

RELIGION AND PHILOSOPHY OF THE JAINAS

BY
VIRCHAND GANDHI

EDITED BY
NAGIN J. SHAH

JAIN INTERNATIONAL
AHMEDABAD

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OF
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PREFACE

The Jain International has great pleasure in offering to the world of students and scholars the present work on the Jaina philosophy and religion by Late Virchand Raghavji Gandhi, a brilliant exponent of Jainism at the World's Parliament of Religions held at Chicago in 1893 A.D. This publication is a part of the centenary celebrations of that first Parliament.

The work opens with an illuminating account of cultural environment in which Jainism is fostered. Then it deals with the fundamentals of Jainism. It expounds the Jaina view regarding the soul, universe, God, *Karma* (moral causation), spiritual evolution, good conduct, and methods of analysis (*nayavāda*) and synthesis (*syādvāda*). The presentation is authentic and rational, inspiring and thought-provoking, convincing and lucid. It reveals Gandhi's deep and extensive study of the subject. It bears testimony to his power of comprehension, his philosophical acumen and his profound learning.

Dr. Nagin J. Shah, former Director of L. D. Institute of Indology, Ahmeadabad, deserves special thanks for editing the present work. We thank Dr. Kumarpal Desai, our colleague, for shouldering the responsibility of the production of the work. Our thanks are also due to Dr. L. V. Joshi for carefully checking the

proofs. And we are also thankful to K. Bhikhalal Bhavsar of Shree Swaminarayana Mudran Mandir Press for printing the work in time.

It is hoped that the publication of this important work will be of immense value to the keen students of Indian philosophy in general and Jaina philosophy in particular.

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INTRODUCTION

Virchand Raghavji Gandhi was one of the extraordinary Indians of his time. He represented Jainism at the Parliament of Religions held at Chicago in 1893. He impressed the American audience with his lofty ideas and simple living. He realised that Americans were eager to know Indian philosophy and culture. So he stayed in America for nearly three years. He made it his mission to disseminate and spread the knowledge of the Jaina philosophy and the wisdom of India. He delivered lectures in important cities like Chicago, Boston, New York, Washington, etc. Swami Vivekanand who was with him at the Parliament of Religions writes about him as follows : “This man never takes anything but mere vegetables even in this terribly cold climate, and tooth and nail tries to defend his countrymen and religion. The people of this country (America) like him very well.”¹ He was cordially received everywhere and his speeches left a very happy impression upon the minds of the American public. Then he left for England. There too he delivered many lectures at different centres. He lectured not only on the Jaina philosophy but also on the other systems of Indian philosophy.² His discourses on the aspects of Indian culture were absorbing and full of wisdom. He made the American and the English realise the sublimity of Indian culture in general and the Jaina philosophy in particular. His lectures were considered by them to be the most elevating and instructive.

1. The Complete Works of Swami Vivekanand published by Advaita Ashrama, 5, Delhi Entally Road, Calcutta 700 014, (Seventh Edition), Vol. VIII, p. 328-329.
2. His lectures on the systems of Indian philosophy have been published in 1970 under the title ‘The Systems of Indian Philosophy’ by Shri Mahavira Jaina Vidyalaya, August Kranti Marg, Bombay 400 036.

From his lectures³ I have in the present work selected passages and arranged them in such a manner as to give a connected, coherent and systematic account of the Jaina philosophy and religion. I have supplied headings and subheadings to make it clear as to which point is under discussion. The book is divided into four parts for the sake of convenience, though there may be some overlapping.

The first part deals with cultural environment. To understand the Jaina philosophy and religion, one should first acquaint oneself with the spirit of Indian culture. V. R. Gandhi's love for this culture is represented in his speeches, for he speaks with the zeal of a missionary and the reason of an honest scholar. He adores Indian culture. In 'The Jaina Philosophy' he presents an illuminating picture of Indian culture. While giving an account of Indian culture, he utilises Brahmanic, Jaina and Buddhist texts without drawing any distinction between them. For him the basic Indian culture is neither Brahmanic, nor Jaina nor Buddhist. It is Indian. In this context wherever he uses the term 'Hindu' he uses it in the broad sense of 'Indian'. His treatment of the Brahmanic conception of five great sacrifices (*pañcamahāyajña*) is instructive and interesting. He gives an impressive account of Indian view of life. He draws a true picture of the social and moral status of ancient Indians. He is particularly conscious of the fact that true strength of India lies in what is moral and spiritual in Indians. He says, "The wonder is that notwithstanding these foreign attacks, India and her people have survived; that notwithstanding the demoralizing influences of foreigners, India still leads in spirituality and morality. Sir T. Munro says, '...and if civilization is to become an article of trade between England and India, I am convinced that England will gain by the import cargo.' " Again, he quotes Max Muller in his support. Max Muller in his work entitled 'India - what can It Teach

3. Those that have been collected and published in two books entitled 'The Jaina Philosophy' (1910 and 1924) and 'The Karma Philosophy' (1913 and 1924).

us ?' declares : "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw corrective, which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life not for this life alone, but a transfigured and eternal life, again I should point to India." We hear the ring of that moral and spiritual spirit in V. R. Gandhi's following prophetic words : "You know, my brothers and sisters, that we are not an independent nation; we are subjects of Her Gracious Majesty Queen Victoria, the 'defender of the faith', but if we were a nation in all that that name implies, with our own government and our own rulers, with our laws and institutions controlled by us free and independent, I affirm that we should seek to establish and for ever maintain peaceful relations with all the nations of the world."

The second part explains the essentials of the Jaina philosophy. Chapter 2 presents bare outlines of the fundamentals of Jainism. It establishes antiquity of Jainism, describes the nine 'reals' which one should know to attain liberation, enumerates six substances, gives a succinct account of six kinds of living beings and four states of existence, treats of transmigration and *karma* and also of the Jaina ethics.

In chapter 3 Gandhi expounds the Jaina conception of reality and knowledge. For the Jaina thinkers both the substance and its modes are real. One without the other is an impossibility. Here Gandhi contrasts the Jaina view with the Vedānta view which regards modification as unreal. He explains at length the Jaina view of phenomenal and noumenal existence. At this juncture he contrasts the Jaina position with the Kantian one.

He observes : "In brief, a noumenon in their view is a thing as it is apart from all thought; it is what remains of the object of thought after space, time, and all categories of the understanding are abstracted from it. To this view the Jainas give an emphatic denial. The Jaina position is : First, that right knowledge is the only test or measure on our part of the existence of a reality; secondly, that knowledge is always the knowledge of relations; thirdly, that reality is never out of relations (a particular reality may not be in physical relation with another reality, it may be in the relationship of subject and object, knower and known); and fourthly, that the relations are constantly changing. To be is to be in relation. So when we know a thing, we know the relations - some, if not all - in which it stands to us and to other things. *To that extent* we know thing *as it is*. There are other present relations which we do not know, and there are other possible relations also which we may not know under our present state of development. This residuum of relationships is the noumenon. The task of our research ought to be to fix these unknown relations, and not to go in quest of the phantom 'thing-in-itself'. As Mr. George Henry Lewes says : 'The illusion of an existence underlying the appearance arises from our tendency to dissociate abstractions from their concretes, and endow the former with a permanent reality denied to the latter.' Noumenon and phenomenon are not two separate existences, but only two modes of our looking upon the full content of a thing, a part of which is known and part unknown to us now. The fallacy in the popular mind in reference to these terms is that of confounding a logical distinction with an actual separation." This leads Gandhi to the consideration of the difference between Jainism and Buddhism. For Buddhism the modes or changes alone are real and the substance is unreal. In other words, transitoriness is the only reality. He quotes Professor Oldenberg : "The speculation of the Brahmins apprehended being in all being, that of the Buddhists becoming in all apparent being." He observes : "The Jainas, on the contrary, consider being and

becoming as two different and complementary ways of our viewing the same thing. Reality in the Jaina view is a permanent subject of changing states. To be, to stand in relation to, to be active, to act upon other things, to obey law, to be a cause, to be a permanent subject of states, to be the same to-day as yesterday, to be identical inspite of its varying activities — these are the Jaina conceptions of reality. Mere becoming is as much an abstraction as mere being. In short, being and becoming are complements of the full notion of a reality.” He explains the two basic views - substance view (*dravyārthikanaya*) and modal view (*pariyāyārthikanaya*). Each view carried to the extreme denies the reality of the other. Each view then accepts the one at the expense of the other. One puts emphasis on the universal and eternal to the exclusion of the particular and changing. The Śāṅkara Vedānta represents the extreme form of the substance view and Buddhism represents the absolute modal view. The Jaina system reconciles these two opposing views by according equal status to substance and its modes. This leads Gandhi to the consideration of the Jaina method of analysis (*Nayavāda*) and synthesis (*Syādvāda*). He answers Śāṅkarācārya’s criticism of *Syādvāda* in the following words : “The inherence of contrary aspects in a single idea or object seems impossible to the unsynthetic mind. Śāṅkara, the well-known Vedānta scholar, has fallen into a great error when he states that the Jaina doctrine should not be accepted, because ‘it is impossible that contradictory attributes, such as being and non-being, should, at the same time, belong to one and the same thing; just as observation teaches that a thing cannot be hot and cold at the same moment.’ The Jainas do not teach that a thing can be hot and cold at the same moment, but they do teach that a thing cannot be hot absolutely, and cannot be cold absolutely; it is hot under certain definite circumstances, and cold under others. The Jainas do not teach that being and non-being (of itself) should at the same time belong to one and the same thing. What they teach is that in a thing there is being of itself and non-being

of other things, which means that a thing can be fully known only by knowing what it *is* and what it *is not*. Śaṅkara, in fact, creates a man of straw, imputes to him imaginary doctrines, and by refuting them, he knocks him down. That is his glory." He aptly quotes Gaṇaratnasūri to bring out the importance of *Syādvāda* : "Although the various schools of philosophy, through sectarian bigotry, differ from and contradict one another, still there are certain aspects of truth in them which would harmonize if they were joined into an organic whole. ..The different aspects of truth accepted by these sectarians, when related to one another, all together become one *Grand Truth*; but, if they do not join hands, they contradict one another, and in so doing they are changed into 'the flower of the sky' which is not a real thing but an illusion of the mind."

In Chapter 4 Gandhi expounds the Jaina conception of soul. Consciousness is the essence of the soul. As the soul is not something physical, it has no physical qualities, viz. colour, taste, etc. So it is not amenable to sense perception. It is fundamentally different in nature from matter. Gandhi raises a question : How can that soul live in matter (physical body) when its attributes are of a different nature ? And his answer is : By our own experience we know that we are obliged to live in surroundings which are not congenial to us, which are not of our own nature. People feel that they are not related to their surroundings, there must be some reason for their being obliged to live in those surroundings, but there must be a reason in the intelligence itself; it cannot be in the material substance. We know that this is a fact, because intelligence cannot proceed from anything which is purely material. No material substance has given any evidence of having possessed intelligence... That intelligence is, we are quite sure, influenced by material things, but it does not arise from the material things. Persons of sound intelligence take a large dose of some intoxicating drink and the intelligence will not work at all. Why should this material thing influence the immaterial, the soul ? If the soul thinks that the body is its real self, anything done to the body will be

considered by the soul to be done to the soul, and therefore what happens to the body will be felt by the soul; but if the soul for a moment thinks that the body is not the self but altogether different and a stranger to the soul, for that reason no feeling of pain will exist. This shows that the self is something higher than the body. Still under ordinary circumstances the soul is influenced by the body and therefore we are to study the laws of the body and soul so as to rise above these little things and proceed on our path to salvation.... The influence of the material powers on the soul powers depends on the soul's readiness or willingness to submit to these powers. If the soul takes the view that it will not be influenced by anything, it cannot be so influenced."

Gandhi raises another question : What is its origin ? In answer he says, "If the state of the soul itself is to be taken into consideration, that state has its beginning and its end. The state of the soul as living in the human body had a beginning at birth and will have an end at death, but it is a beginning and end of the state, not of the thing itself. The soul taken as a substance is eternal; taken as a state every state has its beginning and end. So this beginning of a state implies that before this beginning there was another state of the soul. Nothing can exist unless it exists in some state. The state may not be permanent, but the thing must have a state at all times. If, therefore, the present state of the soul had a beginning, it had another state before the beginning of this state, and after the end of this state it will have another state...The acts of the past have determined our present state, and if this is true the acts of the present state must determine the future state."

This leads him to the treatment of rebirth and transmigration. He mentions so many Western thinkers and theologians who accepted the doctrine of rebirth or reincarnation. He demonstrates as to how the Bible too assists us in upholding the doctrine. His arguments proving rebirth are illuminating and forceful and cogent.

There are infinite souls. The entire universe is filled with minute living beings. Clay, stones, etc., as they come fresh from the earth have life. Water, air and fire have life. And vegetables, trees, fruits have life. The living beings are divided into five classes on the basis of the number of sense-organs they have.

In its mundane state the soul is soiled with passions, it performs activities, enjoys pleasures and suffers pain. When passions are totally exterminated, the soul attains perfection. Infinite knowledge and infinite bliss manifest themselves in the perfect soul. This perfection of the individuality is the Jaina liberation. The individuality is not merged into anything, nor is it annihilated.

While discussing the means of liberation, Gandhi contrasts the Jaina view with the Vedānta one which contends that through knowledge alone one attains liberation. He writes : “Through work and knowledge, Jainism says, the individual develops and unfolds the potential; therefore the statement, ‘I am *Brahman*’, would be interpreted by a Jaina to mean - I am *Brahman* only inherently, or in embryo; I have the capacity or the actual possibility of *Brahman*, what I am implicitly must become explicit. There is a vast difference between the implicit and the explicit. Those who do not recognise this difference would never make an attempt to become rational and free. In the view of Jaina philosophy, the measure of truth is *samyag-jñāna*, that is, knowledge purged of all infatuating elements. The constitution of man is such that as soon as he removes moral vices, his intellectual processes flow into a pure channel. I may add that knowledge as knowledge or morality as morality is not the ideal of the Jainas. In fact, some kind of action always goes with every form of knowledge. We never meet with knowledge without action, or action without knowledge. True advancement consists in both being right and consistent.”

Chapter 5 deals with the Jaina view of the universe. The universe is infinite in space and eternal in time from the standpoint of its totality. But it is finite in space and non-eternal

in time from the standpoint of the manifestations or particular parts. It has two grand divisions, viz. the animate world and the inanimate world, the former consists of innumerable kinds of living beings while the latter consists of matter (atoms and molecules and things), medium of motion, medium of inertia and space. Gandhi observes : The universe is not merely a congeries of the above mentioned substances, heaped together and set in activity by an extra-cosmic creator, but is a system by itself, governed by laws inherent in its very constitution." He sides with those Jaina thinkers who do not recognise time as an independent substance. He says, "Time may be figuratively called a substance, really meaning a generalized mode of thought in regard to the activities of beings and things."

Chapter 6 expounds the Jaina view of God. God in the sense of an extra-cosmic personal creator has no place in the Jaina philosophy. It emphatically opposes the idea of such creator as illogical and irrelevant in the general scheme of the universe.

According to the Jainas God is not the creator of the world. For them he is a perfected soul. He is absolutely pure. He has destroyed all passions and removed all mental impurities. As a result of this, He manifests infinite knowledge, infinite vision, infinite bliss and infinite power. This is the reason why such a supreme soul is regarded as God. So God is not one. There are many Gods. Anybody can become God by purifying himself or herself. In this sense God is the son of man.

God is free from attachment and aversion. Consequently He is neither pleased nor displeased. So the question arises : what is the use of worshipping Him ? The Jaina philosophers say that worship of God is not to please Him but to purify one's own self. Worshipping Him and contemplating on Him rouses the feeling of non-attachment in the worshipper. The company of the good inculcates good qualities; and that of the bad, bad qualities. 'Good company, good influence; bad company, bad influence' so the saying goes. What is meant by His company ?

His company means recalling Him to one's own mind, contemplating on Him and worshipping Him. His constant and close company has the purifying influence on the worshipper, with the result that the vicious feelings of attachment and aversion start subsiding. This is the prime and real fruit of worshipping God. He expects nothing from the worshipper, nor does He favour him with something. The devotee worships him simply to elevate his soul spiritually. By meditating on his pure qualities the Jaina reminds himself daily of the possibility of attaining the highest state. He purifies his mind by the contemplation of the pure and strengthens his heart for the uphill journey to liberation. Worship, for the Jaina, is neither seeking for mercy nor asking for pardon.

Chapter 7 deals with Jaina symbolism and explains the meaning of basic Jaina symbols.

The third part is devoted to the exposition of the *karma* theory (the doctrine of moral causation).

All systems of Indian philosophy agree on the conception or idea that each action entails its fruit or its result; none can escape the consequences of one's own action. This fundamental idea on which the doctrine of *karma* is based holds crucial importance in the development of ethical thoughts of the ancient Indians. The Jaina version of it is illuminating in more ways than one.

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

Law of causation functions in the moral world also. It is supreme. Each act has its proper result. Mental, vocal and bodily acts are momentary. So, how can they give their fruits afterwards when they themselves are non-existent ? Acts produce their fruits through their impressions which serve as a link between acts and fruits. Though acts are momentary they leave behind their impressions on the soul.

The formulation of *karma* theory is the result of Jaina thinkers' sincere efforts to find answers to the following questions : All souls are equal by nature. What causes inequality in them ? What explains the inborn diversity among different individuals ? What is it that gives rise to unequal and vastly diverse states experienced by even one and the same individual at different times ?

The cause of these inequalities and differences is '*karma*'. The consistency of the life of a soul - the life stretched in the three divisions of time - depends on *karma*. Again, the theory of rebirth is a natural corollary of the theory of *karma*. Every act must necessarily be followed by its consequence. If the consequences of our acts have not been experienced in the present life, they necessarily demand a future life for their fruition. Many times we observe that the acts performed by a person do not give their fruits to that person in his entire life and that the fruits he enjoyed in his entire life are not the fruits of the acts he performed in the present life. So we are left with no other alternative but to posit on the one hand a previous life before the present birth, where lie the causes (good or bad acts) of the fruits he experienced in the present birth as also to posit on the other hand the life beyond the death of the present body, where he will experience the fruits of the acts performed in the present birth.

Soul in its pristine state is omniscient, perfectly blissful, has perfect right conviction and right conduct, everlasting life, no material body and infinite capacity. But it, in its mundane state, undergoes sufferings, its faculty of knowledge is blurred, it is

caught up in the cycle of births and deaths, it is engaged in a material body, and it has perverse convictions and harmful conduct. The question naturally arises as to who deprived it of its true nature and when. The answer to this question is that material *karma* particles have veiled its natural qualities. And again it is they that determine its conditions and environment from time to time. The union of karmic particles with soul is beginningless. Though they are material, they affect soul in its mundane state. And the affected soul, in turn, modifies matter into karmic particles which it assimilates. Thus the chain of interaction between soul and matter goes on until it is snapped by the special will of soul.

Gandhi writes : "*Karma* is according to the Jaina philosophy a reality, as real as the walls around us, only the walls we see, but the *karma* one cannot see. There is not only one reality called *karma*, because *karma* with each person is different. *Karma* is that finest matter which a living being attracts to itself by reason of certain impellent forces which are in the individual; not only attracted to but also assimilated by the individual itself (this doctrine of *karma* applies not only to human but to all living beings); and it changes the individuality of the living being. It has become a kind of stored force, and just as a compressed spring of a watch will expand at some time, so the stored force of *karma* will manifest itself at some time or other. Hence it produces some kind of experience at some time or other."

"There was not any particular time in the past when this entity called the soul was without any *karmas*; because if we assume that there was, then it follows that after taking the trouble to remove the *karmas* through mental and moral disciplines, after going through a lot of ordeals, we might again come into combination with *karmas*. The fundamental basis of the philosophy is that, so far as the past is concerned, there was not any time when the soul was without any *karma*... There will be a time in future, when the soul is without *karma*; and

once without it, will always thereafter henceforth be without, perfect and liberated.”

By the threefold activity of body, speech and mind these karmic particles rush towards a soul and bind it. These material particles influxed by a particular act obstruct a certain capacity or faculty of soul. They obstruct it for a certain period of time. Their effects have different degrees of intensity. They have certain fixed quantity. But there arises a question as to what are the factors that determine the spiritual quality to be obstructed by *karmas* as also the quantity and duration of *karmas* and the intensity of their fruits. It is the nature of soul's activity (which causes influx of karmic particles) that determines the quality to be obstructed by them. For instance, an act of destroying books, despising the learned, etc. causes the influx of karmic particles which obstruct the faculty of knowledge. The quantity of karmic particles influxed by a soul depends on the intensity of activity. The more intense the activity of soul, the greater is the influx of karmic matter. The duration of *karmas* and the intensity of their fruits depend upon passions. The stronger the passions, the longer is the duration of *karmas* and the greater is the intensity of their fruits. From this it naturally follows that Jainism puts stress not so much on the renunciation of activity as on the renunciation of passions. In fact, this point of Jaina *karma* theory comes very near to the Bhagavad Gītā doctrine of *anāsakta karma* (disinterested activity). Gandhi observes : “It is not under all circumstances that a person's action or word or thought would be the cause of the *karma*, it is only in certain circumstances. That is to say, when the exercise of the different faculties of the person is preceded by certain impellent forces, or in other words, when by reason of certain impellent forces in him a person says something or does something or thinks something, then he generates the *karma*.”

It is passions that blur the vision and obstruct the capacities. This is the fact recognised by almost all the religions and philosophies of India. The uniqueness of the Jaina theory of

moral causation (*karma*) lies in its maintaining that though the passions are the root-cause of the misfortune befallen on us, that is, it is passions that blind our vision and hamper our capacities, they cannot directly do so but only indirectly through the medium of matter or material particles. I think that this peculiar feature of the Jaina theory of moral causation has enabled the Jaina philosopher to go into the details thereof. The belief in the material medium is not to be regarded as unreasonable and unintelligible. It is an acknowledged fact that an emotion is not the sum-total of the bodily changes that invariably accompany it; as a matter of fact, emotion is something that causes the concerned bodily changes; and it is these bodily changes that directly affect our Intellect. That is, emotions do not directly affect our Intellect but indirectly through the changes taking place in the bodily system. Emotion and Intellect are not material but the former affects the latter through the material body.

One who desires to get rid of the karmic particles first stops their influx. This is called the process of *sañvara*. But how can one stop the influx ? For that he should gain control over his senses and mind, acquire knowledge and practise concentration. And the karmic matter already in combination with the soul must be dissociated. This is called the process of *nirjarā*. By the fire of austerity one can completely dissociate the karmic matter intermingled with the soul. And this possibility shows that fatalism is a false belief. In short, to be completely free from karmic matter one should completely become free from passions. And vows, austerities, etc. should be practised in so far as they help us in lessening or destroying passions.

The Jaina theory of *karma* gives ample scope to the freedom of will. *Karmas* simply determine the conditions and circumstances in which a living being will be put. But they do not determine as to in what way the living being will react in a particular condition, situation or environment. The Jaina theory of *karma* maintains that a living being is completely free

to react the way it chooses. If it disinterestedly experiences the fruits of its past actions it will not bind new *karmas* but if while experiencing good or bad fruits it gets intoxicated or becomes miserable it binds new *karmas*. This is the crux of the *karma* theory. Gandhi observes : “The one chief point is that that theory is not the theory of fatalism, not a theory in which the human being is tied down to someone, bound down by the force of something outside himself. In one sense only will there be fatalism; if we are free to do many things, we are also not free to do other things, and we cannot be freed from the results of our acts. Some (results) are of such a nature that they take a long time to work out, while the influence of others may be removed by simply washing with water and that will be the case in the matter of acts done incidentally without any settled purpose or any fixed desire. In such a case with reference to many acts we may counteract their effects by willing to do so. So the theory of *karma* is not in any sense a theory of fatalism.”

Gandhi extensively explains the eight basic karma-types and their sub-divisions, and the causes of the bondage of *karmas*.

V. Glasenapp, a well known German scholar on Jainism, wrote his doctoral dissertation on the Jaina doctrine of *karma*, and acknowledged his indebtedness to Gandhi’s lectures. Even today, these lectures remain unsurpassed and serve as an independent source of enlightenment on the subject. Gandhi’s exposition is so lucid and brilliant that no serious student of Indian philosophy in general, and Jaina philosophy in particular, can afford to ignore it.

Part fourth extensively deals with the doctrine of spiritual development. The Jaina philosophy recognises fourteen stages of spiritual development (*guṇasthāna*).

The first stage is called *mithyātva-guṇasthāna*. *Mithyātva* means unwholesome inclination. This is of two types, namely, *avyakta* (indefinite, unmanifest, unshaped) *mithyātva* and *vyakta* (definite, manifest, shaped) *mithyātva*.

According to Jainism the whole universe is packed with minute living beings. They are so minute that they cannot be seen even by powerful microscope, cannot be killed by fire, water or any human instrument, can pass through mountains, fire, etc. without being hurt. They are called *nigoda*. They are divided into two classes, namely, one class of those having *avyakta mithyātva* and the other class of those having *vyakta mithyātva*. Those belonging to the former are below this first stage, while those belonging to the latter are in it. As soon as the *avyakta mithyātva* becomes *vyakta*, the development begins.

Gandhi raises a question : What starts the development ? The answer given is : In a whirlpool some bits of stick or paper or other matter may in the surging of the water get to one side and become separated from the rest, be caught by the wind, and dried by the sun; and so some such thing may happen to a *nigoda* which would awaken just a spark of the latent potential power of development.¹

The second stage is called *sāsvādāna*. Gandhi describes it as follows : It is only a momentary state. It is after anger, for instance, has risen and then subsided, and then is rising again; there is a momentary sensation of the taste of the quiet state; taste of the control of *mithyātva*.

The third stage is called *miśra-dṛṣṭi-guṇasthāna*. 'In the first stage or *mithyātva-guṇasthāna*, the state of mind is such that there is a positive dislike and repulsion of the truth; in the second stage or *sāsvādāna-guṇasthāna*, there is just the taste of the control of the *mithyātva* (delusion); in this *miśra-dṛṣṭi-guṇasthāna*, there is neither like nor dislike for the truth when it is presented to you, you just let the truth pass by without either liking it or disliking it. It is a sort of indifference, and there is no great wish or desire or energy put forth in this state of mind.'

1. *Nigoda* beings having *avyakta mithyātva* are infinite. It is also the theory of the Jainas that as a soul passes from the embodied to the liberated state, a *nigoda* comes out and development begins. But this does not mean that a *nigoda* comes out only on such occasions.

The fourth stage is called *avirati-samyagdṛṣṭi-guṇasthāna*. At this stage, the soul acquires right conviction, right attitude, likes the truth and wholesome but it cannot have control over senses and mind. The essential for the attainment of this state is that the worst degree of anger, of pride, of deceitfulness and of greed is removed or at least controlled and made inoperative. Persons in this stage, while they do not have self-control, still they do appreciate the value of self-control but through weakness they are not able to practise it.

Samyagdarśana is the opposite of *mithyātva*. It means right, wholesome attitude or conviction. Gandhi treats of *samyagdarśana* at length. He describes three processes through which one can attain it. Having pointed out the five signs of *samyagdarśana*, he mentions five things that soil it. As the person possessed of *samyagdarśana* has right conviction regarding the Deity, the spiritual teacher and the wholesome conduct (*Dharma*), Gandhi explains the characteristics of the true Deity, of the true spiritual teacher and of the true *Dharma*. While treating of *Dharma* elaborately Gandhi brings out the difference between *vyavahāra dharma* and *niścaya dharma*, divides the *dharma* of the layman into common *dharma* and special *dharma*, and clearly explains 35 rules constituting common *dharma*. Regarding *dharma* he observes : *Dharma* means the body of rules of conduct. It does two things, it prevents a living being from falling down spiritually and it helps him to go up spiritually. These rules apply to all living beings, not only to man. All living beings are social, and these rules have something to do with a living being's relationships with other living beings. The ultimate object of all these rules, so far as they are social, must come to this : that we must do some good to our fellow beings. The object is that we may be able to do some good to the people around us. The basis of these rules is pity, compassion, love, doing good, benevolence, kindness, etc. — all these qualities are expressed through one word 'dayā'.

Gandhi thinks it necessary to expound the Jaina conception

of *dayā*. He explains the various ways in which *dayā* manifests itself. He deals with the various forms of *dayā*, viz. *dravya-dayā*, *bhāva-dayā*, *sva-dayā*, *para-dayā*, *svarūpa-dayā*, *anubandhi-dayā*.

Dayā is a positive aspect of *ahiṃsā* (non-violence). R. William in his book *Jaina Yoga* remarks that it is the central position and pervading character of *ahiṃsā* that separates the Jaina ethic sharply from Hinduism as well as from Islam and Christianity.¹

Gandhi closes the topic of *dharma* with the following words : 'The person in the state of *samyaktva* is convinced that only a body of rules which is based on *dayā* is true *dharma* or true conduct rules, true religion, or the right law of life, and that no other body of rules, such as one that is based on killing animals for sacrifices, can be a right one. And it is a strong conviction about which there is no wavering.' Thus *samyaktva* amounts to the conviction that *ahiṃsā* is the supreme religion.

The fifth stage of development is called *deśa-virati-samyagdr̥ṣṭi-guṇasthāna*. It is characterised by partial self-control and *samyaktva*. Here the passions, viz. anger, pride, deceitfulness and greed, of less intense degrees are also controlled. The person in this stage practises partial abstinence from violence, falsehood, stealing, continence and possessions. These five vows (*vrata*) are called *aṇuvratas* as their observance is only partial. He practises three other vows called *guṇavratas* because they support and are helpful to the five *aṇuvratas*. Four other disciplinary vows are also practised by him. These vows are called *sikṣāvratas*. They prepare him for the monk life. Thus these are twelve vows which a Jaina householder is required to practise.

In this stage the person performs six daily activities, viz. worship of *Arhat*, homage to the teacher, study of philosophy, some form of self-control, some form of austerity and charity. While explaining the purpose of worship of *Arhat*, Gandhi

1. *Jaina Yoga*, Introduction, p. xxii.

expounds the four methods employed in cognising any sentient being or any insentient thing. They are : *nāma* (name), *sthāpanā* (representation), *dravya* (potentiality). and *bhāva* (actuality).

The treatment of this stage provides Gandhi an opportunity to expound the essentials of the Jaina ethics of the householder.

Here Gandhi's exposition of the stages of spiritual development abruptly ends. He could not complete the subject owing to his ill health.

The present work is no doubt a good handbook of the Jaina philosophy and religion. Gandhi's treatment is authentic and rational. His is the most non-sectarian approach. The work evinces Gandhi's latitudinarian attitude, his close acquaintance with the tenets of Jainism, his keenness of arriving at true conclusions, his constructive ingenuity, his insight into the essentials of religion, his power of comprehension and expression, his knowledge of Western philosophy as well as of the other systems of Indian philosophy, and his love of Indian culture.

Gandhi was a formidable champion of Jaina philosophy, a brilliant exponent of the systems of Indian philosophy and a fervent lover of Indian culture. He was the most astounding scholar with a versatile personality beaming with catholicity of outlook. He had also a compassionate heart.

Gandhi was born in Mahuva (Gujarat) on the 25th August, 1864. He sacrificed his life for the good of mankind and passed away at the early age of 37 on the 7th August, 1901 in Bombay. He was associated with Mahatma Gandhi. Had he lived longer, the world would have been blessed with another Mahatma Gandhi.

At the end I would like to repeat what I have said elsewhere : The people everywhere in the world evince a genuine interest in the philosophy and religion of the Jainas. It is the duty of the Jainas to reveal and open the treasure-house of their heritage harvested by their patriarchs in the age-long course of

spiritual endeavour. If they discharge their duty earnestly, the people will understand the religion and philosophy they practise and profess. And when others understand the Jaina religion and philosophy they will be able to appreciate it. None can ever be just to a system if he does not understand it. And none can ever understand it unless it is revealed to him. So it is no use complaining that others do not honour and respect, and are not just to the Jaina view of life. It is the Jainas who are to be held responsible for the situation. Hence I earnestly request all the Jainas who want others to be just to their religion and philosophy, to co-operate in this common task of revealing the truths of Jaina philosophy, one of the noble and sublime philosophies of India, to those who are not aware of them. Virchand Raghavji Gandhi was a pioneer in this field and his attempts were highly commendable. Let the Jainas further his mission started hundred years ago.

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May 2, 1993

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PART FIRST

CULTURAL ENVIRONMENT

CULTURAL ENVIRONMENT

Antiquity of Indian Civilization and the Vedas

Where shall we find the history of ancient civilization of the Hindus when they lived in village communities and social brotherhood in ancient times, centuries before the beginning of the Christian era ? Have they any records of that civilization ? And why do the Hindus claim their ancient civilization unique in its character and superior to that of any other nation ? We shall have to refer to the records of the Hindus, if any exist, which can claim a high antiquity.

The Egyptians have records on their everlasting monuments of a civilization which goes beyond 3000 years before Christ. Assyrian scholars have claimed an equally remote antiquity for the Shumiro-Accadian civilization of Chaldia which is said to have flourished over a thousand years before Neniveh and Babylon were founded. The Chinese too have a history which dates from about 2400 years B.C. The Hindus also have their own records. But there is a difference between the records of the Hindus and the records of other nations. The hieroglyphic records of ancient Egyptians yield little information beyond the names of kings and pyramid-builders and accounts of dynasties and wars. The cuneiform inscriptions of Assyria and Babylon tell us much the same story. And even ancient Chinese records shed little light on the gradual progress of human culture and civilization. Ancient Hindu works are of a different character. They are defective no doubt as accounts of dynasties, of wars, of so-called historical incidents. On the other hand, they give us a full, connected and clear account of the advancement of civilization, of the progress of the human mind, such as we shall seek for in vain among the records of any other equally ancient nation. These are the ancient Vedas of the Hindus, Piṭakas of the Buddhists

and S-tras of the Jainas.

It is conceded by some learned scholars such as Prof. Max Muller, Prof. Weber and Prof. Whitney, not to mention others, that the Vedic hymns of India date from 1500 to 2000 before Christ, whilst the distinguished doctor Martin Haug gives credit for the earliest of these sublime productions to remoter date.

The argument for the more ancient history of India than the date of the Vedas, that is to say, the committal of the Vedic hymns to writing which is conceded to have been done two thousand years before the birth of Christ, will be found in the study and comprehension of the Vedas themselves. In their composition, in the fullness of expression, in the sublimity of thought, in the perfection of imaginary and in the simplicity of detail, they show a lineage and point to evolutions, gradations and acquired perfections, that imply untold centuries of human development in thought, in speech, in art, in religion, in philosophy and in all the considerable factors of great but unrecorded civilizations. Such monuments of learning, both subtle and simple, suggesting a knowledge of Nature and of man which only centuries upon centuries of growth can answer for, cannot be considered as modern as similar monuments of Egypt, of Greece, or of the Hebrew nation but must antedate them all and in a sense which will yet be appreciated, prove to be their mother.

As to the Vedas Western scholars say that they are the infant outpourings of the simple-minded Aryans of ancient times. They also think that they constituted the popular literature of the time. I differ from these views. The Vedic literature is pre-eminently sacerdotal and in no sense a popular one. Neither in the language nor in the thought of the R̥g-Veda can we discover that quality of primitive natural simplicity which so many are fain to see in it. The poetry it contains is of a singularly refined character and artificially elaborated, full of allusions and reticences, of pretensions to mysticism and philosophic thought; and the manner of its expression is such

as reminds one more frequently of the phraseology in use among certain small groups of initiated than the poetic language of a large community.

The main industry of the people representing that cult was agriculture, as nearly all the hymns are generally prayers to gods, allusions to trade and commerce being very rare. However there are numerous passages which indicate the existence of current money for the purposes of buying and selling. There are distinct references to voyage by sea and shipwrecks. So far as the food is concerned it appears from the Vedas that these pious worshippers of nature-gods did use animal food. We have frequent allusions in the Vedas to the cooking of cows, buffaloes and bulls. There is mention of slaughter-houses where cows were killed, there are references to the sacrifices of horses, bulls and rams. The fermented juice of the Soma plant was the intoxicating drink of these people and they go into ecstasy over the virtues and the exhilarating powers of Soma.

There is no ground for supposing that the Veda has taught us everything on the ancient social and religious condition of even Aryan India, or everything there can be accounted for by reference to it. The fact is that in past as in present other religions have existed alongside of the Veda, and some claim to have existed even before the Vedas. So in order to understand the exact condition of India, you have to depend not only on the Vedas but on the religious literature of the Jainas and the Buddhists also.

Social Status of Early Hindus

With regard to the social status of the people, they led a very simple life. There were no castes in the modern sense in those times. There were indeed Brahmins, Kṣatriyas, Vaiśyas and Śūdras, but there were no iron-bound rules prohibiting one caste from all intercourse with the other. Truly speaking, with Hinduism as based on the Vedas there was no time when there was no such distinction as Brahmins, Kṣatriyas, Vaiśyas and Śūdras. The theory of these four castes who were brought forth

respectively from the mouth, the arms, the thighs and the feet of Brahma is formulated in the hymn of the Puruṣa in the R̥gveda. The truth is that different professions constituted different castes. The Brahmin devoted to prayer and the science of theology was considered to be the highest. As you examine the ritualism of the Brahmins, the Brāhmaṇa portion of the Vedas, you find express commands for sacrificing domestic and wild animals. Among these victims there is one which recurs with an ominous frequency viz. man. Not only are there traces of human sacrifice preserved in the legends as well as in the symbolism of ritual but this sacrifice is expressly mentioned and formally prescribed. All the great sacrifices as a rule exact one or more human victims and one of them is quite naively called the *naramedha* i.e. the sacrifice of man. The texts speak differently in regard to these rites. At one time they represent them as fallen absolutely, but they maintain them as a rule and protest against their abolition; at another time they conceive of them as purely symbolic acts, while at another they simply speak of them as usages in full forces. There were, however, other philosophers living alongside of these sacrificers and their doctrines had considerable influence with the views of the Brahmins. Among the Brahmins themselves there were frequent schisms. These heretic philosophers being under the sway of Brahmin priesthood had to accept, though nominally, the authority of the Vedas. They, therefore, maintained that although for good worldly rewards you have to follow the sacrificial system of the Vedas, it does not help at all a man whose sole object is spiritual bliss¹. Jainism was existing and preaching its doctrines side by side. It had witnessed from times immemorial the various divisions of the Hindu society and loudly proclaimed that one who prided himself as belonging to a high family should invariably enter into lower existence in his next incarnation. Its spiritual philosophy and system of logic was too deep for common people, but it had its own system of ethics for the masses and those who

1. *Sāṅkhya-kārikā* verse 2 (Ed.)

understood this philosophy did join the sect. On several occasions we find from the Jaina works that there were religious discussions between the Brahmins and the Jainas. The Jaina philosophy teaches that such distinctions of caste are sure to arise so long as there is in the human mind the vanity and pride of individual and family greatness. The duty of Jainism which existed side by side with Hinduism was, therefore, to look down upon this pride and to teach the people the true law of cause and effect. Buddha handled this question differently. In his time the Brahmin priesthood was supreme. The barriers created by them were unsurmountable. The Jaina prophet Mahāvīra and his 23 predecessors had seen such or similar things in their times. They clearly saw the cause of this the individual pride which became the cause of a Karma leading the man to be born under such circumstances that he will be considered as belonging to a lower family in comparison to other people. Buddha blamed the Brahmins and their whole society. He laid the whole blame at the door of the Brahmins and ignored the real cause - the individual thoughts and feelings. He wanted to smash the whole society for this one reason. It was like the mosquito and the man. He forgot the truth that by his side there were other philosophers whom it was impossible for him to vanquish. He, however, tried the experiment. The people crushed under the feet of Brahmin priests flocked to him; and thus 600 years before Christ there was a great spectacle on the banks of the Ganges - Buddha preaching the doctrine of equality and salvation for all men, high and low. The work which Buddha did in this department was noble.

In the Vedic times, as may be learned from the numerous hymns, many of them composed by women, a pleasing picture of woman's state may be seen. In that early age the father of the family was the priest, and his home was the temple. The sacred flame was kindled in every house and the hymns were chanted with simplicity and devotion by the entire family. When sacrifices were to be offered, religious devotions

performed, prominent in that picture is seen the woman who is the wife and the mother.

Again a beautiful picture is that of highly educated women who, themselves Ṛṣis (sages) because of their learning and devotion, compose hundreds of hymns and perform the sacred services, the same as men. Prominent among the names of distinguished dames whose examples and wise precepts are embalmed in the sweet and holy measures of many hymns composed by themselves, is that of Viśvavārā, the interpretation of which name is itself a commemoration of her virtues and learning - which is "the elect lady".

Moral Status of the Hindus

What was the moral status of the Hindus before the outer barbarians invaded India? If we examine the Greek, Chinese, Persian or Arab writings before the time of the Mahomedan invasion, we will find in them the description of the true national character of the Hindus, i.e., the regard for truth and justice. Arrian in the second century, Hiouen Tsiang, the famous Buddhist pilgrim, in the seventh century and Marco Polo in the thirteenth century have each written in highest terms of praise of the Hindu character of their truthfulness, honesty and straight-forwardness, of their administration and justice. What Government either in Europe or America can justly lay claim to this virtue? The Mahomedan geographer, Idrisi, says, "The Indians are naturally inclined to justice and never depart from it in their actions. Their good faith, honesty and fidelity to their engagements are well-known and they are so famous for these qualities that people flock to their country from every side."

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the

thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life alone, but a transfigured and eternal life, again I should point to India.”¹

Before India became the hunting-ground of foreign marauders, she had produced poets and philosophers at whose feet Homer or Plato, Shakespear or Bacon would have done well to sit and learn. But when these barbarians overran Āryāvarta and made it into Hindoostan, when Mahomed Ghazni, the great iconoclast, made it his business to trample everything that was dear and sacred to the Aryan mind, when Zenghiskhan and his successors with the exception of one or two spread their tyranny over the country and lastly when the European commerce and Western civilization began to suck the very blood of India, would you wonder that India is not in the same condition as it was in days gone by.

The wonder is that notwithstanding these foreign attacks, India and her people have survived; that notwithstanding the demoralizing influences of foreigners, India still leads in spirituality and morality. Sir T. Munro says², “If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching reading, writing and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect and delicacy, are among the signs which denote a civilized people, then Hindus are not inferior to the nations of Europe, and if civilisation is to become an article of trade between England and India, I am convinced that England will gain by the import cargo.”

Life, its Object and Laws according to Hindus

When I was a small boy, about eight years old, I used to

1. *India- what can it teach us ?* , F.Max Muller, 1899, p. 6

2. *Ibid*, p. 62

go with my father to hear the sermons of a Jaina monk who happened to visit our town in those days. He delivered his sermons in a lecture-hall specially built by my community. On one day, we went to the lecture-hall half an hour earlier than the appointed time. After taking our seats, I began to look with curiosity at some paintings on the walls of the lecture-hall. One of them struck me most. It was the picture of a man holding steadfast the branch of a huge banyan tree in the midst of a large well and an elephant standing at the brink of the well and trying with its mighty trunk to catch the man. At the bottom of the well there was a huge boa with its mouth open, ready to swallow the man. On each side of the well at the bottom there were four snakes with their hoods expanded, furiously hissing and ready to sting the man. Two rats, one white and one black, were eating away the trunk of the banyan tree. On the top of a branch there was a honey-comb with a swarm of bees. The elephant while trying to catch the man moved that branch to and fro and caused some drops of honey to fall on the lips of the man. A monk, the minister of religion, stood on the opposite side of the elephant in his white garments, offering help to rescue the man from the well and from the attack of the elephant. And all this was in the midst of a forest. I could not understand the meaning of the painting. I gazed at it for five minutes, ten minutes, fifteen minutes and still could not understand the meaning. Then I asked my father, "Papa, this picture seems to be very strange; what does it mean?" He at once said, "Will you be able to understand it, even if I tell you what it is? I think you will. Once upon a time this man whom you see in the picture hanging in the well was travelling from place to place with a party and they happened to pass through a thick forest full of wild beasts and robbers. While they were in the midst of the forest, some robbers attacked them. They all fled for their lives in different directions; this man too did the same but he lost his track and while he looked back to see where he was, he saw that this elephant was furiously running after him. He saw that if he could not find some shelter, he

would be instantly killed by the elephant. He looked in other directions and saw this well. He thought, 'This elephant is sure to kill me, I may perhaps save myself by jumping into the well.' Off he jumps into the well and gets hold of one of the branches of the banyan tree which you see in the well. At the bottom he saw that huge boa ready to swallow him; on the four sides of the well at the bottom he saw four snakes hissing at him. The two rats are eating away the trunk of the tree and from the honey-comb at the top of the branch some drops of honey are falling on his lips. Just at this time, a minister of religion happens to come there and offers him help to rescue him from the well, but the fellow seems quite satisfied with his lot while having the sweet taste of honey drops. He does not realise the fact that the whole trunk of the tree will be eaten away by the rats and then he would have no support at all; he would have to fall down to be swallowed by the cobra. This whole drama is represented in this picture." I said to my father "Well, but what is the meaning of all this drama ?" He said, "It is all symbolical. This man in the well in this forest is the ordinary worldly man. The elephant that ran after him is death. The well is this earthly life. The boa is the symbol of the lowest state of existence. The four snakes are the symbols of anger, vanity, deceit and greediness. The trunk of the banyan tree is the short duration of our earthly life. The two rats, white and black, represent time, the bright half and dark half of the month which exhaust our earthly duration. The bees in the honey-comb are the organs of sense and the honey-drops represent the sensual pleasures. And the minister represents the true religion. So the whole thing comes to this. The common man of the world, thinking that his life will be cut off at any time by death satisfies himself by enjoying the sensual pleasures derived from the senses and does not care to receive the truths offered by true philosophy, he being influenced by sentiments of anger, vanity, deceit and greediness represented by the four snakes."

I was perfectly astonished at this explanation of the picture

and of the view of life taken by the Hindus. This was when I was eight years old. Twenty years after that, only the other day I happen to read one of Professor Max Muller's works, and I was much more astonished to see that he also expressed himself in pretty nearly the same terms. Here are his views : "Our idea of life on earth has always been that of a struggle for existence, a struggle for power and dominion, for wealth and enjoyment. These are the ideas which dominate the history of all nations whose history is known to us. Our own sympathies also are almost entirely on that side. But was man placed on this earth for that one purpose only ? Can we not imagine a different purpose, particularly under conditions such as existed for many centuries in India and nowhere else ? In India the necessaries of life were few, and those which existed were supplied without much exertion on the part of man by a bountiful Nature. Clothing scanty as it was, was easily provided. Life in the open air or in the shades of the forest was more delightful than life in cottages or palaces. The danger of inroads from foreign countries was never dreamt of before the time of Darius and Alexander, and then on one side only, on the North, while more than a silver streak protected all around the far stretching shores of the country. Why should the ancient inhabitants of India not have accepted their lot ? Was it so very unnatural for them, endowed as they were with a transcendent intellect, to look upon this life not as an arena for gladiatorial strife and combat, or as a market for cheating and huckstering, but as a resting place, a mere waiting room at a station on a journey leading them from the known to the unknown ? But exciting for that very reason their utmost curiosity as to whence they came and whither they were going. So in those palmy days of India a large class of people, not only the priestly class but the nobility also, not only men but women also never looked upon their life on earth as something real. What was real to them was the invisible, the life to come. What formed the theme of their conversations, what formed the subject of their meditations was the real that alone lent some kind of reality to

this unreal phenomenal world. Whoever was supposed to have caught a new ray of truth was visited by young and old, was honoured by princes and kings, nay, was looked upon as holding a position far above that of kings and princes.”

The Western scholars and scientific men of the modern age draw a demarcation line between animals and men, and we are told that animals are only *conscious*, while human beings are *selfconscious* - *selfconsciousness* is supposed to be the naturally inherited property of every human being -, that animals have only the consciousness of feelings through sensations but that they have no consciousness of their own individual existence, while human beings, in addition to the consciousness of the external world through feelings and thoughts have also a consciousness of their own existence. This distinguishing mark of the human being is easy to understand in superficial thought but it leaves the question open : what is self-consciousness or consciousness of the self ? In fact, what is self ? Materialistic science does not admit the self other than body. Consciousness and self-consciousness, in this view, are merely the kaleidoscopic panorama, from the psychic side, of the various elements of the living body, elements that are changing every moment, replaced by others. According to this idea, man is a bundle of bones, muscles and nerves, whose chief and perhaps only function would be to store sensations, feelings and emotions. Man would, therefore, be very little different from the animal except in the supposed fact that in the human being an additional series of kaleidoscopic changes in the arrangement of the particles of the body is presented which is called self-consciousness. This is a very small credit given to the human stage of individual development. In that philosophy there can be no place for individual memory, as the incoming particles in the body can never come to know that what was done ten years ago by a certain multitude of particles was actually done by them, if they were not there then. It does not answer in a satisfactory way the question : what is it that preserves unity amid the continuous changes that are going on all the time in

the body ? This unifying entity that is in every living thing is what the Aryans call the *Ātman*, the soul. All living beings, therefore, are *ātman*, material body not mixed up in a mechanical way as water and sugar are in syrup, but both of them phenomenally acting upon each other and creating important changes in each other. The similarity then between an animal and a human being lies in the fact that both are susceptible to hunger, sleep, fear and animal passions, but that which constitutes the special characteristic of the human being is that he can practise *dharmā*, i.e., understand, realise and bring into operation the spiritual law of the universe which teaches him how to control his lower nature and bring into prominence the higher one. The human being is a *dhārmika* (=religious) being.

How has he reached this stage ? In one word, through the Law of Sacrifice. The first beginning of consciousness is made through the body and while in the lowest life there is only the body without organs of sense, even then, the finer the body is, the greater is the sensitiveness. The increase in consciousness and elevation in type take place by reason of the grosser being sacrificed and the subtler coming into prominence. This does not necessarily take place in all beings. Not even the tiniest animalcule can elevate itself to the higher stage of life unless and until voluntarily or involuntarily it throws off the impurities and gathers the subtler forces. Involuntarily this is done even by human beings. A low man living in a cultured family unconsciously gives up much of his gross nature and brings himself up to the polished physical level of those with whom he lives. Domesticated animals are the best illustration of this law of sacrifice. And in all such cases, with giving up of lower nature, the individual souls become equipped with finer forces that they can use for reaching greater heights.

Now the student of humanity observing the different mental conditions of different men and women finds them divided into three classes. The lowest are those who are gross, immoral, sluggish and ignorant; the middle class consisting of men and

women living only for the gratification of the senses, that is, pleasures of the world, eating, drinking, fine dress etc., and the higher class made up of people that devote time and energy for spiritual good, the majority belonging to the second class. A person belonging to the lowest class desiring to elevate himself must make certain sacrifices, so also should one belonging to the second class. That which was formerly gross must now be ennobled. That which was greed must now be transmuted into an unflinching will to accomplish the spiritual good. That which was passion and lust must now be changed into a burning love for all. But this change is to be accomplished through the Law of Sacrifice.

From these considerations the ancient sages of India made certain rules for people who naturally, in the stage which they have reached, would keep self-gratification as an end and aim of life; in whom, in fact, the lower nature was so strong and powerful that nothing would set them to work except a desire for the gratification of the senses. And looking around us today we shall find that the majority of human beings are in that category. Few are the men and women whose life and conduct are purely based on altruistic motives; rare are the people in whom the thought of the little self does not control some of their acts and movements. Persons who have devoted their whole life to the service of humanity, aye, to the good of all living beings, are few and far between. And still the majority of human beings in whom the lower nature is more powerful can by degrees be elevated to a higher plane where they can be taught to look upon life as a field for the performance of duty and not as an arena of self-gratification. This idea can be introduced in all departments of life. Just analyse the mental condition of the person who works for his own gratification. For everything that he does he wants a reward. He wants a reward because there are still within him many desires controlling his very being, he has not yet mastered his lower nature, at times he becomes its slave. Now, in order to liberate him from this slavish condition, the wise men of the East

prescribed certain rules for man. He was asked to do certain things, not hoping to reap fruit therefrom but in order simply to perform certain duties that he owed to the world. In this way step by step he can free himself from the shackles of animal desires and learn the truths of a higher degree. One of those rules was that he should perform every day five sacrifices. The first sacrifice was to the *devas*, the shining powers and intelligences of the upper world. Everything that gives nourishment to the human body is by correspondence related to the subtle energies of other worlds, is in fact fed and nourished by those energies. Man is, therefore, under obligation to those forces and if he receives so much from them, let him give something in return, let him not be selfish. If his body is being vitalised by pure air let him do something that will make the surrounding atmosphere pure. If he is nourished by pure food let him offer certain oblations to those forces that supply purity to food, and so in everything let him give something in return, he will then feel the satisfaction of having done something for whatever benefit he received of others. He will feel that he is not a beggar nor a thief, but an honest and self-dependent person.

The second sacrifice is to be made to parents and ancestors. We owe so much to our parents. They have brought us up, fed and clothed us, remained awake many a night to care for us in babyhood. It would be ungrateful on our part if we did not do anything in return for all the benefits we received from them. If they are alive and have grown old, let us take care of them and serve them in any way that is likely to do them good. After death let us keep their names fresh in our memory. In the human evolution they have played their part, let us reciprocate their work by its appreciation and by continuing what they have done so that there shall be no break in the upward evolution of the human race.

The third sacrifice was in favour of men who needed our help and care. Every man is a part of humanity and by helping a fellow man we help humanity. If the future salvation of man is based on love, it must be practical love, not a mere idea.

and that love is to be carried out by actually helping those who need help. The sacrifice must necessarily put an end to the growing selfishness of man and by its constant performance his mental attitude is so thoroughly changed in reference to the external world that the greatest anxieties and worries would not agitate him, in all the troubles and changes his mind would be perfectly calm and quiet and he will learn to interpret and understand rationally the apparent injustice and inequalities of the world.

The fourth sacrifice is to the animals. By protecting, feeding and taking care of animals we help their progress. On the ladder of evolution they occupy a lower step, but that does not justify us to destroy them. On the contrary, we owe a duty to them. They, as beasts of burden, have for ages been a constant and faithful aid to man in civilizing himself. Had it not been for the ox, the horse, the camel and the elephant, mankind would have remained at a standstill. Had it not been for the sheep and goats, you and I could not have made ourselves warm by clothing made from their wool, and still how selfish must be those men and women who simply through force of habit and custom directly encourage the killing of these creatures and use their flesh as food. Let them stop for a moment to think how ungrateful they are when they use animal flesh as food. If mankind has received so many benefits from the animal kingdom, let us return them by being kindly to them, by taking care and attending those that are suffering.

The fifth sacrifice that man has to perform is for himself - by devoting some time, energy and money for study and spiritual benefit. It is the Higher Self of an individual that has made it possible to elevate him from the archaic condition to the human condition. The gratitude which the individual owes to the Higher Self is boundless, and if he has reached the human stage which presents him with so many opportunities for unfolding its faculties, let him lose no time in making the best use of them. Let him devote some time every day for study, for reading, for concentration and for the perfect recognition of

the Higher Self. Let him spend some money for books and for study. Let him help others in making it convenient for them to learn the higher truths. Let him assist those who are helping others. A person desiring by study to benefit himself without caring for his brethren is better than one who cares not to study at all, but under any circumstances let all people learn something about the higher possibilities within themselves. Knowledge is power, and every person that has a desire for real power must know - that is, must know if there are higher and more subtle forces that operate on and within us and shape in a measure our destiny, and then study their laws so that he can ultimately exercise a wise control over them. Possibilities of the human soul are infinite. Let him or her who has the slightest desire to know the inner capacities of the self, study that self, learn how to analyse his or her mind, so that by the knowledge acquired he or she can control lower self and bring into prominence the higher one. In this way this sacrifice of time and money benefits the sacrificer as well as others. Just think how much we sacrifice by simply catering to our lower desires, emotions and caprices; such a sacrifice of money, time or energy does not really produce any spiritual benefit in return; we do it because of our slavish obedience to the customs and etiquette of an ever-changing society. If we sacrifice so much for pleasing "society" may we not have sufficient courage to ignore the opinions of those that have never thought of the higher possibilities of soul, and decide to actually do something for our spiritual advancement. Let those that have time spend a portion of it in studying the latest forces of the soul. Let those that have money help themselves and others desirous of acquiring such knowledge.

With the performance of the five above-named sacrifices, animal man becomes human. The law of the survival of the strongest in the barbaric state of man made him a destructive creature, so that all the time his animal nature prompted him to live on the sacrifice of others. With the turn of moral change in his life, he no longer lives on the weak, but learns to protect

them, and even makes sacrifices so that they may be happy and comfortable.

If the object of life is determined, we can deal with the laws. First of all we know that life is eternal; second, we know that our object is progress and the achievement of happiness. The question arises : what is happiness ? The solution of this question depends on the idea of life. If life means only the organisation of the body, the health of the body in this life, then the object of that life would be to keep the body in a healthy condition, and to use all possible means for that purpose. But we know that there are other parts equally necessary with the physical organism to the life of a human being, and that the laws connected with all these faculties are real laws and those which advance happiness, but those which advance happiness of only one faculty cannot be the right laws. If the object of life is merely happiness for the time being we can derive such happiness from the use of intoxicating liquors; but all people agree that there is no real happiness in this. Sometimes happiness is defined as the greatest good of the greatest number, and there the question comes in : What is the good after all ? Most of the professors of political economy think that happiness consists in material prosperity of the people, and a famous English philosopher says that a country may be very progressive, but if there is no philosophy there, if the people do not think on higher subjects than material and physical welfare, then though its granaries may be full, although there may be hundreds of millions of dollars, pounds or rupees among the people, if philosophy is not there it is a sign of the beast. He says that because only one side of the human nature is advanced, this must be so, but if all sides are taken into consideration and simultaneous progress is made on all, there is real advancement. For this purpose we must progress in the physical, mental and moral nature, and in the spiritual. There are so many different natures of the human being, and when we wish to progress on all these different planes we must consider that there are other living beings besides ourselves,

who are related to us, and no laws can be established which do not take into consideration the welfare of these living beings. First take into consideration the physical development. We know that the body must be healthy, that the right kind of food must be taken, the right kind of exercise and nourishment, and the right kind of clothing worn; all these laws we know, and nothing need be said on that subject; but the real laws we have to learn, even in connection with these things, are to help us to understand the deeper meanings of life. Is it only for our health that we are to have a peculiar kind of diet ? Has not that something to do with the mental and moral nature ? This is where our Hindu philosophy lends us some help. We divide food into three kinds, and not, as Western scientists do, into two saying that there is one kind which is nitrogenous and another which is non-nitrogenous, meaning simply the elements necessary for the support of the human body. We say that there are three kinds, one having the property of passivity and purity, another having the property of activity and the third having that of grossness; and we make these three divisions because we wish to take into consideration the moral influences of the food. When we eat of a certain kind of food, it may be nutritious so far as the physical part of the body, is concerned, but at the same time it may create peculiar emanations from the body which would lower us so far as our moral nature is concerned. Therefore, notwithstanding its nutritious character, we will avoid that kind of food because it is according to our philosophy, of the third kind, having grossness. It may be nutritious, but it may excite the passions, may stimulate and therefore hurt us. The scientists also will say the same thing, but they would say that we should eat that kind of food because it stimulates the palate and therefore does not injure health. Everything is to be judged, from your standpoint of healthy food, simply by its effect on the physical organism. But when we take into consideration the influence of that food on other beings besides ourselves, we must take into consideration the nature of the animal. It is said that there are many elements in

animal food which would be nutritious and would help to support the human body, and which are as good as those found in vegetables. Certainly, in fruits and nuts and other things which do not come from the animal we may find these same elements. Still, we say that there is a moral and ethical reason against eating that kind of food, and not only moral but also spiritual reason. In the first place the moral philosophy of our religion says that we have no right to destroy life in any being if we cannot give it to any being. That is the fundamental proposition of our religion. If we follow that rule then any destruction of life is surely to be avoided. But the question may come in. For any kind of food destruction of life is necessary; even in the vegetable there is life, and one must destroy that life in order to prepare food fitted for our diet. We admit that we have to destroy life in order to live, but life is of so many grades, so many classes one higher than another, and if that argument is to be applied that it is the same to destroy life, whether animal or vegetable, we can also apply the argument to the destruction of human beings; but we all make a distinction there. Why do we not destroy human beings, then? We say that they have souls. But we can never destroy the souls; they only leave the body and go to some other place or into some other body; according to the opinion of all religionists the soul is not destroyed with the body, only the relation is broken. The relation is higher and more complicated in the case of the human being than in that of the animal, and higher in animals than in vegetables. We apply this rule to our business affairs; we follow that rule when there are two kinds of business, one more and the other less profitable; we follow that which is more profitable, and we will abandon that in which we must lose a thousand dollars before that in which we lose a less sum or nothing at all. We also apply this to the case of diet, there are spiritual reasons for avoiding that diet in which certain kinds of feelings and emotions are created. When we consider the mental state in animals, especially when they are prepared for death, just imagine the state even of a chicken

at the time of being killed, and its mental condition, - our philosophy in this matter even analyses this feeling - we shall see that the mentality or emotion is only a peculiar state of vibrations of the physical matter of the body. If every thought, if every feeling, if every emotion causes a peculiar state of the body, such diet will certainly have its effect on our physical and mental nature. Suppose a merchant dealing in cotton receives a telegram in the city of New York that the price of cotton has fallen fifty per cent. He opens the telegram and reads it, and if you feel his pulse you will find that there is a very great change in the state of his pulse, although he has done nothing but read a few words on a piece of paper. If this is the effect of the mental upon the physical state of the human being, what would be the effect upon the animal of the knowledge that it was to be killed. Besides this, the animals which are eaten have only taken the elements which are in the vegetable and have assimilated them into their systems. We are in a sufficiently animal condition without adding the animal nature to our own. The physical impurities also and the injurious humors and ethers of an injurious nature are always present in animals which are especially raised for the purpose of food. The turkey is stuffed as it were with food, and is made to appear fat and plump. To try the same experiment with the human being would produce a state of body which you can all imagine. To keep our own body healthy we must take sufficient exercise; if we eat something which is not necessary for us we know that the result will be injurious, and that is the experience of all people in all countries of the world. In more ancient times the life was simpler, but now the discovery of all these different medicines for curing dyspepsia shows that people are suffering from this disease. In this country (= America) we know that there are so many kinds of pills and medicines used; we even have those in India now. These things show that not only in America but also in all countries it is because people do not know the rules for diet that they have recourse to artificial means. It is better to follow the rules of diet in the beginning

and not have any kind of artificial medicines at all. We have to know so many things even in regard to food, and how much more in regard to the mental, moral, and further on, the spiritual nature ! Take the mind in its ordinary condition; it can think on so many subjects, and may run in different directions at different times. After being fixed on one point the result is that the mind can be concentrated on one subject more easily. This may be the result either of food or of a different way of living, with regular hours of sleep, a proper amount of exercise, thinking of subjects which do not excite the mind. The general rule with regard to the development of the mental nature is that we should be compelled somehow or other to concentrate our attention on one thing. A person employed in any department of life who is not able to centre his thoughts on this department, on his duties, will be dismissed. Even in our business affairs that concentration is necessary, and if for the purpose of making a little money it is necessary that we should do this, how much more is it true in spiritual things! It is not an easy thing if money is the object, which it takes so much time and labour to accumulate; it is much more difficult to acquire the spiritual knowledge. This brings us to the science of concentration. We have to observe the physical rules and mental rules of concentration. How can we concentrate our attention ? In a sense all of us do concentrate; we only do not know that we do it. Many of us are fond of certain things and spend much time in the pursuit of those things. Those who are fond of books will always go to a book-store to see what new books have arrived and purchase and read them. Those who are fond of newspapers will wait when the newspaper comes out of the press, to secure the first copy and read it. If we can concentrate our thoughts on these subjects why should we not be able to concentrate our thoughts on the right subjects ? If our object of life is only to secure a few facts in each department, that is the right thing for us to do. If we desire to keep up with the times then we have to know all the things which are necessary for our information, and this can only be

done by concentrating our thoughts. If the department of life in which we are engaged is such that our very maintenance depends on the knowledge of these things we must concentrate upon them. Will this really advance us ? The ordinary result is that we become fond of unimportant things, later on, of sensational things and still later of those things which will satisfy our morbid appetites. That is the reason why there are so many sensational novels written. All these things are really injurious. When a murder is committed and the information concerning it is published, people are after the extra papers, and read details with eagerness. Why ? Because on account of the unnatural life they lead their propensities are such that nothing can satisfy them except that kind of information. The further result is that the mind being in a state of vibration and therefore in a state to transmit these vibrations to the ethereal matter outside of us, they are carried to other people and thus these propensities are also transmitted. We have even known that a murder has been committed in one part of the country, just about the same time many other murders are committed in other parts of the country. How can this be explained but on the hypothesis that the minds of persons saturated with these thoughts are influencing others by means of the transmission of the thoughts to another place where they are received by a person in a similar condition of mind and translated into thoughts which act on the physical organism and produce the desire to commit crime. From a physiological standpoint we know that the germs from small-pox and other contagious diseases are flying in every direction, and that we should not come into contact with persons who have these diseases. We must take even more care in matters of the mental and moral nature, and thought has indeed a wonderful power of acting on a person's mind, as we see in our daily experience. When one person meets another, suppose a conversation takes place between them, whom we will call A and B. A says, "Well Mr. B, I think you are looking forty years old instead of thirty. How is that ?" There is a change in that person's mental organism

which makes him actually appear forty years old for the moment. We are influenced in that way every day. If we call all people sinful they will feel always that they are considered so, and if they are not sinful they will commit sins and be sinful to some degree from this suggestion. But if we say that man is divine, that we are a part of God, as Jesus said, then we rise higher and higher toward our ideal. Then another rule comes in, that the faults of other people ought not to be discussed or mentioned even, and this rule is practically put into force in India. One of the teachings given to us is that every person ought to cultivate four kinds of thoughts; one is friendliness, to consider all living beings as our friends and not our enemies at all. If any person injures us, we must only think in this way, that he is injuring himself, and why should we injure him again in return. When I injure another person I have injured my spiritual nature, and if that person injures me in return he injures my body, therefore that system is condemned by our religion and philosophy. The second kind of thought to be kept present in the mind is gladness. That is, to be glad at the happiness or prosperity of other people, that is, never to be jealous. If a person becomes rich, simply be glad of that. The third thought is compassion. If we see a person or any being in a miserable condition let us have some pity for him, have compassion for him, sympathise with him, but never think he ought to suffer, because it is a just punishment. Of course, it is just that he should suffer, but we ought not to send any vibrations except those of sympathy, for that would make our own nature hard and cruel. The fourth thought is indifference. That is a very dubious word. Of course, we ought not to be indifferent in a certain way, but we should be indifferent to the faults of other people. Our business ought not to be to find fault with any other person; with regard to that fault we should only say that he has that fault and it would be well if he should improve his fault; but never try to make that fault greater and greater. Be charitable with regard to this, as Jesus was in the case of the woman who was taken in adultery. When we think

that a certain person is guilty and that his judgment is left to us, [we are in the wrong.] Always think that he is to be raised and not lowered. Avoid temptation even in thought. These four rules have always been taught to us; there is no hope of progress even until these four thoughts become permanent in our minds. This state is a mental state, but when we come into contact with other people, we have to act towards them, then something practical comes in; then comes in the moral nature. Morality is not to be practised only because by the practice of that morality we are to rise higher, but because it is the life of the soul, the very essence of the soul. There may be some results to be derived from that kind of conduct, but that is not the object of the soul. No other life can conflict with it. Truthfulness, kindness, justice and universal love are only the features of the soul's life. There may be other results but from these the person's object in life is seen. A man may plant trees in an orchard, and at the same time other things, as grass, etc. but his real object is not grass or other things but fruit. In the same manner there may be many occult powers which will come from the observance of all these rules, but that is not the object of the soul, and if this is made the object of the soul it is degraded to a certain extent. This will be the same thing as saying, "Be good for the sake of goodness", and no other purpose, with no idea of getting any other fruit or having any reward. When we want to have a reward we really sell our soul power, and any possible price is very little in consideration or in comparison with the nature of the soul. Nothing can be considered but the power of the soul, the potencies which are there. These are the moral rules. I could at the same time tell you many things as to the results actually derived from the practice of the moral rules, but any one who practises them will find out that these results are facts, but when they are practised only for the purpose of gain of some kind there is no real value in them to the soul. The occult powers may be possessed, but if they are not used in the right way it is a loss rather than a gain. If the object is only living the soul life, the occult

powers may come out, and there is real gain and not loss of anything. Take universal love and the result derived from the practice of this is freedom from danger of any kind. A person who practises universal love to the highest extent in all the relations of life has no fear of injury from any source; but we generally do not practise these things and therefore how can we expect to derive real benefit from them ? Nothing can injure such a person except on account of the Karma engendered in the past life which is not yet worked out. We say then that though we can derive many results, obtain many occult powers by the practice of these moral acts, that is not the object of the moral acts. They are to be practised for their own sake.

Finally comes in the spiritual nature of the soul. What is, really speaking, the spiritual nature of the soul ? It may be said to have a centre but no circumference, and therefore cannot be described by any words; it can only be experienced by all of us, if we are living on that plane; but we can sometimes describe it by simile. The idea of the soul is always explained by the circle. Its having no circumference means simply that there is a unit, a real soul, but it cannot be located The description which would be given of different things is just according to the idea that we derive through experience of our senses. As the soul itself is not a thing which can be perceived by the senses, no material description could be used for it. We say that the soul passes into *Nirvāṇa*. We express this idea in sentences, so that we may have at least some idea of the condition which is called *Nirvāṇa* though it cannot be described in language. We say that that condition is infinite existence, infinite knowledge, infinite bliss, and we must bear in mind that infinite conditions mean not material sense-conditions having no end. There cannot be two infinities; there cannot be two things existing at the same time at all points, if we regard merely space; but infinite power does not require space; it is not a material thing. Material power may require a material medium and infinite material power must require an infinite medium; therefore there could not be two such material

infinite powers existing. But knowledge means the power of knowing something, and is not material, therefore that idea of the impossibility of the existence of two infinite things is really speaking a false idea because the reasoning itself is fallacious. It is a reasoning in which there is no middle term because the word 'infinite' would be used in the major and minor premises in two different senses. We have, therefore, to discuss the physical condition, mental, moral and spiritual conditions of the soul, and the laws which are to be derived for the purpose of advancing the life of the soul must be based on the facts which are experienced on all the planes, and must also be based on the true ideas of the relation of the human being with other beings. Although in a theoretical sense we may divide the planes of life into different divisions, the lowest kind being the monad, along all the other planes, the vegetable, animal, etc. till we come to the highest plane, that of human life, which we also divide into different planes, still we know that our own life is related to all other life, and certainly we must observe the facts with regard to all this other life. Physical life we can know by actual observation, in other forms of life or in the human body itself. How is it maintained ? Let us observe in the case of a tree. It lives by gathering to itself other particles of matter which it assimilates. At the same time, while it assimilates all these it destroys the life of these particles. If these particles lived their own life always independently of the life of the tree, there could be no growth. Suppose in the human body so many living beings, each living its own life, the human being cannot live. The physical elements must be assimilated. So in the physical life there is no possibility of existence without destruction of other life, at the same time we know that to a certain extent there is always gathering of more and more particles every moment, but finally the organism collects less and less and at last it disintegrates and the life force departs from it and we call this death. This is the ordinary idea of the physical life, and most of us who have not studied occult sciences think that there is not life beyond this, and that all

rules must be based only on facts observed in this life and that advancement in this life is the object to be gained. To a certain extent the destruction of the physical life is the death of the soul, for it is a change in the condition of the soul; the relation is broken. In order to live the highest kind of life there ought to be the greatest amount of spiritual life, and this killing of other beings ought to be carried only to that extent necessary to support the body and not for any other purpose. No act, therefore, ought to be done which would necessarily lead to killing other beings. A beautiful illustration is given in the Jain philosophy. There was a gentleman who was a great merchant, and for smuggling certain articles into his store was punished with a certain type of imprisonment. The next day his son was injured by another person who was also sentenced to the same type of imprisonment and was put into the same cell in the penitentiary and on account of the peculiar laws of the city in which they lived both of them were put in the stocks, wooden instruments in which they cannot move. Sometimes they would be put into chains, and then also one cannot move without the concurrence of the other. For some purpose the one person whom we call A wished to go out of the cell and said to the other whom we call B, "I wish to go out". B replied, "You gave me none of the food which was brought to you." A said, "Next time I will do so," and the next day when the food was brought he gave him a portion of it and continued to do so every day. B, of course, was obliged to stay in the prison one day longer than A as he was imprisoned one day after A. When A was released he did not send for the food again for B, because there would be no necessity for sending it. In the same manner we say of the body and the soul that they are put together as these men were chained together, and as the soul requires the body to serve its purpose, food is necessary to sustain the body in accomplishing this purpose; but if it is taken for another purpose there is a departure from the right reason, and instead of assisting the soul it injures the soul. We are to live just as A. A gave the food for a certain purpose so that he might leave

his cell; in the same way, the body cannot do anything unless it has food prepared for it; not that the food itself will be changed into some spiritual substance, but it is always to be used for a certain purpose. The soul lives its own life, not for the purpose of body, but the body lives for the purpose of the soul, and every opportunity which the body affords to the soul for thinking on higher matters must be taken advantage of; but if we believe that the soul is to be controlled by the body, the soul misses its powers in this way. This is the way in which we understand the relation of the soul and the body.

Six Systems of Philosophy

Out of the rays of truth based on the Vedic literature of the Hindus six systems of philosophy arose. The first was the Nyāya system. The followers of that philosophy hoped by cultivating the instruments of knowledge — perception, inference, analogy, testimony to reach final beatitude by right inquiry. They generalised from the phenomena of life to an extra-cosmic Deity or superhuman powers commanding our homage and worship. The inanimate universe, including the soul and mind of man, they left to itself and believed to be the result of an act of divine creation. The Vaiśeṣikas accepted the generalisations of Nyāya but went a step further in analysing the nature of material existence. They acknowledged the existence of an extra-cosmic Deity but like Gassendi nearly dropped the idea and busied themselves with the atoms and their nature. With them the universe began with atoms — infinite and eternal moved by the will of the divine power. Thus as Gautama, the author of Nyāya, built up the metaphysics, Kaṇāda, the author of Vaiśeṣika supplied the physics of a philosophy which generally goes under the name of Dialectic philosophy. A philosophy built upon mere abstractions and generalisations from phenomena, which can in reality never be individually generalised from, must result in pure atheism or anthropomorphic Deism. Principal Caird says in his *Philosophy of Religion*. “Generalisation, so far from

apprehending reality is a process which takes us away from it, and the further it advances, the more abstract our thought becomes, the further do we recede from the real objective truth of things." If the Nyāya and Vaiśeṣika thus represent the positive side of the method of abstract generalisation, the Cārvākas, the materialists represent the negative aspect. They were not far from the modern materialists when they maintained life, thought or energy to be the result of material organisation, but their philosophy made few disciples and converted none. All experience is in favour of declaring that *dead* matter is never capable of producing life and even the best representatives of modern physical science stand confessed of their ignorance of the real nature of matter and energy *per se*, at the altar of eternal truth. Even Mr. Huxley says, "In perfect strictness it is true that chemical investigation can tell us little or nothing directly of the composition of living matter and it is also in strictness true that we know nothing about the composition of any body whatever as it is." Observation has proved that every atom of matter is full of energy in one form or another. So instead of postponing the appearance of mind to the last stage of material organization as the modern evolutionists have done, it is more consistent with reason to regard it as co-existent. Nyāya philosophy regarded it as the very beginning but the intermeddling of God isolated from His creation did not satisfy subsequent reasoners, such philosophy being subversive of that real knowledge which must by the very conditions of knowledge or thought look upon thought and intelligent being as inseparable. It is in some such train of reasoning that we find an explanation of *prakṛti* and *puruṣa* of Kapila's Sāṅkhya. The Sāṅkhyas had advanced further, if advance it may be called, than the Vaiśeṣikas in the analysis of matter and had demonstrated a theory of evolution, anything more entirely novel than which even the Vedānta has not to teach. They postulated *prakṛti* or undifferentiated cosmic matter as the eternal basis of cosmic evolution; and they definitely enumerated the various evolving stages of this matter with its

properties being hereupon called *sañkhyā*. They, however, thought it would be impossible to postulate matter without mind and they therefore laid down an eternal union between *puruṣa* or the eternal mind and *prakṛti* in all its stages of evolution. They attributed no functions to *puruṣa* and regarded the evolutions of *prakṛti* for this *puruṣa* who was ever in it but never of it, trying in this manner to satisfy the necessity of philosophic thought. The Sāñkhyas will thus be nearer the truth, nearer because they were, by postulating two entities in the form of *prakṛti* and *puruṣa*, both interdependent so to speak, indirectly precluding the possibility of *mokṣa*, salvation and initiating a principle which would lead to false results in practical ethics. *Sattvaguṇa* or purity, the first of the three properties of matter, is after all a kind of material purity inasmuch as that property is inseparable from *prakṛti* and to set this up as a standard to which men should even try to reach is only to point a way to re-incarnation or fresh evolution (of individual self) and misery, contemplation of *prakṛti* can raise the contemplator no higher than *prakṛti*, the source of all mundane existence and misery. Patañjali not satisfied with the practical side of Sāñkhya set up a kind of training, generally known as *Yoga*, for attaining the state of eternal bliss and postulated a kind of God for purposes of contemplation. His *Yoga* led to marvellous physical results but nothing more. It again landed the student in *prakṛti* only on a higher stage of it. The Vedānta philosophy while trying to meet this difficulty, went off at a tangent in a region to be conscious of which is an utter impossibility. Of Buddhism and Jainism we shall judge later on.

Essential Principles of Hinduism

The details of these philosophies will interest none but a student of metaphysics. My purpose, therefore, lies in giving you the essential principles which make up what are known as Hinduism and Buddhism. In the first place, therefore, let us see what Hinduism says as to the existence and nature of soul, for the theory of soul must be the foundation of every religion which deserves a name. In all ages it has been supposed that

there is something divine in man; that there is in him the non-phenomenal agent on whom the phenomenal attributes of feeling, thinking and willing depend. To the Hindu philosophers this agent was self-evident (*svayaṃprakāśa*). Of course, this agent, which they called Self was not discovered in a day. We see in the Upaniṣads many attempts to discover and grasp it. I shall give you a kind of allegory representing the search after this Self from the Chāndogya Upaniṣad. It is a dialogue supposed to have taken place between Prajāpati, the lord of creation, and Indra, as representing the *devas*, the bright gods and Virocana representing the *asuras*, the opponents of the *devas*. Prajāpati is said to have uttered the following sentence : “The Self (*ātman*) free from sin, free from age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire and imagines nothing but what it ought to imagine, that is what we search out, that is what we must try to understand. He who has searched out that Self and understands it obtains all worlds and desires, that is, final beatitude.”

The gods and the demons both heard these words and said, “Well, let us search for that Self by which if one has searched it, all worlds and all desires are obtained.” Thus saying Indra went from the *devas*, Virocana from the demons and both without having communicated with each other, holding fuel in their hands as is the custom with pupils approaching their master. They dwelt there as pupils for thirty two years and served Prajāpati. At the end of thirty two years Prajāpati turns his face to them and asks, “For what purpose have you been both dwelling here ?” They replied that they had heard the saying of Prajāpati and that they had both dwelt near him because they wished to know the Self. Prajāpati like many of the ancient sages does not show himself inclined to part with his knoweldge at once. He gives them several answers which though not exactly wrong are equivocal and open to a wrong interpretation. He says first, “The person that is seen in the eye, that is the Self. This is what I have said; this is the immortal.

the fearless; this is *Brahman*." If the pupils had understood this as meant for the person that sees through the eye, or out of the eye, they would have received a right though indirect idea of the Self. But when they thought that the reflection of man in the eye of another person was meant, they were wrong. And they evidently took it in the latter sense, for they asked, "Sir, he who is perceived in the water and he who is perceived in a mirror, who is he?" Prajāpati replied, "He, the Self himself indeed is seen in all these. Look at yourself in a pan of water, and whatever you do not understand of yourself, come and tell me." They looked in the water pan. Then Prajāpati said, "What do you see?" They said, "We both see the Self thus altogether, a picture even to the very hairs and nails." Prajāpati then said, "After you have adorned yourselves, have put on your best clothes and cleansed yourselves, look again in the water pan." They did so and looked into the water pan. Prajāpati said, "What do you see?" They said, "Just as we are, well-adorned, with our best clothes and clean, thus we are both there, Sir, well-adorned, with our best clothes and clean." Prajāpati said, "That is the Self, that is the immortal, the fearless, this is *Brahman*." They both went away satisfied in their hearts.

Prajāpati thought, "They both go away without having perceived and without having known the Self and whoever of these two whether gods or demons will follow this doctrine will perish." Now Virocana satisfied in his heart went to the demons and preached that doctrine to them, that the Self alone is to be served and that he who worships the Self and serves the Self gains both worlds, this and the next.

Therefore they call even now a man who does not give alms here, who has no faith and offers no sacrifices an *asura*, a demon; for this is the doctrine of demons. They deck out the body of the dead with perfumes, flowers and fine raiment by way of ornament and think they will thus conquer the world. But Indra before he had returned to the gods saw this difficulty : As this Self (shadow in the water) is well adorned when the body is well adorned, well dressed when the body is well dressed, well

cleaned when the body is well cleaned, that Self will also be blind if the body is blind, lame if the body is lame, crippled if the body is crippled, and perish in fact as soon as the body perishes; therefore I see no good in this doctrine. Taking fuel in his hand he went again as a pupil to Prajāpati. Prajāpati said to him, "Well, Indra, you went away with Virocana, quite satisfied in your heart, what has brought you back ?" Indra said, "Sir, as this Self is well adorned when the body is well adorned, well dressed when the body is well dressed etc., that Self will also be blind when the body is blind. Therefore I see no good in this doctrine." "So it is indeed", Prajāpati said, "but I shall explain the true Self further to you. Live with me another thirty two years." He lived with him another thirty two years and then Prajāpati said, "He who moves about happy in dreams, he is the Self, this is the immortal, the fearless, this is *Brahman*." Then Indra went away satisfied in his heart. But before he had returned to the gods, he saw this difficulty : Although it is true that that Self is not blind even if the body is blind, nor lame if the body is lame, though it is true that that Self is not rendered faulty by the faults of the body, nor struck when the body is struck, nor lamed if the body is lamed, yet it is as if they struck him the Self in dreams, as if they chased him. He becomes even conscious, as it were, of pain and sheds tears in dreams. Therefore I see no good in this.

Taking fuel in his hands he went again as a pupil to Prajāpati. Prajāpati said, "Well, Indra, you went away satisfied in your heart, what has brought you back ?" Indra told him his difficulty. Then Prajāpati said, "So it is indeed, Indra. But I shall explain the true Self further to you. Live with me another thirty two years." He lived with him another thirty two years. Then Prajāpati said, "When a man being asleep, reposing and at perfect rest, sees no dreams, that is the Self, this is the immortal, the fearless, this is *Brahman*." Indra went away quite pleased; but before he had returned to the gods he thought, "Truly, in this dreamless repose he does not know his Self that he is I, nor does he know anything that exists. He is gone to utter annihilation. So I see no good in this."

Taking fuel in his hands he once more went to Prajāpati as his pupil. Prajāpati again asked : “Well Indra, what again has brought you back ?” He again told him his difficulty. Prajāpati said : “So it is indeed, Indra; I shall explain the true Self further to you and nothing more than this. Live here another five years.” He lived there for another five years. This made in all 101 years. Prajāpati then said : “Indra, this body is mortal and always held by death. It is the abode of that Self which is immortal and without body. When in the body, by thinking ‘this body is I and I am this body’ the Self is held by pleasure and pain. So long as he is in the body he cannot get free from pleasure and pain. But when he is free from the body, when he knows himself different from the body, then neither pleasure nor pain touches him. The wind is without body, the cloud, lightning and thunder are without body (without hands, feet etc.). Now as these arising from the heavenly ether, appear in their own form, as soon as they have approached the highest light; thus does that serene being, arising from this body, appear in its own form, as soon as it has approached the highest light - the knowledge of the Self. He in that state is the highest person. He moves about there laughing, playing and rejoicing, be it with women, carriages or relations, never minding the body into which he was born. Like a horse attached to a cart, the spirit is attached to the body. Now where the sight has entered into the void, there is the person of the eye, the eye itself is but the instrument of seeing. He who knows ‘let me smell this’ is the Self, the nose is but the instrument of smelling. He who says ‘let me say this’ is the Self, the tongue is but the instrument of saying. He who knows ‘let me hear this’ is the Self, the ear is but the instrument of hearing. He who knows ‘let me think this’ is the Self, the mind is but divine eye. He is the Self, seeing these pleasures (which to others are hidden like a buried treasure of gold) through his divine eye i.e. through the mind rejoices. He who knows that Self and understands it, obtains all worlds and all desires.” Indra was satisfied by this explanation, went to the gods and taught them this doctrine.

This dialogue is so plain that I need not explain its esoteric meaning. It is on this dialogue that the various sub-divisions of the Vedantic philosophy have offered different interpretations. We will take the interpretation of the most prominent Vedantist Śaṅkara. Śaṅkara says : that is quite true as Prajāpati said that the true Self has nothing to do with the body. For the body is mortal but the Self is not mortal. The Self dwells in the body, and as long as he thinks that the body is I and I am body, the Self is enthralled by pleasure and pain, it is not perfect, it is not the immortal self. But as soon as the Self knows that he is independent of the body and becomes free from it, not by death but by knowledge, then he suffers no longer, neither pleasure nor pain can touch him. When he has approached this highest light of knowledge, then there is perfect serenity. He knows himself to be the highest Self and therefore is the highest Self, and though while life lasts, he moves about among the pleasant sights of the world, he does not mind them, they concern his body only, or his bodily Self, his ego, not his absolute Self. He goes a step further and lays down that it is not the individual soul that is the highest Self, the highest Self is not different from *Brahman*; the interposition of ignorance, nescience or illusion leads the individual Self to believe that he is separate from *Brahman*; as soon as ignorance is removed, he is *Brahman*. He does not become *Brahman*, for really he was nothing less than *Brahman*. A post in darkness may seem to be a thief to a person but when the darkness is removed he realises the fact that it is a post and not a thief. On the disappearance of darkness, the object which was seen does not become a post but the fact is realised that it is and has ever been a post. In the same manner, the individual Self does not become the highest Self; only the truth comes out that it is the highest Self.

Essentials of Buddhism

Let us now turn to Buddha and see what he says as to the existence and nature of soul. Buddha's merit consists not in promulgating a special theory of his own as to the nature or

existence of soul but in avoiding the metaphysical and subtle disputation of the Brāhmaṇas. His sarcasm against this sort of discussion appears to be very bold as we read it in Tevijja Sutta. He says to a Brāhmaṇa named Vasettha, "Then you say, Vasettha, that not one of the Brāhmaṇas or of their teachers or of their pupils have ever seen *Brahman* face to face. And that even ṛṣis of old, the utterers of the ancient verses which the Brāhmaṇas of today so carefully intone and recite precisely as they have been handed down — even they did not pretend to know or to have seen where or whence or whither *Brahman* is. So, that Brāhmaṇa versed in the three Vedas have forsooth said thus : "To a state of union with that which we know not and have not seen we can show the way and can say 'this is the straight path, this is the direct way which leads him who acts according to him into a state of union with *Brahman*.'"

"Now what do you think, Vasettha ? Does it not follow, this being so, that the talk of the Brāhmaṇas, versed though they be in the three Vedas, is foolish talk ? Verily, Vasettha, those Brāhmaṇas versed in the three Vedas should be able to show the way to a state of union with that which they do not know, neither have they seen — such a condition of thing has no existence. As when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindmost see, just so is the talk of the Brāhmaṇas versed in the three Vedas."

What explanation then does Buddha offer as to the nature of man and his relation to the world around him. In fact, Buddhism does not attempt to solve the problem of the primary origin of all things. When Mālunkya asked Buddha whether the existence of the world is eternal or non-eternal, he made him no reply. The reason of this was that it was considered by him as an inquiry which tended to no profit. Buddhism takes as its ultimate fact the existence of the material world and of conscious beings living within it. And it holds that everything is subject to the law of cause and effect, and that everything is constantly though imperceptibly changing. The whole cosmos —

earth, heaven and hell — is always tending to renovation or destruction, is always in a course of change, a series of revolutions or of cycles, of which the beginning and end are unknowable and unknown.

As to the nature of man, Buddha's teaching is that it consists of an assemblage of different properties or qualities or aggregates none of which corresponds to the Hindu or modern notion of soul. These are — *rūpa* (forms or material attributes), *vedanā* (sensation), *sañjñā* (notions or abstract ideas), *saṃskāra* (tendencies or potentialities) and *viññāna* (consciousness or mental powers). These aggregates along with hundred and ninety three sub-divisions exhaust all the elements, all the material, intellectual and moral properties and attributes of the individual. There exists nothing apart from these, either fixed principle or soul, or simple or permanent substance of any kind. They unite and arrange themselves so as to form a separate being, undergo incessant modification along with it and dissolve at its death; the individual being throughout a compound of compounds entirely perishes. The influence of its *karman* (acts) alone survives it and through this the formation of a new group of *skandhas* or aggregates is immediately effected; a new individual rises into existence in some other world and continues in some degree the first. The Buddhist, strictly speaking, does not revive but another, if I may say so, revives in its stead and it is to avert from this other, who is only the heir of his *karma*, the pains of existence, that he aspires to *Nirvāṇa*.

PART SECOND

JAINA PHILOSOPHY

INTRODUCTORY

How to study Jaina Philosophy ५

The Jaina philosophy has been stumbling block to many a scholar Eastern and Western. Modern students are accustomed to think in the popular way known as the scientific way, the way common to the various sciences of the day. "It is the way with them," as Prof. William Wallace says, "to assume that the student has a rough general image of the objects which they examine; and under the guidance or with the help of this generalised image, they go on to explain and describe its outlines more completely. They start with an approximate conception, such as anybody may be supposed to have; and this they seek to render more definite. The geologist, for example, could scarcely teach geology, unless he could presuppose or produce some acquaintance on the part of his pupils with what Hume would have called an 'impression' or an 'idea' of the rocks and formations of which he has to treat. The geometer gives a short, and, as it were, popular explanation of the sense in which angles, circles, triangles, etc., are to be understood; and then by the aid of these provisional definitions we come to a more scientific notion of the same terms. The third book of Euclid, for example, brings before us a clearer notion of what a circle is, than the nominal explanation in the list of definitions. By means of these temporary aids, or as we may call them leading-strings for the intellect, the progress of the ordinary scientific student is made tolerably easy." This is the scientific method of study. Never in this method is brought into prominence the necessity of psychological and ethical improvement of the mind which wishes to study the great problems of life and the universe. Self-restraint, the first step in acquiring true knowledge, sacrifice of the cherished habits of mind,

giving up of *dr̥ṣṭi-rāga*, as we Jainas call it, which are in our opinion the *sine qua non* of full and clear understanding of the self and the non-self, are seldom taken into consideration in the Western method of thinking.

This vice of the popular method of thinking is specially apparent in religious propagandists and political leaders.

Antiquity of Jainism

The opinions of scholars are divided as to the antiquity of Jainism, many claiming that it is older than Brahmanism.

When European scholars first began to investigate the history of Jainism, they were struck with the similarities between its ethical code and institutions and those of Buddhism; hence they thought that Jainism must be a branch of Buddhism. But thanks to the labours of Jacobi, Buhler and Leumann, it is now conclusively proved that Jainism is much older than Buddhism. Gautama Śākyamuni mentioned Jainism. He said, "I hear that many Jaina monks received hospitality from you, and you must continue to furnish it to them." He spoke to them as *nirgrantha* — tieless. They have no money. They are homeless wanderers as Jesus was. At the advent of the Buddha the Jaina sect had already attained a prominent position in the religious world of India.

Relation between the Jaina Philosophy and the Early Greek Philosophy

The first point demanding explanation is the relation between the Jaina philosophy and the early Greek philosophy. In my view there is no relation between them. The early Greek philosophers were pure physiologers; they mainly studied the material universe, and that in a rudely observational manner. We cannot call them materialists, for the antithesis between matter and spirit was unknown to them. The cosmic matter passed with them for something in itself living; they thought of it as animated, just as are particular organs. It is naive hylozoism. They were in search of an ultimate ground of the universe. The earliest Jaina records, on the other hand, dispense with this way of looking upon philosophical questions. They

distinctly teach that the cosmos has no beginning and no end. The search for its origin is therefore futile. This does not mean that the state or modality of the cosmos is the same at all times. It is constantly changing. Any particular state is the resultant of previously operating causes, which in their turn are the results of other previously operating causes and so on without coming to a stop. The search for a cause or origin is the outcome of the inner conviction of the human mind that a state of things must be the effect of sufficient cause or causes. The cause or causes, when found must necessarily, by the same logic, be the effects of other causes, and so on. To stop at some causeless cause is suicidal to the inner conviction just referred to. The fact is that when the mind in its search for the origin of the universe stops at something, it is because of its inability (lack of capacity) to go further, or to grasp or imagine a previous state of things. Next the antithesis between matter and spirit is clearly drawn in the earliest Jaina canonical books. These works are the records of the teaching of Mahāvīra, the last *Arhat*, who lived about the time of the Ionic philosophers. Later, when Alexander the Great came to India, Jaina philosophy was already an established system. If there is any borrowing at all, it must be on the part of the Greeks. Some have detected a similarity between Thales' view that water or moisture is the origin of the world, and the Jaina view that moist clay, etc., have life. They, therefore, remark that the Jainas are trespassing very much on the field of Thales, whose idea was that it was moisture which constituted the life; and that the Jaina idea appears to be of a universality of life existing under these particular conditions, in which you contrive to expel more or less moisture. But in the Jaina view, even fire, which is a negation of moisture, has life. Besides, according to Thales, the whole cosmos is a living thing, while according to Jainas, there are living as well as lifeless things in the world.

Jainism as a heterodox system

Besides 'Hindu' or Vedic metaphysics, there are systems in India not based on the Vedas and Upaniṣads, and are therefore

classed as heterodox by the Vedists, who, however, it must be admitted to their credit, do not consign them to the 'uncovenanted mercies of God,' as some Christian sects have done. These are the Buddhist and Jaina systems. Much has been written and spoken on Buddhism, but very little on Jainism.

Difference between Jainism and Buddhism

This leads me to the next point that demands explanation, namely, the difference between Jainism and Buddhism. In the Buddhist view nothing is permanent. Transitoriness is the only reality. Reality in the Jaina view is a permanent subject of changing states.

Besides, Buddhism discards the idea of individuality. Jainism, on the other hand, considers individuality in the twofold aspect of permanence and transitoriness. The individual, in the Jaina view, continues to exist in different states. Next the Buddhist idea of the *summum bonum* is undefined. The Jaina idea is that of perfection of the individual. Jainism teaches the doctrine of soul, Buddhism denies it. There are many other differentiating points, but these will do for our present purposes. ✨

Jina and Jaina

'Jaina' means a follower of Jina, which is a generic term applied to those persons (men and women) who conquer their lower nature (passion, hatred and the like) and bring into prominence the highest. There lived many such Jinās in the past and many will doubtless yet be born. Of such Jinās those who become spiritual heads and regenerators of the community are called *Arhats* (the deserving ones), or *Tīrthākaras* (bridgemakers in the figurative sense, that is, those by the practice of whose teaching we can cross the ocean of mundane life and reach the perfect state). Hence the Jainas are also called *Ārhatas*. In each half-cycle of many millions of years twenty-four *Arhats* are born. In the present half-cycle the last *Arhat*, Mahāvīra, was born in 598 B.C., in Kuṇḍagrāma, in the territory of Videha. He lived seventy-two years and attained *mokṣa* (liberation) in 526 B. C.

Jaina Dualism

This philosophy of Jainism is not a monistic theory except

in the last analysis. There is nothing in the universe but substance, but there are many kinds of substances. Existence cannot be separated from substance. We are dualists. We say there is spirit and matter, while the positivists and monists in this country¹ say there is but one substance. Theosophists say spirit and matter are opposite poles of the same substance. We say no; spirit can never be matter. Matter is known by the senses, spirit only by spirit. The Greeks said, "Know thyself by thyself."

While Vedantism says that in reality nothing exists apart from *Brahma*, that the phenomenal world is an illusory phantom, that the only reality is noumenon—the *Brahma*, Jainism says that both the noumenon and the phenomenon are real, the one cannot be separated from the other. Reality is not in the one, if considered alone and by itself, not in the other if considered alone and by itself. The one as well as the other is a part of the reality. So in the Jaina philosophy, the existence of both spirit and matter is postulated, both of them existing as separate entities. So far as both of them exist as entities, they may be classed under one category of existence, the substance—one the material, the other the spiritual.

Nine principles

The *Śruta Dharma* (Jaina philosophy) inquires into the nature of nine principles, six kinds of living beings and four states of existence. Of the nine principles, the first is soul. According to the Jaina view soul is that element which knows, thinks and feels. It is in fact the divine element in the living being. The Jaina thinks that phenomena of knowledge, feeling; thinking and willing are conditioned on something, and that that something must be as real as anything can be. This soul is in a certain sense different from knowledge and in another sense identical with it. So far as one's knowledge is concerned, the soul is identical with it, but so far as some one else's knowledge is concerned, it is different from it. The true nature of soul is right knowledge, right faith and right conduct. The soul, so long as it is subject to transmigration, is undergoing evolution and involution.

¹ America

The second principle is non-soul. It is not simply what we understand by matter, but it is more than that. Matter is a term contrary to soul. But non-soul is its contradictory. Whatever is not soul is non-soul.

The rest of the nine principles are but the different states produced by the combination and separation of soul and non-soul. The third principle is merit; that on account of which a being is happy. The fourth principle is demerit; that on account of which a being suffers from misery. The fifth is the state which brings in merit and demerit. The sixth is *samvara* that which stops the inflow of foreign energies. The seventh is destruction of actions. The eighth is bondage of soul with actions. The ninth is total and permanent freedom of soul from all actions.

Six substances

Substance is divided into the sentient or conscious, matter, *dharmāstikāya* (fulcrum of motion), *adharmāstikāya* (fulcrum of stability or rest), space and time. We must bear in mind that two kinds of ether (one, the fulcrum of motion, the other, the fulcrum of rest) and space are not matter in the Jaina view. Matter has various qualities and relationships which the former do not possess. Time is also called a substance in a figurative sense, a generalization of the moving activities of things and beings.

Six Kinds of Living beings

Living beings are divided into six classes : earth-body beings, water-body beings, fire-body beings, wind-body beings and vegetables, all of them having one organ of sense, that of touch, and animals. These animals are again divided into four classes : beings having two organs of sense, those of touch and of taste, such as tape-worms, leeches, etc.; beings having three organs of sense, those of taste, touch and smell, such as ants, lice etc.; beings having four organs of sense, those of touch, taste, smell and sight, such as bees, scorpions, etc.; beings having five organs of sense, those of touch, taste, smell, sight and hearing. These are hellish beings, animals, birds, men and

gods. All these living beings have four, five or six of the following capacities : capacity of taking food, capacity of constructing body, capacity of constructing organs, capacity of respiration, capacity of speaking and the capacity of thinking. Beings having one organ of sense *i.e.* of touch, have the first four capacities. Beings having two, three and four organs of sense, have the first five capacities, while those having five organs have all the six capacities.

The Jaina canonical books treat very elaborately of the minute divisions of the living beings, and their prophets have long before the discovery of the microscope been able to tell how many organs of sense the minutest animalcule has. I would refer those who are desirous of studying Jaina biology, zoology, botany, anatomy, and physiology to the many books published by our society.

Four States of Existence

I shall now refer to the four states of existence. They are *nāraka*, *tiryāṅca*, *manuṣya*, and *deva*. *Nāraka* is the lowest state of existence, that of being a denizen of hell; *tiryāṅca* is next, that of having an earthbody, a waterbody, a firebody, a windbody, of being a vegetable and lastly animals, and birds, which are again divided into four classes of having two, three, four or five senses. The third is *manuṣya*, the state of being a man and the fourth is *deva*, that of being a denizen of the celestial world. The highest state of existence is the *mokṣa*, apotheosis in the sense that the mortal being by the destruction of all *karman* attains the highest severed spiritualism, and the soul being severed from all connection with matter gains its purest state and becomes divine.

Transmigration and karma

The doctrine of the transmigration of soul or the reincarnation, is another grand idea of the Jaina philosophy. The companion doctrine of transmigration is the doctrine of *Karman*. The *Sanskrit* word '*karman*' means action. 'With what measure ye mete it shall be measured to you again,' and 'whatsoever a man soweth, that shall be also reaped,' are but

the corollaries of that most intricate law of *Karman*. It solves the problem of the inequality and apparent injustice of the world. The *Karman* in the Jaina philosophy is divided into eight classes : Those which act as an impediment to the knowledge of truth; those which act as an impediment to the right insight of various sorts; those which give one pleasure and pain, and those which produce bewilderment. The other four are again divided into other classes, so minutely that a student of Jaina *Karman philosophy* can trace any effect to a particular *karma*. No other Indian philosophy reads so beautifully and so clearly the doctrine of *Karmas*. Persons who by right faith, right knowledge and right conduct, destroy all *karmas* and thus fully develop the nature of their soul, reach the highest perfection, become divine and are called *Jinas*. Those *Jinas* who, in every age, preach the law and establish the Order, are called *Tīrthaṅkaras*.

Jaina Ethics

I now come to the Jaina ethics, which directs conduct to be so adapted as to insure the fullest development of the soul, the highest happiness, that is the goal of human conduct, which is the ultimate end of human action. Jainism teaches to look upon all living beings as upon oneself. What then is the mode of attaining the highest happiness ? The sacred books of the Brahmins prescribe devotion and *karma*. The *Vedānta* indicates the path of knowledge as the means to the highest. But Jainism goes a step farther and says that the highest happiness is to be obtained by knowledge and religious observances. The five *mahāvratas* or great commandments for Jaina ascetics are not to kill *i.e.* to protect all life; not to lie; not to take that which is not given; to abstain from sexual intercourse; to renounce all interest in worldly things, especially to call nothing one's own.

REALITY AND KNOWLEDGE

Substance and Mode Both Real

Both of them [the soul and matter] have their qualities and modifications. But while the Vedantist says that the modification of a substance is a phenomenon and therefore unreal and the substance itself is the only reality, a Jaina says that substance and its modification are inseparable. Though a substance is different from its modification, neither of them can exist without the other. Though gold may be said to be in a sense different from gold ring, the gold ring does not exist apart from gold, nor do you find gold existing separate from some modification or form. When an old form or modification is destroyed, a new one is produced and in both cases we have the same substance.

Phenomenal and Noumenal Existence

I think I must put the Jaina view about phenomenal and noumenal existence in a clearer form. In the Kantian philosophy, noumenon is that which can be the object only of a purely intellectual intuition. To such an existence the Jainas have no objection; nay, they postulate the existence of realities which are supersensuous. Such realities are a part of the cosmos, but not a cause or origin of it. There are other Western philosophers who advocate the view that behind the world of phenomena there is an impenetrable world of noumena, that behind this apparent existence there is a hidden existence of which the varied phenomena are but fleeting manifestations, that things in themselves are necessarily different from things in relation to us. In brief, a noumenon in their view is a thing as it is apart from all thought; it is what remains of the object of thought after space, time, and all the categories of the understanding are abstracted from it. To this view the Jainas

give an emphatic denial. The Jaina position is : First, that right knowledge is the only test or measure on our part of the existence of a reality; secondly, that knowledge is always the knowledge of relations; thirdly, that reality is never out of relations (a particular reality may not be in physical relation with another reality, it may be in the relationship of subject and object, knower and known); and fourthly, that the relations are constantly changing. To be is to be in relation. So when we know a thing, we know the relation—some, if not all—in which it stands to us and to other things. *To that extent we know the thing as it is.* There are other present relations which we do not know, and there are other possible relations also which we may not know under our present state of development. This residuum of relationships is the noumenon. The task of our research ought to be to fix these unknown relations, and not to go in quest of the phantom 'thing in itself.' As Mr. George Henry Lewes says : "The illusion of an existence underlying the appearance arises from our tendency to dissociate abstractions from their concretes, and endow the former with a permanent reality denied to the latter." Noumenon and phenomenon are not two separate existences, but only two modes of our looking upon the full content of a thing, a part of which is known and part unknown to us now. The fallacy in the popular mind in reference to these terms is that of confounding a logical distinction with an actual separation.

This leads me to the next point that demands explanation, namely, the difference between Jainism and Buddhism. In the Buddhist view, nothing is permanent. Transitoriness is the only reality. As Professor Oldenberg says : "The speculation of the Brahmins apprehended being in all being, that of the Buddhists becoming in all apparent being." The Jainas, on the contrary, consider being and becoming as two different and complementary ways of our viewing the same thing. Reality in the Jaina view is a permanent subject of changing states. To be, to stand in relation, to be active, to act upon other things, to obey law,

to be a cause, to be a permanent subject of states, to be the same to-day as yesterday, to be identical in spite of its varying activities—these are the Jaina conceptions of reality. Mere becoming is as much an abstraction as mere being. In short, being and becoming are complements of the full notion of a reality.

Two Standpoints

Jainism has two ways of looking at things—one called the *Dravyārthika Naya* and the other the *Paryāyārthika Naya*. The production of a gold ring is the production of something not previously existing (at least not as a ring) if we think of it from the latter point of view *i. e.* as a *Paryāya* or modification; while it is not the production of something not previously existing, when we look at it from the former point of view *i. e.* as a *Dravya* or substance. So the Universe looked upon as a totality is eternal; when looked upon in its several parts and modifications there is in it creation and destruction every moment.

Jaina Method of Analysis and Synthesis

The Jaina process of acquiring knowledge may be described as follows : First, there is the indefinite cognition as an isolated object or idea; it is the state of the mind prior to analysis, that condition of things to which analysis is to be applied. This is what is really meant by unity or identity of the universe with the real which many philosophers proclaim. It makes no difference whether this unity or identity finds its home in a sensuous object or a subjective idea, the process is the same. Next comes analysis—the dissolving, separating, or differencing of the parts, elements, properties, or aspects. Last comes the synthesis, which is putting together the primitive indefinite cognition—synthesis—with the subsequent analysis; so that the primitive cognition shall not be a complete annihilation or disappearance by the condensation of all differences, and so that, on the other hand, the analysis shall not be an absolute diffusiveness, isolation or abstraction, destructive of all unity, which is not the primitive unity but the relational unity of a

variety of aspects. The analytical method is known in the Jaina literature as *Naya-vāda* (consideration of aspects). The synthetical method is known as *Syād-vāda* (doctrine of the inexpugnability of the inextricably combined properties and relations) or *Anekānta-vāda* (doctrine of non-isolation). Voluminous works on this subject have been written by Jaina scholars, all in manuscripts still unpublished.

In illustration of what I have thus stated, I may remark that to a person in whom the first germ of reflection is just born the universe is a vague something, an utter mystery—at the most, a unity without differentiation; analysis leads him to consider its various aspects. He is struck with the change he sees everywhere. The constantly running waters of rivers, decaying plants and vegetables, dying animals and human beings, strongly impress him that nothing is permanent. His first generalization, therefore, will be that the world is transitory. After years of research and reflection, he may learn that the things that pass away still exist in an altered condition somewhere. He may now generalize that nothing is annihilated; that notwithstanding the changes that are visible everywhere, the world, taken as a whole, is permanent. Both generalizations are true from different points of view; each by itself is an abstraction. When one learns to synthesize, he puts together the various aspects he has found of the world, and realises that the integrality of truth consists in the indissoluble combination of all the possible aspects. The inherence of contrary aspects in a single idea or object seems impossible to the unsynthetic mind. Śāṅkara, the well-known Vedānta scholar, has fallen into a great error when he states that the Jaina doctrine should not be accepted, because “it is impossible that contradictory attributes, such as being and non-being, should, at the same time, belong to one and the same thing; just as observation teaches that a thing cannot be hot and cold at the same moment.” The Jainas do not teach that a thing can be hot and cold at the same moment, but they do teach that a thing cannot be hot absolutely, and cannot be cold absolutely; it is hot under

certain definite circumstances, and cold under others. The Jainas do not teach that being and non-being (of itself) should at the same time belong to one and the same thing. What they teach is that in a thing there is being of itself, and non-being of other things, which means that a thing can be fully known only by knowing what it *is* and what it *is not*. Śāṅkara, in fact, creates a man of straw, imputes to him imaginary doctrines, and by refuting them, he knocks him down. That is his glory.

An Instance of Pseudo-analysis

In orthodox Hindu philosophy, the search for the First Cause is recommended, because it is supposed to land us in the realm of reality, the idea being that effects are unreal, and the true reality is the First Cause. "The reality which, being indescribable, is always mentioned in the Upaniṣads as It (*Tat*), It is *Brahman*; material manifestations being but shadows of the Eternal Ens, clothed in *name* and *form* (*Māyā*—illusion)".¹ Hence, to realize that I am and always have been *Brahman* is the *summum bonum*. The Jaina view is that the 'realization' of the primal substance, out of which the universe has manifested, is no advancement or progress. The Jainas are the advocates of the development theory; hence their ideal is physical, mental, moral and spiritual perfection. The very idea of a simple substance, without qualities, character, and activities, finds no place in the Jaina philosophy, and is regarded as irrelevant and illogical; a characterless cause manifesting as a qualitative effect is a misunderstanding of the law of causation. Cause and effect, substance and manifestation, noumenon and phenomenon, are really identical. Cause is a cause when it is operating, and an operating cause is itself the effect. Hydrogen and oxygen, in their ordinary condition, are not water; vibrating in a peculiar electrical way, they are not only the cause and water the effect, but water is what they are in this relation. Any object, divested of all relations, could not be called by any other name than Being or Ens. As an abstraction or generalization, the process has its use. In order to study the various aspects of things and

1. *Monism or Advaitism* by M. N. Dvivedi

ideas, this method of analysis is invaluable. But to call Being or 'Eternal Ens' the cause or the noumenon, or the absolute, and distinguish it from the effect, calling it the unreal, phenomenon, or relative, is pseudo-analysis.

Doctrine of Manysidedness and Seven Modes

You can affirm existence of a thing from one point of view, deny it from another and affirm both existence and non-existence with reference to it at different times. If you should think of affirming both existence and non-existence at the same time from the same point of view, you must say that the thing cannot be spoken of similarly. Under certain circumstances the affirmation of existence is not possible, of non-existence and also of both.

What is meant by these seven modes is that a thing should not be considered as existing everywhere, at all times, in all ways, and in the form of everything. It may exist in one place and not in another at one time. It is not meant by these modes that there is no certainty or that we have to deal with probabilities only as some scholars have taught. Even the great Vedantist Śaṅkarācārya has possibly erred when he says that the Jainas are agnostics. All that is implied is that every assertion which is true, is true only under certain conditions of substance, space, time, etc.

This is the great merit of the Jaina Philosophy, that while other philosophies make absolute assertions, the Jaina looks at things from all standpoints, and adapts itself like a mighty ocean in which the sectarian rivers merge themselves.

Jaina philosophy, therefore, is not the doctrine of illusion, nor of emanation, nor of creation. It is rather the doctrine that teaches the inexpugnability of various properties inextricably combined in a thing. Hence, the affirmation of only one property would be true so far as one side of the question is concerned; but it becomes false when it rejects other sides — implying thereby that the very existence of that particular side depends on the existence of other sides. Jainism emphasizes at the same time the fact that at any particular moment it is

impossible to express in words this complexity of truth (though possible to realize it in consciousness), for words always take for expression more moments than one.

This teaching is also known as the doctrine of mansidedness (*anekāntavāda*). For instance, the universe is eternal as well as non-eternal. If the manifestations, modifications, developments and activities are left out of consideration, what remains of the universe is eternal. If merely those modifications, etc., are taken into consideration, that side of the universe (which is not a different *thing* from the universe, but only a different *aspect*) is non-eternal. That is the only way of coming to a correct understanding and definite knowledge.

The doctrine of the Jainas known as *Syādvāda* or *Anekāntavāda*, it is proper to affirm, in the words of a writer in America :

“is competent to descend into the utmost minutiae of metaphysics and to settle all the vexed questions of abstruse speculation by a positive method (not merely asserting ‘*na iti, na iti*,’ ‘not so, not so’)—to settle at any rate the limits of what it is possible to determine by any method which the human mind may be rationally supposed to possess. It 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 alike tenable, or, at least, that they are representative of some aspect of truth which under some modification needs to be represented; and that the Integrality of Truth consists in this very variety of its aspects within the relational unity of an all comprehensive and ramifying principle.”

Guṇaratana Sūri, the commentator of a Jaina work on Comparative Philosophy says : “Although the various schools of philosophy, through sectarian bigotry, differ from and contradict one another, still there are certain aspects of truth in them which would harmonize if they were joined [into an organic whole]. For instance, the Buddhists advocate momentariness of things; the Sāṅkhya maintain eternity; Naiyāyikas

and Vaiṣeṣikas believe in independent eternalities and non-eternalities, being and non-being, community and difference, and non-eternality of the word. The Mīmāṃsakas affirm eternity and non-eternality, separateness and identity, being and non-being, community and difference, and the eternity of the Word. Some postulate either Time, Nature, Necessity, *Karma*, or *Puruṣa* as the origin of the Universe; and the Monists, who advocate the doctrine of Word-Brahma-Gnosis, believe in their identity. The different aspects of truth accepted by these sectarians, when related to one another, all together become one *Grand Truth*; but, if they do not join hands, they contradict one another, and in so doing they are changed into 'the flower of the sky' [which is not a real thing, but an illusion of the mind]."

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SOUL

Introductory

Any philosophy or religion must be studied from all standpoints, and in order thoroughly to grasp the ideas of any religion or philosophy, know what it says with regard to the origin of the universe, what its idea is with regard to God, with regard to the soul and its destiny, and what it regards as the laws of the soul's life. The answers to all these questions would collectively give us a true idea of the religion or philosophy. In our country religion is not different from philosophy, and religion and philosophy do not differ from science. We do not say that there is scientific religion or religious science; we say that the two are identical. We do not use the English word religion because it implies a binding back and conveys the idea of dependence, the dependence of a finite being upon an infinite, and the idea that in that dependence consists the happiness or bliss of the individual. With the Jainas the idea is a little different. With them bliss consists not in dependence but in independence; the dependence is in the life of the world, and if that life of the world is a part of religion then we may express the idea by the English word, but the life which is the highest life is that in which we are personally independent so far as binding or disturbing influences are concerned. In the highest state the soul, which is the highest entity, is independent. This is the idea of our religion.

Differentia of Soul

Spirit is that whose attribute or differentia is consciousness; that which knows is soul; that which does not know is non-soul. People often confuse motion with life. We say these forces, such as cohesion etc. are different from life. They are concurrent things, but not the same. This consciousness appears in many forms.

Nature of Soul :

The ordinary idea of soul substance is that in order for a thing to exist it must have form, it must be perceived by the senses. This is our ordinary experience. Really speaking, it is the experience only of the sensuous part of the being, the lowest part of the human entity, and from that experience we derive conclusions and think that these conclusions apply to all substance. There are substances which cannot be perceived by the senses; there are subtler substances and entities and these can be known only by the consciousness, by the soul. Such a substance which cannot be seen, heard, tasted, smelt or touched, is a substance which need not occupy space and need not have any tangibility, but it may exist although it may not have any form¹. Sight is an impression made on the nerves of the eyes by vibrations sent forth from the object perceived and this impression which we call sight, if there are no vibrations coming out of the object, is of course not produced; but if this substance influences us in certain ways, the implication is that there is something moving or producing vibrations, and these cannot exist unless there is some material substance which is vibrating. The very fact that something is moving in some way and influences us in some peculiar way implies that there is something material about this. If there are no vibrations, the substance is not material. It need not exist in a form which will give us the impression of any colour, smell etc. There is nothing which can partake both of the attributes of soul and of matter; the attributes of matter are directly contrary to those of the soul. While one has its life in the other, it does not become the other.

How can that soul live in matter when its attributes are of a different nature ? By our own experience we know that we are obliged to live in surroundings which are not congenial to us, which are not of our own nature. People feel that they are

1. That soul does not occupy space only means that it is not something physical; for strictly speaking, the Jaina does maintain that there obtains some sort of relationship between the substance called 'soul' and that called 'space'. (K.K.D)

not related to their surroundings, there must be some reason for their beings; obliged to live in those surrounding . but there must be a reason in the intelligence itself; it cannot be in the material substance. We know that this is a fact, because intelligence cannot proceed from any thing which is purely material. No material substance has given any evidence of having possessed intelligence; it might have done so when there was life in it, but without this it has no intelligence¹. That intelligence is, we are quite sure, influenced by material things. but it does not arise from the material things. Persons of sound intelligence take a large dose of some intoxicating drink and the intelligence will not work at all. Why should this material thing influence the immaterial, the soul ? The soul thinks that the body is itself and therefore anything which is done to the material self is supposed by the real self to be done to itself. That is where the Christian scientist and the Jaina philosophy will agree; that if the soul thinks that the body is its real self, anything done to the body will be considered by the soul to be done to the soul, and therefore what happens to the body will be felt by the soul; but if the soul for a moment thinks that the body is not the self but altogether different and a stranger to the soul, for that reason no feeling of pain will exist; our attention is taken away in some other direction and we do not know what is passing before us.² This shows that the self is something higher than the body. Still under ordinary circumstances the soul is influenced by the body, and therefore we are to study the laws of the body and soul so as to rise

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1. This statement is worded somewhat loosely; for according to the Jaina, even when occupied by soul the body does not come to possess intelligence; what it becomes then is an 'instrument of the intelligent activities undertaken by soul'. (K.K.D)
 2. 'Christian Science' was a prevalent Western cult of Gandhi's days. According to it, the physical bodies possess no real reality, the only real realities being the souls. Gandhi agrees with this view only to the extent that according to him too the physical body does not influence that soul which refuses to be influenced by this body but not to the extent of denying the very reality of the physical body. (K.K.D)

above these little things and proceed on our path to salvation or liberation, which is the real aspiration of the soul. There is power of matter itself, but that power is lower than the power of the soul. If there was no power at all in the body or in matter, the soul would never be influenced by it, for mere non-existence will never influence anything; but because there is such a thing as matter, when the soul thinks that there is a power of the body and a power of the matter, these powers will influence it. Bodily power, as we see it, is on account of the presence of the soul. There is a power in matter, as cohesion, etc. and this will work although the soul does not think anything about it. If the moon revolves around the earth, there are some forces inherent in the earth and moon. What I mean to say is that the influence of these material powers on the soul powers depends on the soul's readiness or willingness to submit to these powers. If the soul takes the view that it will not be influenced by anything, it cannot be so influenced.

What is Its Origin ?

This being the soul's nature *what is its origin ?* Everything can be looked upon from two standpoints, the substance and the manifestation. If the state of the soul itself is to be taken into consideration, that state has its beginning and its end. The state of the soul as living in the human body had a beginning at birth and will have an end at death, but it is a beginning and end of the state, not of the thing itself. The soul taken as a substance is eternal; taken as a state every state has its beginning and end. So this beginning of a state implies that before this beginning there was another state of the soul. Nothing can exist unless it exists in some state. The state may not be permanent, but the thing must have a state at all times. If, therefore, the present state of the soul had a beginning, it had another state before the beginning of this state, and after the end of this state it will have another state. So the future state is something that comes out of or is the result of the present state. As the future is to the present so the present is to the past. The present is only the future of the past. What is true with regard to the future state is true with regard to the past and present states. The acts of the past have determined our present

state, and if this is true the acts of the present state must determine the future state.

Doctrine of Rebirth and Transmigration in brief

This brings us to the doctrines of rebirth, transmigration of souls, metempsychosis, reincarnation, etc., as they are variously known. First take incarnation, which means literally becoming flesh; and, really speaking, that which is matter is always matter and that which is spirit is always spirit or soul. The spirit does not become flesh. If reincarnation means to become flesh, there can be no reincarnation; but if it means simply the life in flesh for a short time, then there is reincarnation. Reincarnation means also to be born in some state again and again. Metempsychosis means in the Greek only change; that the animal itself, body and soul, everything together, is changed into the human being and the human being, body and soul, is changed into some other being, and that is altogether changed into some other thing and so on. That is the idea of metempsychosis. Transmigration of souls is, especially in the idea of the Christians, the idea of the human soul going into the animal body, as if this were a necessity. But that is not the real idea; the real idea is simply going from one place to another or from one body to another, but not necessarily going from the human body to the animal body, but simply travelling. It implies the idea of form. Nothing can travel unless it has form and occupies space and is material; so in our philosophy we reject all these terms if that is the idea connected with these terms, and use the idea of rebirth; that is, the soul is born in some other body, and birth does not imply the same conditions [as those] applying to the human birth. There are certain conditions in which human beings are born: the seed itself takes several months to ripen and then there is the birth. This may be due to certain acts or forces which are generated by human beings.¹ These are in a condition to be observed by beings

1. Here the phrase 'generated by human beings' means 'generated by those karmic bodies which are going to take to themselves a human body'. This becomes clear from the immediately forthcoming part of Gandhi's argument. (K.K.D)

whose forces will take them to some other planet, and we say that there is another condition of birth there. There is no necessity for gestation and fecundation. The karmic body has in itself many powers, and has a force to take to itself another body, which is in the case of the human being a gross body, but in the case of other beings a subtle body is generated and this body is changeable so far as its form and dimensions are concerned. Therefore, if the forces generated while we live any kind of life are of different kinds, then in the case of some being it may be necessary that he should be born in the human condition and pass through the actual conditions which must be obeyed if the human being is to be born, while if the forces generated are different in their character he may be born on some other planet where birth is manifested in a different way, without any necessity of the combination of the male and the female principle. There are so many different planes of life that the mere study of the human life ought not to be made to apply to all the affairs of life. We have studied only a few forms of the life of animals, human beings, etc., but that is only the part which under the present development of our science, of our eyesight even, we are able to study. We are not able to study other forms of life, innumerable in the universe, and therefore we ought not to apply the laws thus discovered to all forms of life. Our study is introspective because our idea is that the soul is able to know everything under the right circumstances.

Number and Classes of Living Beings

There is no limit to the number of souls. There are an infinite number. Take out of an infinite number an infinite number, and an infinite number will remain. In the space occupied by the point of a needle there are many souls, and no matter how many are taken out an infinite number remains.

There is not an inch of space in the universe where there are not innumerable minute living beings. They are smaller than the minutest things we can see with the aid of a microscope. Weapons and fire are too gross to destroy them. Their life and death depend on their vital forces, which are, of course, related

to the surroundings. Clay, stones, etc., as they come fresh from the earth have life. Water, besides being the home of many living beings, is itself an assemblage of minute animate creatures. Air, fire, and even lightning have life. Strictly speaking, the physical substance of clay, water, stone, etc., is a multitude of bodies of living beings. Dry clay, dry stone, boiled water are pure matter and have no life. Vegetables, trees, fruits have life. When dried or cooked there is no life in them. Worms, insects, fish, birds, animals, human beings are all living beings. There are living beings on stars and planets and even beyond the starry region. 'Life' is only an abstraction. It is not something concrete, superadded to the constituent elements of living beings. It is a generalization, derived from our observation of varying modes of behaviour of such living beings. The stage of actual development of one living being being different from that of another, living beings are classified in many ways in the Jaina philosophy. The simplest classification is based on the number of organs of sense they have developed.

We divide organic beings into five classes; those that have one sense, and those that have two, three, four and five senses.

Every living being, from the minutest to the highest embodied one, is the centre of innumerable activities. In any particular being, these activities determine the stage of its evolution. It has its biological or vital activities — those of drawing the necessary nutritive elements, assimilating them, also of growth and decay and feeling in a way the influences of the forces of nature. Under certain circumstances and relationships, certain influences act upon it in an uncongenial way, and still, in course of time, it develops a wonderful adaptability.

Five Gate-Ways of Knowledge

I will now say a few words about Jaina Psychology. There are five Gateways of Knowledge, all unfolding through the laws of evolution and *Karma*. The first is the senses. In the lowest form of life, there is only one sense—that of touch. In

higher forms of life, there are two, three, four, and (as in animals, birds, fish and men) five senses. Through the senses a limited form of knowledge is unfolded. The second source is study and reading. The third is *Avadhi*, or the psychic faculty, through which finer and more subtle things are known. The fourth is mind-knowing, by which the mental processes of others are known and understood.¹ The fifth is Absolute Knowledge, in which all limitations of body and brain are removed. This state is not a loss, but rather the acme, of consciousness.

All these stages come to the ego not of themselves but through persistent effort and exercise of free will, or rather by making the will freer and freer. Personality is the mere physical but subtle gathering of accretions through which the individuality becomes unfolded. Personality is, therefore, changing every moment; the individuality is for every moment the particular stage of unfoldment of the ego itself, and is consequently the bearer of the sins and sorrows, pleasures and enjoyments, of mundane life. In absolute perfection this bearing nature is thrown off like a husk, and the ego dwells in divine and eternal bliss.

Consciousness, Body and Mind

Consciousness is found in all these. The lowest is that found in the beings that have only the organ of touch. The reason why these organs of sense are found inherent is the law of ethical causation.

Not that consciousness becomes human. Put a dollar into the pocket of a rich man or a poor man. It is the same dollar although it may be spent for an entirely different purpose. So a soul in a plant body, an animal body, or a human body may be the same soul.

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1. This is not to be confounded with telepathy or direct thought-transference, in which a conscious relation has to be established between the agent and the recipient, since in genuine mind-knowing the developed man knows the mental activities of others without their trying to communicate them to him.

We must act so as to be regenerated in this life. When I do an act or think a thought, I create debts or forces which I must pay on the same plane. When you create debts on a physical plane, you must pay them on a physical plane. Soul life is on the moral plane. Life may be divided into the physical, intellectual, moral and spiritual planes. When a person is on the lowest plane he depends on gross matter for all his acts and powers. If he wishes to progress, he must follow the rules pertaining to that life. We do not despise the physical life. He must act so that the physical will correspond with the laws of the other planes. Body is not the temple of the soul, but a helper.

The key-note of our philosophy is that body is to be taken care of only so far as it helps the spirit.

Mind is a relationship established between the soul and body, which is the action of the soul along a certain line.

Doctrine of Reincarnation and Karma

Although this doctrine is rejected throughout Europe and America by the Christians, it is accepted by the majority of mankind at the present day. It has been held as true by the mightiest Eastern nations. The ancient civilization of Egypt was built upon this doctrine and it was handed over to Pythagoras, Empedocles, Plato, Virgil and Ovid who scattered it through Greece and Italy. It is the keynote of Plato's philosophy when he says that all knowledge is reminiscence. It was wholly adopted by the Neo Platonists like Plotinus and Proclaus. The hundreds of millions of Hindus, Buddhists and Jainas have made that doctrine the foundation of their philosophy, religion, government and social institutions. It was a cardinal point in the religion of the Persian Unagi. The doctrine of Metempsychosis was an essential principle of the Druid faith and was impressed upon your¹ forefathers, the Celts, the Gauls and the Britons. Among the Arab philosophers it was a favourite idea. The rites and ceremonies of the Romans, Druids and Hebrews expressed this truth forcibly. The Jews adopted it after the Babylonian

1. Addressed to Americans

captivity. John the Baptist was to them a second Elijah. Jesus was thought to be a re-appearance of John the Baptist or one of the old prophets. The Roman Catholic purgatory seems to be a makeshift, contrived to take its place. Philosophers like Kant, Schelling and Schopenhauer have upheld this doctrine. Theologians like Julius Muller, Dornier and Edward Beecher have maintained it. And to-day it reigns over the Burman, Siamese, Chinese, Japanese, Tartar, Tibetan, East Indian and Ceylonese including at least 750 millions of mankind and nearly two thirds of the human race. It is not wonderful then that this great and grand philosophical deduction which the Hindus, Buddhists and Jainas gave to the world centuries and centuries before the Christian Era should or could be blotted out of existence from the Western and European world by the soul-blighting and absurd dogmas of the dark ages that supervened ? By the persecution of wise men and destruction of innumerable works in the library of Constantinople, the Church hierarchy managed to plunge the whole of Europe into mental darkness which has given the world the black record of the inquisition and the loss of millions of human lives through religious wars and persecutions.

What is re-incarnation ? Re-incarnation is the doctrine that souls enter this life not as a fresh creation, but after a long course of previous existences and will have to pass through many before it reaches its final destination. Our age is the age of opinions. Instead of thinking ourselves, we allow others to think for us. If I can quote passages from Ralph Waldo Emerson or from Lord Tennyson's poems or from the Bible in favour of a certain theory no argument will be necessary to prove it. But if I quote a passage from my Bible, you will say you won't believe in its truth and will ask me to prove my position logically. I will accept the challenge and prove the truth of my theory, not by a quotation from my Scriptures but logically. We know that the human body is a mechanism, not a mechanism like a watch or a steam-engine but a knowing mechanism, able to control itself. It is controlled not by any

external power but by a power within, which we call mind, soul, spirit or ego. The existence of this central power is disputed by none. Materialism declares this central power to be the property of matter, to be the product of molecular activities going on within the brain. This theory only explains how mechanical motions are produced in the brain cells. But machines only produce motions, not judgments. An amoeba in search of food pursues no haphazard methods but makes most careful selections of the kind it wants. It will send out its pseudopodia, catch, swallow and digest a struggling infusorium or other nutritious germ; but a mere touch of a grain of sand satisfies it as to its character, when it thrusts it from it in a way that plainly says, "That is not good." Oxygen consuming bacteria will cluster around grains of chlorophyll, if exposed to direct sunlight, but pay no attention to them in the shade or darkness. They know when the oxygen is being given off. Infusoria guide themselves in hunting their food with apparently as much precision as fish. They avoid obstacles and sometimes undertake to move them out of the way. They reject the innutritious and take the nutritious. These facts evidently teach that the central energy called the soul power is not the result of a nervous system but *vice versa*. In man this fact becomes most potent. What particular motion among the molecules of the brain can be postulated as the physical equivalent and causal antecedent of our conceptions of justice, of truth, of moral obligation? The physical brain is limited to motion only, it cannot choose its own mode of motion even. What possible motion in the brain causes the idea 'I am I'? This recognition of a real unit does not vary from the cradle to the grave. From childhood to old age, during the whole course of the total change of all brain molecules, 'I am I' is undisturbed. This 'I am I' is the soul. It is this soul which makes memory possible. It has its own consciousness and not the consciousness of any one else, therefore it is a unit existing by itself. The law of the conservation of energy is true in the physical as well as in the spiritual world. Therefore as no atom

can be created or destroyed, so also no soul-entity can be created or destroyed. What becomes of soul then after what we call death ? No power in the universe can annihilate it. It must exist somewhere. In what state would it exist ? Does it at once pass into spiritual existence ? If so, there is no justice in hurling all the egos, good, bad or indifferent into spirituality without distinction. Spirituality itself means the existence of spirit pure and simple and there is no sense in asserting that all egos after death live in that state, when we know for a certainty that all of them have lived on this physical plane different kinds of life. Effects of good or bad acts committed on the physical plane must manifest on the physical plane. The force created by the ego on the physical plane in this life must in some way or other manifest itself after death on the physical plane - be in future life. And if the soul has to pass through other future lives, is it unreasonable to say that it has passed through past lives also ? If the soul was created at a time it must also die at death. Whatever begins in time must end in time. If the soul is immortal, it must be immortal at both its ends. It cannot be immortal at one end without being immortal at the other. The idea of special creation at birth implies the correlative of annihilation at death. It does not stand to reason that from an infinite history the soul enters this world for its first and only physical existence and then shoots off into an endless spiritual existence. As Emerson says : We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended; there are stairs above us, many a one which go upward and out of sight.

Re-incarnation is the only doctrine which gives a complete solution of the much-disputed question of original sin. There cannot be greater injustice in the world than the fact that I am suffering for the transgression of my ancestor. Adonis responsibility for our sin is only a makeshift of the theologians. No one but the individual himself can be blamed for his wrong doing. Are not the courts of Law of your United States founded on the ideas of justice ? Will any Judge sitting on the throne

of justice be justified in accepting the death - the voluntary suicide of Mr. B as the proper retribution for the murder committed by Mr. A ? And if he does that, will not the same Judge be arraigned before a superior Court having knowingly abetted the suicide of B? And still we are asked to believe that the guilt of one man can be washed by the suffering of another.

But the doctrine of re-incarnation assists us most when we look at the inequality and injustice and evil of the world and seek for solution. Why is one man born rich and the other poor. Why is one man born in Central Africa among the cannibals and the other in the peaceful part of India. Why is Queen Victoria born to rule over territories on which the Sun never sets and why is a labourer of Burma born in Burma to work as a slave in an Englishman's tea-garden. What is the cause of this apparent injustice ? Even those who believe in the personal creator of the universe must believe in this doctrine of re-incarnation in order to exonerate God from the charge of maliciousness. And now let us see if the Bible of Christendom assists in upholding this doctrine. In the proverbs of Solomon we find this passage (Proverbs VIII. 22-31). Here all the passages except the last two prove the pre-existence of soul, and not the creation at a certain time. The last two passages even prove a prior physical life. Let us turn to Jeremiah I.5. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee." This shows that the prophets too had existed before. Even in the New Testament there is sufficient evidence for re-incarnation. In John IX.2 a question is put to Jesus by his disciples : Which did sin, this man or his parents that he was born blind ? This refers to two popular theories of the time — one that of Moses who taught that the sins of fathers would descend on the children to the third and the fourth generation and the other that of re-incarnation doctrine. He merely says that neither that man's sin nor his father's sin was the cause of his blindness; he does not deny the pre-existence of that man. For in Galatians Ch. VI.7 we find "for whatever a man soweth that shall he also reap."

Paul does not here mean that what a man soweth in this physical existence that he shall reap in spiritual existence. For in the next passage he says : For he that soweth to his flesh shall of the flesh reap corruption but he that soweth to the spirit shall of the spirit reap life ever lasting. Even the words of Jesus confirm the doctrine. In St. Mathew Ch. XI he says: "Verily I say unto you among them that are born of women there has not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John, and if ye will receive it this is Elias, which was far to come." Does not Jesus mean that John was re-incarnated Elias ?

It is useless to multiply instances taken from the Bible. For every candid Christian student must acknowledge that the truth of the doctrine of Re-incarnation does not depend on a scriptural mention.

But some people may say : If this doctrine is true, how is it that we do not remember our past incarnations. I will ask such people : In what way do we exercise the faculty of memory ? Certainly, so far as we are living in a body, we exercise it through the brain. In passing from one incarnation to the other, the soul does not carry its former brain in the new body. Even during the course of one life, do we always remember our past doings ? Can any one remember that wonderful epoch, the infancy ?

This doctrine of re-incarnation is common to Hinduism, Buddhism and Jainism.

Out of these ideas, all of them have constructed high codes of morality pretty nearly similar to one another.

The idea of *Karma* is very complicated. I have told you something of it in my former lectures. The one chief point is that that theory is not the theory of fatalism, not a theory in which the human being is tied down to some one, bound down by the force of something outside himself. In one sense only will there be fatalism; if we are free to do many things, we are

also not free to do other things, and we cannot be freed from the results of our acts. Some results may be manifested in great strength, others very weakly, some may take a very long time and others a very short time; some are of such a nature that they take a long time to work out, while the influence of others may be removed by simply washing with water and that will be the case in the matter of acts done incidentally without any settled purpose or any fixed desire. In such a case with reference to many acts we may counteract their effects by willing to do so. So the theory of *Karma* is not in any sense a theory of fatalism, but we say that all of us are not going to one goal without any desire on our part, not that we are to reach that state without any effort on our part, but that our present condition is the effect of our acts, thoughts and words in the past state. To say that all will reach the perfect state merely because some one has died that they might be saved, merely from a belief in this person, would be a theory of fatalism, because those who have lived a pure and virtuous state and have not accepted a certain theory will not reach that state while those who accept it will reach the perfected state simply for that reason and no other. The faith in saviours is simply this, that by following out the divine principle which is in our own selves when this is fully developed we also shall become Christs, by the crucifixion of the lower nature on the altar of the higher. We also use the cross as a symbol. All living beings have to pass through or evolve from the lowest, the monadic, condition to the highest state of existence, and cannot reach this unless they obtain possession of the three things necessary : *right belief, right knowledge and right conduct*. The *right belief* is, really speaking, not that there is no passing through forms after death, but the soul keeps progressing always in its own nature without any backward direction at all.¹ We have expressed this in clear language without any parables or

1. The meaning of this sentence is not quite clear. May be Gandhi is saying that the possession of 'right belief' does not rule out the possibility of a future birth but that it does rule out the possibility of a future degeneration. (K.K.D)

metaphors, but when we preach these truths to the ignorant masses, some story or picture might be necessary for them, and after that the explanation of the real meaning; as we have an allegory in the *Pilgrim's Progress*. It is just like reaching the Celestial City in that books, but we must all understand that these things are parables. Others may need music to assist their religion, but when we understand the esoteric meaning which underlines all religions there will be no quarrelling and no need of names or of forms; and this is really the object of all religions.

Spiritual Progress

Man's present state is the result of all his previous experiences and of a long continued evolution. The evolution of the soul from the archaic state to the present is a wonderful panorama. A great philosopher of India has said that the intelligent entity that now lives in the human body has come from this low archaic condition and has accomplished half its round only. The other half is easy to that man who can conquer ignorance and erroneous ideas of things.

There is no ready made path for us. The first step is to realise the difference between the real and the unreal, between spiritual and non-spiritual. No man can progress until he learns to distinguish between himself and his body.

There are different kinds of souls. First, there are souls that identify themselves with the external, that believe the body is the real self. Observe a man and see if he identifies his consciousness with his body. If he does, he belongs to this class; and as long as he clings to this idea, he will have to live in an embodied condition and he cannot be liberated. Incarnation, according to all the Oriental schools, is above all things to be avoided. Some people in this country have an erroneous idea that incarnation is a good thing. It is not good in itself, only as a means to an end.

Second, there are souls that deal with the subjective state. These know that the real self is different from body and different from mind, but they are not totally liberated from the body.

Third : Supreme Soul or Spirit. The process of growing out of the external to the Supreme condition is this : Give up the external and through the internal or subjective state reach the supreme state. This contains a volume of meaning. The growth must be from within, all other sciences and outside influences are only helps and auxiliaries. To give up the external is no easy thing.

In the history of a soul there is a critical point in the human incarnation that decides for us whether we stay there or progress upwards. There is a knot of worldly desires impeding us; cut the knot by mastering desire and go forward. This done, progress is assured. A philosopher has used as an illustration of his thought a group of ants climbing on a tree. Some get tired and drop back, others are entangled in the viscid exudations of the tree, while others go to the top and partake of the fruit.

The law of habit is that within everyone there is tendency which has been acquired by a continuous action of consciousness in a certain line. If we have made a habit, we can unmake it. The individual entity has many personalities. The physical body has been formed through the habit of thinking that the body itself is the self.

Understanding the whole elements of the human being in this way, the next step is to gain the mastery of our desires, to change them into higher forces.

With regard to his progress, there are two ways of making it. One is natural, the other scientific. The natural method means to make no exertion but to resign ourselves into the hands of the forces around us. This takes a long time, and we are likely to be stationary. We may be attracted by worldly things and be retarded. The experiences of these react and teach us better, but we have to stay embodied a long time to learn in this way. According to the scientific method the path is narrow. We must transmute desire into spiritual force. It is in the power of everyone to take this decisive step.

This whole philosophy requires a knowledge of the law of

cause and effect so as to determine beforehand what will be the result of actions.

Man is a compound being with many factors. As there are causes which obscure the sense consciousness, so there are causes which obscure the spiritual consciousness. It is the mind which causes bondage and which causes liberation. Beside the factors of causation, there are other pains and pleasures, or the lack of them, the personality, etc., and each factor has causes at the back of it. The individuality is always the same; the personality is always changing.

There are four things difficult to obtain by the soul. First, human condition. This took millions of years. Second, hearing the truth. Truth-seekers are few because there is usually some personal end to gain. The majority of human beings are so engrossed with worldly aims that they have no time to listen to the truth. Third, right faith in the truth. Many understand the truth who do not believe in it. They consider it reflects honour on them to doubt everything. Fourth, practice of the truth. We must go step by step in this direction. There is only one way, and that is to do it, and it must be done by our own will. Nothing can compel us. The smallest seed of Spirit within us is always trying to unfold. Obstacles are self-created. We must remove them by our own force.

Liberation, the Highest Knowledge and Nonviolence

The Jaina philosophy also teaches that each soul (*ātman*) is a separate individuality, uncreated and eternal in existence; that each individual soul has lived from time without beginning in some embodied state, evolving from the lower to the higher condition through the law of *karma*, or cause and effect; that so long as the *karman*s (forces generated in previous lives) have not been fully worked out, it has after physical death to form another body, until through evolutionary processes it unfolds its absolute purity. Its full perfection is then manifested. This perfection of the individuality is the Jaina *Nirvāṇa* or *Mukti*. The individuality is not merged into anything; neither is it annihilated. It is not destroyed, nor is it merged into another ego

or in a Supreme Being; and if the question be asked whether in this state of *Mukti* (deliverance) there is one ego or a plurality of egos, I would answer in the words of the Jaina Master : “That *ātman* by which I experienced myself and my essence through self-realization—that I am : neither masculine, feminine, or neuter; neither one, two nor many.”

Our idea is that the soul is able to know everything under the right circumstances. The knowledge acquired in these conditions is of a sounder nature and of a more correct kind because the obstacles which come in the way of science are not there. Sciences have to commit mistakes and think they do not; still knowledge is derived from inferences which we draw from certain premises which may not be right or if the premises are right the inferences may be wrong. We do not mean to say that there are always mistakes in the knowledge which is acquired through sensation or through matter, but sometimes it is possible; and while it may be correct knowledge, in many cases we cannot rely on that. The highest knowledge is immediate knowledge, derived by the soul without the assistance of any external thing; and it is the knowledge of liberated souls, and also the knowledge of human beings who are just on the point of being liberated, or have passed through the course of discipline, mental, moral and spiritual and have nearly exhausted past forces, at the same time generating spiritual forces, and on account of discipline and spiritual evolution have become receptive. The soul sees everything when this state is arrived at; it knows everything, is fully conscious and consciousness itself means first of all that it knows itself, and to know one's self means that it is something, some reality, and there can be no reality unless it can distinguish itself from other realities. Only the one universal thing could not know itself, because knowledge implies comparing one with another, and if that is not done there is no individuality. We say, therefore, that the soul in its highest existence knows that it is perfectly separate from other things so far as experience and knowledge are concerned, but in so far as its nature is concerned, so long

as there is a sense of separateness, there is no occasion or opportunity for the soul to rise higher because when the soul thinks that it is living a different existence for its own sake it is considering its own self to be different from another person and thinks that this is its own and a part of its nature, its own being, and therefore anything done in regard to these surroundings will benefit or injure its own nature.¹ It even thinks that its very life consists in doing good and in loving other souls and taking active measures for carrying into effect the very plan of that soul. Then it comes higher, and ultimately reaches the highest condition. The condition of the soul, as I have said, is the highest in which there is perfect consciousness, there is infinite knowledge and infinite bliss; we express these three ideas in Sanskrit as existence infinite, bliss infinite and knowledge infinite. That condition of the soul cannot be described by us because description is something which proceeds from a finite mind and when the soul becomes infinite no finite mind can fully express the condition of that infinite state. The attributes we give, therefore, to that condition of the soul are always full of comprehension. We shall always leave out many things; we have not the power to express all our thoughts. How can we express, then, this state of a soul which so far as its power and knowledge are concerned is infinite ? The Jainas have studied the nature of the soul and the universe from these standpoints and have derived a beautiful principle, and so far as this is concerned there is this difference between this country and other countries and other religions, they can understand all these from these standpoints. The Bible says, 'Thou shalt not kill,' and the Jainas practise universal love so that this also means that we should not kill any beings. If we say that the Bible does not mean that, we take away a part of

1. The exact import of the argument Gandhi adduces in this sentence and the next is not quite clear. May be he is distinguishing between the 'sense of separateness' felt by one who is enlightened and that felt by one who is not, further subdividing the latter into the 'sense of separateness' felt by one who is of a 'self-regarding' disposition and that felt by one who is of an 'other-regarding' disposition. (K.K.D)

the Bible. Why should we interpret the laws of any religion from the narrowest standpoint ? We should take into consideration the nature, attributes and working of all things. We cannot derive laws which are to be applied to the whole universe simply by our observation of a part of the conscious nature of the universe. If you wish to state correctly the nature of the universe you will study the nature of all the different parts of the universe and then the laws will be applicable to all parts of it. We think that we are superior to other things because our tenants who live on the ground floor are inferior to us, but we have no right therefore to crush those tenants, who later on will acquire the right to inhabit the second and third floors and finally the highest floor. One living on the highest plane has no right to crush those who live on the lowest plane. If one thinks that he has a right to do this, that he has not sufficient strength to live without destroying life, our philosophy says that it is still a sin to destroy life, and it remains only to choose the lowest form, the less evil. We will in business take such a kind of business as will yield the most profit and will cause us to lose the least, in which we have the less liabilities; and the highest condition will be that in which we have no liabilities and no creditors, the state in which we may live without any creditors or in a perfectly free condition. That is the liberated condition.

Means of Salvation

The Vedānta metaphysics teaches that salvation comes through knowledge (of *Brahman*). It is not the potential that through effort and conquest becomes the actual; and we are further taught that that which *is* is real *now*. On the other hand, Jainism teaches that from the ideal and transcendental standpoint you *are Brahman*; but its eternity, the real *Mukti*, comes from work and knowledge together, not from one alone. Through work and knowledge, Jainism says, the individual develops and unfolds the potential; therefore, the statement, "I am *Brahman*," would be interpreted by a Jaina to mean—I am *Brahman* only inherently, or in embryo; I have the capacity or

the actual possibility of *Brahman*; what I am implicitly must become explicit. There is a vast difference between the implicit and the explicit. Those who do not recognize this difference would never make an attempt to become rational and free.

In the view of Jaina philosophy, the measure of truth is *Samyag-jñāna*, that is, knowledge purged of all infatuating elements. The constitution of man is such that as soon as he removes moral vices, his intellective processes flow into a pure channel. I may add that knowledge as knowledge or morality as morality is not the ideal of the Jainas. In fact, some kind of action always goes with every form of knowledge. We never meet with knowledge without action, or action without knowledge. True advancement consists in both being right and consistent.

Concluding Remarks

It will be seen from the foregoing remarks that the ideal of the Jaina philosophy is the physical, mental, moral, and spiritual perfection and (after death or rebirths if necessary) attainment of perfect spiritual individuality which does not disappear, is not dissolved, is not merged into a supreme being, is not a state of unconsciousness, but persists for ever and consists of perfected consciousness and highest rectitude. This being the goal of every living being, life in every form is highly respected by the Jainas. The universe is not for man alone, but is a theatre of evolution for all living beings. 'Live and let live' is their guiding principle. *Ahiṃsā paramo dharmah*—Non-injury is the highest religion. Their ceremonial worship, institutions, manners and customs (purely Jaina) all rest on this grand fulcrum of *Ahiṃsā*. Man, in his desire to continue his life forces so that he may do the highest good while living here, is obliged to destroy life; but the less and lower form of life he destroys, the less harmful *karmas* he generates. This is the basis of the strict vegetarianism of the Jainas. Acting on that idea, they have built homes for maimed or old animals in many cities and towns of India, where they are fed and taken care of until they die a natural death. The preaching of that grand principle has almost entirely superseded Brahminical sacrifices of animals.

5

UNIVERSE

Is universe eternal or non-eternal ? Is it permanent or transitory ? Of course, there are so many different opinions on the subject, but with these opinions I am not concerned in this lecture; I am only going to give the idea of the Jaina philosophy.

We say that we cannot study any idea unless we look upon it from all standpoints. We may express this idea by many symbols or forms; we have expressed it by the story of the elephant and the seven blind men who wanted to know what kind of animal the elephant was, and each, touching a different part of the animal, understood its form in so many different ways, and thereupon became dogmatic. If you wish to understand what kind of animal an elephant is, you must look upon it from all sides, and so it is with truth. Therefore we say that the universe from one standpoint is eternal and from another non-eternal. The totality of the universe taken as a whole is eternal. It is a collection of many things. That collection contains the same particles every moment, therefore as a collection it is eternal; but there are so many parts of that collection and so many entities in it, all of which have their different states which occur at different times and each part does not retain the same state at all times. There is change, there is destruction of any particular form, and a new form comes into existence; and therefore if we look upon the universe from this standpoint it is non-eternal. With this philosophy there is no idea, and no place for the idea, of creation out of nothing. That idea, really speaking, is not entertained by any right-thinking people. Even those who believe in creation believe from a different standpoint than this. It cannot come into existence out of nothing, but is an

emanation coming out of something. The state only is created. This book in a sense is created because all its particles are put together, having been in a different state. The form of the book is created. There was a beginning of this book and there will be an end. In the same manner, with any form of matter, whether this form lasts for moments or for centuries, if there was a beginning there must be an end.

Gautama, the Buddha, forbids inquiry into the beginning of things. In the Brahmanical literature bearing on the constitution of the cosmos frequent reference is made to the days and nights of Brahmā, the periods of *manvantara* and the periods of *pralaya*. But the Jainas, leaving all symbolical expression aside distinctly reaffirm the view previously promulgated by the previous hierophants, that matter and soul are eternal and cannot be created.

The Jaina philosophy teaches that the universe—the totality of realities—is infinite in space and eternal in time; but the same universe, considered from the standpoint of the manifestations of the different realities, is finite in space and non-eternal in time. Particular parts of the universe have their cyclic laws corresponding to the laws of evolution and involution.

They teach that the total reality known as the Cosmos had no beginning and will have no end. More correctly speaking, the Cosmos did not come out of nothing and will never be annihilated. The substance, in the abstract sense, of the Cosmos is permanent; its activities are changing every moment. If Reality means the highest generalized idea we can form of whatever we come to know, it is the Being, *Esse*. It being the most abstract idea, it is not divisible. We may say it is one, without a second. Truly speaking, numbering does not apply to abstraction. If, however, reality means concrete substances having essentially different activities, different not only in degree but in kind, then we have two grand divisions of the Universe, the animate world and the inanimate world. In the Jaina view, the inanimate world consists of matter, two kinds

of ether, known as *Dharmāstikāya* and *Adharmāstikāya*, and space. The animate world consists of innumerable kinds of living beings, each being a centre of complex forces. Time may be figuratively called a substance, really meaning a generalized mode of thought in regard to the activities of beings and things.

The universe is not merely a congeries of the above mentioned substances, heaped together and set in activity by an extra-cosmic creator, but is a system by itself, governed by laws inherent in its very constitution. Law is not to be understood in the sense of a rule of action prescribed by authority, but as a proposition which expresses the constant or regular order of certain phenomena, or constant mode of action of things and beings. It is not a command but a formula to which things or beings conform precisely and without exception, of course, under definite circumstances and surroundings. Jainism, therefore, is not a theistic system in the sense of the belief of the existence of God as the Creator and Ruler of the universe. And still, the highest being, in the Jaina view, is a person and not characterless, qualityless Being like *Brahman* of the Vedānta.

6

GOD

We say there are both preservation and destruction in the many forces working around us. All these forces are working every moment in the midst of us and around us, and the collection of these entities is called by the Jainas 'God'.¹ The Brāhmaṇas represent it by the syllable Om; the first sound in this word represents the idea of creation, the second of preservation and the third of destruction. All these are energies of the universe and taken as a whole they are subject to certain fixed laws. If the laws are fixed why do people bow down to these energies ? Why do they consider the collective energy as a god or as God ? There is always an idea of the power to do evil in the beginning of this conception. When railroads were first introduced into India ignorant people who did not know what they were, who had never seen in their lives that a car or carriage could be moved without the horse or the ox, thought that there was some divinity in the engine, some god or goddess, and some of them even bow down before the car; and even to this day you will find in some parts of India, among the pariahs or low class, that there are people who entertain this idea. So to these energies in our primitive state we are liable to attribute personality; and after a long course of development we symbolize our thought in the form of pictures and explain them in that way to make them more intelligible to others. In the ancient times there was not rain but a rainer, not thunder

1. This statement is anomalous, for it is precisely Gandhi's argument that the material energies manifested there in the universe are not treated as 'God' in Jaina philosophy. Nor can it be said that Gandhi here means to refer to the 'spiritual energies' which, as we shall learn in the next paragraph, are actually treated as 'God' in Jaina philosophy. For in the present section Gandhi is confining his attention to the material sector of the universe. (K.K.D.)

but a thunderer, and in that way, personality is attributed, or living consciousness and character, to those forces. There may be conscious entities in these forces as there may be living entities on the planets, but these forces themselves are not living entities. This, however, expresses the idea in the beginning; these energies were classed as creative, preservative and destructive, and these three entities were considered to be component parts of one entity called Brahma by the Hindus. Really, creation in this is in the sense of emanation, preservation is used in the sense of preserving the form, and destruction in the sense of destroying the form. The idea of matter is something that can be handled or perceived by the senses, and the energies must be material energies, as cohesion, magnetism, electricity, gravitation; but to consider these God would be the most materialistic idea, and therefore the Jainas discard this idea so far as the Godhead or Godlike character is concerned. They of course admit the existence of these energies, that they are indeed to be found everywhere, but they are subject to fixed laws which cannot be interfered with by any person, not that these energies consciously influence our destinies with regard to good and evil. To say that they do so influence us is only to show our ignorance with regard to their laws. These energies collectively we call substantiality. There are innumerable qualities and attributes in matter itself, and they manifest themselves at different times and ways. We are not able without further development to know what energies are inherent in matter, and when any new thing comes to view we are surprised, and whatever is surprising is considered to be something coming from divinity; but where we understand scientific principles the surprise is removed and it is all as simple as the daily rising and setting of the sun. Thousands of years ago the different phenomena of nature were considered in different parts of the world to be the working of different gods and goddesses, but when we understand science these phenomena become simple and the idea of these beings as characters of the highest spiritual power goes away.

‘What is the God of the Jainas ?’ you will ask. I have only told you what he is not. I will now tell you what it is. We know that there is something besides matter; we know that the body exhibits many qualities and powers not to be found in ordinary material substances, and that the something which causes this departs from the body at death. We do not know where it goes; we know that when it lives in the body the powers of the body are different from what they are when it is not there. The powers of nature can be assimilated to the body when that something is there. That entity is considered by us the highest and it is the same inherently in all living beings. This principle common to us all is called divinity. It is not fully developed in any of us as it was in the *saviours of the world*, and therefore we call them divine beings. So the collective idea derived from observations of the divine character inherent in all beings is by us called God. While there are so many energies in the material world and in the spiritual and putting those two energies together we give them the name of Nature, we separate the material energies and put them together; but the spiritual energies we put together and call them collectively God. We make a distinction, and worship only the spiritual energies. Why should we do so ? A Jaina verse says, “I bow down to that spiritual power or energy which is the cause of leading us to the path of salvation, which is supreme, which is omniscient; I bow down to that power because I wish to become like that power.” So where the form of the Jaina prayer is given, the object is not to receive anything from that entity or from that spiritual nature, but to become one like that; not that that spiritual entity will make us, by a magic power, become like itself, but by following out the ideal which is before our eyes we shall be able to change our own personality; it will be regenerated, as it were, and will be changed into a being which will have the same character as the divinity which is our idea of God. So we worship God, not as a being who is going to give us something, not because it is going to do something to please us, not because it is profitable in any way;

there is not any idea of selfishness; it is like practising virtue for the sake of virtue and without any other motive.

God to us would mean to have attained the perfect and liberated state. We pay homage to the perfect for the sake of perfection, and not for any reward. One of the prayer of the Jaina is "I worship with power all consciousness which becomes the leader for us on the path of salvation; which has broken to pieces the mountain of physical forces or *Karma* ; which has acquired omniscience." I worship it because I wish to become that power.

God, in the sense of an extra-cosmic personal creator, has no place in the Jaina philosophy. It distinctly denies such creator, as illogical and irrelevant in the general scheme of the universe. But it lays down that there is a subtle essence underlying all substances, conscious as well as unconscious, which becomes an eternal cause of all modifications and is termed God. [This is another view.]

JAINA SYMBOLISM

Science of Symbolism

Before proceeding with the illustrative part of the lecture I shall say something generally on the science of symbolism. The ordinary idea of the Western scholars, with regard to symbols and mythical writings, is that the origin of these things is due to the primitive state of the human mind, that people began as children, in the beginning they formed their thoughts on pictures, and, later on, came to abstract ideas. Really speaking, this theory has no basis in fact. There cannot be any nation which gives pictures, unless they have a clear idea formed of them. Therefore, the idea comes first, then they illustrate it by the pictures and symbols.

Reasons for Using Symbols

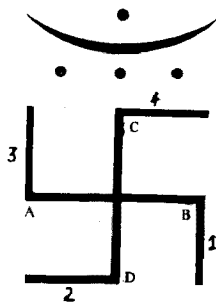
There are reasons for using symbols. Why should they not use ordinary sentences in order to convey the higher truths or deeper sciences ? I think there are four reasons. One reason is that there are many deeper truths which ought not to be thrown away, as we say pearls should not be thrown to swine. There are many who do not appreciate these truths, and therefore they should be stated in symbolic language. So secrecy is the first reason. The second reason is that if they are expressed in ordinary language, certain people might get hold of them and use them for injuring other people, and themselves also. So protection is the second reason. The third reason is permanency. If anything is expressed in ordinary language, after a certain time we are liable to forget it, but if it is in the form of a picture we can remember it longer. The fourth reason is that the effect produced by the symbol is more intense than the impression made by ordinary language. These are the four reasons for mystical words and symbols.

Use of Symbols Universal

All ancient nations used them; Romans, Egyptians and Greeks used them. The Hindus, Persians and Egyptians are noted for their use of symbols. The Rosicrucians, Masons and other secret societies used them. No doubt later on they forgot their real meaning. The Hindus from time immemorial have been using the symbolic syllable *Om* which is now interpreted by some to mean the creative, preservative and destructive principles. They even think that the pronunciation of this syllable has a very mystical effect on the occult powers of a man. But the true meaning has been lost sight of by the Hindus, although it is still preserved by my community, the Jaina community. In the same manner the cross or *Swastika* is misinterpreted by the so-called Western expounders of our ancient philosophy. The original idea was very high, but later on the people thought the cross represented only the combination of the male and the female principles. While we are on the physical plane and our propensities are on the material line we think it is necessary to unite these principles for our spiritual growth. On the higher plane the soul is sexless and, therefore, those who wish to rise higher than the physical plane must get rid of the idea of sex.

Symbol of Swastika

I shall now explain the meaning of the Jaina *Swastika* by illustrations.



- 1. lowest life. 2. lower life. 3. human. 4. celestial.

These two lines, A-B and C-D (the horizontal and vertical) without anything else would be the Greek cross. We add four other lines as represented in the illustration. Then we add three circles and the crescent, and a circle in the crescent; now the cross is complete. When expressed partially an idea is misinterpreted. I will give an example. There is a verse (among the Jainas) of two lines, the meaning of the second being connected with that of the first and these two lines must be interpreted together. The Brahmins, who had been at certain epochs in the history of India inimical to the Jainas, got hold of the second line only, which they interpreted to mean, "Even if a person is going to be killed by an elephant, he ought not to go into the Jaina temple." The idea conveyed by the Brahmin interpreter is that the Jaina temple is so bad that one ought not to seek protection in it even if he is on the point of being killed by an elephant. If you take the first line with it then the whole meaning is changed. It is this : 'When a person has killed an animal, or any living thing or has returned from an immoral house, or a vicious place, or if he has drunk wine, *then* he ought not to pollute the Jaina temple even if he is followed by an elephant.' So, in the case of *Swastika*—if you take only the cross and side lines you cannot have the full meaning, while if the circles and crescent are added you have the whole before you. The idea is there are four grades of existence of souls in the material universe. The first is the lowest state. When the soul evolves from that state it comes to the next stage—the plant, the earth, the animal life which is lower than the human life, then evolves to the third stage, the human life. Then the fourth stage, the celestial. I use the word celestial to mean the life of other worlds than our own. All these graduations are combinations on different scales of matter and soul. The spiritual plane is that in which the soul is entirely freed from the bonds of matter. In order to reach that plane you must strive to possess the three jewels (the circles) : right belief, right knowledge, right conduct. When you get these you are on the right path. Otherwise, there is not settled course for you; you

are, as it were, tossed indiscriminately in a large river and do not know where you are going. If you have possession of the jewels, your basis is sure. When you have these three things, viz. right belief, right knowledge, right conduct, you will certainly go upwards higher and higher until you reach the state of liberation. That we represent by the crescent. Why ? Because the crescent is the first form of the rising moon, it is the representation of a form which is going to grow larger and larger. When the soul has reached this stage it is omniscient. When it has reached its full consciousness its horizon becomes larger and larger. The interpretation, according to the Jaina view, of the cross has nothing to do with the combination of the male and female principles. Worship of the male and female principles—ideas based on sex, lowest even on the emotional plane, can never raise us higher than the male and the female.

We go to the temple every day in the morning, we make such symbols (*Swastika*) when we enter the temple. The object of doing this is that this sign must remind us of the great principle that in order to avoid the round of mundane existence one must have the three jewels and then reach the ultimate good. These symbols intensify our thoughts and make them more permanent.

The horizontal and perpendicular lines would represent spirit and matter.

The circle in the crescent represent the highest state (the state of liberation) the soul reaches; when it has full consciousness and lives apart from matter it is liberated.

I visited the Smithsonian Institution the other day and saw many of these crosses. It is called *Swastika*. That literally means a sign of good luck. Several of those I saw, Dr. Wilson told me, had been found in the Southern States. These signs are found made on pottery, and on articles of daily use. The idea is that people believe this sign will give them good luck. The implements they use to obtain their livelihood are indeed sources of power to them, and therefore the natural desire would be to put marks on them which, in their belief, would

give them prosperity and health. In India they have this kind of a cross on their implements as a sign of good luck.

Sacred Thread

There are other signs of the Jainas. The sacred thread. This is used by the Brahmins as well as the Jainas. The Brahmins always connect philosophy of the sacred thread with materialistic views. They say the three rounds represent activity, passivity and grossness, the three properties of primordial matter. We Jainas say the three rounds represent the three sets of prophets that have flourished in all ages. There have been innumerable prophets but we take three sets immediately connected with our time – the past, the present, and the future. In the immediate past we had 24, in the present 24, and in the near future there will be 24. Therefore, the three rounds of the sacred thread represent three sets of prophets who have left their sublime teachings as our heritage. We carry it on our shoulder. It means we carry these teachings on our shoulders and practise them every day. It is a symbol of your willingness to practise and obey the teachings given to us by our prophets.

Symbol of Seven Blind Men and the Elephant

The other symbol is that of seven blind men and the elephant. The seven blind men wanted to know what kind of an animal an elephant was. They went together to the place where the elephant was kept. One of them placed his hands on the ears, another on the legs, another on the tail of the elephant, and so on. When they were asked by the people what kind of an animal it was, one of the blind men said : “O, to be sure, the elephant is like a big winnowing fan.” Another blind man said : “No, my dear sir, you are wrong. The elephant is like a big round post.” The third : “You are all mistaken; it is like a tapering stick.” The rest gave their different opinions. The proprietor of the elephant said : “My friends, you are all mistaken. You have not examined the elephant from all sides. Had you done so, you would not have taken onesided views.” In that symbol the Jainas show that no one should preach that a certain religion is the whole truth. There is a Jaina saying

which means that the six schools of philosophy are part and parcel of one organic whole, but if one is taken by itself it becomes a false doctrine.

Mango tree and Six persons

There is another symbol of the Jainas, and that is the mango tree and six persons. They were members of the same club. They wanted to taste the mango fruit, and went to a mango grove. They approached a mango tree, and one said : "These are very beautiful and very delicious, and we must cut down the tree." Another said : "We don't want all the mangoes, let us cut the principal branch." And another said : "Let us take a smaller branch." And another "We don't want even so many, we will take one minor branch, that will be enough for us." And the fifth said, "Let us pluck only ripe fruits." The last said : "We don't want even so many. What is the use of destroying or cutting the tree; it is a part of Nature, and if you can have sufficient number of mangoes that have fallen to the ground let us take them only and not cut the tree." Some think this to be the symbol of laziness, but it is not. It is teaching the saving of life. It teaches also not to sacrifice too much for a limited purpose. If you have an object in view then the means resorted to ought to be commensurate with the end.

Symbol of OM

The symbol common to all religions in India is 'Om'. It in Brahmin philosophy consists of three letters, viz. A, U, and M. When these three letters are joined together, by the rules of euphony it is sounded OM. The Brahmins explain this symbol to mean the creative, the preservative and the destructive principles. When the letter A is pronounced, the breath comes out from the throat, which signifies emanation or creation. The letter U keeps the breath in the mouth for a time and, therefore, is the symbol of the preservative principle. The letter M stops the breath for a time and lets it out through a different channel the nostrils, and symbolizes destruction and regeneration. Instead of dividing this symbol into three letters we Jainas divide it into five : A, A, A, U, M.

Of these five letters, four are vowels, the fifth being a consonant. The whole combination is sounded OM. These five letters are the first letters of five generic names of great personages. The first letter A is the first letter of *Arhat*, the highest and perfected prophet, the living human being in the perfected state. While in this world he acts as the spiritual master of his Order. The second letter is the first syllable of another generic word. It signifies bodiless, liberated souls. While the *Arhat* is living, acting as spiritual master, these are liberated beings after human existence. (Not earthbound spirits). These are liberated souls. The third is the first letter of a class of religious masters who do not stand on as high a level as the others, but are leaders of an order who may reach a higher state. The fourth is the first letter of the class who are disciples, students under religious masters who are going to reach that higher state. The fifth is the first letter of the class which means holy men or holy women. It is sounded OM. When we sound that word we bring before our minds these five classes of beings. We attach spiritual meanings to this symbol, while the Brahmins attach physical energies. If we keep the holy men and women in our minds, then we will rise step by step.

These five personages have peculiar virtues and characteristics. The first has 12, the second 8 qualities, the third 36, the fourth 25, the fifth 27. If you find the first 12 in a human being, then he is an *Arhat*. If you find the fourth 25 he is of the fourth class, and so on. If he has the fifth 27, then he belongs to the class of holy men and women. All these qualities put together make 108. There are 108 beads in the rosaries we use. The reason is that when we use the rosary, reciting sacred texts and contemplating on the ideas expressed, we keep before our minds these personages, these qualities, which assist us in our journey towards the perfected state.

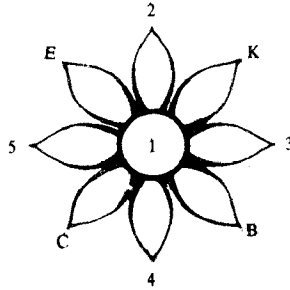
Forehead Mark

All the different sects and communities of India have different marks on their foreheads. They make those marks with some kind of paste that is fragrant. The Jainas use sandal wood.

They make forms which represent different ideas. Very few people understand the original meaning of these marks. The mark the Jainas make on the forehead is of the form of the heart. It is made just between the two eyebrows, in the centre. Our physiology tells us there is a centre of nerves there, a plexus, which becomes a source of light, or inner sight. When we go through a course of discipline, moral and spiritual, we see many things through this centre which we cannot see by the ordinary vision. When we make that sign we mean it is through this centre we are going to have great power of light. Our object in worshipping in the temple is not to acquire wealth, but to acquire that power by the aid of which we can see and know more. We want spiritual possessions.

Symbol of an Eight-petaled Lotus

In our temple at the time of performing ceremonies, we make marks on tables of wood, marble or metal, one is of an eight-petaled lotus.



We locate certain great principles or ideals in all these petals. I gave you the generic names of five great personages. The first (1) is put in the middle, *Arhat*. The second the liberated, at the top (2); the right of the centre (3) the master; the fourth, the religious student (4) at the bottom; the fifth, the holy man (5) at the left of the centre. In the corner petals we locate right knowledge (K), right belief (B), right conduct (C) and right energy (E).

When we have the rosary in our hand we think of the *Arhats* and contemplate on their peculiar qualities; then we think and contemplate on the principles and qualities of the second, and so on. When we think of these qualities, we cannot think of other things and the mind receives help.

PART THIRD

**JAINA KARMA PHILOSOPHY
(LAW OF MORAL CAUSATION)**

RELI-7

WHAT IS KARMA ?

Meaning of karma

Every living being, from the minutest to the highest embodied one, is the centre of innumerable potential and actual energies which are called *karmas* in the Jaina Philosophy. The word '*karma*' has an interesting history. In the Vedas it means the performance of sacrifices, offering of oblations to nature gods and manes of deceased ancestors. *Karma-mārga*—the path of works—is nothing but ritualistic Brahmanism. In the words of Sir Monier Williams "Not even Jewish literature contains so many words relating to sacrifice as the literature of the Brahmins. The due presentation of sacrificial offerings formed the very kernel of all religious service. Hymn, praise and prayer, preaching, teaching, and repetition of the sacred words of Scripture were only subsidiary to this act. Every man throughout his whole life rested his whole hopes on continually offering oblations of some kind to the gods; and the burning of his body at death was held to be the last offering of himself in fire (*antyeṣṭi*)". In later literature, *karma*, in addition to the above meaning, also meant duty and good and bad actions. In the Jaina literature we have a fuller meaning. It is any energy which an embodied being generates—be it vital, mental, or moral—and which keeps him in the mundane world, the *saṁsāra*. *Karma*, in short, is the whole *saṁsārika* make-up of an embodied being. It is entirely divested of the sacrifice idea. *Karmas* which keep the individual in a backward condition are known as *pāpa*; those which help him in advancement are *puṇya*. The Jaina philosophy gives a detailed enumeration of *karmas*, and explains how they are attracted (*āsrava*), how they are assimilated with the individual (*bandha*), how their inflow can be stopped (*saṁvara*), how they can be entirely worked out

(*nirjarā*), and what the ultimate state of a perfected individual is (*mokṣa*). This particular branch of philosophy, therefore, includes topics like sensations, perceptions, consciousness, pains and pleasures, moralities of life, moral depravities, building of the bodies and all factors of the individuality. No other philosophical system in India has gone into so many details of life-building as Jainism has done. Like other systems, Jainism teaches the doctrine of rebirth, the nature of which depends on the nature of *karmas* that are just ripe to manifest themselves soon after death.

Two Principles upon which Karma Doctrine is based

There are one or two principles which must be mentioned upon which the doctrine of *karma* is based, in order that it may be understood : first, that this universe is not a mere congeries of substances set together and set into motion by some authority, but is a system of itself, subject to laws inherent in its own constitution. And such law is a proposition derived from our observation of the universe, which proposition teaches us that certain phenomena occur regularly in certain circumstances. The law is, therefore, not a command, but a formula.

Second, that the phenomenon of life, and also of consciousness, is different, not only in degree, but in kind, from the phenomenon known as activity of matter (motion or vibration). In the activity of matter there is growth by addition in dead objects subject only to chemical laws. Whereas the living being takes to itself particles foreign to those that are in the body and changes their nature and assimilates them with its own body, suspending when necessary chemical action; and in living beings there is the reproduction of the species. These characteristics are not possessed by dead objects. With reference to consciousness, the difference is more marked. Consciousness can never be identical with motion; they may go together, and one may even be dependent upon the other; but they are different. Consciousness is a synthesis, and not a motion. It is a synthesis of perceptions and conceptions. Consciousness and life have some substance other than material

substance; but still it is real substance. It is a substance which is not cognized by the senses, but objects which can be known by the senses do not exhaust the whole universe. The substratum (so to speak) of life and consciousness is the 'soul' or '*ātman*'. Consciousness is an experience; the consciousness of one person cannot be the consciousness of another. You may *know* another man's consciousness but you cannot *have* another man's consciousness. Hence each person's individuality is entirely different from the individuality of another; one '*ātman*' does not become another '*ātman*'.

So there are these principles (1) the universe is a system, and (2) there are *ātman*s or souls which can have no beginning or end; you cannot postulate a beginning to a reality.

A reality in order to be real need not be changeless. A reality should pass through varying changes and states. To be, to exist, according to the Jaina philosophy, would mean to stand in relation to something else, to be the cause of, to be influenced by, and to influence. Hence, because the soul is a reality (or the individual is a reality) it must have passed in the past through many conditions and states, and because it is a reality it would not entirely disappear at death but will exist and continue to exist in some state or other at all times. Every state of existence is the result of the previous state.

Special Characteristics of Karma

The doctrine which gives us some explanation as to how certain characteristics or factors of our individuality which we have at present—how these factors were produced as a resultant of forces generated in the past, this doctrine is the doctrine of *karma*.

Karma is according to the Jaina philosophy a reality, as real as the walls around us are, only the walls we see, but the *karma* one cannot see. There is not only *one* reality called *karma*, because *karma* with each person is different. *Karma* is that finest matter which a living being attracts to itself by reason of certain impellent forces which are in the individual; not only attracted to but assimilated by the individual itself (this doctrine

of *karma* applies not only to human but to all living beings); and it changes the individuality of the living being. It has become a kind of stored force, and just as a compressed spring of a watch will expand at some time, so the stored force of *karma* will manifest itself at some time or other. Hence it produces some kind of experience at some time or other. The idea of an individual attracting to himself this finer matter and assimilating it with his individuality may be compared to a man who should go into a smoky sooty atmosphere with his body oiled or greased; the grease would form the ground into which the particles of soot would sink; and if the man did not know the scientific way of removing it from his body (by soap and water), he will have to wait until it wears off naturally; and so with the *karma*, if he does not know how to scientifically remove it, he will have to wait until it naturally wears off.

We have in our nature impellent forces which are the ground, so to speak, on which foreign particles can rest and will be assimilated by the individual. As a magnet among an assortment of metal dust will attract to itself the iron filings, so there is a kind of magnetism in the individual which attracts and assimilates the foreign particles.

Points of View from which the Subject can be Studied

The Philosophy of *karma* may be studied from different points of view : such as the nature of *karma*, the quality, the action, the kind of experience of pleasure or pain which it will give the individual. We may study it in reference to its intensity, and therefore the intensity with which they will manifest themselves. Or, we may study *karma* in reference to the duration : it may stay for a thousand years or for five years. Or, in reference to its mass, one may be heavy, another may be light. Or, fifthly we may study how the *karma* is generated and how it manifests itself when ripe, how it can be worked out before its natural time, and incidentally though very important, how we can stop from the very beginning the inflow of *karma*. Prevention is better than cure.

Kârma and an Individual

Karma apart from an individual is nothing; it is a factor of the individual, it is in him; apart from him it is mere matter and has nothing to do with his individuality. Because that person acted in a certain way, and used certain words, or entertained certain thoughts with a certain object in view, he generated certain forces which became assimilated with his individuality and therefore he is influenced by them. It is not a real separation; it is not a difference between the *karma* and the individual, it is the mode of behaviour of the individual. It is not entirely separate, in fact, from the person who generates it.

RELATION BETWEEN SOUL AND KARMA

The consciousness of the individual is not identical with the physiological activity of the body; the one may even be dependent upon, but it is different from the other. Consciousness is one thing, activity of brain molecules is another different thing.

Knowledge, when it is right, true and corresponds to the facts, is the essential quality of the soul; it is that which would be manifested if there were no mistakes; the cause of mistakes in the knowledge is obscuring *karma* ; owing to *karma* we make mistakes in perceiving, judging, etc.

Anything that takes place on account of the joint action of the soul and the *karma* is, from the ideal standpoint, the unnatural condition of the soul.

There was not any particular time in the past when this entity called the soul was without any *karmas*; because if we assume that there was, then it follows that after taking the trouble to remove the *karmas* through mental and moral disciplines, after going through a lot of ordeals, we might again come into combination with *karmas*. The fundamental basis of the philosophy is that, so far as the past is concerned, there was not any time when the soul was without any *karma*.

The combination of the soul and the *karma* is not a mechanical mixture, separable by simply taking apart as a coat from the body. The combination of the soul with *karma* is a subtle combination and can be seen thus : in a mechanical mixture the substances are only in juxtaposition, such as sugar and water, and you can separate one from the other readily. Then there is chemical combination, when two or more

substances unite to form the compound in which cannot be seen its elements; water, for instance, is a compound of hydrogen and oxygen, and these in combination make water, which is a quite different substance from either, and neither hydrogen nor oxygen can be seen in it. So it is with the combination of the soul with *karma*, the combination is even more subtle than the chemical combination, and the result is a different substance from either of the ingredients.

The soul is a supersensuous substance; *in thought*, it can be divided into parts, but not actually; it cannot be actually taken apart.

To reduce the combination of soul and *karma*, you have to use certain mental and moral disciplines.

Each state of the soul had a beginning (that is, any one given particular state, it was always in the past combined with *karma*, but its combination with any particularly mentioned or given *karma* at a particularly mentioned time—this particular state had its beginning); but the soul itself, which is the subject of these states, had no beginning. There never was a first state, in the sense of there being no previous one.

The particular state in which the soul is at any given date and place did have a beginning. The state of existence, if 'existence' can be called a state, it should rather be called a 'fact'; the 'fact' of existence did not have a beginning; there never was a time when the individual soul did not exist in some state and in some place.

It is unnatural for the soul part of the compound (with anger, for instance, which is a *karma*) to act in an angry manner. We commonly hear it said of a person, that he acted in anger, he was *not himself*.

There will be a time in the future, when the soul is without *karma*; and once without it, will always thereafter henceforth be without, perfect and liberated.

It is important to point out what has already been stated : namely, that the combination of the soul with the *karma* is a very subtle combination which can only be reduced by mental

and moral disciplines, hence the body is not in mechanical combination with the soul and cannot be separated and joined again like taking off and putting on a coat. The soul and the body stay in combination until death, and if the body is in bed the soul is there also.

CLASSIFICATION OF KARMA

In giving the doctrine of *karma*, the first thing to do is to classify the phenomena and then give the theory explaining the phenomena.

The function, nature, or action of each class of *karma* is quite different.

It can be classified into eight classes. *Karma* is always a foreign matter, it is always an obscuring element obscuring some quality of the soul; and the sooner it is worked out the better. When the *karma* is worked out, then the quality of the soul which was obscured, appears and becomes actual.

The most important *karma* refers to the very essence of the soul or individual; and that very essence is knowledge, consciousness, cognization. So that the first kind of *karma* is that which obscures the knowledge.

Class 1. Knowledge-obscuring karma (*jñānāvaraṇīya karma*).

It is that *karma* the function of which is to obscure the knowing faculty, or to retard the development of the knowing faculty. There are words and thoughts, the tendency of which is to retard knowing. *Karma* is a peculiar force which we generate and the result of which ultimately acts on our individuality. In Sanskrit, this class of *karma* is called *jñānāvaraṇīya karma*.

Class 2. is that *karma* which obscures cognition in an undifferentiated way. Cognition in an undifferentiated way, that is a general cognition (of a horse for instance); it is the first stage of all consciousness; if this first activity does not take place, the soul does not know. You see a picture, for instance, but you do not go into the details of it; you just know in a general way that it is a picture. The Sanskrit for this general cognition is '*darśana*'. Thus *darśana* is the state where there is

undifferentiated knowledge, formless knowledge; the limitations and boundaries are not fixed and you only know the thing as belonging to a class and not individualized.

That *karma* which obscures the general perceiving faculty is called *darśanāvaraṇīya karma*.

Class 3. is that *karma* the result of which is the feeling of either pain or pleasure. Knowledge by itself is not pain nor pleasure, but on account of certain *karma* in me, I feel pain or pleasure. Experiencing pain or pleasure is different from the consciousness or awareness of pain or pleasure. In consciousness there is no pain or pleasure, though at the time of pain or pleasure there may be consciousness of it. Feeling is quite a distinct phenomenon from consciousness. The *karma* by reason of which we have feelings of pains and pleasures is called *vedanīya karma*.

Class 4. is that kind of *karma* which obstructs or acts as an obstacle to the formation of right belief and right conduct. Belief (conviction, that it is wrong to kill, for instance) is different from knowledge. In the worst form of this *karma*, we believe that which is wrong to be right, and that which is right to be wrong. A subdivision of this *karma* acts also as an obstacle to right conduct. The person does not intend to act in the right way. This *karma* is an obstacle to the very formation of right intention.

It is called *mohanīya karma*. (Literally, intoxicating *karma*, that is, mental or moral intoxication.) Its nature is to infatuate our mental and moral nature, in such a way that we are not able to distinguish between right and wrong.

Class 5. *Āyuh karma*. (Literally, duration of life.) It determines the duration of the life and the general nature of the life. This *karma* generated in this life determines what the next incarnation or rebirth will be like and its duration. (But it does not fix the number of years or months of life, it is rather 'quantity' of life than length; and as water can be squeezed out of a sponge quickly or slowly, so if this *āyuh* is used up quickly, the life in years will be a less number than if it be used up slowly or spun out.)

Class 6. Nāma karma is that *karma* which gives the living being the various factors of his objective individuality, viz voice, colour, features, etc. It makes him *Mr. Smith or Mr. John*; it determines his personality (*nāma*).

Class 7 determines the surroundings, the family into which he is born, whether high or low. The birth into a certain family is not an accident, according to the Jaina philosophy. It is determined by a certain kind of *karma*. There is really no such thing as 'accident', the word is only rightly used for those phenomena for which no explanation can be given; the *Sanskrit* word for 'accident' means 'I do not know from what it has taken place.' (When people do not know the causes of things, they say it is accident, or Divine providence, or the act of God, or some expression which amounts to saying that they do not know the cause of the phenomenon.) This *karma* is called *gotra karma*.

Class 8. Antarāya karma. Literally, obstacle. Its nature is to throw obstacles in our way, should we want to do certain good things. It is not an accident, there are certain reasons, and the philosophy explains why the person is unable to put forth the effort of the will. *Antarāya* is the kind of *karma* which, like the 4th, also acts as an obstacle, but to different things; in the 4th there was no desire of acting in the right way; in this 8th there is the desire to do something good, to enjoy certain good things, but still, although you have the desire, certain obstacles come in the way, you cannot do it.

Out of these 8 kinds of *karma*, there are four which do and four which do not cover up the real spiritual nature of the soul; those which do cover it are the *antarāya*, just mentioned, the knowledge obscuring (*jñānāvaraṇīya*), the *darśana* obscuring (*darśanāvaraṇīya*), and the intoxicating or right belief preventing (*mohanīya*). Those which do not cover up the spiritual nature of the soul, are the 3rd class (*vedanīya karma*), the 5th class (*āyuh karma*), the 7th class (*gotra karma*) and the 6th class (*nāma karma*).

As these *karmas* are foreign substances obscuring the

qualities of the soul, it follows that upon the removal of them the soul's qualities become actual.

That quality of the soul, which appears when the class 1. *karma* is removed, is unlimited knowledge (omniscience). When the *vedanīya* or class 3 *karma* is removed, then the quality of the soul which appears is permanent bliss; the *vedanīya karma* obscures the bliss quality of the soul. When the class 4 or *mohaniya karma* is worked out, then there is always right belief and right conduct, we always form right beliefs and always act rightly. This point follows in proper order after the details of the remaining classes of *karma*.

We must know how the *karma* is generated, how it is worked out before its time, how long it would stay with us, etc.

Karma is generated by reason of certain impellent forces within us, and these impellent forces need to be explained — impellent forces on account of the presence of which we generate the *karma*.

IMPELLENT FORCES, THE CAUSES OF KARMAS

It is not under all circumstances that a person's action or word or thought would be the cause of the *karma*, it is only in certain circumstances. That is to say, when the exercise of the different faculties of the person is preceded by certain impellent forces, or in other words, when by reason of certain impellent forces in him a person says something or does something or thinks something, then he generates the *karma*.

These impellent forces are not the cause, because the cause is the person himself. The circumstantial causes are the instrumental causes, and these are his impellent forces. There are *four* kinds, namely, as follows :

1. *Mithyātva* (Delusion) : When a person is in that condition and does, thinks, or says something, then he generates *karma*. For instance, by way of illustration, when a man does not examine the belief into which he is born, as to its merits or demerits. Also doubts come under this heading. Again, when a man knows or believes that his doctrines are wrong and still preaches them, he generates a bad *karma*. Again, the state of delusion here meant is found in those living beings in whom right belief does not exist, they having formed no right or wrong beliefs, it is a state of the lack of development. Lack of development is injurious. The Sanskrit name of this first impellent force by reason of which the *karma* is generated is *mithyātva*. (*mithyā* means wrong; and *tva* means 'ness'.)

There are five kinds of this cause (*mithyātva*), namely :

1. *Abhigraha mithyātva*. It is a state of mind in which you stick to a false belief. You may not know it. If you think, speak, or act when in this state, you generate fresh *karma* [the

kinds of *karma* which are generated by these causes are given in the next series of Stages of Development following.]

2. *Anabhigrah mithyātva*. It is a state of mind in which a person thinks "well, this may be true, and also that may be true," or "All religions are true." He does not go into the matter.

3. *Abhiniveśa mithyātva*. It is the state of intentionally sticking to a false opinion when it is known or believed to be a false one.

4. *Samśaya mithyātva*. It is the state of doubt as to whether a given course of action is right or wrong. You stand still.

5. *Anābhoga mithyātva*. It is a state of lack of development; and the entity, therefore, sticks to a false belief or has no belief; not having developed the faculties of judgement, conviction, discretion, etc, he does not come to a conclusion.

These causes are only the instrumental or determinant causes of the generation of the *karma*, the substantial cause is the individual himself [or herself, of course always understood.] The above mentioned particular states of the individual are determinant causes of the generation of *karma*; they are from the ideal standpoint unnatural states. In every effect there are two causes, the substantial and the instrumental, both equally necessary for the effect.

2. *Avirati* (Lack of control over the senses and over the mental activities) : The senses (taste, sight, etc.) are the channels of acquiring knowledge; and the indulging of the senses does not bring consciousness but stops it, you do not go further in thought about it. And if you have lack of control over the mental activity, when it is injurious to other people, when you do not or cannot stop injurious thoughts about another person, you generate a *karma*; the uncontrolled thought activity is the impellent force for the generation of *karma*. The name of this impellent force is *Avirati*.

Avirati is the laxity or looseness either of thought or sense activities. There are the following 12 kinds :

1. Lack of control of the thoughts. In spite of knowing that

we should not have, or in spite of our wish not to have, evil thoughts about people, still we have them, such as thoughts of revenge, thoughts of cheating other people, of deceiving them, of hurting them, etc., and so we generate *karmas*.

2. Lack of control of the sense of touch.

3. " taste,

4. " smell,

5. " sight,

6. " hearing.

7. Lack of control of the mind or senses in regard to living beings not having the power of locomotion and whose bodies are particles of earth — earthbeings.

8. Lack... locomotion and whose bodies are particles of water — water-beings.

9. Lack... locomotion and whose bodies are particles of air — airbeings.

10. Lack... locomotion and whose bodies are particles of fire — firebeings.

11. Lack of control of the mind or senses in relation to vegetables.

12. Lack of control of the mind or senses in relation to living beings that have the power of locomotion.

3. *Kaṣāya* (Passions) : Literally, unclean moral nature. An unclean moral nature is the third impellent force by reason of which *karma* is generated.

Kaṣāya is moral uncleanness, and there are 25 states taken into consideration as being states which, when the person is in, become the cause of the generation of *karma*.

1 to 4 Four degrees of anger.

5 to 8 Four degrees of pride.

9 to 12 Four degrees of deceitfulness.

13 to 16 Four degrees of greed.

17 to 25 The same as the remaining *mohaniya karmas*, laughing and joking, etc. down to the neuter sex passion

These are the same states as the 25 last *mohaniya karmas*, only here the point of view is that when in any one of these

states, the person generates or adds to his present *karma*. If, however, the attitude of the mind is one of aloofness, then fresh *karma* is not generated, he does not then identify himself with the anger for instance, and so does not generate more *karmas*.

4. *Yoga (Activity)* : The word *yoga* has many meanings, but here it has a technical meaning, and means all other activities of body, mind and speech which are not included in the first *three* forces mentioned, and it is therefore a general name. So that, certain *karmas* are generated by reason of the physiological activities.

There are 15 kinds of this cause (*yoga*).

1. *Satya-mano-yoga*. Activity of the mind : it may be truthful : it generates a kind of *karma*.

2. *Asatya-mano-yoga*. Activity of the mind which implies falsehood.

3. *Satya-asatya-miśraṇa-mano-yoga*. A state of mind when you may be thinking of something and that of which you are thinking relates partly to truth and partly to something that is false. It is a mixture of the two previous kinds.

4. *Asatya-amṛṣā-mano-yoga*. Activity of the mind which has no reference to truth or falsity, does not relate to truth or falsity at all.

5. to 8. Four kinds of speech activity, namely, the same as those of the thought activity only with regard to speech.

In illustration of speech which does not relate to the subject of truth or falsity, the sentence : "Bring me my watch" is an example.

9 to 15. Seven kinds of bodily activity, namely : Activity of the physical body, activity of the *vaikriya* body, activity of the *āhāraka* body, activity of the *kārmaṇa* body. This last includes the *taijasa*, because these two bodies (the *kārmaṇa* and the *taijasa*) stay with the soul until worked out; they go with the soul at death to the next state of life. Then there are three more, namely bodily activities which are mixtures of the *kārmaṇa* and *taijasa* with any few particles of either the *audārika*, *vaikriya*, or *āhāraka* body, before the body is fully

formed. *Misra* means compound. *Audārika* is the ordinary physical body.

That makes the causes 57 in number, classed under four heads respectively : 5 *mithyātva*, 12 *avirati*, 25 *kaṣāya*, and 15 *yoga*.

The Order in which these Causes get Removed

In removing these causes of the generation of *karma*, the *mithyātva* must be removed first; it is not possible to remove the *avirati* first, or the *kaṣāya* or the *yoga*. Then the next in order is the *avirati*, which must be removed before the *kaṣāya*, and the last to be removed is the *yoga*. So that, in any person, where there is *mithyātva* there is also lack of control of the thought and senses, there is also the list of 25 *kaṣāyas*, either dormant or operating; and there are the 15 *yogas*.

Intense Karmas can generate immediate Effects

If a person is suffering from dispepsia, he perhaps loses his temper. Here is *karma* generated at once and manifested at once. We do sometimes generate the *karma* even now and have the result the next moment. We are, as a matter of fact, generating *karma* every moment.

The impellent force is called in Sanskrit *hetu*. It signifies 'the means by which', 'the instrumental cause'.

12

SUBDIVISIONS OF KNOWLEDGE OBSCURING (JÑĀNĀVARAṆĪYA) KARMA

Introductory

We have had eight classes of *karmas* mentioned, with a rough description of their nature or function; and *four* kinds of causes or impellent forces which are the means of generating the *karmas*.

[We have already explained] knowledge obscuring *karma*. Certain acts and words and thoughts have the tendency to retard the faculty of knowing. In what different ways do we know? We must classify the various forms of knowledge, then we can know that those forces which obscure the growth or manifestation of the different forms of knowledge, are the very *karmas* which have been called the first class. The nature of this first class could not be understood unless we understand the different ways in which the function of knowing manifests itself. (There are as many forms of knowledge as there are living beings, as no two persons' knowledge is alike; but still we can classify the kinds.)

Forms of Knowledge

The first form of knowledge, which is the basis of all phenomena of consciousness and of all activities of mind, is the knowledge based on the senses, including the knowledge based on the activity of the mind. And this form of knowledge is called in the Jaina philosophy *matijñāna*, that is, sensuous knowledge plus something else. The initial stages of sensuous knowledge are knowledge: sensation is a degree of knowledge. It is not the bundle of sensations that make up knowledge, but it is the sensations in the higher form. There is a kind of

matijñāna which does not depend upon reading or hearing. The cause of the presence of the knowledge is not to be found in anything that person has done in this life, but by reason of something he has done in a previous life. (For instance, if upon seeing a gas stove for the first time he at once understands it.) Then, again, the moral nature helps to give a knowledge; and also with age the person is able to do better than he did in the early part of life, which improvement is not the result of study or reading.

And also there is the *matijñāna* which is the result of study or reading.

The 2nd form of knowledge is *śrutajñāna*. Knowledge derived through reading, study. Knowledge derived from the interpreting of symbols or signs. Words are symbols of ideas. Knowledge derived from any kind of sign. If a dog sees his master wave his hand, the dog interprets the sign and knows that his master wants him to come. This is a higher form or channel of knowledge than the first, but still it is based on sensation : if we do not first see or hear or feel the sign we cannot interpret it.

The 3rd form of knowledge is called *avadhi*. It depends entirely upon the activity of the ego without the activity of the mind or the senses; and still it is knowledge limited in extent and content.

The 4th form of knowledge is *manahpariyava-jñāna* or mind-knowing.

The 5th form of knowledge is *kevala* or omniscience, knowledge which has no limitations as to space or time or subject.

The first two forms of knowledge are the only two recognized in the West and it is in this stage that most people are.

Memory, judgement, perception, etc., are the results of the removal of knowledge obscuring *karmas*.

Higher Forms of Knowledge do not replace the Lower Forms

Also the *avadhi* form of knowledge, by which the soul

comes to know distant material things without the action of the senseorgans or the mind, operates while the senses are awake, and is in addition to and not replacing the ordinary five senses. All the higher forms of knowing are in addition to the lower forms, the lower forms do not drop away as the higher ones develop; the five ways of knowing given are simply the order in which the soul develops itself. All knowledge is based on sensation.

Objective side and Subjective side.

In every activity of a living being in the embodied state, there are two sides, an objective and a subjective side. In the activity of sensation, there are the two sides, the objective side and the subjective side (internal side), the objective organs of sensation (eyes, nose, etc.), and the subjective organs of sensation, each having many subdivisions.

Mind

When consciousness is only representing something to itself or comparing ideas, then another instrument has to be used, and this is '*manas*' (mind), and it is only found in living beings having five organs of sensation. [As before mentioned, this doctrine of *karma* applies to all living beings, and not merely to man.] The mind has also two sides, objective and subjective.

Two Aspects of knowledge

All knowledge itself has two aspects or points of view, namely the right and the wrong. One person forms a judgment, perhaps, about another person, and it is a wrong judgment. And until we get the habit or the ability of assuming the right attitude, we cannot form right judgments.

Five stages of Matijñāna

With reference to the first form of knowledge, or *matijñāna*, we now come to the different stages of this form of knowledge, the process.

There are five stages in the process, namely :

1. In this first stage, what takes place is the establishment of the relation of contact between the organs of sensation and the vibrations from the external object in the external world.

The stimulus from outside creates a sort of excitation in the end-organ (ear, eye, etc.) — only in the organs of sensation and not in the mind. In this first stage a relation is established between the subjective and objective world.

2. After the relation is established, a kind of excitation takes place in the consciousness, where the person thinks “What is that ?” This second stage, in the process, is the first activity of the mind (*manas*). It is the state of mind, in which the person asks himself ‘What is that ?’ or ‘What was that ?’ when recalling something seen or heard in the past.

3. Then after the mind has thus been aroused, there follow three more stages in the process of knowing the object. The mind itself does not come into contact with the physical object and does not pass through the above mentioned stage No. 1; still it has the 2nd. In the 3rd stage now being mentioned the consciousness begins to run in this way : (suppose I see something in the distance which I cannot quite make out). “What is this ? well, it cannot be a person, still it has that shape, and yet it does not move” etc. It is a kind of cogitation. There is the consciousness of similarities and differences.

4. And then you come to the fourth stage. It is the conclusion. “No, it is a tree stump and not a human being”. (Western psychologies would say that all this is the activity of the mind.)

5. In this stage a kind of process goes on in the consciousness of the individual, and the result of the process is the preservation to a more or less extent of the consciousness acquired in this way. A modification of the consciousness has taken place and will last a certain length of time; and this lasting quality is called ‘*dhāraṇā*’. (The names of the previous stages are given below.) This last stage manifests in the form of the continuance for a certain length of time of the new knowledge. It may also manifest itself in the form which results in only certain impressions made on our consciousness; on account of the impressions the life of the individual is so changed that the activities will in future be different. And a

third way in which the last stage of the process of *matijñāna* manifests itself is that the thing (the thing newly known) can be remembered; it is memory. Memory, as a faculty, is the last result of the activities which are classed under *matijñāna* or the first form of knowledge.

All except the first stage of these five stages of the process are the activities of the mind (*manas*).

The obscuring *karma* being removed, the quality of the soul called memory is able to manifest itself.

Any activity of the individual which lessens the capacity of the organs of sensation or of the mind to pass through any of these stages, is knowledge obscuring *karma*, and each person must discover these *karmas* or activities for himself, otherwise he does not know what the *karmas* are, simply to tell him that there are knowledge obscuring *karmas* is to tell him nothing.

The names of the above mentioned stages are :

1. *Vyañjana-avagraha*
2. *Artha-avagraha*
3. *Īhā*
4. *Avāya*
5. *Dhāraṇā*.

Throughout the whole process, the working of the *matijñāna* is dependent upon the interpretive faculty, either of the words of a language, or of the actions of the hands and body, etc. There are two kinds of *matijñāna*, one which is based and one which is not based on this interpretive faculty.

Five Subdivisions of Knowledge-obscuring Karma

Class I. has been called knowledge obscuring *karma* or *jñānavarāṇīya karma*. And as there are five forms of knowledge, as already mentioned, so there are five subdivisions of this Class I, namely, *karma* which obscures either the *matijñāna*, the *śrutajñāna*, the *avadhi*, the *manah-paryavajñāna*, or the *kevalajñāna*.

Subdivision the 1st is that *karma* which obscures the first form of knowledge (*matijñāna*).

Subdivision the 2nd is that *karma* which obscures the second form of knowledge (*śrutajñāna*). *Śrutajñāna* is knowl-

edge acquired by interpreting signs; to know through signs is *śrutajñāna*. Reading is interpreting signs; there are the signs by which we know that a man is angry; a man sneezing, is a sign indicating that there is something the matter with his nervous system.

Subdivision the 3rd is that *karma* which obscures the form of knowledge known as *avadhijñāna*. In this form of knowledge the soul or ego comes to know about material objective things and beings without the use of the sense-organs or the mind. It is the next higher form of knowing after *śrutajñāna*. The *karma* which obscures this form of knowing is active in nearly all of us. By this means of knowing we become aware of physical things at a distance without going to the place or having the sense-organs in contact with the object. So that, while in London you know what is going on in New York, or in Mars, or on the Sun. But it is only material matters that are known by this means [as distinguished from ideas or thoughts, as referred to in the following or 4th form of knowing]. There is just the following (few rough particulars) given about the kinds of this *avadhi-jñāna*: (a) The kind which follows you from place to place so that you have this way of knowing in whatever town or place you may be. (b) The kind which is with you only at a certain town or place and nowhere else, so that if you leave that town, you lose this ability to know in this way. (c) The kind which is increasing, so that as time goes on, you are able to more and more know by this means. (d) The kind which decreases every moment, so that as time goes on, you are able less and less to know by this means, until it may disappear. (e) When you have just one flash of knowing in this way during the life, and no more, either before or after. (f) When it comes it stays. You get it and keep it. ✓

Subdivision the 4th is that *karma* which obscures the form of knowing called '*manahparyavajñāna*.' It is mind-knowing; you know the other person's mind, what the ideas and the thoughts are. In the *avadhi*, you may see the mental pictures which the thoughts of the man produce, but you do not know

his real thoughts or mind. Things and objects can be seen, but thoughts cannot be seen, they can be known. You know an idea, you do not literally see it. In this form of knowing you actually know the thoughts of people.

Subdivision the 5th is that *karma* which obscures the form of knowing called *kevalajñāna*, knowledge which is quite unlimited and disembodied.

Thus in CLASS No. 1 of the 8 classes of *karma* there are the above mentioned 5 subdivisions.

With reference to the *avadhijñāna*, it was said in illustration of the (e) kind that a pupil of a teacher had the perception by this means of some man and his wife in a distant planet and being amused with what they were doing, the pupil smiled and laughed, and then the sight disappeared. The teacher said that the act of laughing stopped the knowing. In laughing he left off knowing.

The knowing faculty is one aspect of the pure soul. There are other aspects, but knowing is one.

From the low standpoint (see later on under *Nigoda*) the *karma* is a higher stage : from the ideal standpoint the *karma* is an obstruction : the stage of *karma* is a stage in the line of progress of the soul from the low standpoint.

SUBDIVISIONS OF DARŚANA- OBSCURING AND VEDANIYA KARMA

Meaning of Darśana

Darśana, as already mentioned, means detailless knowledge, you simply know a thing as belonging to a class, without going into its attributes or ways of behaving : in *jñāna* (knowledge) you know the ins and outs to some extent. Detailed knowledge is *jñāna*.

Nine Subdivisions of Darśana-obscuring Karma

There are the following 9 subdivisions of this 2nd Class of *karma*, namely :

1. *Karma* which obscures the *darśana* which is received through the eye.
2. *Karma* which obscures the *darśana* received through any sense other than the eye, (ear, nose, tongue or skin).
3. *Karma* which obscures the *avahidarśana*.
4. *Karma* which obscures the *kevaladarśana*.

In the following five states the senses are not active, and therefore you do not see, or hear, or smell, etc. The sleep states in their various degrees are among these states.

5. Sleep from which a person can be awakened without any trouble, simply by calling his name; he will hear his name but will not hear other conversation or sounds.

6. Sleep in which you have to touch the body of the person in order to awaken him; it is strong sleep; the consciousness has been fatigued so much that it requires a fair stimulus to wake the man up.

7. The consciousness goes to sleep while the body is sitting; a very strong degree of sleep.

8. Sleep while walking (known sometimes of soldiers on the march).

9. The somnambulistic state; this is the worst form of this kind of *karma* (of *darśanāvaraṇīya karma*). *Āvaraṇīya* means obscuring or preventing. This also includes the hypnotic state.

The higher you rise in advancement, the more you have the consciousness of your thoughts, of your actions, and of every activity through which you pass. The less you are conscious of these things, in the downward direction you are going.

With regard to the *avadhi* lately mentioned where the soul comes to know directly of distant things without the use of the eye or ear etc., this *avadhi* must take place in the waking state, while the eye and ear etc. are there and awake, this *avadhi* is not any kind of dream or trance state, it takes place in the ordinary waking state when one is up and about.

Two Subdivisions of Vedaniya Karma

There are two subdivisions of this *karma*, namely as follows :

1. *Karma* which in its working causes feelings of pain.
2. *Karma* which in its working causes feelings of pleasure.

It is necessary for a distinction to be made between feelings of pain or pleasure and such feelings as pride, grief, anger and others. Feelings of pain and pleasure do not necessarily hinder the progress of the soul; feelings of pride, anger, etc. do; but if you identify yourself with a pain or a pleasure, you come to a stop, you do not continue in the right strain. The name of this 3rd class of *karma* is *vedaniya karma*.

SUBDIVISIONS OF DELUDING (MOHANIYA) KARMA AND LIFE-SPAN (ĀYUḤ) DETER- MINING KARMA

Introductory

There are 28 subdivisions of this kind (*mohaniya*) of *karma*, but these 28 can be classified under two heads, namely, the first 3 are called *darśana mohaniya karmas*, whose nature is to obstruct the faculty of relishing the truth when it is heard. And the remaining 25 are called *cāritra mohaniya karmas*, whose nature is to obstruct right conduct. You may relish it and still you cannot practise it; you perhaps feel weak and so do not practise the truth which is relished.

Three Sub-divisions of Darśana-Mohaniya Karma

1. That *karma* by reason of the activity of which you do not believe in the truth at all when it is presented to you; the person is entirely under the rule of delusion.

2. That *karma* by reason of which you believe for some time, and then there is a doubt; you are all the time vacillating.

3. That *karma* by reason of which, while believing in the truth all the time still at certain moments you feel that there is something more to be known. There is just a little vacillating in the state.

25 Sub-divisions of Cāritra-Mohantiya Karmas

1. Anger of an intense degree
2. Anger of a less intense degree
3. Anger of a milder degree
4. Anger of a still milder degree
5. Pride of an intense degree

6. Pride of a less intense degree
7. Pride of a milder degree
8. Pride of a still milder degree
9. Deceitfulness of an intense degree
10. Deceitfulness of a less intense degree
11. Deceitfulness of a milder degree
12. Deceitfulness of a still milder degree
13. Greed of an intense degree
14. Greed of a less intense degree
15. Greed of a milder degree
16. Greed of a still milder degree
17. Laughing and joking
18. Confirmed improper liking (liking without looking to the merits of the thing liked)
19. Confirmed improper disliking
20. Sorrow or grief (which would include worry)
21. Fear (nearly all wrong action can ultimately be traced to fear)
22. Disgust
23. The male sex passion
24. The female sex passion
25. The neuter sex passion

This completes the list of the 28 kinds of the Class 4 or *Mohanīya karma*, the nature of which is to intoxicate or infatuate the mind in such a way that it cannot distinguish between right and wrong belief or conduct. Now follows a more detailed description of them.

Anger

The four degrees of anger may be compared respectively to different things; the first to the split in the side of a mountain, it will be there the whole life time; anger causes separation between persons and in this which is the most intense degree the anger is so great towards the person that you feel you can never be friendly or amiable towards him (or her). This is merely the description of the degree of anger; of course, by an effort of will and understanding it can be overcome. The

next degree which is less intense may be compared to splits in clay; they will remain until rain falls and, moistening the clay, the splits will be joined together. You may be angry with a person until somebody else comes and makes peace by taking and showing or explaining the folly of anger. The next degree may be compared to ruts in sand, they will remain until the wind blows the sand together. And the mild degree of anger can be compared to a line made in water with a stick, the joining is effected as soon as the dividing instrument is withdrawn; in this degree the anger is checked by the mind, the moment it is felt to be rising.

Pride

The most intense degree may be compared to a pillar of stone, you can never make it bend; the man never yields, not when he is wrong; and is not tolerant, his obstinacy is very great (when he is in the wrong is meant). The less intense degree may be compared to a bone, it is difficult to bend it; it is only with great difficulty that the person who has this degree of pride, will yield to. The next degree upwards may be compared to a dry piece of wood, if you apply oil, or soak it in water for sometime then it bends, but still not very easily. The next degree is like cane, you can bend it at once, the person yields at once to the right. Pride is like a mountain in front of one, it hides the view, it obscures knowledge, we do not see beyond that which is immediately in front of us.

Deceitfulness

Its chief characteristic is crookedness, the conflict between the thought and the action. The first or worst degree may be compared to the knot in bamboo, you cannot make it straight. The next to the horns of sheep, it is with great difficulty that they can be straightened. The next to the course of water from a sprinkling can, it will be there so long as the water is there but it will dry up and then the crookedness will be gone. The next to shavings of woods, they are bent but you can straighten them at once. Deceit prevents right belief about people.

Greed

Its chief characteristic is attachment or clinging to; it is the identifying of the self with the not-self. The worst degree of greed may be compared to fast dye, it cannot be removed, it will last the whole life time. Next to grease from a cartwheel hub, it is very difficult to remove. Next to colour which can be washed off with soap and water. Next to colour that can be washed off with water, you put it in water and the colour is off.

These qualities of anger, pride, deceitfulness and greed are qualities in a man's nature by virtue of which he cannot act rightly. Now there are nine more, namely :

Laughing & Joking

When we are in this mood, we are not in the straight line of the acquisition of truth; it stops the right action and the right attitude.

Improper And Confirmed Prejudicial Liking

Such as 'party ' spirit which upholds the political party whether right or wrong, favouritism, etc.; it is when the merits and demerits are not regarded.

Improper And Confirmed Prejudicial Disliking

Same as the previous, only disliking instead of liking.

Sorrow

It is an obstacle to right conduct, because in the state of sorrow the actions are only such as are injurious. There is also the tendency to unjustly accuse other people, when in sorrow.

Fear

Fear stops right action, very many wrong actions can be ultimately traced to fear. Fear is replaced by the desire to do good to others, by sympathy; the more there is of benevolence, the less there is of fear.

Disgust

It is an obstruction to knowledge and to right action. Instead of going further into the matter, you are disgusted and stop knowing about it; there should be the recognition that the thing can only exist in those circumstances. A disgusting smell of decaying fish, for instance.

Sex Passion

The sex passion that is to be found in men; the sex passion that is to be found among women; and the sex passion that is to be found in those who have no sexual signs but still they have the passion and theirs is the strongest of all. When a person is under the influence of the sexual passion, he is not conscious of what is right and what is wrong.

So we have 28 *mohanīya karmas*; they can be compared to an alcoholic liquor; they intoxicate.

Nature of Life-span Determining Karma

This *karma* is called *āyuh karma*. It determines how long we live in a particular body; it may be compared with fetters; it prevents the realisation of the spiritual continuous life; and after this *karma* is removed, the soul lives in its own body and not in any physical or karmic body.

Four sub-divisions of Life-span determining Karma

There are four subdivisions of the *āyuh karma*, namely:

1. That *karma* by reason of which the person lives for a length of time (it may be a billion years) in the pleasurable condition, known as the *devas*, having a fine subtle body.

2. That *karma* by reason of which the person lives for a length of time (it may be a billion years) in the lower subtle body condition, in which there is no pleasure at all but pain all the time. It is called the *nāraka* condition.

3. That *karma* by reason of which the person lives in the human state with a physical body. It is called *manuṣyāyuh-karma*.

4. That *karma* by reason of which the entity lives as an animal, with a body as found among animals. (This includes worms, birds, vegetables, bears, etc.) It is called *tiryāñcāyuh-karma*.

The *āyuh karma* determines the state in which the entity has to stay, and is caused by the words, and thoughts, and actions in the previous life immediately next backwards.

15

SUBDIVISIONS OF NĀMA (OBJECTIVE PERSONALITY DETERMINING) KARMA

Introductory

There are 103 subdivisions of this *karma*. It is called *nāma karma* (name *karma*). It gives the personality; and when destroyed or rather removed, the soul does not pass through these mixed phases of matter and spirit; when worked out, the nature of the individual is the same all the time, his personality is fixed, and it is a continuous life, a soul in the purest condition.

103 Subdivisions of Nāma Karma

The 103 kinds are grouped as follows :

14 which are called 'Collective *karmas*', the collective stuff of the various *karmas*.

8 which are called *pratyeka prakṛti karmas*.

10 which is a collection called '*trasa daśaka*'.

10 Which is a collection called '*sthāvāra daśaka*'.

But this only makes 42, but the first 14 are by smaller subdivisions made into 75.

75 Piṇḍa Prakṛti Nāma Karmas

The first 75 subdivisions, then, of the *nāma karma* are as follows, and to assist in grasping them, it can be remembered that they consist of 14 groups, and the whole 75 are called 'collective' or *piṇḍa prakṛti*.

GROUP I

4 *Gati nāma karmas*

1. *Deva gati nāma karma* is that *karma* that brings the living being into that state of existence, known as the *deva* state; it is a pleasurable state in a fine subtle body, perhaps

comparable to the Christian heaven. It is a state in which pleasure preponderates over pain, there is some pain but mostly pleasure.

2. *Nāraka gati nāma karma* is that *karma* which brings the living being into the *naraka* state where there is no pleasure at all but pain all the time, perhaps comparable to the Christian hell. (But it is not everlasting, it comes to an end.)

3. *Manuṣya gati nāma karma* is that *karma* which brings the living being into the human state, or ordinary human life.

4. *Tiryāñca gati nāma karma* is that *karma* which brings the living being into the animal state, (animal, insect, fish, bird, vegetable, or mineral life).

GROUP 2

5 *Jāti nāma karmas*

5. That *karma* by reason of which the living being has the sense of touch.

6. The *karma* by reason of which the living being has the senses of touch and taste. [If a living being has only one sense, it is always the sense of touch; if two only, it is always touch and taste, and so on with the following.]

7. That *karma* by reason of which the living being has the senses of touch, taste and smell.

8. The *karma* by reason of which the living being has the senses of touch, taste, smell and sight.

9. That *karma* by reason of which the living being has the senses of touch, taste, smell, sight and hearing. (Vegetables would have only one organ of sense, the sense of touch.)

GROUP 3

5 *Śarīra nāma karmas*

10. *Audārika śarīra nāma karma* is that *karma* by reason of which the living being has the ordinary physical body, that we actually see.

11. *Vaikriya śarīra nāma karma*. By reason of the activity of this *karma*, the living being has a subtle body, which is changeable, it may be large and then small, have one shape and then another. The beings in the state of *deva* and in the state

of *nāraka* have this body, and not a physical body.

12. *Āhāraka śarīra nāma karma* gives body that can be sent by the person to a Master. It is only very advanced beings that have this body.

13. *Taijasa śarīra nāma karma* gives a body which consumes food, and when highly developed and rendered more subtle it can be protruded from the person and consume or burn up other things or persons or bodies.

14. *Kārmaṇa śarīra nāma karma* gives the body which is made up of all the *karmas* put together. It is changing every moment.

Of these bodies, we all of us here have the physical, the digesting body and the *kārmaṇa body*. We may or may not have the subtle or *vaikriya* body, while only the very spiritually advanced have the *āhāraka* body.

GROUP 4

3. *Upāṅga nāma karmas*

15. *Audārika upāṅga nāma karma* is that *karma* on account of which the limbs and organs of the physical body are formed, internal and external organs, arms, legs, ears, lungs, etc.

16. *Vaikriya upāṅga nāma karma* would form the limbs and organs of the subtle or *vaikriya* body.

17. *Āhāraka upāṅga nāma karma* produces the limbs of the *āhāraka* body.

The *taijasa* and the *kārmaṇa* bodies do not have limbs or organs.

GROUP 5

15. *Bandhana nāma karmas*

18. *Audārika bandhana nāma karma*. This *karma*, when it is working, binds together the different parts of the physical body; it is the assimilation *karma*; the activity of this *karma* mixes the foreign matter and makes it one lump, changing its nature.

19. *Vaikriya bandhana nāma karma*, same as the previous one, only applying to the subtle body instead of the physical body.

20. *Āhāraka bandhana nāma karma*, same thing only for the *āhāraka* body.

21. *Taijasa bandhana nāma karma*, same thing for the *taijasa* body.

22. *Kārmaṇa bandhana nāma karma*, for the *kārmaṇa* body.

23-32. Then by other combinations of two and sometimes of three of the kinds of matters, ten more kinds are produced, but it is unnecessary to give them.

GROUP 6

5. *Saṅghātana nāma karmas*

33. *Audārika saṅghātana nāma karma*, by reason of the activity of which you take in as it were from the outside or take together the matter for the physical body. Literally it means 'collecting' or 'bringing together'. That which collects materials from outside to form the eye, etc.; this *karma* works outside and brings things together into heaps as it were.

34. *Vaikriya saṅghātana nāma karma*, same as the previous, only for the *vaikriya* or subtle body.

35. *Āhāraka saṅghātana nāma karma*, for the *āhāraka* body.

36. *Taijasa*, the same as the previous for the *taijasa* body.

37. *Kārmaṇa saṅghātana nāma karma*, for the *kārmaṇa* body.

GROUP 7

6. *Saṁhanana nāma karmas*

38. The function of this *karma* is to join the bones together, and this particular *karma* gives a peculiarly strong joint. It is the highest form of joint. The ends of the bones are hooked into each other, there is a sort of bolt or pin through the hook, and the whole joint is covered with an envelope of tissue. It is called *vajra-ṛṣabha-nārāca-saṁhanana nāma karma*. *Vajra* means the 'pin'.

39. *Ṛṣabha-nārāca-saṁhanana nāma karma*. The same as the previous one, only without the pin.

40. *Nārāca-saṁhanana nāma karma*, same as the previous one, only with the envelope omitted. Only the hook remains.

41. *Ardha-nārāca-saṁhanana nāma karma*. The bones are at one end hooked into each other, and pinned, with no envelope,

while at the other end, the bone is simply straight and pinned.

42. *Kilikā-saṁhanana nāma karma*. The bones are straight at each end and nailed. No hook and no envelope.

43. *Chevatṭhu saṁhanana karma*. This *karma* gives a joint where the bones simply touch, or are in sockets. Most of ours are like this; it is the weakest and worst form of joint. The teaching is that the greatest degree of concentration can only be attained in a body having the first mentioned joints.

GROUP 8

6. *Saṁsthāna nāma karmas*

44. *Sama-caturasra-saṁsthāna nāma karma*. By reason of this *karma* the body is symmetrical.

45. *Nyagrodha saṁsthāna nāma karma*. By reason of this *karma* the upper part of the body is symmetrical and the lower part is not. The lower part is defective by reason of this *karma*.

46. *Sādi saṁsthāna nāma karma*. By reason of which the lower part of the body is symmetrical, but the upper part is not.

47. *Kubja saṁsthāna nāma karma*. The trunk is deformed by reason of this *karma*, while the legs, arms, face, neck are symmetrical. (Humpback, for instance.)

48. *Vāmana saṁsthāna nāma karma*, by reason of this *karma* the arms and legs are defective, while the trunk is all right. [Dwarf, for example.]

49. *Huṇḍa saṁsthāna nāma karma*, by reason of which everything is unsymmetrical. The bodies of animals, fish, birds, insects come under this class, the human form being considered as the symmetrical form.

All beings born in the womb may have any of these six kinds of bodies; those living beings not born in the womb can have only the *huṇḍa* body.

GROUP 9

5. *Varṇa nāma karmas*

50. By reason of the activity of this *karma* the living being is black or blue-black.

51. By reason of this *karma* the being is green.

52. By reason of which the being is yellow.

53. By reason of which the being is red.

54. By reason of which the being is white, fair.

Of the above colours, the 1 and 2 are inferior (though in respect to things other than colour the person may be superior); and the 3, 4 and 5 are superior colours. It does not follow that because a person is inferior in this one particular that he is therefore inferior in all, or if superior, superior in all. A white man may be a thief and a murderer, a black man may be virtuous and spiritually advanced.

GROUP 10

2 Gandha nāma karmas

55. That *karma* which makes the general odour of the body pleasant.

56. That *karma* which makes the general odour of the body unpleasant.

GROUP 11

5 Rasa nāma karmas

57. By reason of this *karma* the body, if tasted, would be like pepper — that is hot but not fire heat.

58. The body if tasted would be bitter

59. " " " astringent

60. " " " sour

61. " " " sweet

GROUP 12

8 Sparśa nāma karmas

62. That *karma* which makes the body feel heavy

63. " " " " light

64. " " " " smooth

65. " " " " rough

66. " " " " cold

67. " " " " warm

68. " " " " oily

69. " " " " dry

GROUP 13

4 Ānupūrvī nāma karmas

70. That *karma* by which the direction of the living being,

at death, is determined towards the place of the *devas*. (There must be some force which causes the person at death to travel in the right direction to reach his next destination, whether to another planet or elsewhere, and it is this *karma*).

71. That *karma* which determines the direction of the living being at death towards the place of the *nāraḥas*.

72. That *karma* which determines the right direction of travel at death, for the entity to go to the place of the human beings.

73. That *karma* which determines the direction of the living being at death towards the place of animals (*tiryāṅca*).

GROUP 14

2 *Vihāyogati nāma karmas*

74. That *karma* by reason of which the gait is bad. (As for instance, when the feet are turned inwards and are dragged along shuffling.)

75. That *karma* by reason of which the gait is good.

That completes the first batch of 14 groups of 'collective' personality or *nāma karma*. Now follow three more batches, namely of 8, 10 and 10 respectively, namely :

8 *Pratyeka Prakṛti Nāma Karmas*

76. *Parāghāta nāma karma*, by reason of this *karma* the person does not get conquered or beaten.

77. *Ucchvāsa nāma karma*, by reason of the activity of which, the person is able to breathe fully. To the extent that this *karma* is weak the person is not able to breathe.

78. *Ātapa nāma karma*. Its nature is to give a kind of warm lustre and to make others feel warmth in the presence of the person, (not always pleasant), though the person himself does not feel this warmth. We may feel overawed in the presence of that person.

79. *Udyota nāma karma* gives a bright lustre, but it is cool, not warm as the previous one was, so that you feel at home with the person.

80. *Agurulaghu nāma karma* makes the body neither heavy nor light.

81. *Tūrthānkara nāma karma* is that *karma* by the generation of which and through the activity of which the person in some incarnation becomes a Master.

82. *Nirmāṇa nāma karma*, by reason of which the different organs and limbs of the body come to be in the right places.

83. *Upaghāta nāma karma*, by reason of which the organs are placed in such a way that instead of getting the normal pleasures from the normal activities, we get pain. This *karma* brings functional disorders so that in the function of the organ pain is produced. (This *karma* has some relation with the *aśātā* (pain) *vedanīya karma*.)

10 Trasa Daśaka¹ Nāma Karma

84. *Trasa nāma karma*. The word 'trasa' means a living being who can move about voluntarily, e.g., bees, fish, birds, animals, etc. By reason of the activity of this *karma* the living being passes from a stationary state (tree, for instance) to a state in which the body has voluntary motions.

85. *Bādara nāma karma*, by reason of which the living being passes from a body which is so minute as to be invisible to a body which is large enough to be visible.

86. *Paryāpta nāma karma*. *Paryāpta* means capability. Through the activity of this *karma* the living being has the capacity to complete the construction of the various bodily parts and capacities; the capability to fully develop them. There are various capacities; for instance, to take food from the outside, to assimilate it with the body, etc. etc. He has the capability to complete these capacities by reason of this *karma*.

87. *Pratyeka nāma karma* is that *karma* by reason of which, a living being obtains an individual body, a body for itself. There are living beings having a common body, so that many may be living in one body, such as vegetables growing underground.

88. *Sthira nāma karma*, by reason of which the teeth and bones are quite strong, solid, substantial and coherent.

89. *Śubha nāma karma*, by reason of which the upper part

1. *Daśaka* means ten.

of the whole body is symmetrical. There is a difference between this and the *nyagrodha sarīsthāna nāma karma*; in this *śubha karma* the point is that the upper part of the body *pleases* other people, and also the lower part need not necessarily be defective. In the *nyagrodha karma* the point is that the construction is symmetrical, and the lower part must be defective.

90. *Saubhāgya nāma karma*, by reason of which the person becomes quite popular.

91. *Susvara nāma karma*, by reason of which the voice is musical.

92. *Ādeya nāma karma*, by reason of which the person's words obtain weight among people, he is believed.

93. *Yaśaḥ kīrti nāma karma*, by reason of which the person becomes famous.

The following last ten of the *nāma karmas* are the contraries of the ten *karmas* just mentioned.

10 Sthāvara Daśaka

94. *Sthāvara nāma karma*, this is the contrary of the first *karma* of the previous ten. By reason of this *karma*, the living being goes to a stationary body.

95. *Sūkṣma nāma karma*, which makes the body so small that it cannot be seen by the eyes.

96. *Aparyāpta nāma karma*. By reason of this *karma*, the living being does not complete the body and dies.

97. *Sādhāraṇa nāma karma*. By reason of this *karma* the living being occupies a common body; one body for many living beings [potato, for instance.]

98. *Asthira nāma karma*. On account of this *karma* the teeth and bones are not fixed and coherent.

99. *Aśubha nāma karma*. On account of this *karma* the upper part of the body is not symmetrical or pleasing, is not of a kind which pleases others.

100. *Daurbhāgya nāma karma*, by reason of this *karma* he is unpopular, whether he is doing good or ill to the people.

101. *Duḥsvara nāma karma*, on account of this *karma* the voice is not musical.

102. *Anādeya nāma karma*, by reason of which the person is not believed, even though he is speaking the truth; his words do not carry weight.

103. *Apayaśaḥ-apakīrti nāma karma*, by reason of which there is disrepute [the opposite of fame.]

That completes the list of 103 *nāma karmas*. All these *karmas* can be changed and improved.

16

SUBDIVISIONS OF STATUS (GOTRA) DETERMINING KARMA AND OBSTRUCTIVE (ANTARĀYA) KARMA

Two Sub-divisions of Status-determining Karma

The name of this class is *Gotra karma*, there are only two subdivisions, namely :

1. *Ucca Gotra karma*, which brings the living being into high family surroundings.
2. *Nīca Gotra karma*, by reason of which the living being is born into low family and social circumstances.

Difference between Mohaniya and Antarāya Karma

The name is *antarāya karma*. Literally 'obstacle' *karma*. This *karma* acts as an obstacle to that which you desire to do. In the *mohaniya* [class 4] the inability to act rightly is owing to moral depravity and consequent non-perception of what is right; whereas in the *antarāya karma* the right action is seen, but is not done.

Five Kinds of Antarāya Karma

There are five kinds of this *antarāya karma*, namely :

1. *Dānāntarāya karma*; 'dāna' means to give. By reason of this *karma* the person is obstructed or prevented from giving; although it is the right time and place, and he has the means, still he does not give.

2. *Lābhāntarāya karma*; 'lābha' means gain. This *karma* is that which is an obstacle to gain or profit. The person is a fit

person and follows the usual methods of gaining and yet does not gain.

3. *Bhogāntarāya karma*; 'bhoga' means enjoyment. This *karma* prevents the enjoying of objects or things which can be enjoyed more than once; pictures, scenery, furniture, etc. etc. The things themselves are not faulty and yet the person is miserable although surrounded by enjoyable things.

4. *Upabhogāntarāya karma*; 'upa' means less or sub. This *karma* prevents the enjoying of things which can be enjoyed only once; a cake, a glass of wine, etc. eating and drinking.

5. *Vīryāntarāya karma*; 'vīrya' means force or power, the will to do. This *karma* acts as an obstacle to the will power, you would like to do the thing but still you cannot; you know that it is right yet you cannot do it; there is weakness.

This 8th class or *antarāya karma* is one which covers up one aspect of the real spiritual nature of the soul, so that the goodness is not actual, it is not done actually. Well meaning is nothing, the intellect and the life must be improved.

Recapitulation And Total Number of Sub-divisions of All the Eight Classes of Karmas

And so we have in this rough classification of *karmas*, no less than 158 energies which are in us either active or dormant ready to break out as soon as the circumstances allow or cause.

The quality of the soul which comes out upon the removal of the 7th class of *karma*, is that the circumstances or surroundings are neither high nor low; and when the 8th class is removed the quality of the soul that comes out is infinite capacities of activity.

List of the 158 Karmas :

Class 1.	<i>Jñānāvaraṇīya karma</i> ,	...	5 kinds,
Class 2.	<i>Darśanāvaraṇīya karma</i>	...	9 kinds
Class 3.	<i>Vedanīya karma</i>	...	2 kinds
Class 4.	<i>Mohanīya karma</i>	28 kinds,
Class 5.	<i>Āyuh karma</i>	4 kinds.
Class 6.	<i>Nāma karma</i>	103 kinds.

Class 7. <i>Gotra karma</i>	2 kinds.
Class 8. <i>Antarāya karma</i>	5 kinds.

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This classification is from the point of view of the nature or function of the *karma*. It is not from the point of view of the generation of *karma*, or working out of *karma*.

PART FOURTH

**JAINA DOCTRINE OF
SPIRITUAL DEVELOPMENT**

17

STAGES OF SPIRITUAL DEVELOPMENT (GUṆASTHĀNA)

This, now, is from the point of view of generating *karmas*, as distinguished from the point of view we have previously had of the nature of the *karmas*. The matter now is about the generation of *karmas*.

In describing which causes generate any particular *karma*, stages are made use of as follows :

There are 14 *guṇasthānas* or stages of development. *Guṇa* means virtue, development, the coming out of the real nature and essence of the soul. *Sthāna* means stage.

These 14 may be roughly divided into 4 classifications (or five, see following), namely : (i.e. one for each cause).

One in which all four causes of *karma* work, i.e. the *mithyātva*, the *avirati*, the *kaṣāya*, and the *yoga*.

Another in which only the last three determinant causes work, that is, the *avirati*, the *kaṣāya* and the *yoga*.

Another in which only the last two determinant causes work, that is, the *kaṣāya* and the *yoga*.

Another in which only the *yoga* works.

Then there is the 14th *guṇasthāna* by itself. It lasts only for a few moments. There is neither the *mithyātva*, the *avirati*, the *kaṣāya*, nor the *yoga* working.

So that to work out the *karmas*, you begin with the *mithyātva* and remove it first.

It is important to remember always that these 14 stages, now about to be described, are in their logical order and not in chronological order. In the morning, you may be in a low stage and in the afternoon in a higher one, or vice versa. you

RELI-10

may be in a high stage in the morning and in a lower one in the afternoon. The point is that, while in such stages you develop such and such *karmas*, and while in a high one you develop only certain *karmas* — but all this comes in course.

FIRST STAGE OF DEVELOPMENT (Mithyātva-Guṇasthāna)

Meaning

It is called the *mithyātva guṇasthāna*. It is a state the same as the first subdivision of the Class 4, or *mohanīya karma*. It is a state in which the person has a very intense dislike of the truth, the dislike is so strong that he will not have anything to do with it at all. The *karma* is so intense as to prevent the possibility of believing the truth at all. It is the same as the above named (class 4. subdivision No. 1), only the point of view now is different. The point of view, here, is the generation of fresh *karma*. There it was simply describing the characteristic or nature of the *karma*.

Karmas liable to be generated

In this *guṇasthāna* the living being is liable to generate any of the following *karmas*, namely :

1. Any of the *jñānāvaraṇīya karmas*, that is of 5 kinds.
2. Any of the *darśanāvaraṇīya karmas*, that is of 9 kinds.
3. Either of the two *vedanīya karmas*, that is of 2 kinds.
4. Any of the *mohanīya karmas*, except the subdivisions Nos. 2 and 3, because these are never generated, they are simply milder forms of the activity of the subdivision No. 1 (called *mithyātva mohanīya karma*.) We generate the *mithyātva mohanīya* and in its working out it may manifest as subdivision 2 or subdivision 3, (called respectively *miśra mohanīya karma* and *samyaktva mohanīya karma*.) That makes 26 kinds liable to be generated.

5. Either of the 4 *āyuh karmas*, namely 4 kinds.

6. Any, out of 64 of the *nāma karmas*. (For this purpose of considering the generation of the *karmas*, the 103 *nāma karmas* are considered as 67, by including the 15 kinds of *bandhana nāma karma* and the 5 kinds of *saṁghātana* in the 5 *śarīra*; and then the colour, the smell, the taste and the touch *nāma karmas* are each considered as being only one kind, disregarding their various subdivisions, thus making only 4 kinds instead of 20 kinds, or 16 fewer, which together with the above 20 makes in all 36 fewer than 103, or 67.)

7. Either of the *gotra karmas*, that is of 2 kinds.

8. Either of the *antarāya karmas*, that is of 5 kinds.

In the first classification of the *karmas*, the total is 158. Reducing this by the above named 36, the remainder is 122. In the present *mithyātva guṇasthāna*, the living being, therefore, is liable to generate any one of 117 out of these 122 *karmas*.

Karmas not generated

So there are 5 *karmas* which are not generated in this *mithyātva guṇasthāna*, and they are :

1. The *miśra mohaniya karma*
2. The *samyaktva mohaniya karma*
3. The *āhāraka śarīra nāma karma*
4. The *āhāraka upāṅga nāma karma*
5. The *Tirthaikara nāma karma*

Karmas generated only in this stage

Then, there are certain *karmas* which are generated only in this stage and in no other, they are: (16 in all)

1. *mithyātva mohaniya karma*
2. The neuter sex passion *karma*
3. The *nāraka āyuh karma*. (This is important to notice.)
4. The *nāraka gati nāma karma*
5. The *jāti nāma karma*, giving only one sense organ
6. The *jāti nāma karma* giving only two sense organs
7. The *jāti nāma karma* giving only three sense organs
8. The *jāti nāma karma* giving only four sense organs
9. The *chevatṭhu saṁhanana nāma karma*

[The living being would not even have sockets.]

10. The *huṇḍa saṁsthāna nāma karma*
11. The *nāraka ānupūrvī nāma karma*
12. The *ātapa nāma karma*
13. The *sthāvara nāma karma* (stationary body)
14. *Sūkṣma nāma karma* (minute body)
15. The *aparyāpta nāma karma* (dies before completing the body.)
16. *Sādhāraṇa nāma karma* (Common body)

So that, in order to avoid generating any of these 16 *karmas*, we must get away from the *mithyātva* state.

SECOND STAGE OF DEVELOPMENT (Sāsṁvādana-Guṇasthāna)

Karmas liable to be generated

The above 16 *karmas* are not generated in this stage; of the 117 *karmas* generated [liable to be generated] in the first stage, the remaining 101 may also be generated in this stage.

5 mithyātva-causes do not work

In this stage, the 5 *mithyātva* causes do not work. They are controlled. It is to be remembered that 'causes' here means only the instrumental or determinant causes; the living being himself is always the real cause [or rather the substantial cause, both causes are equally necessary and real.]

Meaning of 'sāsṁvādana'

This stage is called 'sāsṁvādana' *guṇasthāna*. It is only a momentary state. It is after anger, for instance, has risen and then subsided, and then is rising again; there is a momentary sensation of the taste of the quiet state; taste of the control of the *mithyātva karma*. It is not the state when the anger was subsided, that is a higher one, it is the momentary taste of that quiet state. It does not last long enough for the generation of some of the *karmas*.

25 karmas not to be generated in any higher stage

The following 25 *karmas* liable to be generated in this stage would not be generated in any higher stage :

1. *Tiryāñca gati nāma karma*. In any higher stage than this 2nd stage, you do not generate a *karma* which takes you to the animal state.
2. *Tiryāñcāyuh karma*
3. *Tiryāñca ānupūrvī nāma karma*
4. *Styānarddhi darśanāvaraṇīya karma* (Somnambulistic.)
5. *Nidrā-nidrā* (sleep requiring touching of the body to arouse the person)
6. *Pracalā-pracalā* (a sleep while the body is walking)
7. *Daurbhāgya nāma karma* (causing unpopularity)
8. *Duḥsvara nāma karma* (unmusical voice)
9. *Anādeya nāma karma* (words do not carry weight)
10. The worst degree of anger (*Mohanīya* subdivision 4)
11. The worst degree of pride
12. The worst degree of deceit
13. The worst degree of greed
14. The *nyagrodha saṁsthāna nāma karma*
15. The *sādi saṁsthāna nāma karma*
16. The *kubja saṁsthāna nāma karma*
17. The *vāmana saṁsthāna nāma karma*
18. The *ṛṣabha-nārāca-saṁsthāna nāma karma* (bone-joint)
19. The *nārāca-saṁhanana*
20. The *ardha-nārāca saṁhanana*
21. The *kilikā saṁhanana*
22. The *nīca gotra karma*
23. The *udyota nāma karma*
24. The *vihāyo-gati nāma karma* (bad gait)
25. The feminine sex passion

50 Determinant causes operative

In this 2nd *guṇasthāna* there are 50 determinant causes operative; the 5 *mithyātvās* as already mentioned do not work, and then there is the *āhāraka yoga* and the *āhāraka miśra yoga* which do not operate.

(There seems to be a mistake about the *huṇḍa saṁsthāna nāma karma*, it seems to me it ought to be generatable in this

2nd stage, seeing that the animal *karmas* can be generated, the *tīryaṅca-gati*, etc.)

Four Points of View and Three States of Karma

It may be useful here to mention four points of view with regard to *karma*, namely :

Bandha : It means the process of actually becoming identified with or tied to the *karma*.

Udaya : It means literally 'rising up' or 'coming up', that is to say, the actual showing of the activity of the *karma* and experiencing the actual result of the *karma*.

Udīraṇā : It is the process of bringing the *karma* into operation earlier than it would naturally come into operation.

Sattā : It is the state of the *karma* between the time when it is bound to the soul or absorbed by the soul and when it manifests. It is the dormant *karma* that is in us.

And it may also be useful here to mention three states with regard to the *karma* so far as the working of it out is concerned, namely :

Upaśama : This word is a noun, and means control. The state of *upaśama karma*, therefore, would be the state of the *karma*, when it is pressed down or controlled: controlled by the will just when it is felt to be rising.

Kṣaya : This word literally means destruction. So that *kṣaya karma* would be the total working out of the *karma*; *karma* when it is entirely removed.

Kṣayopaśama : Part of the *karma* is controlled and part worked out.

THIRD STAGE OF DEVELOPMENT (Mīśra-Dṛṣṭi-Guṇasthāna)

Introductory

It is of only a few moments duration. In the first stage or *mithyātva guṇasthāna*, the state of mind is such that there is a positive dislike and repulsion of the truth; in the 2nd stage or

sāsvādāna guṇasthāna, there is just the taste of the control of the *mithyātva* (delusion); in this *mīśra-dṛṣṭi guṇasthāna*, there is neither like nor dislike for the truth when it is presented to you; you just let the truth pass by without either liking it or disliking it. It is a sort of indifference, and there is no great wish or desire or energy put forth in this state of mind. This third stage is the result of the rise of the *mīśra mohaniya karma* (2nd sub-division of class 4). The *mīśra mohaniya karma* is the most noticeable sign or characteristic of this stage.

Causes Operative

In this stage, there are 43 out of the 57 determinant causes operative. Those not operative are : the 5 *mithyātvās*; the worst degree of respectively anger, pride, deceitfulness, and greed; the *āhāraka mīśra yoga*, the *āhāraka yoga*, the *kārmaṇa yoga*, the *audārika mīśra yoga*, and the *vaikriya mīśra yoga*.

Karmas not generated

In this third stage, the 25 *karmas* mentioned as being generated in no higher stage than the 2nd, would not be generated in this third stage. The 16 *karmas* generated in only the *mithyātva guṇasthāna* are not generated in this third. Nor are the *āhāraka śarīra*, the *āhāraka upāṅga*, or the *tīrthaṅkara*. The *deva āyuh* and the *manuṣya āyuh karmas* are not generated in this third stage. And the *mīśra mohaniya* and *samyaktva mohaniya* are not generated. This counts up to 48 *karmas* not generated, leaving 74 which may be generated, as follows below.

Āyuh karma cannot be generated in this stage, because that strong wish which is the factor of the intelligence which generates *āyuh karma* is not strong enough in this third stage to generate the *karma*. The faculty of decision, the faculty through which we determine, is not strong or active here, in this weak indifferent stage.

Karmas liable to be generated

In this stage, the living being is liable to generate any one of 74 *karmas*, namely :

5 or all of the *jñānāvaraṇīya*

6 of the *darśanāvaraṇīya*

- 2 or all of the *vedanīya*
 19 of the *mohanīya*
 36 of the *nāma*
 1 *gotra*
 5 or all of the *antarāya*

It is not necessary to name the particular 36 *nāma karmas*, as they can be arrived at by anyone who wants to know them by a little trouble.

With reference to the state of *karma* just mentioned called *upaśama*, anger should be suppressed, controlled or pressed down; controlled by the will just when it is felt to be rising. (I appreciate this as indicating the way to really not be angry or to really remove anger as distinguished from the merely pretending not to be angry — or any other vice than anger; it is much easier to pretend not to have the defect, whatever it is, and to persuade oneself that one does not want it and will try to remove it, than it is to really determine to suppress or control the wrong state.)

Parts of a tree are separate living beings

Incidentally the Jaina idea of the parts of a tree may be put in here, as I have them in my notes, and it was talked about at the time. The parts of a tree are : fruit, flowers, bark, wood, roots, leaves, seed. I think, if I mistake not, no I am sure, the idea is that these are separate living beings which in their joint activity or life make what is known as a tree; the tree is not only one living being, that is the idea. And those like the leaves, flowers and fruit which cannot live in circumstances of winter cold and snow die. And of course it also follows from this that ordinary flowers should not be picked. It is only a matter of degree of civilisation and development whether a person feels gentle and careful and thoughtful to this, to us, rather great extent. Protection to life in all forms is the behaviour *natural* to a highly developed soul, as I understand it.

Samyaktva

Before proceeding with the next *gunasthāna*, the 4th, there must be something said of what is called '*samyaktva*'; it cannot be translated by one English word.

As soon as the *mithyātvā* (delusion) is controlled or inoperative, then there comes out the contrary quality called *samyaktva*. The 'tva' means ness.

The essential for the appearance of this state is that the worst degree of anger, of pride, of deceitfulness, and of greed are removed, or at least controlled and inoperative. Then a right attitude of thought, a right attitude towards truth, comes out. You are, for instance, convinced that to kill a living being is wrong. There is a relish of such convictions.

A man's whole progress depends upon his acquiring this *samyaktva*; and it is present in each of the remaining eleven *guṇasthānas* or stages of development. It is, therefore, present in the next *guṇasthāna* to be described, namely the 4th. All philosophy so-called and concentration are of no use or are all false unless this state is reached. How, then, is this *samyaktva* to be reached ?

The man who wishes to obtain *samyaktva* must pass through three stages or processes. They are called respectively : *yathāpravṛtti-karaṇa*, *apūrvā-karaṇa*, and *anivṛtti-karaṇa*. But before describing them something must be said about the duration of *karmas* and the Jaina idea of time.

The first of these three processes lessens the duration of the *karmas*, and that is the first thing to do in order to obtain the *samyaktva*.

Time

Time is the duration of the modification of substances. Duration is the fact that a given state of anything or being stays for a certain length of time. The modification (or state that is) lasts for a certain length of time. Time is not, therefore, any mysterious mystery, it is quite plain and graspable.

Maximum Durations of the Karmas

The maximum time that the *karmas* could last is as follows; that is to say that any given *karma* which is in combination with the soul, would naturally be worked out during the time as given below : but then it is to be understood that while this particular *karma* is working out, the individual

may generate an addition of *karma* of a similar nature, and so although at the end of the following maximum times, the particular *karma* would all be rid from the soul, yet the soul would be in combination with fresh *karma* if the inflow has not been stopped.

The maximum duration of a *jñānāvaraṇīya karma* could not be more than 3,000,000,000,000,000 *sāgaropamas*; of a *darśanāvaraṇīya karma* the same ; of a *vedanīya karma* the same ; of a *mohanīya karma* 7,000,000,000,000,000 *sāgaropamas*; of a *nāma karma* 2,000,000,000,000,000 *sāgaropamas*; of a *gotra karma* the same; of an *antarāya karma* 3,000,000,000,000,000 *sāgaropamas*.

This subject is being considered with a view to showing how the *samyaktva* can be reached; and so far as the *samyaktva* is concerned the *āyuhkarma* is necessary and is not taken into account.

A *sāgaropama* is one thousand billion (that is to say in figures 1,000,000,000,000,000) *palyopamas*.

A *palyopama* is an innumerable (not infinite, but having a limit) quantity of years, so great that it cannot be numbered. An innumerable quantity is a limited quantity and will in time be exhausted. An infinite quantity will never be exhausted.

Although the above numbers are immense, still, in view of the theory that so far as the past is concerned, we have not been without *karma*, the duration of our various *karmas* has already been considerably more than the above mentioned numbers of years.

Divisions of Time

In Jaina idea of time the smallest division is called a 'samaya'. In a wink of the eye, for instance, and such similar durations, there are innumerable *samayas*.

Innumerable *samayas* would make one *āvali*.

16,777,216 *avalis* make one *muhūrta* (equal to 48 minutes, English time).

30 *Muhūrtas* would make one day.

15 Days would make 1 fortnight, etc.

Innumerable years, as already mentioned, make one *palyopama*.

To illustrate to the mind the idea of a *palyopama*, if you dig a hole in the ground 8 miles long, 8 miles wide, and 8 miles deep, fill it with hair cut up into the shortest possible lengths, and press it into the hole by marching heavy processions, steam rollers or anything similar over it, and then once a year take out a piece of the hair, it will in time become emptied, but it will be in an innumerable quantity of years.

Processes Necessary to Reach the State of *Samyaktva*

Come back, now, to the processes through which one must pass, in order to reach the state of *samyaktva*. The first thing to do is to lessen the duration of the *karmas*, and the amount by which the duration is to be lessened is the next question. Each of the seven above named *karmas* must be reduced to 100,000,000,000,000 years maximum duration; and when the living being experiences the feeling that this whole embodied life is a misery, it shows that this work of reduction has been done. This is the first process called *yathāpravṛtti-karaṇa*. This is only possible for a five sense-organ mind-endowed living being. Other lower living beings do not pass through this experience for first process at all. But this experience may be felt an infinity of times and still the living being may not pass into the next or second process.

A *muhūrta*, as already mentioned, is 48 minutes English time, and 30 *muhūrtas* are, therefore, one day. If the living being can succeed in reducing by only 48 minutes this one hundred billion years maximum duration of the *karmas*, he is then in the 2nd process called *apūrvakaraṇa* which has to be passed through in order to obtain the *samyaktva* condition. This second process consists in the manifestation of a desire to remove the worst degree of anger, of pride, of deceitfulness, and of greed. The first time this desire is experienced shows that this further reduction in the maximum duration has been effected. The literal meaning is 'not previously' ; that is, this desire has not been previously experienced.

The third process is the actual control of the worst degree of anger, of pride, of deceitfulness, and of greed. Deceit is the conflict between the thought and the action, as already mentioned. The worst degree of anger is that which lasts the whole life time, and the way to test ourselves as to whether we have reached the 2nd process (*apūrva-karaṇa*) is by considering and seeing whether there is any person we know towards whom we are chronically angry ; and then the thought that we ought not after all to be so, would show that we were in the second process. The 3rd process is the actual control of the worst anger, pride, deceitfulness, and greed. The end of the *apūrva-karaṇa* is the beginning of the *anivṛtti-karaṇa*.

When these three processes have been passed through, then the 'knot' is cut, so to speak, and the lowest kind of *samyaktva* is reached. The 'knot' is the attack upon us of our inborn likes and dislikes, more especially as to convictions regarding conduct, (that it is wrong to kill, etc.) When these three processes have been passed through, then the three *darśana mohaniya karmas* and the four worst degrees, just mentioned, are controlled or inoperative.

The worst degree of the four degrees which were mentioned of anger, pride, deceitfulness and greed, is called the '*anantānubandhi*' degree. 'An' means no, 'anta' means end, '*anubandhi*' means bound as cause and effect. The whole word means 'life-long effect'. *Anantānubandhi* anger is that anger which lasts the whole life time.

When the *samyaktva* is reached or appears, *mithyātva* or delusion is controlled.

Mithyātva and its two main kinds

Mithyātva (or delusion, or false belief, or false conviction regarding conduct, e.g, that it would be right to kill) is of several kinds, but can be divided into two, namely :

1. *Avyakta* or indefinite *mithyātva*
2. *Vyakta* or definite *mithyātva*

There is a class of living with which the universe is packed, so that there is not an inch of space anywhere where these

are not. These living beings are conscious, they are very minute, and cannot be seen with eye or microscope, fire will not kill them, nor will water, they pass through these things without being hurt, no human instrument can kill these living beings, they can pass through mountains or anything. There are an infinity of living beings and this is the source whence come the developing and liberated souls. They have an indefinite existence. They are called '*nigoda*'.

Development Begins

The *mithyātva* of these *nigoda* is *avyakta mithyātva* or indefinite; it has not taken any shape, whereas the *mithyātva* of human beings is shaped and definite. A person has certain views on certain subjects.

The *mithyātva* in the *mithyātva guṇasthāna* or first stage of development, is of the definite kind; the indefinite kind is not a stage of development and the *nigoda* are in that indefinite stage of existence, which is the stage of existence before development has begun.

When once out of the indefinite *mithyātva* state, the living being never goes back to it; if it goes back to the *nigoda* state, it goes back to a *nigoda* of a different kind, namely, having *vyakta* or definite *mithyātva*. There are, therefore, two kinds of *nigoda*, one with indefinite *mithyātva* whose development has not begun, and the other kind with definite *mithyātva* whose development has begun and who are therefore in the first stage of development or *mithyātva guṇasthāna*.

The answer to the very natural question which arises here, "What starts the development?", would be something like this : in a whirlpool some bit of stick or paper or other matter may in the surging of the water get to one side and become separated from the rest, be caught by the wind, and dried by the sun; and so some such thing may happen to a *nigoda* which would awaken just a spark of the latent potential power of development.

It is also the theory of the Jainas that as a soul passes from the embodied to the liberated state, a *nigoda* comes out and begins development. But this does not mean that a *nigoda* comes out only on such occasions.

Three kinds of Living Beings

There are, according to the Jain philosophy, three kinds of living beings, namely : (1) Those whose nature it is to remain in the

embodied state. They may be men, animals or other living beings. They are content to remain embodied and never wish for nor reach the liberated state. (2) There are living beings whose nature it is to reach liberation, (3) And there are living beings whose nature it is to reach liberation, but they do not do so, because they do not get the right or necessary circumstances. It is understood that these and the first kind are very few in number, and it is no misery to them to remain in the embodied state.

Scale of Living Beings

The following is another division of living beings. It is a division by dichotomy.



The approximate English translation of the words in the above list is as follows :

All these words are adjectives modifying living beings.

Saṃsārin means those living beings who are in an embodied state.

Siddha : This word means those who have reached the liberated state.

Sayogin, those embodied ones who have not stopped the activities of body, mind, and speech.

Ayogin, those who have done so. [This is only a momentary state just before passing to liberation.]

Chadmastha, living beings with imperfect knowledge.

Kevalin, living beings with perfect knowledge, omniscience.

Samohin, those who still have the intoxicating elements (that is the *mohanīya karmas* or the *kaṣāyas*.)

Amohin, those whose *moha* has disappeared.

Udita-mohin, those in whom the *moha* (intoxicating elements) is actually seen working, manifesting.

Anudita-mohin, those in whom it is under control, checked, or at the bottom, like mud in a clear brook.

Bādara-mohin, those who recognize only rough kinds or gross subdivisions of their *moha*, such as anger, pride, deceitfulness, greed, etc.

Sūkṣma-mohin, those who recognize delicate or subtle subdivisions, such as more and less intense degrees of anger etc.

Śreṇi-rahita. *Rahita* means without. Those who are without any system of working out their *moha* (delusion).

Śreṇi-vanta, those who have a method by which they systematically work out their infatuating or intoxicating or delusion-producing elements.

Avirati, those who have not yet obtained control over their minds and senses.

Virati, those who have obtained a partial control over their mind and senses.

Mithyātvin, those who are in the state of *mithyātva*.

Samyaktvin, those who are in the state of *samyaktva*.

Granthi-abhedin, those who have not yet cut that knot spoken

of previously, (this knot is not cut while in the state of *mithyātva*.)

Granthi-bhedin, those who have cut it.

Abhavya, those who will not reach liberation.

Bhavya, those who will reach it.

This table is read upwards, thus : there are *abhavya* living beings and *bhavya* living beings, but they are both *granthi-abhedin*; there are *granthi-abhedin* living beings and *granthi-bhedin* living beings, but they are both *mithyātvin*; there are *mithyātvin* living beings and *samyaktvin* living beings, but they are both *aviratin*, and so on up to the top.... There are *saṁsārin* living beings and *siddha* living beings, but they are both living beings.

As already mentioned all progress depends upon *samyaktva*, *samyaktva* having been described as the control of the three *darśana-mohanīya karmas* and the four *anantānubandhis*. Concentration and philosophy proper cannot be exercised until this state called *samyaktva* is obtained.

Signs of Samyaktva

If you are in the state of *samyaktva* then you will have certain very definite convictions concerning three principles, namely, the principle of the Deity, the principle of Teacher (*Guru*) and the principle of *Dharma* (right life, duty).

Deity

The Deity, as understood in system of philosophy, is the highest ideal that we keep before the mind, and with the object that we may ultimately become like him. It does not mean a Deity who issues laws that must be obeyed, or a creator of the universe. One must have an ideal, an ideal manhood, that he wishes to attain to; and if not to be attained in the body as was by the Master, still to be reached in the liberated state where all persons are in a state of equality. The attaining to this ideal will be the aim and end of all the actions during life, and so if we get a wrong ideal man, then in trying to become so we lead wrong lives. The ideal man should be called the Deity (*Deva*). The Deity (*Deva*) is a person living as a human being in the midst of his brothers and sisters, not his children. There are millions of *Devas* (The *Tirthaṅkaras*, the *Arhats*, the Masters) who were such men, being

now in the liberated state. And once liberated the Deity is never again embodied, the soul after reaching perfection never again becomes imperfect, and an embodied state is an imperfect one.

Now, what is the difference between the *Deva* or *Arhat* or *Tirthaṅkara* as understood in this system of philosophy and the Deity as understood in other systems, Kṛṣṇa, Buddha, Christ, etc, etc. ?

If you find the following 18 characteristics in him, then he is a *Deva*. Try to test all the so-called Deities as to whether they have these 18 characteristics, and then if any is found wanting reject the Deities so-called: that is the Jaina teaching. If any one of the following 18 characteristics is missing then he is not a *Deva* :

1. The *antarāya karmas* must all have disappeared in him, because so long as there is any *antarāya karma* in a person, that shows that that person may be willing to do a right thing and still is not able to do it, it shows that in his nature there is still some kind of weakness; therefore he cannot be an ideal of perfection. There are 5 *antarāya karmas*, and so that makes the first 5 characteristics.

6. Laughing and joking must have disappeared; because when some unfamiliar object will produce laughing, it shows a lack of knowledge, and that shows that the *jñānāvaraṇīya karmas* are not fully worked out; but in the *Deva* or *Arhat* it is fully worked out and therefore there is nothing unfamiliar to him. If laughing is produced by some new peculiar relationship of ideas, it would show a lack of knowledge.

7. He has no liking (*ratī*) for this, that, and the other thing, that is, for material objects; he might say "You can keep them". It makes the person an unhappy person when he likes a thing and has to go without it.

8. He has no positive dislike for anything, because dislike is also the cause of misery.

9. He is not afraid of anything. Fear has disappeared from him. Weakness and lack of knowledge cause fear. There is fear for the loss of one's body, there is fear for the loss of one's reputation, property, fame, popularity etc. only when these are

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identified with the self; and such fear shows that the person considers these things, property, reputation, embodied life, etc., to be the factors of his being; he has not realised that his real self is different from these things, his goods, his emotions, his physical body, his reputation, etc. and that his real self cannot be injured by any of these losses. Fear for the loss of these things implies that he thinks that these things are the factors of his being (whereas they are not, he can live independently of them), that they are his self, and that if they are destroyed, he is destroyed with them. An *Arhat* would not have fear with regard to anything. Fear shows lack of knowledge and weakness.

Here was given a train of reasoning by which we may know that the soul must and does exist: Matter is indestructible. If the state called knowledge can be proved to be different (which of course it can be) from motion of matter, not only in degree but in kind [then soul can be proved as an independent substance, different from matter]; as the attributes of black etc., are attributes of objects, so the attribute of 'knowing' and the attribute of morality or mode of behaviour must be the attributes of some real thing - call it soul, self, ego, individual, or what not. And as matter cannot be destroyed, so this soul cannot be destroyed. And it is not a compound; it is a unit always itself. It must exist for ever. That it will exist always in some state or other is the essential of a reality. It is one of the natures of a reality to exist.

10. He has no feeling of disgust or sense of repulsion. The reason would be that the sense of disgust produces a kind of misery; and in the ideal man there must be no misery; also there is no sense of disgust when it is known that the object of disgust could only exist in those conditions. If there is disgust it is because only one or two of the aspects of the object are considered; if all the aspects are known then there is not any disgust; and so if there is any sense of disgust it shows lack of knowledge, and in the *Arhat* or *Deva* or Deity there must be no lack of knowledge.

11. You do not find sorrow. Sorrow is a misery. He may have compassion.

12. Sexual passion or lust has disappeared entirely; because

in that state a person will do all kinds of wrong things to gratify the passion.

13. His attitude of belief and convictions is correct; he is not in any state of intoxication or delusion. All signs of greed, anger, killing etc. must have gone. He has dismissed *mīthyātva*.

14. Ignorance has gone, and therefore he is Omniscient.

15. He never goes into the state of sleep. If there is any hitch in the continuity of his omniscience then he is not an *Arhat*.

16. He has a perfect control over his desires, over any desire to please the eye, or the sense of taste, or the ear, or the sense of touch.

17. He has no attachments to things or persons. He would never say "You cannot take it, it is mine". (This characteristic refers more to persons, while the 7th refers more to things.)

18. He has no hatred of persons or things. He does not think "I do not want anything to do with that person."

The person who has obtained the *samyaktva* has the conviction that such a person and such a person alone is my God, in the sense of an ideal man (not as creator), and this is a strong conviction of which he is quite sure without any wavering. The *samyaktva* spoken of so far is called *aupaśamika samyaktva*. The *aupaśamika* means that the *karmas mīthyātva mohaniya* and the four *anantānubandhis* are controlled (not removed.)

Spiritual Teacher

The person who has obtained the *samyaktva* would have certain convictions regarding what sort of a man could be his teacher. He would have the conviction that the only kind of person who can teach the truth in the absence of the *Deva* or *Arhat* is one who has the below mentioned characteristics. Unless a person has the following qualifications, he cannot be the right kind of teacher, able to teach us the truth :

1. He does not destroy any form of life, animal, vegetable, or mineral (water, for instance) through carelessness of body, mind and speech. It is, therefore, impossible for him to be a layman.

2. His speech is actually truth in fact, and is spoken in a

pleasant way, and is spoken only when he thinks that it is beneficial to the person to whom it is spoken.

3. He does not take anything which is not given to him by its owner. And he only takes those things which are necessary for the maintenance of the body. That is a general statement. Now we have a more detailed one. Things which are given to him by the owner and which he accepts may be either :

(1) Inanimate. He does not accept any inanimate thing that is not given to him by its owner, such as books, clothes, needles, cotton, drugs, etc. etc.

(2) Animate. He would not accept an animate object even if the owner offers it, such as a bird or a dog. In the case of animate objects, it is true that the owners may be willing to give or part with it, but then "Is the animal willing to give his body over to me ?" would be the question that would arise; and if the animal were willing, still it would not be right, the animal would be insane in not claiming its freedoms. Therefore the teacher does not accept animate objects even if offered by the owner.

(3) If anything is made specially for the teacher, such as an article of food, he will not accept it.

(4) While a thing may not have been specially prepared for the teacher (*guru*), still if that *guru's guru* thinks that he ought not to have some special thing, then if the layman offers that thing to the young *guru*, it ought not to be accepted. This much of obedience is prescribed by the Jaina philosophy. He does not, however, obey everything implicitly; for instance, he would not obey if told to kill. The reason he will not accept food that has been specially prepared for him is that by doing so he shares in the *karma* of producing the article. He always goes unexpectedly to the house.

4. He has entirely given up the sex passion. This is the fourth characteristic which the teacher must have in order to be able to tell us the truth.

5. He does not own any property, that is in the sense of ownership as understood in law. His clothing is given to him but

he does not have them as 'owning' them. He only holds them as custodian; books, etc.

The *guru* may be a man or a woman.

Dharma — Rules of Conduct

Dharma means the body of rules of conduct. It does two things, it prevents a living being from falling down spiritually, and it helps him to go up spiritually. These rules apply to all living beings, not only to man. All living beings are social, and these rules have something to do with a living being's relationships with other living beings. Our own development only takes place by reason of our actions and life in relation to other living beings. The ultimate object of all these rules so far as they are social, must come to this : that we must do some good to our fellow beings. The object is that we may be able to do some good to the people around us. The basis of these rules is pity, compassion, love, doing good, benevolence, kindness, etc. (called *dayā*)

Love (Dayā)

'*Dayā*' can be manifested in many ways, and we want to know them, *dayā* being the foundation of the rules.

One of the ways in which *dayā* would be shown, would be that he would follow the good ways of his family, for instance, in not killing flies, etc. This is called *dravya dayā* — the right action without knowing why, that is to say, when the internal attitude of mind is not active.

A second way in which *dayā* would manifest itself, would be that we should feel a desire that other living beings should develop their *spiritual* nature; the previous way mentioned simply protected the *bodily* welfare. Here the desire is to do good to the soul of the other living beings. This form is called *bhāva dayā*.

Sva-dayā. A third way in which *dayā* shows itself. *Sva* means 'one's own'. It is a feeling of pity for one's own soul that it should have been so long, that is, for all past time, in the deluded state of *mithyātva* — this pity comes after the *samyaktva* has been experienced; and in consequence of this feeling of pity, he takes care to remain aloof from the pains and pleasures of life, letting them come and go without identifying his own self with them.

He gets to know that these bodily pains and pleasures are enemies to and obscure the bliss quality of the real self.

Paradayā. *Para* means others. This is a love for others; but the difference between this and the *dravya dayā* is that, the *paradayā* is the result of thought, whereas you were simply born into the *dravya dayā* and followed it blindly. Here the thought is : "I do not like pain or misery, therefore other people or other living beings, animals, birds, etc, would not; and therefore I shall endeavour to avoid inflicting any pain or misery upon them."

Svarūpa-dayā. It is a refraining from injuring other living beings because you wish to obtain a pleasurable condition, such as that of the *devas* (not Deity, but the beings in the pleasurable *deva* state). You believe that by not killing or hurting, you will reach a pleasurable condition, and for that reason you do not kill or hurt. This is good, but not the highest *dayā*.

Anubandhī dayā. Literally means *dayā* in the result and not in the beginning. It is, for instance, telling men something unpleasant in order that they may come to their senses, but there is no vindictiveness or anger in this *anubandhī dayā*; if the correction arises from anger, it is not *dayā*. The real desire here is to benefit the other person. If there is any feeling of revenge or hate then it is not *dayā*.

That makes six ways in which *dayā* shows itself.

The person in the state of *samyaktva* is convinced that only a body of rules which is based on *dayā* is true *dharma* or true conduct rules, true religion, or the right law of life, and that no other body of rules, such as one that is based on killing animals for sacrifices, can be a right one. And it is a strong conviction about which there is no wavering.

Soilings of Samyaktva

After reaching this state of conviction with regard to the Deity, the Teacher and *Dharma*, a person may feel doubtful or unsteady on the subject; not as to destroy the virtue of *samyaktva*, but to soil it, so to speak. It may be compared to injuring the body and not killing it. The things which soil the *samyaktva* are called *aticāras* (transgressions) and the following five are given :

1. *Śaṅkā* means doubt. This would be the first transgression of *samyaktva*. You may doubt the truth of some of the statements of the philosophy; but this doubt is that which comes after having once been convinced of the truth of the statement. The doubt called *saṁśaya mithyātva* is a doubt experienced before ever having experienced the conviction of the truth of a statement.

When a statement is heard or read (this refers of course more particularly to philosophical and religious matters), instead of saying "It may or may not be true" the fact should be recognised that the inability to understand the statement is due to weakness which will in time disappear.

2. *Kāṅkṣā*. It is the state of mind which argues that because a person can do wonderful things or so-called miraculous things, that therefore such person can make true statements with regard to truth and life and the universe. The fact is that rogues and rescals are able to do wonderful things just as can good men. But the fact that the man can do miraculous things is no proof that he can make true statements with regard to truth.

3. *Vicikitsā*. This is the third mode of wavering from *samyaktva*. It is when after having followed the religion for a length of time, and then illness or suffering or losses or disasters come upon you, you blame the philosophy and doubt its efficiency. The truth of the philosophy must not be blamed, but the cause of the suffering should be looked for in past actions.

4. *Mithyātva-praśaṃsā*. Literally means praise of any one who is in *mithyātva*. The feeling that the fakirs who do all manner of absurd things must be very wonderful people with a truer religion; also the admiration of abominable persons who can be proved to be following wrong lives. For example, Napoleon, Armour, Butchers, etc.

5. *Atiparicaya*. Literally means too much familiarity. It means the feeling towards a bosom friend that you cannot do without him (or her), etc., that you must always be with him, etc. It causes you to get into his way of life and so you soil your *samyaktva*.

When a person is convinced, as above described, regarding

the Deity, the Teacher and the *Dharma*, he naturally makes a vow that he will not fall into these transgressions or waverings from such convictions.

Also it follows that anyone having these convictions will test and criticise any person claiming to be a Deity, or a Teacher, and if any of the 18 or the 5 characteristics, above mentioned, are found wanting, he will reject such person as not being fully to be relied upon. This applies also to the clergy and other persons claiming to be spiritual teachers.

It is stated that the last *Arhat* was Mahāvīra whom history describes as possessed of the 18 characteristics mentioned. It is in the history of the Jaina people that this is to be found.

All the liberated or perfected living beings have become so by reason of their own efforts, in an evolution from the *nigoda* state.

Five Signs of Samyaktva

The following are five signs or characteristics of *samyaktva*, and from them we may know by our own inner thoughts what our attitude is towards the universe in which we find ourselves, and whether or not we are in the state of *samyaktva*. They are internal signs, so that each can test himself.

1. *Upaśama*. It is a mental state when the strong intoxicating *karmas* or the *kaṣāyas* like anger, greed, etc., are suppressed or controlled. And the suppression has taken place either naturally, because the *karma* is exhausted, or else by thinking on the matter and realizing that after all by being engrossed in the worst anger, greed, etc. we fall to such a depth that it takes a long time to come up again. If the suppression comes naturally, it is because the person has done the work before.

2. *Samīvega*. It is a desire to reach the state of liberation.

3. *Nirveda*. It is a recognition that this continual going on from incarnation to incarnation is not the right state of life; you look upon this or any embodied state as a misery and one to get away from. There is always the pain of birth and death.

4. *Anukampā*. It is compassion for those who are suffering from any kind of misery. If the misery is due to their own

ignorance and foolishness, then there is still pity for them that they should be thus ignorant. It is the duty of society to lessen the extent of suffering which exists among them.

5. *Āstikya*. It is the conviction that that only is the true *dharmā* that has been taught by the *Arhats*, or persons in whom the 18 above named failings are absent. The conviction that only such a person can give a code of rules of life.

Dravya-Bhāva And Vyavahāra-Niścaya

These two pairs of terms, which are terms of relationship, will be required later on, and their meaning is therefore given now, as follows :

Dravya means literally the material out of which a thing is made. For instance, clay which was going to be made into a teacup would be correctly called a *dravya* teacup. Mr. Smith, of London, if in his next incarnation were going to be a butcher, would be correctly called a *dravya* butcher. *Kṛṣṇa* who is to be one of the future *Arhats* might have been correctly called a *dravya Arhat* while he was alive on earth. The previous state of the actual state is the *dravya* state. It always precedes the actual state in time. The actual teacup would be the *bhāva* teacup, the actual butcher would be the *bhāva* butcher, the actual *Arhat* would be the *bhāva Arhat*. The actual state is the *bhāva* state : the state going on, visible. It always comes after the *dravya* state.

Vyavahāra is related to the word *niścaya*. *Vyavahāra* prefixed to any state means the visible signs that you see. And it is necessary as illustration. *Vyavahāra dharmā*, for instance, is the visible conduct of the man. It impresses upon the minds of people who see it, the truth of the conduct. The description which a man makes either for himself or to other people, of his *Deva*, of his Teacher, or of his rules of conduct, would be the *vyavahāra deva*, *vyavahāra guru*, *vyavahāra dharmā*. Such description of devaship is like the peg on which, on account of weakness, the thoughts must be hung. *Vyavahāra* leads to *niścaya*. But still it does not necessarily precedes in time the *niścaya*.

Niścaya is the term related to *vyavahāra*. It is the real internal state that ought to accompany the *vyavahāra* acts. For instance,

the *niścaya deva* would be the internal condition or the *realisation* of the conviction that there is in me the potentiality of becoming the *Deva* I have described.

Vyavahāra Dharma

Applying these two terms *vyavahāra* and *niścaya, dharma* is to be defined from these two points of view. *Vyavahāra dharma* is the action in accordance with the rules prescribed or taught by *Arhats* and accompanied always by *dayā* or based always upon *dayā*, which is a fellow feeling for other living beings ; and *vyavahāra dharma* in order to be *vyavahāra dharma* must become the cause of *niścaya dharma*. The love, compassion, sympathy, pity, etc. must accompany the practice of the rules, otherwise the practice is mere hypocrisy.

Niścaya Dharma

Niścaya dharma would be the purity of soul which results from the above mentioned pure action, and the sign of this purity of the soul is that the dirt of *karma* disappears (*karma* is a foreign element in combination with the soul). And the fruit of this purity of soul is *samyaktva* and other higher stages up to liberation. This purity of soul comes out from the action, from the *vyavahāra dharma*.

Dharma is not something separate from the man. The rule is the man's idea, and the idea is part of or an aspect of the man. *Dharma* is nothing apart from the man; it is the state or action (state of knowledge, mode of behaviour) of the man.

Classification of Dharma

Dharma can first be divided into (1) the layman's and (2) the monk's.

Leaving the *dharma* of the monk, the *dharma* of the layman can be divided into (a) ordinary or common *dharma*, and (b) special *dharma*.

We are in the course of dealing with the *guṇasthānas* or stages of development, in reference to which causes produce which *karmas*, and the third *guṇasthāna* has been described. This ordinary or common *dharma* comes in here now as a sort of digression, but it serves the purpose of showing how the man who

wishes, gets or helps himself to get the *samyaktva*, the *samyaktva* being in all the *guṇasthānas* or stages of development after the third *guṇasthāna*. So that these rules are as it were a link between the 3rd and 4th *guṇasthāna*.

Common Dharma Or Thirty five Rules of Conduct

The ordinary or common *dharma* is the first step which a person desiring to make some spiritual progress should adopt. It is the way to commence working out the *karmas*, particularly the anger, pride, deceitfulness and greed. The following 35 rules are the ordinary or common *dharma*.

1. The person who wishes to make some spiritual progress should follow some kind of business, trade or profession which is not of an ignoble or degrading nature; he should follow it in a just and fair way, and in proportion to his capital.

This would include service in the employment of other people, and then in proportion to the capital would mean not undertaking to do more work than you have energy and strength to perform.

All these rules are, as before said, based on *dayā*, i.e., doing good to and not causing injury to other living beings. Therefore, the business must not be that of a butcher, brewer, (in fermentation there is infinite destruction of life), wine merchant, gun-maker, or any business which involves or necessitates the wholesale destruction of life, whether animal or man, fish, bird, or insect.

The reason why it is necessary for such a layman to undertake some business (a layman who wishes to make spiritual progress) is because by so doing he can provide himself with means (a) to maintain himself and anyone dependent upon him, and with means to (b) help those who are in distress. A layman cannot help much by teaching, that is to say spiritual help. By helping people in distress he removes bad *karmas* and generates good ones. Also (c) with means to perform his *dharma* without too much difficulty and obstacle.

The reasons why he should do his business or profession in a fair and just way are (a) because it is only money earned in a

fair way that can be beneficial. If earned unfairly or dishonestly, then, while enjoying it or using it, there is all the time a kind of fear controlling the mind, lest the dishonesty be discovered. There is a consciousness of risk, or danger, not only from the police and government, but also from the general public. And when the money is earned in fair and honest ways, the mind remains in a peaceful state, and the wealth is therefore enjoyed and the religious functions are performed in a fearless way. That is all so far as the present life is concerned. Then so far as the future life is concerned you improve it by the association of virtuous people, which you cannot get if you earn money dishonestly; they will not come into contact with you. When acquiring money in a foul way, the mind is in a foul state and you are generating bad *karmas* for the future.

These rules are for the beginner; if you wish to paint a photograph and the canvas is soiled, you must first clean it; these rules are as it were the cleaning process.

2. The layman should marry a person not of the same family or from the same ancestors, but a person whose character, taste, culture, actions, language, etc., are of the same kind.

The idea here is that as the layman has not reached a stage of development where he can control his sex passion, marriage is better than promiscuous indulgence. He should not marry if he can control the sex passion. The reason for having a marriage partner of the same culture etc., is to render misunderstandings and discord or disharmony less likely than otherwise might be the case.

3. The lay person should always be cautious of danger spots (a) visible and (b) invisible.

(a) Pursuits or pastimes the bad results of which are seen all around us, such as crime which, we know, takes one to prison, lustfully eyeing other men's wives, gambling, etc.

(b) Meat-eating, drink, and any pursuit leading to bad results which can be known from thinking and reasoning.

Of these dangerous pursuits a person should be wary, and even afraid.

4. The person who wishes to advance in spiritual progress should appreciate the conduct, life and doing of truly experienced persons. He may not be able to *act* as they do, but he can *appreciate* the actions.

By experienced persons is meant persons who are experienced by reason of having come in contact with the wise. They would always try to do good to people who need to be done good to. They would always be grateful for kindness. They would even give up their own less important business to do some more important thing for others. They would never malign, slander, or libel. They do not grieve at losses, or get elated at prosperity. They do not use too many words. They do not make enemies through recklessness. They would always fulfil their promises. Such experienced people are called *siṣṭa*.

5. Rule 5 is with regard to the degree in which the sense pleasures should be enjoyed and controlled. The man having been for all time in the past enjoying the pleasures of the senses cannot at once give them up, and, therefore, some only need to be given up at first; and so he may enjoy sense pleasures to a degree commensurate with his business and household duties, that is to say, he should give up those sense pleasures which conflict with his duties. And he should control all those sense enjoyments which would encourage or feed any of the following six things, namely :

(a) *Kāma* or sexual passion, lust, the lustful eye in regard to a woman or girl not the man's own wife. This passion in this form should be conquered.

(b) *Krodha* must be conquered. It is that emotion which is the cause of hurting or injuring done in a rash way. This may be called 'anger'. There are two elements in it (1) injury to another, and (2) rashness of the action or speech.

(c) *Lobha* (greed) must be conquered; it is either or both of the following two modes of being greedy : (1) Not relieving a genuine case of distress when you are appealed to or that comes to your notice, you, of course, being able to give the relief. (2) Taking property from people in an illegitimate way without any

cause or reason : not by force but by persuasively getting the person to part with his property. Shop people do this when they induce purchasers to buy goods. In theft this consent of the owner is not obtained, in theft the money is taken against the owner's will.

(d) *Māna* [pride] here has a special meaning; it means the non-acceptance of the teachings of persons who are actively engaged in attaining the state of liberation, and this non-acceptance comes on account of obstinacy. You think "I know just as well as he does" and you reject the teaching, without testing or examining it.

(e) *Mada* : This is pride or boasting about one's family, ancestors, etc., about one's strength or physical power, about one's greatness — a Lord might think himself a great person—, about one's beauty or handsomeness, or about one's learning. This pride is liable to become the cause of hurting others if it makes him look down upon others and think that, being a superior being, he has the right to tyrannize.

(f) *Harṣa* literally means pleasure, but here it means in a technical sense giving pleasure to the mind by causing unnecessary pain to others, or by engaging in gambling, hunting, shooting, etc.

6. The layman who wishes to take the first step towards spiritual progress should avoid or abandon places of difficulties and dangers. For instance, a place of battle, or where plague or famine is, or where there is ill-feeling towards him from the people around him. (This is for the beginner). The reason is that if he stays in such places, he will not be able to accomplish what he wishes to accomplish.

7. He should live in a State or country where he will have adequate protection of his life and property by the rulers. If he lives where crimes go on unpunished, he is liable to be disturbed.

8. The layman should get the company of gentle people who appreciate good, whose actions are right, whose conduct is of the right kind, and who are always partial for virtue, and whom he considers examples to be followed.

9. With regard to the home or house he wishes to establish, if any, there should not be bones underneath; the spot where it is built should not be too open nor too much concealed. (This applied more especially to India in the past). The house should not be among quarrelsome, undesirable neighbours.

10. He should dress according to his means, should not spend beyond his means on dress; and if he has the means to dress extravagantly, still he should not do so. The dress should not be too showy.

11. His expenses should be in proportion to his income.

12. When he lives in any country, if there is any particular, wellknown, well established custom which does not involve the breaking of any high principle, such custom should be followed.

13. He should not get into any undesirable habits or practices, such as meat-eating or wine-drinking.

14. He should not libel or slander anybody because this is done always with a view to harming the reputation of the person without any proper purpose. Showing up fraudulent people is not libel or slander, it is doing good. Do not libel or slander the King.

15 & 16. Keep the company of only purehearted persons and persons of good conduct, and do not keep the company of bad persons. The difference here from rule 8 is that this refers to equals and rule 8 refers to persons spiritually more advanced.

17. Respect the parents. The idea is that they have done so much for us that we should return something, we should return gratitude. If we cannot do this by giving them money, we can do so by showing them the right path. Had they chosen not to care for us, we should have suffered.

18. None of the person's actions should be such as to cause unnecessary ill-feeling to anybody; he should not speak words which would unnecessarily cause ill-feeling in the mind of another.

19. He should maintain those who are dependent on him; that obligation should be fulfilled. He should assign to them their proper work and should see that they do it right, or else they become harmful to him. If they get into vices etc., then he should assume such an attitude towards them that they may feel that he

knows of their wrong doing. He should not ignore wrong doing or let the dependent persons get so vicious that their condition would lower his wisdom. Avoid a person if very bad; do not bring up serpents in your house.

20. Respect and render service to the *Deva* (i.e. the ideal, or *Arhat*), to the guest, and to poor deserving people. (The *Deva* has no commands - you take no commands from him.)

21. With regard to eating and drinking, eat and drink at the proper time in conformity with the nature of your constitution. But under all circumstances give up excessive eating simply because that particular food is liked by you.

22. When you feel that you are getting weak physically adopt the proper remedy for it.

23. Do not travel in countries which are full of criminals, or where there are other dangers such as famine, plague, earthquake, etc. The idea is self-protection.

24. He should not act in such a way as to become unnecessarily hostile to the people; he should live in peace with them. (These rules are for the beginners and not for the strong in spiritual quality.)

25. With reference to the attitude that he ought to have towards people that are ignorant, in a low state of development, his action should be such that they would feel that there is a higher life than their own. Let them feel the influence of the purer life of honesty, for instance.

26. He should avoid too much intimacy. Do not be too intimate with anybody.

27. Render service to those who have taken spiritual vows and who are experienced in the matter of wisdom and knowledge. Do some kind of service to them, and in that way you appreciate the wisdom and the vows, with the idea of becoming like them. The idea here is that a man is a social being and must live in company of some sort; therefore, he should establish certain relationships with the right kind of people, so that by that means he may become virtuous.

28. This rule is with regard to the several objects of life. There

are four classes of life-objects, namely (a) *dharma*, that is to say, the practice of these rules — doing good; (b) *artha*, which means the acquisition of the means of enjoyment, i.e. of wealth, property, etc.; (c) *kāma*, which here has the broad meaning of ‘desire’; desire for dress, for fame, for a nice house, for writing books — all desires; (d) *mokṣa*, or liberation. Seeing that the nature of *karma* is to obscure some quality of the soul, some idea of the nature of the soul in the state of liberation may be gained by remembering what particular quality of the soul comes out upon the removal of the eight classes of *karma*. This rule No. 28 is that the layman should accept, [should have] all these four objects of life, but in such a way that a higher object is not sacrificed for the sake of a lower one, in such a way that there may not be any conflict between them. If there are difficulties in the way so far as *kāma* is concerned, then let it go but preserve *dharma* and *artha*. The order of these four objects is *kāma*, *artha*, *dharma*, *mokṣa*, the last being the highest.

29. In doing anything he should always consider his strength and his weakness; he should not undertake more than his strength will allow him to carry out.

30. Always attempt to rise higher and higher so far as the objects of life just mentioned are concerned.

31. Do or abstain from doing things that should be done or should not be done, (respectively) at the right time. Stop doing a thing if it should not be done at that time.

32. The layman should hear the *dharma* every day. Or, in the absence of a monk he should read or study it himself. The idea is that the practice of all these rules leads the man to the state of *samyaktva*, so that, if, after examining himself, he finds he has not attained *samyaktva* to be known by the previously mentioned signs, he will know now how to attain it, namely, by putting these 35 rules of conduct into practice.

33. Avoid, or give up, obstinacy in all things. Obstinacy is here defined as the doing of an immoral, wrong or evil act with the object of hurting, injuring, or defeating another person. He should be yielding and not stubborn.

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34. He should be partial for virtues; he should have all his energy directed for them.

35. With regard to opinions, beliefs, philosophies, religion, etc., he should be critical, and reconcile all the questions and solve all the doubts that arise out of this critical attitude.

That is the end of the rules which, when practised, lead towards the reaching of the state of *samyaktva*, but the state is not actually reached until the three processes which were mentioned have been passed through. The result attained after passing through these processes is the *aupaśamika samyaktva*, or that state of *samyaktva* which is the result of the control of the three *darśana mohaniya karmas* and the four *anantānubandhis*.

The nature of the control here spoken of is such that these particular *mohaniya karmas* do not rise or become active. The man whose *anantānubandhi* anger is controlled does not get angry in that intense degree.

FOURTH STAGE OF DEVELOPMENT (Avirati-samyak-dṛṣṭi-guṇasthāna)

Meaning of the Sanskrit name given to 4th Stage

Dṛṣṭi means attitude. It is a noun. *Samyak* is an adjective and means right or proper. *Avirati* means no control (here it means lack of control except of the *anantānubandhis*. No control of the sense pleasures and other *karmas* than the *anantānubandhis* of the *mohaniya* division). *Guṇa* means quality, and *sthāna* means stage.

Characteristics of the Fourth Stage

All persons in this fourth *guṇasthāna* have control of the *darśanā* and *anantānubandhi mohaniya karmas* (or *kaṣāyas*). Besides this factor, there is the other factor of *samyaktva*. So the characteristics of this fourth stage are :

- (a) Lack of control (of sense pleasures etc.)
- (b) Right attitude.

Kaṣāya means that which soils.

The lack of control here is also lack of control of the sense

pleasures. Persons in this stage, while they do not have this self-control, still they do appreciate the value of self-control but through weakness they are not able to practise it. These living beings can be classed under three heads :

1. These (a) know the value of self-control, but (b) they do not make the effort to acquire it, and (c) they do not actually practise the things which constitute self-control. In illustration of this class of persons the Indian Prince Śreṇika was given.

2. These (a) know the value of self-control, (b) do not make the effort to acquire it, but (c) are actually doing the things which are done when self-control is possessed and practised.

There are certain *devas* and they are classed under 'avirati' because their practice of the things which constitute control is due merely to their circumstances and not to their own individual control of the desires. That is to say, their non-indulgence is not due to self-control. No human beings are in this second class. The faculty of control is not present, is not able to operate, when the living being is in a *vaikriya* or subtle body. If a desire becomes active it is at once satisfied, the person does not have the power of self-control (it is of course potential or inoperative).

3. These (a) know the value of self-control, (b) make the effort to acquire it, but (c) are too weak and so they do not practise self-control. They make the effort but fail.

Causes of Karmas Operative in 4th Stage

In this fourth stage of development there are 46 out of the 57 causes of *karma* already described, operative. Those which are inoperative are :

5 Kinds of *mithyātva*

4 *Anantānubandhis*

Āhāraka yoga

Āhāraka miśra yoga

making eleven inoperative causes, called 'hetu'. 'Hetu' is the means, the instrumental cause.

The *āhāraka* body cannot be produced without perfect control of the sense pleasures, etc.

Karmas liable to be generated in 4th Stage

In this 4th stage of development or *guṇasthāna*, the person is liable to generate any one of 77 out of the total 122 *karmas*. These 77 are as follows :

5 *Jñānāvaraṇīya karmas*

6 *Darśanāvaraṇīya karmas*

2 *Vedanīya karmas*

19 *Mohanīya karmas*

2 *Āyuḥ karmas* [*nāraka* and *tīryaṅca* omitted]

37 *Nāma karmas*.

Out of 67, 30 being omitted, namely :

Nāraka gati.

Tīryaṅca gati

1, 2, 3, & 4 sense organs,

Āhāraka śarīra

Āhāraka upāṅga

5 last bone joints [only the best bone joint is generated in this stage].

5 last kinds of *saṁsthāna*.

Nāraka ānupūrvī

Tīryaṅca ānupūrvī

The bad gait karma [*vihāyo-gati*]

Ātapa [warm light]

Udyota [cool light or lustre]

Sthāvara [stationary body]

Sūkṣma [minute body]

Aparyāpta [dies]

Sādhāraṇa [common body]

Daurbhāgya [unpopular]

Duḥsvara [unmusical]

1 *Gotra karma*

5 *Antarāya karmas*

making 77 liable to be generated

FIFTH STAGE OF DEVELOPMENT

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(Deśa-virati-samyak-dr̥ṣṭi-guṇasthāna)

Characteristics of the Fifth stage

Deśa means 'part' or partial; *virati* means control.

In all the *guṇasthānas* above the third there is *samyaktva* and where there is *samyaktva* there is control of the *darśana mohanīya* and of the four *anantānubandhis*; therefore the partial control here spoken of is of other *kaṣāyas*, sense pleasures, and *karmas* than these seven.

The factors of the person's state who is in this fifth stage are, therefore, [a] partial self-control and [b] *samyaktva*. The person in this stage is not able to practise complete self-control. For instance, he can practise the principle of non-killing in only a partial way.

There is only one class of persons in this stage; they all know the value of self-control, they all make the effort to practise it, and they practise it in part.

Causes of Karma Operative in the fifth Stage

In this stage there are 39 out of the 57 causes operative. The following are the 18 inoperative causes :

5 *Mithyātvās*

4 *Anantānubandhis*

The *apratyākhyānī* [four of them, see below.]

Avirati regarding moving living beings

The *āhāraka yoga*

The *audārika miśra yoga*

The *āhāraka miśra*

The *kāmaṇa yoga*

that makes 18 inoperative causes.

The *apratyākhyānī* are the anger, pride, deceitfulness and greed in the degree next above the *anantānubandhis*, and by reason of the presence or activity of them you are not able to take certain particular vows, not to do certain things. And as in this *deśa-virati guṇasthāna* these *apratyākhyānī* are partially controlled, you can

take the vows of refraining from certain activities.

The *audārika miśra yoga* means the activity of the physical body in the state of incompleteness (*aparyāpta*) when completion is not going to take place. It is only applied to living beings who die before birth.

The *āhāraka miśra yoga* would be any activity of the *āhāraka* body when you were proceeding to make it, but are going to fail in completing it.

When in the *kārmaṇa śarīra*, there cannot be any control. (There is no control in the *deva* or *nāraka* states.)

Karmas liable to be generated in the fifth Stage

The karmas liable to be generated in this stage are :

- 5 *Jñānāvaraṇīya karmas*
- 6 *Darśanāvaraṇīya karmas*
- 2 *Vedanīya karmas*
- 15 *Mohanīya karmas*
- 1 *Āyuh karma [Deva]*
- 32 *Nāma karmas*
- 1 *Gotra karma*
- 5 *Antarāya karmas*

making 67 liable to be generated out of 122.

Karmas not generated

These (i.e. *karmas* liable to be generated) are the same as the 4th *guṇasthāna*, only the following are not generated :

The *apratyākhyānī*, which makes four less of the *mohanīya karmas*; the *manuṣyāyuh karma* is not generated in this stage. Of the *nāma karmas* the following 5, as well as the 30 of the previous or 4th stage or *guṇasthāna*, are not generated:

- Manuṣya gati.*
- Audārika śarīra.*
- Audārika upāṅga.*
- Saṁhanana (vajra etc.)*
- Manuṣyānupūrvī.*

Activity of the physical body does not necessarily generate the physical body.

Degrees of Self-control

When there is perfect self-control, there is no question of degrees of self-control; but here in this 5th stage the person practises only a partial control over his sense pleasures, passions, emotions, desires, etc, and therefore the question arises as to what extent he practises such control.

In this partial control three degrees may be considered :

- (1) Lowest,
- (2) Middle,
- (3) Highest.

We will take each of these in their order in detail :

Lowest Degree of partial Self-control

In the lowest degree of self-control in the *samyaktva* state the person would resolve and carry out the resolution not to destroy any living being having the power of locomotion, intentionally when it is not guilty, and without any special necessary cause.

He would give up meat-eating and liquor-drinking.

He would every now and then try to concentrate upon the five great personalities postulated by the Jaina philosophy.

Middle degree of partial Self-control

1. In this middle degree of self-control the person may observe all the 35 rules of ordinary *dharma* previously given.

2. He performs six daily activities.

3. He observes the 12 rules of conduct, which may be called vows.

4. He would follow the path of rectitude; his conduct would be good.

Highest Degree of Partial Self-control

1. He would give up all kinds of food which are animated at the time of eating, such as raw fruit, raw vegetables, etc.

2. He would eat only once a day (a Jaina eats only twice a day - or rather no Jaina eats more than twice a day, some eat only

once, and some not that).

3. He would practise absolute chastity.

4. He would *have the desire* to adopt the vows of the monk; he may not be able to adopt them, but still he has the desire to adopt them.

5. He retires from business. This gives the younger men a chance to come in.

Six Daily Activities

Spoken of under the heading of the middle degree of self-control, these are the daily activities.

1. He would worship the *Arhat*; or in the absence of the *Arhat* he would worship the image of the *Arhat*. This needs a little explanation in order that it may be understood. One might ask "What is the use of worshipping an image?" The methods used in cognizing any insentient thing or living being are of four kinds, namely, *nāma*, *sthāpanā* (or *ākṛti*), *dravya*, and *bhāva*. *Nāma*, the first method, is by giving the name. The mention of the name is sufficient to bring to knowledge the idea of the object. The mention of names has a great deal to do with the rise and improvement of the consciousness; the mention of names is a great factor in those concrete activities which have to do with the progress of man.

Sthāpanā, the second method by which we cognize things, pay respect to things, look down upon things, etc., is the picture, photograph, diagram, symbol, image, model, statue, etc. It is also called *ākṛti*, which means literally a drawing, image or photograph. Absent persons can be worshipped by this means. The fact of the false use of images by the common people must not be taken as a reason for ignoring the philosophical truth that the image is an important factor when its use is rightly understood. Photographs etc., of absent friends can be used as a means of respecting them. Photographs etc., can be used as a means of insulting an absent person [Guy Fawkes, for example]; and so also they can be used for respecting and worshipping absent persons.

Dravya, the third method, is when you wish to respect or cognize or worship a thing or person who has not yet come into existence; you worship the previous state of that thing or person. By paying respect to the present person or thing you can pay respect to the future being or thing. For instance, the Indian prince Śreṇika is believed to be the soul who is to be the first *Arhat* of the next cycle, could have been respected and worshipped by using Śreṇika in that way.

Bhāva, the fourth method of knowing a thing or being or paying respect to them, is by using the actual thing or being or respecting the actual person.

So these are four ways of worshipping the *Arhat*. When anyone has an ideal, then he respects it; and the idea of the ideal is much strengthened by worshipping; worshipping the ideal by any of the above four methods strengthens the belief and convictions regarding that ideal. Of course, anything which a man looks down upon or ridicules is not his ideal; if he has an ideal, he respects it.

2. The second daily thing that a person having the middle degree of self-control in the *samyaktva* state would do every day, would be to render homage to the teacher (*guru*).

3. Third, he would study philosophy every day.

4. He would practise some form of self-control every day.

5. He would practise some form of austerity (*tapas*) every day, both physical and internal. Controlling hunger would be a physical one, assuming a posture in concentration would also be a physical one. Concentration would be an internal one. Austerities are not the line of least resistance.

6. He would do some kind of charity; but not in the sense where the giver is superior to the receiver; both are equal. There must be no idea of superiority. It is because where there is any idea of superiority there is the presence of pride and pride is an intoxicating *karma* obscuring knowledge and right belief and right action.

VOWS (VRATAS)

‘*Vrata*’ is approximately translated by the English word ‘vow.’ But an analysis of the *vrata* is given below so that there will be no ignorance of what the *vrata* is, or what its content is.

In this stage of development (the 5th) which is now being described, there is only partial self-control, and the details already mentioned in the low, moderate and high degrees of partial self-control are for the purposes of showing more definitely what the partial control is. And it is further shown by explaining the 12 vows which a person in this 5th stage of development may take. It should be remembered that these stages of development are not chronological but logical.

Meaning of the term ‘*Vrata*’

The word ‘*vrata*’ is derived from ‘*vr̥*’ which means to select or to choose; therefore literally a *vrata* means a kind of choice. But in the technical or idiomatic sense in which the word is used in the connection now under consideration there is also the meaning of choosing a right course, and then there is the implied effort of will in willing to so choose.

Choice implies that the person has before him several ways of conduct, and that he picks out one from among them. As it is persons in the fifth stage of development that are now being spoken of, these persons are in the state of *samyaktva* (and not *mithyātva*), and this means that their selection will be a right and proper one. Persons in the state of *mithyātva* will not choose the path of rectitude.

The choosing of a right course of conduct from among many ways necessitates the exercise of the judgment and discrimination. And doing this is not following the path of least resistance, so that the exercising of the judgment in selecting a right course of conduct as distinguished from living a life where no such choice is made implies an effort of will.

So this word *vrata* in its technical meaning here implies all these ideas, namely :

1. There is the actual selection of the conduct.
2. There is the exercise of the judging faculty in distinguishing right from bad courses.
3. There is the effort of will [*vīrya*], or in psychological language there is conation.

There is no such thing as taking a *vrata* and not carrying it out. It is a very strict matter, requiring the exercise of much care in the undertaking to do.

This idea of the *vrata* as above described is peculiarly Jaina; there is no promising on oath to a superior deity or person; it is not a command or a decree issued by a deity to his subjects or creatures. The breaking of the vows means degradation; in the Jaina philosophy, if a person breaks his vows he is degraded, that is all; he is not damned for ever. But the Vedic idea of a *vrata* is very different.

Three Divisions of 12 Vows

The 12 *vratas* which a lay person (not monk) can take may be divided into three classes :

1. The first five are called lesser *vratas* (*aṇuvratas*), which means lesser as compared with the *vratas* of the monk.
2. The next three *vratas* are called *guṇa vratas*. *Guṇa* literally means virtues, but here it means that they give a kind of nourishment to the first five; they support and are helpful to the first five.
3. The last four are called *sikṣā vratas*, literally disciplinary. They are such that when you are practising them you are making a preparation for the monk life.

FIRST VOW Sūtra

(Sthūla-Prāṇātipāta-Viramaṇa-Vrata)

First *vrata* is called in Sanskrit *sthūla-prāṇātipāta-viramaṇa vrata*. *Sthūla* means rough or gross as distinguished from strict

or subtle. *Prāṇātipāta* means separating the *prāṇas* (life forces). *Viramaṇa* means giving up. So the name of this vow means choosing to refrain from some killing; to refrain from destroying life, but not in a literal or strict sense.

Now the next thing is to know what killing is; and then what particular kinds or forms of killing shall be refrained from.

What is killing ?

Killing is the tearing asunder or separating of the *pāṇas* through negligent activities. The word 'negligent' here has a particular technical meaning.

Negligent activities

They are activities which take place when a person is in a state in which care and caution cannot be used. When a person is in any of the five following states he acts without care or caution; he does not exercise care and caution :

1. *Mada* : Pride, through which a person kills. It implies arrogance and is a state which ignores the right of other living beings.

2. *Viṣaya* : Sense pleasure which leads to killing.

3. *Kaṣāya* : The *kaṣāyas* anger, greed, deceit, etc., lead to killing in their intense degrees where the reason is lost as in wrath and anger.

4. *Nidrā* : Sleep. We cannot exercise care and caution when asleep and may kill a living thing, if it gets in the bed. Mothers even kill their babies in this state.

5. *Vikathā* : Undesirable conversation which leads to passion, lust and excitement of mind, and then to killing. For instance, duels, fights and rows.

These five kinds of activities are what is meant above by negligent activities.

Life Forces (Prāṇas)

Different living beings have different numbers of *prāṇas* (life forces) as follows :

Beings with only one organ of sense possess four *prāṇas*, namely :

1. Touch

2. Respiration

3. Force of body

4. Duration of life (*āyuh*).

• Beings which have only these four forces of life are vegetables, trees, earth-beings, water-beings, air-beings, and fire-beings.

Beings with two sense-organs have six *prāṇas*, namely, the above four and also :

5. Sense of taste

6. Force of speech

They have the means or power of communicating among themselves, which can be called speech. Shell beings and protozoa.

Beings with three sense-organs have seven *prāṇas*, namely, the above six and also :

7. Sense of smell

Ants, lice and bed bugs are instances of such beings.

Beings with four senses have 8 *prāṇas*, namely, the above seven and also :

8. Sense of sight

Wasps, bees, scorpions are instances of such living beings.

Beings with five senses are of two kinds, the first kind have no mind (*manas*, mind as meant in the Jaina philosophy), and these beings have nine *prāṇas*, namely, the above eight and also :

9. Sense of hearing

and the second kind have mind as meant in the Jaina philosophy and they possess ten *prāṇas*, namely the above nine and also :

10. Force of mind.

Beings with all the five senses of touch, taste, smell, seeing and hearing, and force of body, force of speech, respiration and life duration (*āyuh*) are generated by the perspiration of some persons during sleep. These beings with five senses but having no mind are very minute.

We see by the above the order in which the senses are developed. A two sense living being, for instance, never has smell, sight and hearing, it has always touch and taste; and so on. The living beings which come under the second kind of five

sense beings with mind are men, animals, birds, fish; of course, these are only illustrations, not exhaustive lists.

So, when we are in any state in which we do not use care and caution and in that state we tear asunder any of these *prāṇas*, then it is killing. The Sanskrit word for killing thus defined is '*hiṃsā*'. *Hiṃsā* can be done in the *nāraka* (hell) state; but after the separation the *prāṇas* come together again; however, the pain of dread, anxiety etc., is felt. In the *nāraka* state there is pain all the time, and it may last 10 years or a million years or a billion years. Still it comes to an end. There is also *hiṃsā* in the *deva* state. In the *deva* state there is more pleasure than pain.

How much killing a layman can avoid

Now with regard to what extent this first vow causes us to refrain from killing, or how much and what kinds of killing the layman may take a vow to refrain from.

In order to steer clear of killing it is well to know the various ways in which killing is done; this can be learned by observation of the conduct of the people, but a few of the ways may here be mentioned.

1. Hunting, fishing etc.
2. Vivisection.
3. The taking of feathers, skins, etc. for dress.
4. Killing for food, meat, game, fish etc.
5. In war.
6. For private revenge.
7. For religious purposes (so-called), as in sacrifices.
8. Killing insects such as flies, gnats, etc. because you think they trouble you.
9. Capital punishment, etc.

For the sake of illustration the following analysis is made of the state of mind of a person who is hunting for sport. There are three factors, [a] in this state of mind there is no thought about the pain and harm the person hunting is inflicting on the innocent creature hunted, (b) the person is entirely taken up with his own pleasure, (c) he has no feeling for the pain and suffering of the animal. So we have three factors, namely, thoughtlessness

regarding the pain inflicted, selfishness and heartlessness.

With regard to vivisection, it is done for the purpose of gaining certain physiological knowledge. But, first, we have no right to obtain knowledge at the expense of other living beings and, second, our lack of knowledge is due to a knowledge obscuring *karma* and if we remove it we shall have the knowledge without injuring the living beings. In the Jaina idea of morality relationships with all living beings are considered, and not merely relationships with man alone.

Now from the point of view of how much killing a layman can avoid, living beings can be divided into :

1. Those having the power of locomotion.
2. Stationary, trees, etc.

And the layman cannot take a vow to refrain from killing the stationary ones.

Now for the sake of comparing the protection to life afforded by a layman with that afforded by a monk, we may represent full protection by the number 16. Therefore in this first division, roughly speaking the layman's protection to life would be only half that afforded by the monk.

Now taking the killing of moving living beings, how much can the layman avoid ? There is killing them :

1. With determined intention, where he thinks 'yes, I want to kill them and I am killing them.'
2. Killing them in household and personal matters, viz, cooking, digging foundations, etc.

The layman cannot undertake to refrain from the latter kind of killing, and so again the protection to life as compared with the monk is reduced to 4.

Another point is that the beings which are killed with determined intention may either be :

1. Innocent, or
2. Guilty so far as your interests are concerned, and the layman cannot say he will not kill the guilty ones. A lion is guilty if he attacks you, also so is burglar. So again the protection to life is reduced to 2.

Disregarding the guilty living beings we must now consider which of the innocent ones he can refrain from killing. Men when they kill innocent living beings intentionally do so either.

1. Without a proper necessary cause, or
2. For a proper necessary purpose.

The layman cannot undertake to refrain from the intentional killing of innocent beings when there is a proper necessary cause for doing it. And so again the protection to life is reduced to 1. Therefore the protection which a layman can undertake to afford to life is, in comparison with that afforded by the monk, as 1 is to 16.

The layman, then, can undertake to refrain from killing innocent moving living beings intentionally when he has no proper necessary cause. So, the first vow of the layman is : "I shall not kill a moving living being with determined intention when it is innocent, without a proper necessary cause or purpose."

Incidental

Virtues and vices are states of the individual and can never be transmitted or transferred from one person to another. Each person develops his own state of virtue, just as he does his own knowledge. You cannot impart virtue to another person, you cannot inherit virtue (in the sense of receiving it). You cannot inherit knowledge or impart knowledge. You can supply a person with the means (such as books or lectures) whereby he can develop his own knowledge.

Partial Transgressions of the first vow

Now we come to the things which are partial transgressions of this first vow.

A vow (*vrata*) is observed in two ways which, in the absence of appropriate English names, may be called the subjective way and the objective way, or the external and the internal way. In the *aticāras* (transgressions) it is the subjective or internal way that is broken, while in the external way the vow is not broken, and therefore it is called a *partial* transgression of the vow.

We are now considering persons in the 5th or *deśavirati* stage

of development, and in all these vows the chief idea is partial self-control (*deśaviratī*). And because there is the other factor of *samyaktva*, there is also love (*dayā*) as a factor in all these vows. In the following things which are *aticāras* both these factors (self-control and love) are absent.

1. *Bandha* means fastening with a rope or chain, and it can be either a human being or an animal. It can be done merely for cruelty, or it can be done for some other purpose. The person who has taken the first vow never fastens a being up for cruelty — if he did, it would be breaking the vow. When it is done with some other object in view than mere cruelty or torture, then it can either be for a necessary purpose, or without a necessary reason. If it is done without a necessary reason, then it is an *aticāra*; if it is done through anger, or greed, or in any state of mind that is thoughtless of the life of the being, then it is an *aticāra* or partial transgression of the vow.

As a matter of fact, the philosophy teaches that persons who take these vows (*vratis*) and *śrāvakas* ought not to keep such animals as have to be tied up, but if obliged to tie animals up, it should be done in such a way that in case of fire they can easily be let loose, and at once; or if it is a child or human being, he should be so tied that he himself could undo it in case of fire. If the tying, when done for a necessary cause, is done with care and thought for the life of the beings, then it is not an *aticāra*. A *śrāvaka* is man (or woman, of course) who hears the teaching of the monk; a *śrāvaka* is a hearer, not a teacher.

2. *Vadha* is the name of the second *aticāra*. It means to strike with a whip, to hit, or to beat with a stick or cane. This can be done for necessary cause, or without a necessary cause. If done without a necessary cause then it is an *aticāra* of the vow. If it is done for any necessary reason and is done with due care and caution not to injure, then it is not an *aticāra*. But it is always better to intimidate than to strike or beat; and beating should never be done on a tender or delicate part of the body.

3. *Chaviccheda* means to cut, pierce, etc. (the ears, for instance).

(a) When done without a necessary reason it is *aticāra* of the vow.

(b) If done for a necessary reason (to cure a disease, for instance), it is not an *aticāra*.

Docking horses' tails would come under this.

4. *Atibhārāroṇa* : It means to overload an animal or person. If greed is the reason of the overloading, or any cause but extreme case of necessity, then putting such loads on the animal or person is an *aticāra*. If loads are put on, the strength of the animal or person should be known and less should be put on than it can carry.

5. *Anna-pāna-nirodha* means withholding food and drink.

[a] If done for a cruel object, it is an *anācāra*.

[b] If done without a necessary cause, but still not for mere cruelty, then it is an *aticāra*.

Anācāra means breaking the vow, *aticāra* means partial transgression.

[c] If it is done for any necessary or proper cause, then the animal or person [or child] should not be starved or underfed. Then it is not an *aticāra*.

The above particular cases are given as illustrations of ways in which the first vow can be partially transgressed. There may be other ways; for instance, anyone who believes in *mantras*, or thought-forms, would be breaking the vow or partially transgressing it if he uses these to injure the person or animal. Any line of conduct which results in killing.

These twelve vows of which this first is one, are all based on *dayā* [love, kindness, thoughtfulness for others], just as the thirty-five rules of ordinary *dharma* are. These twelve vows are the special *dharma* as distinguished from the ordinary *dharma*.

Fruits of the First Vow

It is the opinion of the Jaina philosophy that the results of the observance of this *vrata* (vow) are good health, strong body, strong constitution, etc. in the future or next following life. No separation from friends, relations, or parents. There would be happiness, the legitimate pleasures of life, comforts, long life; he

will have a good name, handsome features, and a youth-time that would be enjoyable. The results of killing would be the opposite of these things, such as lameness, some incurable disease, separation from friends and relations, sorrow, short life, misery and after that an incarnation in the low state (animal or hell).

It is the Jaina idea that kings, emperors, rulers, queens, etc., go to the *nāraka* state after this life as a general rule; of course, there may be exceptions. The reason is that during their life they ignore the rights of others to such an extent.

It is the *mohanīya karmas* which cover up the heart.

SECOND VOW

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(Sthūa-Mrṣāvāda-Viramaṇa-Vrata)

Meaning

It is called in Sanskrit *sthūla-mrṣāvādaviramaṇa vrata*.

Vāda means telling ; *mrṣā* means falsehood.

Sthūla or gross. Gross falsehoods are those in which there is an evil intention and a knowledge that the statement is false.

Five gross forms of falsehood

The following are illustrations of kinds of falsehoods :

1. *Kanyālika* literally means falsehoods relating to young girls, but it is chosen to represent human beings. So one kind of falsehood is falsehood told about another person or persons.

2. *Gavalika* literally means falsehood relating to cows. It is used to represent any animal. Therefore, another kind of falsehood is falsehood told about animals, (such as when trying to sell them).

3. *Bhūmyalika* falsehood relating to footless property, such as ground, or goods.

4. *Nyāsa-nihnava* means denying that you have received it when money or other deposit has been left with you.

5. *Kūṭa-sākṣya* means giving false evidence, either in or out of court.

These five kinds are *sthūla* or gross forms of falsehood, as distinguished from subtle falsehoods.

Four Classes of Falsehoods

1. The denial of a fact. To deny that a thing exists.
2. The affirmation of that which does not exist.
3. The thing may be one thing and you call it another. You may call a cow a horse.
4. A statement that is injurious to others; either to the person to whom it is made, for instance, "Well, Mr. Blindman, how do you do," or to other persons, for instance, "Go and steal." To make a statement — even a true one — which is injurious is false or wrong when made without proper right cause. Also under this kind of falsehood can be classed false names "You silly goose".

Causes

Lies and falsehoods are spoken by reason of certain states of mind; certain states of mind are forces which impel to the speaking of falsehoods. These states are :

1. Anger : When angry, you make false statements; they may be true, but injurious; and you may even tell intentional lies, when angry.

2. Pride

2. Deceitfulness

4. Greed

5. False attachment

6. False aversion — hatred

7. Laughing and joking.

8. Fear : All nations that are under the control of other nations tell lies through fear. Any form of slavery induces lies.

9. False politeness

10. Sorrows : We ignorantly blame others, when we are in sorrow.

These causes may impel to the telling of such lies as are not possible to be avoided by the layman; it is only gross falsehoods that he undertakes to avoid.

Different Degrees of the Vow

So the second vow would be something like this : “I shall refrain from telling falsehoods about any person, animal, or thing, knowingly and with the intention of injuring some one”; or, stronger: “I shall not with predetermination tell a falsehood when I am conscious of the injury it will do”; or “I shall not knowingly and intentionally make a false statement that will be injurious to others”, or simply “I shall refrain from telling gross lies.”

Further, the vow may be taken in several ways; for instance, “I shall observe this vow only in speech, and not mentally and bodily”, or “I shall observe it only bodily”; or it can be taken to avoid only mental falsehoods. Writing lies would be an instance of bodily lies, there is no speech but there is bodily activity.

Partial Transgressions

The following are illustrations of the ways of partially transgressing this vow :

1. *Sahasābhyākhyāna* : It literally means a rash and false accusation. If you rashly call a man a thief, when he is not.

2. *Mithyopadeśa* : It means giving an improper order that is injurious or harmful to others. Literally it means false instruction. If it is made intentionally then it is breaking the vow; it must be rashly or carelessly made in order to be only an *aticāra*. If you ask a person to tell a lie, doing so carelessly, then it is a partial transgression.

3. *Guhyabhāṣaṇa* : It has two meanings (1) divulging a thing that is secret, (2) backbiting or slandering. And these things must be done unintentionally through carelessness or rashness in order to be only an *aticāra*. If it is done intentionally, then it is breaking the vow.

4. *Kūṭalekha* : It literally means making a false document, imitation of other people’s writing. If the vow is taken as regard the body and not merely “I shall not *speak* a lie”, then making a false document is a breach of the vow, because you have *made* a false document intentionally and knowingly. If it is done rashly and you do not enquire into the matter, then it is only *aticāra*.

5. *Viśvasta-mantra-bheda* : It means divulging the secrets of friends, wife, etc. This disclosure leads to the shame, perhaps, of

the friend, and it is harmful to him; hence there is breach.

As already mentioned under vow No. 1 these vows are taken internally and externally, and if the action falls short of the external breach but does not fall short of the internal breach, then it is called a partial transgression or *aticāra*, because the internal part is transgressed. And in the foregoing illustrations the fact that the internal part is transgressed is to be seen in the fact of the rashness and injury that accompany the action; these vows are undertakings to exercise self-control and to refrain from injuring others and when there is rashness or carelessness and injury in an action then the vow is not fully carried out. And because there is both rashness (or carelessness) and injury to others the above mentioned illustrations are *aticāras*, even if the actual words spoken are true.

Fruits

The fruits that you reap by observing this vow are :

1. People trust you; it creates trustworthiness.
2. You accomplish your best objects; otherwise, you try to do something and fail.
3. Your words become fruitful and do not go in vain. You are liked by the people.

And then there are results which come in the future life much the same as in the first *vrata*.

Four Primary Stages of Mithyātva

Some further details about *mithyātva*.

There are four primary stages of *mithyātva*, namely :

1. *Pradeśa-mithyātva* : those karmic atoms which remain in the state of *sattā* (dormancy) assimilated with the soul. There are seven divisions of this, namely,

Mithyātva mohaniya karma

Miśra mohaniya karma

Samyaktva mohaiya karma

Anantānubandhi krodha

Anantānubandhi māna

Anantānubandhi māyā

Anantānubandhi lobha

2. *Pariṇāma-mithyātva* : It is the *mithyātva* in some actual state of mind; the mind is actually in some state which you call *mithyātva*, so that the mind is modified by reason of this *mithyātva*. There are five kinds, namely, those five which were given among the 55 causes of the generation of *karma*.

3. *Prarūpaṇa-mithyātva* : It is the speaking of the *mithyātva* or the teaching of it; you actually say something; your belief is expressed in words, either for yourself or for others. For instance, if you call true *dharmā* false *dharmā*; false *dharmā* true *dharmā*; or that the sacrifice of animals leads to the highest state.

4. *Pravartana-mithyātva* : It is when you act out your wrong belief; it is the action resulting from the three previous states of *mithyātva*.

Who decides what is true and what is false ?

Q. "Who is going to decide which is the false and which is the true line of conduct ?"

A. "Then, you are sceptical, you doubt the ability of the soul to know ! Consciousness is the final ground."

And, of course, it is by removing the *mohanīya karmas* that our consciousness comes to be right consciousness and in harmony with the external universe.

THIRD VOW

(*Sthūla-adattādāna-Viramāṇa-Vrata*)

Meaning

Sthūla-adattādāna-viramāṇa vrata : *dāna* means taking ; *datta* means given; 'a' means not. Therefore the name of the vow means a resolution to refrain from gross forms of taking what is not given, theft.

The idea in theft is taking other people's property without the consent of the owner. There is the gross form when the thing taken is considered by its owner valuable. And there is the subtle kind [*sūkṣma*], when the thing taken is not considered by its

owner, or generally, to have a value. If you take a thing of value it is a breach of the vow. The other is not the breach of the vow, but try to avoid it.

Fruits

The result of the observance of this vow is that you are trusted by all people, you are considered a good man; and in that way you prosper; and it develops strength of character.

As far as the future life is concerned there is the higher state and the *deva* state. If the vow is not taken or you soil it, then the result is untrustworthiness, you cannot carry out your ideas; and then also there is legal punishment, and then in the future state there is a miserable state in which you are all the time in dependence for your maintenance.

These 12 *vratas* are the special *dharma* of the layman, which was mentioned under the heading of *dharma*.

Partial Transgressions

The following five things will illustrate what partial transgression of the vow consists of :

1. Accepting or buying stolen property; you did not actually steal it, but you have possession of it without the real owner's consent.

2. Giving orders to thieves : If a man is known by you to be a thief and you say to him "Why are you idle ?" "Go on with your business", it is the same thing as telling him to steal. And the manufacture or supplying of burglars' tools is an *aticāra*.

3. Using false weights and measures; you do not actually steal, but you get more money from the person than you ought to get.

4. Smuggling; you steal from the government. This would include supplying an enemy with goods in time of war. If you do not want war, get away from the nation and become a citizen of a peace loving people who do not go to war.

5. Counterfeiting or imitating. That is, selling things as one thing when they are really another. This would include the adulteration of foods, etc.

FOURTH VOW

(Sthūla-Maithuna-Viramaṇa-Vrata)

Meaning

Maithuna is the Sanskrit word and means the whole sex passion, from the slightest desire to the full act of sexual intercourse. By the full act is meant what is called in physiology 'penetration'. *Maithuna* can be divided into two kinds (1) *sūkṣma* or subtle — any little perturbation or excitation of the sex organs through the rise of the passion; (2) *sthūla*, or gross, that is, intercourse with a woman either mentally, in words, or actually. People express language which means intercourse; and mentally they have intercourse, especially in dreams.

Name 'Act of Procreation' not proper

The exercise of the passion is sometimes spoken of (in Dr. Nicholson's Zoology, for instance) as the act of procreation. This is not accurate naming really, because when exercised it is not exercised as an act of procreation; there is no such motive. This is shown by the fact that means are taken to prevent procreation; and again by the fact that the act is always performed in secret and is acknowledged with shame; and also because if the satisfying of the passion were done only for the production of offspring then the function would not be performed more than once a year by man.

Ten points

1. In Dr. Nicholson's zoology, it is stated that the act of exercising the sex passion is very weakening to the person, bodily and mentally; that it is a very great strain upon the whole system, and is very exhausting, and is therefore injurious. In performing this act the person injures himself so much.

2. According to the Jaina philosophy and other philosophies the creative fluid can be changed into a higher substance which can be used for spiritual purposes, if you know how to change it. It gives, in fact, a strong will. Preserving and changing the substance is called 'ojas'.

3. There is a special Jaina teaching, which is not the teaching of any other philosophical system, that in every act of sexual intercourse nine hundred thousand living beings very minute, of the shape of the human being, and having the five senses but no mind, are generated and killed. This must be taken on faith in the *Arhat's* teaching but then the *Arhat* has those eighteen characteristics which have been given.

4. All the virtues are set aside just at the time of intercourse. It is an intoxicating *karma* (*mohanīya karma*) which obscures right belief and right action.

5. The person does away with reason at the time.

6. It is the opinion of the Jaina philosophy that the plans, ideas, intentions and schemes of a person who is full of excessive passion do not bear fruit; or if they do, it is owing to the working of a *karma*. His mind is all the time on beautiful women; he cannot have self-control and concentration of mind.

7. The success of the control of nature's finer forces that are not generally known, depends upon chastity.

8. The success of *mantras* (i.e. spells) also depends entirely upon chastity. It is not the vibrations of sound only which give effectiveness to a *mantra*; your mental activity, your views and your whole life all go to produce a compound vibration which can be sent to and felt by a being in the higher realms. The mental state is more important than the vibration of sound.

9. There are a number of wordly disadvantages from the excessive exercise of the sex passion; you lose and squander your money if you go with many women; you lose sight of your better desires; you cannot perform good actions; you lose respect for your superiors; you lose faith in scriptures; you cannot go to the *Deva* state after death, etc. etc.

10. The science of breath teaches that in every activity you have to use the forces of the subtle (not the ordinary) breath. And in this science all forces are measured by the number of subtle breaths you spend. The force which one uses in the following activities is shown by the number of breaths expended, and is greatest in the sexual act, and least in spiritual concentration.

If in spiritual concentration four breaths are spent, then in exercising good thoughts you spend 6 breaths; in sitting in silence 10; in speaking, 12; in sleeping, 16; in walking 22; in sexual intercourse 36. This is the Jaina view — and it is the subtle and not the ordinary breaths.

The action of sexual reproduction, or more correctly called the action of satisfying the sex passion, is very injurious to the individual; injurious to his own soul, binding it with *karma* and rendering it impure, causing ignorance and consequent misery.

The sex passion having been defined as subtle and gross, and some information given concerning it, the next thing is to know man's relation to the sex passion; and in view of the kind of thing which it is, namely, an injurious thing, it should be controlled and avoided; so we now consider :

Brahmacarya

It means the control of the sex passion; and as the control may be either entire or partial, we have two divisions :

1. Entire giving up;
2. Partial giving up.

(1) Entire giving up of the sex passion would be to refrain all the time from all of the following eighteen ways of indulging — with a being having a *deva* body, with a being having a physical [*audārika*] body, either mentally, in speech, or actually, by satisfying the passion yourself, causing or helping others to do so, consenting to others doing so. That makes 18 ways ($3 \times 3 \times 2 = 18$). This is the chastity of the monk.

(2) We are now dealing with the fourth of the 12 special rules of the layman who wishes to advance spiritually; the point reached is that because the sex passion is injurious to spiritual progress, therefore it should be avoided. The layman, however, is not able to avoid it entirely, and so the thing is to know what means he can take to avoid and control the sex passion as much as possible.

The 4th *Vrata* is called *sva-dāra-santoṣa-para-dāra-viramaṇa vrata*, and is the means which the layman may adopt for this purpose. That which he undertakes to refrain from is the act

known in physiology as 'penetration'; and he may vow either :

1. To give up such act with other people's wives whether they are married to the man or only kept.
2. To be satisfied with his own wife.

He may also undertake to try to think no sex passion and to speak no words which mean sex intercourse and to use care in the matter of dreams. Also if he chooses, he may undertake to have no wife other than his present one so that in case of her death he would not be disturbed with passion towards another woman. And he may undertake to observe absolute chastity in the day time. Also to try to observe the following nine rules given below.

The meaning of the vow as far as the words go is : *sva* means own; *dāra* means wife; *santoṣa* means being satisfied with. This is the first part of the vow. *Para* means others; *dāra* means wives; *viramaṇa* means refraining from, *vrata* means a choice or undertaking. This is the second part of the vow.

If the person takes the first part, namely, that he will be satisfied with his own wife, then he must not go with any other woman, whether human, *deva* or female animal. If he only takes the second part, he only undertakes to keep away from the wives of others; he does not then undertake to keep away from prostitutes, etc.

Nine Rules

Knowing or being convinced of the usefulness of the restriction placed upon himself, he can help himself to keep the vow by paying attention to the following nine points. They may be called hedges to keep oneself away from self-injury in the direction of sex passion.

1. Try to live in a building where there are no female animals or neuter living beings; and live in such a way that you do not have physical contact all the time with a woman, because it excites the passion.
2. Try not to indulge in lustful stories or conversations or talks about woman.
3. The person who has taken the fourth vow should try to avoid sitting on a seat for at least an hour after it has been

occupied by a woman, because the vibrations are left there and they excite the passion. Sitting on a seat or any place is meant.

4. He should not look with a lustful eye or in the spirit of lust on those parts of a woman's body which are factors in arousing the passion.

5. He should not remain in a room next to one in which a man and wife are in bed together if the wall is thin enough for him to hear or know or guess what is going on, because it will arouse thoughts of passion.

6. He should not bring to mind the sexual enjoyment he had with his wife in former days.

7. He should avoid taking foods which are exciting or intoxicating or stimulating, especially things that are very oily, containing too much fat, because they produce passion.

8. Even non-exciting and non-stimulating food should not be taken in excess, he should not gorge himself, because a too great quantity of food will produce passion.

9. He should not embellish his body.

All the foregoing remarks apply equally to women, although they are worded for men.

Partial Transgressions

1. For a person who has taken the second part of the vow, to have intercourse with any girl or woman who is not the wife of somebody, would be to soil the vow.

2. And so it would if such a person hires a woman for a time.

3. Dwelling upon the desire or intercourse, or gratifying the desire in any unnatural or any artificial way; these are partial transgressions; they are crimes against his own soul.

4. Giving away another person's daughter in marriage; or helping or causing another person to get married. This is transgressing because you are doing things which further the act or exercise of sex passion, which passion is the basis of marriage.

5. Intense desire for sexual intercourse. But this is from a different point of view from the third illustration. Here it means constantly looking at woman with that lustful eye. It would also include continuing in the act after it is over. And it would include

a person who tries all sorts of medicines to make him strong if his sex passion is feeble.

FIFTH VOW

(Sthūla-Parigraha-Parimāṇa-Vrata)

Meaning

Sthūla means gross, *parigraha* means acquiring as one's own, that is, possession. *Parimāṇa* means limitation. Therefore the vow means a choice to put a limit to the things you possess or will possess and in an ordinary way.

It is the limitation of the desire of possessing, and hence of actual possessing. A person may possess without desiring to possess.

To limit the desire is to partially control the desire. If the desire is uncontrolled, it is limitless. To satisfy this desire for possession you have to be engaged in some kind of activity, and this activity is such that *karmas* are generated. Desire for things which are not yourself is here meant. A desire for knowledge is not meant. The real self is different from things, and is different from the body, and when this is *realised* it will be seen that the desire to possess, which is the false identification of the real self with material things, must be removed; and if this realisation is very strong, the person will adopt full control; but if he cannot do the full control, he can *limit* his desires. *Avirati* (non-control) is the same thing as limitless desire. It means lack of control, and the desire is called *icchā*.

Fruits

The result of limiting the desire is contentment; discontent and happiness cannot go together. Non-limitation of desire is the same thing as unsteadiness; it is like the butterfly life. So long as there are these desires, you have to wander from incarnation to incarnation. A desire for right knowledge is a desire for getting away from material things (from the possession of them). Knowledge is yourself, is the very nature of the soul.

Old method of classifying property into things :

1. Which can be sold by number, such as apples, melons.
2. Which can be sold by weight, such as suger, drugs.
3. Which can be sold by measure, such as oil, milk.
4. Which can be sold by testing, such as gold, silver.
5. Different kinds of grades of property, such as land, buildings, metals, animals.

Partial Transgressions

The *aticāras* of this vow are all based upon the above classification. You limit the quantity you will possess, as your own, and if you keep more than the specified quantity you break the vow; and subterfuges, etc., would be considered as partial transgressions. For instance, when you come to possess grain beyond the limit fixed by you, if you keep the excess part somewhere else, with somebody else, for a time, that is subterfuge. Or making a gold ring into a tie pin because your number of gold rings is reached, that is subterfuge.

These first five *vratas* are the minor *vratas*, previously mentioned. They are so in comparison with the more strict vows of the monk.

The next three are the *guṇa vratas*, they help and support the first five.

THREE GUṆA VRATAS

SIXTH VOW

(Digparimāṇa-Vrata)

Meaning

Dig-parimāṇa vrata. *Dig* means direction. The vow means the choosing to determine the distance up to which and not beyond which you will go or send your men. The limitation is of the area in which you will live, including all directions or motion, up, down, etc.

In all activities of a layman there is destruction of life and therefore when he fixes his area he proclaims to all beings beyond

that area that he shall not injure them. This vow helps the first and also the other *anuvratas*.

If we will work out the knowledge obscuring *karmas*, we can know of the things going on abroad without actually going there; (compare the *avadhi* means of knowing).

Partial Transgressions

If we transgress the limits through forgetfulness, or by accident, or by subterfuge, it is *aticāra*; otherwise transgressing the limits is breaking the vow.

SEVENTH VOW

(Bhogopabhoga-Parimāṇa-Vrata)

Bhoga means that which can be enjoyed or used many times, and *upabhoga* that which can be enjoyed or used only once, such as cakes (food).

Things which can be used are of these two kinds, therefore the vow is to limit the number of things coming under these two heads.

This helps the first five vows.

This vow includes the limitation of the activities you will engage in to get the things you use. So there are two divisions in this vow :

1. In regard to the things that you enjoy. If a layman can, he should use only those things which are inanimate. If he cannot, then he will have to use things that are animate; but he must number them and limit them: he should give up flesh foods, also things (vegetables) in which there are infinite lives in the one body, such as carrots, turnips, potatoes (things that grow underground). But there is more to be said on this point.

2. In regard to the activities in which the layman should engage in order to obtain the things he uses; they should be faultless, sinless (but not sin in the Christian sense, sin here means

sin against your own soul, obstructing its virtues). If he is unable to avoid sinless business, then he should give up such trades as involve cruelty to animals.

Such business as the following fifteen should not be practised by those who have taken the seventh vow.

1. Making and selling charcoal.
2. Agriculture, horticulture or gardening.
3. Making and selling carts, etc., or driving vehicles belonging to oneself.
4. Driving or plying other people's vehicles, either as a servant, or hired.
5. Blasting rocks, digging mines, ploughing, etc.
6. Ivory business, necessitating the killing of elephants.
7. Lac, or any similar substance. Insects get caught in it.
8. Liquids, for the same reason.
9. Poison.
10. Fur, hair.
11. Milling or water-pumping; fish get killed in large quantities.
12. Castrating.
13. Burning or cutting green forests, fields, etc.
14. Drying lakes, ponds, or reservoirs; the fish are killed.
15. Bringing up women for immoral purposes, or animals for any cruel purpose in order to make money.

Partial Transgressions

Eating food that contains animate beings, etc. (See *Tattvārthadhigama Sūtra*, VII. 30 Cf *Yogaśāstra*, III. 97).

EIGHTH VOW

(Anarthadaṇḍa-Viramaṇa-Vrata)

The Sanskrit name of this vow consists of five words the first of which is a negative; the second means profit, benefit, motive, aim, object, necessary reason, purpose, etc., the third word in the

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name means evils or bad effects and the last two words mean undertaking to refrain from.

So this eighth vow is an undertaking not to incur unnecessary evils.

We bring unnecessary evils upon ourselves to no purpose, by indulging in thoughts, words, and deeds in which there is no benefit to society, to our friends, or to ourselves.

A layman cannot avoid the evils entailed by his necessary pursuits; but he can undertake to avoid the evils entailed by unnecessary pursuits and activities such as thinking about, speaking about, or otherwise busying himself with matters that do not concern him or in which there is no benefit.

The following are some of the ways in which we do things in which there is no benefit :

Constantly fearing the loss of any of the good things we have — wealth, friends, health.

Constantly fearing that bad things which we are at present without, may come upon us — pain, poverty, disease.

Undue anxiety to get rid of disease, poverty, etc., when once they are upon us.

Undue anxiety for the future craving for the enjoyment of happiness expected to come in the future.

Being glad at having killed something or somebody, or approving of others who have done so.

Speaking ill of or misrepresenting others, and boasting about it.

Desiring the death of someone in order to inherit his or her property, or cheating people and boasting about it.

Distrusting or wishing the death of others for the sake of the safety of our own property.

Giving gratuitous advice about matters that are no concern of ours.

Lending dangerous weapons gratuitously, like guns; or implements which in their use destroy life; fishing tackle, garden tools.

Sheer carelessness of thought, word and action such as

drinking ; excessive sensuous indulgence; things done, said or thought through extreme anger, pride, deceitfulness, or greed; excessive sleep; and also talk about matters which do not concern us, such as wars between other countries; talk about woman's bodily charms, about good dinners and about kings.

By taking this eighth vow we use a means of guarding ourselves against many evils which we might otherwise incur to no purpose.

Transgressions¹

1. Gestures that arouse the sex-passion (*kandīpa*).
2. Antics, tomfoolery (*kautkucya*).
3. Obtaining and keeping things that are not necessary for our worldly welfare (*bhogopabhoga-atireka*).
4. Overtalkativeness (*maukharya*).
5. Leaving dangerous instruments ready for self-use more than are necessary, for lending the use of such instruments to others etc., etc. (*saṁyukta-adhikaraṇa*).

FOUR ŚIKṢĀ VRATAS

NINTH VOW

(Sāmāyika-Vrata)

This is the first of the disciplinary vows (*śikṣāvratā*). It is a vow by observing which one gets equanimity. It consists in thinking about the permanent self; or in reading true philosophy or scriptures; or in lamenting the wrongs one has done and strengthening the resolution not to repeat the wrong in future. Also revering the Master by recounting his merits. The time taken should be forty-eight consecutive minutes, predetermined, and the vow should be taken to practise it a definite number of times a year, 12 times, 52 times, once a day, or some definite time.

The general idea of this vow is to sit in a certain place and read or meditate on holy subjects, and especially to regret misdoings and resolve not to repeat them.

1. *Tattvārthasūtra*, VII. 27. *Yogaśāstra*, III. 114.

Partial Transgressions¹

Misdirection of mind, speech, or body during the time of meditation. That is, the mind, the speech, or the body must not occupy itself with other subjects than the one in hand.

Practising the vow in a wrong place, that is, where there are insects that you might kill while sitting or standing.

Forgetting the rites : *i.e.* leaving off in say 40 minutes when you have determined upon 48 minutes.

TENTH VOW

(Deśāvakāśika-Vrata)

It is reducing to a minimum the space in which we will move. It is undertaking to limit oneself to the space of one house, or one room for a day once a year at least. It is the sixth vow in a more restricted form; in one form it is daily to restrict our movements according to our needs. One should not do anything which is beyond the limit specified.

Partial Transgressions²

Ordering things beyond the limit. Sending someone on some business beyond the limit. Making some sound to attract the attention of some one beyond the limit.

Making some sign to some one beyond the limit to come to you. Throwing something to a person beyond the limit in order to attract his attention.

ELEVENTH VOW

(Pauṣadhovāsa-Vrata)

The eleventh vow is the same as the ninth but continued for twelve or twenty-four hours and accompanied by some fasting. By fasting we remove impurities. If the vow is taken, it must be practised at least once a year. If food is taken at all on the day of fasting, it should not be between sunset and the following sunrise. It is usual to keep to one place, do no business, and drink

1. *Tattvārthasūtra*, VII. 28. *Yogaśāstra* III. 115.

2. *Tattvārthasūtra* VII. 26. *Yogaśāstra* III. 116

nothing or eat nothing for twelve, twenty-four, thirty-six, forty-eight or seventy-two consecutive hours once a week, once a month, or at least once a year.

Partial Transgressions¹

1. The first of these refers more to India or any hot country; it is not being particular to avoid killing insects by one's clothes or one's bedding, and

2. Not taking something to clear away whatever insects there may be.

3. Not being particular to avoid killing anything in performing the offices of nature.

4. Despising the ceremony itself.

5. Forgetting any of the necessary things to be done in this vow.

TWELFTH VOW

(Atithisaṁvibhāga-Vrata)

“*Atithisaṁvibhāga*” vow. *Atithi* means a guest, and *saṁvibhāga* means to distribute, share with. The vow is an undertaking to invite some Jain monk (or in the absence of a monk some respectable Jain layman, or in the absence of both, to do so in thought), on the day following the fast undertaken in the previous vow, or whenever opportunity offers, to partake of some of the food about to be eaten, without informing the guest of the vow to do this; and only the things which are partaken of by the monk should be eaten at the time. It is things which are necessary for life that are partaken of; and books, clothing, medicines, etc., as well as food, may be offered to the person invited.

This vow, if taken, must be practised at least once a year.

Partial Transgressions²

Offering food with life in it to a monk; fruit, for instance, not cut. After fifty minutes of being cut, fruit is considered to contain

1. *Tattvārthasūtra*, VII. 29. *Yogaśāstra* III. 117.

2. *Tattvārthasūtra*, VII. 31. *Yogaśāstra*, III. 118.

no life constituting the body of the fruit.

Putting living things among food which is free from life; for instance putting fresh cold water, which has life, with water that has been boiled. In the Jaina belief fresh cold water is a mass of living substance, and not merely the home of minute life or animalcule.

Giving the food etc., in a grudging spirit, saying that something which the monk may have asked us for and which we do not wish to give belongs to a friend or some one else.

Inviting the monk at a time which we know to be *after* he has taken his meal.

That is the end of twelve special rules for helping to change ourselves from what we actually are, ignorant, mistaken, weak, injurious beings to what we potentially are according to the teachings of those Masters who have developed their spiritual qualities to perfection and have attained omniscience in the flesh. The rules are based upon a certain foundation of character already developed — kindness of heart, self-control, desire for right knowledge and relish of truth, the internal attitude accompanying the external, visible practice of the rules. These rules bring out further knowledge, increased strength of character, greater peace of mind, sympathy and kindness, and lead to higher levels on the way towards an everlasting, blissful omniscience in a state of life which is natural to the real pure self and which is open to all who wish to attain it.

Concentration

It is the instrument or tool to be used in the scientific development of the character, the process of separating soul from matter. As already mentioned, it is only each individual person *that can scientifically separate his own soul and the matter combined with it.* The separation cannot be scientifically (or in any other way) effected by another person. Concentration, as here meant, is a steady activity of the mind under the individual's own

control. It is work. The scientific method of developing the character is not an artificial one; and before concentration can be used for this purpose, there must be the right attitude already described. Concentration can be used for increasing our knowledge, and for improving our conduct.

In concentrating to increase our knowledge, we do not sit down and think what a thing might be or ought to be; and we cannot concentrate our mind upon a thing if we have no knowledge of it. We must get our knowledge, through the usual channels of observation and communication; all knowledge is based on the senses. The process in concentration for increasing our knowledge is analysis and then synthesis; analysis of the thing or a subject into its parts and aspects, and then putting them together mentally and thinking of the thing as one whole. There is in the process, observation, comparison, classification, generalisation, inference, synthesis, and learning the relations of the thing or subject to other things in the world.

Knowledge is only right, in so far as it improves the social nature. And knowledge must not be gained at the expenses of living beings, as in vivisection, for example. We have no such right. Further, knowledge is not only the perception of the object; there must be perception of the object, then desire to act in relation to it; and, finally, there must be the determination to act in relation to the object. Knowledge is not new knowledge, unless it produces some change in the life. Knowledge must be deep down in the person, perception is only on the surface.

Any comfortable position of the body may be taken while concentrating, so that there may be no consciousness of the position in which we are, or so that we may not be uneasy or strained.

An object of concentration is to realize that our real self is not our personality.

There should be preparation for concentration, the choice of some particular subject; and we should induce enthusiasm, ardour, and sincerity in the heart at the time of concentration.

In concentration, for the purpose of improving our conduct, the process is different; the subject as a whole should be brought

before the mind, by remembering some particular person who had the quality we wish to develop or improve in ourselves. Also we should hear or read the works of reliable authors on the subject, and get the author's meaning (not our own fancy) into our mind, and remember it.

That is the beginning of the process; next comes the exercise of the understanding. Retaining the essence of the whole idea, divide the subject into its parts, and, by comparison, etc., get to understand the parts, what each part is, and what it is not; then draw some conclusion as to how we can act at particular time, towards some particular person, in some particular place; it must be a particular person, and a particular act, and not general, or else it is like firing without aim.

The next faculty to be exercised is the will. We must find our motives or reasons why we should act in the way concluded. We may find ten or twenty reasons.

Then we think, "This is the truth; there are so many reasons why I ought to do it; why do I not do it?" Then find the obstacles, and resolve them, or remove them.

Then, having the reasons or motive force, with the obstacles removed, make the resolution just at that time to act in a particular way, towards a particular person, at a particular time (and place).

Then carry out the resolution. The change in the social and moral life is the practical object of concentration here.

Afterwards, try to see new aspects, and evolve new ideas, the relation of the thing to the world; and the conclusions should be applicable to our own personality.

That is the end of concentration to improve our conduct. The process can be carried over from one sitting to another; the whole process need not be gone through on one occasion.

Concentration for developing or improving the sensing faculty, that is, the sight, hearing, smelling, tasting, or feeling (touching), would not be an activity of the mind, but a passive state; because, in order to get sensation by the eye, skin, ear, etc., the mental activities must remain passive : comparison, etc., must be stopped for the moment.

Concentration to improve and develop the spiritual nature can be upon the five classes of holy men already mentioned. Their lives should be imitated; we should think of their characteristic virtue and make special (not general) application to ourselves.

Concentration can be used also for getting equanimity of mind, and consequent spiritual illumination. The process of meditation here would again be different, as follows :

Here, the position of the body should be such that the back of the head, between the shoulders, and the small of the back are in a vertical line.

Movement of the limbs, head and trunk should all be stopped, also speech; in a place neither hot nor cold, where there are as few sounds as possible; the eyes should be closed; and there should be no scent or other smell, and the sense of taste should be inactive. Suppress mental images, including recollections of sounds, tastes, smells, and contact. There will then be a consciousness of blackness; try to lose it.

All this is the first step in the process. Then, now that we have stopped bodily movement, speech, sense activity, and mental imagery, with a feeling or reverence for those five classes of holy men, which will remove all baseness, with a feeling of forgiveness for all beings, including neighbours and enemies, and with the conviction that the virtues possessed by those holy men are potential and can be developed in us, contemplate. Study the five *Bhāvanas*, *Tattvārthasūtra*, VII. 2.

1. Blissfulness; the joy of being alive; the gloriousness of a miseryless world; that, as daylight is always present in the universe, as a permanent reality, so is bliss. Forgetting this is misery; sunlight never need be out of the mind; so with bliss, the feeling of glorious joy; revelling in life, immortality, you will hurt none, you know their joy in living, their love of life.

2. Contemplate truthfulness. The truth is there; you have but to know it, not to manufacture. There is no effort, it is easy. Let it be asserted, not covered up.

3. Contemplate honesty. It is the opposite of stealing. Do the obvious thing, don't shirk.

4. Contemplate chastity; loyalty to one's marriage partner.

5. Contemplate contentedness. Limit the burden of material possessions; what will content us ? Will one million pounds make us content ? Do we want ten, like Mr. Morrison, of Reading, fifty like Mr. Harriman, of America, a hundred million, like Mr. Rockefeller, of America, to make us content ? How much, after all, do we really require, and will we trouble to use and to guard ?

These five things are spiritual qualities, the inherent natures of the soul. They are the first five special rules or vows which are taken in part by the layman, and in a literal way by the monk, as already detailed.

The next step in the process may be to meditate upon purity of body, by washing, and by feeding it with pure foods. Meat and alcohol should be avoided, also vegetables that get no sun, like those growing underground. All foods which irritate or dull should be avoided.

Meditate on purity of mind, in four¹ ways :

(1) Love; an attitude which is higher than acquaintance, higher than something done for a friend, you do something for the person who is a friend, and perhaps if he never does anything for you in return, you wonder why, and may be disappointed. But when love is the motive, you love to do the thing for the person, and it is a pleasure, and you do not expect any return, and so are not disappointed if there is none.

(2) Love towards the suffering will be in the form of compassion, pity, and active relief, when possible.

(3) Love towards the happy will be in the form of rejoicing or gladness, an absence of envy or jealousy.

(4) Love towards the criminal or cruel person means an absence of revengeful feeling; it may be a sort of indifference, neither hatred nor approval. Or, in a higher form, love towards the cruel will take the form of pity. If you see a lame dog, perhaps diseased, you are not angry with the dog, you pity it; it is suffering. Thus you are pitying the criminal in his reappings; and so, if you see a person beating a horse or doing any

1. *Tattvārthasūtra*, VII. 6.

cruel thing, you can pity him for the future suffering which he is generating. You can pity the lame, diseased dog in his suffering, which is his reaping of past criminal acts; why not pity the being in his causing acts as a criminal? Also, a cruel person, or an immoral person, or a drunkard, or a liar, is a person with a diseased mind; and we should pity mental disease equally with bodily disease.

The next step in the process may be to meditate on *Arhats* that is, those in whom the eighteen faults, previously mentioned, are absent, and on perfection, or those who have already accomplished their complete development and are living a right life : "I shall be entirely satisfied when I reach Masterhood."

The idea is that, by this process, practised, if possible, daily for some forty-five or fifty minutes without interruption, resulting in equanimity, we get illumination or self-realization.

As a help to becoming what we ought to be, or, at any rate, to prevent us from acquiring unnatural energies or characteristics, the layman may use the following reflections¹ (*anuprekṣā*) :

(1) There is nothing unchangeable in this world; everything is transient or subject to alteration. We should not, therefore, attach too much importance to it, and should regard it as transitory (*anitya*).

(2) In this world of misery, disease, old age and death, there is no other protection, refuge or help than our own practice of the truth. Others are powerless; as we sow, so we reap (*aśaraṇa*).

(3) This continual cycle of births and deaths as man, as animal, as angel, as denizen of hell, although it has been going on for countless ages, is not yet ended; and therefore we should now make some efforts to free ourselves from them, with the suffering, old age, etc., which they entail (*saṁsāra*).

(4) To think, I enter this world by myself, I go out of it by myself, I have to do my own work of self-moral improvement, and myself to suffer my own pains (*ekatva*).

(5) All the things of the world are separate from me, are not

1. *Tattvārthasūtra*, IX. 7. with *Bhāṣya* thereon.

me, the body included, which is only by delusion called oneself (*anyatva*).

(6) The body is full of dirty things, and the soul is thus in contact with dirty things in embodied life (*aśucitva*).

(7) That it is the continual attraction (inflow) of new foreign matters due to delusion, want of self-control, carelessness, etc. which is the origination of our pains and miseries (*āsrava*).

(8) That this continual inflow should be stopped by adopting the necessary means, such as controlling the senses and the mind, acquiring knowledge, and practising concentration (*sañvara*).

(9) That means should be taken to remove or work out those unnatural foreign characteristics (unkindness, weakness, ignorance, misery, etc.) which are in us, that the observance of the rules of conduct becomes the cause of the removal of foreign energies, only when it is actuated by right conviction (*nirjarā*).

(10) Thinking of the five real substances in the universe, that they are not created, but are permanent; and what they are. Also reflecting on the fundamental truths of the relation between soul and matter (*loka*).

(11) Thinking how difficult it is to get or acquire right knowledge, right convictions and right conduct, so that these may remain permanent (*bodhidurlabhatva*).

(12) That these three qualities — right knowledge, belief, and conduct — are the source of happiness (*dharmasvākhyaātānucintanā*).

The following is a list of twenty-one qualities, a majority of which must, according to Jainism, be possessed before a person is ready to undertake the higher religious life :

(1) He must be earnest, powerful enough to do good to others and to himself, a careful observer, and one who puts mature consideration into actions. One who is superficial, cannot lead the higher religious life (*akṣudra*).

(2) He must be of sound body; his hearing, sight, and other senses must be good, and he must be strong (*rūpavān*).

(3) Pleasing by nature; by his very appearance trusted; not sinful by habits that have become second nature; very easily served (*prakṛti soma*).

(4) Popular; charitable; well-behaved; of good moral character (*lokapriya*).

(5) Not cruel (*akrūra*).

(6) Cautious.

(7) Honest; does not practise religion for show, but from his heart (*aśātha*).

(8) Civil; he will help others in their meritorious work, even at the sacrifice of less important business of his own (*su-dākṣiṇya*).

(9) He will not do even a small act that is bad, and will live up to his principles, even to death (*lajjālu*).

(10) He will be compassionate and sympathetic (*dayālu*).

(11) Just, impartial. Being able to discriminate correctly between right and wrong, he will not make mistakes of judgment as to conduct, and will test religious beliefs on their merits only, seeking the true qualities of the soul and discarding what is extraneous to his permanent self (*madhyastha saumya dṛṣṭivān*).

(12) He will see the good in others, will try to gain virtues, and avoid sullyng any he may actually have. By reiterating the vices or faults of others, no good comes, and hatred is only increased (*guṇagrāhī*).

(13) Does not engage in bad talks, but only good ones, thinking first and speaking after. Talk that excites the passions is bad (*satkathā*).

(14) Getting himself surrounded by virtuous, friendly and well behaved relations, acquaintances, and attendants, who will encourage him in his right life.

(15) Having foresight. He only takes up work that tells where the result is great in proportion to the effort; and only work that is approved by good men (*dīrghadarśī*).

(16) Having impartiality and able to judge and differentiate minutely right from wrong in all its details and ramifications (*viśeṣajñā*).

(17) Following in the footsteps of really great men (*vṛddhānuga*), that is, men of mature understanding, who do not act wrongly and are self-controlled, who have tested right principles and gained knowledge by their practice, men who are

strong-willed enough to resist the sense-pleasures even of youth.

(18) Polite, civil (*vinayī*).

(19) Grateful, anxious to make use of opportunities to repay kindnesses; and the opinion of Jainism is that there is no better way of repaying obligations than by steadying a man and leading him into a right life (*kr̥tajña*).

(20) Bent upon the good of others, without expecting any return, the best good being to bring them to a right faith, as just mentioned above (*parahita-nirata*).

(21) Having a quick grasp, intelligent, able to learn without much trouble to himself or his teacher (*labdha-lakṣya*).

SIXTH STAGE OF DEVELOPMENT¹

(Sarva-virati-guṇasthāna)

Sarva means complete. *Virati* means abstinence.

In this stage, the practiser observes complete abstinence from violence etc. In other words, his observance of the five vows, viz. non-violence, etc., is total. So his vows are called great vows (*mahāvratā*). He has reduced the intensity of *kaṣāyas* to such an extent that they are not able to prevent him from practising complete abstinence from violence, etc. Thus this is the stage of the mendicant.

Even while strictly observing the great vows, the mendicant is yet under some influence of *pramāda* (spiritual lethargy). So he commits some minor lapses which do not amount to the breaking of the great vows. Thus this is the stage of total self-control with some spiritual lethargy.

1 The following portion of the subject, which was left unwritten by Gandhi owing to his ill health is here completed by the editor.

SEVENTH STAGE OF DEVELOPMENT

(Apramatta-guṇasthāna)

The word 'apramatta' means one who is free from spiritual lethargy (*pramāda*). This is the stage of the mendicant who has conquered spiritual lethargy by spiritual vigilance and vigour as also by wholesome meditation. Here the degree of the intensity of *kaṣāyas* is further reduced to such an extent that they are unable to soil the pure and faultless conduct.

EIGHTH STAGE OF DEVELOPMENT

(Apūrvakaraṇa-guṇasthāna)

This stage is so called because here the soul performs the process of *apūrvakaraṇa* and thereby attains unprecedented purity. In this stage it gains unprecedented spiritual vigour and fervour necessary for effecting suppression or annihilation of the conduct-deluding *karma*. From this stage onwards begins the process of either suppression or annihilation of the conduct-deluding *karma*. (As a matter of fact, having its strong base in this stage, the process actually starts from the next i.e. ninth stage).

NINTH STAGE OF DEVELOPMENT

(Anivṛttikaraṇa-guṇasthāna)

This stage is so called because here the soul performs the process of *anivṛttikaraṇa* while effecting suppression or annihilation of the conduct-deluding *karmas*. This and the previous stage indicate the different degrees of internal purity, attained by the soul.¹

1. *Apūrvakaraṇa* and *anivṛttikaraṇa* operative in the first stage are related to right faith. Similarly, the two operative in the eighth and the ninth stages respectively are related to the highest conduct.

TENTH STAGE OF DEVELOPMENT

(Sūkṣma-samparāya¹-guṇasthāna)

While gradually undergoing suppression or annihilation, when all the conduct-deluding *karma* gets suppressed or annihilated and the subtle greed (attachment) alone remains to disturb the soul, this stage is attained. Here the soul is practically free from all the four *kaṣāyas* (passions), except greed of a very slight degree.

ELEVENTH STAGE OF DEVELOPMENT

(Upaśāntamoha-guṇasthāna)

In the case of those who have started in the ninth stage suppressing the conduct-deluding *karmanas* of the form of four passions (*kaṣāya*), when they completely suppress them, they are in this stage. This is the reason why the stage is given the name 'upaśāntamoha'. The subtle greed which was active in the previous stage is also suppressed in this stage. Thus at this stage there is total suppression of all the four passions. Those who have attained this stage invariably fall down to some lower stage on the rise of the suppressed passions.

TWELFTH STAGE OF DEVELOPMENT

(Kṣīṇamoha-guṇasthāna)

But in the case of those who have started in the ninth stage annihilating the conduct-deluding *karmanas* of the form of passions,

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1. 'Samparāya' means passions (*kaṣāya*) in general, but in the present context it means a particular passion, viz. greed.

when they completely annihilate them, they are at this stage. The subtle greed which was active in the tenth stage is also destroyed in this stage. That is, the soul which has started climbing up the ladder of destruction in the ninth stage goes up from the tenth directly to this twelfth stage. The eleventh stage is not for it. The eleventh and the twelfth both the stages are characterised by perfect equanimity, but the only difference between the two is that the former is not permanent whereas the latter is permanent. In other words, the fall from the former is certain, whereas there is no possibility whatsoever of the fall from the latter. At this twelfth stage of spiritual development the soul enters into pure meditation (*śukla-dhyāna*), totally destroys the deluding, knowledge-obscuring, vision-obscuring and obstructive karmic matter, and as a result attains *kevalajñāna* (pure knowledge, omniscience).

Śukla-dhyāna is divided into four types. They are designated as follows :

- (1) *Prthaktva-vitarka-savicāra* (Constant conceptual thinking applied to various aspects of a substance).
- (2) *Ekatva-vitarka-nirvicāra* (Constant conceptual thinking applied to one aspect only of a substance).
- (3) *Sūkṣmakriyā'pratipātin* (Concentration accompanied with subtle physical i.e. bodily movement and infallible).
- (4) *Samucchinnakriyā'nivṛtti* (Concentration accompanied with complete cessation of all activities and infallible).

In the twelfth stage the first two types alone are possible and hence they are practised. So at this juncture we explain them.

(1) *Prthaktva-vitarka-savicāra* : When a performer of *dhyāna* takes up for concentration an inanimate entity like atom, etc. or a conscious entity like soul and undertakes in relation to its numerous modes like permanence, destruction, tangibility, non-tangibility, etc. and with the help of the various standpoints a reflection dominated by difference - at the same time in the interest of reflection switches over from one mode to another, from a meaning to a word, from a word to a meaning, or from one activity to another, then the *dhyāna* concerned is called *prthaktva-vitarka-savicāra*. Let us explain this Sanskrit term.

Prthaktva means difference. *Vitarka* means conceptual thinking. So the term '*prthaktva-vitarka*' means conceptual thinking dominated by difference. And as there is in it a transition (*vicāra*) from one type of activity to another, from the word to the meaning, from the meaning to the word, or from one mode to another, it is called *savicāra*. Though there is movement of mind in this *dhyāna*, yet it is of the nature of concentration because the movement is confined to one substance only.

(2) *Ekatva-vitarka-nirvicāra* : On the contrary, when a performer of *dhyāna* takes up for concentration some one mode or aspect only and undertakes in relation to it a reflection dominated by oneness or nondifference, again when sticking to some one of the three types of activity - viz. those pertaining to mind, speech and body - he introduces no change in the form of transition from word to meaning or *vice versa*, or from one type of activity to another then the *dhyāna* concerned is called *ekatva-vitarka-nirvicāra*. For in this *dhyāna* there is mainly a reflection on oneness (*ekatva*) and there is introduced in it no change (*vicāra*) as to mode, meaning, word or activity.

As for these two types of *śukla-dhyāna* when one's practice of the first that is dominated by difference has become firm, only then is one enabled to perform the second that is dominated by oneness or non-difference. Thus just as the poison of a snake, etc. circulating throughout the entire body is, by means of a magical chant or the like, concentrated on the spot stung, similarly one's mind unsteadily wandering about amidst the multifarious objects of the world is, by means of *dhyāna*, made steady by being concentrated on some one object. When the steadiness of mind thus becomes firm, then just as a burning mass of fire becomes extinct in case all fuel whatsoever is withdrawn away from it so also does the mind which in the above manner has been made steady by being concentrated on some one object ultimately becomes absolutely calm. That is to say, its fickleness is done away with and it becomes free of all waverings and agitations - with the result that the deluding *karmas* are absolutely dissociated from the soul, which in turn leads to the absolute elimination of

knowledge-obscuring, vision-obscuring and obstructive karmas and ultimately to the manifestation of omniscience.

THIRTEENTH STAGE OF DEVELOPMENT

(Sayogakevali-guṇasthāna)

And on the attainment of omniscience, the spiritual practiser attains this stage. In the name of this stage there occurs the term 'sayoga' which means 'possessed of *yoga*'. The term '*yoga*' in the Jaina philosophy has a technical sense. It means 'activity of the mind, the organ of speech and the body'. Even after the attainment of omniscience, he performs mental, vocal and bodily activities. He walks, speaks, etc. As he is having threefold activity, he is called *sayoga*. And as he is possessed of *kevalajñāna* (omniscience) he is called *kevalī*. Thus he is the omniscient with threefold activity. So this stage is equivalent of what is known as *jīvanmukta* (the-liberated-while-living) stage in other systems of Indian philosophy.

FOURTEENTH STAGE OF DEVELOPMENT

(Ayogi-kevali-guṇasthāna)

This is the spiritual stage where the practiser stops all his threefold activity with spiritual efforts and by means of the remaining two types of *śukla-dhyāna*, viz *sūkṣmakriyā'pratipāti* and *samucchinnakriyā'nivṛtti*.

Sūkṣmakriyā'pratipāti : When the omniscient Lord, at the time of death, during the course of the process called cessation-of-*yoga*, ultimately takes recourse to a subtle bodily *yoga* (activity) while putting an end to all the remaining threefold activities, then this act is called *sūkṣmakriyā'apratipāti-dhyāna*. This stage of

śukla-dhyāna is, in fact, not of the nature of mental concentration. So to call it *dhyāna* is merely a convention. Regarding it we are told that just as steadiness of mind is called *dhyāna* so also steadiness of body can also be called *dhyāna*. In this state of *śukla-dhyāna* there proceed only the subtle bodily activities like inbreathing and outbreathing - and there is no possibility of downfall from this state. Therefore it is called *sūkṣmakriyā* (accompanied with subtle bodily activities) and *apratipātī* (infallible).

Samucchinakriyā' nivṛtti : When even the subtle bodily activities cease altogether and the soul concerned becomes free of all activities, then the state is called *samucchinakriyā' nivṛtti-dhyāna*. For in this state there takes place no activity whatsoever - whether gross or subtle and whether pertaining to mind, speech or body; and there is no possibility of downfall from it. Through the instrumentality of this fourth type of *śukla-dhyāna* all karmic inflow and all karmic bondage cease altogether, the soul becomes completely free from all *karmas*, attains liberation, leaving the mortal body moves upward and within a moment reaches the end of the universe, and remains there motionless. This stage of *śukla-dhyāna* lasts only for a moment.

Ayogī means one free from all activities or operations. As soon as the omniscient in the embodied state becomes free from all activities, he leaves his body and attains the disembodied state of liberation.

APPENDIX

CONTRIBUTION OF JAINISM TO LITERATURE AND PROGRESS

In literary activity, Jainas have held a prominent position. Their scholars and philosophers have composed voluminous works on philosophy, logic, comparative religion, grammar, prosody, mathematics, lexicography, music, history, biography, astronomy, etc., besides works on their ceremonial and ritualism. Out of the many authors, only a few need be mentioned here. Bhadrabāhu Sūri composed Niryuktis on ten works of the Jaina canon, also a work on astronomy. Devarddhi Gaṇi, the Kṣamāśramaṇa, is the redactor of the sacred canon. 980 years after Mahāvīra, the last *Arhat*, Devarddhi, seeing that all the canonical works were being lost in course of time, caused them to be written down. Before that time the sacred literature was handed down from master to disciple without the help of books. Siddhasena, the Divākara, converted king Vikramāditya to Jainism, and is the author of many philosophical works. Haribhadra, a Brahmin by birth and a convert to Jainism, composed 1,444 Prakaraṇas (short treatises) on various subjects. Malayagiri is another well-known author. Abhayadeva Sūri wrote commentaries on nine principal canonical works. Devendra Sūri wrote works on Karma, etc. Dharmasāgara contributed a work on the history and beliefs of heterodox sects. Hemacandra, the well-known encyclopaedist, brought Prince Kumārapāla of Gujarat to Jainism, and is the reputed author of three crore and a half couplets. Yaśovijaya wrote many works. Muni Ātmārāmaji, who died only four years ago, composed several works in popular style, thus bringing home the Jaina philosophy to the masses.

In the literary world of India Jainas justly claim the credit of accurate recording of history. Accurate chronicling of events and

history-making seldom find a place in the ancient works of Hindus. Among the Jainas, however, the case is different. Since the time of their first literary activity they have been recording the most important historical events of the time. Authors and commentators mention, at the end of their respective works, the names of their spiritual predecessors and the works done by them. Jaina Paṭṭāvalis - lists of the spiritual heads of the community, with a short sketch of their lives and description of the leading events of the time - are well known, and are being earnestly studied by German Oriental scholars and Professor Bendall of London. Jacobi, Klatt, Bühler, and last but not the least my friend Professor Leumann of the Strassburg University, have settled many points of Jaina history with the aid of these Paṭṭāvalis.

The sacred libraries of the Jainas, established at various periods of our history for the purpose of facilitating to laymen the study of their philosophy and religion, contain thousands of manuscripts, some of which have not been allowed to be even looked at, for the reason that the Jainas, not being aware of the motives of the European scholars, are still apprehensive of the consequences of Mohammedan sacrilege and destruction of everything that is holy. The libraries of Patan, Cambay and Jessulmir have a worldwide reputation. A portion of manuscripts deposited in those libraries has been catalogued by Professors Bühler, Keilhorn, Bhandarkar and others. Distant seems to be the day when the European scholars will take an active interest in the philosophy embodied in those works. Four canonical works have been translated into English by Professor Jacobi in the 'Sacred Books of the East' Series. Portions of others are translated by continental Orientalists. Almost the whole canon in original, with commentaries and Gujarati translations, has been published by the late Rai Dhanapatisinh Bahadur of Murshidabad. Some later works have been published by Bhimsinh Manek, the well known Jaina publisher of Bombay, now deceased. Much still remains to be done in the way of publication.

The Jainas have been a powerful and influential community in the history of India. Some of them held high positions under

native and Mohammedan rule. Writing far back as 1829, Colonel James Tod says in his *Annals of Rajasthan* : "The number and power of these sectarians (Jainas) are little known to Europeans who take it for granted that they are few and dispersed. To prove the extent of their religious and political power it will suffice to remark that the Pontiff of the Kharataragaccha, one of the many branches of the faith, has 11,000 clerical disciples scattered over India; that a single community, the Ossior Oswal, numbers 1,00,000 families; and that more than half the mercantile wealth of India passes through the hands of the Jaina laity. Rajasthan and Saurashtra are the cradles of the Jaina faith, and three out of their sacred mounts, namely, Abu, Shatrunjay and Girnar are in these countries. The officers of the state and revenue are chiefly of the Jaina laity, as are the majority of the bankers from Lahore to the ocean. The chief magistrate and assessors of justice in Udeypur and most of the towns of Rajasthan, are of this sect; and as their voluntary duties are confined to the civil cases, they are as competent in these as they are the reverse in criminal cases, their tenets forbidding the shedding of blood... Mewar has, from the most remote period, afforded a refuge to the followers of the Jaina faith, which was the religion of Valabhi, the first capital of Rana's ancestors, and many monuments attest the support this family has granted to its professors in all the vicissitudes of their fortunes. One of the best preserved monumental remains in India is a column most elaborately sculptured, full 70 feet in height, dedicated to Parshvanatha - in Chitor. The noblest remains of sacred architecture, not in Mewar only, but throughout Western India, are Buddhist or Jaina; and the many ancient cities where this religion was fostered have inscriptions which evince their prosperity in these countries with whose history their own is interwoven. In fine, the necrological records of the Jainas bear witness to their having occupied a distinguished place in Rajput society; and the privileges they still enjoy prove that they are not overlooked."

The Jainas are advocates of education. Their benefactions to Western education and intellectual progress in India are well known. The University of Bombay owes to a Jaina merchant the

means of erecting a stately library and a grand campanile, which are among the chief ornaments of the city. The Calcutta University has received an endowment of two lacs of rupees from the same hand. Another Jaina merchant has recently bequeathed five lacs of rupees for establishing a Jaina college. Female education in Gujarat depends almost entirely on Jaina liberality. Many schools, libraries and scholarships have been founded or endowed by Jainas.

Being devotedly attached to the religion of their ancestors, they have built sumptuous buildings and magnificent temples, the style of which commands the applause of the best architectural critics of Europe. Their most sacred place is Mount Shatrunjay, situated near Palitana, in Kathiawar. Its summits are encrusted with marble temples and cloisters, erected in the course of many centuries at the expense of Jaina people. Several times in the year rich Jainas convey large bodies of their coreligionists to this and other holy places for pilgrimage at their cost. Besides, Jaina pilgrims singly and in large bands from all parts of India flock to these temples at all times of the year.

It may be noted that Lord Reay, as Governor of Bombay, having, after careful study, settled the disputes between the Jaina Community and the Chief of Palitana, fifteen years ago, an address of welcome was presented to him when he, with lady Reay, visited that hill. That was the first official and public presentation to a British representative. In conclusion, I may observe that the present Viceroy of India, Lord Curzon, in reply to an address by the Jainas of Calcutta, made the following remarks :

“Among the various communities which have addressed me since my arrival in India there is none whose words of welcome awaken a more responsive echo in my breast than the Jainas. I am aware of the high ideas embodied in your religion, of the scrupulous conception of humanity which you entertain, of your great mercantile influence and activity, and of the ample charities that have characterised your public and private dispensations. Previous travels in India have also familiarised me with many of your temples in whose architectural features I have observed a refinement that reminds me of the great days of Asiatic art.”

