

JAINISM: A THEISTIC PHILOSOPHY (GOD IN JAINISM)

Krishna A. Gosavi



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About the Book

HEREIN the author has tried to establish Jainism as a Theistic Philosophy contrary to pre-established theories about God, particularly in Vedic Philosophy. Generally, Jainism is considered as an atheistic philosophy because, like *Brāhmanical* theology, it does not believe in trinity of God as creator, sustainer and destroyer. But it believes in the existence of the *Paramātmā*, the supreme soul which has been considered as synonyms of God in other Indian Philosophical systems. Out of three forms of soul-*Bahirātmā*, *Antarātmā* and *Paramātmā*, Jainism considers *Paramātmā* as God. The author maintains that Jainism is not an atheistic philosophy but it is a theistic one. It holds that classification of Jainism in Indian philosophy as a *Nāstika* or its English translation, quite often, made as an atheistic or heterodox is quite unjustified and misleading because Jainism is a very much theistic philosophy and religion, if compared with all religions of the world.

God of Jains, is the highest state, dwelling as He is at the summit of their world, representing infinite vision, knowledge, bliss and power. According to author, modern scholars need to study with an unbiased attitude and understand philosophy of different religions of the Indian soil, which have exchanged various concepts from time to time including the concept of God and the history of their mutual impact when comparing each other's religion.

The scholarly research work presents a balanced scholarship, offering perspectives and raising issues from both the Western and Indian academia.

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Parshwanath Vidyapeeth, Varanasi

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By: Krishna A. Gosavi

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Publisher's Note

There had been an ongoing debate amongst various philosophers and religious traditions as to who is atheist and who is theist. A cursory review will show the answer to this question depending on the concept of God in the respective religion/philosophy. This becomes clear even when we see views expressed by different philosophers about their concept of the ultimate reality. As an example, noted Indian philosopher Dr. S. Radhakrishnan in his book '*Indian Philosophy*' said "Though there is no divine creative spirit, still every soul when it reaches its highest perfection becomes a *Paramātmān* or Supreme Soul. God is only the highest, noblest and fullest manifestation of powers which lies latent in the soul of man. All perfected souls are divine, and there is no rank among them, since all are equal. The trouble however starts when we try to transform this idealism to the daily life of mankind into a God who satisfies the whole being of a man, a real which exceeds the whole mere infinite (the absolute) and the mere finite thereby an absolute impersonal non-active becomes the active personal Lord creating and sustaining the universe. This is indeed a perplexing situation and labeling one as theist and another atheist becomes stickier.

Prof. Krishna A. Gosavi has spent more than ten years delving on this question with particular reference to Jainism and it's being labeled as theist or orthodox by some and atheist or heterodox by others. He has made significant contribution in this quest and needs a thorough review and analysis by the enthusiastic scholars of philosophy and religion. We at Parshwanath Vidyapeeth took upon ourselves, without any favour or opposition, to bring his views on the table for all readers of philosophy and religious traditions. Our task will be fulfilled when Prof. Gosavi has comments (refutations and supporting) from you all, the readers.

I am grateful to the academic staff at Parshwanath Vidyapeeth, mainly Dr. Shriprakash Pandey and Dr. Ashok Kumar Singh (both Associate Professors) and our Research Associates Dr. Navin Kumar Srivastav and Dr. Rahul Kumar Singh for their valuable contributions in going through the manuscripts and offering valuable suggestions to Prof. Gosavi.

Hope the present title '*Jainism: A Theistic Philosophy*' which is a book based on Prof. Gosavi's Ph.D. dissertation also, will be useful for researchers and common readers both.

Shugan C. Jain, PhD
President
Parshwanath Vidyapeeth, Varanasi

PREFACE

Jainism is an oldest living Indian religion, practiced by people of *Śramaṇa* tradition of India, long before the advent of Aryan in India. Indian culture consists of two chief currents- *Śramaṇic* and *Brāhmanic*. Jainism, Buddhism and other few belong to *Śramaṇic* current whereas Vedic or Hindu tradition comes under *Brāhmanic*. Vedic schools were classified in *Āstika* group while *Śramaṇic* schools- Jains and Buddhist, in *Nāstika* group.

In Indian philosophy, Pūrva and Uttara Mīmāṃsā, Sāṃkhya, Yoga, Nyāya and Vaiśeṣika schools are regarded as 'orthodox' and Jainism, Buddhism and Cārvākas as 'heterodox'. This classification has nothing to do with a belief in God, but it is based on acceptance of authority of Vedas. Among the '*āstika*' the schools like- Sāṃkhya, Pūrva Mīmāṃsā strongly refute the theory of God. Pātañjala *Yogasūtra* has accepted God in its metaphysics as a *Puruṣa-viśeṣa*, which is not creator of the universe. Nyāya, a formal school of logic, attempted to prove existence of God, which has not universally accepted.

In colloquial language *Āstika* is a believer in God and *Nāstika*, a negative term or not believe in God. Western philosophers while studying Jainism labeled it as an atheist philosophy or religion without God, which is not accepted to Jainas. According to Jainas, their religion is with God in it, and is a theistic philosophy. Most European scholars were not aware of Jaina religion and mistaken it as an offshoot of Buddhism which is not true. Also at the same time Jaina religious custodians did not allow others to study their holy books. So due to ignorance and not deep but superficial research in Jainism, scholars have been quoting Jainism without a God. Similarly they have been misquoting about its founder, Lord Mahāvīra.

Jaina philosophy has an interstice definition of theism, unlike other schools of philosophy in India. To western philosophers theism means a speculative God and He must create the world. God to them is an absolute and an unconditional being with whom nothing that really exist to be equated.

Jaina system of thought is so peculiar and constant with the modern science that one may be compelled to question its antiquity. Still it is a fact that such a system flourished in India centuries before "Christian" era.

In Indian Philosophy Jainism is regarded as *Nāstika*. *Āstika* and *Nāstika* classification in Indian philosophy is strictly based on the acceptance of Vedic authority, not on belief in God and hence it was misconstrued by Vedic scholars in classifying *Śramanic* system in *Nāstika* group, a heterodox system and *Brāhmanic* system in *Āstika* group, an orthodox system.

Most of the scholars, as it is obvious, did not study or explore Jainism in depth; its concept of God with attributes attached to Him. This is true that European scholars have speculated God as a personality with immense power of creation whereas Jainism cherishes God-in-man concept rather than in apart. Man can, if he chooses, become God (not god) in this very life because his soul has potency to evolve in such a supreme state. This interstice philosophy was very difficult to digest to the Indian as well as European scholars, so they took easy way to call Jaina, atheist. Vedic philosophy, being very much simpler and similar to the Western theory of God is accepted as a theistic philosophy.

Existence of soul has troubled almost all great minds of the world. According to Jainas soul is not perceived by sense organs. Jainas have analyzed universe in two eternally independent categories- *jīva* (soul) and *ajīva* (non-soul), which is also called conscious and unconscious entity respectively. Jainas have classified soul into two broad categories, liberated (*Mukta*) and transmigratory (*saṃsārī*) soul. Of these two types of *Jīvā*, *saṃsārī* soul has four birth types-

(1) Human, (2) Animal, (3) Celestial and (4) Infernal. They are further divided on the basis of their sense categories. One sensed *jīvas* include earth bodied; water bodied, fire bodied, air bodied and plant bodied.

Liberated soul has no colour, no shape, no smell, and no touch, etc. and after liberation it rests on *Siddhaśilā*, an abode of liberated soul.

Doctrine of transmigration is about rebirth clearly associated with the doctrine of *Karma*, which has got an important place in Jaina metaphysics. These two are basal preposition of Indian thought which are considered to be postulate of Indian philosophy. Rebirth is a corollary of the principle of *karma*. Several attempts have been made in different philosophies to explain the problem of inequality in person to person. To some, *karma* means action, and to others it means rites and rituals. According Jainas, *karma* is an aggregate of fine material particles which are imperceptible to sense organs. It enters into soul through passions and produces changes. Whole universe is packed with the fine *karma* particles. But when they get attracted towards the soul, stick to it and bind it through its activity, then only they are designated by term *karma*. Karmic material particle bound with soul are called *dravya-karma* (physical karma), while internal mental state of attachment, aversion etc. are called *bhāva-karma* (mental karma). Passions like *rāga* (attachment) and *dveṣa* (aversion) produce influx of *karma*. There are eight types of *karmas*, which are intimately connected in some form or other with *jīva* (soul). With the help of *Karmas*, metempsychosis of transmigration of soul becomes a proven fact and through it their continuity and immortality is established beyond doubt. To Jains, science of *karma* is the real science of spirituality, unlike Vedic philosophy where *karma* is subservient to God and hence what is more important is not *karma* but compassion of God.

Jainism very much believes in *Paramātman* or God and any effort to prove Jainism as atheist is incorrect. God and soul are

regarded by Indian mind, not as merely concept, speculative and problematic as in the case of Western philosophy, but a thing directly known.

Theism is a word given by the Western scholars and philosophers to define belief in God who creates the world or belief in divine creation or existence of God.

Theism of Jainas is a spiritual philosophy having belief in God- Tirthaṅkara. Purāṇic details suggest that God as a creator of the universe is broadly discussed in Vedic philosophy. God of Jaina has nothing to do with the creation of the universe.

There are four important characteristics of theism, viz. soul, *karma*, God and *Mokṣa* (liberation). One cannot understand theistic philosophy of Jainism unless he critically evaluates these four concepts in the light of Vedic philosophy, Buddhism, Sāṃkhya-Yoga, Nyāya-Vaiśeṣika, Pūrva-Mīmāṃsakas and Vedānta.

Early Mīmāṃsakas are silent about God and latter ones reject the proofs given for the existence of creator God as universe has neither beginning nor end, hence does not require any creator. Sāṃkhya does not believe in God as creator and according to them God is ontologically irrelevant and logically repellent. The concept of God is an extraneous graft on Yoga system. God had no place in early Nyāya-Vaiśeṣika school but later on its concept crept in very texture of Nyāya-Vaiśeṣika philosophy. It is only Yoga and Vedānta, besides Nyāya-Vaiśeṣika wherein God is formally acknowledged. Buddhist personified Lord Buddha, as God similar to Jainas who believe Tirthaṅkara as God.

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I have been visiting Jaina Vishva Bharati, Ladnun many times to learn *Prekṣā-dhyāna* under the auspicious direction of late Acharya Mahaprajnaji. During one of my visits, I had an opportunity to meet with Prof. Ramjee Singh, former Vice chancellor of Jaina Vishva Bharati and discussed with him some of my queries about Jainism, more importantly whether Jainas are theist or atheist; they believe or don't believe in God, which is talked around colloquially in USA where I spent most of my life. Prof. Singh inspired me to do research in Jainology on this very subject. As an engineer and principal of an engineering college in University of Bombay, I was reluctant to enter into philosophy, however, on my next visit to Ladnun Prof. B.C. Lodha, the then Vice-chancellor of JVB took a personal interest in me to start research on the said topic.

I express my deep gratitude to my research guide Samani Dr. Chaitanya Prajnaji who encouraged me for original research work.

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Krishna A. Gosavi

Sanpada, Navi Mumbai

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CHAPTER - I

INTRODUCTION

Invariably almost all Indian as well as European scholars of philosophy have quoted Jainism as an atheistic philosophy; even a few cited that Jainism does not believe in God, so it is an atheistic.

Some scholars even quoted that Jainas admit the existence of numerous gods; but in the Jaina philosophy the gods are one of the four sub-types of living beings (human, celestial, animal and hellish beings)¹. The celestial beings are higher than the human beings.

Vedic Brahmins and priests created impression in popular minds that a set of suitable rituals and sacrifices have the magical power to please the gods or even supreme God to get the boons desired. The Vedic God conceived as cause of phenomenal universe or creator, sustainer and destroyer of countless living beings, is infinite, absolute, omnipresent, omnipotent and omniscient.

Jainism has no place for such a creator God, but the God of Jaina (Paramātmā) is a pure soul who has attained the state of Godhood² only after getting itself freed from all *karmas* and attained perfect divinity. Jainas did not accept authority of *Vedas*, so Vedic Brahmins classified Jainism in heterodox school of Indian philosophy and called Jainism an atheist and *nāstika*.

The aim of this work is to explore that the Jainism is not an atheistic philosophy but it is a theistic one. It holds that classification of Jainism in Indian philosophy as a *nāstika* or its English translation, quite often, made as an atheistic is unjustified and misleading because Jainism is a very much theistic philosophy and religion if compared with all religions of the world.

¹ *Tattvārtha Sūtra*, IV.1

² *Paramātma-prakāśa* by Yogindudeva, 330

According to Jaina philosophy the pure and perfect soul is considered as a Supreme Being or *Paramātmā* i.e. God. Following discussion is based on the spiritual development of the Soul from the mundane soul (*Bahirātmā*) to perfect soul (*Paramātmā*).

I. (i) Stages of Spiritual Quest:

As per Ācārya Kundakunda, Jaina mysticism comprises realization of the transcendental self (*Paramātman*) through internal self (*Antarātman*), after renouncing the external self (*Bahirātman*).³

In Jainism the soul has been defined generally of two types.⁴

1. Baddha (mundane soul)
2. Mukta (liberated soul)

There are two classifications of spiritual quest in Jainism.

1. Theory of fourteen *guṇasthānas*.⁵
2. Theory of three stages of spiritual development.

The second classification is similar to Upanisadic classification of the soul. The *Upaniṣads* have two; three and four-fold classification of the soul. In two-fold classification, the soul is of two kinds-inner-self (*Antahprajña*) and outer-self (*Bahisprajña*);⁶ in three-fold classification it is of three kinds- external-self (*Bahirātmā*), internal-self (*Antarātmā*) and transcendental or supreme-self (*Paramātmā*) and in four-fold classification four stages of the soul are: (i) awakened state (*Jāgrata*), (ii) dreaming state (*Svapna*), (iii) sleeping state (*Suṣupti*), and transcendental state (*Turiya*).⁷

Keeping in view the spiritual quest three stages of self-have been defined-

³ *Mokṣapāhuda*. 4, 7

⁴ *Tattvārtha Sūtra*. II.10

⁵ *Gommatasāra, Jīva-kāṇḍa*. 9-10

⁶ *Māṇḍūkyaopaniṣad*. 7

⁷ *Ibid*, 2/12

1. The external self (*bahirātmā*),
2. The internal self (*antarātmā*) and
3. The transcendental self (*paramātmā*).

The above mentioned three stages of spiritual quest were not developed during the period of Umāsvāti or Siddhasena Divākara of Śvetāmbara sect. Later on, we find mention of three stages of spiritual quest in works of Haribhadra. In Digambara tradition, these three states have been mentioned clearly by Ācārya Kundakunda,⁸ Pūjyapāda,⁹ Svāmīkumāra¹⁰ and Yogīndudeva.¹¹ These three stages are as follows:

(a). The External-self (*Bahirātmā*): This type of Self possesses perverse attitude hence, consequently does not discriminate soul from body, regards the external things as his own and takes interest in the worldly enjoyment.

The opinion of the Cārvāka materialists can be reckoned to the meaning of the *Bahirātmā* though they do not believe in any entity like *ātmā*. The characteristic of the *Bahirātmā* may in the first place, be accounted for affirming that one identifies himself with the physical body, the wife and children, silver and gold etc., with the logical consequence that he is constantly obsessed with the fear of self-annihilation of the body and like. Secondly, he remains engaged in the transient pleasures of the senses,¹² feels elated in getting coveted things of the unsubstantial world, and becomes dejected when they depart. Thirdly, he desires of beautiful body and physical enjoyment of life, here after as a result of his penances, and tormented even by the thought of death.¹³

⁸ *Mokṣapāhuḍa, Gāthā*- 41

⁹ *Samādhiśataka*, 4

¹⁰ *Kartīkeyanupreksā, Gāthā* 192

¹¹ *Parmātma-prakāśa*, Yogīndudeva, 61

¹² *Samādhiśataka* 7.55

¹³ *Ibid*, 42, 76

(b) The Internal-self (Antarātmā): The self, which possesses the right attitude and therefore, clearly distinguishes the soul from body and other external belongings, is called internal self. It does not take interest in the worldly enjoyment but meditates upon one's real nature and regards external belongings as alien to it. At first he is the spiritually converted self, who has relinquished the eight kind of pride,¹⁴ and considers his own self as his legitimate and genuine abode, esteeming the outward physical dwelling places as unnatural and artificial.¹⁵ Secondly, he renounces all identification with the animate objects like wife, children etc., and with the inanimate object like wealth, property etc., and properly weighs them in the balance of his discriminative knowledge.¹⁶ Thirdly, by virtue of the sprouting of profound wisdom in him, he develops a unique attitude towards himself and the world around him. He is the only self that has acquired the right of *Mokṣa*,¹⁷ and consequently he adopts such attitude as is necessary to safeguard his spiritual status and interest. He gets endowed with such type of insights as will enable him to make spiritual invasion resolutely and then sound the bugle of triumph after defeating the treacherous foes of attachment and aversion assaulting him in his *Bahirātman* state.

(c) The Transcendental or Supreme-self (Paramātmā): *Paramātmā* is the self, completely free from all sorts of impurities and passions such as aversion, attachment, pride, anger, deceit, greed, sexual desire and other sub-passions. According to Jaina tradition, this type of self-possesses four infinities, i.e. infinite knowledge, infinite perception, infinite bliss and infinite power. There are two categories of Supreme self - (1) *Arhats* and (2) *Siddhas*.

The embodied *Paramātman* is *Arhat*, while disembodied one is *Siddha*.¹⁸ The *Mokṣapāhuḍa* proclaims *Paramātman* to be bereft of

¹⁴ *Kartikēyānupreṣā*. 194

¹⁵ *Samādhiśataka*. 73

¹⁶ *Mokṣapāhuḍa* 17

¹⁷ *Ibid.* 14, 17

¹⁸ *Kartikēyānupreṣā*. 198

all impurities, body and senses, and to be associated with omniscience and purity.¹⁹ He is free from birth, old age and death; he is supreme, pure and devoid of eight *karmas*; he possesses infinite knowledge, intuition, bliss and power, and he is indivisible, indestructible and inexhaustible;²⁰ Besides, he is super sensuous and unparalleled, free from obstructions, merit, demerit and rebirth, and is eternal, steady and independent.²⁵ This pure and perfect stage of soul is accepted as supreme being or God of gods i.e. *Devādhīdeva*.

I. (ii) Theism & Atheism Western & Indian View:

The Jaina system of thought is so peculiarly constant with modern science that one may be tempted to question its antiquity. Still it is a fact that such a system flourished in India several centuries before 'Christian era.

Jainas are of the opinion that very attempt to posit an all-ruling extra mundane God is to conceal the ignorance of true principles of causality under a pomp of delusive reasoning an - ignorance unaware of itself.

(a) The Meaning of Theism:

Theism of West in day-to-day language is:

1. The belief in one God as creator and ruler of the universe, without rejection of revelation (distinguished from deism).
2. Belief in the existence of God or Gods (opposed to atheism)²¹

According to Jainism the theism is to believe or have a faith in the Supreme Being i.e. *Arihanta Paramātmā*.

One may develop adoration or love for God but may not try to find out speculative explanation of world, and God himself. Theistic definition of God of West also assumes that the God is from

¹⁹ *Mokṣapāhuḍa* 5/6, *Niyamasāra*, 7

²⁰ *Niyamasāra*, 176

²¹ James Hastings (Editor) Extract from "*Encyclopedia of Religion and Ethics*;" (Extract)

whom all others are derived. God is absolute and unconditional being with whom nothing to be equated that really exists.

(b) The Meaning of Atheism: Atheism as defined in encyclopedia of religion is sometimes said to be equivalent to Pan cosmism i.e. the doctrine that the universe consist of nothing but those physical and psychical existences which are perceptible by the senses or are cognizable by the imagination and finite understanding or belief that there is no God.

(c) The Development of the Idea of God: In early days of civilization uncivilized races developed the concept of supernatural being who could act for their welfare, protect them from supernatural phenomenon, calamities and so forth. Although in the beginning people worshiped several gods, later on concept of One Supreme Reality who is omnipresent and cause of the universe and who controls all forces of nature was established in general. Such doctrine has come into light as theism; and that which oppose to it (theism) is called atheism.

(d) In What Sense Jainism is Theist or Atheist? Jainism has been classified under the atheistic schools of Indian philosophy along with Buddhism and the Cārvāka (Lokāyats) system. As a matter of fact, the word atheism is misnomer here. The word 'atheist' (Godless, a = not, Theos = God) refers in the context of western thought in general to a person who does not believe in the existence of God. And an atheist is a person who holds that the sentence "God exists" expresses a false proposition. Atheism therefore, refers to that system or belief in which there is no God.

Jainism and Buddhism are atheistic system according to western concept of atheism, in the sense that they do not subscribe to the belief in personal God. So far as Christianity and Islam are concerned, God is the ultimate reality, which creates and controls the spiritual and material world. He is the first cause of the world, but is *causesui* Himself. He is omnipotent and omnipresent. He is

benevolent and merciful. Such a God does not exist in Jainism. For that matter, no system of Indian thought, including even the so-called theistic system, has such a conception of God.

Jaina tradition, like Sāṃkhya, Yoga, Mīmāṃsakas, looks upon *Loka* (universe) as beginning less and endless in its form. It does not accept its creation and destruction as the Paurāṇikas and Vaiśeṣikas do. Therefore, there is no place whatsoever for God (Īśvara) as a creator and destroyer in Jaina tradition. According to Jainism, every *jīva* is the creator of its own world and every soul (*jīva*) has potential of becoming God (Īśvara) and this fact reveals itself at the time of liberation.

“Jainism is happy to be called as an atheistic one, if the term theism consists of only God as creator,”²² Actually “Theism is a type of religion or religious philosophy which incorporates a conception of God as a unitary being.” The Unitarian followers of Unitarianism hold only the highest regard for Jesus but refute to bind that regard to a Trinitarian who believes in or adhere to the doctrine of Trinity, the union of three persons (Father, Son and Holy Ghost) in one God head or as (creator, sustainer and destroyer) in Vedic metaphysics.²³ The same is with Jainism, they regard Mahāvīra as ‘*Siddha*’ or God, a ‘perfect being’; hence the Jainism is a theistic religion. Thus it is superfluous to consider Jainism as only atheistic one.

Jainism is theistic as well as atheistic religion both. It depends on the connotation of the word theism. Jainas believe in *Anekāntavāda* or theory of non-absolutism. Nothing is absolute for Jainas. Jainas say that if we mean by the word God as a pure and perfect soul, then Jainism is a theistic religion. But if we mean by the term God as a Supreme Being and creator, sustainer and destroyer of the world, then Jainism would like to be called atheist.

²² Ed. Dr. Sagarmal Jain & Dr. S. P. Pandey, “*Jainism in Global Perspective*”, PVRI, Series No. 113, 1998, Varanasi, P-224

²³ *Dictionary of Philosophy*, Jaico Books - Delhi P-316, 326

Invariably, whenever a person or philosophy or doctrine does not show belief in God as defined by the theistic philosophy, would be called atheist. It so happened in history that, early Christians were called atheist because they did not believe in what Greeks believed, nor as the Jews believed. Spinoza was called an atheist because his concept of God was wider than that of Jehovah; and the reformers were called atheist because they deified the mother of Christ or worshiped saints. Similarly, Jainism is called an atheistic philosophy, because it does not accept the God as creator, sustainer or destroyer of the universe as all others believe or it does not subscribe such attributes to God as all other philosophies or religions of the world do?

When M. Lap lace, the world renowned French scientist went to make a formal presentation of his famous work of the world to the conquering Emperor Napoleon, the later remarked "M. Lap lace, tell me, you have written this large book on System of Universe, and you have never mentioned its creator" whereupon M. Lap lace drew himself up and answered bluntly "Sir I had no need of such hypothesis."²⁴

I. (iii) The View of Modern Indian Scholars about Theistic and Atheistic Nature of Jainism:

In India during Vedic period, idea of God was commonly accepted as religious, and the people prayed and worshipped God with devotion. They offered Him offerings of living and non-living things. Slaughter of beasts in various sacrifices in the name of God was very common in India and also in various parts of world. God in this sense was accepted as a personality with immense power, knowledge and pervasion. He was to be a creator, sustainer and destroyer of the universe. Jainism does not believe in such a concept of God and according to Jaina *Ācāryas*, this conception of God is the root cause of degeneration of individual in society and it also belittled the position and dignity of man.

²⁴ Puran Chand Nahar, "*An Epitome of Jainism*", Calcutta, P- 259

Jainas cherish God in-man concept rather than in-apart.²⁵ Man can, if he so chooses, become God in this very life because his soul has potentials to evolve in such a supreme status. Ignorance, passions and infirmities exist in mind, and if mind is purified the individual is fit to the pathway of supreme state. In Jaina philosophy, the *Pañca-paramēṣṭhins*, the five categories of paragons, take the place of God. There is no God apart from pure soul. Hence, Jainas adore Gods that are in living form before our own eyes, not a hypothetical or a speculative idea of God; and so the Tīrthaṅkara, who attained *Kevala-jñāna* with their own effort, were personified as God. Jainas, also worship idols with flowers and offer *bhogas*. Hence Jainism as a religion is not without God, but the *Pañca-paramēṣṭhins* have taken the very place of God in Jainism.

So for all practical purposes, Jainas accept pure souls as *Arihanta* and *Siddhas* which are for them God and hence Jainism is a theist religion.

Jainism believes that soul is divine and almighty. If well-directed efforts are undertaken a soul can well assert and establish its divinity, and divinity is not apart but within the being. Advaita Vedānta²⁶ of Śaṅkarācārya professing a similar one idea was charged of atheism and was called “a *prachhannabauddha*”. Similar idea was later beautifully given exposition by Swami Vivekananda.

All Tīrthaṅkaras have attained *Mokṣa*, a state of perfect bliss. They neither care for, nor have any influence on worldly affair; but, yet they are regarded by Jainas as ‘Gods’ and are worshipped.

Dr. C. N. Mishra, in his classification of Indian Philosophy stated that, though *Brāhmanic* scholars have classified Buddhist and Jaina philosophies as atheistic philosophies, in the past scholars of

²⁵ Dr. S.V. Atre, “*Philosophy of Mahāvīra: A critical study*, A Ph. D. Thesis, University of Poona, 1982, P-79

²⁶ C. D. Sharma, *A Critical Survey of Indian Philosophy*,

both the philosophies have repudiated the said classification. Candrakīrti had clarified in his '*Mādhyamika-vṛtti*' that Buddhism is not atheistic. Jains feel offended and get exasperated for the word atheist labeled to them.

Dr. Puran Chand Nahar,²⁷ in his book "*An Epitome of Jainism*" explained to the inquiry- "Are Jains atheist?" No', is the emphatic answer to the enquirer. The Jains do believe in a God after their own way of thinking- a belief which is in and through saturated with all the vigour and strength of life. It does not make us dependent on any almighty ruler for our being and beatitude here or hereinafter. It does not cast us into moulds of those weaklings who love to creep with a quivering prayer on their lips to the silent doors of Deity; nor of those who crawl, beating breast at every step before his fictitious feet or figure to adore. Rather it makes us feel that we are independent autonomous individuals who can carve out paths for ourselves here and hereinafter, both for enjoyment of pleasure and emancipation of our souls by our own will and exertion."

Vedic scholars classified Indian philosophy in two parts, *āstika* and *nāstika*, and included Jainism along with Buddhism and Cārvāka in *nāstika* category. This classification is supported by eminent scholars like Mādhavācārya in his '*Sarvadarśana-saṅgraha*' and Madhusūdana Sarasvatī in his '*Prasthānabheda*'. And, since then it has become customary who so ever Indian or European scholars to repeat or carry on with this classification in their work, naming Jainism as *nāstika* philosophy, which of course in day to day language or in colloquial English language translated as disbeliever in God.

Most of the western philosopher labeled Jainism as an atheist religion without pre-researching what Jainism is. Exception to this gross erroneous comparison is Sir Dr. S. Radhakrishnan, the most

²⁷Dr. Puran Chand Nahar, "*Jainism Precepts and Practice (An Epitome of Jainism)*" Vol. I, Calcutta, 1917, P-260

eminent Indian philosopher. Abhilash Das in his *Kabīra Darśana*²⁸ opined that to call Buddhism and Jainism atheist philosophy, exhibit their own atheism.

According to Dr. S. Radhakrishnan,²⁹ ethical perfection is the first step towards divine knowledge, the knowledge of God, and so far the actual ethical content is concerned, Buddhism Jainism and Hinduism are not inferior to others. Further Dr. S. Radhakrishnan said that the name of Jainism indicates predominantly ethical character of system.³⁰

Professor Hopkins asserts that Jainism represents a theological mean between Brāhmanism and Buddhism as quoted by George P. Taylor in 'Introduction' to the "*Heart of Jainism*" by Sinclair Stevenson.³¹

Thomas Easley, a philosopher, maintains that even if the God that man has imagined exists, belief in that God would reduce man's ability to learn about and understand Him. Unfortunately, belief once it has taken hold of a person tends to prevent further questioning and subsequent learning, which arises from questioning. Jainism teaches how to learn about God.

Dr. N. N. Bhattacharya maintains that 'Jainism is basically an ethical religion, which elaborates a moral of behavior showing what is worth striving for, what is good and what gives meaning to life. Early Jaina metaphysicians wanted to find the common origin of diverse phenomena of nature, in nature itself. Hence their approach was naturally materialistic. They did not run in mad quest

²⁸Abhilash Das, "*Kabir Darshan*", Allahabad, 1992,P-130

²⁹Dr. S. Radhakrishnan, "*Indian Philosophy*", Vol-1, New Delhi, 1997, P-52

³⁰Dr. S. Radhakrishnan, "*Indian Philosophy*", Vol-1, New Delhi, 1997,P-286

³¹Sinclair Stevenson, "*Heart of Jainism*", New Delhi, 1995,P-XI (E.W. Hopkins, "*The Religion of India*", P- 283)

of God for explaining the mysteries of life and universe. They depended on logic and reason'.³²

The conception of God in Jaina and Hindu religion is integrated with the conception of soul (*ātman*), salvation (*mokṣa*) and supreme soul (*Paramātman*) form the empirical point of view. God may be seen in Hindu religion as the creator of the world, it is organizer and compassionate towards living being but for the state of transcendentalism God is pure consciousness, height of knowledge and full of bliss; that is the God (*Paramātman*) of Jaina. When the Hindu religion, for that matter any other religion, reaches the stage of spiritualism-rooted religion from devotion-rooted doctrine it comes near Jainism.³³

The very definition of *āstika* and *nāstika* in Indian philosophy is based on the verse of *Manusmṛti* which reads- *nāstikavedanindakaḥ* i.e. a *nāstika* is he who despises the *Veda*. Similarly then Jaina can say- *nāstiko Jaināgamanindakaḥ* i.e. *nāstika* is he who despises Jaina *Āgamas*.

Swami Vivekananda, a Vedāntist says that - In the past he who do not believe in God was called *nāstika*, an atheist, but now a days anyone who does not believe in his soul (*ātman*) is a real *nāstika*, an atheist.³⁴ Jainism believes in soul and also that the soul can reach to the pure and perfect state which is Godhood hence it is theistic religion.

European Religious Committee misunderstood Jainism and quoted that according to Jaina belief, the best, the most of excellent and the most renunciated man alone is the God and compared Jainism with the atheist. Jains repudiated the statement saying that a man may be advanced and renunciated but unless and until there is a perfect faith, perfect knowledge, and perfect conduct and attributes

³²Dr. N. N. Bhattacharya, "*Jain Philosophy*", New Delhi, 1999, P- XII

³³*Ibid*, P-336

³⁴Swami Abhilash Das, "*Kabir Darshan*", P-133

of God as ascribed in Jaina scripture, he is not God. The European Religious Committee does not admit even soul as distinct from body and therefore is akin to atheism; hence the most advanced man of committee can never be called God. Therefore, there cannot be any comparison between the European Religious Committee and Jaina religion.³⁵

Dr. Rafiq Zakaria wrote in his book *"Discovery of God"* that "superstition, sacrifice and charms continue to be the favorite form of Hindu worship. That is why Buddha (C.563-483BC) and Mahāvīra (C.540-468 B.C) revolted against it. Buddha was a prince who chose to be pauper, and Mahāvīra, a non-violent ascetic who walked naked in the street to shed every bit of worldly attire. The one became founder of Buddhism and the other of Jainism."³⁶ This quote is repudiated by Jains, because the author was ignorant of Jainism. Lord Mahāvīra was a prince and 24th Tīrthaṅkara of Jaina tradition. Lord Ṛṣabha was the First Tīrthaṅkara of Jainism.

Similar misconception and misunderstanding and ignorance were and are being exhibited by several scholars, European and Indian as well. To name a few here:

Dr. John Murphy of Manchester University said "Mahāvīra, whom the Jainas regard as the great founder of their faith was contemporary of Gautama."³⁷ Jainism has no founder, as such, and it has been in existence in this world since the infinite time (Anādikāla). Scholars are always interested to investigate the beginning of anything and who founded it, which is customary with human thinking. However, to Jaina, Lord Ṛṣabha is the first Tīrthaṅkara, and not the founder of Jainism, for it has no beginning and end.

³⁵The Jaina Association of India, *"Historical Facts about Jainism"*, Bombay, 1925, P-12

³⁶Dr. Rafiq Zakaria, *"Discovery of God"*, Bombay, 2000, page-446

³⁷Dr. John Murphy, *"The origins and History of Religions"*, Manchester University Press, 1949, P-446

Another misrepresentation is by Dr. A.N. Lahiri of Calcutta University who said "Jaina, however, were not at all in favour of calling Pārśva and Mahāvīra, the founder of their faith, which for the sake of respectability, had to be declared as eternal."³⁸

A similarity, to the above quote, Chandralekha Singh and Prem Nath in their book "*The religion of world*" quoted Pārśvanātha, the real founder of Jainism.³⁹

From the above mentioned misunderstanding or misrepresentation by scholars or authors of their books, it is quite clear that they have read here and there books on Jainism and copied the same in their writing without going in depth studies in Jainism. The said practice is still being continued till date.

Mrs. Sinclair Stevenson, in her book "*The Heart of Jainism*," which has been widely circulated and read by most of the scholars, said that "*Brāhmanic* ascetic had to pass through four stages but once the door of asceticism was forced upon by rebel like Jaina, it was opened widely as possible.. ." Secondly Mrs. Stevenson described that the heart of Jainism as being "empty" of divine power, betrays her missionary malice. She quoted in the last chapter of the book, "The more one studies Jainism, the more one is struck with the pathos of its empty heart. The Jains believe strongly in duty of forgiving others, and yet have no hope of forgiveness from a higher power for themselves"⁴⁰ Mrs. Sinclair Stevenson lived, quite a sometime in India and studied Jainism but never really understood Jainism, because what she wrote in her book "*The Heart of Jainism*" that heart of Jainism being empty and pleaded to Jaina to accept

³⁸ Dr. A.N. Lahiri, "*Religion and Culture of Jains*", P-21

³⁹ Chandralekha Singh & Prem Nath, "*The Great Religions of the World*", Delhi, P- 173

⁴⁰ Mrs. Sinclair Stevenson, "*The Heart of Jainism*" Delhi, 1915 (1995) P-5

Jesus!! These remarks have hurt the feelings of several Jaina scholars and they have refuted her statement.⁴¹

Max Weber, a Western scholar, turning a blind eye to Mrs. Stevenson's undisguised prejudices, found it possible to endorse and repeated, "The heart of Jainism is empty". Of course these statements provoked much opposition in India in Jaina community and Mr. J. L. Jaini took Mrs. Stevenson to task for her pretensions to preach Jainas the value of love and brotherhood.⁴²

Also, Dr. John Murphy, professor of Manchester University said "Jaina teachers argue strongly against the monotheistic tendencies in some of the sects of Brahmanism, and attack the belief in one eternal being, the creator of the world."⁴³ The above said remark made by Dr. John Murphy and another by Dr. Rafiq Zakaria that Jaina revolted against Hinduism, and similar statements made by several other scholars are refutable; Jainism is apriori religion of India, long before Aryans brought with them Vedic (Brāhmanic) religion in India. Brahmins indulged in *karmakāṇḍa* or sacrifice attacked Jaina teachers and scholars who were opposing animal killing, and who were in favour of casteless society. And hence *Brāhmanic* teachers, philosophers, have been calling Jaina religion, a *nāstika* (atheistic) and the same tune have been picked up by the scholars around the world, especially in Western world.

A few more misconceptions and baseless attacks, made by Lala Lajpat Rai in his book "*History of India*" are enumerated as follows:

1. The 24th Tīrthaṅkara founded a new religion
2. Jainism openly deny the existence of God
3. Jainism had its origin side by side to Buddhism
4. It is cowardice to be a Jaina

⁴¹ *The Heart of Jainism*, P.5

⁴² Dr. Padmanabh Jaini, "*Collected papers on Jaina Studies*", Delhi, 2000, P-33

⁴³ Dr. John Murphy, "*The Origins and History of Religions*", Manchester University, 1949, P -447

5. The treatment accorded by Jainas towards the humanity is very severe and cruel act.⁴⁴

The attacks made on Jaina by Lala Lajpat Rai were repudiated point by point by the Jaina Association of India, in their book "*Historical Facts about Jainism*."⁴⁵

Here are some whimsical, absurd and ridiculous theories by some European scholars, which have been effectively refuted by Jaina scholars, in past:

1. Colezer derives Jainism from 'Jesus,' a Roman Deity.
2. Colonel Franklin finds strong resemblance between 'Jains' and 'Junnes,' a magician of the Egyptian King Pharaoh.
3. A missionary discovers similarity between 'Jain' and 'Cain' of the Bible.
4. Scholars like Lassen, Weber and Hunter make Jainism an offshoot of Buddhism.⁴⁶

In conclusion and analysis of the reasons for the misunderstanding, misconception and misrepresentation of Jainism by the scholars, from all around the world, a high court judge, J. L. Jaini, said that Jainas of India were ignorant of the west and western methods of study. Worse than this, Jainas were religiously averse to letting non-Jainas read or even see or touch their sacred books. In consequence Jainism was misunderstood, misrepresented and misquoted. Jaina tradition and teaching suffered from scholars partially for their accustomed studies in Brahmanism. But by the efforts of men like Weber, Buhler, Jacobi, Hoernle and others, the credibility of Jaina tradition has been established and received recognition due to its antiquity and long preserved tradition through long struggle, hostility from Brahmanism and Buddhism.

⁴⁴Jain Association of India, "*Historical facts about Jainism*," Bombay 1925, P-IV

⁴⁵Jain Association of India, "*Historical facts about Jainism*," Bombay 1925, P-IV

⁴⁶Dr. Surendra Kumar, "*Glimpses of Jainism*", Delhi 1997, P-3

Considering countless misrepresentation and misconception about Jainism, which are still persisting, even now and then, there are a few scholars who have made favourable remarks about Jaina and Jainism which are enumerated herein.

Dr. John Murphy, Professor in University of Manchester in his book, '*The Origin and History of Religions*' made a remark about scholarly work of Mrs. Stevenson's '*The Heart of Jainism*' where she said: "There is a strange mystery in Jainism; for though it acknowledges no personal God, knowing Him neither as creator, father or friend, yet it will never allow itself to be called atheistic system. Indeed there is no more deadly insult that one could level at a Jaina than to call him a *nāstika* or an atheist."⁴⁷

Shri V. R. Gandhi, who accompanied Swami Vivekananda in the 'Parliament of World Religions' held in Chicago in 1893, said in his speeches and writing that, "Jaina is generic as Christ. We believe that there is not one Christ but many Christ born in all countries."⁴⁸

Professor Ramjee Singh maintains that God is nor cognizable by sight, perceivable by senses or visible neither. He can be known by inference, then where is the question of acknowledging God of whose existence is speculated or hypothesized. Hence, Jainism believes a soul can become God (Paramātmā).⁴⁹

I. (iv) The Two-Fold Division of Indian Philosophy

Āstika (Orthodox), *Nāstika* (Heterodox)

The Indian Philosophy has been classified by Indian thinkers, predominantly Brahmins, in six systems, viz., Gautama's Nyāya, Kaṇāda's Vaiśeṣika, Kapila's Sāṃkhya, Patañjali's Yoga, Jaimini's Pūrva Mīmāṃsā and Bādarāyaṇa's Uttara Mīmāṃsā or the

⁴⁷Dr. John Murphy, "*The origins and History of Religions*", Manchester University Press, 1949.P-446

⁴⁸V. R. Gandhi, "*Speeches & Writing*", P-4

⁴⁹Dr. Ramjee Singh, *Jaina Concept of Omniscience*, L. D. Institute of Indology, Ahmedabad, 1974

Vedānta. These are Brahmanical systems, and they all accept authority of *Vedas*. The systems of thought, which admit the validity of the *Vedas*, are classified as *āstika*. Other systems of thought or philosophies which repudiate authority of *Vedas* are Buddhism, Jainism and Lokāyats or Cārvākas (Bārhaṣpatyas), as *nāstika*.⁵⁰

Āstika is often named as orthodox and *nāstika* as heterodox. Orthodox system in Western world is construed as theism and heterodox as atheism. This translation in English for *āstika* as theism and for *nāstika* as an atheism, given by scholars (modern) does not mean or has the same spirit as in Indian philosophy has meant to be. In day to day English language, and also understood by scholars of philosophy, theistic philosophy means belief in God and atheistic philosophy means non-belief in God. This gross misconception and misinterpretation by the Western scholars is also endorsed by Indian scholars of philosophy, also by a few scholars of Jainology.

Acharya Pandit Badrinath Shukla⁵¹ with regards to the classification of Indian philosophy has given following thoughts (conditions) to determine whether a philosophy is a theistic (*āstika*) or atheistic (*nāstika*).

- (1) Eternity (Permanence of soul)
- (2) Existence of God as a witness to one's Karma
- (3) Authority of Veda

Let us examine these three points. In the first sense, Jainism maintains that death is not the end of life, has firm faith in theory of rebirth i.e. life after death.

In the second sense, belief in doctrine of *karma* and doctrine of transmigration of soul, which are considered foundation to edifice of the classical orthodox system of Indian philosophy, are accepted as

⁵⁰ Prof. A. Chakravarti, "*The Religion of Ahimsā*", Bombay, 1957.

⁵¹ Acharya P. Badrinatha Shukla, "*Bhāratiya Darśana Ke Vargīkaraṇa Se Sambandhita Praśna Uttara*", Proceedings of Darśana Parishad- 3, P-158.

fundamental tenets in Jainism. In Jainism soul is considered to become *paramātman* or God.

In the third sense, authority of *Vedas* does not arise in the case of Jainism because it is an older system than the Vedic philosophy which was brought in by Aryans in India whereas Jainism is a pre-Āryan, indigenous religion of India.

According to the *Nyāyakośa* “a *nāstika* is a person who does not accept the existence of *Īśvara*. Jaina believes in *Īśvara* (God) and calls him *Paramātmā*.

The *āstika-nāstika* dichotomy of Indian religio- philosophical tradition needs serious consideration, especially from the scholars, because with the development in philosophical speculations in course of time, the connotation of the terms *āstika* and *nāstika* also grew.

Pāṇini, in his *Aṣṭādhyāyī*⁵² refers to *astī*, *nāstī*, and *diṣṭa* as three distinct philosophical traditions existing prior to his times (*astināstidiṣṭammatih*). Patañjali, commenting on this aphorism of Pāṇini states “*Paraloka astīti yasya matiḥsahāstikāḥ tadviparītonāstikāḥ*.”⁵³ According to *Kāśikā*, the *āstikas* are those who believed in *paraloka* (other world) and those opposed to it are *nāstikas*, and in this sense Jainas are *āstikas*. The term *nāstika* is mentioned at least two places in *Manusmṛti*. At one place *nāstika* has been said to be a denouncer of the *Vedas* (*nāstiko-vedanindakaḥ*).⁵⁴ But at another place the ‘*nāstikya*’ *Veda-nindā* and ‘*devatānāmcakutsanam*’ term have been placed side by side and one has been instructed not to get indulged in such activities,⁵⁵ indicating there by the *nāstikya* is something more than mere denouncement of *Vedas* and gods.

⁵² *Aṣṭādhyāyī*, Pāṇini, 4.460

⁵³ *Ibid*, (*Kāśikāvṛtti*)

⁵⁴ *Manusmṛti*, 2.11

⁵⁵ *Ibid*, 4.163

In the dialogues of the Buddha and some later Buddhist works, the *nāstikas* are said to be persons not believing in the doctrine of *karma* and transmigration.⁵⁶ The Lokāyats or Cārvākas have been condemned by Buddha for not believing in the retribution of the *karma* and consequent future birth. Significantly, the word *paraloka* has been used in the context-denoting abode of life after death.

Kumārila Bhaṭṭa⁵⁷ has used the term *āstikya* and *nāstikya* as denoting two opposite views meaning thereby that the *nāstika* did not believe in the existence of soul whereas the *āstika* believe in it. In another verse he has placed *nāstika* in the category of those who perish owing to their non-belief in the fruitfulness of the rites prescribed by the *śrutis* and *smṛtis*. According to Śaṅkarācārya⁵⁸ *āstika* is one who believes that the meanings enshrined in *āgamas* are ultimate truth.

The oft-quoted references of the Buddhist and Jaina literature about the thinkers of sixth century B.C. clearly show that a number of schools of thought were current which opposed the Vedic philosophy and presented their alternative system. As they were dissenters and non-believers who rejected the Vedic view of life, it may be summarized that they were the first to be dubbed as *nāstikas*. Pāṇini's two categories of *āstika* and *nāstika* may, thus, be interpreted as the former being the category of those people who believed and endorsed the Vedic view of life while the latter as the category of those who dissented and rejected it.

The point of the *āstika-nāstika* dichotomy is rendered complicated by the evidence furnished by the commentaries of Patañjali and *Kāśikā*, the dialogues of Buddha (Majjhima Nikāya) and some later works where the *āstika* is connected with the belief in the *paraloka* and the *nāstika* with the non-belief in it. As such Jaina,

⁵⁶ *Majjhima-nikāya*, 2.2.10, Trans. Rahul Sankrityayan, 2nd edition, P-142

⁵⁷ *Śloka-vārtika*, 3.65

⁵⁸ *Āstikyam Śraddhanata Paramarthesvagamarthesu-Śaṅkarācārya*

Buddhist and Ājīvakas then, cannot be called a *nāstika* because they believe in *paraloka*.

The term *paraloka* meant in the Vedic tradition, stay of soul in heaven or hell, which is terminable. Similarly, in the Jaina and Buddhist terminology, soul moves to *devagati* (heaven) or *narakagati* (hell) according to its deeds. So, in the early Vedic era, the Vedic theologians called a person *nāstika* who did not believe in the existence of *paraloka*.

In the beginning centuries after the Christian era, theory of soul had received wide acceptance in India. The believers in this theory, as such, were called *āstika* and non-believers as *nāstikas*. The point to be noted here is that the dissenters, who did not endorse the pivotal tenet of the tradition of a particular school, are called *nāstika*. Contrary to it, one who had steadfast belief in the tradition is *āstika*.

In the same strain, it can be understood why the God-believers of a particular tradition consider themselves as *Āstika* (theist) and called other schools or traditions with a different definition of God, as non-believers in God or *nāstika* (atheist). But according to Jaina thinkers the definition of *nāstika* have a different interpretation, for them the *nāstika* is one who does not have belief in rebirth, *karma* theory and pure and perfect soul, which is *Arihanta Paramātmā*.

Jainism is a religion, which puts emphasis on *karma* and rebirth theory in its philosophy along with liberation of soul.

Following three Sanskrit grammars have explained meaning of the words *Āstika* and *Nāstika*-

- (1) Śāktāyana Vyākaraṇa⁵⁹
- (2) Pāṇinīya Vyākaraṇa Siddhānta Kaumudī⁶⁰
- (3) Hemaśabadānuśāsana⁶¹

⁵⁹ Śāktāyana Vyākaraṇa

⁶⁰ Pāṇinīya-vyākaraṇa - Siddhānta-kaumudī

A dialog between Jambū Svāmī and Sudharmā narrated in *Ācārāṅga*⁶² explains soul's transmigration philosophy in Jainism, which is very much similar to, as explained in the dialog between Lord Kṛṣṇa and Arjuna in *Bhagavadgītā*.⁶³

"O Long-lived (Jambū Svāmin)! I (Sudharmā) have heard the following discourse from Lord Mahāvīra: Here many do not have the experience (that is memory of the place from where they have transmigrated) such as -

"Have I transmigrated (to this world) from the eastern direction, or from the southern direction, or from the western direction, or from the northern direction, or from the direction above, or from the direction below, or from any other direction, or from any intermediate direction?"⁶⁴

"Similarly, many do not know- is my soul subject to birth, or is my soul not subject to birth? Who was I (in my previous life), or after departure from here what shall I become in my next birth?"⁶⁵

Also, Similarly, Blessed Lord said in *Gītā*, "Many are the births taken by me and you, O Arjuna. I know them all you know not, O Parāmtapa!."⁶⁶

The above two *sūtras* from Jainism and Vedic philosophy, justify and prove Jainism an *āstika* system.

⁶¹ *Hemaśabdānuśāsana* by Hemacandra

⁶² *Ācārāṅga Sūtra*.1/1/1

⁶³ *Bhagavadgītā*, 4/5

⁶⁴ *suyam me āusam! tenam bhagvayā evamakkhayaṃ - ihamegesim no sanna bhavai, tam jahā - puratthimāo va disao agao ahamamsi, dahinao va disao agao ahamamsi, paccatthimao va disao agao ahamamsi, uttarao va disao agao ahamamsi, addhao va disao agao ahamamsi, ahe va disao agao ahamamsi, annayario va disao agao ahamamsi, anudisao va agao ahamamsi? ĀcārāṅgaSūtra.1/1/1 from Ācārāṅga Bhāṣyam, Bhāṣyakāra-Acharya Mahaprajna, Jain Vishva Bharati, 2001, Ladnun, P-17*

⁶⁵ *evamegesim no natam bhavati - atthi me āyā ovavaic, natthi me āyā ovavāie? ke ahamāsi? ke vā io cūo iha peccāa bhavissāmi? Ibid.1.2, P-17*

⁶⁶ *Bhagavadgītā* - 4/5

According to *Aṣṭādhyāyī*, *āstika* and *nāstika* words comes from *asti* and *nāsti* which means, it is and it is not, respectively. A person believes in soul, life after death, virtuous actions and sin is an *āstika*, and the one who thinks that there is nothing like soul, life after death, virtues and sin, is a *nāstika*. But, Vedic Brāhmaṇas have changed the meaning of these words. For them the system of thoughts which approves the supremacy of Brāhmaṇas and Vedas as *āstika* and those systems disapprove Vedas and supremacy of Brāhmaṇas as *nāstika*. Thus the meaning of words *āstika* or *nāstika* does not depend on their etymological meaning of positive or negative conclusions regarding the soul, life after death, virtues or vices, but on the acceptance of the authority of Vedas and supremacy of Brāhmaṇas.

Manu says that *nāstika* is one who despises Vedas. '*nāstikavedanindakaḥ*'. The reason was that Vedic rituals and sacrifices of animals and killing in it, in the name of *dharma* was always opposed and protested by Jainas as well as Bauddhas and it was deliberate *adharma* in the name of God. And for this opposition, Manu for instance called them (Jainas and Bauddhas) *Vedanindakaḥ* or *nāstikas*. But Pāṇini's interpretation of these terms proves Jainas as *Āstika*.

I. (v) Classification of Indian Philosophy: Traditional View Brāhmanic System Vs. Śramanic System⁶⁷

To understand Indian culture completely one has to study Jainism, Buddhism and Hinduism collectively as well as individually, because culture of all the three is intermingled and mutually influenced. Although *Brāhmanic* and *Śramanic* are two distinct trends dominating Indian culture from its earliest days, it is very difficult to distinguish them because neither of the two remained uninfluenced by the other. The earlier *Śramanic* trends and its later phases, Jainism and Buddhism, were influenced by Vedic traditions and vice a versa. The concept of *Nirvāṇa*,

⁶⁷ See. Table of Classification of Indian Schools of Philosophy (at the last of the chapter)

meditation, equanimity and non-violence, which were absent in early Vedic literature, came into existence in Hinduism through *Śramanic* influence.

Brāhmanic System: During Monarchic age in Indian history, Brahmanism monopolized the knowledge of Vedic *mantras* and hymns, which contained prayers to gods and rituals to perform the sacrifices. They were taken from *Brāhmaṇas*, the second part of *Veda*, to please the gods who were merely deified forces of the nature. In the Vedic religion different hymns were addressed to various gods, to name a few are *Varuṇa* (water), *Sūrya* (Sun), *Ṛṣhvī*, (Earth), *Vāyu* (wind) and so on. Later on *Hiraṇyagarbha*, *Viśvakarmā*, *Prajāpati* and *Indra* were evolved. So, the *Brāhmaṇas* became dominant in the society, and dictated their supremacy in religious functions, cultural matters and social life. *Brāhmaṇa*'s ritualism was represented by the priests who vigorously claimed that the welfare and, indeed, the very existence of the world, including even the Gods, depend upon the maintenance of their system of sacrifice, which grew to immense size and complexity.

According to one of the etymological meanings of *Brāhmaṇa*, the term '*Brāhmaṇa*' is derived from the root "*Br̥h*" which means to grow, to expand and to evolve and to develop the spirit or soul. Prayers described in *Brāhmaṇas*, the Vedic literature, were kept in custody by the priests who were considered to be the offspring of *Prajāpati*, the creator-god. A system was evolved whereby generous offerings had to be made to the gods and liberal gifts had to be offered to the Brahmins (priest) for the sacrifices of horses or cattle's or poultry. Rituals of worship and sacrifices were made complicated and hence the Brahmins became the sole votary of cult and obtained high position in the society, at large. Rites or rituals so performed both to gain worldly enjoyment and to injure one's enemies.

Ascetic practices in Vedic or *Brāhmanic* tradition developed a sort of mystical union with a personal God that becomes

meritorious form of behaviour for salvation or at least a better condition after death. Priests gave emphasis along with the sacrifices, on the observance of cast, the *āśramas*, and the eternity of *Vedas*. Priesthood became a profession and hereditary one. The priests who possessed the Vedic lore became accredited intermediaries between God and men and dispensers of divine grace. So the *Vedas* brought by *Aryans* was entrusted to priestly class of Brahmins.

Later on, as the time passed, the situation in society created struggle between Kṣatriya (warrior class of society) and Brahmins and an anti-*Brāhmanic* ideology and anti-*Brāhmanic* faith grew up. A significant outcome of this struggle was the birth of *Bhāgavatism* in Kṣatriya milieu. Polytheism of Vedic *Aryans* was set apart and *Bhāgavata* (the individual deity) as supreme God was developed. It was the Yoga, Vedānta and Nyāya-Vaiśeṣika system, which introduced the God in Hinduism, as a supreme and creator of the world.

Śramanic System: *Śramanic* and Vedic (Brahmanical) traditions are very ancient traditions of the Indian philosophy. Vedic tradition came to India with *Aryans* who pleased their gods with hymns and sacrifices, and pleaded for cattle, strong children, long life and prosperity in their life. They were happy with material pleasure. When they were advancing deeper in India, they fought with the primitive and native tribes whom they called Dravidians, Nāgās, Dasyus, Daityas, Dānavas, Piśāca, Rākṣasas etc.

Nāgās and other tribes were serpent worshipers. Jaina's 23rd Tirthaṅkara Pārśvanātha also has the serpent as his symbol. Thus it can be inferred that native Indian tribes were practicing *Śramanic* tradition of Jainism, long before Vedic *Aryans* came to India.

Antiquity of Jainism goes back to Lord Ṛṣabhadeva, the first Tirthaṅkara of Jaina tradition, who is mentioned in *R̥gveda*,⁶⁸ the

⁶⁸ *R̥gveda*, 6/26/4 & 10/102/6

first and foremost in *Vedas*. *Bhāgavata-purāṇa*⁶⁹ recapitulates with respect and honours the life history of Lord Ṛṣabha as the founder of Jainism, and also the master of Yoga. It is also seen in *Keśī-sūkta* of *Rgveda* in which Vedic poet expresses awe at the sight of naked longhaired ascetic.

Vedic Aryans called *Śramaṇas* sages as *Śiṣnadevas* and prayed god Indra to protect their animal sacrifices from these sages. These sages were fighting for their religion of *Ahiṃsā*-not killing (Jainism). The practice of asceticism and renunciation was seen during the period of Lord Ṛṣabha. All Tirthaṅkaras at some time in their life renounced mundane life and accepted ascetic life.

Asceticism is derived from the Greek word "*askesis*" which means exercise, practice, training, etc. In Greek context it means an athlete who trains himself in certain practice or exercises meant for physical discipline. In *Śramanic* tradition it was interpreted as a voluntary, sustained, systematic program of self-discipline and self-denial, along with renunciation of immediate sensual or profane gratification of senses in order to attain higher state.

In Jaina tradition, ascetic practices aim for attainment of true self. In Buddhism, ascetic practices aim for the liberation of self from cycle of birth and death or wheel of sufferings.

The main theme of *Śramaṇa* tradition is that the mundane routine of this life existence is essentially bad and soul has to be released from the bondage of mundane life, which causes infinite pain and sufferings. This philosophy was totally alien to Vedic (Brāhmanic) Aryan's thinking and practice. The Vedic religion appeased several gods of natural powers with simple sacrifices for welfare and happiness of the community, when the ascetic tradition of *Śramaṇa* kept concentrating upon the inner (ātman) soul and its purification.

⁶⁹ *Śrīmadbhāgavata*, 5/4/3 & 5/3/20

The Vedic tradition upheld *pravṛtti-mārga* and importance of sacrifice to the God, whereas the Śramanic tradition followed *nivṛtti-mārga* the path of renunciation in order to achieve the final goal of freedom from the cycle of birth.

Śramaṇa tradition is known for its ascetic practices. These ascetic ideals and practices have their basis on knowledge, as against ritualistic tradition of Brāhmanism; knowledge is the key for attainment of the desired end. In attempt to mollify the superiority of Brāhmanism, Buddha and Mahāvīra gave a new definition to Brāhmanhood in terms of moral conduct and purity.

From the very beginning, since the Aryans came to India Śramanic tradition of Indian origin was named by Brāhmaṇas as an anti-Brāhmanic and also the same tune was adopted by the European scholars who did no research in Jaina religion or in its history until lately when it was brought in open by Prof. Jacobi.

Śramanic tradition, which is often misconstrued by scholars that it is opposed to the idea of God, has their belief in autonomy and centrality of doctrine of *karma*. The working of human mind is due to direct or through the unseen forces of *karma*. Hence no prayers or worship are of any avail against the force of *karma*. It stresses the adorableness of the moral law and put emphasis on self-reliance in the quest for salvation. This philosophy is very much different from Vedic view where illumination comes from outside, either from the grace of God or from eternally revealed *Vedas*. Jains believe in authentic revelation and accept omniscient human teacher who after shading off all eight types of *karma* becomes *Arhat* or God and after abandoning the physical body obtains the stage of *Siddha, Paramātman* (God).

Jainism aspired after the quest for highest perfection on spiritual level. Śramaṇas and *Munis* were the examples who devoted

their lives in the attainment of highest spiritual level through ascetic discipline and religious meditation (tapa).

The Upaniṣadic trend of Hinduism is not pure form of Vedic religion. It incorporated in itself various *Śramanic* tenets also that gave a new dimension to later Vedic religion.

The voice was raised by ancient Upaniṣadic *Rṣis*, *Munis* and *Śramaṇas* against the ritualistic and cast-ridden Brāhmanism of early Vedic religion. In fact, the Upaniṣadic trend, as well as, Jainism and Buddhism provided refuge to those fed up with Vedic ritualism. However, Jainism and Buddhism were more candid and vehement in their opposition towards ritualism of animal sacrifices in *yajñas*, birth-based caste-system and superstition.

Jainism and Buddhism did not remain uninfluenced from Vedic ritualism. Ritualism in the form of Tantric practices crept into Jainism and Buddhism. Jainas adopted various Hindu deities and their mode of worship suited to their religious temperament. The Jaina concept of *Śāsana-devatā* or *Yakṣa-Yakṣīs* is nothing but a Jaina version of Hindu deities. The influence of Vedic and *Śramanic* on each other was reciprocal. Hinduism accepted Rṣabha and Buddha as incarnation of God, while Jainism included Rāma and Kṛṣṇa in its list of *Śalākā-puruṣas*. A number of Hindu gods and goddesses were accepted as consorts of Tīrthaṅkara such as Kālī, Mahākālī, Cakreśvarī, Ambikā, Padmāvatī and Siddhāyikā as well as Sarasvatī, Lakṣmī as deities of knowledge and wealth respectively. Dr. Sagarmal Jain⁷⁰ opines that different religious traditions of our Indian culture have borrowed various concepts from one another and that it is the duty to study to bridge the gulf existing between different religious systems.

⁷⁰Dr. Sagarmal Jain, "An Introduction to Jain Sādhana", 1995. P.V. Research Institute, P-4

It is sometimes mistaken that emergence of Jainism and Buddhism was result of revolt against Brāhmanism. Western Scholars in particular maintain this notion. But according to Dr. Sagarmal Jain,⁷¹ it was not revolt but reform. It is true that Śramanic and Vedic tradition have divergent views on certain religious and philosophical issues, but this does not mean that they are rivals or enemies of each other. In *Ācārāṅga*, *Sūtrakṛtāṅga* and *Isibhāsiyāmr̥*, number of passages similar to those of the *Upaniṣads* in words, style as well as essence can be found. In *Sūtrakṛtāṅga* we find mention of some Upaniṣadic Ṛṣis such as Videhanami, Bāhuka, Asitadevala, Dvaipāyana and Parāśara. *Sūtrakṛtāṅga* addresses them a great ascetics and great men (mahāpuruṣa) who attained ultimate goal of life i.e. liberation.⁷²

Thus we can conclude that owing mostly to the deep rooted prejudices and not having enough knowledge along with other sentimental reasons, some scholars persisted in believing and asserted that Jainism is an offshoot of Brāhmanism or Hindu dissenters, although there are innumerable references in *Brāhmanic* literature from *Vedas* down to *Purāṇas* and other medieval literature referring to Jainas, their religion of Tīrthaṅkara and their doctrines⁷³. Some scholars consider Jainism as an offshoot of Buddhism also which is not true.

Prof. Jacobi says “In conclusion, let me assert my conviction that Jainism is an original system, quite distinct and independent from all others; and that, there it is of great importance for the study of philosophical thought and religious life in ancient India.”⁷⁴

⁷¹ *An Introduction to Jain Sādhana*, P-4

⁷² *Ibid.* P-4

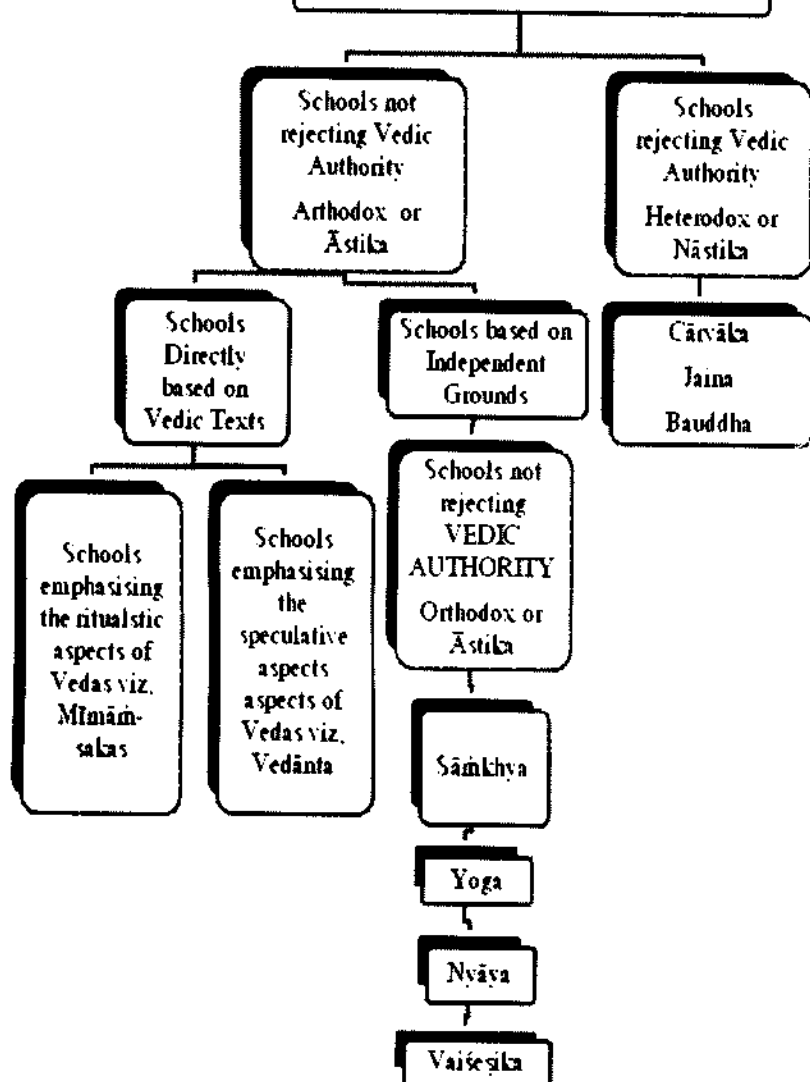
⁷³ Dr. Sagarmal Jain, “*An Introduction to Jain Sādhana*,” P-5

⁷⁴ Dr. yoti Prasad Jain, “*Jainism, the Oldest living Religion*”, P.V. Research Institute, Varanasi-5, 1988, P- 29

Jainism passed through many storms and upheavals from time to time since its birth, and yet it could survive and did not disappear from the soil of its origin, India, like its sister religion Buddhism. The chief cause of this seems to have the inflexible conversation of Jains in holding fast to their original institution and doctrines. This is the reason, as Prof. Jacobi has pointed out, that although a number of vital rules concerning life and practices of the monks and layman may have fallen into oblivion or disuse, yet the religious life of the Jaina community even now is substantially, the same as it was two thousand years ago.⁷⁵

⁷⁵Dr. Jagdish Chandra Jain, "*Life in Ancient India, as depicted in Jain Canons*", Bombay, 1947, P-30

Indian schools of Philosophy



CHAPTER - II

HISTORY OF JAINISM PRIOR TO MAHĀVĪRA

II. (i) Introduction

Jainism, a representative of *Śramaṇa* tradition of Indian culture is the oldest, well established, fully developed and purely indigenous religion. Also it is a non-Vedic, non-Aryan and pre-Aryan religion. Following are some conclusions from a few notable orient lists:

According to Sir Sanmukham Chetty, "Jainism was the religion of Dravidian people who were the pre-Aryan inhabitants of India. I tempted to believe that Jainism was probably the earliest religion prevalent in India and that it was the flourishing religion when the Aryan migration came in India and when the religion of Vedas was being evolved in the Punjab."¹

Maj. Gen. J.G.R. Furlong, F.R.A.S opined, "Instead of Jainism being formerly supposed an offshoot of Buddhism, it is shown to extend as far back as 3000 B.C. It is found flourishing alongside the nature worship of the rude tribes in Northern India."²

S.N. Gokhale opined: "*Ahiṃsā* is the keynote of Jainism, a philosophy which comes from pre-Aryan days."³

Dr. Herman Jacobi is also of the opinion that Jainism was related to the primitive philosophy of India, a very original independent systematic doctrine with realistic and rationalistic tone. The Vedic religion which gradually developed into Brāhmanism.

¹Dr. Jyoti Prasad Jain, "*Religion & culture of Jains*", Delhi, 1975 (1999), P - 2

²*Ibid.*, P - 2

³*Ibid.*, P - 2

posed a serious rival to the R̥ṣabha Cult or the creed of the *Arhats*, *Vrātyas* or *Śramaṇas* as Jainism was variously described.⁴

The creed of the *Nirgranthas*, another name of Jainism, maintained its position as one of the three major religions of the century till the advent of Islam in India somewhere around 12th Century A.D., the other two religions being Brahmanism (Hinduism) and Buddhism.

Oriental or Indological studies by Western scholars commenced around the beginning of last quarter of 18th century. It was Sir William Jones who took the initiative, pioneered the studies and founded Royal Asiatic Society of Bengal in 1874 A.D. It was Brahmanism or Hinduism, which engaged their attention first, and the interest in Jainism came quite late.

First publication on Jains was made by Lieut. Wilfred in Asiatic Researches in 1799, and then later by Col. Colin Mackenzie and Dr. F. Buchanan Hamilton in 1807 followed by H.T. Cole Brooke's observation on Jaina.

As the time passed, Jaina system of religion and culture was studied intensively. Scholars worked in the field, most notably among them being: Albreech Weber, Leumann, Rice, Fleet Guerinot, Wilson, Jacobi, Buhler, Hoernel, Schubring and Zimmer etc. It is due to sincere efforts put in by these oriental lists, now Jainology has come to be an important branch of Indology, oriental studies and comparative study of religions.

Mrs. Sinclair Stevenson said "The genius of the people of India does not lie in historical research; to them metaphysical thought is the chief end of man and they are content to leave to Western scholars the task of filling in the large gaps of unexplored country in their history."⁵

⁴Dr. Jyoti Prasad Jain, "Religion & culture of Jains", P - 8

⁵Sinclair Stevenson, "The Heart of Jainism", Delhi, 1915{1995}.P -7

Dr. L.B. Keny refuted the statement of Mrs. Stevenson by saying that the Indian legends are not totally detached from historical traditions. The Jaina legends, therefore, contain latent historical facts though they are mixed up with traditions.⁶ The Jaina tradition of twenty four Tirthaṅkaras must have a historical basis. A section of modern scholars doubts about the historicity of earlier Tirthaṅkaras, and characterize them simply as mythical is unwise.

There is no reason to disbelieve in historical probability in Jaina tradition of Tirthaṅkaras, which can be definitely concluded, outside bounds of acceptable behavior of Vedic culture and religion from the Pre-Vedic and non-Vedic practices of people indigenous to India, pre-Aryan culture.⁷

Another important and interesting account for Jaina tradition relates to the various emblems associated with the all 24 Tirthaṅkaras. For example bull, elephants, snakes, lion etc. a total of 24 emblems for each 24 Tirthaṅkara. It seems that these emblems, shown on their seats affixed, indicates tribal marks or totems. The 23rd Tirthaṅkara Pārśvanātha has the snake as his emblem. Ancient Indian sculpture is filled with pictures of men and women having serpent hood over their head, which seems to represent people having the snake as their tribal mark. It is possible that the Pārśvanātha belonged to the tribe of Nāgas. It is a well-known fact that in Indian literature fights between Aryans and Nāgas; and also Aryans offered Nāgas in sacrifices, burning them alive. Other marks like bull, crab etc. is also found to be associated with various tribes, and they reflect the environment of people from whole tribal group the Tirthaṅkara hailed. Among other things, worship of funeral structures, tribal worship of dead, *Śrāddha* offerings for the salvation

⁶Dr. L. B. Keny, "*Religion and culture of Jains*", by D. C. Sincar, on *The Primitive in Jainism*. 25th Feb. 1972

⁷Dr. N. N. Bhattacharya, "*Jaina Philosophy*", Delhi 1999, P-76

of soul of ancestors indicate Jainism to have adopted these primitive customs of tribes.

During last two centuries, the European scholars carried out research work on Indian philosophy and culture in accordance with their stand points, with their way of thinking and their cultural background; and consequently there was quite a bit of controversy in their finding, interpretations and knowledge so assimilated; and such history of Indian culture was written incompletely and unsystematically. For example, the primary books of history were written quoting that Jainism was founded by Mahāvīra⁸ and a few books indicated Pārśvanātha⁹. A few or more books, even lately, in year 2000, written by eminent scholars quote Jainism as founded by Mahāvīra.¹⁰ Even today, some publications depict that Jainism is a revolt against Vedic culture. We can see several books written by learned scholars quoting Jainism also as an atheistic religion having no God in it. Many of the publications explain that the Jainism is the oldest, independent and pre-Vedic and a noble religion.¹¹

Because of very little exposure of Jainism to the outside world and due to not enough interest shown in it by other scholars of philosophy coupled with the Jaina societies offered no cooperation to the scholars to study their sacred books and culture, the history of Jainism, prior to Mahāvīra remained unexplored, for quite some time. Other reasons being that Jaina community mostly engaged in business, trading and banking did not produce enough scholars of its own to interact with the European scholars. Hence many a non-Jaina *Pandits*, scholars, Indian as well as European may be heard passing cursorily remarks like; Jainism is an insignificant, little known or an

⁸ *Historical Facts of Jainism*", P - iv

⁹ Chitralekha Singh/Prem Nath, "*The great Religion of world*", P - 173

¹⁰ Dr. Rafiq Zakaria, "*Discovery of God*", Bombay, 2000, P - 44/45

¹¹ *Jain Gazette*, 1914, page - 35

obscure minor sect of Hindus, or a dissenter from Hinduism or an offshoot of Buddhism, and so on.¹²

Shri Laxman Shastri Joshi, in his book *Vedic Sāṅskṛtika Vikāsa* wrote that 'Jainism and Buddhism are branches of Vedic culture'.¹³

Shri V.R. Gandhi in his book "*Systems of Indian Philosophy*" writes that Jainism is an oldest religion and philosophy in the world. In India religion is not different from philosophy and both do not differ from science, especially in the case of Jainism.¹⁴

Prior to Mahāvīra, Lord Pārśvanātha, the 23rd Tīrthaṅkara lived 250 years ago and preached Jainism. In the tradition of Tīrthaṅkaras, Lord Ṛṣabha is the first Tīrthaṅkara, who was born thousands of year before Christ. In India, in a very primitive age when people were illiterate and did not know any art, it was said that Lord Ṛṣabha taught the art of cooking, writing, pottery, painting and sculpture for the first time to the people. At his time, came into existence the institution of marriage, ceremony of cremating dead, building of mounds and festivals in honor of Indra and Nāgas.

Barrister Champat Rai said that 'Hinduism itself has always admitted and never disputed the antiquity of Jainism and its founder Lord Ṛṣabhadeva whom Hindus regard as 9th incarnation (Avatāra) of Lord Viṣṇu, giving the name of his mother Marudevī, father Nābhi, and his son Bharata after whom India came to be called Bhāratavarṣa in the past'.¹⁵

II. (ii) Indus Valley Civilization of Mohenjo-Daro

Indus Valley civilization of Mohenjo-Daro and Harappā, which has been dated to 3000 B.C. by historians, sheds quite some

¹² Dr. Jyoti Prasad Jain, "*Religion and Culture of Jains*", P - 6

¹³ Acharya Hastimalji Maharaj, "*Jain Dharma kā Moulīka Itihāsa*", Jaipur, 1979, P - 120

¹⁴ V. R. Gandhi, "*The Systems of Indian Philosophy*", Bombay, 1970(1993), P-120

¹⁵ Dr. Jyoti Prasad Jain, "*Jainism: The oldest Living Religion*", Varanasi, 1988, P-40

light on the antiquity of Jaina culture. Archaeological evidences belonging to the Indus valley civilizations support the antiquity of the Jaina tradition of Tīrthaṅkaras and suggest practice of worship of Ṛṣabhadeva, the first Tīrthaṅkara of Jaina tradition. Icons found at Mohenjo-Daro and Harappā, represent Jaina religion and culture. Also fire pit is conspicuously lacking in the houses of Mohenjo-Daro and many nude figures have been discovered which depict personage who are no other than ascetic *yogis*. Also there is a great preponderance of pottery figures of female deities over those male deities who are shown naked.

Dr. Earnest Mackey, the renowned archaeologist said that female figures, which invariably wear a little clothing, necklaces and bangles but the male deities are entirely nude which clearly reveals the traces of Jaina religion among the Indus Valley people, as the worship of nude male deities is a very well established practice in Jaina religion.¹⁶

Iconism and nudity have been two chief characteristics of Jaina culture. It clearly indicates that people of the Indus Valley practiced *Yoga* but also worshipped images of *yogis*. Some seated deities and some standing in *kāyotsarga* postures, which are postures of *Yoga* and meditation, is peculiarity of Jaina.¹⁷ The figures are nude in standing *kāyotsarga* pose with a *triśula*- like decoration on their head and eyesight fixed on the tip of nose, which is characteristic of an image of Jaina.

Prof. R. P. Chanda¹⁸ discussed it in detail and is of the opinion that the *kāyotsarga* posture is peculiarity of Jainas. Among the Egyptian sculptures of the time of the early dynasties, there are

¹⁶Dr. Vilas A. Sangave, "Aspects of Jaina Religion", Delhi 1990, P-24

¹⁷Jaina Culture/Antiquity & History, P-6

¹⁸"Jainthology" Editor Ganesh Lalwani, Calcutta, 1972, Indus Valley Civilization by V.G. Nair, P-21

standing statues with arms, hanging on two sides. But though these early Egyptian and archaic Greek *Kouroi* show nearly the same pose, they lack the feelings of abandon that characterizes the standing figures on the Indus seals and images of Jains in the *kāyotsarga* postures.

Another thing marked is that figures of male deities of Jaina Tīrthaṅkara, emblem engraved on the seats in the contemplative mood, are having same faces, which is another peculiarity of Jaina images, while the figures of male deities, supposed to be prototype of Lord Śiva are generally having three faces, three eyes and three horns.¹⁹

On some seals, the figure of bull engraved below the figure of nude deity standing in *kāyotsarga* posture is found. The name Vṛṣabha means, "Bull" and the bull is the emblem of Jina Lord Rṣabhadeva.²⁰ Therefore, it is possible that the figure of *yogī* with bull on Indus Valley seals represents the Mahāyogī Rṣabha, the first Tīrthaṅkara of Jaina tradition. Thus the figures on the Mohenjo-Daro seals vouchsafe the prevalence of the religion and worship of Jina Rṣabha at early period on western coast of the country, India.²¹ Also signs of *Svastika* found engraved on a number of seals No-502, 503, 506 & v514 resembles seals of Supārśvanātha, the seventh Tīrthaṅkara of Jaina tradition.²²

From these archeological evidences it is clear that there was the presence of Jaina Tīrthaṅkara, especially Lord Rṣabhadeva along with the worship of Hindu God who is considered prototype of Lord Śiva, in the Indus Valley Civilization.

¹⁹Dr. Vilas A. Sangave, "Aspect of Jaina Religion", P- 25

²⁰Ganesh Lalwani, Editor, V. G. Nair, "The Indus Valley Civilization and Rṣabha", *Jainthology*, Calcutta, P-21

²¹*Ibid.*, N0.2,P-21

²²*Ibid.*, N0.2,P-25

The general tendency of scholars has been in favor of theory that the Indus Valley people were of Dravidian stock, which according to the Jaina tradition was devout followers of *Śramaṇa* religion as preached by Lord Ṛṣabha. Dravidians are considered as *vrātyas* along with *Licchavis*, *Jñātr̥s*, etc. by Manu. Also *asuras* were the followers of Jainism. The *Brāhmaṇas* say that the *asuras* were progeny, descendant of Prajāpati, (who was no other than Lord Ṛṣabha) were hostile to Vedic Aryans.²³

Sir John Marshal rightly observes, "A comparison of Indus Valley and Vedic culture shows incontestably that they were unrelated. The Vedic religion is normally believed to be uniconic. At Mohenjo-Daro and Harappā iconism is everywhere apparent."²⁴ Jains are the first Indian people who adopted iconism in their religion worship of Tīrthaṅkaras.

T.N. Ramchandran, Former Jt. Director General of Indian Archaeology, after studying this question of figures in Indus valley civilization, independently have declared that, "We are perhaps recognizing in Harappā statuette a full-fledged Jaina Tīrthaṅkara in the characteristic pose of physical abandon (*kāyotsarga*). The statuette under description is therefore, a splendid representative specimen of this thought of Jainism at perhaps it's very inception."²⁵

Dr. Zimmerman strongly supports this antiquity of Jaina tradition and says, "There is truth in the Jaina idea that their religion goes back to remote antiquity, the antiquity in question being that of the pre-Aryan."²⁶

Although in the words of Prof. Humayun Kabir, "There have been scholars who doubts whether Mohenjo-Daro represents pre-Aryan culture at all. They believe that India was original home of

²³V. G. Nair, "Indus Valley Civilization, *Jainthology*, Calcutta, 1972, P-20

²⁴Dr. Jyoti Prasad Jain, "Jainism, the Oldest Living Religion", P-47

²⁵V. G. Nair, "The Indus Valley Civilization and Ṛṣabha", *Jainthology*, April, 1972, P-21

²⁶Dr. Vilas Sangave, "Aspect of Jaina Religion", P-25

Aryans and Mohenjo-Daro marks only an early stage in development of Aryan culture.”²⁷ Still the general tendency of the scholars has been in favor of the theory that the Indus valley people were Dravidian stock.

Rev. Father Dr. Heras is emphatically of the opinion that Mohenjo-Daro people were Dravidian, that the language of Mohenjo-Daro inscription was a purely Dravidian language and that their culture, religion, etc. was also Dravidian.

Dravidian people according to Risley are the earliest inhabitant of India of whom we have hardly any knowledge²⁸ and which shows ample proof of these people being of Jaina persuasion, long before the birth of Vedic religion or even the beginning of Aryan civilization. These ancient Jainas are called *vrātyas* or *vṛsalas* in early *Brāhmanic* literature. They with their well-built cities (Puras) and non-violent, non-sacrificial cult, were the indigenous rivals and enemies whom first Aryans had to encounter for settling in this country.

Another point to mention regarding antiquity of Jainism is that Jainas have deified Tirthaṅkaras as their God and built temples to worship them. The worship as deity of the perfected mortals is a characteristic of all primitive religions.

II. (iii) Śramaṇa Tradition in Vedic Literature

Jainism, when one starts looking into its history, discovers that it is known by different names in different periods of history. From early Vedic period to *Āraṇyaka* period of *Vedas*, Jains were known by names of *Vātaraśanā Muni* or *Vātaraśanā Śramaṇa*.

²⁷Dr. Jyoti Prasad Jain, “*Jainism, the oldest living Religion*,” Varanasi, P-47

²⁸*Ibid.*, No.1, P-48

We have ample references of *Vātaraśanā Munis* in *Rgveda*²⁹. According to *Śrīmadbhāgavata*, Ṛṣabhadeva started religion of *vātaraśanā Śramaṇa*. In *Taittirīya-āranyaka* disciple of Ṛṣabhadeva were called *vātaraśanā Ṛṣi*.³⁰ The tradition of *vrātya* or *Vātaraśanā* does not seem belonging to Vedic tradition because in the beginning there is no trace of people practicing *Śramanic* way of life in Vedic tradition.

In *Padmapurāṇa* and *Viṣṇupurāṇa*, Jaina religion was called as *ārhat*-religion or religion of *Arhats*.³¹ In ancient literature of Jainism, it is called *Jina-śāsana*, *Jina-vacana* or *Jina-mārga*; but it was never called as Jaina religion. Later on in *Matsyapurāṇa* and *Devībhāgavata-purāṇa*, Jainism was called Jaina religion.³²

As per time, period and place, the name of Jainism kept on changing but it does not mean that Jainism is a latest and not an old religion. In any event, whatever it was called, as per the tradition of that period, it has always been connected with the Lord Ṛṣabha.

It is interesting and peculiar to note that Śaivism is named after Śiva and Vaiṣṇavism is named after Viṣṇu. Buddhism is named after Buddha and Christianity is named after Christ, but Jainism is not named after any person nor it is called religion of Ṛṣabhadeva, Pārśvanātha or Mahāvīra, but it is a religion of *Ārhat* being, the omniscient and perfect being.³³

According to Jaina version of *Rāmāyaṇa*, also a great epic of Hindu religion, Rāvaṇa and his *Rākṣasas* were highly cultured people, belonging to a race of *vidyādharas*, which is common name of tribes' *rikṣa*, *yakṣa*, *nāga*, *phaṇi*, *gandharva*, *kinnara*, *vyantara*,

²⁹ Acharya Hastimalji Maharaj, "*Jaina Dharma kā Moulika Itihāsa*", First Ch, P-41

³⁰ *Ibid.*, P-41, note no.6

³¹ *Ibid.*, P-42, note no.5&6

³² *Ibid.*, P-43, note no.5

³³ Acharya Hastimalji, "*Jaina Dharma kā Moulika Itihāsa*", P-43

etc. These people were highly cultured and great devotee of Jina. In Hindu version of *Rāmāyaṇa*, they are depicted as hideous looking irregular demons- *Rākṣasas*, *Piśācas* or *asuras* etc; all of which they were not but certainly as antagonistic to the sacrificial cult of Vedic sages. Vedic people denounced the *Rākṣasas* because they were Jains and the author of *Rāmāyaṇa*, described those *Rākṣasas* in hideous forms, simply out of religious bigotry.³⁴

In Vedic *Purāṇas*, *Rākṣasas* are depicted as a terrible being, embodiment of all evil, dangerous enemies and treated with much disgrace and insult. Actually the root *rakṣa* (rakṣa) from which the word *rākṣasa* is derived, denotes (means) a protector. Thus the *Rākṣasa* is one who protects. It seems that they were protectors of indigenous beliefs, cult and rituals from encroaching hands of an alien religious system.³⁵ The most striking fact about activities of *Rakṣas* is that they were opposed to the sacrificial religion of *Vedas*, destroying the Vedic sacrifices and creating havoc among participants, or killing the sages who were performing the sacrifices.

In Jaina version of *Rāmāyaṇa*, *Rākṣasa* and *Vānaras* have not been described as semi-human animals or demons but highly civilized and cultured human beings of *Vidyādhara* race, and mostly devotee of *Jina*. These early non-Aryan inhabitant of India are now generally termed as Dravidian stock.³⁶

King Daśaratha, the father of Rāma had entertained the *Śramaṇas*⁴² which according to Bhūṣaṇa's commentary, were Digambara Jaina ascetics,⁴³ and thus in the time of *Rāmāyaṇa*, Jainism existed. Lord Muni Suvrata,⁴⁴ the 20th Tīrthaṅkara of Jainas

³⁴ *Jaina Dharma kā Moulīka Itihāsa*, P-43

³⁵ Dr. N. N. Bhattacharya, "*Jain Philosophy*," Delhi, 1999, P-78

³⁶ Dr. Jyoti Prasad Jain, "*Jainism, the oldest living Religion*", P-25

who was a prince of Rajagrah and a senior contemporary of Rāma, was as a real person as Rāma himself.

Dr. A.N. Upadhye opines that the details of Ṛṣabhadeva given in *Bhāgavata* practically and fundamentally agrees with those recorded by Jaina tradition.³⁷

Dr. S. Radhakrishnan also affirms that "the *Bhāgavata Purāṇa* endorse the view that Ṛṣabha was the founder of Jainism." The *Yajurveda* mentions the name of three Tirthaṅkaras- Ṛṣabha, Ajitanātha and Ariṣṭanemi.³⁸

Ṛṣabhadeva has given in the Jaina *Purāṇas* i.e. *Ādipurāṇa*, the *Harivaṃśa Purāṇa*³⁹ etc. is quite similar to that of the *Brāhmanic Purāṇas*.

Dr. Jyoti Prasad Jain writes that 'along with the first Tirthaṅkara, other Ajitanātha, the second and Supārśvanātha, the seventh also got mentioned in *Veda*.'⁴⁰

II. (iv) 23rd Tirthaṅkara Pārśvanātha

"Arhat Pārśva-Jina (Pārśvanātha), as per "*Jina-caritra*" of the *Paryūṣaṇā-kalpa* (c.A.D 503-516) had flourished 250 years before the *nirvāṇa* of Mahāvīra. His father was a king Aśvasena and mother queen Vāmādevī, in the city of Varanasi (Banaras). After spending 30 years as a layman, he led the life of an ascetic for 70 years and attained *nirvāṇa* on Mt. Sammeya (Sammata Śikhara). According to *Paryūṣaṇākalpa* (15a), "Bhagavāna (Arhat Pārśva) passed 83 day-nights in meditation on self on the way to

³⁷ Dr. Jyoti Prasad Jain, "*Jainism the oldest living Religion*", p-26

³⁸ *Ibid*, P-37, note no.4

³⁹ *Harivaṃśa Purāṇa*, VIII-55-104

⁴⁰ Dr. Jyoti Prasad Jain, "*Jainism the oldest living Religion*", p-26

liberation..... and on the 84th day night..... under the *dhātakī* tree..... while in meditation, he attained omniscience i.e. *kevala-jñāna*.” Pārśva was an historical personage; but as Shubring put it, “what else we are told of him in *Jinac*, 149f, is merely a copy of Mahāvīra’s biography with the exception that Pārśva is said to have been born in Benaras in 877 B.C. and to have died on Sammeya (Sammata) mountain in Bihar.”⁴¹ He is attested as a historic personality by other passages in rendering his teachings and reporting on his followers. Mahāvīra’s parents are said to have belonged to Pārśva’s lay followers. During Pārśva’s lifetime, there have been teachers and monks in accordance with his teachings. ‘Pāsa was obviously of a winsome nature, for he bears the constant title of *Puriṣādānīya*, which seems to be the oldest precursor of the modern occasional title of Lokamānya, Desabandhu, Mahātman etc., (The *Puriṣādānīya* is often translated as the “beloved one” or as the “celebrated one”).⁴² *Āvaśyaka-cūṛṇi* incidentally mentions several ascetics of the Pārśva sect who were there, during the course of Mahāvīra’s wandering as an ascetic.⁴³

Pārśvanātha’s Visits: Pārśvanātha is said to have visited a number of cities among which prominent were Ahichatra, Amalakappa, Śrāvastī, Hastināpura, Kāmpilyapura, Sāketa, Rājagṛaha and Kauśāmbī. Buddhist text refers to the existence of a large number of *niganthas* who followed *Cāturyāma-saṁvara*. The *Vyākhyāprajñapti* records a discussion that took place between Mahāvīra and Śramaṇa Gāṅgeya, a follower of Pārśvāin Vajjiyagrāma. Gāṅgeya gave up the *cātujjāma-dhamma* and embraced the *Pañcayāma* of Mahāvīra.⁴⁴

⁴¹U.P. Shah, “The Historical origin and Ontological interpretation of Arhat Pārśva”, in *Arhat Pārśva and Dharanendra Nexus*, Ahmedabad, 1997, P-29

⁴²*Ibid.*, P-30

⁴³*Ibid.*, P-30

⁴⁴U.P. Shah, “The Historical origin and Ontological interpretation of Arhat Pārśva”, in *Arhat Pārśva and Dharanendra Nexus*, P-30

The *Sūtrakṛtāṅga*⁴⁵ mentions Udaya Pedhālaputta, a *nirgrantha* follower of Pārśva, who had discussions with Gautama Indrabūti, a disciple of Mahāvīra. After the discussions Gautama took him to Mahāvīra where he gave up the doctrine of four restrains (of Pārśva) and took five great vows as ordained by Mahāvīra. It is also speculated that Kumāra Śramaṇa Keśi, who was a pontiff of the Pārśva's church became follower of the (nirgrantha) Śramaṇa after his historical meeting with the Gautama, the Gaṇadhara of Mahāvīra, in Śrāvastī, in a congregation of 500 monks.

Pārśvanātha and Niggantha order: Jaina and Buddhist text presuppose the existence of *Niggantha* the order founded by Pārśvanātha before the advent of Mahāvīra and there is much to be said in favor of Jaina tradition that Mahāvīra was no more than a reformer of an older *Niggantha* order.

Pārśvanātha was a powerful religious teacher, who fought against the *Brāhmanic* tyrant of cast system and merciless slaughter of animals. He was a well-wisher of women and gave them freedom by admitting them into his order.

It must be mentioned that credit of proving the existence of the *Nigganthas* before Nātaputta Mahāvīra on the strength of reference in Pāli literature belongs to Professor Jacobi.

According to both sects of Jains-Digambara and Śvetāmbara, the Jina Pārśvanātha was a dark-blue in complexion and having the snake as his cognizance or *Lāñchana*. Hemacandrācārya as well as Āśādhara (2nd quarter of 13th cent, A.D.) have made it clear that the *Lāñchanas* are (the Symbols on) the *dhvajās* of the *Jinas*. Thus snake was originally the heraldic sign of Pārśvanātha.

⁴⁵ *Sūtrakṛtāṅga*, 2.7

The snake, cobra, stipulated as *dhvaja* or *Lāñchana* of Pārśvanātha, generally is seen with five or seven snake-hoods as canopy over Jina's head. In the images of Pārśvanātha the snake cognizance is shown on the pedestal and often the coil of snake's body are shown behind the body of Pārśva either standing or sitting in meditation. The snake-hood as well as the coil suggests Nāgendra Dharaṇa protecting the body of Pārśvanātha.

According to the Śvetāmbara tradition, the Jina was called Pārśva because his mother had seen, in dream, a cobra by her side (Pārśva) during the period of confinement.⁴⁶ When Pārśva grew up, he once saw an ascetic (tāpasa), called Kamaṭha, practicing penance called *pañcāgni-tapa*, by burning logs of wood in four directions around him and the fifth fire being the scorching sun above. In one of the logs was a pair of snakes, which were being burnt alive. Pārśva rescued the snakes and freed the ascetic who was no other than Kamaṭha, the soul of the younger brother of Pārśva in his previous existence as Marubhūti. The snake couple, half burnt, died immediately after the prince Pārśva chanted them the *Namaskāra Maṅgala* and were reborn as Dharaṇendra (Indra of the Nāgakumāra class of Bhavanavāsī gods) and his queen (called Padmāvatī in medieval texts).

Both Digambara *Purāṇas* and Śvetāmbara *caritas* give elaborate descriptions of the *upsargas* (harassment) caused to Pārśva in meditation by a demi-god who in his previous existence was the soul of Kamaṭha, the younger brother of Marubhūti, who was the soul of Pārśva in the earlier existence of Pārśvanātha. According to the *Uttarapurāṇa*, the *Mahāpurāṇa* of Puṣpadanta, and the *Pāsacariya* of Raidhū, this demi-god was called Śambara. In the Śvetāmbara tradition, in the *Pāsāṇahacariya* of Devabhadra, the demy-God is

⁴⁶ *Kalpasūtra-Sukhabodhikā*, P-128

Meghamālin. The Digambara Padmakīrti, too, in his *Pāṣaṇāhacariu* calls him Meghamālī, an "Asurendra".⁴⁷

Kamaṭha-tāpasa who was reborn as a Śaṁvara or Śambara (Dig.) or Meghamālī (Śvet.), tried hard to shake Pārśva from his trance. For seven days he poured heavy rains, made terrifying sounds and hurled rocks at him. To frighten Pārśva he conjured up lions, scorpions, terrific Vetāla-genie who spit fire from their mouths. But the great sage, unaffected by these harassments (upasargas), remained steadfast in meditation. Dharaṇa, the Indra of the Nāgakumāra gods, remembering the good turn done by Pārśva in his previous *āśrama*, came to his rescue. Standing behind the *Jina*, the Nāgendra held a canopy of his seven hoods over the *Jina*'s head in order to protect the lord from rains, bombardment of rocks, etc. Dharaṇa's chief queens (four) staged dance with music before the meditating sage but the great sage Pārśva was equally unmindful of the pleasure of music and dance and the pain inflicted by Śambara or Meghamālī. His villainy going fruitless, the lord of the demons relented and bowing down before the Lord Pārśva, seeking as he did the *Jina*'s forgiveness and returned with remorse to his celestial abode. It is said that Meghamālī had so much flooded the area that water level rose up to the tip of the nose of Pārśva and that the Dharaṇendra, wrapping his coil all around the body of Pārśva and holding the hood as a canopy over the sage's head, had lifted up the body of Pārśva above water.

There are various places, sculptures depicting this episode of Kamaṭha's attack, from both northern and southern India. A study of all sculptures depicting this incident shows that the earliest

⁴⁷U.P. Shah, "The Historical origin and Ontological interpretation of Arhat Pārśva", in *Arhat Pārśva and Dharaṇendra Nexus*, P-29

datable, according to Dr. U.P. Shah are either late sixth century A.D. or 600 A.D.

However, there is no early or archaeological evidence before A.D. 400 to support the prevalence of the belief in the *upasarga* by Kamaṭha. Dr. U. P. Shah is of opinion "as is clear from the earliest available examples, the association of Nāga with Pārśva is definitely older and possibly has some historical or an early mythological basis of which we yet know nothing."⁴⁸

As is well known, it was thanks mainly to the pioneering efforts and consequent findings of Herman Jacobi that originality, antiquity, and distinctness of the Nirgrantha religion visa-versa the Buddhist, and, together with it, the historicity of Arhat Pārśva regarded in the tradition as 23rd *Jina* in succession was unequivocally established in western scholarship.⁴⁹

The original *āgama* and *āgamic* works belonging to the sect of Arhat Pārśva, called as 14 *Pūrva* texts, a few of which could have thrown clearer (and perhaps considerable) light on the *Jina*'s biography, are largely lost, assumable for many, many centuries.

The *Caturvidha-saṃgha* or the four-fold congregation of the sect of Pārśva, as was to be with Arhat Vardhamāna, consisted of *Munis* and *Āryās* (friars and nuns) together with their *gaṇadhara* apostles and the *upāsakas* or *śrāvakas* and *upāsikās* or *śrāvikās*, lay men and women followers. The Pārśva had eight *gaṇas* or cohorts of friars and nuns with corresponding eight *gaṇadharas*.⁵⁰ The *gaṇadharas* by name were Śubha, Śubhaghoṣa, Vaśiṣṭha, Brahmacārī,

⁴⁸ U.P. Shah, "The Historical origin and Ontological interpretation of Arhat Pārśva", in *Arhat Pārśva and Dharapendra Nexus*, P-32

⁴⁹ M. A. Dhaky, "Arhat Pārśva and Dharapendra Nexus", Ahmedabad, 1997, P-1 Also see Walter Schubring, "The Doctrine of the Jains", Delhi 1978, P-28-31

⁵⁰ Malvania Dalsukh, *Sthānāṅga-Samavāyāṅga*, P-79 (some of these names could be genuine)

Soma Śrīdhara, Vīrabhadra and Yaśa. The chief leader of friar was Dinna, while chief of nuns or mother superior was Puṣpacūlā. The principal man lay-votary was Suvrata while the corresponding position of the lady lay-follower was held by Sunandā.⁵¹

Monastic Discipline Formulated by Pārśva: At point of discussion in the dialogue between Keśī and Gautama⁵² is a clear pointer to the fact that, in Pārśva's Church, friars (munis) were allowed to wear garments. This is further supported by an end statement figuring after the dialogue between Pārśva's follower Kalāsyavaiśyaputra and Arhat Vardhamāna (as reported in the *Vyākhyāprajñāpati*) when the former ultimately joins the order of Vardhamāna. It seems clear that in the church of Pārśva friars did put on robe. Not only that, they did not remove their hair on the skullcap, and they used to clean teeth, did not sleep on floor (or ground). They, moreover, used footwear as well as an umbrella.⁵³

In Vardhamāna's discipline these somewhat lenient practices were not permitted, and those who embrace his order had to accept a much sterner monastic conduct including the *Pañca-mahāvratā* vows. Pārśva's discipline being not so strict and rigorous came closer to the moderate asceticism of the Buddhists and to some extent also to that of the existing Śvetāmbara sect.¹

According to *Isibhāsiyāim*, Pārśva believed in *gati* or transmigration of soul, in the existence of *Loka* or cosmos, also he spoke about the five primary verities (Pañcāstikāyas),⁵⁴ the eight kinds of *karman*s and their connection with the *gati* of soul, and the relationship of gravity on the *gati* or motion of matter. And already

⁵¹ Āgamic Index, Vol.-I, pt.1, P-468

⁵² *Uttarādhyayana*-Chapter 23

⁵³ Cf. the *Vyākhyāprajñāpti*, pt.1, Bombay 1974, P-67.24

⁵⁴ *Isibhāsiyāim*, English Trans. by Dr. Sagarmal Jain, Prakrit Bharati Academy, Jaipur

in his sect there is mention of Siddha-Buddha, which implies the inherent concept of the ultimate liberated soul.

M.A. Dhaky⁵⁵ opinions that the surviving early works (and the later developed text based on original teachings) would lead to believe that Arhat Pārśva was an ascetic-scientist, a systematic and methodical thinker, though speaking through an archaic mould of style. Arhat Nātaputta, (Vardhamāna), by contrast, was an ascetic philosopher who, as his original words and phrases (resembling the Upaniṣadic genre) preserved in the *Ācārāṅga* reveal cared more for contemplating on *ātman* or 'self' and its absolute purification from *Kaṣāya* (passions) for making it free from the *karma* latencies so as to attain total salvation. In the ultimate analysis, it is very likely that the *Nirgrantha* religion for the past many centuries stands for and preaches is based on the original teachings of Pārśva. Even the well-known *Nirgrantha* methodology of examining the idea or object from four-fold viewpoints of *dravya*, *kṣetra*, *kāla* and *bhāva*, is also the gift of Pārśva. Also, it may be stated that the rite of *sallekhanā*, also comes from him, for he had passed away on the Sammeta Hills, assumable by that rite which apparently had initiated that practice known and followed till now.⁵⁶

The earliest inscription relating to Pārśva, of the 2nd or 3rd century A.D. has been found from the Kaṅkāli Tīlā, Mathura. It is inscribed on an image of Pārśva, which was installed by Ghoska, a disciple of Gaṇi Aggahiṇīya. A metal image of Pārśva in the prince of Wales Museum variously dated between the 2nd-1st cent. B.C. to 2nd cent. A.D. is one earlier piece in evidence.⁵⁷

⁵⁵M. A. Dhaky "Arhat Pārśva and Dharanendra Nexus", p-5

⁵⁶[ibid., p-6

⁵⁷Sagarmal Jain, "The teaching of Arhat Pārśva and the distinctness of his sect" in *Arhat Pārśva and Dharanendra Nexus*, P-15 and cf. U.P.Shah, *Studies in Jaina Art*, Varanasi, 1955, plate 1.fig.3

Teaching of Arhat Pārśva and the distinctness of his sect from that of Arhat Vardhamāna is known only through the available Ardhamāgadhī canon preserved in the northern church of Mahāvīra, because the ancient church of Pārśva was later progressively absorbed in the former and the records and texts relating to its hagiology and history are long lost.

Pt. Sukhlalji Sanghvi, a Nirgranthologist was of the opinion that the *Pūrva* literature, (so often mentioned in the canonical literature from the late Kuṣāṇa period onward) had belonged to Pārśva's tradition.⁵⁸ And at present, however, no text of that category or specification exists. The knowledge of Pārśva's teaching and tradition is solely dependent on the canonical literature of Mahāvīra's tradition and to a very small extent, on the Pāli canon of the Buddhist as well.

According to Dr. Sagarmal Jain,⁵⁹ it is in the *Isibhāsiyāim* alone that the original version of Pārśva's teaching is directly and implicitly present. Elsewhere such as in the *Sūtrakṛtāṅga*, the *Uttarādhyayana*, and the *Vyākhyāprajñapti*, Pārśva's views are met with proxy, through the discussions between the followers of Pārśva and that of Mahāvīra or in a few instances by Mahāvīra himself.

Distinctness of Pārśva's Sect: Pārśva as well as Mahāvīra belonged to the Nirgrantha section of Śramanic tradition, which had several similarities in doctrine, philosophy and religion practices. So far as the philosophical aspect of their teaching is concerned, the traditions of Pārśva and Mahāvīra have much common. Pt. Sukhlal Sanghvi and other scholars of Nirgranthology are of the opinion that the

⁵⁸ Pt. Sukhlal, *Cāra-Tīrthaṅkara* (Hindi), PVRI, Varanasi 1989, P- 141-143, see also "Introduction" *The Sacred Books of East*, vol. XXII, P- XII V

⁵⁹ *Arhat Pārśva and Dharanendra Nexus* 'P- 20

Mahāvīra tradition has considerably borrowed from that of Pārśva in the field of metaphysics and *Karma* Philosophy.⁶⁰

Following are the similarities in tradition of Pārśva and Mahāvīra:

Concept of world, is eternal as well as dynamic

Concept of nature of reality

Doctrine of *anekāntavāda* or non-absolutism

Concept of five *astikāyas* and eight-fold *karmas*

Concept of *āsrava*, *saṁvara*, *nirjarā*, *sāmāyika*, *pratyākhyāna* and *pausadha*.

The distinctness of Pārśva's sect lies in its code of conduct and not in dogma or doctrine, philosophy or principles of ethics. Following are distinctive features of Pārśva's tradition, which lies in its code of conduct.

Pārśva propounded *Cāturyāma-dharma* or four-fold religion consisting of abstinence from *himsā* (violence) untruth, stealing and possession, while Mahāvīra preached *Pañcayāma-dharma* or five *mahāvratas*. According to Ardhamāgadhi canon, Mahāvīra added celibacy as an independent vow to the *Cāturyāma-dharma* of Pārśva. The *Sūtrakṛtāṅga* mentions that Mahāvīra prohibited having woman, and eating during night hours.⁶¹

According to Dr. Sagarmal Jain, explanation to why Mahāvīra added celibacy as an independent vow is given in *Sūtrakṛtāṅga*.⁶² In the times of Pārśva, woman was considered a property or possession and it was taken for granted that prohibition of possession implied the prohibition of sexual relationship, for no one can enjoy the woman without having her. But, as the

⁶⁰ *Cāra-Tirthaṅkara* by Pt. Sukhlal Sanghvi, for detailed discussions

⁶¹ *Sūtrakṛtāṅga*, 1/6/28

⁶² *Sūtrakṛtāṅga*, 1/3/4/9-10

Sūtrakṛtāṅga informs, in the time of Mahāvīra, there were some *pāsaththa* (wayward) *Śramaṇas*, who believed that the prohibition of possession did not imply (or include) the prohibition of sexual enjoyment. "If any woman invited or offered herself for enjoyment to a *Śramaṇa*, then the fulfillment of her sexual desire was no sin, just as the squeezing of a blister or boil (causes relief) for some time (and has no dangerous consequences), so it is with (the enjoyment of) attractive woman. How could, then, there be sin due to that?"⁶³

From the above explanation some *Śramaṇas* were interpreting the concept of non-possession in their own way. It only meant that, for one who takes the vow of non-possession, cannot have a wife or woman. So it became necessary for Mahāvīra explicitly to add celibacy as an independent vow and to lay considerable stress on the observance of this vow.

Repentance (*Pratikramaṇa*), in Pārśva's tradition, was not required as an essential daily duty. Only when a monk committed sin or transgression of his vow, he may repent. But Mahāvīra made repentance an obligatory daily-duty to his all followers. They must repent every morning and evening whether sin or transgression committed and violated vows or not. This practice of Mahāvīra's discipline is known as *pratikramaṇa-dharma*.⁶⁴

Another difference in monastic practice was that Pārśva did not lay stress on nudity; he rather allowed one or two apparel for his monks (who thus were called *sacelaka*) while Mahāvīra stressed on nudity and so Mahāvīra's tradition was known as *acela-dharma*.

There is also a few more difference in two traditions; such as Pārśva's tradition a monk could accept the invitation for food and

⁶³ *Sūtrakṛtāṅga*, 2/7/81

⁶⁴ *Arhat Pārśva and Dharanendra Nexus*, P-22

also could take food prepared for him, but Mahāvīra forbade this practice. Pārśva allowed his monk to accept the meals prepared for the king; but Mahāvīra prohibited it.

In Mahāvīra's tradition it was vital for a friar or nun to move from place to another, except during the rainy season. Also, an ascetic, he had said, must not stay at one place for more than a month. But according to Pārśva's tradition, a friar could stay at one place as long as he wished. In short, to keep on wandering was essential in Mahāvīra's tradition but was optional in Pārśva's disciplinary code. Mahāvīra had stressed that an ascetic must stay on at one place during four months of the rainy season; whereas this disciplinary code in Pārśva's tradition was optional.

One more point that according to Mahāvīra an aspirant to friar hood must be initiated probation ally and only after probationary period of testing, if he is proven eligible, then he may be allowed to be ordained; and his seniority was fixed accordingly in the Order or *Samgha*.

Dr. Sagarmal Jain opined, from the above-narrated distinctive features of Pārśva's philosophy, teaching and monastic discipline, which has been traced from early literature. The belief that all *Jinas* teach the same code of conduct receives no support from the evidence locked in the earlier canonical books.

The most notable contribution of Pārśva, as opinioned by Dr. Jyoti Prasad Jain, was his emphasis on ethical note in the practice of religion and he considerably succeeded in infusing a moral spirit in the contemporary world. Moreover, he raised his voice against meaningless self-torturing practices which had become fashion with the ascetics of different orders, who indulged in curbing the flesh without paying any heed to self-purification and mental and spiritual elevation of the soul. It was a step forward. As is seen in history, it was in time of the 20th Tīrthaṅkara Munisuvrata, that an opposition to and condemnation of violent Vedic sacrifices involving the killing of various animals were first started; in that of the

21st Tirthaṅkara Naminātha and his spiritual thinking led to the Upaniṣadic philosophy of *ātmā-vidyā* had commenced; and the 22nd Tirthaṅkara Ariṣṭanemi, had raised his voice against killing animals for food. Pārśva advocated the eradication of *haṭha-yoga* practices among ascetics, since they involved incidental injuries to life without doing any spiritual good to those who indulged in such practices. Pārśva kept the doors of his Church open to all people, irrespective of caste, status or creed and thus insisted on the equality of birth. In order to do this, he was equipped with more than anybody else, as by birth he belonged to the royal race among the Kṣatriyas. His contact and connection with these powerful ruling magnates must have helped a lot in spread of his church. It is unfortunate; however, that many of his royal followers cannot identify with certainty.

Of the interval of 250 years between Pārśva and Mahāvīra, it is very difficult to say whether, after Pārśva's death, his church was in flourishing condition or otherwise. One thing, however, may be noted and that is pertaining to the existence of the followers of Pārśva's system even in the time of Mahāvīra. Among the various important disciples of Pārśva mentioned before, many came in contact either with Mahāvīra himself or with his chief disciple Gautama Indrabhūti. It is interesting to note that at Tungiya as many as five hundred disciples of Pārśva met Mahāvīra, and accepted his fivefold *dharma* (Pañcayāmadharma), which was or is but an extension of the four-fold religion.

CHAPTER - III

JAINA THEISM AND CONCEPT OF SOUL

III. (i) The Nature of Soul: Its Eternity

The complicated problem of the existence of soul has troubled almost all the great minds of the world. There have been such philosophers who did not believe in an independent existence of soul like the Cārvākas in India, and earlier Greek philosopher as Thales, Anaximander, Anaximenes, Heraclitus, and the like. In the times Lord Mahāvīra such thoughts were not altogether absent. He attempted in a successful manner to prove the independent existence of soul.¹ Lord Mahāvīra in the opening presents the views of those opponents who do not believe in existence of independent soul. 'O! Indrabhūti you have doubt a about the existence of soul (jīva), since it is not directly perceived by the senses as is the case with a jar (ghaṭa). And so you argue that whatever is imperceptible does not exist in the world, e.g., a flower in the sky.'²

Soul has no colour what so ever, so like physical objects, it is not perceived by visual sense organs. If atoms having physical qualities cannot be grasped by sense perception, then how can one expect the soul bereft of physical qualities to be an object of sense perception.

Atoms (anus) are not in the range of perception, yet, they do exist and when they are transformed as to perform function of a jar etc., they no longer remain so. However such is not the case with soul. It never attains a stage when it can be directly perceive.³

¹Dr. Mohanlal Mehta, "*Jaina Philosophy: An Introduction*" P-80, 1998

²*Viśeṣāvaśyaka-bhāṣya*, 1549

³Dr. Mohanlal Mehta, "*Jaina Philosophy: An Introduction*", P-80

Jainism has analyzed the whole universe into two eternally independent categories, '*jīva*' (soul) and '*ajīva*' (non-soul). The *jīva* is '*cetana*' (conscious)⁴ or the enjoyer and *ajīva* is '*Jaḍa*' (unconscious) or the object enjoyed. The *Jīva* has consciousness while the *ajīva* is devoid of consciousness. It is important to understand the difference between '*jīva*' and '*ajīva*' that it does not correspond to I and not-I. It is an objective classification of things in the universe that underlies the distinction of *jīva* and *ajīva*.⁵

Jīva and *ajīva* are not incompatible but are related to each other in an organic unity. "Soul is a subtle substance while *ajīva* (pudgala) matter has weight and fills the space; but the essence of soul conceived is self-consciousness absolutely devoid of any material thing."⁶

Moreover, it should be borne in mind that there are five sense organs in body, now if we regard them as souls, there will be an undesirable contingency of being five souls in one body.

We do experience, such as 'I saw a particular thing, then I touched it, and after that I smelt it and tasted it; if we reflect a little on this experience, it will become quite clear to us that one who saw the things, the one who touched it, the one who smelt it and the one who tasted it, is not different but one and the same. Soul can remember the things experienced in the past because past experience has left its impression which soul continues to retain and carry with it, and it is these impressions when revived, that give rise to the memory of the thing which was the object of that experience

The soul is not an object of inference, because no inference is possible without some element of perception and is the outcome

⁴ *Tattvārtha-sūtra*, 2.8

⁵ *Pañcāstikāya*, 4

⁶ *Daśavaikālika-sūtra*, 4.12

of the universal concomitance (vyāpti).⁷ The soul is not even within the range of scriptural authority, because scriptural knowledge is not quite distinct from inferential knowledge, neither perceptible to any one whose words can be regarded as scripture.⁸ The fact is that there are mutual contradictions between scriptural passages or authorities. Hence on that account, too, the doubt is justifiable; and therefore the existence of soul cannot be established by any means of valid cognition.⁹ The existence of soul cannot be established even by the means of analogy, because in the entire universe there is no object what so ever that resembles the soul.

Even implication does not help in proving the existence of soul. There exists no other such an object seen or heard whose postulation can prove independent existence of soul. Thus, when the existence of soul cannot be proved by any of the five means of valid cognition, each of which establishes the existence of an object, it automatically follows that it comes within the range of negation (abhāva), this sixth means of valid cognition whose function is to establish non-existence.

After giving above argument, which is in fact, a view of opponent (who does not believe in the existence of soul), Lord Mahāvīra said to Indrabhūti that it is proved that the soul does not exist!

Lord Mahāvīra then refuted the argument of the opponent in the following manner: "O Gautama! The soul is indeed directly cognizable to you as well. Your knowledge about it which consists of doubts, etc. is itself soul. What is proved by your experience need not be proved by other means of cognition, or knowledge. No proof is required to establish the existence of happiness, misery, etc. The

⁷ *Viśeṣāvaśyaka-bhāṣya*, 1550-51

⁸ *Ibid.* 1552

⁹ *Ibid.* 1553

soul directly experiences, owing to the '*aham-pratyaya*' (realization as "I" in 'I did', I do, and I shall do) the realization which is associated with the function to all the three tenses.

If there is no soul, how do you realize '*aham*'? How can there be a doubt whether soul is or not? Or, if there is a doubt in whose case is this '*aham-pratyaya*' justifiable?¹⁰ The various aspects of cognition, viz., memory, recognition, doubt, judgment etc. are never possible, if there is no soul. All these psychological functions are centered in conscious and sentient entity, which is not material but spiritual.

Cognition, feeling and conation are not possible unless we regard the existence of all the three aspects of our mental life, viz., knowing, and feeling and willing, are not "scattered phenomena". The process of memory certainly proves the existence of soul. The four stages of memory, viz., retention, recall, recognition and localization, are systematically connected with one another and the source of this systematic connection is the soul. A purely material brain cannot work in such a systematic and well-adjusted matter.

The concept of self has been most famous doctrine of *Upaniṣads*. *Chāndogyopaniṣad* maintains that, "The basic problem of ethics, removal of misery can be solved only by self-realization"¹¹. *Taittirīya Upaniṣad* describes five forms of *ātman* viz. *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya* and *ānandamaya*.¹² *Ātman* is everywhere in everything.¹³

After *Upaniṣads*, the most representative and authoritative text of Brahmanical theology is *Bhagvadgītā*. It represents a remarkable synthesis of the diverse doctrines of Vedic and non-

¹⁰ *Viśeṣāvaśyaka-bhāṣya*, 1554-56

¹¹ *Chāndogyopaniṣad*, 7:1:3

¹² *Taittirīya Upaniṣad*, II/1/5

¹³ *Ibid*, II/6

Vedic origin. *Bhagvadgītā* talks of the unity of *ātman* and God. It makes a clear distinction between the self and spirit and matter or the material world. According to *Bhagvadgītā*, *ātman* is eternal, unborn, all pervasive, ancient, unman fest and unthinkable. It is identical with supreme Lord.¹⁴

Lord Mahāvīra proved the existence of soul on the ground of doubt. He argued that without a doubter who is beyond all kinds of doubt but still remains in all doubts, no doubt is possible. Doubt presupposes the existence of a doubter as its ground. That ground is soul, a self, a sentient being, and a conscious principle. If the object which one has doubt in certainly non-existent, who has a doubt as to whether I do exist or I do not exist? Oh Gautama! When you yourself are doubtful about yourself what can be free from doubt? What is directly experienced needs no other proof, such as pleasure, pain etc.¹⁵

Lord Mahāvīra in *Ācārāṅga-sūtra* says, “One who knows one, knows all.”¹⁶ In *Uttarādhyayana-sūtra*, in his last teachings, Lord Mahāvīra says, Soul is the doer and destroyer of deeds, soul is the friend and soul is the enemy.¹⁷

A body (being a statue made of physical elements, viz. earth, water, etc.) is insentient. Hence it cannot have feeling: ‘I am happy, I am unhappy’. If the body treated as ‘a corpse’ not have the light of cognition? And why is such a body not considered to be sentient being? As a matter of fact, the qualities, viz., cognition, desire, feeling, etc. are not found in the dead body. This proves that the body is not the substratum of these qualities. There should be some other qualities to reside in. This substratum is ‘soul’ (*ātman*), whereas the body constituted of element matter, viz., earth, water,

¹⁴ *Bhagvadgītā*, II.18, 0-22

¹⁵ *Gaṇadharavāda*, 6

¹⁶ *Ācārāṅga-sūtra*, 1.1.1

¹⁷ *Appakattāvīkattāya*, *Uttarādhyayana-sūtra*, 20-37

fire and air is physical and hence insentient. The physical body being insentient cannot be the substratum of qualities of cognition, desire, feeling etc., just as the physical objects like pots, clothes etc., being insentient cannot be the substratum of these qualities.

There are five senses-organs¹⁸ in a body but the soul is different from them. The soul cognizes colour etc. through the sense organs. It sees colour with eyes, experiences taste with tongue, grasps smell with nose, hears words with ears and cognizes touch with skin. Soul cognizes colour, etc., with sense organs, but the cogniser, the soul, is different from the sense organs.

Moreover, sometimes it is seen that the qualities such as sensation, perception, memory, etc. are absent even when the body is present as in sound sleep, death, etc. From this it is evident that the body is not necessarily related to mental activities, i.e. there is some substance other than the body and that is soul.

Also, body as material (pudgala) cannot by itself account for consciousness. If the body as a whole does not possess consciousness as an attribute of its various parts, consciousness, which is found associated with the body, must be the characteristic of the soul, which associates itself with the body. The soul's association with the body brings consciousness to it and disassociation of the soul brings about absence of consciousness in the body. This indicates clearly that consciousness is the essential characteristic of the soul or the self.

Hence the Jaina conception of the soul is thus understood in terms of consciousness, its essential characteristic. Shrimad Vijaya Laxman Suri says "most important characteristic of soul is its consciousness. In fact, consciousness is the essence of soul. In our

¹⁸ *Tattvārtha-sūtra*, II.20

daily affair, the same consciousness is called as “life” and according to the sacred scriptures also the soul is characterized by life.”¹⁹

J. L. Jaini, explaining the nature and characteristic of soul (Jīva) writes, “The soul is a *dravya*, therefore, like every other *dravya* it is also eternal. Its peculiar attributes are perception and knowledge. It is different from *karma* or matter, therefore immaterial. It has identified with matter therefore it assumes body, to which it must fit. It is responsible for its *karma*, because it has power to get rid of them all. It must reap the harvest of all seeds that it has sown; and therefore, must remain in the field of *saṃsāra*, or a cycle of existence. And still all these evils are self-assumed; and in its pure condition the soul is *Siddha*.”²⁰

Things seen by the visual sense-organ in the past are remembered neither by the visual sense-organ nor by any other sense-organ. Soul can remember the things experienced or seen in the past because the past experience has left behind its impression, which soul continues to retain and carry with it, and it is these impressions when revived, give rise to memory of the things which was the object of that experience.

It is observed that the acts performed by a person do not give their fruits to that person in his entire life and that the fruits he enjoyed in his entire life are not the fruits of the act he performed. So we are left with no other alternate but to postulate on the one hand a previous life before the present birth. Where lay the causes (good or bad act) of the fruits he experienced in the present birth and also to posit on the other hand a life beyond the death of the present body, where he will enjoy the fruits of the acts performed in present birth. And we can easily understand that, that which was in previous birth, is in the present one and will be in the next one, can neither be

¹⁹Shrimad Vijaya Laxman Suri, “*Philosophy of soul*”, (1963), P-4

²⁰J.L. Jaini, “*Outlines of Jainism*”, (1979), P-18

body nor the sense organs, but is something else. This something else is a sentient (capable of perceiving senses) substance, the soul. Acts are momentary and give their fruits through their impressions, which serve as a link between acts and fruits, and acts leave their impressions on the soul. These impressions remain associated with the soul till the souls enjoy or suffer their fruits at destined time. These impressions are material and called *karma*.

Some people who are happy while others are miserable, some are intelligent while others are dull, some are rich while others are poor, and some are masters while others are servant. Infinite inequalities and difference exist here in this world. These irregularities, abnormality and differences are governed by the cause called *karma*²¹. In this way Jaina and other philosophers have proved the existence of *karma* and the existence of *karma* automatically proves the existence of Soul. Therefore when the existence of soul and *karma* is understood, existence of life after death (Paraloka) can be easily convinced.

"The Soul is not an exclusive possession of human being, according to Jainism. It allows the soul principle to extend to all the living things of the universe."²² With reference to existences of the soul, Nahar writes, "It is these souls in plasma that lie scattered in every nook and corner of the universe and each is the doer of good and bad deeds to reap the consequences of which each takes the repetition of birth and deaths according to the merit of own *karma* and thus traverses through the various grades (gatis) of *Samsāra*. Heaven, hell and a purgatory of ultimately release itself from the fetters of bondage by dissipation of its own *karma* whereupon it becomes pure and perfect and fixed as it were in the region of 'Aloka' (non-loka)."²³

²¹ *Pañcāstikāya*, V.27

²² Dr. G.N. Joshi, *Ātmā and Moksa*, (1965), P-229

²³ Nahar and Ghosh : *An Epitome of Jainism*, P-279

III. (ii) Classification of Soul

Early Jaina thinkers first made a distinction between the animate (jīva) and inanimate (ajīva) objects to explain the mysteries of life in this universe.²⁴

“These two categories were further analyzed and classified, and there is reason to believe that the original classification was made from purely scientific point of view”. The soul was further classified in two broad category i.e. (1) Transmigratory (saṃsārī) and (2) Liberated (mukta).²⁵

Liberated (Mukta) Soul

Liberated (mukta) soul means the soul which is free from all kinds of *karmas*,²⁶ cycles of birth and death i.e.; never to born again. It has no shape, no colour, no smell, no taste, no weight, no touch, no rebirth and no attachment. It is neither male nor female. All liberated souls are essentially equal and none of them enjoy any privileges.

Transmigratory (saṃsārī) Soul

Those who transmigrate in the world from birth to birth are called *saṃsārī*. Term *saṃsārī* is derived from Sanskrit root “*śr*” prefixed with the preposition ‘*saṃ*. *Śr* means to go, to wander or to transmigrate and preposition ‘*saṃ*’ is simply to strengthen this meaning. So the meaning of term “*saṃsāra*” is wandering, transmigration etc. *Saṃsārī* also means souls who are attached to their corporeal bodies or birth or souls state of bondage with Karma.

The meaning of term *saṃsārī* also can be ‘eighty four lac birth-types (species) or *yonī*’ four main birth-types (species) which are:

²⁴ *Bhagavatī-sūtra*, XXV.2, XXV.4

²⁵ *Tattvārtha-sūtra*, II.10

²⁶ *Ibid.* X.3

Human existence (manuṣya-gati)

Animal existence (tiryāṇca-gati)

Celestial existence (deva-gati)

Infernal existence (Nāraka-gati)

The *Samśārī* or transmigratory souls are divided into two main classes- mobile (trasa) and immobile (sthāvara). Mobile souls can voluntarily move from one place to another in order to seek pleasure and avoid pain. Immobile souls cannot move voluntarily from one place to another in order to seek pleasure and avoid pain.

The characteristic of all these organisms is the possession of vitalities (prāṇa), which are ten in number: five senses, three powers of body, speech and mind, respiration and the life span (āyusya). Out of these, the four vitalities must be present in every living being, e.g. the finest, lowest amoeba possesses the sense of touch, bodily power by which it moves respiration and the life-span. As we ascend the scale of beings, the vitalities grow till we reach the man with all five senses, three powers (body, speech and mind), respiration and life span.

One Sensed Soul:

Five types of immobile soul have one sense organ, invariably connected with the sense of touch. These souls include earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied. These are also called one-sensed souls.²⁷

One-sensed immobile souls are again divided into two classes- subtle and gross. The subtle one sensed souls- earth, water, fire, air and plant-bodied are present everywhere in the universe and their bodies are very subtle and imperceptible. The gross one sensed souls- earth, water, fire, air and plant-bodied are amenable to visual perception.

²⁷ *Tattvārtha-sūtra*, II.13

Souls with bodies of various forms of earth, viz. stone, clay, etc. which have not suffered attack of friction, collision, cutting, etc. are to be understood as gross earth-bodied soul. Souls with bodies of various forms of water, viz. well water, river water, pond water, step well water, etc. which are not attacked by fire or not influenced by mixing some other substance with it are to be regarded as gross-water-bodied souls. Similarly, souls whose bodies are lamp, fire, lightning etc. are gross fire-bodied souls.

Souls, whose bodies are tree, its branches, sub-branches, twigs, leaves, flowers, fruits, roots, bulbous roots, etc., are gross plant-bodies souls. When above-mentioned forms of living beings on earth are attacked by cutting, colliding, piercing, baking, etc.; souls depart from these leaving dead and soulless. Similarly, when water is boiled or mixed with sugar, etc. becomes dead and soulless. Even different forms of vegetation become dead and soulless when they are cut, burnt, etc.

The above discussion is about one sensed soul (Ekendriya-jīva) who possesses only one organ of touch. Early Jaina observers saw the emergence of life everywhere from the element of earth, water, fire and air. Life manifested in vegetative forces became a special subject of study, for it provided better scope of observation.

Strange to say that from the Jaina doctrine of microscopic being filling the whole universe, some scholars are led to believe that Jainism is a very primitive since it believes that nearly everything is possessed of a soul; not only have plants their own souls but particles of earth, water, fire and air also. Thus Jaina philosophy is called sometimes animistic philosophy; however, Jaina scripture reveals that Jainism is not an animistic faith. "Jaina philosophy does not teach that everything from the solar system to the dew-drops has a soul."²⁸ The whole universe is packed with the

²⁸ Jacobi, '*Jaina Sūtras*', Part 11, P-XXXIII

minute beings imbued with souls. In fact, there are souls even in the inorganic objects like metals and stones.²⁹

Two-Sensed Souls: Two-sensed souls also called '*dvīndriya-jīva*' possesses the organs of taste and touch. This category belongs to the animals-worms, things living in shells, leeches, earthworms etc.

Three-Sensed Souls: Three sensed souls or *trīndriya-jīvas* possess touch, taste and smell. This includes various kinds of ants, moths, etc.

Four-Sensed Souls: Four-sensed soul or *caturendriya-jīvas* possess touch, taste, smell and sight and these include wasp, scorpions, and mosquitoes, flies' locusts, butterflies etc.

Five-Sensed Souls: Five-sensed soul or *pañcendriya-jīvas* have touch, taste, smell, sight and hearing. In this category mainly quadrupeds and bipeds are included.³⁰

The animals possessing five organs of sense are of two kinds: those who originate by coagulation and those born from womb. "Men are of two kinds: originating by coagulation and born from the womb."³¹

The aforesaid classification of soul is based upon direct observation and keen scientific approach. Later on, however, owing to dogmatic influence and especially as a means to explain and justify the theory of *karma* different types of classification have been derived. The five-sensed *Jīvas* were classified into four divisions: hellish beings, lower animals, human beings and demigods.

The other modes of classification led to the following divisions:

²⁹Dr. S. Radhakrishnan, "*Indian Philosophy*", Vol.- I, P-322

³⁰*Tattvārtha-sūtra*, II.15

³¹*Ibid*, II.36

1. Liberated and mundane (Siddha and Saṁsārī)
2. Born in hell (Nārakī), Lower animal (Tiryaka), Human Being (Manuṣya) and Spirits, gods and demons (Devatā)
3. Hell-being male lower animals, female lower animals, male human beings, female human being, male demigods and female demigods.
4. The five sub-divisions of one, two, three, four and five sensed *jīvas*.

Living Matter (sacitta) and Lifeless Matter (acitta): The division of living matter (sacitta) and lifeless matter (acitta), according to Jainism, is a noteworthy in this connection. As long as a piece of rock has the vitalities and possesses the capacity of growing, it comes under the category of immobile organism. But when this rock is taken out, it loses all vitalities together with its capacity of growing, coming in contact with dissimilar objects, such as water, air, etc. It is then called *acitta* and it possesses no more a soul. The same is the case with water-bodied, fire-bodied, and plant-bodied soul. To take another example, water is a living-matter according to Jaina biology, but when it is taken out of the well and heated, it loses all the characteristic of a *jīva*. Similarly, a fruit, as long as it is green, is a living-matter, but it becomes dead matter or *ajīva* when it is ripe. Thus, it is very clear that Jainism is not animist in the sense that “everything is possessed of soul,”²⁷ but on the other hand it makes a clear distinction between soul and non-soul.

As regards life in vegetable kingdom, Jainism holds a very important view. “Though some other Indian philosophers admit that the plants possess souls, the Jaina thinkers have developed this theory in remarkable way.” Jainism holds that the plants may be the body of one soul (pratyeka) or it may possess a multitude of embodied souls (sādhāraṇa). In former case, the plants are always gross, while in latter the being are very subtle and invisible and they possess a common body and have their respiration and nourishment in common, but are otherwise separate and distinct from each other.

These beings are technically called monads (nigodas). It is said that these organisms are in the lowest and most miserable condition of existence. They supply souls to the vacant spaces caused by liberated souls.

The Jaina philosophers were great observers of nature. They had a direct approach to nature. They loved nature as they loved their own self. That is why they could see souls not only in earth, water and plant but also even in substance like fire and air. Jaina philosophers do not take ordinary view of these *jīvas* but they go into deeper and greater details and place before us such a remarkable and minute description of the little beings, as was not attempted by any other philosopher in ancient India. The Jaina scripture are full of these details. Indeed all this shows the "all merciful" spirit of Jaina *Ācāryas* who maintained "all breathing, existing, living, sentient creature should not be slain, nor treated with violence, non-abused nor tormented, nor driven away."³²

Some Unique Characteristic of Soul: The various psychic phenomena, which are the manifestations of consciousness, are, in terms of contemporary psychology 'active states' and these imply the existence of a concrete agent, the self or the soul (*jīva*).

The self is non-material since its activities are self-determined and spontaneous. Were it to be made of matter, its activities would have been determined from outside and it would not have been capable of immaterial thought activities, hence it is held that the self or the 'soul' is both substantial and non-material in nature. William James, a philosopher implies that a non-material conception of a soul is not unacceptable.³¹

Soul as Equal in Extent to Its Body: Soul is said to be equal in extent to its own body. It is unique conception of Jaina. A thing must

³² *Ācārāṅga*, I. IV.1

be where its quality found. A soul is not all pervasive, because its qualities are not found everywhere.

Infinite Souls in the World: Souls in this world are infinite (ananta) in number, so at no time in future the number of souls will become nil. Since many souls have attained liberation, the question arises in the mind that at one time world might get emptied of souls. No system of Indian philosophy will think that or endorse a view that the world at some time will become empty of souls, because the infinity has no measure.

Variety of Souls: Jainism is a pluralistic system and teaches the reality of an infinite number of selves. This view is radically different from the monistic Vedānta doctrine of the reality of one absolute self. Jainism rejects the notion of one absolute soul and believes that each body possesses a different soul and hence there are many souls. One soul cannot occupy more than one body. If there were only one soul, there would be nothing like happiness, misery, bondage and emancipation. Therefore, all souls are different. One never becomes another or absorbs another. Every self is proportionate with the body it occupies. So they are not one but many. The mundane self is capable of adjusting its size according to its body as light illuminates a large or small space of room.³³

Apart above classification, some more classifications of soul are prominent in Jainism. Some texts divide multitude of the soul into two classes-*pariyāpta* (developed) and *apariyāpta* (undeveloped).³⁴ In several Jaina texts three forms of the self are distinguished, i.e. External Self (bahirātma), Internal Self (antarātma) and Supreme self (paramātmā)³⁵.

³³ *Tattvārtha-sūtra*, V.16

³⁴ *Gommaṣāra, Jīvakāṇḍa*, V.72

³⁵ *Paramātmāmaprakāśa*, 1.12.14, *Samayasāra*, V.25, *Samādhitānta*, 7.11.13

The external self, out of ignorance and attachment, take the body for the self. It says, 'I am the body and the physical objects are mine. The internal self, that is mind, is aware of the difference between the self and non-self. It knows that the self is the supreme reality, free from objectivity and untouched by sense enjoyment.³⁶ The word *Paramātmā* denotes the real and ultimate form of the supreme which is pure, perfect and luminous. Such a soul is called *siddha* or perfected. This is the last stage of the spiritual development.

III. (iii) Stages of Spiritual Development: A way to Godhood

The soul has inherent capacity of emancipation to attain Godhood but this capacity remains dormant and inactive unless and until it gets an opportunity for expression. Sometimes intrusions or association with those who have realized the truth or sometimes automatically soul realizes it. Tīrthaṅkara, the soul who is enlightened and omniscient, reveals and preaches this inherent capacity of soul to others. Soul always have tendency to run away from the cycle of the world existence but this is counter acted by the forces of passion of affection (*rāga*) and aversion (*dveṣa*) and other perverted attitude (*mithyātva*). However, the soul, during the course of its eternal wandering in various forms of existence, sometimes gets an indistinct vision of it and feels to realize itself. This feeling some time leads to spiritual development and eventually its emancipation. But the forces of passions attached with the soul from eternity, obstruct its goal.

During the struggle from forces of passions soul get attached to the karmic matter. Function of karmic matter is to delude the soul's right attitude towards predilection or truth. As the spiritual strength of soul develops by being attentive to cause of *karma* bondage, it starts advancing towards its goal and sooner or later within a limited time it gets emancipated.

³⁶ *Samādhitantra*. 5.15.27, 30, 37

Karmas bind the soul due to perversity of attitude (mithyātva), non-abstinence (avirati), spiritual inertia (pramāda), passion (kaṣāya) and also three-fold activities of body, speech and mind (yoga). The stages of spiritual development in which the *jīva* reduces inauspicious *karma* and develops auspicious *karmas* to get the final emancipation, is called states of virtue i.e. *Guṇasthāna*. Here the word ‘virtue’ does not mean an ordinary moral quality but stands for the true nature of soul which is knowledge, belief and conduct.³⁷ During the stages of spiritual development, the soul frees itself from all kinds of *karmas* and manifests its natural qualities of knowledge, belief and conduct in perfect form.

The State of Virtue ‘Guṇasthāna’: The whole scheme of ‘*Guṇasthāna*’ is devised in a logical order to decrease sinfulness and increase purity of the soul. The detailed descriptions of these stages are as follows:

1. Mithyādr̥ṣṭi

This is the lowest stage of spiritual development of a soul. It is the state of perversity of attitude towards truth or wrong belief. At this stage, a soul (*jīva*) has very minimum indistinct enlightens. Even souls, which have experienced spiritual vision on account of absolute suppression and subsidence of the vision deluding *karmas*, can fall down to this stage on the rise of the relevant *karmas*.

2. Sāsṡādana Samyagdr̥ṣṭi

Sādana means that which slackens or weakens. This stage is the stage characterized by the fall from right faith. When at the end of the dawn of right faith or enlightenment, the most intense passions rise, the soul falls down from the right faith (enlightenment) to this stage. Sometimes, the soul climbing up the

³⁷ “*Tatraguṇāh̥jñānadarśanacāritraupan̥jivasvabhavviśeṣaṇ*”
Karma Grantha. 11.2 (Commentary)

ladder of subsidence also falls down to this stage. The soul does not pass on to second from the first, but only halts at it while falling down from higher stage of spiritual development.³⁸

3. Miśradrṣṭi

At this stage soul goes through peculiar internal transformation, where in there is a rise of semi-pure heap of vision deluding *karmas*, a mixture of truth and false which last only for a short period and then the soul attains wrong or right belief, and afterward it either falls back to the first stage or rises up to a higher stage.³⁹

4. Avirati Samyagdrṣṭi

Meaning of the term is 'right faith'. The soul at this stage has acquired right vision but lacking spiritual strength, and so, in spite of knowledge and the will it cannot abstain from the wrong path. Soul is lacking in capacity for spiritual self-control in conformity with vision. At this stage right vision could be due to subsidence of the vision deluding *karmas* or due to annihilation of the four lifelong passions. If the soul obtains energy for self-control, it can rise to the next stage.⁴⁰

5. Deśavirata

Deśavirata means to practice properly the householder's vows of right vision with capacity for partial abstinence. At this stage the soul is not capable of complete abstinence from immoral deeds on account of the rise of the third type of passions, which obscure the capacity of total abstinence. In this stage the soul does not have full energy for self-control.

³⁸Those states by which, arising in them at the maturity, etc. of *karmas* the spiritual position of souls is recognized and determined, are by the all-seeing ones designated by the names *guṇas*, *Gommaṭasāra*, *Jiva-kāṇḍa*, 8

³⁹*Ibid.*, 26

⁴⁰*Labdhisāra*, 107

6. Pramatta Saṁyata

Monks, in this stage, take great vows and there is a complete abstinence from un-virtuous acts, however there does exist lethargy or carelessness (*Pramāda*). *Pramāda* means negligence of religious acts or acts of duty; not performing them or performing them carelessly. *Pramāda* is due to rise of mild passion, which is there in soul up to tenth *Guṇasthāna*.⁴¹

7. Apramatta-Saṁyata

This is the stage of spiritual inertia and lethargy. Eleven the self-controlled monk fluctuates between the state of spiritual lethargy and that of spiritual vigilance and vigor. In this stage, all careless conducts are stopped and practice of vows becomes perfect and faultless.

8. Apūrvakaraṇa

‘*Karaṇa*’ means activity of soul. In this stage, soul attains special purification and is capable of reducing the duration and intensity of the previously bound *karmas* and binds new *karmas* of reduced duration and intensity. From this stage onward begins the process of either suppression or annihilation of the *karmas*, and increase in purity of soul more rapidly. The stage is called *apūrvā* because the soul performs these processes with a vigor and rapidity unprecedented (*apūrvā*) in its history.

9. Anivṛtti Bādara Samparāya

Unprecedented spiritual favor and vigor already attained in the previous stage, here become uniform in all souls climbing up the same ladder of suppression or annihilation.

⁴¹ *Gommaṭasāra*, 32

10. Sūkṣma-Samparāya

Sūkṣma means subtle and *samparāya* means passions in general but in the present context it means a particular passion. At this stage only subtle greed can disturb the soul now and then. Soul is free from the influence of all passions. This subtle greed can be interpreted as the subconscious attachment to the body.

11. Upaśānta-Kaṣāya (Vitarāga Chadmastha)

The souls, which had started suppressing conduct deluding *karmas* of the form of four passions in ninth stage, enter in this stage after suppressing them completely. The subtle greed that was active in the previous stage is also suppressed in this stage and the soul is free from the rise of all types of passions. It has suppressed attachment and hence is known as free from attachment (*vitarāga*) at this stage. Souls who have attained this stage, invariably fall down to some lower stage on the rise of suppressed passions.

12. Kṣīṇamoha

This stage is the summit of the ladder of annihilation where No. 11th stage is the summit of the ladder of subsidence. At this stage of spiritual development, the soul enters into the pure trance (*śukla-samādhi*) or the highest meditation and totally destroys all sub-types of knowledge-deluding, intuition-deluding and obstructive (*antarāya*) *karmas*. In this stage after annihilation of all types of *karmas*, the soul becomes absolutely free from all the four types of obstructing (*ghātiā*) *karmas*; and as a result attains (*kevala-jñāna*) omniscience.

13. Sayogakevali

The term 'sayoga' means possessed of yoga. The term 'yoga'⁴² in Jaina philosophy is used as a technical term. It means activity of the mind, speech and body. Even after the attainment of

⁴²Activities of mind, body and speech (*Yoga*), *Tattvārtha-sūtra*, VI.1

omniscience, a *jīva* performs mental, vocal and bodily activities. He walks, speaks having three-fold activities and hence is called 'sayoga' and since he is possessed of *kevala-jñāna* (omniscience), he is called 'kevalī'. Thus he is *sayoga-kevalī* or according to other Indian philosophical systems, he is *jīvanamukta* (the liberated-while living). In this stage, the soul out of five conditions of bondage viz. perversity, non-abstinence, spiritual inertia, passions and activity; annihilates the first four. The last one however still remains. The soul is now omniscient (kevalin) and has attained full and perfect intuition and spiritual energy. There is however still the rise and existence of the four non-destructive *karmas*, viz. feeling producing (vedaniya), longevity-determining (āyusya), body-making (nāma), and the status determining (gotra). There is also the three-fold activity of body, speech and the mind. But there is no new bondage leading to worldly life. Now the soul prepares for stoppage of activity, gross and subtle.

14. Ayogī Kevalī

Ayogī means absence of activities of body, speech and mind and *kevalin* means omniscience. This stage is a highest state of virtue, which is a transitory state leading to a stage of absolute motionlessness, and lasting only for a short time. It is immediately followed by final emancipation, which is consummation of spiritual development and attainment of Godhood.

To stop all activities, soul at first stops the gross activities of speech and mind by gross activity of the body. Then it stops the gross activity of the body as well as the subtle activities of mind and sense organs of speech by subtle activity of the body. Then, soul enters the third stage of *śukla-dhyāna*, which is accompanied by subtle vibration. Due to this *dhyāna* the soul contract and fills the cavities created by embodied state. It is now reduced. Then it enters the fourth stage of the *śukla-dhyāna*, which is bereft, (deprived of life) and all vibration. Soul is now as motionless as a mountain rock

(*śaileṣi*) and here all *karmas* are annihilated. This state of absolute motionlessness is the fourteenth stage of *ayoga-kevalin*, a state of pure meditation which lasts as long as is necessary "to pronounce five short syllables (*a, i, u, ṛ, ḷ*) and the liberated soul goes to the end of universe which is called *Siddhaśilā*." It dwells there without visible shape. There it enjoys infinite, incomparable and indestructible with supernatural happiness of salvation. The soul in its perfect nature is God.

Every soul has got the innate nature of Godliness and it can attain that state of God.

Bondage and Liberation

Jaina fundamentals are closely connected with Jaina conception of *karma*. The term '*karma*' means a mental, vocal or bodily act as also a trace or impression that it leaves and acts on the soul. Doctrine of *karma* is common to most of the philosophical systems of India and it is accepted universally in Indian thought. But to Jainas, it has a special significance. Ordinarily, *karma* means human action. It is a general conception of Indian philosophers that sorrow and happiness are the result of good or bad actions performed by the doer in this life or in other life. But in Jainism *karma* is conceived as something essentially materials which get attached to the soul just as dust get attached to the cloth. Hence the highest goal of Jains or the philosophy of Jainism is to get rid of all old *karmas* and stop influx of any new *karma*.

Soul as Possessor of Material Karma: Soul is said to be the possessor of material *karmas*. Some Indian philosophers do regard valid existence of *karma* or *adr̥ṣṭa* material while some do not. Lord Mahāvīra told to Agnibhūti that his doubts about the existence of *karma* are faulty because *karma*, which is a multitude of *paramāṇus* (atoms), can be established by any one of the *pramāṇas* (means of valid knowledge). This *karma* is certainly *pratyakṣa* to me.

Moreover, its existence is such as can be realized by anyone by means of inference. Hence, it is not justifiable to believe that no *pramāṇa* can establish its existence. The *karma* is either good or bad. The good *karma* makes us experience happiness, whereas the bad *karma* misery.

There is *kāraṇa* (cause) for experiencing happiness and misery, since it is a *kārya* (effect). It is of no use arguing that since the *karma* is not *pratyakṣa* to everybody, it does not exist. There is no rule that what is *pratyakṣa* to one, should be necessarily so to others. A lion is not *pratyakṣa* to all but on that account, it is not true to say that the lion does not exist. Therefore, the *karma* does exist since it is directly perceived by an omniscient being. Moreover, the *karma* is *pratyakṣa* to the doubter too, since he realizes its *kārya*. Just as the body in youth is preceded by a body in childhood, similarly, the body in childhood is preceded by another body. The body prior to that in childhood is *karma*.⁴³

Following illustrations are conclusive for the fact that *karma* has a physical form as per Jain thinkers:

Karma has a physical form because of the experience of pleasure, pain etc. The food has physical form, which gives pleasure. Fire has a physical form in association with which burning sensation arises. One experiences pain or pleasure when he is associated with *karma*, hence, it has a form.

Jaina thinkers formulated *karma* theory to find the answers of the born diversify and inequality prevailed in the world. They question: when all souls are equal by nature, then what causes inequality in them? What explains the born diversity among different individuals? What is it that which gives rise to unequal and vastly diverse states experienced by even one and the same individual at different times? The answers to these questions are that

⁴³ *Vṛtti on Viśeṣāvaśyaka-bhāṣya*, 1611

the inconsistency of life depends on *karma*. Again, the theory of rebirth is a natural corollary of theory of *karma*. Every act must necessarily be followed by its consequences. If the consequences of our acts have not been experienced in the present life, they necessarily demand a future life for fruition.

The auspicious acts form and leave behind auspicious traces on the soul, which leads the soul happiness, and on the other hand, the inauspicious acts form and leave behind inauspicious traces on soul, which leads soul to misery.

Defilement of the soul takes place in the following way: Subtle matter ready to be transformed into *karma* pours into the soul (jīva); called as influx (āśrava). In the usual state of things a soul harbours passion (kaṣāya) which acts like a viscous substance and retains in subtle matter coming into contact with the soul. The subtle matter thus caught by soul enters, as it were, into a chemical combination with it. This is called binding (bandha) of *karma* matter.

Muni Nyāyavijayji defining bondage says that through āśarva contact of karmic matter with soul is called bondage (bandha). Just as water flows into the lake through streams, so also karmic matter flows into soul through the channel of activities of mind, body and speech called as influx (āśrava).

Influx is of two types: psychical (bhāva-āśrava) and physical (dravya-āśrava). That modification of consciousness by which *karma* gets into the soul, is called psychical influx. The karmic matter itself which enters the soul is called physical influx. In other words, psychical influx is nothing but mental, bodily or vocal activities whereas physical influx is a peculiar type of matter.

The influx of *karma* is also divided into virtuous (puṇya) and sinful (pāpa) activities. The meritorious activities cause the influx of

virtuous *karmas*, while wicked actions are responsible for the inflow of sinful *karmas*.

Bondage is also of two types: psychical (*bhāva-bandha*) and physical (*dravya-bandha*). That conscious state by which *karma* is bound with the soul is called psychical bondage. The contact of the karmic particles with the soul is known as physical bondage.

The cause of bondage is due to perverse attitude (*mithyā-darśana*), perverse knowledge (*mithyā-jñāna*) and perverse conduct (*mithyā-cāritra*). The worldly existence is due to the joint working of these three and so it is the destruction of all these three that leads to emancipation.

Perversity of knowledge and conduct depends upon the perversity of attitude. The perverse attitude (*mithyā-darśana*) defiles, as it were, the very texture of soul and it is but natural that all functions of the soul becomes defiled. Purification of attitude (*darśana*), therefore, is regarded as the purification of knowledge (*jñāna*) and conduct (*cāritra*).

The *Āvaśyaka-niryukti*⁴⁴ says that conduct (*cāritra*) is the fulfillment of scriptural knowledge, while emancipation (*nirvāṇa*) is the fulfillment of conduct. One, even though possessed of scriptural knowledge does not attain emancipation, if fails to bear the austerities or *tapas* and *saṁyama* (restraints), which constitute right conduct. Just a vessel, although having expert pilot does not cross the great ocean and reaches the shore desired by the trader in the absence of the wind, in the same way a soul-vessel, although competent, being possessed of knowledge (*jñāna*) as its guide, does not reach abode of the emancipated souls in the absence of wind of spiritual penance and restraints. Training and discipline of the intellect without the training and discipline of the will do not lead to freedom.

⁴⁴ *Viśeṣāvaśyaka-bhāṣya*, 1126

As the donkey carrying sandalwood enjoys only the weight and not the sandalwood itself, exactly so does one possessed of knowledge (jñāna) without will, enjoys only the knowledge and not its consummation viz. emancipation. Futile indeed is knowledge without will (kriyā). Even so is will without knowledge.

Knowledge enlightens, penance purifies and restraint protects. Even omniscience is not immediately followed by emancipation. Right knowledge and spiritual discipline (kriyā) are equally necessary for emancipation.

Soul possess a number of capacities such as consciousness, vision, knowledge, intuition, energy, bliss and the like, which are obstructed by different *karmas*, and result is worldly existence. These capacities find expressions in their mutilated and imperfect form while the soul is in bondage. On attainment of emancipation, the soul reveals these capacities in their natural form.

When the capacity of right vision (*samyak-darśana*) is obstructed, there emerges *mithyā-darśana*. When the capacity of right knowledge (*samyak-jñāna*) is mutilated, it is called *mithyā-jñāna*. When the energy of the soul is obstructed, there emerges *mithyā-cāritra*. Bondage, in the ultimate analysis, consists in the obstructed and mutilated condition of the various capacities of soul. The soul has these capacities as a matter of common experience. On many occasions, we feel that there is something wrong in our attitude, that there is some flaw in our knowledge, that there is some check in our energy. On many occasions, again, we become conscious of our capacity for right vision, infinite knowledge and our strength against the corruptions of the world. On the basis of these experiences, we can postulate different capacities of the soul, and this is what Jaina thinkers did.

Capacities of soul are obstructed in various ways due to various causes. These capacities can be classified into three groups,

viz. right attitude, right knowledge and right conduct, their corresponding mutilated forms being perverted attitude, perverted knowledge, and perverted conduct.

The soul, for the Jainas, undergoes changes every moment without losing its identity. The soul has a number of potencies; each moment of its existence is an integration of those potencies. The nature of karmic body is determined by this integrated existence of the soul at any moment. The soul is pure and perfect in its intrinsic nature. It is due to only its relation with *karmas* that is the soul comes in contact with passions (*kaṣāyas*). The relation of soul with passions is beginning less.

Inauspicious mental states cause bondage of inauspicious karmic matter, and auspicious mental states cause the bondage of auspicious karmic matter. But the attachment free pure mental state causes no bondage what so ever. Hence this is the reason why mind is regarded as the one of the causes of liberation.

The omniscient one stands, sits, speaks, walks etc. like any ordinary man and performs other activities too, yet he does not bind *karmas*. His activities are caused by attachment free mental state (passionless universal affection) and hence they do not cause bondage of *karmas*.

Stoppage of the inflow of karmic matter into the soul is called '*saṁvara*'. A pure and highly spiritual internal state of soul, causing control and restraint of the mental, vocal and bodily activities, can affect the stoppage of karmic matter. The partial disassociation of karmic matter is called '*nirjarā*'. It is also of two kinds: psychical and physical. The cessation of activities that leads to transmigration is psychical stoppage (*bhāva-saṁvara*). Dissociation of the karmic particle with soul is also psychical as well as physical. That modification of consciousness by which karmic matter (bondage) partially disappears is called psychical dissociation. Thus dissociation

is regarded as partial destruction of the *karmas* that are bound with the soul. Dissociation takes place in two ways:

1. Removal of *karmas* timely after its fruition and
2. Destruction of karmic matter through penance etc. before actual time of fruition.

The annihilation of all *karmas* is liberation. That modification of soul, which is the cause of the total destruction of *karmas*, is known as psychical liberation (bhāva-mokṣa) and the actual separation of karmic matter with the soul is called physical liberation (dravya-mokṣa). In the state of liberation, i.e. self-attainment, inflow of new *karmas* is totally stopped in absence of their causes. The soul exists in to pure and perfect state. It attains its natural form and possesses infinite knowledge and infinite bliss.

The expansion or contraction of the soul is determined by the physique making *karma*. Since there is no physique making *karma* in the state of emancipation, there is neither expansion nor contraction of soul in liberation. The emancipated soul, maintains the form of its last physique forever.

Liberation (mokṣa): The liberation means freedom from all currents of transmigration. It cannot be described by words. "All sounds recoil thence. Where speculation has no room, the mind cannot penetrate there."⁴⁵

The liberated soul has no shape, no colour, no smell, no taste, no weight, no touch, no rebirth, and no attachment. It is neither male, nor female, nor otherwise. There is no analogy. It is formless existence (arūvī-sattā). In liberation the soul is totally and absolutely free from all *karmas* and consequently established in its pure and pristine state.⁴⁶

⁴⁵ *Savvesarāṇiyattanti, maitakka... Ācārāṅgasūtra*, 1.5.6

⁴⁶ *Tattvārtha-sūtra*, X.2 X.3

Soul moves upward and when reaches the end of the universe, it stops there and rests there. It cannot move further upward because beyond the upper limit of the universe there is no medium of motion, an assisting cause to the motion of soul. Nor it can move back downward, because it has no weight, nor sideways, because it is devoid of any urge generated by *karmas*.

The bliss or happiness that the liberated soul experience is not conditioned and perverted any more. It is eternal, infinite and pure. It is indescribable and matchless. All sensual pleasures taken together of all three world are nothing before the highest natural bliss of the liberated one. Some have doubt in their mind as to how can there be any pleasure or happiness in the state where there is total absence of all means of sensual pleasure? But how can we forget that all the miseries a soul experiences in the world, are due to its desire for sensual pleasures. Afflictions due to desire for sensual pleasures are the only afflictions that we find in the world.

The reason why we enjoy sweet and delicious dishes is that we are afflicted with hunger. When one's belly is full, one does not like even the nectar-sweet food.

We do not like to wear in scorching heat of the summer those very clothes which we like to wear in winter. One, who has sat for long, wishes to walk and one, who is tired of walking, wishes to sit down and rest.

Enjoyment of sensual pleasure which seems favorable in the beginning appears unfavorable. How queer are the events in this world? Do the objects that we regard as means of happiness produce any positive happiness besides some relief? When a suppurated boil bursts, we experience relief. But that is no real positive happiness but merely subsidence of pain. Thus the pleasure we experience in sensual enjoyment, is nothing but subsidence of pain and distress.

Bhartṛhari, an exponent of Hindu Ethics writes in his English rendering of *Vairāgyaśataka*, 'A person drinks sweet fragrant water when his mouth is dry with thirst. He eats rice mixed with vegetables, etc. when he is afflicted with pain of hunger; he strongly embraces a woman, when he is burning with sex desire'⁴⁷.

He wrongly regards the subsidence of disease (miseries) as positive happiness. And how long does this sensual pleasure continues? It is perishable and momentary. Within a moment it disappears and a whirlwind of miseries, afflictions and distress rises.

And that slight sensual pleasure is not a positive state of happiness, but simply a negative condition of the absence of misery.

Again, it is always mixed with grief and sorrow.

Are there in this world only a few distress and agonies due to attachment and aversion?

Are there only a few grieves caused by desires and anger?

Are there only a few attacks of diseases and sorrows?

Are all these situations pleasant?

Is the degree of distress and dissatisfaction not infinite times more than that of peace and satisfactions?

One who is suffering from eczema, experiences pleasure in scratching skin affected with. Others do not have any desire to scratch skin, nor do they experience pleasure in doing so. Similarly, those who are afflicted with desire arising from delusion or nescience, find pleasure in activities inspired by it.

⁴⁷ Referred to by Muni Shri Nyāyavijayaji, "*Jaina Philosophy and Religion*", (1998), P-30

But how can others (i.e. those free from delusion, nescience and hence from attachment or the liberated ones) find pleasure in such activities?

Sensual pleasure experienced in enjoyment of worldly objects is like the pleasure experienced in scratching skin affected with eczema.

The liberated souls, who are completely cured of the disease of delusion, always remain blissfully engrossed in their pure natural state. Such bliss as is there in the absolutely pure state of soul (i.e. in liberation) is ultimately real, perfectly pure and completely unmixed with sorrow. The Indian philosophers have given to such absolutely pure, supremely blissful and perfectly luminous (i.e. omniscient) souls various names, viz. *śuddha* (the pure), *Buddha* (the enlightened), *siddha* (the perfect), *niraijāna* (the unstained) etc.

Liberation is attained through human body only. Heavenly gods are by nature lacking in restraint and so it is not possible for them to attain the supreme state of liberation directly from their state of godhood.

All worldly souls are divided into two major categories, viz. the *bhavyas* and *abhavyas*. The *bhavyas* are those who are capable of attaining liberation whereas *abhavyas* are not capable of attaining liberation.

Liberation Everlasting and Endless: Liberation is not something producible. Liberation is nothing but removal of all *karmas* from the soul. No new thing (quality) is produced in it, so there is no question of its destruction or end. When the clouds move away, the bright sun shines in its fullness. Similarly, when all types of *karmas* are removed from the soul, all its qualities get fully manifested. Now the soul is manifested fully in its original nature, which is luminous

and sentient. This is liberation. Thus in liberation, nothing is produced which may be destroyed.

The soul that has attained absolute purity on total removal of all *karmas*, it never again binds any *karma* and consequently is never born again in this world.

When a seed is completely burnt, no sprout is produced from it. Similarly when the seed of *karma* is burnt, the sprout of birth does not grow out of it.

The cycle of birth and death depends on soul's bondage with *karmas*, and bondage depends on the density of attachment, aversion and delusion. How can the souls, absolutely pure and free from the defilement of *karmas* can again be associated with attachment, aversion and delusion? How can the liberated soul get bound again with *karmas*? Hence thinkers consider it to be absolutely impossible for the liberated soul to be born again in the world and thus to be caught again in the cycle of birth and death.

III. (V) Jaina and Non-Jaina Conception of Soul

The Upaniṣadic literature quotes the soul as intelligent luminous self-existing in the heart as small as a grain of rice or barley, and it is ruler of all this whatever exists.

Also being infinite by nature and not restricted to any part of the body but occupying all space, the soul is eternal, all-pervading (vibhu), omnipresent, subtle, and imperishable. It is the origin of all beings. The wise alone can perceive it.

The whole Indian Philosophy with exception of Cārvākas is unanimous on the existence of the soul; however, there are radical differences in the concept of soul of the different schools of philosophy.

The *Sūtrakṛtāṅga*⁴⁸ records a number of old doctrines regarding soul, creation and morality. There were some who regarded soul as an evolutes of five material elements viz. earth, water, fire, air and ether and regarded it perishable with the dissolution of the elements. Some held that the intelligent principle (vinu) appeared in various shapes in the universe.⁶⁰ There were again some who regarded soul as the sixth element and contended that both the world and soul were eternal; further more they believed in determinism,⁴⁹ according to which human action is not free but determined by motives regarded as external forces acting on the will (hetu-mūlakavāda).

Another group believed in five momentary aggregates (skandhas), which were regarded, neither as different, nor as identical, nor as caused, nor as uncaused.

The common term to denote this self is *ātman*, which is often equated with soul (jīva). The term *ātman* is also used by the Jains in a restricted sense of self. Sāṃkhya-Yoga calls it *puruṣa* and Buddhism calls it *nāma-rūpa*.

Association of *ātman* is different and distinct in each system of philosophy in transmigratory stage. According to Sāṃkhya-Yoga, soul is peculiarly associated with *Prakṛti* whereas Nyāya-Vaiśeṣika associates *ātman* with atoms. Vedānta associates *ātman* with *avidyā* or *māyā* (mithyātva, term used by Jaina) and the Buddhism relates it with *nāma-rūpa*. Jains associate *ātman* or soul with karmic atoms.⁵⁰

There is a general agreement among almost all systems of Indian philosophy with regards to the existence of the soul or self; however, there is a wide divergence of opinion about its nature.

⁴⁸*Sūtrakṛtāṅga*, I.1.1.8

⁴⁹*Ibid*, I. 1.1.15-16

⁵⁰Dr. N.N. Bhattacharya, "Jain Philosophy Historical Outline (P-223)

The Cārvākas identify self with the gross body. The Buddhist conception is ambiguous but they appear to identify the self with momentary streams of consciousness. The Nyāya-Vaiśeṣikas and a group of Mīmāṃsakas maintain that self is an unconscious substance which may acquire the attribute of consciousness under certain conditions, while another group of Mīmāṃsakas hold that the self is pure eternal consciousness which is one in all bodies. According to the Sāṃkhya the self is a conscious spirit, which is always the subject of any knowledge.

All the above-mentioned systems assume in fact, the *ātman* or self apart from the physical entities like body etc. as casual factor responsible for transmigration. The self may be ubiquitous or non-ubiquitous, momentary or eternal, material or immaterial, but there is no dispute among the systems with regards to its connection with the casual factor-*ajñāna* or *avidyā* (ignorance) responsible for transmigration.

The soul of Jainism is inherently perfect. Infinite knowledge, faith, power and bliss can all be attained by self if it removes from within itself all obstacle that stand in the way. The obstacles are constituted by matter-particles, which infect the self and obscure its natural qualities. This self is non-self-revelatory when it is blinded by passion and self-revelatory when it is free from them.

Furthermore, cognition is not an adventitious quality of the soul. It is its natural quality and constitutes its real nature. According to Jainism by nature the soul is cogniser. As cognition is its very nature, in state of liberation, it is manifested in its infinity. Hence, Jaina view differs from the Nyāya-Vaiśeṣika and other philosopher.

Sāṃkhya philosophers maintain that the soul is absolutely changeless, performs no action whatsoever and is not real enjoyer of

the fruits of action. Jaina philosophers regard the soul as changing (pariṇāmī), doer (kartā) and direct enjoyer (sākṣātbhoktā). It undergoes transformation. It takes births in various species of the four main classes of existence, viz. godly, human, animal and infernal. It passes through different states. It is a doer of actions and directly and primarily an enjoyer of fruits of its actions.

Jaina philosophers maintain that the dimension of soul is equal to the body in which it lives or occupies (madhyama-parimāṇavādī). This characteristic of soul refutes the view of the Naiyāyikas, Vaiśeṣikas, Sāṃkhyas, and the Mīmāṃsakas who hold that the soul is omnipresent like ether. They believe in the existence of many souls but do not admit that they are in extent to their own bodies. They say that all souls are all pervasive, i.e. present everywhere. It is a unique concept of Jains that soul is of *madhyamparimāṇa* or equal to the body in which it exists.

M.L. Mehta argues, "Since Naiyāyikas, Vaiśeṣikas, Sāṃkhyas and Mīmāṃsakas hold that *ātman*s are many, and if each of them is *vibhu* (all-pervasive) also, as they believe, then what a wonderful clash and interpenetration of *ātman*s would ensue? Moreover, each of them would be the *ātman* of God Himself and each would thereby become a creator, for they believe that God is the creator of this universe."⁵¹

Jainism believes that each body possesses a different soul, and hence, there are many souls. It is also held that one body can be occupied by more than one soul but one soul cannot occupy more than one body. Thus, they believe in plurality of souls. On this point Jains differ from Advaita Vedāntins who maintain that soul is one in all bodies.

⁵¹Dr. Mohan Lal Mehta, "Jain Philosophy: An Introduction", P-103

Jainism believes in plurality of the souls. According to Jainas there are infinite *jīvas* or souls. Not only human beings, but also each animate being, each living organism possesses a soul. About innumerable number of *jīvas*, Nahar writes, "This soul substance of Jains is not a single, all pervading reality without a second of its kind to stand by it. There is infinity of these souls. And though it is true that an infinite number of these has become free from the turmoil's of the world; yet there remains an infinite struggling for freedom; for if infinity is taken from infinity the remainder is infinite itself."⁵²

The Jains do not reduce all the particular finite souls to one single principal or universal self; they, on the contrary maintain the existence of infinite independent souls. Mrs. S. Stevenson writes, "they (Jains) also differ, of course, from the Vedantist, who believe in one all-soul not in numberless individual souls like this."⁵³

⁵²Nahar and Ghosh, "*An Epitome of Jainism*", P-279

⁵³Sinclair Stevenson, "*Heart of Jainism*", P-98

CHAPTER - IV

DOCTRINE OF TRANSMIGRATION: COROLLARY OF DOCTRINE OF KARMA

IV. (i) Introduction

Rebirth is clearly associated with the doctrine of *karma* and the two are basal presupposition of Indian thought and also considered to be postulate of Indian philosophy. Rebirth is a corollary of the principle of *karma*.¹

Rebirth and *karma* are the two most important presuppositions of all schools of Indian philosophy, with the solidarity exception of the system of Cārvāka. India is the birth place of a galaxy of spiritual leaders throughout its history and it is no wonder that her heritage is so rich with speculations about rebirth and *karma* and the pathways leading to emancipation from them.²

Although nearly every religious or philosophical tradition of India has accepted the idea of *karma* as valid, a wide divergence exists in the extent to which various schools have developed this idea into a coherent system of doctrine best measured by amount of sacred and scholastic works devoted to it-one tradition, that of the Jains, stands clearly apart from all others.³

The doctrine of *karma* seems to have developed against number of other doctrines, especially doctrine of creation of

¹(i) *Ācāraṅga*, 1.2.6

(ii) Devendra Muni Shastri, "A Source Book in Jain Philosophy", P-493

²(i) *Sanmati-tarka-prakarāṇa* of Siddhasena Divākara, 111.53

(ii) *Śāstravārata-samuccaya* of Haribhadra, 11, 79-81

(iii) Dr. Nathmal Tatia, "Studies in Jaina Philosophy", P-220

³Dr. Padmanabh S. Jaini, "Collected papers on Jaina Studies", P-121

universe, etc. Every event is determined by *kāla* or time. Some believed that things are determined by their inherent nature and there were other who believed in after-effect of a good or bad action.⁴

The Jaina philosophers accorded proper place to these doctrines, as testified by experience, and installed *karma* in supreme position. Large number of *karma-grantha* text found among the Śvetāmbara scriptures and Digambaras possess some 38 volumes of texts with commentaries, even pre-dated of Mahāvīra time.⁵

All these materials deal in great detail with various problems relating to *karma* in its four aspects, namely influx (*āśrava*), bondage (*bandha*), duration (*sthiti*) and fruition (*anubhāga*).

Jainas have been pre-occupied with these problems, long before Vedic Aryans came to India. Certain Buddhist writing has mentioned in their text which attempted to discredit Jaina theories of *karma*.⁶

Scholars of Jainism hold that the person's situation, life and the experience are in fact the result of deeds committed in various lives by him, may not be Aryan origin at all, but rather may have developed as part of the indigenous Gangetic tradition from which the various Śramana movements arose. However it will be seen, here that the Jaina view on the process and possibilities of rebirth are distinctively non-Hindu.

The doctrine of transmigration or rebirth also can be traced in Vedic hymns. The Vedic people had a belief in the existence of the soul (*ātman*) as distinct from the body, which after death goes to

⁴(i) Śvetāśvatara-Upaniṣad, I.2

(ii) Śāstravārattā-samuccaya (Haribhadra), II.52-64

(iii) Dr. Nathmal Tatia, "Studies in Jain Philosophy", P-220, foot note No.1

⁵ Śvetāmbara Karma-grantha literature. See Glasenapp, *The Doctrine of Karman in Jain Philosophy*, Bombay, 1942, P- Xi-XX.

⁶ Dr. Padmanabh S. Jaini, "Collected papers on Jaina Studies", P-138 note No. 1.

Ibid - 3, P-121

the other world to reap the fruits of its action. In *Upaniṣads*, however we find a clear development of the doctrine, although even then it is not as developed as with the Buddhist and the Jainas.⁷

Vedic Aryan's outlook was deeply spiritual praying to gods for robust life affirmation. Sacrifices to gods, penance, philosophical wisdom and religious intuition were there chief characteristics. There are scholars who think that the Vedic Aryans had no special doctrine about life after death and that the suggestion of the conceptions of *karma* and rebirth belonged to the aboriginal Indian thinkers who had their own distinct culture and philosophy, the remnant of which can still be traced in non-Brahmanical system of Jainism and Buddhism.⁸

Spiritual and religious characteristic of Vedic Aryans inspired secularism, whereas Jaina's exclusive attitude in spirituality and religiousness, more or less, neglected them from being secular which helped in growth of their asceticism. But before the development of asceticism there was the natural development of ideas of rebirth and *karman* and development of corresponding metaphysics.⁹

IV. (ii) Concept of Life and Death

Soul is an eternal, indestructible substance. In its pure state, it is beyond birth and death. But in its impure mundane state, it manifests itself in any of the life-species (*yonī*) by assuming a physical body; this manifestation of soul through a physical body is called "birth". Thus, its every new association with a new body is its new birth. And its separation from a physical body is called "death."¹⁰

⁷(i) *Bṛhadāraṇyaka Upaniṣad*, VI.2.16

(ii) Dr. Nathmal Tatia, "Studies in Jain Philosophy", P-4

⁸ A. B. Keith, "The Religion and Philosophy of Veda and Upaniṣad", Harvard Oriental Studies, Vol.32, P-570.

⁹ *Ibid* - 8, P-4

¹⁰(i) *Bhagavadgītā*, 2.22 & 8.26.

The fixed due duration of life can be reduced by untimely death. But the fixed due duration of life can never be increased even by one moment in any way by any attempt. Under the chief influence of deluding *karma* (mohanīya-karma), life-quantum of the immediate next birth is bound in the present birth. Therefore, the series of successive birth and consequently the wandering in the trans migratory existence continue so long as soul is under the influence of the deluding *karma*, and because of its (soul's) association with *karma*, the soul transmigrate from birth to birth in the world.

Once we are convinced of the existence of soul and *karma* nothing is required to convince us of the existence of life after death.

Rebirth is very closely associated with the *karma* and *jīva*. The *karma* of past life is responsible for the present life. Similarly, *karma* of the present life will be responsible for the future life.¹¹

The accretion (growth or increase by accumulation) of *karma*, as karmic particles of *āyusya* (age determining) *karma* enter the soul, which are responsible in various ways for determining the state of existence in succeeding life, the length of life and status of the individual in all its different lives.

Bhagavāna Mahāvīra said that the passions like *krodha* (anger), *māna* (pride), *māya* (deceit) and *lobha* (greed) are the root cause of the cycle of birth and death.¹²

In *Bhagavadgītā*, we get an analogical description about birth and the chain of birth. As a man takes out the old clothes and wears the new one, similarly the soul casts away the worn out body

(ii) Muni Shri Nyāyavijayaji, "Jaina Philosophy and Religion", P-287

¹¹ Jaina Philosophy and Religion P-493, Ācārāṅga, 1.2.6

¹² Daśavaikālika, 8.39

and takes on a new body, after death. This is possible through the process of “*āvartana*” (transference).¹³

The Tathāgata Buddha once explained that the pricks of thorn that he suffered were due to the violence or injuries caused to a human being in his ninety-one previous lives.

The newborn infant expresses various emotions like joy, fear and sorrow. These are due to its memories in the past life.¹⁴ The new born infant, starts sucking the milk from mother’s breast, the moment he is born. This is due to its learning and habit that it had acquired in the past life.¹⁵ As the young boy grows into a youth, similarly the *jīvas* enter a new life and the body grows into full stature. The new born infant experiences pleasure and pain and expresses various emotions. All these can be traced to the dispositions (*saṃskāra*) acquired by the infant from its previous life due to the heritage of its *karma*, may call it collective unconscious, the rational-unconscious. These are due to impressions (*saṃskāras*) dragged on from previous life. In this way Indian philosophers have adduced arguments and have tried to show that rebirth is a fact of life. The soul gets involved in the wheel of life and is born and reborn in different existences.¹⁶

Karma and rebirth are basal pre-suppositions and if we do accept the theory of *karma*, rebirth can be explained on the basis of *karma*. If rebirth were not to be accepted as a fact principle of life, it would be difficult to explain the prevalent inequality in this world and the experience of various types of existences in this world without reference to *karma*.

The Western philosophers also were not unaware of doctrine of rebirth although this doctrine was largely ignored in Western

¹³ *Gītā*, 2.22

¹⁴ *Nyāyasūtra*, 3,1,11

¹⁵ *Ibid*, 3,1,12,

¹⁶ Muni Shri Nyāyavijayaji, “*Jaina Philosophy and Religion*”, P-495

thought. Pythagoras was aware of principle of the rebirth. Plato said that soul always weaves new garments. The soul has a natural strength, which will hold out and is born many times. Schopenhauer explicitly mentions the doctrine of rebirth and says that the doctrine has relevance for explaining the concept of distribution that it is at once obvious to everyone who hears the rebirth for the first time.¹⁷

The Jainas have given an elaborate study of the doctrine of rebirth as based on the *karma* theory. There are four states of existence: the human, the lower animal, the heavenly being and the infernal world. They move one to the other according to fruition of their *karman*s. The present life is, in its duration and conditions, the result of the past actions, and actions performed during the present existence are the causes of the future existence. Everybody's existence and life is determined as per the previous *karma*. Hence the doctrine of *karma* has been intimately connected with the doctrine of the reincarnation of soul.

Karma and rebirth are the two concepts, which cannot be considered in isolation. The two are casually connected from the beginning¹⁸. The common basis of all religious systems of India is the dogma of retribution, causality of deed (*karma*) and conditioned by this beginning less chain of existence following one another.¹⁹

It is surprising to note that the postulate, aims and conditions for such a realization (liberation) were found to be identified in all the conflicting systems.²⁰

If the *karma* is fully exhausted, the series of rebirth will come to end, but it is not possible to exhaust all *karman*s that have

¹⁷ Muni Shri Nyāyavijayaji, "Jaina Philosophy and Religion", P- 18

¹⁸ (i) T.G. Kalghatgi, "Karma and Rebirth", 1972, P-4

(ii) Dr. Hemant Shah, "Jain Theism", 1997, P-86-87

¹⁹ H. V. Glasenapp, "Immortality and Salvation in Indian Religion", P-25

²⁰ Prof. S. N. Dasgupta, "A History of Indian Philosophy", 1975, Vol. I, P-71

²⁰ Ācārāṅga 1.2.6. See also Devendra Muni Shastri, "A source book in Jaina Philosophy", 1983, P-493

been accumulated in one single life. The *karmas* that we have accumulated in the past give rise to various births. It is a cycle of existence and rebirth.²¹

IV. (iii) Cause and Effect Relationship Between Karma & Transmigration.

The term '*karma*' means- mental, vocal or bodily act as also a trace or an impression that the act leaves behind on the soul. In the present context, the term '*karma*' has the latter meaning and consequently the meaning karmic matter constituting the trace. The trace is material in nature and bears its fruit in future in present or next life. The karmic matter of the form of the trace gets bound to the soul on account of its mental, vocal or bodily act and gets dissociated from it as soon as it bears its fruit. It remains bound with the soul till its fruition is fully experienced by it.²²

The auspicious acts form and leave behind auspicious traces on the soul. The auspicious traces, material in nature, lead the soul to the attainment of the means of happiness, viz. health, wealth, fame, good family, long life, etc. on the other hand, the inauspicious acts form and leave behind inauspicious traces on the soul, and these inauspicious traces, material in nature, lead the soul to attainment of the means of misery. The karmic matter constituting the auspicious traces is regarded as auspicious and the karmic matter constituting the inauspicious traces is regarded as inauspicious.²³

The karmic matter gets dissociated from the soul as they yield their fruits completely and reach the limit of their time duration. The process of partial dissociation of this type goes on incessantly in the case of worldly soul caught in the cycle of transmigration. But the spiritually beneficial partial dissociation is

²²Muni Shri Nyāyavijayaji, "*Jaina Philosophy and Religion*", (1998), P-16

²³*Ibid.* P-17

that which takes place in association with stoppage of karmic inflow. When the process of stoppage of the inflow of new karmic matter and that of the dissociation of the bound *karmas* reach their acme, the absolute and total dissociation of *karma*, which characterizes liberation, is attained.²⁴

Liberation is attained through human body only. Heavenly gods are by nature lacking in restraint. So, it is not possible for them to attain the supreme state of liberation directly from their state of godhood.

The cycle of birth and death depends on soul's bondage with *karma* and the bondage depends on the unctuousness of attachment, aversion and delusion. How can those who have become absolutely pure, absolutely free from defilement of *karmas*, have unctuousness of attachment, aversion and delusion? And how can there be any possibility of their being bound again with *karma*?

We cannot even imagine such a situation. It is only on this account that Jaina thinkers consider it to be absolutely impossible for the liberated soul to be born again in the world and thus to be caught again in the cycle of birth and death.²⁵

Cause and Effect: The doctrine of rebirth or that of *karma* is not the doctrine of nourishing and encouraging inactivity or idleness. On the contrary, it is the doctrine that inspires man to make proper efforts and to undertake good works leading to progress. So it is very useful doctrine conducive to all progress. It advises man to put forth proper efforts to destroy veils of *karma*, to advance on the path of liberation and ultimately to attain liberation. It is function of the doctrine of *karma* to connect the present birth with the past and the future births in the cause effect chain. If the future birth is not good, then it is in the hands of a man to make efforts to improve it as also to effect changes in inauspicious *karmas* and in their fruition. This is what the

²⁴ *Jaina Philosophy and Religion*, P-28

²⁵ Dr. Padmanabh S. Jaini, "Collected paper on Jaina Studies", P-132

doctrine of *karma* teaches. So the doctrine of *karma* is not in any sense the doctrine of fatalism.

In Jaina doctrine concerning the types and modes of operation of karmic matter are *ghātiyā karma* (destruct five karmas) and *aghātiyā karma* (non-destructive karmas). *Ghātiyā karma* keeps soul in bondage whereas *aghātiyā karma* is responsible for the mechanism of rebirth and embodiment. The four types of *aghātiyā karma* are:

- 1) *Nāma-karma*, a term for the collection of karmic material whose fruition determines some ninety-eight different aspect of the future body, for example, its destiny or class of existence (human, animal), its sex, colour, number of senses, confirmation of limb and the like.
- 2) *Gotra-karma*, controlling whether the environment into which one falls is or is not conducive to the leading of a spiritual life.
- 3) *Vedanīya-karma*, producing either pleasant or unpleasant feelings in response to the environment, hence the level of happiness or unhappiness, which characterizes an individual.
- 4) *Āyusya-karma*, whereby the exact duration of life (ostensibly measured among human beings by the number of breaths to be taken) is established.

(IV)Philosophical Ground for Transmigration:

A Comparative View

The doctrine of transmigration concerns with the soul leaving one body and entering into another body and liberating itself from the said process, which is also called death, new birth and emancipation. Jainism is the only school of Indian philosophy which holds that *ātman* (soul) is of body size, meaning expanding it to the size of the body, say as elephants and contract to size of the ant's body. However, it is a significant issue in Indian philosophy. Virtually all Vedic *Darśanas*, the Naiyāyikas, the Vaiśeṣikas, the Sāṃkhya, the Mīmāṃsakas and the like, hold that soul is

omnipresent (*vibhu*) all pervading. An all-pervasive (i.e., present everywhere) soul would of course be from spatial limitation of the body; indeed the very idea of "dimension" cannot be applied to such an entity at all.²⁶

Jaina Ācāryas have rejected the *vibhu* theory of Hindu doctrine, which call *vibhu* (all pervasive) to all *ātman*s. If the *ātman* is regarded as *vibhu*, each of them would enter the *ātman* of God Himself, and each would thereby become a creator of this Universe.²⁷

Jain as argue that since a soul cannot experience the sorrow or happiness resulting from its *karma* except in the context of mind, senses and body, any existence of the soul outside that context becomes incompatible with the function of the karmic mechanism. This line of thought leads directly to the basic Jaina doctrine that a soul is exactly coterminous with the body of its current state of bondage. Even a fully liberated soul (*siddha*) having completely transcended contact with the material realm, is said by the Jainas to retain the shape and size of that body which it occupied at the time *mokṣa* was attained.²⁸

According to Hindu or Brahmanical schools, soul is eternal and cannot change whereas for Jainas, all existent, whether sentient (*jīva* or soul) or insentient (*ajīva* or not-soul) are eternal as substance or *dravya* and at the same time subject to change as modes or *pariyāya*²⁹ at every moment. And hence, it is possible in Jaina doctrine for a soul to move, to expand or contract into various shapes and so forth. How, then, can it be said to be eternal? Because, Jainas suggest every existent (*sat*) possesses a quality called *agurulaghutva* (neither gross nor subtle) whereby its total

²⁶ Dr. Mohan Lal Mehta, "Jaina Philosophy, An Introduction", 1998, P-103

²⁷ *Ibid.* 29, P-102

²⁸ Malliṣeṇa, "Syādvāda-mañjari", edited by J.C. Jain, Bombay, 1970, P- 67-7.

See also: *Sarvārthasiddhī*, 9.4, *Ibid* (3), P-122 and note No. 5, P-139

²⁹ (i) *Sarvārthasiddhī*, V.2, 5.3,

(ii) *Tattvārtha-sūtra*, V..29-31

number of space-points (*pradeśas*) remains unchanged regardless of the area into which these points must be accommodated. This is analogous to a piece of cloth, the total material of which is the same whether it is folded or spread out that.

Another problem with *vibhu* theory of Hindu doctrine has some difficulty in explaining the limitation of soul's experiences. If the soul is in fact at all the time everywhere, how does it come to undergo the experience of only one individual being at a time? Explanation to this was deal with by a postulation of the so-called subtle body (*sūkṣma-śarīra*) and so forth.³⁰

The philosophical views of Brahmanical philosophy regarding rebirth processes are compared here with the Jaina views.

According to Brahmanical rebirth description, which is a kind of biological, soul after leaving human body dwells in a ghostly form (*preta*), for some twelve days, in a transition mode. Thereafter, the son of the deceased performs rituals, which frees the soul from ghostly state, and then it travels upward to the "realm of fathers" called *pitṛ-loka* where it remains for some time. Soul then eventually brought back to earth with rain and then it enters the food chain through absorption by a plant and finally eaten by man by way of fruits of that plant.³¹ Upon copulation of man with woman, the soul then enters into the womb where its new body grows and so the entire process begins once more. Here the *karma* determine as to which potential father will eat which plant, thus guaranteeing the soul a set of circumstances appropriate to its prior experience.

Jaina texts make absolutely no mention whatsoever of how a soul actual enters the body of the mother-to-be. It is said only that

³⁰ *Sāṃkhyakārikā* of Īśvarakṛṣṇa, 40

³¹ Paul Deussen, *The System of Vedānta*, New York, 1973, P- 357-398

the soul moves into a new embryo within a single moment (*samaya*) after death of the previous body.³²

The *karmas* accumulated determine its existence and status in the next life. The soul moves one to other according to its fruition of *karmas*. The time gap between death in a particular life and rebirth in the next life is called *antarakāla*. This duration of time varies from one to three or four *samayas*. In the *antarakāla* the gross physical body has already left, *jīva* is without the gross physical body and is seeking to get into the new body. This process of movement from the old body to the new body is called *antarāla-gati*. This may be "*rju*" (short and direct) and *Vakra* (curved and indirect). The direction of the movement depends upon its previous performances. If the directions are straight and direct, it is called *rjugati*. If the direction of the movement is uneven and indirect, it is called *vakragati*. The direct movement (*rjugati*) requires one *samaya* and the least effort on the part of the *jīva* to enter from the previous to the next life. When soul departs from the previous bodies, it acquires the speed of that body and it goes to its next destination like an arrow³³. In the case of the curved direction it has to make certain efforts. When the soul reaches the point of curve, the previous body is to some extent arrested, and then the *jīva* (soul) has to depend on the energy of the *sūkṣma* (subtle) karmic body. The time required for traversing the distance from birth to another birth in the next body depends on the number of curve in the direction of the next body.

If there is only one curve, then it will require two *samayas*, for two curves it requires three *samayas* and for three curves it requires four *samayas* and so on. Generally, the universe is extended in three directions like; upward, downward, in the case of the

³² *Sarvārthasiddhi* 2.29, *Tattvārtha-sūtra*, 11.30 and also see note 1 in S. A. Jain "Reality", P-70

³³ *Tattvārtha-sūtra*, 11.26, 27, 29, *Sarvārthasiddhi*, 11.25, 26, 27 & 28

See also, Devendra Muni Shastri, "A Source Book in Jaina Philosophy", 1983 P-495

residence of heaven, hell and crosswise in the case of *triyak-gati* (lower animal)

The movement of *jīva* is with the help of the *sūkṣmaśarīra* (subtle body), as the gross body is no longer. But the gross body will be created in next life with *saṁskāra* and with the help of the subtle body and energy available.

The question is asked, if the gross body were not there, there would be no sense organs and if the sense organs are not there, there would be no cognition or sensing of the direction. In that case how can the *jīva* continue its journey in proper way?

Bhagavāna Mahāvīra clarified this point saying that there are no physical sense organs (dravyendriyas) but the function of the sense organs is not altogether lost. They are expressed through *Taijasa* and *kārmaṇaśarīra*³⁴, just as the modern machines are controlled by electric motivations through the computers. We can, therefore, say that during the movement of *Jīva* from one body to other, there may not be the physical sense organs, but there is the presence of the psychic sense organs.

Jaina philosophy maintains four birth categories of gods, men, hellish being and *tiryāṅcas* (those going horizontally e.g. animals), which are almost similar to Indian philosophers. Each of these categories is generally associated with a particular vertically ordered tier of three dimensional universe; men for example dwell in the centrally located "*madhyaloka*", gods above them in the "*devaloka*" and hell beings below in the various infernal regions.³⁵

Emancipated souls the Liberated ones or *siddhas*, who are out of the cycle of birth and death, and said to have gone beyond

³⁴ *Tattvārtha-sūtra*, II.37

³⁵ Dr. Padmanabh S. Jaini, "*Collected papers on Jaina Studies*", P-137-138

saṃsāra altogether, another postulation of Jaina philosophy; remains forever at the very apex of the universe.³⁶

Jaina thinkers have carefully made classification of soul categories in four divisions, as mentioned above, according to the scale of "consciousness" (*upayoga*) on the part of the soul. Hence the top level is of liberated soul. They are omniscient (*sarvajña*), then gods who have wider range of knowledge than the men have and so on infernal beings and *tiryāṅcas*.

Tiryāṅcas are categorized similarly as explained in the case of souls. At the top of this group are those animals that have five senses - faculties (*indriya*) and a certain capacity for reflection (*saṃjñī*), such as lion.³⁷ Next are those having five senses but lacking reflective capacity (*asaṃjñī*). And then next are creatures having four, three and two senses respectively. And finally, the creatures having only one sense (*ekendriya*) and whose whole awareness is limited to the tactile mode. *Ekendriya* creatures are too numerous to count and may be found in every part of the universe, whereas higher *tiryāṅcas* are limited in number and dwell in "*madhyaloka*."

Ekendriyas are of five distinct types:³⁸

Prthvīkāyika (earth-bodied),

Apkāyika (water-bodied),

Tejokāyika (fire-bodied),

Vāyukāyika (air-bodied) and

Vanaspatikāyika (vegetable bodied)

As the names suggest, the first four of these are little more than single "molecule" of the various fundamental elements, each one a rudimentary body for some soul.

³⁶ *Tattvārtha-sūtra*, X.5

³⁷ Guṇabhadra's *Uttarapurāṇa*, 74, 167-220

³⁸ *Tattvārtha-sūtra*, II.13, *Sarvārthasiddhi*, 2.13

The *vanaspatikāyika-jīvas* are again of two kinds:

Pratyeka, which have an entire plant-body “to themselves” (i.e., one plant/one soul) and finally the *sādhāraṇa*, or *nigoda*, those which are at so low a level that they do not even possess an individual body, but rather exist as part of a cluster or “ball” (*golaka*) of organism of the same type. Souls in such clusters, moreover, must live and die as group, supposedly attaining rebirth in the same state eighteen times within the space of a single human breath.³⁹

Nigodas dwell in colony, such as algae and the cluster in which they dwell may in turn occupy the bodies of other higher souls; thereby achieving an almost parasitic mode of existence. *Nigodas* are said to be found in virtually every corner of the universe; only the bodies of gods, hell beings and the “element bodies” do not harbor them. It is further believed that these tiny creatures tend to become especially concentrated in the flesh of human being and animals as well as in certain roots and bulbs. Such likely “hosts” are therefore banned as food for the devout Jainas, since their consumption would involve the death of an unacceptably large number of souls.⁴⁰ It is said that only some shockingly evil act could send a soul to the “*nigoda*” realm. There are in fact two distinct types of souls in *nigoda*; those, which have at some time been higher state but have fallen, and those, which have never yet been out of *nigoda* existence. The souls in question are referred to as ‘*itara-nigoda*’ and ‘*nitya-nigoda*’ respectively. *Nitya* here has the sense not of “forever” but of “always up to now”; *itara* means simply “those other than” member of the *nitya* class.⁴¹

The souls in ‘*nitya-nigoda*’ are in some sense beyond operation of *karma*, just as the liberated souls, the *Siddhas*. *Nitya-nigoda* are infinite in number (*anantānanta*) and only one hundred and eight souls becomes emancipated, leaves from *mokṣa*, in each

³⁹ Gommatasāra (*Jivakāṇḍa*), 191-193

⁴⁰ R. Williams, “Jain Yoga”, London 1963, P- 110-116

⁴¹ Gommatasāra (*Jivakāṇḍa*), 197

period of six months and eight moments, from the entire universe, hence the reservoir souls of the universe never gets depleted.⁴²

In Jainism the movement of the soul itself is fundamental to the operation of the rebirth process. The movement of soul is an inherent property of every soul. In its purest form this movement proceeds directly upwards, like a flame; hence the *Siddha*, free of all restraints, shoots like an arrow to the very top of the inhabited universe (Lokākāśa). When still under *karmic* influence, the soul will dart in similar manner to its next embodiment. In both cases, the speed involved is so great that according to the Jainas, the distance between any two points connectible by a straight line will be traversed in a single moment, and in certain circumstance rebirth will require as many as two to three moments. It is important to recognize here that *karma* is not in any sense considered to impel the soul; it functions, rather to channel or direct the motive force which is already present, much as a system of pipes might be used to "send" upwardly gushing water to a desired location.

The state, under which soul moves between two gross physical bodies, is called '*Vigraha-gati*'.⁴³ But is not totally free of embodiment Jainas say that the transmigrating soul is said to be housed by a '*karmic* body' (kāramaṇa-śarīra) as well as by a so-called luminous body (taijasa-śarīra).⁴⁴ The former is composed of the sum total of one's *karma* at a given moment; the latter act as a substratum for this *karmic* matter during the '*Vigraha-gati*' and also functions to maintain body temperature during gross physical existence. Both of these invisible bodies are said to suffuse the gross and visible one during life; thus they not only 'Convey' the soul from one birth state to the next but constitute a real physical link between these states as well.

⁴² *Gommaṭasāra*, 196

⁴³ *Tattvārtha-sūtra*, II.26, *Sarvārthasiddhī*, II.25

⁴⁴ *Tattvārtha-sūtra*, II.37 - 2.43, *Sarvārthasiddhī*, II.36 - 2.42

Vigraha-gati typically occupies only a single moment, then the question arises how the “choice” of exactly appropriate circumstance for the next birth could possibly be made in so short time. (In this connection, in Hindu rebirth processes the *gandharva*’s lengthy “search” for a proper birth environment is required) Jains have dealt with this problem by positing the existence of a unique factor, the so-called *āyusya* (longevity) *karma*.

The ‘*āyusya-karmas*’ function in a most unusual manner. Every other sort of *karma* in Jaina system is said to be in constant bondage (*bandha*) and fruition (*anubhāga*) relationship with the soul. For example some *nāma-karma*, is at every moment being bound, to come to fruition at some future time, whereas other *karmas* are at every moment producing their result and falling away (*nirjarā*) from the soul. *Āyusya-karma*⁴⁵, however, is bound only once in a given lifetime, and its fruition will apply only to the very next life. And it is the *nāma-karma* that determines next existence in rebirth before the moment of death, and hence there is no search during the *vigraha-gati*, since all choices have already been made. The *Āyusya-karma*, as per, Jaina teachers, is fixed during the final third of present life time, and that indeed it will often not occur until death is very nearly at hand.

Thus the devout Jaina is encouraged to pay ever more strict attention to his religious vows and duties, as he grows older. It must be emphasized here that one is not aware of the moment at which the *Āyusya-karma* is fixed; thus it will behoove him to live until his last breath as if it were still possible to influence the specific outcome, as to next rebirth and its existence.

In Jaina practice of ‘*Sallekhanā*’⁴⁶ mendicant of advance age may undertake a ritual fast ending only in death, to face his final moments in a state of absolute tranquility, free of desire, fears or other strong volitions. The fixing of *Āyusya-karma* under such a

⁴⁵ *Tattvārtha-sūtra*, VIII.21, *Sarvārthasiddhi*, VIII.20

⁴⁶ R. Williams, “*Jaina Yoga*”, P- 166-172, *Śravakaprajñapti*, 382

controlled and peaceful conditions is held to be extremely auspicious; not only will rebirth in lower existence be effective precluded in this way, but the individuals in question is deemed likely to find himself in an environment conducive to rapid spiritual development.

We see that almost all religions, especially those of *Vedic* origin, emphasize importance of old age, last moment of life; however, Jaina's *karma* philosophy is a unique philosophy, based upon the idea of *Āyusya-karma*. The distinctive Jaina doctrine pertaining to rebirth namely, the momentariness of *vigraha-gati* is based on the *Āyusya-karma*, which is in contrast with *Brāhmanic* or Hindu system. Hence, the basic social distinction between Jainas and their Hindu neighbours derives mainly from the disagreement of these communities over the period of time required for transmigration of soul to occur.

Jains living side by side with the Hindu society, for over years, have adopted many Hindu customs and ceremonies, such as *pūjās* (rituals); marriage customs and rituals, New Year and child birth and so on. However, Jainas have not adopted most important ritual of Hindu society, namely *Śrāddha*,⁴⁷ which is pertaining to death and rebirth, and very much expressive of Vedic or Hindu philosophy of rebirth.

Śrāddha, a Hindu ritual, is offering a food by son to the spirit of his dead parent. The belief (held by *Brāhmanic* class & caste) is that this offering is essential if the soul of the parent is to obtain a body suitable for entrance into the *pitr-loka* and hence to gain chance for eventual rebirth. It is further believed that the failure of a son to perform the ritual will result in loss of inheritance and his wife is being rendered barren by the curse of the spirit (of father) thus stranded in the disembodied state.

⁴⁷Dr. Padmanabh S. Jaini, "Collected papers on Jaina Studies", (2000), P-134 in note No. 38 on page 143

The *Śrāddha* ritual provides, perhaps most important function of the Brahmanical castes in the Hindu society. Because Brahmin's monopolization of the role of intermediary between donor and departed; only if Brahmins consume the offerings can these be "converted" into the material from which the new body of the spirit is built up.

It will be apparent that for Jainas the very idea of *Śrāddha* is doctrinally invalid; a soul which goes to its next (new) body (transmigrate) in one moment cannot be fed, propitiated or dealt with in any other way by those left behind.

Śrāddha practice in Hindu Society clearly assumes that the actions of one person can affect the destiny of another. Jaina tradition has always held that an individual soul can experience results accruing only to actions, which it has itself performed.

The tenth century Ācārya Amitagati said: "Whatever *karma* a soul has acquired through its own prior deeds, it will obtain the good and bad results thereof. If one could obtain results from the deeds of others, then surely his own deeds would be meaningless."⁴⁸

In addition to *Śrāddha*, we find among Hindus wide spread adherence to the notion of divine intervention in one's fate, while Buddhist eventually came to propound such theories as boon-granting "*bodhisattvas*" transfer of merit, and the like. Only the Jainas have been absolutely unwilling to allow such ideas to penetrate in to their community, despite the fact that there must have been a tremendous amount of social pressure on them to do so.⁴⁹

Doctrine of rebirth or that of *karma* is not the doctrine nourishing and encouraging inactivity or idleness. On the contrary, it is the doctrine that inspires man to make proper efforts and good

⁴⁸ *Dvātrimsikā, Nitya-naimittika-pāṭhāvalī*, Karanja, 1956. P-22 and *Ibid* (3), P-136 note no. 40 on P-143

⁴⁹ Muni Shri Nyāyavijayaji, "*Jain Philosophy and Religion*", P-275

work leading to progress. So it is very useful doctrine conducive to all progress. It advises man to put forth proper effort to destroy veils of *karmas* to advance on the path of liberation and ultimately to attain liberation. It is the function of the doctrine of *karma* to connect the present birth with the past and the future birth in the cause-effect chain. If the future birth is not good, then it is in the hands of man to make efforts to improve it as also to effect changes in inauspicious *karmas* and in their fruition. This is what the doctrine of *karma* teaches. So the doctrine of *Karma* is not in any sense the doctrine of fatalism.

The soul binds *karmas* and also can dissociate the bound *karmas* from it by its own activities. All *karmas* are not unalterable. Many of them are such as can be altered by proper spiritual efforts. The *karma* philosophy goes to the extent of declaring that even the unalterable (nikācita *karmas*) can be altered and even destroyed by highly pure and intense spiritual discipline. What is meant is that we should not become inactive and hazy depending on *karmas*.

The other extreme is materialism, which believes in death as total extinction of personality. It denounces all efforts for final release as absurd and irrational. Self-interest is the only thing worth pursuit. Absence of self-interest means absence of everything else. Annihilation of individuality means annihilation of all. If I cannot remember the past, the past is non-existent. If I cannot keep my individuality of this life intact after death, there cannot be anything beyond death. This is materialism.⁵⁰

The Buddha's attitude was more ethical than metaphysical, *Karman* and rebirth were acknowledged as facts. His interest was riveted on finding out pathway to freedom from this cycle of existence. Sufferings and sorrow are universal facts and every individual seeks redemption from them. The Buddha starts from this fact.⁵¹

⁵⁰Dr. Nathmal Tatia, "Studies in Jain Philosophy", P-15

⁵¹Studies in Jain Philosophy, P. 15

CHAPTER - V

THEISM AND DOCTRINE OF KARMA

V. (i) Introduction

Karma theory is the most important doctrine in Indian thought and it has profound influence in the life of people in India. In this world there is evident inequality in the status and experiences of individuals. Some are happy and others are unhappy and miserable. Very often virtuous man lead miserable life and evil, corrupt men are happy. Several attempts have been made in the different philosophies of the world to find out an adequate solution to the problem of inequality in life. The Indian philosophers presented the theory of *karma* as a possible solution to the inequality in the life of human beings.

There have been other theories, besides theory of *karma*, which have attempted to explain the inequality in the life of human beings. Some of them are discussed here.¹

- 1) Theory of time (Kālavāda)
- 2) Theory of nature (Svabhāvavāda)
- 3) Theory of necessity (Niyativāda)
- 4) Accidentalism (Yadṛchhāvāda)
- 5) Theory of elements (Bhūtavāda)
- 6) Theory of creator (Puruṣavāda)
- 7) Theory of fate (Daivavāda)
- 8) Theory of self-effort (Puruṣārthavāda)

1) Kālavāda (Theory of Time): The various states of existence and happiness and misery of individual being are determined by *Kāla* (time). *Kāla* is the determining principle which creates and

¹Pt. Dalsukh Malvania, "Ātmanīmānsā", P- 86-94, *Jaina Sāhitya kā Bṛhad Itihāsa*, Part 4, P-8, Dr. Mohan Lal Mehta, *Jaina Dharma aur Darśana*, P 416-424, Devendra Muni Shastri (DMS), "A source Book in Jaina Philosophy", (1983), P 414

destroys.² It has been stated in *Śāstravārttā-samuccaya*³ that the time determines everything, living being entering into the womb of the mother, the childhood and all other incidents connected with the life. It is not possible to transgress the limits of *kāla* and also not possible to have any events or experiences in the absence of *kāla*. Naiyāyikas assigned very important status to time equal to creation of the universe.⁴ *Mahābhārata* states *kāla* as the first cause of the universe and the basis of life and death, happiness and misery.⁵

2) Svabhāvavāda (Theory of Nature): According to this theory, everything, events and experiences are determined by very nature of objects, nature of individual.⁶ Ācārya Haribhadra in his *Śāstravārttā-samuccaya* says that according to *svabhāvavāda* the events and experiences are determined by the very nature of the objects. For example, the various stages of life like the childhood, young age and old age are determined by the nature of the individual. There is no any other external force. *Svabhāva* plays an important part in the life, incidents and experiences of individual being. In fact even pulses and rice can be cooked due to their very nature.⁷

3) Niyativāda (Theory of Determinism): According to this theory, everything happens out of necessity. What is to happen must happen; there is no change in that. Everything is determined and there is nothing left to chance. Spinoza says that it is due to ignorance that we say that we are free and that freedom of the will is an important factor. Ācārya Haribhadra while describing the nature of the *niyativāda* states that everything is determined by the origination of a thing in a particular way, the states of a thing and its

² *Atharvaveda*, 19, 53-54

³ *Śāstravārttāsamuccaya*, 165-168

⁴ *Nyāyasiddhānta Muktaṭvali*, 45

⁵ *Mahābhārata* (*Śāntiparva*), 25, 28, 32

⁶ *Bhagavadgītā*, 5, 14

⁷ *Śāstravārttāsamuccaya*, 169-172

destruction are all determined. Under these circumstances it is difficult to refute its theory because refutation would be a form of *niyati* according to them. Necessity devours everything.⁸

4) Yadṛcchāvāda (Accidentalism): Whatever happens, it happens accidentally without any reason. There is neither the cause nor the reason for happening of the event. Therefore, it is not necessary to explain the causal relation between the different things. *Yadṛcchā* means accident and without any reason.⁹ According to *Naiyāyikas* no explanation can be given for any phenomenon.¹⁰

5) Bhutavāda (Theory of Element): Everything in the universe is due to primary elements like earth, water, fire and air. Material and mental phenomena are due to these four elements. There is nothing outside these elements. According to believers of this theory, there is no *ātman*, which is different from these elements. There is nothing like a spiritual substance. The body is formed of the combination of elements and when body is destroyed the elements are separated and there is no trace of *ātman* at all. Combination of different forms of four elements give rise to consciousness; and it is a by-product of metabolic changes in organism and if the body is destroyed, the consciousness is also destroyed.

According to the theory of elements, whatever is amenable to sense is alone real. Whatever is not verifiable to sense-experience is not real. In this sense, the other world, heaven and hell, the soul and God are unreal. *Pratyakṣa* is only one *pramāṇa*. It is in this sense materialist and pragmatic in its approach.

6) Puruṣavāda (Theory of Creator): According to this theory, *Īśvara* is creator, sustainer and destroyer of the universe; also he is

⁸ *Śāstravārattāsamuccaya*, 7, P-174

⁹ *Nyāyabhāṣya*, 3.2.3

¹⁰ *Nyāyasūtra*, 4.1.22

the person responsible for the origination, protection and destruction of the Universe. The intelligence and the power of *Īśvara* remain intact even at the time of *pralaya* (dissolution) of Universe. *Puruṣavāda* is therefore theistic in approach.¹¹

Puruṣavāda can be distinguished in two forms, as *Brahmavāda* and *Īśvaravāda*. *Brahmavāda* maintains that just as spider is the efficient cause of web, and the banyan tree is the cause of the numerous roots branching downward, so also *puruṣabrahma* is the efficient cause of the entire universe, in its creation, maintenance, and destruction. *Brahman* is, therefore, the basic principle of the universe. It is the *upādānakāraṇa*, in a sense, the primary or the material cause.

Īśvaravādins maintain that matter and spirit are primordial and original substances. The interaction between matter and space and their association is due to *Īśvara*. In this sense, *Īśvara* is the efficient cause of the creation, sustenance and destruction of the universe. Without *Īśvara*, nothing is possible and nothing moves. He is the controller of the universe and he determines the nature of things and movement of things.

7) Daivavāda (Theory of Fate): *Daivavāda* emphasizes the predominance of fate which is the determining factor in the human life. Everything is predetermined by fate and destiny. Destiny shapes our end and we have to experience the *karma* determined by fate.¹² *Daivavāda* accepts the authority of *karma* as a determining factor in the prevalent inequality of status. But in *niyatīvāda*, fatalism and determinism are absolute and unexplainable and inexplicable.

8) Puruṣārthavāda (Theory of Self-effort): According to the theory of self-effort, individual *Jīva* is responsible for shaping its

¹¹ *Prameya-kamala-mārtanda*, P-55

¹² *Ātmamīmāṃsā, Kārikā*, 89-91

own destiny. There is nothing as fate or destiny, which is supreme. Men are masters of their own destinies. Self-effort is the main cause of the success of our work or the failure, as it may be. The principle of freedom of the will is the basis of this theory.

The Jaina View: Jaina maintains that the things of this world and activities are complex, and as they are complex, we cannot explain the cause of the things and activities with reference to one or other cause like: *kāla*, *niyati*, *svabhāva* and *puruṣārtha*. We have to find out the causes and the predominance of one or another in the complexity of things. It is necessary to introspect and find out the cause of happiness and misery within oneself.

Ācārya Siddhasena Divākara says that it is not proper to give importance to one of the five causes like, *kāla*, *svabhāva*, *niyati*, *karma* and *puruṣārtha* and to involve the other. A phenomenon or an event is complex and all the cause may operate in various degrees.¹³

Ācārya Haribhadra says 'we have to take synoptic view of things and look at these problems from the point of view of *anekānta* (many-sided approach).¹⁴ Ācārya Samantabhadra says that we have to seek the cause for the effect form without any individual efforts in fate or destiny. But self-effort and conscious efforts make towards attaining a goal makes us give importance of *puruṣa* for understanding the result in activities. In some cases (daiva) destiny plays an important role and in some other way *puruṣārtha* also plays an equally important role.¹⁵

Jaina do not accept the predominance of *Īśvara* for explaining the living and non-living substances of the Universe. It would be fruitless to believe that *Īśvara* or *Brahman* is the primary cause of the origination, maintenance and destruction of the

¹³ *Sanmati-turka-prakaraṇa*, 3.53

¹⁴ *Sāstravārtasamuccaya*, 191-192

¹⁵ *Āptamīmāṃsā, kārīkā*, 88-91

universe. *Karma* is an important factor, which cannot be ignored in explaining the inequality of beings of the universe.¹⁶

Karmavāda: A Historic Perspective in Indian Philosophy

The *Vedas* are earliest literary record of the world. There are two opinions regarding whether Vedic seers were aware of *karma* theory or not?

The first view maintains that the Vedic seers were not aware of the *karma* theory, since there is no mention of it in Vedic literature. Vedic philosophers explained elements which are the root cause of the diversity in the world and others maintained that Prajāpati Brahmā is the ultimate source of this variety in this world. Thus the cause has been referred to as some divine destiny i.e. they looked outward to seek cause of the complexity in the universe. Mitra, Varuṇa and other gods were worshiped and invoked to give them happiness in the world. *Yajña* were performed and oblation like material objects and living animals were offered in *Yajñas*. This stream of thought could be traced in the age of the *Samhitā* and *Brāhmaṇas*.¹⁷ Later on, in the age of *Upaniṣads* there is a shift in the emphasis in philosophical speculation and emphasis on *karma* casually gained round.

The second view maintains that the *karma* theory in its real form could be traced in *Rgveda*, wherein it has been suggested that one who performs auspicious *karma* attains immortality (*amaratva*). *Jīva* or soul continuously takes birth and dies in this world. Men worship gods and pray to them for the sake of getting themselves away from the evil effects of *karma* and rebirth. It has also been described that the *Jīva* (soul) due to its *karma* takes different forms in the different births like a tree or a creeper etc. Primarily, a *Jīva* experiences the fruits of *karma* due to the activities performed by oneself, but sometimes through a peculiar influence of

¹⁶ *Āptamīmāṃsā, kārīkā*, 8-91.

¹⁷ Dalsukh Malvania, "*Ātmamīmāṃsā*", P- 78- 80

a peculiar power, one *Jīva* can experience the fruits of the *karma* of the other *Jīva*.¹⁸

From the discussions of the two views, it has been noted that there has not been a full-fledged discussions of the development of the theory of *karma* in the Vedic literature, although there is mention of the concept of *karma*. But the concepts like theory of fate and *Yajña* have gained prominence and *karma* theory becomes secondary. During the Vedic period *Yajña karma* were given more importance and gods have been invoked for the sake of equitable distribution of *karma*. In the *Brāhmaṇas* a gradual substitution of Prajāpati can be observed in the place of many gods who are responsible for dispensing of the fruits of *karmas*. Prajāpati dispenses the fruits of *karmas*, just like a judge dispenses judgment. Similar thought is also found in the philosophical systems like Nyāya, Vaiśeṣika, Sāṃkhya and Vedānta. Devendra Muni Shastri says "If *Īśvara* was not being responsible for dispensing the fruits of *karmas* to the *Jīva*, the fruits of *karma* would be meaningless."¹⁹

The formulation of Jaina *karma* theory is the result of the Jaina thinker's sincere efforts to find answers to these questions: if all souls are equal in nature, then what causes inequality in them? What explains the born diversity among different individuals? What is it that gives rise to unequal and vastly diverse state experienced by even one and the same individual at different times?²⁰

According to Dr. Ramjee Singh, "Jainas maintain that *karma* is the matrix of universe and evolution takes place due to *karma*. *Karma* is not only the groundmass of individual's divinity but also the moulds in which anything and everything takes shape. Our past *karma* put a world before us otherwise it would not be possible to

¹⁸(i) Umesh Mishra, "Bharatiya Darśana", P 39-41

(ii) Mohan Lal Mehta, *Jaina Dharma aur Darśana*, P-432

(iii) *Ibid.* P-423

¹⁹ *Ibid.*, P-424

²⁰ Muni Shri Nyāyavijayaji, "Jaina philosophy and religion", P-16

get appropriate pleasures and pains. Like the Leibnitz a world, the set is different for different individuals.²¹

V. (ii) Karma & Theory of Causation

Literally, *karma* means 'action' or 'deed'. The common people use it in the sense of 'work' or 'profession'. But the *śāstras* give a much wider denotation to it to include all types of action-voluntary or non-voluntary of human beings or other beings. It is also used in the sense of "rites and rituals" by the Mīmāṃsakas, in the sense of duties of the four-fold occupations (*varṇas*) and stations (*Āśramas*) by the *Smṛtikāras* in the sense of religious vows and disciplines by *paurāṇikas*.

According to Jaina conception, *karma* is an aggregate of material particles, which are very fine and are imperceptible to the senses. It enters into the soul and produces changes in it.²²

Dr. Ramjee Singh explained "*karma*, however, as technical philosophical term, signifies not only action but also its actual potential effects. In Jainism, this means the activity of the soul, which invites and enables matter to flow into it, as also the matter, which does not flow into the soul. The first is known as thought activity (*Bhāva-karma*) and second as material-activity (*Dravya-karma*)"²³

Fine material particles that get attracted towards, stick to the soul on account of its activities. Etymologically, that which is being done is *karma*. Both these meaning are appropriate in the context. The whole universe is packed with the fine *karmic* material particles. But when they get attracted towards the soul and stick to it and bind it through its activity, then only they are designated by the term '*karma*'. Thus the material particles bound with the soul (i.e. transformed in to *karma*) are called *karma*. The karmic material

²¹Dr. Ramjee Singh, "*Jain Concept of Omniscience*", P-104

²²Dr. Mohan Lal Mehta, "*Jaina Philosophy, An Introduction*", 1998, P-189

²³Dr. Ramjee Singh, "*Jaina Concept of Omniscience*", P-110

particles bound with the soul are called *dravya-karma* (physical-karma) while internal mental states of attachment; aversion, etc. are called *bhāva-karma* (mental-karma). In other words, the Jainas distinguish between material *karma* called *dravya-karma* and its spiritual counterpart called *bhāva-karma*.²⁴

Mr. V. R. Gandhi explained 'karma is that finest matter which a living being attracts to itself by reason of certain impellent forces which are in the individual; not only attracted to but assimilated by the individual itself, it changes individuality of living being.'²⁵

Nature of Karma according to Jainism

Jainas have considered *karma* as material in nature. The karmic particles envelope the soul but do not destroy real nature of the soul. They (karmic particle) have an obscuring function. Therefore, they affect different forms (*pariāyas*) of the soul. Man is in bondage due to handcuffs, he gets intoxicated by liquor and becomes unconscious by chloroform. These are material objects. Similarly, soul gets obscured and not destroyed due to influx of *karma*.

The bondage of *jīva* (soul) is subtle, yet material in nature. The *karmic* particle enters the soul and vitiates its purity. The effect is very subtle and strong. The karmic particles affecting soul are called *karma-vargaṇās* (a group of karmic particles).²⁶

Palatable food brings the experience of pleasure, while injury by *Śastra* (weapon) brings pain. These two are experienced as *paudgalika* (physical).

From the point of view of bondage (*bandha*), *jīva* (soul) and *pudgala* (matter) are not different; but are correlative. From the point of view of their nature they are different. *Jīva* is immaterial and

²⁴ *Gommaṣasāra, (Jivakāṇḍa)*, 606-8

²⁵ V. R. Gandhi, "The Karma Philosophy", P.3

²⁶ *Ibid.*, 25

formless and is characterized by consciousness while *pudgala* is material and is unconscious (*acetana*).²⁷

In *Upaniṣads* and the *Bhagavadgītā*, the auspicious and inauspicious activities have been referred to as *karma*. But the Jainas use the word *karma* in the sense of the after-effect of activities.²⁸

Soul attracts the *karma-vargaṇās* by the activity, which is three fold, i.e. bodily, speech, and mind. The karmic encrustation with the *jīva* is due to these activities and the activities are in turn specified by the karmic encrustation. *Karma* and the tendency to activity are intimately related with each other with mutually causal relationship.²⁹

As said earlier, Jainism has mentioned two forms of *karma*, *bhāva-karma* and *dravya-karma*. *Bhāva-karma* is psychic in nature, it refers to the psychic states responsible for activities and *dravya-karma* refers to the material particles of *karma* accruing to soul and vitiating the pure nature of soul. Ācārya Amṛtacandra says that the influx of *karma* is due to the activities (*Yoga*) that the soul has in contact with the *pudgala*.

Dravya-karma affects the *bhāva-karma* and *bhāva-karma* affects *dravya-karma*. They are mutually interactive. Just as the seed becomes the tree and tree gives seeds (and both are to be considered in material nature). In the *bhāva-karma* there is the *ātmika* aspect, which is predominant; it is primarily psychological; while in the *dravya-karma*, the aspect of the material particle prominent. The soul (in its impure or perverse state) is the doer of *bhāva-karma* as

²⁷Soul (*jīva*), non-soul (*ajīva*), merit (*puṇya*), sin or demerit (*pāpa*), inflow of matter (*āśrava* of meritorious or sinful karmas), its cessation (*saṁhvara*), falling away (*nirjarā*), bondage (*bandha*) and final liberation (*mokṣa*) are the (nine) principles (*padārthas*). *Pañcāstikāya*, 108

²⁸*Pañcāstikāya*, 141 and 142

²⁹Nemicandrācārya, *Karmaprakṛti*, 6

also *dravyakarma*. They are mutually related as cause and effect, each of the other, just as a seed and sprout are.³⁰

V. (iii) Karma: How it operates, who binds the Karma?

The karmic bondage is possible only to those who are in bondage. *Jīva* (soul) who are in bondage get encrustation of *karma* more and more.³¹ Due to rise of *mohanīyakarma*, passions like *rāga* and *dveṣa* (attachment and hatred) are produced. They give rise to the influx of *aśubha-karma* (inauspicious karmas).³² Out of two broad categories of soul, *saṁsārī* (empirical) and *Mukta* (liberated), only empirical *jīvas* are bound. The new bondage of soul by the *karma* is not dependent of the earlier bondage. And the souls, which are free from bondage (*mukta*), have no karmic bond.

Gautama asked Mahāvīra: “Bhagavan! Is the *jīva* that is in misery, affected by misery? Or the *jīva* that is not in misery affected by misery?”

Mahāvīra said: “O, Gautama! The *jīva* that suffers from misery is involved to suffer more misery, but the *jīva* that is free from attachment and misery does not experience misery. The sorrow afflicts those *jīvas*, which suffer from sorrow, through passion and the increase of misery. The souls that are free from misery do not attract sorrow.”³³

Gautama asked Mahāvīra: “Bhagavan! Who binds the *karma*, *saṁyata* (self-controlled), *asaṁyata* (non-self-controlled) or *saṁyatā-saṁyata*?” (Partially-self-controlled).

Bhagavāna replied, “Gautama! The self-controlled, the non-self-controlled and partial-self-controlled, all of them attract the

³⁰Kundakundācārya, *Pravacanasāra-tīkā* 2.25

Muni Shri Nyāyavijayaji. “Jaina Philosophy and Religion”, P-279

³¹*Prajñāpanā*, 23.1.292

³²*Bhagavati*, 9. DMS

³³*Bhagavati*, 7.1.266

karmic particles. The empirical *jīva*, which is active, gets itself bound by *karma*, and it is affected by the *karmas*.³⁴

Causes of Karmic Bondage: The bondage of soul with the *karma* is from the time immemorial. Gautama asked Mahāvīra to explain the cause of bondage.

Mahāvīra replied "Gautama! The rise of *jñānāvaraṇīyakarma* brings the intensity of the *darśanāvaraṇīya-karma*. From *Darśanāvaraṇīya karma* emerges *darśanamoha-karma*. Due to *Darśanamoha-karma* arises *mithyātva* or perversity of attitude and from the *mithyātva* karmic influx arises."³⁵ The *karmic* material particles are first get attracted to the soul and then bound with it. The function of attracting them to a soul is performed by the activity (the activity of mind, speech and body). So the activity is called *āśrava* (influx), rather cause of the influx. And the function of binding of the karmic material particle with soul is performed by *mithyātva* (unwholesome inclination or faith or conviction), *avirati* (non-restraint), *pramāda* (non-vigilance) and *kaṣāya* (passion). So they are called causes of bondage. Any activity performed there with these four, viz., *mithyātva*, and etc. cause bondage. This is the reason why the *Tattvārtha-sūtra*³⁶ says 'Yoga (activity) alone is called *āśrava*; the remaining four are not called *āśrava* (influx), rather cause-of *āśrava*. Hence the function of attracting (in fluxing) and binding are done by five as mentioned above.

Parts of Karmic Bondage: The *karmic* bondage is of four types depending on the processes of the *karmic* influx. They are:

Prakṛti - nature of karma

Sthiti - relation or duration

Anubhāga - intensity of experience of karma

Pradeśa- the extension of karmic particles³⁷

³⁴ *Bhagavati*, 7.1.266

³⁵ *Prajñāpanā*, 23.1.289

³⁶ *Tattvārtha-sūtra*, VI. 1

³⁷ *Ibid*, 8.4

The bondage based on *prakṛti* and *pradeśa* is possible due to *Yoga*, while *sthiti* and *anubhāga* are due to passions. Passions are the primary force for the bondage of *karma*. In the development of the stages of self-realization, the two causes of passions and *Yoga* work up to 10th *Guṇasthāna*.³⁸

In case of the souls those are free from passions, still the *karmic* flow may take place, but it is only due to activity (*Yoga*). Passions bring intensity and duration of *karma*.³⁹

Types of Kaṣāya (Passion): *Kaṣāya* or passion is of four types: *krodha* (anger), *māna* (ego), *māyā* (deceitfulness) and *lobha* (greed).⁴⁰ In brief passions can be considered of two types (1) *rāga* (attachment) and (2) *dveṣa* (aversion) include all the four forms of passions. In *rāga* (attachment) deceitfulness and greed and in *dveṣa* we find anger and ego included.⁴¹

Rāga and *dveṣa* bring about the bondage of eight-fold *karmas*, and considered to be *bhāva-karma*. The root cause of *rāga-dveṣa* is *moha* (infatuation).

Ācārya Haribhadra says that 'just as if a man anoints oil on his body and anointed body attracts the particles of dust get deposited on the anointed body. So also the karmic particles get glued to the soul due to *rāga-dveṣa*'.⁴² We should remember that the perversity, which is the cause of the bondage of *karma*, is developed by attachment and hatred. The intensity of attachment and hatred

³⁸ *Bhagavati*, 8.4

³⁹ *Ibid*, 8.2

⁴⁰ (a) *Sūtrakṛtāṅga*, 2.26

(b) *Sthānāṅga*, 4. 1. 251

(c) *Prajñāpanā*, 23.1.290

⁴¹ (a) *Uttarādhyayana*, 32.7

(b) *Sthānāṅga*, 2.3

(c) *Prajñāpanā*, 23

(d) *Pravacanasāra*, *Gāthā* 35

⁴² *Āvaśyaka-tikā*, P-435

clouds the understanding, and brings the perversity of outlook. It clouds the capacity of discrimination.

Limits of Karma: In Jaina theory of *karma*, *karma* is intimately associated with the body, mind and the *ātman* (psyche), of the individual; it has to operate within limitation. Otherwise, without limitation, the *karma* would be all-pervasive like the *ākāśa* (sky). The self has the characteristics of pervading the body. Due to *karma*, the *ātman* get involved and associated with the body it pervades all. When soul gets freed from the body, it also gets freed from *karmas*. But the *saṃsārī-ātman* is somehow associated with one or other body, and therefore, associated with the karmic particles within that limitation.⁴³

In brief the function of *karma* according to Jainism is to get the soul involved in the cycle of life and death; and as long as the flow of karmic bondage continues, the soul gets involved in the cycle and is not free. In the specific sense different types of *karma* have their different functions, in creating bondage, to the individual soul.

Types of Karma: The Jaina theory of *karma* mentions eight types of *karmas*, which are intimately connected in some form or other with the *Jīva*.⁴⁴

- 1) Knowledge-obscuring (Jñānāvaraṇīyakarma)
- 2) Intuition-obscuring (Darśanāvaraṇīyakarma)
- 3) Deluding (Mohaniyakarma)
- 4) Power-hindering (Antarāya karma)
- 5) Feeling-producing (Vedanīya karma)

⁴³ Devendra Muni, "A Source-Book in Jaina Philosophy", 1983, P-440

⁴⁴(a) *Karma-grantha*, 1.2

(b) *Uttarādhyayana*, 33.2-3

(c) *Prañāpanā* 23.1

(d) *Tattvārtha-sūtra*, 8.5

- 6) Age-determining (*Āyusya karma*)
- 7) Physique-making (*Nāmakarma*)
- 8) Status-determining (*Gotrakarma*)

Jñānāvaraṇa, *Darśanāvaraṇa*, *Mohaniya* and *Antarāya karmas* are considered as *ghāti karmas* (destructive karmas) because they affect essential characteristics of soul, like *Jñāna* (knowledge), *darśana* (intuit in), *sukha* (bliss) and *vīrya* (energy). *Vedanīya*, *Āyusya*, *Nāma* and *Gotra karmas* are *aghāti karmas* (non-destructive karmas) because they do not affect the original capacity of the soul nor do they obscure soul's capacity, and produce different states of the body. In this way, all the eight *karmas* are intimately associated with *Jīva* (soul).⁴⁵

There are four kinds of *karmic* bondage and eight fundamental types of *karma*. A brief description of types of *karmas* is given here:

(1) Knowledge-obscuring (*Jñānāvaraṇīya*) Karma: That *karma* which obscures the discriminative faculty of the soul is called knowledge obscuring *karma*. Just as a piece of cloth tied around the eyes obstruct the perception through eyes so as the knowledge-obscuring *karmas* bound with soul obstruct the very nature of discrimination of the soul. This type of *karma* is divided into five sub-types according to the five kinds of knowledge the *Jīva* possesses.⁴⁶

(2) Intuition-obscuring (*Darśanāvaraṇīya*) Karma: In Jaina philosophy, the word '*darśana*' is used to signify two meanings. One, it means belief, opinion or faith, and other is awareness of an object or cognition of thing in its general form. It is the first stage of knowledge, which is known as indistinct knowledge. Here the word '*darśana*' means intuition, indeterminate perception, indistinct

⁴⁵ *Gommaṭṭasāra (karmakāṇḍa)*, 9

⁴⁶ (a) *Prathama Karma Grantha*, 9

(b) *Gommaṭṭasāra (karmakāṇḍa)*, 21

knowledge or undifferentiated cognition or⁴⁷ perception in the sense of general cognition. Hence the *karma*, which obscures the faculty of intuition, is called intuition-obscuring *karma*, and it has nine subdivisions according to four kinds of intuitions and five kinds of sleep.

(3) Deluding (Mohaniya) Karma: This kind of *karma* obstructs true belief and right conduct of the soul. It has two main divisions: one obstruction of belief and other obstruction of conduct, which are called *darśana-mohaniya* and *cāritra-mohaniya karma* respectively. This is the most powerful amongst the eight types of *karmas*, and primarily responsible for the transmigration of the soul.⁴⁸

(4) Power- hindering (Antarāya) Karma: This type of *karma* hinders and also obstructs the inherent energy (*vīrya*) of the soul. By rise of this *karma*, constriction would be created for the enjoyment of normal pleasures of life and experience of an individual. *Antarāya karma* is of five types.⁴⁹

(5) Feeling-producing (Vedanīya) Karma: Through this type of *karmas*, the soul experiences pleasure and pain. It has two forms concerning body and mind.⁵⁰ *Vedanīya karma* is of two types *Sātā-vedanīya* and *Asātā-vedanīya*. It is compared with a drawn out sword be smeared with honey. *Sātā-vedanīya* is like honey on the sword, while *asātā-vedanīya* is like cutting one's tongue while licking the sword.

(6) Age-determining (Āyusya) Karma: It confers on a being a certain quantum of life in any four states of existence. When the age determined by the *karma* is over the individual *jīva* embraces death. The consequential distinction of *āyusya karma* is of four types,

⁴⁷ *Bhagvatī*, 6.3, *Karma-grantha* IV, 10-12, *Vinaycandra Cauhiṣī* (DMS, P-465)

⁴⁸ (a) *Prathama Karma-grantha*, 13

(b) *Sthānāṅga*, 2.4.105

⁴⁹ (a) *Uttarādhyayana*, 33.2-3

(b) *Sthānāṅga*, 8.3.596

(c) *Bhagvatī*, *Śataka* 6

⁵⁰ *Karma-grantha* 1.12, *Ibid* - 47

which determines life span of individual in hell (Nāraka), lower animal (tiryāṇca), human beings (manuṣya) and residents of heaven (deva) gods.⁵¹

(7) Physique-making (Nāma) Karma: *Nāma karma* determines the different formulation of bodily forms of different individual status and experiences.⁵²

(8) Heredity-determining (Gotra) Karma:⁵³ This type of *karma* destines the heretical characters or status possessed by a person. It has two sub-types:⁵⁴

- (i) *Uccagotra-karma* destines superior status,
- (ii) *Nicagotra karma* determines inferior status

V. (iv) Auspicious Karma and Inauspicious Karmas Specialty of the Jaina Conception of Karma

Matter (Pudgala) is an insentient (not sentient, inanimate) substance. It has infinite energy and power. *Karma* is a form of matter, which is closely associated with soul. Good or bad actions (thoughts, speeches, overt behaviour) leave behind their traces on the soul. These traces are in the form of aggregates of material atoms. They are *karmas*. Good or bad actions give rise to auspicious or inauspicious *karmas*, which in turn, gives auspicious or inauspicious fruits to the soul. Various differences found among living beings and even among human beings are due to these auspicious and inauspicious *karmas*.

In the world, we find two types of human being, viz. some living virtuous life and others living vicious. Again each of these types has two sub-types, viz.⁵⁵

⁵¹ *Tattvārtha-rājavārtika*, 8.10.2

⁵² *Gommaṭtasāra (Karmakāṇḍa)*, 12

⁵³ *Prajñāpanā*, 23/1288 *Tikā*

⁵⁴ *Karma-grantha*, 1-52

Those living virtuous life and happy
 Those living vicious life and happy
 Those living virtue life and unhappy
 Those living vicious life and unhappy

1) **Auspicious Karma Related to Auspicious Activities and Resulting in Auspicious Karmas (Punṇānubandhī-puṇya)**

All auspicious *karmas* give a person means of happiness on their fruition. That person acquires wealth, house, etc. on account of fruition of auspicious *karmas*. He does not indulge in sensual pleasures and spends his wealth in religious and philanthropic activities. He is humble, does not hurt feelings of others, and lives virtuous life. These auspicious *karmas* are related to auspicious, wholesome and good activities. And as they are related to auspicious activities, they cause, through those

auspicious activities, the bondage of the auspicious *karmas*, and thus auspicious *karmas* of this type makes man's life happy, righteous and auspicious, and leads to next birth to experience bondage of further auspicious *karmas*. It is called *punṇānubandhī-puṇya*.

2) **Auspicious Karmas related to Inauspicious Activities and resulting in Inauspicious Karmas (Pāpānubandhī-puṇya).**

As stated before, all auspicious *karmas* give a person means of happiness, etc. on their fruition. Of all the auspicious *karmas*, only some are related to auspicious activities and others are related to inauspicious activities, which would lead a man astray. He spends his wealth in luxurious and vicious activities, indulging in sensual pleasures, and does not like religious and good activities. So these types of *karma* degrade one's life; and cause low birth. Auspicious *karmas* of this type are related to inauspicious activities; they

⁵⁵The soul knows and sees all; desires happiness; is afraid of pain; does friendly or unfriendly actions, and enjoys (or suffers) the fruits of them. *Pañcāstikāya*, 129

cause through them the bondage of inauspicious *karma* and hence are ignoble.

3) Inauspicious Karmas related to Auspicious Activities and resulting in Auspicious Karmas (*puṇyānubandhi-pāpa*).

All inauspicious *karmas* put man in miserable condition on their rise. On account of their fruition, a person becomes or remains poor and cannot acquire means of happiness. But some inauspicious *karmas* are such which does not shake man's faith in religion. Even in adverse conditions, he practices religion and helps others according to his capacity. He does not lose his peace of mind. Inauspicious *karmas* of this type are called *puṇyānubandhi* because they are related to auspicious activities. Though they cause miseries to man, they do not degrade his life. They, through the good and auspicious activities, cause the bondage of auspicious *karmas* and also next good birth. They do not obstruct wholesome activities, which lead to good future birth.

4) Inauspicious Karmas related to Inauspicious Activities and resulting in Inauspicious Karma (*pāpānubandhi-pāpa*).

We have already stated all inauspicious *karmas* cause misery to man on their rise. On account of their fruition, a person is deprived of means of happiness; he cannot acquire wealth in spite of his efforts. As shown above, of all inauspicious *karmas*, only some are related to auspicious activities, while others are related to inauspicious activities. On account of fruition of inauspicious *karmas* of this type, man suffers from poverty and other miseries, but at the same time he does not refrain from indulging in vicious activities; on the contrary, he remain, engaged in them. The inauspicious *karmas* are called *pāpānubandhi-pāpa* and it causes low next birth and bondage of inauspicious *karmas*.⁵⁶

⁵⁶Whatever soul has attachment only to right conduct (e.g. devotion to the *Ārhat*s, etc.) whose evolution is penetrated with compassion, and the inner nature of which is without impurity of a grosser kind, *puṇya* (meritorious *karmas*) flows into it. *Pañcāstikāya*. 135

V. (v) Karman: Freedom of Will vs. Necessity; Responsibility

Destiny is incomprehensible. Man is, therefore free just to make efforts. If we dig the ground, we shall get water, provided it is there. Similarly, if the good fortune is in store for man, it is manifested or brought about through efforts only. Human efforts accompanied with pure light or right knowledge destroys man's present miserable state and opens up the door of happiness, as also strongly counters the future onslaughts of inauspicious *karmas*. That is to say, under the pretext of *karma* theory, man should not be lazy, depressed and down cast, but should become industrious and brave, taking into account the supreme importance of spiritual power. If it is not possible for him to remove or allay suffering already befallen on him and hence he has no alternative but to experience it, then, instead of experiencing it with cowardliness and as a result binding new inauspicious *karmas*, he should experience with praiseworthy equanimity and peace, which evinces true understanding and heroic spirit; and at that time *karma* theory gives him required strength to keep the mind cool, composed and un-agitated. The *karma* theory points out that inevitable *karma* never allows man to escape from the consequences of past actions; it compels him to experience its fruits completely. Even great men could not escape the consequences of their *karmas*.⁵⁷

"Excessive accumulation of wealth is a sin; not only that, but it deprives man of his peace of mind."

Each individual is responsible for his or her own action and so is the whole society is responsible for its joint, corporate or collective actions. So the entire society-all its members and all future generations have to experience fruits of the joint actions, which the society as a whole might have performed. The people of India had to experience hardships humiliation of dependence and slavery to

⁵⁷Muni Shri Nyāyavijayaji, "Jaina Philosophy and Religion", P-272

which India was subjected owing to internal dissension and mutual fighting in which its forefathers indulged.

‘As man sows, so does he reap.’? Our actions are the cause that produces proper effects at proper time. This is the eternal and universal law of *karma*. If he bears in mind that goods actions generate good fruits and bad actions generate bad fruits, he will shiver and hesitate to perform bad actions and feel elated to perform good actions.⁵⁸

It is wise to experience the fruits of *karma* with equanimity, when the *karmas* rise to give their fruits. *Karmas* do not generate new *karmas* when their fruits are experienced with equanimity. If the man enjoys the pleasant fruits with attachment and experiences the painful ones with evil contemplation, then this way of experiencing the fruits of *karma* causes the bondage of new *karma*. Therefore, when the *karmas* rise to give their fruits, man should not be engrossed in or infatuated with enjoyment of their pleasant fruits, that is, he should experience the pleasant fruits of *karmas* without attachment and with equanimity, and in his miserable state, he should experience the painful fruits of risen *karmas* with courage, keeping the mind calm and un-agitated. As a result of this, the risen, *karmas* get dissociated from the soul in such a way that they could not cause the bondage of new *karmas* in their trail.⁵⁹

Only those persons whose minds are not disturbed or agitated even in the presence of the cause of mental disturbances, (that is in the presence of the object of sense-pleasure) are really

⁵⁸The good evolution (*pariṇāma*) of the soul is merit (*punya*); the bad evolution is sin (*pāpa*). It is the materialization of these two which becomes (good or bad). *Pañcāstikāya*, P- 55

⁵⁹The good evolution (*pariṇāma*) of the soul is merit (*punya*); the bad evolution is sin (*pāpa*). It is the materialization of these two which becomes (good or bad). *Pañcāstikāya*- 58, P-268

wise and steady. The objects of sense do not forcibly yoke him to the enjoyment of sense-pleasures against his will. The only means for keeping one's mind calm and composed even in the midst of sense objects presented to one by fruition of one's *karmas* is the extermination of the longing for sense-pleasure by means of the fire of knowledge.⁶⁰

But if he loses patience, courage and self-confidence, he will surely slip into the deep valley of degeneration. It is, therefore more proper and meaningful to blame one's own spiritual weakness than to put blame on one's *karma*.

Behind any event-taking place in the life of a mundane soul, there is certainly the force of its past *karmas*. Thus, when a physical (natural) or financial calamity befalls on a person, that force is indubitably working behind it. In spite of this fact, if a person intentionally invites the calamity, he cannot escape from the crime of inviting it. The worldly laws may or may not punish him for this crime, but the law of nature (*karma*) will certainly punish him.

⁶⁰Who so, occupying himself with activities which stop the inflow of *karmas* persists in ascetic practices of various kinds-verify such an one makes many *karmas* fall away from his soul. *Pañcāstikāya*. 144

CHAPTER- VI

JAINA CONCEPT OF THEISM AND GOD

VI. (i) Introduction

Due to imperfect acquaintance with the Jaina literature, Jainism is criticized by some scholars, especially western, as a mere bundle of rules of ascetic disciplines or a system metaphysically barren. *Paramātma-prakāśa*¹ clearly shows what part of mysticism plays in Jainism and how it is worked out in the background of Jaina metaphysics. The Jaina mysticism is sure to be all the more interesting, if we remember the fact that Jainism is polytheistic religion (believes in numerous celestial beings-*devas*) and believes in, that, it is not the responsibility of God to create the world.

Jainism belongs to *Śramaṇa* tradition, one of the two chief currents of Indian thought i.e. Vedic or *Brāhmaṇa* and *Śramaṇa*. “*Brāhmanic* system belongs to Vedic *Brāhmaṇas* whereas *Śramaṇic* system belongs to the *Śramaṇas* of which Jainism and Buddhism is the two main exponents. The term *Śramaṇa* is derived from the words ‘*Sam*’, ‘*Śama*’ and ‘*Śrama*.’ The word ‘*Sam*’ represents equality (*sāmya*), ‘*Śama*’ represents *Śamana* or dissipation of *karmas* and finally ‘*Śrama*’ denotes hard life or asceticism. The term *Brāhmaṇa* has multiple meanings, two out of which are (1) prayers or worship and (2) rituals.”²

Both these currents of ancient Indian thought have sufficiently interacted with each other in the area of theology.

Like all other living beings man struggles for existence, while the lower beings struggle more or less blindly without any conscious

¹Yogindudeva, “*Paramātma Prakāśa*”, Shrimad Rajchandra Ashram, Agas, 1960

²Pt. Sukhlal Sanghvi, “*Jaina Dharam no Prāṇa*”, referred by Dr. Hemant Shah “*Jain Theism*”, Ahmedabad, 1997

plan and purpose, and work by instinct. Man uses the superior gift of his intellect to understand the conditions and meaning of the struggle to devise plan and instruments to ensure success.

Desire for knowledge always springs, therefore, from the rational nature of man. Philosophy is an attempt to satisfy this very reasonable desire. As an eminent English writer puts it, "Men live in accordance with their philosophy of life, their conception of the world. It is impossible to live without metaphysics. The choice that is given to us is not between some kind of metaphysics and no-metaphysics; it is always between a good metaphysics and a bad metaphysics."³ Indian philosophy denotes the philosophical speculations of all Indian thinkers, ancient or modern, Hindus or non-Hindu, theist and atheist. Even in the ancient writings of ancient Hindu philosophers like Mādhavācārya. In his *Sarva-darśana-saṅgraha* he has tried to present views of all (sarva) schools of philosophy (darśana) of atheists and materialists like Cārvākas, also called Lokāyata, an unorthodox thinkers because they did not accept the Vedic authority like Bauddhas and Jainas, along with those of the orthodox Hindu Vedic thinkers.⁴

There were many schools of Indian philosophy and their views differed from each other, at a time quite widely, yet each school took care to learn the views of all the others and did not come to conclusion before considering thoroughly what others had to say and how their points could be met. Openness of mind, willingness to listen to what others have to say, has been the chief causes of the wealth and greatness of Indian philosophy.

In ancient India, philosophers never felt that the world was field of battles when men in other part of world struggled for power, wealth and domination, but they thought and were in search of

³ Aldous Huxley, "Ends and Means", P- 252, Dr. Chattarji and Dr. Datta, "An Introduction to Indian Philosophy", 1984, P- 1-3

⁴ Ibid

higher life and to live more perfectly in the spirit. Indian philosophy deals with problems of this nature, knowledge of truth and vision of truth (*darśana*). Every Indian philosophy holds, in its own way, that there can be a direct realization of truth (*tattva-darśana*).

A man of realization becomes free; and one who lacks it is entangled in the world.⁵ The word *darśana*, which is usually, translated as 'philosophy' means to see or have experience. From this we may gather that Indian philosophy is not merely metaphysical speculation, but has its foundations in immediate perception. God and the soul are regarded by Indian minds, not as concept speculative and problematical, as is the case in Western Philosophy, but as a thing directly known. They can be experienced not merely by a chosen few, but, under right conditions, by all humanity⁶.

Theism is the word created by the Western scholars and philosophers to define belief in god or God, or belief in divine creation, or more commonly taken as belief in existence of God. Philosophies in India are essentially spiritual.⁶ Except a few, all-philosophical schools of Indian philosophy believe in God, according to their own definition of God. Ignorance of this subject, classification among philosophies, even Indian scholars are confused. To western mind, Indian philosophy means two or three "Silly notions about *māyā* or delusiveness of world, *karma* or belief in fate, *tyāga* or the ascetic desire to get rid of the flesh."⁷

VI. (ii) Vedic Ritualistic Sacrifices V/s Jainism

During Vedic period, settlement of Aryans and gradual expansion of Aryan culture and civilization spread in India, and also it was a beginning of sublime idealism. Thoughts (philosophic) were signified by *Mantras*, hymns envisaged in *Brāhmaṇas* and the

⁵ *Samyag-darśana-sampannāḥ karma bhirna nibadhyate; darśanena vihināstu sanisaram pratipadyate.* -- *Manu-saṁhitā*, 6.74

⁶ Swami Prabhavanada "*Spiritual Heritage of India*", 2000, P-5

⁷ Dr. S. Radhakrishnan, "*Indian Philosophy*", Vol. -1, 1997, P-24

Upaniṣads. Views put forward in this age were not philosophical in technical sense. It was the age of griping where superstition and thoughts were yet in conflict. Sacrifice, as a ritual, a method to gain release and to please gods was quite popular amongst the Hindus. Sacrifices of popular five kinds of animals: goats, sheep, cows or bulls and horses were included in Vedic rituals. Of course, the purpose was to get desired boon and spiritual benefits from God.

"Ritual is simple and uniform. It consists of prayer accompanied by sprinkling of grains, followed by animal burnt offering. Part of flesh is tasted by the worshipers and made over by burning to the Gods. The rest is eaten as banquet with abandons of wine."⁸

Regarding Vedic sacrifices, *Sanātana Dharma* mentions "As for reaching as the law of *karma* is the law of sacrifice, the law by which the world was built, the law by which they are maintained. All lives can only be supported by absorbing other lives."⁹ Further it is said, "Life is sustained by life only; all forms can only be preserved by absorbing other forms. Sacrifice permeates all religions as it permeates the universe."¹⁰

Says Lord Śrīkrṣṇa, 'this world is not for the non-sacrifice: how then the other? O best of the Kurus.'¹¹

The *Bṛhadāraṇyaka Upaniṣad*¹² says - "Om! The dawn verily is the head of the sacrificial horse". The dawn is explained as the beginning of the Day of *Brahmā*, the day of creation. Then is the great

⁸Harrison, *Stages of Grecian Life*, P- 87-88 (See Dr. S. Radhakrishnan "Indian Philosophy" Vol. I, P-107)

⁹*Jīvoḥvāsya bhōjanān. Sanātana Dharma*, Dr. Annie Besant and Bhagwavan Das, P - 77

¹⁰*Ibid.*

¹¹*Nāyaṃlokojstyajñasyakuto' nyāḥkuru sattam, Bhagavadgītā*, IV.31 (also *Ibid* - 9, P - 77)

¹²*Om uṣāvāśvasyamedhyasyaśīraḥ//Bṛhadāraṇyaka Upaniṣad* 1.1

horse sacrifice, the horse whose body is universe, the sacrifice of the one who carries the many - *devas*, *gandharvas*, *asuras*, and men.

The approach of *Śramaṇas* towards worship, especially of Jainas, was quite different. Non-violence principle of Jainas is quite opposite to the Vedic ritualistic sacrifices or killing animals to please gods. As a result the very spirit of sacrifice innocent animals was opposed by the *Śramaṇa* tradition- Jainism and Buddhism.

But it was not revolt against Vedic rituals. Some scholars maintain that emergence of Jainism and Buddhism was the result of revolt against the Vedic system. Dr. S. Radhakrishnan says, "This cry of revolt taken up by the *Upaniṣads* are carried on by the Buddhist and Jaina schools,"¹³

Dr. Sagarmal Jain observed that it was not a revolt but a reformer's crusade. In fact, Vedic and *Śramaṇic* traditions are not rival traditions, as some of the Western and Indian scholars think, but they are complementary to each other.¹⁴

Jains advocated asceticism by means of temperance, chastity and mental concentrations. They maintain that *tapas* or austerities are better than sacrifices regarded as means of higher knowledge and divine favour.

Jainism and Buddhism, due to their ascetic practices by which the unchangeable essence could be freed from the changing trammels, tried to purify Hindu religion, which included impurities such as dogmatic approach and ritualistic sacrifices. Indian and Western scholars pointed out that both Mahāvīra and Buddha protested against ritualistic sacrifice tradition of Vedic Aryan. This kind of writing on the part of scholars was to create a deliberate gulf between Jainism, Buddhism and Hinduism, because Lord Mahāvīra, who was preaching philosophy of non-absolution and non-violence

¹³ Dr. S. Radhakrishnan, "Indian Philosophy", Vol.-1, 1997, P-107

¹⁴ Dr. Sagarmal Jain, "An Introduction to Jaina Sādhana", 1955, P-5

along with austerity and compassion. In reference to animal sacrifice for the rituals, Lord Mahāvīra said, "Know it for certain that as you dislike pain, the other animals also dislike, knowing this show compassion to other *Jīvas* (souls)".¹⁵ So did Buddha. He preached, "I do not approve of sacrifices, for I do not care for happiness which is sought at the price of other's suffering."¹⁶

VI. (iii) Concept of God

(a) Early Vedic Concept of Polytheism

Vedas are the highest authority in Hindu religion. The word 'Veda' comes from Sanskrit "*vid*", it means in English "to wit" that is realization or experience of Divinity. There are four *Vedas*: *Rg*, *Yajur*, *Sāma* and *Atharva*. These *Vedas* are the earliest documents of the human mind that we possess. Bloomfield observed that 'the hymns of *Rgveda* are sacrificial composition of primitive race, which attached great importance to ceremonial rites'.¹⁷

Aurobindo Ghosh, the great Indian scholar-mystic, is of the opinion that *Vedas* are replete with suggestions of secrete doctrines and mystic philosophies. He looks upon the gods of hymns as symbols of the psychological functions. *Sūrya* signifies intelligence; *Agni* will, and *Soma* feeling. The gods are also called *deva*. '*Deva* is one who gives to man'. The sun, moon and sky are *devas* because they give light to all creation'.¹⁸

Prof. Keith¹⁹ observes that the divines are kind to their worshipers and they do not deceive. Further, they give blessings for which offerings are bestowed on them. Besides, boons many a times

¹⁵ *Encyclopedia Britannica* (11th Ed), Vol. XXII, P-777
(Also Dr. Hemant Shah, "*Jain Theism*", 1997, P-13)

¹⁶ Dr. Radhakrishnan, Reader, 1988, P-361

¹⁷ *Ibid*, Vo. 1, P-68

¹⁸ *Ibid* Vo. 1, P. 72

¹⁹ Max Muller, *India what it can teach us?* P-18-19 (See Dr. Ajay Kothari "*The Concept of Divinity*", 2000, P-23)

a worshiper wants to wipe away his sins. God wipes sin off on *trita*, the sacrifice.

Early Vedic Aryans, who were primitive, if not semi-civilized and semi-barbarous, settled down and began to wonder at charming, tempting, terrible and destructive aspect of the nature. They personified them in an anthropomorphic fashion and called them gods and goddesses and began to worship them.

Hinduism calls itself *Sanātana Dharma*, that which is eternal. It has eternal faith in *Vedas*, *Upaniṣads*, and it is based not upon the teachings of a single preceptor, but on the collective wisdom and inspiration of great seers and sages, from the very dawn of Indian civilization.

Devas are heavenly, the kind, the powerful, the invincible, the immortal and in the end something like *theoi* or *du* of Greek and Romans. Father and mother and spiritual guides are also *devas*. Even a guest is *deva*.²⁰ We have to take into account only that notion of deva which answers roughly to the modern concept of God. It then means bright.²¹ The word *Devatā* means the deity who accept oblation.

Dr. S. Radhakrishnan says, "The Indo-Iranian gods of *Dyausa*, *Varuṇa*, *Vyās*, *Mitra*, etc. were the product of poetic consciousness found in hymns of *Rgveda*, and in the period of conquest and battle, useful utilitarian deities as Indra were conceived. Thus the polytheism spread among Vedic Aryans and later, in ordinary course of time, polytheism lead to monotheism and the most powerful god among the hierarchy of gods is enthroned as the ruler of this universe. And it can be seen that the permanent elements of the universe, as sky, wind, fire, rain, etc. were deified and hence cosmology became confused with religion, which is

²⁰ *Mātridevobhava, pitrdevobhava, ācāryadevobhava/ atithidevobhava/*

²¹ Dr. Radhakrishnan, "*Indian Philosophy*", Vo. 1, P-73

reflected in *Rgveda* mythology, cosmology and so the religion found intermixed²².

Varuṇa, the god of sky, is identical with the Greek *Ouranos* and *Ahuramazda* of *Avesta*. 'Var' mean to cover or compass. Sun is his eyes, sky is garment and storms are his breath and at time he was considered the God of gods.²³

Mitra, his constant companion, when mentioned together expresses as night and day, darkness and light. Varuṇa was considered, a moral god who watches over world, forgives and punishes.²⁴

Soma,²⁵ the god of inspiration, about whom Whitney observes: The simple minded Aryan people whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that the liquid had power to elevate the spirit, etc. It was to their apprehension a god, endowing those into whom it entered with god like powers.

Indra²⁶ is the most popular god of *Vedas*. When Aryans entered India they found that, as at present, their prosperity was a mere gamble in rain. Hence, Indra, the rain god naturally became the national god of the Indo-Aryans.

Commenting on the Vedic tendency Dr. S. Radhakrishnan observes 'the process of god-making in the factory of man's mind cannot be seen so clearly anywhere else as in the *Rgveda*.'²⁷

(b) Later Evolution of the Idea of Supreme God or Monotheism

²² Dr. S. Radhakrishnan, "*Indian Philosophy*", Vol. 1, P-70

²³ *Satpathabrāhmaṇa*, IV, 2.15

²⁴ *Rgveda*, 3.59.1

²⁵ *Ibid.*, 8.48.8

²⁶ *Ibid.*, 11.12.1

²⁷ Dr. Radhakrishnan "*Indian Philosophy*" Vol. 1, P-73

As the time passed by, it was seen that in *R̥gveda*, names of goddesses, as Uṣas, Aditi, Sarasvatī, Vāk, Aranyani, etc, appeared and was added to the list of 333 gods and goddesses. Philosophers and *R̥ṣis* who were intellectuals, got concerned of the crowding of gods and goddesses, and concept of *viśvedevāḥ* or pantheon evolved. Dr. S. Radhakrishnan said "This tendency at systematization had its natural end in monotheism, which is simpler and more logical than the anarchy of a crowd of gods and goddesses thwarting each other."²⁸

The implicit demand of the religious consciousness for one supreme God made itself manifest in what is characterized as henotheism (belief in one only God) of the *Veda*. It is, according to Max Muller, who coined the term, the worshipping of each divinity in turn, as if it were the greatest and even the only God. Prof. C. D. Sharma²⁹ refuted Max Muller's interpretation of henotheism of the *Vedas*; because Vedic Aryans regarded any god they were praising as the most supreme and the only God. Dr. Sharma remarked: 'If this western interpretation is taken literally and in its entirety, we have no hesitation in saying that it is based on an ignorance of the Vedic literature. Neither polytheism nor henotheism nor even monotheism can be taken as the keynote of the early Vedic philosophy. The root fallacy in western interpretation lies in the mistaken belief that the Vedic seers were simply inspired by primitive wonder and awe towards the force of nature. On the other extreme is the orthodox view that the *Vedas* are authorless and eternal, which too cannot be philosophically sustained. The correct position seems to us to be that the Vedic sages were greatly intellectual and intensely spiritual personages who in their mystic moments came face to face with Reality and this mystic experience, this direct intuitive spiritual insight overflowed in literature as the Vedic hymns. Further he said: instead of taking the trouble of coining the word 'henotheism', Max Muller could have simply said

²⁸ *Indian Philosophy*" Vol. 1 p-90

²⁹ Dr. C.D. Sharma, "*A Critical Survey of Indian Philosophy*". 1997, P-15

that the gods are regarded as mere manifestation of the Supreme God so that when any god was praised, he was not praised in his individual capacity, but merely as the manifestation of the supreme God. The gods are praised; yet not the gods, but God is praised through them. Hence there is no development from polytheism through monotheism to monism, but only monism from the first *mantra* portion to the last Upaniṣadic portion.' Hence Vedic Aryan felt keenly the mystery of the ultimate, true conception of God. The Supreme Being can be only one.

Vedic seers, to establish, monotheism introduced system of subordinating gods under one higher being; or controlling spirit, which could regulate the working of lower gods, as such satisfied the craving for one God, and yet allowed them to keep up the continuity with the past.

This resulted in today's Hinduism a heterogeneous mass of philosophies, religious mythologies and magic.

Many gods were looked upon as the different embodiments of the universal spirit. They were ruling in their own respective spheres under the suzerainty of the supreme. Even Indra and Varuṇa become departmental deities. The highest position in the later part of *Rgveda* is granted to Viśvakarmā.³⁰ Max Muller says: Whatever is the age when the collection of our *Rgveda-saṁhitā* was finished, it was before that age that the conviction had been formed that there is but One, One Being, neither male nor female, a Being raised high above all the conditions and limitations of personality and human nature and nevertheless the Being that was really meant by all such names as Indra, Agni, Mātrīśvan, nay, even by the name of Prajāpati, Lord of creatures.³¹

³⁰ *Rgveda*, X. 81.82; 87.2; X.170.4

³¹ Dr. Radhakrishnan, "*Indian Philosophy*", Vol. I, P-96

All forms of religions, which have appeared on earth, assume the fundamental need of human heart, a power above him on which he could depend. The gods of Vedic religion are the reflection of growing wants and needs, that they would hear man's prayer, accept their sacrifices. So Vedic seers searched a nameless God, who alone could satisfy the restless craving of the human hearts and the skeptic mind.

It is of course clearly understood by all Hindus that the vast host of *devas* no more obscures the unity of *Īśvara*, (God), in his triple form as *Brahmā*, *Viṣṇu* and *Śiva*, than do the vast host of men, animals, plants and minerals. As said in the *śruti*: "Indra, Mitra, Varuṇa, Agni, they call Him, and He is golden-feathered (*suparṇo Garutmān*). Of what is one, sages speak as manifold; they call him Agni, Yama, *Mātarisvān*"³².

*Manusmṛti*³³ said: 'All the gods are even the self; all rests on the self. Some call him Agni, others Manu, (others) *Prajāpati*, Some, Indra, others Life-breath, others the eternal *Brahman*.'³⁴

But the *devas*, gods, have their own place in nature, as the ministers of the will of *Īśvara* (God), ruling, protecting, adjusting, guiding with intelligence and power for greater than human but still limited.

Sometimes a man wins the favours of a *deva* by some service done in this or previous birth, then all his efforts proper, and he

³² *Indraṁmītraṁvaruṇaṁagnimāhu-
rathodivyaḥsasuparṇogarutmān/
Ekaṁ sad viprāḥbahudhāvadanti
Agnīṁyamataṁmātariśvānamāhu*// *Rgveda*, 1. 164. 46

³³ *Ātmaivadevataḥsarvāḥsarvamātmamanyavasthitaṁ,
Manusmṛti*-12.19. P. 46

³⁴ *Etamekevadnyāgnimānaumanycprajāpatim,
Indramekepareprāṇamapare brahma śāśvatam*//
Manusmṛti, XII. 23

succeeds where others fail and he is called 'lucky'. 'Good Luck' is the result of the working of *devas*, and as their working is invisible, men think the result is a chance or accident. But it must be remembered that all *devas* work within law, and not by arbitrary fancies. The sacrifices and offerings prescribed in *Vedas* form a great occult system for obtaining and regulating this cooperation between *devas* and men, whereby the work of both is carried on with the largest results.

Those who desire success in action here, worship *devas*, or gods but the benefits obtained from them are transient, impermanent. Hence the worship of *devas* is not practiced by men whose heart are set on spiritual things. They worship *Īśvara*, the God, rather than his ministers, either *Brahman*, or as revealed in *Trimūrti*.

*Brahman*³⁵ is the witness of all beings, the propelling power, all pervading and self-existent. One gets free from birth by merging into *Brahman*. 'Brahman is part-less and so there cannot be any real part of it. Hence, it must be viewed as a part, as it were of fire.' In this aphorism the individual soul is explained as a delimited entity.³⁶

The *Trimūrti*, supreme triple unity, as it is said in *Viṣṇu-purāṇa*, the one and only God Janārdana takes designation of Brahman, Viṣṇu and Śiva, accordingly as He creates, preserves or destroys.³⁷

Brahmā is the creator, pictured as with four heads, one looking towards each quarter, riding on (hamsa) the Swan.³⁸ Viṣṇu is the preserver and sustainer, the principle underlying and sustaining the universe in order, and preserving forms, holding them together by his attracting force.³⁹ He is the source of *avatāras*, reincarnation,

³⁵ *Śvetāśvatara Upaniṣad*, VI. 18; 1.7

³⁶ G. Mishra, *The Anubhūti Pakṣa of Vidyāranya*, Introduction, P- XVII

³⁷ Martin, E.Q., *Gods of India*, P-133

³⁸ Keneith Morger, Ed. *The Religious of Hindus*, P-85

³⁹ *Encyclopaedia of Britannica*, Vol. VIII, P-892

and in them, or in His own person, is perhaps the most generally worshipped manifestation of *Īśvara*, the God; and worshipped as *Saguṇa-Brahman*, dwelling in matters.⁴⁰

Śiva or Mahādeva or Maheśvara, is the destroyer. He who frees *ātman* from imprisoning forms, who destroys *avidyā* (nescience) and so gives *vidyā* (right cognition) and who finally rolling up universe, brings the peace of liberation. He is pictured ever as an ascetic. He is being object of worship for *Yogins*, who have renounced the world. He rides on bull, the emblem of mind and some times of physical nature, as having subdued it and wears the tiger skin, the emblem of the slay desire nature. Hence he is as the name Śiva implies, *ānanda*, the peace and bliss of *ātman*, freed from desire and master of mind.⁴¹

These supreme forms of *Īśvara* or God, separated by functions, but one in essence, stand as the central life of *Brahmāṇḍa*, and from and by them it proceeds, is maintained, and is withdrawn. Their functions should not be confused, but their unity should never be forgotten.

(c) Early Vedic Conception relating to the Creation of the World (Theology)

Brahmā, as the creative God, born in the golden Egg, which grows out of the seed of the one in the waters of matter. He, having meditated, desiring to produce various beings from his own body, first put forth in the waters; in these he placed the seed. 'That became a Golden Egg, equal in radiance to the thousand rayed (the sun) in that was born Brahmā himself, the grandfather of all worlds.'⁴²

A brief detail of world creation as mentioned in the *Śivapurāṇa*⁴⁴ is as follows: 'Brahmā emanated water first and therein

⁴⁰ *Mahābhārata (Śāntiparva)*, VV. 1514, VV. 1616

⁴¹ *Kenopaniṣad*, III. 12

⁴² *Manusmṛti*, 1.8-9

sowed a handful of the seeds, which was his. The same grew up as an egg, made up of the 24 *tattvas*. Brahmā spent twelve years doing austerity, concentrating his thought on Viṣṇu. Viṣṇu appeared before him to whom Brahmā said that he was placed by Śiva in his charge to create world. But the world created by him (Brahmā) was motionless and material. So Brahma requested Viṣṇu to put life in the world created by him. The universal *Puruṣa*, Viṣṇu who touched heaven and earth, pervaded the Egg, and the Egg of 24 *tattvas* became full of life and consciousness (sa-caitanya) from *Pātāla* to *Satya-loka*. Brahmā created a number of sons born of His mind; however, they all became ascetic. So Brahmā, approached the Mahādeva, Śiva who resolved to do what Brahmā desired, and hence the creation of Brahmā became everlasting from thereon.

In summary, the work of Brahmā consisted in producing all material, and formed the archetypes of all living things. *Śiva-purāṇa* and *Viṣṇu-bhāgavata* explained, Viṣṇu being that aspect of *Īśvara*. God, helped to put in, *Prāṇa* that is the life that holds forms together and preserves them as forms, together with *cit*(consciousness). Further, *Śiva-purāṇa* said that when these forms had been fully developed, Mahādeva, Śiva, the God was appealed who then gave to it immortality, that is, he linked to the forms the *Jīvātman*s evolved in previous *kalpas*, life.⁴³

VI. (iv) Philosophical Evolution of the Idea of Supreme God as a Creator:

(a) In *R̥gveda Hymns of Maṇḍala X - 129*: The *R̥gveda Samhitā* or collection consists of 1,017 hymns, covering a total of about 10,600 stanzas. It is divided into eight *aṣṭakas*, each having eight *adhyāyas* or chapters, which are further subdivided into *Vargas*. It is sometime divided in ten *maṇḍalas*. The first *maṇḍala* is ascribed roughly to fifteen different authors or *R̥sis* (seers or sages) such as Gautama, Kaṇva etc. Next six *maṇḍalas* are ascribed to a single family of

⁴³Dr. Annie Besant, "*Sanātana Dharma*", 1940, P-53

poets. The eighth *maṇḍala* ascribed to numbers of different seers. Ninth *maṇḍala* consists of hymns addressed to Soma. Many of the hymns of eighth and ninth *maṇḍalas* are found in *Sāmaveda* also; *maṇḍala* tenth seems to be later appended. At any rate, it contains views current at last period of the development of Vedic hymns. Speculative hymns about the origins of creation, etc. are to be met with. Together with these abstract theorizing are also found in it the superstitions, charm belonging to *Atharvaveda* period. While the speculative parts indicate the maturing of the mind, the feature shows that by that time the Vedic Āryans must have grown familiar with the doctrines and practices of native Indians and both these are clear indications of the late origin of the tenth *Maṇḍala*.⁴⁴

When we get to the monotheistic level, the question arises as to whether the world came out of God's own nature without any pre-existent matter or through His power acting on eternally pre-existent matter. The former view takes us to the higher monistic conception while the latter remains at lower monotheistic level, and we have both views in the Vedic hymns. In hymn X.121, we have an account of the creation of the world by an omnipotent God out of pre-existent matter. Hiranyagarbha arose in the beginning from the great water, which pervaded the universe. He evolved the beautiful world from the shapeless chaos, which all that existed.⁴⁵ But how did it happen, it is asked, that the chaos produced Hiranyagarbha? What is that unknown force or law of development, which led to his rise? Who is author of the primeval waters? According to Manu, *Harivaṁśa* and the other *Purāṇas*, God was the author of Chaos. He created it by His will and put a seed in it, which became golden germ in which he; himself was born as the *Brahmā* or the creator God. "I am Hiranyagarbha, the Supreme spirit himself become manifest in the form of Hiranyagarbha."⁴⁶ Thus the two eternally co-

⁴⁴Dr. S. Radhakrishnan, "Indian Philosophy", Vol. 1997, P-68

⁴⁵*Rgveda*, X. 123.1

⁴⁶*Manusmṛti*, V.9, MacDonnell, *Vedic Mythology*, p-17

existent substances seem to be the evolution of one ultimate substratum.

(b) Views of Nyāya-Vaiśeṣikas Philosophy Regarding Evolution of the Idea of God and Creation of World:

It is generally held that Indian philosophy is essentially spiritual, moving around the idea of God as the basic fact of life; however it is only in Yoga and Vedānta, besides the Nyāya-Vaiśeṣika *darśana* (schools) that God is formally acknowledged. All other orthodox systems of Indian philosophical schools quote, as atheist.

Ancient philosophers of India were of the opinion that the world is spontaneous growth, promoted by the chance combination of material elements, and no intervention of God is needed for creation.

God had originally no place in the *Nyāya-sūtra* of Gautama and in the *Vaiśeṣika-sūtra* of Kaṇāda. The Nyāya and Vaiśeṣika were independent in their origins, but in the course of history, the two systems were amalgamated. Nyāya was the science of argumentation, predominantly intellectualistic and analytical. Special attention is paid in this system to the question of formal logic.

The Vaiśeṣika is derived from word '*viśeṣa*', which means difference, and the doctrine so designated because, according to it, diversity is at the root of the universe. The purpose of original *Vaiśeṣika* was purely scientific, and hence, materialistic, to find out the basis of substance which is substratum of qualities and actions, and the material cause of the basis of substance, the Vaiśeṣikas developed the atomic theory.

The inference by which they sought to prove the existence of atoms is like this. Whatever produced must be made up of parts. Therefore if the parts of composite things be separated, we shall pass from larger to smaller, from smaller to still smaller, and from smaller to the smallest part which cannot be further divided in any

way. This invisible and minute part is called *paramāṇu* or atom. An atom cannot be produced, because it has no parts, and to produce means to combine parts. Nor it can be destroyed, for to destroy a thing is to break it up into its parts, whereas atom has no parts. Thus being neither produced nor destructible atom of a thing is eternal. The founders of the schools, Nyāya and Vaiśeṣika, Gautama and Kaṇāda were indifferent to the question of God; it was their commentators Vātsyāyana⁴⁷ and Praśastapāda⁴⁸ who were mainly responsible for introducing the concept of God in the system. The cause of the admittance of God into a basically scientific and materialistic system was purely technical need of defending an essentially scientific hypothesis, namely, atomism. The main weakness of atomic theory was want of satisfactory explanation of the process of atomic combination, by which the shaping of matter and consequently that of physical world was believed to have been possible.

How could the atoms being defined as partless combine with each other? The Nyāya-Vaiśeṣika had to face this question from the challenging Buddhists, Vedantists and Mīmāṃsākas. The Nyāya-Vaiśeṣika defended this question, in terms of technology, known to them, of potter producing the jar or weaver producing the cloth. So, in the Nyāya-Vaiśeṣikas terminology, the potter or the weaver is the intelligent agent without whose operation there can be any production at all.

In the image of this potter or craftsman, the Nyāya-Vaiśeṣika conceived an intelligent agent, the God, to effect the first atomic combination. They argued that just as potter produced the jar by combining two *kapālas* i.e.; pre-fabricated parts of the jar, so did God produced the first dyad by combining two atoms. Thus was introduced God, the grand macrocosmic potter, into the atomic philosophy. Thus according to the later Nyāya-Vaiśeṣikas, the world has the atoms for its material cause and God for its efficient.

⁴⁷ *Nyāyasūtrabhāṣya*, 1.1.21

⁴⁸ *Vaiśeṣikasūtrabhāṣya*, 48-9

The result was the growth of a mass of theology that tended to overshadow the scientific hypothesis, which it was designed to fortify.⁴⁹

The atoms can act only when, prior to beginning of creation, they are controlled by an intelligent being. God creates the world for the sake of making the beings experience the fruits of their past deeds. The creation and destruction of the world follows one another in regular order. The periodic dissolution is brought about by God's desire to re-absorb the whole creation within him. These are the natural overgrowths rising from the momentum, which the conception of God acquired when admitted into the system.

(c) Refutation of Concept of God as World's Creator in the Early Vedic Texts Ṛgveda, Atharvaveda, Kāthopaniṣad and Gītā

The *Rgveda Maṇḍala* X.129 presents a doubtful attitude towards the creation of world by Supreme God, as oppose to hymn of *Maṇḍala* X.121 which narrates account of the creation of the world.⁵⁰

This is exactly the theory of a later hymn of *Maṇḍala* X.129 called the *Nāṣadīya-sūkta* (hymn), which is translated by Max Muller.

There was then neither what is not, nor there was no sky, nor the heaven, which is beyond. What covered? Where was it, and in whose shelter? Was the water the deep abyss (in which it lay)?

There was no death, hence was there nothing immortal. There was no light (distinction) between night and day. That one breathed by itself without breath, other than it there has been nothing.

⁴⁹ Chattopadhyaya, D. P., "Indian Atheism", Calcutta 1970, P-254-7

⁵⁰ Dr. S. Radhakrishnan, "Indian Philosophy", Vol. I, P-100

Darkness there was in the beginning of all. This was a sea without light: the germ that lay covered by the husk that one was born by the power of heat (tapas).

Love overcame it in the beginning, which was the seed springing from mind, poets having searched in their heart found by wisdom the bond of what is in what is not.

Their ray, which was stretched across, was it below or was it above? There were seed-bearers, there were powers, self-power below, and will above.

Who then knows, who has declared it here, from whence was born this creation? The gods came later than this creation. who then knows whence it arose?

From whom this creation arose, whether he made it or did not make it, the highest seer in the highest heaven, he forsooth knows, or does even he not know?

Dr. Radhakrishnan remarked on the above *Rgveda Maṇḍala* X.129 as follows:

“We find in this hymn a representation of the most advanced theory of creation. First of all there was no existent or non-existent. The existent in its manifested aspect was not then. We cannot on that account call it the non-existent, for it is positive being from which the whole existence arrives. The first line brings out the inadequacy of our categories. The absolute reality, which is at the back of the whole world, cannot be characterized by us as either existent or non-existent. The one breathed breathless by its own power. Other than that there was not anything beyond. First cause of all it is older than the whole world, with the sun, moon, sky and stars. It is beyond time, beyond space, beyond age, beyond death and beyond immortality. We cannot

express what it is except that it is."⁵¹ Thus in *Rgveda*, we find that the poets were not sure about the creation, because he clearly mentions that he made it or did not make it, for that he knows, even he does not know. The verse clearly shows that the seers of *Rgveda* were not definite regarding the creation of the world.

Thus in we find that seers of *Rgveda* were not definite regarding the creation of the world.

Not only *Vedas* but some other philosophers of Vedic tradition such as Kumārila Bhaṭṭa and also other thinkers of Mīmāṃsā School do not accept the God as the creator of the world. It is Nyāya-Vaiśeṣikas scholars who for the first time logically propounded the theory of God and His creation.

The creation theory has been questioned in *Vedas*, which is generally cited in its support. *Upaniṣads*, *Gītā* and *Mahābhārata* have also not supported it. In *Rgveda*:

- 1) *Rgveda*⁵² says, "Sun is eternal and never destroyed".
- 2) *Atharvaveda*⁵³ says, "The sun is throwing out several trillions tons of energy but it is being replenished naturally."
- 3) *Rgveda*⁵⁴ questions: If the universe was created then what for? From where? Who saw it being created?
- 4) According to *Atharvaveda*⁵⁵, "Brahmā says - I do not know who the creator was first."
- 5) Kumārila Bhaṭṭa, head of one of the Mīmāṃsā School, also opposed creation theory in his treatise *Ślokavārtika*⁵⁶. He says:

⁵¹ Dr. S. Radhakrishnan, "Indian Philosophy", Vol. 1, p-101

⁵² *Rgveda*, 1.64.2

⁵³ *Atharvaveda*, 12.26.62

⁵⁴ *Rgveda*, 1-185-1

⁵⁵ *Atharvaveda*, 10-7-43

⁵⁶ *Ślokavārtika*, *Sambandhakṣepaparihāra-prakarana*, 4-47

“What was the reason for creation of universe? If it is because of wishes of God, then how God, who is without body, can have wishes?”

- 6) Unknown Poets said in their *ślokas* that “*Veda* cannot be trusted because they are work of God who may have mentioned creator to glorify Him.” The stanzas, which have mentioned creation, are mere poetry by poets in praise of their own gods.
- 7) *Kāthopaniṣad*⁵⁷ mentions that the universe is eternal.
- 8) *Gītā*⁵⁸ states, “God is not creator of universe nor does he designs actions of substances. These happen because of their inherent properties.”

(d) Refutation of God as World’s Creator by Mimāṃsakas

The basic weakness of Nyāya-Vaiśeṣika conception of God has rightly been challenged by Mimāṃsakas, that God does not create the world out of nothing, but out of eternal atoms. In spite of his alleged Omnipotence, God is in fact helplessly obliged to work with the material already existing.

Kumārila has raised the important question, how God could come into existence if such was the condition that there was no world before the creation of the world. Creation cannot be possible without any material and it is impossible to conceive that there were materials of creation prior to creation, who was the creator of these materials of creation or when did these materials come into existence? For this we are to postulate another creator, and another, and so on *ad-infinitum*, but problem will remain all the same. The same argument may be put forward also in the case of the formulation that God created the material out of his own body. If God is viewed as being without a body, He cannot have the desire to create, and if He was viewed as having a body, assuredly He would not have created this body.

⁵⁷ *Kāthopaniṣad*, 2-3-1

⁵⁸ *Gītā*, I.5.1 & V.14

The Nyāya-Vaiśeṣika defended their position that there must be an intelligent cause or agent (*kartā*) without whose guidance these objects cannot be what they are, and which should enable them to produce as definite effects. This intelligent cause must have a direct knowledge of the material cause; the atoms desire to combine and reproduce them in different form and also the power to accomplish the task. So he requires to be omniscient (*Sarvajña*), because only an omniscient being can have direct knowledge of all these.

Secondly, the difference in the lot of human beings require an explanation which must be in terms of *karma* i.e.; good or bad deeds. This stock of merit and demerit accruing from good and bad actions is called *adr̥ṣṭa* in Nyāya-Vaiśeṣika terminology. This *adr̥ṣṭa* manages to produce different consequences in the case of the individuals, but since it is an unintelligent principle, by itself incapable of leading to just that degree of joy and sorrow which are due to the past actions of the individuals, it requires to be guided by some intelligent agent to produce the proper consequences. It is only such an intelligent agent, the omnipotent and omniscient God, who can control the *adr̥ṣṭa* of the human beings and dispense all the joys and sorrows of human life, in strict accordance with it.

Mīmāṃsakas further said: God cannot create the world out of pity because there was no being on which compassion could be shown. If the creation is said to be for the amusement of God, then it contradicts to his perfection. If the will of God is responsible for the world, then there is no room for the doctrine of *karma*. Also, the idea of the utter dissolution of the world (*Pralaya*), which is a corollary of the Nyāya-Vaiśeṣika argument, cannot be admitted because this is not supported by experience. Like creation we shall have then to think of destruction of the world in terms of the will of Supreme Being.

(e) Refutation of God as World Creator by Jainas & Buddhists

The Nyāya-Vaiśeṣika's speculative conception of God has also been refuted by Buddhists. The Jainas also refuted the

speculative concept of God and, it is said that they launched most sophisticated argument against the so called theism in the *Syādvādamāñjarī* of Malliṣeṇa Sūri, the *Tarkarahasya-dīpikā* of Guṇaratna, which is a commentary on Haribhadra's famous polemic work *Śaḍdarśana-samuccaya* against the doctrine of God of Nyāya-Vaiśeṣika. Jainas were against the God as creator; and they had presented several arguments against theistic concept of God:

According to Jaina arguments:⁵⁹

- (i) It is difficult to understand the nature of world as an effect:
 - A. If the effect is to mean that which is made of parts (sāvayava) then even space is to be regarded as effect;
 - B. If it means coherence of a cause of a thing, which was, previously nonexistent, in that case one cannot speak of the world as effect as atoms are eternal.
 - C. If it means that which is liable to change, then God would also be liable to change; and he would need a creator to create him and another and so on ad-infinity. This leads to infinite regress.
- (ii) Even supposing that the world as a whole is an effect and needs a cause, the cause needs not be an intelligent one as God because.
 - A. If he is intelligent as the human being is, then he would be full of imperfections, as human intelligence is not perfect.
 - B. If his intelligence is not of the type of human intelligence but similar to it, then it would not guarantee inference of the existence of God on similarity, as we cannot infer the existence of fire on the ground of seeing steam which is similar to smoke and also because it lacks *Vyāpti* (the permanent relationship of cause with effect).

⁵⁹ (i) Guṇaratna Sūri, *Śaḍdarśana-samuccaya Tīkā*, Ed. Mahendra Kr. Jain, Bharatiya Jnanpeeth, Delhi, 1989, P- 166-187

(ii) Malliṣeṇa Sūri, *Syādvādamāñjarī*, Jina Shasan Aradhana Trust, Bombay, Samvat 2042, P- 61-82

- C. We are led to a vicious circle of argument if we can say that the world is such that we have a sense that one made it, as we have to infer the same from the fact of being created by God.
- (iii) God's omnipresence and omniscience as proposed by Naiyāyikas cannot also be accepted, because:
- A. If he is everywhere, he absorbs into himself everything into his own self, leaving to exist nothing outside him,
 - B. His omniscience would make him experience hell, as he would know everything and his knowledge would be direct experience.
- (iv) It is not possible to accept the Naiyāyika's contention that without supposition of God, the variety of the world would be inexplicable, because we can very well posit other alternatives:
- A. The existence of the natural order and
 - B. A society of gods to explain the universe. But if society of gods were to quarrel and fall out as it sometimes contended, then the nature of gods would be quite so unreliable, if not vicious, that we cannot expect elementary co-operation that we find in ants and bees.

The best way, therefore, is to dispense with God altogether. We find similar objections against the acceptance of a theistic God, in Buddhism also.⁶⁰ Buddha was opposed to the conception of *Īśvara* as a creator of the universe. If the world were to be thus created, there should be no change, nor destruction, nor sorrow, nor calamity.

If *Īśvara* were to act with a purpose, He would not be perfect, that would limit his perfection, but if He were to act without a purpose his actions would be meaningless like a child's play.

⁶⁰ *Buddhacarita*- Trans. D. Kaushambi, JSPS, 1937. *Pariśiṣṭa*-2

There is nothing superior to the law of *karma*. The sufferings of the world are intelligible only on the basis of the law of *karma*. Though the Buddha admits the existence of the gods like Indra and Varuṇa, they are also involved in the wheel of *saṃsāra*.

It is believed that nothing happens, moves; even a leaf does not flicker without His express will. There is obvious flaw and contradiction in this theory. If such almighty God is kind and benevolent, flawless and perfect, then how and why did he creates such an imperfect unkind world full of wars, pestilences, famines, droughts, floods, hunger, and untold miseries? If all that happens is by His express will, then no one does any wrong even a murderer, as he is ordained to do so. The scriptures of all sects and religious exhort the respective followers against bad deeds and extol good deeds. These preaching's will be irrelevant if all manifestations, actions, good and bad are by express wish of one almighty God. Also no good person will destroy his own good creation and God being good and perfect should not have created anything bad. It is ignorance about causes of various phenomena and events that conceptualizes imaginary power of God, controlling all events also solving all problems. It proved dangerous by killing the initiative, confidence and action by individuals, groups and societies.

It is seen, so far, that the Jainas, also the Buddhists, were against theistic concept of God, and God as a creator is not necessary to explain the universe. The Jains sought the divine in man and established the essential divinity of man. This conception has been developed on specific direction in Jaina philosophy.

This Jaina and Buddhist attitude towards conception of God, being against this background, Jainism was classified in heterodox division, an atheist thinker of Indian philosophy.

VI. (v) Jaina Concept of God (Paramātmā)

(a) Jaina Concept of God Interpreted on the Basis of Anekāntavāda:

Jaina logic is based on *Anekāntavāda*, which mean that every judgment is relative and expresses an aspect of reality and subject to some conditions. Jaina thinkers, particularly, Haribhadra Sūri explained the concept of God on the basis of *Anekāntavāda* as it is prescribed in the theistic schools and tried to synthesize both views. In *Śāstravārtā-samuccaya*, first of all, he said *Īśvara* is the other name of *Paramātmā*.⁶¹ While synthesizing both the views through *Anekāntavāda*, he said as in other systems of Indian philosophy God has been explained as the creator, this creatorship of God is acceptable to the Jainas, according to their philosophy in the manner as: God is creator or propounder of the path of liberation, and secondly every soul is potentially *Paramātmā* or God and it is also creator of his own destiny, and in this way God or *Paramātmā* is also the creator.⁶² Thus the creatorship of God is also acceptable by the Jainas, though in some different way on the basis of their theory of *Anekāntavāda*.⁶³

Further, Haribhadra says "self or *ātman* possesses infinite knowledge, infinite perception, infinite power and infinite bliss. He is called *paramēśvara* or God. In other schools of thought God is explained as only omniscience and all-powerful, these two qualities are also accepted by Jainas under the four infinities, as explained". He describes Jaina God as one who is free from all attachments, who has destroyed all temptations, who has attained omniscience, who is worshiped by the gods, and one who has after annihilating all the *karmas*, attained liberation.

Guṇaratna Sūri, in his commentary on *Śaṅḍarśana-samuccaya*, discusses even the issue of *Avatāravāda* and at the end says that the Jaina God in his state of liberation is going to be like that for an infinite period; Jinendra (The Jaina God) is the real God and to him only one should treat as God.

⁶¹ *Śāstravārtā-samuccaya*, 3.204

⁶² *Ibid.* 3.205

⁶³ *Ibid.* 3.206

(b) Jaina Concept of God, Paramātmā (Theology)

According to tradition, Jainism goes back to the beginning of time and its truth gradually revealed to certain divine men called Tirthaṅkaras. Its cosmogony postulates a series of cosmic cycles, consisting of *utsarpiṇī* or ages of expansion, and *avasarpiṇī* or ages of contraction, or decay our own present age being one of the latter. During the present period of contraction, twenty-four Tirthaṅkaras have appeared from time to time, Rṣabha being the first and Mahāvīra the last.⁶⁴

Rṣabhadeva is, then, the founder of the sect for the present cycle; having uttered the truth by the cycle is governed. His name is found in *Rgveda*,⁶⁵ and the story of his life is told in two of the *Purāṇas* i.e. the *Viṣṇu-purāṇa*⁶⁶ and *Bhāgavata-purāṇa*.⁶⁷ In all these scriptures, he is regarded as a great saint. God has been described in ancient Jaina scripture as described here, (as per Jaina Śāstras) that the position of *Arhat* and *Siddha* is that of God. This position attained by soul is stated below in detail.⁶⁸

When a soul goes through a great number of births, and has been assiduously practicing the path of virtue, rectitude and justice according to the teaching of *Arhats*, and practices the difficult path of twenty virtues, in his last third birth, aspiring to be an *Arhat*, it becomes fit to attain the position of a Tirthaṅkara. In course of time such a one is born in a celestial region from where he becomes down and takes his birth in a happy, prosperous, noble and good royal family. Such a being as are to attain the position of *Arhat*, is born with three kinds of knowledge i.e. *Matī*. (sensory) *Śruta* (scriptural) and *Avadhi* (clairvoyance).

⁶⁴Swami Prabavananda, "Spiritual Heritage of India", 2000, P-155

⁶⁵*Rgveda*, 6/26/4 & 10/102/6

⁶⁶*ViṣṇuPurāṇa*, 2/1/82

⁶⁷*BhāgavataPurāṇa*, 5/4/14

⁶⁸Shrimad Vijayanandsuri, (ShriAtmaramji)

"Chicago-Praśnottara", 1918, P-97-102

He knows by his own knowledge the time when he should adopt renunciation. He takes permission from his parents to retire from the world. A year before his initiation, countless celestial beings come to him and says "O Lord, show the path of virtue and rectitude."

A year after, he enters the path of initiation with great festivities, but he makes no one his teacher or preceptor as he himself is supposed to be the preceptor of the three worlds. As he is full of knowledge, he relinquishes all sins and practices severest austerities. He destroys all four kinds of destructive *karmas* that impede soul's progress and becomes self-enlightened.

He then preaches truths and reveals virtue and rectitude. The Tirthāṅkara, never desires any reward for his good act; his teachings is beneficial alike to a prince and a beggar, a *Brāhmaṇa* and a *Cāṇḍāla* and take one beyond the ocean of rebirth, a fundamental philosophy accepted by most systems of Indian philosophy.

The merits of Tirthāṅkara cannot adequately be described, even by high celestial beings, such as Indra and therefore, impossible for a human. Even then Jaina *Ācāryas* have made some attempts.

A Tirthāṅkara is endowed with infinite qualities-a few of which are as under:

Infinite pure knowledge, infinite pure vision, infinite power of action, infinite five-fold possession, forgiveness, un-covetousness, uprightness, pridelessness, humility, truth, self-control, selflessness, celibacy, compassion, benevolence, absence of hatred and passion, equality of disposition towards friend and foes, gold and stone, abstinence from flesh-food, wine and other uneatable things and immovability. He is ocean of compassion. He is powerful valiant, sober, courageous, fearless, devoid of evil speaking, un-egoistic, and desirous to save even those who do him ill. This is the description of

the form of the Jain's God *Paramātmā* with body, and not god or celestial beings. When the body is discarded, the Tirthaṅkara or *Arihanta* attains the position of *Siddha* who dwells in his own eternal and infinite bliss.

The God *Paramātmā* of the Jaina has nothing to do with the creation of the world or task of taking incarnation or punishing or rewarding people according to their merit or demerits or sending them to heaven or hell or showing pride in his being ruler of the world.

So this is, in brief, the description of God believed in by the Jainas and as said in Jaina *Śāstras*.

Jaina Concept of God, Paramātmā (Philosophy):

Lord Mahāvīra preached Jainism against the sanctity of Vedic lore. At that time Vedic priests and *Brāhmaṇas* who were custodian of divine words of *Vedas*, succeeded to create impression in the popular minds that a suitable combination of rituals and sacrifices has the magical powers; to please the gods (or God) and to get boons desired. The presence of god gave strength for man in his struggles in this life. The ways of god to man and man to god have been rich and varied. It may be as Prof. Leuba pointed out, that fear was first of the emotions to become organized in human life, and out of this fear God was born.⁶⁹

In the Vedic tradition God conceived as prime cause of the phenomenal universe, the non-dual, self-determining self-existent, free creator, sustainer and regulator of the countless living and nonliving beings - (infinite), absolute, omnipotent, omnipresent and omniscient. Jainism challenged this concept of God. In Jainism, in sense of extra cosmic personal creator, God has no place at all. It flatly and distinctly denies such a creator as illogical and irrelevant in the scheme of Universe.

⁶⁹Dr. T.G. Kalghatgi, "*Jaina view of Life*", (1984), P-206

Dr. John Murphy⁷⁰ opines that "something very far from what we (westerner) understand by theism and even from personal deities of the well-known polytheism, in the Jaina conception of the soul, the human soul becoming God. Thus a Jaina scholar of today writes, "The fully evolved soul is God." The soul, "he goes on, as inhabiting the bodies of living beings in the world, is not perfect. In its perfect condition it has the infinite quaternary, of infinite perception, knowledge, power and bliss. By following the proper method, the soul gradually frees itself from all matter and becomes perfect, i.e. attains emancipation, salvation or Godhood."⁷¹

And furthermore, he said "it is however, worth observing that how near this doctrine of the soul becoming God approaches to the *Brāhmanic* doctrine of the *Upaniṣads*, in which the human self becomes through meditation the very self of the Universe, the *Brahman=Ātman*. Such, then, is the place of Deity, God, in the Jain religion.

In *Upaniṣads* and *Vedāntic* tradition God has been defined as *Sākṣī* or mere perceiver who is not affected by his own creation, and by the passage of time polytheism of Vedic religion culminated into monotheism or monistic philosophy like Advaita Vedānta.

Jainism holds neither God as a creator nor as a sustainer as well as destroyer. The concept of God in Jainism denotes the highest state of existence of *Jīva* or soul. When a soul gets itself free from all *karmas* (deeds), it attains perfect divinity. A soul is itself God but it is mundane till it is covered by the encrustations of *karmas*; and no sooner it becomes free from all types of *karmas*, it gets transformed in its real nature, infinite knowledge, infinite perception, infinite

⁷⁰Dr. John Murphy, "*The Origins and History of Religions*", 1949, P- 448

⁷¹J. L. Jaini, "*Religions of the Empire*", P-217

bliss and infinite power. This purified soul (self) is called as *Paramātmā* or God in Jainism.⁷²

Though Jaina religion negates the existence of God who causes creation and destruction, still Jaina ethics accepts the existence of that pure form of soul, which has become enlightened because of its excellent qualities. Jaina religion has recognized a number of such enlightened souls who have been called “*Arhat*’ and *Siddha*’. They have realized the real form of self by winning over senses. These *Siddhas* are far more above gods or deities. They neither create nor destroy any thing. They have conquered once for all, their nescience and passions, and cannot be molested by them again.

(d) Definitions of Jaina God, *Paramātmā*, (*Arhat*, *Tirthaṅkara* and *Siddha*)

1. *Paramātmā*

Etymological meaning of *Paramātmā* is (Parama = supreme, *ātmā* = soul or *jīva*) supreme *jīva* or soul. English translation of *paramātmā* is not god; because god is one of the categories of worldly soul in Jainism, above human beings. *Paramātmā* is superior to gods. Jaina theology and scriptures described *Paramātmā* as Jaina’s God,⁷³ but not as construed by western theology that He is creator or ruler of the universe. Jaina God or *Paramātmā* is not creator, ruler or destroyer of the universe. *Paramātmā* is the highest reality, self-manifesting in pure qualities and modes, pure and free from *karmas* both material and psychical and without any material body.⁷⁴

⁷²Dr. Jitendra B. Shah, “Concept of God in Jainism, in “*Jainism in a Global Perspective*”, PV, Varanasi (1998), P-218

⁷³Umāsvāti, *Tattvārthadhigama-sūtra*, 1/5

⁷⁴Dr. Ramesh Chand Jain, “*Sudhā Sāgara*”, Jaina Dictionary 1999, P-176

According to Jaina philosophical works, the definition of God is as follows:

God is that soul which has completely removed all *karmas*. Thus He is not in any way different from the liberated soul described above. The defining characteristic of Godhood is identical with that of liberation itself. To attain liberation is to attain Godhood. The meaning of the term *Īśvara* is powerful. So, the term *Īśvara* can very well apply to the soul that has become powerful by attaining its perfectly pure nature constituted of four characteristic, viz. infinite knowledge, infinite vision, infinite power and infinite bliss.

The basic idea of *Paramātmā*, God of Jaina, is that which possesses fourfold quality of infinite knowledge, infinite vision, infinite power and infinite bliss. Thus, the undisputable nature of *Paramātmā* is constituted of these four qualities. We must recognize that every living being is essentially pure and has the capacity of developing its own nature.

Jaina philosophical works maintain that by constant practice of spiritual disciplines, right perception, right knowledge and right conduct, the means of liberation, the soul gradually develops and ultimately attains perfection. And when the perfection is attained, all coverings get removed and the soul's natural qualities of infinite belief, infinite knowledge, etc. get fully manifested.

Therefore that one who steadily advances on the path of spiritual development and makes right efforts to attain the state of absolute purity, i.e. liberation, can well become God.

Nature of Paramātmā

The nature of God in Jainism is somehow different in many ways than the nature of God found in other religions. In other religions, God is popularly metaphysical and purely theoretical. Several attributes are attached to him such as he is almighty; he is sustainer, destroyer and so on. Contrary to this theoretical idea of

popular God, in Jainism, it is empirical, a reality and attainable to everyone. Thus, Jainism has a perfect realistic concept of God, a pure soul, with a total theism.

God according to Jainas is the symbol of good and great, moral and virtuous. He is not in any sense responsible for creating, preserving and destroying the world as well as for the destiny of the universe or individual. Nor is He capable of granting grace to any individual. Nor He Himself is eternally free, but has worked out his own freedom exactly in the way as others do.

Attributes of God that all religions more commonly hold with a few differences are: without age, without death, without birth, without measure, without impurity, without form, unthinking, uncountable, *Brahma*, Lord, infinite, immutable, lord of ascetics, full of knowledge, stainless, unchangeable, undeceiving, supreme lord, supreme goal, controller, bliss, self-existence, incomprehensible, knower of present, past and future, lord of universe, immovable, imperishable, etc.⁷⁵

2. Arhat

Arhat literally means 'adorable.' The word *Arhat* is variedly referred to as '*arhanta*' or *arihanta*. *Arhat* is *vītarāgī*, i.e. free from *rāga* (attachment). *Arhat* is *Jina*, he who has conquered the anger, deceit, greed and pride. He is one who has destroyed the seeds of all *karmas*⁷⁶ and possesses infinite knowledge and bliss.⁷⁷ *Arhat* is He who has attained omniscience (*kevala-jñāna*) and is still associated with the corporeal body. He remains in the world till the end of his lifetime. He is the lord of three world according Jain scriptures.

3. Tirthaṅkara (Ford maker)

⁷⁵ Muni Shri Nyāyavijayji, "*Jaina Philosophy and Religion*", 1998, P-31

⁷⁶ Acharya Ghasilal, *Āvaśyaka-sūtra*, P-46 and Dr. Ajay Kothari, P-183

⁷⁷ *Samaṇa Suttarā Cayanikā*, 7

This word Tirthaṅkara is very often used, meaning a divine sage who makes a bridge or ford (tīrtha) to cross over the ocean of pain, suffering, misery and transmigratory existence.⁷⁸

The capacity to reveal and effectively preach the truth, however, does not belong to all the enlightened and omniscient souls. It is only those rare souls, who have acquired the potency of revealing the truth and establishing a religious community (tīrthakṛtīva) by their moral and virtuous activities of the past life, that are capable of revealing the truth and preaching it to the world at large on their attainment of omniscience (kevala-jñāna). Such soul becomes the Tirthaṅkara, founder of religion. This is the Jaina conception of Godhood. God, according to the Jainas, is the symbol of all that is good and great, moral and virtuous. But he is not the creator or the preserver or the destroyer of the world. He is not in any sense responsible for the destiny of the universe or the individual. Nor is he himself eternally free, but has worked out his own freedom exactly in the same way as the others do. The difference between the ordinary omniscient and Tirthaṅkara is that the latter can reveal and preach the truth and form a religious community while the former cannot.

This is the conception of God in Jainism without having any personal God. But Tirthaṅkara cannot shape destiny of Man; neither bestow mercy upon suffering soul. Tirthaṅkaras are supposed to be twenty-four in each ascending and descending eon of one time cycle.

4. Siddha

Attainment of this stage is possible, only after complete annihilation of both destructive and non-destructive *karmas*. As total *karmas* are exhausted, the soul attains dis-embodied liberation.⁷⁹ It

⁷⁸ *Uttarādhyayana-sūtra*, XXII, 26, 27 and P-183

⁷⁹ (i) *Kṛtsnakarmakṣayomokṣaṇi. Tavārthādhigama-sūtra*, X.3

(ii) *Uttarādhyayana-sūtra*, XXXVI - 66

experience bliss, which is super sensuous, unique and infinite. This stage can be compared by *Videhamukti* of Vedānta system of Indian philosophy. After attaining this stage of perfection the *siddha* has upward motion and goes to *Siddhaśīlā*- plateau at the apex of the universe which is abode of the omniscient souls. *Siddha* is without any shape, size, colour, smell and taste; and is devoid of body and is neither female nor male; a formless reality; it is also unconditioned without condition. That which is unconditioned is undesirable⁸⁰ *Siddha* is worshiped as God. According to Jainism all liberated souls, *Arhats* and *Siddhas* on attaining salvation are adorned as Gods. Dr. Surendranath Dasgupta rightly observes that “All Tīrthaṅkara have reached *Mokṣa* at their death, and they neither care for nor have any influence on worldly affairs, but yet they are regarded as “Gods” by the Jains and are worshipped.”⁸¹

⁸⁰ *Dravyasaṃgraha*, 51

⁸¹ S. N. Dasgupta, “*History of Indian Philosophy*”, 1992, P-170

Dr. J.B. Shah, “Concept of God in Jainism” in “*Jainism in a Global Perspective*”, (1998), P-222

VI. (vi) Connotation of Word God with Jainism by Scholars

Invariably, in general, philosophers and scholars are misguided or have imbibed in their mind that Jainism is without God or there is no God in it. Especially in western philosophy, Jainism is categorized as atheistic philosophy, that it does not accept the God. Hence whenever someone say or write "Jaina God" immediately questions flashes in their mind, because they do not have clear conception of God in Jainism nor they are willing to accept the concept of God in Jainism. In this chapter quotes from renowned scholars are given regarding their opinion on Jaina God

(a) Dr. John Murphy, Ph.D. D. Litt.⁸²

"There is, however, something very far from what we understand by theism, and even from personal deities of the well-known polytheism, in the Jaina conception of the soul, the human soul becoming God. Thus a Jaina scholar of today writes, "The fully evolved soul is God". The soul, "he goes on, "as inhabiting the bodies of living beings in the world, is not perfect. In its perfect condition it has the infinite quaternary, of infinite perception, infinite knowledge, infinite power and infinite bliss. By following the proper method, the soul gradually frees itself from all matters and becomes perfect, i.e. attains emancipation, salvation or Godhood. "Furthermore he said" It so, however, worth observing how near this doctrine of the soul becoming God approaches to the *Brāhmanic* doctrine of the *Upaniṣads*, in which the human self becomes through meditation the very Self of the universe, the *Brahman-ātman* such, then, is the place of Deity in the Jain Religion.

(b) Dr. Surendra Nath Dasgupta⁸³

All Tīrthaṅkaras have reached *Mokṣa* at their death, and they neither care for nor have any influence on worldly affairs, but yet they are regarded as "Gods" by the Jains and are worshipped.

⁸² *The origins and history of Religions*, Manchester University Press, 1949, P- 448

⁸³ *A History of Indian Philosophy*, P- 169,170

(c) Dr. Nathmal Tatia, D. Litt.⁸⁴

God, according to the Jainas, is the symbol of all that is good and great, moral and virtuous. But he is not the creator or the preserver or the destroyer. He is not in any sense responsible for the destiny of the universe or the individual. Nor is he capable of granting grace to any individual.

(d) Dr. Ramesh Chand Jain, Ph.D., D.Litt.⁸⁵

Paramātmā (God) - He is said to be *Paramātmā* because he is highest reality.

Paramātmā (God) - He is *samaya* as he is self-manifesting in pure qualities and modes.

Paramātmā (God) - Jaina do not deny the existence of God (*Paramātmā*). God is described in Jaina scriptures, but there is difference between the description of God as given in these books and description given in the religious books of other faiths. The chief difference is that while God is described in the books of other faiths as being a creator and ruler, God is not so described in the Jaina books. God according to Jaina description is all knowing and perfectly happy soul with infinite capacities of activity a pure and perfect soul without any material body, a being that cannot perish or become degenerated.

(e) Dr. K.C. Sogani, Ph.D.⁸⁶

Soul and God, according to Jainism, are identical in as much as they are two stages of the same entity. The embodied *Paramātman* is *Arhat*, while the disembodied one is *Siddha*. Devotee is led to singing of praise of God.

(f) Dr. Prem Suman Jain, Ph.D.⁸⁷

⁸⁴ *Studies in Jaina philosophy*, P.V.R.I. Varanasi, 5, 1951, P- 268

⁸⁵ *Sudhā Sāgara*, Jaina Dictionary, Sangner, Jaipur, India, 1999, sec P-176

⁸⁶ *Ethical Doctrine in Jainism*, P- 35, 69, 119, 2001

⁸⁷ *Jainism and Prakrit in Ancient and Medieval India*, P- 332-333

“Names and Virtues of the Supreme Being.”

God devoid of virtues cannot be worshipped. In western philosophy also God is imbibed with several virtues, such as He is omnipotent, omniscient, and completely knowledgeable and so on. Names used in the Jaina and Hindu religions are: Lord of Universe, Supreme Knower, One who eliminates sorrows (Hari or Hara), transcendental reality (Brahman), and best among soul (Puruṣottama). Several other hundreds of such names used for supreme elements in Hinduism are also used for the Jaina Tīrthaṅkaras.

According to Jaina tradition *Brahman* is one by the remembrance of which virtues are increased; a soul which has observed complete celibacy (brahmacharya) is supreme *Brahman*; and a soul, which is imbued with excellence of supreme knowledge (Kevala-jñāna) etc, is God. All Tīrthaṅkaras have attained *Kevala-jñāna* (omniscience). A soul, which detaches itself from the fruits of all deeds and imbibes the greatness of eight virtues, is the supreme soul, the merger of soul in its body becomes *Viṣṇu*, and because it is responsible for its own development it is self-developed (Svayambhū).

In the *Ādipurāṇa*, Ṛṣabhadeva, the first Tīrthaṅkara of Jains, has been adored with title of Hiranyagarbha, (Golden Germ), *Prajāpati* (Lord of people) etc. these titles indicate several virtues of Ṛṣabhadeva. Similarly in the Hindu scriptures among the thousands names of Viṣṇu many names of Tīrthaṅkara are included.

(g) S. M. Jain⁸⁸

“Cyclic changes not creation.” *Arhats* and *Siddhas* on attaining salvation are adorned as Godhood and worshipped only because they have shown the world ideal path, prescribed a code of

⁸⁸ ‘*Pristine Jainism*’ (beyond rituals and superstitious), P- 55, PVRI, Varanasi

conduct they themselves practiced and lived and attained the ultimate goal, the salvation and inherent happiness.

VI. (vii) God is not Responsible for Creation of the World

Questions, answered by Muni Ātmārāmaji prepared for "The Parliament of World Religions" held in 1893 Chicago USA, published in London.⁸⁹

Following questions and their answers by Muni Ātmārāmaji, were prepared for 'The Parliament of World Religions' held at Chicago U.S.A. in 1893, based on the commentaries of Guṇaratna and Malliṣeṇa respectively on Haribhadra's *Śaḍdarśana-samuccaya* and *Anyayoga-vyavacchedikā* of Hemacandra for its polemic against the doctrine of God as creator of world, especially against the Nyāya-Vaiśeṣika' arguments.

Muni Ātmārāmaji began answering questions by invoking salutation to Him who is devoid of all blemishes and full of all virtues whether He be Brahmā, Viṣṇu, Śiva or Jina (Lord of Jaina)

Following questions and answers given by Muni Ātmārāmaji are regarding God and He being creator of the world.

(1) Question was given: God has created the universe out of His own power or nature. The material cause of the world is therefore God's power.⁹⁰

Muni Ātmārāmaji answered:

⁸⁹Muni Ātmārāmaji, "Chicago *Prasṇottara* i.e. Questions & Answers on Jainism" for the Chicago Parliament of World Religions", 1918 published by Shri. Atmanand Pustak Pracharak Mandal, Roshan Mohalla, Agra

⁹⁰Muni Ātmārāmaji, "Chicago *Prasṇottara* i.e. Questions & Answers on Jainism" for the Chicago Parliament of World Religions", 1918 published by Shri. Atmanand Pustak Pracharak Mandal, Roshan Mohalla, Agra. Q.No. 11, P-23

- (1) Is the power of God separate or non-separate from him? If you consider this power non-separate from God, then all things are God. Everything becomes i.e.; God- good and evil, heaven and hell; merit and demerit; virtue and vice; the king and beggar; the virtuous and wicked; a good man and a thief; and so on. If that is the case, then instead of creating the universe he has brought on his own ruin.
- (2) When *Īśvara* (God) has become everything, then what is the use of his creating the *Vedas* and other scriptures and what is the use of reading them. This is another imperfection of Him.
- (3) If these *Vedas* and other scriptures were created for his own knowledge, then he must be without knowledge before creation. This is the third fallacy.
- (4) He is proved to have become impure from being pure and to have under gone the labour of creating the universe, which is fruitless. This is fourth fallacy.
- (5) The fifth objection arises that no distinction between good and evil is proved.
- (6) The sixth objection arises that why the God has involved himself in this difficulty. In this way you impute many imperfections to God.

(2) Another question:⁹¹

If God is omnipotent; hence He can produce the universe without any material cause.

Muni Ātmārāmājī answered

⁹¹Muni Ātmārāmājī, "Chicago *Prasnotara* i.e. Questions & Answers on Jainism" for the Chicago Parliament of World Religions", 1918 published by Shri. Atmanand Pustak Pracharak Mandal, Roshan Mohalla, Agra. Q.No. 12, P-25

That which has no material cause can never come into existence, for instance ass's horns. Argument like this is liable to weaken, rather than strengthen your position.

If you insist upon the things of your own imagination out of prejudice you can never be considered a critic. Your statement involves a fallacy of mutual dependence.

If one pure existence of God, not depending upon any material cause before the creation were premised, then only can He is proved Omnipotent, and when he is proved omnipotent. He can be said to have created the universe without any material cause. Until one of these two propositions is established, the other cannot be proved. This is reasoning in a circle. The two propositions are either to prove the creator of the universe or to prove God omnipotent. When He is proved omnipotent, then can He be proved to have created the universe without any material cause? When He is proved to be the creator of the universe, then only can He be proved Omnipotent. Is not this reasoning in a circle?

(3)Another Question:⁹²

The Existence of God is self-evident. Why do you not consider Him as the creator of the universe?

Muniji answered:

If the creation of the universe by God is proved self-evident, then none can have dispute about it and our controversy about God may also cease because what is self-evident admits of no argumentation. But that the presence of God cannot be known by direct perception, has been laid down in *Vedas*. *

*Note: - Without feet and hands, He walks and grasps, without eyes He sees, without ear, He hears; He knows the

⁹²Muni Ātmārāmaḥ, *Ibid.* Q.No. 13, P-27

Universe best but there is none in the Universe who knows Him, He is called primeval ancient *puruṣa*.

(4) Another Question asked:⁹³

How has the world come into existence without a creator? This inferential proof establishes that God is the creator of the world. Why do you not accept this?

Muni Ātmārāmaḥ replied:

We shall refute this argument of yours when dealing with the other aspect of God. Although it is not proved that there was only one God before the creation without any material cause, even then we proceed and ask:

Whether these souls when created by God were pure,

Whether they were endowed with merits,

Whether they were impregnated with sins,

Whether they were mixed with virtue and sin together,

Whether they had more sin and less virtue and

Whether they had more virtue or less sin,

If you maintain the first position, then all souls in the world ought to be pure and all the injunctions of the scriptures regarding them ought to be futile. Besides, the author of these scriptures is also proved to be unwise; for it was useless to compose these scriptures for the guidance of the souls which are already pure. No sensible man washes a clean cloth; if he does so, he is a fool. This shows that if these scriptures were put together for the guidance of pure souls, the author thereof was not a Wiseman.

(5) Another question (with reference to Śāṃkara Vedānta)⁹⁴

⁹³Muni Ātmārāmaḥ, "Chicago *Praṣṇottara* i.e. Questions & Answers on Jainism" for the Chicago Parliament of World Religions", 1918 published by Shri. Atmanand Pustak Pracharak Mandal, Roshan Mohalla, Agra, Q.No. 14, P-27

This universe is like show of a juggler and God acts like a juggler. By the creation of this universe God simply amuses Himself by His tricks. There are no such things as heaven, hell, virtue and sin.

• **Muni Ātmārāmaji replied:**

If the God created this world simply for His amusement, the results thereof ought to be simply like the effects of juggler's performance. But in this world there are men who are sick, leprous, grief stricken, penniless, and infirm and extremely wretched wallowing in the depths of squalor and misery. The very sight of these persons evokes our compassion and excites our horrification. Does not the sight of these miserable creatures move God with pity? If God is not moved with pity, He cannot be God. The performer of a trick is like a foolish child full of passion and animosity. If He is affected by passion and hatred, He is full of all defects. When He is full of all defects He cannot be God. He can only be a worldly man. He who has passion and hatred cannot be omniscient and He who is not omniscient can never be called God.

(6) Another question:⁹⁵

God rewards or punishes men according to their actions therefore He is not to blame. As one sows so does he reaps?

Muniji answered:

Your statement proves that world is beginning less and God is not creator. Bravo! You have undermined your own position yourself. You are coming to the position that whatever condition the

⁹⁴Muni Ātmārāmaji, "Chicago *Prasnotara* i.e. Questions & Answers on Jainism" for the Chicago Parliament of World Religions", 1918 published by Shri. Atmanand Pustak Pracharak Mandal, Roshan Mohalla, Agra Q.No. 21, P-36

⁹⁵Muni Ātmārāmaji, "Chicago *Prasnotara* i.e. Questions & Answers on Jainism" for the Chicago Parliament of World Religions", 1918 published by Shri Atmanand Pustak Pracharak Mandal, Roshan Mohalla, Agra. Q.No. 22, P-37

living beings have in this life, was the result of their actions in the one preceding it. In this way the chain goes back ad-infinity. This argument proves that the world is beginning less and that God is not its creator.

(7) Another question:⁹⁶

It is declared in the *Upaniṣad* as well as stated by Ānandagiri, the disciple of Śaṅkara in the third chapter of the "*Śaṅkara-dīgviṣaya*" that the Supreme Spirit is the material cause of the universe. The material cause is that which transforms itself into effect. This shows that whatever there is in the universe is the transformation of the Supreme spirit. The universe thus being the form of the Supreme Spirit, what objection is there that God is the creator of the Universe?

Muniṣi answered:

You are certainly the prince of atheist. Do you at all consider what you say? Your statement shows your position to be atheist. When the world is the transformation of the Supreme Being, then there are no such things as a sinner, a virtuous man, a sage, a fool, the heaven and hell, a good man, or a thief, truthful or untruthful scripture, etc. From this point of view there is no difference between an act of sexual intercourse with one's wife and that with one's other relatives, no difference between an ascetic and an ass, because when God is material cause of all things, the whole world is of one essence and forms as there nothing else.

(8) Another question:⁹⁷

⁹⁶Muni Ātmārāmaji, Ibid. Q.No. 31. P-47

⁹⁷Muni Ātmārāmaji, "Chicago *Praṣṇottara* i.e. Questions & Answers on Jainism" for the Chicago Parliament of World Religions", 1918 published by Shri Ātmanand Pustak Pracharak Mandal, Roshan Mohalla, Agra. Q.No. 34, P-51

The Vedic sayings such as “God alone is the creator of all” prove only the monistic theory.

Muniji answered:

This statement of yours is also untrue. If the whole mankind is of one essence and form, then all phenomena such as one being happy and another miserable etc. will become eventually unreal. If this is your problem, then the statement that “the world having been found to be useless, one should avoid and evade it” would be as meaningless as speaking of the fragrance of sky flower. If there is only one essence without a second, there is no such thing as rebirth of souls in this world, which is to be avoided as something useless and abominable.

(9)Another question:⁹⁸

Evidence proving God to be creator of the world is of the character of inference. One who dispenses fruits to beings according to their actions must be an intelligent judge. Tools such an axe or a saw gradually cut a piece of wood into two under the supervision of an artisan, so do the good or evil consequence of action take effect under the direction of intelligent judge. It can be never said that such tools as an axe and a saw move themselves to cut. This is not the case. By this example it is proved that different souls attain their fruits gradually under the direction of God—just as circular triangular and rectangular villages and towns are the work of an intelligent town-planner. As are pots, etc. exactly so are the earth, mountains, trees, etc. the work of God.

Muniji answered:

The inferential proof by which you establish that God is the creator of the world is not sound as it suffers from the fallacy of taking for granted what is to be proved. The view held by Jains as

⁹⁸Muni Ātmārāmaji, Ibid. Q.No. 40, P-62

heretofore alluded to, is that the variety that we see in the world is due to the effects of actions. *Karma* or actions alone is the cause of the conditions of happiness or sorrow of the various kinds of people inhabiting in India, all other countries, islands, and cold mountainous tracts. There is nothing else than *karma*. From experience too, *karma* is found to be the prime cause. Actions depend upon men who being sentient are intelligent. It is therefore that actions being dependent upon rational beings gradually unfold their effects. If you say that your aim is to prove only a super-intelligent God, and not ordinary intelligent beings, then your proposition is devoid of what is to be proved. The connection of God as a supervisor in regards to the action of an axe or a saw is not established but the connection of potter and others in regard to making pots etc. is established.

(10) Another question:⁹⁹

It is the men themselves who do right and wrong actions, but it is God who rewards or punishes for them. Men are in a position to enjoy the fruits of their actions themselves just as thieves who commit thefts themselves are not able to punish themselves for their nefarious deeds. It is another man who sends them to a prison.

Muniji answered:

This statement is also fallacious. When men are competent to do right or wrong actions, why are they not competent to enjoy their fruits themselves? Accordingly as a man does right or wrong, he becomes the cause of enjoying its fruits himself. A thief commits theft. The king punishes him or thief is affected by such unclean diseases as leprosy, ulceration etc., it is not often that such a man

⁹⁹Muni Ātmārāmājī, "Chicago *Praṣnottara* i.e. Questions & Answers on Jainism" for the Chicago Parliament of World Religions", 1918 published by Shri Atmanand Pustak Pracharak Mandal, Roshan Mohalla, Agra. Q.No. 45, P-68

dies being burnt by fire, or being drowned in water or being cut up by a sword or killed by a cannon ball or bullet or being destroyed by the fall of a building or a rock or is turned a starving wretch.

In various such ways, he undergoes the punishment for his evil deeds. In such a case, there is no need of the intervention of God. It is only the cause that fructifies in these evil effects and the cause is the man himself who performs the deed. Similarly there are various ways in which man undergoes punishment in hell or attains reward in heaven. If you ask what cause will lead to punishment in a case of fornication, I cannot answer. But I can say so much that there are certainly causes, which bring reward or punishment for good or evil actions. What fruit will a man attain and how and when and where, only the blessed *Arhat*, God of Jains, can say. Without a cause, none can attain the consequences of his acts. It is, therefore, superfluous to bring in God for dispensation of these fruits. Can a sensible man say that a man fit enough to cook his food but unfit to eat it? Suppose a man is slain by a sword by another man. How was it that the slain man got his suffering and pain? Who was it that led to this suffering? If you say that it was God who drove the slayer to slay the man, then why is the slayer liable to be hanged?

Is this the law of God? He (God) first prompted the slayer to slay a man and punished him with gallows. Your statement renders God extremely unjust. If you say that the slayer slew the man himself without any prompting from God, then it is proved that man attains reward or punishment by reason of his own acts and that no intervention of God is required as only the puny-witted men imagine. O believer in God, I ask you another question. If it is God, who, for good deeds, gives one the reward of enjoyment of sexual pleasures in the company of youth-inebriated celestial nymphs, does He at the same time punish others for misdeeds by throwing them into the fire of hell and subjecting them to various excruciating mortifications?

(11) Another question:¹⁰⁰

It is for his own entertainment or amusement God sends one to heaven, and another to hell, makes one a crawling snail and another a man. When these beings skip and jump for merriment or weep or beat their breast for sorrow, God derives enjoyment from spectacle of his own creation. It is for this purpose that the world created.

Muniji answered:

If this is the case, God is certainly not wise. What is a mere amusement to him, involves infinite suffering to the created beings. It is unwise to call God merciful. One who is compassionate and all knowing; never enjoy the fun consequent upon sufferings of others. God has been said to be without passions, but now you say that He creates the world for His own enjoyment and amusement. Is amusement consistent with dispassion? If God is dispassionate, it is impossible that He feels pleasure in such a show.

(12) Another question:¹⁰¹

If an omniscient and passionless God is not creator of the world, how has the world sprung up of itself? It is evident nothing is made without a maker just a clock, etc.

Muniji answered:

O, Enquirer, you do not seem to fully understand my argument and it is therefore you call God the creator of the world. We also hold that the finished articles that we see were made by

¹⁰⁰Muni Ātmārāmaji, "Chicago *Prasnottara* i.e. Questions & Answers on Jainism" for the Chicago Parliament of World Religions", 1918 published by Shri Atmanand Pustak Pracharak Mandal, Roshan Mohalla, Agra. Q. No. 47, P-72

¹⁰¹Muni Ātmārāmaji, "Chicago *Prasnottara* i.e. Questions & Answers on Jainism" for the Chicago Parliament of World Religions", 1918 published by Shri Atmanand Pustak Pracharak Mandal, Roshan Mohalla, Agra. Q. No. 58, P-85

someone, for example pot, cloth, clock, house, stall, chain etc., but such thing as sky, time, atoms, soul, etc. have not been made by any one. All learned man agrees in the view that all things, which have forms of effects, must have material cause. Without a material cause no such effect can be produced. Only a fool can say against this view but soul, time, atoms and sky have no material causes and are therefore beginning less and none has made them. The statement that all things have been made by God is therefore untenable. As regards the earth, water, fire, air, plats, moving creatures, and such portions of earth as heaven, hell and sun, moon, planets, stars, constellation, etc.; these are made by the combination of matter and spirit. The earth etc. is eternal by reason of their continuity and non-eternal by their apparent forms.

The matter and spirit embodying them are of infinite potentialities. These eternal forms manifest themselves when combined with their respective causes such as time, etc. and all the creation in the world that has been, is and will be, is due to the following five material causes- time, nature, continuity, action and energy. Except these five causes, no other creator or director of the world as God is proved.

A single seed is charged with infinite potentialities. A variety of colours, leaves, roots, fruits, bark, branches, flowers, seeds etc. abide in the seed in potential forms. When the seed is burned to ashes, its potential forces reside in its atoms but none of these forces comes into manifestation without its cause or concomitant. If no such characteristic forces reside in the seed, why is it that a seed of wheat does not produce mangoes, thorns, men, animals, bird etc.? All things have therefore their peculiar infinite forces. As they combine with their peculiar causes, they come into manifestation. A seed contains in miniature all the features of a tree but until it combines with its external concomitants, it does not blossom. These external concomitants are (1) rain (2) earth and water. Even if rain, earth etc. combine they cannot produce a blossom unless the seed is endowed with potentiality to blossom. Even granting that all the four

causes above-mentioned exist no blossom will come forth regularly unless the feature of continuity is combined with the force of the seed. The previous action has also a great deal to do, for if there no previous actions to reckon with, the present form in which things are produced would not be determined. If there were no man to sow a seed or the seed itself by its gravity were not to fall on the ground, it would never put forth a blossom. Therefore there are five causes in growth of a seed and these are: (1) Time, such as rainy season (2) Nature (3) Continuity (4) Previous action and (5) effort.

Except these five causes, no other cause, such as God, is proved in regards to the growth of a seed. Similar is the case in regards to birth of a child.

The pregnancy would effect in its proper time

The womb must have the power to hold an embryo

The continuity of the pregnancy without any disturbance

The previous action, which would induce birth as a man

The effort of parents in the direction of producing a child

All the things that are seen in this world are produced by the agency of these five causes.

The view that the earth being in the form of an effect is bound to be entirely dissolved someday, just as a pot is not correct, because the earth has not exactly the same effect as a pot. A pot never involves forces to growth but earth involves such forces, countless bodies are daily produced and destroyed. By the combination and destruction of these countless bodies, the earth remains the same. The earth is therefore bound to eternally exist and phenomena of life seen on it will never disappear. It will exist everlastingly and the God is not its creator.

There are simple many minded men who on seeing men, animal, earth, air, vegetables, the sun and the moon and the

ingenious arrangement of the bones of bodies of men and animals, lid of eyes, semi-spheres of brain, the wonderful arrangement of arteries in the body, become puzzled and when they are unable to explain the phenomena, they come to believe that none but God can create these thing and therefore call God the creator of the Universe, but they do not know that by making this statement they bring about the destruction of God.

VI. (viii) The Concept of God in Indian and Western Theism and Atheism

(a) God in theistic philosophy

Theism means belief in God and where God is believed, it is also believed that upon God everything else depends, and thus without discussions of 'God', of world, of 'soul' theism is not justified.

A detailed survey of the history of theism reflects approaches and attitudes towards human freedom, immortality and their conception of God. What is most interesting to note, in medieval and modern times, is the fact that theism has been much simplified and attention has been concentrated upon God?

Subsequently to this, as a second step, the question: Does God exist? Has been to theistic proofs replied "Yes". Theism deals with "What is God, for the simplest reason that it believes in existence of God. What then is God?

Leading argument here is the cosmological concluding to God as cause. In its "Great first cause" we recognize God. This argument, for the first time, is found well formulated in Aristotle's philosophy. This argument, though never considered isolated was the main one for intuitionism as well as for empiricist theism. From moral element point of view we find "as against empiricism,

intuitionism is morally strong."¹⁰² Thus we find a conception of God as "Moral Law-Giver" among intuitionism though intuitionist theism rests upon the conception of God as first cause.

(b) God in Indian Theism

Theism or atheism for Indian thinkers is decided by the acceptance or rejection of authority of *Vedas*.

We find system in Indian philosophy, which are theistic, and not believing in God in traditional sense, as well as systems, which are atheistic, and yet believing in God as the perfect soul or being.

"The essence of the Vedic religion may be summarised as worship of *Devas* (i.e. shining deities) who were regarded as manifestation of Supreme Being, conceived as supreme power."¹⁰³ In Hindu religion God is the reality of the world, not monopoly of this or that sect.¹⁰⁴ "He is *kavi* or the poet. God as person is deeply concerned in the affairs of this world. He is the friend, judge and redeemer of mankind. God is the absolute spirit, timeless and unchanging", absolute assumes the form of God who is guiding the world. God himself is *Sat*, *Cit* and *Ānanda*, reality, truth and bliss. *Bhagavadgītā* has accepted the metaphysical creed of Sāṃkhya philosophy, of course, with certain fundamental modifications.

Modification of *Gītā* accepts dualities of Sāṃkhya *Puruṣa* and *Prakṛti* as the very nature of supreme principle God.

In Indian theism to believe in God does not mean to accept the proofs and logical arguments in favour of His existence.

¹⁰² *Encyclopaedia Britannica*, P- 747 and Dr. Hemant Shah (HS) "Jain Theism", 1997, P-6

¹⁰³ Chaudhari H.K.D., "God in Indian Religion" (1969), P.34, also (HS, P-7)

¹⁰⁴ Dr. Nagaraja Rao, "Radhakrishnan Reader", An anthology (1988) P-188, also (HS, P-7)

To believe in God is to love Him, to be devoted to Him to enter into Him.¹⁰⁵ God becomes ruling passion of the mind, he sees God in himself and himself in God. Whatever God one worships is identified with the supreme. He is all in all the creator, the protector and destroyer. Prof. S. C. Chatterjee, after a long-discussion on nature of God concludes “God which we find in it, we are to say that the Hindu conception of God is monistic, but not pantheistic. Western critics have sweeping favour of Hindu philosophy and religion as pantheism. God in Hinduism is not simply immanent but also transcendent, we favour call the Hindu theory of God favour rather than pantheism.”¹⁰⁶

God, in Indian theism, does not become only at issue in its metaphysical aspect. Indian theism thus provides sufficient grounds to justify it having various shades, all-shaping into a way of life-an approach to reality-an acceptance of the supreme.

(c) God in Western Theism

God in western theism is more traditional and religious. Western theism deals theism with reference to belief in the existence of God, with various theories and proofs appealing the concept of God but almost all coming out of an emphasis on critical intelligence, as stress on logic and science. God in western theism is more determined by arguments through which His existence is proved.

God is the “first great cause” for those who put the cosmological argument. He is the “supreme mind” as per assumption of the teleological argument and a “moral God” according to the moral argument.

¹⁰⁵ “*Jain Theism*, P-8

¹⁰⁶ Dr. Chatterjee, S.C., “*The Fundamentals Hinduism*”, 1970, P- 33-34, (HS, P-8)

Truth, beauty and goodness and as such moral values mould God into an absolute.

(d) God and Indian & Western Theism and Atheism

The concept of God in its traditional, religious or theological sense dose not differ much between the Indian and the western concept and the worship of God also resembles quite a bit Indian and western.

However, the Indian concept God is much wider and deeper in sense from the point of view of spiritualism and intuitionism. God is not understood or viewed as a critical intelligence but as an inner-consciousness. According to Dr. Hemant Shah,¹⁰⁷ 'theism and the place of God in it, is a logical pursuit in the western theology. God is proved and then accepted whereas in Indian philosophy God is to be realized, and for that one has to accept Him by faith, and not by reason. Not by intelligence but by intuition. God in the western theism enjoys the status of a master or father or a great first cause or a moral lawgiver or a creator. In Indian philosophy "Thou are that" God is totality of supreme spirit, omniscient, omnipotent, omnipresent. God is both personal and absolute.

The term 'Atheism' is negative sense of theism, which would in literally or most popular term means 'No Belief in God' or No existence of God. Socrates was charged with 'not believing in Gods the city believes in.'

We hear the cry in the Roman Empire against Christians as "away with the Atheist" for the lack of idolatry in all Christian worship. Spinoza for whom God alone existed and who was known as the "God intoxicated" was persecuted as an Atheist. In Indian philosophy, we find Jainism and Buddhism termed as Atheist for not accepting *Vedas* as an authority.

¹⁰⁷Dr. Hemant Shah, "*Jain Theism*", 1997, P-9 & 10

But then 'Atheism' in its most scientific and serious usage is applied to the "state of mind which does not find deity (either one or many gods) in or above the physical universe.

Atheism according to western mind, which lays great stress on science, logic and humanism, is different from eastern thought. Philosophy in India, which is essentially spiritual, dominates life in India. Hence western and Indian approaches with regards to both theism and Atheism are very much different.

VI. (ix). Jainism not an Atheism but a Theism

Atheism, both by etymology and usage, is essentially a negative concept and exists only as an expression of dissent from the positive theistic belief.

The definition of theism, as stated in Encyclopedia is, theism is the belief that all entities in cosmos, which are known to us through our senses or inferred by our imagination and reason, and so on. In the earlier stages, theism conceives of God simply as the cause of ground for all finite and dependent existences; but as it develops, it realizes the idea of God as an imminent and self-manifesting as well as creative and transcendent.

Dr. Kothari, in his thesis, "*Concept of Divinity in Jainism*" while comparing Jainism with Buddhism and Hinduism has argued that Jainism cannot really be called atheistic. Then again, when discussing Atheism and Jainism, he observes, "Jainism rejects existence of a first cause or creator of universe. Still it is very far from being purely atheistic, for it posits definitely the divinity of the soul and possibility of our realizing its destiny."¹⁰⁸

Though Buddhism and Jainism do not believe in Hindu speculative concept of God, they are not opposed to super-mundane beings. Jaina believes in divinity and Godhood, and lay emphasis that each soul is potential God (Paramātmā).

¹⁰⁸Dr. P. Ajay Kothari, "*The Concept of Divinity*", 2000, P-134

Dr. N. Vasupal commented "Those who believe God as a creator, sustainer and destroyer of universe, look upon Jainism as an atheistic religion, but Jainism cannot be so called, as such Jainism does not deny the existence of God (Paramātmā)."¹⁰⁹

Prof. T. G. Kalghatgi observes "we have not to seek God there in the world outside, nor is God to be found in the dark, lonely corner of a temple with doors all shut, He is there within us. He is there with the tiller tilling the ground and path maker braking stones in the sense that each individual soul is to be considered as God, as he is essentially divine in nature. Each soul when it is perfect is God."¹¹⁰

It is interesting to note here in history of Vedic philosophy, how the concept of God evolved. In the beginning, Vedic Aryans worshipped gods, and it changed to powerful gods and then on to one supreme God who is a creator, sustainer and destroyer of the universe. And this philosophical speculation is given basis for classification of *āstika* or *nāstika* by Vedic philosophers. Jainism being the oldest religion of Indian soil, much older than Vedic philosophy brought in India by Aryans, has maintained its original basic concept of God, (Arhat and Siddhas) as their God. But the Vedic philosopher misconstrued Jaina belief that *Arhat* and *Siddha*, Jaina's God, as merely gods because creation etc. are not the attributes of the Jaina God, (Paramātmā) and hence classified Jainism in *nāstika* category. Other scholars who did not understood this and further more misinterpreted it, especially westerner and labeled Jainism as an atheist philosophy. It is very disappointing that even some Jaina scholars supported this classification.

Another interesting point to note here is the evolution of one supreme God, from several gods, who is a creator, sustainer and destroyer of the Universe, which is a Vedic philosophical speculation. However the Jain philosophers, being aware of it, did

¹⁰⁹ *The Concept of Divinity*, Some opinions-2

¹¹⁰ Dr. Kalghatgi, T.G., "*Jain view of Life*", P-210, (APK, P-134)

not find any divinity or need to speculate their God, *Paramātmā* (Arihanta and Siddhas) to be supreme Gods as creator, sustainer and destroyer.

To sum up, it is observed in Indian philosophy that on the basis of above mentioned arguments, Vedic *Brahmana* scholar's discriminated against Jainas and classified Jainism as a *nāstika* religion.

VI (x) Scriptural and Canonical Literature (Āgama) Supporting Theism of Jainism

In order to present Jainism not an atheistic but a theistic school of Indian Philosophy, with a God (Paramātmā) in it, following supporting testimonial arguments from Jaina āgamas and other canonical literature are included as follows:

(1) Ācārāṅga-Sūtra

Ācārāṅga-sūtra, which discusses the Jaina metaphysics and especially the nature of the *Jīva* (Soul), provides number of instances where Mahāvīra has been addressed as God.⁸⁹ Moreover, in its 24th chapter; it describes Mahāvīra attaining omniscience and thus attaining Godhood. He is the Jaina God being worshipped by *Devas*, human beings and others.¹¹¹

(2) Upāsakadaśāṅga-Sūtra

In this āgama Mahāvīra being addressed as Super human being (Mahā-Mānava) propagator of great religion or great regulator (Mahāgopa Dharmakathika)¹¹² and, more over at number of places Mahāvīra has been addressed as Lord.¹¹³ This āgama deals with many aspects related to the theistic aspect of a religious life e.g. it tells how Lord Mahāvīra is praised and worshiped.

¹¹¹ *Ācārāṅga-sūtra*, 991-92-93 and in Dr. Hemant Shah (HS), "Jain Theism", 1997, P-145

¹¹² *Upāsakadaśāṅga-sūtra*, (HS, P-145 & 146)

¹¹³ *Ibid*, Bhant. Bharite, (HS, P-146)

(3) Nandī-Sūtra

It is one of the *āgamas* of Ardhmāgadhī cannon, containing detailed worship to Lord, Jaina God (Jineśvara Bhagavāna). A variety of phrases and aphorism are used all reflecting the reverence and sense worship towards Tirthaṅkara who is the Jaina God, the divine, the pure, the perfect and the powerful. *Nandīsūtra* is also known as the 'balance sheet of all the *Āgamas*. It contains detailed description of the worship to lord.¹¹⁴ Lord Jineśvara, the Tirthaṅkara is addressed as the knower of all generating states.

(4) Aupapātika-Sūtra

Aupapātika-sūtra is the first among the twelve *Upāṅgas*. The scripture narrates the account of honor and reverence offered to Lord Mahāvīra. Also it discusses nature of *Siddhas* who are Jaina Gods. A famous Jaina hymn (stuti), full of attributes of God, Tirthaṅkara¹¹⁵ at the end, of *Sūtra*, gives the nature of soul that has attained the state of Siddhahood, and describes the location where *Siddhas* reside permanently.¹¹⁶

(5) Daśavaikālika-Sūtra

This *sūtra* is one of four *Mūlasūtras* of Jaina canonical literature. It is a mini *Āgama*. The very first verse of this *āgama* describes the famous aphorism served as Jaina definition of *Dharma*: "Religion is the highest bliss. It is made up of non-injury (Ahimsā), self-restraint (Saṁnyama) and penance (Tapa); even gods bow down to him who has firm belief always in religion is the highest bliss".¹¹⁷

The chapter 4 of this *Mūlasūtra* through 14 to 25 describes stages in spiritual development to become an eternally perfect being.¹¹⁸

(6) Uttarādhayana-Sūtra

¹¹⁴ *Nandīsūtra*, (HS, P-146)

¹¹⁵ *Aupapātika-sūtra*, 20

¹¹⁶ *Ibid.*, 38-39

¹¹⁷ *Daśavaikālika-sūtra*, 1

¹¹⁸ *Ibid.*, IV-14 to 25

The *Uttarādhyayana-sūtra* is also one of the four *Mūla-sūtras* of Jaina canonical literature. It is supposed to contain the last sermons of Lord Mahāvīra. The sermons of Lord Mahāvīra constituted into 36 chapters. It is the last expression of the last Tīrthaṅkara, Lord Mahāvīra. In this scripture, at number of places Mahāvīra has been addressed as Lord or God of Jaina, an omniscient. The entire eulogy (vīratthui) is an example of the Jaina conception of God and its theistic approach towards life and reality.¹¹⁹

(7)Yogasāra

This is an authentic text comprising 206 verses into five sections. In its very first section the nature of Jaina God is described; and in the very first time of its third verse it says: “This very soul in its pure form is God. It narrates the nature of God and says, “This God is worshipped, mentally through the fulfillment of vows and physically through “*Bhakti*” and ‘*Pūjā*’. From Nyāya-Vaiśeṣika point of view all liberated souls are one. Such Gods (liberated souls) thought numerically many are all having infinite power and infinite bliss and thus are qualitatively only one.¹²⁰

To such a pure form of soul the Lord Tīrthaṅkara, whether you call him Lord Buddha or Viṣṇu or Brahmā or Mahādeva or you call him Jinendra. It makes no difference. Thus *Yogasāra* provides number of instances supporting Jain concept of God and Jain’s nature of theism.¹²¹

(8)Adhyātmasāra

The central theme of this work is “Soul is one”. The *Adhyātmasāra* at the end defines God and says, “One who has attained absolute knowledge, detached from the worldly activities, annihilated all-the *karmas* and has attained Siddhhood is God.”¹²²

¹¹⁹ *Uttarādhyayana-sūtra*, Ch. 36 “*Vīratthui*”

¹²⁰ Dr. Hemant Shah (HS), “*Jaina Theism*” (1997), P-150

¹²¹ *Yogasāra*, 3, 13 and 36, (HS, P-150 & 151)

¹²² *Adhyātmasāra*, 24, (HS, P-151)

(9) *Samāṇa-Suttaṃ*

This sacred text of Jainas conveys the essence of Jaina religion. It opens with a holy hymn as a prayer to *Pañcaparameṣṭhins*: the God (Arihanta), the absolute (Siddha), the great preceptors (ācāryas), the preachers (upādhyāyas) and all the good persons/monks (sādhus).¹²³ With reference to Jaina God it says that, "it is the commandment of the Jaina God that one should give up the soul's outer activities of the mind, of the speech and of the body and should enter into the inner world of the soul and should thus concentrate on God". It also says "one who knows the Jain God knows the Soul."¹²⁴

(10) *Syādvādamāñjarī*

This scripture, in fact, is the commentary on Hemacandra Sūri's "*Mahāvīra-stuti-dvātriṃśikā*" which was written by Malliṣeṇācārya in 1293 A.D. and reflects author's deep study of the other systems of Indian philosophy. It discusses the omniscience and logically proves that the Jain God (Vitarāga Bhagavāna) is omniscient."¹²⁵

(11) *Yogaśāstra*

Ācārya Hemacandra has his own place in the history of the Jaina religion. He enjoys a very respectable status mainly due to his multifarious personality and his services in various fields like religion, *Yoga*, literature, grammar, politics and sociology. In the third section it tells that one who is practicing *Yoga* should concentrate on his own soul as not different (Abhinna) from God"¹²⁶ Like *Jñāna* and *Bhakti*, *Yoga* is treated as way (a marg) to release the soul from the bondage and attain highest unity with *Siddhas*.¹²⁷

¹²³ *Samāṇa-suttaṃ*, 1 & 2, (HS, P-151)

¹²⁴ *Ibid*, 5, 16-17, 44.1, (HS, P-152)

¹²⁵ *Syādvādamāñjarī*, 17, 28, (HS, P-152)

¹²⁶ *Yogaśāstra*, P-199, (HS, P-153)

¹²⁷ *Ibid*, IV-89, IV-93, IV-113 & IV-118 (HS, P-153)

(12) *Dravyasaṃgraha*:

The *Dravya-saṃgraha* by Nemicandra is considered to be one of the authentic treatises on Jain metaphysics. In this work, through the verses no. 50 and 51 the nature of Jaina Tīrthaṅkara and *Siddhas* is described. The Jaina God in its conception of Tīrthaṅkara and Jaina *Para-Brahman* in its *Siddhas* are found.¹⁰⁵

(13) *Śaddarśanasamuccaya*

Authored by Haribhadra Sūri, it is one of the most popular philosophical treatises mainly amongst the scholars of Indian philosophy. In this work the author has given the views of the different system of Indian Philosophy. It also reflects Haribhadra Sūri's deep knowledge of the other systems of Indian philosophy, and attitude of Jain monks towards the other systems. Haribhadra Sūri describes Jaina God as one who is free from all attachments, who has destroyed all the temptations, who has attained omniscience, who is worshipped by gods, and one who has after annihilating all *karmas*, attained liberation.¹²⁸ Guṇaratna Sūri, in his commentary on *Śaddarśana-samuccaya*, discusses even the issue of *Avatāravāda*. He also quotes Siddhasena in this connection and at the end says that the Jaina God in his state of liberation is going to be like that for an infinite period; Jinendra (the Jaina God) is the real God and to him only one should treat as God.¹²⁹

VI. (xi). Meaning of Theism for Jaina

(a) The Jaina Attitude

Referring to Jaina attitude, Dr. Nathmal Tatia says, "The main emphasis of Jainism is on *ahimsā* (non-injury). This attitude of Jainism is more due to its rational consciousness than emotional compassion. Jainism presumes infinite capacity for spiritual. Infinite knowledge and joy is the innate character of every soul. What is needed is complete non-interference from our side. Interference

¹²⁸ *Dravyasaṃgraha*, 50, 51, (HS, P-154)

¹²⁹ *Śaddarśanasamuccaya*, 45-56, (HS, P-165)

means spiritual dragging. Life is not for enjoyment but for exertion. Deep spiritualism was the characteristic of the age of Mahāvīra. It is not for an improved life that exertion is recommended, but it is for a transformed existence that penances are prescribed. Jaina attitude is not in the least pessimistic, but it is realistic and optimistic. Suffering is as much an evil as worldly pleasures. Deep faith in spiritual freedom inspires self-imposed suffering.¹³⁰

The Jains believe God to be omniscient, unchanging and holy. The popular belief and the strong faith with which Jains follow their creed are far away from the metaphysical or ontological technicalities. To them Tirthankara and *Siddhas* are Gods. Their temple (Jaina Prāsāda) is the seat of such idol-worship.¹³¹

A Jaina layman who aspires to follow the path of Jaina and spiritual progress required to do scriptural study or *svādhyāya*, and to deal with the conception of devotion in Jainism. Four types of scriptures have been recognized- 1) *Prathamānuyoga*, 2) *Karaṇānuyoga*, 3) *Caraṇānuyoga*, 4) *Dravyānuyoga*.

- (1) **Prathamānuyoga**- depicts one man's character or portrays the characters of sixty-three great personalities or concerned with both.¹³²
- (2) **Karaṇānuyoga**- speaks of the Universe (Loka) and the beyond (aloka), the vicissitudes of times and the four conditions of transmigratory existence.¹³³
- (3) **Caraṇānuyoga**- dwells upon the conduct of the householders and that of Muni with a view pointing out its evolution, development and maintenance.¹³⁴
- (4) **Dravyānuyoga**- investigates the nature of *Jīva* and *Ajīva*, *Punya* and *Pāpa*. *Bandha* and *Mokṣa*.¹³⁵

¹³⁰ Dr. Nathmal Tatia, "Studies in Jaina Philosophy" (1951), P-21

¹³¹ Pt. Dalsukhbhai Malvania, "Jaina Dharma Cintana" (1965), P-116

¹³² *Ratanakaraṇḍa-śrāvaka-cāra*, Comm. II.2 and Dr. K. C. Sogani "Ethical Doctrine in Jainism", (EDJ) (2001), P-187 (EDJ)

¹³³ *Ibid.* 44

¹³⁴ *Ibid.* 45

¹³⁵ *Ibid.* 46

The *Pravacanasāra*, *Pañcāstikāya*, *Samayasāra* etc., have been regarded as delineating the subject of this *Anuyoga*. The *Tattvārtha-sūtra* is the embodiment of all three *Anuyogas*.

(b) Significance of Scriptural Study:

According to the Jaina, that is the right knowledge which enlightens the essence of life, foster self-control, directs the mind from the “abyss of sensuality to the plane of the spirit”,¹³⁶ instills the spirit of detachment, encourages the pursuance of noble path, and helps to develop fraternal feeling with all beings.¹³⁷ The man with knowledge of *sūtra* saves himself from being led astray, just as the needle with thread is not lost.¹³⁸ Pūjyapāda points out the purpose of the *Svādhyāya* is to enrich the intellect, to refine moral and spiritual efforts, to infuse detachment and fear from mundane miseries, to effect advancement in the practice of austerities, and to purify defects that may occur when one pursues the divine path.¹³⁹ For those who are tickle-minded, intellectually unsteady nothing is potent to terminate such a state of mind as the pursuance of *Svādhyāya* or scriptural study, just as darkness can only be nullified by the light of the sun.¹⁴⁰

Scriptural study offers an incentive to the householder to local the life of a saint by consecrating himself completely to meditation and devotion. It is at once a “tonic to the brain and sauce to the heart”.¹⁴¹

(c) God of Jains, Arihantas & Siddhas:

Arihanta is the ideal saint, supreme *guru*, and divinity realized soul; hence he is *Paramātman* or God to Jaina. *Siddha* has also been called God. But “neither *Arihanta* nor *Siddha* has on him the responsibility of creating, supporting and destroying the world. The

¹³⁶Yoga of saints, P-66 (EDJ-187)

¹³⁷*Mūlācāra*, 267, 268 (EDJ-187)

¹³⁸*Ibid*, 971 (ED-187)

¹³⁹*Sarvārthasiddhi*, IX-25 (ED-187)

¹⁴⁰*Amitagatī Śravakācāra*.XIII-83 (ED.P-188)

¹⁴¹Yoga of Saints, P-64 (ED, P-188)

aspirant receives no Boones, no favours, and no curses from him by way of gifts from the divinity. The aspiring souls pray to him, worship him and meditate on him as an example, as a model, as an ideal that they too might reach the same condition."¹⁴² But it should not be forgotten that unified, single-minded devotion to *Arihanta* or *Siddhas* accumulates in the self the *Punya* of the highest kind, which, as a natural consequence, brings about material and spiritual benefits. Samantabhadra observes that the adoration of *Arihanta* deposits great heap of *Punya*.¹⁴³ He who is devoted to him relishes prosperity, and he who cast aspersions sinks to perdition; in both these *Arihanta* is astonishingly indifferent. "The aspirant, therefore, should not breathe, in despondency for aloofness of God. (Arihanta & Siddha). Those who are devoted to him are automatically elevated. The ultimate responsibility of emancipating oneself from turmoil's of the world falls upon one's own undivided efforts, upon the integral consecration of energies to the attainment of divine life."¹⁴⁴

(d)Worship of God Paramātmā in Theism of Jaina

Paramātman (God) is the highest, Supreme Being, or also called *parameṣṭhi*, who is established in the supreme station.¹⁴⁵ Pt. Sukhlal Sanghvi defines difference between *parameṣṭhins* and *Jivas* (soul) as, "The difference lies in presence or absence of spiritual development. Those who have attained to spiritual development and have acquired scathe less prowess of the soul are *parameṣṭhins*. The *Jivas*, tardy in their process of soul, are different from them."¹⁴⁶ There are *pañca-parameṣṭhins*¹⁴⁷ viz., *Arihanta* (omniscient with body), *Siddha* (omniscient without body), *Ācārya* (Preceptor Leader), *Upādhyāya* (Preacher) and *Sādhu* (sage). The *pañca-*

¹⁴² *Paramātmā-prakāśa*. Introduction by A. N. Upadhye, P-36 (EDJ-199)

¹⁴³ *Svayambhustotra*, 58 (EDJ-200)

¹⁴⁴ Dr. K.C. Sogani, "Ethical Doctrine in Jainism (EDJ)" (2001), P-200

¹⁴⁵ *Svayambhū-stotra-ṭīkā; Jainendra-siddhanta-kośa*, Vol. II;

P-22, Dr. P. Ajay Kothari (PAK), "The Concept of Divinity in Jainism" (2000), P-150

¹⁴⁶ Pt. Sukhlal Sanghvi, *Essence of Jainism*, P-139 (PAK, P-150)

¹⁴⁷ *Moksapāhuḍa*, 104, (PAK-151)

parameṣṭhins are supreme divinities.¹⁴⁸ *Arihanta* and *Siddha* are omnipotent, omniscient are supreme divine while *Ācārya*, *Upādhyāya* and *Sādhu* are ascetic sages who are themselves striving to reach the end of journey in *Siddha* hood or Supreme Divinity.¹⁴⁹ *Pañca-parameṣṭhins* takes place of God in Jainism. There is no God apart from pure human soul. The ideal of *Pañca-parameṣṭhins* also corroborate to this God-in-man conception.¹⁵⁰

When a man lives a life of purity, it makes him *Sādhu* or *Muni* by renouncing his worldly belonging and starting penance and meditation. And he achieves a stage of *Upādhyāya* and become a guide to masses and teaches to other *Sādhu*. Later stage is *Ācārya* who is authority on the path of spirituality with further penance and austerity.¹⁵¹

Some of the *Ācāryas* may become *Siddhas*, a stage in which an individual gains superior power and practically he is supposed to have destroyed *karmapudgala* in the form of passions and becomes *Siddha* and *Buddha*.¹⁵²

The last stage is the supreme state of *Kevalin*, who is otherwise called *Arhat*. He with his effort has become omniscient, omnipotent and omnipresent too. In this stage soul enjoys its inherent powers, luster and knowledge. Such a soul is free from all fetters of existence and is the very God, incarnate.¹⁵³

In Jaina philosophy there is no God apart from pure human soul. Thus spiritual life becomes possible even in absence of God. With this line of thinking one may ask, why not adore Gods that are in living form before our own eyes? Lord Mahāvīra and other

¹⁴⁸ Dr. P.S. Jaini, "The Jaina Path of Purification", P-163 (PAK-151)

¹⁴⁹ Dr. P. Ajay Kothari, "The Concept of Divinity in Jainism", 2000, P-151

¹⁵⁰ Dr. S.V. Atré, "Philosophy of Mahāvīra, A Critical Study" (1982), University of Poona, P-78

¹⁵¹ *Ibid.* P-78

¹⁵² *Ibid.* P-80

¹⁵³ Dr. S.V. Atré, "Philosophy of Mahāvīra, A Critical Study" (1982), University of Poona, P-80

twenty-three Tirthaṅkaras were deified.¹⁵⁴ Later period temples were erected; idols of Tirthaṅkara were established in it. People started worshipping them like Hindu in temple. When a Jaina devotee worships his God or *Paramātmā* Tirthaṅkara, he does not think, at all, whether his God has created this universe or not, because the Tirthaṅkara is his personal God, and no other thought or question comes in mind.

(e) Devotion to God, *Paramātmā* in Jainism:

Devotion implies the sublime affection, circumscribed by immaculacy of thought and emotions towards the divinity realized souls or towards those who are much advanced on the path of divine realization.¹⁵⁵ The devotee profoundly knows the object of his devotion, namely, *Arhat* and *Siddha*. Every fiber of his being feels the supremacy and sublimity of the object of his devotion to such an extent that when the devotee finds himself confronted with omniscient and omnipotent God, (*Arhat & Siddha*) he absolutely and spontaneously, proclaims he to be shameless,¹⁵⁶ ignorant like a child¹⁵⁷ and obstinate owl,¹⁵⁸ etc. This is sort of religious humility self-depreciation, self-devaluation and a consciousness of creature hood.¹⁵⁹

The devotee is led to the singing of the praise of God (*Arihanta & Siddha*) on account of being captured by the fire devotion like the deer which resort out of love to save its child from the clutches of lion or cuckoo (*koyala*) which sings in autumn merely by presence of small mangoes.¹⁶⁰ This refers to the "elements of fascination." Again the devotee who finds all the objects of the

¹⁵⁴ Dr. S.V. Atre, "*Philosophy of Mahāvīra. A Critical Study*, P-80

¹⁵⁵ *Sarvārthasiddhi*, VI-24, Dr. K.C. Sogani, "*Ethical Doctrine in Jainism* (EDJ)" (2001), P-188

¹⁵⁶ *Bhaktāmara-stotra*, 15 (EDJ, P-188)

¹⁵⁷ *Ibid.*, (EDJ), P-189

¹⁵⁸ *Kalyānamandira-stotra*, 3 (EDJ) P-189

¹⁵⁹ *Idea of the Holy*, P-21 (EDJ) P-189

¹⁶⁰ *Bhaktāmara-stotra*, 5,6 (EDJ) P-189

world as quite impotent to bestow upon him, spiritual solace surrender himself to God (Arihanta and Siddha) for putting an end to transmigratory existence and to tribulations and fears. The devotee is so much attracted by the divine consciousness, that he expresses his deep yearning of establishing the holy feet of God in his heart forever.¹⁶¹ Intoxicated by devotional juice; the devotee announces that he keeps the God in his heart, and so allows him (God) to cross the ocean of mundane miseries.

(f) Worship of God, Paramātman necessary to Jaina:

Regarding the doctrine of God that he needs not to create world then, there arises a question: what is the use of worshipping such a God? ¹⁶² That is, if God *Arihanta* or *Siddha* is free from attachment and consequently is neither pleased nor displeased, then what is the use of worshipping him?

But the Jaina philosophers say that worship of God *Arihanta* or *Siddha* is not to please Him, but to purify one's own self. It is highly useful and spiritually beneficial to worship God who is absolutely free from attachment and aversion. One should worship such God in order to cleanse one's own soul of attachment and aversion-the only cause of all miseries. The soul is by nature as pure as a crystal. But it is highly tainted with the defilements of attachment, aversion, delusion and desires. The pure crystal assumes the red colour of the red flower placed in its vicinity. Similarly, the soul gets tainted with attachment and aversion as soon as it comes in contact with them. The degree of taint depends on the degree of their contact. From this follows the necessity of our seeking and securing good purifying situations as also of our living through them.¹⁶³

The nature of attachment-free God is absolutely pure and peaceful. Tainting influences of attachment and aversion are totally absent there. So, by worshipping Him, by contemplating on Him, the feeling of non-attachment arises in the worshipper and gradually

¹⁶¹ *Amitagatī-Sāmāyikapāṭha*, 4 (EDJ) P-189

¹⁶² Muni Shri Nyāyavijayaji, "*Jaina Philosophy and Religion*", 1998, P-35

¹⁶³ *Ibid*, P-36

advancing on this path, he can ultimately become attachment-free. It is a common experience that in the company of a beautiful woman one experiences feeling of a special type, the sight of son or friend generates a feeling of affection and an unperturbed and calm monk causes experience of calmness and mental peace. The company of good inculcates good qualities; while that of the bad, bad qualities.

Good company-good influence

Bad company - bad influence

So saying goes.¹⁶⁴

Now imagine as to how beneficial the company of the attachment-free God (Arhanta/Siddha) can be. What does this company mean? His company means to recall Him in one's mind, to contemplate on Him, to praise Him and to worship Him. His constant and close company has purifying influence on the worshipper, with the result that the vicious feeling of attachment and aversion start subsiding. This is the prime and real fruit of worshipping God. He expects nothing from the worshipper, or does He favours him with something. The devotee worships Him simply to elevate himself spiritually. Making God an object of his worship and meditation, the devotee earns the proper fruit, viz., and internal purity.¹⁶⁵

One who goes near the fire is relieved of shivering pain due to cold simply on account of the nearness of fire. Fire does not call any person, nor does it give any fruit to anybody. Similarly, by the fire of meditation of *Paramātmā* (God) the cold of attachment by itself disappears and the fruit of spiritual development or internal purity is attained. Constant recalling of good qualities of *Paramātmā* (God) to mind removes mental impurities, causes the development of internal purity and leads the soul on the path of spiritual progress. The devotee attains this fruit by his own spiritually elevating efforts, and not by the grace of *Paramātmā* (God).

It is true that the person who passes his time in the company of a prostitute acquires bad desert. But who gives him bad desert. So

¹⁶⁴ *Jaina Philosophy and Religion*, P.36

¹⁶⁵ *Ibid*, P-36

it is only the impurity of one's own mind that is the cause of one's bad desert. This is easily understandable. From this follow the principle that the cause of one's pleasure and pain is one's own *karma*, which is ultimately governed, by one's mental states. And the means by which one can make mental state good and wholesome, is the worship of *Paramātmā* (God) ultimately leads the devotee to spiritual welfare.¹⁶⁶

In short, according to the Jainas, whether (Paramātmā) God is creator or not, does not matter, as much, it concerns to philosophers and scholars. For them, He is a perfect soul. He is absolutely pure. He has destroyed all passions and removed all impurities. As a result of this, He manifests infinite knowledge, infinite vision, infinite bliss and infinite power. This is reason why he is regarded as *Paramātmā* (God). By meditating on his pure qualities, the Jaina reminds daily of the possibility of attaining this highest state. He purifies his mind by contemplation of the pure and strengthens his heart for the uphill journey to liberation. Worship, for the Jaina, is not seeking for mercy and pardon.¹⁶⁷

(g) Divine Grace

Divine grace, though more related to theology than philosophy; however it is one of the common characteristics of theistic religions. Theism means, primarily, belief in God and it is by pleasing that God through prayers, as said in Vedānta, one can obtain salvation through His mercy.¹⁶⁸ But the Jains cannot accept this position. In Jainism, the Tīrthaṅkara makes the individual the architect of his fortune and the maker of his destiny.¹⁶⁹

The descent of the Divine Grace cannot be arbitrary. It presupposes a spiritual preparation of the individual self as a condition. The Jaina would have it that this very condition

¹⁶⁶ "Jaina Philosophy and Religion", P-37

¹⁶⁷ Muni Shri Nyāyavijayaji, *Ibid*, P-37

¹⁶⁸ S.C. Chatterji and D.M. Datta; "An Introduction to Indian Philosophy" P-420

¹⁶⁹ Dr. Nathmal Tatia, "Studies in Jaina Philosophy" (1951), P-218

automatically leads to the succeeding stages of spiritual development. If the descent of Divine Grace were interpreted as a necessary result of spiritual preparation, the Jaina philosopher would have no objection to this interpretation in spite of its mystical appearance.¹⁷⁰

In Jaina conception of emancipation the soul realizes its own four infinities, and at that stage soul is totally pure devoid of the *karmic* veil. There is, however, no realization of one's unity with *Paramātmā* (God), as it is in Vedānta philosophy. Thus in Theism of Jaina we find neither God, as an outside agency, nor God's grace is required to attain salvation. On the contrary one is led to conclude, as said by Dr. Ramjee Singh "apart from theoretical difficulties of introducing God in the realm of nature and his occasional intervention etc. this leads to fatalism and pessimism. The doctrine of Grace is indeed a disgrace to the idea of man as maker of his own destiny. This loss of ethical autonomy takes away the very basis of own moral life."¹⁷¹

(h) Theism of Jaina Emphasis on Emancipatory Self-efforts:

The ultimate purpose of everyone's life is to get complete release from pain and suffering, attainment of wisdom and Joy. "Moreover, all Indian system of philosophy, except Cārvāka, accepts the idea of "Liberation (Mukti or Mokṣa) as the highest of goal of life."¹⁷² In Jainism the soul is in state of bondage i.e.; cycle of birth and rebirth and its consequent miseries. The root cause of bondage and miseries in life, according to Jainism is *karma*, Soul (Jīva) is essentially a knowing substance and is potentially omniscient, omnipotent etc.¹⁷³ So in the state of *Mokṣa* or emancipation when there is a total destruction of all *karmanas* and the consequent installation of soul in its state of essential purity i.e.; as a being having the four infinities of immediate apprehension, cognition, Joy and power, is its *mokṣa* or final emancipation. Jainism believe, "the

¹⁷⁰ *Studies in Jaina Philosophy*, P-218

Dr. Ramjee Singh, "The Jaina Concept of Omniscience" (1974), P-107 & 108

¹⁷² "Radhakrishnan Reader", 1988, P-361 (HS P-13)

¹⁷³ Dr. Ramjee Singh, "The Jaina Concept of Omniscience" (1974), P-26

way (mârga) to *Mokṣa* is three-fold combination of “*Samyak-darśana*, *Samyak-jñāna* and *Samyak-cāritra*”¹⁷⁴ i.e.; Right faith, Right knowledge and Right conduct of which *ahimsā* or non-injury is the corner stone. On this point Jainism differing from other system of Indian philosophy. Some emphasize only faith, some knowledge and some conduct. Faith or act of devotion or *bhakti* alone is considered not enough to lead to salvation.”¹⁷⁵

Jainism advocates duties of householder, which are simpler and are in miniature those of a monk. This exhibit ideology entirely different from the Vedic philosophy.¹⁵⁴ Jainas attitude in practicing its creed and doctrine is found “remarkable for their originality, acuteness and subtlety.”¹⁷⁶ To achieve goal, the practitioner is not to depend upon outside agency or grace are the chief fundamental aspect that lead to a Jaina way of Life and liberation. Not God or any divine agency but individual’s sincerity of purpose is the way to liberation for Jains.

Hence, Jainism thus on one side excludes the need for divine grace or any divine agency for liberation and on other side immensely emphasize solely on emancipatory self-efforts of individual to all perfection and *mokṣa*.¹⁷⁷

VI. (xii) Why Jainism is Theism

The meaning of speculated theism, especially in western philosophy carries a great burden on God to create world, whereas in Hindu philosophy, God has to create universe, sustain it and destroy it. In comparison to these philosophies, Jainism do not bestow upon God, (Arhatand Siddha), any responsibility of creation of universe or sustaining it or destroying it.

¹⁷⁴ *Tattvārtha-sūtra*, - 1.1

¹⁷⁵ Prof. A. Chakravarti, “*Mahāvīra and his Teachings*”, P-47

¹⁷⁶ Dr. S. N. Dasgupta, forward, Mukharjee, “*Jain Philosophy of Non-absolutism*, PP VII (HS-15)

¹⁷⁷ *Ibid* (HS-15)

The theism of Jaina differs from the theism of Western and Indian philosophy, but it is not atheism as labeled by misled philosophers and scholars, but it is an alternate theistic philosophy and therefore it is appropriate to call Jainism as theism.

Jainism is a theistic philosophy because it believes that all the pure and perfect souls are *Paramātmā* (God), which are worshipped in different schools of philosophies in different names. They are to be worshipped by Jains also. Ācārya Hemacandra says that I worship the one who is free from the attachments, aversion and above from cycle of birth and death whether he may be Brahmā, Viṣṇu, Śiva or Jina.

Difference in name is immaterial since every name at its best connotes the same spiritual perfection. Haribhadra in the *Yogaḍṛṣṭi-samuccaya* remarks that the ultimate truth transcends all states of worldly existence, called *nirvāṇa* and is essentially and necessarily 'Single' even then it is designated by different names like *Sadāśiva*, *Parabrahman*, *Siddhātmā*, *Tathāgata* etc. Not only in the general sense but etymologically also they convey the same meaning. In the *Lokatattva-nirṇaya* he says, "I venerate all those who are free from all vices and filled with all virtues, be they Brahmā, Viṣṇu, Śiva or Jina". This is further supported by various Jaina thinkers of medieval period as Akalaṅka, Yogindu, Mānatuṅga, Hemacandra and many others. So, with this philosophical assumption Jainism is a theism; and not atheism at all.

CHAPTER - VII. 1

VII.1. (i) Jaina view of soul in comparison with Vedic and other philosophies

Jainism and Buddhism held a strong aversion against violence of animals life. Jainas believe that animals have soul, similar to humans, where in Vedic tradition, as they believe in offering animals in *Yajña*, they do not maintain it. Both the two sister religions of *Śramaṇa* tradition- Jainism and Buddhism condemned the Vedic sacrifices and as the result, they were called anti-Vedic and hence classed in Indian philosophy under *Nāstika* group. Of course, it was but natural for Jains not to accept the authority of *Veda* and the supremacy of *Brāhmaṇas*.

Prof. S. N. Dasgupta opined,¹“The main departure of the systems of Jainism and Buddhism from the sacrificial creed consisted in this that they tried to formulate a theory of the universe, the reality and position of sentient beings and particularly of man. The sacrified creed was busy with individual rituals and sacrifices, and cared for principles or maximize only so far as they were used for the actual performances of sacrifices.” Dr. N.N. Bhattacharaya quoted, “Both these systems (Jainism and Buddhism) were originated among peoples living outside the pale of rigid *Brāhmanic* influence.”² This statement is refuted, as the Jainism is the oldest religion, indigenous to India, long before *Aryans* came to India with Vedic Culture, as discussed in the first chapter.

The teachings of *Upaniṣads* reveal about *ātman* and *Brahman*, the individual soul and the universal soul. *Brahman* is the ultimate essence of the universe while *ātman* is the inner most essence of the man. The *Brahman* and the *ātman* are one and the same. *Chāndogya Upaniṣad*³ explains about *ātman*- “The self

¹S. N. Dasgupta, “History of Indian Philosophy”, Vol-1, P-210

²Dr. N. N. Bhattacharyya, “Jain Philosophy, Historical Outline”, P- 190

³*Chandogya Upaniṣad*, VIII.7.1

(*ātman*) which is free from sin, free from old age, from death and grief, from hunger and thirst, whose desires are true, whose cognitions are true, that is to be searched for, that is to be enquired."

Further the same *Upaniṣad* reads as, "This *ātman* in my inner most heart, is smaller than a grain of rice or a mustard seed and also it is greater than earth, greater than sky, greater than heavens, greater than spheres."⁴

In Brahmanical speculation of *Brahman* and *ātman* as well as its relation with the external world was not defined by the Vedic thinkers. Buddha and Mahāvīra taught and explained this relation to the world, which is painful, full of hunger, thirst, sorrow and confusion, old age and death. Their doctrine of *karma*, which explained migration of the soul from one state of being to another, reward of good action is impermanent, arising out of some kind of desire and hence the doctrine of deliverance gradually came to be based upon the conquest of all desire through knowledge.

The doctrine of *ātman* plays an important part in *Upaniṣad*, though it is conspicuously absent in earlier stages of Vedic literature. Outside the circle of the priests, who devoted all their energies to sacrificial rituals, there was class of hermits and ascetics who devoted much of their time to this *ātmavidyā* (science of soul) for which real zeal is shown in *Upaniṣads* and in later literature. An earnest search after *ātman* was instituted and various attempts made to analyze individuality.⁵

Paul Deussen⁶, with *Chândogya* (8.7-12) in view, deduces three positions of the *ātman*: the corporal soul, the individual soul and supreme soul. More than once *Upaniṣads* passages distinguish

⁴ *Chândogya Upaniṣad*, *Ibid.*, III.14, See also Winternitz, *History of Indian Literature*, I, P - 250

⁵ *Paramātma-prakāśa* of Sri Yogindudeva, Introduction, by Dr. A. N. Upadhye, P-31

⁶ *Ibid.*, P-31

the body from the soul. *Ātman*, which indicated breath in early Vedic literature, implies in the *Upaniṣads* a universal soul of which the individual soul is merely a miniature. Then follows the conception of unitary *ātman*, which is the source of everything else. *Ātman* is as much cosmic principle as the *Brahman* both of which are used as synonyms in many passages. *Ātman* is conceived as Reality, everything besides being illusion only. At times the actual agency etc., are attributed to *Bhūtātman* who under the influence of *Prakṛti* becomes manifold. As a lump of iron, buried in the bosom of earth, reduced to earth, so the individual *ātman* is merged into *Brahman*. It is through delusion that the human self, the self within us, considers itself as an individual, but in fact it is identical, with *Brahman*, the impersonal absolute. There is neither duality nor plurality of the self, but every personal self and impersonal *Brahman* is one and the same.⁷

According to Jaina thinkers, the *ātman* is not created by anybody nor does *ātman* create anybody. As a substance the soul is eternal, but only its modifications (*pariyāya*), qualities (*guṇa*) are co-born (*Sahabhuva*) with the substance, while modifications present themselves in succession on the substance. The *ātman* or soul is substance, insight and knowledge (*darsana* and *Jñāna*), are the qualities; the appearance in the four grades of existence are the modifications caused by *karman*.

In Jainism the *ātman* is itself, and can never be anything else, so far as nature of *ātman* is concerned, it is not born, it does not die, nor it does bring about anything like bondage or liberation. Various terms like birth, old age, death, disease, gender and colour do not, in fact, refer to soul but only to the body.⁸

Furthermore the restraint (*saṁyama*), chastity, knowledge and austerity are the name of the Soul, the *ātman*. Religious treatises, sacred works and austerities do not bring liberation for him whose

⁷ *Paramatma-prakāśa*, P-33

⁸ *Ibid.*, 67-70, P-12

mind is not occupied with (the reflection) on our self. When self is known, the vision of world reflected in the self is like that of stars reflected in clear water.⁹

VII.1. (ii) Jaina View of Soul in Comparison with Vedānta

The Vedānta philosophy is based on the *Upaniṣad* portion of the *Vedas*. The *Chāndogya Upaniṣad* contains several allegories, which have become the starting point of philosophy.

The ritual of the *Vedas* was considered the *karmakāṇḍa*, the portion related to activities (*kriyā*), the *Upaniṣads* constituted *jñānakāṇḍa* or the portion related to knowledge, which propounds a certain theory of the world. Just as ritualistic portion of the *Vedas* became object of comments by Jaimini, the author of the *Mīmāṃsā Sūtras* so did *Bṛhadāraṇyaka Upaniṣad* commented on or rather composed aphorisms based on *Upaniṣads*.¹⁰

According to Śaṅkara¹¹ all distinctions between objects and objects, the subjects and the subjects, the self and God are illusory creation of *māyā*. He holds fast to the conception of identity without any real difference and tries to follow it out logically in every respect. He accepts, therefore, without any reservation, the identity of the soul and God that is repeatedly taught in *Upaniṣads*.

Man is apparently composed of body and soul. But the body, which we perceive, is like every other material object, merely an illusory appearance. When this is realized, the reality that remains is the soul, which is nothing but God.

The identity that is taught between man and God is a real identity between terms, which appear as different. Being identical

⁹ *Paramātmā-prakāśa of Sri Yogindudeva, Introduction*, by Dr. A. N. Upadhye, 67-70.P-13

¹⁰ V. R. Gandhi (VRG), "The systems of Indian philosophy", 1993, P-73

¹¹ Dr. Chatterjee and Dr. Dutta, "An Introduction To Indian Philosophy", 1984, P-397

with God, the soul is in reality what God also really is. It is the Supreme *Brahman*-the self-luminous, infinite, consciousness. The soul appears as the limited, finite self because of its association with the body, which is a product of ignorance.¹²

The self, viewed apart from the conditions that differentiate it from pure consciousness, identical with God viewed apart from the attributes that differentiate Him from pure consciousness. Such identity judgment is not tautological and superfluous; because it serves the purpose of pointing out that what is illusory taken as different is really one.

The individual (jīva) can be imagined metaphorically as the reflection (pratibimba) of the infinite consciousness on the finite mirror of ignorance (avidyā) and compared to one of many reflections of the moon cast on different receptacles of water. The human self, the reflection of the infinite, varies with the nature of *avidyā*. The human body gross and subtle, is the product of ignorance, and the mind (antaḥkaraṇa) is thus a product of *avidyā*. Now, the mind may be more or less cultured, it may be ignorant, impure, swayed by passion or enlightened pure and dispassionate.

The analogy of reflection, which varies with the nature of reflecting water, appearing clear or dirty, would thus explain how the same *Brahman* could appear as different kinds of individual selves, without really becoming different and only being reflected in different kinds of minds constituted by different *avidyās*.

Every soul, even when supposed to be finite is really nothing other than *Brahman*. Liberation consists only in breaking the illusory barrier. Śāṅkara Vedānta in its different aspects is an attempt to follow the *Upaniṣadic* idea of unity of all existence to its logical conclusion.

¹²Dr. Chatterjee and Dr. Dutta, "An Introduction To Indian Philosophy", P-398

V. R. Gandhi, who was probably the first exponent of Jainism in the West opined, "The non-enlightened soul is unable to look through and beyond *Māyā*, which like a veil hides from it its true nature. Instead of recognizing itself to be *Brahma* it blindly identifies itself with its adjuncts- the fictitious off springs of *Māyā*, and thus looks for its true self in the body, the sense organs, etc. The soul, which in reality is pure intelligence, non-active, infinite, becomes limited in knowledge and power. Through its actions it burdens itself with merit and demerit, the consequences of which it has to bear or enjoy in series of future embodied-existences. The Lord, *Īśvara*, as retributor and dispenser, allotting to each soul that form of embodiment to which it is entitled by its previous actions"¹³

Vedānta philosophy then rests on the fundamental conviction of the Vedāntists that soul and Absolute Being or *Brahma* is one in their essence. In the old *Upaniṣads* this conviction rises slowly; but once it was recognized that the soul and *Brahma* were in their essence one, the old mythological language of *Upaniṣads* was given up. Śaṅkara says, "that he who is free from all attachment, unchangeable and unmoved, should move or go to another place? The highest oneness if once truly conceived, excludes any like an approach to a different object or to a distant place."¹⁴

"By true knowledge" says Śaṅkara, "the individual soul does not become *Brahma* but it is itself *Brahma*. As soon as it comes to know the reality it becomes *Brahma*. Being and knowing are one here."¹⁵

Characteristic difference between Yoga and Vedāntism is, in Yoga the human soul is represented as burning with love for God, as filled with a desire for union with or absorption in God. We find little of that in *Upaniṣads*, and when such ideas occur they are argued away by the Vedānta philosophers. They always cling to the

¹³VRG, *The systems of Indian philosophy*, 1993, P-73-76

¹⁴*Ibid*, P- 82

¹⁵*Ibid*, P- 83

conviction that the Divine has never been really absent from the soul, that it is always there though covered by darkness or nescience, and that as soon as that darkness or that nescience is removed the soul is once more and in its own right nature what it always has been, it is - it does not become - *Brahma*.¹⁶

William James¹⁷ puts it (in appreciation of Śāṅkara's Vedānta as presented by Swami Vivekananda in America); "The Paragon of all monistic systems is the Vedānta, philosophy of Hindustan." It is true that such a system fails to appeal to those who turn to philosophy for the justification of their imperfect ideas, distinctions and worldly values. Like the teaching of early Buddhism and Jainism, the monistic philosophy of Śāṅkara is only for the strong-hearted who can follow logic dauntlessly and face conclusions, however, subversive of ordinary ideas of reality and value.

Yogindudeva,¹⁸ a Jaina Ācārya mentioned in *Paramātma-prakāśa* that more than once *Upaniṣad*'s passages distinguish the body from soul. The distinction of *Jīvātman* and *Paramātman* in Nyāya-Vaiśeṣika is quite famous. In later period, Rāmadāsa speaks of four kinds of *ātman*: *Jīvātman*, one limited to the body; *Śivātman*, one that fills the Universe; *Paramātman*, one that fills the space beyond Universe; and *Nirmalātman*, one who is pure intelligence with spatial connotation and without taint of action. But all these, according to Rāmadāsa, are ultimately one.¹⁹

He is in the world and yet out of it. This conception of Śāṅkara has become well known in later Vedānta as '*Jīvanamukti*', the liberation of one when one is alive. It is the state of perfection attained here. Like Buddha, the Sāṅkhya, the Jaina and some other

¹⁶VRG, Ibid., p. 84

¹⁷Dr. Chatterjee & Datta, *An Introduction To Indian Philosophy*, P-412

¹⁸*Paramātma-prakāśa* of Sri Yogindudeva, Ed. by Dr.A.N.Upadhye,1960.P-31

¹⁹*Ibid.*, P-31 and Vol. VII. See also *Mysticism in Maharashtra*, P-386

Indian thinkers, Śāṅkara believes that perfection can be reached even here in this life. It is not a mere extra-mundane prospect, like heaven, to be attained hereafter in an unperceived future.²⁰

Jaina Soul-Psychology and Omniscience

Knowledge is the natural and distinguishing characteristic of the soul (jīva). If it were not the nature of soul, it would either the nature of the non-soul (ajīva) or of nothing whatsoever.

Knowledge and the knower cannot be separated from each other. For Jains, unlike Vaiśeṣikas, a thing and its attributes are not two separate entities brought together by a third category *samavāya* or inherence. According to Jaina metaphysics, a substance and its attributes form an inseparable and indivisible unity.

Just as a serpent is identical with the coil of his body that he makes so also knowledge is in fact identical with the soul, though it has different types of modes. This view of consciousness and self is also corroborated by actual experience. We are always aware of ourselves as the knower and never as unconscious or first being, unconscious and then becoming conscious as a result of our relation with the consciousness.

To Vedāntins, the quality of knowing does not constitute the nature of *Brahman*, for *Brahman* is above these limitations. He is pure consciousness. The quality knowing is the function of consciousness when associated with the *antaḥkāraṇa*. *Brahman* is free from the duality of object and subject, knower and known.²¹

The Jains claim that they preserve the concreteness of knowledge and empirical knowledge; because they neither treat intellect as unconscious nor do they accuse empirical knowledge

²⁰ Śāṅkara Bhāṣya on *Kāthopaniṣad*, 6-14

²¹ *Vedānta-paribhāṣā*, Dharmarājādhyakṣa, P-17

as being of the nature of pseudo-knowledge. This amounts to saying that the Jainas are realistic and empiricists in the broad sense of the term.²²

As long as *jñānin* (knower) does not know the self, who represents knowledge, by means of knowledge, he will not, being an *ajñānin* (ignorant), realize the highest *Brahman* who is an embodiment of knowledge. By knowing one's self *Para-Brahman*, the God (Śiva) *Paramātmā* is visualized and realized whereby the highest realm of liberation is reached.²³

The *Upaniṣads* inform about two kinds of knowledge: *aparā-vidyā* and *parā-vidyā*; the former consists in knowledge of Vedas and later in the apprehension of imperishable *Brahman*. This distinction amounts to difference between the intellectual and intuitional apprehension of reality, and can be favourably compared with the above points of view. Buddhism accepts the distinction of partial truth and absolute truth. Śaṅkarācārya too often appeals to *Vyavahāra* and *Paramārtha* points of view. Such a distinction are seen in modern definitions of religions of which William James recognizes two aspects, viz., institutional and personal.²⁴

Vyavahāra point of view is useful and essential so far it leads to the realistic point of view. *Vyavahāra* by itself is insufficient and can never be sufficient. The *Vyavahāra* point of view may be perchance a support of the hand for those who are crawling on the primary stages of spiritual life, but it is absolutely of no use to those that are inwardly realizing the object, the embodiment of sentiency, independent of anything else.²⁵

²² Dr. Ramjee Singh, "Jaina Perspective in Philosophy and Religion", 1993, P-78

²³ *Paramātmā-prakāśa* of Sri Yogindudeva, Ed. by Dr. A. N. Upadhye, 1960, P-13

²⁴ *Paramātmā-prakāśa*, P-30

²⁵ *Samayasāra-kalāśa* on *Samayasāra*, 12

The *Ātman* (soul) is of three kind, viz., external soul, internal soul and supreme soul. One should give up attachment for the external and then by knowing oneself realize the soul. But he is an ignoramus who takes body for the soul. But he is a Wiseman who considers himself as an embodiment of knowledge and as free from *karman* after quitting everything external: that is *Paramātman*. Thus it is the Internal by leaving everything External that becomes the Supreme. *Samyag-darśana* or Right Faith is attained by the *ātman*, when finding an opportune time delusion is destroyed: thus necessarily the *ātman* is realized. And the Wiseman is neither of any of the perverted attitudes, created by *Karman*, he identifies with himself.

Ātman is without old age and death, which refer to the body; so one should not be afraid of them. One should meditate on pure spirit, *ātman*, without minding whether the body is cut, pierced or destroyed. The soul is essentially different from attachment etc., which are occasioned by *karmas* and other insentient substances. Some say that the soul is Omnipresent; some hold it to be devoid of knowledge; some say that it is body size; and some other says that it is void (*śūnya*). The *ātman* is all pervading in the sense that, when free from *karmas*, he comprehends by his Omniscience physical and super physical worlds. Sensitive knowledge no more functions in the case of souls who have realized spiritual light; and in this sense the soul is devoid of knowledge. The pure soul, there being no cause neither expands nor contracts, but it is of the same size. It is void in the sense that, in his pure condition, it is not amenable to any of the eight *karmas* and eighteen faults.

In Jainism both spirit and matter are equally real; the number of souls is infinite; and each soul retains its individuality even in immortality. In the *Upaniṣad* there nothing real besides *ātman*, which is, conceived as impersonal pervasion identical with *Brahma*, the cosmic substratum. *Ātman* in Jainism is not a miniature of any Universal soul as in *Upaniṣads*, but it carries with it the

seeds of *Paramātman* which status it will attain, when freed from *karma* - matter.

Jaina View of Soul Refuted by Śaṅkara

Śaṅkara refuted Jaina view the *dehāparimāṇavāda* on the ground that as bodies of different classes of creatures are of different size, it might happen that the soul of a man-which is of the size of human body-when entering in consequences of its former deeds, on a new state of existence in the body of an elephant, would not be able to fill the whole of it. The same difficulty would moreover arise with regard to the successive stages of one state of existence infancy, youth and old age. If it be said that the soul consists of an infinite number of parts capable of undergoing compression in a small body and dilation in a big one, the question will arise whether the countless particles of the soul may occupy the same place or not. If the former is admitted it follows that the infinite number of particles cannot be contained in a body of limited dimension, and if the latter is admitted, it follows that since the space occupied by all particles may be the space of one particle only, and hence soul must be of minute size. Nor can the doctrine of soul having the same size as the body be satisfactorily established by means of the hypothesis of the successive accession and withdrawal of the particles, which involves the souls undergoing changes and the like. This would mean that the soul is non-permanent, like the skin or similar substances by which it is impossible to establish its states of bondage and release. If it be said that the soul consists of some permanently remaining parts, it would be impossible to determine which the permanent are and which the temporary parts are. Since the soul is immaterial it cannot spring from material elements and reenter the element. According to the Jaina logic itself the soul is of indefinite nature and also the size of the particles and departing is itself indefinite.

The above refutation noted by Śaṅkara by Dr. N.N. Bhattacharya²⁶ is regarding Jaina's belief that soul as equal in extent

²⁶Dr. N. N. Bhattacharyya, "*Jain Philosophy, Historical Out Line*", 1999.P-271

to its body. Similarly refutation quoted by Dr. M.L. Mehta²⁷ about the speculation of Vedānta, that *ātman* is *vibhu* (all-pervasive). Since Vedāntins hold that "*ātmans* are many, and if each of them is *vibhu* (all-pervasive) also, as it believed, then what a wonderful clash and interpenetration of *ātmans* would ensure? Moreover, each of them would enter the *ātman* of God Himself, and each would thereby become a creator, for they believe that God is the creator of this universe."

There are a number of dissimilarity in the philosophy of Vedānta and Jainism and quite a few similarities also.

VII.1. (iii) Jaina view of Soul in Comparison to Buddhism

Buddhism is one of the schools of Indian philosophy, which have discarded *Vedas* and followed its own line of thoughts. Mr. V.R. Gandhi said, "A philosophy is not born in a day and therefore to say that Buddha while sitting under the Bodhi-tree was inspired as it were with the truths which he afterwards circulated has no meaning. Truths are not reached in a moment. Science and arts are not discovered in a day and therefore Buddha who was a Hindu by birth and a follower of the Brahmanical faith must have been the outcome of his time."²⁸

Jainism and Buddhism are known among scholars, appose to the authority of the *Vedas* and the supremacy of the *Brāhmaṇas* who believe in speculative existence of an intelligent first cause, and insist upon moral values, right conduct and self-discipline. Jainas believe in soul (*jīva*) in animal; though Buddhists do not believe in soul, think it sinful to take life of animal. In most of the nineteenth century European scholars who did not study Jaina philosophy and misunderstood it, called Jainism an offshoot of Buddhism and also hold misconception that the both system adore deified saints. To Jainas their Tirthaṅkara who are omniscient, all-knowing are Gods

²⁷Mohan Lal Mehta, "*Jaina Philosophy: An Introduction*", 1988,P-100

²⁸VRG, "*The systems of Indian philosophy*", P-93

and not merely saints which is gross mistakes being opted by Western scholars and even several Indian scholars have supported it.²⁹

To western scholars and orthodox Indian scholars, Buddhism and Jainism in spite of their common basis of philosophical doctrine, appeared to be rival creed. During the period of Buddha his disciples were profusely spreading their religion, attacking *Brāhmaṇas* and also Jainas, who then counter attacked them.

Belief in self or soul is regarded in Buddhism as a heresy. Two kinds of heresies in Buddhism are advocated: one of these is called *Sakkāyadiṭṭhi* - the heresy of individuality, one of three primary delusions which must be abandoned at the very first stage of the Buddhist path of freedom. The other is *Attavāda*³⁰, the doctrine of soul; it is classed with sensuality, heresy and belief in efficacy of rites- as one of the four *upādānas*.

In Buddhist work *Brahmajālasutta*, Gautama discusses sixty-two different kinds of wrong belief; among them are those who believe that soul and world are eternal.

According to Gautama there are sixteen heresies teaching a conscious existence after death; which includes soul is material or immaterial or is both or neither, that it is finite or infinite or is both or neither, that it will have one or many modes of consciousness, that its perceptions will be few or boundless, that it will be in a state of joy or misery, or both or of neither.

Though Buddhism does not believe in the doctrine of soul or that it is eternal. The basic theoretical difference between Buddhism and Jainism was on the question of momentariness. The Buddhist regarded all changes as being due to the assemblage of conditions absolutely momentary (*kṣaṇika*) in character, and went so far as to

²⁹ Dr. N. N. Bhattacharyya, "Jain Philosophy. Historical Out Line", 1999, P-194

³⁰ VRG, "The system of Indian philosophy", P-110

deny the existence of any permanent soul. The Jainas also believed that changes were produced by assemblage of conditions and held that, since no ultimate and absolute view of things could logically be taken, the reality of the permanence of the world, at least some of the fundamentals must be acknowledged side by side with the question of change. According to Jainas, those who hold that there is nothing really permanent in the universe and everything changes from moments to moment are one sided because change and permanence are both real. Reality consists of three factors: permanence, origin and decay-*utpāda-vyaya-dhrauvyayuktam sat*. Jainas hold that, if everything is taken to be momentary, it will be impossible to explain memory, recognition, the immediate feeling of personal identity, etc. And hence the concept of liberation will not be able to stand in the absence of any permanent soul to be liberated.

Momentariness cannot explain the constitution of any individual series, because without something permanent behind the changing modes (*pariyāyas*), the changing states cannot be held together to form continuity in the individual. The doctrine of momentariness cannot also be proved by perception or inference.

To the Buddhist, there is no problem of relation between the soul and consciousness. They do not believe in the existence of any substance like soul. Cognition to them is a function of the beginningless stream of consciousness (*citta*), which takes the form of *Ālaya-vijñāna* and *Pravṛtti-vijñāna*. These are no permanent substratum or central matrix of the process. But in the state of *Mukti* or salvation, when consciousness is devoid of the influx of *avidyā* or *trṣṇā* it does not cognize any external object.³¹

Gautama was a non-believer in permanent soul and to all questions about a future life after the attainment of *Nirvāṇa*; his reply was: "I do not know. It is not given me to know." They

³¹Dr. Ramjee Singh, "Jaina Perspective in Philosophy and Religion", P-78

maintain that all conditioned things are impermanent, all conditioned things are sufferings; and all conditioned things are not-self.³²

Malunkyaputta pressed the question on Gautama to know definitively if the perfect Buddha did or did not live beyond death. Gautama said, "Do not press the enquiry."³³

If a man does not attain, while he is living, the state of *Nirvāṇa* he is liable to future birth. Gautama did not believe in the existence of soul, nevertheless the theory of transmigration of soul was too deeply implanted in the Hindu mind to be eradicated and Gautama therefore adhered to the theory of transmigration without accepting the theory of soul! But if there is no soul, what is it that undergoes transmigration. The reply is given in Buddhist doctrine of *karma* is that the doing of a man cannot die but must necessarily lead to its legitimate result. And when a sentient being dies a new being is produced according to the *karma* of a being is dead. The cause which produces the new being is *Tṛṣṇā* (thirst) or *Upādāna* (grasping). Sensations are the contact of organs of sense with the exterior world; from sensations springs a desire to satisfy a felt want, a yearning, and a thirst. From thirst results a grasping after objects to satisfy that desire, that grasping state of mind causes a new being (not, of course, a new soul, but a new set of *Skandha* (aggregate), a new body with mental tendencies and capabilities. The *karma* of the previous set of *Skandha* (aggregate) or sentient being then determines the localities, nature and future of the new set of *Skandha* (aggregate) or the new sentient being. The doctrine of *karma*, as opinioned by Mr. V.R. Gandhi, as propounded by Gautama is an incomprehensible mystery.³⁴

VII.1. (iv) Jaina View of Soul in Comparison to Sāṃkhya

It is opted by some of few scholars that Jainism and Buddhism borrowed some of their philosophical characteristic from

³² *The Dhammapada*, 277-79, English trans. by L. M. Joshi

³³ VRG, "The systems of Indian philosophy", P-114

³⁴ *Ibid*, P-116, 117

Sāṃkhya which is probable the oldest of all Vedic philosophical speculation of India. But its antiquity is hoary, whereas Jainism is the oldest and its origin lies far back in the prehistoric times. Sāṃkhya's non-Vedic origin may be substantiated by the fact that (i) the Sāṃkhya conception of *Prakṛti* as the material cause of the universe is incompatible with the Vedāntic conception of *Brahman*, that (ii) greatest care is taken in the *Brahmasūtra* to refute the Sāṃkhya philosophy which is looked upon as the most important challenge to the Vedic system and that (iii) there had always been a conscious attempt to revise and fabricate the Sāṃkhya in the light of the Vedānta.³⁵

Sāṃkhya philosophy, as per the scholars who differentiate in terms of theistic or atheistic is not only atheistic but also hostile to Veda, and has remained up to the present day, in its real contents, non-Vedic and independent of Brahmanical tradition. Essentially the non-Vedic Sāṃkhya is the doctrine of *pradhāna* or *Prakṛti* (Female Principle), but within it has a place for the *Puruṣa* (Male Principle) or soul, and the place is highly irregular and abnormal.³⁶

The Sāṃkhya philosophy together with Yoga, Nyāya, Vaiśeṣika, Mīmāṃsā and Vedānta accept *Veda* as its guide. It is the philosophy of Sāṃkhya or enumeration or the analysis of the Universe. It has been partly composed with the metaphysics of Pythagoras.

Sāṃkhya's proposition is that the world is full of miseries of three kinds: (1) due to one's self, (2) due to the products of elements and, (3) due to supernatural causes. An object of man is to attain complete cessation of pain from the three kinds. The doctrine Sāṃkhya is similar to the tenets held by the Buddhists whose main doctrine is that the world is full of miseries.

³⁵Dr. N.N. Bhattacharya, "Jain Philosophy, Historical Out Line", 1999,P-204

³⁶*Ibid.*, P-205

The miseries are results of the properties of matter (*Prakṛti*) and not of its correlate intelligence of consciousness (*Puruṣa*). Matter is eternal and is co-existent with spirit. It was never in a state of non-being but always in a state of constant change, it is subtle and insentient. According to this view, *Prakṛti* existed before the evolution of Universe and will continue so to exist for ever, but with the time it has so much been changed that the non-emancipated soul is but accountable to comprehend its nature. It has lost its original state and has become earthy. In other words, *Prakṛti* has assumed diverse shapes both gross and subtle. Here is the Sāṃkhya doctrine that it is only in the eyes of an unenlightened soul that *Prakṛti* assumes the form of the world of day-to-day experience (while an enlightened soul views *Prakṛti* in its pristine form).

Sāṃkhya philosophy holds that miseries are the properties of matter and not of its correlate intelligence of consciousness, out of the primordial essence. *Prakṛti* comes out of the whole universe, by reason of the pre-dominance of one or other of three qualities of (*sattva*) passivity, (*rajas*) activity and (*tamas*) grossness. All pain is the result of (*rajas*) activity, all grossness, darkness, ignorance of (*tamas*); all pleasures, passivity, knowledge, peace of *sattva*. The mind is result of *rajas* and it is *sattva*, alone which by its light illumines it and enables it at times to catch glimpses of the blissful *Puruṣa* ever near to the *sattva*. As mind or thinking principle plays an important part in the Sāṃkhya and more so in the Yoga philosophy, for its chief article is “stop the transformation of thinking principle and you will realize the self.”³⁷

Puruṣa (soul) is characterised by passivity and indifference, but somehow come to be influenced by the three qualities of *Prakṛti*. It is only by the cooperation of the “blind *Prakṛti* and lame *Puruṣa*” that the creation starts out. The whole of the cosmos exist in a subtle

³⁷VRG, “The systems of Indian philosophy”, P-21 (Yoga)

(Sūkṣma) form in *Prakṛti* and becomes manifest in creation. It is impossible for an entity to come out into existence out of non-entity.

In the Sāṃkhya the nature of *Puruṣa* or soul is similarly defined as being intelligence or light, and three *guṇas* are described as goodness, energy and delusion, or light, colour and darkness. Prof. Garbe adequately calls them, constituents of primitive matter.³⁸

Kapila defines *Prakṛti*: it is the state of equipoise of goodness or passivity, passion, energy or activity and darkness or grossness.³⁹ These three qualities passivity, activity and grossness are not qualities in the ordinary sense. Qualities in the ordinary sense are attributes which can be connoted of certain things but in the Sāṃkhya system they are not attributes of *Prakṛti* they are rather the cords which when in a state of equipoise constitute *Prakṛti*. On account of the disturbance of this state of equilibrium the whole world comes out. First *Prakṛti* and then altogether twenty four elements come out and the twenty fifth is the *Puruṣa*- the soul, which is neither producer nor produced but eternal like *Prakṛti*. It is quite distinct from the producing or produced elements and creation of the phenomenal world, though liable to be brought into connection with them.

Kapila argues for existence of soul as a separate entity, distinct from *Prakṛti*; soul is not material because of its superintendence over *Prakṛti*, it is intelligent being while *Prakṛti* is unintelligent.⁴⁰ Also a soul is not material because of its being the experiencer.⁴¹ It is the *Prakṛti* that is experienced, the experiencer is soul.

According to Sāṃkhya the soul is neither bound, nor is it liberated. It is free. It has a delusive resemblance of being bound.

³⁸ Dr. Bhattacharya, "Jain Philosophy, Historical Out Line", P-207

³⁹ *Sāṃkhya-sūtra*, 1.61

⁴⁰ *Ibid.* 1.142

⁴¹ *Ibid.* 1.143

The nature of the soul is constant freedom and indifference to pleasure and pain alike.

What is the nature of soul? Kapila answers: since light does not pertain to the unintelligent, light is the essence of soul.

The followers of the Vaiśeṣikas system think that intelligence is only an attribute of soul; really it is without quality. According to Sāṃkhya it is essentially intelligent.

Kapila does not agree with the Vedāntists when they say that soul is one only for it is eternal, omnipresent, changeless and void of blemish; on the contrary, he says that from the fact [that] when one person is born another dies and third one becomes old at the same time [it follows that] there is a multiplicity of soul. If soul were one only, when one is born all must born. Both the Vedāntists and Sāṃkhyas are followers of the *Veda* and in *Veda* there is a passage like, *Brahma* is one without a second. Kapila say: In the *Purāṇas* it is said that Vāmadeva has been liberated, Śuka has been liberated. If soul were one, since the liberation of all would take place on the liberation of one, and the mention of diverse liberation would be self-contradictory.⁴²

Similarities between the essential of Sāṃkhya and those of Jainism can be explained here. The Sāṃkhya wants to explain world in terms of two basic categories namely, *Puruṣa* and *Prakṛti*, just as Jainism wants to explain everything in terms of *Jīva* and *Ajīva*. The Sāṃkhya concept of *Puruṣa* and *Prakṛti* are very primitive, scholars think so, and these concepts evidently stood for male and female principles of creation. Later, in subsequent stages of its (Sāṃkhya) philosophy *Puruṣa* came to denote as soul and *Prakṛti* or the female principal, the primordial substances, as the inanimate matter. The

⁴² *Sāṃkhya-sūtra*, 1.157

same holds good in the case of Jaina's *Jīva* and *Ajīva*, which later came to denote animate and inanimate substance respectively. Also, as in Sāṃkhya, so in Jainism, the souls are infinite in number.⁴¹

The evolution of world has its starting point, in the Sāṃkhya, in the contact (Saṃyoga) between *Puruṣa* and the self and *Prakṛti* or Primordial matter. This contact does not however mean any kind of ordinary conjunction, but a sort of effective relation through which *Prakṛti* is influenced by the presence of *Puruṣa*, more or less in the same way as the *Jīva* attracts *pudgala* in Jainism. These are no evolution unless the two become somehow related to each other.

There are differences between Jaina and Sāṃkhya concept of soul. Jainas believe the soul is possessed of infinite perception (ananta-darśana), infinite knowledge (ananta-jñāna) and infinite power (ananta-vīrya) and it is all-perfect. Also souls are infinite in number. They are substances and are eternal. According to Sāṃkhya although souls are many but they are without parts and qualities. They do not contract or expand with their occupation of smaller or larger bodies but are always all pervasive and are not contained in the bodies in which they are manifested. Sāṃkhya's soul is devoid of characteristic such as infinite knowledge, power and perceptions.⁴³

The agreement between Sāṃkhya and Jaina position is really very great. In fact, the Sāṃkhya, Vedānta and Jaina school of thought are united in their opposition against the Nyāya-Vaiśeṣika theory of soul and its relationship to the knowledge in so far as according to all of the three schools; consciousness is not merely a quality of the soul but is its very nature of the Soul.

⁴³Dr. Bhattacharyya, "Jain Philosophy, Historical Out Line", P-208

Therefore, the question of relating knowledge to the soul becomes a warranted question.⁴⁴

However, Sāṃkhya School holds a very peculiar view about the role of the intellect, which according to them is really not a source of knowledge but it is material (therefore unconscious) evaluates of *Prakṛti*. In this regard they say that even if the “*buddhi*” as the first evaluates of *Prakṛti* is unconsciousness by itself, in the combination with the *Puruṣa*, which mirrors itself in it, ‘knowledge’ is certainly not weakened. Similarly in the system of Advaita Vedānta, even if it is true that from the *Paramārtha* point of view all empirical knowledge forms parts of *Avidyā*, on the *Vyavahāra* level all the true criteria of knowledge are valid.

According to Jaina thinkers the soul is said to be changing. This characteristic of soul is meant for refuting the theory of the Sāṃkhya and other systems that regards soul as an absolutely permanent entity, and not admits it, soul, as changing. According to Sāṃkhya system, *Puruṣa* (soul) is devoid of form, enjoyer, permanent, omnipresent, static, inactive, devoid of the three *guṇas* (attribute) which are (sattva, rajas and tamas) and subtle. Now, if *Puruṣa* is permanent, i.e.; *apariṇāmī*, he is above modifications of any sort, he is not liable to undergo bondage, for the same reason, he is devoid of action (*Kriyā*) and cannot transmigrate from one life to another. Hence, there is no occasion for *mokṣa* (liberation) in his case. Therefore, *Puruṣa* is neither bound nor liberated. He does not transmigrate. It is the *Prakṛti* (Primordial matter) that is bound, liberated and reborn.

Jaina asks: if *Prakṛti* is bound and liberated, what is that which binds it? If *Prakṛti* itself is bound and liberated, there will be no difference between bondage and liberation, because *Prakṛti* is

⁴⁴Dr. Ranjee Singh. “*Jaina Perspective in Philosophy and Religion*”. 1993,P-77

always present. Hence no question of bondage and liberation will arise in this case.⁴⁵

The Sāṃkhya School does not regard *Puruṣa* (soul) as agent, an active entity. *Puruṣa* (soul) according to this school is merely a silent and passive spectator. This view is refuted by Jaina thinkers. Pleasure and pain cannot belong to an unconscious entity. *Puruṣa* (soul) is subject to pleasure and pain because consciousness belongs to *Puruṣa* only. When it is proved that pleasure and pain belongs to *Puruṣa*, it is obvious that *Puruṣa* is active; moreover, consciousness itself is active, because the term consciousness implies knowledge or intelligence which is active in character.

Another characteristic of soul, according to Jaina, is its direct enjoyment. The Sāṃkhya maintains that *Puruṣa* (soul) is enjoyer in an indirect manner i.e.: through *buddhi* (intellect). The Jaina says that material *buddhi* cannot enjoy anything. *Puruṣa* is *karṭṛ* and *bhokṭṛ* (agent and enjoyer) directly and not through *buddhi*. Enjoyment is the function of a conscious substance and *Puruṣa* is conscious.

VII.1. (v) Jaina View of Soul in Comparison to Yoga Philosophy

In India there have been six schools of thought, starting with a more or less rational demonstration of the universe and ends up with a sublime code of ethics.

There are first the Vaiśeṣika and the dialectic Nyāya schools seeking mental peace in devotion to the ruler of the Universe. Then there are the materialist Sāṃkhya and practical Yoga schools teaching mental peace by proper analysis and practical training. Lasting there are the orthodox Mīmāṃsā and the Unitarian Advaita

⁴⁵Mohan Lal Mehta, "Jaina Philosophy: An Introduction", P- 98,99

schools, placing spiritual bliss in strict observance of Vedic injunction and in realizing the unity of the cosmos.⁴⁶

The Yoga philosophy then is based on the idea that if man wants at all to understand his place in nature and to be happy and progressing he must aim at that physical, psychological and moral development which can enable him to pry into depth of nature. He must observe, think and act, he must live, love and progress. His development must be simultaneous on all three planes.

Yoga is a complete suppression of tendency of thinking principle to transform itself into objects thoughts etc. It should distinctly be borne in mind that the thinking principle in this philosophy is not the soul who is the source of all the consciousness and knowledge.

In short, the suppression of all these transformations is the Yoga, which leads to the realization of the self. The *Yoga-sūtra* says that complete suppression of the transformation of the mind is secured only by sustained application and non-attachment.

Yoga is suppression of the manifestation of the mind. The source of the positive power therefore lies in the soul. In the very wording of the definition of Yoga is involved the supposition of the existence of a power which can control and suppress the manifestation of the mind. The power is power of soul-otherwise familiar to us as freedom of the will. So long as the soul is subject to the mind it is tossed this way or that in obedience to the mental changes.

Kapila refutes the views of *Paurāṇikas*, Tantrikas and Vedāntins, on the location of mind in the body of a person. He says: if minds and soul were one and same, one would say 'I am the mind' instead of 'my mind, my hands'. According to him all experiences consists of mental representation, the *sattva* (purity, passivity) being

⁴⁶VRG. "The system of Indian philosophy", P-20

clouded, obscured or entirely covered over by the nature or property of representation. This is the root of evil.

The Yoga school's conception of the self as a transcendent subject, which is quite distinct from the body, the mind and the ego, is far removed from common sense and the ordinary psychological concept of it. As compared with these the spiritual conception of the self in the Yoga is apt to be regarded as unintelligible and mysterious. It is to be observed that the Yoga scheme of self-realization has a solid foundation in the Sāṃkhya metaphysics, which proves the reality of the self as a metaphysical and eternal principle of consciousness.

Dr. N. N. Bhattacharya opined that the influence of Yoga on Jaina philosophy⁴⁷ can also clearly observed in the conception of transcendental perception. This transcendental perception is named differently in different system of Indian philosophy. In the Sāṃkhya, Nyāya-Vaiśeṣika and Buddhist system it is known as *yogi-pratyakṣa* (i.e.; yogic perception) or *yogi-jñāna* (i.e.; yogic knowledge) and is supposed to be born as result of competence acquired through yogic practices. In Jaina philosophy, the *Āgamic*, i.e.; earlier or canonical tradition, insists transcendental perception alone should be treated as direct perception to which category it places the *avadhi* (limited direct clairvoyance), *manahparyaya* (modes) and *Kevala-jñāna* (omniscience). Later Jaina logicians however attempted to bring empirical perception under the category of *Pratyakṣa*. In any case, the conception of yogic perception, indeterminate as well as determinate, has some bearing on Jaina *avadhi-darśana* (apprehensive clairvoyance) and *kevala-darśana* (apprehensive omniscience) which a type of cognition arising independently of

⁴⁷Dr. N. N. Bhattacharya, "*Jain Philosophy, Historical Out Line*", 1999,P-213

sense-object contact on account of Yoga or special competence of soul (Viśiṣṭa-ātmaśakti).⁴⁸

VII.1. (vi) Jaina View of Soul in Comparison to Nyāya-Vaiśeṣika

This philosophy starts with the proposition that in order to obtain *summum bonum* one must acquire the knowledge of the truth; knowledge of the truth drives away miseries, births, mundane existence faults and false knowledge and result is *mokṣa*, the freedom of soul.

There are four main view of self in Indian philosophy. Cārvākas says the self is living body with the attribute of consciousness. Buddha reduces the self to stream of thought or series of cognitions. Like some empiricists and sensationalists, they admit only the empirical self. The Advaita Vedānta takes the self as one, unchanging and self-shining intelligence (*Svaprakāśa Caitanya*), which is neither a subject nor an object, neither the 'I' nor the 'me.' The Nyāya-Vaiśeṣikas adopt the realistic view of the self. According to them, the self is a unique substance, to which all cognitions, feelings and conation belong as its attributes. Desire, aversion and volition, pleasures, pain and cognition are all qualities of the soul.

According to Nyāya to investigate into the nature of things you must proceed first to mention (*uddeśya*) object i.e. only to name the things by their responsive names. Then you have to give the (*lakṣaṇa*) differentia of those things, i.e. those qualities which belong to them only and to nothing else and which at the same time are essential qualities, without which they cannot exist. This means that after naming them you have to give their logical definition. And thirdly you have to examine whether those definitions are right. Their sixteen topics of Nyāya philosophy are treated in that way.

⁴⁸Dr. N. N. Bhattacharya, "Jain Philosophy, Historical Out Line". P-213

The Nyāya philosophy of Gautama does not aim at a (demonstration of the) universe; it only mentions the objects or subjects to be known but it is Kaṇāda, the author of the Vaiśeṣika, who tries to analysis the things and then lays down the right understanding of things. Kaṇāda divides substance in to nine classes - a) earth, b) water, c) light, d) air, e) ether, f) time, g) space, h) soul and i) mind. Of the nine substances, earth, water, light and air are considered eternal and non-eternal. The atoms of these substances are eternal but their different manifestations are not eternal. With regards to the creation of the universe the Vaiśeṣika supports the atomic theory and states that the material universe is created out of these four elements. The Vaiśeṣikas believe in a personal creator because they think that although the elements were here yet there must be someone to form them into different shapes. For the formation of a pot, although the clay is there, still there is the necessity of a potter. By the will of this divine power motion is imported to the atoms and evolution follows.⁴⁹

Besides, these four elementary substances, there are five other substances- ether, time, space soul and mind. These are eternal and all of them except mind are all pervading, i.e. they exist everywhere. This means that soul of every man exist as much in Chicago as in Bombay. The mind however is atomic and is connected with soul. When the soul becomes related with mind knowledge is the result; knowledge is a special characteristic of soul but it is mind, which receives the sensation of pleasure and pain. The different senses are only the instruments of knowledge. The effects of acts are stored in the mind and they manifest themselves as pleasures and pains in future incarnation. When by the grace of God the soul acquires the right knowledge of things all miseries vanish supreme bliss follows.

⁴⁹VRG, "The system of Indian philosophy", P-67 & 68

The Nyāya-Vaiśeṣikas adopt the realistic view of the self. According to them, the self is a unique substance, to which all cognitions, feeling and conation belong as its attributes. Desire, aversion and volition, pleasure, pain and cognition are all qualities of soul. These cannot belong to the physical substance, since they are not physical qualities perceived by the external senses. There are different selves in different bodies, because their experiences do not overlap but are kept distinct. The self is indestructible and eternal. It is infinite or ubiquitous (*vibhu*) all pervasive, since it is not limited by time and space.

The body or senses cannot be self because consciousness cannot be attribute of the material body or sense. The body is, by itself, unconscious and unintelligent. The senses cannot explain functions like imagination, memory, ideation, etc. which are independent of the external senses. The *manas* too cannot take the place of the self.

Pleasure and pain are experienced or perceived by us. Nor can the self be identified with series of cognitions as in Buddha philosophy for them memory become inexplicable. The Advaita Vedāntin's idea of the self as eternal self, shining intelligence is no more acceptable to the Naiyāyikas than that of the Buddhist. There is no such thing as pure intelligence unrelated to some subject and object. Consciousness cannot subsist without a certain locus. Hence the self is not intelligence as such, but a substance having intelligence as its attribute. The self is not mere consciousness or knowledge, but a knower, an ego or the 'I' and also an enjoyer (*bhoktā*).⁵⁰

Although knowledge or consciousness belongs to the self as an attribute, yet it is not an essential and inseparable attribute of it. All cognition or conscious state arise in the self when it is related to the *manas* (mind), and the *manas* is related to the senses, and senses

⁵⁰ *Nyāya-sūtra-bhāṣya*, 3.1.4

come in contact with the external objects. Otherwise, there will be no consciousness in self (soul). In its disembodied condition, therefore, the self will have no knowledge or consciousness. Thus the attributes of cognition, feeling and conation- in a word, consciousness are an accidental attribute of the self, the accident being its relation to the body.

Jaina thinker's view is that soul is essentially conscious, and refutes views of Nyāya-Vaiśeṣika school, which regard consciousness as an accidental quality of soul. *Caitanya* (consciousness) which one would expect to be regarded as the very essence of *ātman* (soul) is treated by the Vaiśeṣikas and Naiyāyikas as an adventitious (*aupādhika*) quality which comes temporarily into the soul as a result of the working of the machinery of cognition. *Caitanya* or *Jñāna* is, thus, something different from *ātman* (soul). This view is refuted by Jainas.⁵¹

The Vaiśeṣikas and Naiyāyikas argue that the distinction between *ātman* (soul) and *Jñāna* (knowledge) is essential owing to there being related as *Karṭṛ* (agent) and *Karaṇa* (instrument), *ātman* being *Karṭṛ* and *Jñāna* the *Karaṇa*. The Jaina thinkers hold that the position of *Jñāna* is different from that of an ordinary *Karaṇa* such as a scythe (*datra*). *Jñāna* is an internal *Karaṇa*, while the scythe is an external *Karaṇa*.⁵²

Dr. Ramjee Singh maintains that the Nyāya-Vaiśeṣika does not accept the Jaina position regarding consciousness. To them it is an entities quality of the soul which comes temporarily as an effect of a complex cognitive machinery i.e.; grasp between sense and object and then between sense and the mind and finally between mind and the soul. They do regard soul as the substratum of all cognition but they maintain that self and cognition are two different

⁵¹ Mohan Lal Mehta, "Jaina Philosophy: An Introduction", 1988, P-95 & 96

⁵² *Syādvādamuñjari*, P-42

things. Or, since the soul is agent (Kartā) and cognition the instrument (Karaṇa) the distinction between the two is necessary. Their relation is like that of eye and the vision and not like that of lamp and vision.⁵³

VII.1. (vii) Jaina View of Soul in Comparison to Mīmāṃsaka

Mīmāṃsakas admit the validity of determinate and indeterminate perception but do not accept the idea of transcendental perception, which Jains do. They depend upon validity of sense perception. They believe in the reality of the perceived world and of other objects. Here it is found their agreement with the Jains. The Mīmāṃsakas in accordance with their belief in the reality of the world rejects the Buddhist theories of voidness and momentariness, as well as the Advaita Vedānta theory of the unreality of phenomenal world. The soul according to them is permanent eternal substance, and so also are the material elements by the combination of which the earth is made. The soul, according to them, has the capacity for consciousness, but is not the essence of soul. This is the point Mīmāṃsakas disagree with the Jains.

Mīmāṃsakas deny any claim for yogic experience or transcendental perception and hold that the so-called unique experience yielded by Yoga is nothing but a subjective fancy and as such quite useless in determining the validity of any philosophical view. Their sole insistence upon pure empirical perception and flat denial of transcendental perception has been criticized by Jaina logicians.⁵⁴

Consciousness is an adventitious quality which arises when some conditions arises. In dreamless sleep and in the state of

⁵³Dr. Ramjee Singh, "Jaina Concept of Omniscience", 1974, P-75 & 76, *Nyāyamañjarā*, P-77

⁵⁴Dr. N. N. Bhattacharyya, "Jain Philosophy, Historical Out Line", 1999, P-215 & 216

liberation the soul has no consciousness, because its conditions, such as relations of sense to object, are absent. There are many souls as there are individuals. The souls are subject to bondage and can also obtain liberation.⁵⁵

Jain thinker's views that soul is said to be equal in extent to its own body it occupies, whereas Naiyāyikas, the Vaiśeṣikas, the Sāṃkhyas, and the Mīmāṃsakas who hold that the soul is omnipresent like ether. They believe in the existence of many souls but do not admit that they are equal in the extent to their own bodies. According to them all souls are all-pervasive, i.e.; present everywhere. To admit a soul to be equal in extent to its own body is a unique conception of the Jaina. The doctrine which advocates the *vibhutva* of *ātman* (a soul is everywhere) is contrary to the Jaina concept of soul. A soul is not all-pervasive, because its qualities are not found everywhere; that thing whose qualities are not found everywhere is not all-pervasive. The point is that the measure of soul, as per Jaina, is only as much as that of body it occupies, that is there is no soul outside the body it occupies, for its attributes are found only in that body an important thing, Jaina point out that since all other schools of thought hold that *ātman*s are many and if each of them is *Vibhu* (all-pervasive) also, as they believe, then it would result in interpretation of *ātman*s and each of them would enter the *ātman* of God Himself, or each would thereby become a creator, for they believe that God is the creator of universe.⁵⁶

Jainism is the only school of Indian philosophy, which holds that *ātman* is body-size. The only other school which hold an analogous, though not the same doctrine, is the school of Rāmānuja

⁵⁵Dr. Chatterjee and Dr. Dutta, "An Introduction to Indian Philosophy". 1984. P-336, *Śloka-vārtika*, (ātmavāda), *Śāstra-dīpikā*, ātmavāda, P-119

⁵⁶Mohan Lal Mehta, "Jaina Philosophy: An Introduction", 1988, P-100

of Vedānta, according to which, the *Jñāna* of *ātman*, though not the *ātman* itself, undergoes contraction and expansion.

Jainas maintain that each body possesses a different soul and hence, there are many souls. It is also held that one body can be occupied by more than one soul but one soul cannot occupy more than one body. Vedāntin differs with this Jaina concept and say that varieties of soul are unwarranted, for the soul is everywhere the same. Like the sky, it is all-pervasive. On account of illusion, we think that there are many, different souls in different bodies. In reality it is one.⁵⁷

⁵⁷ *Jaina Philosophy: An Introduction*, P-102, 103

CHAPTER -VII. 2

VII.2. (i) Jaina view of Karma, Sanātana Dharma (Vedic) and other philosophies

Karma literally means action, but as every action is triple in its nature, belonging partly to the past, partly to the present and partly to future, it has come to mean the sequence of events, the law of cause and events, the succession in which each effect follows its own cause.

The word *karma*, action, simply should however remind us that what is called consequence of an action is really not a separate thing but is a part of the action, and cannot be divided from it. The consequence is that part of the action, which belongs to the future, and is as much a part of it as the part done in the present.

The suffering is not the consequence of wrong act but an actual part of it, although it may be only experienced later. A soldier is sometimes wounded in battle, and in excitement does not feel any pain; afterwards, when he is quite he feels the pain; so a man sins and feel no suffering, but later the suffering makes itself felt. The suffering is not separated from the wounded, any more than heat from fire, though experienced as a result.

Hence all things are linked together indissolubly, woven and interwoven inseparably; nothing occurs which is not linked to the past and to the future. How shall there be in this *saṃsāra* an uncaused action?¹

Boat without oars sails or rudder is carried himself drifting about helplessly by the wind and current, and sailor find along under the pressure of forces. But a clever sailor, with oars, sails and rudder, can sail along his boat in any direction he pleases, not because he has changed the wind and the currents, but because he understands

¹Dr. Annie Besant and Bhagawandas, "*Sanātana Dharma*", 1940, P-67

their directions, so can a man who knows the laws of nature utilize those whose forces are going his way and neutralize those which oppose. Therefore knowledge is indispensable; the ignorant are always slaves.²

The law states conditions under which certain results follow. According to the results desired conditions may be arranged, and, given the conditions, the results will invariably follow. Hence law does not compel any special action, but only renders all actions possible, and knowledge of law is power.

The *jīvātman*,³ as we have seen, are three fold in its nature; it consists of *icchā*, *jñāna* and *kriyā*, i.e. will wisdom and activity. These in the lower world of *upādhis*, of forms, express themselves as desire, knowledge and actions and these three fashion a man's *karma*, and each works according to a definite law.

Man verily is desire-formed, as is his desire, so is his thought; so he does actions. Śaṅkara comments that desire is the root of the world.⁴ Desire carries the man to the place where the object of desire exists and thus determining the channels of his future activities.⁵ Desire attracts a man to the object of desire, binding him to them with links unbreakable; wherever the object of desire, there is must go the man who desires it. The object of desire is called fruit, and fruit which the man has sought he must consume, in whatever place it is found.

The man impelled by desire, attached to fruit be good or evil, pleasurable or painful, the law is the same. So long as a man desires fruit, he is bound by his attachment to that fruit, and is said to have good or bad *karma* according as the fruit is pleasant or painful. When a man understand this law, he can watch over this desires, and allow them to attach themselves only to objects the possession of which will yield happiness; then in another life, he will have

²Dr. Annie Besant and Bhagawandas, "Sanātana Dharma", P-68

³*Ibid.* P-68

⁴*Bṛhadāraṇyaka Upaniṣad*, IV.4.5

⁵*Ibid.* IV.4.6

opportunities to attain them, for they will come and place themselves in his way.⁶

The second law of nature concerns about mind:

Mind is the creative power, and a man becomes that which he thinks. "*Now verily man is thought formed; as a man thinketh in this world, so, having gone away hence, he becometh.*"⁷

Action is only thought thrown outward, objectified and a man's actions are only his past thoughts materialized. As *Brahma* created His world, so *manas* creates his vehicles and by the same means, thought character, the nature of man, is thought-crested; this is the first of the three factors of *karma*. So what the man essentially is in himself that is the outcome of his thinking.

Third law of nature concern actions:

Circumstances are made by actions. "Nothing can sprout forth without a seed. No one can obtain happiness without having accomplished acts capable of leading to happiness."⁸

If a man spread happiness around him, he will reap happiness hereafter. If he spreads misery, he will reap misery. Thus knowing the law, he can prepare for himself favorable or unfavorable circumstances, as he prepared a good or bad character, and pleasure giving or pain-giving objects. This is the third law, belonging to actions.

These three laws cover the making of *karma*, for the *jīvātman* consist of will, wisdom and activity, and these show themselves in the world by desires, thoughts and actions.

A view of *karma* that paralyses human efforts is a crude and mistaken one, and men should see in *karma* a guide and not a paralyser of action.

⁶ *Bhagavadgītā*, V-12

⁷ *Chāndogya Upaniṣad*, III.14.1

⁸ *Mahābhārata*, 291.12

One very commonly felt difficulty in connections with *karma* is this. Men ask 'If I am destined by my *karma* to be bad or good, to do this or not to do it, it must be so; why then I make any effort? The fallacy of this line of thought should be very clearly understood.

The effort is part of the *karma*, as much as the goodness or badness; *karma* is not a finished thing awaiting us, but a constant becoming, in which the future is not only shaped by the past but is being modified by the present.

“By his *karma* may *ajīva* become an Indra,
By his *karma* a son of Brahmā,
By his *karma* he may become Hari's servant and free from birth,
By his *karma* he may surely obtain perform, immortality,
By his *karma* he may obtain fourfold (*mukti*), *sālokya*, *sārūpya*,
sāyujya and the rest, connected with Viṣṇu.”

Godhood and manhood and sovereignty of the world empire may a man obtain by *karma*, and also the state of Śiva and of Gaṇeśa.⁹

There remains the question: how can a man become free from *karma*?

From the general *karma* of the universe he cannot be freed so long as he remains in the universe; *devas*, men, animal, plants, mineral, all under the sway of *karma*; no manifested life can escape from this everlasting Law, without which the universe would be chaos.

“All, *Brahma* and the rest, are under its sovereign rule, O'king!” Says *Devībhāgavata*.¹⁰

⁹ *Devībhāgavata*, IX.27.18-20

¹⁰ *Ibid.* IV.2.8

If a man would escape this universal *karma* he must go out of the universe-that is he must merge in the Absolute.

When all the desires hidden in the heart are loosed, then the mortal becomes immortal, then he here enjoys *Brahman*.¹¹

Jaina view of Karma Compared with the Veda Philosophy

According Dr. N.N. Bhattacharya, "*Karma* and its fruits are meant in the *Vedas* to be the sacrificial acts and their results-not so much for any moral elevation, as far the achievement of objects of practical welfare. Knowledge to Vedic thinkers meant only the knowledge of sacrifice and of the dictates of the *Vedas*. It was not taken in its widest and most universal sense. These were the points on which Jainism and Buddhism had a significant departure from Vedic line. In quest of true knowledge Buddhism regarded all production and destruction as being due to the assemblage of conditions and reached at least to the doctrine of absolute momentariness. Jainism also believed that changes were produced by the assemblage of conditions but instead of carrying this idea to that of absolute momentariness, it accepted the doctrine of permanence in a relative sense. The Jaina philosophers held that no ultimate, one-sided and absolute view of things could be taken. Thus, according to Jainism, not only the happening of events is conditional, but also even all our judgments are true only in limited sense. By the assemblage of conditions, old qualities in things disappear, new qualities come in, and parts remain permanent."¹²

The doctrine of *karma*, transmigration of soul and its rebirth as per Jainism and Buddhism inspired Vedic tradition. In early Vedic ideas of *karma* denoted sacrifices; however in the later Vedic texts, especially in the *Upaniṣads*, the idea of the agriculture maxim, 'as one sow so he reaps' was introduced.

¹¹ *Kathopaniṣad*, 11.6.14

¹² Dr. N. N. Bhattacharya, "*Jain Philosophy, Historical Out Line*", P-191

Jacobi¹³ had pointed out that *karma* doctrine in its agricultural sense was evolved among the non-Vedic people and it was, later on adopted in *Upaniṣad*.

Upaniṣad presented *karma* in two forms -simple and sophisticated. The simple form of *karma* is just as good seed brings a good harvest and bad seeds bring bad harvest. Similarly man becomes good by good deed and bad by bad deed. So every deed must produce its natural effect in the world. A man cannot escape the deeds but can control them, by self-discipline. In the sophisticated level, however, *karma* is regarded as a blind unconscious principle, governing the whole universe. It is not a subject to the control even of God.

Karma in Jain doctrine is conceived, unlike other systems, as a being material. Through the action of body, speech and mind, *karma* is formed as subtle matter. The passions of man as acts like a viscous substance that attracts the *karma* matter, which thus pours into the soul and sticking to it, gradually ripens and exhaust itself in accordance with the suffering and enjoyment of the individual. If through proper self-discipline all *karma* is worked out, the *jīva* (soul) becomes free.

Upaniṣad's concept is similar to the Jain doctrine and it seems appear it has acquired the Jain doctrine. The word *jīva* (soul) used by Jains, derived in the Sanskrit, from root '*Jīva*' which means 'to continue breathing.' *Upaniṣads* use two other terms for *Jīva* (soul), viz., *bhoktā* or experiencer and *kartā* or agent.¹⁴ Each soul is conditioned by these two principles throughout its existence.

Doctrine of *karma* is a corollary of doctrine of transmigration of soul and rebirth, which is generally common to almost all-Indian system of philosophy. Jainism belief in transmigration of soul is a peculiar one, its conception of *karma*, is the governing principle of

¹³Dr. N. N. Bhattacharyya, "Jain Philosophy, Historical Out Line", P-192

¹⁴*Praśna*. IV.9. *Kathopaniṣad*, 1.3.4, Bhatt, P-193

transmigration. The *karma* matter accumulated around the soul during the infinite number of past lives is technically called *kārmaṇaśarīra*, which encloses the soul as it passes from birth to birth.

In the *Rgvedic*¹⁵ eschatology there is no direct reference to soul's transmigration or to the doctrine of rebirth in any form. In *Upaniṣad* the theory of transmigration of the soul has emerged in three distinct stages. In the first stage the earlier Vedic idea of heaven or abode of Yama has been replaced by the conception of *Yāna* or way, of the fathers (*pitṛ*) or of the gods (*deva*). In the second stage the doctrine of transmigration is present without any reference to the idea of *karma* and in the final stage; however, complete presentation of the transmigration of soul is seen strictly in terms of the doctrine of *karma* or reaping the fruits of deeds. That is good deed in one life secure a better future for the next life. It can be easily observed that *Upaniṣad* drew much from Jaina theory of transmigration.

Hence, transmigration and *karma* theory of the Jaina and Buddhist conception of liberation and that of *Upaniṣads* are almost alike. The Jainas believe that liberation of soul is possible only when it is free from bondage of *karma*. The idea of liberation in early Vedic is absent. In *Upaniṣad*, emancipation or *mukti*, the state of infiniteness, that is a man attains when he knows his own self and thus becomes *Brahman*.¹⁶

Turning to ethics of *Rgveda*, we find that the conception of *ṛta* is of great significance. It is the anticipation of the law of *karma*, one of the distinguishing characteristics of Indian thought. It is the law, which pervades the whole world, which all Gods and men must obey.

*Ṛta*¹⁷ furnishes us with a standard of morality. It is the universal essence of things. It is the *Satya* or the truth of things. Disorder or *Anṛta* is falsehood, the opposite of truth.

¹⁵ *Chāndogya*, V.10, *Bṛhadāraṇyaka*, IV.4

¹⁶ Dr. N. N. Bhattacharyya, "Jain Philosophy, Historical Out Line", 1999, P-194

¹⁷ Dr. S. Radhakrishnan, "Indian Philosophy", Vol.-I, P-109

VII.2. (ii) Jaina View of *Karma* Compared with Śāṅkara Vedānta.

According to Śāṅkara, owing to ignorance, the beginning of which cannot be assigned, the soul erroneously associates itself with the body, gross and subtle. This is called bondage. In this state it forgets that it is really *Brahman*. It behaves like a finite, limited, miserable being which runs after transitory worldly objects and is pleased to get them, sorry to miss them. It identifies itself with a finite body and mind (*antaḥkaraṇa*) and thinks that 'I am stout,' 'I am lame', 'I am ignorant' etc. There arises the conception of self as the 'Ego' or 'I'. This limited ego opposes itself to the rest of existences, which is thought to be different from it. The ego is not, therefore, the real self, but is only an apparent limitation to it.¹⁸

In Śāṅkara Vedānta¹⁹ the attempt of Śāṅkara and his followers is to show how the intrinsic, pure condition of the self can be regained. The fact that the blissful state of dreamless sleep is not permanent and once more returns to his finite, limited embodied consciousness on waking up shows that there remain even in dreamless sleep, in a latent form, the forces of *karma* or *avidyā* which draw man into the world. Unless these forces, accumulated from the past, can be completely stopped, there is no hope of liberation from the miserable existence, which the self has in this world.²⁰

Furthermore Śāṅkara said one should first, be able to discriminate between what is eternal and what is not eternal (*nityānitya-vastu-viveka*). He should, secondly, be able to give up all desires for enjoyment of objects here and hereafter (*ihāmutrārtha-bhogavirāga*). Thirdly, he should control his mind and his senses and

¹⁸Dr. Chatterjee and Dr. Dutta, "An Introduction to Indian Philosophy", 1984, P-399

¹⁹*Ibid.* P-405

²⁰*Śāṅkara-bhāṣya on Brahma-sūtra*, 1.1.1

develop qualities like detachment, patience, power of concentration (samadamādi-sādhana-sampat). Lastly he should have an ardent desire for liberation (mumukṣutva).

Vedānta teaches that: the forces of deep-rooted belief of the past do not disappear as soon as truth of Vedānta is learned. Only repeated meditation on the truths and life led accordingly can gradually root them out. When wrong beliefs become removed and belief in the truths of the Vedānta becomes permanent, the seeker after liberation is told by the teacher '*thou art Brahman*'. He begins then to contemplate this truth steadfastly till at last he has an immediate realization of the truth in the form "I am Brahman". Thus the illusory distinction between the self and *Brahman* at last disappears and bondage too, along with it. Liberation (mukti) is thus attained.²¹

Even on the attainment of liberation, according to Śaṅkara, the body may continue because it is the product of *karmas*, which had already borne their effects (prārabdha-karma). But the liberated soul does never again identify itself with the body.

According to Vedānta of Śaṅkara, three kinds of *karma* can be distinguished. *Karmas* gathered in past lives admit of a two-fold division, those that have borne their effects (Prārabdha-karma) and those that still lay accumulated (sancita-karma). In addition to these two kinds, there are *karmas*, which are being gathered here in this life (sañciyamāna/kriyamāṇa). Knowledge of reality destroys the second kind and prevents third and thus makes rebirth impossible.

But, the first kind of *karma*, as per Śaṅkara, which has already borne effects, cannot be prevented. Hence the present body, the effect of such *karma*, runs its natural course and ceases when the force of the *karma* causing it becomes automatically exhausted, just

²¹ Śāṅkara-bhāṣya on *Brahma-sūtra*, . 1.1.4

as the wheel of potter which has been already turned comes to stop only when the body, gross and subtle, perishes. The *Jivana-muktī* is said to attain the dissembled state of liberation (videha-mukti).²²

Liberation in Vedānta is not the production of anything new, nor is it the purification of any old state; it is the realization of what is always there, even in the stage of bondage, though not known then liberation is nothing but identity of the self and *Brahman*, which is real, though not always recognized.

The attainment of liberation is, therefore, compared by the Advaitins to the finding of the necklace on the neck by one who forgot its existence there and searched for it hither and thither. As bondage is due to an illusion, liberation is only the removal of this illusion.²³

Furthermore, liberation is not merely the absence of all misery that arises from the illusory sense of distinction between the self and God. It is conceived by the Advaitin, after *Upaniṣad*, as a state of positive bliss (ānanda), because *Brahman* is bliss and liberation is identity with *Brahman*.

Śamkara²⁴ following the *Gītā*, told that work fetters a man only when it is performed with attachment. But one, who has obtained perfect knowledge and perfect satisfaction, is free from attachment. Śamkara tries to attach great importance to disinterested work. For one who has not yet obtained perfect knowledge, such work is necessary for self-purification (ātma-suddhi) because it is not through inactivity but through the performance of selfless action that one can gradually free oneself from the yoke of the ego and its petty interests. Even for one who has obtained perfect knowledge or

²² Śāṅkara-bhāṣya on *Brahma-sūtra*, 1.1.4

²³ "An Introduction to Indian Philosophy", P-408

²⁴ Śāṅkara-bhāṣya on *Bhagavadgītā*, 4.14, 3.20 & 26

liberation, selfless activity is necessary for good of those who are still in bondage.

The ideal of Śaṅkara is also advocated by some eminent modern Vedantists like Swami Vivekananda and Lokamanya Tilak.²⁵

The critics of Advaita Vedānta have often urged that if *Brahman* is the only reality and all distinction false, the distinction between right and wrong also would be false. Such a philosophy is, therefore, fruitful of dangerous consequences for society. According to Advaita Vedāntins, this objection is due to the confusion of the lower and higher standpoints. From the empirical stand point, the distinction between right and wrong, like other distinctions is between right and wrong, like other distinctions quite valid. For one who has not yet attained liberation, any action that directly or indirectly leads him towards realization of his unity with *Brahman*, is good and that hampers such realization directly or indirectly, is bad. Truthfulness, charity, benevolence, self-control and the like would be found to fall under the first category. Even according to this criterion, falsehood, selfishness and injury to others would come under the second. One who has attained perfect knowledge and liberation would look back upon these moral distinctions as being relative to the lower standpoint and, therefore, not absolutely valid. The motive of every bad action is based on the ignorant identification of the self with the body, the senses and the like, in a word, on the lack of sense of unity between the self and *Brahman*.

According to Yogindudeva,²⁶ a Jaina thinker (ācārya), the *ātman* is really *Paramātman* or God (Īśvara). It is true from the ordinary or practical point of view that the *ātman*, because of *karmic* association, undergoes various conditions; but from real point of

²⁵ *Gītārahasya* in Marathi by Bal Gangadhar Tilak, sec.12

²⁶ *Paramātma-prakāśa* of Shri Yogindudeva, by Dr. A.N. Upadhye. P-29

view, upheld by great *Jinas*, Tirthaṅkara, the *ātman* simply sees and knows. *Ātman* does not bring about bondage and liberation, which are caused by *karman* for it. *Ātman* is Omniscience; and every other predication about him is true from the practical point of view. Really speaking *ātman* himself constitutes right faith, knowledge and conduct, which are generally stated as means of liberation.

When the *ātman*²⁷ realizes itself by itself it becomes *Samyagdr̥ṣṭi*, i.e. possessed of Right faith or spiritualistic attitude, and get rid of *karmas*; but if it pursue the modification its views are perverted, and it incurs the bondage of many *karmas* and wanders long in *saṃsāra*. When the *ātman* develops perverted attitude, it grasps the reality in a perverted manners, and the conditions created by *Karman*, it begins to identify with itself. The *Jīva* begins to say: I am this and that, I am fair, white, black; I am slender, fat, ugly; I am Brahmin, a Vaiśya, a Kṣatriya or the rest; I am a man, a neuter, a woman; etc., this is all a magical network of unreality, and a fool claims all this as his. A being of perverted attitudes does nothing else than enjoying the objects of pleasure which are the cause of misery.

VII.2. (iii) Jaina View of Karma Compared with the Buddhist Philosophy

The Buddhist and Jaina philosophers belong to *Śramanic* current of thoughts, which gives emphasis on *karma*. Both philosophers regard that the variety and inequality among living beings is due to *karma*. Due to the infatuation and effect of emotion, the *Jīva* (soul) acts through the body, speech and mind; and produces likes, attachments and hatred, which in turn produces *karma*.²⁸

The doctrine of four noble truths is the central point of Buddhist teaching. The substance of that teaching is that life is

²⁷ *Paramātma-prakāśa*, P-12

²⁸ Devendra Muni Shastri, "A Source Book In Jaina Philosophy", 1983, P-424, *Milindaprasna*, 3.2

suffering, the thirst for life and its pleasure is cause of suffering, the extinction of that thirst is the cessation of suffering and that such extinction can be brought about by a holy life.²⁹

Gautama said, "Birth is suffering, decay is suffering, illness is suffering, death is suffering. Presence of objects we hate is suffering, not to obtain (objects) we desire is suffering."³⁰

Buddha says, "A man regards the soul either as identical with or as posing or as containing or as residing in the material properties or sensations or in the other three *Skandha* (aggregates). By regarding soul in one of these ways he gets the idea "I am". Then there are the five organs of senses, and mind, and qualities and ignorance. From sensation produced by contact and ignorance the sensual, unlearned man derives the notions 'I am', 'this I exist', 'I shall be', 'I shall not be' etc. But now, mendicant, the learned disciple of the converted, having the same five organs of sense, has got rid of ignorance and acquired wisdom, and therefore the ideas 'I am' etc. do not occur to him."³¹

According to V.R. Gandhi, Gautama's religion was a perfect agnosticism, which did not and could not look beyond *Nirvāṇa*; because as per Gautama's theory there is nothing permanent in man, that every particle mental, spiritual or physical, perishes every moment and new aggregates comes into existence by reason of the influence left by *karma* or action of the former aggregates. Everything is momentary, and if a man leads a perfectly holy life he would not collect new *karma*, which will lead him into new birth; and therefore the aggregates of which he is composed come to an end, without new aggregates coming into existence. So although Gautama might not have said that the future state after

²⁹V. R. Gandhi (VRG). "The Systems of Indian Philosophy". P-107

³⁰*Ibid.* P-107

³¹*Ibid.* 110

Nirvāṇa is a state of annihilation still the natural conclusion is that the state must be that of total annihilation.³²

But Buddhist literature indicates *karma* as formless (*arūpī*) and inexpressible while Jaina views are contrary to it. Buddhist considered *karma* as subtle (*sūkṣma*). Buddhist has described *karma* as *vāsanā* (desire) impression. They say that the material cause of all activities whether it is of *prakṛti* (Pradhāna), of *Īśvara* (God), it is due to *vāsanā*. Even if we consider *Īśvara* (God) to be the judge dispensing *karma*, therefore it is needed for postulating *vāsanā* for explaining variety in the universe.

The Buddhist maintains that the disposition born out of mental crises are *vāsanā*. The *lobha* (greed), *dveṣa* (hatred) and *moha* (infatuation) produce *karma*. *Jīva* (soul) get engaged in activities in bodily, mental and speech due to these emotional disturbances so also these disturbances and activities produce the *lobha*, *dveṣa* and *moha* in turn. This is the wheel of life, which is beginning less.³³

The Jainas have made a special contribution to the study of *karma* theory. The Jaina analysis of *karma* is scientific and they have developed the science of *karma*. There is enormous literature in the study of Jaina theory of *karma*.³⁴

VII.2. (iv) Jaina View of Karma compared with the Sāṃkhya Philosophy

Kapila says from knowledge comes the liberation i.e. discrimination between soul and non-soul. Bondage is also one of

³² *The Systems of Indian Philosophy*, P-115

³³ *Āṅguttaranikāya*, *Tikaṇipāṭasutta*, 33. 1, P-134, *Saṃyuktanikāya*, 15.5.6 Part 2, P-181-182, *Milinda-praśna* 3.15, P-75, *Visuddhimagga*, 17.110

³⁴ Dr. Ramjee Singh, "Jain Concept of Omniscience", 1974, P-106

the aims of the transmigration but it arises on account of misconception. Kapila altogether discards the theory of the efficacy of works as a means of salvation. To him only knowledge is the sole means of liberation. Even meditation is not the direct cause of liberation, though it is useful as secondary cause, for it removes desire, which really hinders knowledge.³⁵ So it is worth practicing which can be done by stopping all modifications of mind.³⁵

Through meditation knowledge is acquired. But if misconception interferes, bondage will be the result. What is misconception? It is five-fold- ignorance, egoism, attachment, aversion and fear of dissolution. Why should this misconception play its part at all? Simply because of the power evolves satisfaction, pleasure and accomplishment. Success is impeded and hence arises the disability, which causes misconception.

It should be noted however that according to Kapila's theory the soul is not really fettered by matter, it only has a wrong impression that it is fettered. Really it is quite free. Only it does not realize this fact so long as it is in mundane existence. The gross body usually, though not always arises from father and mother, while the subtle body is a creation out of the principle. Pleasure and pain belongs to the subtle body not to gross body.

The Jaina conception, about the doctrine of *karma* is basically resembles or is the same as that of school of Sāṃkhya, according to which there is effective relation through which *Prakṛti* is influenced by the presence of *Puruṣa*. More or less in the same way, in Jainism *Jīva* (soul) attracts *Pudgala*. There cannot be evolution unless the two become somehow related to each other. In Jainism the doctrine of *Karma* is regarding the union of soul and matter is basically the same as that of Sāṃkhya. A soul acquires the body that it inwardly craves for the *karma* or the sum of past life of a soul generates in it certain blind cravings and passions. These

³⁵ *Sāṃkhya-sūtra*, 3.23-3.31

cravings in the soul attract to it particular sort of matter particles and organize them into the body unconsciously desired.³⁶

Liberation, or *mukti*, is for soul (Jīva) only when its all *karmas* are exhausted. Dr. N. N. Bhattacharya opined that the Jain conception of *Mokṣa* and the Buddhist conception of *Nirvāṇa* appear to have derived their main impulses from the Sāṃkhya idea of liberation is refuted here, on account of Jainism mainly based on theory of *ātmā*, *karma* and liberation and hence the concept of *ātmā* is percolated in Vedic philosophy.³⁷

According to the Sāṃkhya the cause of suffering is attributed to ignorance, and hence freedom from suffering is to be attained through right knowledge of reality, a main attribute of *ātmā* according to Jain. Knowledge provides distinction between the self and not self or according to Jain *jīva* (soul) and non-*jīva* (pudgala). Sāṃkhya thinkers advocate all pleasures and pains belong to the mind-body complex, which acts or causes to act. The soul is quite different from this complex, a passive spectator, a transcendent subject whose very nature is pure consciousness, freedom, eternity and immortality. The attainment of liberation means the clear recognition of the self as a reality, which is beyond time and space, mind and body, and hence essentially free, eternal and immortal.³⁸

According to Sāṃkhya-Yoga, the variety and complexity and resulting in equality are due to five *kleśas*, like *asmitā*, *avidyā*, *rāga*, *dveṣa* and *abhiniveśa*, which are responsible in creating *saṃskāra*. *Saṃskāra* has also been referred to as *asaya*, *vāsanā*, *karma* and *apūrva*. And hence *kleśa* and *saṃskāra* are the rest cause of the wheel of life.³⁹

Sufferings in the world and to be free from it are the philosophy of Sāṃkhya but the Jainas is independent of it. However

³⁶Dr. N. N. Bhattacharya, "Jain Philosophy, Historical Outline", P-208

³⁷*Ibid.* P-210

³⁸Sāṃkhya-sūtra, 1.11.23.4, Sāṃkhya-kārikā and Sāṃkhya-sūtra and vṛtti, V.74.83

³⁹Yogadarśana-bhāṣya, 1.5, P- 428

these two ideas, liberation and to get rid of all sufferings, Sāṃkhya might have contributed to the development of the Buddhist idea and not of the Jainas.

VII.2. (v) Jaina View of Karma, Compared with the Yoga Philosophy

In Jaina tradition, Lord Mahāvīra is said to have devoted himself for long twelve years, mainly to the yogic practices. Jaina gives great importance to the *Yogāṅgas* i.e. the components of Yoga. The Jaina doctrine of *karma* has something common with its Yoga conception. *Karma* in Yoga is divided into four classes:

- 1) *Śukla* or white (punya, those that produce, happiness)
- 2) *Kṛṣṇa* or black (pāpa, those that produces sorrow)
- 3) *Śukla-kṛṣṇa* (ordinary actions, partly virtuous and partly vicious)
- 4) *Aśukla-kṛṣṇa* (those inner acts of self-abnegation and meditation which devoid of any fruits as pleasures and pains).

The thinking principle is *Antaḥkaraṇa* which is divided into four parts-which are- i) *manas* or mind, the principle which cognizes, ii) *citta* or individualizing, iii) *ahaṅkāra* or egoism and iv) *buddhi* or reason, the light that determines one way or another.

In the clear mirror of the *Sattva* (purity) is reflected the bright and blissful image of the ever-present *Puruṣa* who is beyond change, and supreme bliss. This state is called *Sattavapati* or *Mokṣa* or *Kaivalya*. For every *Puruṣa* who has thus realized itself *Prakṛti* has ceased to exist, in other words, has ceased to cause disturbance and misery. The course of nature never ceases but one who receives knowledge remains happy throughout by understanding the truth.

All external actions involve some sins, for it is difficult to work in the world and avoid taking the lives of insects. All *karmas* proceed from the fivefold affliction (kleśas), namely *avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveśa*. The *karmas* performed in the present life

generally accumulated and make it possible for individual to suffer and enjoy the fruits thereof. *Karma* of present life determines the particular kind of future birth, the period of life and the painful and joyful experiences destined for that life.

According to Dr. Bhattacharya,⁴⁰ the influence of some form of Yoga system is Jacobi has suggested the disciplinary codes of Jainas. He has shown that a few *sūtras* of Umāsvāti, Jaina philosopher-monk and writer of Jainas sacred literature, author of *Tattvārtha-sūtra*, is directly inspired from similar verses occur in Patañjali's *Yogasūtra*. In connection with *saṁvara* or stoppage Jaina insistence on the *gutti* (Skt. Gupti), control of the mind, speech and body. Also the tenfold monastic morality (dharma) and the twelve pessimistic reflections, conceived by Umāsvāti have a close bearing on Yoga percepts.⁴¹

Jaina yogic practices, as referred by Schubring, help or trains the aspirant to withdraw himself from his surrounding, reach the state of indifference towards all that the five senses offer, suppress the four passions, avoid displeasing and promote pleasing activities of the inner sense, speech and body.

VII.2. (vi) Jaina View of Karma Compared with Nyāya & Vaiśeṣika Philosophy

The three-fold activity of *jīva* (soul) body, mind and speech, according to Nyāya School of thought, are affected by passions, attachment and hatred etc. and it consequently give rise to *dharma* and *adharma* which are also called *saṁskāra*.⁴²

As per Vaiśeṣikas, *saṁskāra* is included in *adr̥ṣṭa*. *Rāga* and *dveṣa* (attachment and hatred) give rise to *saṁskāra* and *saṁskāra* give rise to birth (janma), which is again responsible for *rāga* and *dveṣa*. In this way, the root-cause of *saṁskāra* is beginning less.

⁴⁰Dr. Bhattacharyya, "Jain Philosophy. Historical Outline", P-213

⁴¹*Tattvārthadhigamaśūtra*, IX, 6-7

⁴²*Nyāyabhāṣya*, I.1.2

VII.2. (vii) Jaina View of Karma compared with Mimāṃsā Philosophy

According to Mīmāṃsā the law of *karma* guides formation of objects. The soul survives death to be able to reap the consequences of its *karma*. Repeated birth is caused by *karma*. It is only disinterested performance of duties and by knowledge of self that the *karma* accumulated in the past is gradually worn out. Being free from all *karma*-ties liberation is achieved. Conceptually these ideas about liberation are not basically different from those of the Jainas.

The Mīmāṃsākas say that the various activities of men like the performance of *Yajña* gives rise to *apūrva* (unknown) and *apūrva* give rise and gives fruits of all activities, like the performance of *Yajña*. *Apūrva* is the potency born of the performance of duties mentioned in the injunction of the Vedas. The other forms of activities are not considered to be *Apūrva*.⁴³

On transcendental perception, Mīmāṃsā differs significantly from Jainism and other philosophical systems that defend their philosophies on the strength of experience resulting from yogic practices. But the Mīmāṃsākas deny such claim for yogi experiences or transcendental perception and hold that the so-called unique experience yielded by Yoga is nothing but a subjective fancy and as such quite useless in determining the validity of any philosophical view. Jaina logicians have criticized the Mīmāṃsākas on their sole insistence upon pure empirical perception and flat denial of transcendental perception.

Thus we see that the law or doctrine of *karma* means that all deeds (actions) good or bad, physical or mental produce their proper consequences in the life of the individual who acts. The belief in law of *karma*, in general, is common character of Indian system of philosophy and religion. With its help, metempsychosis of

⁴³ Śābarabhāṣya, 2.1.5. (b) Tantravārtika, 2.1.5

transmigration of souls becomes a proven fact, and through it their continuity and immortality is established beyond doubt. Moreover, it provides a scientific and rational explanation for the diverse phenomena.⁴⁴

To Jainas in fact, the science of *karma* is the real science of spirituality, in so far as it tries to unfold the real nature of spirit or self. Unlike the Brahmanical, Vedic philosophy, notion that *karma* is subservient to God and hence what is more important is not *karma* but compassion of God. For Jainas freedom from *karma* is uncompromising condition for salvation. What is most significance thing to note here is the reason behind the Jainas putting greater emphasis on doctrine of *karma* and working out a science of *karma* in greater details than what has been done by other systems of Indian philosophy? The chief reason is rejection of belief in God's grace as well as God regarded as dispenser of fruits of action.⁴⁵

Jainism does not preach that there is any special power ruling over the destinies of men from behind or above. On the contrary, it teaches that every individual works out his own destiny by his own mental or physical exertions that bring to him agreeable or disagreeable experiences. Thus the entire emphasis is to thwart and annihilate the force of the *karma* "and this way to effect a gradual spiritual evolution leading to the ultimate goal, the very Godhood, whence there is no return to the *saṃsāra*."⁴⁶

However *Śramanic* school of Jainism and Buddhism as well as Vedic school of Nyāya-Vaiśeṣikas and Sāṃkhya-Yoga stick to the ideal of *Mokṣa*. They recognize *karma* to be the cause of bondage and advocate freedom from *karma* as means to salvation. The Jainas combine the atomism of Nyāya-Vaiśeṣikas with the real

⁴⁴Dr. Hemant Shah, "Jain Theism", 1997, P-17. Chatterjee and Datta, P-15 and Dr. J.P. Jain, "Religion and culture of Jains", P- 40

⁴⁵Dr. Hemant Shah, "Jain Theism", 1997, P-17. Chatterjee and Datta, P-15 and Dr. J.P. Jain, "Religion and culture of Jains", P- 18

⁴⁶Dr. Hiralal Jain, Article, "What is Jainism", P12-13

modification of self. *Karma* is material or non-material as it is the modification of matter or consciousness. The thought activity is *Bhāva-karma*; the actual matter flowing into the soul and binding it is *Dravya-karma*.

Dr. Ramjee Singh⁴⁷ writes, "The reasons behind the Jainas putting greater emphasis on the doctrine of *karma* and working out a science of *karma* in greater details than what has been done by other systems are as follows:

Firstly: they had to substantiate the sovereignty and independence of the soul over matter. This was a reply to the Cārvākas who had reduced the soul to an epiphenomenon of matter and also rejected rebirth and salvation.

Secondly: the Jainas could not reconcile with the radical Vedāntins like Śaṅkara who would accord *karma* a place only in the realm of *māyā*, which is unreal as metaphysical entity. From the level of *Paramārtha*, *karma* is irrelevant because the domain of *paramārtha* is the supreme truth, which is non-dual.⁴⁸

Thirdly: The Jainas also wanted to refute the one-sided fluxism of Buddhism, which could not adequately explain the fact of fruition of *karma* without the identity of a permanent soul.

Lastly: the Jainas also wanted to correct the wrong Brahmanical notion that *karma* is subservient to God and hence what is more important is not *karma* but the compassion of God".⁴⁹

If the God is regarded as creator, preserver, and destroyer of the universe as also the dispenser of fruits of actions as well as inner-controller and guide, then God's grace is only rescue and support. Therefore, apart from theoretical difficulties of introducing

⁴⁷Dr. Ramjee Singh, *Jain Concept of Omniscience*, P-106

⁴⁸Madras Seminar on "Karma & Rebirth", Dr. R.V. Desmet, Dr. N. Veezhinathan See, *Brahma-sūtra, Śaṅkara Bhāṣya* 1.1.1

⁴⁹*Rgveda*, X 19.3, *Tait.Up.*, 111 and *Manusmṛti*, 1.5.9

God in the realm of nature and his occasional intervention etc. this leads to fatalism and pessimism. The doctrine of grace is indeed a disgrace to the idea of man as maker of his destiny. This loss of ethical autonomy takes away the very basis of our moral life and perhaps is generated by a false belief that the potency of *karma* is also destroyed with the destruction of the human body.

The Jaina theory of *karma* might be accused of placing the destiny of man in the hands of ruthless law and not in those of a merciful God, who might be pursued easily to improve it.

Mrs. Sinclair Stevenson⁵⁰ makes a similar projection when she says that "the belief in *karma* and transmigration kills all sympathy and human kindness for suffers, since any pain a man endures is only the wages he has earned in a previous birth. "But in view of tremendous inequalities pervading the world, commented Dr. Ramjee Singh⁵¹ I hope, Mrs. Stevenson, if she cares to be a little impartial, will agree that if everything is attributed to Him, then a God all-merciful (being also Omnipotent) has to be a God unjust. In fact, the science of *karma* is the real science of spirituality; in so far it tries to unfold the real nature of spirit or self. Unless we have a thorough knowledge of *karma*, we cannot know about the true nature of spirit or self, the knowledge of identity between the body and the self and so on.

The entire doctrine of *karma* is based on the belief that the universe is a system subject to laws inherent in its own constitution. It also involves the idea of immortality of soul and metempsychosis because if the work of fruition has not been fully worked out in one life, future life is a logical necessity. Hence the belief in the transmigration and immortality also follows. This is nothing other than science of spirituality.

⁵⁰Sinclair Stevenson, "The heart of Jainism", 1995, P-163

⁵¹Dr. Ramjee Singh, "Jain Concept of Omniscience", P-109

CHAPTER -VII.3

VII. 3(i) Jaina view of God compared with Vedānta and other philosophies

(a) Vedic Philosophy

The philosophical development of Vedānta through the *Vedas* and *Upaniṣads* starts with the advent of Aryan in India. The *Rgveda* mostly consist of praises of the different deities, *devas* or gods; such as Agni, Mitra, Varuṇa, Indra and so on. Aryans use to pray to the Gods for their help and favours by offering of animals etc.¹

The *Vedas* are often said to be polytheistic because of its belief in many gods; however, few philosopher doubts this Vedic thought. Since, each of many gods when praised is extolled by hymns as the Supreme God, the creator of the universe and lord of all gods. Max Muller thinks such a belief was 'henotheism'. Many writers of philosophy, about this philosophical speculation of *Veda*, believe that the idea of God gradually developed from polytheism through henotheism, ultimately to monotheism i.e. belief in one and only God.

Prof. Chatterjee and Prof. Datta observe² "Indian monotheism retains belief that though God is one, He has various manifestations, in many gods any one of which may be worshipped as form of the Supreme Deity. Even today we have in India divergent cults like- Śaivism, Vaiṣṇavism, etc. based on a philosophy of one Supreme God. Indian monotheism in its living forms, from the Vedic age till now, has believed rather in the unity of the gods in God, than the denial of gods for God. Hence Indian monotheism has a peculiarity, which distinguishes it from the Christian or Mohammedans.

¹Dr. Datta & Chatterjee, "An Introduction to Indian Philosophy", P-351

²*Ibid*, P-352

Vedic seers visualized universe as one organic whole, created by Supreme reality which is both immanent and transcendent. God pervades the world, yet he is not exhausted thereby; He remains also beyond it. Western theological translates this conception as pantheism (pan-all, en-in, theos-God) and not pantheism (all that exist is God). That is all is not equal to God, but all is in God, who is greater than all.³

(b) Views of Vedānta

Vedānta, also known as Uttara-mīmāṃsā etymologically means 'the end of the *Vedas*'. This meaning connotes that the later part of *Vedas* considered philosophically important is Vedānta. The thought of Vedānta developed out of *Upaniṣads*, including Vedic speculations. The *Upaniṣads* were regarded as the inner or secret meaning of the *Vedas* or mystery of *Vedas*. There were many *Upaniṣad* in number, which were systemized in Bādarāyaṇa's *Brahma-sūtra*. This *Sūtra* in brief, with various commentaries written upon elaborates Vedānta doctrine. The authors of each of these commentaries became the founder of a particular school of Vedānta. We have schools of Śaṅkara, Rāmānuja, Madhva, Vallabha, Nimbārka and Caitanya, etc.⁴

The most common question on which the schools of the Vedānta are divided as: what is the nature of the relation between the self (Jīva) and God (Brahma)? Some being dualist (Dvaitavādī) hold that the self and God are two totally different entities. Some others hold that the two are absolutely identical, which is monism (advaita). Some other schools hold that the two are related like part and whole, which is called, qualified monism (Viśiṣṭādvaita).⁵

(c) Vedānta School of Śaṅkara

Vedānta philosophy has its two chief exponents- Śaṅkara and Rāmānuja; their doctrines are based on the *Upaniṣads*. According to Śaṅkara's opinion the *Upaniṣads* teach as follows:

³Dr. Datta & Chatterjee, "An Introduction to Indian Philosophy", P-347

⁴*Ibid*, P-349

⁵*Ibid*, P-349

Whatever exists, is in reality one; there truly exists only one universal being called *Brahman* or *Paramātman* (the highest self). This being is of an absolutely homogeneous nature; it is pure being, pure intelligence or thought (*Caityanya* or *Jñāna*). Intelligence or thought is not to be predicted of *Brahma* as its attribute but constitutes its substance.⁶

Brahma is absolutely destitute of qualities; whatever qualities or attributes are conceivable can only be denied of it. Nothing exists but one absolutely simple being *Brahma*. He is associated with certain power called *māyā* (unreal) or *avidyā*, (Ignorance, nescience). This power cannot be called "being" for "being" is only *Brahma*; nor it can be called non-being in the strict sense, for it at any rate produces the appearance of this world. It is in fact a principle of illusion, the indefinable cause owing to which there seems exist a material world comprehending distinct individual existences. Being associated with this principle of illusion *Brahma* is enabled to project the appearance of the world through *māyā*, in the same way as a magician is enabled by his incomprehensible magical power to produce illusory appearances of animate and inanimate beings. *Māyā* (unreality) thus constitute the *Upādāna* (the material cause) of the world, or if we wish to call attention to the circumstances that *Māyā* belongs to *Brahma* as *śakti* (power) we may say that the material cause of the world is *Brahma* in so far as it is associated with *Māyā* (unreality). This latter quality of *Brahma* is more properly called *Īśvara* (The Lord).⁷

Māyā under the guidance of the Lord (*Īśvara*) modifies itself by a progressive evolution into all individual existences and in all those existence the one indivisible *Brahma* is present, but owing to *Māyā* it appears to be broken up in to multiplicity of intellectual or sentient principle, the so called *jīva*, individual or personal souls. What is real in each is only universal *Brahma* itself. In our ordinary

⁶V.R. Gandhi, "The systems of Indian philosophy", 1970, P-74

⁷*Ibid*, P-74

experience, we see separate soul and distinguish one soul from other, are the offspring of *Māyā* and as such unreal.⁸

In the *Jñānakāṇḍa* (knowledge portion) of *Veda*, *Brahma* related to the world, characterized by various attributes, is called *Īśvara* or Lower *Brahma*; and the *Brahma* whose nature transcends all qualities and fundamental identity of individual soul within itself, is highest *Brahma*. Devout meditation on *Īśvara* or lower *Brahma* does not directly lead to final emancipation. However, the soul enlightened by the study of *Veda* which teaches '*Tattvamasi*' "that art thou" that there is no difference between the true self and the highest self (*Brahma*), obtains at the moment of death immediate final release, i.e. he withdraws altogether from the influence of *Māyā* and asserts himself in his true nature which is nothing else but the absolute highest *Brahma*, as per teaching of Śaṅkara.⁹

According to *Upaniṣads* the word *Brahma* is that from which the origin, subsistence and dissolution of this world proceed.¹⁰

Best known among the Vedānta School are those of Śaṅkara and Rāmānuja. Śaṅkarācārya says,¹¹ 'which is always *Samarūpa* (uniform) is '*satya*'. The objects of the universe in this phenomenal world are not always uniform. They undergo constant change and modifications. Therefore, it is an appearance and unreal. The ultimate reality is the *Brahman*. It is one, uniform and constant. Therefore, it is real; *satya* or the constantly real for all the time. And that is transcendental reality (*Paramārthikasatya*). God is only reality, infinite, and universe a finite, unreal, an appearance, as *Māyā*. From the phenomenal (*vyāvahārika*) point of view, the phenomenal world is real. But from the transcendental (*pāramārthika*) point of view, the reality of the phenomenal world is unreal. The appearance of the phenomenal world appears to be real due to ignorance (*avidyā*).

⁸ V.R. Gandhi, "The systems of Indian philosophy" P-75

⁹ *Ibid*, P-77

¹⁰ Śaṅkara Bhāṣya on *Vedānta-sūtra*, 1.2

¹¹ Devendra Muni Shastri, "A source book in Jaina philosophy", P-530

The fundamental principle of Vedānta philosophy is that in reality there exists and there can exist nothing than *Brahma*, who is material as well as the efficient cause of the universe, of course contradictory in ordinary experience. In India as anywhere else, man imagines at first that he in his individual bodily and spiritual character is something that exists and that all objects of the outer world also exist as objects. Idealistic philosophy swept away this distinction with the Vedantist.

Whatever we may seem to be or imagine ourselves to be for a time, we are, according to Vedantist, in truth the eternal *Brahma*, the eternal self. With this conviction in the background, the Vedantist retains his belief in what he calls the Lord, God, the creator and ruler of the world, but only as phenomenal or as adapted to the human understanding. Śaṅkara says, "Just as a man believes in his personal self so he is sure to believe in a personal God, and such personal God may even be worshipped. But we must remember that what is worshipped is only a person, or as *Brahmins* (priest class) call it a *Pratika*, an aspect of the true eternal essence as conceived by us in our inevitably human and limited knowledge. His (Śaṅkara's) belief in the *Veda* would suffice to prevent the Vedantist from a denial of the gods or from what we call atheism."¹²

The spirit of Śaṅkara's philosophy as per Swami Prabhavananda¹³, is *Brahma*- the absolute existence, knowledge, and bliss (saccidānanda), the universe is not real. *Brahma* and *ātman* are real. Vedānta philosophy occupies a central position between realism and idealism. Western realism and idealism are both based on a distinction between mind and matter; Indian philosophy puts mind and matter in the same category-both are objects of knowledge.

The world according to Śaṅkara,¹⁴ "is and is not". Its fundamental unreality can be understood only in relation to the

¹² VRG, "The systems of Indian philosophy", P-87-88

¹³ Swami Prabhavananda, "Spiritual Heritage of India", 2000, P-283

¹⁴ *Ibid*, P-283

ultimate mystical experience, the experience of an illuminated soul. When the illuminated soul passes into transcendental consciousness, he realizes the self (the *ātman*) as pure bliss and pure intelligence, the one without a second. In this state of consciousness, all perception of multiplicity ceases, there is no longer any sense of 'mine' and 'thine'. The world as we ordinarily know it has vanished. The self shines forth as one, the Truth, the *Brahman* and the basis of the apparent world. The apparent world, as it is experienced in the waking state, may be likened, say Śaṅkara, to an imagined.

In *Rgveda*,¹⁵ wherever the word *Māyā* occurs it is used only to signify the might or the power. Indra takes many shapes quickly by his *Māyā*. The *Śvetāśvatara Upaniṣad* conceives *Māyā* as the power of the almighty God. The *Māyin* (God) create all this- the sacred verses, the offerings, the sacrifices, the penance, the past, the future and all that *Vedas* declare. This God spreads His trap and lords it over the world by means of His divine powers. The world is one great *Māyā*. This is the conception of *Māyā* in the *Upaniṣads*.

How the emanation of the world from *Brahma* is conceived in Vedānta philosophy is of small interest. It is almost purely mythological and indicates a very low knowledge of physical science. *Brahma* is not indeed represented any longer as a maker or a creator, as an architect or a potter.

Upaniṣads proposed several similes to explain creation or emanation of the world. One of similes is production of the world from *Brahma* is that of spider drawing forth and back, threads of the world. Another simile is the change of milk into curds, and curd being nothing but milk only under a different form. This simile violated the postulate that the one being must be unchangeable. So Śaṅkara offered a new theory. The theory teaches that the Supreme Being remains always unchanged and that our belief that anything else can exist beside it arises from (Avidyā) nescience. Something like ignorance of a man who mistakes a rope for a snake. In such a

¹⁵Dr. Nathmal Tatia, "Studies in Jaina Philosophy", PV, 1951, P-115

case the rope remains all the time what it is, it is only our ignorance, which frightens us and determines our actions? In the same way *Brahma* always remains the same, it is our ignorance only, which makes us, see a phenomenal world and a phenomenal God.

Vedāntists go on to explain that when they hold that the world is *Brahma*, they do not mean that *Brahma* is actually transformed into the world, for *Brahma* cannot change and cannot be transformed. They mean that *Brahma* present itself as the world or appears to be the world.

The world's reality is not its own but *Brahma*'s, yet *Brahma* is not the material cause of the world, as the spider is of the web or the milk of the curd or the clay of the jar (which is made by potter), but only the substratum, the illusory material cause. There would be no snake without the rope, there would be no world without *Brahma*, and yet the rope does not become a snake or does *Brahma* become the world. With the Vedantist the phenomenal and the noumenal are essentially the same.

Avidyā or ignorance as opined by Dr. Nathmal Tatia¹⁶ is perversity of vision and attachment to the world. *Māyā* is the cosmic force that brings forth the world of plurality. If the *Māyā* conditions the universe, *avidyā* keeps one attached to it. There is *Māyā* because there is *avidyā*. With the cessation of *avidyā*, *māyā* ceases. The existence of a magician and his art depends upon the existence of their dupes. If there is no dupe there is no art of magic. Snake, which proves, after one closer inspection, to be nothing, but a coil of rope. When the truth is known, we are no longer deluded by the appearance, the snake appearance vanishes into reality of the rope, and the world vanishes into *Brahman*.

Śaṅkara¹⁷ constantly draws on the analogy of the magician (māyāvi) as suggested in the *Śvetāśvatara*. The magician is a juggler only to those who are deceived by his tricks and who fancy (imagine) that they perceive the objects conjured (as if by magic) up.

¹⁶Dr. Nathmal Tatia, "Studies in Jaina Philosophy", P-115

¹⁷Dr. Chatterjee & Dr. Datta, "An Introduction to Indian Philosophy", 1984, P-389

But to the discerning few who see through the trick and have no illusion, the jugglers fail to be a juggler. Similarly, those who believe in the world-show think of God through this show and call him its creator, etc. But for those wise few who know that the world is a mere show, there is neither any real world nor any real Creator.

God is not really touched by imperfections of the world just as any illusory characters of the snake do not affect the rope, or even as the actor is not affected by the loss and gain of kingdom on the stage.

A God who transforms himself into the visible universe is himself subject to transformation and change he cannot be regarded as the absolute reality. A God who creates a world limits himself by the very act of creation, and thus ceases to be infinite. The question "why should God create at all, remains un-answered. This difficulty is overcome, however, if we consider the world as *māyā*, and this explanation of our universe is, moreover, in perfect accord with the finding of modern science.

The *Upaniṣads*, it is true, appear to consider *Brahman* the first cause of the universe, both material and efficient. They declare that the universe emanates from, subsist in, and finally merges in the absolute *Brahman*. Śaṅkara never directly contradicts the *Upaniṣads*, although sometime he appears to interpret them to suit his own view. The universe, he says, is a superimposition upon *Brahman*. *Brahman* remains eternally infinite and unchanged. He is not transformed into the universe. He simply appears as this universe to us, in our ignorance (*avidyā*) we superimpose the apparent world upon *Brahman*, just as we sometimes superimpose a snake upon a coil of rope.

Śaṅkara's conception of God¹⁸ can be conceived from two different viewpoints. From ordinary practical standpoint (*Vyāvahārikadṛṣṭi*) world is believed (have religious faith) to be real,

¹⁸Dr. Chatterjee & Dr. Datta, "An Introduction to Indian Philosophy", P-388

God may be regarded as the cause, the creator, the sustainer, the destroyer and, therefore, also as an Omnipotent and Omniscient being (*Sarvajña*, *sarva*= everything *jña*=knowing) one who knows everything. He (God) then appears as possessed of all these qualities (*saguna*). In Śaṅkara's philosophy God is called *Saguṇa Brahman* or *Īśvara* and He is the object of worship.

The purport of the Vedānta philosophy is: all being is *Brahma*, nothing can be except *Brahma*, while all that exist is an illusory, not a real, modification of *Brahma* and is caused by name and form. When the true knowledge arises everything becomes known as *Brahma* only. When asked-whence the names and forms and whence the phantasmagoria of unreality, the Vedāntist has but one answer, it is simply due to (*Avidyā*) nescience. And, again, the question remain whence this nescience. The Vedāntist is satisfied with the conviction that for a time we are as a matter of fact nescient and what he cares for chiefly is to find out, not how that nescience arose but how it can be removed.¹⁹

Svami Bharati Tirtha, a famous Vedāntist says about removing ignorance: "Neglecting the unreal creation consisting of mere name and form, one should meditate on *Brahma* and should ever practice internal as well as external concentration, fixing one's mind on the thought "I am *Brahma*" which is described in *Vedas* as self-existent, eternal, all consciousness and pleasure. self-illuminated and unique in itself."²⁰

(d) Jaina View of God in Comparison with the View of Vedānta

According to the Jainas the universe is constituted of two fundamental principles of *Jiva* (living substances) and *ajīva* (the non-living substances). In the Vedānta philosophy the universe or the phenomenal world is only an appearance (*asatya*) while *Brahman*, the ultimate reality is the only (*satya*) real.

¹⁹VRG, "The systems of Indian philosophy", P-91

²⁰Ibid, P-91

The name given to this Reality is sometimes *Brahman* (God), sometimes *ātman* (self), sometimes simply *sat* (Being). “At first there was the *ātman* alone,” say *Aitareya*²¹ and *Bṛhadāraṇyaka Upaniṣad*²². “All this is *ātman*,” says *Chāndogya*.²³ “*Ātman* being known everything is known,” says *Bṛhadāraṇyaka*²⁴. Similarly, “There was only Being (*Sat*) at the beginning, it was without a second,” says *Chāndogya*.²⁵ Again, “All this is *Brahman*” say *Muṇḍaka*.²⁶ *Brahman* and *ātman* are used synonymously in these different texts. At some places it is referred as “This self is the *Brahman*”²⁷ and “I am *Brahman*.”²⁸

So the *Upaniṣads* moved away from the philosophical concept of Vedic gods to the self of man. The body, the senses, the *manas* (mind), the intellect (*citta*) and the pleasures and pains arising out of them are all changing modes, not the permanent essence of self.

The real Self (*Jīva*) is pure consciousness, and is infinite: was concluded in *Upaniṣad*. The Real Self is called *ātman*, as infinite, conscious reality *satyam* (truth); *jñānam* (knowledge), *anantam* (infinite). The self of man is identical with the Self of all beings (*sarva-bhūtātmā*) and therefore with God or *Brahman*. Further in *Kāthopaniṣad* says that, “This Self is concealed in all things, and does not therefore, appear to be there. But it is perceived by the keen sighted with the help of sharp, penetrating intellect.”²⁹

Yogindudeva in his discourse said “The *ātman*, i.e. the Soul, realization of the self as an embodiment of knowledge and as free of *Karman* after quitting everything external: that is *Paramātman*.”

²¹ *Aitareya Upaniṣad*, 1.1

²² *Bṛhadāraṇyaka Upaniṣad*, 1.4.1

²³ *Chāndogya*, 7.25.2

²⁴ *Bṛhadāraṇyaka Upaniṣad*, 4.5.6

²⁵ *Chāndogya Upaniṣad*, 6.2.1

²⁶ *Muṇḍakopaniṣad*, 2.2.11

²⁷ *Bṛhadāraṇyaka Upaniṣad*, 2.5.19

²⁸ *Ibid.*, 1.4.10

²⁹ *Kāthopaniṣad*, 3.12

Thus it is the internal by leaving everything external that becomes the Supreme.³⁰

Paramātma-prakāśa says, "One that dwells in the temple of body is doubtlessly the same as *Paramātman* or God or *Īśvara*, the eternal and infinite divinity with his constitution brilliant with omniscience. Though he dwells in the body, there is no mutual identity or connection between him and the body. It is *Paramātman* that is revealed, giving supreme bliss, to saints who are established in equanimity (*samabhāva*).³¹

Like a star in the infinite sky the whole universe is reflected in the omniscience of *Paramātman* (God) on whom, as an object of meditation, the saint always concentrate their attention in order to obtain liberation. The very *Paramātman*, when in the grips of various *Karmas*, that assumes various forms of existence and comes to be endowed with three sexes.

The universe is there in the *Paramātman*, reflected in his omniscience, and he is in the Universe, but he is not (convertible into the form of) the universe. The *Paramātman* dwells in the body but even today He is not realized by *Hari* and *Hara* (*Śiva* or *Brahman*) because they are devoid of the highest meditation and austerities.³² *Paramātman* is eternal, untainted by passions and consequent *Karman*. He is peace, happiness and bliss. He does not leave his nature and get changed into something else. He is *Nirañjana*, i.e.; untainted, having no colour, no smell, no taste, no sound, no touch, no birth and death. He is not subject to anger, delusion, deceit and pride; nor is there anything like a specific place of object of meditation for him who is all by himself. He is not amenable to merit and demerit, or to joy or grief. He is an eternal divinity in whose case there is no devotional control of breath, no object of meditation, no mystical diagram, no miraculous spell and

³⁰ *Paramātma-prakāśa* of Sri Yogindudeva, by Dr. A.N. Upadhye, 1960, P-10

³¹ *Ibid.*, P-10

³² *Ibid.*, P-11

no charmed circle. That eternal *Paramātman* (God of Jaina) who is subject of pure meditation or contemplation is beyond the comprehension of *Vedas*, *Śāstras*, and senses. He is the highest state, dwelling as he is at summit of three worlds, representing unique or absolute vision, knowledge, happiness and power.³³

So far as modifications are considered *Paramātman* is said to be coupled with origination and destruction; but in fact from the realistic point of view He is above them. Really speaking there is no bondage or transmigration for *Paramātman*; so the ordinary viewpoint (*Vyavahāra*) should be given up. The supreme characteristic of *Paramātman* is that his knowledge, like a creeper, stretches as far as the objects of knowledge are there. With reference to him, the *karmas* fulfill its functions, but the *Paramātman* neither loses nor gains anything. Though bound by *Karmas*, he is never transformed into *karmas*.

The highest bliss, which is attained by visualizing *Paramātman* (*Śiva*) in course of meditation, is nowhere attained in the world of *saṃsāra*. Even Indra, who sports in the company of crores of nymphs, does not get that happiness which the saints attain when meditating on their self. The soul, which is free from attachment, when realizing the self-termed as *Śiva* (*Paramātman*) and *Śānta*, attains that infinite happiness realized by great *Jinas* by visualizing the self. As no figure is reflected in a mirror with soiled surface, so indeed the God, the *Paramātman*, is never visualized in the mind (*hṛdaya*) unclean with attitudes of attachment, etc. there can be no place for *Brahman*, when mind occupied by a fawn-eyed one. The eternal divinity dwells in the clear mind of a *Jñānin* like a swan on the surface of lake. God is not there in the temple, in the statue, neither in the plaster nor in the painting; but he dwells in equanimities mind as an eternal and stainless embodiment of knowledge. When the mind and *Paramēśvara* (God) has become identical, nay one, where is the question of worship? To concentrate the mind that is running towards pleasure and passions on the *Paramātman* (*Śiva*) God free from the

³³ *Paramātman-prakāśa*, P-10, (16-25)

stains of *Karman*; that is the means of liberation, but not any mystic syllable nor mystic practices.³⁴

So, Śaṁkara³⁵ postulates *Māyā* to explain origination of cosmic illusion while *Avidyā* (nescience) the individual. However freedom is the goal. But this freedom is only through knowledge (*Jñānāt-eva-tu-kaivalyam*),³⁶ without knowledge there is no emancipation (*R̥te-Jñānānamuktiḥ*). The purpose of man (is effected) through the mere knowledge of *Brahman* thus Bādarāyaṇa opines. He, who knows the self, overcomes grief. He, who knows that highest *Brahman*, becomes even *Brahman*. He, who knows *Brahman*, attains the highest state. *Mokṣa* is the absence of the false knowledge says *Padmapāda*.

The Jaina term for *Avidyā* is *Mithyātva*. *Mithyātva* (perversity) and *Mithyā-darśana* (perverted view) lie at the root of all evil, and whatever misery there is in the life of a soul is ultimately due to it. It is the darkest period of a soul's life when there is unhindered working of this *Mithyātva*. The soul (*ātman*) gropes in the darkness formulates wrong views about the truth and treads upon many paths, none leading to the region of light. *Mithyātva* has no beginning in time and it is there from all eternity. The existence of self or *ātman* is an ultimate fact and existence of delusion coeval with it equally an ultimate fact to which no question of origination can be relevant. The Jaina philosophers have accepted *mithyātva* as beginning less on basis of uncontradicted experience and also because no beginning can be postulated without self-contradiction. In course of time, the soul attains purification, and *samyak-darśana* (right attitude) dawns upon it, which is a kind of purified state of consciousness that enables the soul to realize and comprehend the things as they are. *Samyak-jñāna* (right knowledge) presupposes

³⁴*Paramātma-prakāśa* of Sri Yogindudeva, by Dr. A.N. Upadhye, 1960, P-14. (109-123)

³⁵Dr. Ramjee Singh, "Jaina Perspective in philosophy and Religion", 1993, P-89 & 90, Malkani G.R., 'Vedantic Epistemology, P.3 and R̥gveda also, *Brahmasūtra Śaṁkara Bhāṣya*, III, IV.1, *Chāndogya Upaniṣad*, III.1 and *Muṇḍaka Upaniṣad*, III.2.9

³⁶Dr. Ramjee Singh, *Ibid*, Malkani, G.R., *Vedantic Epistemology*, P-3

samyak-darśana (right attitude) and similarly, *samyak-cāritra* (right conduct) presupposes *samyak-darśana* (right attitude) and *Samyak-jñāna* (right knowledge). And these three viz. right attitude, right knowledge and right conduct constitute the pathway to emancipation, to *Paramātmā* hood or attainment of true real nature of soul that is *Paramātmā*, God or *Īśvara*.³⁷ Dr. Ramjee Singh opines, here we find almost no distinction between Jainism and Vedānta.³⁷

(e) The Brahman of Upaniṣad and Jaina's Paramātmā

Brahman is conceived as a pure being absolute, infinite, immutable and eternal from whom everything else derives its reality. Thus *Brahman* in turn is *ātman*, infinite, ageless and eternal.³⁸

The word *Brahman* in the *Upaniṣads* is conceived as the absolute, one without a second. Jaina Ācārya Yogindudeva freely borrows that word and repeatedly uses it in his work. Even Samantabhadra, a strong propagandist of Jainism, uses the word *Brahman* in its generalized sense, viz., the highest principle, when says: “*ahimsābhūtānām jagatividitām brahma paramam*.”³⁹ In *Upaniṣads* the word *Paramātmā* does not occur as much frequently as the word *Brahman*, though both are taken as synonyms in text like *Nṛsiṃhottaratapani*.⁴⁰

In Indian philosophical text identity of words may not necessarily imply the identity of their sense-content. *Brahman* and *Paramātmā* are used as synonyms, because they represent the concept of an ultimate reality.

According to Jainism, *Paramātmā* is a super-spirit representing the ultimate point of spiritual evolution of *ātman* by gradual destruction of *karman* through penance, etc. Each *ātman*

³⁷Dr. Ramjee Singh, “Jaina Perspective in philosophy and Religion”, P-91

³⁸*Paramatma-prakāśa* of Sri Yogindudeva, Ed. by Dr. A. N. Upadhye, 1960, P-33

³⁹*Bṛhat-svayambhu-stotra*, 119

⁴⁰G.A. Jacob, *Upaniṣad-vākyakośa* under *paramātmā*.

becomes a *Paramātman* and retains his individuality. The Upaniṣadic *Brahman* is a cosmic principle, which idea is not associated with the Jaina conception of *Paramātman*. *Brahman* is one and only one according to *Upaniṣads*. Yogindudeva however, speaks of many *Brahmans*, i.e.; *Paramātmans*, which represent a particular type and therefore should not be distinguished from each other.⁴¹

According to Jainas *Paramātman* has nothing to do with the world beyond that he knows and see it, because it is his nature to see and to know; while *Brahman* according to the *Upaniṣads* is very source and support everything else. Though many attributes are common between Upaniṣadic *Brahman* and Jaina *Paramātman* yet their implications often differ.⁴²

The word *Svayambhū*, for instance, means self-created and self-existent, in the case of *Brahman*, but in the case of *Paramātman* it means self-become i.e.; *ātman* has become *Paramātman*.

In Jainism *ātman* is *Paramātman*, and *Paramātman* was called *ātman* because of karmic limitations. It is by realizing this essential likeness of all the *ātmans* that Jainism has faithfully stood as a champion of *ahiṃsā*, harmlessness, and universal compassion in thought, word and deed.

This super-*ātman* enjoys ideal isolation, and he has nothing to do with creation, protection and destruction of world and He is God or *Paramātmā* of Jainas. On the other hand *Brahman*-theory starts with *Brahman* as a great presence out of which everything comes into which everything is drawn back like threads in the spider's constitution. The individual souls are merely infinite chips of the infinite block of the great *Brahman*.

To summaries comparison according to Yogindudeva, in Jainism both spirit and matter are equally real; the numbers of souls

⁴¹ *Paramātma-prakāśa*, P-34

⁴² *Ibid*

are infinite; and each soul retains its individuality even in immortality. In *Upaniṣad* there is nothing real besides *ātman*, which is conceived as an impersonal pervasion identical with *Brahman*, the cosmic substratum. The *ātman* in Jainism is not miniature of any universal soul as in *Upaniṣads*. In the *Upaniṣad* and *Bhagavadgītā* *karma* stands for good and bad act, while in Jainism it is subtle type matter which inflows into the soul and determines its career in the round-of-births. According to Jainism soul and God are identical or every soul is God. World is eternal without being created by anybody. But in Vedānta the soul, the world and the God are all in one, the *Brahman*.

Sāṃkhya and Jainism pre-eminently stand for *ātman*-theory, while the Vedic religion stands for *Brahman*-theory. *Upaniṣads* bring these two together and achieve the unity of *ātman* and *Brahman*, a triumph of monism in the history of Indian religious thought.

Yogindudeva's comment that *Upaniṣadic Brahman* has a monistic and pantheistic grandeur which we miss in Jaina conception of *Paramātman*, is not exactly so. The Jaina's scripture declare that Tīrthaṅkara, who are free from eighteen shortcomings, have attained liberation in their bodies, are God with body, and when body is discarded, he attains position of a *Siddha* (perfect one), at liberation to be God or *Īśvara* or *Paramātmā*.

VII.3. (ii) Jaina View of God Compared with the Buddhism

Gautama belonged to the Śākya tribe and therefore is called Śākyamuni; and when he had proclaimed and preached a reformed religion he was called Buddha or awakened or enlightened.

Gautama explained to his disciples his new tenets: "The man who has given up the world ought not to follow- the habitual practice, on the one hand, of those things whose attraction depends upon the passion, especially of sensuality, a low and pagan way, unworthy, unprofitable and fit only for the worldly-minded; on the other hand, of asceticism which is painful, unworthy, and

unprofitable. There is a middle path, avoiding these two extremes, discovered by the Tathāgata Buddha, a path which opens eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to *Nirvāṇa* (Mokṣa), liberation.⁴³

The first noble truth of Buddhism is that clinging to existence is misery. The second noble truth is the cause of misery. In Gautama's words "Thirst leads to rebirth accompanied by pleasure and lust, thirst for pleasure, thirst for existence, and thirst for prosperity." And the third noble truth is the cessation of thirst - a cessation that consists in the absence of every passion- with the complete destruction of desire. The fourth noble truth is of the path, which leads to the cessation of sufferings. The holy eightfold path is right belief, right aspiration, right speech, right conduct, right means of livelihood, right exertion, right mindfulness, and right meditation. The substance of the teaching is that without entering into any discussions into the origin and destiny of men, one should lead a holy moral life and that will lead him to *summon bonum*.

It was generally believed that *Nirvāṇa* meant final extinction and death, and Prof. Max Muller was the first to point out, what most scholars now accepted that *Nirvāṇa* does not mean death but only the extinction of the sinful condition of mind, that thirst for life and its pleasure, which brings on new births.

Nirvāṇa was not applied to any state after death, it was a term applied to a certain state of life here. What Gautama meant by *Nirvāṇa* is something attainable in this life, it is the sinless calm state of mind, the freedom from desires and passions, the perfect peace, goodness and wisdom which continuous self-culture can procure for man.

Rhys Davids opinioned "The Buddhist heaven is not death but it is on virtuous life here and now that the *Piṭakas* lavish those

⁴³V.R. Gandhi, "The systems of Indian Philosophy", P-98

terms of ecstatic description which they apply to Arhat-ship as the goal of the excellent way and to *Nirvāṇa* as one aspect of it.⁴⁴

Buddhism in its original form does not concern itself with the problem of God. The Buddha's anti-theistic arguments are summarized by Aśvaghoṣa.⁴⁵ If the world has been made by *Īśvara*, there should be no change or destruction no such thing as sorrow and calamity, right or wrong; if he is the maker, the world should obey him; if he acts with a purpose; he should not be called perfect; and if he acts without a purpose, he should be called either a lunatic or a baby.⁴⁶

According to the later Vaibhāṣikas, God is unreal. If things were his creation they would come into being at once. But in reality the effect comes into being following an evolutionary process. From the seed grows the sprout. From the sprout the leaves, after leaves grows the stem and branches, then appears the flower and then fruits. Again, God cannot be described as creator since the effect is conditioned by space and time. In Mahāyāna, Nāgārjuna denies the possibility of the world being created by God. Śāntideva in his *Bodhicaryāvatāra*⁴⁷ refuses to admit any omniscient and omnipotent God as creator and his polemics are directed against the theism of the later Nyāya-Vaiśeṣikas.

Mr. G.R. Meads tried to save Buddhism from charged of propounding a theory of annihilation and quotes a passage by Col. Olcott sanctioned by the High Priest of Ceylon, that although soul according to Buddhism is impermanent and changeable, still there is in man the permanent part called spirit. He says "Buddhism does not deny imperishable nature of an ultimate spiritual reality in man, of a true transcendental subject, of an immoral changeless self."⁴⁸ Mr. V. R. Gandhi commented on this that self or transcendental subject has been known in all Indian philosophy by the name *ātmā* or *Brahma*.

⁴⁴ VRG, "The systems of Indian Philosophy", P-114

⁴⁵ *Buddhacarita*, XVI.18 and *Jain philosophy, Historical outline*, P-119

⁴⁶ *Jain philosophy. Historical outline*, P-119

⁴⁷ *Ibid*

⁴⁸ *Ibid*, P-115

With reference to *Brahma*, Gautama has distinctly said in *Tevijjāsutta* that the talk of the Brahmins about that *Brahma* is a foolish talk and that there existed no such state as *Brahma*⁴⁹.

With the reference to *ātman*, Gautama said that it is heresy to say that there is any such thing as *ātman*. Soul and spirit, *ātman* and *Brahman*, are all identical in Indian philosophies and attempt to put into the mouth of Gautama views which he never maintained is a fruitless attempt.

But the theory of transmigration was not the only theory, which Gautama accepted from the ancient religion and adopted in modified form into his own religion. The whole of the Hindu pantheon of the day was accepted with modification to suit his cardinal idea. The innumerable gods of *R̥gveda* were recognized but they were not supreme. *Brahma* the supreme deity of the *Upaniṣads* was recognized but was not supreme. Holy life alone was supreme, and in preaching that doctrine Buddha did an immense good; he raised goodness attainable by man above the gods and nature-powers of Brahmins.

The Buddhist believe in a God similar to that of the Jains but they believe in his incarnation in the world. The followers of Buddhism believe in God who is the preacher of their four eternal truths viz., existence of sorrow or misery, cause of suffering, cessation of sorrow and the path that lead to that cessation, and who incarnates himself in the world whenever his teaching is neglected. Buddhist considers Buddha to be their God.

VII. 3. (iii) Jaina View of God Compared with the Sāṃkhya Philosophy

Sāṃkhya admits two ultimate realities namely, *Puruṣa* and *Prakṛti* which are independent of each other in respect of their existence.

⁴⁹ *Jain philosophy, Historical outline*, P-117

Kapila's theory is strictly a theory of evolution. He says: A thing is not made out of nothing.⁵⁰ It is not possible that out of nothing, i.e. out of a non-entity a thing should be made, i.e. an entity should arise. If an entity were to arise out of a non-entity, then since the character of a cause is visible in its product, the world also will be unreal.⁵¹ When the Vedāntist- the monist or the idealist- tells Kapila, let the world to be unreal, what harm is that to us? Kapila replies: the world is not unreal because there is no fact contradictory to its reality and because it is not the false result of depraved cause (leading to a belief in what ought not to be believed).⁵²

Again he says (Kapila): the production of that which does not already exist potentially is impossible like the horn of a man.⁵³

Sāṃkhya philosophy, in short according to its doctrine, *Prakṛti* and *Puruṣa* are enough in themselves to account for the whole of the phenomenon of the universe; and the idea of creation or is looked upon by the Sāṃkhya as a mere redundant phantom of philosophy.⁵⁴

Puruṣa, the soul, itself is neither the producer nor the produced. Whence is the human body created according to his philosophy? Kapila says that out of the remaining twenty-three principles a pair of bodies, gross body and subtle body originates.⁵⁵ In fact twenty three principles act as the seed out of which the body is produced and the fact that the soul becomes conditioned by the 23 principles is the cause of its going from one body to another- in fact the cause of all mundane existence, and this mundane existence continues for the each soul so long as it does not discriminate the difference between soul and *Prakṛti*.

⁵⁰ *Sāṃkhya-sūtra*. 1.78

⁵¹ *Aniruddha's* Commentary on *Sāṃkhya-sūtra*. 1.78

⁵² *Sāṃkhya-sūtra*. 1.79

⁵³ *Sāṃkhya-sūtra*. 1.114; *Sāṃkhya-kārikā*, 9

⁵⁴ *Sāṃkhya-sūtra*. 1.92

⁵⁵ *Vijñānabhikṣu's* Commentary on *Sāṃkhya-Sūtra*. 3.2

In the beginning of the creation there was but one subtle body, which consisted of the collection of seventeen elements. But through the diversity of actions later on the one subtle body became differentiated into many. The subtle body does not exist independently. It has its tabernacle- the gross body for residing therein. As a shadow or a picture does not stand without a support, so the subtle body at death leaves one gross body and passed into another. It cannot in fact exist independently because its essence is pure light and all Luminas is either is seen only as associated with earthy substance. The gross body is a composition of the five gross elements?⁵⁶

According to Sāṃkhya, the soul on liberation does not merge into the Universal Spirit or into the Absolute, for in Sāṃkhya system there is no such thing as the Supreme Spirit or the Absolute. Sāṃkhya does not propound such a theory as the final object but on the contrary he refutes it.⁵⁷ It (Sāṃkhya) thinks by merging into primordial original essence, the *Prakṛti*, the soul will have to rise again, and pass through different mundane existences. It is only when the right discrimination of soul and non-soul takes place that there will be the final emancipation of the soul.

According to Sāṃkhya, similar to Jaina theism, God as an eternal and immutable self cannot be the cause of the world. God cannot guide or control *Prakṛti*.

To create the world or control *Prakṛti* cannot be the end of Gods own, because perfect being cannot have any unfulfilled desires and unattained ends. The belief in God is inconsistent with the distinctive reality and immortality of individual selves. Perception and inference do not prove God. The *Prakṛti*, the primordial matter from which the universe is evolved in a regular course, is moved by the laws of motion inherent within. It transforms itself into the world. Hence, it is redundant to admit the existence of God. The

⁵⁶ *Sāṃkhya-Sūtra*, 3.17

⁵⁷ *Ibid.* 5.2-12, *Sāṃkhyakārikā*, 57

assumption of God is thus ontologically irrelevant and logically repulsive because it is unproved.⁵⁸

According to Dr. S. Radhakrishnan⁵⁹ Sāṃkhya is silent about the existence of God, though certain about its theoretical indemonstrability. Vaiśeṣika and Yoga philosophies of Indian orthodox system, while they admit a supreme being, do not consider him to be the creator of the universe, and Jaimini refers to God only to deny his providence and moral government of the world. With regards to the problem of God, we find that the main tendency of the Sāṃkhya is to do away with the theistic belief. According to it, the existence of God cannot be proved in any way. We need not admit God to explain the world, for *Prakṛti* is the adequate cause of the world as a whole. God as external and unchanging spirit cannot be the creator of the world; for to produce an effect the cause must change and transform itself into effect. Some Sāṃkhya commentators and writers, however, try to show that the system admits the existence of God as supreme person who is the witness but not the creator of the world.⁶⁰

The Sāṃkhya philosophy in a large measure supports the theory of the nature working under the fixed laws without any interference on the part of an extra-cosmic being. The Universal salvation theory of Sāṃkhya is that it does not restrict the liberation only to the few followers of his philosophy but to others also.

VII. 3 (iv) Jaina View of God Compared with the Yoga System

The Yoga system is one of six orthodox, theistic systems of Indian philosophy. It is closely allied to the Sāṃkhya. It mostly accepts the epistemology and metaphysics of the Sāṃkhya with its twenty-five principles.

⁵⁸Dr. N.N. Bhattacharya, "*Jain philosophy, Historical outline*", P-211

⁵⁹Dr. S. Radhakrishnan, "*Indian Philosophy*", Vol.- I, 1997, P-27

⁶⁰Chatterjee & Datta, *An Introduction to Indian Philosophy*", P-42

The Yoga philosophy subscribes to Sāṃkhya theory in Toto. It however appears to hold that *Puruṣa* or soul by himself cannot easily acquire that *sāttvika* development which leads to knowledge and bliss. A particular kind of *Īśvara* or Supreme God is therefore added for the purpose of contemplation etc. to the twenty-five categories of the Sāṃkhya. This circumstance has obtained for Yoga the name of *Seśvara Sāṃkhya* or theistic Sāṃkhya as the Sāṃkhya proper is called *Nirīśvara Sāṃkhya* or atheistic Sāṃkhya.

Sāṃkhya proposes highly practical rules acquiring *Samādhi* leading to *Kaivalya*. Yoga and *Samādhi* are convertible terms, meaning *Cittavṛtti-nirodha* or suspension of the transformations of the thinking principle.⁶¹

The Sāṃkhya affirms that existence of an eternal God cannot be established by proof. The eternal existence of the *Puruṣa* is inconsistent with the infinity and creatorship of God. *Prakṛti* evolves into the world by coming into relation with *puruṣa*, but the Sāṃkhya does not clearly and categorically explain how this relationship is brought about. The Yoga school says that this brought about by the agency of God. The concept of God is thus an extraneous graft on the Yoga system. The Yoga, although, included in the six systems of Indian philosophy, an orthodox classification is has nothing to do with the philosophical speculation.⁶²

The Yoga is essentially consisting of ancient practices and not any specific philosophy. The practices, which are considered belongs to primitive times in the ecstatic rites and magical practices of the prehistoric people for acquiring supernatural powers through the most strenuous methods, and this primitive heritage was molded in religious doctrines and philosophical conceptions.⁶³

The Yoga system is called the theistic (seśvara) Sāṃkhya as distinguished from Kapila Sāṃkhya, which is generally regarded as atheistic (nirīśvara). It holds that God is the perfect being who is

⁶¹ *Yogsūtra*, 1.1

⁶² Dr. N.N. Bhattacharya, "Jain philosophy, Historical outline", P-211 & 212

⁶³ *Ibid*, P-212

eternal, all pervading, omniscient and completely free from all defects. The Yoga argues for existence of God on following grounds:⁶⁴

1. Whatever has degree must a maximum.
2. There are degrees of knowledge; therefore, there must be such a thing as perfect knowledge or omniscience.
3. He who has omniscience is God.

Yoga means spiritual action and Sāṃkhya means knowledge. Sāṃkhya is theory; Yoga is practice. For all practical purposes Sāṃkhya and Yoga may be treated as theoretical and practical sides of the same system.

The mind being as it were annihilated *Puruṣa*; the soul- alone shine in native bliss. This is called *Kaivalya* (final emancipation). This is the *summum bonum*, the end and aim of philosophy. Between this end and the first stage of mental suppression there are several stages. The author of Yoga aphorisms mentioned eight stages; 1) *Yama* or restraints, 2) *Niyama* or culture, 3) *Āsana* or posture, 4) *Prāṇāyāma* or breath control, 5) *Pratyāhāra* or withdrawal of the senses, 6) *Dharaṇā* or attention, 7) *Dhyāna* or meditation and 8) and *Samādhi* or concentration. This leads us to the practical part of Yoga.⁶⁵

VII. 3 (v) Jaina View of God Compared with the Nyāya-Vaiśeṣika System

a) The Nyāya System

The Nyāya system is the work of the great sage Gautama. It is a realistic philosophy based on logical ground.⁶⁶

- Existence of God is proved by Naiyāyikas by several arguments.

⁶⁴ Jain philosophy, Historical out line, P-212

⁶⁵ Yoga-sūtra, 2.29

⁶⁶ Dr. Chatterjee & Datta, "An Introduction to Indian Philosophy", P-35,36

- God is the ultimate cause of the creation, maintenance and destruction of the world.
- He did not create world out of nothing, but out of eternal atoms, space, time, ether mind, and souls.
- This world has been created in order that individual's souls (Jīva) might enjoy pleasure or suffer pain according to the merit or demerit of their actions in other worlds.
- The most popular argument for God's existence is "All things of the world like mountain and sea, the sun and the moon, are effects, because they are made up of parts. Therefore they must have a maker (Kartā). The creator of the world must be an intelligent spirit with unlimited power and wisdom, and capable of maintaining the moral order of the universe.
- God created the world not for any end of His own, but for the good of all living beings. This however, does not mean that there must be only happiness and no misery in the world.

But under loving care and wise guidance of the Divine being, all individuals can sooner or later attain right knowledge about themselves and the world, and thereby final release from all sufferings (mukti).

b) The Vaiśeṣika System.

The Vaiśeṣika system was founded by sage Kaṇāda also named as Ulūka. It is allied to the Nyāya system and has same end view, namely the liberation of individual self.

The supreme soul or God is inferred as the creator of the world of effects. God creates the world out of eternal atoms. The composition and decomposition of atoms explain the origin and destruction of the composite objects of the world. But the atoms cannot move and act by themselves. The ultimate source of their actions is to be found in the will of God, who directs their operations according to the law of *Karma*. The atoms are made to compose a

world that befits the unseen moral deserts (adr̥ṣṭa) of individual souls and serves the purpose of moral dispensation. This is the atomic theory of the Vaiśeṣikas. It is rather teleological than mechanistic and materialistic like other atomic theories.⁶⁷

With regard to God and liberation of the individual soul, the Vaiśeṣika theory is substantially the same as that of the Nyāya.

VII. 3. (vi) Jaina View of God Compared with the Mīmāṃsā System

The Mīmāṃsā (Pūrva-mīmāṃsā) school is founded by Jaimini. Its primary object is to defend and justify Vedic ritualism. In course of this attempt it had to find a philosophy supporting the world-view on which ritualism depends. The authority of *Vedas* is the basis of ritualism, and the Mīmāṃsā formulates the theory that the *Vedas* are not the works of any person and are, therefore, free from errors the human authors commit.⁶⁸

The aim of the Mīmāṃsā philosophers was to revive, the undifferentiated pre-class collective life and efficacy of primitive magical beliefs and rituals, and hence their philosophy was developed to justify beliefs on which ritual depended. This is the reason Mīmāṃsā insisted on truthfulness and reliability of *Veda*'s knowledge.

Few scholars think that the original purpose of the Mīmāṃsā as well as Jainism and Buddhism was to revive the primitive ways of the life in the society at that time. Jainism and Buddhism, however, condemned the corrupt practices of the advanced and sophisticated sacrificial cults and rituals, but the Mīmāṃsakas attempted to revive their original form taught in *Vedas*. According to Dr. N. N. Bhattacharya⁶⁹ unfortunately most of the modern scholars like Max Muller, Keith and Radhakrishnan have missed this point, as a result of which they have been baffled with the inherent puzzles of the

⁶⁷ Dr. Chatterjee & Datta, "An Introduction to Indian Philosophy", P-37

⁶⁸ *Ibid.* P-45

⁶⁹ Dr. Bhattacharya, "Jain philosophy. Historical outline", P-214

Mīmāṃsā doctrine. Mīmāṃsakas felt no necessity for admitting the existence of God. Some Mīmāṃsakas believe like the Vaiśeṣikas in the atomic theory. But the difference is that according to the Mīmāṃsā atom do not require, for their arrangement in the world, an efficient cause like God. The autonomous law of *karma* independently regulates the atoms. There is neither creation nor total destruction. The world is eternally there. The Mīmāṃsā view is unique in Indian philosophy.

The early Mīmāṃsakas are silent about God and later ones reject the proofs of God. According to the Mīmāṃsakas, perception inference and scriptures do not prove God. God cannot act as the supervisor of *dharma* and *dharmas* since He cannot have any knowledge of them. The universe having neither any beginning nor end and does not require any creator. Of course, *Brāhmanic* scholars and thinkers puzzled from the stand taken by Mīmāṃsakas on the problem of God; and even modern day scholars labeled Mīmāṃsakas as atheist. They held the understanding that spirituality and divinity is the God, and God does not need to create the world. Jainism and Buddhism believe in God who needs not to create anything. So, the Mīmāṃsakas, belonging to orthodox or theistic group of philosophy, answered to the question of God that they are concerned only with the rituals of *Vedas* to be performed according to proper rules which contain eternal truth and not with any other motive or speculation concerning God.

In the primitive magical basis of the Vedic ritual, there is no room for a supreme being, an omniscient and omnipotent God. It rests on the notion that by creating an illusion of the reality you can control the reality. By performing rituals, mainly in the form of the act of miming, nature can be so influenced as it could serve your purpose. No supernatural intervention is needed.

Śābara who wrote major commentary on *Jaimini-sūtra* of Mīmāṃsā argues for rejection of God is simply that there is no evidence of His existence. Sense perception does not reveal God.

Both Kumārila and Prabhākara, commentators, argue that the conception of God is ontologically irrelevant and logically repulsive. Kumārila made a delightful fun of theistic position of all philosophical speculations of all school's position. A disembodied soul cannot create anything. So God needs to have a body, which will be supplied by another God whose body will again supplied by another, so on ad infinitum. What can be the purpose of an omnipotent and all merciful God creating such a world full of pain and misery? The target of Mīmāṃsaka attack, like that of the Jains, was the speculative conception of the Nyāya-Vaiśeṣikas. Kumārila also attacked Vedānta against their conception of creation that if the world is produced from *Brahman* who is free from all defects, then the world should also be defect less, but it is not so. Likewise *māyā* or *avidyā* cannot be at the root of creation because there was no entity other than *Brahman* on the eve of creation. This cannot be said that *Brahman*, the only reality, has induced the unreal dream like *māyā* to create.⁷⁰

Dr. N.N. Bhattacharya attached atheism to Mīmāṃsakas and also to Jainism. However, Max Muller⁷¹ raised doubts on atheism of Mīmāṃsakas. Bearing in mind that all schools of Mīmāṃsaka claim to follow *Vedas* most faithfully, and hence he finds it difficult to believe that it could reject the Vedic belief in God. The argument adduced by the Mīmāṃsakas against conception of a creator of the universe mean, according to Max Muller, that if God were supposed to be creator, He would be liable to the charge of cruelty, partiality etc. but the rejection of a creator-God, he contents, is not necessarily the rejection of God. Even some forms of pantheism like those of the Advaita Vedānta and Spinoza, Max Muller contends, do not accept the reality of creation, and it is unfair to call them atheistic, just because they do not confirm to the customary conception of God.

Similarly it is refuted here in connoting atheism to Jainism, most consistently, by scholars and philosophers, when Jaina believes

⁷⁰Dr. Bhattacharya, "*Jain philosophy. Historical outline*", P-215

⁷¹Chatterjee & Datta, "*An Introduction to Indian Philosophy*", P-341 & 342

in God but do not bestow on Him creatorship, a speculative attribute. Muni Nyāyavijayaji, a Jaina Ācārya, reasoned Jainism is not only a theistic but also a monistic philosophy.⁷²

The distinctions in philosophies can be ultimately traced to distinctions in methods of speculations, adopted by the different schools. Solutions of philosophical problems, like:

What is the ultimate cause of the world? Does God exist? What is the nature of God? It cannot be obtained by observation.

The early Mīmāṃsakas are silent about God and later ones reject the proof of God. According to them perception, inference and scriptures do not prove God, and universe having neither beginning nor end does not require any creator.

Sāṃkhya do not believe in God as the creator of the world, but they believe in the authoritativeness of the *Vedas*. According to them, the assumption of God is ontologically irrelevant and logically repulsive.

The Yoga system, one of orthodox Indian philosophy, is essentially consisting of ancient rites and magical practices and is not any specific philosophy. The concept of God is an extraneous graft on it.

God had originally no place in the *Nyāyasūtra* and in the *Vaiśeṣika-sūtra* of Kaṇāda. The Nyāya and Vaiśeṣika believe in God who is one, omnipresent, eternal and everlasting abode of wisdom, omniscient, the dispenser of the fruits of the good and bad actions of beings and who consigns them to hell and heaven.

Though Sāṃkhya, Yoga, Nyāya and Vaiśeṣika based their theories on ordinary human experience and reasoning, they did

⁷²Muni Shri Nyāyavijayaji, "*Jaina philosophy and religion*", 1998, P-32

not challenge the authority of *Vedas*, but tried to show that testimony of the *Vedas* was quite in harmony with their rationally established theories.

It is only in the Yoga and Vedānta, besides the Nyāya-Vaiśeṣika the God is formally acknowledged as creator of the universe, etc.

The ancient Sāṃkhya scripture does not believe in God. The trace of God can be inferred from the work of the post Sāṃkhyayist Vijñānbhikṣu.

Buddhist believe in God, similar to Jaina, and consider Buddha to be their God; and also believe in his incarnation in the world.

In the *Vedas*, God is said to be omnipresent by his body. "His eyes all over the universe, His faces everywhere, His arms are outstretched all over the world, He is the beginning of the whole world," This quotation from the *Vedas* shows that God pervades the universe in his material body. Jainas believe that God, *Arhat* or Tīrthāṅkara lived in material body are Omnipresent and Omniscient by reason of their knowledge.

Philosophies having belief in creatorship of God and also who maintain and destroy the universe are constructed or named by philosophers and scholars as theism. Atheism means (a=not) not believing in God. In colloquial languages it means *Nāstika*, such as Cārvāka philosophy, which has nothing to do with God, soul or *karma*. Sāṃkhya, Buddhism and Jainism believe in God and not necessarily affix creatorship attributes to Him, are not atheistic philosophies. And, hence scholars and philosophers connoting atheism against the names of the Jainism and Buddhism and Sāṃkhya, are strongly refuted.

On the basis of the above discussions elaborated here, it can be concluded that Jainism is not atheism, but theism.

CHAPTER - VII- 4

JAINA VIEW OF MOKṢA (LIBERATION) COMPARED WITH VEDANTA AND OTHER PHILOSOPHIES

The concept of *Mokṣa* (liberation) is perhaps the biggest idea in man's quest for happiness. The science of *Mokṣa* is an experimental science of mental power.¹ The history of human existence is a history of endless effort to eliminate sorrow and attains happiness. Death alone is the full stop to our sufferings. But if this idea of death is accepted, it would mean a tragic blow to the sense of human adventure, freedom and effort and persuasion of immortality accompanied by joy. And this state of eternal joy bereft of all suffering is regarded as *Mokṣa* or liberation.²

The philosophical speculation of both modern and old, are rooted in curiosity and curiosity results in misery, birth, old age, disease and death have to be overcome for the sake of realization. (This is possible through the arousal of metaphysical curiosity). The Indian philosophy does not merely aims at the achievement of the knowledge of the reality, but it has a dual purpose of knowledge and virtue. The main purpose of philosophy in India is to free oneself from the misery of this life. Western thought or philosophy's aim is purely academic while Indian philosophy aims at self-realization and realization of truth in life.³

Mukti or *Mokṣa* of soul, in Indian thought, is due to recognition of self; whereas Western philosophy is quite unaware of a philosophy of the self, which is the requisite of any philosophical adventure.⁴ It is the spiritual basis of ethical life. The genesis of the idea of *Mokṣa* is traced in "The endeavor of man to find out ways

¹Dr. Ramjee Singh, "Jaina perspective in philosophy and religion", 1993, P-131, *Dārśanika Triamāsika* July 1955, article on *Mokṣa-Darśana*, P-63

²*Ibid*, P-131

³Devendra Muni Shastri, "A source book in Jaina philosophy", 1983, P-220

⁴*Udyotakara. Nyāya-vārttika*, P-366

and means by which he could become happy or at least be free from misery”⁵, as in the state of ‘sound sleep.’⁶

Some schools of philosophies make a distinction between *ātman* and *Paramātmā*, some consider them to be identical and some consider distinction and identity to be equally real. Furthermore, some philosophies have considered the *ātman* to be all pervading⁷ and some have made *ātman* to be atomic,⁸ some have accepted plurality of *ātman* and while others consider it to be one. However, almost all the philosophies except Cārvāka, have accepted to primacy of the concept of the *ātman* in one form or other and have developed its own concept of *Mokṣa*.

All schools of Indian philosophy unanimously accept concept of self and therefore belief in *Mokṣa* as the highest goal of life⁹ but differ with regard to the nature of *Mokṣa* and the mean for its realization.

Mokṣa is the highest ideal of Indian philosophy, and *dharma* is the means of achieving the supreme end. In Indian philosophy the concept of *Mokṣa* may be considered from four different points of view; viz., Vedic, Jaina, Buddhist and Cārvāka. Each of Indian school of philosophies is having different presentation of the nature of self, so are their differences regarding their speculation on the nature of *Mokṣa*. *Upaniṣads* and *Brahma-sūtra* also differ regarding the nature of *Mokṣa*.

The **Pūrva-mīmāṃsā**, one of the six philosophical systems of India, does not speak of *Mokṣa* or release, but rather teaches the work and sacrifices as a means of reaching heaven and realizing the enjoyments thereof. Though this philosophy does not directly

⁵Ramchandran N, “Concept of Mukti in Indian philosophy”, proceedings of Indian Philosophical Congress, 1944, P-243

⁶Shamashastry R. (Dr.) “The concept of Mukti in Indian philosophy”, Jha commemoration volume, P-357

⁷*MuṇḍakaUpaniṣad*, 1.1.6; *Vaiśeṣika-sūtra* 7.1.22

⁸*Bṛhadāraṇyaka Upaniṣad*, 5.6.1, *Chāndogya-upaniṣad*, 5.18.1

⁹Haribhadra: *Yogadrṣṭi-samuccaya*, P- 129-130

specify *Mokṣa* as the goal of its striving, indirectly it does. If, however, we take Pūrva and Uttara-Mīmāṃsā as forming on system of thought, then we may declare that without exception, Indian philosophers set forth *Mokṣa* as ultimate goal and affirm that it may be attained in this life.

Mīmāṃsakas, like the Nyāya-Vaiśeṣikas, regard the soul as eternal, consciousness as its adventitious attribute dependent upon its relation to the body. Since Mīmāṃsakas School belongs to the ritualistic period of the Vedic culture, the final destination of an individual soul is regarded as the attainment of heaven (svarga). But later on, the idea of heaven is replaced by the idea liberation, because the concept of heaven was indeed a state of unalloyed bliss (at least temporary), whereas, the state of liberation is free from pleasure and pain.¹⁰

Nyāya-vaiśeṣika considers *ātman* to be ultimate and eternal substance and not one; that they believe in plurality of *ātmans*. In the highest state of *Mokṣa*, self-*ātman* does not have any experience or consciousness; it is pure *sattā* (reality).¹¹ It does not experience pure consciousness or pure bliss because the accidental quality of consciousness of soul is absent. So Nyāya-Vaiśeṣika says that the highest state of *Mokṣa* is absolute freedom from misery and there is no possibility of the recurrence of misery in any form.

In the state of *Mokṣa*, the nine attributes of soul, like intellect, happiness, misery, desire, hatred, will, *puṇya* (merit) and *pāpa* (demerit) do not exist. That is in the state of *Mokṣa* the Nyāya-vaiśeṣika lays emphasis on the absolute cessation of misery and its causes and cessation of happiness also.¹²

In Nyāya, school, consciousness has not been regarded as an essential inseparable attribute of the soul. Consciousness arises, when it is related to the mind, which in turn is related to the senses, and the senses related to the external objects. So in the disembodied

¹⁰ *Mānameyodaya*, V. 20

¹¹ *Bṛhadāraṇyaka Up.*, 5.6.1; *Chāndogya Up.* 5.18.1

¹² *Vaiśeṣika-sūtra*, 5.2.18

condition, self will be devoid of consciousness, and freedom from pain.¹³ So long as the soul is related to the body, pain is inevitable. Thus the state of freedom is like the state of deep dreamless sleep devoid of consciousness,¹⁴ pleasure and pain together so absolute cessation of suffering mean cessation of pleasure too. To escape from this dilemma, faced by Nyāya thinkers, opposite thesis was evolved by other Naiyāyikas that freedom is bliss¹⁵ instead of a state of painless, passionless, unconscious existence. Like Nyāya, according to Vaiśeṣikas self-cognizes things when it is connected with the body; so when the soul is free from body, the liberation (Mokṣa) is possible.¹⁶

According to **Sāṃkhya-yoga** school, consciousness is the essence of *Puruṣa*. The *Bandha* (bondage) and *Mokṣa* (the self-realization) are due to state of *Prakṛti*. *Puruṣa* in its real nature is unaffected by the evolutes of *Prakṛti*. But due to nescience (*avidyā*) *Puruṣa* falsely identifies¹⁷ itself with the evolutes of *Prakṛti*. Just as bird flying in the air is reflected in the water of the pond below, so also the state of *Bandha* and *Mokṣa* are reflected in the *Puruṣa*. But with the awakening of real knowledge and realization that *Puruṣa* is different from *Prakṛti*, ignorance is destroyed and self becomes free from the bondage (*Bandha*) and reaches the *Mokṣa* state.

The Sāṃkhya-yoga concept of the nature of *Puruṣa* is similar to the Vedāntic conception of the *ātman*, the Jaina conception of *jīva* and the monad of Leibnitz. Kapila does not elaborately discuss nature of *Mokṣa*. Like Buddha, he also says that this world is full of misery and the main object is to free from misery. However, later Sāṃkhya philosophers have given description of the nature of *Mokṣa* and it is also described as *kaivalya*.

¹³ *Nyāya-bhāṣya*, 111.2.67

¹⁴ *Nyāya-sūtra*, IV.1.163

¹⁵ *Nyāya-bhāṣya*, 1.1.22

¹⁶ *Nyāya-kandālī*, P-57

¹⁷ *Sāṃkhyakārikā*, 62

According to Sāṃkhya consciousness is not a mere quality but the soul's very essence. The soul being pure, eternal and immutable is not blissful consciousness (*ānanda-svarūpa*) or stream of consciousness (*caitanya-pravāha*) or material consciousness. Sāṃkhya's self (*Puruṣa*), remains untouched by joy or sorrow, migration bondage and liberation.¹⁸ Bondage and liberation are phenomenal. The latter requires the formal and final cessation of all the three kinds' sufferings without a possibility of return¹⁹. This neutral and colourless state of *kaivalya* is again an unattractive picture with no appeal to the aspirant. Similarly, in Yoga, freedom is absolute isolation of matter from self.²⁰

The **Vedāntic** philosophers, like Śaṅkara, Rāmānuja and Vallabha, maintain that in highest state of perfection, there is the pure light of consciousness and bliss, although there is variation in their thoughts regarding the state of *mokṣa* in relation to the self and the *Brahman*. The Sāṃkhya-yoga conception of the nature of the *mokṣa* comes nearer to Upaniṣadic view, which presents the self as in the state of pure consciousness and bliss and of the ultimate reality of the *Brahma*.

Madhva philosophy posits the souls as atomic in nature and is different from *Parabrahman*. So according to this school of thought, the liberated soul lives in *sānnidhya* (near) of Lord Viṣṇu. Similarly Viśiṣṭādvaitins accept the plurality of souls. But in its real nature, the soul is not different from *Parabrahman*. When the soul is liberated it reaches the *Brahmaloka* and gets merged in the *Brahman*.

Vallabhācārya maintains that souls are atomic in nature, and in liberation, some soul reach the state of *Brahma* in the their state of merger with the *Brahma*, and other souls due to devotional preponderance enter *saṃsāra* in the state of liberation for sake of expression of devotion.

¹⁸ Sāṃkhya-kārikā of Īśvarakṛṣṇa, 62

¹⁹ Sāṃkhya-tattva-koumudī, 64-68; Sāṃkhya-pravacana-bhāṣya, 3.65-84

²⁰ Dr. Ramjee Singh, "Jaina Perspective in philosophy and religion", P-135

Unlike Sāṃkhya-Yoga, the self in Vedānta of Śāṅkara is not only conscious but also possesses blissful consciousness. Also unlike Pūrva-Mīmāṃsā *mokṣa* in Advaita Vedānta is not only destruction of individual's relation with the world but dissolution of the world itself (Prapañca-vilaya).²¹

According to *Bhagavadgītā*, status of soul is that of different fragments or sparks of God; hence *mokṣa* must be the unity with *Puruṣottma* (God) - indeed a blissful state. In *Upaniṣads*, as in the Advaita Vedānta, the realization of oneness with God is the ideal of man, which is a state of ecstasy and rapture, a joyous expansion of soul.

The Buddhist refers to the conception of *mokṣa* as *nirvāṇa*, an absolute cessation from misery. There is nothing real. Everything is momentary. There is no *ātman* as permanent principle and *nirvāṇa* is a state of freedom from misery, in fact freedom from everything. *Nirvāṇa* is the most important conception in the Buddhist philosophy. Prof. T.R.V. Murthy says that the history of Buddhist philosophy is the history of the conception of *nirvāṇa*.²²

Several philosophers like Rhys Davids, Thomas, Dr. S. Radhakrishnan and others maintain that the state of *nirvāṇa* does not represent the denial of the self or personality. It is the highest state of moral perfection and it is full of bliss. The Buddha said that *nirvāṇa* is freedom from misery and it is different from adjunct of empirical personality. The Buddha does not deny that the highest state of perfection expresses bliss. He was only silent about it. Nāgasena has given the interpretation of *nirvāṇa* as positive in content during the discussion with king Milinda²³ regarding the question whether *nirvāṇa* is absolute cessation or destruction of *ātman*. In this sense, the Buddhist conception of *nirvāṇa* is different from Nyāya-Vaiśeṣika conception of *mokṣa* as a state in which there is no consciousness.

²¹ Dr. Ramjee Singh, "Jaina Perspective in philosophy and religion", p-135

²² History of philosophy, Eastern and Western, vol.1, P-212

²³ *Saṃyuttanikāya, Kematherī- sutta*,

The Tathāgata Buddha said that *nirvāṇa* is '*avyākṛta*' indescribable in words and inexpressible in thought. It is beyond comprehension in thought and description in words.²⁴ Buddha did not discuss the nature of *nirvāṇa* and metaphysical problems, because he was averse to metaphysical discussions. The result was his disciples followed different paths of interpretation. Some adduced negative interpretation of *nirvāṇa* as absolute cessation of existence as *śūnyatā*; and others gave a positive content to *nirvāṇa* as a state with the bliss as its category.²⁵

Buddhists maintain that nothing is permanent. Everything is transitory and in flux. In the state of rebirth, there is no permanent self that emerges from earlier birth to the next birth. It is only the psychic continuity of *Vijñāna* that projects itself into the next life.²⁶

Mokṣa literally means 'release', release of soul from eternal fetters of *karma*. *Nirvāṇa* (Buddhist) is derived from the Pāli root '*nibutti*', which means blowing out. However, instead of taking it in a metaphorical sense of 'blowing out' of passions etc., it is taken in the literal sense of extinction. There is ample evidence to believe that Buddha himself looks upon *nirvāṇa* as a positive state of consciousness.

Jaina concept of Mokṣa; Vedic and Buddhist traditions have varied interpretations regarding *mokṣa*. Earlier Vedic seers did not discuss the nature of *mokṣa* and later on the philosophers of Vedic tradition gave their own interpretation of the nature of *mokṣa*, when the concept was introduced in its tradition.

The varied interpretation regarding the nature of *nirvāṇa* in the Vedic and Buddhist philosophy, as explained in here, is not so with the development of Jaina thought. The Tīrthāṅkara Mahāvīra was an omniscient, a *kevalin*; and the words of the *kevalin* had absolute authority. Therefore, there did not appear to have differences regarding the metaphysical problems like the nature of *mokṣa*.

²⁴N.K. Bhagat, Patna University Lectures, 1924-25, P.165

²⁵Dr. S. Radhakrishnan, "*Indian philosophy*", vol. I, P.416-17

²⁶*Milindaprasna*, 4.8.62-64

The Jaina concept of permanent substance and its changing modes as equally real has influenced the Jaina concept of *mokṣa*. Jainas principle of permanence, however, is not like the eternal principle of *Puruṣa* and *Prakṛti* in the Sāṃkhya philosophy. The Jaina conception of the *ātman* is a synthesis of the principles of permanence and changing modes. From the nominal point of view, the soul is permanent as a substance but from the phenomenal point of view, there are modes. And considered from the point of view of modes, the self is changing.

The Jainas have accepted the principle of the co-reality of substance and its modification. That is from noumenal point of view the soul is eternal as substance, and non-eternal from the point of view of modification. For this reason, the Jainas contend that at the time of attainment of *mokṣa* the pervasion of soul becomes less by one-third of the body of the soul just previously occupied by it at the time of *mokṣa*.²⁷

The Jaina concept of *mokṣa* is different from other conception in Indian thought, which is a special contribution of Jainas. They are:

(1) The Jaina conception implies pervasive quality according to the body, while according to some philosophies the soul (*ātman*) is described as atomic. (2) The eternity of soul is not the static eternity as in some system of Indian philosophy, but it expresses the inherent nature of infinite energy. These two conceptions of the nature of soul in *mokṣa*, is a special contribution of the Jaina to Indian philosophy.

Therefore, to the Jainas, the liberated soul, in the state of *mokṣa*, has infinite knowledge and bliss because of the inherent nature of consciousness and bliss.

According to Jains, *mokṣa* is the last of moral categories. It is the gist of *karma*-phenomenology and its relation to the science of soul. It is also total deliverance of soul from *karmic* bondage.

²⁷ *Uttarādhyayana*, 36-65.

Umāsvāti says *mokṣa* is the total and final freedom from all *karmic* matter²⁸; or exhaustive dissolution of all karmic particles, which is the condition of omniscience.²⁹

State of Mokṣa (Mukti-Sthāna)

There is different interpretation on different philosophical predilection regarding the questions on the state of the soul at the time of *mokṣa* and its state when it is liberated.

The Nyāya-Vaiśeṣikas and Sāṃkhya-Yoga maintain that the soul is pervading and there are many souls. Souls do not possess different states from those that they possessed in *saṃsāra*. Souls, in the state of liberation, become free from the gross bodies and also from the subtle bodies, which is due to a gross body. The *Jivātman* or a *Puruṣa* becomes different from the differentiated states and become all pervading.

The Kevalādvaitins maintain that the *ātman*, i.e. the *Brahma* has *vyāpakatva*, but there is no plurality. Liberated soul becomes free from the subtle bodies, which is *antaḥkaraṇa*, and becomes free from all empirical adjuncts. It realizes the state of *Brahma*. Soul in *sūkṣma-śarīra*, liberated, does not mean that it is different from empirical soul, because it is the *Brahmasvarūpa* in its pure form.

Regarding Jaina view of the *mokṣa-sthāna*, Jaina says that *Jīva* (soul) has the characteristic of *Ūrdhavagati* (tendency to go upwards).³⁰ When *karmic* particles are removed and when soul is free from *karmanas*, it moves upwards to the end of the *Lokākāśa* and remains in its pure form in the *Siddhaloka*, at the end of *Lokākāśa*. It does not move further because there is the absence of *dharmāstikāya* in *Alokākāśa*. The state of perfection at the end of the *Lokākāśa* is called *Siddhaśīlā*. The Jaina literature presents the extension of *Siddhaśīlā* and such a description of the extension of the place where liberated souls reside is not stated in any other school of Indian

²⁸ *Tattvārtha-sūtra*, X-2,

²⁹ *Ibid*, X-1

³⁰ *Uttarādhyayana*, 19.82, *Prasamarati-prakaraṇa*, 294

thought. Jaina philosophy says from *karmabhūmi* of human beings, men can attain perfection through self-efforts; in this sense, that state of *mokṣa* is the highest state of perfection to be attained. It is the state of freedom from misery and self-realization.

Vedic conception regards *ātman* as all pervasive. The Buddhist does not accept any such thing as *ātman*; hence they do not posit a Locus of *mokṣa*, *mokṣa-sthāna* (place)). *Mokṣa* in Jainism is a rediscovery of man himself through self-realization. "Look within" is what Jainism says. "Self-realization is the ideal of systems such as Nyāya-Vaiśeṣikas and Sāṃkhya too." Advaita Vedānta philosophy is also philosophy of self-realization par-excellence.³¹

Jivana-mukti and Videha-mukti

The Jainas, like the Upaniṣadic thinkers,³² Buddhists,³³ Nyāya-Vaiśeṣikas,³⁴ Sāṃkhyas,³⁵ Yogas,⁴⁹ etc. recognize the existence of *Jivana-mukti* together with *Videha-mukti*. The duality of *mukti* in Jainism is perhaps a legacy of the Upaniṣadic influence. Since Jainas, like Advaita Vedānta believe in release through the dawn of wisdom and annulment of nescience, *Jivana-mukti* is one and only legitimate concept. *Mukti* refers to the soul, not to the body and dissolution of the body is neither an inevitable precondition nor an integral feature of *mukti*.³⁶

³¹ T.M.P. Mahadevan, *Indian philosophical congress proceedings*, (Nagpur), P-7

³² *Kāthopaniṣad*, 11.3, 14-15; *Muṇḍaka Up.*, 111.2.6; *Bṛhadāraṇyaka Up.*, IV.4.6-7

³³ *Visuddhi-Magga*, 16.73

³⁴ *Nyāya-bhāṣya*, IV.23

³⁵ *Sāṃkhya-kārikā*, 67, *Yoga-sūtra*, IV.30

³⁶ Suryanarayana Shastri's paper on 'Jivana-mukti', "The Philosophical quarterly", Jan. 1939, vol.-XIV, No. IV

CONCLUSION

In '*Bhagavadgītā*, Śrī Kṛṣṇa classifies nature into two classes i.e. material and super nature. He says that super nature is incomprehensible to people who are not in tune with the subtlety of infinity. This is what Jaina philosophy maintains that the soul of person, which can attain Paramātmahood or Godhood is incomprehensible to human because of his desire, greed, *rāga*, and *dveṣa* (attachment and heartedness). People think they choose to live, but the fact is they have no independent will to be born. We only know how to defend or save this corporal frame. Human think that they are special, but biology places human alongside of all other species in this world. Beyond food, sex and territory animals are not aware of any other reality. They also do not have any aspiration towards immortality. Since there is no fear or idea of death in their lives, they have no concept of God or codified system of philosophy as man has developed. Animals live by instinct and die without seeking to prolong their lives. Humans, however, have woven a complicated web of ideas in order to understand the implication of our ordinary and extraordinary state of consciousness whereas the lives of animals are governed by an unquestioning acceptance of the inevitable.

Indian philosophy has grand purposeful design and an invincible quest or effort made to define the phenomena of germination and termination of life. It embraces every aspect of being and nothingness. Indian metaphysical doctrines echoes both theism and atheism; it includes purely spiritual, purely material as well as material-spiritual school of thoughts.

Indian philosophy has a very interstice definition of theism unlike in other philosophies of the world, where in theism means God and he must create world or universe, or creation is invariable

attached with the word God. Vedic philosopher of Indian philosophy construed that as orthodox system, or *āstika* is all about theism or belief in God, and on the other hand heterodox system, as *nāstika*, disbelief in God a huge misconception.

In Indian philosophy Pūrva and Uttara-mīmāṃsā, Sāṃkhya and Yoga, Nyāya and Vaiśeṣika are regarded as 'orthodox' and others such as Jaina, Bauddha and Cārvāka as heterodox, has little or nothing to do with a belief in God. The real point of departure is whether or not a particular system of thought accepts the *Vedas* as ultimate source of philosophical authority.

The so called orthodox schools do accept authority of *Vedas* even though it has been convincingly argued that this acceptance is more notional than real while the other three so called heterodox do not. Significantly the original meaning of the terms *āstika* and *nāstika* too hinges on this vital difference. The *āstikas* believe in the veracity and infallibility of *Vedas*. Among the *āstikas*, the oldest school Sāṃkhya and Pūrva Mīmāṃsā strongly refute the theory of God. Thus the source book of Sāṃkhya-darśana, Īśvarakṛṣṇa's *Sāṃkhya-kārikā* is full of subtle argument, which rejects the possibility of their being an all-powerful creator and controller of the world.

Vijñānabhikṣu's *Sāṃkhya-pravacana-bhāṣya* makes a case for why a belief in the divine principle is unwarranted. Even Kapila's classic treatise '*Sāṃkhya-sūtra*', on the subject, which is far less emphatic in its rejection of God finds unnecessary to accept any theistic assumption.

Similarly, Pūrva-mīmāṃsā has a strong element of disbelief at its core. Jaimini's *Mīmāṃsā-sūtra*, the founding text, is mostly preoccupied with proving the efficiency and power of *yajña* or Sacrificial fire but shies away from attributing it any divinity. Jaimini takes delight in rejecting the hypothesis of God.

In Yoga beginning with Patañjali's *Yoga-sūtra* which widely regarded as theistic in nature, the acceptance of God is, in part, purely verbal. In large areas of practical reasoning, God is happily over looked, if not consciously ignored.

In Nyāya, the quintessential Indian tradition of formal logic, there is an attempt to prove, as in Jayanta Bhaṭṭa's *Nyāya-mañjarī*, the existence of God, but such argument is far from being universally accepted.

The only 'God fearing'¹ candidate among orthodox, "*āstika*" school is perhaps Uttara-mīmāṃsā, of which Śaṅkara's Advaita and Rāmānuja's Viśiṣṭādvaita is the best known example. But contrary to received wisdom, Śaṅkara was never accepted either by his contemporaries or latter day thinkers, as the be all and end all of Indian thought.²

It was only in the 19th century, thanks to the need of the native intellectuals to create the image of an 'essentially' spiritual India as opposed to an equally materialist West, when Śaṅkara's Advaita was regarded as pinnacle of Indian philosophical achievement.³

Atheism in Indian tradition is not necessarily premised on prior acceptance of materialism either in the philosophical or everyday sense. All the schools of Indian philosophy mentioned herein, even some of them reject God; accept the existence of permanent soul (ātman), which is quite distinct from corporeal or physical reality. Hence Indian atheism, except Cārvāka, is anti-materialistic. Jainism practices strong belief and devotion of God. differs from other schools of thought, Jainas are much better God devotee, holding lots of rituals. It is much more spiritualistic when one studies mysticism in it.

¹Kailash Vajapeyi, "Speaking Tree", *Times of India*, June.4, 2004

²Mahesh Daga, "Speaking Tree", *Times of India*, May, 2004

³Ibid, May, 2004

Since Jains did not accept the authority of Vedas and its speculative concept of God; the hostile orthodox *Brāhmaṇa* philosopher called it a *nāstika* philosophy, unbelievers in God.

Jainism, a religion, indigenous of the Indian soil, unlike Aryans who brought with them Vedic philosophy in India, was generally believed by scholars that Jainism like Buddhism was born out of discontent against *Brahmanism*. The fact, however, remains that the orthodox *Brāhmaṇas* in general were not as hostile to Jainism as they had been towards Buddhism throughout the centuries. Mahāvīra the 24th Tīrthaṅkara, protested against caste privileges no doubt provoked the opposition of *Brāhmaṇas* who in turn criticized the Jaina religion and philosophy by classifying it as unorthodox, atheistic religion, but not so militantly and bitterly as they did to Buddhism. Moreover, Mahāvīra did not criticize the authority of the *Vedas* so strongly as did the Buddha, but he supported Karma based castism in a way and recognized the status of the *trivarga*, i.e. the *Brāhmaṇa*, the *Kṣatriya* and the *Vaiśya*, eliminated the fourth one the *Śūdra*.

Mahāvīra taught man to look not beyond himself for hope and aid. His teachings, proved so effective that even a section of the *Brāhmaṇas* are said to have recognized him as a great teacher.⁴ Intellectual *Brāhmaṇas* also joined the ranks of Jainas from time to time owing to conviction as well as for honour and contributed to the maintenance of the reputation of the Jainas for learning.⁵

It is true that Hinduism, Jainism and Buddhism⁶ at times clashed violently with each another, but so far as the conduct of their followers was concerned, it is now fully admitted by scholars that the systems are really not antagonistic, but complimentary to each another. The contribution of the Jaina thinkers in formulation of

⁴ *Kalpasūtra (Sukhabodhikā)*, P-112, 118

⁵ C.V. Vaidya, H.M.T., vol.11, P-406

⁶ Dr. Nathmal Tatia. "Studies in Jain Philosophy", 1997, P-87-88

their Hinduism moral code is unique and the ten virtues they have propagated are to be found in some form or other in all the societies of the world. Jains fundamental ideal has been peace and promotion of goodwill amongst all and attainment of supreme knowledge as the highest goal of life has not remained confined to any particular part of the country but in all over the world. The Hindu faith has best of Jainas and Buddha's ethics. "New respects for life, kindness to animals, a sense of responsibility and an endeavour after higher life have been brought home to Indian mind with renewed force.

But while the Buddhism disappeared from India in course of time, Jainism with all its schisms and divisions is a living force even now. The fact is that they kept open the doors of their church to lay representatives-a factor, which contributed much to the stability of Jainism. Moreover, it adopted a less active missionary career than Buddhism and the followers preferred more secluded sites as their chief centers of worship. It was the result of this seclusion that the Jains did not incur the terrible wrath of the *Brāhmaṇas* and as such resisted more successfully the stress of the Brahmanical revival and the Mohammedan persecution under which Buddhism in India ultimately collapsed. It was this *Brāhmanic* toleration, denied to the Buddhism that saved the Jains from perpetual persecution and harassment. As a result of this, Jainism, though confined to a small minority is yet a living religious force, an article of faith with a section of the people all over the country, and in the world. In spite of the fact that *Brāhmaṇas* have labeled Jainism as a "*nāstika*" religion which Western philosophers blindly translated it to be an atheistic philosophy, unscrupulously. Unfortunately, some Indian scholars, even Jaina scholars, have supported this mistake.

It is observed and opined by the Vedic Scholars that "Jaina philosophy as it seems, have been busy in contradictions rejecting Vedic thinker's theory of God in the sense of creator, sustainers and destroyer, however have not emphasized Jaina's belief that the

perfected soul as *Paramātman* is God. Swami Prabhavanand,⁷ a staunch Vedāntist, opined that Jainism holds that every soul is a potentially *Paramātman*; in this sense the Jaina religion, despite its denial of the personal factor in creation, is very far from being purely atheistic, for it posits definitely the divinity of the soul and the possibility of our realizing its divinity". Furthermore he said about Buddhism "the Lamas, or holy men, are priest of theistic religion, for whose God, Buddha, temples have built and an elaborate rituals has been created." Jainas have built temples, created elaborate rituals and devotional prayers for their God, the Tīrthaṅkara. Jainas belief towards their God, the Tīrthaṅkara, the *Paramātmā*, is the same, as Vedāntist believe in *Brahma*, Buddhist belief in their God, the Lord Buddha. Quotes from Western Scholars that Jainas believe man-God is refuted by Jaina as it exhibited here their approval of speculative philosophy of God.

It can be said in general that Jaina mind was always open to receive the alien thoughts without any distortion and assimilate them with their own. This fact was due to more than one reason. Firstly, the Jaina logical thought had a comparatively late origin, and so the non-Jaina thinkers had already asserted their position even before the Jaina thinkers came to the arena. The Jainas had a lot to learn and assimilate. Secondly, Jaina had to argue their own case before the hostile thinkers. Vedic *Brāhmaṇas* with measure of efficiency and critical look before they could hope to get a patient hearing from their opponents who would naturally refuse to listen to their (Jainas) arguments unless they embodied correct appreciation and their criticism.

Thirdly, many of the first rate Jaina thinkers,⁸ such as Siddhasena, Samantabhadra, Akalaṅka, Haribhadra and other were converts from learned Brahmins and had first-hand knowledge of the

⁷Swami Prabhavanand, "*Spiritual Heritage of India*", 2000, P-157

⁸Dr. Nathmal Tatia, "*Studies in Jain Philosophy*", 1951, P-29

non-Jaina systems of thought. This helped to correct estimate and comparative understanding.

Lastly and this is the most important reason that the Jaina attitude was non-absolutistic, and its scope was wide enough to assimilate such theories as were based upon reasons and truths.

Pt. Sukhlalji observes that the insistence of *ahimsā* and compassion towards one and all in the Sāṃkhya, Yoga, and *Upaniṣad* etc. system is the influence of *Śramaṇa* influence over *Brāhmanic*. Vedic system, while on the other hand, the scripture, ethics, prayers and rituals of Jainism and Buddhism is *Brāhmanic* influence over the *Śramaṇic* system. But, he however, concludes that the Jainism and Buddhism as system of *Śramaṇa* School of philosophy, have always remained opposed to Brahmanical school of thought, main orthodox schools. Of course, Jains ideology being entirely different from the Vedic always remained opposed to it. And, quite often scholars and philosophers pointed out and claimed that Jainism disapproves the Vedic authority instead of putting it otherwise that the Vedic system unable to accept *Śramaṇic* thought and disapproved it. Haribhadra's *Saḍdarśanasamuccya*, according to Dr. N. N. Bhattacharya, is famous for its polemic against the Nyāya-Vaiśeṣika concept of God, and hence Jainism is atheism, though Mīmāṃsaka has also challenged the same.

Vedic thinkers did not have patience to hear Jainas argument of their conception of God as propounded by Yogindudeva and others and even as of this modern age, professed by Muni Nyāvavijayaji, who opined about the God of Jaina, and reasoned that in reality the theism of Jaina is a monist philosophy.

A most famous Ācārya of Jaina community, Muni Ātmārāmji who delivered message, on Jainism, to the 'Parliament of World Religions' held at Chicago, U.S.A, in 1893, maintains that the speculative philosophy of all religions though differs and contradicts

with each other; however, the God of Jaina has same essence as in others. According to Śāṅkara God as creator of the universe is empirical reality. Transcendentally He is *nirguṇa* whereas Jaina's attitude is non-absolutism and based on reasons and truth. Again and again⁹ we shall observe, how when traditionally accepted beliefs become inadequate, nay false, on account of changed times, and the age grows out of patience with them, the insight of new teacher, a Buddha or a Mahāvīra, a Vyāsa or a Śāṅkara supervenes, stirring the depths of spiritual life.

Muni Shri Nyāyavijaya¹⁰ opined that Jaina thinkers do not maintain that there is only one God, for them there are many Gods. In spite of this there are reasons for our regarding them as one. As all the perfected soul possess infinite knowledge, infinite vision, infinite power and infinite bliss and hence they are absolutely alike. And their absolute likeness is the cause of our considering them to be one as also of our applying the term one to them, as *Paramātman*, *Brahmā*, *Viṣṇu* or *Śiva*, the names of *Siddha Parameṣṭhins*.

Yogindudeva¹¹ quoted that Jainas give devotional obeisance to great *Jinas* who are the embodiments of omniscience, omni-vision and omni-bliss and by whom all the objects of knowledge are enlightened. And pray to Him that we are tortured by the miseries of the four grades of existence, viz. celestial (god), human, sub-human (animals etc.) and hellish (*nārakī*) states of existence; so you instruct us about *Paramātman*, i.e.; the soul supreme or *Paramapada*, the God i.e.; who is *Brahmā*, *Viṣṇu* and *Śiva* i.e., the lofty status of liberation that would put an end to our miseries.

That eternal *Paramātman* (*Śiva*),¹² who is the subject of pure meditation or contemplation, is beyond the comprehension of *Vedas*,

⁹ Dr. S. Radhakrishnan, "Indian Philosophy", Vol. I, P-26

¹⁰ Muni Sri Nyāyavijaya, "Jaina Philosophy and Religion", 1998, P-32

¹¹ *Paramātmā-prakāśa*, Sri Yogindudeva, Ed. by Dr. A.N. Upadhye, 1960, P-9

¹² *Ibid.* P-9

Śāstras and senses. He, the God of Jaina, is the highest state, dwelling as he is at the summit of their world, representing unique or absolute vision, knowledge, happiness and power. Modern scholars need to study and understand philosophy of different religious of the Indian soil, which have exchanged various concepts from time to time and the history of their mutual impact when comparing each other's religion. The word *nāstika*, from Sanskrit language which was a language of *Brahman* scholars now a days used by a common man in a derogatory sense as Socrates was called by Christians an atheist in Roman empire. Western philosophers interpreted the word *nāstika* as an atheist, which is incorrect and shows utmost ignorance on part of the scholars of both Western and Indian, and some Jaina scholars too, regarding philosophy of Jainism.

Secondly, quite often scholars and philosophers have quoted in their work that Jainism and Buddhism revolted against Hinduism. In this regard Dr. Sagarmal Jain¹³ has observed "Though it is true that *Śramanic* tradition in general, Jainism and Buddhism in particular have some distinct features, discriminating them from the early Vedic or *Brāhmanic* tradition, yet they are not alien faiths. They are children of the same soil, and they have come forward with bold reformatory spirit. It would be great mistake if we consider that the Jainism and Buddhism was mere a revolt against *Brāhmanism* or that they are faith alien to Hinduism. The Western scholars have committed a great mistake in highlighting this view. This view has laid a foundation of enmity and disintegration to this Indian culture. But I would like to say that it was not a revolt but a reformer's crusade. In fact Vedic and *Śramanic* traditions are not rival traditions as some of the Western and Indian scholars think but they are complementary to each other, because these two represent the two aspects of human existence physical as well as spiritual. There has been deliberate efforts to create a gulf between Jainism and Buddhism on the one hand and Hinduism on the other, by western

¹³Dr. Sagarmal Jain, "An Introduction to Jaina Sādhanā", 1995.P-4&5

scholars, due to ignorance of Indian philosophy. Unfortunately, some Indian scholars, even Jaina scholars, supported the said points of view.”

Maintaining that Jainism is an atheist religion Swami Prabhavananda,¹⁴ a disciple of Ramkrishna Paramahansa quoted that Jains are altogether only about one and half million in all India, and they are a peace loving people and have no quarrel with other Hindu religions. In fact they look upon themselves as quite within Hindu fold and are so regards by main body of the orthodox Hindu.

Dr. N.N. Bhattacharya supporting the above view¹⁵ said “In the history of Western philosophy different school came into existence successively, one being replaced by another. In India, different schools flourished together till today with their respective bands of adherents. Of surviving schools we may refer to the Jains and Vedāntists who have their own organizations, disciplinary codes, etc. There are even a few monasteries for the followers of the Sāṃkhya.

¹⁴Swami Prabhavanand, “*Spiritual Heritage of India*”, 200,P-156 (note)

¹⁵Dr. N. N. Bhattacharya, “*Jaina philosophy, Historical out line*”,1999,P-227

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