā niyatāḥ sarve vān-mūlā vāg-viniḥṣṛtāḥ /
tām tu yaḥ stenayed vācam sa sarva-steya-kṛnnaraḥ //(iv 256)*

“Everything is based on speech, everything is indeed speech, from speech everything has come down (to us). If a person steals (the truth) by means of untrue speech, he, in fact, steals everything.”

Mahāvīra also asserts that stealing is a bad habit for humanity at large and from stealing there arise lots of inhuman activities which are detrimental to the society, and a sort of chaos and catastrophe will prevail thereupon. So non-stealing has another effect upon the society; it will inculcate a sort of tolerance in the society, and so non-stealing is recommended by Mahāvīra as one of the elements of tolerance.

The third point which the Jains, nay even the whole Indian Dharmasāstras, emphasise is celibacy, *brahmacarya*, which means abstaining from amorous dalliance. In Jaina tradition any kind of *kāma* is to be abandoned. Devagupta (1016 A.D) in his *Nava-pada-prakarana* (verses 48-50) has described *kāma* in various ways. Robert Williams in his *Jaina Yoga* (1963) at page 84 has nicely summed up the whole issue :

“*Brahma* (abstinence from sexual intercourse) is of eighteen kinds, nine relating to celestial females (*vaikriya*) and nine to terrestrial females (*audārika*). *Maithuna* (copulation) is twofold, relating to the *vaikriya* and *audārika* classes and the latter is again divided up into animal and human categories. Under this last head are distinguished: *sva-dāra* (one’s own wife or concubine), *para-dāra* (any women under the authority of another man) and *veśyā* (a prostitute who is considered to have no owner)”.

By *brahmacarya* the Jainas give emphasis on sexual intercourse, but there are some other ways also by which sexual manifestation is expressed. These are --

smaraṇam kīrtanam kelih prekṣaṇam guhya-bhāṣaṇam /
saṃkalpo’ dhyavasāyas’ca kriyā-nirvṛtir eva ca //
etan maithunam aṣṭāṅgam pravadanti maṇiṣiṇaḥ /
viparītaṃ brahmacaryam etad evāṣṭa-lakṣaṇam //

[Mallinātha on Kirāta I. 1.]

“Passionate remembrance (*smaraṇam*), wistful description (*kīrtanam*), sports (*kelih*), gazing with longing (*prekṣaṇam*), secret conversation (*guhya-bhāṣaṇam*), imagination (*saṃkalpaḥ*), resolution (*adhyavasāyaḥ*) and crowning of love (*kriyā, nirvṛtiḥ*) are the eight kinds of carnal enjoyments and opposite to all these are in *brahmacārī* and they are also, therefore, eight kinds.

The Jain monks also think that for a *brahmacārī* all these eightfold carnal enjoyments are to be considered bad and a *brahmacārī* should always be free from these bad elements. In the case of a monk, all these *maithunas* are to be avoided under any circumstances, and for the safety of the society these are to be used in a measured way.

According to the Jainas, the restraint is actually life (*saṃyamah khalu jīvanam*). The Jain philosophers think that if a person lives a life of celibacy, then his life will be much elevated, particularly in body, speech and mind. In Hindu, Bauddha and Jain scriptures, this type of character (*śīla*) is greatly praised for the benefit of the society.

In all the scriptures, this is considered as the greatest virtue of human beings. The Jains believe that if human beings observe celibacy (*brahmacarya*) for the formation of their character, their lives will be greatly uplifted. The human society will also be greatly protected from the defilement of character. This rule is to be observed by the *sādhus* and *sādhvīs* without any exception, but in the case of laymen and women, this *vrata* (vow) can also be observed in a limited way. The rule of celibacy is practically for the betterment of human life and society.

One of the finest moral values as propagated by the Jains is their economic measurement as expressed by the term *aparigraha* which means “to renounce all interest in worldly things, and not to keep any property.” The word *parigraha* has many meanings. Kālidāsa has used the word *parigraha* in the sense of marriage. Kālidāsa has said *kṣatra-parigraha-kṣamā* (I. 21) marriageable by the *kṣatriyas*, *parigraha-bahutve 'pi* (I. 31) even though I have many marriages. But in Jainism, it is used in a special sense. The term *aparigraha* means not to keep any kind of property, land property or rice and paddy property. It is opposite to *parigraha* which means keeping or accumulating things (*paritaḥ sarvataḥ sākalyena vā grhnāti iti parigraha-pari-grah+ac*). Every now and then human beings are accumulating excess property beyond the limit of his demand and necessity. As a result, the desire for increasing property is getting heaped up day by day and men have become greedy gradually. For that reason, the desire (*kāma*), anger (*krodha*), delusion (*moha*) and envy (*mātsarya*) are generated in a society. In the Gītā (II. 62-63) the effect of these qualities is illustrated thus :

*dhyāyato viṣayān puṁsaḥ saṅgasteṣūpajāyate /
saṅgāt saṁjāyate kāmaḥ kāmāt krodho 'bhijāyate //
krodhād bhavati sammohaḥ sammohāt smr̥ti-vibhramaḥ /
smr̥ti-bhram̥sād buddhināśo buddhināśāt praṇaśyati //*

“The man dwelling on sense-objects develops attachment for them; from attachment is born desire, and from desire generates anger.

From anger arises infatuation, from infatuation [arises] confusion of memory ; from loss of memory [comes] loss of reason, and from loss of reason one goes to destruction.”

The Jains consider that from *parigraha* (possession), greed (*lobha*) is generated, and from greediness destruction comes, and so *aparigraha vrata* is to be followed not only by the *sādhus* and *sādhvis*, but also by laymen and women.

At a much later stage, Siddhasena Gaṇi (9th cent. A.D.), Somadeva (959 A.D.), Amṛtacandra (11th cent. A.D.) and Āśādhara (1240 A.D.) described *aparigraha vrata* vividly. According to them, *parigraha* is of two kinds : internal (*ābhyantara*) and external (*bāhya*). The internal *parigrahas* are false-belief (*mithyātva*), anger (*krodha*), pride (*māna*), deceit (*māyā*), greed (*lobha*), sense of the absurd (*hāsyā*), pleasure (*rati*), displeasure (*arati*), fear (*bhaya*), sorrow (*śoka*), disgust (*jugupsā*), male sex urge (*puṁveda*), female sex urge (*strīveda*) and androgyne sex urge (*napuṁsaka-veda*) (cf. Williams, *ibid*, p 93). The ten external *parigrahas* are-- land (*kṣetra*), houses (*vāstu*), silver (*hiranya*), gold (*suvarṇa*), wealth (*dhana*), grain (*dhānya*), servants (*dāsa / dāsī*), livestock (*catuspada*), cloth (*kupya*) and bed (*sayyāsana*). (cf. *ibid*, p. 93).

It is seen in the society that possession of property, both material and non-material, movable and immovable, makes a man greedy and any kind of possession is detrimental to the personality of a man. Property has not only made the people greedy, they become obsessed for their own aggrandisement. So Mahāvīra advises people not to hoard up lots of property for the benefit of the society.

IV The three qualities :

For the path of liberation, i.e., to release oneself from the “cycle of transmigration” the Jains believe that the *ratna traya*, or otherwise known as *guṇa-traya*, popularly also known as *tri-ratna*, is to be carefully observed. The *guṇa-traya* is a technical term which includes the three qualities like *samyag drṣṭi* (right vision), *samyag jñāna* (right knowledge) and *samyak caritra* (right conduct). The acquisition of

these three qualities will lead someone to the path of liberation. That is why, in the *Tattvārthasūtra* (1.1) the subject begins with the statement--

samyag-darśana-jñāna-cāritrāṇi mokṣamārgah.

“The right vision (or faith), right knowledge, and right conduct are the path of liberation”

Grammatically, here the word *samyak* (*sam-añc+kvip*) is to be construed with all the members of a *dvandva* compound by the dictum-*dvandvādau dvandvānte ca śrūyamāṇam padaṁ pratyekam abhisambadhyate iti vacanāt*, i.e., “in the beginning or at the end of a *dvandva* compound when a word is syntactically connected that word is to be construed with all the members of the compound. And so, we have *samyag darsana*, *samyag jñāna* and *samyak cāritra*. The *Sarvārthasiddhi* of Pūjyapāda (6th cent. A.D.), a commentary on the *Tattvārthasūtra*, has explained the sūtra thus :

“The attribute right is added to faith in order to include faith on true knowledge of substances. Knowing substances such as the souls as these actually are is right knowledge. The attribute right is intended to ward off uncertainty, doubt and error in knowkedge. Right conduct is the cessation of activity leading to the taking in of *karmas* by a wise person engaged in the removal of the causes of transmigration. The attribute right is intended to exclude conduct based on ignorance or wrong knowledge. That which sees, that by which it is seen, or seeing alone is *darśana*. That which knows, that by which it is known, or knowing alone is knowledge. That which acts, that by which it is acted, or acting alone is conduct. (S.A. Jain, Reality, p.3.)

V Control of mind, speech and body :

The Jainas also lay stress on self- control as one of the measures of mental activity. As a measure of self-restraint, the Jainas consider that the *triguptis* which are *vāg-guti*, *kāya-gupti* and *manogupti* are to be followed as an indication of a perfect self-restraint man.

To control the mind the first step that the Jains ask people to do is, *vāg-gupti* which means the control of speech. Unless speech is

controlled in day to day life, the mental peace is not restored. Bad or blasphemous speech is considered as a kind of *himsā* (violence) - *vācā duruktam vibhatsam na samrohanti vāk-kṣatam* - “if bad speech is uttered by language, it is obnoxious, the injury by speech is never healed up.” So the Jains always avoid to use any contemptuous language in talking to persons. On this point the *Sarvārthasiddhi* says: “Speech is of two kinds, physical and psychical. Therein psychical speech is material, as it arises on the destruction-cum-subsidence of energy-obstructing *karmas* and sensory and knowledge obscuring *karmas*, and on the rise of physique-making *karmas* of limbs and minor limbs. For in the absence of matter there can be no functioning of psychical speech. Matter prompted by the active soul endowed with this capacity takes the mode of speech. Hence physical speech is also material. (S.A. Jain, *Ibid*, p. 145)

Kāya-gupti means the control of activity of body. Through *kāya-gupti* the control of body from different points of *karma* is described. In the *Tattvārthasūtra* (II. 36) the different forms of bodily action are mentioned. These are *audārika-vaikriyikāhāraka-taijasa-kārmaṇāni śarīrāni*//

“The gross (*audārika*), the transformable (*vaikriyika*), the assimilative (*āhāraka*), the luminous (*taijasa*) and the *kārmaṇa* (the body composed of karmic matter) are the five types of bodies.”

The commentary *Sarvārthasiddhi* explains these terms as follows :

The word *śarīra* (from *śr+īran*) is used in this context in the sense of that which is destroyed or dissolved. As the body of a man is gradually emaciated and ultimately destroyed or dissolved, the word *śarīra* is used here.

The *audārika* (from *udāra*) body is a gross body which is the effect of the rise of particular *karmas*. The gross body is perceived by the senses.

The *vaikriyika* (from *vikriyā*) is a body which has transformation as its objects. As it is transformable, it is called *vaikriyikam*.

The *āhāraka* body is that body “ which is originated by a saint of the sixth stage (of the *guṇasthāna*), in order to resolve a doubt or to

ascertain the nature of a minute object or to dispel non-restraint. (S.A. Jain, *ibid.* p. 76).

The *taijasa* body is the luminous body. It is the cause of the brilliance in a body.

The kārmic body is the body composed of karmic matter. Except *audārika*, the other bodies are not perceived by the senses.

The third type is the control of mind (*manogupti*). In fact the control of mind is considered as one of the best ways of achieving the path of liberation. Human mind is fickle and feeble (*cañcalaṃ hi manaḥ*) and to control it is to control all hazards of life. The Pūjyapāda says-

“The mind is of two kinds, physical and psychical. The physical mind characterized by capacity (for comprehension) and consciousness is material, as it is assisted by matter. Similarly, owing to destruction-cum-subsidence of knowledge-covering and energy-obstructing *karmas* and the rise of name *karmas* of limbs and minor limbs, particles of matter transformed into mind assist the living beings tending to examining good and evil, remembering things. Hence the physical mind also is material. It is contended by others that mind is a different substance, that it is bereft of colour, form etc., and that it is of the size of an atom. Hence it is improper to consider it as material (S.A. Jain, *ibid.* p. 145).

Pūjyapāda ultimately says that mind is connected with the soul and the soul stirs the mind to activity. He then concludes that for the purification of the soul, the control of mind is necessary.

This idea of *triguṇti* (*kāya*, *manas* and *vāk*) is also reflected in the Gītā (17. 14-16) as a course of *tapasyā*. Kṛṣṇa says that *tapasyā* is of three kinds : *sārīra* (bodily), *mānasa* (mental) and *vācika* (vocal). He then enumerates these three thus :

*deva-dvija-guru-prājñā-pūjanam śaucam ārjavam /
brahmacaryam ahimsā ca śārīram tapa ucyate //*

“Worship of gods, the brāhmaṇas, the elders and wise men, purity, uprightness, celibacy and non-violence-this is called bodily penance.

*anudvegakaram vākyam satyam priyahitam ca yat /
svādhyāyābhyasanaṃ caiva vāṇmayam tapa ucyate //*

“Language which causes no annoyance and is truthful, palatable and wholesome, the study of the Vedas and the other śāstras, this is called the austerity of speech.”

*manahprasādaḥ saumyatvam maunam ātma-vinigrahaḥ /
bhāva-samsuddhir ityetat tapa mānasam ucyate //*

“Clarity of mind, placidity, taciturnity, control of self, perfect, purity of feelings - all this is called mental austerity.”

In every religion the controlling of mind, speech and body is considered as the greatest virtues of human beings and to maintain all these qualities means a congenial atmosphere in a society.

VI. Maitrī, Pramoda, Kāruṇya and Mādhyasthya :

Like Buddhism, Jainism has also preached the idea of *maitrī* (friendship), *pramoda* (affection), *kāruṇya* (charity) and *mādhyastha* (equanimity). Though all these qualities are interspersed with every aspect of Jainism throughout its history, it is Somadeva (959 A.D.), who in his *Upāsakādhyayana*, i.e., the sixth, seventh, and eighth books of his *Yaśastilaka* which constitute an excursus on the *śrāvakācāra*, has emphasised the positive aspect of *ahiṃsā* which, in his opinion, is *maitrī*, *pramoda*, *kāruṇya* and *mādhyasthya*. He then goes on explaining all these terms subsequently. In his opinion, *maitrī* is the friendship with men and the animals by practising non-infliction towards the creatures. *Pramoda* is the affection coupled with the respect for the beings, while *kāruṇya* is charity to help the needy, and *mādhyastha* is a state of equanimity. It may seem strange, but nevertheless perfectly true that Amitagati (993 A.D.) has prayed before his Lord to maintain these four qualities in his life-time in the following verse :

*sattveṣu maitriṃ guṇiṣu pramodaṃ,
kliṣṭeṣu jīveṣu kṛpā-paratvam /*

*mādhyasthya-bhāvaṃ viparita-vṛttau,
sadā mamātmā vidadhātu deva //*

“Lord, may my atmā ever entertain friendship towards all living beings, rejoicing at (the right of) the virtues, highest compassion for the suffering souls and an attitude of detachment towards all ill-behaved.”

By this prayer Amitagait wanted to inculcate a sense of friendship and tolerance with all living beings.

VII. Dāna, Śīla, Tapas and Bhāvanā :

It is, indeed, in this connection I can say that Jainism also asserts the four important religious practices for the laymen and women. These are *dāna*, *śīla*, *tapas* and *bhāvanā*. Dāna is defined by Umāsvāti (3rd/5th cent. A.D.) as - *anugrahārtham svasyātisargo dānam* (VII. 38), i.e. “Charity is the giving of one’s wealth to another for mutual benefit.” Pūjyapāda explains this aphorism as follows : *Anugraha* means beneficial to both the giver and the recipient. The giver accumulates merit, and the gift promotes right knowledge and so on in the recipient. *Sva* means wealth, possessions or belongings. Bestowing one’s possession on another for mutual benefit is charity. (S.A. Jain, *ibid*, p. 213).

Śīla is virtue. Śīla is self-restraint or discipline. It is mentioned among the ten moral virtues or duties. In various Jain literature *śīla* (conduct) is variously eulogised and there are many stories which tell us how character triumphs over all hardships and difficulties. In one of the Rājasthānī texts, *Kāṇhaḍa Kaṭhīyārā rī Caupaī* (1690 A.D.), edited by me, the effects of *śīla* is nicely described :

*dāna śīla tapa bhāvanā, iname idhako śīla /
sevijai bhavīyaṇa sadā, inabhava parabhava līla //3//
śīlai sura sānidha karai, śīlai śīha siyāla /
śīlai saṅkaṭa sabī ṭalai, phaṇadhara huvai phula māla //4//
śīlai sukha saṃpada milai, śīlai bhoga rasāla /
kaṭhīyārā kāṇhaḍataṇā, phalai manoratha māla //5//*

“Gift, character, penance and spiritual attitude (*bhāvanā*) - of these (four) character is prime importance. If the beings always serve it, then people get pleasure in this world and in the other world. //3//

The gods come near by the (influence) of character, by character lion becomes like a jackle; by the (influence) of character all sufferings are removed, just as a venomous serpent looks like a garland. //4//

A good message is received through character, by character palatable food is gained, and the wood-cutter Kāṇhaḍa receives his desired objects.” //5//

By *tapas* the Jains basically mean the fasting which is intended to promote self-control and discipline, destruction of attachment, destruction of karmas and attainment of meditation and spiritual knowledge and not temporal benefits. Umāsvāti has described both the external and internal *tapas* in his *Tattvārthasūtra* (VIII. 19-20). The external *tapas* are fasting (*anaśana*), reduced diet (*avama*), special restrictions for begging food (*audārya-vṛtti-parisaṅkhyāna*), giving up stimulating and delicious dishes (*rasa-parityāga*), lonely habitation (*vivikta-śyyāsana*) and mortification of body (*kāya-kleśa*). These are considered as external, because they are dependent on external things. The internal austerities are- expiration (*prāyaścitta*), reverence (*vinaya*), service (*vaiyāvṛtta*), study (*adhyāya*), renunciation (*vyutsarga*) and meditation (*dhyāna*). These are called internal, because they are dependent on the mind.

Penance (*tapas*) is greatly extolled in Indian life, Jainism in particular. It is seriously considered as one of the greatest vows in Jainism. It is greatly praised in various ways and even till today penance among the Jains is constantly practised for the purification of the soul. Penance is not suffering, but it is one of the ways for self purification. Bodily austerity is recognised as a sign of self-aggrandisement for the soul. That is why, in the *Daśavaikālikasūtra* (I.1), penance (*tapas*) is included as one of the best *dharmas* :

*dhammo maṅgalam ukkiṭṭham ahimsā-saṁjama-tavo /
devā vi taṁ namaṁssanti jassa dhamme sayā mano //*

“Non-killing (*ahimsā*), controlling of mind (*saṁjama*) and penance (*tapas*) are the best (*ukkiṭṭham*) and auspicious (*maṅgalam*) religion. Even the gods bow down their heads to him whose mind is always on religion .”

Similar idea is also found in the *Dhammapada* (XIX. 6) where *ahimsā*, *saṃyama* and *dama* are mentioned along with truth and dhamma. The verse says --

*yamhi saccam ca dhammo ca ahimsā saññamo damo /
sa ve vantamalo dhīro thero iti pavuccati //*

“Where there is truth, religion (*dhamma*), non-violence, self restraint and controlling of mind (*damo*), it is without any dirt, that is normally called *dhīro* (patient) and *sthavira*.”

In fact, even in Hindu scriptures, penance is highly adored. A verse (source not known) tells us that if a person does severe penance, even the gods are also frightened.

*yad duṣkaram yad durāpam yad durgam yacca dustaram /
tad sarvam tapasā prāpyam tapo hi duratikramam //*

“What is difficult to do, what is difficult to get, what is difficult to overcome or to get, what is difficult to cross, all can be got by penance, for, indeed, nobody can transgress (the fruit of) penance.”

There are innumerable stories in Indian mythology where it is found that in order to disturb the penance of the mortals, some sorts of nymphs are sent, because even the gods are also frightened by the penance of the mortals.

Bhāvanā is the spiritual attitude which could be attained through *pūjā* (worship). In Jain scriptures, there are twelve spiritual attitudes (*dvādaśa bhāvanā*). These are -- (i) *anitya* (on impermanence), (ii) *āśaraṇa* (on helplessness), (iii) *saṃsāra* (on the cycle of transmigration), (iv) *ekatva* (on solitariness), (v) *anyatva* (on the separateness of the self and body), (vi) *aśucitva* (on the foulness of the body), (vii) *āsrava* (in the influx of karma), (viii) *saṃvara* (on the checking of karma), (ix) *nirjarā* (on the elimination of karma), (x) *loka* (on the universe), (xi) *bodhi-durlabha* (on the difficulty of enlightenment), and (xii) *dharma* (on the attainment of peace and salvation).

These *bhāvanās* have been narrated by the Śvetāmbaras who also call them as *anuprekṣās*, while the Digambaras enumerate sixteen *bhāvanās*, which are different from the above. Cāmuṇḍarāya in

his *Cāritra-sāra* has given a different list of mental attitude which are not even common to the above list. However, *bhāvanā* is accepted by both the sects as one of the mental attitudes for spiritual life.

VIII. Non-violence (Ahimsā) :

Last but not least, I must mention the doctrine of ahimsā, non-violence, as propagated by the Jains. In Indian soil the doctrine of *ahimsā* has always been considered as pure and serene. Whenever, there is a question of *ahimsā* it has always been eulogised without any exception. In Vedic literature there are ample passages where “no animal is to be killed” is emphasized. In Buddhism also, particularly in the *Suttanipāta* and in the *Dhammapada*, kindness towards all beings (*metti*) and non-violence (*ahimsā*) and many other ethical doctrines are found. It is true that both the Hindus and the Buddhist have accepted the question of *ahimsā*, it is practically the Jains who have raised the status of *ahimsā* into a system of philosophical order. The quintessence of *ahimsā* has made Mahāvīra an outstanding exponent of social equality and justice.

The basic idea of Mahāvīra about *ahimsā* starts from the fact that every living creature on earth including vegetable kingdom has a right to live side by side with men and it is the prime duty of human beings to show respect to that right of all creatures. We can understand this attitude of Mahāvīra from a text named *Daśavaikālikasūtra* codified later on where it is said--

*savve jīvā vi icchanti jīviuṃ na marijjiuṃ /
taṃhā paṇivahaṃ ghoram nigganthā vajjayanti naṃ // [1.6.10]*

“All animals wish to live, and not to be slain; therefore, the Jain monks must relinquish the dangerous killing of animals.”

That vegetable kingdoms have lives had been expressed by Manu 22 hundred years ago. Manu (3rd / 2nd cent. B.C.) proclaims that even the trees or vegetable kingdoms have lives and they have feelings and they can have happiness and sorrows (*antaḥsamjñā bhavantyete sukha-duḥkhāḥ samanvitāḥ*, I. 49). The idea of Manu was proved true by Jagadish Chandra Bose in 1902 in his “*Response in the living and non-living*.” In Indian literature there are many occa-

sions where the protection of trees is emphasized. In the *Manu-saṁhitā* in many places, and particularly in the eleventh chapter many cautious warnings are given for the protection of the trees or vegetable kingdoms. We are surprised to see how in such a hoary antiquity Manu was cautious about the protection of environment. At a later stage, a verse (source not known) says how a prayer is made for the protection of a tree. The verse says--

*mā bhavantam analaḥ pavano vā vāraṇo madukulaḥ paraśur vā /
vāhini jalabharāḥ kuliśam vā svaṣṭi te 'stu latayā saha vṛkṣa //*

“Oh the (*vṛkṣa*) let you be auspicious with the creeper. Let fire not (burn you), let wind not (break you), let ichor drunken elephant not (uproot you), let an axe not (cut you), let the soldiers not (make you branchless), let cloud not (lose your root by excessive rain) and let thunderbolt not (burn you into ashes)”.

However, Mahāvīra's emphasis was on the fact that life is dear to all sorts of creatures. The *Ācārāṅga* says *savve paṇṇā piyāuyā* and *nāivijjai kimcana* (I.2.4). wherever, Mahāvīra has got any chance, he propagates non-killing and asserts that non-killing is the essence of life. In the *Sūtrākṛtāṅga* (I. 11. 10) it is said--

*eyam khu nāṇiṇo sāram jam na hiṁsai kimcana /
ahiṁsā samayaṁ ceva eyāvantaṁ viyāṇiyā //*

“This is the quintessence of wisdom : not to kill anything. Know this to be the legitimate conclusion from the principle of reciprocity with regard to non-killing.”

There are innumerable passages on *ahiṁsā* in the Jain scriptures where Mahāvīra wants to emphasise that we must not be goaded by the passions and impulses of killing. But, to all intents and purposes, we must control our mind to allow us to grow stronger mentally, so that our life can become serene, pure and holy.

In this connection it will not be out of place here, if I mention that though in the Hindu scripture the killing of animals for sacrificial purposes is not despised (*tasmād yajñe vadho 'vadhaḥ* (Manu V. 39),

Manu, in fact, in general has described the excellence of *ahimsā*. In his opinion *ahimsā* as a quality of good religion is to be inculcated by all human beings :

indriyānām nirodhena rāga-dveṣa-kṣayena ca /
ahimsayā ca bhūtānām amṛtatvāya kalpte // (VI. 60)

“By the restraint of one’s senses, by the destruction of attachment and hatred, and by the abstention from injury to the creatures, one becomes fit for immortality.”

Even in the Gītā (IX. 5. XII. 13; XIII. 7: XVI. 2 etc) there are many passages where *ahimsā* is greatly eulogised.

It will be, perhaps, a paradox to say, though it will be nevertheless perfectly true, that the greatest influence of *ahimsā* is found in the *Mahābhārata*. In the various parts of the *Mahābhārata*, *ahimsā* is greatly praised. In the Vanaparva (III) there is a long conversation between Draupadī, Yudhiṣṭhira and Bhīma on lots of ethical questions in which Draupadī praises the doctrine of *ahimsā* (ch. 206-208).

In the Śāntiparva, the greatness of *ahimsā* is firmly established. It is said there--

jīvitum yaḥ svayam cecchet katham so 'nyam ghātayet /
yad yad ātmani ceccheta tat parasyā pi cintayet //

[12.254.22]

“He who himself wants to live, how he can kill the other. What one wants for himself that is to be thought of others.”

The greatest story of Tulādhāra and Jājali in the Śāntiparva of the *Mahābhārata* has proved beyond doubt the excellence of *ahimsā* as a superior religion to anything else. Tulādhāra is the pedlar and Jājali is the brāhmanical ascetic. In their conversation Tulādhāra appears as a teacher. The brāhmin Jājali well-versed in the śāstras has asked Tulādhāra about the essence of religion. To this Tulādhāra replies --

adrohenaiva bhūtānām alpadrohena vā punaḥ /
yā vṛttiḥ sa paro dharmāstena jīvāmi Jājale //

“Oh Jājali, without injuring the animals or doing less injury (to animals), if one lives, that is a great religion. I want to live by following that religion.”

In this way in many passages Tulādhāra goes on saying that “there is no higher law than forbearance towards all living beings. Therefore the breeding of cattle is cruel, because it involves the torturing and killing of animals. Cruel, too, is the keeping of slaves and traffic in living creatures. Every agriculture is full of sin, for the plough wounds the earth and kills many innocent animals.” To this Jājali replies--

*kṛṣṇā hyannam prabhavati tatas tvam asi jīvasi /
paśubhiś cośadhibhiśca martyā jīvanti vanijaḥ //
tato yajñāḥ prabhavati nāstikyam api jalpasi /
na hi varted ayaṁ loko vārtām utsṛjya kevalān //*

“Food is produced by agriculture, and you, too, are living on it, people live on cattle-breeding and agriculture from that sacrifice is performed, you are talking like an atheist, people could not live alone by giving up the business of his livelihood.”

To this Tulādhāra replies with a long discourse upon the true sacrifice which should be offered without the desire for reward, without priestly deception, and without the killing of living beings. Then he goes on praising the *ahiṁsā* which is, in fact, a slogan of the day.

*ahiṁsā paramo dharmas tathāhiṁsā paro damaḥ /
ahiṁsā paramaṁ dānam ahiṁsā paramaṁ tapaḥ //*

“Non-violence (*ahiṁsā*) is the highest religion, in the same way *ahiṁsā* is the highest restraint, *ahiṁsā* is the highest gift, and *ahiṁsā* is the highest penance.”

*sarva - yajñeṣu vā dānam sarva-tīrtheṣu vā plutam /
sarva-dāna-phalam vāpi naitat tulyam ahimsayā //*

“*Ahiṁsā* is the best gift in all sacrifices, it is a raft (boat) in all *tīrthas*, or even it is the result of all gifts, nothing can be compared with *ahiṁsā*.”

Whether this portion of the Mahābhārata is greatly influenced by Jainism or not, is a matter of speculation now. But it is true that the spirit of all these passages is in accordance with the tone and tune of Jaina *ahimsā*.

IX. Tolerance in Jainism :

In the end I come to the question of tolerance in Jainism. It is to be remembered that one of the greatest contributions of the Jains to the domain of morality is the teaching of tolerance. Jainism has taught us how to inculcate the habit of tolerance. It is expressed in different contexts in different ways. Through his whole life, dedicated to the cause of Jainism, Mahāvīra showed the people the way of tolerance for becoming a perfect man in different walks of life. Mahāvīra practised tolerance first in his life and then preached it. At the age of 30, Mahāvīra left his home and did severe penance quite a lot for the Salvation of his soul. While preaching and propagating his doctrines in different parts of eastern India, Mahāvīra came to the land of Rāḍha and in that country he suffered a lot from the hands of the people. In the second part of the *Ācārāṅgasūtra*, it is stated that the people of Rāḍha had mocked at him, had sneered at him and threw stones at him. Even dogs and ferocious animals used to attack him for biting. It is said in the same book that Mahāvīra withstood all these sufferings calmy and quietly. This is one of the greatest instances of Mahāvīra's tolerance.

Apart from this incident as narrated in the *Ācārāṅgasūtra* there are other stories also where Mahāvīra's tolerance is illustrated. While wandering in the different parts in eastern India, he met lots of rival groups, such as, the Ājīvikas, Gosala Mankhaliputra and so on who challenged some of the views of Mahāvīra, but Mahāvīra encountered them calmy and quietly maintaining the sense of tolerance. One of such encounters is given in the seventh chapter of the *Upāsakadaśāsūtra* where Gosala attacked Mahāvīra and challenged all his arguments which Mahāvīra calmy endured and answered them. Mahāvīra never used any filthy and foul-language to subdue his rivalry group. The only weapon which Mahāvīra adopted to defeat his enemies is the weanon of tolerance.

It is to be noted that there are lots of stories in Jain literature where the practice of tolerance, as one of the highest qualities in Jain religion is adumbrated. One of such stories is the story of Caṇḍakauśika. Caṇḍakauśika was a very big black poisonous snake. He used to bite many people. As a result, many people did not dare go to the field for cultivating. Once Lord Mahāvīra came in contact with him and tried to tame him and persuade him to practise *ahimsā*. At the initial stage he was very reluctant to follow his advice, but ultimately defeated by his argument, he listened to Mahāvīra and started practising non-violence. Gradually, because of his practising non-violence, Caṇḍakausika became harmless. Seeing Caṇḍakauśika harmless, the villagers started teasing him and threw stones at him. After a few days of Caṇḍakauśika's miserable plight, Lord Mahāvīra met him and asked him about his present condition. To which Caṇḍakauśika replied, "Lord, you have asked me to practise non-violence and I have followed your path. Now I have become tolerant. To which the Lord replied, "Caṇḍakauśika, I have asked you to stop hurting people, but I have never told you to stop hissing at men. This is, perhaps, one of the greatest stories of tolerance in Jain literature.

In a similar way, lots of stories and sub-stories can be cited from Jain literature to show how the sense of tolerance is illustrated. In the *Samarāiccakahā* of Haribhadra (705-775 A.D.), lots of stories and sub-stories are interwoven where the tolerance through *pañca mahāvratā* and *triguṇti* is illustrated.

In the same way, in the *Kuvalayamālācampū* of Uddyotana Sūri (779 A.D.) many stories are found for tolerance. The wanderer, who is the hero of the story, travelled different parts of India and wherever he went he faced lots of difficulties to encounter with the people belonging to different parts of the country. Because he followed particularly the message of *triguṇti* in his wanderings, he overcame all sorts of difficulties in his life.

The Jain literature is full of stories to illustrate the different aspects of Jainism, and tolerance is one of them. In this short space and time, it is not possible to ransack all these stories where the episodes on tolerance are adumbrated.

Besides stories illustrating the idea of tolerance, Umāsvāti (bet. 3rd and 5th cent. A.D.) in his *Tattvārthasūtra* has propounded the essence of tolerance in his famous aphorism - *parasparopagraho jīvānām* (v.21) "Live and let live" which tells us that every living being should live together without harming each other. The idea of Umāsvāti is that it is not enough to say that one should live in this world by any means, but one should live together without harming anybody. It is in a sense a revolt against the conception of *mātsya-nyāya* or "survival of the fittest". Umāsvāti's motto is - you live and let others live. On this sūtra the commentator Pūjyapāda says that "it is mutual help between the master and the servant, the teacher and the taught. The master renders help to the servants by giving them money. And they serve their master by doing him good and protecting him from evil. The preceptor teaches what is good here and in the next world (birth) and makes his disciples follow his teachings. And the disciples benefit their preceptor by their devoted service. What is the purpose of the repetition of the word *upagraha* ? It indicates that living beings are also the cause of pleasure and pain, and life and death of one another." (S.A. Jain, *ibid*, p. 147).

Here in this connection I might cite some examples of tolerance or otherwise known as secularism, from the pages of history. In the history of Gujarat, some of the Jain kings, Vastupāla, for example, in the 13th century A.D. practised tolerance to all sorts of religious beliefs. What is secularism to day, was also practised by Vastupāla at that time. One verse from the *Purātattva-prabandha-saṅgraha* shows how Vastupāla was honoured by all sorts of religious people. The verse runs thus :

*baudhair bauddho vaiṣṇavair viṣṇubhaktāḥ
śaivaiḥ śaivo yogibhir yoga-raṅgaḥ /
jainais tāvajaina eveti kṛtvā
sattvādhāraḥ stūyate vastupālaḥ //*

"Vastupāla, the depositor of strength, is praised in this way by the Buddhists as Buddha, by the Vaiṣṇavas as a devotee of Viṣṇu, by the Śaivas as Śiva, and by the Yogis as a devotee of yoga, and also by the Jains as a Jina."

We can easily say that this one piece of information is good enough to say that secularism as one of the administrative measures was followed by one Jaina king, Vastupāla by name, in the 13th century of the Indian history.

A similar type of verse (source not known) found in several books where also a sort of secularism is focused, can be cited in this connection. The verse in question says that the lord of the three worlds (*Trilokanātha*) is considered as the same by different religious groups. The verse says --

*yaṁ śaivāḥ samupāsate śiva iti brahmeti vedāntino
bauddhā bhuddha iti pramāṇa-ṣaṭavaḥ karteti naiyāyikāḥ /
arhann ityatha jaina-śāsana-ratāḥ karmeti mīmāṃsakāḥ
so 'yaṁ vo vidadhātu vāñchita-phalaṁ trailokyanātho hariḥ''*

“Whom the Śaivas worship as Śiva, and the Vedāntins as Brahma, the Buddhists as Buddha, and the Naiyāyikas, expert in logic, as the creator and the Jainas, adherent to the teachings of Jina, as *arhan* (i.e. Jina) and the Mīmāṃsakas consider as the karma (actions) that Hari, the Lord of the three worlds, gives us the fruit desired by us.”

From these two verses mentioned above, it will not be a case of exaggeration if we say that a sort of secularism in the modern sense of the term was followed in the middle history of India and by that a sense of tolerance among the kings and people was prevalent where all sorts of religious faiths could live together in harmony and without any enmity.

Without much ado, I must mention here the *Paryūṣaṇa* festival of the Jains which, it seems to me, is one of the finest festivals which lead people to the goal of friendship and tolerance in a society. In this festival the Jains maintain a friendship between men and men, and even between men and animals forgetting their enmity, wrath, anger and jealousy. It is one of the compulsory festivals of the Jainas which is normally held between the end of August and the beginning of September of every year. The main purpose of the festivals is to sing and hear the life-stories of Lord Mahāvīra from the *Kalpasūtra* and

also doing penance (*tapas*) for eight days. At the end of the *paryūṣaṇa* festival, every body begs for pardon (*kṣamā-yācñā*) and asks for pardoning any misdeeds done during the previous year. It is a sort of atonement for any misbehaviour in a society. Everybody says to everybody the following verse --

*khamemi savva-jīve savva-jīvā khamantu me /
mettī me savva-bhūesu veram majjham na keṇa vi //*

“I pardon all the animals and let all the animals pardon me. I have friendship with all animals and I have no enmity with anybody.”

At the end of the *paryūṣaṇa parva* this verse is uttered by every Jain and under the spell of this festival all the Jains come under one canopy. Just as *deśera* of the Hindus, so also the *paryūṣaṇa* of the Jainas.

Finally, it can be said without any hesitation that tolerance in Jainism as a part of moral discipline is well-treated through the principles of *pañca mahāvratas*, *triguṇtis* and *ahimsā*. The path of non-violence will restrain human beings from doing any harm to the society and, therefore, human beings will not behave like butchers where life of all sorts is annihilated. Mahāvīra emphasises that if this principle of non-violence is practised and followed then there will be no violence in the world and a heavenly bliss of tolerance will prevail all over the world.

X. Influence of Jain Moral values on Indian life :

Having described some aspects of moral values as enunciated by the Jains throughout the centuries almost from its very inception, it is now time to see how these moral values have influenced the life-style of the Indians all these years. It is, in fact, very difficult, almost impossible to distinguish the Jain moral values from the other systems. As the Jains have lived in India all through with the Hindus, there has been a reciprocity of actions between them. The thoughts and ideas of the Jains are thoroughly integrated with the life-style of the Hindus, and it is often difficult to distinguish one from the other. Which ones of the Jains are adopted by the Indians, and which one not, is not easy to ascertain. Many Hindu ideas are assimilated by the Jains and *vice versa*.

In social and cultural life there is very little difference between a Jaina and a Hindu. In outward life-style no distinction is visible between the two. No Hindus ever hesitate to go to a Jain Temple and vice-versa. There is hardly any Jains who have not visited any Hindu temples. Even in the Durgā-Pūjā festival, many Jains take part in it forgetting that it is a Hindu deity. Similarly, in the *Paraśa-nātha* procession held in the *Kārttika-pūrnimā* day, particularly in Calcutta, thousands of Hindus flock together to witness the procession. Sometimes in the mid-fifties of the 20th century, I myself was in the procession and the Jains did not hesitate to allow me to be in the procession.

George Bühler has pointed out that “the precepts of Jainism on the conduct of life agree in many respects with those of the Hindu Dharmaśāstra (Glaserapp, p. 494). Bühler further says, “The Jains have directly borrowed a great number of rules from the Brahminic law-books. The occupations forbidden to Jain laymen are almost totally those, which the Brahminic law forbids to a Brāhmaṇa, when necessity compels him to live like a Vaiśya, and further reminds us of parallel passages from Manu’s Law-books and other works in Jaina-writings” (ibid, p. 494).

I have mentioned earlier the influence of *ahimsā* on the *Mahābhārata*. I now say that there is an apparent influence of Jaina *ahimsā* on Vaiṣṇavism. The Vaiṣṇavas advocate vegetarianism and opposition of sacrifices. “Jina is considered, says Glaserapp, “as an Avatāra of Viṣṇu. It is taught in the Padma-Tantra I. 1.44 ff. that Viṣṇu as Ṛṣabha proclaimed the Ārhataśāstra. Ṛṣabha is called an incarnation of Viṣṇu in Bhāgavata purāṇa V. 3 ff. and XI. 2. as also in other holy works of Viṣṇuism.” (Glaserapp, *ibid*, p. 494).

In South Kannaḍa, Madhvācārya’s (1192-1278A.D.) philosophical systems of Vaiṣṇavas, there is a clear traces of Jaina influence. As Madhva lived in South Kannaḍa, where Jainism was a ruling religion for centuries, the influence of Jainism could be really understood.

In South India Śaivite-systems were greatly influenced by Jainism. G.U. Pope (The *Tiruvāsagama*, Oxford, 1900, p. 86) thinks that “the doctrine of Śaiva-Siddhānta of the three fetters (Pāsa) or

impurities (Mala) which estrange soul from its true nature is reminiscent of Jaina-ideas. (Glaserapp, *ibid*, p. 494). A group of people thinks that there is an influence of the karma-theory of the Jainas upon the doctrine of Ānava-. Some scholars labour under the idea that the influence of Jainism is also probable on the doctrine and cult of the Lingāyats". (Glaserapp, *ibid*, p. 495).

Even the Muslim rulers were greatly influenced by the moral values of the Jaina codes. The forbearance (*kṣamā*), humility (*mārdava*), uprightness (*ārjava*), absence of greediness (*nirlobhatā*), truthfulness (*satyatā*) and many other good qualities, and the philosophy of the Jains have attracted many Muslim rulers in the mediaeval India. And they did quite a lot to the Jain monks and religion. At the initial stage there was some misunderstanding with the Jains, but at a later stage both the Muslims and the Jains became very good friends, and even today the Jains can go well with the Muslims of the country. From the pages of history, I will cite a few examples to demonstrate the truth of this assertion.

After the foundation of an Islamic state in Sindh sometime in 712 A.D., the position of the Jains as well as the Hindus was not very congenial. At the invasions of Mahmud Gazni (1001 A.D.), Mahammed Ghori (1175 A.D.) and Ala-ud-din Muhammed Shah Khilji marching through Gujarat in 1297-98A.D., the Jains were very much disturbed. Even though the position of the Jains was not congenial at the initial stage, the relationship between the Muslims and the Jains gradually became very friendly. The good relationship was possible by the influence of the Arabian missionary Pir Mahābir. Khamdayat, who came to India in 1304 A.D. He, by his sheer eloquence, brought both the Jains and the Muslims under one canopy. As a result, many Muslim rulers honoured many Jain poets. For example, Ala-ud-din gave the Jaina poet Ramacandra Sūri many presents. In a similar way, Sultan Firoz Shah Tughlaq (1351-1388 A.D.) honoured Ratnaśekhara, the author of *Śripālacarita*.

In this connection the name of Emperor Akbar (1566-1606A.D.) can be mentioned. Emperor Akbar showed immense kindness to one Śvetambara Jaina teacher Hiravijayaji. It is said that Akbar took great

interest in Jain religion and there was a rumour that Akbar embraced Jain-faith. In 1593 A.D. Akbar issued a *sanad* by which the five hills of Rajgir, the Pārśvanātha hill in Bihar and other Śvetāmbara shrines were declared as holy places and killing of animals in the surroundings was forbidden. Akbar had also contacts with Vijayasena, the successor of Hiravijaya, and also with Jinacandra, the head of the Kharatagaccha.

Similar type of encouragement was continued by subsequent Mogul Emperors. Emperor Jahangir (1605-1627 A.D.) showed his respect to Jinacandra and his successor Jinasimla was honoured with the title Yugapradhāna. Jahangir also issued a *Farmān* for the protection of Śatruñjaya. Shahjahan and his sons Murad Baksh and Aurangzeb (1659-1707 A.D.) issued a similar *Farmān* and awarded the district Śatruñjaya with its 2 lakhs income as *Inām* to Satidās, a Jaina court-jeweller. Ahmed Shah (1746-1754) did the same thing with the Mountain Pārśvanātha which was awarded to Jagat Seṭh Mahtāb Rāi and his successor for the Jains.

In this way a good relationship has been established between the Jains and the Islamic Emperors. (For this piece of information, see Glasenapp, *Jainism*, pp. 73-75).

Before I conclude I must not forget to mention the name of Mahatmā Gandhi who was exceptionally influenced by the *ahimsā* of Jainism. Under the influence of *ahimsā*, Mahātmā Gandhi proclaimed “non-violence civil disobedience” for the independence of India. Mahātmā Gandhi himself was a Vaiṣṇava and under the influence of a Jaina Sādhu his mother made him to take a vow not to take meat, alcohol and women in England while he would be there for studies.

I believe there could be a very good thesis to write on the influence of Jainism on Indian life, philosophy and literary activities.

The foregoing account of this discourse is intended neither to disparage the views of the Jains nor to avoid queries from inquisitive corners, but solely to illustrate the differences in taste and outlook which may account for the discrepancy between the Jaina and Hindu estimates of the present dissertation.

Bibliography

- Banerjee, S.R.--- Mānasāgara's Kāṇhaḍa Kaṭhiyarā rī Caupai, a middle Rājasthānī text of the oldest period 1690, Calcutta, 1980
- Banerjee, S.R. --- Introducing Jainism, Jain Bhawan, Calcutta, 2002.
- Glasesapp, Helmuth von --- Jainism, an Indian Religion of Salvation, Motilal Banarsidass Publishers Private Ltd. Delhi, 1999.
- Jain, S.A. --- Reality, English Translation of Pūjyapāda's Sarvārthasiddhi, Vira Sasana Sangha, Calcutta, 1960.
- Williams, Robert --- Jaina Yoga, a Survey of the Mediaeval Śrāvaka-cāras, Oxford University Press, London, 1963.

CONCEPT OF *DRAVYA* (SUBSTANCE) IN JAIN PHILOSOPHY

Dr Veer Sagar Jain

1. Need to know the nature and form of substance/*dravya*.

As per Jain philosophy, this cosmos (*loka*) is another name of an amalgam of infinite substances. Therefore to know this cosmos, it is essential that we understand properly the concept and nature of substance (*dravya*). Without knowing the nature of substance, we cannot understand the characteristics of any entity properly / correctly. As the cosmos is said to be an amalgam of infinite substances, knowledge of the nature of substance will help us understand the entire process of origination, destruction and changes taking place in the cosmos better. One of the Jain *ācāryas* has gone to the extent of saying that the foundation of all worldly or spiritual knowledge is the knowledge of the *dravya* itself.¹

Ācārya Nemicandra Siddhāntadeva, in the first *gāthā* (verse) of his text *Dravyasaṅgraha*, given below, says that the main reason of our worshipping the Jain preceptors (Jinendra) is that they gave us the true description of the substances like *jīva* (living beings).²

jīvamajīvaṃ davvaṃ jīṇavara-vasaheṇa jeṇa niddiṭṭham.
Deviṇḍa-viṇḍa-vaṇḍaṃ vaṇḍe taṃ savvadā sirasā.

“We pay our homage by bending down our heads to Jinendra Raṣabhadeva, who has given us the sermons of *jīva* (living beings)

1. *Anena dhimān vyavahāramārga buddhvā punarbodhati suddhamārgama.*

↳ Niyama Sāra kalāśa 52.

2. ↳ Dravyasaṅgraha - 1

and *ajīva* (non living beings) and who is adored by the entire community of heavenly gods.”

Thus without having the knowledge of *dravya*, how can any body know correctly the supreme soul (Jinendradeva)? If one does not know the true nature of the supreme soul, how can one worship them properly and with all obeisances ? Therefore, one of the most respected *ācāryas* today, Kundakunda says that the main reason to destroying delusion is to know the substance, its attributes and modes as given in the following verse.

*jo jāṇadi arihaṃtaṃ davvatta-guṇatta-pajjayattehim,
so jāṇadi appāṇaṃ moho khalu jādi tassa layaṃ³*

“One who knows the supreme soul by its substance, modes and attributes, knows his self and destroys the delusion in the process.”

We, therefore, infer that knowledge of substance, its modes and attributes enable us to get the correct knowledge of soul and supreme soul thereby destroying delusion, the root cause of all our problems. Hence it is not only important but essential to have full knowledge of the nature and concept of substance.

2. Characteristics of substance / dravya.

Dravya is a definitive term of Jain philosophy which in general represents an entity of an object. This is why Jain Ācārya Umāsvāmī (2nd century AD) writes :

sat dravya-lakṣaṇaṃ⁴

i.e. reality (existent) is the characteristics of dravya / substance. What is real is substance. Now, the question arises what reality / sat is. He then proceeds to say the following :

utpāda-vyaya-dhrauvya-yuktaṃ sat⁵

3. Pravacanasāra - 80

4. Tattvārthasūtra 5/29

5. *ibid* 5 / 30

i.e. reality is with origination, destruction and permanence.

As per Jain philosophy, all objects / entities in this cosmos, whether sentient or insentient, are with origination, destruction and permanence characteristics are substances. New form of an entity is called its origination ; giving up its old state is called destruction and the continuation of the nature of the substance is permanence ; e.g. destruction of the state of milk results in origination of the state curd and the continuation of its being dairy product of cow (*go-rasa*) for use by us continues its existence.⁶ This way each and every entity in this cosmos goes through origination-destruction-permanence continuously at every moment. Hence all these entities are termed as substance and are therefore real, sat.

Besides reality / existent, another characteristic of substance in Jain philosophy is that it is always with attributes and modes (*pariyāya*) as given by Umāsvāmī in the following sūtra.

*guṇapariyāya-vad dravayam*⁷.

Those parts of the substance, which co-exist with it, are called attributes (*guṇa*) and those that occur serially (*krama*) are called modes (*pariyāya*). There is no entity in this cosmos, which is not always accompanied with attributes and modes. Knowledge, intuition, happiness etc. are the attributes of living beings while mind-based knowledge, verbal testimony etc. are the modes of knowledge. Similarly form, taste, odour and touch are the attributes of matter (*pudgala*) and black / white / yellow etc. are the modes of attribute colour.

Thus we conclude that *dravya* is what is real and real is with origination-destruction and permanence or with attributes and modes.

Jain texts use the word *dravya* primarily to represent substance. However, we also find the terms like object (*artha*), thing (*padārtha*),

6. Āpta-mīmāṃsā, karikā 72

7. Tattvārthasūtra 5/38

object of knowledge (*jñeya or prameya*) etc. 'aryate gamyate parichidyate vā eti artham' i.e. the entity is cognized in the object. Similarly all other terms used are with the object of acquiring knowledge about them. *Dravya* is also called existent (*vastu*) as 'vasanti guṇāḥ yasmin tat vastu' or an entity in which attributes exist is called substance.

3. Number / quantity of *dravyas*.

There are infinite substances in this cosmos, but they can be all classified in six main categories namely :

Jiva	:	Living beings
Pudgala	:	Matter
Dharma	:	Principle of motion
Adharma	:	Principle of rest
Ākāśa	:	Space
Kāla	:	Time

It is significant to know that most of the philosophies of the world talk about Mono-ism or *advaitavāda* i.e. only one type of existence and everything emanating from it. But Jain philosophy talks about duality of existence / reality i.e. it propagates Duopoly of existence of living and non-living beings. The Jains say that both living beings as well as non-living beings are existent and hence eternal truth and not imaginary or pseudo-reality is imagined. Similarly knowledge and object of knowledge, eternal and temporary, soul and supreme soul etc. are all existent and real.

We shall briefly discuss each of these now, Jain literature, however, discusses at length the nature of living beings and matter as these are primary substance types which are helpful in following the path of spiritual purification and attaining emancipation.

a. *Jiva* or living beings.

An entity with consciousness and its manifestation as

knowledge and intuition etc. is termed as living being. From absolute point of view, living beings do not possess attributes like taste, touch, odour or colour and hence are non-concrete. While existing in the cosmos as empirical living beings, it lives / exists due to its capabilities of breathe, sense organs, life span and overall energy as pure soul, whereas it exists at the summit of cosmos and exists / lives forever with its attributes of knowledge, intuition and bliss.

Ācārya Nemicandra Siddhāntadeva in his text *Dravya-Saṁgraha*, has explained in a lucid manner the true nature of *Jīva* based on its nine special characteristics as given below ⁸.

i. *Jīvatva*

An entity which lives as per absolute viewpoint with the force and capability of its consciousness and as per practical viewpoint with its four forces / capabilities of breathe, lifespan, sensual organs and its energy, is called to have *Jīvatva* or is called *Jīva*⁹.

ii. *Upayogamaya* or able to manifest

Here *upayoga* means primarily manifestation of consciousness (into intuition (*darśanopayoga*) and knowledge (*jñānopayoga*). There are further sub divisions of these two manifestations of consciousness which we do not discuss at this stage. However, it is to be understood that this manifestation of consciousness is the primary or main characteristic of *Jīva* in Jain philosophy e.g. the verses '*upayogo lakṣaṇam*'¹⁰ and '*cetanālakṣaṇo jīvaḥ*'¹¹ indicate this concept clearly.

iii. *Amūrtika* non-concrete :

Jīva by its nature is non-concrete and attributes like touch, taste, colour and odour are not associated with it.

8. *Dravyasaṁgraha* - 1/2

9. *ibid* 1 / 16

10. *ibid* 1 / 17

11. *ibid* 1 / 18

iv. Kartā or Doer / Agent :

From absolute point of view, it is the doer of its nature and from practical point of view it is the doer of its matter karmas.

V. Svadehaparimāṇa or is of the size of the body it owns. :

Jiva expands or contracts in shape and size according to the body it lives in at different times. When it is liberated of all its *kārmika* impurities, it is of the size and shape slightly less than the last body it owned.

vi. Bhoktā or enjoyer :

From absolute viewpoint, it is the enjoyer of its nature and from practical point of view it is the enjoyer of its matter karmas.

vii. Samsārastha or exists in this cosmos. :

From the beginning-less time, it exists in this cosmos at different places and destinies.

viii. Siddha or Pure soul :

When it is fully free from all the *kārmika* impurities, then it attains the status of *siddha* (one who has attained its objective) or *mukta* (free from bondages). It stays in this status forever and is omniscient, detached and in a state of bliss. It is not born again in any other form (no reincarnation).

ix. Ūrdhvagamana or to move upwards :

Like the flame of a fire, its nature is to move always straight up, but due to *kārmika* bondage it appears to move in different directions.

b. Pudgala or matter :

An entity that has the characteristics like touch, taste, odour, colour (i.e. subjects of the five sense- organs of human beings) is called matter. The word *pudgala* is a definitive term of Jains which

means *pud* (fusion) and *gala* (fission) i.e. an entity which is with fusion and fission is *pudgala*. Whatever our sense-organs can cognize directly is matter. The remaining five substance types are non-concrete and cannot be cognized by our sense-organs directly. Word, Bondage, subtle, gross, darkness, shadow, light, heat etc. are the modes of matter.¹²

Based on the smallest part (*aṇu*) and their combinations (lump or amalgam), matter can be classified as *paramāṇu* i.e. smallest indivisible part and combination of two or more *paramāṇu* called as lump (*skanda*). *Skandha* is further classified in six categories as follows.

Gross-gross.	Lump which can be broken in parts and the parts cannot be lumped together again e.g. wood, stone.
Gross	Lump which cannot be broken in parts, but divided and can be mixed up together again e.g. milk, water etc.
Gross-subtle	Those which can be seen but cannot be touched or held e.g. shade, light etc.
Subtle-gross	Those which cannot be seen but cognized by some other sense-organs e.g. words, sound, heat, odour etc.
Subtle	Cannot be cognized by any sense-organ directly like karma particles.
Subtle-subtle	Even smaller e.g. lumps of two or three <i>paramāṇus</i> .

c. *Dharma* or Principle of motion :

Here the terms *dharma* and *adharma* do not mean the contemporary meaning or religion and non religion. Jain philosophy

¹². *ibid* 1 /17

says that like living beings and non-living beings, there are two more entities known as *dharma* or principle of motion and *adharmā* or principle of rest. Both are real and existent and hence have all the attributes associated with *dravya*. Because they are non-concrete, they cannot be cognized directly by sense-organs. Even the scientists have proved the existence of these entities.

Principle of motion supports the motion of those objects (living beings and matter), which are moving e.g. water supports the movement of fish or the rail-lines support the movement of trains. It is one in number and omnipresent throughout the cosmos.

d. Adharma or principle of rest :

It is a substance which supports the resting entities (living beings and matter), e.g. the shade of a tree supports a tired traveller's intention to rest. It is like force of friction in modern science. It is also one in number and omnipresent throughout the cosmos.

It is important to note that both these principles of motion and rest are the efficient cause (*nimitta*) only for the entities to be in these states. They on their own do not encourage or cause these entities to move or rest. This point is very emphatically clarified in all texts of Jain philosophy e.g. the *Dravya-saṃgraha*¹³ in both *gāthās* (12 and 13) say '*acchaṅtā neva so neī* and '*gacchaṅtā neva so dharadi* on the subject clearly say so.

e. Ākāśa or space :

The entity which provides space for all *jīva* and matter, is called *ākāśa* or space. It is also one in number and omnipresent through cosmos and beyond. Even though it is one in number, yet from the point of view of six substance types, it is divided in two conceptual parts, namely *lokākāśa* and *alokākāś*. *Lokākāśa* is the space where all the substances are found. It is surrounded by an infinite space called

13. *ibid* 1 /18

alokākāśa which is like void i.e. no other substance exists there except just space. To give one example, consider a glass half full with milk. Then in speaking terms one can say that this glass is with milk and this glass is without milk to give a feeling that there are two glasses though only one glass exists. Similarly *ākāśa* is just one but divided in two parts for the sake of understanding and function¹⁴

f. *Kāla* or Time. :

The entity which supports transformation or change taking place in living beings and matter, is called *kāla* or time¹⁵. It is also non-concrete and is innumerable in number. Like jewels, it is spread throughout space (*lokākāśa*). From practical point of view, it is denoted as year, month, week, day, hour, minute, second etc. but these are all modes of *kāla*. If there is no *kāla*, then no change or transformation in living beings or matter will be possible. This fact itself proves the existence of *kāla*. In Śvetāmbara texts, generally they do not consider *kāla* as substance, but because of its usefulness, sometimes they do accept *kāla* as substance also.

Thus there are six types of substances in this cosmos. Jain texts have clubbed these six substances in two categories namely sentient (*jīva*) and insentient (*ajīva*). All the five substances except *Jīva* being insentient are clubbed together in one category. Ācārya Nemicandra Siddhāntadeva in his text *Dravya-saṁgraha*, has accordingly said that there are two types of substances only sentient and insentient.¹⁶

Similarly substances are classified as concrete and non-concrete or active (*sakriya*) and passive (*niṣkriya*) or *sva-dravya* and *para-dravya*¹⁷ as below.

14. *ibid* 1 /19

15. *ibid* 1 /20

16. *ibid* 1 /1

17. Paramātma-prakāśa 2/29, commentary,

- a. Concrete and non concrete : Only matter is concrete and the rest are non concrete.
- b. Active and passive : Only *jīva* and matter are active and the remaining four are passive or supporting in nature :
- c. *Sva-dravya* (self-same) and *para-dravya* (others) : This classification is seen in spiritual texts only where the soul / *ātmā* is *svadravya* and all other living beings and other substances are *para-dravya*. This classification is essential to understand and contemplate on the self for spiritual purification¹⁸
- d. *Astikāya* (many space points) and *an-astikāya* (one space point only) : Except time, all other substances are with many space points and hence are classified as *astikāya*. Time is with one space point only and not an *astikāya*. *Kāla* is also called as without any space point. Thus, except time, all other substances are clubbed together and are called *pañcāstikāya*. The famous text *Pañcāstikāya* of Kundakunda describes these five substances only.

S.no.	Name :	Nature	Number	Space point	Concrete	Sentient	Active	Astikāya
1.	Jiva	Knowledge, bliss	infinite	innumerable	No.	Yes	Yes	Yes
2.	Pudgala	Touch, taste, colour, smell	infinite	do	Yes	No.	Yes	Yes
3.	Dharma	Supports motion	one	do	No.	No.	No.	Yes
4.	Adharma	Supports rest	one	do	No.	No.	No.	Yes
5.	Ākāśa	Provides space	one	do	No.	No.	No.	Yes
6.	Kāla	Supports change	innumerable	one	No.	No.	No.	No.

18. *ibid* 2/29 commentary

It is important to note that as per Jain philosophy, the number of substances in this cosmos do not change i.e. no new substance is created and no existing substance gets destroyed ; they just change form. Hence all substances are eternal i.e. they were existent in the past, exist now and will continue to exist forever. Also it is true that they keep on transforming continuously. No substance stays in the same state even for a minute fraction of a second i.e. transformation is the nature of all substances.

It is also to be noted that transformation of any particular substance is within certain limits. No substance will ever leave its nature i.e. sentient can never become insentient and *vice versa*. For example, a male child keeps on transforming as a male only while a female child keeps on changing as a female only. Similarly *Jiva* can never become matter and matter can never become *Jiva* . Similarly we can surmise for other substance types also.¹⁹

Similarly each substance is the material cause of its own transformation : no other substance can be so. Other substances can have a relationship like cause and effect only i.e. other substances can be the efficient cause of transformation in the main substance.²⁰

Another important feature of substances in Jain philosophy is that 'each substance is eternally independent and complete in itself. No substance has origination *ab-initio* i.e. totally new and no substance gets totally destroyed. Similarly no substance is dependent on other substances. No substance does anything for any other substance and does not obstruct in the functioning of other substances. From practical point of view, however, it is said that all substances are inter-related, but from absolute viewpoint no substance is the doer of anything for any other substance. Every substance stays in its nature

19. Samayasāra commentary 309

20. Samayasāra chapter on kartā-karma

and they do not enter or interfere in the nature of other substances. The following verse from Kundakunda is worth mentioning here in this context.

*aṅṅoṅṅaṃ pavisaṃtā dimtā ogāsa-maṅṅa-maṅṅassa,
melaṅṅā vi ya other, ṅiccaṃ sagasabbhāvaṃ ṅa vija haṃti²¹*

These substances do meet each other, interact with each, support other's activities : but they never leave their nature or adopt the nature of other substances.

Like Kundakunda, other *ācāryas* have also said similarly, notably *ācāryas* Vīrasena and Kārtikeya.

General and specific attributes of substances. :

As we have said earlier, each substance has infinite attributes. Some attributes are generic in nature i.e. found in more than one substance, while the others are termed specific or unique to a particular substance. Generic attributes are found in all substances, be they sentient or insentient which are as follows :

- Existence / eternal existence (*Astitva*) i.e. by its virtue the substance exists forever and can be neither created nor destroyed.
- Causal efficiency or functionality (*Vastutva*) i.e. every substance is capable of performing a purposeful action (*artha kriyā*)
- Substantive-ness or fluency or persistence (*Dravyatva*) i.e. due to this attribute the substance keeps on changing e.g. the ocean keeps on changing its modes by having waves at every moment but it still always stays as ocean.
- Objectivity or measurability (*Prameyatva*) i.e. by its virtue a substance can become an object of knowledge.

21. Pañcāstikāya-saṃgraha

- Extension in the space / occupying space or some sort of form (*Pradeśatva*) i.e. by virtue of this attribute a substance can occupy space and have some shape / form.
- Eternal persistence or identity / essence / invariance (*Agurulaghutva*) i.e. an attribute which prevents the substance and its attributes from leaving its substancehood or attributes, e.g. sugar even if mixed with poison does not leave its nature of being sweet.

Generic attributes which are found in more than one substance:

- i. Insentient e.g. matter, space, time etc. except living beings.
- ii. Non-concrete e.g. all substances except matter.

Specific attributes, specific to a particular substance type, are as follows :

- i. Living beings knowledge, intuition, conduct, bliss, energy etc.
- ii. Pudgala Touch, taste, odour, colour or form etc.
- iii. Dharma Supports motion
- iv. Adharma Supports rest
- v. Space Provide space to stay / exist.
- vi. Time Supports change / transformation

We have thus concluded our discussion on substances as per Jain philosophy.

Communication :

SPIRITUAL CHALLENGES OF THE DAY

Sadhvi Dr. Yogakshem Prabha

Now-a-days, man is living in the age of science. The chariot of era is coming with the higher achievements of science. Science of today has become the part and parcel of the life. It is, indeed, the need of the day. Nobody can deny its importance in this modern age. The world as it stands today is unconceivable without science. It has made a man giant in knowledge, but poor, dwarf in essential human feelings and internal efficiencies. Spiritually deals with human feelings and internal upliftment with the help of inner resources. So it is the need of time to coordinate science with spirituality. Mere materialistic progress is not sufficient. It is true that man does not live by bread alone, he needs the food of spirit also. The materialistic progress and the mechanical development cannot reach the real aim of life that is why Eins Hen, the great scientist of the past century said, "I have searched till the matter only. I desire that if there is a re-birth, I will wish to know about myself, the knower". The great scientist also felt the need to synchronize science with spirituality. Science is necessary, but not only the necessity because without peace and tranquility all is in vain.

There are two basic factors that sustain human life: spirituality and morality. Spirituality has an eternal value. Morality is the reality related to time and place. Spiritualism has its influence on all the time, it can never be avoid of morality. At present even social beliefs tend to encourage immorality. The people occupying positions of power also indulge in such acts to protect that power. Thus, corruption and immorality are pervading top to bottom from teachers to layman, all have sunk in it deeply. The uncontrolled desires and selfishness are giving birth to the burning problems.

After a period of fifty years, the spiritual challenges are

multiplying day by day. The spiritual values like tolerance, patience, self-confidence, self-restraint, emotional balance, self-analysis, love, brotherhood are neglected now-a-days. It is the crying need of the day to understand the relevance of them. If the social order, laws and religion cannot leave any impact on human life, then it is imperative to bring about social awakening which is, indeed, needed apparently.

It is evident that the advantages of the half century are wonderful. India has obtained too much success in the field of economics, industry, computer technology etc. After independence India has ascended on the peaks of progress. Needless to say that the achievements hold water. In spite of obtaining much, the problems are still unsolved. Economic and industrial development and surfeit of consumer goods cannot reduce violence, crime, corruption etc. On the contrary, they can be instrumental for increasing them.

Violence, terrorism, secessionism, addictions to intoxicating substances are the challenging problems before the country. Lots of discussions are going on for the solution of these problems. But the signs of solutions are nowhere in sight. The reason is obvious. There are frantic efforts for the immediate solution but less attention is being paid to the root causes of them.

Among these problems violence and crime are two major problems we are facing today. This is a fact that violence was also prevalent in the past. But it becomes a problem when there is no check on the emotions. The root cause of violence is attachment for material things. The deeper the attachment and instinct of possession the more terrible would be the violence. At that time violence gives birth to crimes. One more factor behind it is the individual tendency to grab more and more denying the others of their shares. This exploitation is an important cause of it.

To prevent violence, training in non-violence is necessary. Training in non-violence (AHIMSA) means training in controlling emotions, practice for changing life-style. This kind of training is the all time solution for violence. On this basis, Ācārya Mahāprajña, a

spiritual personality of the world, has started an effort of the training in non-violence on international level. If the scheme is successfully implemented, then the sun of peaceful co-existence can shine with full brightness by dispelling the darkness of violence and cruelty.

In this cyber age, the remarkable development of material world cannot leave any impact on human life, then it is imperative to bring about social awakening which is needed apparently.

In this cyber age, the remarkable development of science is seen evidently. After the cloning of cow, cat, goat etc. human cloning is also possible, but how to control the animal brain of human being, how to change the secretion of hypothalamus science has no answer. In spite of the extravagant researches of life on Moon, Mars etc. the life on Earth is not so happy. The world of today is full of tensions. Because of that a large number of psychological disorders arise, leading to serious and grave health problems. Many psycho-somatic diseases have snatched happiness of mankind. Under these circumstances we need appropriate remedies if such remedies are not sought out there can be serious repercussions both of the mind and body.

Ācārya Mahāprajña, a great spiritual personality of the world, has given a great boon of Prekshā-meditation, in the form of many readymade formula on scientific base. The practice of P.M. can provide positively very interesting elves to cure the body as well as mind.

JAIN BHAWAN : ITS AIMS AND OBJECTS

Since the establishment of the Jain Bhawan in 1945 in the Burra Bazar area of Calcutta by eminent members of Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over fiftyeight 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 to students 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 the 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 (one 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 reasearch on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals: *Jain Journal* in English, *Titthayara* in Hindi and *Śramaṇa* in Bengali. In 37 years of its publication, the Jain Journal has carved out a *niche* for itself in the field and has received universal acclaim. The Bengali journal *Śramaṇa*, which is being published for thirty year, has become a prominent channel for the sbvgftr54pread of Jain philosophy in West Bengal. This is the only Journal in Bengali which deals exclusively with matters concerning any aspects of Jainism. Both the Journals are edited by a renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University.

The *Jain Journal* and *Śramaṇa* for over thirty seven and thirty years respectively have proved beyond doubt 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 Adi Dharma (Pre-historic religion of Bengal)
- Praśnottare Jaina-dharma (in Bengali) (Jain religion by questions and answers).
- Weber's Sacred Literature of the Jains.
- Jainism in Different States of India.
- Introducing Jainism.

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 in the name of *Jainology and Prakrit Research Institute* 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 do hope that you will continue to lend us your generous support as you have been doing for a long time.

JAIN BHAWAN PUBLICATIONS

P-25, Kalakar Street, Kolkata - 700 007

English :

- | | | |
|-----|---|--|
| 1. | <i>Bhagavati-Sūtra</i> - Text edited with English translation by K.C. Lalwani in 4 volumes ;
Vol - I (śatakas 1 - 2)
Vol - II (śatakas 3 - 6)
Vol - III (śatakas 7 - 8)
Vol - IV (śatakas 9 - 11) | Price : Rs. 150.00
150.00
150.00
150.00 |
| 2. | James Burges - <i>The Temples of Śatruñjaya</i> , 1977, pp. x+82 with 45 plates
[It is the glorification of the sacred mountain Śatruñjaya.] | Price : Rs. 100.00 |
| 3. | P.C. Samsukha -- <i>Essence of Jainism</i>
translated by Ganesh Lalwani, | Price : Rs. 15.00 |
| 4. | Ganesh Lalwani - <i>Thus Sayeth Our Lord</i> , | Price : Rs. 50.00 |
| 5. | Verses from Cidananda
translated by Ganesh Lalwani | Price : Rs. 15.00 |
| 6. | Ganesh Lalwani - Jainthology | Price : Rs. 100.00 |
| 7. | G. Lalwani and S. R. Banerjee- Weber's Sacred Literature of the Jains | Price : Rs. 100.00 |
| 8. | Prof. S. R. Banerjee - Jainism in Different States of India | Price : Rs. 100.00 |
| 9. | Prof. S. R. Banerjee - Introducing Jainism | Price : Rs. 30.00 |
| 10. | K.C.Lalwani - <i>Sraman Bhagwan Mahavira</i> | Price : Rs. 25.00 |
| 11. | Smt. Lata Bothra - <i>The Harmony Within</i> | Price : Rs. 100.00 |
| 12. | Smt. Lata Bothra - <i>From Vardhamana to Mahavira</i> | Price : Rs. 100.00 |
| 13. | Smt. Lata Bothra- <i>An Image of Antiquity</i> | Price : Rs. 100.00 |

Hindi :

- | | | |
|----|---|--------------------|
| 1. | Ganesh Lalwani - <i>Atimukta</i> (2nd edn)
translated by Shrimati Rajkumari Begani | Price : Rs. 40.00 |
| 2. | Ganesh Lalwani - <i>Śraman Samskriti ki Kavita</i> ,
translated by Shrimati Rajkumari Begani | Price : Rs. 20.00 |
| 3. | Ganesh Lalwani - <i>Nilāñjanā</i>
translated by Shrimati Rajkumari Begani | Price : Rs. 30.00 |
| 4. | Ganesh Lalwani - <i>Candana-Mūrti</i> ,
translated by Shrimati Rajkumari Begani | Price : Rs. 50.00 |
| 5. | Ganesh Lalwani - <i>Vardhamān Mahāvīr</i> | Price : Rs. 60.00 |
| 6. | Ganesh Lalwani - <i>Barsat ki Ek Rāt</i> , | Price : Rs. 45.00 |
| 7. | Ganesh Lalwani - <i>Pañcadasī</i> | Price : Rs. 100.00 |
| 8. | Rajkumari Begani - <i>Yado ke Aine me</i> , | Price : Rs. 30.00 |

9.	Prof. S. R. Banerjee - <i>Prakrit Vyākaraṇa Praveśikā</i>	Price : Rs.	20.00
10.	Smt. Lata Bothra - <i>Bhagavan Mahavira Aur Prajatantra</i>	Price : Rs.	15.00
11.	Smt. Lata Bothra - <i>Sanskriti Ka Adi Shrot, Jain Dharm</i>	Price : Rs.	20.00
12.	Smt. Lata Bothra - <i>Vardhamana Kaise Bane Mahāvīr</i>	Price : Rs.	15.00
13.	Smt. Lata Bothra - <i>Kesar Kyari Me Mahakta Jain Darshan</i>	Price : Rs.	10.00
14.	Smt. Lata Bothra - <i>Bharat me Jain Dharma</i>	Price : Rs.	100.00
15.	Smt. Lata Bothra - <i>Aadinath Risabdav Aur Austapad</i>	Price : Rs.	250.00
16.	Smt. Lata Bothra - <i>Austapad Yatra</i>	Price : Rs.	50.00
17.	Smt. Lata Bothra - <i>Aatm Darsan</i>	Price : Rs.	50.00

Bengali:

1.	Ganesh Lalwani - <i>Atimukta</i>	Price : Rs.	40.00
2.	Ganesh Lalwani - <i>Śraman Sanskriti Kavita</i>	Price : Rs.	20.00
3.	Puran Chand Shyamsukha - <i>Bhagavān Mahāvīra O Jaina Dharma.</i>	Price : Rs.	15.00
4.	Prof. Satya Ranjan Banerjee- <i>Praśnottare Jaina Dharma</i>	Price : Rs.	20.00
5.	Prof. Satya Ranjan Banerjee- <i>Mahāvīr Kathāmrita</i>	Price : Rs.	20.00
6.	Dr. Jagat Ram Bhattacharya- <i>Daśavaikālika sūtra</i>	Price : Rs.	25.00
7.	Sri Yudhisthir Majhi- <i>Sarāk Sanskriti O Puruliar Purākirti</i>	Price : Rs.	20.00
8.	Dr. Abhijit Battacharya - <i>Aatmjayee</i>	Price : Rs	20.00.

Some Other Publications :

1.	Acharya Nanesh - <i>Samatā Darshan O Vyavahār (Bengali)</i>	Price : Rs.	
2.	Shri Suyash Muniji - <i>Jain Dharma O Śāsanāvali (Bengali)</i>	Price : Rs.	50.00
3.	Shri Suyash Muniji - <i>Śrī Kalpasūtra (Bengali)</i> Edited by S.R. Banerjee	Price : Rs.	100.00
4.	Shri Suyash Muniji - <i>Aṣṭāhnikā Vyākhyāna (Bengali)</i> Edited by S.R. Banerjee	Price : Rs.	60.00
5.	Panch Pratikraman Sutrani.	Price : Rs.	

“GANGES” FOR QUALITY JUTE GOODS

Manufacturers of :
**Canvas, Tarpaulins, Special & Ordinary Hessian including
fine Carpet Backing All Sacking Twine**

THE GANGES MANUFACTURING COMPANY LIMITED

**Chatterjee International Centre
33A, Jawaharlal Nehru Road,
6th Floor, Flat No. A-1
Kolkata - 700 071**

Gram : “GANGJUTMIL”

Fax : +91-33-245-7591

Telex : 021-2101 GANGIN

Phone :

2226-0881

2226-0883

2226-6283

2226-6953

Mill : BANSBERIA

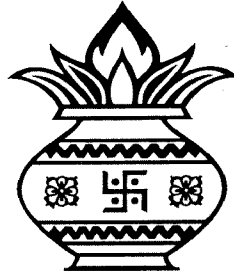
DIST: HOOGLY

Pin-712 502

Phone : 26346441 / 26446442

Fax : 26346287

He, who himself is restrained, should speak of only what is seen and that with moderation and clarity. His utterance should be whole, intelligible and direct, with no verbosity or emotion.



With Best Compliments from-

Kotak Securities

3A, Landmark, 3rd floor,
228A, AJC Bose Road,
Kolkata - 700 020
Phone : 2283460