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HIMSA AND JAINISM



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AHIMSA AND JAINISM



Yugavir Acharaya
SHREE VIJAYVALLABH SURISWARAJI



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FOREWORD

This brochure contains a collection of nine illuminating essays written by the pen of authors of recognized merits on some aspects of Jainism and its Philosophy. They are published by the Trustees of "Acharyashree Vijay Vallabh Suri Smarak Nidhi".

These essays will be of special interest to students of Jainology but they will also satisfy the growing query of the visitors from the West who ask for such small booklets which may give them a general idea about Jainism and its Philosophy.

Recently, after the celebration of the 2500th anniversary of Maha-Pari-Niravana of Lord Buddha, persons everywhere have begun to evince greater interest in Jainism and have shown a keener desire to know more about its last Prophet Lord Mahavira, the great contemporary of Lord Buddha. This is so because while Buddhism did not survive in the country of its origin, Jainism, the religion preached and rejuvenated by Lord Mahavira not only survived but also flourished for a long time and came to stay in India, inspite of many vicissitudes and reverses which it had to face during such a long course of twenty five centuries.

At one time, it was thought that Jainism was an offshoot of Buddhism and that both had originated from the Vedic Religion, but further research has now conclusively proved that, that belief was unfounded. It is now shown that both Jainism and Buddhism were independant systems of thought belonging to the Shraman School which had its existence in India long before even the Brahman School came to flourish there. That this was so, will be evident to the readers from Dr. Jetly's essay "Historical Position of Jainism". Dr. Kalidas Nag in "The Message of Jainism", has laid special emphasis on the central facet of the Jaina Doctrines viz. the Doctrine of Ahimsa (Non-violence) on which subject Dr. Upadhye's essay will be found to be highly instructive. In the last essay "The Philosophy of Mahavira" Shri Kamta Prasad Jain has put particular stress on one of the fundamental Doctrines of Jaina Philosophy—the great Doctrine of Conciliation viz. the Doctrine of Anekantvada or Syadvad, by which "confluence of opposites" can be easily secured.

I feel confident that these essays if perused in the right spirit, will, apart from acquainting the reader with the Principles of Jaina Philosophy, also induce him to know more about Jainism the Great Religion, which preaches Non-violence and Universal Love not only towards man but towards every living being under the Sun.

—Prasanmukh Surachand Badami
Judge : Small Cause Court-BOMBAY

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આભાર-નોંધ

આ લઘુ પુસ્તિકામાં જૂદા જૂદા વિદ્વાનોના લેખોનો સંગ્રહ કરાયેલ છે અને એ સંબંધમાં મુંબઈ સ્મોલ કોઝ કોર્ટના માનવંતા જજ સાહેબ શ્રીયુત્ પ્રસન્નમુખ સુરચંદ બદામીએ અભ્યાસપૂર્ણ 'Forward' (ફોરવર્ડ) લખી આપેલ છે. શ્રીયુત્ ભાયાણી તેમજ ડૉ. જેકોબી સાહેબના લેખો પાછળથી ઉમેરાયા હોવાથી ફોરવર્ડમાં એનો ઉલ્લેખ નથી થયો. એકંદરે જૈન ધર્મ સંબંધમાં તેમજ અહિંસા, અનેકાંત વિગેરે સિદ્ધાંતો અંગે બાણવા ઇચ્છતા જૈન-જૈનેતર જનતાને સહજપણે મહત્ત્વની સામગ્રી પ્રાપ્ત થાય છે, એ કારણે લેખક મહાશયોનો સ્મારકનિધિની સાહિત્ય પ્રકાશનસમિતિ તરફથી આભાર માનું છું.

અમર નિવાસ
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મુંબઈ

મોહનલાલ દીપચંદ ચોકસી
માનદ મંત્રી

The Message of Jainism

by

DR. KALIDAS NAG

NUMERICALLY, Jainism is a minor religion of India, yet it antedates Buddhism and offers a solution to many major national and international problems. The special message of Jainism to modern man is that of Ahimsa or Non-violence to be understood and practised in our relation to all beings (*sarva-sattva*)—(a) terrestrial, (b) aquatic and (c) aerial.

We are conscious today of our responsibilities to our near relations and countrymen; but we are still prone to think of our neighbours as enemies inducing strife, war and slaughter. Our private laws are codified and humanised, but our public and international laws lack religious sanction and are more often honoured in the breach than in the observance. In the first half of the 20th century, humanity was ravaged by two wars, and

we are today faced with the prospects of a third with nuclear weapons, which may annihilate the human race. How can we feel for aquatic or aerial creatures, while we are callous about the human race itself?

For the very survival of mankind and the welfare of all beings, we may profitably study the history and philosophy of Jainism, recorded in the popular Prakrit languages used by the seers and prophets of Jainism, a few centuries before the Buddha, who knew Mahavira, the last Tirthankara, as a senior contemporary (6th century B. C.)

India, Ceylon, Burma, China, Japan and Thailand are celebrating the 2,500th anniversary of the Mahaparinirvana of the Buddha. The Sakyamuni belonged to the small republic of the Sakya clan, and he greatly appreciated the republican constitution of the Vajji clan (Vajjī-dharma) who shared, with the Licchavis, the great Republic of Vaisali (the modern Basarh in Muzzafarpur District, Bihar). Here was born (c. 600 B. C.), from another Kshatriya clan, Nathaputra Vardhamana, renowned later on as Mahavira, the 24th Tirthankara of Jainism. He originally belonged to the Nirgrantha (bondless) sect founded by the 23rd prophet Parasvanatha, a scion of the King of Kashi, who flourished c. 800 B. C., when

militaristic Assyria was collapsing and Persia was echoing with the voice of Zoroaster exhorting the forces of Good to vanquish the armies of Evil. Rishabha or Adinatha, the first Tirthankara, was followed by other prophets of Non-violence like Neminatha (believed to be a cousin of Sri Krishna) and they proclaimed peace as superior to war in the solution of human problems.

FIVE LEADING WAYS

Parasvanatha taught the four leading ways to the crossing of the Ocean of Suffering: (1) Ahimsa or Non-violence; (2) Satya or Truth; (3) Asteya or Non-stealing; (4) Aparigraha or Non-possessiveness. A fifth, Brahmacharya or Chastity, was added by Mahavira.

Vardhamana Mahavira gave the finishing touches to the solid foundation of ethics which, if sincerely followed, will save society and individuals from moral disintegration and ultimate collapse. So it is important for us to recognise our indebtedness to the "path-finders" of Jainism, at a time when we are reviewing the ideals and achievements of Buddhism.

The old Vedic religion degenerated into dogma and ritual, sometimes involving animal sacrifice. Protesting against this, early Jainism and later

Buddhism rejected the Vedas and proclaimed Ahimsa (Non-injury) and *tapasya* (Self-mortification) as effective means of self-purification. But while the Buddhists by and large were relativists, the Jains were totalitarians, and Ahimsa applied not only to human beings but to all creatures.

The Buddha advised his followers to avoid extremes of austerities, physical and mental. He preached the philosophy of the "middle path", winning thereby the adherence of millions, while Jainism became the religion of a minority after 3,000 years. But Buddhism, through inordinate expansion, lost its pristine purity, while Jainism set the highest and the most rigid standards of life and conduct.

Buddhism rejected the soul theory of early Brahmanism, developed the recondite doctrine of the "non-soul" (*anatma*) and also rejected the dependence on the "oversoul" or God. Jainism, although non-theistic and non-Vedic, maintained the eternity of individual souls and their striving after perfection through rigid discipline and renunciation.

Both Buddhism and Jainism subordinated the emotional and emphasised the rational elements in man. They have thereby given posterity some of the acutest systems of logic (*syadvada*) and

the noblest branches of ethics and philanthropy. These two "revolutionary" faiths are non-theistic, but not anti-religious. They have survived the test of centuries, emerging as two leading religions of the world, challenging the respectful attention of all interested in the spiritual quest of man.

Between 400 and 200 B.C., we find that the Nanda Kings and the Maurya Emperor Chandragupta supported Jainism, which spread as far as the south of Mysore (Sravanabelagola). Mahavira travelled from Bihar through Anga, Vanga and Kalinga. The most sacred sites of Jainism are the temples on the Parasvanath Hill in Bihar. Rajagriha in Magadha and the rock-cut shrines of Udayagiri and Khandagiri in Orissa. The Digambara and Svetambara sects of Jainism are both represented in the inscriptions of Mathura, where we find a grand collection of Jain sculpture and architecture. After the first Jain Council of Pataliputra (1st century) another Council assembled in Vallabhi (Gujarat, about A.D. 500), whence Jainism spread under the Chalukya Kings over Kathiawar in the West and, through Maharashtra, under the Rashtrakutas, to Karnatak in the South. The early Chalukyas and the Rashtrakutas of Malkhed patronised Jainism, which came to be the official religion of the South under the early

Pallavas and the Hoysalas of Mysore. In Maharashtra and Karnataka, Jainism exercised a dominant influence for about 1,000 years.

The Chalukya Kings of Anhilwada were patrons of Jainism and their ministers built the magnificent temples of Mt. Abu, where we also find a very influential Jain community maintaining Jain Bhandars and temple libraries containing rare illustrated manuscripts.

UNIVERSITY OF NON-VIOLENCE

Jain art and culture, religion and philosophy have enriched the life and literature of the Indian people. But while other branches of Indian culture are well represented in our libraries and museums. Jain art and culture rarely attract attention, though they deserve to be specially studied in the Indian universities, very few of which have a special chair on Jainism or Jainology. The greatest principle of humanism—Non-violence (Ahimsa)—is the special contribution of Jainism, which should be a vital part of humanistic studies in India and abroad. To focus the attention of the philosophers and educationists of the world, we in India should take the initiative in founding the first International University of Non-violence.

It is no longer the temporary defeat of some or the victory of other powers, but the very survival of the human race and civilisation that is at stake now. This was realised by 29 Asian and African nations, assembled at Bandung in 1955, where the spiritual principles of the Panch-shila or five rules of moral conduct, were accepted by the representatives. And now that peace is again threatened by another disastrous global war, we may seek world co-operation in the cause of Ahimsa. The finest monument to the memory of the architect of Indian freedom would be a university of Non-violence maintained by the Universities Grants Commission and supported by the Gandhi Smarak Nidhi. It would benefit not only India and Asia but the whole world hankering after peace and security, both denied us by our exploiting economics and bellicose politics. Both these disruptive forces could be controlled, if we could plan a broad humanistic education with Non-possessiveness (*aparigraha*) and Non-violence as guiding principles. May the world listen to the eternal voice of India, *Ahimsa Paramo Dharma* (Non-violence is the supreme virtue.)



The Philosophy of Mahavira

by

KAMTA PRASAD JAIN

INDIA has been the homeland of truth and spiritual wisdom from time immemorial. Indians have realised the oneness of life in the midst of diversity. Our seers have awakened in our hearts a spirit of universal kinship, based on the belief that within every being resides a soul similar to our own. The Tirthankaras of the Jain religion were the fore-runners of this humane teaching. They unfurled the flag of universal spirituality on which were written the golden words, *Ahimsa paramo dharma* (Non-injury is the highest religion). They taught the principle of universal synthesis, called *Anekanta* (many-sidedness or relativity of thought) to mankind. Lord Vardhamana Mahavira was the last of these blessed Tirthahkaras who proclaimed:

*Eyante nirvekkhe no sijjhai viviha bhavagam
dabbam,*

*Tam taha va aneyamta idi bujjhaha siya
aneyantam.*

“If one ignores the various other attributes of a substance and sticks to one aspect only, one will never realise the truth of it. Therefore, it is necessary to grasp fully well the significance and meaning of *Anekanta*, as defined by the prefix *syad*”.

The principle of *Anekanta* shows us how to realise truth in its varied aspects and thereby understand the viewpoints of others. Every creature is self-centred; but when one possesses the knowledge or *Anekanta*, one begins to appreciate the other man's point of view also. The philosophy of Lord Mahavira makes the Jain catholic in his outlook and ever ready to understand the true nature of other systems. With the enlightened wisdom of *Anekanta*, Haribhadra (98 A.D.), the famous Jain philosopher, said that Lord Mahavira was not “my friend” and others were not “my foes”, that he was not biased in favour of Mahavira and that he felt no hatred for Kapila (the founder of the Sankhya philosophy) and other philosophers; on the contrary, he was desirous of accepting whatever doctrine was true.

METHOD OF SYNTHESIS

A study of *Anekanta* is essential to understand and estimate the true value and reality underlying the world's religions. Jainism offers the key to the hidden realms of truth in various systems of thought, and an instrument for world peace and unity.

Once, some people approached Lord Mahavira (called Nigantha Nataputta by the Buddhists and styled in the Tripitaka as an omniscient contemporary of the Buddha) when he was staying on Mt. Vipula at Rajagriha and questioned him on the utility of religious discussion. The Lord replied that religious discussions were always welcome provided they were carried on in a friendly spirit in order to realise the truth. It was bad to strive for the glory of one's religion and to try to belittle the religions of others. Those who did so never realised the truth. The best method of discussion, said Lord Mahavira, was to consider a problem in its three aspects, viz., (1) *sva-samaya-vaktavyata*-to establish one's own viewpoint; (2) *para-samaya-vaktavyata*-to establish the opposite viewpoint; and (3) *tadubhaya-vaktavyata*-to synthesise and establish the viewpoints of both.

To illustrate the usefulness of the doctrine, one may take as an example the question of the

soul. The Jain belief is that the soul is *nityanitya* (eternal and non-eternal at the same time) in its worldly existence. The Buddhists hold that it is ever-changing and non-eternal. The next step in the application of the doctrine is to try to reconcile the two views. In this synthetical process, one has to take into consideration two different viewpoints, viz., *dravyarthika* (realistic) and *paryayarthika* (practical), which are called *nayas* in Jainism.

According to the realistic viewpoint, the soul or *jiva* is eternal, because its uncompounded simplicity does not permit of change; hence the philosophers who hold this belief are right if they consider the soul in its essentiality. On the other hand, those who believe that the soul is ever-changing are also right from the practical viewpoint, since the soul loses its purity because of desires and ambitions and because it is imprisoned in the body as a result of one's actions. Jain thought reconciles the two extreme views and offers the message of immortality, which is similar to the one found in the Rig Veda: "That which is immortal in mortals and possessed of truth is a god and established inwardly as an energy working out in our divine powers... Become

uplifted, O Strength pierce all veils, manifest in us the things of the Godhead."

Jain thought can be applied to wordly problems also. There is now a great controversy raging on the subject of Capitalism. There are two opposite schools: one is in favour of it and the other against it. However, these two can be reconciled according to Jain philosophy. Each school, right from its own viewpoint, *svasamaya*, should take into consideration the viewpoint of the other, *parasamaya*. Now the principle of *Ubhayasamaya-vaktavyata* (i. e., the synthetical method of establishing the truth underlying both views) will reconcile them and end the conflict. Judged in this manner, one realises that Capitalism is in itself neither good nor bad; what makes it good or bad is the mode of its application in life.

Capitalism is a reflection of the natural instincts of the worldly soul which are: (1) *ahara*-food; (2) *bhaya*-fear; (3) *maithuna*-the sexual urge; and (4) *parigraha*-desire to hoard. Therefore, from the realistic point of view, capital is an essential means for the achievement of success in the material world. However, the realistic value should be governed by the practical thought: the instinct of *parigraha* should not be turned

into greed. Accordingly, the Jain seers recommend the path of Dharma (Righteousness) and Jain laymen are enjoined to observe the Vow of Limitation of Possessions. They believe that since desires are unlimited and the means of satisfaction is limited, there will be disharmony in society without the exercise of self-control.

Mere legislation cannot be effective, since it binds the individual only outwardly, often leading him to corruption. This, however, does not mean that one should not enjoy life. The Jain seers have clearly laid down that if one wants to enjoy life, one is free to do so, although one should not overleap the bounds of discretion. Gunabhadra-charya says in his *Atmanushasan*:-

*Na sukhanubhavaat papam papam taddhetugha-
takarambhat,*

*Najiram - mishtannamnanu tanmatradyatikra-
manat.*

“ There is no demerit in enjoying pleasures; but there is demerit in doing what tends to destroy their source. Indigestion is not caused by sweet food, (but) by eating it beyond the limit. ”

Perhaps the creed of the Tirthankaras furnishes the only platform where all other faiths may

meet and can be reconciled to one another. This "Confluence of Opposites" as the reconciliation of the apparently conflicting religions may be termed, is not possible in other religions because they cling to *Ekantavada* (one-sided absolutism), the irreconcilable antithesis *Anekantavada*. The difference between the two views lies in this, that while a non-Jain would insist on the truth of his own faith and would deny the validity of a different view, the Jain would willingly try to understand the opposite viewpoint.

SEVENFOLD LOGIC

The following gives, in outline, the sevenfold *syadvada* logic of the Jains—the different forms of predicative judgement, regarding the same object:

1. *Syad-asti*: somehow a substance exists.
2. *Syad-nasti*: somehow a substance does not exist.
3. *Syad-asti-nasti*: somehow a substance exists and does not exist.
4. *Syad-avaktyam*: somehow a substance is indescribable (i. e., it is impossible to describe a thing without adopting any particular standpoint).

5. *Syad-asti-avaktavyam*: somehow a substance exists but is indescribable.
6. *Syad-nasti-avaktavyam*: somehow a substance does not exist and is indescribable.
7. *Syad-asti-nasti-avaktavyam*: somehow a substance exists and does not exist and is indescribable.

Syadvada logic may be applied to bring to an end the present world tension. Peace is something which the world eagerly wants, but which it does not know how to secure. Violence can never end violence, just as fire can never extinguish fire. Fear is the basic cause which kindles the flame of hatred in man's heart and causes war. In Jainism two remedies are provided to overcome fear: Knowledge and Universal Love, or Truth and Ahimsa. The nations of today must acquire the Right Knowledge in the light of *syadvada* logic. *Syadvada* logic enlightens us about the apparent differences and reconciles them under the garb of spirituality. This would lead the nations to observe Ahimsa and make them aware of the kinship of all souls. In this way, fear would be erased from the heart of man and universal love installed in its stead. In order to achieve this blessed state, the Kingdom of

Heaven on Earth, one should do everything in one's power to make men, understand their spiritual nature and to practise universal love. To bring this about, the first step that every peace-loving citizen should take is to observe abstinence from wine and meat, because as Tolstoy says, "if a man's aspirations towards a righteous life are serious, his first act of abstinence will be abstinence from animal food; its use is plainly immoral as it requires an act contrary to moral feeling—i. e., killing—and is called forth only by greed."



You cannot prolong your life, therefore be not careless; you are past help when old age approaches. Consider this: "what protection will careless people get, who kill living beings and do not exert themselves?"

—Uttaradhyayana Sutra

A h i m s a

DR. A. N. UPADHYE

ACCORDING to Jainism, the explanation of one's joys and sorrows, of one's prosperity and adversity and of one's high and low abilities, is to be found in one's own Karma, both of the past and of the present. Thus an individual is an architect of his fortune, here and elsewhere; and there is no place for a god or creator who metes out favours or punishments. For this very reason, Jainism lays special stress on ethics and has drawn up a systematic code of morality which one is expected to follow as a responsible member of society and for one's spiritual progress.

The doctrine of Ahimsa permeates the entire ethical outlook of Jainism. It is a wrong presumption that the Jain Tirthankaras preached Ahimsa just to counteract Vedic sacrifices which involved killing of animals; for such a view, there is very little evidence in the Jain scriptures.

Himsa, violence or harm to living beings, is evident in various walks of life: for food, in one's profession, for worship and in the pursuit of pleasures; and the Jain philosophers wanted this to be minimised, if not altogether eliminated, in the case of those who lead a professedly religious and humane life. It is often said that life thrives on life, i.e. some beings live at the cost of others. This is particularly true in the case of animals which live instinctively; but the pattern of living has to be different in the case of man who is rational, purposeful and progressive in his cultural outlook.

The instinct of self-preservation is universal. Every animate being clings to life and fears death. Man, as a rational animal, therefore, must concede to other beings the right to live as much as he wants it for himself. Thus violence to living beings, in any form, has to be avoided; the sanctity and dignity of life has to be valued above everything else. Ahimsa, though a negative term, has a fund of positive meaning, from simple acts of kindness to a comprehensive outlook of universal fraternity of the entire animate world. In simple language it means the greatest possible kindness towards all living creatures, and it arises out of the sense of equality of all beings.

SELF-PURIFICATION

Jainism has firmly held that life is sacred, irrespective of species, caste, colour, creed or nationality. The practice of Ahimsa is both an individual and a collective virtue; and this kindly attitude, which requires that human hearts should be free from baser impulses such as anger, pride, hypocrisy, greed, envy and contempt, has a positive force and a universal appeal. It is only by removing one's faults and shortcomings, that is, by purifying one's own self, that one's activities become good in the real sense of the term. Their effects may be far-reaching or limited—that depends on the position and influence of the individual concerned.

Ahimsa is the basis of other vows or ethical principles such as truthfulness, non-stealing, celibacy and limited possessions. These and other rules of conduct are well graded for the uplift of the individual from man to better man, and better man to superman. Not only different stages are marked out for him to enable him to practise these vows according to his abilities and environments, but there is also drawn up a graded list of living beings to which a religious person is expected to do the least harm. The living beings are classified according to their sense organs.

Those which have only the sense of touch include the vegetable kingdom too. The classification enables one to recognise life in its proper perspective and to strive one's best to abstain from injury to it.

As long as man lives as a member of society, besides what he owes to himself for his spiritual betterment, he owes a good deal to the society in which he has to live: but, if he relinquishes the world and leads the life of an ascetic, his ties with society and his responsibilities towards it are considerably reduced. In Jainism, the duties of a householder are essentially those of a monk and, while duly carrying out his household duties, he can, if he chooses, rise steadily to the status of a monk. Ahimsa, obviously, as practised by a householder, assumes a different aspect from that of a monk, though both aspects are complementary and mutually consonant; in its practice great stress is laid on thoughtfulness and absence of negligence.

The doctrine of Ahimsa is systematically explained in Jainism; for a true Jain or, as a matter of fact, for any one who wants to follow it, it is not merely a matter of profession but of constant practice. Himsa is of three kinds: physical, verbal and mental. Physical violence includes killing, wounding and causing bodily pain; violence

in words consists in using harsh expressions; and mental violence implies bearing ill-will towards others. Further, it may be committed, commissioned or consented to. A householder with his manifold social obligations is unable to avoid all these in an ideal manner; still he tries his best to cause the least injury to others.

In view of the complicated character of society and the varied nature of professions, injury is classified under four heads: first, there is accidental injury in digging, pounding, cooking and such other activities essential to daily living; secondly, there is occupational injury, for example, when a soldier fights or an agriculturist tills the land; thirdly, there is defensive injury when one protects one's own or another's life and honour against wild beasts and enemies; and lastly, there is intentional injury when one kills living beings for food or sport. A householder is expected to abstain fully from intentional injury and as far as possible from the rest, it is the intention, or the mental attitude, that matters more than the act. So one has to take the utmost care in keeping one's intentions pure and pious and abstain from intentional injury. Binding, hitting, mutilating, overloading and starving animals are various forms of injury.

TOLERANCE

The standard of Ahimsa is very high in the case of a monk; and many a time it is wrongly applied to a householder, with the result that the cult of Ahimsa comes to be misrepresented in the hands of those who have studied only the ascetic manuals of Jainism. The ideal form of Ahimsa is meant only for a monk; but to the layman it is prescribed according to his position and stage of religious progress. This has allowed Jain kings and heroes to fight on the battlefield for their kingdom and for their safety and honour. Under some of the dynasties in the South and Gujarat, there have flourished many soldiers who were both great warriors and pious Jains.

As injury to animals is to be avoided Jainism has preached strict vegetarianism; and the Jain worship involves no injury to any form of life. The literature of the religion, in different languages, includes myths, fairy tales, proverbs, popular stories, behaviour-patterns and moral exhortations all of which denounce cruelty to living beings. The political history of India knows no cases of persecution by Jain kings, although Jain monks and laymen have suffered

at the hands of followers of other religions. Dr. Saletore has rightly observed: "The principal of Ahimsa was partly responsible for the greatest contributions of the Jains to Hindu culture—that relating to toleration. Whatever may be said concerning the rigidity with which they maintained their religious tenets and the tenacity and skill with which they met and defeated their opponents in religious disputations, yet it cannot be denied that the Jains fostered the principle of toleration more sincerely and, at the same time, more successfully than any other community in India."

The principle of Ahimsa has great potential significance, because it is basic in concept and universal in its moral implications. That is why Mahatma Gandhi rightly interpreted it, along with *Satya*, Truth, for the modern world; these two principles can be looked upon as universal moral norms to judge the behaviour of man, individually and collectively.

The results of the two World Wars have disappointed and disillusioned the thinking man. Brute force by one organised group over the other may bring about subjection, but soon it evokes resistance with redoubled force. Fraud and force may succeed temporarily, but they cannot serve

as basic principles to adjust human relations on a stable footing. The human race, as a whole, will have to come round to democracy, international co-operation, adjudication of disputes through peaceful means and outlawing war to attain perpetual peace. These results cannot be achieved easily unless the basic values are unexceptionally sound. The principle of Ahimsa enables us to value man as man, and is capable of serving as the basis of human relationships on various planes. It envisages a society in which equal regard is shown to the welfare of every individual, and in which equal, effective and maximum opportunities of self-realisation are placed within the reach of one and all without any discrimination.



Men, who adhering to wrong principles acquire wealth by evil deeds, will lose it, falling into the snares of their passions and being held captive by their hatred.

—Uttradhyayana Sutra

Varddhamana Mahavira And His Religion

by

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AMONG the twenty-four * *Tirthankaras* Mahavira was the last. He was called *Varddhamana* or 'prosperous one', because with his birth the wealth, fame and merit of the family increased. He was the son of Kshatriya Siddhartha otherwise named as Sreyamsa and Yasamsa and Kshatriyani Trisala also known as Videhadatta and Priyakarini of the Vasistha gotra. His mother was a sister to Cetaka of Videha. His parents, who belonged

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- * They were the preparers of the right path, also called the "Jinas", who possessed perfect knowledge or "kevalajnana" and proclaimed anew the religion which sank into corruption. They were sophists, revered by the people, men of experience. They may be called prophets or founders of schools. Cf. "Dialogues of the Buddha", II, 66.

to the Jnatri Kshatriyas, were lay worshipper's of Parsva.

Mahavira was born in the town of Kundanagara, a suburb of Vaisali and an important seat of the Jnatikas. He was therefore called Vesalie or *Vaisalika*, a citizen of Vaisali. He was senior in age to the Buddha; the former predeceased the latter by a few years. The greater part of his life coincides with that of the Buddha. He was known as *Jnatiriputra* or the scion of the Jnatri clan, and *Sasananayaka* or the head of the order. He is described in Jain literature as a supreme personality who was acknowledged as a great Brahmana, a great guardian, a great guide, a great preacher, a great pilot, and a great recluse. He was undoubtedly a supremely gifted Kshatriya teacher and leader of thought, who gathered unto him many men and women and was honoured and worshipped by innumerable lay disciples. He was the head of an order, of a following, the teacher of a school, well-known and of repute as a sophist, revered by the people, a man of experience who had long been a recluse, old and well-stricken in years. He lived restrained as regards all water, restrained as regards all evils, all evils he washed away, and he lived suffused with a sense of evil held at bay.

HIS WAY OF LIFE

In his thirteenth year Mahavira married Yasoda, a Kshatriya lady, who belonged to the Kaundinya gotra and had by her a daughter named Anavadya or Priyadarsana. Anavadya was married to Yamali, a Kshatriya. In his thirtieth year Mahavira lost his parents. Afterwards with the permission of his elder brother he fulfilled his promise of going out to establish a universal religion of love and amity. After 12 years of penance and meditation he attained omniscience at the age of forty-two and lived thereafter for thirty years to preach his religion in Northern India. For a year and a month since he renounced the world Mahavira did not leave off his robe. Then he gave up his robe and became unclothed. *Even while he used robe he used it only in winter.* More than four months many living beings gathered on his body, crawled about it and caused pain. He shunned the company of female sex and all householders. He wandered about disregarding all sights, not being attracted by any worldly amusement. For more than a couple of years he went without using cold water. He realised singleness, guarded his body, obtained intuition and became calm. He carefully, avoided doing injury to the meanest form of life. He used to eat only clean food. He did not use

another man's robe, nor did he eat out of another man's vessel. He observed moderation in eating and drinking. He meditated day and night undisturbed, unperturbed, exerting himself strenuously. He never cared for sleep for the sake of pleasure. He slept only a little, free from cares and desires

He calmly endured all hardships. Well-controlled he bore all dreadful calamities and different kinds of feeling and he wandered about speaking but little. In his journey he paid no heed to the abusive language of the rustics, being perfectly enlightened. Whether wounded or not he did not desire medical treatment. *In the cold season he meditated in the shade* In summer he exposed himself to the heat. He lived on rough food. He sustained himself eight months using three kinds of food: rice, pounded jujube and jujube (*Zizyphess jujuba*, lamk). Sometimes he did not drink half a month or even for a month. Sometimes he ate stale food. He committed no sin himself nor did he induce others to do so nor did he consent to the sin of others. He meditated persevering in some posture without the smallest motion. He meditated in mental concentration on the things, above, below, and beside. He meditated free from sin and desire, being unattached to sounds and colours, and never acted carelessly.

Like a hero at the head of a battle he proceeded on the road to deliverance. Understanding the truth and restraining the impulses for the purification of the soul he finally liberated himself from the bondage of this world

“KEVALA” ACQUIRED

He acquired the highest knowledge and intuition called *Kevala* (Pali *aparisesa*) which is Infinite, supreme, unobstructed, unimpeded, complete, and full. He was then lost in deep meditation in a squatting position with joined heels, exposing himself to the heat of the sun after fasting two days and a half even without drinking water. At the age of fortytwo Mahavira became a *Jina* (conqueror) and *Arhat* (saint), a *Kevalin*, omniscient, all seeing, and all knowing. He knew and saw all conditions of the worlds of gods, men and demons.

During thirty years of his career as a teacher he spent four rainy seasons in Vaisali and Vanijagrama* fourteen in Rajagriha and Nalanda, six in Mithila, two in Bhadrika+ one in

* Vanijagrama, a suburb of Vaisali (modern Besarh in the Muzaffarpur Dist.)

+ Bhadrika, an important place in the kingdom of Anga (Bhagalpur Dist. probably including Monghyr.)

Alabhikax one in Pranitabhumi† one in ‡Sravasti and one in the town of Pava§ which was his last rainy season. The *Kalpasutra* mentions the places where he spent 42 rainy seasons since he renounced the life of a householder. At Pava in King Hastipala's office of the writers Mahavira died, went off, quitted the world cutting asunder the ties of brith, decay, and death.

Mahavira in his lifetime had an excellent community of 14,000 recluses with Indrabhuti at their head, 36,000 female recluses with Candana at their head, many lay disciples with Sankhasataka at their head, and innumerable female disciples with Sulasa and Revati at their head. Among the immediate followers of Mahavira eleven became distinguished as *ganadharas* (apostles having large followers) guiding and instructing nine separate groups of Jain recluses placed under them.

x Alabhika, same as Alavi, identified with Nawal in Unao Dist. U. P.

† Pranitabhumi—a place in Vajrabhumi, a division of Radha.

‡ Sravasti—Sahet Mahet on the south bank of the river Rapti.

§ Pava—a halting station on the high road from Vaisali to Kusinara (Kasia village in the Gorakhpur Dist.) and Kapilavastu (ancient Lumbini garden, the traditional scene of Sakyamuni's birth. Vide Law, "Historical Geography of Ancient India", pp. 89-90 as regards its location.)

Mahavira made no distinction between men and men or between men and women. He had not enjoined one set of rules for male recluses and another for female, one set of rules for male lay disciples and another for female. In his wanderings he was accompanied by male and female recluses.

He encouraged his followers to study the *Purvas* or the sacred books and to develop their power of reasoning and arguing. He lived 30 years as a householder, more than full 12 years in a state inferior to perfection, something less than 30 years as a *Kevalin* having unlimited knowledge and vision, 42 years as a recluse and 72 years on the whole. He died at the age of seventy-two.

The Jains place the event of Mahavira's *nirvana* in B. C. 527. Mahavira predeceased the Buddha by five or six, seven or eight, or even fourteen or fifteen years and he passed as a *Jina* (conqueror) before the Buddha. Accepting 527 B. C. as the date of Mahavira's *Kevaliship* one has to compute the date of his birth as B. C. 570 and that of his death as B. C. 498 or B. C. 500

GREAT TEACHER

Mahavira was one of the greatest teachers of mankind. He was one of those teachers through

whom the problem of the perfection of men came to be recognized as the highest problem before progressive humanity. He did not preach to others what he had not practised himself. The goal set before mankind was the blissfulness of the entire being. This happy state is to be attained through patience, forbearance, self-denial, forgiveness, humanity, compassion, and consideration, in short, sufferings and sacrifice, love and kindness. Mahavira's great message to mankind is that birth is nothing, that caste is nothing and that *karma* is everything and on the destruction of *karma* the future happiness depends.

Ahimsa or non-harming is the first principle of higher life, which Mahavira inculcated in his disciples and followers. Its visible effect was sought to be shown how even such brute creation as the beasts and birds, reptiles and fishes, happily responded to the non-harming and compassionate attitude of men.

“KARMA” ANALYSED

In Jainism *Karma* may be worked off by austerity, service rendered to ascetics, to the poor, the helpless and the suffering by giving them food, water, shelter, or clothing. *Karma* is nothing but a complexity of a very subtle matter which

is super-sensuous and which prevades the whole world. The Jains believe it to be the result of actions arising out of four sources—(1) The first source of *Karma* is attachment to worldly things such as food, raiment, dwelling place, and women, etc; (2) *Karma* is produced by uniting one's own body, mind, and speech, to worldly things; (3) *Karma* is engendered by giving the rein to anger, pride, deceit or greed; and (4) false belief is a fruitful source of *Karma*. The Jains divide *karma* according to its nature, duration, essence, and content. It is intimately bound up with the soul. The Jains have eight kinds of *Karma*:—The first kind hides knowledge from us; the second kind prevents us from seeing the true faith; the third kind causes us to experience either the sweetness of happiness or bitterness of misery; the fourth kind bemuses all the human faculties. It results from worldly attachments and indulgence of the passions. The fifth kind determines the length of time which a living being must spend in the form with which his *karma* has endowed him; the sixth *karma* decides which of the four states or conditions shall be our particular *gati*. The seventh kind is *gotra karma* which determines a man's life, his occupation, his abode, his marriage, his religious observances, and even his food. The eighth and last kind of *karma* always stands as an obstacle

According to Mahavira the doctrine of action is distinguished from the doctrine of non-action, scepticism and formalism, precisely in the words of the Buddha. To arrive at a correct understanding of the doctrinal significance of *karma* in Jainism, but also from other types of *Karma*. *Karma* is the deed of the soul. It is a material forming a subtle bond of extremely refined *karmic* matter which keeps the soul confined to its place of origin or the natural abode of full knowledge and everlasting peace. According to Mahavira the painful condition of the self is brought about by one's own action: pleasure and pain are also brought about by one's own action. Individually a man is born, individually he dies, individually he falls, and individually he rises. Passions, consciousness, intellect, perceptions and impressions belong to the individual exclusively. All living beings owe their present form of existence to their own *Karma*. The sinners cannot annihilate works by new works, the pious annihilate their works by abstention from works. *karma* consists of acts, intentional and unintentional, that produce effects on the nature of soul which is susceptible to the influences of *karma*. The categories of merit and demerit comprehend all acts which keep the soul bound to the circle of births and deaths. *Nirjara* consists in the wearing out of accumulated effects of *Karma* on the soul by the practice of austerities.

There are four kinds of destructive *karma* which retain the soul in mundane existence e.g., knowledge-obscuring *Karma*, faith-obscuring *karma*, *karma* obstructing the progress of the soul, and *karma* deluding the soul. *Karma* plays an important part in Jain Metaphysics. Jainism as a practical religion teaches us to purge ourselves of impurities arising from *karma*.

SOUL IN JAINISM

In Jainism everybody has an individual soul. *This soul exists as long as the body exists, but after death the soul and the body are no more. There are no souls which are born again.* The souls and substances do not undergo any change. They are liable to changes due to changes in circumstances. The plurality of soul is a point in Jainism which is the same as in the Samkhya system. Both the systems necessitate a careful consideration of the cosmical, biological, embryological, physical, mental and moral positions of the living individuals of the world as a whole. These constitute the scientific background of the two systems of thought. These also constitute the scientific background of Vedanta and Buddhism. The Jain belief is a belief in the transmigration of soul, a point in which it differs from the transmigration of soul from embodiment

to embodiment. The soul in Jainism as in most of the Indian systems, is the factor which polarizes the field of matter and brings about the organic combination of the elements of existence. The Jains do not deny the existence of soul as an external substance with consciousness as its fundamental attribute. The soul is eternal by its very nature. It is one of the six substances. It is susceptible to the influence of *karma* which consists of acts that produce effect on the nature of soul.

Knowledge, faith, and virtue signify the comprehensiveness of Jainism as taught by Mahavira. Knowledge means right knowledge; faith, right faith; and virtue, right conduct. These three constitute the path to *moksa* or salvation. Knowledge as represented in the Jaina canon is rather religious vision, intuition or wisdom than knowledge in a metaphysical sense.

KNOWLEDGE — FIVE KINDS

In Jainism there are five kinds of knowledge. Of them *kevala* is the highest or unlimited knowledge. The right faith consists in an insight into the meaning of truths as proclaimed and taught, a mental perception of the existence of the system as propounded, a personal conviction as to the great-

ness and goodness of the teacher and a ready acceptance of certain articles of faith for one's own guidance.

A man of knowledge is a man of faith and a man of faith is a man of action. Virtue consists in right conduct, but there is no right conduct without right belief, and no right belief without the right perception of truth. Right knowledge, faith, and conduct constitute the path of Jainism leading to the destruction of *karma* and to the attainment of perfection. Faith is produced by nature, instruction, command, study of the *sutras*, suggestion, comprehension of the meaning of the sacred lore, complete course of study, religious exercise, brief exposition and reality. According to the Buddhists faith is nothing but trust in the Buddha, Doctrine (*Dharma*) and order (*Sangha*).

The knowledge, which is co-extensive with the object rather than knowledge which is supernatural, is known in Jainism as *Avadhi* knowledge. *Avadhi* means that which is limited by the object, that which is sufficient to survey the field of observation. It is the knowledge of the distant non-sensible in time or space possessed by divine and internal souls. The Buddhist *Antavantajnana* is evidently the same term as Jain *Avadhijnana*.

PEACE ULTIMATE OBJECT

The ultimate object of Jainism is *nirvana* which consists in peace. *Nirvana* is another name of *moksa* or liberation, *mukti* or deliverance. Liberation can be realised by a man in the highest condition of aloofness and transcendentality of himself. *Nirvana* means freedom from pain or perfection, it is the safe, happy and quiet place which the great sages reach. It is the eternal place but it is difficult of approach. It is liberation from old age, disease, and death in short, all that constitutes a painful existence for the self. *Moksa*, which is a pleasant thing, is arrived at through a comfortable life.

In Jainism *pairnirvana* is the last fruit or final consummation of the highest perfection attained by man or attainable in human life. It is the same term as *nirvana* or *moksa* meaning final liberation that comes to pass on the complete waning out or exhaustion of the accumulated strength or force or *kakma*. *Moksa* is the essential point in the teachings of Mahavira, which is generally understood as emancipation. It may also mean final deliverance or liberation from the fetters of worldly life and total annihilation or extinction of human passion.

Merit and demerit (*punya* and *papa*) are equally reprehensible for the aspirant after the highest stage of saintship and *nirvana*.

Samvara is the principle of self-control by which the influx of sins is checked. The category of *samvara* comprehends the whole sphere of right conduct. It is an aspect of *tapa* or austerity. Some hold that it is the gradual cessation of the influx into the soul along with the development of knowledge.

Lesya is a term signifying colour in Jainism. It is said to be that by means of which the soul is tinted with merit and demerit. It arises from the vibrations due to the activity of body, mind, speech or passions. The *lesyas* are different conditions produced in the soul by the influence of different *karma*. They are dependent on the *karma* which influences the soul. They are named in the following order: Black, blue, grey, red, yellow and white. The Buddhist idea of contamination of mind by the influx of impurities from outside illustrated by the simile of a piece of cloth dyed blue, red, yellow or the like would seem to have some bearing on the Jain doctrine of the six *lesyas* or soul types.

Kayotsarga is an ascetic mode of atoning for the excess in sinful indulgences. It implies the idea of particular bodily postures to be adopted in keeping oneself unmoved on a suitable spot. It is a Jain mode of *dhyana* practice. He who practises this mode is required to keep his body, mind, and speech, under perfect restraint.

The first great vow of the Jains is abstinence from life-slaughter. The second great vow is the avoidance of falsehood. The third great vow is the avoidance of theft. The next great vow is the avoidance of sensual pleasures and the last great vow is the freedom from possessions. These great moral vows of the Jains are also found in Buddhism.

MEANS OF SELF - CONTROL

There are five *Samitis* and three *Guptis* in Jainism which constitute the eight means of self-control. They are also known as eight articles of Jain creed. The *Samitis* are the following:— (1) Going by paths trodden by men, carts etc and looking carefully so as not to cause death to living beings; (2) Using sweet, gentle and righteous speech; (3) receiving alms in a manner to avoid 42 faults; (4) receiving and keeping things necessary for religious exercises; and (5) performing the operation of nature in an unfrequented place.

Gupti means protection, defence, guard watchfulness. There are three *guptis* in Jainism; (1) preventing mind from sensual pleasure by engaging it in contemplation, study, etc; (2) preventing the tongue from saying bad things by taking the vow of silence; and (3) putting the body in an immovable posture.

Syadvada in Jainism consists of certain *nayas*, which are points of view or principles, with reference to which certain judgements are arrived at or arrangements made. The number of *nayas* came to be finally fixed as seven. The *syad* mode was the real way of escape from the position of the dogmatist and that of the sceptic from both of which Mahavira recoiled.

FETTERS & HATRED CAST ASIDE

A Jain monk should cast aside all fetters and all hatred. He should not commit sins in thoughts, words, and acts. A true monk is one who does not care for his life, who abandons every delusion, who always practises austerities, and avoids contact with wicked men and women. He practises self-discipline, meditates on his soul, and does not hurt anybody. He is wise, hardy and calm. He should be steadfast, righteous, content, restrained and attentive to his duties. He should be impartial towards all beings in this world and should be careful to speak truth. He should keep the severe vow of chastity and practise mental and bodily penances. An ascetic will by means of simplicity enter the path of *nirvana*.

Jainism has many distinctive features of its own, and historically it occupies a place midway

between Brahmanism on the one hand and Buddhism on the other. It cherishes a theory of soul as an active principle in contradistinction to the Vedanta or Samkhya doctrine of soul as a passive principle. Buddhism repudiates it. The Jain notion of *Karma* is rather physical while the Buddhist idea of the same is psycho-ethical. In Jainism rebirth takes place by way of transmigration of soul. Buddhism rejects the theory transmigration. In Jainism as in Buddhism the bodily functions cease in the process of *yoga* after the vocal, and the mental after the physical. The different kinds of knowledge attained through *yoga* are substantially the same in both the religions. Like the Samkhya doctrine Jainism stands for a dualistic conception of soul and matter and in this respect it differs from the Vedantic pantheism. The Jain dualism may be interpreted as a pluralistic doctrine like the realism of Vaishesika system by which it was influenced. Jainism maintains a hylozoistic notion of nature in which all compound things are different forms of life in varying stages of evolution. The Jain mode of life is ascetic or stoic. The path to happiness and progress lies through self-denial, self-abnegation, and self-mortification. All the rules of conduct and religious practices are therefore designed to that very end.

Contribution of Jainism to Philosophy*

A Hindu story-teller tells us that once upon a time in India, four friends, a sculptor, a painter, a weaver and a Brahmin, decided to travel from place to place and see the country. In the absence of railways and stage-coaches, they travelled on foot. After passing through a thick forest, when night fell they halted under a tree on the banks of a river. Life and property not being secure, they decided that each one of them should, for three hours, keep watch. First came the turn of the sculptor. To while away his time, he fetched a huge piece of wood which he saw at a distance and made a statue of it. At the end of three hours he retired. It was the

* Extract from a speech by the well-known Jaina scholar, the late Shri Virchand B. Gandhi on Monday, 21, May, 1900 at the meeting of the East India Association held at Westminster Town Hall.

painter's turn now to keep watch. He saw the statue and painted it. Next the weaver got up, who made a beautiful garment and dressed the statue. Lastly, the Brahmin's turn came. He looked at the statue, which was of a woman, beautifully painted and dressed, and thought that without life it was not of much use. So with his knowledge of magic and mysticism, he introduced life into it. At daybreak there stood before them a beautiful woman. Each one claimed the sole credit of making her. They quarrelled and quarrelled until they came to the conclusion that each one had contributed his share in the production of the woman.

We see the same spectacle in the religious and philosophical world, each system claiming the sole credit of having given to the world the whole truth.

“Jain” (properly speaking, “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 Tirthankaras (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 Jinas are also called Arhats. In each half-cycle of many millions of years twenty-four Arhats are born. In the present half-cycle the last Arhat, Mahavira was born in 598 B.C. in Kundagrama, in the territory of Videha. He lived seventy-two years and attained *Moksha* (liberation) in 526 B.C.

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. At the advent of the Buddha, the Jain sect had already attained a prominent position in the religious world of India.

In India, as elsewhere, Philosophy became possible when the struggles for existence were followed by its enjoyment when the spirit of conquest gave way to a life of peace and industry. The early effusions of the Aryan people, when

we find them on the march of conquest of the aboriginal races of India, are invocations of prosperity on themselves and their flocks; adoration of the dawn, celebration of the struggle between the god who wields the lightning and the power of darkness, and the rendering of thanks to the heavenly beings for preservation in battle. When they settle down, we see them, engaged in high degree of reflection. Reflection is the moving spirit of philosophy. But all primitive philosophy concerns itself with searching for the origin of the world. It postulates, after naïve analysis, an original simple substance, from which it attempts to explain the multiplicity of the complex world. Philosophy in this sense assumes various forms. All of them attempt to interpret or rather formulate the law of causation and in that attempt many, fatigued after the long mental strain, stop at some one thing, element, or principle (physical or metaphysical), beyond which they have not mentally the ability to go. The Samkhya Philosophy, for instance, tries to explain evolution and even 'cosmic' consciousness, and the growth of organs, etc. as proceeding from a simple substance called *Prakriti*, or primordial matter. Orthodox philosophical systems of India—that is, those based on the Vedas and the

Upanishads—adopt either the theory of creation, or of evolution, or of illusion to explain the origin of the world. Whatever they resort to a simple substance or substances, intelligent, or unintelligent, is or are postulated as the origin or cause of whatever there exists. Of the primal substance or substances there is no cause or origin. Early Greek philosophers—Thales and others—considered the riddle of existence solved when the original material had been stated, out of the modifications of which all things consist. How the original simple substance converted itself into complex substances no philosopher explains. The Jain position in this matter being peculiar, it will be necessary to take a more extended survey of philosophy.

One of the functions of philosophy is to advance from the known to the unknown. The procedures adopted are two—induction and deduction. The induction process is understood as that by which a general law is inferred from particular facts; the deductive process as that by which a particular fact is inferred from a general law which is assumed to be universally true. Smith, Scott, Williams and others died in the past, therefore all men are mortal; this is induction. All men are mortal; Wilson is a man; therefore Wilson

will die. This is deduction. Analysing closely these two processes, we find that in neither is there any addition of knowledge. The results are only inferences. In some cases it is mere tautology. We are not under the present development of our nature able to observe all facts; hence the induction is only a working hypothesis at the best. If we happen to meet a single exception, we have to modify the conclusion. In deduction, if the general law is found inapplicable to a particular case, we are obliged to grant that there is an additional factor in that case which does not come under the general law. So that in both processes the results have to be verified by actual experience. By themselves they are not a permanent test. They are not always a correct measure of truth.

In the view of Jain philosophy, the measure of truth is *Samyag-jnana*, 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. Knowledge or morality as morality is not the ideal of the Jains. 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.

Coming back to the question of the first beginnings of philosophy, we say that primitive systems, in search of reality, are satisfied when they postulate a simple substance for the explanation of the complexity of the universe. This kind of reflection, though primitive, is an improvement on the spirit of conquest, devastation, and extirpation. Centuries of peace, industry and reflection develop better culture and higher civilization. The history of all nations bears ample testimony to this fact. India is no exception to this rule.

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 Upanishads as it (Tat), is Brahmin; material manifestations being but shadows of the Eternal Ens, clothed in name and form (*Maya*-illusion)." Hence, to realise that I am and always have been Brahma is the summum bonum. The Jain view is that the "realization" of the Primal substance,

out of which the universe has manifested, is no advancement or progress. The Jains 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 Jain 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 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 pseudoanalysis. The Jain 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-vada* (consideration of aspects). The synthetical method is known as *Syad-vada* (doctrine of the inexpugnability of the inextricably combined properties and relations) or *Anekanta-vada* (doctrine of non isolation).

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. Sankara the well-known Vedanta scholar, has fallen into a great error, when he states that the Jain 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 Jains 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 Jain 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 *is not*. Sankara in fact, creates a man of straw, imputes to him imaginary doctrines, and by refuting them, he knocks him down. That is his glory.

Its first teaching is that the universe is not merely a congeries of 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 the constant mode of action of things or beings under certain definite circumstances. It is not a command, but a formula to which things or beings conform precisely, and without exception under definite relations, internal and external. Jainism, therefore, is not a theistic system in the sense of belief in the existence of a God as the Creator and Ruler of the universe; and still the highest being in the Jain view is a person, and not impersonal, characterless, quality-less being. All that there is in or of the universe may be classified under two heads: (1) Sentient, animate or conscious being (a, liberated beings; b, embodied beings); and (2) Insentient, inanimate or unconscious things or substances. There is not an inch of space in the universe where there are not innumerable minute living beings. They are smaller than the minutest living things. We can see with the aid of a microscope. Weapons and fire are too great 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 lightening 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 and 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 Jain philosophy. The simplest classification is based on the number of organs of sense they have developed.

Besides the category of living being, there is one of inanimate substances. These are matter, two kinds of ether (one, the fulcrum of motion, the other, the fulcrum of rest), and space. Ether and space are not matter in the Jain 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.

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 Jain philosophy. The word "Karma" has an interesting history. In the Vedas it means the performance of sacrifices, offering of oblations to nature-gods and names of deceased ancestors. Karma-marga—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 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 (*antyeshti*)" In later literature, Karma, in addition to the above meaning also meant duty and good and bad actions. In the Jain 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 Sansara. Karma, in short, is the

whole sansaric 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 *papa*; those which help him in advancement are *Punya*. The Jain philosophy gives a detailed enumeration of Karmas, and explains, how they are attracted (*Ashrava*) how they are assimilated with the individual (*Bandha*) how their inflow can be stopped (*Samvara*), how they can be entirely worked (*Nirjara*), and what the ultimate state of a perfected individual is (*Moksha*). This particular branch of philosophy, therefore, includes topics like sensations, preceptions, 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 re-birth, the nature of which depends on the nature of the *karmas* that are just ripe to manifest themselves soon after death.

The ideal of the Jain philosophy is the physical, mental, moral and spiritual perfection and (after death of 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 Jains. 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. *Ahimsa Parmo dharmah*-Non-injury is the highest religion. Their ceremonial worship, institutions, manners and customs (purely Jain) all rest on this grand fulcrum of *Ahimsa*.



The fool is not warned by seeing distress overtake others; he acts like the man who, seated on the top of a tree in the midst of a burning forest, sees deers and other living beings perish, but does not think that the same fate is soon to overtake him also.

—Divine Discourse

Historical Position of Jainism

Dr. J. S. JETLY, M. A., Ph.D.

JAINISM as a sect is supposed to have its historical existence in the time of Mahavira, the twentyfourth Tirthankara of Jains. Some scholars take it as far back as Parsvanatha, the twentythird Tirthankara, who is generally placed in the 8th Century B. C.

In the history of Indian culture Jains and Buddhists are known as Sramanas. A story of antagonism between Sramanas and Brahmanas appears to have become a part of the old tradition. The compound श्रमणब्राह्मणम् according to Panini's rule¹ येषां च विरोधः शाश्वतिकः is a clear indication of the same.

The item of our tradition requires some close consideration. For this purpose it would be interesting to note the rise of Sramana sect in their early relation to Brahmanical schools as well as historical developments of their churches I shall

1. Patanjala Mahabhasya, p. 539.

of course limit myself to Jains though the general problem of the rise of Sramanas pertains to all the Sramana sects.

The *Sutrakrtanga*¹ of Jainas and *Brahmajala-Sutta*² of Buddhists refer to a great number of sects other than their own. Some of these may be Vedic while the others are non-vedic and Sramana. Of these sects the historicity of the

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1. Sut. refers to the creeds prevalent in the time of Mahavira, the 24 Tirthankara of Jinas. They are (१) क्रियावाद, (२) अक्रियावाद, (३) अज्ञानवाद and (४) विनयवाद. The same Sut. states that these four great creeds comprise 363 schools. Vide Sut. I.xii.1; also cf. Sth. 4.4.35, Bhag. 30.1.825, Uttar. 18-23 and Nandi 47.
 2. BJS. in DN enumerates 62 schools under the chief eight heads : viz., (१) ससतवादिन्, (२) एकच्चसस्सतिक, (३) अन्तानन्तिक, (४) अमरविक्खेपक, (५) अधिच्चसमुप्पन्निक, (६) उद्धमाघातिक, (७) उच्छेदवादिन्, (८) पिदिट्ठधम्मनित्वानवादिन् DN 1.12.39, also cf. Svt. 1-2. It enumerates (१) कालवाद, (२) स्वभाववाद, (३) नियतिवाद, (४) यदृच्छावाद, (५) भूतवाद, (६) पुरुषवाद and (७) ईश्वरवाद. It should be noted that according to the works referred to of Jaina canons all the five Vadas excepting यदृच्छावाद and भूतवाद come under the head of क्रियावाद whilst except भूतवाद all the six come under the head of अक्रियावाद also. For the detailed study vide SSJL by A. C. Sen.

three Sramana sects, viz. those of Jainas, Buddhists and Ajivakas is generally accepted by the scholars.

There is, however, a controversy about the origin of these Sramana sects. The older view is that these Sramana sects were more or less so many protests against the orthodox Vedic cult. The strongest argument in favour of this view is that our oldest extant literature comprises of *vedas* including *Brahmanas* and *Upanisads*. The canonical works of Jainas and Bauddhas are much later and presuppose the existence of Vedas and Vedism. Naturally, therefore, one becomes inclined to regard these sects represented by later literature as in some way related to the older Vedism.

However, a more critical and thorough examination of the Vedic as well as of Sramana sacred texts has given birth to the hypothesis of the independent origin of these Sramana sects. Not only that but this study has also suggested the possibility of some of the Vedic sects like Saivism, schools like Sankhya-Yoga and some of the Bhakti cults being non-Vedic in origin. The bases of this hypothesis are the latest archeological researches, philological findings and also the literary evidences. Let us briefly review these different sources of the history.

The archaeological researches have now definitely proved the existence of a highly developed culture beside which the one reflected in the Vedas and Brahmanas looks rural if not primitive. Here I refer, of course, to the City culture of the Indus Valley.¹ The existence of the images of Proto-Siva and Sakti in the monuments at Mohanjo-daro and Harappa points in the direction of the image-worship which was later on accepted by all Indian sects. It should be noted here that in the Vedas there is very little evidence of the cult of image-worship.

Similarly philologists have now shown that the Sanskrit language that was codified by Panini was not the pure Aryan Vedic language. Many non-Vedic words current in the languages of the different regions of this country were absorbed in the Sanskrit language with the assimilation of the different non-Vedic cults into Vedic cult. Here we are concerned with the word 'Pujana'² used in the sense of worship. The Vedic Aryans used the word 'Yajana' in the sense of their daily worship. They had no concern with image-

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1. "Mohenjo-Daro and the Indus Valley Civilisation" by John Marshall. Vide description of plate No. XII-17.
 2. "Indo-Aryan and Hindi", p. 64.

worship. The word 'Pujana' indicates quite a different mode of worship, which was then prevalent among the people of non-Vedic civilisation. It must have involved some sort of image-worship. With the assimilation of this image-worship, the word 'Pujana', also must have been assimilated in the language of the Aryans. In later times not only—did 'Pujana' become popular and the prevalent form of worship among all the classes of people but even in pure 'Yajana' of sacrifices image-worship was brought in, in one form or another. For example, the 'Pujana' of Ganapati has got its priority in every type of 'Yajana'.

D. R. Bhandarkar¹ deals with the problem of non-Vedic sects in some details in his "Some Aspects of Ancient Indian Culture". In this work he draws upon archaeological researches as well as literary works like Vedas, Brahmanas, Sutras, Pitakas and Agamas. There he shows the origin of Saivism to lie in non-Vedic Vratya cult. Similarly according to him Jainism and Buddhism have their origin in a Vrsala tribe. This tribe had its own independent Civilization and gave Stubborn resistance to the imposition of Brahmanic culture by the Aryans. This tribe chiefly

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1. "Some Aspects of Ancient Indian Culture", pp. 40-52.

resided in the north-east part of the country which is now known as Bihar and which is the birthplace of Jainism and Buddhism. In fact he has ably discussed the relation of the non-Vedic cultures with that of Vedic ones and has shown how some of the non-Vedic cults like Yoga and others were assimilated in Vedic cult.

The findings of D. R. Bhandarkar strengthen the older hypothesis of Winternitz pertaining to the independent origin of the Sramana sects. Winternitz has discussed the problem in some detail in his lectures on 'Ascetic Literature in Ancient India'¹. He has paid tributes to the scholars like Rhys David, E. Lenmann and Richard Garbe who combated the older view of Vedic origin of the Sramana sects. His chief grounds are the constant occurrence of the term Sramana-Brahmana in Buddhist Pitakas and in Asoka's inscriptions; legends, poetic maxims and parables found in the *Mahabharata* as well as in *Puranas*. He closely examines the Pita-Putra Samvada, Tuladhara-Jajali Samvada. Madhubindu parable and such other Samvadas and compares them with their different versions found in Jaina *Agamas* and Buddhist *Jatakas*. Thus examining thoroughly

1. "Some Problems of Indian Literature", p. 21.

the different passages referring to asceticism and showing their contrast with those referring to ritualism, he concludes, "The origin of such ascetic poetry found in the *Mahabharata* and *Puranas* may have been either Buddhist or Jaina or the parable passages may all go back to the same source of an ascetic literature that probably arose in connection with Yoga and Sankhya teaching."¹ The Sankhya and Yoga schools, as we have seen above, may have been non-Vedic in origin. When some of the Vedic Brahmanas were convinced of the Nivrttipara path or asceticism and left ritualism, the schools which accepted the authority of Vedas and also the superiority of Brahmanas by birth got slowly assimilated to the Vedic cult. Probably amongst Sramana sects, Sankhyas were the first to accept the authority of the Vedas and the superiority of Brahmanas by birth; and perhaps this may be the reason why we find Sankhya teachings reflected in the early Upanisads.

Whatever may be the case, this brief survey points out to one fact and that is that by the time of Mahavira and Buddha the Sramanas were a powerful influence affecting to the spiritual and ethical ideas of the people. Even though by

1. *Ibid.*, page 40.

process of assimilation the Nivrtti outlook became a common ideal both among the thinkers of the earlier Upanisads as well as among the Sramana thinkers. the fact of the Sramana thinkers (that is, Jainas and Bauddhas) rejecting the authority of Vedas, the superiority of Brahmanas by birth and their repugnance to animal-sacrifice as a form of worship, made them socially distinct and an antagonistic force with which the powerful and well-established Vedic sects had to contest. Here it may be noted that references in the earlier Buddhist *Pitakas* and Jaina *Agamas* as well as in Asoka's inscriptions to Sramana-Brahmana do not indicate any enmity but imply that both are regarded as respectable. It is only in Patanjali's *Mahabhasya* which is later than Asoka, that we find the compound Sramana-Brahmanam suggesting enmity. This may be the result of a contest of centuries between Sramanas and Brahmanas

Whether we accept this protestant-theory of the origin and rise of the Sramana or the theory of their independent pre-Vedic origin, one thing is clear that there was a great ferment of Sramana thought in or about the period of the earliest Upanisads and Aranyakas, i. e., about 800 B. C. As we have said above, the history of Jaina church also does not start with Mahavira but it goes as far back as Parsva, i. e., 800 B. C.

The Jaina Agamas which are the earliest source for life and teachings of Mahavira point to one fact very clearly and that is that the Jnataputra Vardhamana had to make his way through a crowd of Sramana and Vedic "Titthiyas" or "Tirthikas". Another point which becomes clear from Agamas is that Vardhamana's method was to harmonise and assimilate as much of different contending sects as was consistent with his main ideal of Moksa. This peculiar trait of Mahavira's method seems to be responsible for giving his school the name and character of Anekantavada and Syadvada. The essence of these Vadas lies in harmonising the different ways of thought by regarding them as so many different points of viewing reality and grasping truth. This character of Jainism explains why throughout its history it has always studied carefully the religio-philosophical ideas of other schools and developed the Anekanta doctrine in relation to the growth of various Darsanas.



Essentials of Jainism

H. C. BHAYANI M. A., Ph. D.

INTRODUCTORY

JAINISM together with Hinduism and Buddhism enjoys the status of a principal religion of India which had its origin in a very remote past and which has preserved its vitality down to the present day. For centuries, it has been the supreme source of spiritual progress and enlightenment for millions, moulding their character and shaping their course of life to a degree. Its ideals and system of values have inspired some of the world-famous artistic monuments of India situated at Abu, Palitana, Ellora and elsewhere. It has enriched diverse branches of Indian literature, classical as well as medieval, using a variety of linguistic mediums like Prakrit, Sanskrit, Apabhramsa, Gujarati, Hindi, Marathi, Tamil and Kannada. Being thus one of the three main

strands in the fabric of ancient Indian culture that continues to be active in India of today, nobody attempting an overall appraisal of Indian culture can neglect a basic understanding of the religious insights, philosophical principles and corresponding norms of conduct that characterize the Jain faith. What follows is but a very broad and bare effort to outline its essential tenets and practices.

NON-VIOLENCE (ahimsa), THE FOCAL PRINCIPLE OF CONDUCT

It is a matter of common knowledge that non-injury to living beings (ahimsa) is a cardinal principle of Jainism. Rigorous and minute rules of practice are laid down for monks as well as laymen to extent violence. A spiritual aspirant is required to control his thought, speech and physical movements and to be circumspect in all his activities indispensable for living, so that least harm is done to other creatures.

Non-violence is in fact the corner stone of the Jain moral edifice. It is the first of the five highest vows (vratas), prescribed for all followers of Jainism. The other four are : Truthfulness

(satya), Non-stealing (asteya), Celibacy (brahmacharya) and Non-possession of Property (aparigraha). Monks are required to observe these vows rigorously, the householders enjoy some leniency. The other vows, however, can be looked upon as sorts of corollaries to the first. Falsehood, stealing, incontinence and possessory attachment inevitably involve violence. Eschewing these becomes an obvious duty for him who holds all life sacred.

Why Jainism attaches that high importance to *Ahimsa*? One would be tempted to advance an historical explanation. Jainism and Buddhism formed leading parts of the reformative movement that developed, during the post-Upanisadic period, against Brahmanic animal sacrifices and ritualism and hence their overemphasis on non-injury to creatures can be well understood as an antithesis. But such an explanation would fail to adequately account for the central place *Ahimsa* occupies in the Jaina code of conduct. Evidently, spiritual considerations should have led Jaina seers to pronounce violence as most harmful to one's own-self. For doing violence to others is invariably associated with self-degradation. In harming others we harm ourselves. "It is thyself whom thou intendest to kill", says *Acaranja* one of the earliest sacred books of the Jains. Violence presupposes

anger, hatred, and attachment and these deeprooted passions debase the spirit.

EMPHASIS ON THE RELATIVE VIEW OF REALITY (Anekantavada or syadvada)

Another characteristic Jain doctrine also reveals this trait of giving proper consideration to others apart from one's ownself. Different authorities, we know, all equally respectable, hold views about reality which appear to be diverse, conflicting and mutually contradicting. The general tendency is to be dogmatic about one of these views and brand others as wrong or erroneous. But Jainism holds that a dogmatic approach withholds the knowledge of the truth in its entirety. Diversity of statements does not necessarily prove them all to be false. On proper consideration each one of them would be found to contain partial or relative truth.

The fact is, most people commit the error of adopting an absolutistic approach. But reality has infinite aspects and attributes. Finite minds can comprehend only a few of these at a time and accordingly the views and statements based on them would be valid from particular standpoints only. In other words if we accept that there are

different approaches to reality and each of the diverse views has reference, not to the entire reality, but only to certain aspects, we would be able to resolve their discord and make a correct appraisal. This doctrine of non-absolutism (*anekantavada* or *syadvada*) makes for an outlook that is catholic and tolerant of other systems of beliefs. Philosophically it can be looked upon as an outcome of certain logical and rationalistic slant that is basic to Jainism and that helps it also to steer clear of the danger of relativism.

TWO FUNDAMENTAL SUBSTANCES : SPIRIT (jiva) and Non-spirit (ajiva)

We observed that Jainism preaches non-violence, violence being but an outcome of passions that debase the spirit. "But what is the exact implication of this 'debasing of spirit?'" And above all, what is the Jaina conception of this entity called "spirit?", one would ask. These questions are quite pertinent because to form some adequate idea of any religious system, it is indispensable to dive a bit deeper and peep into its philosophical basis.

The Jain system believes in two ultimate substances (*dravya*) underlying all the multifarious forms and manifestations of reality. They are

called spirit (jiva) and non-spirit (ajiva). Spirits or souls in their pure form are conscious, immaterial, disembodied, eternal entities. They are characterized by infinite intuition (*darsana*), infinite knowledge (*janana*), infinite power (*virya*) and infinite bliss (*sukha*). In the state of purity they are untouched by suffering, unconditioned by limiting adjuncts.

But this original nature of the individual self (*atma*), is liable to become tainted and its perfections eclipsed. The soul, though permanent as a substance, is subject to modification through contact with matter (*padgala*), a category of non-soul (ajiva). And this coming into contact, this modification is something real, not illusory. Unlike Vedanta, Jainism believes in the reality of both being and becoming.

Contamination with matter impairs the great qualities of the soul. It becomes a victim of passions and error that are marked characteristics of most of the worldly lives. Thus worldly existence is thus nothing but the function of the relation of spirit and non-spirit.

THE NATURE OF WORLDLY EXISTENCE

Now let us consider the nature of worldly existence. Observation even at the common level

of experience shows that worldly life is for the most part full of suffering due to birth, disease, old age and death. Lives of lower creatures seem to be but an unrelieved tale of sorrow. The modicum of happiness and joy experienced by higher forms of life is marred by its transient character. It is little more than licking of a honey-coated sword-edge

Moreover, throughout the worldly existence one is engaged in an unceasing welter of activities. They consist mostly of good and bad deeds, done under the influence of passions (*kasaya*), perverse attitude (*mithyatva*) and strong attachment to things of the world (*avirati*). They bring in their own load of misery.

And death does not hold any promise of relief from this sorry state of affairs, because the law of karman demands retribution. Accordingly, a life-time record of good and bad deeds forces upon the soul another birth for experiencing their sweet and bitter fruits. During this new birth the soul contracts fresh karmans and is again reborn. And so goes on the continuous cycle of births and sufferings.

EFFECTS AND CAUSES OF KARMAN

Jains conceive matter as made up of infinitesimal particles, either gross or subtle. Karman

is but a subtle sort of matter which in consequence of activities (*yoga*) enters the soul and mixes up with it. The inflow (*asrava*) of karmic matter into the soul causes obscuration and distortion of the latter's perfect attributes. In other words the soul suffers a state of bondage (*bandha*). Because karman plays such a vital role in soul's history, great importance attaches to the doctrine of karman in Jain philosophy. Accordingly as it obscures a particular trait of the soul or determines name, form etc in its various births, it is classified into eight main types called intuition-obscuring (*darsanavaraniya*), knowledge-obscuring (*jnanavaraniya*) etc. These types are further subjected to a highly elaborate classification and much attention is devoted to the causes of karmic inflow, its stoppage and dissociation.

Perverse attitude towards truth (*mithyatva*), attachment to worldly things (*avirati*), and in particular the four cardinal passions (*kasaya*) viz. Anger (*krোধa*), Pride (*mana*), Deceit (*mayā*) and Greed (*lobha*) are the root-causes of bondage.

STOPPAGE (*Samvara*) OF KARMAN

When the nature and causes of karman are known it becomes the duty of every right-thinking person to devote all the energy to putting a stop

to the continuous defilement of the soul and purging it of all the dross that has entered it. Mark the qualification 'right-thinking'. Yes Right attitude (*samyag-darsana*) is the very first of the three steps leading to the state of freedom from karman or emancipation (*moksa*). The other two are right knowledge (*samyag-jnana*) and right conduct (*samyag-caritra*). These three taken together are familiarly known among the Jains as the Triad of Jewels (*ratna-trayi*). Unless you have a right attitude of mind you cannot acquire right knowledge and cannot observe right conduct.

With the dawning of the right attitude there arises a desire to free oneself from the karmic bondage. To achieve that, first it is necessary to stop contracting fresh karmans. For this purpose one has to re-organize one's whole course of conduct in accordance with prescribed rules. The five vows of abstaining from violence, falsehood, stealing, incontinence and possession of property are to be observed. Self-control is to be exerted in all one's dealings. Moral virtues like forbearance and contentment are to be cultivated. Bodily afflictions (*parisaha*) are to be endured with equanimity. And one is to remain absorbed in contemplation (*anupreksha*) as to the nature of

worldly existence, means of emancipation and other spiritual matters. A course of life shaped in consonance with this code of discipline arrests the inflow of karmic matter.

Purging (Nirjara) OF KARMAN

But for terminating the state of bondage and achieving (or. to be exact, realizing) absolute enlightenment, not only new karmans are not to be contracted, but the old ones are to be got rid of also. And practising of various austerities (*tapas*) is the most effective means to this end. Fasting, limiting food in its quantity as well as quality, staying in seclusion and practising difficult physical postures (*asana*) are to be undertaken in order to subdue senses and help cultivating a sense of detachment from whatever is non-self. Even more important than these outward forms of austerities are the inward forms. They include expiation (*prayascitta*) serving the holy, the sick and the need (*vaiyavrtya*), studying scriptures (*svadhyaya*) and practising meditation (*dhyana*).

EMANCIPATION (Moksa)

Meditation or concentration (*dhyana*) is a very important means in the final stage of spiritual progress. Compassion, humility and forbearance are essential pre-requisites of the auspicious (*subha*)

concentration, which in its highest form leads to self-realization. In consequence of the total dissociation of the self from karmic matter the soul becomes emancipated (*mukta*). All its attributes are manifested in their absolute purity. It attains *kevala-jnana*, omniscience, which is free from all doubts, confusion, perversion and obstruction and comprehends the total reality.

As the austerities have the most effective power to free soul from the most vicious influence of karman, Jainism gives them the uppermost place in their system of spiritual discipline. Biographies of Mahavira and other enlightened men serving as the highest spiritual examples are full of great feats of austerities and endurance.

THE JAIN CONCEPTION OF GODHEAD

The Jains do not believe in a supreme divinity that functions as a creator, preserver or destroyer of the Universe, that reveals truth or shows grace to individual souls in bondage. Every soul has to work out its own destiny and attain emancipation through its own efforts. It has got an inherent capacity to realize truth. It realizes that through spiritual exertion. Incentive for this, it gets from within or from the preachings of those who have already realized the truth. Only

some of the enlightened and omniscient souls are capable of revealing the truth to the world at large by founding a fresh religious order. They are called *Tirthankaras*, *ford-makers*. As spiritual leaders, they establish religious communities (samgha), consisting of monks, nuns, laymen (shrawakas) and laywomen (shravika). They are embodiments of the highest virtues and achievements. The period of their lives between attaining omniscience (*kevala-jnana*) and giving up their bodies is devoted to preaching the truth and serving as spiritual guides to the world.

STAGES OF SPIRITUAL PROGRESS

Emancipation or self-realization is naturally a slow process requiring a preparation of several life-periods. Jainism characteristically sets up a gradation of fourteen levels of spiritual development (gunasthana). They mark a sort of sequence of higher and higher stages of the pilgrim's progress along the path of omniscience.

CONCLUDING REMARKS

From this sketchy account it will be clear that the belief in transmigration of soul and the association of the soul with karman and its emancipation therefore permeates the Jain school

of thought. This belief is commonly shared by Jainism, Hinduism and Buddhism. So too the belief in the intrinsic purity of the self and its potency to realize its real nature by controlling passions, subduing senses and developing philosophical enlightenment is common to these ancient Indian religions.

Jainism, however, distinguishes itself by its special accent on the doctrine of karman, on the mortification of flesh, on moral discipline, on the principle of non-violence, and on the individual soul's eventual evolution into an omniscient (*kevalin*).

These philosophical insights and religious truths revealed and founded by the spiritually Supreme Tirthankara Mahavira and his equally eminent predecessors, and propagated by his successors form today a very precious part of our spiritual heritage. Only future can tell how much of it we shall assimilate as we emerge from the present-day cauldron of warring ideologics, inter-crossing value systems and conflicting norms of conduct that are symptomatic of a deep crisis in culture.



The Metaphysics & Ethics of The Jāinas

By

H. J A C O B I

ALL who approach Jain philosophy will be under the impression that it is a mass of philosophical tenets not upheld by one central idea, and they will wonder what could have given currency to what appears to us an unsystematical system. I myself have held, and given expression to, this opinion, but have now learned to look at Jain philosophy in a different light. It has, I think a metaphysical basis of its own, which is secured at a distinct position apart from the rival systems both of the Brahmans and of the Buddhists. This is the subject on which I would engage your attention for a short space of time.

2. Jainism, at least in its final form which was given it by its last prophet the twenty-fourth Tirthankara Mahavira, took its rise, as is well known, in that part of Eastern India where in an

earlier period, according to the Upanishads, Yajnavalkya had taught the doctrine of Brahman and Atman, as the permanent and absolute Being, and where Mahavira's contemporary and rival, Gotama the Buddha, was preaching his Law, which insisted on the transitoriness of all things. Jainism therefore, had to take a definite position with reference to each of these mutually exclusive doctrines, and there it will be necessary to define more explicitly.

3. The one great Truth which the authors of the Upanishads thought to have discovered, and which they are never weary of exalting, is that, underlying and upholding from within all things, physical as well as psychical, there is one absolute permanent Being, without change and with none other like it. The relation between this absolute Being and existent matter has not clearly been made out by the authors of the Upanishads, but all unprejudiced readers will agree that they looked on the phenomenal world as real. On this point the different schools of Vedantins arrived at different conclusions, which, however, need not detain us here.

4. In opposition to this Brahmanical doctrine of absolute and permanent Being Buddha taught

that all things are transitory; indeed his dying words were that, that all things that are produced must perish. The principal heresy, according to the Buddhists, is the *Atmavada*, i. e. the belief that permanent Being is at the bottom of all things; they are, as we should say, but phenomena, of as Buddha expressed it *dharma*s; there is no *dharmin*, no permanent substance of which the *dharma*s could be said to be attributes.

5. Thus the Brahmans and the Buddhists entertained opposite opinions on the problem of Being because they approached it from two different points of view. The Brahmans exclusively followed the dictates of pure reason which forces us to regard Being as permanent, absolute, and uniform, the Buddhists, on the other hand, were just as onesided in following the teaching of common experience according to which existence is but a succession of originating and perishing. Either view, the *a priori* view of the Brahmans, and the *a posteriori* view of the Buddhists, is beset with many difficulties when we are called upon to employ it in explanation of the state of things as presented to us by our consciousness; difficulties which cannot be overcome without a strong faith in the paramount truth of the principle adopted.

6. The position taken by the Jainas towards the problem of Being is as follows. Being they contend, is joined to production, continuation, and destruction (*sad utpadadhravya-vinashayuktam*), and they call their theory the theory of indefiniteness (*anekantavada*) in contradistinction to the theory of permanency (*nityavada*) of the Vedantists, and to the theory of transitoriness (*vinashavada*) of the Buddhists. Their opinion comes to this. Existing things are permanents only as regards their substance, but their accidents or qualities originate and perish. To explain: any material thing continues for ever to exist as matter, which matter, however, may assume any shape and quality. Thus clay as substance may be regarded as permanent, but the form of a jar of clay, or its colour, may come into existence and perish.

7. The Jain theory of Being appears thus to be merely the statement of the common-sense view, and it would be hard to believe that great importance was attached to it. Still it is regarded as the metaphysical basis of their philosophy. Its significance comes out more clearly when we regard it in relation to the doctrines of *Syadvada*, and of the *Nayas*.

8. *Syadvada* is frequently used as a synonym of *Jainapravachana* (e. g. at a latter date in the

title of a wellknown exposition of the Jain philosophy entitled *Syadvada-Manjari*) and it is much boasted of as the saving truth leading out of the labyrinth of sophisms. The idea underlying the *Syadvada* is briefly this. Since the nature of Being is intrinsically indefinite and made up of the contradictory attributes of originating, continuance, and perishing, any proposition about an existing thing must, somehow, reflect the indefiniteness of Being, *i. e.* any metaphysical proposition, is right from one point of view, and the contrary proposition is also right from another. There are, according to this doctrine, seven forms of metaphysical propositions, and all contain the word *syat*, *e. g.* *syad asti sarvam, syad nasti sarvam*. *Syat* means 'may be,' and is explained by *kathamchit*, which in this connection may be translated 'somehow.' The word *syat* here qualifies the word *asti*, and indicates the indefiniteness of Being (or *astitvam*). For example, we say, a jar is somehow, *i. e.* it exists, if we mean thereby that it exists as a jar, but it does not exist somehow, if we mean thereby that it exists as a cloth or the like.

9. The purpose of these seeming truisms is to guard against the assumption made by the Vedantins that Being is one without a second, the same in all things. Thus we have the corre-

lative predicates 'is' (*asti*) and 'is not' (*nasti*). A third predicate is 'inexpressible' (*avaktavya*), for existent and non existent (*sat* and *asat*) belong to the same thing at the same time, and such a coexistence of mutually contradictory attributes cannot be expressed by any word in the language. These three predicates variously combined make up the seven propositions or *saptabhangas* of the Syadvada. I shall not abuse your patience by discussing this doctrine at length, it is enough to have shown that it is an outcome of the theory of indefiniteness of Being (*anekantavada*) and to have reminded you that the Jainas believe the Syadvada to be the key to the solution of all metaphysical questions.

10. The doctrine of the Nayas which I mentioned before is, as it were, the logical complement to the Syadvada. The nayas are ways of expressing the nature of things: all these ways of judgment are, according to the Jainas, one-sided, and they contain but a part of the truth. There are seven nayas, four referring to concepts, and three to words. The reason for this variety is that Being is not simple, as the Vedantins believe, but is of a complicated nature; therefore, every statement and every denotation of a thing is necessarily incomplete and one-sided;

and if we following one way only of expression or of viewing things, we needs must go astray.

11. There is nothing in all this which sounds deeply speculative; on the contrary, the Jain theory of Being seems to be a vindication of common sense against the paradoxical speculations of the Upanishads. It is also, but, not primarily, directed against the Buddhistic tenet of the transitoriness of all that exists. We cannot, however, say that it expressly and consciously combats the Buddhistic view, or that it was formulated in order to combat it. And this agrees well with the historical facts, that Mahavira came long after the original Upanishads, but was a contemporary of Buddha. He was obliged, therefore, to frame his system so as to exclude the principles of Brahmanical speculation, but his position was a different one with regard to the newly proclaimed system of Buddha,

12. I have not yet touched on the relation between Jain philosophy on the one hand and Sankhya-Yoga on the other. We may expect a greater community of ideas between these systems, since both originated in the same class of religious men, viz. the ascetics known as the Shramanas, or, to use the more modern term, Yogins. As regards the practice of asceticism, the methods and the aim of Yoga, it has long been proved

that the Yoga of Brahmans, Jainas, and Buddhas are closely related to each other, and there can be no doubt that they have all developed from the same source, but I am now concerned only with those philosophical ideas which have a connection with ascetic practice and form the justification thereof.

13. Now the Sankhya view as to the problem of Being is clearly a kind of compromise between the theory of the Upanishads and what we may call the common-sense view. The Sankhyas adopt the former with regard to the souls or *purushas* which are *permanent and without change*. They adopt the latter when assigning to matter or Prakrti its character of unceasing change. The Sankhyas contend that all things besides the souls or *purushas* are products of the one Prakrti or primaeval matter and similarly the Jainas teach that practically all things besides the souls or *jivas* are made up of matter or *pudgala*, which is of only one kind and is able to develop into everything. It will thus be seen that the Sankhyas and Jainas are at one with regard to the nature of matter; in their opinion matter is something which may become anything. This opinion, it may be remarked, seems to be the most primitive one; not only was it entertained by the

ancients, but also it underlies the universal belief of transformation occurring in the natural course of things or produced by sorcery and spells. This is a point I wish to make, that the Sankhyas and Jainas started from the same conception of matter, but worked it out on different lines. The Sankhyas teach that the products of Prakṛti are evolved in a fixed order, from the most subtle and spiritual one (*Buddhi*) down to the gross elements, and this order is always reproduced in the successive creations and dissolutions of the world. The Jainas, on the other hand, do not admit such a fixed order of development of matter (*puḍgala*), but believe that the universe is eternal, and of a permanent structure. According to them matter is atomic, and all material changes are really going on in the atoms and their combinations. A curious feature of their atomic theory is that the atoms are either in a gross condition or in a subtle one, and that innumerable subtle atoms take up the space of one gross atom. The bearing of this theory on their psychology I shall now proceed to point out. But I must premise that the Jainas do not recognize a psychical apparatus of such a complex nature as the Sankhyas in their tenet concerning *Buddhi*, *Ahaṁkāra*, *Manas*, and the *Indriyas*. The Jaina opinion is much cruder, and

comes briefly to this. According to the merit or demerit of a person, atoms of a peculiar subtle form, which we will call *karma* matter, invade his soul or *jiva*, filling and defiling it, and obstructing its innate faculties. The Jainas are quite outspoken on this point and explicitly say that *karman* is made up of matter, *paudgalikam karma*. This must be understood literally, not as a metaphor, as will be seen from the following illustrations. The soul or *jiva* is extremely light, and by itself it has a tendency to move upwards. (*urdhvagaurava*), but it is kept down by the *karma* matter with which it is filled. But when it is entirely purged of *karma* matter, at Nirvana, it goes upwards in a straight line to the top of the universe, the domicile of the released souls. To take another example, the *karma* matter within a soul may assume different conditions. It may be turbulent, as mud in water which is being stirred; or it may be inactive, as mud in water when it has settled at the bottom of a basin; or it may be completely neutralized, as when the clear water is poured off after the mud has been precipitated. Here again it is evident that *karma* is regarded as a substance or matter, though of an infinitely more subtle nature than the impurities of water referred to in the illustration. As a third instance.

I will refer to the six *Leshyas* or complexions of the souls, ranging from deepest black to shining white colours, which we common mortals cannot perceive with our eyes. This doctrine was shared also by the *Ajivikas*, on whom Dr. Hoernle* has thrown so much light. These colours of the soul are produced on it by the *karman* which acts as a colouring substance. Here also the material nature of *karman* is quite obvious

14. To return from this digression, the *karma* matter that enters the soul is transformed into eight different kinds of *karman*, about which I shall have to say a word presently. This change of the one substance into eight varieties of *karman* is likened to the transformation of food consumed at one meal into the several fluids of the body. The *karma* matter thus transformed and assimilated builds up a subtle body, which invests the soul and accompanies it on all its transmigration, till it enters *Nirvana* and goes up to the top of the universe. This subtle body or *karmanasharīra* is obviously the Jain counterpart of the *sukshmatharīra* or *lingasharīra* of the *Sankhyas*†. In order to

* Encyclopaedia of Religion and Ethics, Vol i. pp. 259 sq.

† The Jains recognize four different subtle bodies; see *Tattvarth* 37 Sq.

understand the functions of this subtle body or *karmanasharira*, we must take a summary view of the eight kinds of *karman* of which it is composed. The first and second (*jñānavarāṇīya* and *darśanavarāṇīya*) obstruct knowledge and faith, which are innate faculties of the soul or *jīva*; the third (*mohāṇīya*) causes delusion, especially the affections and passions; the fourth (*vedāṇīya*) results in pleasure and pain; the fifth (*ayushka*) assigns the length of life to the person in his present birth; the sixth (*nama*) furnishes him with all that belongs to him as an individual; the seventh (*gotra*) makes him a member of the class or genus which he is to belong to; the eighth (*antaraya*) produces hindrances to the realization of his virtues and powers. Each of these eight kinds of *karman* endures for a certain period, of varying length within which it must take its proper effect. Then it is expelled from the soul, a process, which is called *nirjara*. The opposite process, the influx of *karman* into the soul, is called *asrava*, a term well known to students of Buddhism. The occasions for *asrava* are the actions of the body and mind (*yoga*); they open as it were an inlet for *karma* matter to invade the soul. If that soul is in a state of iniquity, i. e. if the person under consideration does not

possess right faith, or does not keep the commandments (*vrata*), or is careless in his conduct, or does not subdue his passions, then in all these cases, singly or collectively, especially under the influence of the passions, the soul must retain the karma matter, or, as the Jainas say, binds it (*bandha*). But the influx of karma matter or asrava can be prevented; this is called the stopping or *samvara*

15 These primitive notions the Jainas have worked out into a philosophical superstructure, which serves just as well as that of the Sankhyas (but on different lines) to explain the problems of mundane existence and to teach the way of salvation. In order to make this clear I must add a few more details.

16. Samvara is effected, *i. e.* the influx of karma is prevented, by the observance of peculiar rules of conduct, by restraint of body, speech and mind, by strict morality, by religious reflections, by indifference to things pleasant, or unpleasant &c. The most effective means, however, is the practice of austerities (*tapas*), which has this advantage over the other means, that it not only prevents karma from accumulating, but also consumes the accumulated karma. Tapas, therefore, produces also nirjara and leads to Nirvana; it is

the chief means of salvation, as might be expected in a religion of ascetics. The denotation of the word 'tapas' in Jainism is somewhat different from its usual meaning. There is tapas of the body (*bahya tapas*) and tapas of the mind (*abhyantara tapas*). The former consists in fasting, or eating scanty and tasteless food, in want of comfort and in mortification of the flesh. The mental tapas contains various items as confession of sins and penance, monastic duties, obedience, modesty, self-restraint and meditation (*dhyana*). I wish to lay stress on the fact that in the course of asceticism taught by the Jainas meditation is only one of many steps leading to the ultimate goal. Though Nirvana is immediately preceded by the two purest stages of meditation, yet all other parts of tapas appear of equal importance. We shall see the significance of this fact more clearly, when we compare the Jaina tapas with what corresponds to it in Sankhya-Yoga. Their Yoga contains some of the varieties of Jaina tapas; but they are regarded as inferior to meditation or contemplation. Indeed, the whole Yoga centres in contemplation; all other ascetic practices are subordinate and subservient to contemplation—*dharana*, *dhyana* and *samadhi*. This is but natural in a system which makes the reaching of the *sumatima* ~~the~~

dependent on *jnana*, knowledge. The theory of the evolution of Prakṛti, beginning with Buddhi, Ahaṁkāra, and Manas, appears, to my mind, to have been invented in order to explain the efficiency of contemplation for acquiring supernatural powers and for liberating the soul. Sāṅkhya-Yoga is a philosophical system of ascetics; but their asceticism has been much refined and has become spiritualized in a high degree. The asceticism of the Jains is of a more original character; it chiefly aims at the purging of the soul from the impurities of karma. Jainism may have refined the asceticism then current in India; it certainly rejected many extravagances, such as the voluntary inflicting of pains; but it did not alter its character as a whole. It perpetuated an older or more original phase of asceticism than the Brahmanical Yoga, and carries us back to an older stratum of religious life in which we can still detect relics of primitive speculation in the shape of such crude notions as I have had occasion to mention in the course of my paper.

17. In conclusion I shall shortly touch on the third current of Indian philosophical speculation; viz. the philosophy of the Pandits which is represented to us by the Nyaya and Vaiśeṣika systems. This philosophy may be characterized

as an attempt to register, to define, and to arrange in systematic order the concepts and general notions which are the common possession of all who spoke the Sanskrit language. Such a philosophy had some attraction for the Jainas who, as we have seen, always sided with common-sense views, and in fact many Jainas have written on Nyaya and Vaisheshika. But at the time when the Jain system was framed, the Pandit, as we know him in later times, had probably not yet become distinguished from the Vedic scholar or theologian; it is almost certain that there was as yet no class of persons who could be called Pandits, and consequently their philosophy also was wanting. And the tradition of the Jainas themselves says as much; for according to them the Vaisheshika system was founded by Chaluya Rahogutta, originally a Jaina and pupil of Mahagiri, eighth Sthavira after Mahavira. Thus we have no occasion to inquire into the relation between this system and Jainism. But it may be mentioned that the atomic theory which is a marked feature of the Vaisheshika, is already taught in outline by the Jainas. As regards the Nyaya system, it is almost certainly later than Jainism; for the dialectics and logic of the Jainas are of a very primitive character, and appear entirely unconn-

ceted with the greatly advanced doctrines of the Naiyayikas.

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



Dr. Jacobi at Rajkot, Kathiawar

On his way to sacred Girnar in Junagadha, Dr. Jacobi addressed a public meeting, held in the Counaught Darbar Hall, for the presentation of an address to him. Mr. S. N. Pandit, Bar-at-Law, and a leading member of the Rajkot Bar took the chair. Dr. Jacobi spoke as follows:—

I have been asked to deliver a lecture on Jainism, a subject with which long continued studies and my recent experience in India has made me familiar. We have only recently come to understand properly the position of Jainism; formerly it was believed to be an offshoot of Buddhism, for Budha at that time had become pretty well-known to the Western scholars and as it is

the religion followed by many Asiatic nations out of India, its original home, it was naturally looked upon as the parent of similar creeds, and one of them seemed to be Jainism.

A MONASTIC RELIGION

Like Buddhism it is originally and principally a monastic religion, a religion, intended for an order of monks and nuns, and the laymen were of secondary consideration. Therefore in their outward habit of life the monks of the Jains and those of the Buddhists seemed to have much in common. And besides there was no other particularity which lent strength to the opinion that both sects came from the same stock. The idols of Budha and those of the Jain have a great family likeness; both are presented in the position of meditation and at an early time it was rather difficult for the inquirer to tell which was a Budha and which are Tirthankars. All the circumstances led to the conclusion that Jainism was a sect of Buddhism, which in early times had branched off from it. For what was known about the tenets of the Jains seemed to indicate a more radical difference of their creed from the original Buddhists than exists between even the most distant Buddhist sects. On the base of this "prima facie "

theory other scholars built new theories whose boldness is proportionate to and may easily be explained by the scarcity of original materials, illustrative of Jainism. Now a change was brought about in the sixties and seventies of last century. In that time Dr. Buhler, then educational Inspector of Gujarat, succeeded in collecting manuscripts of the sacred books of the Jains; manuscripts which became the possession of the Deccan College library and some libraries in England and on the Continent. I myself was able to acquire with the help of my friend Dr. Buhler manuscripts of the principal Angas and Upangas. At the same time the investigation of the Buddhist scripture had been carried on with great zeal and had made great progress. It was my good fortune to commence at this juncture my studies of Jainism; they soon made me reject the old theory and brought on the conviction that Jainism was entirely independent of Buddhism.

INTERNAL EVIDENCE

I found in the Jain scriptures the names of the contemporary of Budha, the Kings of Magadha and some religious leaders of the time as being contemporary with Mahavira, the twenty-fourth Trithankar of the Jains. And in the Buddhist

scriptures I met with the mention of Mahavira under the name Niganth Natagsuta. Nagatsuta is name of Mahavira since he belonged to the Kshtriya clan of the Natas or Jnatas, and Nigantha is an ancient name of the Jain used in their sacred books. So there could be no doubt that Mahavira was a contemporary of Budha; the Buddhist further mentions the name of the place where Mahavira died. The independence of Jainism from Buddhism being thus proved we were able to proceed one step further. The Buddhists frequently refer to the Niganthas or Jains as a rival sect, but they never so much as hint that this sect was a newly founded one. On the contrary from the way in which they speak of it, it would seem that this sect of Niganthas was at Budha's time already one of long standing, or in other words it seems probably that Jainism is considerably older than Buddhism. We shall find in the sequel reasons to confirm this view.

PRINCIPLES OF BUDHIST PHILOSOPHY

When we study more closely the principles of Buddhist philosophy on the one hand and those of Jain philosophy on the other, the difference seems so great that it precludes an idea of common origin. Budha denied being a something permanent,

he only admitted a continuous originating, all is transient nothing is permanent, were the last words he is said to have uttered. This idea of the transitoriness of everything existent gave rise to the later Buddhist theory of the momentariness of all things, a theory which revolutionized Indian philosophy. The theory comes to this; everything exists but for a moment and is replaced in the next moment by a fac-simile of its, just as we see things move in a bioscope. What we call existence and development of a thing is but a series of successive momentary existences. I shall now try to make this strange theory more intelligible without entering into further details.

SOUL AND MATTER

It is obvious that the Buddhists had to deny the continuous existence of anything and they were not remiss to follow up this main idea into all its logical consequences. So they denied the permanent existence of a soul and of matter. With them the belief in the permanent existence of soul is one as a principle of a Buddhism of the greatest heresies. Now in all these points the Jains have just the opposite teaching. According to them the souls as well as matter are eternal and have a permanent existence, and this belief

is the base of their philosophical system which I will now describe in more detail in order to give an idea of fundamental ideas of the Jain system. According to the Jains the world of existing things falls into two categories; souls 'Jivas.' and matter or 'Pudgala,' there are three more substances besides space and the mediums of motion and of rest, but they need not detain us as they do not concern the problem in hand. There are numberless souls or 'Jivas' which are incorporated again as long as they have not reached the state of perfection. Matter on the other hand consists of atoms which are eternal but which are not a permanent quality. The qualities, of matter develop according to circumstances. Matter itself may be described as something which may become anything.

Now what we perceive is matter in a gross state but matter may also pass into a subtle state when it becomes imperceptible to us. Now the problem which Jain philosophy sets itself to solve, is to explain the state of things, as they appear to our experience from the action on each other of the two principles, soul and matter, and it has done so with a remarkable consistence and thoroughness. Here I must go into some more detail. Souls as I said before, are liable to transmigration as long as they have not yet reached the state

of perfection. So we have to distinguish between perfected souls who have been definitely released from worldly existence and worldly souls which are bound as the expression is. The worldly souls are not pure but they are defiled in a greater or less degree. The defiling of the souls is caused by their acts or sins, by Karma as the technical expression is.

KARMA

This idea which is shared by all Indian thinkers is that every deed we do has an effect on our souls, makes an imprint on our souls, and that imprint remains there as long as it is not neutralized. This imprint is called Karma, and it is neutralized by bringing on pleasure or pain to the individual who through his Karma is made to experience the various conditions of life. Now as Jain philosophy admits but matter and souls, it follows that Karma must consist of matter or be material; indeed the Jains are quite positive on this point. Karma 'paudgalikaya' Karma is terial. Their ideas on the Karma are the following; By the action of the individual his souls becomes penetrable by matter; particles of matter in a subtle form pour into the soul; there is an influx, Asrava, pouring of subtle matter into the

soul and with this Karma matter as I may call it, it is filled as a bag with sand. Thus the Karma matter amalgamates with the substance of the soul and (Kasaya working as a binding medium) unites with it as milk with water and thereby the soul is defiled. The Karma obscures the natural qualities of the soul which are absolute knowledge and bliss. It acts as a hindrance or obstacle to the display or development of those qualities, the different kind of Karmas to different qualities. For Karma is not of one kind, but of eight. When Karma-matter enters the soul by influx, Asrava, it is then transformed into eight kinds of Karma, the eight prakritis of Karma, just as the food we take is transformed within our body into the different fluids which sustain the body. One kind of karma obscures the soul's inborn power of knowledge, another depraves his conduct, one determines the conditions of his life, another the length of his life in a particular birth, and so on. Each kind of Karma may be latent for some length of time, but at last it must take effect and produce these conditions of the individual soul which are in its nature, and by producing its effects, the Karma is rejected from the soul, it is purged off 'Nirjara' as it is technically called.

PURGING THE SOUL OF KARMA

Now by Nirjara the soul would get rid of all Karma and thus reach its natural state of 'perfection,' if there were not a continual influx of new Karma by which the soul is kept bound to the state of worldly 'existence.' In order therefore to reach perfection it is necessary to stop the influx of Karma. This is called 'Samvara' or covering of the inlets of Karma into the soul. Therefore Samvara and Nirjara, the preventing of new Karma and the purging off of the acquired Karma becomes the object of religion. Right conduct, penances, and meditation are the chief means to realize that end. Penances, especially fasting are believed to purge off Karma which otherwise would have had its bad effect on the individual being. When the soul has in the end got rid off all Karma and subsists in its pure nature, then it is no more kept down by the weight of its Karma in this world but freed from matter which by its might kept the soul down, it goes up to the top of the universe, where it stays for ever in a state of absolute perfection; not acted upon by the things of the world nor acting upon them nor caring for them. These are the liberated souls the 'Siddhas' and among them are the souls of the past Tirthankar. The latter are

adored by the Jains as gods; since they are absolute and perfect beings, whose virtuous life on earth should be a model to the pious. But the Jains expressly deny that these gods have any direct influence on the course of events in the world. They combat the idea of a god as the creator and Governor of the universe.

I have sketched (in a bare outline) the theory of Karma, because it is the main foundation of the philosophical and religious system of the Jains, and it will be easy from this point of view to understand most of their rules of conduct.

ETHICS OF THE JAINS

I shall now deal with the Ethics of the Jains. The principal moral laws were early recognized by all Hindus; Brahmins, Budhists and Jains are at one about the four first commandments or vows, 'vratas' as they call it, *i. e.* not to kill, not to steal, not to lie; and to commit no adultery. Each of the three sections mentioned has a fifth vow, which, however, is different in the different religions. They agree not only with regard to the first four commandments, but also in according the prohibition to kill the first place. It will be doubted by nobody that to kill a man is an infinitely greater offence than to rob his property

or to mislead him by lies. But this prohibition to kill, the "Ahinsa" was not restricted to man, but it extended to animals as well. Buddhists and Jains regarded it as a sin to kill an animal, but only the Jains regarded "Ahinsa" in this extension of its meaning as the highest religious law as the "Paramo Dharama" and have carried its consequences to the extreme, and as they regard plants also as possessed of life, it becomes, practically impossible for men in the common conditions of life to carry out the commandment not to kill in all its bearings. But the law is strictly binding on the monks and the greater part of the rules of conduct have reference to the "Ahinsa." The laymentry to abstain from killing at least animal life, hence they are strict vegetarians as you all know. Not to kill any living being may be said to be the principal consideration of the Jains, the cornerstone of their ethics.

THE JAIN BELIEF

I have said that the Jains consider plants also as possessed of life, to be the abode or body of souls. In this regard they agree with other philosophers of the Hindus. But they extend the domain of souls far beyond the animal and vegetable kingdom, their views in this respect are very

peculiar and are not shared by any other philosophers at least in India. The Jains believe also the elements, earth, water, wind and fire, to house innumerable souls or to be bodies of souls, which may be called elementary "bodies" and souls. Only when the elementary bodies, the earth bodies, water bodies, etc., have been quitted by the souls, they become "lifeless" matter. Thus cold water is believed to contain souls and therefore 'sadhus' may not use it. Thus from the Jain point of view, we may speak of lifeless matter only in a restricted sense, as most matter may temporarily at least be regarded as embodying souls. But this is not yet all. There is still one more kind of being, the lowest of all and invisible to our eyes. These beings are called Nigodas, In order to explain what is meant by this term. I remark that plants are according to the Jains either visible or invisible; the Nigodas belong to the invisible kind. Now some plants are bodies of one soul only, others, and these are the majority, consist of a great number of bodies forming one colony, trees or stock. The Nigodas are such plants; they are infinitesimally small globes containing numberless cells and in each all there are lodged numberless beings, the Nigoda beings who have all animal functions in common. With these

globes the whole space of the world is literally packed, From them some souls are from time to time realised and sent up the scale of living beings to fill the vacancies occasioned by the liberation of souls who have reached perfection. For there is a scale of beings from the lowest upto animals, men and gods; up and down this scale the beings ascend or descend in their successive births according to their merit or demerit as the case may be. But only in a human birth it is possible to reach “mukti” absolute perfection. I have given only the outline of the Jain doctrine of life, Jiva, which is one of the most characteristic of this system.

THE JAIN LITERATURE

I abstain from entering on more details. I have tried in the preceding part of my lecture to describe only a few of these teachings which are in a high degree characteristic of Jainism. These doctrines have been worked out in all their details, and discussion of them forms the subject of numerous commentaries & other treatises in the very voluminous literature of the Jains. The mention of Jain literature brings me the last subject which I intend to touch upon in my lecture. I will not dwell on the sacred literature

of the Jains, the canonical books which form the 'Sidhanta' of the 'Swetambaras.' I speak of those books only which have been composed by latter authors. The commentaries on the sacred books in Prakrit and Sanskrit form a literature, by itself more voluminous still, than the sacred books which are said to contain 5 lakhs of granthas. Besides the works which explain the tenets of Jainism, the great number of Kavyas, both in Prakrit and Sanskrit, have come down to us which describe the lives of saints, especially those of Tirthankar. These 'Charitras' are, only partly printed, the greater part still are accessible in manuscripts only. Some of them are written in the true Kavya style employing those poetical ornaments which are taught in the original Sanskrit; other Charitras are in a more simple style of easy narrative; they usually contain a great many legends and other stories which the Jains knew to tell so well. For there is no other class of Indian writers except perhaps the Buddhists of old, who are so fond of stories specially such as have a moral than the Jains. It is to them that we owe the "Panchtantra" in the reductions which have had the widest circulations. But in another respect also Jain literature is of great importance for our knowledge of the ancient

literature of India. We know from quotations in old books that from the early centuries of our Era down to the 10th century and later there existed a large Prakrit literature destined for the cultivated classes who were not able to read works in classical Sanskrit. But of this vast literature only a few works in highly refined style akin to the Mahakavya of classical Sanskrit literature have been preserved; all the rest has been allowed to fall into oblivion and to disappear for ever. We should even not know what kind of works they were, if the Jains had not preserved some of their Prakrit works poems and romances. I first mention the "Paumachariya" the first Prakrit Kavys we possess; for it pretends to be composed near the beginning of our era. It is in a fluent epic style and may be regarded as a remnant of vast epic literature in Prakrit which has totally been lost. The author apparently imitated existing models; he is certainly not the first who wrote a Prakrit epic. Besides the epic literature and probably later in times there came into existence an extensive literature of works of fiction, both in prose and in verse. This much we know from occasional remarks of authors on '*alankara*.' But the works which they were thinking of when they made those remarks have long since been

lost and we should even not know what they were like if we had not seen Prakrit works of this description written by Jain authors. The oldest and most important of these books is the Samaraditya Katha by Haribhadra named by Hemachandra as the model of the Sakala Katha. The work has been written in the 9th century more than 1,000 years ago. It contains love stories, adventures on land and sea, court intrigues, wars in short most various scenes of Indian life in the middle ages. It cannot be doubted that these subjects form the materials from which the Prakrit romances that once were the delight of the cultivated public were written. What is the reason that all these works of fiction in Prakrit which were once in abundance, have been allowed to go to destruction; apparently the knowledge of Prakrit literature which once was the refined form of the language of the people and therefore easily intelligible to them had, as time went on and the popular language changed, become so different from the latter that it wanted proper study to understand the works written in the old language. Thus the old language lost the advantage it had in the eyes of the general public, over the learned language and Prakrit books found no more readers except in the rank of Jain scholars who regarded

Prakrit as equal in dignity to Sanskrit. and thus it happened that for all glimpses we get of the more popular Prakrit literature we are indebted to the Jains.

But I should presume too much on the patience of my hearers if I should continue to treat the subject in more details. I think I have said enough to show that Jainism contains a vast mine of knowledge and that it is well worth exploring for all who are interested in the history and the culture both philosophic and religious of ancient India.

After the lecture Dr. P. T. Kothari, Assistant Surgeon, West Hospital, Rajkot, read an address on behalf of the Jain community of Rajkot. The address which was printed on satin and enclosed in a silver casket of fine Cutch workmanship, was presented to Dr. Jacobi by the hands of President. Dr. Jacobi expressed his thanks for the honour. After a vote of thanks to the worthy chairman and the distribution of 'gulab attar' the gathering dispersed.



સાહિત્ય પ્રચાર યોજના

સ્વર્ગસ્થ ગુરુમહારાજશ્રી શ્રીમદ્ વિજયવલ્લભસૂરીશ્વરજીની સ્મૃતિમાં શ્રી આત્માનંદ જૈન સભા-મુખર્ષી તરફથી જે વલ્લભ સ્મારકનિધિની સ્થાપના કરવામાં આવેલ અને એમાં જે ફંડ એકત્ર થયેલ તેમાંથી સ્મારક સમિતિ દ્વારા જૈન ધર્મના સાહિત્ય અંગેનું પ્રકાશન કાર્ય શરૂ કરવામાં આવેલ છે અને એ અંગે જુદા જુદા સમયે પ્રગટ કરવામાં આવેલ પત્રિકાઓ દ્વારા જૈન સમાજને માહિતગાર કરવામાં આવેલ છે. અત્યાર સુધીમાં નીચે મુજબ ચાર પ્રકાશન કરવામાં આવેલ છે અને એનો છૂટથી લિત્તલિત્ત દિશામાં પ્રચાર પણ થઈ ચૂકેલ છે. નિયમ પ્રમાણે રૂપિયા ચોર્યાશી કે તેથી અધિક ભરનાર વ્યક્તિ કે સંઘને ભેટરૂપે એ પહોંચતાં પણ કરી દેવાયા છે. માત્ર એક રૂપિયા ભરી પોતાના નામ-દામ સમિતિના રજીસ્ટરમાં નોંધાવી એના કાયમી સભ્ય બનનારને દરેક પ્રકાશન અર્ધા મૂલ્યમાં અપાશે.

પુખ્ત ૧ જી. મહાવીર : આમાં ઇંગ્લીશ તેમજ ગુજરાતીમાં પ્રભુશ્રીનું સંક્ષિપ્ત જીવન વર્ણવેલ છે. મૂલ્ય ૦-૨૫ નયા પૈસા.

પુખ્ત ૨ જી. જૈનીઝમ : આમાં જૈન ધર્મ અંગે જુદા જુદા વિદ્વાનોના અંગ્રેજીમાં લેખો તેમજ શ્રીમદ્ આત્મારામજી મહારાજજીકૃત હિંદીમાં લેખ છે. મૂલ્ય ૦-૫૦ નયા પૈસા.

પુખ્ત ૩ જી. બંગાળકા આદિધર્મ : આમાં બંગાળમાં પૂર્વે જૈન ધર્મનો કેવો સુંદર પ્રચાર હતો, તે સંબંધી હિંદીમાં વર્ણન સચિત્ર છે. અંગ્રેજી લેખ પણ છે. મૂલ્ય ૦-૬૦ નયા પૈસા.

પુખ્ત ૪ થી. અનુભવ ઝરણાં ; આમાં શ્રીમદ્ આનંદધનજી તેમજ શ્રી બુદ્ધિસાગરસૂરિજી આદિના ચૂંટેલા પદો તેમજ ભજનો ગુજરાતી ભાષામાં છે. મૂલ્ય ૦-૬૦ નયા પૈસા.

પ્રાપ્તિસ્થાન તેમજ પત્રવ્યવહારનું સ્થળ : શ્રી વલ્લભ સ્મારક સમિતિ શ્રી ગોડીજી મહારાજ ઉપાશ્રય, પાયધુની, મુખર્ષી નં. ૩.

વ્યવસ્થાપક : રસિકલાલ. મેળાપ સમય : (રવિવાર સિવાય)

સવારે ૯ થી ૧૧ અને બપોરે ૨ થી ૪ સુધી.

તા. ૬ :—બહારગામવાળા માટે પોસ્ટેજ ખર્ચ અલગ સમજવો.

