

## Jaina Phraseology In The Bhagavadgītā

K. H. KAMDAR

**I** HAVE observed the use of so much Jaina terminology in the course of my repeated perusal of the *Bhagavadgītā*. An attempt is made in this contribution to bring out the salient parallelisms. I have avoided full recital of the verses of the *Gītā* in the interest of economy of paper.

Jainism has ordered the laity and the monks to observe five व्रतs (vows) which are classified as अणु (minor) and स्थूल (major) according to the status of the observer. The first and the basic vow is that of abstaining from injury to a sentient being and is named प्राणातिपातविरमणम्. प्राण or life is discussed in great details by Jaina writers. In verses 46, 47 and 48 of the first Discourse (अध्याय) of the *Gītā* we come across a conscious, though temporary, resort to this अणुव्रत by Arjuna, when he says to Śrī Kṛṣṇa that the Pāṇḍavas were being involved in the act of committing a great sin by preparing to kill their kith and kin in order that they might get royal pleasures. The grief is so overpowering that Arjuna would prefer being killed by the Kauravas in battle; he would prefer to die at their hands, without arms, without resistance, and in the act of dying he would feel happy. (अहो बत etc., verse 45; यदि मामप्रतीकारम् etc., verse 46; and एवमुक्त्वा etc., verse 47).

I have found the great ideal contained in the famous verse 69 of the second Discourse (या निशा सर्वभूतानाम् etc.) literally described more than

once in the *Ācārāṅga-Sūtra*, as shown by me in the magazine *Jaina* of Bhavnagar. The explanation for the parallelism is obvious. The consolidation of the *Ācārāṅga* and other *Sūtras* was done by learned Jaina monks who were originally Brahmins, well-versed in the *Upaniṣads* and the *Brahma-Sūtras*. The date for the *Ācārāṅga-Sūtra* is 2nd or 3rd century before Christ, although it was collated in its present form in the 5th century A.D.

The *Gītā* uses the phrase प्रज्ञावाद in verse eleven of the second Discourse. This very phrase with a parallel meaning is read in the *Ācārāṅga-Sūtra* as pointed out by me in the *Jaina* magazine of Bhavnagar some time back. The use occurs in the *Gītā* in verse eleven of the second Discourse where Śrī Kṛṣṇa rebukes Arjuna for giving expression to thoughts which were apparently prudent but which missed the deeper sense of wisdom. प्रज्ञावादांश्च भाषसे etc. The reader should note the use of the plural in प्रज्ञावाद.)

The concept of चक्र (Wheel) is very common to Jainism and Buddhism, the Aśoka Cakra having been adopted by us as our national emblem. I read a reference to the same idea, although, I am afraid, its great significance has not been adequately brought out by critics. The word चक्र (Wheel) occurs in verse 16 of the third Discourse. The verse reads as एवं प्रवर्तितं चक्रम् etc. I may add that the word प्रवर्तित is eminently Jaina and Buddhistic.

Jaina thinkers refer to eight kinds of Karma : ज्ञानावरणीय, दर्शनावरणीय, मोहनीय, गोत्र, नाम, आयुष्य, etc. which cloud or obscure the soul's access to right knowledge (सम्यक् ज्ञान), right faith (सम्यक् दर्शन), right conduct (सम्यक् चारित्र). The terms आवरण and मोहन occur more than once in the *Gītā* as applied to knowledge and conduct. I have not come across the use of the word दर्शन meaning faith or श्रद्धा, though there are several references to श्रद्धा (Faith) in the text of the *Gītā*. The relevant verses are 38, 39, 40 of the third Discourse. Even the illustrations are the same as in Jaina philosophical literature. Śrī Kṛṣṇa says that true knowledge is wrapped up by Ignorance just as flame is enveloped by smoke, as mirror is wrapped up by dirt, as embryo is wrapped up in aninion. The verses start as धूमेनाव्रियते etc., आवृतं ज्ञानमेतेन etc., एतैर्विमोहयत्येष ज्ञानमावृत्य etc.

The word मोहन, which is the same as the Jaina use of मोहनीय, is found in verse 8 of the fourteenth Discourse, and verse 39 of the eighteenth Discourse, wherein Śrī Kṛṣṇa observes that तमस् deludes (मोहन) all beings (XIV, 8) and that happiness deludes the self in the begin-

ning and by succession (अनुबन्ध) on account of Sleep, Indolence and Indifference (प्रमाद). The word अनुबन्ध in the verse is essentially Jaina.

The concept of Bhāvanā is basic to Jainism and Buddhism. Hari-bhadra Sūri has given an elaborate dissertation of the idea in his धर्मबिन्दु. The *Gītā* refers to the concept several times as if it were expounding the Jaina creed ! The homelessness of the Yati is referred to as also the उदासीन भावना in verse 16 of the twelfth Discourse, as for instance, a person who is अनपेक्ष, उदासीन, सर्वारम्भपरित्यागी is dear to Śrī Kṛṣṇa.

A terse dissertation is found of this kind of Bhāvanā in verse 20 of the fifth Discourse, where Śrī Kṛṣṇa observes न प्रहृष्येत् प्रियं प्राप्य etc. Śrīmad Rājacandra gives expression to the idea several times in his मोक्षमाला.

The other Bhāvanās are कारुण्य (Sympathy) and मैत्री (Brotherhood). The two are conjointly mentioned in verse 13 of the twelfth Discourse, which may be quoted full, as it strikes as eminently Jaina. अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥

The emphasis is mine. The concepts of मैत्री and क्षमा (Brotherhood and Forgiveness) are repeated by Jainas on the last day of the Pajusaṇa week. Vinoba Bhave persistently appeals to his readers to cultivate the same Bhāvanās—मैत्री and कारुण्य.

The fourth Bhāvanā is that of प्रमोद—feeling happy over the good fortune of others. I have not found mention of प्रमोद in the *Gītā*.

The word आरम्भ is peculiar to Jainism. So are राग (Attachment), द्वेष (Spite), etc. which are Kaṣāyas. The phrase सर्वारम्भपरित्यागी is read in verse 25 of the fourteenth Discourse of the *Gītā*. The words मान (Honour), अपमान (Insult), भय (Fear), क्रोध (Anger), etc. occur times out of number in the *Gītā*. The opposite of आरम्भ is अनारम्भ. Śrī Kṛṣṇa says in verse 12 of the fourteenth Discourse that आरम्भ or Undertaking of कर्म (Action), as also Greed, Desire, Non-tranquillity (अशम) etc. generate from रजस्. शम is jointly used by the Jainas with उपशम (Tranquillity) and is contrasted with Destruction (क्षय). In verse 12 of the fourteenth Discourse the *Gītā* describes the सर्वारम्भपरित्यागी person as one who has discarded all undertakings, who is self-composed in the midst of honour and insult, who is equanimous to friend and foe, as if he is beyond all Guṇas. The description fits in with the condition of a Yati—self-controlled monk, who is defined as one who is devoid of काम (Desire), of क्रोध (Anger) and who has control of his चेतस् (mind), in verse 26 of

the fifth Discourse, and in verse 11 of the eighth Discourse. The Yati must be absorbed in स्वाध्याय-सङ्ग्राह्य which is a peculiar Jaina term. He must practise continence (ब्रह्मचर्य) according to verse 8 of the eleventh Discourse. He is pure on account of knowledge and penance (verse 62 of the tenth Discourse). The Yati is also called मुनि because his intellect is self-composed (स्थितधी), according to verse 56 of the second Discourse. The same idea is repeated in verse 5 of the eighteenth Discourse where the मुनि must discard speech etc. The Gītā uses in this verse the word युक्त which is identical with Hemacandra's usage in his *Yoga-Sāstra*.

Of equal importance is the frequent use of the word परिग्रह which is a familiar word in Jainism and the absence of which constitutes the fifth व्रत of the Jainas. It is termed अपरिग्रह. The concept has been made familiar to the present generation by Gandhiji and after him by Vinoba Bhave. According to verse 53 of the eighteenth Discourse, the person who wants to be qualified for Brahman must abandon परिग्रह which is rendered into English as covetousness by Babu Bhagvandas and Mrs. A. Besant, but which really means Property, Possession.

The twin concept of बन्ध and मोक्ष (Bondage and Release) so familiar to every Jaina is referred to in verse 18 of the eighteenth Discourse where the person of pure Sāttvika Intellect is in the position to know the essence of Bondage and Release. In verse 5 of the sixteenth Discourse बन्ध is spoken of as निबन्ध. It is the fruit of आसुरी (demoniacal) possession. According to Jainism both पुण्य and पाप (Merit and Sin) lead to Bondage; even पुण्य (Merit) leads to बन्ध (Bondage), for merit must yield its own result which is always good. In verse 60 of the eighteenth Discourse, a surprisingly Jaina view is presented of कर्म (Action) which attaches to the soul by Nature—स्वभावजेन निबद्धः स्वेन कर्मणा.

The Gītā speaks of शुभ and अ-शुभ (good actions and bad actions) more than once. The secret (गुह्यज्ञान) of release from अशुभ कर्म (evil deed) is given by the Gītā in the first verse of the ninth Discourse and in the 28th verse of the same Discourse, as for instance शुभाशुभफलैरेवं मोक्षसे कर्मबन्धनैः (You will be free from the bondage of good and bad actions, etc.). Here we find reference to the तत्त्व (essence) of निर्जरा (shedding of कर्म, good and bad), a word which I have not been able to find in my reading of the Gītā.

Arjuna confesses to realization of the Truth by him at the end of the Dialogue in the famous verse 73 of the last Discourse, नष्टो मोहः स्मृतिर्लब्धा etc. The word स्मृति here is opposed to मोह (Delusion, Infatuation) and

is almost identical with सम्यक् ज्ञान (True knowledge) of the Jainas. Arjuna's मोह (Delusion) disappeared and Truth was realized by him (स्मृतिर्लब्धा). Jaina canonical literature is profuse with dialogues between Mahāvira and learned Brahmins like Gautama, Sudharmā, etc. who were his chief disciples and Skanda etc. in the *Bhagavatī* and other *Sūtras* where the opponents are convinced of their Delusion and become conscious of (स्मृति) a new conviction of true knowledge (सम्यक् ज्ञान). They accepted conversion from Mahāvira who said : यथासुखम् (as you please). The *sūtras* describe them as अन्तेवासी (those who lived nearest to Mahāvira). The word is *upaniṣadic*. Many of them immolated themselves on the Nipula summit at Rājagrha.

In verse 58 of the second Discourse, the *Gītā* gives the famous instance of the tortoise contracting itself in water, just as the man of प्रज्ञा (wisdom) withdraws his senses from all objects. The same illustration is found in the *Uttarādhyayana Sūtra*.

Merutuṅgācārya has repeated several phrases of the *Gītā* in his immortal *Bhaktāmara-Sutra*, as for instance आदित्यवर्ण in the 9th verse of the eighth Discourse, त्वमस्य विश्वस्य परं निधानम् in the 18th verse of the eleventh Discourse, also पुरुषः पुराणः विश्वस्य परं निधानम् in verse 38 of the same Discourse. Such illustrations can be multiplied.

I have tried to bring out in this contribution the salient parallels between the phraseology of the *Gītā* and Jainism. The parallels are easily explained. There was, in the age when the two literatures appeared on the scene of Indian thought, a common background for Jaina, Buddhistic and Brahmanical philosophical beliefs. Brahmins were the great co-ordinators of the rich culture of the age. In this adventure they borrowed freely from their rivals, the Jainas and the Buddhists, whose thought influenced the moral and ethical, as also the philosophical systems of the age. The culture was pre-eminently synthetic and elastic. It was tolerant. It could absorb successfully the best that was contained in the various systems.

I might be permitted to make one observation. Words like शुभ, अशुभ etc. have been defined and explained in various commentaries by Jainas, Buddhists and Upaniṣadic scholars. It is suggested that we made a comparative study of the commentaries. I am informed that a comparative study of the commentaries on Kālidāsa's *Meghadūta* has been made recently in some Indian Universities. It is high time that similar effort be made in the direction of the study of commentaries of Jaina, Buddhistic and Brahmanical terminologies.

Some time back the reformist Jaina monk, Muni Śrī Santabala, wrote on Jaina thought in the *Gītā*. My contribution strikes a different note.

I have detected even semetism in the *Gītā* as for instance, in verse 7 of the ninth Discourse : सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् । कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

A little known fact may be mentioned here. Al Beruni, the Arab traveller who visited India in about 1031 A.D. and who was a good Sanskritist, mentions in his *Account of India* some verses of the *Bhagavadgītā* which are not found in the text now extant.

I have referred in this brief article to some common terms bearing almost identical meanings in the *Gītā* and the Jaina Sūtras. A close study of Buddhist texts reveals the same identity. The late Prof. H. Jacobi was the first to point out the identity by citing the use of the term आस्रव by the two sects, Jainas and Buddhists. This was done more than a generation ago. I was able to notice a repetition of the same experience in the last of the three lectures which were delivered in the last week of January, 1967, under the auspices of the M. S. University of Baroda by Prof. Prahlad Pradhan of the Utkal university, Bhubaneswar. The subjects of the three addresses were : (1) असंग and महायानसुत्रालंकार, (2) अभिधर्मसमुच्चय and स्थिरमति's commentary on it, and (3) अभिधर्मकोशभाष्य.

