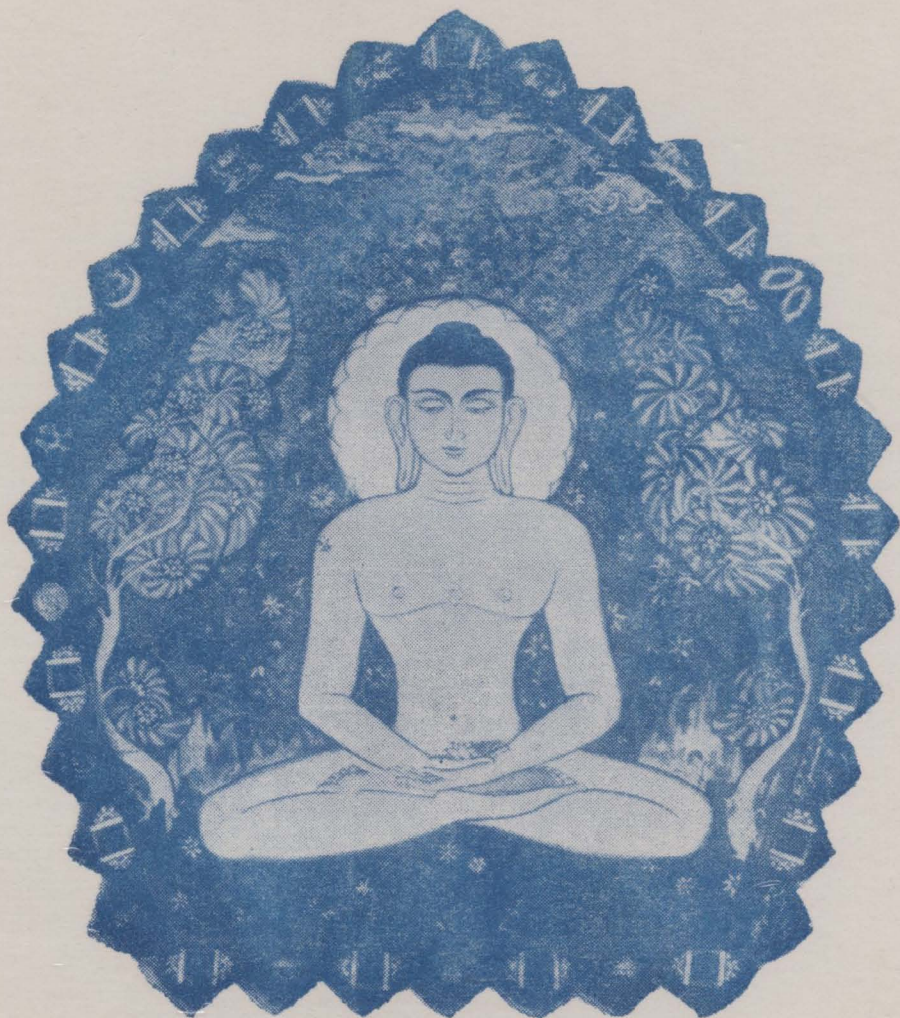


jainism

by vividus

SECOND EDITION ENLARGED WITH PART TWO ADDED



ALL PROBLEMS OF EXISTENCE ARE ESSENTIALLY PROBLEMS
OF HARMONY

-Sri Aurobindo

सम्यक् दर्शन ज्ञान चरित्ताणि मोक्षमार्गः

-Acharya Sri Umaswami

JAINISM By VIVIDUS

(Ramnik V. Shah)

In JAINISM by VIVIDUS, the author has outlined some of the major features of Jainism, which are refreshingly different from other systems in their speculative content. Here are a few of them :

1. There are TWO REALITIES in the universe : Life and Non-life; the former becoming GOD on total emancipation from the latter; and not only ONE Life, of which everything else is either a creation or a manifestation striving towards union with that ONE as the ultimate objective for its existence.
2. GOD is neither the Creator nor the Destroyer of the Universe, which is eternal and self-created as a result only of the interplay of these two realities. Every individual is responsible for the creation of his body and the like. Godhood is latent in every individual who becomes GOD on emancipation after destroying all Karmas (non-life), and it is this GOD who becomes the subject of worship by common people. This GOD is different from GOD who is eternally free and was never in bondage.
3. Life : All souls are intrinsically equal, having innate qualities of perfect consciousness, knowledge, perception, power and bliss. It is from this equality that the concept of nonviolence is born. All souls are separate individuals, never merging into one another.

(Continued on back flap)

JAINISM



TIRTHANKARA—A conceptual painting of all twenty-four Tirthankaras worshipped as Gods by Jainas.

JAINISM

by vividus

(RAMNIK V. SHAH)

SECOND EDITION :

ENLARGED TO INCLUDE IN PART TWO
Papers read during a Seminar and a Symposium
in CANADA and Talks delivered to Jain
Societies in U.S.A.

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Mangalam Bhagwana Viro, Mangalam Gautamo Gani;
Mangalam Kundakundadya, Jaina dharmostu Mangalam.

Lord Mahavira is a beneficence,
His principal disciple Gautama is a beneficence,
Saint Kundakunda and others like him are a beneficence,
May Jaina Religion be a similar beneficence.

Sarve bhavantu sukhina ha,
sarv santu niramaya ha,
Sarve bhadrani pashyantu,
ma kashchid dukahbhag bhavet.

May all become happy,
May all remain radiant in health,
May all see beneficence,
And may not any one feel miserable.

DEDICATED TO

First edition

Jennifer
Althea
Lee Anne
and
William

Second edition :

Bhavisha
Mona
Nimesh

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PREFACE TO FIRST EDITION

Jainism is a system of thought formulated in ancient times, going back at least 3000 years in recorded history. The system of thought relates to the creation of life, matter, the universe, their inter-relationship and the duration of and the objective for their existence.

Mankind as it is today is the result of enrichment by various systems formulated and propounded at various times in history and beyond, in various parts of the world and by various groups of men, some of whom 'founders' described as actual incarnations of God or 'prophets', direct messengers from God, supremely inspired for the purpose. Thousands of people everywhere feel inspired and encouraged by these systems and attempt sincerely or even unknowingly by traditions to mould their lives in directions which they accept as better and higher for themselves, their future generations and thus for mankind as a whole. No one system had commanded universal acceptance, though every system claims this position. At various times in history, the systems have been in authority in various parts of the world and by virtue of such authority they have forced parts of mankind to accept them as guiding life, but this has added nothing to the sweet content of human civilization in abstract. Such enforcements have only left the bitter taste of their unwholesome memories.

Today, man is standing on the threshold of a new age. He has grown enough to look back and, as it were, to take stock of the situation. These systems with their prophets and propounders, masters and messiahs, messengers and magi have fascinated him and, he thinks, have brought him this far: but then, what next? His knowledge of the matter has taken him to the moon, the probe of Mars and Jupiter, the speed of sound catching further on perhaps to the speed of light, the creation of nuclear energy and even the creation of a breakthrough for producing life. And

yet, That Power which is behind all power and is the source of all power eludes him. Man has, with all humility, learned at last to accept and respect That of which he is made and That which yet remains both different and separate from him. The prodigal has returned to the systems, more than convinced that the Seers, both in the long-forgotten and the recent unforgotten past, had in fact some truth to tell. Therefore, in preparing for the advent of the new age, he may better pay some heed to this Truth.

In this part of the world, when so much has been written and published about other systems, the system of thought known as Jainism has not received adequate coverage. Strange as it may seem, despite its original and thought-provoking contributions in several fields of speculative and intellectual discussions, Jainism has not been epitomised in any one single book like the Bible of the Christians, Kabala of the Jews, Koran of the Moslems, Zande-Avesta of the Zoroastrians, the Granth Sahib of the Shikhs and the Geeta or Vedas of the large number of Indian loosely and erroneously described as of "Hindu" religion. The need, therefore, for publishing such a volume on Jainism, be it even a small attempt in the form of such a small book of this size, cannot be over-emphasized.

During my stay in Toronto, Canada for over three years and various visits to other parts of Canada, including Vancouver and Victoria in the west and St. John and Halifax in the east; to the United States of America and to the United Kingdom, Europe and Russia, both in private homes and several religious congregations, I was deeply hurt by the revelation that so little was known about Jainism to so great a number of the awakened people. Whenever I happened to mention that I was born a Jaina and that my religion by birth was Jainism, I hardly came across a soul who did not ask me what it was. To explain Jainism in such circumstances in the absence of any suitable material on hand was a Herculean task. I confess that for sheer

want of time I was hardly able to do any justice to the conversation once opened. In the past years, I never intended to write a separate book in English on Jainism. I had already published one in my mother-tongue in 1936. My association as a member with the Rosicrucian Order, the Theosophical Society, and the Sri Aurobindo Society and my outward journeys to several religious congregations all over the world interested me more in the comparative study of all religious thoughts. Maybe, in an attempt thus to search my soul as it were, this inner journey of going back to my religion of birth is only a step in the right direction. I believe that by this publication, my debt to thousands of my friends and colleagues in this field will be, to some extent, discharged.

In Toronto, Canada the Jaina Society is registered as a Public Body and I often saw its members gathering for celebration of Jaina holy days and other religious festivals. Maybe, if this publication on Jainism enlightens them on what they do and for which principles and line of thought they stand, they will be able to bring more meaning and enthusiasm to their activities which today appear often only traditional and therefore of not much interest to those among them who consider themselves rather naively progressive.

In preparing this book, I have referred freely to my own publication in my mother-tongue, besides taking recourse to several later, recent scholarly publications-books and periodicals in the English language such as I could lay my hands on while being out of India for nearly twenty years. No one is so outstanding of whom, I could make here a particular reference, though in general I, in all humility, wish to acknowledge their debt in providing me with proper and near-appropriate words to express in English.

I also acknowledge the debt due to Patricia who helped me with typing the first manuscript.

I am not a scholar and therefore do not claim any deep research in any one of the religious systems of India referred to in this publication. Such references have been mostly accepted by me as reflecting their correct interpretations from the books and periodicals I have used. I request only forgiveness if some erroneous observations or comments are made by me inadvertently. I shall feel amply rewarded, however, if the publication of this book serves the purpose I have in mind.

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PREFACE TO SECOND EDITION

Much water has flown down the Ganges during these eleven years of the first edition of this book and now. While there have been colossal changes on the world scene, Jainism and the Jain Society have not lagged behind. A tremendous enthusiasm has been generated among the Jains who have settled outside India and the Great Reformation both in India and abroad has already begun.

Jain monks and nuns have crossed the oceans and flown in the skies and at present are often found on the soils of U.K., Europe, America and Canada in the West and Japan, Malayasia, Singapore, Hongkong in the East. Jain centres, societies, associations and unions have prospered both in funds and the number of their active members. Even the Jain Society of Toronto, Canada has moved from its small old place to a large new million-dollar location. Scholars and Ceremonialists have started being invited and sponsored in a greater number day by day in all countries.

In the seminars, conferences and the meetings held in Canada and the U.S.A. which I had the honour and privilege to address during this period and which comprise the second part added to this book, this spirit of enlightenment and action seems much more evident.

The demand for literature on Jainism in English language has considerably increased as a consequence. Rites and rituals have also found their appropriate place. Always the participants phenomenally increase in austerities such as long-duration fasts, different kind of Pujas, Samayika and Pratikramana. And so also, interestingly, the number of "thinking elite" in the Jain Society at large the world over. Great realisation appears to

have dawned that more than the mere external change, the internal transformation of the whole being—the body, mind and soul—is the only imperative.

And this is greatly heartening indeed. Add to it the encouragement and help coming to my assistance from friends and sympathisers and well-wishers alike togetherwith the demand that has grown for a book on Jainism of this type in the hands of all who feel interested in knowing more and more and the need for the enlarged second edition of this book becomes all the more apparent.

The result is in your hands which I hope and pray will be welcome.

29th August - 1991

Pondicherry.

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1. ANTIQUITY : HOW ANCIENT IS JAINA RELIGION?

Just when in the remote past Jaina Religion actually began and who in fact, at that time, was responsible for it are not definitely known.

Brahmanic literature of the earliest times has reference to the existence of a religious Order strongly arrayed against the Vedic authority and the prevalent practice of animal sacrifices. In such older books as Vishnu and Bhagavata Puranas, the first Jaina Tirthankara (Prophet) Rshabhanatha is mentioned as belonging to a very remote past. Both in Rigveda and Yajurveda, extensive reference material on Rshabhanatha or Adinatha (his other name) is available Rshabhanatha is referred to as an ancient sage who enlightened the kshatriya kings with spiritual knowledge. Strangely enough, even the twenty second Tirthankara Arishtanemi (Neminatha) is eulogised as bestower of the real good. Neminatha in Jaina literature is said to have renounced the world and become a saint without going through his marriage with Rajul, which was about to take place when he saw great preparations for marriage feasts in which living animals to be slaughtered were caged. He belonged to the same Yadava family to which Krishna of the Mahabharata fame belonged, In fact, both were cousin brothers and it was Neminatha who led the Jaina Order during the period of the Mahabharata war when Krishna preached the philosophy as contained in the Geeta.

Jainas themselves maintain that their religion is eternal and that it has been revealed again and again in every one of the endless succeeding periods of the world by innumerable Tirthankaras, Rshabhanatha being only the first Tirthankara of the fourth period (ending with the passing away of the twenty fourth and the last Tirthankara Mahaviraswami in the year 527 B.C.) of the Avasarpini loka of the one Cosmic Cycle of time (the

present being the 26th century of the fifth period of the same part of the Cycle). It will be relevant here in the interest of proper understanding to say that Jainas believe that one Cosmic Cycle of time is divided in two parts: one, the part of evolution i. e. the Utsarpini Kala, and the other part of dissolution and decay i.e. the Avasarpini Kala, each divided in six sub-divisions called periods (Aras); the present period being named as the fifth period (Panchama Ara) of the Avasarpini Kala. In the traditional books of the Jainas are found the names of the previous twenty-four Tirthankaras and the future twenty-four Tirthankaras without any reference to which period and which part of the Cycle of time. The names of all the twenty-four Tirthankaras for the present period who all appeared in the fourth period are given elsewhere in this book. The knowledge as to when the present fifth period will end, the sixth period will begin and end, thus completing the present Avasarpini part of the Cycle of time to begin the first part of evolution viz Utsarpini Kala will be found in Jainas' traditional books.

The following excerpt from the book "Short Studies of Comparative Religions" by Major Furlong will be of interest here:

Jainism thus appears as the earliest faith of India (page 16.) Jainism, the undoubtedly prior faith of very many millions through untold milleniums (page 2) It existed in Oxiana beyond Himalayas 2000 years before Christ (page 29). Jews, evidently Essenes. derived from Jaina Indian philosophers wonderful fortitude in life, diet, and continence. (page 44). All upper, western, north central India was then, say, 1500 to 800 B.C. and indeed from unknown times ruled by Turanians conveniently called Dravids, but there also then existed throughout upper India an ancient and highly organised religion, philosophical, ethical, and severely ascetical, namely Jainism.

Long before Aryans reached the Ganges or even the Saraswati, Jainas had been taught by some twenty-two Tirthankaras, prominent saints, prior to the historical 23rd Parshva of the 8th or 9th century B.C. (page 243).

As far as we are concerned, it is safer and more prudent to start with facts of recorded history as at present available according to which definite information is found from the year 850 B.C. when the twenty-third Tirthankara Parshvanatha lived. It is stated that Parshvanatha was born at Benares (Varanasi) where he is said to have been preceded by the eleventh Tirthankara of the Jainas viz Shreyansanatha from whom famous 'Sarnath' of the Buddhist fame derived its name. However, all attempts to go beyond 850 B.C. appear to provide only inferential knowledge as Arishtanemi (Neminatha), said to be a contemporary of Krishna and his predecessors Naminatha and Munisuvratana, 21st and 20th Tirthankara respectively similarly said to be contemporaries of Rama and Janaka of Ramayana, exist only in the books and minds of the people without leaving more concrete proofs as are necessary for their being recorded in history as opposed to legends. Rshabhanatha and all other nineteen Tirthankaras as also the date of the actual composition of Vedas and the Puranas must remain in the same category until otherwise ascertained as facts in history.

Religious and literary traditions revere Rshabhanatha as a Yogi. It was he who taught arts, sciences and agriculture to human society, who gave society its structure and the knowledge of self-defence. He is credited with two daughters, one Brahmi who learnt from him writing and the other Sundari who learnt from him grammar and mathematics. Though he is pre-historic, all this material indicates the nature of society prevailing at that time, though nothing further as to how Rshabhanatha himself got the knowledge and when and from whom the knowledge was available is known. Nothing is known

about the next nineteen Tirthankaras except, of course, the identical details about their being conceived, born, initiated into the Path, and after long penance having attained perfect knowledge (Kevala Jnana) and thereafter liberation (Moksha).

During the period when Munisuvrata, the 20th Tirthankara, appeared, there is reference to the fact that two rival systems of thought in religion existed: one indigenous with an element of intellectual questioning and attempt at understanding the basic relation of man to his surroundings and the Universe, and the other, born of intolerance and desire to take easy the blind acceptance of the sacrificial ritualism formulated by a few, between whom Munisuvrata attempted a reconciliation. During the period following Munisuvrata, both these systems had gathered momentum. Naminatha (21st Tirthankara), Arishtanemi (22nd Tirthankara) and Parshvanatha (23rd Tirthankara) followed and preached the system of intellectual questioning and understanding otherwise then known as "Sramanik" i.e. of "Sramanas" (Jainas). The system of easy and blind acceptance by a large majority of people of the sacrificial ritualism with only a small core indulging in thoughtful and meaningful but highly speculative compositions about the final Brahma in its infinite manifestations, however, collected a greater following. No further reconciliation was possible. Only when Mahavira, the twenty-fourth Tirthankara appeared, the clash between Sramanic and Brahmanic or Vedic systems became more apparent and widespread and each decided and agreed, as it were, to go on its own separate way.

II MAHAVIRA AND HIS CONTEMPORARY BUDDHA

Mahavira was born in 599 B.C., 260 years after Parshvanatha (born in Varanasi), in Kaundinyapura near Vaishali, some twenty-seven miles to the north of the present Patna Bihar, India. His father Siddhartha was the Chief of Kaundinyapura and his mother was Trishaladevi, also known as Priyabanini,

the daughter of the King of Vaishali. Mahavira was given a second name of Vardhamana by his parents because they saw the prosperity of their family more and more after Mahavira's birth. As a child he had a reflective mind and showed profound wisdom with abnormal intelligence. As he grew up he showed extraordinary physical strength and courage, once by subduing a poisonous snake and later by taming an elephant who had gone wild.

Internationally this was the age of great awakening and intellectual resurgence. There were Pythagoras and Ionic philosophers in Greece, Zoroaster in Iran, Moses in Asia-minor and Confucius in China. In India itself there were various other systems of philosophical thought developing which probed the mysteries of mind and matter and attempted to find the meaning of the existence of life, its relation to other life and their final destiny. Whether or not all this affected and influenced Mahavira, and if so how is not known, but soon after entering adulthood and marriage at the age of thirty, Mahavira, the husband of Yashoda and the father of daughter Anojja, with the consent of his family, renounced the world and got himself initiated as a Jaina monk. It was some time before this that his parents died and his elder brother Nandivardhana succeeded his father in the position that he had held. Also in not too distant a place the prince Siddhartha, Gautama Buddha was born. Though contemporaries, Buddha was younger than Mahavira by almost thirty years.

After twelve years of self-mortification, meditation and Yoga in a forest in accordance with the path laid down by Sarvajnas (knowers of everything, the Tirthankaras) of the Jaina traditions at the age of 42, all matters relating to the innermost spirit and the external world were clear to Mahavira and he was ready to preach his sermons of eternal bliss to the weary world. He delivered his first sermon on the mount Vipula near Rajgraha, capital of Magadha. Great as the contributions of other religious systems were, it was Mahavira alone who

appeared to offer at that time complete and satisfactory answers to all intricate questions of metaphysics, ontology and psychology, philosophy and ethics, asceticism, monasticism, life of householders etc., in practical day to day living. His great contribution was the popularisation of the principle of non-injury (Ahimsa) as a result of which animal sacrifices so prevalent at the time fell into disuse and respect for life was firmly established, even in those classes of people who did not form part of the Jaina Order. Mahavira wandered from place to place as a mendicant friar, even discarding his clothes, bearing all kinds of hardships. Both in his private discourses to his immediate disciples and public talks in Samosarans (celestial congregation halls) to people and kings and ministers, he elaborately explained and authoritatively interpreted the principles of Jaina religion as had been previously revealed again and again by the preceeding Tirthankaras from endless time. He attained Nirvana after obtaining omniscience and destroying all Karmas at the age of 72 at Pavapuri in the year 527 B.C.

It will be appropriate to state something about Buddha and Buddhism at this stage, as not only European scholars acquainted with Jainism through inadequate samples of Jaina literature, but also Indian writers who should be more in the know of correct Jaina principles have confused Buddhism with Jainism. The fundamental principle of Buddhism is that there is no absolute and permanent Being, and that all things, including the so-called 'soul' are transitory. All metaphysical principles of Buddhism are molded by this fundamental principle which is radically different from that of Jainism. And yet, because Jainism and Buddhism were Orders of monks outside the pale of Brahmanism presenting some resemblance only in outward appearance, the confusion has taken place even to the length of suggesting that Jainism was an offshoot of Buddhism, which is almost ridiculous. Mahavira, unlike Buddha, was not the founder nor the author of Jainism. According to the unanimous Buddhist tradition, Buddha had under the Bodhi-tree discovered

by intuition the fundamental truth of his religion, which he later preached during his life. No such traditions are preserved in the canonical books of the Jainas about Mahavira. From the facts of his becoming a Jaina monk and some twelve years later his attainment of the spiritual enlightenment which he preached, we can further deduce that he did not found any new truth or a revelation. He is in fact described as one who, from the beginning, had followed a religion established long ago. Even Buddhist traditions indicate that the Jainas (Niganthas) did not owe their origin to Mahavira (Nataputta). They simply speak of them as a 'sect' existing at the time of Buddha. If at all; it is Mahavira's immediate predecessor Parshvanatha, the last but one, i.e. the 23rd Tirthankara, who appeared 250 years before him or Arishtanemi the 22nd Tirthankara, references to whom in the Jaina books help to bring the period of Mahabharata within the historical frame who would have better claims to be named as a founder of Jainism, In Uttaradhyayana, a legend refers to a meeting between a disciple of Parshvanatha and a disciple of Mahavira, which effected the union between the old followers of the former and the new followers of the latter.

III THE SCRIPTURES

No written records are available of the public discourses in "Samosarans" (There is a traditional belief that Indra, chief of gods in Heaven, constructs an elaborate hall, which serves both as a vehicle carrying the Tirthankara from place to place and for accommodating the followers and hearers, including even wild and domestic animals and birds eager to listen to the truth propounded by him. This hall is called "Samorsaran") by Mahavira or any of the previous Tirthankaras, but the scriptures of the Jainas as at present found, claim that they are based upon the private discourses and talks that Mahavira gave to his group of eleven disciples; more particularly to one of them who was the leader who passed the same on to

others. These disciples were 1: Indrabhuti 2. Agnibhuti 3. Vayubhuti 4. Aryavyakta 5. Arya Sudharman 6. Mandita-putra 7. Mayurputra 8. Akampita 9. Achalabhratra 10. Metarya 11. Prabhasa. Two of these are frequently mentioned; one, Indrabhuti and the other Sudharman, who related in turn all this knowledge later to Jambuswamin. Two kinds of sacred books are referred to: one, the fourteen Purvas the other, the eleven Angas. Later, all were termed twelve Angas, the Purvas making up the twelfth Anga under the name of Drshtivada.

Gradually during the thousand years after Mahavira, all Purvas appear to have been lost, leaving only the eleven Angas, the redaction of which took place in approximately 450 A.D. under the guidance of the patriarch Devardhigani. The oral knowledge of the fourteen Purvas had continued only down to the 8th patriarch after Mahavira viz Sthulabhadra and of the ten Purvas out of the fourteen upto the next seven patriarchs, the last being patriarch Vajrasena. Today, a substantial number among Jainas maintain that none of these Purvas or Angas is genuine as, according to them, all original oral texts including eleven Angas were lost after nine more generations from Vajrasena. Nothing, however, can be emphatically and definitely stated in view of the existence claimed of several Shashtra Bhandaras (store-houses of scriptures) at several holy places, including temples scattered throughout the length and breadth of India, which the Jainas refuse to open. The history of invasions, plunder, loot, sacrilege and destruction and also that of theft, corruption and misuse in India over the centuries after Mahavira to date has so frightened the Jainas that at present they will not allow access to these Bhandaras, even to scientists and scholars for preservation and research. No one knows the unimaginable consequences.

The titles of some of these texts are very illuminating, as will be seen from the following list :

The eleven Angas embrace 45 texts, and they include: 12 Upangas, 10 Prakirnas, 6 Chhedsutras, 1 Nandi, 1 Anuyoga dvara, and 4 Mula sutras.

11 Angas are: 1. Achara 2. Sutrakṛta 3. Sthana 4. Samavaya 5. Bhagavati 6. Jnata dharmakathas 7. Upasakadashaka 8. Antakṛddashaks 9. Anuttaraupapatikadashaka 10. Prashnavya—karana and 11. Vipaka.

12 Upangas are: 1. Aupapatika 2. Rajaprasniya 3. Jivabhigama 4. Prajnapanana 5. Jambudvipaprajnapti 6. Chandraprajnapti 7. Suryaprajnapti 8. Nirayavali 9. Kalpavatanshika 10. Pushpika 11. Pushpachulika and 12. Vrsnidashaka.

10 Prakirnas are: 1. Charuhsarana 2. Samstara 3. Aturpratyakhyanam 4. Bhaktiprajna 5. Tandulvaiyali 6. Chandavija 7. Devendrastava 8. Ganivija 9. Mahapratyakhyana and 10. Virastava.

6 Chhedsutras are: 1. Nishitha 2. Mahanishitha 8. Vyavahara 4. Dashashrutaskandha 5. Brahatkalpa and 6. Panchakalpa.

2 Sutras without a common name are: 1. Nandi and 2. Anuyogadvara.

4 Mulasutras are: Uttaradhyayana 2. Avashyaka 3. Dashavaikalika and 4. Pindaniryukti.

There is also another classification of the Jaina scriptures which are called Agamas in traditional terminology. According to this classification, all Agamas are divided into three classes, the Angas which are 12, the Purvas which are 14 and the Prakirnas which are 16. The names of the Angas have been given above. Here are the names of the Purvas and the Prakirnas. It will be observed that already enumerated 10 Prakirnas are different from these 16 Prakirnas.

14. Purvas are : 1. Utpada 2. Agrayaniya 3. Virya pravada 4. Asti-nasti pravada 5. Jnana pravada 6. Satya pravada 7. Atma pravada 8. Karma pravada 9. Pratyakhyana 10. Vidyanuvada 11. Kalyana 12. Pranavaya 13. Kriya vishala and 14. Loka bindu sara.

16 Prakirnas are : 1. Samayika 2. Chaturvimshati stara 3. Vandana 4. Pratikramana 5. Vainayika 6. Krtikarma 7. Dasha vaikalika 8. Anuttaradhyayana 9. Kalpa vyavahara 10. Kalpya Kalpya 11. Mahakalpya 12. Pundarika 13. Mahapundarika 14. Padma 15. Mahapadma and 16. Chinyashitika.

The third classification is according to the subjects treated in each class and is a simple one containing only four divisions. They are : 1. Prathamanyoga Agamas, containing biographies of Jaina Tirthankaras, emperors, and other great historical personages relating to India. 2. Charananuyoga Agamas, containing course of conduct prescribed for the householders, homeless and ascetics. 3. Karananuyoga Agamas, containing treatment of the Cosmos and its constituent elements, and the 4th is Dravyanuyoga Agamas, which contains metaphysical treatises describing the nature of life, matter and other primary categories of reality,

Some of these canonical books have been edited and published in India. English translations also have been published of Achara Anga, Sutrakrt Anga, Upasaka Dashaka, Antakrd dashaka, Anuttaraupapatika dashaka, Uttaradhyayana and the two Kalpa sutras. Also published in English are some of the Jaina literature of recent centuries among which the more widely known are: Haribhadrasuri's Samaraichcha kaha, Siddharshi's great allegorical work Upamitibhavaprapancha katha, Somadeva's Yashastilaka and Dhanapala's Tilakamanjari.

A very large literature of commentaries has grown up during the centuries following the redaction of the canons in

the year around 450 A.D. The older prose works are generally very diffuse and contain endless repetitions. As they are of different origin and age, they also differ greatly in character. Some are in prose, some in verse and some are mixed. Frequently a work comprises distinctly of disparate parts put together, when writing took place from the oral texts. The language is Prakrita, Ardha-magadhi or Magdhi. However, there are some works in close material agreement with the oral or the first-written texts not now available, which contain systematic exposition of the faith or part of it in Pali, Prakrita, or Sanskrit languages. They appear accurate and clear and have themselves become the object of learned labours of the later commentators. One such work is Umaswati's Tattvarthadhigama Sutra. The other old prakrita poem is of the 3rd century A.D. "Paumachariya," a Jaina version of the story of Ramayana—the story of Rama, Seeta and Ravana.

IV DEVELOPMENT IN POST-MAHAVIRA CENTURIES

With the founding of the new religion of Buddhism by Gautama Buddha, which in essence was the middle path between the extremes of Brahma, the final reality behind the illusion of all manifested matter and life of the Vedic faith, and Jiva and Ajiva (life and non-life), being the two separate instead of one realities with the principle of Jiva, liberating itself totally from Ajiva for the final eternal bliss of Nirvana (emancipation from the cycles of births and deaths), through the process of non-violence in all aspects of living of Jainism as preached by Mahavira, the spirit of active proselytisation was born in India, and everywhere groups of householders, kings and chiefs, monks and recluses, leaders at all level of ages and wealth started consciously organising themselves, trying to establish their superiority over others. For several centuries, as it were, both before and after the birth of the present Christian Era, there being no one of equal stature to Mahavira or Buddha in the Vedic Sangha, it appeared as if

the religion followed by the people at large was either Buddhism or Jainism.

There is the classic case of Emperor Ashoka, who after the battle of Kalinga, dismayed by the destruction and horror of war, renounced all fighting and announced his resolve to establish all-around peace by adopting and preaching Buddhism. He even sent his sister Sanghmitra to Ceylon to spread Buddhism overseas. The King Samprati, grandson of the great Emperor Ashoka, was a Jain. During the 2nd century B.C. King Kharavela of Kalinga professed Jainism. He set himself up several Jain images and thus promoted the cause of Jainism. Also during the time when Alexander the Great invaded India, he found many naked saints (Jainas described as either Nig-ganthas or Sramanas) on the banks of the river Sindhu (Indus) near Taxilla in the northwest frontier and was much impressed with their knowledge and penance. He even, at last, persuaded one of them to accompany him to Greece. Naked Jain saints from India even went to Nubia and Abyssinia, central Asia, Sweden and Norway, Java and Ceylon and preached their religion there. During the reign of the great Maurya Emperor Chandragupta, royal patronage was bestowed upon the faith of Jainism, and it is recorded as a fact that the Emperor Chandragupta himself had joined as a disciple the march of Bhadrabahu to the south of India, when on account of severe and extended famine conditions in the north, Bhadrabahu, with a band of several Jain saints, migrated to the south. With Shravanabelgola in Mysore as the central seat of Jainism, Bhadrabahu spread Jainism in the south, and the visit of Chandragupta was commemorated by dedicating a cave to him on a hill nearby, which stands today, known as Chandragiri. Mathura in the north was similarly the seat of Jainism during early centuries of the Christian Era, as is evident from a large number of inscriptions, images and other monuments discovered at both places. The Gangas, Kadambas, Chalukyas, and Rashtrakutas—all these royal dynasties of the south had accorded their pat-

ronage to the Jaina faith from the 5th to the 12th century A.D. Kings of Manyakheta, particularly during the 8th to the 10th century, showed a special leaning towards Jainism by giving a great impetus to the development of Jaina art and literature.

Dhavala and Jayadhavala, the monumental works of Virasena in exposition of the Shatakhandagama under Jagattunga; Mahapurana of Jinasena and Gunabhadra; Ratmamalika of King Amoghavarsha and Mathematics of Mahaviracharya were all compiled during this period. About 1100 A.D. Jainism gained ascendancy in Gujarat where the Chalukya king Siddharaja and his son Kumarapala openly professed Jainism. It was also the time of the famous Hemachandracharya, whose great work among many others on several subjects, Trishashthisalakapurushacharita—biographies of 63 Jaina personalities of the past ages (12 chakravartins, i.e. universal monarchs, 9 vasudevas, 9 prativasudevas, 9 baladevas and 24 Tirthankaras (according to legend, 61 of these lived during the period of the 1st to 22nd Tirthankaras) brought about a tremendous awakening among the Jainas at that time. Around 1652, there appears to have been in use a sort of encyclopaedia on Jainism by Vinaya Vijaya, son of Tejapala (Vastupala and Tejapala, the two brothers who were ministers during the reign of King Kumarapala in Gujarat and who spent lavishly to create the famous marble temples at Dilwara, Mount Abu, India) under the title of Lokaprakasha, which also is very interesting.

In the field of architecture, the oldest evidence is found in caves in southern India, with an inscription in Brahmi of the 3rd century B.C., an inscribed "torana" at Mathura, North India belonging to the 2nd century B.C., and a "stupa" (specially shaped pillar) at Kankali Tila, also Mathura, with an inscription dating to 150 B.C. There is historical evidence that Jaina Chaityas (Temples) were in existence and Jaina images (idols) were worshipped in Magadha and Orissa (rules for the worship of the

idols of Tirthankaras are not found in the canonical books, though the fact of worship is mentioned in some of them. The rules, however, appear to be in full sway in the 1st century of the present era, as evidenced by the oldest prakrita poem of the Jainas now available i.e. Paumachariya, and by the statues of Tirthankaras found in ancient sites e.g. in Kankali mound at Mathura, India) during the 3rd, 4th and 5th century B.C. Caves in Bihar, in Madhya Pradesh, Chandragiri at Shravanabelgola in Mysore, Ajanta, Ellora, and Dharashiva (a Bombay island known as Elephanta) in Maharashtra still exist as such evidence of antiquity. More recent by comparison are the Temples of the Gupta Age of the 4th to 7th century A.D. in Deogarh and Shravanabelgola; the temples of breathtaking beauty in iconography and carvings at Khajuraho of the 10th and 11th century A.D. and the Dilwara (Mt. Abu, Rajasthana) marble temples of the 11th and 12th century A.D. with their exquisite craftsmanship. The 57-foot-high colossus of Bahubali stands carved out of a single rock at Shravanabelgola, depicting with branches of trees rising near the feet, detached meditation in the highest Jaina traditions, as it were, for all time to come. This was created by Chamundacharya, minister of the Ganga king Rachmalle during the 10th century. The colossal reliefs carved on the rockface near Gwalior, Madhya Pradesh belonging to the 15th century, the magnificent mandapas (halls) in the temples of Kumbharia and Ranakapur in Rajasthana, the inimitable Kirti-stambha (Tower of Fame) at Chittor near Udaipur, also in Rajasthana, and mirror-like polish of the pillars at Hallebid are still an architectural wealth of inestimable value. And how much more of such inestimable value the beautiful calligraphy in gold decorated with paintings illustrating the story or episodes from the life stories of Tirthankaras in Jaina manuscripts still lie hidden and undisclosed to the human eye in the unopened and not-to-be-opened Shashtra Bhandaras of the Jainas at various Temples, at present scattered all over India, nobody will ever know. In all probability, one shudders to think, these are destroyed or have vanished from sight for all time.

The history of the post-Mahavira period is never complete without mentioning the great division that took place among the Jainas during the centuries immediately following the passing away of Mahavira. Nobody knows exactly when this schism took place, but it is certain that famine conditions of the severest type extending to over several years in North India, where Jainas were preponderant and the inability of the Jainas—both householders and saints—to keep up to the standard of observance of the vows and conduct laid down in their tenets, were responsible for it. It is stated that during the 1st century A.D., a band of saints under the leadership of Bhadrabahu had migrated to the south and after several years when they completed their mission of establishing and spreading Jainism mostly using Shravanbelgola as their main seat, on their return north they found that certain changes in the outward conduct of both saints and householders had taken place. Some leaders among saints were advocating dilution in the extremeness of the outward conduct as laid down in the tenets. It appears more probable that over centuries after the passing away of Mahavira, and not in any particular ten or twenty years of one century, these outward changes in food, clothing and shelter, as laid down in the tenets as required and as were then possible in the climatic, social and famine conditions as then existed at various places among various groups of Jaina saints as well as their householder families, were taking place gradually, not known to each other because of living at a great distance from one another and only at the end of the 1st century A.D. after Bhadrabahu's return, each became aware of the existing mutual differences. The most important visible difference was in respect to clothing. The group which maintained that the saints even in their highest state of evolution need not discard clothing was named Shwetambara group (group with white clothing) and the group which maintained that in such highest state, it was necessary and incumbent upon the saints to discard all clothing, to the point of being and remaining for and at all times thereafter till death, completely naked, was named Digambara group (group with only

the sky as clothing). During the centuries that followed Jaina householders became attached to one or the other group, with cleavage becoming firmer and firmer until such time in the present that one was so proud to belong to one that he considered the other side as his opponent. Though today, with the advance in civilization bringing about unprecedented contact and communication among various peoples of the whole world, both groups have practically forgotten that such differences ever existed. During the earlier part of this very century, there used to be severe conflicts in relation to property rights in the Temples and the manner of worship of the idols of Tirthankaras at various places.

A few centuries earlier, but not earlier than the 16th century, (perhaps not so much owing to differences in philosophy and outlook but exigencies of the then prevailing political and social conditions due to Mohammedan rule in India and consequent disrespect to idols: Mohammedans were idol-breakers), there came into existence a third group of Jainas named Sthanakawasi, which discarded altogether the idol worship and took only scriptures as their guide, though they continued to build and possess Upashrayas (congregation halls) for common worship and to enable their monks or saints to live and practise Jaina life as interpreted according to their light. Despite all these outward differences and cleavages, the basics of Jaina religion, as far as metaphysics and ethics go, have remained the same.

V JAINISM AND HINDUISM

Jainism is a religious order with its own metaphysical and ethical principles, monastic institutions, and ascetic as well as ordinary common householders' practices. It has no apologies to offer in denying the authority of all other religious books, be they Vedas of the Brahmanas, the Bible of the Christians, the Koran of the Mohammedans, the Zande Avesta of the Zoroastrians or the Dhammapada of the Buddhists. With all humi-

lity and love born out of regard for extreme non-violence in day-to-day living, the Jainas offer a non-Jaina equal, if not more recognition and respect as they claim for themselves. Jainism is not "Atheism" or a "Nastika Darshana" as is understood in Indian languages. The term "Atheism" is associated with the conception of a Creator, and those who do not accept such a Creator and His created universe or the activities are called "Atheists," the essential underflowing constituent elements being feelings of reverence, attachment and love both for the Creator and the created. In the Jaina belief of only two permanent existing Realities, Jiva (soul) and Ajiva (non-soul) and the Jiva liberating itself from Ajiva and attaining Nirvana (Moksha) i.e. complete emancipation from all future births, thereby manifesting itself into One with all the qualities of the Creator minus the actual creation, a Sarvajna i.e. all-knower, a Parmatman i.e. the highest soul, while these essential underflowing emotions of reverence, attachment and love are found, only a very minor and insignificant, as it were, element of acceptance of his being a Creator is not admitted.

In Indian Darshanas, such an implication of the word "Atheism" is nowhere to be found. The Sankhya system, both the Sheshvara and the Nirishvara, the Nyaya and the Vaisheshika systems as well as both Purva and Uttara Mimamsa (Vedanta) while maintaining either that Ishvara is an Ideal to be realised by man and not the One who has created the universe or/that the concrete world is only a manifestation of the ultimate Brahma and not the creation thereof, totally reject creation theory in the western semitic sense of "Theism," accepting at the same time that the ultimate factor in evolution is only Karma. The Jaina system, while resembling Purva Mimamsa in emphasizing the potency of Karma as the basic principle of Samsara (relative world) differs from it in maintaining the principle of Sarvajna (All-Knower) or Parmatman (Highest Soul). It resembles, however, Uttara Mimamsa i.e. Vedanta, in holding that every individual Jiva is potentially a Sarvajna or a Parmatman but differs from it in believing that such a Parmatman also manifests as the

concrete world. It maintains that the basic ultimate Realities are two: Jiva and Ajiva and not one, the Brahma.

The Jaina system has many other unique features which are found nowhere in any other system. As will be elaborated in later pages, its theory of Karma, its way of approach for the formulation of any proposal relating to living or non-living things (the doctrine of Syadvada) and in fact its entire terminology to explain itself, are so unlike other systems that not only is it impossible to state that it is an offshoot of any other system, but that it must be concluded that it is original without parallel. For want of appeal to minds cast or conditioned in a particular way, the system may be considered an offshoot or even non-existent, but the uniqueness of it, together with the fact that it has existed over thousands of years and that millions of people have chosen to be its followers, creating visible proofs thereof in the form of Temples, buildings and books of quality and permanence, cannot but compel pure and unprejudiced enquiring minds to take notice of it for deep study and investigation.

In India today, once again Jainism is being recognised on all levels, including the level of the Central Government as an old religion of great antiquity, quite original and different from other systems of thought ordinarily bracketed, though erroneously, as "Hinduism". "Hinduism" is a misnomer for any one religious system from among many religious systems which are being followed by people in India. "Hinduism" is not a religion but a word denoting that common pattern of outward appearance and behaviour, habits and customs, an outlook and approach to social or communal life which is found in various groups of people and which are so alike in the great country of India that they give an impression of sameness to a superficial outside observer. Not all these people follow one and the same religion.

At the dawn of history, it appears that only those people residing in India near the banks of the Indus river in the north and the northwest, following Vedic traditions or other apparently similar and not easily distinguishable traditions, were known and to distinguish themselves, from others of mankind, in general spread over the world, the loose term "Indus" spoken "H-indus" people, came to be coined by Egyptians, Greeks, etc. and later throughout subsequent centuries, it came to be so much in use that it became a synonym for all people living all over India. Today, the evidence of pre-Aryan civilisations in India has been found, and though it is well known that different religious practices, institutions and orders from earliest times had existed in India in the different parts thereof, the word "Hindus" which later denoted only Vedic traditions and customs and literature came to be loosely used, because of sheer number of its followers, for all the people of India. A vast majority of the people in India, at present, follow Vedic traditions and believe in Vedas, Upanishadas, Geeta, Mahabharata, Bhagavata, Ramayana etc., as their standard religious texts, though they are divided under different labels such as Vedanta, Sankhya, Yoga, Mimamsa, Nyaya, Vaishe-shika, or Shaivaites, Vaishnavas, Pushtimargiya, Swaminarayans, etc., worshipping at the feet of idols or pictures of Rama, Krishna, Hanumana, Brahma, Vishnu, Mahadeva, Ganapati, Nara Narayana, Shri Nathji, Mahakali, Durga, Amba, etc., all these it is true, could be correctly described and bracketed together as "Vedantins" but certainly not as "Hindus," but those who are pre-Aryans or Jainas or Buddhists, Zoroastrians (Parasis), Sikhs, Christians or Muslims and follow distinctly separate religions, customs and traditions cannot be so bracketed, very much less than as "Hindus."

In this connection, the following excerpt from the letter of the Secretary of the Bombay Hindu Provincial Mahasabha published in "Jaina Yuga," dated 1st September 1931, will be of some interest:

As regards the objectionable statement *viz* 'Jainism is not a separate religion or faith but only a sect,' I regret it should have crept up though unintentionally and inadvertently in my letter. It was wholly due to a confusion of two words—religion and community. **THE TERM HINDU RELIGION IS A MISNOMER.** Hindu is a name of the community comprising all persons professing religions of the Indian origin—Vedic, Buddhism, Jainism, Sikhism etc. What I intended to show was that the Jain community was not different from the great Hindu community, though they may be following different lines of philosophy and thought. Instead of 'community,' the word 'religion' crept in due to the interchanging and loose use of the terms in Indian languages.

Such historic misnomers, however, have a tendency to continue and perpetuate themselves in the mind of mankind. One is just helpless before them. Two such other classic misnomers come immediately to mind. The "United States of America" i.e. the U.S.A. is loosely called 'America' though in that huge continent of land between the Atlantic and the Pacific oceans, the portion occupied by independent Canada in the North, and Mexico and other so many independent countries in the South, by far exceeds the portion of land occupied by the U.S.A. The other misnomer is the word "Red Indian" or only "Indian" used to describe the original inhabitants of North America later displaced to live only in "reserves," simply because Columbus in 1492 called them erroneously and ignorantly so. How wrong and inappropriate this is, particularly in view of the existence of India and the six hundred and fifty million Indians ten thousand miles away for whose exploration Columbus had in the first instance set out his sails !!

VI GODS?

No appropriate synonyms are found in the English language to express full and exact meanings of the terms used in Jaina

philosophy, metaphysics or ethics to denote certain states, objects, things, names or activities. The reader may well be patient and understanding to read what therefore follows at attempting the explanation by near appropriate words. Though all branches of knowledge have their technical expressions, Jainism, among religions, has its own terminology to offer. And again, it is original, to be heard or seen nowhere else.

“Tirthankara” is one such exclusive term. It means “the maker of the river’s crossing or the ford maker. All the living beings are plunged helpless and hopeless in the river of life with its constant whirlpool of births and deaths. One who takes them out of this plight by providing them with a boat of Dharma i.e. movement (typical Jaina word as will be explained later in the chapter dealing with “Realities”) and also lands them safe across the land beyond i.e. Nirvana. It means also a person who makes and becomes a “Tirtha,” which again is a rich and picturesque word. ‘Making’ is for others while ‘becoming’ is for oneself. “Tirtha” is an object of emulation or place of worship and intellectually conceived as having obtained or reached after crossing the banks of a river symbolic of life. “Tirthankara” has thus both made a “Tirtha” in the places and activities with which he is associated during his life time and at the time of his death, and has become a “Tirtha” himself in that he has evolved to that state after crossing in the river of life by becoming a “Sarvajna” i.e. omniscient and attaining “Nirvana i.e. Moksha,” total emancipation, liberation, salvation from the cycles of births and deaths. According to Jaina Canons, “Sarvajnas” “may or may not be “Tirthankaras” who are only limited to a number 24 for each of the twelve periods in the cosmic cycle of Time, but all “Tirthankaras” are necessarily “Savrajnas” because they have attained “Nirvana,” which has been postulated as a state in which there is all knowledge besides all peace, power and bliss for all eternity.

When a person has attributes to evolve into the final state of a “Tirthankara,” a general pattern of his appearance and life

activities for recognition by others has been revealed by past innumerable "Sarvajnas" in Jaina Canons.

The following names of 24 "Tirthankaras" for the present fifth period of Avasrpini Kala (the second part of the cycle of Time during which all around there is found dissolution and decay in place of evolution and progress), whose idols the Jainas are found worshipping in various Temples built for the purpose over the last several centuries, will be of interest here :

<i>Name of Tirthanakar</i>	<i>Sign for recognition</i>	<i>Number of disciples</i>
1 Rashabhanatha	Bull	84
2 Ajitanatha	Elephant	90
3 Sambhavanatha	Horse	105
4 Abhinandananaatha	Ape	103
5 Sumatinatha	Heron	116
6 Padmprabhu	Lotus flower	111
7 Suparshvanatha	Swastika	95
8 Chandraprabhu	Moon	93
9 Pushpadantanatha	Dolphin	88
10 Sitalanatha	Tree	81
11 Shreyansanatha	Rhinoceros	77
12 Vasupujanatha	Buffalo	66
13 Vimalanatha	Hog	55
14 Anantananth	Falcon	50
15 Dharmanatha	Thunderbolt	43
16 Shantinatha	Antelope	36
17 Kunthunatha	Goat	35
18 Arahanatha	Fish	30
19 Mallinatha	Jar	28
20 Munisuvratanatha	Tortoise	18
21 Naminatha	Blue Lotus	17
22 Neminatha	Conchshell	11
23 Parshvanatha	Snake	10
24 Mahaviraswami	Lion	11

A "Tirthankara" is also called "Jina", one who has full control over all senses (Jainas are so-called because they are followers of "Jina"). He is described as a "Pramatman"—a super soul in that he has evolved in the supra state to which all souls are capable of evolving. He is called 'Siddha'—one who has achieved that which is to be achieved. All these terms, together with the term "Sarvajna" (omniscient) are for the state of that ideal to which all mankind has aspired and which at various times and places is being described by various religions in various ways by various words.

With all these Tirthankaras are associated five kinds of festivals which are called "Kalyanakas." "They are really the five most important milestones during their lives. The first is the fact or the stage when they are conceived in the womb of their mothers-to-be, It is known as Garbha Kalyanaka or Swargavatarana i.e, descent from heaven. At this time, Jaina Canons mention that the mothers have various dreams, during which they see sixteen objects in all (Shwetambaras believe fourteen objects). These objects are: 1. Airavata elephant i.e. the elephant of the Chief of gods (divine ultra-humans) viz Indra who is believed to have seven trunks. 2 Unusual size ox. 3. Lion with saffron-colour manes and claws. 4. Goddess Lakshmi (wealth) performing ablution with golden pots. 5. A pair of flower garlands. 6. Sun 7. Moon 8. A pair of celestial fish. 9. A pair of golden jars filled with water and decorated with sandal-paste, flower necklace and flowers. 10. A lake with in-grown lotuses of various colours. 11. Ocean swelling with waves 12. A royal throne. 13. A spaceship or a celestial abode. 14. Palace of the serpent-god. 15. A heap of jewels such as diamonds, pearls, rubies, emeralds, etc: 16. Flaming fire. The second stage is the actual birth known as Janma kalyanaka. The third stage is when they renounce their worldly possessions and enter intiation for doing penance. This is known as Diksha or Tapa Kalyanaka. The fourth is, after a number of years spent in austerities and penance, when they get to the state of becoming omniscient as a result of the destruction of karmas. This stage

is known as Kevalotpatti or Jnana Kalyanaka. The final stage is when all karmas are destroyed and they are liberated, attaining Moksha, never to return into the cycles of births and deaths again. This is called Parintvana or Moksha Kalyanaka.

The last of the present-age twenty-four Tirthankaras, Mahaviraswami, died in 527 B.C. The twenty-third Tirthankara, Parshvanatha, died 250 years before him. But the Jaina Canons, mention that the previous to these two viz Arishtanemi, the twenty-second Tirthankara, died 84,000 years before Mahaviraswami, though historically scholars refer to this Arishtanemi or Neminatha (not Naminatha the 21st) as a contemporary of Krishna of the Mahabharata epic. All these twenty-four Tirthankaras were from royal families, some of them even kings themselves. All were kshatriyas (warrior caste). The 20th Tirthankara, Munisuvrata, and the 22nd Tirthankara, Arishtanemi, belonged to the Hari vamsha, while the rest belonged to the Ikshwaku race. The 19th Tirthankara, Mallinatha, was a woman according to Shwetambaras, while a man, according to the Digambaras, who maintain that no woman can attain liberation.

The interval in years between each Tirthankara according to Jaina Canons is extremely remarkable, almost unbelievable, unless in the context of Von Daniken's theory about the visits from outer space of gods (?) to this planet earth which has already raised a big storm of controversy among the scientists and thinkers of today. The twenty-first Tirthankara Naminatha is said to have died 500,000 years before the twenty-second Arishtanemi. The twentieth Munisuvrata is similarly said to have died 1,100,000 years before Naminatha the twenty-first. The next interval was 6,500,000 years and previous to that it was 10,000,000 years and so on until it cannot be even expressed in definite number of years as understood at present. The length of the life and the height of their bodies were in proportion to the lengths of these intervals,

Starting with the dreams that the mothers-to-be of Tirthankaras have when they are conceived, the various descriptions of what takes place when they are actually born (substituting the real one by another earthly baby, removing the baby to far-off mountains in the far-off corners of the universe of [maybe, to another planet in outer space], the baby's ablution in which gods including the chiefs participate, the various ceremonies and the materials and the objects used in the process of this extra ordinary ablution, together with the description of the whole atmosphere), their length of life, their height of bodies and the intervals stated above between each of them on the planet earth: all these appear to give credence to what the author Von Daniken and others like him are at present attempting to establish viz that there does appear to be an element of truth in the idea of periodic visits of life (gods?) from outer space to this planet of ours, the earth.

In one of the old Jaina Canonical texts, *Kalpa Sutra*, by Bhadrabahu, (Prof. Hermann Jacobi: *Jaina Sutras*: Parts I & II, first published in 1884) in the section dealing with "Lives of The Jinas," biographies of only four out of twenty-four Tirthankaras are narrated and in each of them it is stated that previous to being born here on the earth, each "descended from Heaven" (the world of Gods) where he lived," in a great Vimana i.e. space ship (Rshabhanatha, the first in a Vimana called "Sarvarthasiddha"; Arishtanemi, the twenty-second in a Vimana called "Aparajita"; Parshvanatha the twenty-third descended from the Gods' tenth world called "Pranata Kalpa" though the name of his Vimana is not mentioned and Mahavira the twenty-fourth in a Vimana called "Pushpottara") and in the middle of the night at appropriate disposition of the stars, took the form of an embryo and entered the womb of respective mothers.

In the case of Mahavira, even a further astounding story is mentioned. Transfer by Gods of his embryo from the womb

of one mother to that of another. "The divine commander of the foot-troops of Sakra, the Chief and King of the Gods, at the order of the latter then effected the transfer of the embryo from the womb of Devananda to that of Trishala: he first transformed himself through his magical power of transformation and stretched himself out for numerous yojanas like a staff, then for a second time he transformed himself through his magical power of transformation and produced the definitive form which Gods adopt on entering the world of men and passed right through numberless continents and oceans and arrived in Jambudvipa, in Bharatvarsha in the brahmnical part of the town Kaundinyapura at the house of Rshabhadatta. He made his bow in the sight of Mahavira, cast Devananda and all her attendants into a deep sleep and saying: 'May the Venerable one permit me' took Mahavira in the folded palms of his hands without hurting him. Then he went to Kshatriya part of the town to the house of Siddhartha where Trishala dwelt and casting her and attendants into deep sleep effected the transfer and thereafter repeating the process with Devananda returned in that direction in which he had come, with that excellent divine motion of the Gods. He flew upwards through numberless continents and oceans taking thousands of yojanas in each motion and arrived in the Saudharma Kalpa in the divine abode called Saudharma Avatamsaka where Sakra, the chief and king of the Gods lived."

In Jaina prayers, they do not invoke the powers of these Tirthankaras to help them because they know that the latter are liberated souls and shall not be embodied again. They are vitaraga, i.e. devoid of any attachment whatsoever. By prayers however, to Tirthankaras, more correctly the prayers are only before Trithankaras, they meditate on themselves and keep Tirthankaras as ideals, develop thier own latent powers to help them. By the very fact of birth, a person is deemed to be bound by karma matter from eternity, having his long-cherished opportunity to destroy the karma and liberate himself once and for all. Jainism prescribes many practices to achieve this end,

and prayers to Trithankara is only one of them where he can have recourse to a name, a figure, a biography of one similar to himself in shape and form.

Besides Tirthankaras, the prayers are offered also to nameless innumerable souls who have been either already liberated or are on the true path of liberation. These nameless souls are five groups each called "Parameshthin," i.e. supremely worthy of aspiration. The typical unique prayer of Jainas which distinguishes them from any other religious section of mankind is as follows:

Namo Arihantanam
Namo Siddhanam
Namo Ayariyanam
Namo Uvazzayanam
Namo Loye Savva Sahunam

The terminology used is in Prakrit language (older than Sanskrit), again exclusive, to be found nowhere in any other religious system. While it can be simply recited in prose, it lends itself to vibratory intonations if sung in proper musical scale. There are musical records available in India which, if played in quietude, will resound to the delight of hearers who would attune themselves. The meaning is very simple. These lines respectively mean (1) I bow and prostrate myself before Arihantas, i.e. those souls who have destroyed that portion and kind of their karmas (these are 4 'ghatiya' karmas concerned with knowledge, faith, attachment and impediment) which are sure obstructions to final liberation and thus are on a sure way to liberation, (2) I bow and prostrate myself before Siddhas, i.e. those souls who have destroyed all their karmas (both 4 'ghatiya' as stated earlier and 4 'aghatiya' karmas concerned with age, formation of body, class and sense of pleasure and pain: for more detailed explanation, please refer to the chapter dealing with the theory of karma), and have become already liberated. There appears to be a paradox here in as much as these to whom

the first precedence ought to have been given, in the protocol as it were, are placed second in order. It is really not so. To a samsari (embodied soul), Jiva, who has to destroy karma before liberation, who aspires for liberation, Arihantas are more likely to help if necessary even by direct intervention than Siddhas who will never directly help as they have no karmic attachment compared to the former who still have aghatiya, karmic attachment, and have destroyed only the ghatiya karmas. (3) I bow and prostrate myself before Acharyas i.e. the Presidents of the groups of Monks who are on the true path of liberation, (4) I bow and prostrate myself before Upadhyayas i.e. the Vice Presidents of the groups of monks who are on the true path of liberation, and (5) I bow and prostrate before all monks themselves who are on the true path of liberation. The following four lines, said to be the second part of the same prayer, is sung ordinarily by Shwetambaras and not by Digambaras, who contend that it is a later interpolation of Shwetambaras:

Eso Pancha Namukkaro,
Savva Pavappanasano,
Mangala nancha Savvesin,
Padhamam Havei Mangalam.

Again the meaning is very simple. The lines respectively mean: (1) these five prostrations, (2) destroyer of all sins, (3) among all auspicious concepts, (4) ranks at the top as number one!

Every Jaina family, be it in the innermost village of India or settled in the most advanced country in the world, if it wishes to be described as such, takes pride in knowing and reciting both the above prayers to five Parameshthins and the names of all twenty-four Tirthankaras. At the same time it feels obliged to hand over this knowledge to all future generations by teaching its children in the pious corners of its home or a temple built nearby or far off, either on the top of the hills or on lakesides, to recite them, the first thing to do after bath

every morning or evening, standing before the picture or an idol of a Tirthankara and bowing before him after lighting a ghee-lamp and burning incense,

VII THE JAINA SYSTEM OF APPROACH AND EXPRESSION

Only the Jaina religion postulates that God has not created all the Universe in which the eternal uncreated or self created Realities are two *viz* Jiva (life) and Ajiva (non-life i.e. matter), and not one *He* of which all else is but a manifestation, either in evolution or involution, one *He* who has created out of himself everything else for final and ultimate union with and into Him. In one of the most authoritative and oldest available Jaina scriptures, the Tattvarthadhigama Sutra, the characteristics of the Reality, are stated to be origination, decay and permanence i.e. appearance and disappearance in the midst of permanence. In western thought, Hegelian doctrine of the dialectical nature of reality appears to be its nearest parallel—the thesis and antithesis reconciled and held together by synthesis. All real objects embody in themselves affirmative and negative aspects synthesized and held together by their complex nature similar to the principle of metabolism in biology comprehending and reconciling the two opposite processes of catabolism and anabolism. They maintain their identity and permanence only through the continued process of change, consisting of origin and decay-identity and permanence in the midst of variety and change. There is also some general likeness between Samkhya and Yoga systems (branches from Vedic system) on the one hand and Jainism on the other. A dualism of matter and souls is acknowledged—the souls are principally all alike substances characterised by intelligence, the actual difference being their connection with matter. According to Jainism, matter is of indefinite nature, a something that may become anything, so also according to Sankhya and Yoga systems. The difference has developed because both have tried to explain in different ways: Jainas being

distinctly non-Brahmanical, explaining on popular notion of animistic ideas, while Sankhya and Yoga systems owing allegiance to Brahmanism, doing so on the basis of Brahmanical ideas. While the Jainas, who are almost exclusively concerned with the development of living beings explain the cause of the material world and of the structure of the Universe as primeval disposition of soul and matter, the Sankhya and Yoga systems endeavour to explain both the development of the material world and the living beings from the dualistic principles of Purusha and Prakrti. Maybe the former being in the first place a religion developed a philosophy of its own to make religion a self-consistent system, while the latter, probably based on the theories contained in Vedas and Upanishadas, was intended as a philosophic system which later became the foundation of a popular religion. Jainism accordingly declares that Realities are two and 'being' is joined to production, continuation and destruction which is "indefiniteness of being." Existing things are permanent only as regards their substance, but their accidents or qualities originate and perish. From this it appears evident that "being" refers to something transcendental in Vedic thought, while in Jainism it refers to things of common experience.

It is of great interest to see in what manner this doctrine of the "indefiniteness of being" is sought to be upheld in Jainism. It is a dialectical method unique in character and found nowhere in any other system. By Jainism this is called in its own exclusive term: Syadvada ("maybe-ism"). It again is almost a synonym for the Jaina System itself. The fundamental principle of this system is that there is a possibility of both a positive and negative predication about the same thing. Affirmative predication depends upon four conditions of things: Sva-draya" (own substance), "Svakshetra" (own body), "Svakala" (own time or duration) and "Svabhava" (its own nature or modification). Correspondingly the negative predication depends upon a similar four conditions of an opposite nature. This, however, cannot be said if the predications are to be made from the same point of view. If attempted it will be absurd,

and therefore only because of differences of aspect which makes both affirmation and negation possible for things that this system of "maybeism" is a very reasonable one. This may also be called "Asti-nasti" or "Yes-no" doctrine. According to this method, there are seven forms in which any metaphysical proposition or even a simple statement of a fact can be made. These forms are (1) Maybe it is (Syad Asti), (2) Maybe it is not (Syad Nasti), (3) Maybe it is and it is not (Syad Asti cha Nasti cha) (4) Maybe it is inexpressible (Syad Avaktavyam) (5) Maybe it is and is inexpressible (Syad Asti cha Avaktavyam Cha) (6) Maybe it is not and is inexpressible (Syad nasti cha Avaktavyam cha) and (7) Maybe it is and it is not and is inexpressible (Syad Asti cha nasti cha avaktavyam cha). A simple illustration will make this easy to understand. In relation to a particular boy, a man is the father, but in relation to another boy, he is not the father. In relation to both boys taken together he is the father and not the father. In relation to both the ideas at the same time of one boy and both boys together, he is indescribable. Further, in relation to yet another situation he is the father, he is not the father and he is also indescribable. It will be seen thus that this maybe-ism is neither self-contradictory nor vague, nor indefinite: on the contrary a very sensible view of things in a systematised form. Professor Adhikari of the Benares Hindu University India eulogised "Syadvada" once in his lecture during 1925:

It is this intellectual attitude of impartiality, without which no scientific or philosophical researches can be successful, that the Syadvada stands for. Nothing has been so much misunderstood and misrepresented in Jainism as the tenet for which the word stands. Even the learned Shankaracharya is not free from the charge of injustice that he has done to the doctrine. Syadvada emphasizes the fact that no single view of the universe or any part of it would be complete by itself. There will always remain the possibilities of viewing it from other standpoints which have as much claim to validity as the former.

The Jainas probably used this system of apparent truisms to differ from Vedantins, who assumed that Being was one without a second in all things. Jainas maintained that from different viewpoints, different statements i.e. maybe this or maybe that, about 'being' could be made. A gold ornament is in substance only gold atoms which are unchanging, but in form, it is a particular ornament; therefore with reference to substance it can be described in the positive while the second time it can be described in the negative. In the event of a co-existence of mutually contradictory attributes, the condition becomes inexpressible. This, 'is,' 'is not' and 'inexpressible,' the three predicates variously combined, are always able to make up the seven modes of description.

Complementary to Syadvada, there is a further doctrine of 'Naya,' which is an approach to the clarification of knowledge or things or a way of expressing the nature of things. Any singular way is one-sided and contains but a part of the truth. These Nayas are seven. Those referring to concepts (Paryaya) are four and to words (Dravya) are three. The four Paryaya Nayas are: (1) 'Rjusutra' naya when a specific point or period of time is at the essence in stating about a thing, (2) "Shabda" naya when differentiation is made according to the usage of language and grammar, (3) 'Samabhirudha' naya when the conventional meaning is accepted and (4) 'Evambhuta' naya when words are used exactly in their original derivative sense and significance. The three Dravya nayas are: (1) 'naigama' naya when we take a coordinated view of a thing, (2) 'Sangraha' naya when we are inclined towards generalisation and (3) 'Vyavahara' naya when we incline towards particularisation.

A variety of statements become necessary to express truth in fullness. 'Being' is not simple but is of a complicated nature and every single statement or denotation thereof is incomplete and one sided, and if we follow one way only for expressing or

viewing a thing we are bound to go astray, It is but appropriate to state what a thing or a notion under discussion is with reference to substance, place, time and its condition of being.

The Jaina theory of knowledge rejects the theory of Maya of Advaitism (theory which states that Reality is only one of which everything else is but a manifestation) as well as the Buddhistic doctrine of illusoriness of the objective world. Knowledge is a lamp which, while revealing the objective world, also reveals itself. The external objects so known are having independent existence and yet they are related to the knowledge as revealed by it. Similarly the soul, the Jiva, one of the two Realities postulated by Jainism, both the subject and object of knowledge in one. Nature of the soul is revealed by the inner experience as being incapable of being measured by material units and this is a conscious entity, a 'chetana' always found associated with a body whose intrinsic property among many others is knowledge getting clouded in the state of the Samsara embodied by the Karmic matter. As such the process of knowing should be interpreted to be the manifestation of the intrinsic property of knowledge, among other properties of the Jiva. According to how the soul has spiritually developed, it obtains knowledge in any one or all of the five ways *viz* 'matī' i.e. own sense experiences and based on them collecting all the knowledge arrived at by inferences, "Śrūta" i.e. heard as revealed from scriptures which in turn are revealed to the world by "Sarvajñas" (all-knowers), "Avadhi" i.e. clairvoyance, extra-sensory perception not ordinarily available to all persons though latent in every one (this enables one to see events actually taking place in a distant place or at a distant time), "Manahpariyāya" i.e. knowledge of thoughts arising in other minds (this has direct access to the minds of other persons, the capacity arising only as a result of Yoga practices or penance) and lastly "Kevala" i.e. infinite knowledge which the soul attains as a result of conditions opportune to final liberation or Moksha. These five ways of knowledge are termed in Jaina terminology *Pramāṇas* i.e. instruments, the first two *viz* "Matī" and "Śrūta" being termed as "Parokṣa" i.e. indirect knowledge

derived through an intervening medium and the last three *viz* "Avadhi," "Manah-paryaya and the "Kevala" being termed as "Pratyaksha" i.e. directly derived through the soul's own perception without any intervening medium. These five ways are also called the five kinds of knowledge and they reveal the nature of the external world as consisting of real objects which cannot be rejected as illusory. As stated earlier, the function of knowledge is to reveal on the one hand the existing reality, and on the other hand, itself. Thus the soul is both the subject and object of knowledge in one and the knowledge by these instruments reveal the soul only in two states, either Samsari i.e. embodied or Mukta i.e. liberated.

VIII REALITIES

The Reality of 'Jiva' is of two kinds: Samsari i.e. mundane and Mukta i.e. liberated. The former are embodied Souls of living beings in the Universe subject to the cycles of births and deaths, and the latter are liberated souls who will be embodied no more, as they are in the state of perfection, living at the top of the Universe, no more to deal with worldly affairs. In metaphysics, Jainism explains this as one filled entirely with subtle matter of Karma as a bag filled with sand having weight being always pulled downwards, and the other absolutely pure and free from all Karmic matter and having no weight, always being drawn upwards.

These souls are invisible substances and though eternal, are not of a definite size since they contract or expand according to the dimensions of the physical bodies they occupy for the time being. Their chief characteristic is consciousness, which is accompanied by sense-activity, respiration and a certain period of existence in a particular body. These souls are infinite and they retain their individuality throughout, even after attaining liberation i.e. Moksha, when they do not destroy this individuality, nor merge the same in the individuality of any other soul. Their defilement by the influx and the retention of

the Karmic matter has been from eternal time and in spite of their intrinsic qualities of purity, knowledge, power and bliss, it is this defilment which is the cause of their being embodied subject to innumerable cycles of births and deaths until they are liberated and attain Moksha. Just as the universe is eternal, so are these two realities Jiva and Ajiva about one of which the Jiva i.e. the soul both embodied and liberated is written above. Jiva is classified according to its sense-organs into five classes:

- (1) Ekindriya—with one sense organ, only touch such as earth, water, light or fire, wind and vegetation.
- (2) Dwi-indriya—with two sense organs: touch and taste; such as worms, oysters etc.
- (3) Tri-indriya—with three sense organs: touch, taste and smell; such as ants, bugs, lice etc.
- (4) Chou-indriya—with four sense organs: touch, taste, smell and sight, such as bees, mosquitoes, flies etc. and
- (5) Panchendriya—with all the five sense organs: touch, taste, smell, sight and hearing such as birds, animals, men etc.

Those Jivas with one sense organ only *viz* the Ekindriya are also called 'Sthavara' (Immobile) Jivas. The rest of them with two, three, four or five sense organs are called "Trasa" (mobile) Jivas.

In this class of "Sthavara" Jiva, together with earth-bodies, water-bodies, fire-bodies, air-bodies and vegetable bodies are included "Nigoda Kaya" Jivas belonging to the vegetable category which are invisible plants (unlike the visible normal vegetable plants of which each is the body of one soul) of which each is an aggregation of embodied souls which have such functions of life as respiration and nutrition in common. This

is really a remarkable concept in the Jainas. Plants in which only one soul is embodied are gross i.e. visible and they exist in the habitable part of the world only. But these "Nigoda Kaya" plants of which each is a colony, are invisible and subtle, and distributed all over the world. They are composed of an infinite number of souls forming a very small cluster and experience the most exquisite pains. Innumerable "Nigodas" form a globule and with them the whole space of the world is closely packed like a box filled with powder. It is this "Nigoda Kaya" Jivas which furnish the supply of souls in place of those who have reached Nirvana, Moksha i.e. liberation. Jainism maintains that only an infinitesimally small fraction of one simple "Nigoda" has sufficed to replace the vacancy caused in the world by the Nirvana of all the souls that have been liberated from the beginningless past down to the present. Thus it is evident that, according to Jainism, the Samsara (universe) will never be empty of living beings. Jainism has been misunderstood as having, among others, a primitive doctrine of animism. Earlier it has been stated that Ekindriya Jiva class includes earth-bodies, water-bodies, fire bodies, and air bodies. These are certainly not the elements of earth, water, fire and air which are non-soul i.e. Ajiva (Pudgala, one of five Ajiva divisions) about whom if a statement that they have a soul according to Jainism was made, such animism could be imputed. In fact, to clear the misunderstanding, it is proposed to make explicit that in the Ekindriya class, Jainas do speak of including, along with Nigoda Kaya Jivas, also Sukshma Ekindriya Jivas, minute and microscopic organisms endowed with only one sense: the touch sense and each with one separate soul, and only these are referred to as earth-bodies, water-bodies, etc., not denying the possibility of their existing as some such similar other bodies. Jainism has included similarly even in the Panchendriya class of birds, animals, men, etc. Jivas with five senses with mind (manas) as "Samanaska" Panchendriya Jivas, not to exclude the possibility of the existence of such Jivas without mind (manas). In short,

all Jivas stated above have all other properties of living organisms such as assimilation, growth, decay and reproduction.

There is another classification of Jivas according to their state of existence which is called "Gati." Such "Gatis" are four in number. The first is "Deva-gati"—beings in the divine state of existence; the second is "Manushya-gati"—beings in the human state of existence; the third is "Tiryancha-gati"—beings in the lower animal and plant state of existence and the last and the fourth is "Narka-gati"—beings in the denizens-of-hell state of existence. These four beings constitute that part of Jiva reality of the universe *viz* the "Samsara" which is the result of Karmic bondage according to which a particular Jiva is born in any-one of the "gatis." As stated in the opening sentence of this chapter, these are all "Samasri" souls i.e. Jivas-embodied souls of living beings subject to the cycles of births and deaths. As long as the shackles of Karmas remain which lead to the building of bodies for the next births, the deaths and birth will continue. Only when the proper time comes are the Jivas able to realise their heritage of the intrinsic qualities of their souls *viz* the purity, the nobility, the knowledge, the power and the bliss, and they set their feet firmly on the path to salvation by working for the destruction of all Karmas which till then were responsible for all the hindrances making their knowledge limited and nature deformed.

The other reality in the universe is Ajiva i.e. non-life non-soul, which is divided into five types, Ajiva is matter which is eternal and consists of atoms. Ajiva constitutes the physical basis of the universe even as the Jiva constitutes the psychological. Matter (Ajiva) has two states: (1) gross and (2) subtle; the former of which we are able to perceive and the latter is beyond the reach of our senses. Subtle matter for instance, is that matter which is transformed into the different kinds of "Karma".

Jainas have a special word, "Dravya," to denote a substance, and such substances are six according to Jainism.

At first they are only two, as stated earlier *viz* Jiva and Ajiva, but Ajiva, having been of five kinds *viz* Pudgala, Dharma, Adharma, Akasha and Kala, the total number of substances is six. As commonly understood, the word 'substance' in relation to Jiva i.e. soul, of which the chief characteristic is consciousness is rather unexpressive, if not misleading Jiva, though a substance, is not to be confused with matter, non-life, non-soul, Ajiva. The five kinds of Ajiva are: (1) "Pudgala" which consists of atoms (Paramanus). By the combination of atoms, aggregates are formed which are called "Skandhas" ranging from the smallest molecule of two atoms to the most important and the biggest aggregate (or maha-skandha), represented by the whole physical universe. Paramanu as also a minute skandha cannot be perceived by ordinary sense. These as well as everything that is perceptible by the senses are included in "Pudgala" which could be touched and found to be soft or hard, smooth or rough, heavy or light, cold or hot, which could be tasted and found to be bitter, sour, pungent, sweet or saline, which could smell bad or good and which could appear black, blue, grey, yellow, red, or white. The elements of nature earth, water, fire and air, even heat, light, shade and darkness, are forms of five gross matters compared to that of Karma, which is subtle, whose particles are constantly in motion, leading to a perpetual succession of integration and disintegration with a variety of forms and appearances as the result. The Jaina view of the matter differs from the atomic theory of the Nyaya—Vaisheshika philosophy which assumes as many kinds of atoms as there are elements. Jainas, though, are thus atomists like the Nyaya—Vaisheshikas, are not like the Sankhya-yogis, the upholders of the principle of one Prakrti as the basis of the world. And yet the nature of an atom of the Jainas has more similarity with the nature of the Prakrti of Sankhya yoga than with the nature of the atom of the Nyaya-Vaisheshikas. The atom of the Jainas undergoes transformations like the Prakrti of the Samkhya-yoga and is not absolutely unchanging, like the atom

of the Nyaya-Vaisheshikas. Even as the one uniform Prakrti of the Samkhyas creates earth, water, fire, air, ether etc., so the atom of the Jainas transforms itself into various forms such as earth, water etc. This is matter, make no mistake about it, different from Ekindriya Jiva earth, water etc. Though described by similar words earth, water, etc., of the matter classification are different from earth bodies, water bodies etc., of Ekindriya Jiva classification.

The Jaina school differs from Nyaya-Vaisheshikas in as much as it does not accept that the material atoms of earth, water etc. are fundamentally of different types. Another basic difference is the concept of Jaina atom as being so subtle as compared with that of Nyaya-Vaisheshikas to become ultimately as unmanifest (Avyakta) as the Prakrti of Samkhyas. The Jaina doctrine of the infinity of atoms is almost similar to the doctrine of the plurality of the Prakritis of the old Samkhyas corresponding to the doctrine of the plurality of the Purushas. (2) Dharma is the second kind of Ajiva. It is a subtle and quite imperceptible medium, though it fills the entire universe of life and matter. Because it exists, there is possible a motion for all things. Without water, fish cannot move, even though equipped by nature to so move. (3) The third kind of Ajiva is Adharma, which also is a subtle and quite imperceptible medium. Though like Dharma it also fills the entire universe of life and matter. Without a tree or its shade or ground below, a bird cannot stop its movement and rest, though equipped by nature to so stop and rest. (4) Akasha i.e. space is the fourth kind of Ajiva and is in two parts: Lokakasha, in which life and matter subsist and Alokakasha, which is completely void, empty, an abyss of nothing. Dharma, Adharma and Akasha are thus the necessary conditions or medium for subsistence of all things, Akasha affording the room, Dharma making it possible for them to move or to be moved and Adharma to rest: all are interpenetrating. Dharma and Adharma are co-extensive with Lokakasha, the world and therefore, no soul or any particle of matter can

get beyond this world i.e. Lokakasha for want of substrata of motion and rest. The invisible fluids of Dharma and Adharma, which by contact cause movement and rest, are not to be confused with merit and sin in the ordinary sense, though estoe-rically they may imply similar meaning. Jainas have different terms for the latter: Papa and Punya respectively. The use of the terms Dharma and Adharma in the sense Jainas make is not known to have been made by other Indian thinkers. The fifth kind of Ajiva is Kala (time), a medium pervading Lokakasha only in the form of single, independent minute points that never mix together to form a composite body, bring about changes or modifications in substances, affording them extension in time, which by itself is beginningless and endless. Time is thus recognised by Jaina thinkers, also as a substance, though with a difference that it does not have spatial relations in the same sense as the other four (five if Jiva is included) substances. Pudgala, Dharma, Adharma and Akasha. For practical purposes (vyahara), Kala (time) is however divided into limited periods, such as minutes, hours, days, weeks, years etc. Without these four principles of Dharma, Adharma, Akasha, and Kala, the universe could have no definite structure and no permanence and there would result chaos because, according to Jainism, then the cosmos would disintegrate into primordial atoms, spreading throughout the whole of infinite space without distinction between Loka and Aloka, the world and beyond. Hence what sustains the world and what prevents the disintegration into a chaos is the presence of these four principles of subtle matter, Kala i.e. time providing a necessary category for existence in a process of change, either evolution or dissolution. The category of time must be postulated as a necessary condition of change.

Excluding time (a quasi-substance), the remaining five Dravyas viz Jiva, Pudgala, Dharma, Adharma, and Akasha, are also described in Jainism as Pancha Asti-Kayas i.e. five realities, the primary constituent elements of the cosmos. They are so-called

primary constituent elements of the cosmos. They are so-called as the word denotes both Asti (existence) and Kaya (volume). Time, though a substance (to be precise a quasi-substance), is excluded from this group of Asti-Kayas because it does not come in this category of substances which are capable of having spatial relations in the sense that the other five substances are. Spatial relations should be differentiated from volume associated with matter. Time has no volume. Other matter has such volume. Matter has corporeality which is peculiar to itself. Matter is both 'murta' (corporeal) and 'amurta' (non-corporeal) and of this, only Pudgala is corporeal. All others viz Jiva (soul), Dharma, Adharma, Akasha are incorporeal, though they are Asti-Kayas having spatial relations. The Jiva is 'murta' (corporeal) only in association with and in relation to its embodied body when alive. A dead body is only pudgala murta. Jiva by itself is imperceptible. Besides, Jiva (soul) is a 'chetana' category (organic): others are 'achetanas' representing the inorganic world. Time category is different in nature from the five Asti-Kayas in as much as the latter are capable of being simultaneously associated with multiple spatial points, while the former i.e. time has only unilateral relation of moments and is not capable of having simultaneous relations to a group of multiple points.

Coming to the subject of the nature of existence of all these six substances (Pancha Asti-Kayas and time) i.e. Jiva, Pudgala, Dharma, Adharma, Akasha and Kala (the latter five being Ajiva) and the meaning of existence in Jainism as being, production, decay and permanence operating simultaneously, we can say that from the point of view of the essential nature of a thing, it is permanent and unchanging, but from the point of view of its accidental qualities it originates and decays or perishes. The soul is permanent in itself but in its relationship with a body, it begins and ends. The atoms of which gold is made are permanent while in the form of gold: when forged into a chain or a ring they originate and perish. A particular point of space is the same but its occu-

pants are different at different times. Time is ever the same but the appearances and events associated with its are frequently changing.

IX THE THEORY OF KARMA

The theory of karma is the cornerstone of Jainism. According to it, the cause of the soul's embodiment is the presence of karma matter. Both substances are subtle and invisible: one however, is 'chetana,' the living intelligent consciousness, and the other is 'achetana,' the lifeless 'pudgala,' matter small beyond imagination. The association between the two from time eternal is the cause of the universe, which falls to nothing if there is no association. There is no God who has created the universe, nor is He the destroyer and the re-creator thereof. The natural qualities of the soul are perfect knowledge (Jnana), intuition or faith (darshana), highest bliss and all sorts of perfections, but they are weakened or obscured in mundane souls. The embodied soul from the very fact of its birth is not only carrying within itself in the infinite cells of its body an infinite number of Karma atoms but it is also surrounded outside by an ocean, as it were, of karma atoms. Any action in the form of thought, word or deed by mind, speech or body causes karma atoms to pour (Ashrava) into the soul, which, while mundane, is the seat of emotions, feelings and passions acting like viscous substances and retaining (Bandha) them. The strength, extent, and speed of this process depend upon the corresponding qualities of the actions themselves. Each kind of karma has its predestined limit in time, within which it must take effect and thereafter be purged off automatically. Karmic atoms caught by the soul enter, as it were, into a chemical combination with it, transforming itself into various kinds of karma, aggregating into a kind of subtle body (Karmana Sharira), clinging to the soul in all its births and deaths, determining the individual state and lot each time, until properly directed in any one or several lives, when the intrinsic and fundamental potencies of that soul eventually emancipate it from their influence and enable it to attain Moksha (liberation) by becoming

'Mukta' (liberated as opposed to embodied). When Karma matter has penetrated the soul, eight kinds of chemical combinations are formed which singly or severally make up the Karmana Sharira (subtle atomic body equivalent to 'aura'), just as food by digestion is transformed into various fluids necessary for the support and growth of the body.

Complementary to these eight kinds of karma are these 'auras', or in Jaina terminology 'Leshyas', subtle colours which are six in number: black, blue, grey, yellow, red and white, and indicate character. (The first three are bad and the latter three are good). Again, it is this Karmana Sharira on the soul which by its weight and colour keeps the soul down into the universe; or else due to extreme lightness of the soul in its pure state, it would fly at once to the highest point in the 'Lokakasha', as far as the existence of the 'dharma' matter would make its own movement possible.

Each particular kind of karma is caused by some action; good, bad, or indifferent of the individual in question; so this karma in its turn produces certain painful, pleasant or indifferent conditions and events which the individual in question must undergo. When this is done, the karma matter is automatically discharged or purged off (Nirjara) the soul. Before all the karma matter is thus purged off, there has to be a stage in the process when all the inflow is prevented (Samvara), though at no time can it be described that only one activity is taking place to the exclusion of all others. There is always interpenetration and the simultaneity of intermittent resting throughout the process. When the purging off goes on without interruption and fresh inflow, all the accumulated karma matter will, in the end, be discharged from the soul and the soul, thus freed, will at once go up (Moksha) in a straight line to the top of the universe (Siddha Shila), where all the liberated souls dwell. Until this happens, the process of influx, binding, and partial purging off go on, whereby the soul is forced to continue its mundane existence. After the death of an individual, his soul, together

with its Karmana Sharira goes in a few moments to the place and state (Gati) of its new birth (one of the eight chemical combinations of karma atoms is responsible for this), assuming a new body and expanding or contracting according to the dimensions of this new body.

Not only the theory of karma but the whole of the Jaina philosophy has been correctly summed up thus: "the living and the non-living by coming into contact with each other forge certain energies which bring about birth, death, and various experiences of life; this process could be stopped and the energies already forged destroyed by a course of discipline leading to salvation." A close analysis of the sentence will reveal seven propositions which are the fundamental seven principles (Tattvas) of Jainism. The first 'tattva' or principle is the 'living' (Jiva); the second 'tattva' is the 'non-living' (Ajiva) (these two exhaust between them all that exists in the entire Universe). The third 'tattva' is that they come into contact with each other (Ashrava), the inflow of karma matter due to contact; the fourth 'tattva' is that this contact 'forges certain energies which bring about birth, death, and various experiences of life' (Bandha); the binding with the soul and resultant transformation into various types to give various effects; the fifth 'tattva' is that 'this process can be stopped' (Samvara) preventing the inflow; the sixth 'tattva' is that 'energies already forged destroyed by a course of discipline' (Nirjara), loosening the binding and even destroying same by following the path of true knowledge, true faith, and true conduct (Tattvarthadhigama Sutra: "Samyak darshana Jnana charitrani mokshamargaha"); and the seventh 'tattva' is that this 'leads to salvation' (Moksha), eternal liberation from the cycles of births and deaths hereafter.

Jainism postulates that since eternity Jiva and Ajiva are contacting each other and shall forever be doing so. This, however, has to be interpreted in two ways: by way of "Nishchaya naya" (substance point of view which is permanent, in relation to the totality

of Jiva and Ajiva), this, as stated, is true but by way of "Vyavahara naya" (modifications point of view which is changing, in relation to the individual Jiva and Ajiva); this as stated, is not true; as individual jivas can and do attain liberation i.e. Moksha, thereby completely destroying this eternal contact.

The eight kinds of karmic chemical combinations are as follows:

1. *Jnanavarniya Karma*: this is responsible for obscuring the inborn right knowledge of the soul (omniscience) and thereby producing different degrees of knowledge and ignorance.
2. *Darshanavarniya Karma*: this is obscuring inborn right intuition and thereby faith of the soul, causing such qualities as stupor, indifference, sleep etc. to surface.
3. *Vedaniya Karma*: this is responsible for obscuring the inborn bliss nature of the soul, thereby causing pleasure and pain, likes and dislikes etc.
4. *Mohaniya Karma*: this is responsible for disturbing the right attitude of the soul with regard to trust, conduct, passions, and other emotions, producing doubt, error, right or wrong attachments and various mental states.
5. *Ayushya Karma*: this determines the length of life in one birth, as also the state (Gati) of life as hell-being, animal, plant, man or divine beings which are ultra humans.
6. *Nama Karma*: this is responsible for producing various circumstances or elements which collectively make up an individual existence e.g. a particular body in the Gati with its general or special qualities or faculties.
7. *Gotra Karma*: this determines nationality, caste, family, social standing and such other circumstances making or frustrating the existence in one birth.

8. *Antaraya Karma*: this is responsible for obstructing the inborn energy, preventing the doing of a good action or undoing a bad action when there is a desire to do it. It is interesting to note here that the Jaina system has sub-divided these karmic chemical combinations further into a total of one hundred and forty-four classes calculated to account for almost every conceivable experience that a man has in one life-time.

There are even various types of bodies which an individual may possess, though not all simultaneously, but both subtle and gross: e.g. *Karmana Sharira*, the receptacle of karma atoms having no other bodily functions; *Vaikriya Sharira*, the transmutation body producing wonderful appearances which divine ultra-humans and men evolved to a higher occult level may assume; *Aharaka Sharira*, translocation body which the highest evolved saints such as Acharyas (Presidents) may assume for a short time in order to consult some one higher in the hierarchy at some distance, and finally *Tejas Sharira*, igneous body which in ordinary beings causes the digestion of food but in highly evolved sages or saints gives effect to their benedictions or curses.

According as the karmas give effect or lie dormant for the time being, they have five states of existence:

1. *Parinamika*: the inborn state with which a soul is embodied and is in a particular birth i.e. the karmas with which it is vitiated. This is also called 'developmental state.'
2. *Audayika*: when karmas are taking effect in the common course of activities in life producing their proper results.
3. *Upshamita*: when karmas are prevented for some time from taking effect, i.e. are dormant. They are only neutralised but are still present, like fire covered with ashes. In the case of holy men, this is often the case.
4. *Kshapita*: when karmas are not only prevented from ope-

rating but also are annihilated. This always is the case with holy men.

5. *Kshayopashamika*: when part of the karmas are annihilated, parts are neutralised, and parts are active. This case is found with ordinary good men consciously trying to evolve to a higher level.

In the Jaina system, there is organised a whole apparatus of monastic conduct, institutions and practices which prevent the formation of new karmas and annihilate old karmas more speedily than would happen in the common course of living. The highest goal of the embodied soul is to get rid of all karmas and to acquire no new karmas i.e. technically speaking, to stop the influx of karma called Samvara or the covering of the channels through which karmas find their way to the soul for binding and getting transformed into various chemical combinations. As earlier stated, all actions produce karma, and in the majority of cases entail on the doer continuance of worldly existence but when the actions are free from "Kashayas" (passions of anger, pride, deceit and greed) and are also in strict compliance with the rules of right conduct as revealed by Jaina Tirthankaras; they produce karmas which last but for moments and then are automatically annihilated. These rules for the right conduct form the basis of Jaina ethics, commensurate with the observance of which will depend the shortening, prolonging, transforming, or suspending the activity of the karmas. No fatalism is implied here, as it is open to the individual not only to stop the influx but also to destroy or render ineffectual the existing karmic attachment. While the systematic control of the mental and physical activities will prevent the fresh inflow, the practice of certain austerities will destroy the existing karmas. When there is total destruction, the soul is set free for all time with the ending of the cycles of births and deaths and realisation of its intrinsic qualities of all peace, power, knowledge and bliss.

The above doctrine of Karma-prayoga pudgala (subtle material aggregates forming the basis for building up of the subtle body [Karmana Sharira] associated with every Jiva [life substance] till liberation i.e. Moksha is peculiar and unique to Jainism. As stated earlier, the 'audarika sharira' (the organic body born of parents nourished by food and prone to decay by disease and ultimate death) is cast away: not the 'karmana sharira' during the period the soul is 'samsarin' (subject to cycles of births and deaths) as opposed to 'mukta' (liberated). It is this 'karmana sharira' which determines the next body, the birth, when the soul has already diminished its intrinsic characteristics due to its own previous psychic activities. Desires and emotions, according to how healthy or unhealthy they are act as causal conditions to build up the karmic body, which later becomes the vehicle for good or evil. And it is this interdependence acting as cause and effect that continues to keep up the 'samsaric' drama.

It will be relevant here to conclude the chapter with following quotations:-

"Science transcends its own convictions and means only a perpetual supercession of one error by another kind of error. Science of higher criticism and comparative religions shows that the history of Science is nothing but a conflict of compelling statements and dogmas, each claiming absolute finality."

Sir Sarvapalli Radhakrishnan.

"The matter is essentially discontinuous; it consists of atoms of known size and weight (Kelvin) but that they are astonishingly small and numerous almost beyond the reach of imagination. These facts are not speculation; they are the commonplace of modern science. Of these things, our bodies consist: every cell in a vegetable or an animal body contains millions of billions of atoms and the properties of a cell so complex, the phenomena of

life so mysterious that in all probability this great number is needed to enable our bodily tissues to possess the structure they have and to carry out their respective functions. The human body demands a certain number of cells, a very great but still a finite number and each cell demands a number of atoms, a very great but still a finite number. The size of the atom presumably determines the size of the cell; the size of the cell presumably determines the size of the body--"

Sir Oliver Lodge

X OTHER DISTINGUISHING FEATURES

Also peculiar to Jaina system are the principles of "different and yet identical" (Bheda-Abheda) points of view in relation to "Dravya" (substance) and triple nature of consciousness in relation to Jiva. A substance manifests itself through its qualities (Gunas) and modifications (Paryayas). Take, for example, wood. Its qualities are its colour, hardness or softness, grain etc., while its modifications are a plank, a chair, a table, a toy, etc. It will be obvious that wood remaining wood in qualities may change the modifications, e.g. destroying a plank and becoming a chair, a table, a toy, etc. One disappears while the other is permanent. Of the same substance, therefore, change and permanence are only two aspects; change from the aspect of modifications while permanence from the aspect of underlying substance. Either cannot exist independently. However, both have to be kept in thought though they cannot be separated in reality. They are thus both identical from one point of view and different from another point of view. Different but identical--bheda and abheda.

Jiva is also a "Dravya," a "chetana dravya" (conscious entity) as opposed to "Achetana dravya" (material entity). It has essential characteristics of perception and knowledge. In itself, it cannot be measured by units of matter, and yet in the world

it is always in association with a body as an organised being with characteristics of a living being with other sense organs. As a 'dravya,' it has 'gunas' (qualities), but both cannot exist independently of each other. These 'gunas' are knowledge, perception, power, peace, feelings of pleasure or pain, etc. If they are supposed to exist independently, they could be associated even with matter 'achetana' (unconscious entity) which is absurd, and the soul without them would cease to be a conscious principle ('chetanadravya'). Like Vaisheshikas, Jainas do not accept that substances are distinct from qualities and they are brought together by a third principle of "Samvaya" (joining). Like Samkhyas, they also do not accept the 'Purusha' conception, in that Jiva is only a 'knower' and an enjoyer' of his actions, Jainas maintain the triple nature of Jiva's consciousness, that of 'knowing', enjoying and also 'acting'. Their theory of Karma makes Jiva the operative cause of his karmas and thus, taken with his own intrinsic properties of knowledge, perception, feeling etc., Jiva is an actor, knower, and also the enjoyer (Karta, Jnata, and Bhokta).

In the mosaic of Indian culture and philosophy, Jainism offers its own distinctive hue and pattern. In ancient times, Jainism was designated 'Nirgranthism,' a way of life in which the 'knot' was destroyed. This 'knot' (granthi) was the attachment with one's house (agara) and the sought-for destruction thereof symbolised the intense ambition of non-possession and renunciation. It was designated also 'sramanism' owing to its characteristic attitude of 'equality' (samata). The word 'brahmacharya' was taken to mean 'conduct resulting from acceptance of everything as one: viz "brahma"' and 'shramana' was thus equated with 'brahmana.' In Acharanga Sutra, the most important one of the twelve Angas of the Jaina scriptures, the concept and conduct of "Samayika" occupies the first place and it means 'attitude of equality.' All Jainas utter 'karemi bhante samaiyam' (I observe attitude of equality) when they take a vow of following essential of good conduct. The word "Shravaka"

designating 'jaina' means one who speaks 'beneficence.'

It is this basic attitude of equality and nobility which has found expression in their concept of non-violence in Jainas' entire thought and religious conduct. It may be said that even in the domain of Philosophy, the 'maybe-ism' i.e. Syadvada, Spatabhangi, Anekantavada (by whatever name you call it) is the result of this attitude. Any insistence on one's own way of statement as absolute, complete, and ultimate truth is inimical to the attitude of equality.

Jainas have formulated various sciences to explain full implication of non-violence. Admitting plurality of souls, Jainas establish non-violence on the basis of their intrinsic equality. It is possible that the doctrine of the intrinsic identity of the souls establishing their equality and therefore non-violence to life is a later evolution.

Another science is the science of Karma. All distinctions between one self and another are not intrinsic but adventitious. As when there is no karma, equality is fully manifested in all life (Jiva). A lower or higher stage of existence, as well as the existence in full freedom of karma, depends upon karma itself, which in reality consists of ignorance and the passions of attachment and hatred. Self is not known to not-self because of ignorance known to Jainas as 'darshanamoha' (perversion). It is because of this perversion born of ignorance that the values of things get either predisposed or defiled and the passions of attachment and hatred created. In the two kinds of karma, this is known as "Bhava Karma" as different from "Dravya Karma," the former attracting the subtle material atoms always surrounding the self to give them a definite form and the latter, these actual groups of material atoms thus formed viz the karmic body which follows the self in the next birth to constitute a new body. From the "Nishchaya" (substance) point of view, the association of karma with the soul is beginningless, but from "Vyavahara" (modification) point of view, the association as a

case of particular occurrence has a beginning as is apparent that karma or predisposition (sanskara, vasana) repeatedly originates in life from ignorance and the passions of attachment and hatred. In the absolutely pure self emerging on the complete destruction of karmas, such predispositions are no longer there and therefore, there is no ignorance, there are no passions: it is only consciousness, power, knowledge and bliss on account of absolute purification.

The third science is the science of religious conduct which must bring about the state of equality absent on account of ignorance. Ignorance is destroyed by real comprehension of self. This, in turn, is possible only if passions of attachment and hatred are removed by developing an attitude of equanimity (madhyasthabhava). Some have called this 'madhyasthabhava' as "indifference" in English. I prefer "equanimity." Internal spiritual evolvment comes upon gradual development in internal spiritual conduct and such activities as self-control, austerity, and concentration etc., contribute to this end a great deal. A code of external conduct elaborately formulated by Jainas follows in later pages of this book dealing with ethics and daily practices enjoined both for householders and ascetics.

According to how the spiritual progress is made, various stages (Gunasthanas) are designated. Such stages are fourteen, all of which can be simply classified in three main divisions. One is the state of exterior self (bahiratman) when there is no comprehension between self and not-self. The second is the state of interior self (antaratman) when there is knowledge of self and the passions of attachment and hatred are mild having a sort of hold on the soul. The third and the final state is one of the transcendental self (paramatman) when there is total destruction of all passions and the soul has attained complete freedom from their influence. All the fourteen stages are listed below:

1. Falsehood (Mithyatva).

2. Lacking in the right belief (Sasadana).
3. Mixture of rightness and falsehood (Mishra).
4. Right belief, attitude and faith (Samyak Darshana).
5. Molding of conduct according to Samyak Darshana (Desha Vi-rata).
6. Becoming an ascetic with some slackness in conduct and thought (Pramatta Vi-rata).
7. Slackness is gotten rid of (Aprmatta).
8. Passions are controlled and extra-ordinary spiritual powers are developed (Apurva Karana).
9. Special purity of mind which allows no swerving is achieved (Anivritti Karana).
10. Very little of self-interest remains (Sukshma Samparaya).
11. All delusion subsides (Upashanta Moha).
12. Delusion ceases altogether (Kshina Moha).
13. Shines forth perfect in knowledge with all disabling karmic influences destroyed. He is an "Arhat" the first Parameshthin on sure way to liberation i.e. Moksha (Sayoga Kevalin).
14. Mortal coils lose their hold. He becomes a "Siddha," the second Parameshthin. Attains liberation; i.e. Moksha. (Ayoga Kevalin).

The fourth and final science is about the universe. Jainas maintain that the universe is nothing but the association of the two fundamental Realities: Jiva and Ajiva (the principles of consciousness and unconscious matter). These are eternal, never born and never to perish. In the worldly career of Jiva, the other Reality *viz* Ajiva has supreme influence, coming as it does

into its association in a number of ways delimiting its capacities. It is, however, true that the intrinsic and fundamental potencies of the Jiva, when properly directed, will eventually emancipate it from the clutches of the latter. The universe is beginningless and endless from the point of view of the chain of unbroken succession. Jainas do not accept periodic dissolution and its recreation. There is therefore no God as Creator or Destroyer. Every individual, according to Jainism, is responsible for his own creation such as the body and the like. Godhood is latent in every individual and he becomes God on emancipation. After destroying all karmas, and this God becomes the subject of worship by common people. But this God is different from God who is eternally free and was never in bondage. The principles of equality and non-violence between all life cannot be stretched any further.

XI WHERE ARE THE JAINAS NOW?

Having so far examined the infrastructure of Jainism, It is time to go to its periphery, the outward organisation which maintains it.

It is stated that there are nearly four and a half million of the Jainas spread throughout India and the world at the present time. Perhaps, the figure is misleading and not true. The census in India may not correctly reflect the number of the people who profess and practise Jainism. Normally on the census forms, the question asked or the information required is somewhat worded as, "what is your religion?" People normally respond by stating, Hindu, Moslem, Parasi, Jew, Christian, Buddhist, Sikh, or Jaina. But the fact remains that a large number of people belonging to Jainism, by virtue of their association with the community around them forming almost an ocean, either temperamentally or by habit, feel extremely inclined not to assert the distinctiveness. The result is that they are counted as and included in "Hindu" as distinct from Moslem, Christian, Jew,

Parasi, Buddhist or Sikh in their outward apperances in clothing, food, worship, observance of festivals, traditions and customs and also in their inward religious philosophies. Besides, these latter groups have, over centuries and in the course of their history, formed themselves as separate communities. They are, thus, both religions and communities. The Jainas who appear almost similar to Hindus outwardly while maintaining only separate religious practices have failed to show themselves loudly and effectively as such a separate community. Such outward differences they do show in temple worship, design and structure of temples, observance of religious festivals and clothing of their saints or monks, are not taken sufficient enough for their being counted as a non-Hindu community. Words like "community" and "religion" are loosely used and always get interchanged. Jainism, being a religion, is not a community, while Hinduism, connoting a community consisting of groups of people having different and distinct religious philosophies, is not a religion.

In the world at large, Jainism is not so prominently known as a separate and distinct religion of Indian origin. The Jainas almost invariably respond to various questionnaires and prescribed forms by describing themselves "Hindus," more to affirm that they belong to India than for any other reason to avoid further questioning. Perhaps, it may be also because they themselves are ignorant of the metaphysics and ethics, philosophy and practices of Jainism. In the countries foreign to India where Jainas have settled or are living to gain income for a living, they mix themselves freely in gatherings where the customs, traditions, festivals and form of worship observed are those of Hindus as different from those of other religions, such as Moslems, Christians, Jews and Parasis. They are even found mixing with Buddhists and Shikhs, though in a lesser degree. They even learn to accept these customs, festivals, even the gods and forms of worship, either because they consider it necessary for socialisation or because they do not consider it important enough to highlight the differences before foreigners. Often it is because

they, while needing similar activities for limited intellectual satisfaction and emotional nourishment, cannot undertake or organise them, for want of their own people in sufficient number to do so. They argue with themselves somewhere on these lines: after all, they are all good and beneficial activities, and instead of not doing anything of their own which may be distinctive, why not enjoy and participate in what is being done and organised by other "Hindus"? The spirit of what is termed "Hinduism" has been so tolerant and inclusive that differences have always been accepted and remarkable unity in diversity is shown. It is almost synonymous with the spirit of India to which they all belong and from where they all have originally come. What heavens are going to fall even if they are bracketed as "Hindus", as different from Moslems, Christians, Jews and Parsis? Why, if at all, do something to accentuate differences rather than similarities?

Such attitude and conduct on the part of the Jainas are indeed very commendable. If only all religions of the world taught and extended this or a similar attitude and conduct to mankind as a whole, the world would be quite different and astonishingly happier than what it is today.

In India, in those towns, cities and villages where there is a reasonable concentration of Jainas, they are known and distinguished by their characteristically different temples, upashrayas, (halls or buildings where Jaina saints or monks, both male and female, come and reside and give religious discourses), congregations, and festivals. As explained earlier, equality and non-violence to every living form (Jiva) being the basics of their life and thought and systems of conduct formulated by them, they are strict vegetarians. There is a list of twenty-two restrictions, ten of which are fruits and vegetables with countless seeds such as fruits on banyan tree, fig tree, eggfruit, tomato etc.; one is the class of thin-skinned vegetables including roots growing underground such as potato, carrots, yam, onions, garlic, ginger etc.; one is the class of fruits and vegetables not known

to them; one is alcohol and such other fermented liquids; one is meat of any kind including eggs; one is opium, hashish, marijuana etc.; one is honey; one is butter without being kept in buttermilk; one is clay; one is poison; one is snow; one is pickles; and the last one is night meals in artificial lighting. It may be mentioned here that this list, though of academic interest only, is of no real significance in the life of the Jainas in the modern times. The list is never claimed as compiled by the Tirthankaras, who, simply in broadest outlines, interpreted the basics of Jaina religion from age to age to the time the last of them *viz* Mahaviraswami attained Nirvana in 527 B.C. According to them, details of everyday life change taking into consideration the type of the world's portion of land or sea where life exists and the times when it exists. The principle of non-violence and equality maintains the use of only minimal violence essential for self-existence until all accumulated karma is completely destroyed and final emancipation; i.e., Moksha attained. Survival and self-existence are necessary even for the purpose of full and total annihilation of past karma.

The Jainas have established institutions known as "Panjara-poles" where sick and infirm animals live and hospitals where they are treated and nursed till normal death. One such hospital for birds in the capital city of India, New Delhi, opposite the famous Red Fort, is well-known to bird-lovers all over the world.

In the States of Gujarat in the west of India and Maharashtra adjoining to it, Jainas are prominent in business and industry, though once again, because of their basics, they never undertake or enter into certain types of business activities.

The big cities of Ahmedabad and Bombay are full of Jaina temples; particularly noteworthy among them is Hatheesing's Temple outside the Delhi Gate in Ahmedabad, where throughout the year, one or the other kind of religious activity is going on in accordance with old religious traditions, and Jaina monks, both

male and female are found practising religious austerities, both external and internal. So also are other cities of Gujarat; Surat, Patan and Kapadwanj, where Jaina male and female monks are always found in great numbers. They are often seen on the streets in their white loose clothing with pots of wood (red and green) to collect prepared food from the houses of devout Jaina householders.

On the hills of Taranga, Pavagadh and Shatrunjaya, on the mountain tops of Girnar and Abu and in the far interior of Gujarat, at such villages as Bhoyni, Pansar, Serisa, Shankhehar, Mahudi, Ranakpur, Kumbharia, in the north at Idar-Vadali, and in the south at Zagadia, Dabhoi, Mahudha, Kavi etc., there are temple and Upashrayas where an all year traffic of Jaina worshippers is going on. There are provided here places known as Dharmashalas and Vishis, where these worshippers reside and prepare or enjoy prepared meals at only a nominal expense. Special clothing for worship of idols, as also hot or cold bathing water is normally free.

While the temples at Shatrunjaya Hills are known for the steepness of their climb, the temples of Mount Girnar are known for their height. Similarly, while the temples of Mount Abu (Dilwara) are known for their unparalleled marble carvings, the temples of Ranakpur are known for their design and architecture. All other temples are associated with one or the other kind of miracles. Shwetambaras consider Shatrunjaya Hills temples their summum bonum for pilgrimage; so do the Digambaras consider temples at Sammedashikhara Hills in Bihar in the eastern part of India as their summum bonum for pilgrimage. All the four corners of India have temples which are well-known: Delhi in the north, Bhadrashwar in the west (Kutch), Indore and Udaipur-Keshariaji in Rajputana, Central India, Shravanbelgola in Mysore in the south and Bombay and Sholapur in Maharashtra.

In all these places, Jainas are distinguished coming out

of temples after worship by their yellow saffron-mixed sandalwood paste round dots in the centres of their foreheads and special loose clothing put on the bodies for the purpose. Temples often resonate with enthralling vibrations by the chanting of incantations and prepared poetical texts of "Puja," ceremonial worship to the accompaniment of music and playing of drums, cymbals etc., by devotees individually or collectively in groups when water, sandalwood, uncooked rice, flowers, fruits, lights and incense are offered. All this collected material is later taken and used by non-Jainas only—the Jainas have no practice of themselves participating in such offerings as "prasada" sanctified by the worship of Gods—who happen to be in the employ of the temple authorities. All cash offered is collected and described as "Deva-Dravya" (temple-wealth). It does not belong to any individual. It belongs to the temple only and is exclusively used for the purpose of repairing or maintaining the temples. Recently in some cases, the wealth is being used for humanistic and public charitable purposes.

During festivals such as on the 11th day to the 15th day of the bright-half of the lunar month of Kartika (October-November) when the rainy season is over, monks and householders are more free to move about, (monks are enjoined by religious tenets not to move about from town to town during the four months of the rainy season beginning from the 11th day of the bright-half of the lunar month of Ashada to the 11th day similarly of the month of Kartika (July-August to October-November), the 13th day of the bright-half of the lunar month of Chaitra (March-April) when Tirthankara Mahaviraswami was born, the 15th day of the dark-half of the lunar month of Ashvin (the day when Diwali is celebrated during October-November) when Shri Mahaviraswami attained Nirvana i.e. final emancipation from the cycles of births and deaths, Moksha, after obtaining omniscience (kevala jnana) on the destruction of all karmas and continuous eight days or ten days called "Paryushana holy days" during the month of Shravana-Bhadrapada (September): eight are observed by Shwe-

tambaras who commence Paryushana holy days first and ten are observed by Digambaras who commence after the last day of the Shwetambaras when extended fasting by way of both external and internal austerities is undertaken (even small children appear observing complete fasts, total abstinence from taking any food whatever during some of these days), Jainas are seen rejoicing in ceremonial worship of the Tirthankaras in temples and even outside on the streets of towns and villages where large processions to the accompaniment of music and chantings are taken out and dinner banquets (swami-vatsalya jaman) held, and "Samayika" "Alochana" and "Pratikramana" performed on a congregation scale in Upashrayas. "Samayika" is a recitation of the basics of equality of all embodied souls in the universe as preached by Jainism, "Alochana" is a recitation and confession out of genuine repentance of all sins of omissions and commissions directly or indirectly by oneself in thought, act, or speech, and "Pratikramana" is a recitation of one's daily activities for the year with a view to improving upon them in future years, often nearly the same as "Alochana."

Obviously different and varied compositions in verse or prose, in Sanskrit, Magadhi, or current local language are recited according to one's own understanding or liking because both Shwetambara and Digambara saints and scholars of the past have to their credit literary creations of rhythm and form in exquisite words, both in prose and poetry. Here it may be mentioned that while Shwetambaras are more concentrated and predominant in one State viz Gujarat in western India, the Digambaras are spread through out India, north, south, and east, making themselves thin, almost as if non-existent in the western State of Gujarat. A section calling itself Sthanakawasi or Dhundhia (Believers in Upashrayas only as against the temples where idols are worshipped or those who are in search of liberation), has also a large concentration in the State of Gujarat. Terapanthis are mostly found in the Punjab State of India and Rajputana (Marwad-mevad of Central India) and in

the eastern States of India too. Of recent origin is a section calling itself "Mumukshu" (Aspirants for 'Moksha') under the leadership of saint Shri Kanji Swami, whose followers are found both in Punjab and Gujarat, Songadh; a small town with bracing year-round climate in Saurashtra, Gujarat claims to be the headquarters of this section.

However, as stated earlier, the basic principles of Jainism are the same and the differences almost negligible and not of sufficient importance.

XII THE TRIANGULAR PATH

The Jaina code of conduct is designed to liberate embodied souls from the shackles of karma, thus enabling attainment of the state of freedom from all cycles of births and deaths in which there are complete and perfect peace, power, knowledge and bliss. Individuality of this pure soul is neither destroyed nor merged with the individuality of any other soul. There is no other soul superior to this soul. There is perfect equality. The soul has become "God."

In the available oldest Jaina scripture text of Tattvarthadhi-gama Sutra by Umaswati, the following is laid down; "Samyak Darshana Jnana Charitrani Moksha Marga ha," meaning Right, faith, Right knowledge, and Right conduct are the way to total emancipation. All three are described as "Ratna Traya," a triangle of jewels. Any one of them by itself is just not enough. If a sickness has got to be cured the knowledge of medicine, faith in the curative effects thereof and the actual use of it are all necessary, not just any one of them. This is the Jaina way, different from the ways of single virtues described by Bhagavatas who propound only "Bhakti", (devotion or faith), or by Vedantins who propound only "Jnana" (knowledge) or by Mimamsakas who propound only "Karma" (action or conduct). Right faith (darshana) to be unwavering is to be free

from three kinds of follies (mudhata) and eight kinds of arrogances (mada). Three follies are ; (1) loka mudhata (popular folly consisting in beliefs such as bathing in holy waters, climbing of scared hills, walking through fire etc.) (2) deva mudhata (angels or spirits or gods-related folly consisting in beliefs such as of invocation or propitiation of help for selfish ends) and (3) guru mudhata (saints or teachers-related folly consisting in beliefs such as of accepting every word from them as gospel truth or of demonstration as existence of real power leading to bliss.) The eight personal arrogances are : (1) intelligence, (2) ability to conduct a grand type of temple worship, (3) noble family, (4) caste, (5) physical or mental strength, (6) magical powers, (7) tapas of yoga (extent and quality of both external and internal austerities and ability to create or procure fulfilment of all wishes) and lastly (8) the beauty of one's person, body or soul.

Right knowledge is the knowledge about "Realities" in and of the universe : the basic two are Jiva and Ajiva elaborated into six because of Ajiva being sub-divided into five : Pudgala, Dharma, Adharma, Akasha and Kala and of their inter-relation described as seven principles or Tattvas : Jiva, Ashrava, Bandh, Samvara, Nirjara and Moksha (the theory of karma).

For right conduct, the Jaina whole has been divided into two broad sections : one, the section of "householders," and the other, the section of saints or monks. Both these sections have to have the same degree of right faith and right knowledge, but in observing the right conduct as laid down, there is the difference in the degree of following it. The degree of strictness in the conduct to be followed by householders, of course, ultimately serves only as probation to lead them on to the conduct to be followed as saints, as without their becoming saints, salvation or total emancipation cannot be attained. The householder first liberates himself from the domestic ties which bind him to his wife and children, land and wealth. His love and sympathy thus liberated from his domestic environment becomes available

for the entire living creation of the world. His structure of life rests on five pillars which are called "Anuvrata" (small vows) as distinct in the degree of following from "Mahaarata" (big vows) for the saints or monks who have discarded their homes, wives, children, parents, relatives, land, wealth and all accumulated possessions. They have no roof of their own over their heads except the star-bespangled canopy of the heavens.

These five vows are ; (1) observance of non-violence, i.e., "Ahimsa," (2) observance of truth, i.e. "Satya," (3) observance of non-stealing, i.e. "Asteya," (4) observance of faithfulness to wife in family life: for saints, it is observance of total celibacy in thought, word and act i.e. "Brahmacharya" and (5) observance of only essential accumulation of possessions for self-requirement; for saints, it is observance of no accumulation of possessions; i.e. "Aprigraha," In these observances, a degree of laxity is available to householders commensurate with their sincerity and honesty in following them. If out of accident or inadvertence, occupation, or the necessity of self-protection, the required degree of observance is not maintained, the inflow of karmic atoms is minimal and loose which could be purged off with little effort, but if the non-observance of the vows is intentional, there is no escape without the full effect of the karma.

The purpose of these small or big vows becomes more pronounced in the next three vows called "Guna vratas," which improve, as it were, upon their quality. Of these three, one is "Dig vrata" (a vow to limit oneself for travelling in all the ten directions beyond which one shall not travel during one's lifetime); the other is "Desha vrata," prescribing further limits of travel for a specified period of time, and the last is "Anartha Danda vrata," setting limits on one's possessions, accumulations, professions, occupations etc., for a particular period of time; eschewing all evil thoughts, carelessness about keeping and making use of weapons, sharp instruments etc.,

and misusing one's influence by committing wrongs or evils or persuading others to do so,

Taking one further on the path of right conduct is a set of four other vows called "Shiksha vrata" (instructional vows) which take one directly into practices leading to external or internal austerities. They are : (1) Samayika i.e. contemplation on the basic principle of equality of all souls. Sitting or standing relaxed in a comfortable posture with spine erect and eyes between the eye-brows fixed on the tip of nose, in a quiet place not liable to occasional or casual disturbance or interference and with clothes as few as possible (be the place a temple, open space on a hill or banks of a river or a lake or in a forest or even in the solitary corner of one's home), mentally renouncing for the time being all attachment or aversion to worldly possessions and meditating upon the nature of self and the souls who have liberated themselves (Tithankaras, Siddhas and the like) if necessary by reciting or reading closely and attentively, immersed and attuned to the meaning and content of the composition. This can be done once, twice, or thrice every day, morning, noon and evening before retiring, and for a convenient duration of the period of time, normally not being more than 48 minutes. The practice is meant to afford one mental strength and peace. (2) Poshadhopavasa i.e. observing complete fasts every seven days, thereby abstaining from taking any kind of food or drink. Pure water, cool or made warm (after boiling) without mixing with any juice such as lemon or orange etc., or spice such as salt, sugar, clove etc., may be taken during the day only. These fasts may be observed even monthly or fortnightly or on alternate days for a limited period of time. One day one meal followed by a complete fast thus alternating for a limited period of time, similarly one day of normal meals followed by a day of fast increasing up to continuous eight days' fast, straight eight days' fast, straight three days' fast etc. All are different kinds of fasting practices going under different names. These are meant to bring about a great physical discipline and a sense of control over desires

of various kinds accompanied, as they are always, with the first practice of "Samayika." Cases of Jainas abstaining from eating or drinking anything after sunset in everyday normal life and the cases of Jainas abstaining from consuming green vegetables on the 2nd, 5th, 8th, 11th and the 14th of every lunar fortnight are very common. (3) Bhogopabhogaparimana or fixing beforehand for a limited period of time both quality and quantity of daily food and comforts is the third kind of practice under these instructional vows. Jainas lay great stress on developing self-control in this manner by restrictive measures. (4) The fourth and the last of the Shikshavratas is the vow or vrata of Atithisamvibhaga in which, with devotion and love, Jainas are required to share each day out of food cooked or prepared for them with uninvited and unexpected guests, more particularly righteous and holy persons who may turn up at their homes at the appropriate times.

Together with these twelve vows in general practice. Jainas have six daily activities which are : (1) worship of Tirthankara, (2) worship of saints, (3) reading and contemplating upon scriptures, (4) one or the other sort or limitation on sense-enjoyments, (5) austerity (Samayika, Pratikramana, fasting etc.), and (6) charity of any at least of the following four types : food (ahara), knowledge (Shashtra), medicine (aushadha) and fulfilling of a want causing fear (abhaya), including saving of life. All this intended to enable them to learn to practise self denial, self-control and renunciation. While they do this externally, they are becoming more and more conscious of the twelve reflections (Bhavana) internally in their minds and emotions. These reflections are :

- (1) transitoriness of all things (Anityata) :
- (2) helplessness of the embodied souls (Asharanata) :
- (3) misery of the world (Samsara) :
- (4) individuality of each soul (Ekatva) :
- (5) separateness of everything from the soul (anytva) .

- (6) impurity of the bodies in which souls are embodied (Ashuchitva),
- (7) influx of the karmic matter which influx is incessant (Ashrava);
- (8) closing of the channels into which the karmic matter flows and stopping the future inflow (Samvara);
- (9) purging off of the karmic matter or destroying it by burning caused by austerities (Nirjara);
- (10) constitution of the universe and the abode of Siddhas i.e. Siddhashila (Loka);
- (11) rarity of the opportunity of being born a Jain and thus knowing as if by intuition the triangular path of the three jewels (Bodhidurlabha) and
- (12) intrinsic qualities of the soul; perfect power, knowledge, peace, consciousness, and bliss (Dharma or Atma-prapti abhipsa),

In proportion to the success Jains achieve in self-denial, self-control and renunciation, they learn to give up most common vices (kashayas) of anger (krodha), pride (Mana), deceit or illusion (maya) and greed (lobha), and to acquire their opposites: forbearance (kshama), humility (mardava), straightforwardness (arjava), and purity (shuchita or shaucha). Together with them, they progress further and develop virtues such as truthfulness (Satya), restraint (sanyama), austerity (tapa), detachment (tyaga), poverty or the ability and desire to live with as little as possible in spite of available plenty (akinchanya) and chastity or as some interpret it, a sense of perfect equality with all living embodied souls (brahmacharya). Often, all these ten virtues or qualities are grouped as "Dasha Lakshana" (ten characteristics).

Like the twelve reflections (bhavana) enumerated earlier, the Digambaras have a further set of sixteen reflections designated by them as "Solah Karana Bhavana." Not that they have any

high significance, they only make them appear different from Shwetambaras during the holy days of "Paryushana." only an outward innovation. These are : (1) Darshana vishuddhi (ipurity of the right faith), (2) Vinaya sampannata (modesty of general behaviour and conduct in life, (3) Shilavratashvanatichara (chastity of conduct), (4) Abhikshnajnanopayoga (use of pure right knowledge), (5) Samvega (intensity of feeling with which religious activities are carried out), (6) Shaktitastyaga (act of giving up according to capacity), (7) Shaktitastapa (austerities according to capacity), (8) Sadhusamadhi (contemplation like or constant company with saints), (9) Vaiyavratya (service without selfish motive of righteousness and saints), (10) Arhadbhakti (devotion to Arhats i.e. souls who have destroyed four types of Karmas, those concerning knowledge, faith, attachment, and obstruction, a sure impediment to the attainment of Nirvana (moksha) total emancipation and are thus on a sure path to Nirvana), (11) Acharyabhakti (devotion to the heads of saints) (12) Bahushrutabhakti (devotion to learned and profound scholars), (13) Pravachanabhakti (devotion to hearing religious discourses), (14) Margaprabhavana propogating the illustriousness of the Jaina path), and (16) Pravachanavatsalya (love for religious discourses).

For the sake of convenience, the whole course of right conduct outlined above is divided into eleven stages called "Pratimas" according as one or more of the vratas are observed. These stages in brief are called :

- (1) Darshana Pratima : stage at which there is born an unwavering faith ;
- (2) Vrata Pratima ; stage at which one always devotes oneself to contemplation of equality, even equanimity consciousness once, twice or even thrice every day ;
- (4) Poshadhopavasa Pratima : stage at which one carries on the progrnmme of weekly and other types of fasts :
- (5) Sachitta tyaga Pratima : stage at which one renounces the use of even green vegetables to avoid loss of life :

(6) Ratribhojantyaga Pratima : stage at which one completely gives up meals at night ;

(7) Brahmacharya Pratima : stage at which one observes complete celibacy even with one's wife. At the Vrata Pratima stage which is second in the sequence, a householder is not required to observe such celibacy ;

(8) Arambha tyaga Pratima : stage at which while totally giving up commencement of new activities one gives up all household affairs and occupation ;

(9) Parigraha tyaga Pratima : stage at which one gives up all claims to properties and various other accumulations of possessions ;

(10) Anumati tyaga Pratima : stage at which one gives up giving consent or advice in worldly affairs and

(11) Uddista tyaga Pratima : this is the last stage before one launches upon the much arduous career of a saint when one gives up even taking food specially cooked for oneself.

A Jaina house holder thus prepares himself before giving up his roof, his wife, his children, his parents, his land and his wealth for the roof of star-bespangled canopy of the heavens and the wider realm of love and sympathy for the whole living creation.

In the last stage, there are two divisions : one is 'Kshullaka,' the stage when leaving everything else, one keeps for covering oneself a sheet of cloth like a bed-sheet or a shawl over and above one's underpants, study books (scriptures), a bunch of peacock feathers and a jar : the other is "Ailaka", who discards even this sheet and is satisfied with what thereafter remain. The stage at which one discards even the underpants, making oneself completely sky-clad (naked), keeping scripture, jar and feather-bunch only as one's possessions is the stage of the Saint.

Such Saints are indeed a rare sight today anywhere in the world, even India.

In Shwetambaras, the practice appears to be of initiation into 'monkhood' at early stages in the observance of vratas

(vows) with the result that in them, a large number of monks, both men and women, are found who are at varying stages and who learn and gradually rise higher and higher the outward appearance of all of them practically being the same. In the groups, however, there are individual monks who, while at the lower stage have disciple-teacher relationship with the higher ones, are always attempting to learn from them and rising higher both by individual observance of vratas and remaining in constant sincere attendance of the hierarchy (they collect food from house to house which is shared with those who are higher than they. etc.).

No such practices are found in Digambaras who enter the order of saints only after reaching the 11th stage of a householder as described above. Though the word used is same, "Saints" have different categories and the Digambara Saints who are called in Jaina terminology as "Munis" are hardly seen—those who are seen are only "Pandits" (householder scholars at any one of the first six stages of right conduct) "Brahmacharis" (scholars at the seventh stage), "Kshullakas" or "Ailakas" (reverend scholars almost saints but in fact still at the eleventh stage, the final stage of right conduct prescribed for householders. Only these who go beyond this stage of right conduct prescribed for householders are "Saints," (Munis) for Digambaras.

XIII JAINA SAINTS

Omkaram bindu sanyuktam,
Nityam dhyayanti Yogina ha ;
Kamadam mokshadam chaiva,
Omkaraya namo nama ha.

All Saints meditate upon Om :
Chanted in sound pronounced as Om
It fulfils all desires and it
enables one to attain Nirvana :
Hail to thee, oh Om ! !

Jaina saints are an important sector of the community. Having long groomed themselves on the triangular path of right faith, right knowledge and right conduct as householders, they have left their homes and all attachment to wife, children, parents, relatives, land, wealth, and possessions given up for good and for the rest of their life. They renounced the world and when initiated have, in all probability, gone through the gruelling test of physical hardship by pulling out their hair from their heads with bare hands under a tree and in the presence of householder devotees; for, it is an important ceremony at the time of the initiation: "diksha." During the entire career as saints, their food, clothing and shelter, which have to be minimal, are all taken care of by the community.

To start with, until he rises in the hierarchy to have his own disciple monks, he is first considered an ordinary saint, the fifth of the five worthy of supreme aspiration (Pancha Parameshthin) when though a great soul, he does not have any definite function either of authority or of instruction in the hierarchy of saints but still he illustrates through his conduct the path to salvation. Gradually, he rises to the position of the Vice-President in the group of saints, the fourth of the five Parameshthin, "Upadhyaya" (not all saints become Upadhyayas, nor is it necessary for them to be so, as the latter are limited in number, depending upon the Presidents of the groups, particularly their status in the spiritual evolution) who, ordinarily has no authority to initiate new saints or to organise the entire Jaina society. His whole function is to popularise Jaina religion in order to help the souls entangled in wordly whirlpool. He educates and instructs people. As he becomes more and more conversant with religious practices, he rises to be the President of the group (Acharya), the third of the five Parameshthin (not all Upadhyayas rise necessarily to become Acharyas) who has the authority to initiate new saints. He embodies the highest living personification of all that Jainism stands for, (among) Digambaras, these Acharyas are completely naked [sky-clad] as

explained in the previous chapter) as the upper two Parameshthin in the hierarchy Arihantas, and Siddhas, having been already liberated souls, are never embodied. A Jaina saint collects his everyday meal, which is not specially cooked for him, by moving from house to house carrying wooden pots. For clothing, he uses only white or light yellow loose cloth to cover his body, which is provided by the devotees. For shelter, he lives in Upashrayas (halls or buildings erected by the community for their living as well as religion discourses to the public) or space near the temples, and when not there, he is moving under the open sky. Digambara Saint, who moves about completely naked with only the sky as his clothing, keeps his entire meagre possessions with him; a peacock feather bunch to sweep the ground of insects for his seat or sleep, a jar or a jug to fill water to drink as well as to clean, and a holy scripture to read and contemplate whenever he has time to do so, free from his other activities and the attendant devotees. He does not collect food from different houses but accepts food and eats on the spot from and in the house which fulfils the condition he has predetermined but not disclosed to anyone (sankalpa), such as the sight of a small child playing in innocence in the courtyard of the house, an unmarried or newly married girl with a saffron dot on her forehead, a young boy on his way to a nearby temple, etc. The Pandits, Brahmacharis and other preachers for religious discourses and various religious ceremonies who wear clothes accept meals (not necessarily with a "sankalpa") from only one home at a time when so invited beforehand and move from town to town, unlike ordinary householders.

The four constituent sections of the community take into consideration women: both those who are householders and those who have left homes to become saints. In Shwetambaras, such women saints are designated 'sadhvi' or 'gainiji' who dress white or yellow and adopt same external behaviour while observing similar external and internal austerities as men

saints. They are on their way to final emancipation, if not in their present lifetime, then after completing a few cycles of births and deaths in accordance with their karma. In theory, they are considered equal enough to attain 'Nirvana.' According to them, the 19th Tirthankara, Mallinatha, was a woman. In Digambaras, women saints are designated 'arjika' who also dress white and never give up clothing for the sky, like their men saints. They are accepted as different and not capable of reaching that level of austerities which is required for total emancipation. According to them, Mallinatha was not a woman. They normally, while carrying out as many vows of conduct as possible, appear in the community performing similar functions as men brahmacharis, preachers and pandits. The section of women saints in the whole of the Jaina community work in total segregation from men, though they command equal attention in their religious discourses from all the sections—men and women—of the householders.

All these saints have no need to associate themselves with social occupations and therefore, generally, their words and thoughts become limited. As the observance of vows described in the previous chapter goes on, becoming stricter and more intensive; useless and unnecessary activities are not for them. Their whole discipline aims at the conquest of their environment and their thoughts are fixed constantly on higher and nobler objectives. Their bodies learn to derive strength and vitality from the inner strength and vitality of their souls. No more slaves to emotions, their speech and behaviour are soft, gentle, peaceful and without excitement. Gradually, they evolve to a state of such light and beneficence that all who go into their presence show a sense of comfort and courage to be able to establish personal rapport with them.

Practice of the vows during the period of their existence as householders has already given them a larger awareness of the entire process of the karmic matter flowing into the soul. Since it is through the activity of body, speech and mind that new karma pours and the old karma bond becomes more

intense or loosened, ready to be purged off or is actually purged off and destroyed, this activity of body, speech and mind is now regulated in strict control. They consciously guard themselves: not thinking or desiring anything bad in mind; not speaking them and not acting upon them, and having always good and noble thoughts. These are called "Guptis": mana gupti (guarding the mind), vachana gupti (guarding the speech) and kaya gupti (guarding the physical actions of the body). The five small vows (Anuvratas) of non-injury, truth, non-stealing, celibacy and non-possession of the householder now become five big vows (Mahavratas) and they have to be observed in their strictest form without committing default under any circumstances whatsoever. Five forms of carefulness are therefore used. They are called 'samitis': (1) Irya samiti (carefulness in walking, non-injury to any embodied soul i.e. insects, worms etc.), (2) Bhasha samiti (carefulness in speech, avoiding censure of others, self-praise, talk about women, kings, thieves, eatables etc., and always speaking only positive and beneficial words), (3) Eshana samiti i.e. carefulness in desiring food by learning to be satisfied with whatever food that is offered, provided it is free from all impurity. (4) A dana-nikshepana samiti (carefulness in placing and taking up things, articles etc.) and lastly (5) Pratishthapanika samiti or Utsarga samiti (carefulness in answering calls of nature and disposing of refuse). Practically, in all operations, loss of life, however small, has to be prevented, and saving of life, however small, has to be attempted. Gentleness in movements, sweeping, inspecting, seeing sufficiently ahead etc., are the necessary requisites.

In order to keep in the right path to perfection and to annihilate all karma, saints have further to learn to accept twenty-two kinds of endurances (Parishaha) without flinching. These are: (1) hunger, (2) thirst, (3) cold, (4) heat, (5) mosquito-bite or bites of some such other insects, (6) nudity, (7) disgust, (8) sex-feeling, (9) movement, (10) sitting, (11) lying, (12) anger, (13) beating, (14) begging, (15) non-acquisition, (16) disease, (17) thorn or straw pricks,

(18) dirt, (19) honour, (20) wisdom, (21) ignorance and (22) lack of insight. These are deemed essential for the discipline of both body and mind, as they have to be borne cheerfully without annoyance or a sense of feeling troubled. As the whole course of conduct for saints is designed to deny them every form of comfort and merely to keep them alive without the risks of hurting any living embodied soul until all their karma is completely destroyed preliminary to final liberation, it may be imagined to what practical consequences these endurances must lead.

Actual practice of austerities is divided into two kinds : (1) external, which consists of various types of fasting, not eating what is specially prepared for oneself, rejecting attractive food, collecting food from house to house, observing other vows, sitting in secluded places and spots, adopting proper postures, not living for more than a few days at any one place, meditating and explaining sacred religious texts to laity and providing generally for all their religious wants. In Jaina terminology, these are described as 'bahiranaga tapa' and classified as (a) anashana, control for life over all foods which may be 'khadya' (eatable); 'swadaya' (tastable); 'lehya' (lickable) and 'peya' (drinkable); (b) avamodarthya, control for life over approval by senses of enjoyments; (c) vritti parisamkhyana, predetermining a condition (sankalpa) before taking food which not being fulfilled, enduring to remain hungry; (d) rasa parityaga, giving up for life or a limited period of life any one or all of the following: milk, curds, ghee, sugar, oil and salt and learning to eat only for sustenance as opposed to taste or likes or dislikes; (e) vivikta shayyasana, sitting or lying down in secluded solitary places and spots for contemplation and meditation and in various postures and (f) kaya klesha, intentionally making the physical body suffer hardships (this is quite different from "loka mudhata," described earlier as to be avoided for developing the right faith (samyak darshana) as the objective there is to please god, teacher, angel etc., to obtain favours. Here the objective is to purge

off and destroy one's own karmas by one's consciousness solely to that purpose).

The second division of the practice of austerities is designated internal, (antaranga) and this consists of (1) Prayashchitta: repentance, observing "samayika", "pratikramana", or "alochana" (equality or equanimity consciousness counting of and confessing sins in various daily activities by thought, word and action); chheda (demotion from seniority in the hierarchy of saints); parihara, (expulsion for a temporary period from living in a particular group of saints) and upasthana (to accept once again in the group after a small ceremony of consecration for the purpose); (2) Vinaya: feeling of deep reverence, complete emotional involvement in the triangular path of triple jewels and final emancipation; (3) Vaiyavratya; service without selfish motives of the heads and other higher-ups in the hierarchy, new initiates, and sick or ill-disposed colleagues; (4) Swadhyaya: concentrated study of holy books by (a) contemplation ('chintana'); (b) questioning ('pruchchhana') (c) discussion and debate ('anupreksha'); (d) memorisation and recitation of the texts (amnaya); and giving discourses ('dharmopadesha') (5) Vyutsarga: renunciation, physically, mentally and emotionally of all sense of possession and attachment and (6) Dhyana: meditation which is of two varieties viz Dharma dhyana (religious meditation leading to the cognition of things hidden to common mortals especially of religious truths) and Shukla dhyana (higher, purer, and brighter meditation leading to final liberation). This meditation has four stages: in the first stage, only single objects are meditated upon and in the second stage, only one object viz the final emancipation is meditated upon. Both of these are not easy for common householders, as they always are subject to the vices of anger, pride deceit or illusion and greed. They are not even permitted to meditate for more than 48 minutes at a time. The third stage of Shukla dhyana is reached when, in the meditation upon the single object of final emancipation, the activities of the body and mind

and speech continue, but only in subtle form without relapse. At this time, Yogis in meditation experience sudden explosion (samud-ghata) when karmas all at once get burnt up and destroyed, leading to the fourth and final stage of meditation when there is omniscience and all power and bliss. Yogis at this stage are designated "Kevalins," those with omniscience and on the sure path to final emancipation: say, fully emancipated and no more subject to the cycles of births and deaths for all time to come: "Mukta atmas," Siddhas: in whom all intrinsic qualities of pure soul consciousness, knowledge, power, peace and bliss are manifested, in fact, "Gods" for worship by humans.

XIV TWO TYPICAL COMPOSITIONS

I am neither a scholar in Sanskrit language nor a poet in English language. I am only inspired by a desire to acquaint my readers with two typical Jaina compositions both popular and profound: one in the praise of God (Tirthankara, Jinendra, etc.) by Acharya Manatunga and the other, in contemplation of the objective of Equality in Jainism by Acharya Amitigati. These, "Bhaktamara" and "Samayika" 'stotras' (verse-compositions) respectively are originally in Sanskrit language and have already been translated in my mother-tongue by earlier Jaina devotees. Such as they are, I am attempting here to render them freely in the English language to bring about their essential underlying content only.

I. A Devotee's Immortalisation Song Bhaktamara Stotra

1. With all humility, bowing and prostrating myself at your feet. Oh God! who is the only means of support for the crossing of this ocean of life, I sing this immortal song of a devotee in Your praise, to remove the darkness of ignorance and in the fashion of a heap of brilliant jewels to brighten up the low spirit of dejection.

2. Having attained great proficiency on studying various sciences and revealed scriptures, the divine ultra-human chiefs have sung Your praise. I too, Oh Jinendra! shall sing Your praise by composing this melodious song which will capture the minds of all the three worlds.
3. Even without intelligence, the ignorant attempt worship at Your feet. I too, am presumptuous and feel inspired by my intelligence to sing Your praise. Who else but a child will aspire to capture the moon from its steady reflection made captive in water?
4. Oh, Ocean of virtues! Oh, Lord of the moon! Is there anyone to compare in intelligence to sing Your praise with the Chief among teachers of the divine ultra-humans? Where, by tide-swells, even whales would roll in the ocean, who could swim the ocean by mere hands?
5. Oh, Lord of the saints! I though so feeble as the one described above shall still sing Your praise as I am full of devotion. Does not a female deer, unable to protect its young ones fight even a lion, not thinking about its own strength out of sheer intense devotion (affection)?
6. Learned scholars ridicule my attempt at singing Your praise, considering me ignorant, but the intensity of my devotion gives me that strength to challenge them. Do not cuckoos burst with songs in summer, only out of devotion (fondness) for the billion buds from which mangoes sprout on the mango trees?
7. Oh Lord, just as by the rays of the sun, pitch darkness of night like that on the back of the bee spread over the universe is instantly destroyed, so are all sins accumulated over ages in past births instantly destroyed by sincerely repentant prayer offered at Your feet.
8. Keeping unwavering faith Oh, Lord! inspired by Your contact, I have started composing this song to please me just

as a drop of water by contact on the lotus-leaf assuming brilliance of a pearl becomes fascinating to the mind of any one.

9. May this song, free from all errors and faults, telling Your story, burn out sins and bloom souls, just as the light and brilliance of the sun, though far off, enable lotuses to bloom in lakes.
10. It is no surprise, Oh, Jewel of the universe ! the Lord among beings ! that one who sings Your praise finally becomes equal to you. Do not the rich make their poor dependents finally equal to them?
11. If anyone without a wink of the eye sees God and is satisfied, his eyes will never look anywhere else. After tasting sweet waters from the oceans of the moon, who will taste saline waters of the earth-oceans?
12. You are the essence of all that is bliss, love and peace and therefore You are the jewel that adorns the three worlds. There is nothing else that equals You either in form or shape.
13. You are the One who has captivated not only eyes and hearts of all but also has conquered all that exists in the three worlds. Compared to You, what is the appearance of the black-spotted moon which even fades and becomes pale during the day?
14. Like the full lustre of the moon, Your virtues pervade throughout the three worlds. Oh, Lord of the three worlds ! Who can prevent the one in Your shelter from moving about at will wherever one wishes to move ?
15. There is no wonder that any damsel, fairy, or divine ultra-female cannot create feelings of attachment in Your mind. Even if all mountains shake or swing due to the most devastating winds, will the peak of mount Meru (a legendary mountain) ever shake or swing?

16. Without smoke, wick or oil, You are the Light that shines over all the three worlds. Wind that can shake or swing a mountain cannot even blow near You, Oh, Lord! You are the unparalleled Light of the universe.
17. You, who will never set but brighten all the three worlds for all eternity, cannot be surrounded by Rahu (there is a legend in India that Rahu and Ketu, the two demons in mythology, surround and swallow sun and moon, causing their temporary eclipses. As these Rahu and Ketu however have only heads and no bodies, both sun and moon after being swallowed by them become free once they come down the throats). Oh, Chief among saints! You cannot be hidden by clouds. Your brilliance is infinitely more than that of the billion suns.
18. Oh, the One ever shining! The Destroyer of the darkness of attachment! The One neither to be swallowed by Rahu nor to be hidden by clouds! Your lotus-face appears magnificent with its unequalled shape like the brilliant inimitable moon in the universe.
19. After Your moon-face destroys darkness during night and the sun shines brilliant during day, when everything necessary has burst forth out of mother earth, who wants rain clouds in the sky?
20. The light of knowledge that adorns You is never found in lesser gods. Just as the light which affords brilliance to jewels will never be found in pieces of glass brightened even by the rays of the sun.
21. I consider it my good fortune even when I see the lesser gods but my mind gets restfully fixed only when I see You. After experiencing the illumination caused by Your sight, at no time, anything else will ever captivate the mind.

22. Women give births to thousands of sons but none bears one like You. In the million directions of the world, millions of stars are born, but it is only the East that is able to give birth to the brilliant sun.
23. Everybody accepts You as an unequalled Saint. In front of darkness You are clearly the sun. Oh, Chief among saints! the divine ultra-humans conquer death only on attaining You. There is no other surer way to attain final liberation.
24. Oh, Lord! You are the changless beginning, unthinkable and Infinite. You are the Brahma, the God, endless, bodyless form. You are the Chief among Yogis. You are just One and yet countless, You are called the purest knowledge and consciousness incarnate.
25. Oh, Knower of all! You are the object of worship by divine ultra-humans because of Your wisdom and teachings, You are the holiest and therefore purifier and giver of pleasures to mankind, You are the holder of the path to liberation with all activities leading to that path and verily, You are the Protector, the Master and the Highest among humans,
26. Bow to You, Oh, Destroyer of the pangs of the universe! Bow to You. Oh, the Blemishless Jewel of the three worlds! Bow to You, Oh, Victorious, the highest God amongst Gods! Bow to You, the Drier of the entire Ocean of Existence!
27. What wonder is there if Chiefs among saints live always taking shelter in Your virtues, even though they may not have seen You in their dreams and their faults may have arisen out of their own sense of pride?
28. Oh, God! You look as magnificent as the disk of the sun looks after penetrating the darkness of the clouds, The sun's rays high above, falling upon tall ashoka trees always appear so clean and bright from below,

29. Your body shines like gold on the royal throne of jewels just as the disk of the morning sun shines on the peak of Udayachala (a legendary mountain where the sun first rises) after spreading its rays in the skies.
30. Your gold-coloured body surrounded by beautiful flowing clusters of gorgeously white feather-fans appears as fascinating as the peak of the mountain of gold being bathed in streamlets of pure water sparkling like the rays of the rising moon.
31. Softly like the moon, protecting from the sun, adorned with clusters of pearls, Oh. God ! You have three umbrellas, one above the other, which are suggestive of Your lordship over all the three worlds.
32. Filling all directions with resounding vibrations and Giver of prosperity to all the three worlds, proclaiming the victory of true religion, Your glorious trumpets are heard blowing through the skies.
33. How wonderful are Your divine teachings ever descending from heaven like the fragrant rain of soft petals of a variety of flowers becoming more fragrant due to the drops of water constantly dripping and slow wind incessantly blowing over them !!
34. Oh. God ! Your immense lustre spreads extensively competing with that of all the suns of the three worlds. Even though it is like that of the rising sun, it is cool like that of the moon conquering the night.
35. Yours is a divine thunder, words of which are unique in their nature, content, essence and meaning discoursing upon the fundamentals of true religion and illuminating the beneficial way to heaven and to final liberation.

36. Oh. Jinendra! Your footsteps are having the brilliance of lotuses of gold in full bloom, appearing more beautiful by their own reflection of light. Wise ones of the world imagine them to be real lotuses
37. Has anyone else had the same profundity of experience as Yourself at the time of sermons delivered by You (in Samosarans i.e. celestial invisible mobile halls specially set up by the Chief of gods viz Indra, a divine ultra human, to enable Tirthankara to deliver the sermon)? Have planets ever the light to destroy darkness like the sun ?
38. One who has accepted Your benign protection is never frightened even of the proud and insolent giant elephant with seven trunks who has become wild and mad because of black wasps singing near his ears and strange dirty fluid flowing from his temples.
39. One who falls as a prey to a lion who is the pride of the land of jewels when he becomes both fierce and blood-thirsty jumping or springing over the head of even an elephant shall not perish, if only he would take shelter under the mountain of Your-feet.
40. The cool waters of the songs in Your praise shall pacify even the wild conflagration caused and fanned by the fiercest winds emitting such flames of fire which could destroy the world as it comes nearer and nearer.
41. One who would sincerely take Your name will be able to surely walk over, without fear of harm, the approaching proud and angry hooded black-cobra with blue neck and red eyes.
42. The singing of Your praise, like rays of the sun, penetrating and destroying darkness is able to even scatter away and defeat the mighty army of a king in which impatient horses,

eager to fight, dance at the bellowing of the elephants,

43. One who accepts protection of Your lotus-feet will conquer even an invincible army in a battle where blood is flowing from the wounds of the elephants caused by the spears and warriors move about rushing in an incessant flow.
44. By singing Your praise, Oh, Lord ! the boat which has suddenly lost mooring, becoming unable to proceed in such oceans where in the swelling waves big whales and sharks roll and there is a chilling anxiety of devastating fires, starts floating fearlessly.
45. Those, bent and crumpled in bodies by diseases of stomach and liver, extremely miserable and suffering pain with no hope to survive, if only they will smear nectar of even water bathing Your lotus-feet, shall become healthy like the Lord of Love himself.
46. Those who are in shackles of steel from ankles to necks and whose things are hurt by the prick of their sharpness, if only they will incessantly take Your name, shall be immediately free from such shackles and pain,
47. Of those who will recite this song of Your praise, all fear and anxiety and harm caused by mad elephant, fierce lion, devastating conflagration, battle, ocean or disease. shall immediately vanish.
48. Oh, Jinendra ! by wearing this garland of flowers in the form of Your virtues, I have sung with devotion this song in Your praise, Those who will always wear this garland by reciting this song will ever, like me, Manatunga, be the receivers of good and everlasting fortune.

Note: This a poem in one of the ancient languages of India composed in meter known as "Vasantatilaka" several centuries ago. In some of the lines, the thoughts expressed do not appear to be reflecting an appro-

priate interpretation of the Jaina conception of a prayer to (or before?) a Tirthankara who is a Siddha, free from all karmas. May be I am wrong; may be some of these lines are later interpolations by someone less than Acharya Manatunga, the original composer, to suit the conditions of the times and the prevailing mood of the people wishing to make a practice of reciting them daily. The story goes that on account of a great rivalry among religions, the ruling king of the time cornered this Jaina Acharya and forced him to prove the prowess of Jainism by freeing himself after being locked handcuffed in a prison cell. The composition of this poem, while thus locked handcuffed in a prison cell, by Acharya Manatunga in the praise of his Lord, did the Houdini trick, and to the surprise of all concerned, he did become free of the handcuffs and came out of the prison cell a free man, Shwetambaras contend that the original poem had only 44 stanzas, and not 48 as stated here.

II. A Song in contemplation of Equality and Equanimity consciousness.

Samayika Stotra

1. Oh, God ! I wish I had friendship with all beings ; a feeling of joy at the sight of the virtuous and sympathy at those who are in pain. I wish I had complete equanimity in all situations adverse to me.
2. Oh, God ! I wish Your divine grace to pour in me such infinite strength that I could separate my pure soul from my physical, auric and Karmana bodies like a sword from its sheath.
3. Oh, Lord ! I wish my mind to attain equanimity in conditions of prosperity or adversity, with friends or foes, in union or separation, in home or forest, abandoning all sense of attachment or hatred.
4. Oh, Chief among Saints ! I wish Your lotus-feet, the destroyer of the darkness of ignorance, get so clamped with my heart like an eternal lamp that I remain forever bound and steady with You, transfixed like a picture.

5. Oh, Jinendra I may all my conduct of walking about here and there carelessly or in inadvertence causing ekindriya jivas (embodied souls with one sense-organ only viz touch such as earth-bodies, water-bodies, fire-bodies, air-bodies, plants and vegetables) to lose their lives, get cut, hurt, or maimed, suffer pain, separate from or mix with one another be such as if it had not happened at all.
6. Oh, God! Very often I have no understanding and act contrary to the path of liberation. Therefore, may all my impure conduct owing to actions inspired by desires and four vices of anger, pride, illusion or deceit, and greed to satisfy my sense-organs be such as if it had not happened at all,
7. I hereby will that by my intense censure, confession and repentance, all improper actions committed by my body, mind, and speech under the influence of four vices which are the cause of worldly misery be destroyed, just as all poison is destroyed by the power of incantation of a healer.
8. Oh, Jinendra Deva! I have now undertaken this course of repentance in order to purify my conduct of innumerable actions of 'atikrama,' 'vyatikrama,' 'atichara' and 'anachara' committed by me in indolence and apathy for the right conduct,
9. Oh, Lord! The saints have explained that lapses in the purity of thoughts is 'atikrama,' transgressions in the observance of vows is 'vyatikrama,' indulgence in actions only to please sense-organs is 'atichara,' and getting engrossed in over-indulgence thereof is 'anachara.'
10. May Goddess Saraswati (Mother Jina Vani) grant me forgiveness and render help to me in attaining 'kevala Jnana' (omniscience), if out of indulgence and apathy by omitting or twisting a meaning, a dot, a dash, a word or a sentence I

may have spoken more or less than what I ought to have done.

11. Oh, Goddess Jina Vani! My million prostrations to You, You are like a 'chintamani' jewel able to confer favours of realising all that is wished and asked for. May, by Your grace, I attain knowledge of "Ratna Traya" (triangular path of right faith, right knowledge, and right conduct), state of total identification with soul, purity of karmic transformations and the bliss of liberation.
12. May that God of gods, who is meditated upon by all saints, worshipped by all divine ultra-humans and kings of kings, and sung in Vedas, Puranas, and other holy scriptures of the world, forever inhabit my heart!!
13. May that God of gods, whose intrinsic nature is infinite consciousness, knowledge and happiness: who is free from the changing forms of samsara (embodied world); who is the object of aspiration and experience through the deepest meditation and who is designated as the Highest Soul, forever inhabit my heart!!
14. May that God of gods, who destroys all misery of the world; who sees through all innermost cores of every existing object; who is seated deep inside all embodied souls and who is the object of aspiration for saints, forever inhabit my heart!!
15. May that God of gods who establishes the path to liberation; who is free from the cycles of births and deaths; who is able to see and penetrate through all the three worlds and who is without a body or a blemish, forever inhabit my heart!!
16. May that God of gods who has no faults such as attachment, etc., which have made all embodied souls worth only a piece

of copper; who is omniscient though without mind and five sense-organs and who is eternal, forever inhabit my heart !!

17. May that God of gods who is omnipresent from the point of view of His own knowledge, who is liberated who is omniscient, who has annihilated all karma, and who is meditated upon as destroyer of evil thoughts by all embodied souls aspiring emancipation, forever inhabit my heart !!
18. I surrender myself wholeheartedly to that cherished God who cannot be ever touched by impure and dirty karmic matter, just as rays of the sun cannot be touched by darkness and who is from substance point of view, one and eternal while from qualities point of view, both transcendent and plural,
19. I surrender myself wholeheartedly to that cherished God, in whom, despite absence of a physical sun, there is the ever-illuminating sun of knowledge and who from substance point of view is for eternity, steady and immovable in his own soul.
20. I surrender myself wholeheartedly to that cherished God, who is purity and beneficence incarnate, who is peace itself, who has no beginning and no end and in the knowledge about whom all objects in the world clearly appear different and separate.
21. I surrender myself wholeheartedly to that cherished God, who has burnt to ashes all desires, pride, forgetfulness, dejection, sleep, fears, sorrows, and worries, just as fire burns to ashes all woods of trees.
22. Those saints who have not believed in the ceremonial acceptance of a cube of stone, a square of mat, a piece of earth or a ready-made seat of wood for their seat to observe "samayika" (state of equality consciousness) have always

believed their soul, from where all enemies of five sense-organs and four vices are destroyed, as the true and appropriate seat for such observance.

23. Oh, true aspirant for liberation ! Such external objects as stated above or your worship by people or even company of all sectors of society (male saints, female saints, householder men and women) are not the means to observe "samayika" properly and correctly. For that observance or performance, you have to only concentrate and contemplate intensely internally.
24. Oh, true aspirant for liberation ! Leaving all external matters and thoughts, always try to be steady and unwavering in and concentrate, contemplate or meditate upon the nature of your own soul which is all knowledge, power, peace, and bliss. Firmly determine that whatever is outside your soul does not belong to you. Nor do you belong to them.
25. Oh, true aspirant for liberation ! You are the seer of your own self as pure soul with intrinsic properties of all consciousness and Knowledge, When any saint concentrating his mind becomes absorbed in meditation, he is able to realise the state of perfection in which there is complete identification and equanimity with all.
26. Oh, true aspirant for liberation ! Always contemplate thus : my soul is ever one, indestructible and pure with fundamental nature of omniscience. All 'Jiva' (embodied souls) outside my soul are self-created by their own accumulation of karma matter and therefore they are destructible and subject to changes in their forms or modifications.
27. How can the soul who is not one even with his body, be one with his son, wife, friend etc. ? If skin can be removed from the body, how can pores of the skin still exist there ? Pores only belong to the skin.

28. This embodied soul suffers innumerable kinds of painful experiences, owing to its association with external objects in this forest of 'samsara' (embodied world). Therefore, those aspiring total liberation from the cycles of births and deaths should leave this association in thought, word and body.
29. Constantly persevere to get absorbed in your own soul principle, considering yourself separate and distinct from all objects of the world and removing all ensnaring nets that continue cycles of births and deaths in the 'samsara' (embodied world).
30. All embodied souls enjoy or suffer their own karma accumulated over the past ages in their innumerable past lives only. If instead, they are able to do so as caused by something or some one else, their own karma prove to be of no use or avail,
31. It is but most appropriate and essential that an embodied soul, like one's self, always remains conscious that he enjoys or suffers the fruits of his own accumulated karma and gives up forever thinking about someone or something else, causing him to enjoy or suffer.
32. All embodied souls who always contemplate and meditate upon the principle of this most admirable highest soul who is separate from all others and who is the object of worship for all saints and scholars, including Acharya Amitagati, the author of this song, attain, without fail, highest wealth of total emancipation (Mukti or Moksha'),
33. Whichever embodied soul in concentration by these thirty-two stanzas of the song experiences the realisation of the Highest soul himself without fail, attains this immortal state.

Note: This song, in contemplation of equality and equanimity consciousness composed in meter known as "Upajati," is more recent compared to the

previous, 'A Devotee's Immortal Song' and as stated earlier, is also originally in Sanskrit language. Digambaras mostly use this song while observing 'samayika.' Shwetambaras, however have their own composition and prefer to go by their ancient original one in 'Magadhi' language.

XV SUMMARY

In JAINISM so far I have briefly outlined some of its features which are refreshingly different from other systems in their speculative philosophical content. Here are a few of them :

1. There are TWO REALITIES in the Universe, Life, and Non-life; the former becoming God on total emancipation from the latter; and, not only ONE Life, of which everything else is either a creation or a manifestation striving towards union with the ONE as the ultimate objective for its existence.

2. GOD is neither the Creator nor the Destroyer of the Universe, which is eternal and self-created as a result only of the interplay of these two realities. Every individual is responsible for the creation of his body and the like. Godhood is latent in every individual who becomes GOD on emancipation after destroying all Karmas (non-life), and it is this GOD who becomes the subject of worship by common people. This GOD is different from GOD who is eternally free and was never in bondage.

3. Life: all souls are intrinsically equal, having innate qualities of perfect consciousness, knowledge, perception, power, and bliss. It is from this equality that the concept of non-violence is born, All souls are separate individuals, never merging into one another.

4. Karma is not a mere abstract concept involving action and reaction, but is subtle matter (non-life), ever flowing either sticking on or falling away from the embodied soul, thus causing material aggregates to form as the basis for building up all next embodied life until final emancipation.

5. In the Universe, there exists infinite invisible life, where each life-form is an aggregation of embodied souls, whose functions such as respiration, nutrition, pleasure, pain etc., are common, and only on account of Karma subtle matter action over ages, they become each a separate embodied soul.

6. All that due to which motion, rest, subsistence and duration are possible and also earth, water, fire, air, light, heat etc., are 'matter' (non-life), though fine gross matter in comparison to that of Karma which is subtle and ever in motion.

7. For any expression of a proposition, the system is always a 'maybe-ism'; never an emphatic 'is' or 'Is not' or 'both is and is not and therefore inexpressible,' depending upon the point of view of and for the expression itself.

The time has now come when for extensive enquiry into these tenets, principles and postulations, JAINISM should enter the world arena of thought, either by liberalising scriptural interpretations circumscribing Jaina Saints' undertaking of travel throughout the wide world, or their becoming proficient in world languages to publish Jaina teachings, making them available on a monumental scale hitherto never attempted before. Whatever has been done so far by scholars on the world scene is only a drop in the ocean.

A Jaina scholar who was 'initiated' as a Jaina Saint at the age of 20, after almost 28 years of his saintly and scholarly life in India, 'incapable of being limited by name or fame, by precedent or label,' as a humble tribute to the Glory of the New Age Awakening that has already set in, has today become the first saint to break these ancient restrictions on travel by vehicle. Shri Chitrabhanu, Gurudev Shri Chitrabhanu as he is affectionately and reverently addressed by his disciples, is now in New York, U.S.A. and has founded the 'Jaina Meditation International Centre' in New York City. In his latest publication from New York City in 1977, entitled 'The Philosophy of Soul And Matter' he observes :

Jainism, viewed as a whole, rests on the four pillars which are (1) Ahimsa (non-violence), (2) Anekantavada (principle of relativity), (3) Aparigraha (non-acquisition, which to ordinary mortals is limited possession) and (4) Karma (deeds or actions).

Ahimsa ; Non-violence ; The universe is not for man alone. It is a field of evolution for all living beings. Life is sacred, not only irrespective of caste, colour, creed, or nationality, but also of size and mind of all living beings—at all levels—right down to the tiny ant or the humble worm. Man in his desire to continue his life, so that he may do the highest good while living here, is obliged to destroy life ; but the fewer and the lower the forms of life he destroys, the less harmful Karmas or deeds he generates. This leads to strict vegetarianism. Ahimsa in full positive meaning ranges from an act of simple kindness to a comprehensive outlook of universal fraternity. The practice does not stop at the devotee himself but goes further in as much as no violence shall be commissioned or consented to by an honest devotee.

Anekantavada : Principle of relativity : If an individual, a community or nation allows its vision to be narrowed by turning a deaf ear to the opinion of others, it is definitely heading for self-destruction. Jainism promises to reconcile all the conflicting schools, not by inducing any of them necessarily to abandon their favourite standpoints, but by proving to them that the standpoints of all others are tenable. The Integrity of Truth consists in this very variety of all its aspects.

Aparigraha : Non-acquisition, which to ordinary mortals is limited possession : Every man needs things to make life comfortable, Jainism does not enjoin a layman to renounce everything : that is only for the sadhu, the ascetic. But Jainism does enjoin a layman to set certain limit to his desires and wants so that he does not keep on acquiring and accumulating and in the process deny others their needs. How strange is the mind of man ! It does not appreciate what it has and hankers

after what it has not. The principle is extremely significant and valuable in the context of the economic conditions prevailing in the world today.

Karma : Deeds or actions ; Karma can be understood as that substance which we continually absorb as the result of our bodily and mental activity. We produce Karma through all our daily activities. Different kinds of activity produce different kinds of Karma, which may ripen either immediately or after some time, or even in one or another of our subsequent existences. Because of Karma and attachments the soul has to revolve in the cycle of birth and death. The nature of the soul is like that of a hollow gourd ; it keeps afloat. But when this is filled with clay of violence, falsehood, dishonesty, intemperance, anger, pride, hypocrisy and greed, it becomes heavy; even though its inherent capacity is to keep afloat, it will sink. Only when it will be free from clay by acquiring corresponding virtues of non-violence, truth, honesty, temperance, forgiveness, modesty, sincerity and generosity, it would unburden itself and regain its natural virtues of lightness and volatility.

In a previous publication, 'Sense Beyond The Senses,' Shri Chitrabhanu was vehemently eloquent:

Jainism is not a sect or just one more conflicting ideology ; it is a way of thinking and living.

The greatness of Jaina philosophy lies in the fact that its teachings work for "the greatest happiness of the greatest number" not only of men, but of all living beings, under all circumstances.

Its philosophy is not essentially founded on any particular writing or external revelation. but on the unfoldment of spiritual consciousness which is the birthright of every soul. Mere words cannot give full expression to the truths of Jainism, which must be felt and realised within.

The Jainas are the advocates of the development of man in all aspects: physical, mental and spiritual. Through knowledge and endeavour the individual develops and unfolds the potential within him.

The word Jaina is derived from the generic term "Jina." A person who conquers his lower nature, passion, hatred and the like and brings into prominence the highest qualities and achieves the state of the Supreme Being is called a Jina. Jainism believes that there have been several Jinas and there can be many more in the future.

A Jaina's everyday prayer is :

May all become happy

May all remain radiant in health

May all see beneficence

And may not any one feel miserable.

I wish I had friendship and amity with all beings; a feeling of joy and appreciation at the sight of the virtuous; compassion for those who are in pain and complete equanimity in all situations adverse to me.

And lastly, I shall conclude this book on JAINISM by seeking corroboration of my own observation in the preface from a scholar of great repute.

*Present day Western Scholars's
Remarks to Remember on "JAINISM"*

Dr. E. Frauwallner of the Indological Institute of the University of Vienna in his preface to the book on *Jaina Theories of Reality and Knowledge* by the late Dr. Padmarajiah, posthumously published in recent years, states inter alia :

"It is to be feared that 'Jainism' is not being adequately considered in the present-day endeavours of establishing a relationship between Indian and Western philosophy."

In arriving at this conclusion he presents the case of "Jainism" as: "An important point in the external history of Indian philosophy, which still remains unexplained to a great extent, is the relationship between the various systems and schools. This may be due in part to the tradition of the texts, the insufficiency of which does not allow us to see more clearly. Nevertheless, it is striking how often important ideas and even whole systems are not being noticed beyond the limits of their own schools.

"The discussion moves farther in the opponent's field if the topic is one of the fundamental theories of the other system. Of such kind are in the discussion with the Buddhists, for instance, the argument about the existence of a soul, or with the Nyaya the problem of the existence of a supreme god. Very seldom the heterogeneous system is considered in its totality and if it happens, the rendering of this system of thought is almost not to be found and it is the most important and profound philosophical ideas particularly which remain unregarded in these polemics.

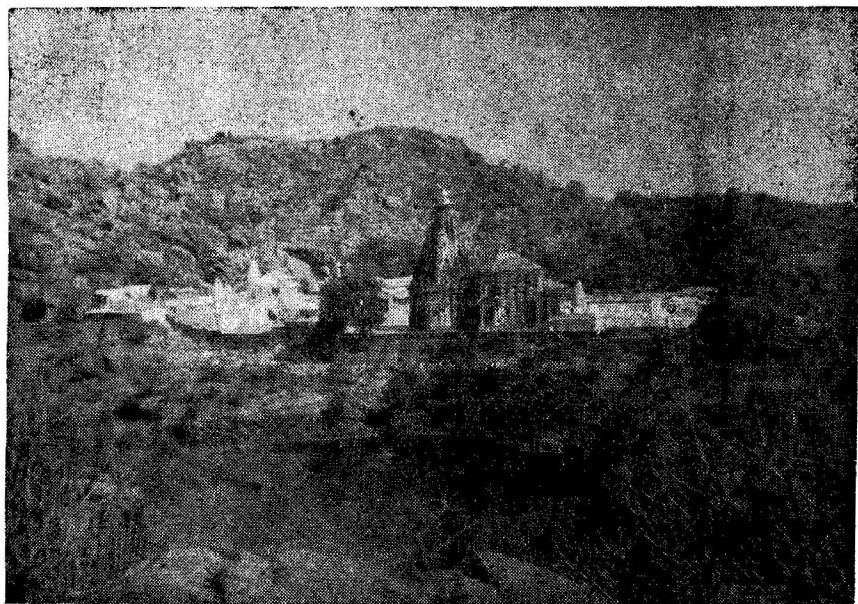
"The same can be said with regard to doxographic works. A glance into the well-known 'Sarvadarshanasaṃgraha' of Shayana Madhava sufficiently proves this. It is natural that he deals scantily with the old Buddhist systems which at his time had lost their importance long ago. But from his book one does not get an idea of the philosophical importance of an Utpaladeva or even Ramanuja either. Generally we can state that many of the most important philosophers of ancient India would be completely unknown or only very inadequately known if we merely knew them through the records of other schools and systems.

"This holds good in a high degree in the case of 'Jainism.' During the whole period of Indian philosophy, 'Jainism' has not been attended to very much by the other systems. Whatever the causes for this neglect might have been—the history of "Jainism" during this time is still a potential object of thorough research—the facts are that schools like the Nyaya or the

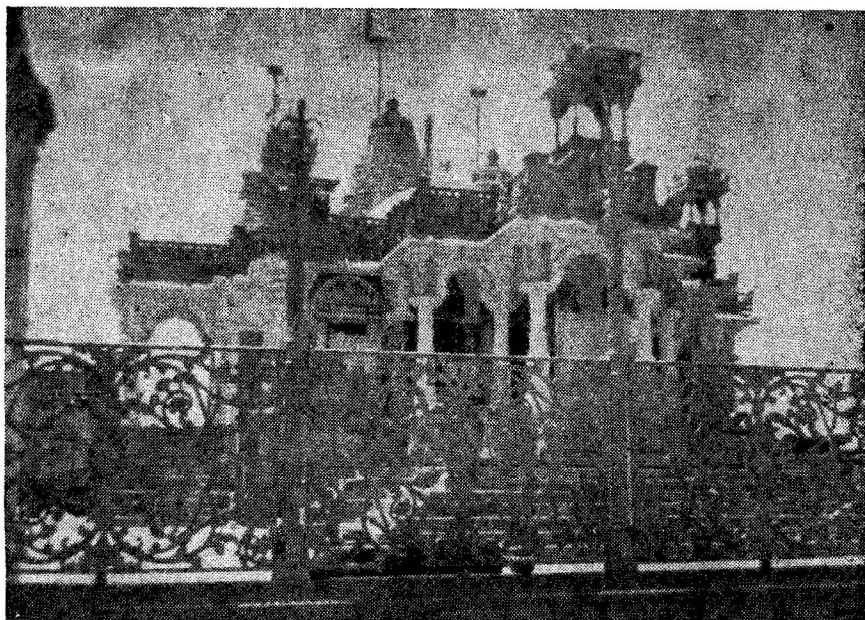
Mimamsa hardly mention 'Jainism' in their polemics. This is even more astonishing since the literature of the Jainas on the other hand is extensively occupied with other schools and systems.

"One is almost inclined to think of a continuation of this traditional fact, finding 'Jainism' likewise inadequately dealt with in modern descriptions of Indian philosophy. As an example, I only refer to the extensive *History of Indian Philosophy* (Four Volumes) by S. Dasgupta. And even in more detailed descriptions of 'Jainism,' like the well-known book by H.V. Glasenapp, the philosophical import is of no account."

It is under these circumstances, Dr. E. Frauwallner states, that "it is to be feared that 'Jainism' is not being adequately considered in the present-day endeavours of establishing a relationship between Indian and Western philosophy."



Jaina Temple on Taranga Hills, North Gujarat, India



Jaina Temple at Bhoyni : Birthplace of the author, "Vividus", in India.

JAINISM

PART TWO

JAINISM

by vividus

(RAMNIK V. SHAH)

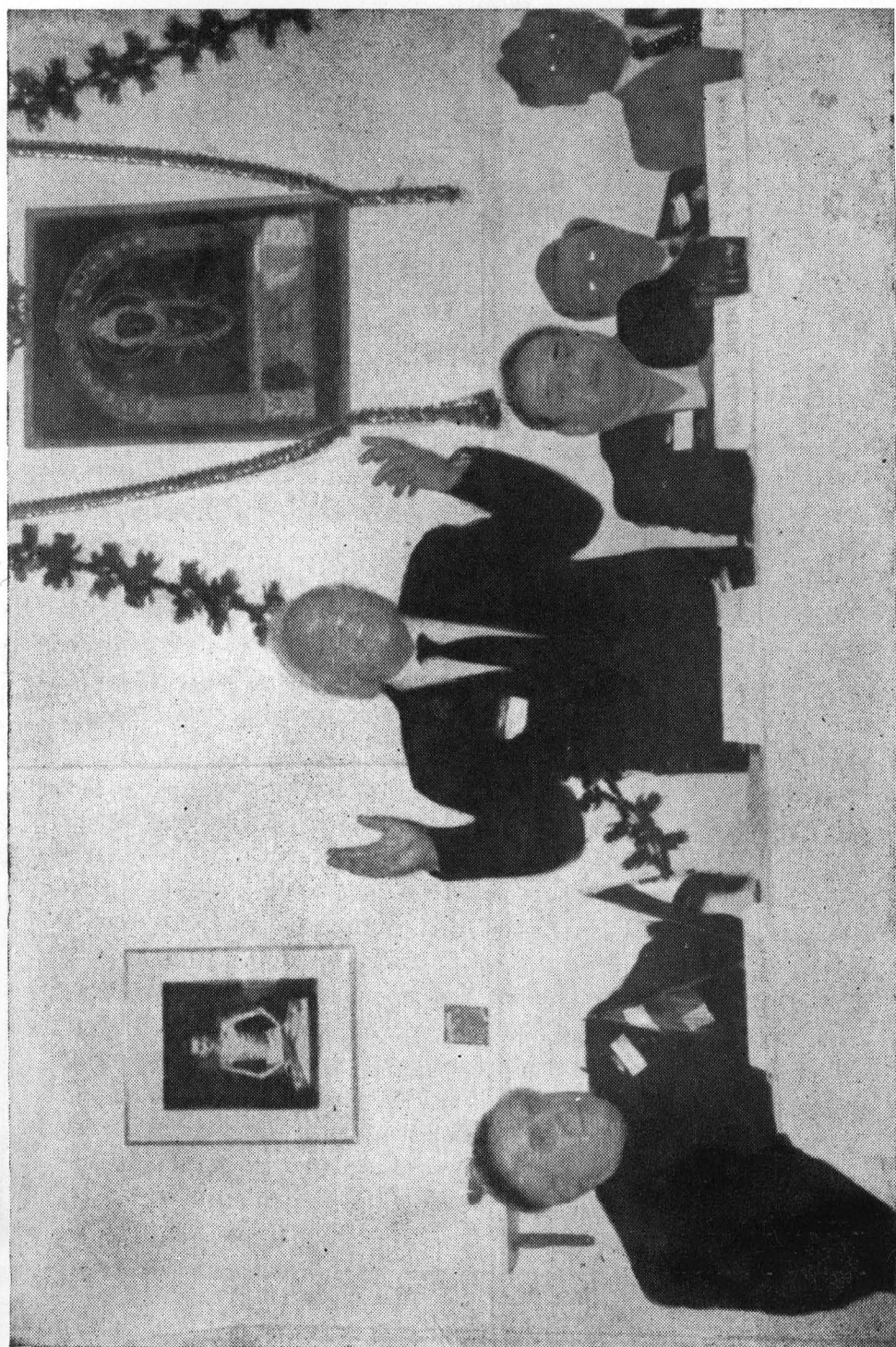
SECOND EDITION :

ENLARGED TO INCLUDE IN PART TWO

**Papers read during a Seminar and a Symposium
in CANADA and Talks delivered to Jain
Societies in U.S.A.**

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ANCIENT MODERN RELIGION

★ A Paper read by the Author during the First Seminar sponsored by the Jain Society of Toronto, Canada on the 17th February 1985.

ॐकारं विन्दु संयुक्तं	नित्यं व्यायन्ति योगिनः ।
कामदं मोक्षदं चैव	ॐकाराय नमोनमः ॥ (१)
अहंतो भगवन्त इन्द्रमहिताः	सिद्धाश्च सिद्धि स्थिताः ।
आचार्याः जिनशासनोन्नतिकराः	पूज्याउपाध्यायकाः ॥
श्री सिद्धान्त सुपाठकामुनीवराः	रत्नत्रायापराधकाः ।
पञ्च ते परमेष्ठिनः प्रतिदिनं	कुर्वन्तु नो मंगलम् (२)
मंगलं भगवान वीरो	मंगलं गौतमो गणि ।
मंगलं स्थूलि भद्राद्या	जैन धर्मोऽस्तु मंगलम् ॥
मंगलं कुन्दकुन्दाद्या	जैन धर्मोऽस्तु मंगलम् ॥ (३)

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभागवेत् ॥ (४)

सत्त्वेषु मैत्रि गुणेषु प्रमोदं बिलष्टेषु जिबेषु कृपा परस्वम् ।

माध्यस्थ भावं विपरीत वृत्तौ सदा ममात्मा विदधातु देव ॥ (५)

translated in near appropriate English, this will mean: OM, the invocation of God in sound: Yogis always meditate on OM with a further dot. It is the Giver of all that you wish, even ultimate Moksha-Liberation from all Karmas. My infinite greetings and prostrations to OM.

Bhagwant Arhanta-s greater than the Chief among Gods Indra; Siddha-s forever living as Liberated Souls in Siddhashila their region for living; Adept saints always elevating the level of Jaina consciousness; Master saints most worthy of worship at common level; and all ordinary saints ever involved in the study of spiritual principles and the conduct as prescribed in the observance of the Triune path of Samyak Darshan, Samyak Gnan and Samyak Charitra: all these are Five main Aspirations always of beneficence to us.

The Lord Mahavira is a beneficence and so is the chief disciple Gautama. Adepts Sri Sthulibhadra and others, Sri Kundakunda and others are a beneficence and so is Jaina religion also a beneficence.

May all be happy; may all be without any adverse disturbance whatever. May all see and attain that which elevates them and may not anyone feel unhappy.

I wish I had friendship with all beings, a feeling of joy at the virtuous, and of compassion and sympathy at those who are in pain. I wish I had a state of complete equality and harmony and therefore peace in all events, things and situations, even those adverse to me.

Dear brothers and sisters and dear children of all ages,

These are the every day prayers of a Jaina, a word derived from Jina, the one who is a conqueror, mind you, not a controller or a suppresser, if these can make clear to you the fine distinction. A Jaina's conquest is a conquest over himself in the battlefield of life, not eliminating life as is done in ordinary battles but of effecting a complete transformation thereof into its purest state, the state of Samyaktva in its totality, the state of Siddha, the Unmanifest Divine. A person fully transformed and of the highest quality of mind and spirit and of even beyond mind and spirit as manifested or manifesting, who has purged off all karmas and safely crossed the ocean of life and birth and has thus established a ford for others to cross the ocean, made a Tirtha i. e. a supreme holy place wherever he has moved or become a Tirtha himself is termed in Jaina parlance a Tirthankara. Jainas believe that 24 such Tirthankaras lived on this earth during this present half of the one whole cycle of time who from time to time explained and interpreted Jainism. These Tirthankaras are Jainas' Gods. In Jainism time is never linear, it is always cyclic as has been now accepted by Modern Science. The last of these 24, was born in B.C. 599 in Kundagram near Patna, Bihar, North Eastern India. His name was Vardhamana (continuously growing and making everything else grow at the same time),

more popularly known as Mahavira (a person of phenomenal strength) who was a contemporary of Buddha, the Lord Buddha after whom Buddhism was founded as a religion. Lord Mahavira was senior to Lord Buddha by 36 years (Buddha's period has been established as 563-483 B. C.). Mahavira's, it is 599-527 B. C.

What interval of time passed between Mahavira and the 1st Tirthankara Lord Rishabhanatha is not definitely known or so far established. Scholars are still at it. What is, however, so far known definitely is about Lord Mahavira's immediate predecessor, the 23rd Tirthankara Lord Parshvanatha or Parasnatha after whom the Parasnatha Hills are named where the most sacred shrine of the Jainas called Samedshikhara is located (also in Bihar, the North Eastern India). He was born at Benares, Uttar Pradesh about 250 years before the former. His period has been established as 877-777 B.C. As for the rest 22 Tirthankaras there is much of speculation than any visible proofs. The 22nd Arishtanemi or Lord Neminatha is supposed to be Lord Krishna's cousin brother, the Krishna of the Hindu Mahabharata epic fame who gave Gita, the celestial song, to the world. The 21st and the 20th Lord Naminatha and Lord Munisuvrata are supposed to be contemporaries of Lord Rama and King Janaka, husband and father respectively of Sita of the earlier Hindu epic Ramayana fame. In the oldest available Hindu sacred books, Vedas and Puranas, there is extensive referential material in respect of these four Jaina Tirthankaras. This fact of the four taken with the later two viz Parshvanatha and Mahavira definitely established in history indicates that something at least of the 6 out of 24 is known. About the 19th Lord Mallinatha and the 11th Lord Shreyansnatha after whom Sarnath was named, made famous later by Lord Buddha, intensive research is still being carried on. It is said that this Sarnath was in the remote past known as Saripattanam and was used as a midway halting station, a sort of a meeting place, for highly evolved embodied souls who frequently travelled flying through the skies from points such as Himalayas, Tibet etc., to the points in the west such as Mount Abu and Girnar i.e. Revatgiri and in the south

beyond Satpura and Vindhya Ranges, even Nilgiris and beyond. Among these, Sri Padaliptasuri whose soles of feet always remained annointed with a sort of miracle-working paste (as the name itself suggests) lived during the period after Mahavira. No information is however available about how and from whom even the 1st Tirthankara Lord Rishabhanatha, who appears to have been revered as a Yogi, taught arts, sciences and agriculture to human society, gave society its structure and knowledge of self defence, taught his one daughter named Brahmi writing, grammar and mathematics and the other daughter Sundari fine arts and crafts, himself obtained this knowledge togetherwith the knowledge of Jaina principles which he propounded, explained and interpreted but did not found. Was it intuitional in the course of his deepest austerities and meditation? Who, then was the original Founder of Jaina Religion if not the 1st whose date is lost in oblivion or the last 23rd or 24th whose dates are now established as 9th and 6th century B. C. ?

Looking back to the recorded human history, nothing beyond 6,500 years is definitely known. That was the period when the dynasties of the Egyptian Pharohs started and almost a 1000 years later the famous pyramids began to be built. In India, excavations of Mohan-jo-daro, Harappa, and Lothal take us somewhere to this period establishing an existence of a civilization in the North-west of India running parallel to one by so-called Aryans in the Eastern parts of India. Recent publications on the subject conclusively show that Aryans were an integral part of India since times unknown and that they invaded India from somewhere outside India is a myth created mainly by the western scholars though well-meaning but ignorant. If anything, it may be the other way round viz that people from India, saints, scholars and artisans, Aryans or Non-Aryans may have spread themselves in areas outside India, even as far as Abyssinia, Egypt, Central and Middle-East Asia, in Europe to Greece, even Norway and Sweden and in South of India to Java, Sumatra and Malayesia. It appears more likely that there were two streams of religious thought, almost antithetic to each other, Jainism and Vedanta, running parallel in India since unknown times one in the northeast, the other in the North-west and south of

India; the former alone becoming visible and more spectacular. In the context of Vedic and Upanishadic Light in the areas around the river basins of Indus, Ganges, Jamuna and Brahmaputra and the other though equally strong but quiet and passive within yet unknown to the world outside but both making their contact with or impact upon other like streams of thought generated outside of India but throughout the world, the land-mass of this planet known then.

Now reverting to prayers, the distinguishing facet to note is a concern for all life, not just human alone without any distinction of not only sex, colour and race but also nationality and religion irrespective of the level of growth of their consciousness, knowledge or intelligence : all life, from the highest among human to the lowest in the ladder. Jainas are basically strict vegetarians and undertake trade, or commerce or industry only in a very limited variety of things. In one of the verses, the emphasis is on 'sarve', i.e. all. In the last verse the emphasis is on 'sattveshu', i.e. in all that exists.

It will be further seen that these Jaina prayers are not addressed to a sort of personal God asking for favours or help. According to Jainas, God is 'Vitaraga' i.e. beyond attachment or aversion. The images of Jaina Tirthankaras are worshipped for afflatus and inspiration only. In the final analysis, you alone have to and therefore can help yourself.

During the 6th century B.C. both Mahavira and Buddha lived, moved and preached their respective messages, first in the north-eastern part of India and later throughout the western and central parts of the whole of India. No evidence is available even to surmise that any one of them preached the messages in South India and yet it is a puzzling fact that during the 3rd century after the 'nirvana' of Lord Mahavira when the great Adept saint Sri Bhadrabahu led his ten thousand disciples on a colossal march from north to south to Sravanabelgola and to Chandragiri hills, there was a very large population of Jainas not only to welcome him and them but also to look after them and to attend to their needs which they had found impossible to be attended to in the

north-eastern parts of India because of extreme and prolonged famine conditions. The South of India still remains unexplored on this aspect of who may have been responsible for spreading Jainism in the South during the centuries previous to this great event when Lord Mahavira had not even visited the area. There are still the ruins of Jaina Temples of unascertainable antiquity and the Shashtrabhandars locked up which have not been looked into so far.

Coming to Lord Mahavira, and Lord Buddha, Mahavira's father whose name was Siddhartha and Buddha's father (incidentally 'Siddhartha' was also Lord Buddha's name before he attained his enlightenment) were chiefs of small areas of land around Kundinagram and Kapilavastu respectively where Mahavira and Buddha were born. The former belonged to the warrior race of Ikshwaku and the latter to a warrior tribe known as Sakya. None of them was a king having a kingdom but by all standards prevailing then, they were certainly a little more than ordinary. If at all, it was only Mahavira's mother Trishala who was the daughter of the king of Vaishali, one of the more known big five states in North India at the time, the other four being Magadha, Koshala, Vatsa and Avanti. Mahavira dying in 527 B.C., lived 72 years of which after his initiation at 30 as a Jaina monk, 12 were spent in meditation, silence and fasting (he was convinced of the necessity of such austerities, he even persevered in them after he attained enlightenment) and the remaining 30 years were spent as a full-time all-knowing Teacher and Adept Saint Master. Lord Buddha, dying in 483 B.C., 44 years after Mahavira, lived 80 years of which 6 after he left the comforts of his home at the age of, some say 19, some say 25, were spent in austerities (which later, he considered 'wasted time, useless for attaining his end') and the remaining 50 or more were spent as an all-knowing full-time Teacher. Mahavira delivered his first sermon at the age of 42 on Mount Vipula near Rajgrahi, the capital of Magadha State to the public at large, while Lord Buddha delivered his first sermon to his disciples at Sarnath, the present holiest place for Buddhists of the entire world in

India. While Mahavira had turned ascetic after the death of his parents and with the consent of his living elders (this he had done in deference to their expressed wishes), Buddha had done so during the life-time and against the will of his father (his mother had died very much earlier).

In a recent publication on the life of Buddha distributed privately among its members by a very world-renowned Order with its Headquarters in U.S.A., an interesting disclosure is made in this connection, which I here refer to only as a matter of public interest without meaning any disrespect whatever viz that the entire story of Buddha being a Prince of a large kingdom having been brought up in the exclusiveness of an unbelievable luxury and his 'mahabhiniskramana' i.e. great renunciation, at the dead of night as a result of his having seen an old decrepit man, a sick man, a dead man and a monk is fictitious and added later on. The monk compilers knew this perfectly well but for reasons best known to them, they decided to transfer some past legendary story of this nature on to Buddha. In fact, as Buddha was of a warrior caste whose duty it was to take up arms for a just cause and he refused to fight and take sides in which his tribe with his father as the Chief was involved in a dispute over the waters of a river called 'Rohini' between the two adjoining 'Sakya' stretches of land, he was disgraced, his people were against him and to lessen the effect of the whole affair upon the entire family, he decided to become a wandering monk. In a Jaina text of the 10th century A.D., there is even a mention that he got himself initiated into the group of Acharya Pihitashrava following the traditions of the previous Tirthankara Lord Parshvanatha from which after an intensive study and rigorous austerities he left for further search on his own. To his great credit however it must be acknowledged that he had unparalleled longing for the search for truth, the requisite courage to tread his own path and the profoundest love and compassion for the struggling mankind.

Lord Mahavira as a mendicant friar for 42 years never lived for more than one night at a small place and five nights at a town or

a city except the rainy season of 4 months every year from the 11th day of the bright-half of Ashadha (July-August) to the 11th day of the bright-half of Kartika (October-November). Of these 42 rainy seasons of 4 months each, he spent 1 in Asthikagram, 3 in Champa, 12 in Vaishali (his mother was the daughter of this Vaishali), 14 in Rajgrahi, (the capital of the Magadha Kingdom) and its suburb Nalanda (famous for Nalanda University in later centuries), 6 in Mithila, 2 in Bhadraka, 1 in Alabhika, 1 in Panitbhum, 1 in Shravasti, the capital of the Koshala Kingdom (under whose vassalage was Kapilavastu where the Lord Buddha was born and whose Chief at the time was Buddha's father and 1 in Pava where he finally died. I am giving all these details to make out one and only one point viz that inspite of all these, Mahavira and Jainism have been totally ignored, practically omitted from the world scene so far. Nothing of significance appears to have been high-lighted or even sufficiently recorded not only in the thousands of books, old and recent available on Buddhism but also in the Niagara of books available on Hindu Vedanta and other religions. There is a book published in 1974 by a Professor of Physics of the distinguished University of California which is hailed as revolutionary in the realm of attempts to understand Eastern Mysticism vis-a-vis Modern Science particularly discoveries in Particle Physics after the theories of Einstein in which full chapters are devoted to Eastern mystical thought as set out by Buddhism, Hinduism, Chinese thought, Tao and Zen. Strangely, Jainism is mentioned only in 2 lines: 'In Hinduism, the notion of atoms is prominent in Jaina system (which is regarded as unorthodox since it does not accept the authority of the Vedas). In Theosophy-literature, though Mrs. Annie Besant its President once, has conceded Jainism an honour to be bracketed with other six world religions, I wonder if its monumental classic, "The Secret Doctrine" by Madam Blavatsky has mentioned even a word about it. The 30 Volumes containing almost 15,000 7"x10" size pages of Sri Aurobindo contain only about 1½ pages in total on the subject of Jainism.

Certain basic principles in Buddhism, admittedly founded later than Jainism are so similar to those in Jainism that one wonders why Jainism is being so ignored by most of the scholars and

teachers, both oriental and western. Take for instance the 3rd of the 4 Noble Truths viz that it is possible to transcend the vicious circle of births and deaths by being free from the bondage of 'Karma' thus reaching a state of total liberation called 'Nirvana'; and almost the entire Eightfold Path emphasising 'Right Seeing'; 'Right Knowledge', 'Right Conduct', 'Right Meditation', 'Right Livelihood', 'Right Awareness' etc., only avoiding their extremes; (Jainism was perhaps erroneously seen as advocating extremes); the ultimate state of existence to which Buddhism refers as 'Void' or 'Shunyata', or 'Nothingness' i. e. becoming a Buddha as different from 'Siddha' of Jainas (Buddha derived from Intelligence and knowledge, even intuition: Siddha derived from siddhi the action, the 'becoming' itself of 'Nothing' i. e. paradoxically 'Everything' and finally the original of all human beings being that of a Buddha in order to enter 'Nirvana', all one had to do was to have faith in one's original Buddha nature and unfold oneself into it. It is, perhaps easily forgotten that during the life-time and even soon or centuries after 'Nirvana' of these two Masters, scholars or saints or travellers who may have come to India as visitors may have established contacts with both the schools. Similarly, missionaries from both schools may have gone out of India and established them-selves in foreign lands. How and why then, only one of them is so vehemently mentioned and the other totally ignored? If anything at all was possible, it must have been the other way round viz that Buddha consciously or unconsciously adopted mutatis mutandis some of the principles and teachings from the prevailing established Jainism. This indeed as well as despite being most eminent and rival contemporaries whether or not they ever saw or met each other (so far no reference to such a meeting or meetings has been found in the holy books of either of them), make an extremely extensive field for deep research and intensive study both for scholars and teachers alike. The fact that Buddhism as actually preached by Lord Buddha and Buddhism as centuries after his 'Nirvana' formulated by scholars appear divergent appears

to have much relevance to the fact that Buddhism could spread only outside India and become almost non-existent by virtue of Hinduism's acceptance of Buddha as one of their 'Avatars' while Jainism remained entrenched in India only in its distinct identity. Even to-day, Jainism is not keen or enthusiastic to create followers or spread and argue about its teachings.

An Austrian idologist in a recent publication entitled or bearing on the subject of Realities in Jainism in his preface to the book has stated: "It is to be feared that Jainism is not being adequately considered in the present-day endeavors of establishing a relationship between Indian and Western philosophy. An important point in the external history of Indian philosophy which still remains unexplained to a great extent, is the relationship between its various systems and schools. Nevertheless, it is striking how often, important ideas and even whole systems are not being noticed beyond the limits of the own school. The same can be said with regard to doxographic works i.e. works relating to the formulas for public worship of deities. Generally we can state that many of the most important philosophers of ancient India (like Sri Kundakundacharya, Umaswami, Akalanka, Siddhasen Diwakar, Samantbhadracharya etc., would be completely unknown or only very inadequately known if we merely knew them through the records of other schools and systems. This holds good in a high degree in the case of Jainism".

Under these circumstances it is time that Jainas should wake up and instead of spending colossal amounts in building new or repairing old temples they would enter the world-arena of thought on a monumentally extensive scale, first by giving up their ivory tower of isolation liberalising scriptural interpretations circumscribing Jaina saints' undertaking of travels throughout the wide world, then by Jaina saints' or even Jaina householders' becoming proficient in world languages and then by publishing and distributing at a nominal cost or even free on a gigantic scale involving crores of Rupees and dollars the ancient teachings of Jainism appropriately interpreted by modern scholars who should be scientists and saints as well. A revolutionary change and

perception of outlook are now necessary in the observance of their vows and austerities also. It is time that with modern age when this big world has completely opened up with continents of America, Africa and Australia becoming accessible to mankind as a whole compared to what little of the world-land was available to what little of the population of the people found then, almost 2000 to 2,500 years ago (even the existence of these continents was unknown) when spiritual giants such as Lord Parshvanath, Lord Mahavira, and Lord Gautam Buddha in India; Confucious and Lao Tze in China; Thales, pythagoras, Plato & Aristotle in Europe (Greece); Moses, Abraham, Zoroaster and the Lord Jesus the Christ in Central Asia walked and preached upon the earth in flesh and blood (these preachings being later formulated as frames of thought i.e. 'religions', forces binding us back to the soul, as the word 'religion' etymologically actually means): this modern age when all races and colours now live and have settled for life with inter-relationships such as of marriage, business, social life etc., in all countries of the world on a scale never known before: this modern age when fruits of technology, industry and science are becoming available to whole mankind in an unprecedented manner again on a monumental scale: this modern age when a tremor of misery or unhappiness or natural disaster in any corner of the world shakes up the entire mankind for help and assistance irrespective of its location: this modern age when so many of the ruling class of people, kings, princes, presidents and prime ministers hold so many discussions together to solve so many problems in a concerned manner facing the whole human society and this modern age when if re-incarnation is acceptable, thousands of souls migrate to continents other than their own for centuries or generations never done before for new births to gain further fresh experience never had earlier in their journey from eternity onward to life's final destination of attaining divinity: the ancient and out-dated notions of non-violence to save lives of minute life-forms such as in speech, heat, light, water, vegetables growing under soil, bugs, lice, mosquitoes, flies, insects, worms, cocroaches, lizards etc, be replaced by new ones. Even for the discharge of physical impurities (urine and stools) the extreme to

which observance of non-violence is stretched disregarding totally the sense of cleanliness and hygiene both individual and public, despite available up-to-date facilities is unworthy and ridiculous. My concern is not to ask you to give up observing the vow of non-violence in general but to bring about a sense of proportion in this observance. It will be more relevant if we observe non-violence in our daily food and life dealings in business, with acquaintances, friends, neighbours, even family members and relatives and society at large including enemies. It seems to me quite unreasonable and also against the spirit of Jainism if only this virtue of non-violence is so highly blown up and towards other several virtues so necessary to be cultivated an 'I care less' attitude is developed. And this is exactly what is happening to day among the Jainas who proclaim with pride on paper the necessity of their practice. That it is so with others also is no reason for our non-observance. Nor also the difficulties and inconveniences likely to be faced in their observance. The virtue of abstaining from falsehoods and stealings-compromising principles for a pot of gold and it is never always gold-and this means and includes also depriving your customers if you are dealers or shop owners and your hawkers, peddlers, or store-owners if you are buying consumers or even house-servants, vegetable and grain merchants, even wife, children, relatives, friends, Associations etc. in short those who look upon you as their support, of their rightful warranties and claims; the virtue of non-accumulation of things and wealth you may want to look equal to or better than or even superior to your friends and neighbours but do not need; the virtue of non-attention with covetous eyes wives and daughters of others including beautiful women, models or actresses; these really are the corner-stones of not only Jaina society but also of any society. Besides these five, there are other seven which too are important, particularly those of, not imposing yourself thoughtlessly on others-Anarthadandavrat-and 'others' certainly include wife and children as it includes servants and lowly ones, friends, relatives and society at large; the limiting of sensual enjoyments by not only eyes and hands but also tongues and ears-Bhogopabhogapariman- the non-observance of which

creates in you greed, gluttony and selfishness; the sharing of what you have with others, saints and sinners alike-Atithi-samvibhag-and the daily practice of meditation, taking a little time of a few minutes off before nightly retiring for introspection when you also think about what you have to do the next day. Always remember what Jainism forcefully insists upon: the promised land of the spirit begins from the frontiers of worldly enjoyments.

It is rightly said, "Great religions must be renewed by the intellectual and spiritual attainments of their adherents, otherwise they die. Each Age needs renewal, re-statement and re-interpretation of the religious traditions but only rarely does religion produce a creative genius, some one who not only travels along secure and well-trodden paths but also reaches out into the unknown, explores new territories, scans new horizons, undertakes the difficult, dangerous and thankless task of challenging established dogmas and practices. Only rarely does a man arise whose devotion and dedication to his religion is matched by his determination to extend its domain into new areas of thought and action, even areas considered to be outside the pale of established religious rituals, practices and observances."

"We live to day", in the words of Prof. Capra, in his latest book "The Turning Point", 1982, "in a globally interconnected world in which biological, social, psychological and environmental phenomena are all interdependent. What we need to-day is new paradigm- a new vision of reality, a fundamental change in our thoughts, perception and values and the beginning of this change are already visible in all fields. As individuals, as a society and as a planetary civilization, we have now arrived at the turning point."

Jainism as a set of principles is little known to its followers and non-followers alike. The understanding of its principles require a very high degree of intelligence and therefore the followers generally know more of its rituals and rites, ceremonials and laudatory prose and verse compositions, the dogmas and the recitations to Tirthankaras and its pantheon of lesser gods in reality only higher elemental beings rather than its complicated structure laying down

the principles. To non-followers it is little known because Jainism is extremely indifferent to criticism and seldom pushes itself into publicity mainly on account of its inherent tolerant philosophy. Only the present enlarged consciousness of the new age has to-day created sufficient interest in it and this I am sure, will compel Jainism to come out of its closed doors. The process has already begun. I am not a Jainism revivalist. I only study Jainism as a part of human history while of course practising as much as I can. Living in the present times I am convinced that any attempt to revive any of the religions in their original totality is futile, not even necessary and worthwhile.

Religion is both subjective and objective. In its subjective aspect, it is a pure, creedless, sincere motivation towards the One-ness of all that is illuminating and sanctifying the Self and in its objective aspect, this motivation, this spiritual afflatus is being translated into rites, rituals and dogmas and poems and ceremonies. The former does not change with time except for new and elevating spiritual experiences, the latter always changes or get added to according to place, the form, the essence and also time. And this certainly is not a simple affair. It is highly complex, so complex in fact that there are as many differences as there are human beings. When Einstein referred to religion, he perhaps meant religion in the first sense, not in the sense of dogmas practices, rites and rituals. He said, "Religion without Science is blind and Science without Religion is lame". Science and Religion in the subjective sense in their essence never change. They only change as newer and newer knowledge is revealed to mankind on the horizons. We must always remember : everything changes. The only permanent thing is the 'change' itself.

All religions are based on the spiritual experiences brought down to a level comprehensible to humanity. God is the essential inexpressible experience. He can be lived, not seen. Let us deeply ponder over the words of The Mother, Sri Aurobindo Ashram, Pondicherry, India : "More and more my experience is that revelation does come, may be universally

applicable but it is always personal in form, always personal. It is as if one had one angle of vision of the truth. It is necessarily one angle from the very moment it is put into words. You have a wordless, thoughtless experience of a kind of vibration which gives you a feeling of absolute truth and then, if you remain very still, without seeking to know anything, after some time it is as if the vibration were passing through a filter and it is translated as a kind of an idea. Then this idea, it is still rather hazy, that it is very general, if you continue to keep very still, attentive and silent, this idea passes through another filter and then a kind of condensation occurs, like drops and it turns into words. But then, when you have had the experience, that is when you are not fooling yourself, it is necessarily only on one point, one way of saying the thing, that's all. And it cannot be more than that. You must have a kind of very austere sincerity. You are seized with enthusiasm, because the experience brings an extra-ordinary power; the power is there, the power is there before the words and it diminishes with the words—but the power is there and with this power you feel very much universal: you have the feeling, "It is a universal revelation" but when you put it into words it is no longer universal; then it is relevant only for minds that are built to understand this way of speaking. The force is behind but you have to go beyond words. Those who have had this experience have translated it by saying in effect that this world was the world of equilibrium: it was and is the undivided simultaneity of all contraries. As soon as there is any sort of divergence, not even divergence, any sort of difference, that is the beginning of division. And everything which is not that state could not be eternal, it is only that state which not only contains but expresses eternity. There have been all sorts of philosophies which have tried to explain that but they are up in the air, they are mental, speculative. But that is lived, lived. I mean 'being' that. The divine is the absolute perfection, eternal source of all that exists which we became progressively conscious while becoming "It from all eternity."

The Jainas' concept of expressing this revelation is both interesting and unique. Tirthankaras in their Samosarans only sermons in what Jainas call 'Divya-dhvani'. Like the planes of consciousness, there are other planes, one over the other yet always interpenetrating. Beyond the plane from which innumerable forms and shapes, sizes and structures appear, there is a plane of mind from which thoughts and ideas are crystalized, and beyond that there is a plane of sound from which expressions reverberate. If and when one is able to reach this plane, he is able to catch this sound in purity and perfection, this is 'Divya-dhvani' and when he brings it down to the level of the earth-plane, it translates itself into the language of the beings who have gathered to hear him.

Jainism believes in the existence of God. It is however neither theism nor atheism as understood in the West. It believes in God but not as the person who has created this universe and all its myriad forms. The famous evolutionist of today, Erich Jantch has said that God is not the creator but the mind of the universe. He is neither a male nor a female; nor manifest in any personal form. He represents nothing less than the 'self-organising dynamics of the entire Cosmos'. God-lovers need not fight shy of this statement. This is not the denial of the existence of God. It is only an affirmation of God in a different way.

There is still another way. "GOD is the name given to everything that surpasses him, everything he can't know but submit to. It surpasses all possible understanding and dominates him. And so, the Religions have given it a name, man has called it 'GOD'.

The Mother Sri Aurobindo Ashram.

This is what Jainism has been saying since milleniums, In Jainism, God is Consciousness, pure and endowed with infinite perception, knowledge, power and bliss whom none can pollute or divide: Consciousness with vibrations of neither pole in absolute harmoniousness, peacefulness and equalness. It is everything plus mind plus even more, even the unmanifest. This is Para-brahman, beyond 'Brahman' the Manifest. This is 'Siddha.' This is what at its sweet will could activate itself :

The abyssm of the unbodied Infinite
Between the first and the last Nothingness
Whose moved creative slumber kindles the suns
Athwart the vain enormous trance of space.

And by virtue of these qualities God is in us and everywhere in the form of the highest that is illuminating and sanctifying, yet at its some stage of latency. In fact, the whole concept of Samyaktva which is basic to Jainism has been derived from this aspect of God both Manifest and Unmanifest Divine: the former is "Arhanta" as perfect Samyaktva in the embodied state of soul and the latter is "Siddha" as perfect Samyaktva in the unembodied or dis-embodied State.

This is stated in quite a different way by yet another equally scholar scientist David Bohm of the University of London. He says. - "All things alive have in essence a harmony as is harmony the essence of the non-obstructed indivisible flowing movement of the Implicate Order of which 'things' are but the articulate manifestation. All is flux and motion. The dynamism is primary. The implicate flowing wholeness is unanalysable and indivisible. Since pure flow and movement are imperfect in living organisms (breakdowns do occur), the harmony is imperfect. Things go wrong. The result is a break in harmony. All living organism change and die, only in essence they are permanent."

Also listen to what the latest and the most revered mystic of the Orient The Mother of Sri Aurobindo Ashram, Pondicherry, India has to say: "Buddha reproached the Manifestation with its impermanence; for him perfection and permanence were one and the same thing. In his contact with the Manifested Universe he observed a perpetual change. Therefore he concluded that the Manifested World was imperfect and must disappear. Since change does not exist in the Unmanifest, the Unmanifest is the true Divine. Upon regarding and concentrating on this point I saw that in effect his observation is correct; the Manifestation is absolutely impermanent; it is a perpetual transformation. The world is in a perpetual change-

perpetual; not one second is it the same as it was and a general harmony is expressed more and more perfectly. Consequently nothing can remain what it is and inspite of contrary appearances, the all is always in constant progression: the harmony becomes more and more harmonious; the truth becomes more and more true in the Manifestation. Thus the perfection is to have a movement of transformation or an unfolding that is identical with the Divine."

Now all this is again exactly what is propounded in Jainism by the aphorism of Sri Umaswami in Tattvarthasutram: "Utpada vyaya dhrauvya yuktam sat" meaning all that exist is created, change, and is permanent. Only that is 'Reality' which is capable of eternal continuous existence through infinite succession of creation and cessation. In other words, all 'that is', is subject to or is associated with origination, mutation, and permanence. And fortified further by another of his aphorisms in the same text: "Samyak darshan gnan charitrani moksha margah", samyaktva in all existence and based thereon the knowledge and conduct are alone the path to liberation. (Please remember, 'samyaktva' is necessarily right but all that is right is not 'samyaktva'), 'samyaktva' is here elevated or even equated to the status of a perfect state, the goal of all life. While this is so, Jainism agrees to both concepts of "GOD" being the first Cause and not being the First Cause; of "GOD" being the creator and not being the creator; of "GOD" being eternal and not being eternal having become so in point of time of "GOD" being everywhere and not being everywhere etc., from but two different points of view viz that of Manifest, or Non-manifest, and form and essence.

A third aphorism of Sri Umaswami in "Tattvarthesutram" viz "Tattvartha shraddhanam Samyakdarshanam" actually explains the content of Samyakdarshan, the attitude, outlook and perception and all the three aphorisms taken together cover up Jainism in essence in its broad divisions: Samakitvad, Jivajiva vad, Syadvad and Karmavad. Faith in the existence of these 'Tattvas' only is Samyakdarshan. And this covers up not only the universe as an object containing all other objects but also all that happens in

the universe. Tattvas are seven in number: **tattva** means 'thatness': all "that is" can be classified in seven sections: **Jiva** (Life), **Ajiva** (Non-life), **Ashrava** (Influx of 'Karma Vargana Pudgala'), **Bandh** (the binding or adherence thereof to the 'Life' section, **Samvara** (the stoppage or prevention of both **Ashrava** and **Bandh** of 'Karma vargana Pudgala'), **Nirjara** (the outflux, the purging off, the neutralisation of the previous three processes) and **Moksha** (the final liberation from everything resulting in a perfectly balanced dynamism) : the first two are real objects (Realities) and the remaining five are 'happenings', 'processes' but also 'Realities' included in one of the sub-sections i.e., 'Pudgala' of the second section of **Ajiva**. **Jiva** is consciousness both embodied and pure i.e. non or un-embodied and dis-embodied. And 'Ajiva' is matter and non-matter also but not 'Jiva.' 'Ajiva' is further divided into five classes viz, 'Pudgala' 'Dharma,' 'Adharma,' 'Akasha' and 'Kala' i.e. in near appropriate English, matter, medium for motion, medium for rest, space and time. Thus all these six (though mainly only two) are described in Jainism as 'Dravyas' i.e. substances from their chief characteristic of 'flowing' (from Sanskrit root-verb 'dru-drava-'to flow'. Of these six, **Pudgala** alone as the word indicates is matter ('pud' to fuse and 'gala' to fiss) that which is both fusionable and fissionable : the remaining at best can only be described as 'forces'. That which Modern Science has been calling particles' waves or even fields with appearance in them of 'something' like slight consciousness is in Jainism 'Pudgala' only. And strangely enough 'Pudgala' is so described in Jainism as if all these Einsteinian discoveries of 'quantum and field and relativity, have been anticipated. Karma particles or even Karma waves are only one of the main twentythree groupings i.e. 'varganas, of 'Pudgala'; two only of which at the top being sensually experienced or visible viz 'Audaraka and Vaikriyaka varganas' which are responsible for forming all manifested forms with which life normally comes into contact in its day-to-day existence including heavenly bodies such as suns, stars, galaxies, quasars etc.' and the rest twentyone being finer, more compact, occupying

less and less space than each of their previous ones, karma particles being only at the 8th rank. (This Leaves 15 more finer and finer groupings). According to present discoveries it is estimated that one c.c. of air contains ten billion billions of molecules and that an atom has a diameter of only one hundred millionth of a centimeter. Jain Tirthankaras and 'Sarvagnas' have seen and experienced matter even at still finer levels. The happenings referred to above are only between Jiva and this Karma pudgala. The remaining four tattvas viz Dharma medium for motion, Adharma medium for rest. Akasha (space) medium for existence, subsistence and Kala (time) medium for change, mutation, extension are only though passive and stationary yet essential forces where or because of which these happenings take place. It is obvious that without karma pudgala there will be no change in consciousness i.e. Jiva and without time i.e. kala there will be no change in Karma "Paramanu" pudgala or Ajiva.

without "Dharma", there will be total inertia

without "Adharma", there will be only continuous motion
without slightest break

without "Akasha", there will be no room for existence

without therefore all of these taken together this universe
will not be a cosmos but a chaos.

Any entity finer than "paramanu" Pudgala except consciousness is impossible and as earlier stated all happenings are between consciousness and karma pudgala according to Jainism. Ashrava is the inflow of this Karma pudgala, Bandha is its bondage, Samvara is its prevention, Nirjara is the outflux and Moksha is the final state of emancipation when Consciousness i.e. soul is totally liberated attaining its purest form, Arhanta while embodied and Siddha or Tirthankara when dis-embodied.

All knowledge and conduct flow from the basic faith in Tattvas and that itself is Samyaktadarshan, the perception, attitude and outlook of Samyaktva for the universe. All vows, austerities, reflections i.e. vratas, tapas, bhavanas, each of them 12 in number are only the means to develop and attain to this status.

outlook of Samyaktva for the universe. All vows, austerities, reflections i. e. vratas, tapas, bhavanas, each of them 12 in number are only the means to develop and attain to this status. The proof of faith is the observance of these vows, practice of these austerities and meditation on these reflections. Somehow bring about this Samyaktva in you. This is what conquering the self or the transforming of the self which I said in beginning of this paper means. It is the beautiful jewel of wisdom, the achievement of it is the result of a long and patient effort in self-transformation. Its presence is an indication of ripened experience. An individual achieves this in the measure that he understands himself as a thought-evolved being, for such knowledge necessitates the understanding of others. He ceases to fuss, worry & grieve and always remains poised, steadfast and serene. This exquisite poise of character is the last lesson of culture, is the flowering of life, the frontage of the soul.

It is amazing to imagine that such modern concepts are being actually preached by Jainism since thousands of years. There is almost a sense of disbelief that Jainism is one of the most ancient religions. And yet it is so. I shall close this paper with a quotation: "Oh, tempest-tossed souls, wherever you may be, under whatever conditions you may live, know this: in the ocean of life isles of blessedness are smiling and the sunny shore of your ideal awaits your coming. Keep your hand firmly upon the helm of thought. In the bank of your soul reclines the commanding Master. He does but sleep: wake Him.

★ RELEVANT QUESTIONS ANSWERED (1)

Question : How can Jainism be effectively projected in this part of the world?

Answer : For the first time in the history of Jainism, it appears that so many hundreds of Jain families have made this part of the world (I mean Europe, America and Canada) as their permanent home. Some of them have children born here by wives who have also joined them from India or wives born in countries other than India. Many have wives from these countries too. None of these is ever likely to return to India for permanent residence. Jainism therefore, to be effective as a living and guiding force has to be flexible enough to adjust itself to and also to some extent absorb the elements of life so necessary to be sustained in this part of the world.

First of all, to discover yourself: who you are and what exactly do you want. Why are you here? Superficially looking, it will be evident that you are here to better your social and financial position. But if you give a little thought, it will be clear to you that that is not all. The world has opened up and migrations are taking place on a colossal scale. There are tremendous opportunities for mutual exchange. You suffered from social pressures, you had little money, you did not have freedom you wanted as a result of the education you had because of the impact from the West : what have you to exchange for what you get here? It is certainly your qualities, cultural inheritance, fine-ness of character, outlook and perception of events and towards life in general. As

★ by the Author during the Third Conference of the JAIN ASSOCIATIONS IN NORTH AMERICA [J. A. I. N. A.] hosted by the Jain Society of Greater Detroit [U. S. A.] in Detroit on May 25 and 26, 1985.

Jains, how you are different and what extra-ordinary traits of character you are supposed to have which you have to impart in exchange for what you get here. Just think:

The world was not built with random bricks of chance,
A blind God is not destiny's Architect;
There is a Conscious Power that has drawn the plan of life;
There is a meaning in each curve and line.

Your ancestors were Tirthankara-s who in temporal life were generally kings, ministers, shreshthi-s scholars, and spiritual Masters: Mahavira, Bhadrabahu Kundakunda, Umaswami, Padalipta, Akalanka, Siddhasena, Samantbhadra, Yashovijaya Shrenika, Kumarpal, Vimalshah, Vastupal, Tejpal, Hemchandra, Hiravijaya are only a few of them. You have a tradition which delights in giving, in sharing, in renouncing; not in taking away and collecting and keeping for self only: you have virtues which aspire more to change & transform others than to subdue or kill them. Bahubali and Bharat. Bharat and Sundari, Rajul and Rathnemi and several others have established your cultural past. Samyaktva and Syadvad, Aparigraha and Ahimsa translated as equality, multiplicity of view-points, voluntary simplicity and non-violence are your methods for harmony and peace, justice, order, family togetherness, loving neighbourliness, sharing and co-operation, tolerance and forgiveness yet strength and virility are the qualities which you have inherited: invoke them and exchange. Never imitate cheap and external flourishings compromising your internal sterling traits. Above all, to thine ownself be true! You and the West have not come together to reject your parents in the houses for the Aged, to train your children in the stadia and arenas for the exhibition of brute strength and money, to make your wives with bank-accounts separately held disrespectful, intolerant and even peevish when illnesses, accidents, or misfortunes overtake you, your children and your aged parents, if any living with you. Always remember, you would not be what you are without your parents who are old now. You also will surely be old and if your children or

wives have not learnt now to respect and to take care of your old parents, you will be treated far worse; your physical exercises and sports, good and healthy food and sober habits are for your long healthy and happy life, not for developing brute strength for violence and attack but only for self-defence and protection of the sick and the weak from aggression and attack, Always try to ponder over the cultural differences between yourselves and those with whom you are neighbours or in business or social life or any other kind of associations and organisations. Generally your culture is to live passively in peace while others with whom you are surrounded overwhelmingly here, have their past which has created in them vital instincts to be assertive and to fight with brute strength; your first love is religion while these others have their first love in collection and comfort made possible by science and technology; You, if at all lapse in anything normally lapse in meditation and God's worship while these others lapse and can feel happy only when they articulate, talk, discuss and fight; you marry first and then love while these others first love, make experiments, take liberties and then decide to marry only to be separate later even at the cost of what they together may have created and built up; in other words your marriage is the beginning of a love-affair while for these others it is only a happy end to their romance; your love, admiration and appreciation for all that is kind and beautiful is mute and silent because it comes from heart and not from tongue as is theirs; your possessions if precious you try to conceal while these others only delight in showing off to prove only superficial superiority; in short for you the secret of survival is your self-abnegation while these others believe only in assertion as the key of their success and survival.

Just think, take some moments off from your daily runs, practise 'Samayika' on all these virtues and cultural inheritance to see if you wish to abandon any of them to adopt any one of the traits of these others. I do not say, take nothing or that these others have nothing to give to you. With money and comfort and the freedom you cherish, there certainly are many more quali-

ties of these people which you should be proud to emulate: their sense of punctuality, their sense of organisation and discipline, their sense of order and love of manual labour, above all their sense of acceptance of differences and willingness and joy for working together for agreed objectives. Always be proud and at the same time grateful and humble to acknowledge that your living here has been brought about by conscious powerful forces unknown to you but not unknowable by you for a nobler and a higher objective.

The next important step is to show amongst yourselves that you are Jains only not emphasising any one of its divisions viz Shvetambara-s, Digambara-s, Sthanakvasi-s, Terapanthi-s, Vispanthi-s, Rajchandri-s, or even Kanji Swami-ites etc. I am not asking you to give up what you have inherited or in what you have been conditioned and brought up since childhood by your parents and your first divisional groupings. I am only asking you to accept all these divisions whole-heartedly as true Jains, meaning thereby that you learn to actively participate in the various forms of rituals and worship i.e Samayika and Pooja and Sthanak or Upashraya-related requirements that have been already held sacred and memorized. I am not asking for integration or synthesis to create anything new. Only Jainism is enough with all the differences and divisions so far created or in existence. I am very much alive to the fact that if such an integration or synthesis was at all possible during all these centuries after Lord Mahavira, it would have most surely come about looking to the colossal intelligence and magnificent scriptures that we have inherited of which we are justly proud.

With these two accomplishments, the next most important step is the distribution of authentic scriptures in this part of the world on a very gigantic scale, even greater than that of the Bible distribution of which we are all aware. Umaswami's "Tattvartha-Sutram", Kundkundacharya's "Panchastikaya-Sara, Samaya-Sara and Pravachana-Sara, all rendered in English, French, Spanish, Russian and German together with "Key of Knowledge" by Barrister C.R.Jain

first published in 1916, "The Theory of Atom in Jaina Philosophy" by J. S. Zaveri, father of Muni Mahendrakumar (Dwiteeya), "Cosmology Old and New" by Professor G. R. Jain etc., are only specimen of such literature. Jaina theories of "Karma & Pudgala" in general i. e. Matter and other five constituent forces including Consciousness of the Universe and the Jaina theory of Perception and Knowledge have been amply expounded therein. Myths and legends and fables and parables have been sufficiently tried in the past, perhaps they were then necessary in an evolving and rival competitive society. Now, they will make people only irreligious at heart though in outward showing they may appear sympathetic. The Western scholars such as Jacobi, Buhler, Glasenapp, Winternitz, Stevenson, Schubring and others who have since past over 150 years been responsible in bringing about some volumes on Jainism, no doubt, have done a great service in the sense that Jainism as a separate, original, ancient Religion was made known for the first time to the Westerners who had practically a sway over the entire world with their Science, Industries, Capital and Political Power but their priorities in selecting the material they selected appear to be mis-conceived looking to the needs of the present-day as have been revealed. This is however, not a factor to be sorry about.

The Light though faint has glimmered so long and it is time some others preferably out of Jains themselves brightened the Light enough to shed the brilliant rays all over the world from now on.

Question : In spite of extra-ordinary principles, why is Jainism being ignored by the world-at-large?

Answer : (a) The higher and main principles have not been properly and sufficiently made known to the world-at-large by spreading literature in world languages and allowing personal contacts with the Souls who are advanced in Jaina conduct, knowledge and perception. The Jains have never been sufficiently assertive, perhaps because of its inherent philosophy of Equality, Tolerance, Samyaktva, and Non-violence, Syadvad, (multiple view-

points) and Aparigraha (voluntary simplicity) etc., inappropriately interpreted to and digested by Jains as a whole. (b) At an ordinary level, Jains have made it a mess by over-blowing non-violence to the extent of making both individual and social life hygienically unclean and therefore unacceptable by society-at-large. To quote the instance of "BOOK OF FACTS"—'Reader' Digest's latest 1985 publication, where on pages 115 and 119, you can feel what the world thinks about Jainism. On 115, "World Religions," Jainism does not even exist though several other Religions and number of followers have been mentioned. On 119, the Religion of Jainism has been referred to under the heading, "*Sweeping away the insects*" as 'a Sect broken away from Hinduism in the 6th century B. C.'. The present following is 205 millions as against only 130,000 Zoroastrians, 14 millions Shircists described on page 115 along with Buddhists 256m., Christians 1,200m., Hindus 500m., Muslims 1,100m., and Confucians 275m.

At a higherr level which is negligible compared to the number of Jains at an ordinary level, however, we do find Jainism both accepted respected and even appreciated and revered: I mean at the level of Gandhi, Albert Schwitzer and thousands of New age believers. (c) By over-emphacizing their regared for minute life such as insects, mosquitoes, lice, cockroaches etc.' and microscopic life-forms such as heat-bodies, light-bodies, air-bodies, earth-bodies etc., Jains at the ordinary level have allowed themselves, albeit unintentionally, even unknowingly an air of superiority over all other Religions' followers thereby incurring latters' displeasure and indifference, if not open hostility, which has resulted in Jains being only tolerated as an exclusive narrow community instead of being respected and accepted as more enlightened and compassionate. Jains are seen as people professing to observe such regard for insects etc., but not for common human beings in general. They appear to be saviors of cows, birds, even mice but are not so much concerned to save whales, seals, dogs, even cats and horses and all this as commensurate with their wealth and status in the nation as a whole. They do not appear to show

philanthropic magnanimity by Way of substantial financial contributions in raising, building or founding institution of common welfare and advancement such as educational and vocational colleges, universities, research laboratories, hospitals, general libraries etc, as against their own temples, taking out congregational pilgrimages, festivals after fastings' and collective elaborate ritualistic worship. etc.

It is time Jains woke up in all these directions stated above.

THE CENTRAL CONCEPT IN JAINISM

This will not come as a Surprise to those of you who have read my book, Jainism, published from New York in 1979: It is rightly said, "Great religions must be renewed by the intellectual and spiritual attainments of their adherents, otherwise they die. Each Age needs renewal, restatement and re-interpretation of the religious traditions but only, rarely does religion produce a creative genius, someone who not only travels along secure and well-trodden paths but also reaches out into the Unknown, explores new territories, scans new horizons and undertakes the difficult, dangerous and thankless task of challenging established dogmas and practices. Only rarely does a man arise whose devotion and dedication to his religion is matched by his determination to extend its domain into new areas of thought and action, even areas considered to be outside the pale of the established religious rituals, practices and observances" In the observation of the distinguished California University Professor, Capro "We live today in a globally interconnected world in which biological, social, psychological and environmental phenomena are all inter-dependent. What we need today is a new paradigm, a new

★ A Paper read by the author during the Symposium on AHIMSA [Nou-Violence] And PEACE organised by the International Mahavira Jain Mission [Founder: Acharya Sushil Muni], Montreal CANADA on June 1 & 2, 1985 SIDDHACHALAM [U. S. A.]; also founded by Acharyaji.

vision of reality, a fundamental change in our thoughts, perception and values and the first beginning of this change are already visible in all fields. As individuals, as a society and as a planetary civilization, we have now arrived at the turning point”.

I am making these preliminary observations because I am going to repeat what I said in that book viz that the central Concept in Jainism is not non-violence. The central concept in Jainism is “Samyaktva”, which means an attitude at all levels of consciousness, physical, mental, vital, psychic and spiritual—an unshakable rock-like outlook and perception—of equalness, harmoniousness and peacefulness not only within oneself, but throughout the universe and beyond. Samyaktva means sameness, oneness in all lives, things and events. Samyaktva is necessarily right, but all that is right is not necessarily Samyaktva. That which is right is relative, but Samyaktva is absolute. When we say “Samyak Darshan, Samyak Gnan or Samyak charitra” we do not mean right seeing or perception, right knowing or knowledge, or right action or conduct: We actually mean the perception of “Samyaktva” not only in ourselves but also in the entire universe, or multiverse, and the knowledge and conduct based there on, or arising from such perception. It is this perception that has found expression not only in the concept of “Non-Violence”, but also of “Syadvad”, the multiple points of view the operation of “Karma” without frown, or favour, the plurality and separateness of souls as all wholes and not portions, or parts of any Unitary principle, and the last, but not the least, the denial of the creation of the universe by any one.

The root word in “Samyaktva” is “Sama” meaning ‘equal’ in all respects, both in quality and as content, in space and in time, so equal as to be totally harmonious, balanced and peaceful and even healthful, the aspect in which it also means ‘sound and perfect’. The word ‘health’ is derived from the Greek word having as its root ‘hal’, from where such words as “whole” “hale,” ‘heal’, ‘holy’, ‘health’,

'healthy' and so on have been derived and it is this experience that when a feeling of this nature is generated, it means a feeling of physical, psychological and spiritual integrity, a sense of balance among the various components of our organism and its total environment. In Jaina epistemology there are many other words such as: 'Samata', 'Samakit', 'Samayik', 'Sramana', 'Shata', 'Aashatana', 'Shanthi', 'Samadhi', 'Samsara' and so on. To explain some of these: 'Samata, Shanti and Shata' are states of being in which disturbances are eliminated and totally neutralized into harmony, equality, peace and happiness; 'Aashatana' is just the opposite, a state of disturbance in existence. Samadhi implies a state of stillness, a wide permanent calmness as different from 'adhi' a worry, 'vyadhi' a serious worry not only mental, but physical, and 'upadhi' as caused by others, thus itself being a balanced and tranquil state of mind in which the basic sameness of everything in and of the universe is experienced. The word 'Samsara' from 'sara' suggesting movement, all that moves towards final 'sama' though at the moment of perception it is all entanglements, worries and misery. Thus, the final goal, of 'Samara' is attaining the state of harmoniousness from disturbances. And words 'Samayik' and 'Sramana' are the action and the actor in, and of the entire process of samyaktva. the theme of meditation and contemplation being equalness; harmoniousness, and peacefulness within one's self and also with regard to all life-forms, things and events in and of the universe, or the multiverse. A jaina is a 'Sramana' involved in being evolved as an 'Equal', a 'Whole' in the himself rather than a 'Brahmana' involved in being evolved as a part or portion in and of and as merging in 'Brahma'. The meaning of 'Equality' has no comparison as has been found in jain religion.

All this is certainly not to say that Non-Violence in Jainism is of little importance. It is only to emphasize that to bring about the state of Samyaktva, Jainism prescribes means and all vows. Austerities and Reflections are the means only and not the end or the final objective. And one of these means is the observance of Non-Violence in the same way as the observances of non-falsehood, non stealing, nonaccumulation,

non-sex with women, or any other living being, limitation of one's movements both in directions, as well as the period of time, nonimposition of one's self upon others without rhyme or reason, the practice of meditation, periodic long or short fasting, limitation on and of sensual enjoyments and voluntary sharing of what one has with saints and sinners alike, uninvited or unexpected. There are twelve kinds of Austerities and an equal number of Reflections which could cover ceremonial worship and other rituals and rites into which it is not necessary to go. All have equal significance and though Non-Violence is more equal among equals, it should not be overblown. It should always be remembered that the universe as manifested has innumerable planes of consciousness and on some of the planes, life without violence does not even manifest, let alone survive. Again I am not suggesting violence to be therefore encouraged. I am only advising violence to be looked at in appropriate perspective and either totally abjured, where possible or partially tolerated where necessary depending upon the level and quality of consciousness. Outright condemnation or abhorrence will never be able to eliminate violence from the universe.

To come back to Samyaktva, its perfection as an adjective is a state of being in and even beyond the manifest universe where only the Pure Consciousness in its innate qualities of infinite perception, infinite knowledge, infinite power and infinite bliss prevails, for all eternity and that state is Moksha attained only by Siddhas and Jain Tirthankaras. To attain therefore, to the state of all Jains and while embodied it is only 'Arhanta' who, according to Jains, achieves this goal. On leaving the body, he the 'Arhanta' attains 'Siddhahood' the final state beyond which no imagination or conception works. Knowing and believing this, an attempt to be this, is the first requisite of a Jain. To Jains, knowing is good, doing is better, but being is the best. This is 'Siddha' as different from 'Buddha', which as the word signifies means only a state of enlightenment not attainment.

Jainism as a set of principles is little known to its followers and non-followers alike. The understanding of its principles require

a very high degree of intelligence and therefore the followers generally know more of its rituals and rites, ceremonials and laudatory prose and verse compositions, the dogmas and the recitations to Tirthankars and its pantheon of lesser gods, in reality only the higher elemental beings more vital than of any other plane, rather than its complicated structure laying down the principles. To non-followers it is little known because Jainism is extremely indifferent to criticism and seldom pushes itself into any type of assertive publicity, mainly on account of it is inherently highly noble and tolerant philosophy. Only the present enlarged awareness and consciousness of the new Age has today created sufficient interest in it and this, I am sure, will compel Jainism to come out of its closed ivory doors. The process has already begun.

All Religions are both subjective and objective. In their subjective aspects, religions are pure, creedless, sincere motivations towards the Oneness, the sameness all of that is illuminating and sanctifying the self and in their objective aspects, these motivations and spiritual afflata are being translated into rites, rituals, dogmas, poems and ceremonies. The former do not change with time except for new and elevating spiritual experiences though maintaining the essence; the latter "in spite of having a profound purpose of effecting a change of heart whenever they make the reasoning faculties in alignment with the law and order of the Cosmic" always change or get added to and even distorted and twisted according to the place, the author and the time. And gleaning out the essence out of them is not a simple affair. It is highly complex, so complex in fact that there are as many differences as there are human beings. When Einstein referred to religion, he certainly referred to religion in the former sense and not in the sense of dogmas, practices, rites and rituals. He said, "Religion without Science is blind and Science without Religion is lame". Science and Religion in their subjective aspects of essence never change. They only change as newer and newer knowledge is revealed through experiences to mankind on the horizons. We must always remember: Eve-

rything changes in the universe as manifested. The only permanent thing there is the 'change' itself.

All religions are based on the spiritual experiences of very highly evolved consicent human beings in their state of total forgetfulness of the universe as manifested and brought down to a level comprehensible to humanity. God to them is the essential inexpressible experience. They have lived God and in that only they have seen him in his multi-dimensional form. It is only when an attempt is made to express the experience in the dimensions known to humans so far that the expression has to be confined either to symbols, or words, and that, too, of the level which would be comprehensible to the people whose minds are built to understand that way of speaking, or seeing. Thus, the description of the experience which is not by itself an experience, makes itself non-universal, to say, relevant only to a few hearers, or listeners, out of the whole of the universe. Thus, all religions are at their best "wordframes" capable to be accepted and followed in totality only by those whose minds are built on the same wave-lengths. In these "wordframes", however, there is an essence which is similar. The frames are mere spectra.

Those who have had these experiences have translated it by saying, in effect, that this world is the world of equilibrium; it was and it is the "undivided simultaenity of all contraries". As soon as there is any sort of divergence — not even divergence — any sort of difference, that is the beginning of division, and everything which is not that state of equilibrium could not be eternal. It is only that state which not only contains, but also expresses eternity.

In Jainism, God is Absolute. He is Pure Consciousness, unpolluted sentient energy of infinite dimensions, both manifest and unmanifest, plus more, without positive or negative poles. Nothing vibrates Him. He cannot be won over into anything as desired by humans. As The mother of Sri Aurobindo Ashram has said, "He is lived, but cannot be fully defined. He is the Absolute of perfection and enternal source of all that exists of which everyone and everything becomes progressively

conscious while becoming It from all eternity. God is the name man has given to everything that surpasses him, everything he cannot know, but submit to. There is a 'Something' which is indefinable and unexplainable and that 'Something' man has always felt dominating him. It surpasses all possible understanding and dominates him and so, religions have given it a name, man has called it 'God'. When according to Jainism, you become 'God', you have a state of non-manifestation, a state of Siddha, a Tirthankara disembodied. When you are 'becoming God' you have the state of manifestation viz a 'Man', 'Arhanta', 'Kevali', embodied Mahavira, embodied any one of the innumerable Siddhas and Tirthankaras. Man, by the very fact of his becoming 'God' has a message to give to mankind and all life-forms who have both consciousness and intelligence that each of them can become so if he follows the path as shown by him. He is a 'Tirthankara' who has shown the way. He is a 'Siddha' who has realized the summum bonum of manifestation. Such 'Souls' are worshipped by Jainas by their names as 'Tirthankaras' or in a nameless and an impersonal way by calling them Siddhas and Arhantas'.

In Jainism, the entire creation consists of only two realities, sentient life (Jiva) and insentient things (Ajiva). There is, however Pure consciousness which is beyond these realities and the entire Creation. It is the Unmanifest Divine where Siddhas, Tirthankaras, and other countless Souls who have total emancipation from the creation cycles take their abode for eternity. In the creation are found only all the embodied souls (Jiva) and insentient things (Ajiva). Making use of the unique way of expression in Jainism viz of "Syadvad" that is the formulation of predications from multiple standpoints, or points of view which is only a translation in thought word and deed of Samyaktva the attitude, outlook and perception permanently enshrined in mind and heart, it can be said of Jain religion and its followers that they accept the fact of only One God from the point of view of the eternal chain of succession

of Siddhas, Tirthankaras, and other innumerable Souls. In like way, the concept of only one reality will be acceptable from the point of view of the non-manifest state of God and the concept of the first cause and the creation of the universe by Him from the point of view of His manifest state. The fact of the existence of God's 'Grace' dissolving all obstacles and often helping man inscrutably with miracles is acceptable in the same way in the totally impersonal operation of the 'Karma' theory in Jainism by understanding of the particular situations or events happening as a result of the creation of a state of mind or set of events by the same Eternal Principle which the manifest God has set in force directing the influx, stoppage, outflux and neutralization of karma particles. In the teachings of Sri Aurobindo, it is explained that "the Divine Grace is an action from above or *from within* independent of mental causes which decides its own movement-the self within choosing its own hour and way to manifest to the mental instrument on the surface: We can call it the flowering of the Inner being or Inner nature into Self - realisation and Self-Knowledge". Almost the same thing in different words! It is only human ignorance in his particular state of consciousness which does not know how and why and, therefore, has created them.

"The world was not built with random bricks of chance
 A blind God is not destiny's Architect
 A Conscious Power has drawn the plan of life
 There is a meaning in each curve and line.,

(*Sri Aurobindo : Savitri*)

Jainism believes in the existence of God. It is, however, neither theism, nor atheism as understood in the West. It believes in God, but not as anyone who has created this universe and all its myriad forms. The famous evolutionist of today, Erich Jantch, has said that 'God is not the creator but the mind of the universe. He is neither a male nor a female; nor manifest in any personal form. He represents nothing less than the 'self-organizing dynamics of the entire Cosmos'. This is not the denial of the existence of God. It is only

an affirmation of God in a different way. Instead of the usual 'God-created-the-universe-story', here is the latest in 'Creation' by a Harvard trained British Scientist, biologist and philosopher, Mr. Rupert Sheldrake. In his latest classic entitled, 'A New Science of Life', he has stated that there is a subtle connection between things, there is an influence of form upon form, of past influencing present form by way of a process which he calls 'morphic resonance' which physics does not yet understand. Further, he elaborates that each one of us is tuned to a field of influence. It works like an electromagnetic field which science calls 'morphogenetic field'. This is a hypothetical notion developed to deal with how 'the organization of form and shape we are' is accomplished by Nature. Within each large field, we are also tuned into the past and present of smaller fields which influence individual clans, tribes, or breeds. There are other even smaller break-downs down to the particular's immediate parents. Weight of all these influences bears down on each and every one of us. All living organisms contribute their experiences to a 'Memory Pool' in the Cosmos even as generation follows generation. From this 'morphogenetic memory pool', information is drawn by organisms who can resonate with it and so it boils down to the fact that we vibrate with our past, present and future, all in the present.

In another recent book entitled "The Great Evolution Mystery", by Mr. Gordon Rattay Taylor, it is more clearly and vehemently put. Taylor observes, "If there is any one solitary fact which emerges distinctly from evolutionary studies, it is that evolution is not the execution of a consummate overall plan, divine or otherwise. There could be 'Force' at work in the universe of which we have as yet scarcely an inkling and the human mind is 'pregnant' with promise".

Can these 'morphogenetic memory pool' and 'force' be 'Karma Pudgala Vargana' as taught in Jainism? Just think about it.

There is yet another way in which the state of the universe is described: David Bohm, an erudite Professor of Theo-

retical physics. in London. University, and one-time associate of Einstein, has in his 1983 publication entitled "Wholeness and the Implicate Order", admitted the possibility of the existence of a Conscious Force as a high multi-dimensional Reality, autonomously active constituting an Unmanifest implicate Order of which all manifestations visible in the universe are but explicate projections according to its own Law, which is unaccountable to any other force. He has stated that 'It would be reasonable to suppose that this Force-Energy has the shortest wavelength of about 10^{-37} cm that should be considered as contributing to the zero point energy of space (no "strong force" so far probed in physics has been found of the wave-length less than 10^{-17} cm.). This 10^{-37} cm. wave-length means that one cc. of space would contain this energy or force which will be far beyond the total energy of all the matter in the known universe'. Now, indeed, it can be said that modern physics has got only a faint glimmer of the Force Consciousness. Gary Zukav, in his "Dancing Wu Li Masters". has categorically affirmed that if David Bohm's physics should become the main thrust of physics in the future, the East and the West could blend in exquisite harmony. Physics curricula hereafter could include classes in 'Mediation'.

In effect, Mr. Bohm has stated: "All things alive have, in essence, a harmony as is harmony the essence of the non-obstructed indivisible flowing movement of the Implicate Order of which 'things are but the particulate manifestations. "Defining 'Implicate' is beyond words, beyond concept beyond form and beyond even space and time. Let us compare all this with the words, of one of the most revered mystics of the Orient. "Manifestation is a perpetual transformation. The world as manifested is in a perpetual change; not one second is it the same as it was and a general harmony is expressed more and more perfectly. Consequently, nothing can

remain what it is and in spite of contrary appearances, the all is always in constant progression: the harmony becomes more and more harmonious: the truth becomes more and more true in the manifestation. Thus, the perfection is to have a movement of transformation. or an unfolding that is identical with the Divine". Just think, are all these persons not speaking the language of Jainism, of Umaswami, the author of "Tattvartha Sutram", written almost over two thousand years ago where he laconically stated : Utpada Vyaya Dhrouvya Yuktam Sat; Tattvartha Shraddhanam Samyak Darshanam ; and Samyak Darshan Gnan Charitrani Moksh Marga ha? As explained earlier, Siddhas, Tirthankaras and all emancipated Souls with their innate qualities of infinite perception, knowledge, power and bliss are everything, plus mind, plus even more, even the Unmanifest and the Implicate of David Bohm. In Vedanta, the same is defined as Para-Brahman beyond Brahman the Manifest which could activate itself at its good and sweet will.

"The abyss of the unbodied Infinite
Between the first and the last Nothingness
Whose moved creative slumber kindles the suns
Athwart the vain enormous trance of space".

(Sri Aurobindo; "Savitri")

In fact, the whole concept of Samyaktva which is basic to Jainism has been derived from this aspect of God both Manifest and Unmanifest Divine : the former is "arhanta" as perfect Samyaktva in the embodied state of Soul, and the latter is "Siddha" as perfect Samyaktva in the unembodied or disembodied state.

★ RELEVANT QUESTIONS ANSWERED (2)

Question : Why is Non-violence not a central concept in Jainism? Why according to me the central concept is Samyaktva and not non-violence?

Answer : (1) Non-violence is only one of the means of achieving the goal and it is always the goal which is the central concept of a frame. The goal in Jainism is Moksha, emancipation from Karmic matter's flow and adhesion on to the soul leading to no more births and deaths. This is a state of existence comparable only to the state of Perfect Samyaktva i. e. Equalness, Harmoniousness & peacefulness, the state in which all knowledge, perception, power and bliss are centered, the state achieved by Siddha-the unembodied purest Consciousness and also the dis-embodied purest Consciousness which till this state was achieved was embodied developing to the rank of Arhanta. In other words : Pure Consciousness Unmanifest and Pure Consciousness manifested gradually attaining to the status of Arhanta while embodied and then Siddha after being dis-embodied. Samyaktva includes all the three : Darshana, Gnana, and Charitra.

2. The language in which Jainism has been preached is bristling with words derived from this concept of Samyaktva of which the root word is 'Sama' : Samayika, Samakita, Sramana, Shata, Ashatana, Shanti, Samata, Samiti, Samaya, Samsara, Samadhi etc.

3. And lastly it is this concept of Samyaktva out of which have resulted non-violence, love, compassion viz all vows (vrata-s),

★ by the Author during the Montreal (Canada) Symposium 1985

all austerities (tapa-s) and all rituals etc., for action; the system of multiple view-points (syadvada) for expression; the operation of 'Karma theory' in which karma-pudgala-karma vargana-karma prakriti without frown or favour in any situation for total and impartial justice; the principle of infinite number of separate souls evolving from Nigoda at the bottom attaining to the final and top-most exulting state of Siddhahood in the region of Siddha-Shila and the existence of the universe from eternity to eternity uncreated by a so-called God. According to Acharya Yashastilaka, Samyak Darshana is the prime cause of salvation just as the foundation is the mainstay of the palace, good luck that of beauty, life that of bodily enjoyments, royal power that of victory, culture that of nobility and policy that of government.

Question : How does God in Jainism differ from the general concept?

Answer : The general concept is; God is All. The Jaina concept is : God is All minus His being the Creator of the universe. The General concept is God the Being, the Jaina concept is God the Becoming, and also the Being and the Be-ness i. e. both the Manifest and the Unmanifest plus more : Eternal purest Consciousness with infinite perception, knowledge, power and bliss. In Jaina literature, however, a greater stress is placed on the God as manifested in multiple forms, each a separate whole. In essence God is One, the Existence, the Satya from sat 'that which alone exists' : in forms God is plural. multiple. In the final analysis, the whole thing is mere verbal acrobatics as God is lived, not seen; felt and described; experienced not expressed. He is the Essential Inexpressible Experience brought down to the level of expression comprehensible to only a few to whom the words are addressed and alone are mentally capable of understanding that particular word-frame. The universe contains certainly a far larger number of such groups.

Question : Can any of the teachings of Jainism have an universal appeal?

Answer : Yes, the Syadvada, the way of expression and the way of relating not only one's self but also all that one does and believes to that which or who is separate and different from one : the theory of multiple points of view. Since the advent of quantum mechanics during the early part of the present century, scientists are puzzled to express not only what the quantum is : wave or particle or both, finally that which is 'uncertain' but still having a sort of consciousness existing only as a 'tendency', not any thing describable. If only they had accepted this method of 'Syadvad' !.

The second teaching is that of 'Aparigraha', non-accumulation translated practically as voluntary simplicity: no aggrandizement, no gluttony, no selfishness, love and regard for all else, live and let live, the inner sense of sharing and co-operation and contentment. If only this was accepted by mankind, the world trapped in the vortex of war and violence, competition and aggression, strikes and lock-outs could still be saved. It will be the transformation of the human species to the species yet to be born.

Question : And finally what is the universe and how it is created?

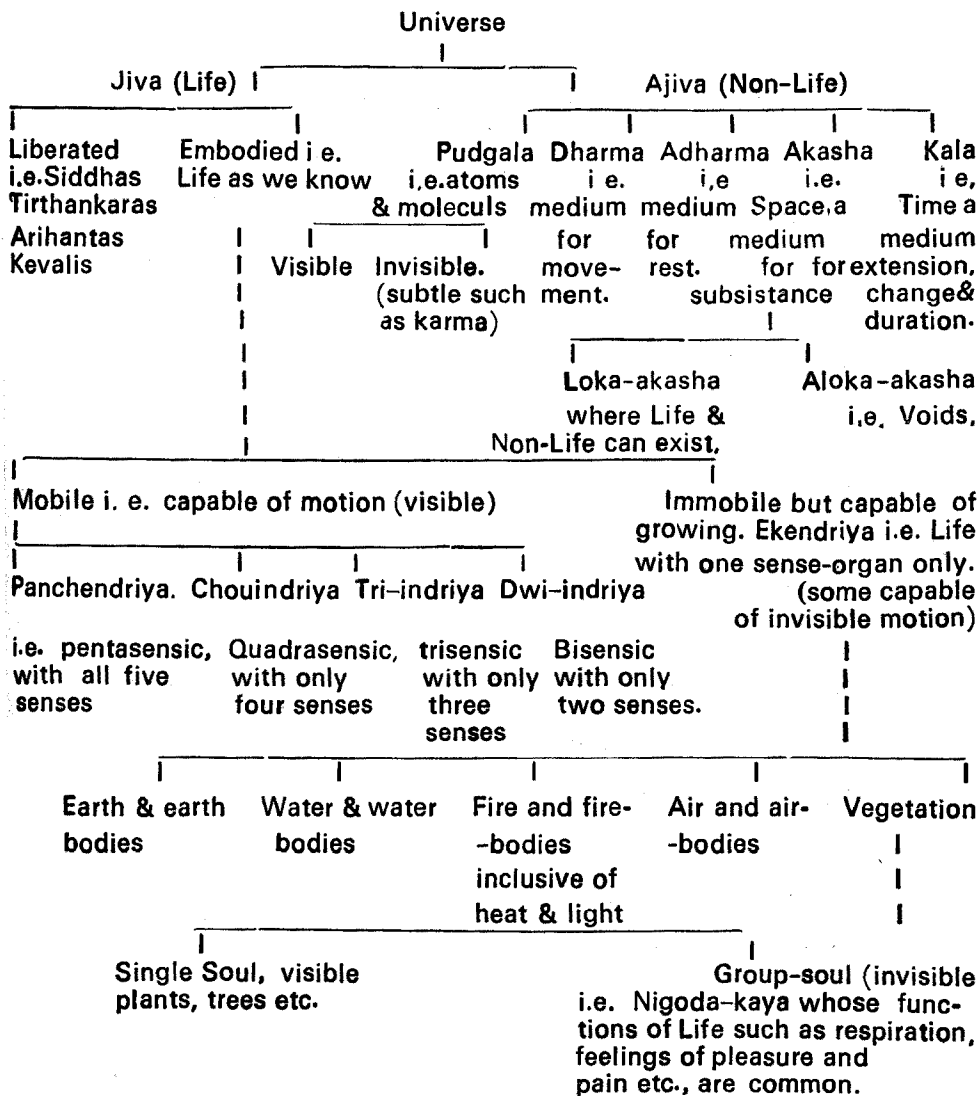
Answer : Acharya Umaswami in his 'Tattvartha-Sutram', almost two thousand years ago has clearly stated the Jaina view in his laconic aphorism: 'Utpada vyaya dhrouvya yuktam Sat': All that is Sat i.e. exist has origination, transformation and permanence. Permanence in impermanence. Compare these words with what Gary Zukav has stated in his recent publication on the subject of New Physics: 'as revealing itself as a sparkling realm of continuous creation, transformation and annihilation a romance and excitement and holiness which is the universal dance of particles, blackholes, stars and even the unbroken wholeness. Also the evolutionist Erich Jantch by declaring

that God is not the creator but the mind of the universe, the physicist Gordon Taylor by affirming that the creation of the universe is not the execution of a consummate overall plan, divine or otherwise, and the biologist Rupert Sheldrake by enunciating the existence of a 'morphogenetic memory pool responsible for the creation' have to-day supported the Jaina view that no anthropomorphous God has created the universe. The Universe is eternal and has come into existence only as a result of the interplay of two forces, the one Conscient and the other Non-conscient.

★ JAINISM IN BRIEF OUTLINE

Utpada vyaya dhrauvya yuktam Sat

i.e. All that exist have origination, mutation and permanence.



★ Prepared for the Jain Society of Rochester N. Y. (U.S.A.) on February 16, 1986 by the Author delivering a talk to them.

Tattvartha shradhanam Samyak Darshanam.

Samyak Darshana Jnana Charitranam Moksha Marga ha.

i.e. faith in the existence of the Principles is True Perception and Faith in and knowledge of and conduct arising therefrom is the Path to Liberation.

Principles (Seven) Which are the subject of Faith.

Jiva (Life), Ajiva (Non-Life) and the Five stages of their interaction, namely Ashrava, the inflow of Pudgala-Karma-Vargana on to the Life in Embodied Beings;

Bandha the gluing, the adhesion thereof there;

Samvara, the prevention of the inflow;

Nirjara, the fruition or the subsidence / transformation thereof; AND finally Moksha, the total emancipation, Liberation from the entire inter-action.

The knowledge and Conduct i. e. the discipline to bring about the final Liberation: Observance of the Vratas, Tapas etc., & Worship of the Liberated Ones viz Siddhas. Vratas i.e. Vows are 12 in number: (1) Non-violence (2) Non-Falsehood (3) Non-theft (4) Non-accumulation (5) Non-sex (6) Non-movement on space (7) Non-movement for time (8) Causeless punishment (9) Meditation on Equilibrium i. e. Samayika (10) Fasting (11) Limitation on sensual enjoyments and (12) Sharing with guests who just happen to come by.

Tapas i. e. austerities are 12 in number: (1) External: Six: Unodari (2) Anashana (3) Rasaparityaga (4) Vrittiparisamkhyana (5) Kayaklesha (6) Sanlinata and Six Internal: (7) Prayashchitta (8) Vinaya (9) Vaiyyavritya (10) Swadhyaya (11) Kayotsarga and (12) Dhyana.

Bhavanas i. e. Reflections, themes of contemplation and Meditation are 12 in number:

(1) Anityata (2) Asharanata (3) Ekatva (4) Anyatva (5) Ashuchi

(6) Ashrava (7) Bandha (8) Samvara (9) Nirjara (10) Loka
(11) Bodhi-durlabha and (12) Dharma.

Liberated Souls are Arihantas, Siddhas, Kevalis who are nameless and infinite in number. And Tirthankaras who have names and are 24 only in number in each half-cycle of time. All Siddhas are not Tirthankaras but all Tirthankaras are Siddhas.

Jain's holiest Incantation Mantra or Prayer for all time is:

Namo Arihantanam I bow down to Arihantas (who have destroyed all 'Karma' which are destructible-while-alive)

Namo Siddhanam I bow down to Siddhas (who have destroyed all 'Karma' which are both destructible and non-destructible-while-alive)

Namo Aayariyanam I bow down to Adepts, Acharyas who are on the true way to destroy all "Karma"

Namo Uvazzayanam I bow down to even less evolved Acharyas i. e. Masters who are on the true way to destroy all 'Karma'

Namo Loya Savva Sahunam I bow down to all Saints and Initiates who are on the true way to destroy all 'Karma.'

24 Tirthankara of the present half-cycle of time are.

(1) Rishabhdeo (2) Ajitnath (3) Sambhavanath (4) Abhinandan-nath (5) Sumatinath (6) Padmanath (7) Suparshvanath (8) Chandranath (9) Pushpanath (10) Shitalanath (11) Shreyan-sanath (12) Vasupujya (13) Vimalnath (14) Anantnath (15) Dharmanath (16) Shantinath (17) Kunthunath (18) Arahanath (19) Mallinath (20) Munisuvratanath (21) Naminath (22) Neminath (23) Parshvanath and (24) Mahaviraswami.

JAINISM AND VEDANTA

The Sources of World Philosophies Both in Ancient and Modern Time

Jainism is one of the properly organised main religions of the world. only about the two of which it cannot be said that they were founded by any individuals, Jainism and Vedanta. Judaism the religion of Jews came after and as revealed to Moses and Abraham; Zoroastrianism, the religion of Parsis, originally in Persia now called Iran came after and as revealed to Zoroaster or Jarathusta; Buddhism after Lord Gautama Buddha; Islam after the Prophet Mohammad though strangely enough it recognises the Bible as one of its holy books and Jesus as one of the main prophets of Allah, regarding Jerusalem as their holy city and both Jewish and Christian history associated with this city as also Islamic history, (it sprang out of Middle Eastern traditions of Judaism and Christianity); and lastly Christianity after Lord Christ: all originating as recorded in history between 1350 B.C., to 700 A.D., Moses around 1350 B.C., Zoroaster around the 7th century B.C., Buddha 5th and 6th century B.C., Christ around the beginning of the Christian era and Mohammad around 6th and 7th century A.D.

What guided the peoples around Egypt since known times in world's recorded history of almost 3,500 B.C. to 1,350 B.C. before Amenhotep IV came on the scene (1,375-1,358 B.C.) with his favourite cult of the Disc of the Sun, a single God against paganistic and polytheistic ideas of as many Gods as there were kings or pharaohs; in China before the 6th to 4th century B.C. when Confucius (551-479 B.C.) founded his system of five fundamental concepts viz correspondence between ranks and responsibilities, the mean, the heaven, the way and the jen and Lao Tsu and Chuang Tsu first attempted to explain the universe metaphysically by Tao and in Japan before Shintoism

(the way of the gods) prevailed in believing wind, rain, rivers, trees, the king, departed ancestors etc., as "Kami-s", presiding spirits, gods: is not known and even this what is known is nowhere near religion in the now accepted sense of the term. There were no theological systems either revealed to any individual or in existence since remote unknown times which were verbally passed on from generation to generation. In this latter category, I include only Jainism and Vedanta, the beginning of which has been lost to history, though it is certain that they are more ancient of them all.

So called Aryans from somewhere invaded India is at present a doubtful proposition, a myth, as in recent epoch-making publications it has been shown that there never was such an invasion. They were a part of India since times unknown. Excavations of Mohan-jo-daro and Lothal have established a parallel civilization of almost three milleniums B.C. in North-West India which was different from that which existed and flourished in the North-East of India. The Central and South India are still unexplored. In world's history, all seem to have been lost or appear unascertainable about the socio-religious life of the period before one millenium B.C. and we all know now that the period between 1,300 to 400 B. C. is generally considered one of the most enlightening periods in the history of mankind. It is during this period that several suns shone brightly on the world horizon almost simultaneously at several places separated by vast distances with no trace of physical transport or communication. Or was there a communication? I fondly believe, there was, How? I shall explain in a few minutes but before I do that, let me show you why I say this, The similarities in the thought are so startling,

The Kavalas or the metaphysical doctrines of the Jews deal with creation or cosmogony. They teach that the First Cause eternal and all-wise Almighty is the origin and centre of the whole universe. All 'being' emanated from the First Cause. The thought,

speech and action are an inseparable unity in the Divine Being. The Hebrew language and its characters correspond mostly to the things that they designate and thus holy thoughts, Hebrew language and its reduction to writing forms a unity which produces a creative effect. More simply put, the letters of the language whether written or spoken are elements of a potential power which brings into existence the very thing they represent. They are integral units of cosmic or divine energy. With similar ideas about Sanskrit and Prakrit languages, their alphabets, their sound structures and basic vedantin philosophy of single 'Brahma' from whom everything has been manifest; the question does arise whether or not both streams had a joining link.

Take Egyptian Amenhotep IV who during his life of only 17 years re-placed many prevailing Egyptian cults by attempting to unify one religion with his favourite pronuziamento of the disc of the sun- the sun god and his worship. This was the time in India when Vedas were always chanted as a matter of daily occurrence and the famous Gayatri Mantra of Rishi Vishwamitra was the life blood of the enlightened ones:

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।

translated this will mean, I meditate upon that Divine who resides in the Sun who in turn by his light and power enlivens and brightens the world, the midworld and the upper world. May this Divine entering into my being also illumine me and my intelligence.

Let us see Confucius of the 7th century B.C. in China who preached his five fundamental concepts. The first concept of correspondence of ranks with responsibilities or words with deeds or names with actualities was totally and only relevant to the feudalistic politics prevailing in China then. But the rest of the concepts viz that of "mean", "the golden mean" emphasising moderate and balanced behaviour; "the heaven" emphasising the existence of a Supreme Being ruling the universe yet leaving His

moral code to operate independently of Himself; "the way" i.e. the code of behaviour all humans must follow, " what you do not like done to yourself, do not do to others" and finally "the jen" rejecting 'chun-tzu' the idea of a moral discipline and propriety in all actions: in essence the idea of equalness and harmoniousness ; all this fits more the 'karma theory' of Jainas rather than the 'brahma theory' of Vedantins. Even the later "Taoism" of Lao Tsu amply clarified by Chuang Tsu (399-295 B.C.) which finally influenced the Chinese culture profoundly in its ethics of patience, simplicity, contentment and harmony for over 2,000 years to be given up at last and alas, recently by the Chinese Communist Government confiscating Taoist temples and land and disbanding Taoist clergy which explained the universe as a process of continual flow and change with 'Yin and Yang' as complementary poles, feminine-masculine, contractive - expansive, conservative-demanding, responsive aggressive, co-operative-competitive, co-ordinating-analytic, intuitive-rational etc., confusing most of the Western scholars who associated it with moral values of good and bad comes nearer to the concept of 'Samyaktva' of Jainism where the universe is explained as only the dynamic balance between the two. Yin or Yang is not good or bad, it is only the balance or imbalance between the two that is good or bad. Change according to Chuang Tsu does not occur as a consequence of some outer force but is a natural tendency innate in all things and situations. The Jaina concept of 'Pudgala' amply fits in here. According to Taoism, the universe is engaged in ceaseless motion and activity in a continual cosmic process and this is exactly what is meant by 'ceaseless interplay of karma particles with the soul' in Jainism. The notion of absolute rest or inactivity was almost entirely absent from Chinese Taoist or any other philosophy. The state of absolute immobility is such an abstraction that the Chinese could not conceive or understand it. It was only left to Indian Vedantins and Jainas to conceive and understand about a state of Existence which was absolutely immobile, the state of the Unmanifest Divine, the Parabrahman and the Siddha, which could at

its sweetwill activate itself to the state of Brahman and therefore to anything else.

And what did Jarathusta or Zoroaster preach? He reduced the polytheism of the Iranians to two deities, Ahuramazda and Ahirman, the deity of the good and the deity of the evil. This is the perfect expression of the dualism that is in man, a compound of physical and psychological parts, material and spiritual, body and soul. This solved the great theological problem of the day, the monotheism. How could God create or tolerate evil? Jarathusta, conceived the two as twins with the deity of good finally prevailing. "Satya meva jayate", truth alone is victorious in the end, the maxim is too well-known in Vedanta to be repeated here only with the difference that while in Iran it was being explained and propounded by Jarathusta, the founder of Zoroastrianism who received it by way of an intimately personal revelation, the same was long established as a fact in India both among Vedantins and Jainas, the two parallel streams of culture the origin of which in time was quite unknown.

Later, with the advent of Islam in Iran, Zoroastrianism was at first tolerated and then persecuted finally resulting in its total disappearance. Most of the Zoroastrians only naturally looked upon India as a safe place of shelter. They migrated en block there and were warmly received. In Iran, however with Islam taking its place, once again monotheism was established. There was only one God, the Allah and Mohamad was His Prophet. With its militancy and intolerance, Islam spread far and wide in the middle eastern countries at first and later on to many other countries but its essential message of brother-hood and surrender or submission to God alone persisted to this day. Islam in Arabic literally means 'surrender or submission to God'. If the theme is deeply meditated upon by Islamis as well as non-Islamis, the vibrations felt by the meditator will be of the same kind, more akin to those felt

by Vedantin & Jainas meditating upon universal brotherhood and the unmanifest Divine whose only one among the multiple aspects is a manifestation as humans.

Let us now turn to Greece of the period of about 1,100 B.C. to 300 B.C. where no theological system in the accepted sense of religion prevailed but some rare individuals were born who speculated with minds on the subject of the unknown, the universe, the man, the things and their inter-relatedness. The earliest known poet Homer, author of the Greek epics Iliad and Odeyssey, believed and stated that water was the primal component and the stuff of creation. Another Poet of the later 8th century believed and stated the primal component to be earth. Subsequently Anaximander in the 6th century B.C pronounced that there was "something" which was boundless, infinite and indeterminate which was the cause of all form and substance. It existed everywhere and was formless. It had a whirling motion and that created not only our world but several other worlds, even sun, moon, stars and all celestial bodies. Then there was Anaximenes who like Homer and Hesiod named the one substance according to him which was the cause of all that was existent. It was air or vapour. He was followed by Pythagoras (507 B.C.) to whom the ultimate element in cosmology was fire. To him, 'sun' was the central point of the system. He believed in the transmigration of soul, the concern for other lives, purifying oneself and forbade eating meat.

Now it should be noted that all these Greek thinkers together with yet another Thales, the father of Greek philosophy were contemporaries of Lord Mahavira of Jainas and Gautam Buddha of Buddhists in India. What was being enunciated in Greece at this time was well established since ages in India and was being preached to the people. What followed in the next two centuries in Greece was a further development. Leucippus and Democritus around 420 B.C. and Plato (427-347 B.C.) conflicted in the belief that all matter and living things

were composed of 'particles' called 'atoms' (this in Greek means 'uncut'); the former two on the 'yes' side and the latter viz Plato on the 'no' side. The theory of 'atom' since ages past known to Jainism was very near to that thought and propounded by Leucippus and Democritus as late as in the 5th century B.C...The last invisible particle of matter, further indivisible in Jainism was named 'paramanu' which was also indestructible, uncombustible and impenetrable yet of a finite size. The atom of the Greeks has now been broken into electrons, protons, neutrons, positrons, hadrons and finally even named as fields because of its being ultimately found of the dual aspect of both a particle and a wave while the paramanu of the Jainas has still remained the same with all these already anticipated, as seen and experienced by their 'Arhantas' long, long ago. Naturally when therefore one reads about the 'atom' first having been conceived by the Greeks, one is indeed amused at the ignorance.

It was Plato however who declared that the universe was not created by either blind necessity or the chance collection of atoms. Universe to him represented 'mind' or a 'rational cause'. Like Vedantins, he asserted that every thing was alive, even what we ordinarily thought of as inanimate matter was a lower form of life. The universe to Plato had a soul, a vital force that animated it. He regarded even all the heavenly bodies as divine beings. His disciple and student Aristotle went beyond him by rejecting that the universe was a living thing. To him it was a material thing, though unique, finite and spherical, yet not of separate atoms coming together but of one continuous matter which aroused the question: how can something be finite unless it was bounded by something detached from itself? To this there was no answer. He considered the universe as a single continuous substance and departed radically from the metaphysical aspects of his teacher and atomic aspects of his predecessors Leucippus and Democritus. He, it was believed, embraced upon more scientific lines Jainism's concept of 'Aloka-kasha' bounding i.e. giving limit to the universe

non-universe-space as different from universe space) could not be conceived by Aristotle even though he expounded not unlike as in Jainism that Good and Evil were forces in the universe, not the moral values that arise in man's mind as a result of his human relations and experience. 'Dharma and Adharma of Jainism are some such forces which may be interpreted as akin to these "Good & Evil" in that the former helps motion and the latter helps rest. Aristotle gave these two rather a more positive quality, the one of their being independent realities that existed cosmically (again like Dharma and Adharma in Jainism) and moving the outer universe. He here too could not conceive the idea of a 'reality' which can be passive. To Jainas, Dharma, Adharma were 'realities' which were inactive, passive, merely as media for movement and rest like 'Akasha' i.e. space affording only room to exist and Kala' i.e. time which allows a change in form of things. Motion and change according to Jainas were inherent qualities of both Jiva and Ajiva i.e. life and non-life. No outer force was necessary, though, if applied it also effected motion and change.

All this clearly shows that the main two religious streams of India exercised a profound influence not only on these Greek thinkers but on all those others about whom I have mentioned earlier and that there were two clear and different streams of thought prevailing in India during these centuries : 1,300 to 300 B.C. In this connection supportive of physical contacts and communications and thus imparting knowledge of the Jaina and Vedantin teachings to those wise ones of the world at large, there are two interesting observations I shall here refer to : the first, Major Furlong in his book entitled "Short Studies of Comparative Religions" says : "Jainism existed in Oxiana beyond Himalayas 2,000 years ago before Christ. That Jews, evidently Essenes derived from Jaina Indian philosophers wonderful fortitude in life, diet and continence. All upper western north and central India was then, say, 1,500 to 800 B.C. and indeed from unknown times, ruled by Turanians conveniently

called Dravids but there also then existed throughout upper India an ancient and highly organised religion, philosophical, ethical and severely ascetical called Jainism. Long before Aryans reached the Ganges, Jainas had been taught by some 22 Tirthankaras, prominent Saints prior to the historical 23rd viz Parshvanath born in Varanasi, north-eastern India in the 9th century B.C... Naked Jaina saints even went to Nubia (Egypt) and Abyssinia, Central Asia and Greece, even Sweden and Norway in the north of Europe and Java-Sumatra Islands to the south of the Indian sub-continent." The second is in "the Encyclopaedia Britannica 11th edition, volume 15" where it is stated that "when Alexander the Great invaded India during the 4th century B.C., he found many naked saints who were Jainas (Jymnosophists) near Taxila on the north-west frontier and was much impressed with their knowledge and penance. He at last, persuaded one of them to accompany him to Greece. These men went about naked, used themselves to hardships and were held in the highest honour. Every wealthy house was open to them, even the apartments of women."

There is also a further possibility. Thoughts themselves may have travelled and attempted to make inter-connections between various peoples at various places in the world during the period 1,300 B.C. to 300 B.C. The Consciousness Force that has pervaded the universe since it was born and is pervading even now has not been yet understood by mankind. Modern Science has just only begun and the recognition of the role of consciousness has become now a radical departure from classical science. Of the levels and grades of this Consciousness Force, its billions of wavelengths and the billions of its rates of vibrations, Modern Science still knows nothing. The working of innumerable conscious forces thus on the universe is capable to generate, establish and co-ordinate any thing or event beyond the knowledgable capacity of a man though it looks to man to day that he knows almost all, notwithstanding his being reminded on innumerable occasions of the necessity of humility.

Here I cannot resist the temptation to quote from Sri Aurobindo's "Man, the thinking Animal": "A trifling unit in a boundless plan, Amidst the enormous insignificance, Of the unpeopled cosmos' fire-whirl dance, Earth, as by accident, engendered man; A creature of his own grey ignorance, A mind half-shadow and half-gleam, a breath That wrestles, captive in a world of death. To live some lame brief years. Yet his advance Attempt of a divinity within, A consciousness in the innoconscent Night, To realise its own supernal Light, Confronts the ruthless forces of the Unseen. Aspiring to godhead from insensible clay, He travels slow-footed towards the eternal day."

One such result of the interplay of these multiple concious forces, now known to man is the fact of a 'sidereal year. Though really it is the Earth that moves round the Sun once a year, it is the Sun that appears moving and by such repeated movements the Sun appears to be completing a full circle of all zodiacal signs in 25.920 earth yaars equal to one sidereal year. This is the same thing as saying that the Earth moves through a 25.920 year sidereal precession of equinoxes which causes the equinoxial points to move backwards through the zodiacal signs creating ages of 2.160 years of the Earth in each of the 12 zodiacal signs. The first such reading taken was in 150 B.C. when the Earth moved from Aries to Pisces and now once again the astrologers are seeing that the Earth is balancing on the brink between the passing Piscean era and the infant Aquarian age signifying similar enlightenment and illumination as before i.e. nearly 2.160 years ago. Allowing marginal errors in avents of this kind, a period of almost 500 years on either side could certainly be overlooked. We see in the present age beginning from the 16th century signs of what happened during 1,300 B.C. to 400 B.C. being repeated on a stupendously colossal scale: perhaps the New Age has set in, perhaps not being now only a question of a few years. May be, "All things shall change in God's transfiguring hour" and the hour is now, or the year 2,000 or the 21st century but not later; the speedy pace is being experienced by every one.

Consciousness Force could contact with and make an impact upon pure receptive conscious force elsewhere, the distance does not matter at all, quicker than upon the consciousness involved deep down in the inert matter. Perhaps on scale of the universe, to day paradoxically, the consciousness is more involved deep down in the inert matter than what it was 2,500 years ago. In spite of its recognition as such by the elite among scientists, to wit, 'a change in the spin of particle affects the spin of another simultaneously even if the particles are widely separated, 'there is too much of it involved in the matter of the universe making the impact almost imperceptible, frustrating. E is equal to Mc^2 and perhaps the Energy is converting itself into Mass more than the Mass converting itself into Energy. This is however, no cause for alarm. Slowly but surely, the Consciousness is extending and as I said earlier, the day is now not too far when the Mass will explode and crumble creating the flash of conscious supramental Light visible and permanent.

"The mystics of the world at present, as always seek to attain cosmic consciousness i.e. to be one with the Absolute. This is not merely a realization of the totality of things but rather the union with the very essence out of which the myriad forms emerge. The forms include the plenum of worlds such as even galaxies, stars and planets. To the mystics, cosmic consciousness is the human consciousness of the primary consciousness of the cosmos i.e. the sensitivity and realization that the cosmic has of its own being. The oneness of the cosmic would mean in effect that there would be no interval of space anywhere. The cosmos in its consciousness in its primary essence is not measurable in points of distance. It is the same everywhere. There is no space or time factor involved. Any being having conscious attunement with this sea of universal consciousness would have an awareness of its oneness and of any other consciousness which is likewise so attuned.

Consciousness then, would be the medium of transmission by super-intelligences to and even within the planet earth in the attempt to communicate with life. Signals of mathematical periodicity in the form of thought impressions would be the medium of establishing contact where the language was not known." It just so happens that during any given period of time in the development and spiritual evolution of the universe, only such knowledge is manifested or comes to the surface or is revealed to those working in the field of Matter or spirit, as is appropriate and acceptable or understandable to the Mankind in general and at-large.

Having made these remarks about the two streams of religious thought almost antithetic to each other, Jainism and Vedanta running parallel in India since unknown time and making their contact with or impact upon other like streams of thought generated outside of India but throughout the world, I would like to make a further point viz that they are only two consciousness forces in the universe teleologically having the same purpose viz to realize the Divine. Whether the realization is by individually unfolding into the Whole of which the individual is only a part or by individually developing into an equal of the whole should be of no significance. Equals in content of knowledge, perception, power and bliss both in space and time are not different but the same. Religion is both subjective and objective. In the former, it is an innate motivation, pure and creedless towards a sense of one-ness or equal-ness with All that both illuminates and sanctifies the Self. In the latter, there is an attempt to reduce this motivation, this spiritual afflatus to a material symbolic form of rites, rituals and dogmas which are bound to be different in different contexts of place (kshetra), time (kala), essence (bhava) and form (dravya). Questions such as God did make as in Vedanta or did not make this universe as in Jainism; God is a Being as in Vedanta or a Becoming as in Jainism; God is eternal as in Vedanta or has become one at a certain point in time as in Jainism; whether

there is something called God's Grace which overpowers all obstacles and sins as in Vedanta or there is nothing which stops 'karma' from coming to fruition: whether there are multiple realities or one, even two realities existing and pervading the universe(as 'uni' in the word 'universe' itself would suggest) are all questions which can be explained either way depending upon the level of consciousness, understanding, and the Language-frame you prefer to have. in the final analysis, all philosophies are only intellectual acrobatics meant to please or to push mankind to a higher level of existence. When it comes to actual experience, the mind no more exists. All dimensions just become spiritual.

JAINISM: ARE EXTRA-TERRESTRIAL BEINGS RESPONSIBLE?

Jainism started in the world with origin of Jainas and when did Jainas originate? I suggest they originated with the visits of Tirthankaras to this planet since remotest past which just cannot be ascertained. All Tirthankaras born in this world were, previous to their births, beings in various heavens above. Perhaps their visits synchronized with various stages in the evolution of man as he is to day. Though this man is not the final word in the entire process of evolution Jainism as started in the beginning has accepted him as a being so evolved as to be capable of attaining to a state in consciousness whereafter his cycle of births and deaths would cease for ever.

Let us now turn to what modern thought has to say on the subject of evolution of man in general as it appears that Jainism originated on this earth at an appropriate time in his continued evolution to the present stage. In 1984 publication on this subject entitled "The Bone Peddlers: Selling Evolution" the author has declared: "Paleontologists have now hypothesized after abandoning Darwin's slow and regular process, the process of evolution in sudden fits and starts with stabilization gaps for long periods perhaps until extinction (of the one for the next other one)" "It is called "punctuated equilibrium." The transition between species happens quickly (even a thousand years is a mere moment geologically) and in such small populations that there is virtually no chance of finding fossil evidence to fill those gaps. Into the gaps in which these paleontologists insert sudden fits of accidental evolution, one can with equal logic insert acts of Creation, intervention by conscious beings or any other hypothetical process. What most anthropologists now do believe is that somewhere along the way, present day apes and man shared a common ancestor, a creature who lived millions of years ago, who was different from both man and the present day apes but from whom both groups descended. Some scientists

think this common ancestor lived as little as 4 or 5 million years ago, others have reason to think he lived in the very remote past, as much as 35 million years ago or more.

Perhaps Jainism was interpreted in a way depending upon what type of man lived then, different from that of Lord Rishabhadeva during the period when 24 Tirthankaras of the past half cycle of time had appeared and preached. As for Jainism to day, the interpretation of Lord Rishabhadeva was good enough for all the 24 Tirthankares of the current half cycle of time beginning with him and ending with Lord Mahavira. Present recording of history does not go beyond Lord Parshwanath (877-777 B.C.) or at the most beyond 21st or 20th Tirthankara Lord Naminath or Lord Munisuvrata respectively believed to have lived during the period of King Janaka and Lord Rama of Ramayana. How Lord Rishabhadeva got this knowledge is not known. According to Jaina holy books however, it was his genetic heritage plus purity and intuition in the course of his long, strenuous performance of austerities that gave him this knowledge and all human beings including even Tirthankaras could have the same only if they trod upon the same way.

The details of the lives of the Tirthankaras are known only as laid down by the Jaina Saints not supported by any other external independent evidence. But these details do not tell us any more information than the names of their parents, places where they were born and lived, days and months only but not the year of their being conceived in their mothers' wombs, their birth after nine months, their being initiated into Jaina monkhood, their attaining Perfect Enlightenment (Kevala Gnana) and finally their departing from the world to take their places on Siddha Shila, their total liberation never to have births or deaths again. The details as to the names of the trees under which they performed austerities, the type of the colour of the physical bodies they had, the number of disciples they finally gathered, the number of years they lived expressed in

numbers difficult to comprehend in the present sense, the length and size of their physical bodies also expressed in a way incomprehensible to day and the number and names of the elemental heavenly beings who preferred to be at their service whenever needed for any purpose including physical protection are also available but only as laid down by the authors without any supportive independent evidence whatever. Till we are prepared to accept these as truths without question, we must keep them on our mental shelves for, even in facts such as whether the Tirthankara Lord Mallinath was a male or a female, Lord Mahavira was married and had children or was not married at all, whether the mothers of Tirthankaras on conception had 16 or 14 dreams, the 12 'angas' and 14 'purvas'-jainas' original religious texts verbally transmitted from generation to generation were lost and destroyed or preserved intact being redacted in later centuries as late as the 4th century A.D., or even the latest highly revered text of Bhaktamar Stotra of the 7th century A.D. had originally 4 or 48 stanzas, there is no agreement at all among the Jainas to day.

So, without being dogmatic and depending upon our own sense of honest judgement, let us go into what is available in Jaina books to have an idea about the origin of Jainism. Please remember, whatever this is, appears to be like wishful thinking on some fantastic statement about facts.

(1) In Jaina canonical literature, it has been stated that Tirthankaras 'descended from heaven in 'vimanas' space-ships. Kalpa Sutra by Acharya Sri Bhadrabahu as translated in 1894 in English by Professor Herman Jacobi describes lives of four Tirthankaras viz Lord Rishabhadeva, Lord Sri Neminath, Lord Sri Parshwanath, and Lord Sri Mahavira Swami. According to it, Rishabhadeva in a 'vimana' called 'sarvarthasiddha', Neminath in a 'vimana' called 'Aparajita' Parshwanath 'from the gods, tenth world Pranata Kalpa' without mentioning his 'vimana' by name and Mahavira Swami in a 'vimana' called 'pushpottara' previous to being born here on earth 'descended from heaven where they lived' and in the

middle of the night at approximate disposition of the stars took the form of an embryo and entered the womb of their respective mothers. They are further described as very highly spiritually evolved souls with finest of feelings of love, non-violence, compassion etc.. and hence as leaders even in heaven having attained three out of the total five types of knowledge: knowledge obtainable by sense experiences. knowledge obtainable from books, associations, contacts. discourses etc.. and knowledge obtainable by a development of intuitional faculties which enable perception of objects. tendencies. vibrations etc.. at immeasurable distances called respectively in Jaina parlance 'Mati. Shruti and Avadhi Gnana'. The remaining two viz knowledge to read minds of other beings i.e. Manah Paryaya Gnana and finally the total knowledge of every thing every where for all time i.e.. Kevala Gnana they developed after their sojourns on earth where they underwent intense austerities to fully purify themselves of all karmic pudgala, attached to their souls.

(2) In Jaina canonical literature, the birth of a Tirthenkara is always preceded by dreams of some standard objects which Tirthankaras' mothers had and some of the objects are never heard of as ever existing on the face of this earth. These objects inter alia are an 'airavata' elephant. elephant of an unusual size with seven trunks and four mighty tusks - a space ship 'vimana' a celestial abode of god shining like the disc of a sun, the palace of the serpent god, a handsome playful lion with saffron manes jumping from the sky and a goddess of wealth with the face of a full moon reposing on a lotus in a lotus lake on the top of the tallest Mount known as Himvat (perrenial snow).

(3) In Jaina texts. there are descriptions of the festivals and ceremonies which take place in which beings other than humans, heavenly beings both different and superior to human living on planets other than earth participate at the time of the conception as well as the birth of each Tirthankara which suggest uncommon and unusual objects in relation to lakes,

pots, flowers, damsels, music, dances, decoration and the material and the instruments used in all of them. It is even claimed that after the birth, the real baby Tirthankara was whisked away to some far off area never heard of as on the planet earth, substituting a fake baby temporarily for the earthly mother and immediate earthly human relatives.

(4) In the case of Lord Mahavira, even a further astounding story is mentioned. This is the transfer of his embryo by heavenly beings from the womb of one mother to that of another. Acharya Sri Bhadrabahu's "Kalpa Sutra," a book almost 2,300 years old, narrates as follows: 'Harinaigameshin' the divine commander of the foot-troops of Shakra, the Chief of Gods, at the order of the latter then effected the transfer of the embryo from the womb of Devananda to that of Trishala; he first transferred himself through his magical powers into a staff stretching out to numerous miles, then for a second time transferred himself into a definitive form which those like him adopt on entering the world of humans and passed right through numberless continents and oceans and arrived in Jambudwipa in Bharatvarsha in the brahmanical part of the town Kundinapura at the house of Devananda. He made his bow in the sight of Mahavira, cast Devananda and all her attendants into a deep sleep and saying "May the Honourable One permit me" took Mahavira in the folded palms of his hands without hurting him. Then he went to the Kshatriya part of the town to the house of Siddhartha where Trishala dwelt and casting her attendants into a deep sleep effected the transfer and thereafter repeating the process with Devananda returned in that direction in which he had come, with that excellent divine motion of the heavenly beings. He flew upwards through numberless continents and oceans taking thousands of miles in each motion and arrived in the Saudharma Kalpa in the divine abode called Saudharma Avatamshaka where Shakra, the Chief of Gods lived."

(5) In Jaina texts, all present 24 Tirthankaras have their individual signs by which they are recognised such as a bullock,

an elephant, a horse, an ape, a heron, a lotus flower, a swastika, a moon, a dolphin, a tree, a rhino, a buffalo, a hog, a falcon, a thunderbolt, an antelope, a goat, a fish, a jar, a turtle, a conch-shell, a blue lotus, a cobra—three, five, seven, nine, even hundred or thousand hooded, and a lion. Why these signs and what is their meaning with reference to the individual Tirthankara whose sign it is cannot be satisfactorily explained yet from available Jaina literature. Could these be in some cases at least the shapes and designs of the 'vimanas' space-ships in which they first descended upon the earth and some time later were made visible as if in a fog, perhaps still later in the course of milleniums and centuries leaving only the faint impressions ever lingering on the human minds about them on earth?

6) Among Jainas there is a sense of conviction based on what is stated in their religious texts, that in 'Videha Kshetra' a place where formless life exists, there is no other religion prevalent except Jainism and there they have cycles of 20 Tirthankaras instead of 24. Even these names are mentioned in the texts with details about their lives. To three of these viz Sri Rishabhnanan Swami, Sri Chandranan Swami and Sri Varishena Swami there are temples erected on Mount Samet Shikhara, to one viz Sri Simandhar Swami there is a temple still under construction at Mehsana in Gujarat, and to one more viz Sri Vishalkirti Swami there is a temple erected in Pataliputra i.e. Patna Bihar, North India.

7) And lastly in Jaina texts, the length of interval between the appearance of these Tirthankaras is stated to be :
 250 years between the 23rd and the 24th; 84,000 years between the 22nd and the 23rd; 500,000 years between the 21st and the 22nd; 1,100,000 years between the 20th and the 21st; 6,500.00 years between the 19th and the 20th; 10,000,000 years between the 18th and the 19th and so on untill it cannot be expressed in any definite number. The size and height of their physical bodies and the lengths of their lives in these years are stated to be in proportion to the lengths of these intervals.

All these Tirthankaras appeared only during the 3rd and the 4th 'ara' of the present half-cycle of time called 'avasarpini' period (Jainas have a full cycle of time divided into two halves, each called 'utsarpini and avasarpini' again divided into six periods each of increasing or decreasing bliss and happiness again with a fixed number of years) and in all halfcycles of time during the 3rd and the 4th 'ara' only all the Tirthankaras of the past appeared and will similarly appear in future. When we take note of this fact, the number of years in each 'ara' and in each half-cycle of time and in each one full cycle of time becomes extremely relevant and this is nowhere clearly explained as being comprehensible to the present mind. Obviously therefore the 'duration' of the year is varying, and the duration of each 'ara' in years is varying and to what extent this variation is, there is no understandable clarity. The whole narration is so enormously vague that one gives up all efforts to figure out the actual time sense in apparent contradictions. However, with present researches in space-flights, scientists have today accepted the possibility that the speed of the vehicle and the distance of the far-off planets in our or other galaxies make the contraction of these many years into just a few years understandable. What would be so many years to the earthlings will only be a few years to Tirthankaras coming from far off solar systems or galaxies.

Let us put all these in juxtaposition with the latest in to-day's relevant science:

More and more each year, science is of the opinion that life does exist elsewhere than on Earth. The more the biology and related sciences learn of the nature of life, the more are they convinced that this phenomenon of life would and must have occurred elsewhere in the cosmos. If only 1% of all the planets in other solar systems and of the great number of galaxies were susceptible to life, it would mean that there would be tens of thousands of bodies—worlds in other words—in space supporting life! Some of such worlds might have

developed intelligent beings far exceeding mankind at a time long before our little globe the Earth had ever cooled from its theorized molten state. It can be presumed that some such intelligent beings had long since blown themselves up in a nuclear war. In still other worlds, however, life may exist as simple organisms or highly intelligent beings equal to or excelling man.

The readers will form their own judgement whether or not in the remote past the extra-terrestrial beings could have enlightened the Earthlings then on this spiritual path of Jainism.

SAMYAKTVA AND THE PATH OF JAINISM AS FLOWING THERE FROM

The central concept of Jainism is Samyaktva i.e. equalness, peacefulness, and harmoniousness: a state of perfect balance which can only prevail in the Non-manifest Divine Consciousness. In the Manifest Consciousness which is 'Divine' however, its attainment is only a goal. Using the terminology of the famous Scientist Mr. David Bohm of the University of London, the non-manifest divine consciousness is like the Implicate Order of existence, the implicate flowing wholeness in its dynamic balance which is unattainable in the Explicate Order of existence, the manifest yet divine consciousness. To attain therefore to the state of as much Samyaktva as is possible while in a manifest form is the goal of all Jainas and while embodied it is only 'Arhanta' who according to Jainas achieves this goal. On leaving the body, he the 'Arhanta' attains 'Siddhahood' the final state beyond which no imagination or conception works. Knowing and believing this, an attempt to be this, is the first requisite of a Jaina.

But why Samyaktva? Jainism lays down that all souls in their innate condition are equal in content and quality, also in space and time. It is the level of the layers of 'karma particles' that makes the life-forms so very different from each other, resulting in different levels of consciousness which produce attachment, hatred, aversion, anger, greed, selfishness, pride, love, compassion, etc., bringing in their turn more and more of karma particles' motion, their binding, prevention, neutralisation responsible eventually for innumerable or a less number of cycles of birth and death. Applying this concept of Samyaktva to daily life, not only physical i.e. the life of the gross body, muscles, tissues, blood etc., but also mental i.e. the life of the mind with its thinking of

right and wrong, good or bad, high or low, noble or mean etc., and vital i.e. the life of the vital force with its desires, passions, urges, impulses, ambitions. greed, pride, anger. jealousy, revenge, love, sympathy, compassion, toleration, charity. sharing, humility, gratefulness etc., and psychical i.e., the life of higher gropings, tendencies, aspirations for light and shine and beauty etc., and spiritual i.e. life with its yearnings for expansion of consciousness to include in its ambit all living and non-living, the whole of the universe : what do we notice? How do we re-act? That is where the means as laid down in Jainism to bring about Samaktva come in and become relevant. That is where what flows from Samyaktva come in : vows, austerities, reflections : vratas, tapas and bhavanas each of them being broadly twelve in number.

The 12 vows or vratas are : himsa viramana-abstinence from violence i.e. non-violence, mrushavad viramana-abstinence from falsehood, i.e. truth chourya Viramana -abstinence from theft i.e. non-stealing, parigraha viramana-abstinence from accumulation i.e. non-accumulation, stri-rati viramana, abstinence from women i.e. faithfulness to wife and family in the case of householders and total celibacy in the case of initiated monks, dikvrat i.e. movement restricted in all or some of the directions, deshvrat i.e. movement restricted in duration for some or all time, anarthadandavrat i.e. thoughtless imposition of self on others, samayika i.e. practice of regular meditation, Posadhopvasa i.e. practice of occasional partial or long fasting viz abstinence from food or drinks, bhogopabhogaparimana i.e. limited sensual enjoyment both in extent and duration small and large, and lastly atithisamvibhaga i.e. practice of sharing what one has with others even uninvited.

It seems to me quite unreasonable if the first vow of non-violence, even physical non-violence; let alone mental and verbal is blown up abnormally while giving little or practically no attention whatever in practice i.e. day to day life to such other no less important vows viz of abstaining from accumulation, attachment

to women, enjoyment of all sensual pleasures or sharing with uninvited guests let alone enemies or even relatives with whom for some reason or another you have no love lost, or saints and sinners alike and practising meditative contemplation. If you give up on these vows because they are impracticable in life as you are compelled to live, the vow of non-violence on gross physical level of minute and harmful or contagious life-forms is equally impracticable. What is desirable is, giving up the fetish of insisting upon non-violence in extreme and bringing about the balance in life by observing more of vows, say, of non-accumulation of things you may want to look better than or superior to or even equal to your friends and neighbours but do not need, of non-depriving your customers if you are dealers or small or big shop-owners, even hawkers or peddlers if you are buying consumers house servants, wife, children, those who look upon you as their support of their rightful warranties and claims, of non-attention with covetous eyes wives and daughters of others including beautiful women, models or actresses, of limiting enjoyments by not only eyes and hands but also tongues and ears and by sharing whatever little you have not only with family and friends & neighbours but also with those who may unexpectedly come to your doors or about whom you may hear but never see. The test of your evolvment is not what you appear to do but what you really are and only you know what you are.

On the fetish of non-violence, I would like to draw your attention to the following startling facts of life: "ALL DNA in the living world responsible or otherwise for genetic reproduction are part of an unbroken chain of low frequency contacts. Viruses, the most primitive life-forms are central participants in the living chain of connectedness that unites us with all living creatures. From atom to organism to person, the pattern that meets us in nature is that of contact and connection. In the world of living organisms, isolation is met nowhere. A human body consists of 10^{28} number of atoms and at every living

moment, a portion of these, returns to the world outside. Just as DNA can be endlessly transferred by viruses from one living creature to another, the atoms that leave our body enter other living bodies. Each human breath on an average contains 10^{22} number of atoms and since the entire atmosphere of earth is voluminous enough to hold about the same number of breaths, each breath turns out like man himself, to be about midway in size between an atom and the world—mathematically speaking 10^{22} number of atoms in each of 10^{22} number of breaths multiplying to a total of 10^{44} number of atoms of air blowing around the planet. To give you an idea, 1 c.c. of air contains ten billion billions of molecules. Each time you inhale you are drawing into yourself an average of about one atom from each of the breaths contained under the whole sky. Every time you exhale, you are sending back the same average of an atom to each of these breaths as is every other living person: how much incredulous will this be if animals, plants and all other small and big living forms' breaths are added in the calculation: and this exchange repeated 20,000 times a day by some 4 billion people+other innumerable life-forms. The surprising consequence of all this is that each breath you breath must contain 10^{15} number of atoms breathed by the rest of mankind. Without exception thus, we all are partners in the cosmic bio-dance. Now consider all this in the context of the renewal or replacement of the trillions of cells—living cells—our body is subject to. This endless exchange of elements of living things proceeds silently giving us no hint that is happening. Dr. Larry Dossey, chief of staff, Medical City Dallas Hospital and Professor in North Texas State University has described in his 1984 publication entitled "Space, Time & Medicine" this exchange as a 'darvish' dance, we may describe it as a 'tandav nritya' of Lord Shiva, a cosmic bio-dance animated and purposeful and disciplined in which every living being, nay organism, participates without exception. Now consider all this in the context of the renewal or the replacement of the cells our body is subject to. Of the total number of 10^{28} number

of atoms of our body, 98% are replaced annually. Tissues, bones, the whole body structure have their own rates of replacements. The pancreas replaces most of its cells every 24 hours, the lining of the stomach changes every three days, the white blood cells are renewed in ten days, the skin is replaced in a month and so even the brain proteins with liver regeneration in six months. One can presume that every five years the entire body is renewed, only the shape, form and pattern of the body is maintained in tact as determined by our genetic blue print.

My concern therefore, is not to ask you to give up observing the vow of non-violence in general but to bring about a sense of proportion in this observance. Instead of minute life-forms inhabiting water, fire, light, breath etc , please learn to observe non-violence elsewhere in your daily food and life-dealings with family members, relations, friends and society at large. Again, on the vow of non-attachment to women, I have something interesting to say. This indeed, is a vow to abstain from indulging from lust for women. In 'samyaktva', equality, peace and harmony are implicit as I have already stated. In the institution of marriage and procreation devised by mankind, there is obviously an acknowledgement of human weakness and thereby an attempt to contain the greatest urge for sexual enjoyment in the name of balanced continuation of the human race, even invoking for that purpose blessings from the Divine who Himself is ultimately responsible for the original creation of a sexual desire. Sex is a challenge to man and his manhood thrown by no one else by the Divine to prove man or woman's understanding of 'Love' which in reality is a force of attraction to draw back unto Himself all that He created and separated from Him. If Divine desired procreation and thereby the continuation of the human race for eternity, let us be humble enough to accept that He had other means too. All creation is not necessarily by sex. In Samyaktva man is enjoined to treat the woman and the woman is enjoined to treat the man his or her equal and in marriage and procreation this equality certainly disapp-

ears. Co-operation and co-existence yes but control and coercion no. To house-holders limited indulgence restricted only to married life thereby lifting up the relationship to a different level is enjoined but to saints and initiates a total denial is prescribed. Besides, this vow was not even among the vows prescribed upto and inclusive the period of the 23rd Tirthankara Lord Parshvanath. Perhaps, humans were till then more considerate, so considerate that the total relationship between man and woman did not obligate the formulation of such a separate vow. It is since the period of Lord Mahavira that this relationship required to be bounded by an obligatory observance of a vow. I do not deliberately use the word 'brahmcharya' to mean celibacy i.e. refraining from attachment to woman because the word literally means 'involvement into the conduct leading to the union with 'Brahma'. Also because the word though a well-meaning one appears to go more in line with Vedanta as different from Jaina influence among the laity, common people, adopted by Jaina scholars as it appears to me, out of sheer competition and rivalry. The word 'Samacharya' which seems more appropriate in Jaina terminology is nowhere to be found in Jaina literature. I have, however used the word 'Stri-arati' and 'Stri-rati viramana vrata' to convey this limited aspect of 'Brahmcharya'.

Coming on to the subject of twelve austerities, 'tapas', six are external which can be shown and seen and the remaining six are internal which have to be only experienced by the one who practises them. The 12 reflections i.e. 'bhavanas' could as well be included in these internal 'tapas'-austerities by virtue of their being subjects of meditation more than external action. 'Anityata' i.e. nothing that is seen or felt by senses is permanent, all is transcient; 'Asharanata' i.e. every soul as embodied is helpless and that nobody can help him, he alone has to help himself; 'Ekatva' i.e. the embodied soul is unique, not like any one else; 'Anyatva' i.e. all embodied souls are different and separate from one another; 'Ashuchitva' i.e. all embodied souls

are full of impurities vitiating them to get riddance from: 'Sam-sara' i.e. all existence is flowing towards dynamic balance inspite of appearing in turmoil and dis-array: 'Ashrava. Samvara, and Nirjara' i.e. the sure processes of 'Karma vargana pudgala with Jiva consciousness, 'Loka' i.e. the location in the universe where souls after being dis-embodied and totally liberated reach and thereafter prefer to remain Unmanifest in a state of dynamic balance: 'Bodhi-durlabha' i.e. the rarity of such a fortunate occurrence as the acquiring human birth where only a participation in evolution to achieve the state of divinity is possible and lastly Dharma i.e. the force which binds the embodied souls back to the innate pure consciousness of perfect perception, knowledge, power and bliss.: all these certainly give strength and encouragement for the practice of 'tapas', the austerities, leading to the achievement of the goal. Though the internal austerities are more emphasised being more important for real transformation by their remaining invisible to others, there is a great scope for hypocrisy and self-deception and therefore a reasonable standard of external austerities also becomes extremely relevant and necessary. Both are however intended to bring about a sense of conquered balance in oneself: the itching hands, the irrepressible tongue, the indulgent eyes and ears, the hungry stomach and the wandering mind. 'Unodari' i.e. keeping the stomach less than full, 'Anashana' i.e. not eating at all, fasting for a duration, short or long, 'Rasaparityaga' i.e. giving up of attachment for or even aversion for tastes, not necessarily not eating what tastes well but also eating with cool and in a collected manner what does not come upto your standard of taste, 'Vrittiparisamkhyana' i.e. limiting your desires for varieties in all respects, not only food but also clothes and other requirements, 'Kayakleshna' i.e. not mortification of flesh but training the body to be supple, strong, plastic and harmonious and 'Sanlinta' achieving the state of wide calmness, rock-like and unperturbable by any thing or situation. In none of these, there is to be a suppression; the senses and the mind have to be taught to learn the balance,

preserve harmony by bringing about their transformation to accept the higher nature in place of the lower one. It is not what you do that is important but how you do it. Drawing a strict line between internal and external is never possible. It is always to be remembered that the total conduct to be generated by all these vows, austerities and reflections has to be in thought, speech and action and not only by yourself but also by not causing others to do what you should not do or causing others not to do what you should do. Even approval by word or thought or co-operative action has to be watched with care. The last of these external 'tapas' viz 'Sanlinta or Samlinata' has also an internal streak of Samyaktva, to bring about which all these have been prescribed. It has not only much to do with mind but also the vital life force i.e. 'prana' which if unregenerated and enslaved to desire, passion and ego is as harmful as it can otherwise be helpful. It is a good instrument but a bad master. Therefore making full use of this instrument of vital life-force, purified and transformed by the psychic and spiritual predominance, a sort of control, 'Samlinata' is a gathering inward of the mind to fixed objects instead of wandering at random. Just for a change, give your thought to the idea, 'fasting totally is easier than balanced eating'. Similarly about the six internal austerities: "Prayashchitta, Vinaya, Vaiyyavrittya, swadhyaya, kayotsarga and dhyana", translated as a fixed sense of remorse at the way you have been drifting in the ocean of life so far resulting in the regular practice of 'Samayika and Pratikamana': cultivating a sense of humility and gratefulness and ego-lessness at the opening of doors to the light of spiritual knowledge surrendering yourself to the embodied Adepts and Masters whom you have found and who have also found you accepting to serve them in thought, word and deed; an introspection with an intense desire to know yourself in all aspects, both visible and non-visible, external and internal, by constant study and research of holy books and records, signs and emblems, developing discrimination to give up body-alone-sense as you and learning to evolve as consciousness over the unconscious, getting convinced about mind over matter (mind is

still the unconscious 'pudgala' that has solidified first as 'manah vargana' forming a mind going further to still a grosser level of forming a brain) and lastly meditation. 'samudghata and shaileshikarana' bursting ultimately into 'Moksha' the final emancipation. In these austerities, all the passions such as of anger, pride, possessiveness, greed, jealousy, revenge etc. will have to be transformed as love, compassion, sharing, co-operation, selflessness etc. It is thus clear therefore that the extent of the observance of these vows and austerities will determine the state of faith in seven tattvas and accordingly the state of 'samyaktva' will be attained.

According to Jainism, the entire creation consists of only two realities—Jiva and Ajiva—sentient life and insentient things. There is however pure consciousness which is beyond these realities and the entire creation. It is the unmanifest Divine where Siddhas, Tirthankaras and other countless souls who have totally emancipated themselves from the creation cycles take their abode for eternity. In the creation are found only all the embodied souls viz. Jiva and insentient things viz. Ajiva.

Jiva reality has five categories, viz monosensic, bisensic, trisensic, quadrasensic and pentasensic living beings and the Ajiva reality also has five categories viz Pudgala, Dharma, Adharma, Akasha, and Kala. Both in Jiva and Pudgala categories of Ajiva however, there are innumerable levels of existences. In monosensic beings there is also a category called 'Nigod Kaya' Jiva where often souls are joined together having nutrition, respiration, pain, pleasure, etc., commonly felt by all together. Over millions of years, individual souls are evolved therefrom and thereafter over ages finally passing through innumerable births and deaths the soul finally takes up a body of a human being. In recent years, chemistry, biology, botany, scientists have made discoveries which substantiate what the Jaina 'Sarvaginas' have seen and propounded on this subject since ages unknown. In a book entitled "The Turning Point"

1982, the well-known physicist Capra of the University of California, Berkeley has declared: "Many types of organisms that were thought to represent well-defined biological species have turned out upon close examination to consist of two or more different species in intimate biological association. This phenomenon known as 'symbiosis' is so wide 'spread throughout the living world that it has to be considered a central aspect of life. Symbiotic relationships are mutually advantageous to the associated partners and they involve animals, plants and micro-organisms in almost every imaginable combinations. Many of these may have formed their union in the distant past and evolved toward ever more inter-dependence and exquisite adaptation to one another. Viruses and bacteria frequently live in symbiosis with other organisms (the basic nature of viruses still remains intriguing). Outside living cells, a virus particle cannot be called a living organism, inside a cell it forms a living system together with the cell but one of a very special kind. It is self-organising but the purpose of its organisation is not the stability and survival of the entire virus-cell system. Its only aim is the production of new viruses that will then go on to form living systems of this peculiar kind in the environment provided by the cells. In the world of micro-organisms, viruses are among the most intriguing creatures existing on the borderline between living and non-living matter. Ilya Prigogine who obtained the Nobel Prize in Physical-chemistry a few years ago, speaks of dissipative chemical structures who display the dynamics of self-organisation in its simplest form exhibiting most of the phenomena characteristic of life-self-renewal, adaptation; evolution and even primitive form of 'mental processes'. These intriguing systems represent a link between animate and inanimate matter. Whether they are called living organisms or not is ultimately a matter of convention. At an even smaller scale symbiosis takes place within the cells of all higher organisms. Most cells contain a number 'organelles' which perform specific functions and are organisms in their own right. The 'mitochondria' which are often called the storehouses of the cells contain their own genetic

material and can replicate independently of the replication of the cells. They are permanent residents in all higher organisms passed on from generation to generation to generation and living in intimate symbiosis within each cell. Similarly 'chloroplasts' of green plants which contain the chlorophyll are independent, self-replicating inhabitants in the plants' cells.

The five categories of Ajiva are not all necessarily matter in the sense the word was generally understood until the setting up of the 'Modern Science' in which an aspect of 'consciousness' is accepted even in matter as a result of 'quantum theory of relativity of Einstein.' These together with 'consciousness' of Jiva are described in Jainism as basic six 'Dravyas' from the Sanskrit root verb 'dru' to flow-substances of which the main characteristic is 'flowing'. All that is manifest in the universe and non-manifest in the beyond or above and under are always in motion. They exist, are 'sat' and as explained earlier by Sri Umaswami in his aphorism in 'Tattvartha 'sutra' Utpada vyaya dhrouvya-juktam sat' are a 'becoming' associated with origination, mutation and permanence. Forms are created, they grow, remain preserved and slowly degenerate and then convert into other forms, the essence however remains permanent. There is thus always a change in permanence and vice versa. A 'dravya' thus is capable of eternal continuous existence through infinite succession of creation and cessation. The first category 'Pudgala' as the word indicates is made up of verb roots: 'pud' to fuse and 'gala' to fission, that which undergoes both processes of fusion with others and fission of itself and it is this that is matter as understood in classical science as now distinct from modern science. This 'pudgala' matter is made up of 'paramanus' the last ultimate particles beyond which there cannot be any splitting up. It is imperceptible, indivisible, impenetrable, incombustible and indestructible. Its beginning, its middle and its end are identical with the whole of itself. It is infinite in number, spatially filling the whole active universe, temporally eternal i.e. without beginning or end, qualitatively devoid of consciousness (in this, perhaps

Jainism differs from the notion according to modern science (after Einstein), object of sensual cognition, possessing colour, taste, odour, and touch itself active fusionable or fissionable and interactionwise capable of being absorbed and assimilated by Jiva, the conscious and psychic order of existence. A single 'paramanu' is of such a nature that it can never be attracted by the activities of a Jiva. It is its further nature that it will ever form groups and aggregates, the largest of which is named as 'achitta mahaskandha'. Of these groups and aggregates the number is infinite, broadly put at '23' in Jainism and even the 15th of which still contains an innumerable number of paramanus. In Jainism, these groups and aggregates are called 'vargana' and 15 of these are just not capable of being associated with Jiva. Only 8 'varganas' in the series according to the number of paramanus they are made of interact with Jiva. These are 'Audarika vargana' responsible to form all material compositions, almost all things encountered by us in every day life; 'Vaikriyaka vargana' responsible to form celestial bodies, more subtle than the first; 'Aaharaka vargana' subtler than the first two forming only astral bodies which highly evolved saints are able to produce whenever they need to visit others at far off places; 'Taijasic vargana' subtler than previous three, forming around souls to accompany them in their mundane existences until finally emancipated, an essential link between the souls and their 'karmic' bodies; 'Anapana vargana' subtler than these four used to inhale and to exhale to support living by embodied souls; 'Bhasha vargana' more subtle than previous five used in speaking, giving voice to feelings; 'Manah vargana' more subtle than all six used by souls to make for themselves 'minds' instruments of thinking and finally 'Karman vargana' most subtle of all used in corrupting the embodied souls and responsible to keep them in bondage until liberated. In these 'varganas', the number of paramanus are more and more compactly packed and occupy less and less space in the order hereinabove outlined. It will thus be seen that the 'karmic body' enveloping attached to the soul is the most compact one and occupies the least space, quite unimaginable.

Let us see what Sir Isaac Newton had to say about this ultimate particle of matter. He said, "the elements that moved in this world were material particles small, solid and indestructible, out of which all matter was made." The matter was atomistic but the atoms differed from the modern notion of atoms in that they were all thought to be made of the same material substance. Newton explained the difference between one type of matter and another not in terms of atoms of different weight or density but in terms of more or less dense packing of atoms. According to him, the basic building blocks of matter could be of different sizes but consisted of the same 'stuff'. He further elaborated that the motion of particles was caused by the force of gravity which acted instantaneously over a distance. The particles and the forces between them were of a fundamentally different nature, the inner constitution of the particles being independent of their mutual attraction. Newton saw both the particles and this mutual attraction as created by God and gave up further probing declaring that they were not subject to further analysis. To him the 'how' was known but not the 'why'. Though both Physics and chemistry held so long after Newton that different types of atoms depending upon their density, the New Science of to-day initiated by the epoch-making discoveries and formulations of Albert Einstein have proved Newton's concept of atom to be true at least in the aspect of its being the same 'stuff' and that is exactly the position of Jainism in its theory of atoms as explained by Tirthankaras since unknown time. Now the atom is no longer the last particle. Its constituents, the electrons, protons, neutrons, positrons, hadrons and now quarks are themselves units of matter, very abstract entities having a dual aspect, appearing sometime as waves and sometime as particles even depending upon the consciousness of the observer. They are still 'paramanus' of Jainism. At sub-atomic level, matter does not even exist with certainty. It has only tendencies to exist. An atomic event can never be predicted with certainty, only the likelihood of its happening can be predicted. To-day, the matter is not the isolated, fragmented, dead pieces of mere 'stuff' whose behaviour is governed by nature's iron-clad laws but something

which in the modern sense has been utterly transformed. It is that in which is included the whole (David Bohm). It is that whose movement shakes the entire universe (Eddington whose actual words are "when the electron vibrates, the universe shakes"). It is that in which can be found the rudiments of mind itself (Delbruck) It is that whose very nature depends on the consciousness of the human who is observing it (Heisenberg). It is that to which death cannot be attributed. (David Bohm). It is that which defies entropic decay and disorganisation (Ilya Prigogine, winner of the Nobel prize for his discovery of "dissipative structures" And it is that which shares with spiritual values a similar kind of reality (Wigner).

Here are some striking statistics about the atom revealed by New Science of to-day: (1) one C.C. of air is said to contain 10 billion billions of molecules. A molecule is the smallest physical unit of an element or compound that can exist separately and still keep the properties of the original substance.

(2) The diameter of an atom is $1/100$ millionth of a centimeter.

(3) An atom will have the nucleus of protons, electrons, neutrons etc. and the confinement of electrons in an atom results in the velocity of about 600 miles per second. The electrons revolve round the nucleus.

(4) The nuclear force that keeps protons and neutrons together tightly bound within the nucleus is totally a new phenomena. As neutrons are electrically neutral, the force binding them is not of electromagnetic origin, and outside the nucleus such force is not known to physics as ever existing.

(5) An atomic nucleus is about one hundred thousand times smaller than the whole atom, yet it contains almost all the mass of an atom. The nucleons in the nucleus respond to their confinement with velocities of about forty thousand miles per second and the last but not the least.

(6) The strong force that binds the nucleus is one hundred times stronger than the electromagnetic force which holds atoms together and also internally binds electrons to their orbits around the atomic nuclei. The strong force keeps protons together in the nucleus which have only positive charge making them fall apart. The interactions of this strong force happen within 10^{-23} second. This force is quite different from the nuclear force described in (4) above herein keeping protons and neutrons tightly bound together within the nucleus.

Are all these forces the various levels of the supreme force of consciousness? Not the scientist but only the mystics can answer.

In Jainism, it is still paramanu, perhaps at one of the levels of 15 earlier referred to. All events in Jainism are atomic events. Karmic vargana paramanus flow to interplay with consciousness, conscious energy which too is likely to have aspects similar to this incontinent energy. Einstein's quantum theory as well as Prigogine's dissipative structures theory have established that there is consciousness in matter, matter is not inert but active and alive or that energy and mass are convertible according to the famous equation " $E=Mc^2$ " but that is not saying that consciousness *is* matter. It may well be *in* matter but it is not matter. It is more than matter, how much more or what more is still the subject of further researches. Even saying all universe is interrelated matter, not 'things but only inter-connections' and therefore one does not exhaust 'Consciousness'. The concept of Jiva and Ajiva being two distinct and separate Realities of Jainism still holds good and both 'Dravya' and 'bhava' karma paramanus can still be explained as 'Ajiva' viz 'pudgala' alone, as different from Jiva i.e. consciousness and other 'Ajiva' substances of 'Dharma', 'Adharma', 'Akasha' and 'Kala' which exist as only passive media-forces. Biologists are busy dissecting the human body down to its minutest components of cellular and molecular mechanisms but they still do not know how the body breathes,

regulates its temperature, digests, focuses attention and how its nervous circuits carry out their integrative functions, the most amazing being the one of embryogenesis-the formation and development of the embryo which involves an orderly series of processes through which cells specialize to form different tissues and organs of the adult body. In 'homeopathy' yet another system of health care where each individual is deemed to have in the body's electromagnetic field a unique pattern of vibrations with a specific rate of vibration, any external or internal stimuli affecting such a rate causing symptoms to arise of a balance or imbalance, pain or pleasure etc., in the physical, emotional, or mental state and where the remedy provided consists of releasing the energy to match this pattern and resonate with it inducing the process of healing what exactly resonates and how exactly the resonance is brought about is still not known.

It is only very recently that the latest developments in 'Consciousness Research', psychotherapy and transpersonal psychology have stimulated Scientists' interest in Eastern Systems of thought generally and particularly those of India Jainism not excluded.

The next Ajiva substance in 'Dharma', an objective force, some kind of energy if you will, which helps all things and beings in their motion. Itself remaining passive and continuous and pervading through-out the finite universe as a single eternal substance, it only is a medium for motion just like water to fish and other beings which cannot move without water.

The third Ajiva substance is named 'Adharma' which similarly is a medium for rest for all things and being in the universe. It is also non-living, formless, inactive, continuous, eternal, non-atomic, non-discrete, co-extensive with finite space. In scientific terms it is both gravitation and electromagnetism, a binding force responsible for the stable universe of both

microcosm and macrocosm as different from the previous enabling-movement-force like one time ether in science. Without these two forces, the universe will be chaos and not cosmos, In one of his letters to Mr. Bentley, the discoverer of gravitation, Sir Issac Newton is stated to have admitted that he did not quite understand gravitation. He said, "What the cause of gravitation is; I do not pretend to know. Gravity must be caused by some agent acting constantly according to certain laws but this agent be material or non-material." Not like Jainism, however, Newton did not name this force as only non-material. He could not make up his mind. It is now in New Science that Einstein on account of his theory of relativity has rendered gravitation quite inactive perhaps bringing it on the same level as 'Adharma' of Jainism which is only passive though non-material. Further, both these forces of 'Dharma' and 'Adharma', according to Jainism are placed in the universe not like pots inside a room but they permeate the whole of it as does oil inside the oilseeds, interpenetrating each other like the electrostatic, magnostatic and gravitational fields which although they are of different character do not mix, each preserves its individuality regardless of the other. Both motion and rest are possible therefore though these two forces which are continuous and non-material are uniformly distributed in the universe and have equal potency.

The fourth Ajiva is 'Akasha' i.e. space which is the container of all reals. It is boundless and infinite and in this sense of infinity are none of the five other reals viz Jiva, Pudgala, Dharma, Adharma and Kala (time). The portion of Space inhabited by the reals is 'Loka' which is finite like other reals and is surrounded by 'Aloka' or inert, empty space, a boundless void in all directions. Actually the Space is one indivisible entity and the ether, gravitation, electromagnetism etc., determine the boundaries of Loka and Aloka by their own finiteness. As regards its other qualities, it is conceived as non-living, permanent, fixed, single, noncorporeal, immovable and penetrable substance,

'dravya', besides being capable of receiving all other substances and the succession of things in motion. 'Single and continuous' connotes having its parts inseparable from one another and 'immovable' connotes by itself capable of no action. From the point of locus that is 'Kshetra' it is infinite, that of time it is eternal and that of Bhava-essence it is tasteless, colourless, odourless and touchless and that of capacity or quantity it is endowed with the quality of accommodation. It has infinite space points, the smallest being described as 'Pradesha'. With Dharma and Adharma it is coextensive though each of them is functionally different. All are mutually interpenetrative. In one Pradesha, all of them are but yet they are different as Dravyas-substances. This would in other words mean a unity of locality with diversity of function and nature. The functional difference is emphasized because all the three are 'Amurta' non-corporeal and there is no other way to differentiate them just as in the case of physical objects which can be differentiated by sense qualities and Ajiva that is living objects by their conscious qualities.

The fifth Ajiva, the objective real is Kala-time. Like all those which have preceded, time has no multi-dimensional magnitude in space. It is only mono-dimensional and yet is a real, a substance, a dravya. Time is a necessary condition of continuity, duration, change (modification), motion, newness and oldness of other substances. Its ultimate indivisible point is called 'Samaya' in Jainism-a 'Kala-anu'. The particles of time exist throughout the universe-space, each time-particle being located in each pradesha-space point. They exist one by one like heaps of jewels in every space point. They are formless. Time thus is just not one substance. It consists of minute innumerable indivisible particles which never mix up with one another. It is not a single continuous substance like Dharma, Adharma or Akasha. It is only helpful in the origination and destruction that is modifications of embodied souls and Pudgala like the other three which are helpful as media of motion, rest and subsistence respectively.

'Paramanu' the unit of Pudgala, 'Pradesha' the unit of space and 'Samaya' the unit of time explain all cosmical and physical phenomena. A 'Samaya' is time required for a 'Paramanu' to traverse a 'Pradesha' which is capable of being occupied even by an infinite number of 'Paramanus' under abnormal condensations. We have so far talked of absolute time and talking about the relative time, apparent time, we talk of it as conventional time which can be measured in units of seconds, minutes, hours, days, weeks, months, years, etc. This time again is unidirectional that it has only longitudinal extension, no spatiality in reference to space having more than one dimension. Samayas, that is Instants of time are so arranged in space that they are a series of only linear order turning cyclic different from other substances which require a multi-dimensional series to represent their surface extension. According to Jainism, grains of time are mixed up with space, Kala-anu in each space point lying static and permeating every iota of Loka-akasha. In infinite pure space that is Aloka-akasha there is no time, no Pudgala, no Dharma, no Adharma and no consciousness; only space alone. Points, instants and particles, thus have important functions in Jaina philosophy. Jiva and Ajiva, that is living and non-living objects in the universe become active i.e. causal and non-active i.e. not causal when determined by certain conditions: Jiva because of Karmic matter and Ajiva because of time. Akasha, Dharma and Adharma and time itself are not active-not causal. There can be no change in Jiva without karmic matter and no change in matter without time. In practical terms it is aptly described as Nature's device to prevent all from happening at once.

Thus after understanding these two 'Tattvas' of Jiva and Ajiva, we can now go ahead with the understanding of the remaining five 'Tattvas' which as distinct from 'things' are only happenings i. e. processes. Grouped together, under one caption they will form the important aspect of Jainism viz 'Karmavad', the theory of Karma. It is unique to only this religion and

no other religion in the world explains 'Karma' on these lines. In Jainism 'karma' does not mean deed or action; surprisingly 'yoga' means action the union of Karma particles with soul. All activities of thought, word and deed set in motion these particles and 'yoga' is brought about in certain conditions. Yoga with karma particles is an interplay and that is action. Karma is nothing but particles paramanus ever in motion and interplaying with all life and things. Whether or not 'Ashrava' i. e. the inflow or influx, 'Bandha' i. e. the binding or the adherence, 'Samvara' i. e. the prevention or the stoppage of the inflow or influx and 'Nirjara' i. e. the purging off or the neutralization and 'Moksha' the final liberation or emancipation from all karma particles take place or not is a different matter. Karma theory explains Man's conduct as it is and should be in relation to not only himself and his family and near friends and acquaintances including his society but also to society and country and the world at large and all other life-forms in general. Finally it explains re-incarnation, the cycles of births and deaths.

Karma is not an invisible force like fate or destiny either. As I explained earlier in the Jaina theory of atom, the 'pudgala' part in the second 'tattva' of Ajiva, it is a complex very fine matter which interplays with all embodied souls and causes great changes in them. Karma is something material imperceptible to senses as different from a mere abstract concept, which produces certain conditions in the embodied soul in the same manner as a medical pill does to the body when it is introduced into the body. Karman envelope is the receptacle for karmic matter and if this matter is understood in the sense in which New Science has discovered as both a particle and a wave, then it is easy for us to appreciate the two types of karmic matter which Jainism explains as 'bhava' 'karma' and 'dravya' karma. At a grosser level of physical acts, 'dravya' karma is set in motion resulting in its influx, outflux or neutralization in reference to the embodied soul and at a finer level of mere emotions, urges, impulses without any follow-

up by actions, i, e, only thoughts, 'bhava' Karma is set similarly in motion. In both however, the will or the intention is of prime importance. Acharya Sri Kunda Kunda in "Samaya Sara", gatha 265, clearly explains the role of intention or will in setting the process of karmic matter in motion. His explanation of Jainism set down in writing almost 2,000 years ago in four books viz "Samaya Sara, Niyama Sara, Pravachana Sara, and Panchastikaya Sara" is both phenomenal and authoritative. It is said about him that in his early years after initiation as a monk, while in deep meditation he is alleged to have projected himself in astral body to "Videha Kshetra" where Tirthankara Sri Simandhar Swami was delivering his address to the gathering in "Samosaran" which is a celestial lecture-hall erected by invisible heavenly beings at the order of their Lord Indra whenever Tirthankaras decided to deliver their sermons. It is believed that in a 'Samosaran', the Tirthankara rises upto 5,000 men's height and that it consists of 12 sabhas i.e. lecture sub-halls. There, someone noticed him from the size which was too small compared to the size prevailing in "Videha Kshetra". He was then bodily lifted and deposited in the palm of hand, the holder enquiring of the Tirthankara as to the identity. Sri Simandhar Swami informed the audience thereupon that a highly realised human being from the earth had travelled so far only to have detailed knowledge of Jainism in full so that all doubts be removed and the message truly spread. He was enjoined then to live in "Videha Kshetra" for as long as seven days and during this period he was fully instructed. Sri Kunda Kunda thereafter returned to the earth and wrote voluminously. Pon-nurmalai, a hill 80 miles from Pondicherry is still there where can be seen his preserved 'foot-prints' and the meditation cave. Hundreds and thousands of Jainas in Tamil Nadu and from all South India visit the area every year on their sacred pilgrimage. I made the pilgrimage in 1984.

Here is gatha 265 of "Samaya sara" by Sri Kunda Kunda, with explanation by the renowned Tamilian scholar late Professor Sri Chakravarti:

वत्थुं पडुच्च जं पुण अज्झवसारणं तु होदि जीवाणं ।

पय वत्थु दोदु बंधो अज्झवसाणेण बंधोत्ति ॥

वस्तु प्रतीत्य यत्पुनरध्यवसानं तु भवति जीवानाम् ।

न च वस्तुतस्तु बन्धोऽध्यवसानेन बन्धोऽस्ति ॥

“Though an empirical self is always conditioned by an object in the external world, it is not that external object which is the cause of bondage. It is by thought that bondage is caused”. The direct cause of bondage is thought and not any external object though this is the cause of thought itself. Then why should external objects be tabooed? It is for the purpose of condemning the thought based upon the external objects. Thought without the basis of an external object never occurs in the consciousness of Self. If it is possible to have thought without the basis of an external object, then thought corresponding to non-existing object must also appear. In the case of a person born of a real mother you can entertain the thought “I am going to kill her son”. But in the case of a barren woman, this thought would be meaningless as there can be no son to her. Hence it is certain that, there can be no thought without a basis in reality. Hence it necessarily follows that condemnation of evil thoughts leads to the condemnation of corresponding objects of reality. For it is only by preventing the cause that the effect can be prevented from occurring. Could it not be maintained that because the external object is the cause of that cause which produces bondage, therefore the external object is itself the cause of bondage? No, for the real condition of bondage, the conative idea is lacking. If the external object were by itself capable of producing karmic bondage, then it would have identical effect in the case of a saint who moves about with gentleness and caution actuated by the ideal of love and mercy and of a hypocrite in the garb of a saint who roams about rough and tough without any care. That is both of them must have the same reaction in the environment which is common to both. It is not so as a matter of fact. The saint pure in heart in

is untouched by sin though he lives in the same environment as the false and hypocritical ascetic who because of the absence of the purity of thought, is still attached to sensual pleasures and is thus subject to karmic bondage. Hence it is not the environmental object but it is the inner thought that is the cause of bondage.

The bondage or adherence of karmic particles to the soul is of four kinds; like a line engraved on a stone; like a line drawn by a plough on the soil that disappears after rainfall ; like a line drawn in the dust which disappears after the wind and lastly like a line drawn on the surface of water by a finger disappearing immediately.

The processes of 'samudghata' and 'shaileshikarana' i.e. the balancing of the four interminable while alive karma-s as different from the four terminable while embodied Karma-s and the non-influx of any one of the mainly eight kinds of karmic particles are worth noting.

After attaining the state of pure knowledge, Kevala Gnana, when the four types of terminable-while-embodied karma paramanus are purged off, the being by a process named 'samudghata' creates a karmic balance in the condition of the remaining four interminable-while-embodied karmic paramanus and then by a further process named 'shaileshikarana' so stills the body, mind and soul in thought, word and deed that no influx of karma paramanus is possible. At this stage, all 'yoga' i.e. gluing, adhering of karma paramanus to the soul due to these activities is stopped for ever and the soul is liberated-soul attains the state of 'Moksha'-Siddhahood, a state of non-manifest static & dynamic Divine 'God' in Jaina thought. While embodied and after attaining the state of pure knowledge, Kevala Gnana, the being is 'Arhanta' and when disembodied, the being is 'Siddha'.

In Jainism, when you become 'God' you have the state of non-manifestation i.e. Siddha, Tirthankara dis-embodied, a soul emancipated, a mukta-jiva perennially established on the Siddha-shila in the Universe. Sri Aurobindo has supported the idea by

stating that "at the summit of the manifestation of which we are a part, there are worlds of infinite existence, consciousness, force and bliss. All beings there live and move in an ineffable completeness and unalterable oneness. Nearer to us are the worlds of a perfect supramental creation". When you are becoming 'God', you have the state of manifestation—a man, Arihanta, Kevali, embodied and visibiy mobile Tirthankara. Such souls are worshipped by Jainas by thier names as Tirthankaras or in a nameless and an impersonal way by calling them Siddhas & Arihantas. Their powerful Mantra – the holiest of holy incantation therefore is : Namō Arihantanam (my obeissance to Arihantas), Namō Siddhanam (my obeissance to Siddhas), Namō Aayariyanam (my obeissance to the Adepts on the path), Namō Uvazzayanam (my obeissance to the immediate next in rank firmly settled on the path) and Namō Loye Savva Sahunam (my obeissance to all the saints even evolving to the final realization holding the path).

4. Karma is not a mere abstract concept involving action and reaction, but is subtle matter (non-life), ever flowing, either sticking on or falling away from the embodied soul, thus causing material aggregates to form as the basis for building up all next embodied life until final emancipation.
5. In the Universe, there exists infinite invisible life, where each life-form is an aggregation of embodied souls, whose functions such as respiration, nutrition, pleasure, pain, etc., are common, and only on account of Karma over ages, they each become a separate embodied soul.

These and many other features, about which you may not have heard before, can be found in Jainism, where you can learn the explanation in detail.

The time has now come when, for extensive inquiry into these tenets, principles and postulations, Jainism should enter the world arena of thought, either by liberalizing scriptural interpretations circumscribing Jaina saints undertaking travel throughout the world, or their becoming proficient in world languages to publish Jaina teachings, making them available on a monumental scale hitherto never attempted before. Whatever has been done so far by scholars on the world scene is only a drop in the ocean.

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ABOUT THE AUTHOR

Jainism is a system of thought formulated in ancient times, going back some 3000 years in recorded history. According to jainas, Jainism is eternal, relating to the creation of life, matter, the universe, their inter-relationship and the duration and the objective for their existence. Jainism interprets God and Godhood in its unique, inimitable way without any other parallel. The concept of total equality of all life cannot be stretched any further.

Vividus currently lives in Canada with his wife where he is a retired lawyer. He has practised in courts in various countries, and holds University Degrees in the Arts, Sciences, and, of course. Law.

He belongs to various organizations such as the Jain Society of Toronto, the Rosicrucian Order, the Theosophical Society, and the Sri Aurobindo Society. This book is not the author's first attempt at a religious treatise. He has published nine books in all : three on religion, a novel, two travelogues, a collection of short stories, a collection of folktales, and a children's fantasy.

