

*Edited by*  
**K.L. CHANCHREEK**  
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'*Encyclopedia of Jain Religion*' is a multi-volume elaborate study of this oldest religious sect. This *Encyclopedia* has been designed to cover a wide range of *Jain* religious thought in a systematic manner, theme wise and serves as an authentic reference tool. In the new millennium this is perhaps the first systematic study of *Jain* religion.

Volume one of this *Encyclopedia* deals with the antiquity and historicity of Jainism which attracted the attention of scholars to study and trace the long history and a large continuing presence of Arhat tradition which is pre-Aryan; Volume two is a prolegomenary description of Jaina scriptures, which developed through centuries and by stages and took a literary and philosophical form during ten centuries from Mahavira's salvation. Volume three traces the Jaina way of worship, observance of specific rituals and fasts besides celebration of fairs, festivals and festive occasions since ancient days. Jains worship only five worshipful once the Arhats, Siddhas, Acharyas, Upadhyayas and Sadhus besides some Godlings—Yakshas and Yakshis and attending guards. Volume four and five traces and analyses the Jaina concept of God and creation of the universe, doctrine of worship, theory of Soul, doctrine of Karma, Lesyas, Nine Padarthas (Fundamental Truths and Pudgala—Matter), moral themes and philosophical issues like doctrine of Anekantavada, Panch Mahavratas, Sramans culture, Yoga, Penance and Santhara and liberation. Volume six traces how people earned their livelihood through agriculture, farming and trade, according to Jaina texts. Jains were actively involved in the growth of agricultural activities, industry and trade channels. Undoubtedly the management

# **ENCYCLOPEDIA OF JAIN RELIGION**

**Volume 4**

*Editors*

**K.L. Chanchreek  
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# 1

## CONCEPT OF GOD AND CREATION OF THE UNIVERSE

### Non-Jaina Concept : Early Views

Since ancient days philosophers and thinkers have speculated about the birth or creation of the universe : How did the universe originate and what is the foundation on which it stands ? Jainism is quite clear regarding the creation of the universe, that no God either created it at any stage whatsoever. At the same time India, has the earliest work of the Aryans, the Rigveda (Rgveda). The Basic foundation of Rigvedic culture from metaphysical viewpoint is naturalism and anthropomorphism coupled with Polytheism. 'The phenomena of nature were thought of as something more than radiant beings, and something more than powerful forces. To the generality of worshippers they were more distinctly concrete personalities and had more personal attributes.'<sup>1</sup> It is how the God emerged, with its creation.

In the early age, the antique world, God was a human being. He had all the wants and desires, appetites and human qualities. He helped the community in day today life and need ; and even in wars. Later on the idea of God changed. His dissociation from physical contact with man has made it possible to be conceived of him as capable of absolute good and absolute virtue. He became an object of worship, with super qualities. As God he was expected to grant cares to each member of the community. In modern

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1. Williams, M. : Indian Religious Thought, p. 7.

society, God became creator of the universe. Divine Governance was visualised by the priests and early philosophers. This was a great religious revolution, as society developed from savage and primitive society to the divine theory of Kings and gods, world over.

Jainism is pre-Aryan and very ancient religion and has flourished in India during the pre-Vedic days as there are reference of Tirthankara Rishabhadeva in Rigveda. Jainism did not believe in the God as creator. Jainism even did not believe in Vedas. Interestingly the idea of God or Ishwar in Hinduism developed in stages. Dr. Mangal Deo Shastri<sup>2</sup> has made ample research on this subject.

As per the history of Religions, the idea or concept of God and the creation of the universe has not come to the mind of the man all of a sudden. It took thousands, of years in all the primitive and savage societies in taking shape of their religions. It was a package of dominating primitive classes.

Max Muller says : “We have seen a religion growing up from stage to stage from the simplest childish prayers to the highest metaphysical abstractions.”

“There was a time when Religion had covered the whole field of human knowledge and claimed infallibility for what it taught. It covered astronomy and taught a theory of the universe, according to which the earth is at rest in the centre of the universe, while the sun, moon, planets and system of fixed stars revolve around it each in its own spheres. It included biology and geology and propounded the view that the growth of life on the earth had been created all at once and had contained from the time of creation onwards, all the heavenly bodies that it now contains and all kinds of animals and plants. It claimed medicine to be its province and taught that disease was either a divine visitation as

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2. In Ek Yug : Ek Pratik. Edited by K.L. Chanchreek, History of God (Ishwar) by Mangal Deo Shastri, pp. 15-41.



punishment for sin or it was the work of the demons and that it would be cured by the intervention of saints, either in person or through their holy relics, or by prayers or pilgrimages, or (whom due to demons) by exorcism and by treatment which the demons (and the patient) found disgusting. It also claimed physiology and psychology to be its domain and taught that the body and soul were two distinct substances.”<sup>3</sup>

It is a fact that Jaina thinkers had an open mind from the very beginning, and believed in reasoning. Discarded all superstitions and established freedom of thought, encouraged scientific outlook and conception of soul and its relation to the Karmic activity. Ceremonial rites, magical performances and worship of God and God as Creator of the Universe is absent in Jaina worship.

A man is always subject to change. So is the society. Religions also change. Sometime it is difficult to understand the origin and growth of a religion. In the words of Max Muller :

“..... Those ancient religions we seldom know, what after all is the most important point, their origin and their gradual growth. The Jewish religion is represented to us as perfect and complete from the very first and it with great difficulty that we can discover its real beginnings and its historical growth. And take the Greek and Roman religions, take the religions of the Teutonic, Slavonic or Celtic tribes and you will find that there period of growth has always passed, long before we know them, and that from the time we knew them, all their changes are purely metamorphic-changes in form of substances ready at hand.”<sup>4</sup>

Similar is the case with several Indian religions. We see them completely changed in the present day world. Most of the Vedic hymns can be said mythological and of primitive intellect. Before rise of Jainism and Buddhism, Vedic religion was at the height

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3. Dr. Baba Saheb Ambedkar Writings and Speeches. Vol. 3. Comp. by Vasant Moon, pp. 8-9.

4. Max Muller : India-What Can it Teach Us, p. 144.

of its glory. Mahavira and Buddha revolted against the Vedic rites and so many prejudicial concepts. They showed a new path to the humanity. Jainism through logical reasoning or Syadvada opened new conceptual channels regarding the existence of the universe, pattern of worship, soul, matter, Karmic activity and various principles which already existed as oral tradition (sruti and smriti).

The belief in God as architect of the universe, worship, the relation between Religion and Morality and God and Religion etc. in the so called ancient and modern society have constantly been studied by the scholars and philosophers.

Comparing the religious concerns and beliefs of man of the savage society and civilized society, Dr. Ambedkar says : "In the first place in the religion of the savage society there is no trace of the idea of God. In the second place in the religion of the savage society there is no bond between morality and Religion. In the savage society there is religion without God. In the savage society there is morality but it is independent of Religion."<sup>5</sup>

"How and when the idea of God became fused in Religion it is not possible to say. It may be that the idea of God had its origin in the worship of the Great Man in society, the Hero—giving rise to theism—with its faith in its living god. It may be that the idea of God came into existence as a result of the purely philosophical speculation upon the problem as to who created life—giving rise to theism—with its belief in God as Architect of the Universe."<sup>6</sup> In any case the idea of God is not integral to Religion. How it got fused into Religion it is difficult to explain. With regard to the relation between Religion and Morality this much may be safely said. Though the relation between God and Religion is not quite integral, the relation between Religion and Morality is. Both

5. Dr. Baba Saheb Ambedkar Writings and Speeches. Vol. 3. Comp. by Vasant Moon, pp. 13.

6. That the Idea of God has evolved from both these directions is well illustrated by Hinduism. Compare the idea of Indra as God and the idea of Brahma as God.

Religion and Morality are connected with the same elemental facts of human existence—namely life, death, birth and marriage. Religion consecrates these life processes, while morality furnishes rules for their preservation. Religion in consecrating the elemental facts and processes of life came to consecrate also the rules laid down by society for their preservation. Looked at from this point it is easily explained why the bond between Religion and Morality took place. It was more intimate and more natural than the bond between Religion and God. But when exactly this fusion between Religion and Morality took place it is not easy to say.

Be that as it may, the fact remains that the religion of the Civilized Society differs from that of the Savage Society into two important features. In civilized society God comes in the scheme of Religion. In civilized society morality becomes sanctified by Religion.

This is the first stage in the Religious Revolution I am speaking of. This Religious Revolution must not be supposed to have been ended here with the emergence of these two new features in the development of religion. The two ideas having become part of the constitution of the Religion of the Civilized Society have undergone further changes which have revolutionized their meaning and their moral significance. The second stage of the Religious Revolution marks a very radical change. The contrast is so big that civilized society has become split into two, antique society and modern society, so that instead of speaking of the religion of the civilized society it becomes necessary to speak of the religion of antique society as against the religion of modern society.

The religious revolution which marks off antique society from modern society is far greater than the religious revolution which divides savage society from civilized society. Its dimensions will be obvious from the differences it has brought about in the conceptions regarding the relations between God, Society and Man.

The first point of difference relates to the composition of society. Every human being, without choice on his own part, but simply in virtue of his birth and upbringing, becomes a member of what we call a *natural* society. He belongs that is to a certain family and a certain nation. This membership lays upon him definite obligations and duties which he is called upon to fulfil as a matter of course and on pain of social penalties and disabilities while at the same time it confers upon him certain social rights and advantages. In this respect the ancient and modern worlds are alike.<sup>7</sup> But in the words of Prof. Smith. :—

“There is this important difference, that the tribal or national societies of the ancient world were not strictly natural in the modern sense of the word, for the gods had their part and place in them equally with men. The circle into which a man was born was not simply a group of kinsfolk and fellow citizens, but embraced also certain divine beings, the gods of the family and of the state, which to the ancient mind were as much a part of the particular community with which they stood connected as the human members of the social circle. The relation between the gods of antiquity and their worshippers was expressed in the language of human relationship, and this language was not taken in a figurative sense but with strict literality.

“Thus a man was born into a fixed relation to certain gods as surely as he was born into relation to his fellow men; and his religion, that is, the part of conduct which was determined by his relation to the gods, was simply one side of the general scheme of conduct prescribed for him by his position as a member of society. There was no separation between the spheres of religion and of ordinary life. Every social act had a reference to the gods as well as to men, for the social body was not made up of men only, but of gods and men.”<sup>8</sup>

7. Dr. Ambedkar, Vol. 3, pp. 12-13.

8. Smith, Robertson, *The Religion of the Semites* (1927), pp. 13-14. (Quoted by Dr. Ambedkar).



Thus in ancient Society men and their Gods formed a social and political as well as a religious whole. Religion was founded on kinship between the God and his worshippers. Modern Society has eliminated God from its composition. It consists of men only.

The second point of difference between antique and modern society relates to the bond between god and society. In the antique world the various communities.

“believed in the existence of many Gods, for they accepted as real the gods of their enemies as well as their own, but they did not worship the strange Gods from whom they had no favour to expect, and on whom their gifts and offerings would have been thrown away... Each group had its own God, or perhaps a God and Goddess, to whom the other Gods bore no relation whatever. The God of the antique society was an exclusive God. God was owned by and bound to one singly community. This is largely to be accounted for by “The share taken by the Gods in the feuds and wars of their worshippers. The enemies of the God and the enemies of his people are identical ; even in the Old Testament ‘the enemies of Jehovah’ are originally nothing else than the enemies of Israel.”<sup>9</sup>

“Hence, on the principle of solidarity between gods and their worshippers, the particularism and characteristic of political society could not but reappear in the sphere of religion. In the same measure as the God of a clan or town had indisputable claim to the reverence and service of the community to which he belonged, he was necessarily an enemy to their enemies and a stranger to those to whom they were strangers.”<sup>10</sup>

“God had become attached to a community, and the community had become attached to their God. God had become the God of the Community and the Community had become the chosen community of the God.”

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9. Ibid., p. 14.

10. Ibid., p. 15..

..... The third point of difference between ancient and modern society, has reference to the conception of the fatherhood of God. In the antique society God was the Father of his people but the basis of this conception of Fatherhood was deemed to be physical.

“..... Among the Greeks, for example, the idea that the Gods fashioned men out of clay, as potters fashion images, is relatively modern. The older conception is that the races of men have Gods for their ancestors, or are the children of the earth, the common mother of Gods and men, so that men are really of the stock or kin of the Gods.”<sup>11</sup>

“Monsieur A. Barth comes to the conclusion that the Vedic hymns give evidence of an exalted morality, and draws attention to the fact that they acknowledge no wicked divinities. Worship of gods was performed by sacrifice (yajna), invocation (avahan), prayer (prarthana), praise (stuti) and meditation (upasana).”<sup>12</sup>

The name of Brahman (Brahma) was ultimately applied to the one Universal spirit. The Indo-Aryans attained a considerable level of civilization and engaged themselves in philosophical speculation. The one spirit is supposed to take a body and then allow himself to be sacrificed.

A Purusha-sukta (hymn) of Rigveda (X. 90) says :

“The embodied spirit has a thousand heads,  
A thousand eyes, a thousand feet, around  
On every side enveloping the earth yet filling space no  
longer than a span,  
He is Himself this very universe,  
He is whatever is, has been and shall be,  
He is the lord of immortality.  
All creatures are one-fourth of him, three-fourths  
Are that which is immortal in the Sky.

11. Ibid., p. 15.

12. Williams, M. : Indian Religious Thought. p. 19.

From him, called Purusha, was born Viraj,  
And from Viraj was Purusha produced ; Whom gods and  
holy men made their oblation.”<sup>13</sup>

Max Muller was a great admirer of ancient Indian culture, the Vedic religion and philosophy but sometimes critical. In one of his lectures at Oxford on “The Religion of the Veda” he says, “..... and again we hear of a Being called Hiranyagarbha, the golden germ (whatever the original of that name may have been), of whom the poet (Vedic rishi) says : “In the beginning there arose Hiranyagarbha ; he was one born Lord of all this. He established the earth and this sky ; who is the God to whom we shall offer our sacrifice. That Hiranyagarbha, the poet says is alone God above all Gods”—an assertion of the Unity of the Divine, which could hardly be exceeded in strength by any passage from the Old Testament.”<sup>14</sup>

According to Ram Prasad Misra, “Veda divinifies nature divinifies man. “Polytheism of the Rigved is the most colourful, versatile and charming faith of history. Very rare, perhaps the rarest, personifications of the potentialities of nature appear as different gods. Indra the rain-god, Agni the fire-god divinifying or personifying Energy, Som the Ahom of Zoroastrianism or the Dionysus of ancient Greek faith symbolising Vigour, Ashwida the twin-gods of art and craft like Hephaestus of the Greeks, Sun the clearly visible god like the ‘Ray’ of Ikhnaton of Egypt and the Hyperion of Greece, Dyaus the sky—god hundred-percent like Zeus, Bhoomi the Mother-Earth, Varun the sea-god like Poseidon, Usha the aurora or the goddess of Beauty like the ‘rosy-fingred’ Dawn of Homer, River, Forest, Horse, Cow etc., provided a very natural, a very beautiful and a very meaningful faith. Polytheism is the father of monotheism. Monotheism too is very clear in the Vedas. .... The Vedic monotheism is not dogmatic

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13. Ibid., p. 17. (Quoted from Rigveda)

14. Max Muller : India-What can it Teach Us.

like that of the Bible or that of the Quran. It has no quarrel with polytheism anywhere. It is not an over-ambitious or zealous son, trying to overthrow its father. Hence, the Vedic Life is all divine, with everything pious and venerable, with nothing vulnerable. The Vedic sages and seers invite and invoke gods in a very friendly air. They personify gods in an air of acquaintance. They speak what they see ! They were seers in the real sense ! Narayan, the great seer of the 'Purush-Sukta', clearly declares 'I know god' and exhorts others too to know Him. His allegorical description of God is the greatest of its type in the entire literature of the world, the richest in sublimity that has been followed by the seers of the Upanishads and the Gita in portraying the Omnipotent, the Omnipresent and the Omniscient. The '**Purush-Sukta**' is the greatest sociological allegory too. It propounds the entire nature and human race as the direct creation of God out of Himself while personifying Him. The 'Purush-Sukta' personifies god, but simultaneously divinifies nature, divinifies man. It makes the earth the Heaven, it makes the heaven the Earth. The world can be proud of the 'Purush-Sukta' in which the divine wisdom becomes crystal clear. Parameshthi Prajapati, the great seer of the 'Nasadeeya-Sukta', portrays the pre-creation atmosphere in the most sublimed style ever seen, and declares 'Water' as the source of Life; thus, becoming the Father of the Aquatic Theory of Creation, becoming the forefather of the Biblical seer, of Thales, of modern scientists."<sup>15</sup>

Besides the faith in Supreme Being and creation of universe Hinduism created priestly class—the Brahmins (Brahmanas) as supermen. Dr. Ambedkar further observes quoting Manu<sup>16</sup> : "It may be recalled that the foregoing analysis of the religious revolution showed that religious ideals as forms of divine governance for human society fall into two classes, one in which society is the centre and the other in which the individual is the

15. Misra, Ram Prasad : *Hinduism*, pp. 22-23.

16. Dr. Ambedkar, Vol. 3, p. 72.



centre. The same analysis showed that for the former the appropriate test of what is good and what is right *i.e.* the test of the moral order is utility while for the latter the test is justice. Now the reason why the philosophy of Hinduism does not answer the test either of utility or of justice is because the religious ideal of Hinduism for divine governance of human society is an ideal which falls into a separate class by itself. It is an ideal in which the individual is not the centre. The centre of the ideal is neither individual nor society. It is a class—the class of Supermen called Brahmins. Those who will bear the dominant and devastating fact in mind will understand why the philosophy of Hinduism is not founded on individual justice or social utility. The philosophy of Hinduism is founded on a totally different principle. To the question what is right and what is good the answer which the philosophy of Hinduism gives is remarkable. It holds that to be right and good the act must serve the interest of this class of supermen, namely, the Brahmins. Oscar Wilde said that to be intelligible is to be found out. Manu is neither afraid nor ashamed of being found out. Indeed Manu does not leave it to be found out. He expresses his view in resonant and majestic notes as who are the Supermen and anything which serves the interest of the Supermen is alone entitled to be called right and good. Let me quote Manu :

X. 3. “On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account of his particular sanctification the Brahman is the Lord of (all) Varnas.”

He proceeds to amplify his reasons and does so in the following characteristic manner :—

I. 93. “As the Brahmana sprang from (Prajapati’s *i.e.* gods) mouth, as he was first-born, and as he possesses the Veda, he is by right the lord of this whole creation.”

I. 94. For the self existent (Svayambhu *i.e.* God), having performed austerities, produced him first from his own mouth, in

order that offerings might be conveyed to the Gods and Manes and that this universe might be preserved."

I. 95. "What created being can surpass him, through whose mouth the gods continually consume the sacrificial viands and the manes the offerings to the dead ?"

I. 96. "Of created beings the most excellent are said to be those which are animated ; of the animated, those who subsist by intelligence ; of the intelligent, mankind and of the men, the Brahmanas."

Besides the reason given by Manu the Brahman is first in rank because he was produced by God from his mouth, in order that the offerings might be conveyed to the Gods and manes. Manu gives another reason for the supremacy of the Brahmanas. He says :—

I. 98. "The very birth of a Brahmana is an eternal incarnation of the sacred Law (Veda) ; for he is born to (fulfil) the sacred law, and becomes one with Brahman (God)."

I. 99. "A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the Law."

Manu concludes by saying that :—

I. 101. "The Brahman eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana."

Because according to Manu :—

II. 100. "Whatever exists in the world is the property of the Brahmana ; on account of the excellence of his origin the Brahmana is, indeed, entitled to it all."<sup>17</sup>

Manusmriti is a much criticised work of the Hindu mind, which tries to divide the society and establish Brahman supremacy.

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17. Ibid., pp. 72-73.

It has been virtually condemned by all intellectuals, thinkers and sensible persons and even burnt by Bahujan Samaj Dalits.

Let us know the views of the leading architect of modern India, a progressive thinker like Nehru, who says : “Many Hindus look upon the Vedas as revealed scripture. This seems to me to be peculiarly unfortunate, for thus we miss their real significance—the unfolding of the human mind in the earliest stages of thought. And what a wonderful mind it was ! The Vedas (from the root *vid*, to know) were simply meant to be a collection of the existing knowledge of the day ; they are a jumble of many things : hymns, prayers, ritual for sacrifice, magic, magnificent nature poetry. There is no idolatry in them ; no temples for the gods. The vitality and affirmation of life pervading them are extraordinary. The early Vedic Aryans were so full of the zest for life that they paid little attention to the soul. In a vague way they believed in some kind of existence after death.” Actually concept of God did not exist when Veda was composed. Aryan’s knew nature worship.

“..... The Rig Veda, the first of the Vedas, is probably the earliest book that humanity possesses. In it we can find the first out-pourings of the human mind, the glow of poetry, the rapture at nature’s loveliness and mystery. And in these early hymns there are, as Dr. Macnicol says, the beginnings of ‘the brave adventures made so long ago and recorded here, of those who seek to discover the significance of our world and of man’s life within it..... India here set out on a quest which she has never ceased to follow.’<sup>18</sup>

Nehru quotes a popular Vedic hymn on the creation of the Universe in his book. The author of Veda in a hymn cried out, ‘O faith, endow us with belief’, and raised deeper questions in a hymn called the ‘The Song of Creation’, to which Max Muller gave the title : ‘To the Unknown God’ :

1. *Then there was not non-existent nor existent : There was no realm of air, no sky beyond it.*

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18. Nehru, Jawahar Lal : *Discovery of India*. pp. 79-80.

*What covered in, and where ? and what gave shelter ? was water there, unfathomed depth of water ?*

2. *Death was not then, nor was there aught immortal : no sign was there, the day's and night's divider.*

*That one thing, breathless, breathed by its own nature : apart from it was nothing whatsoever.*

3. *Darkness there was : at first concealed in darkness, this all was indiscriminated chaos.*

*All that existed then was void and formless : by the great power of warmth was born that unit.*

4. *Thereafter rose desire in the beginning, desire the primal seed and germ of spirit.*

*Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.*

5. *Transversely was their severing line extended : what was above it then, and what below it ?*

*There were begetters, there were mighty forces, free action here and energy of yonder.*

6. *Who verily knows and who can here declare it, whence it was born and whence comes this creation ?*

*The gods are later than this world's production.*

*Who knows, then, whence it first came into being.*

7. *He, the first origin of this creation, whether he formed it all or did not form it.*

*Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows it not.<sup>19</sup>*

Dr. Ambedkar says that in the Hindu mind : "The Vedas are the sacred Books<sup>20</sup> ..... There are several questions that arise

19. 'Hindu Scriptures'. Every Man's Library. Dent, London (Quoted by Nehru, Discovery of India, p. 80).

20. Dr. Baba Saheb Ambedkar Writings and Speeches, Vol. 4. Comp. by Vasant Moon, p. 128.



in connection with them. What is their origin, who is their author, what is their authority, these are some of them (questions).

To begin with the first. According to the Hindus they are *Sanatana* which means that they are “eternally pre-existing.” There is no justification for this view unless it be based upon a statement which occurs in the Atharva-Veda. It says<sup>21</sup> :

“From Time the Rig verses sprang ; the Yajus sprang from Time.” But there are other views quite opposed to this.

Starting from the Atharva-Veda it must be noted that besides this view there are two other views propounded in that Veda. The first of these is not very intelligent and may be given in its own language which runs as follows<sup>22</sup> :

“Declare who that Skambha (supporting principle) is in whom the primeval rishis, the rich, Saman, and Yajush, the earth, and the one rishi, are sustained.....20. Declare who is that Skambha from whom they cut off the rich verses, from whom they scraped off the yajush, of whom the saman verses are the hairs and the verses of Atharvan and Angiras the mouth.”

The second explanation given in the Atharva-Veda is that the Vedas sprang from Indra.<sup>23</sup>

Explanation of the Rig-Veda is to be found in the Purusha-Sukta. According to it there was a universal sacrifice in which the victim was the mystical being called Purusha and it is out of the sacrifice of this Purusha that the three Vedas namely Rig, Saman and Yajur came into being.

The Sam-Veda and the Yajur-Veda make no reference to the origin of the Vedas.

Proceeding to the writing called Brahmanas we find attempts to explain the origin of the Vedas in the *Satapatha Brahmana*,

21. Atharva-Veda. XIX, 54. 3.

22. Quoted in Muir's Sanskrit Texts, Vol. III, p. 3.

23. Muir Sanskrit Texts. (Quoted by Dr. Ambedkar, Vol. 4, p. 128).

*the Taitteriya Brahmana, Aitareya Brahmana and Kaushitaki Brahmana.*

*The Satapatha Brahmana* has a variety of explanations. It attributes the origin of the Vedas to Prajapati. According to it Prajapati by his austerity created three worlds—Earth, Air and Sky. He infused warmth into these three worlds. From them, thus heated, three lights were produced,—Agni (fire), Vayu (wind) and Surya (the sun). From them so heated the three Vedas were produced,—the Rig-Veda from Agni, the Yajur-Veda from Vayu and Sam-Veda from the Sun.

This is also the explanation given by the Aitereya and the Kaushitaki Brahmana.

The Satapatha Brahmana gives another variant<sup>24</sup> of this explanation of the origin of the Veda from Prajapati. The explanation is that Prajapati created the Vedas from waters. Says the Satapatha Brahmana—

“This Male Prajapati, desired, ‘May I multiply, may I be propagated’. He toiled in devotion he practised austere-fervour. Having done so he first of all created sacred knowledge, the triple Vedic science. This became a basis for him. Wherefore men say, ‘sacred knowledge is the basis of this universe.’ Hence after studying the Veda a man has a standing ground ; for sacred knowledge is his foundation. Resting on this basis he (Prajapati) practised austere fervour. 9. He created the waters from Vach (speech), as their world. Vach was his ; she was created. She pervaded all this whatever exists. As she pervaded (apnot), waters were called ‘apah’. As she covered (avrinot) all, water was called ‘var’. 10. He desired, ‘May I be propagated from these waters.’ Along with this triple Vedic science he entered the waters. Thence sprang an egg. He gave it an impulse ; and said, ‘let there be, let there be, let there be again’. Thence was first created sacred knowledge, the triple Vedic science. Wherefore men say, ‘Sacred

24. Muir’s Sanskrit Texts. III, p. 8. (Quoted by Dr. Ambedkar, Vol. 4, p. 129).

knowledge is the first-born thing in this universe. Moreover, it was sacred knowledge which was created from that Male in front, wherefore it was created as his mouth. Hence they say of a man learned in the Veda, 'He is like Agni ; for the sacred knowledge is Agni's mouth ?

"As from a fire made of moist wood various modifications of smoke proceed, so is the breathing of this great being ; the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharv-angirases, the Itihasas, Puranas, science, the Upanishads, verses (slokas), aphorisms, comments of different kings—all these are his breathings."

There is a third explanation<sup>25</sup> given in the Satapatha Brahmana : "I settle three in the ocean as they seat" Mind is the ocean. From the mind-ocean with speech for a shovel the gods dug out the triple Vedic science. Hence this verse has been uttered : 'May the brilliant deity to-day know where they placed that offering which the gods dug out with sharp shovels. Mind is the ocean ; speech is the sharp shovel ; the triple Vedic science is the offering. In reference to this the verse has been uttered. He settles it in Mind."

The Taittiriya-Brahmana has three explanations to offer. It speaks of the Vedas as being derived from Prajapati. It also says Prajapati created King Soma and after him the three Vedas were created.<sup>26</sup> This Brahmana has another explanation<sup>27</sup> quite unconnected with Prajapati. According to it :

"Vach (speech) is an imperishable thing, and the first-born of the ceremonial, the mother of the Vedas, and the centre-point of immortality. Delighting in us, she came to the sacrifice. May the protecting goddess be ready to listen to my invocation, she

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25. Muir I pp. 9-10.

26. Muir, I p. 8.

27. Ibid., I p. 10.

(Quoted by Dr. Ambedkar, Vol. 4, p. 130)

whom the wise rishis, the composers of hymns, the gods, sought by austere-fervour, and by laborious devotion.”

To crown all this the Taittiriya Brahmana offers a third explanation. It says that the Vedas came from the beard of Prajapati. Legends regarding the origin of the Vedas are also to be found in the Upnishads.

The legend recorded in the Chhandogya Upanishad is the same as that found in the Satapatha Brahmana—namely that the Rig-Veda originated from Agni, Yajus from Vayu and Sam from the Sun.

The Brahmad Aranyaka Upanishad which is a part of the Satapatha Brahmana, records quite a different legend. It says :

“Prajapati (identified with Death, or the Devourer) is said to have produced Vach (speech), and through her, together with soul, to have created all things, including the Vedas.”

“By that speech and that soul he created all things whatsoever, Rig (Rich), yajush, and saman texts, metres, sacrifices, creatures, and animals. The three Vedas are (indentifiable with) these three things (speech, mind and breath). Speech is the Rig-Veda mind the Yajur-Veda, and breath the Sama-Veda.

Coming to the Smritis there are two theories as to the origin of the Vedas to be found in the Manu Smriti. In one place it is said that the Vedas were created by Brahma :

“He (Brahma) in the beginning fashioned from the worlds of the Veda the several names, functions and separate conditions of all (creatures). That Lord also created the subtle host of active and living deities, and of Sadhyas, and eternal sacrifice, he drew forth from Agni, from Vayu and from Surya, the triple eternal Veda, distinguished as Rig (Rich), Yajush and Saman.”

In another place he seems to accept the story of Prajapati being the originator of the Vedas as would be evident from the following :

“Prajapati also milked out of the three Vedas the letters *a u* and *m*, together with the words *bhuh*, *bhuvah* and *sva*.<sup>28</sup> the same supreme Prajapati also milked from each of the three Vedas one of the (three) portions of the text called *saṁvit* (or *gayatri*), beginning with the word *tat* ..... The three great imperishable particles (*bhu*, *bhuvah*, *sva*) preceded by *om*, and the *gayatri* or three lines, are to be regarded as the mouth of Brahma.”

It is also interesting to note what the Puranas have to say about the origin of the Vedas. The Vishnu Purana says :

“From his eastern mouth Brahma formed the *gayatri*, the rich verses, the *trivrit*, the *samarathantara*, and of sacrifices, the *agnishtoma*. From his southern mouth he created the *yajush* verses the *trishṭubh* metre, the *pañchadasha stome*, the *vrihat-saman* and the *ukthya*. From his western mouth he formed the *saman* verses, the *jagati metre*, the *saptadasha-stome*, the *vairupa*, and the *atiratra*. From his northern mouth he framed the *ekavinsa*, the *atharvan*, the *apṛthivya*, with the *annusṭubh* and *biraj metres*.”

The Bhagvat Purana says :

“Once the Vedas sprang from the four-faced creator, as he was meditating ‘how shall I create the aggregate world as before ?’ ..... He formed from his eastern and other mouths the Vedas called *rich*, *yajush*, *saman*, and *atharvan*, together with praise, sacrifice, hymns, and expiration.”

The Markandeya Purana says :

“From the Eastern mouth of Brahma, who sprang by an imperceptible birth from that divided egg, there suddenly issued first of all the *Rich* verses, 2. resembling China roses, brilliant in appearance, internally united, though separated from each other, and characterized by the quality of passion (*rajas*). 3. From his southern mouth came, unrestrained, the *Yajush* verses of the colour of gold, and disunited. 4. From the western mouth of the supreme Brahman appeared the *Saman* verses and the metres .....”

28. Quoted by Dr. Ambedkar, Vol. 4, pp. 130-131.

Harivamsa supports Brahma and Prajapati theory. It accepts Prajapati as the origin. When the supreme being was intent on creating the universe, Hiranyagarbha, or Prajapati issued from his mouth.....”<sup>29</sup>

Dr. Ambedkar, like many other great thinkers of India, Mahavira and Buddha, has questioned the composition of the Vedas, as of supernatural origin. There is no evidence in support of this dogma. Several rishis are actually the authors of the Vedic hymns composed in different times. Thus Vedas cannot be quoted as authority on the creation of the universe.

We thus see here that the authority of Vedas and the Doctrine of Hinduism was questioned by many philosophers and thinkers. In the opinion of *Muir* ‘Vedic sages celebrated the praises of their ancestral gods in these songs.’

*Charvaka* questioned where is the happiness in other world. *Brahaspati* argued “there is no heaven, no final liberation, no soul in another world.....” Gotama of Nyaya system said, Veda has no authority, since it has defects of falsehood, self contradictions and tautology’. Jaimini in his *Purva-Mimamsa* has objected that the Vedas cannot be eternal and were human composition. People mentioned in them are subject to birth and death, and thus not eternal. *Yaska* the author of *Nirukta* says that praises, blessings, oaths and curses in the Vedas are very much frequent or in other unbelievable.

Amongst Hindus Manusmriti is said to be divine in its origin. Dr. Ambedkar said it was a fraud to deceive people. The Vedic Brahmans praised and worshipped Indra as supreme God for centuries, but changed loyalty afterwards to become devotee of Brahma, Vishnu and Mahesh. The same Brahmans who created and elevated these Gods, degraded them in worst possible manner. There is enough literature on this subject.<sup>30</sup>

29. *Ibid.*, pp. 131-132.

30. For Detailed Study See “Dr. Baba Saheb Ambedkar Writings and Speeches. Vol. 4.—Appendix I, pp. 128-150.

Hinduism, in fact, has more than one theory about the cration of the universe. they in due course of development of religious thought, evolved a holy trinity regardig the creation of universe, being the supreme commanders of creation, preservation and destruction, viz., Brahma, the creator, Vishnu, the preserver and Siva, the destroyer.

The aim of the universe for the Upanishads, according to Dr. S. Radhakrishnan, "is to produce beings in whom mind and intellect shall lead to spiritual excellence."

Vedanta clearly said that every thing in the universe, souls and matter alike was produced from God's own essence.

Brahamanism<sup>31</sup> is out of Vedism. It teaches the merging of all the forces of Nature in one universal spiritual being, the only real entity. Which, when unmanifested and impersonal is called Brahma (neuter) ; when mainfested as a personal creator is called Brahma (masculine and when manifested in the higher order of man, is called Brahman. Brahmanism is rather a philosophy than a religion, and in its fundamental doctrine is spiritual pantheism.

M. William observes in the following words :

".... As Brahmanism was the outgrowth of Vedism,<sup>32</sup> so it cannot be separated from it by any hard line of demarcation. Its development was gradual and extended over many centuries—perhaps from the eighth century before Christ to the twelfth century after Christ.

The crystallization of its cardinal doctrine into definite shape is clearly traceable. In Vedic times there was, as we have seen, a perpetual feeling after one Supreme Being, if haply He might be found in sky or air. The hymn-composers constantly gave expression to man's craving for some perception of the Infinite.

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31. Agrawal, M.M's Introduction to the Indian Religious Thought by M. Williams, p. 2.

32. Williams, M. : Indian Religious Thought, p. 20.

For the satisfaction of this craving they turned to personifications of the Sky, Sun, Fire, Air, Water, Earth.

What the deepest thinkers, even at that early period, felt with ever-increasing intensity was that a Spirit (Atman) beyond the cognizance of sense, permeated and breathed through all material things. They bethought them with awe of this same Spirit vivifying their own bodies with the breath of life—of this mysterious Presence enshrined in their own consciences. Then they identified this same Spirit with the divine afflatus thrilling through the imaginations of their own hymn-composers—with the spiritual efficacy of the hymns themselves, with the mystic power inherent in divine knowledge and prayer. This mysterious, all-pervading, vague spiritual Power and Presence, which was wholly unbound by limitations of personality and individuality, became at last a reality. This Breath of Life (Atman) received a name. They called it Brahman (nominative neuter *Brahma*, from the root *brih*, 'to expand'), because it expanded itself through all space. It was a pure essence which not only diffused itself everywhere, but constituted their own being. Men and gods were merely manifestations of that Spirit.<sup>33</sup>

Upanishads were treated as the hidden spiritual doctrine of the Veda.

M. Williams further says :

“The Upanishads<sup>34</sup> are the special Bible of this phase of Brahmanism. Many treatises so called were added to the Mantra and Brahmana portion of the Veda (such as the *Isa*, *Chandogya*, *Katha*, *Mundaka*, and *Brihad-Aranyaka Upanishads*). The aphorisms (sutas) of the three systems of philosophy with their three branches (that is, the *Nyaya* with *Vaisheshika* ; *Sankhya* with *Yoga*; *Vedanta* with *Mimamsa*) were founded on these writings.

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33. Ibid., pp. 20-21.

34. Ibid., p. 26.



They were compositions which expressed the desire of the personal soul or spirit (*jiva* or *jivatman*) for deliverance from a long series of separate existences and from liability to pass through an infinite variety of bodies—gods, men, animals, plants, stones—and its longing for final union with the Supreme Soul or Spirit of the Universe (*Atman*, afterwards called Brahman). And here it may be noted that Philosophical Brahmanism was not philosophy in the European sense of the word. It was no mere search for truth, for truth's sake. It was rather a form of mystical religious speculation. Nor was it an expression of the soul's desire to be released from the burden of sin. It was rather an inquiry into the best method of escape from the troubles of life, and of deliverance from the necessity of transmigration; the dread of continued metempsychosis being the one haunting thought which colours the whole texture of Indian philosophy. If an Indian metaphysician sets himself to inquire into the nature of spirit and matter, and their relation to each other, his investigations are sure to be conducted with the sole object of liberating the spirit of man from the bondage of repeated bodily existence, and reuniting it with the Supreme Spirit, as a river is reunited with the ocean. This is called the way of knowledge (*jnana*). This constitutes the right measure (*prama*) of all difficulties. This is the summum bonum of Brahmanical philosophy.

What, then, are the articles of a Hindu philosopher's creed? They are the doctrines which to this day underlie the religious belief of the majority of thinking Hindus, to whatever sect or system they may nominally belong.<sup>35</sup>

Most Hindu thinkers agree that spirit or soul<sup>§</sup> is eternal, both retrospectively and prospectively. The Spirit of God and the spirit

§. It is generally better to translate the philosophical terms *Atman*, *Brahman*, and *Purusha* by 'spirit' rather than by 'soul,' because the expression 'soul' is liable to convey the idea of thinking and feeling, whereas pure *Atman*, *Brahman*, and *Purusha* neither think, nor feel, nor are conscious. The translation 'Self' is sometimes more suitable.—Williams.

35. *Ibid.*, pp. 26-27.

of man must have existed and must continue to exist from all eternity. The two spirits are not really distinct ; so says the Vedantist. The living spirit of man (*jiva*)—the human Self (Atman)—is identical with God's Spirit. It is that Spirit limited and personalized by the power of Illusion ; and the life of every living spirit is nothing but an infinitesimal are of the one endless circle of infinite existence."

"Again, Hindu philosophers agree that mind (*manas*) is distinct from spirit or soul. Mind is not eternal in the same way. It is an internal organ, standing between the five organs of perception and the five organs of action, belonging to both, regulating the functions of both and receiving the impressions conveyed by both. These functions are perception (*buddhi*) and volition (*sankalpa*, *vikalpa*) respectively. Hence the spirit cannot exercise perception, consciousness, thought, or will, unless joined to mind and invested with a bodily covering or vehicle.<sup>36</sup>

And of actual bodily coverings there are two :—first, the subtle body<sup>37</sup> (*linga* or *sukshma-sarira* or *ativahika*), which incloses a portion of the universal spirit in a kind of subtle or tenuous envelope<sup>38</sup>, constituting it a living individual personal soul (*jivatman*), and carrying it through all its corporeal migrations till its final reunion with its source ; secondly, the gross body (*sthula-sarira*), which surrounds the spirit's subtle vehicle, and is of various forms in the various stages and conditions of existence through animate or inanimate organic or inorganic life.

And mark that the gross body is of three kinds—divine, earthly, and intermediate—the latter being that peculiar frame

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36. *Ibid.*, p. 27.

37. In the Vedanta system there are three bodily coverings, the Causal body (*Karana-sarira*) coming first ; but this is merely another name for *Ajnana* and can scarcely be regarded as a material substance.

38. Its minuteness is denoted by its being described as 'of the size of a thumb' (*angushtha-matra*), though some apply this expression to the intermediate body. *Ibid.*, p. 28.

with which the departed spirit, along with its subtle frame, is invested after the burning of the earthly gross body, and during the interval preceding the assumption of another earthly gross body. this intermediate body (commonly called *preta-sarira*, the dead man's body) serves, as it were, to support and, as it were, to clothe the departed spirit during its several residences in the world of spirits (*pitri-loka*); whence its philosophical name *adhishthanadeha*. It is of the same nature, though inferior to the divine body of the Gods; and, though like that divine body, really composed of gross (*sthula*) particles, is of a more ethereal substance than the earthly body. Without it the spirit would be incapable of enjoying bliss or suffering misery in the intermediate temporary paradise, or purgatory<sup>39</sup>, through which all spirits have to pass before assuming new terrestrial bodies.

And be it noted that the union of spirit with a succession of bodily forms is dreaded as the worst form of bondage. The spirit, so united, commences acting, and all actions, good or bad, lead to consequences, and these consequences must have their adequate rewards or punishments. It is on this account that the spirit must of necessity be removed to temporary heavens or hells. Thence it must migrate into higher, intermediate, and lower corporeal forms, according to its various degrees of merit or demerit, till it attains the great end—entire emancipation from the bondage of repeated bodily existence, and reabsorption into the one spirit of the Universe.

With regard to the external world, it is a fixed dogma of every Hindu philosopher that *ex nihilo nihil fit*—nothing is produced out of nothing. Therefore, the external world is eternal. But according to one view, the external world is evolved out of an eternally existing productive germ united to eternally existing individual Spirits. According to another, it is evolved out of the Illusion which overspreads the one eternal Spirit, and ~~becomes~~

39. The heaven and hell of orthodox Brahmanism are only temporary. 3

(Ibid., p. 2).

one with it, though having no real existence. These two theories in regard to the creation of the world—the first represented in the Sankhya system, the second in the Vedanta system—are both of great antiquity.

The first shadowing forth of the mystery of the creation of male and female, and of the living world through their union, is traceable in some of the Vedic hymns. the well-known hymn of the Rig-veda (X. 129, 4), asserts that first 'in that One Being arose Desire, which was the primal germ of Mind, and which the wise, searching out in their thoughts, discovered to be the subtle bond connecting Entity with Non-entity.'

Again, the Satapatha-Brahmana (XIV. 4. 2 4, etc.) and Brihad-Aranyaka Upanishad (I. 3) declare that 'the Supreme Being was not happy, being alone. He wished for a second. He caused his own self to fall in twain, and thus became husband and wife. He approached her and thus were human beings produced.

In this latter passage is the first clean statement of a duality in the divine unity—an idea ingrained in the Hindu mind quite as strongly as the doctrine of a Trinity in Unity is in the mind of Christian theologians—an idea, too, which had been previously adumbrated in the supposed marriage of Heaven and Earth for the production of gods, men, and all creatures.

The idea was expanded in the mythical cosmogony of Manu, Book I. 5, etc. There it is said that the universe first existed only in darkness as if immersed in sleep. Then the Self-existent (svayam-bhu) still undeveloped (A-vyakta), having willed to produce various beings from his own substance, first with a mere thought created the waters, and placed on them a productive seed or egg (bija). Then he himself was born in that egg in the form of Brahma. Next he caused the egg to divide itself, and out of its two divisions framed the heaven above and the earth beneath. Afterwards, having divided his own substance, he became half

male, half female (I. 32), and from that female produced Viraj, from whom was created Manu, the secondary progenitor of all beings. The order of the creation of the five elements is (1) Ether (Akasa) ; (2) Air (Vayu) ; (3) Fire (Tejas or Jyotis) ; (4) Water (Apah, pl.) ; (5) Earth (Prithivi or Bhumi) ; but these resulted from a previous creation of five subtle elements (tanmatra). The Nyaya-sutra reverse the order.

## **Sankhya**

So again in the Sankhya philosophy, there are two eternal principles—the Producer and the Spirit. The former is an eternal productive germ or Creative Force which is called Prakriti (feminine), because it produces (prakaroti) twenty-four products. It is also called Pradhana, because it is the fixed material cause of everything except the Spirit—which is twenty-fifth in the series. This infinitely subtle elementary productive germ, though one, is supposed to be made up of a trinity of co-eternal primordial qualities in perfect equipoise (samya). These are called Gunas, not because they are simply qualities, but because they act like ‘cords’ to bind the spirit with triple bonds. They are, (1) Sattva, ‘purity’ or ‘goodness’ ; (2) Rajas, ‘Passion’ or ‘activity’; and (3) Tamas, ‘darkness’ or ‘indifference’; sometimes regarded as equivalent to pleasure, pain and indolence respectively.

The Spirit or second eternal principle called Purusha (the Male or Self) is not, like Prakriti, one ; nor does it produce anything. It is multitudinous. Spirits are innumerable, each separate Spirit being co-eternal with Prakriti, but doing nothing and creating nothing. When human beings or any other beings are created, the creation is always effected through evolution out of Prakriti, which is nevertheless a merely blind and dark force ; no creation at all being apparent unless this force brings itself into union with some one eternally existing separate spirit. Prakriti, in short, unites itself with the Spirit or Self and binds it with the

triple bond of the three above-named Gunas<sup>40</sup> in order that this Spirit may reflect or illumine the evolved world as a clear river reflects dark trees, or as a bright crystal vase illumines a flower, while the flower itself colours the crystal.

The first step in the evolution out of Prakriti<sup>41</sup> is the production of Intellect or intelligent perception (Buddhi). Next comes the faculty of Self-consciousness or personality, called the I-maker (Aham-kara), and then the five subtle and five gross elements, the latter being the product of the former. Last in the series come the five organs of perception, the five organs of action and the internal organ, mind (Manas), which holds a position between the ten other organs, mediating between them as the instrument of both perception and volition.<sup>42</sup> These constitute the twenty-five principles of the Sankhya system.

The noteworthy point is that consciousness, cognition, will and though do not belong to the creative force Prakriti and its creations, Intellect, the I-maker, and Mind (Buddhi, Aham-kara, Manas) when existing separately, nor to the spirit (Purusha) when existing separately, but only to the two when united. In short, two factors—the active, creative but blind force, and the inactive,

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40. The Spirit before its association with these Gunas is called Nirguna ; and when bound by them, Saguna.

41. Creation or Evolution is out of Prakriti.

42. In this and in the Nyaya system Buddhi, 'intellect,' is anterior and superior to Manas, 'mind,' which is merely the instrument of thought. it governs the mind, and causes it to decide. Manu's theory is a combination of Sankhya and Vedanta. In Book I. 14, etc. it is said that Brahma, when born from the egg deposited by the Self-existent, drew out the external world from pure spirit (Atman). the first product was the principle of thought (Manas = Buddhi or Mahat). Next came Personality (Aham-kara), and then the seven subtle elements (Tanmatras). From these seven active principles (called 'the seven Purushas', I. 19)—viz. Mahat or Buddhi (called *Manas* in I. 14, 74, 75), Aham-kara, and the five subtle elements—were evolved the five gross or material elements (*maha-bhuta*), the organs of sense, and the whole world of sense.

passive but illuminating spirit—must come together before there can be even any consciousness or sense of personality. And yet the creation is not supposed to take place for the sake of the two together, but only that it may be illuminated and observed by each separate individual spirit or soul, which nevertheless is a wholly apathetic, isolated, and indifferent spectator of the act. It is clear from this how easy it became to confuse Purusha with Prakriti and to regard either the one or the other or the union of both as the source of the external world.<sup>43</sup>

Of course when any being is created the three primordial qualities, Purity, Passion, and Darkeness, are no longer equally balanced as they are in the creative germ, Prakriti. Creation is a result of the disturbance of this equilibrium. One or other quality is then in excess, making a being unselfish and good, selfish and energetic, bestial and ignorant, according as either purity, passion, or darkness may happen to preponderate.

*I need not point out that this remarkable theory of innumerable personal creations by individual souls is not without its counterpart in European systems. In India the idea of a separate Spiritual Self combining with a primordial force for the creation of all things was, as we have seen, of great antiquity. And notwithstanding the physical and metaphysical subtleties with which it was connected, the notion of the universe proceeding from a male principle regarded as a generator, and a female principle regarded as an eternal energy or capacity (sakti), commended itself to the popular mind as harmonizing with the operations and phenomena everywhere apparent in nature. To this day it is symbolized all over India by temples dedicated to the male and female organ (called Linga and Yoni). It is clear that in such a system there can be no need for the existence of a Supreme Eternal Spirit as distinct from the personal spirit, even*

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43. Professor A. E. Gough in the 'Calcutta Review' has thrown great light on the Sankhya and Vedanta systems and their close connexion with each other. Ibid., p. 32.

though such a Supreme Being be theoretically admitted (as in the Yoga branch of the Sankhya).

## Vedanta

“The so-called pantheistic theory of the Vedanta philosophy is even more attractive to the majority of Hindu thinkers. It is true that the Sankhya and Vedanta together underlie Brahmanism ; but the Vedanta is the more orthodox. It is a belief in the non-duality and non-plurality of spirit—that is to say, in one eternal Spirit called Atman (nom. Atma) or Brahman (nom. Brahma) instead of in many,—a belief in the indentification of the human spirit and of all the phenomena of nature with that one spirit when enveloped in illusion. In other words, the separate existence of man’s soul and of all natural phenomena is only illusory.

As referred to in the Beginning, “This doctrine is said to rest on another well-known hymn one embodied Spirit is called Purusha and is said to be ‘everything, whatever is has been and shall be.’ The same doctrine is briefly formulated in three words (from the Chandogya Upanishad) used as a creed in the present day by Indian theistic as well as Pantheistic sect—*Ekam eva advitiam*, ‘there is but one being, no second.’ Nothing really exists but the one impersonal spirit, called Atma or Brahma (=Purusha). From him is everything born ; in him it breathes ; in him it is dissolved (tajjalan). He, *in the illusion that overspreads him*, is to the external world what yarn is to cloth, what milk to curds, what clay to a jar ; but only in that illusion.<sup>44</sup> As ether contained in various vessels and as the sun reflected on various mirrors is one but apparently many, so is the spirit one and many. As the potter by the help of clay makes a pot, so the Spirit itself causes its various births. As an actor paints his body with colours and assumes various forms, so the Spirit assumes the bodies

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44. He is not the *actual* material cause of the world as clay of a jar, but the *illusory* material cause as a rope might be of a snake.



caused by its deeds, this eternal impersonal Atma or Brahma is absolutely One (unlike the Sankhyan spirit or Purusha, which is multitudinous); yet it is made up of a trinity of co-eternal essences—to wit, pure unconscious Existence (Sat), pure thought (Cit),<sup>45</sup> and pure, bliss (Ananda).

“.....When this impersonal unconscious Spirit assumes consciousness and personality—that is, when it begins to exist in any object, to think about anything or be joyful about anything—it does so by associating itself with the power of Illusion (Maya) and investing itself with three corporeal envelopes.

First, the causal body (karman-sarira) identified with Ajnana or Ignorance<sup>46</sup>; secondly, the subtle body (linga-sarira); and thirdly, the gross material body (sthula-sarira). In this way the impersonal Spirit is converted into a personal God who can be worshipped, and so becomes the Supreme Lord (Isvara, Paramesvara) and Ruler of the world. To be strictly accurate, however, it should be stated that the Vedanta theory makes the assumption of these three bodies involve the assumption of three distinct divine personalities, each of which is supposed to invest a particular condition of spirit. Thus with the first or causal body, the impersonal spirit. Thus, with the first or causal body, the impersonal Spirit becomes the Supreme Lord, Paramesvara, supposed to represent and embody the mystical totality of dreamless spirits; with the second or subtle body the impersonal Spirit becomes Hiranyagarbha (or Sutratanman, or Prana), supposed to represent the aggregate of dreaming spirits, connecting them

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45. Cit, 'pure unconscious thought' alone, or its equivalent Caitanya, is often used for Brahma. Brahma is also described in the Upanishads as Truth, Knowledge, Infinity. (Quoted by Williams, p. 34).

46. The Karana-sarira is not only identified with ignorance (Ajnana or Avidya), but also with Illusion (Maya). It is, therefore, no real body. Both Ignorance and Illusion are the sole cause of the separation of the personal god and the personal human Soul from the Universal Soul. In the same way they are the cause of every existing thing, *Ibdi.*, pp.34-35.

like the Sutra or thread of a necklace ; with the third or gross body it becomes Viraj (or Vaisvanara, Prajapati, Purusha), supposed to represent and embody the aggregate of waking spirits.

This third condition of spirit or that of being wide awake, though with us considered to be the highest state, is by Hindu philosophers held to be the lowest, because farthest removed from unconscious spirit. In fact, beyond and underlying all three conditions of spirit is the fourth (turiya) or pure abstract impersonal Spirit (Brahma) itself.

Of course these hyper-subtleties are beyond the scope of ordinary philosophic thought; but they show how great is the difference between the Pantheism of India and that of Europe. A Vedantist believes in one impersonal Spirit, who by association with Illusion, becomes one supreme personal god (Paramesvara). And it is this personal god who, when he engages in the creation, preservation, and dissolution of the Universe, is held to be dominated by one or other of the three Qualities (Gunas) which are the supposed constituents of his body, identified, as it is, with Ignorance.<sup>47</sup> These three Qualities or conditions are the same as those which in the Sankhyan system are the constituents of Prakriti—namely, Activity, goodness, and Indifference (Rajas, Sattva, Tamas).<sup>48</sup> They are those which in the later doctrine of the Puranas are held to separate the one Supreme personal God into the three divine personalities of Brahma (nom. case), Vishnu, and Rudra-Siva, each accompanied by his own consort.<sup>49</sup>

47. In other words, the Karana-sarira—consisting of Ignorance, and therefore made up of the three gunas—is the illusory corporeal disguise (upadhi) or investing envelope or triple bond of the impersonal Spirit Brahma, by which it becomes the personal god Paramesvara, who is thence called Saguna (associated with the gunas). In its impersonal state the Spirit is Nirguna.

48. Sometimes regarded as equivalent to Passion or Pain. Purity or Happiness. and Apathy or Ignorance.

49. In the later mythology the expression Sakti is substituted for Maya, Prakriti, and Ajnana, as representing the wife of the personal God.

Dominated by Activity (Rajas), the Supreme Being is Brahma, the Creator ; by Goodness (Sattva), he is Vishnu, the Preserver ; by Indifference (Tamas), he is Rudra the Dissolver.

It is by reason, then, of association with Illusion or Ignorance (made up of the three qualities), that the Supreme Spirit (Paramatman) enshrined in the personal god, and the living spirit (jivatman) enshrined in the heart of man, believe in their own individuality, mistaking it and the surrounding world for realities, just as a rope in a dark night might be mistaken for a snake. The moment that the personalized spirit sets itself free from the power of Illusion or Ignorance, its identity and that of the whole phenomenal universe with the one impersonal Spirit, Atman (=Paramatman, Brahma), is re-established. Strange to say, this Illusion or Ignorance is held to have an eternal existence equally with the one eternal Brahma,<sup>50</sup> though, owing to the fact that such existence is unreal and the whole evolved world unreal too, it follows that nothing really existent is left but Brahma. In other words, all that really exists is identical with Brahma.

In fact, the more evidently physical and metaphysical speculations are opposed to common sense, the more favour do they find with some Hindu thinkers. Common sense tells an Englishman that he really exists himself, and that everything he sees around him really exists also. He cannot abandon these two primary convictions. Not so the Hindu Vedantist. Dualism is his bugbear, and common sense, when it maintains any kind of real duality, either the separate independent existence of a man's own Spirit and of God's spirit or of spirit and matter, is guilty of gross deception."<sup>§</sup>

## **Patanjali Explained**

We can quote Mathur who had critically studied Patanjali. According to Mathur : "The selected vibrations produce desires

50. Maya-cid-yogo nadih, 'the union of Cid and Maya is from all eternity.'

See Professor Gough's articles on the Philosophy of the Upanishads.

Williams, p. 37.

and attractions, pleasures and pains, determined by the samskaras and Karmas stored in the chosen section, that is the channel of Purusha. The patterns picked up by the sense organs constitute Prakriti. The interaction between Purusha and Prakriti then describes the process of intelligent life. Patanjali's yoga-sutras explain the method of realising the concepts through meditation, with the ultimate aim of attaining Kaivalya or the liberation of soul, supported by the Upanishads....." It is also the sole aim of Jainism.

Mathur quotes Capra :

*"At the subatomic level matter does not exist with certainty at definite places, but rather shows 'tendencies to exist', and atomic events do not occur with certainty at definite times and in definite ways, but rather show 'tendencies to occur'. In the formalism of quantum theory, these tendencies are expressed as, and are associated with mathematical quantities which take the form of waves. This is why particles can be waves at the same time. They are not 'real' three dimensional waves like sound or water waves. They are 'probability waves', abstract mathematical quantities with all the characteristic properties of waves which are related to the probabilities of finding the particles at particular points in space and at particular times. All the laws of atomic physics are expressed in terms of these probabilities. We can ever predict an atomic event with certainty ; we can say only how likely it is to happen.<sup>51</sup>"*

—Fritjof Capra in  
'The Tao of Physics'

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51. Mathur, H.C. : In Patanjali's Model of Human Mind, p. 232.

The subjective nature of the physical universe becomes apparant when we realize that the bridging of the pulses is carried out by our own brain, and at frequencies which are part of our own *Jivatma*. The frequencies and the paths selected by the brain to bridge the pulses are, therefore, individual to the observer; the consequent observation is hence subjective. This becomes clear in our scientific observations when we study matter at subatomic levels.

*“At sub-atomic level, the solid material objects of classical physics dissolve into wavelike patterns of probabilities, and these patterns, ultimately, do not represent probabilities of things, but rather probabilities of interconnections. A careful analysis of the process of observation in atomic physics has shown that the sub-atomic particles have no meaning as isolated entitles, but can only be understood as interconnections between the preparation of an expertment and the subsequent measurement. Quantum theory thus reveals a basic oneness of the universe. It shows that we cannot decompose the world into independently existing smallest units. As we penetrate into matter, nature does not show us any isolated ‘basic building blocks’, but rather appears as a complicated web of relations between the various parts of the whole. These relations always include the observer in an essential way. The human observer constitutes the final link in the chain of observational processes, and the properties of any atomic object can be understood only in terms of the object’s interaction with the observer. This means that the classical ideal of an objective description between the I and the world, between the observer and the observed, cannot be made when dealing with atomic matter. In atomic*

*physics, we can never speak about nature without, at the same time speaking about ourselves.*<sup>52</sup>

—Fritjof Capra in  
‘The Tao of Physics  
(4.4)

What we observe of nature is guided more by our own *Samskaras* than by any objective entity standing ‘out there’, independent of us. The frequencies contained in the *Jivatma* steer us to a path where the pulse distribution coincides with the vibrations generated by our brain. The energy of the pulses then flows to form a pattern which we know from previous experience or which we ‘desire’ to know, that is, when we exercise our will power independent of our *Samskaras*. All objects of nature are formed only by the flow of the energy of pulses to fill a pattern set up by the brain ; the total energy remaining constant. Nature takes different shapes and transforms from one class of objects to another as the *Prakriti* flows from one set of patterns to another. Our *Samskaras* then provide the incidental cause of perception, the flow of energy is only to fill the gaps so created. The situation is similar to water flowing into different channels of a farmer’s field as the farmer removes the mud obstacles from the channels already lined up. The farmer does not produce the water or force it in any direction ; he only removes the obstacles and the water flows naturally. (See Yoga-Sutra IV-3).

*Nimittam aprayojakam prakrtinam*

*varanabhedas tu tatah ksetrikavat*

“The incidental cause does not move or stir up the natural tendencies into activity ; it merely removes the obstacles, like a farmer (irrigating a field).” IV-3. (4.5)

Patanjali was influenced by Jaina doctrine of Soul and Karma.

52. Ibid., p. 233.

## Perception of the Purusa

“*Purusa* is a specific band of frequencies in the cosmic spectrum in which our *Jivatma* resides. By itself *Purusa* is not a physical entity ; it is only a point of reference defining the location of the *Jivatma*. The *Jivatma*, on the other hand, is a definite physical entity,—a complex waveform generated by bridging selected pulses of manifestation and providing a smooth and continuous distribution of energy. The brain is the mechanism which resonates at the Atmic frequency and sets up the Atmic vibration in the channel of the *Purusa*. The information contained in the channel of the *Purusa* then appears as a modulation upon the Atmic vibration. This is our mind. The brain then resonates in different modes of the modulation pattern. In doing so it regenerates the amplitude of pulses in different directions and at different frequencies. Without the brain there is no vibration, but the information remains in the channel of *Purusa* in the shape of regulated pulses of manifestation which could excite the same mode of vibrations in any brain that follows the same path at the same frequencies.<sup>53</sup>

Mathur further observes : “In order to perceive the *Purusa* independent of our memory and knowledge, we must scan the channel of *Purusa* with the help of a point-consciousness, other than our own Atmic vibration. When we do so, we obtain a replica of our mind at a different frequency. In the cosmic spectrum we have set up an artificial mind ; it has the same contents as our own mind, but has a different identity or ego. The identity of the mind is its *Asmita* or the frequency of the point-consciousness which fixes its location in the cosmic spectrum. By transferring the impression of our mind to different frequencies we can set up any number of artificial minds, each one of which contains all or part of the information of our own mind. We can even set up a replica of our physical body if we transfer the pattern of the

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53. Ibid., p. 234.

*Jivatma* in the physical plane and regenerate it sufficiently so that the point-consciousness picks up material particles to compose a body. The artificial person so created would be our own image and would function at the command of our will. It will, however, have a separate body located elsewhere in space and time. The artificial person would have all our knowledge—or as much as have been transferred to it—and can perform simple tasks with the help of this knowledge. It will, however, have no will of its own as the point-consciousness on which it is formed is generated by our brain while we are in a state of trance. The moment we break the trance, the artificial body and mind would disappear. In other words the artificial person acts as a perfect Robot working by remote control from our own mind.

Artificial minds created by the process of meditation have no temperament of their own. There is no 'will' and there are no *Samskaras* or *Karmas* to steer the will. The point-consciousness upon which the artificial mind is based, has no energy of its own; it is deriving its energy from the meditating mind. It is, therefore, free of resonance,—it has no sensations of pleasure or pain. On the other hand, a brain born out of flesh and blood, has a source of energy of its own—derived from the food it takes—which enables it to resonate and regenerate different modes of vibrations. It then has responses of interaction which could be pleasurable, painful or indifferent depending upon whether the corresponding *Samskaras* are good, bad or mixed. As the flesh-and-blood embryo grows, the three types of reactions produced by the *Samskaras* and *Karmas* fructify into likes and dislikes of the individual and give it a definite temperament and personality.<sup>54</sup>

Just as the artificial mind operates upon selected patterns which are transferred to it, the living embryo also picks up only selected patterns of information from the channel of the *Purusa*,—information to which it can respond with the help of the physical body and sense organs given to it. Out of the total set of *Samskaras*

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54. Ibid., p. 235.



and *Karmas* carried by a *jivatm*, only those ripen in any particular birth for which the environment is favourable. These are known as the *Prarabdha karmas*. The remaining *Samskaras* and *Karmas* do not effect the body because of difference in the location, period or class of birth, that is, human, animal etc. Yet the *Samskaras* and *Karmas* which act during any given lifetime, provide a cause-and-effect relationship between earlier deeds and our responses to the current events. Again, during any lifetime, the brain adds new impressions to the chain of *Samskaras* of the previous births form a continuous chain of impressions. Each chain is a continuous path of pulses in space and time representing past, present and future. The patterns of the future to which the brain responds, act as desires. Throughout our lifetime, we steer our consciousness back and forth in the continuous chain of *Samskaras*, memories and desires. The chain is without beginning or end as the manifested pulses are all over space and time and can be joined in any manner. Thus there is no beginning or end of the life of the soul ; it is eternal. It keeps reincarnating, acquiring physical bodies one after another in a perpetual cycle of births and deaths.<sup>55</sup> (See Yoga-Sutra IV-9, 10).

## Perception of Physical Nature

Mathur further observes : “Physical nature is that part of *Prakriti* which we observe through our sense organs and understand through the cause-and-effect equations of our mental frame. This perception arises out of three incidental causes namely : (i) *Avidya*, which sets up the space-time frame of reference to determine the level and periodicity of the pulses of energy to be perceived, (ii) *Atma* or the biological clock of the body which sets up the domain of frequencies to be perceived and (iii) *Indriyas*, the resonant mechanisms which respond to different frequencies generated as a result of scanning the pulses in any particular order.”<sup>56</sup>

55. Ibid., p. 236.

56. Ibid., p. 237.

## Science and Religion

Sankhya like Jainism had banished God from its philosophy, and in its place accepted Nature, its eternal variability and ever changingness.

“Today the scientists have experimented and done series of investigations and to a large extent, they have succeeded in their efforts in presenting a truer vision of the universe. The unique progress done on the study of things in their relations (as distinct from things in isolation) and in their changing role as distinct from absolute role (which are the essence of both Sankhya and Marxism) naturally suggests that human thinking would have brought much greater developemnt if the progressive doctrine enumerated by Sankhya three thousand years ago had been worked upon by later philosophers and scientists.<sup>57</sup>

Das Gupta has quoted Planck, the famous scientist. Planck writes : “the knowable realities of nature cannot be exhaustively discovered by any branch of science.” Planck’s discovery of Quantum Theory has shown the breakdown of uniformity of nature.

Schopenhauer once said, “man can do what he wills, but he cannot will what he wills.”

The Christians strongly believe that the Universe is God’s creation. Heaven, Earth and the Sea etc. and all that is in there have been created by God alone.

According to Muslim belief which is found in Quran, God or Allah created the earth in two days. Quran further says Allah placed the mountains which tower above it. He blessed and distributed the nourishment in four days for the Cravings of all alike. He completedd the creation of the Heavens in two days.

Nehru says : “Religions have helped greatly in the development of humanity. They have laid down values and

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57. Das Gupta, B.N. : Materialism, Marxism. Determinism and Dialectics. pp. 59-60.

standards and have pointed out principles for the guidance of human life. But with all the good they have done, they have also tried to imprison truth in set forms and dogmas, and encouraged ceremonials and practices which soon lose all their original meaning and become mere routine. While impressing upon man the awe and mystery of the unknown that surrounds him on all sides, they have discouraged him from trying to understand not only the unknown but what might come in the way of social effort. Instead of encouraging curiosity and thought, they have preached a philosophy of submission to nature, to established churches, to the prevailing social order, and to everything that is. The belief in a supernatural agency which ordains everything has led to a certain irresponsibility on the social plane, and emotion and sentimentality have taken the place of reasoned thought and inquiry. Religion, though it has undoubtedly brought comfort to innumerable human beings and stabilized society by its values, has checked the tendency to change and progress inherent in human society.

“Philosophy has avoided many of these pitfalls and encouraged thought and inquiry. But it has usually lived in its ivory tower cut off from life and its day-to-day problems, concentrating on ultimate purposes and failing to link them with the life of man. Logic and reason were its guides and they took it far in many directions, but that logic was too much the product of the mind and unconcerned with fact.”<sup>58</sup>

Further in the opinion of Nehru : “Science ignored the ultimate purposes and looked at fact alone. It made the world jump forward with a leap, built up a glittering civilization, opened up innumerable avenues for the growth of knowledge, and added to the power of man to such an extent that for the first time it was possible to conceive that man could triumph over and shape his physical environment. Man became almost a geological force, changing the face of the planet earth chemically, physically, and

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58. Nehru, Jawahar Lal : *Discovery of India*, p. 511.

in many other ways. Yet when this sorry scheme of things entirely *seemed to be in his grasp, to mould it nearer to the heart's desire*, there was some essential lack and some vital element was missing. There was no knowledge of ultimate purposes and not even an understanding of the immediate purpose, for science had told us nothing about any purpose in life. Nor did man, so powerful in his control of nature, have the power to control himself, and the monster he had created ran amok. Perhaps new developments in biology, psychology, and similar sciences, and the interpretation of biology and physics, may help man to understand and control himself more than he has done in the past. Or, before any such advances influence human life sufficiently, man may destroy the civilization he has built and have to start anew.

There is no visible limit to the advance of science, if it is given the chance to advance. Yet it may be that the scientific methods of observation is not always applicable to all the varieties of human experience and cannot cross the uncharted ocean that surrounds us. With the help of philosophy it may go a little further and venture even on these high seas. And when both science and philosophy fail us, we shall have to rely on such other powers of apprehension as we may possess.”<sup>59</sup>

“..... Science deals with the domain of positive knowledge but the temper which it should produce goes beyond that domain. The ultimate purposes of man may be said to be to gain knowledge, to realise truth, to appreciate goodness and beauty. The scientific method of objective inquiry is not applicable to all these, and much that is vital in life seems to lie beyond its scope—the sensitiveness to art and poetry, the emotion that beauty produces, the inner recognition of goodness. The botanist and zoologist may never experience the charm and beauty of nature ; the sociologist may be wholly lacking in love for humanity. But even when we go to the regions beyond the reach of the scientific methods and

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59. Ibid., p. 512.

visit the mountain tops where philosophy dwells and high emotions fill us, or gaze at the immensity beyond, that approach and temper are still necessary.

Very different is the method of religion. Concerned as it is principally with the regions beyond the reach of objective inquiry, it relies on emotion and intuition. And then it applies this method to everything in life, even to those things which are capable of intellectual inquiry and observation : Organized religion, allying itself to theology and often more concerned with its vested interest than with things of the spirit, encourages a temper which is the very opposite to that of science. It produces narrowness and intolerance, credulity and superstition, emotionalism and irrationalism. It tends to close and limit the mind of man and to produce a temper of a dependent, unfree person.<sup>60</sup>

Quoting Voltaire, Nehru says that too much faith in God or supernatural powers will hamper growth of man. Even though man has worshipped God since unknown time. He says : "Even if God did not exist, it would be necessary to invent Him, so Voltaire said—'si Dieu n'existait pas, il faudrait l'inventer.' Perhaps that is true, and indeed the mind of man has always been trying to fashion some such mental image or conception which grew with the mind's growth. But there is something also in the reverse proposition : even if god exists, it may be desirable not to look up to Him or to rely upon Him. To much dependence on supernatural factors may lead, and has often led, to a loss of self reliance in man and to a blunting of his capacity and creative ability. And yet some faith seems necessary in things of the spirit which are beyond the scope of our physical world, some reliance on moral spiritual, and idealistic conceptions, or else we have no anchorage, on objectives or purpose in life. Whether we believe in God or not, it is impossible not to believe in something, whether we call it a creative life-giving force or vital energy inherent in

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60. Ibid., p. 513.

matter which gives it its capacity for self-movement and change and growth, or by some other name, something that is as real, though elusive, as life is real when contrasted with death. Whether we are conscious of it or not most of us worship at the invisible altar of some unknown God and offer sacrifices to it—some ideal, personal, national or international ; some distant objective that draws us on, though reason itself may find little substance in it; some vague conception of a perfect man and a better world. Perfection may be impossible of attainment, but the demon in us, some vital force, urges us on and we tread that path from generation to generation.”<sup>61</sup>

## II

### **Buddha on Universe and God**

According to Buddhistic sources, Lord Buddha discouraged all speculation of the origin and the end of the universe. He regarded universe as transient and in continuous flux. Nothing was permanent and every thing was subject to decay. He asked his disciples to rely more and more upon reason and logic to find out the truth and discouraged all metaphysical speculations as futile exercises. His views were progressive. As M. Williams says :

“Buddhism, was a disbelief in the efficacy of ritual, and like it, taught the usefulness of sacrificial ceremonies, and even of austerities for the attainment of true knowledge..... It substituted a blank for God ; it denied the existence of soul or spirit, whether personal or supreme and of everything but body, mind and sensations of everything but earth, heaven and hells, which according to Buddha are always through the force of works, tending to disintegration and re-integration in perpetual cycles.”

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61. Ibid., pp. 513-514.

## **Brahman Conspiracy**

“Later on Buddha’s popularity and his religion was arrested by the priestly class by inventing human gods and creation of an imaginary universe. As Williams says : “But while it repudiated priestcraft and sacrificing priests, it supplied the people with an object of veneration in its own founder Gautama—afterwards styled ‘the Enlightened’ (Buddha). Its success was in a great measure due to the reverence the Buddha inspired by his own personal character. He was the ideal man—the perfection of humanity. He practised faithfully what he preached effectively. Adherents gathered in crowds around his person, and Gautama himself became the real God of his own popular faith. Everywhere throughout India thousands were drawn towards his teaching. His doctrine of universal charity, liberty, equality, and fraternity were irresistibly attractive. The only hope of arresting the progress of the Buddhistic movement lay in inventing human Gods and a system of mythology equally attractive, equally suited to the needs and capacities of the mass of the people.

In all probability the Brahmans commenced popularizing their pantheistic doctrines about the time of the rise of Buddhism in the fifth century B.C. The Buddha died, and, according to his own teaching, became personally annihilated, but the remains of his body were enshrined as relics in various parts of India, and his memory was worshipped almost as earnestly as his person had been revered. The Brahmans saw this. They knew that the religious cravings of the mass of the Hindu people could not long be satisfied either with propitiation of the elements or with their own cold philosophy, or with homage paid to a being held, like Buddha, to be nowhere existent. They therefore addressed themselves to the task of supplying the people with personal and human Gods out of their own heroic poems, the Ramayana and Mahabharata. They proceeded to Brahmanize the popular songs of a people who, when they first spread themselves over India,

were warriors not priests. The principal heroes, whose achievements were the subject of epic song and recitation, underwent a process of deification. The great warrior dynasties were made to trace back their origin, through Brahmanical sages, to the sun-god and the moon-god. Myths and legends confirmatory of the divine origin of every great hero were invented and foisted into the body of the poems. In this manner a kind of anthropomorphic mythology, well adapted to the popular mind, was devised. Nor was any amount of polytheism, anthropomorphism, polydemonism, and even fetishism incompatible with their own pantheistic doctrines. The Brahmins in their popular teaching were simply carrying out their own doctrine of evolution. The only problem they had to solve was :how could any theory of evolution be made to comprehend existing superstitions and be best applied to the development of a popular mythology ?

Nothing, then, was easier for them than to maintain that the one sole, self-existing Supreme Self, the only real existing Essence, exercises itself, as if sportively (*lilaya*), in infinite expansion, in infinite manifestations of itself, in infinite creation, dissolution, and re-creation, through infinite varieties and diversities of operation. The very name 'Brahma' (derived from the root *brih*, 'to increase'), given to this one eternal Essence, was expressive of this growth, this expansive power, this universal development and diffusion.

Hence all visible forms on earth, said the Brahmins, are emanations from the one eternal Entity, like drops from an ocean, like sparks from fire. Stones, mountains, rivers, plants, trees, and animals—all these are traceable upwards as progressive steps in the infinite evolution of his being. The highest earthly emanation is man, and the emanation of men is in classes and also traceable upwards according to a graduated scale, the highest class being that of the Brahmins.<sup>62</sup>

62. Williams, M. : *Indian Religious Thought*, pp. 41-43.



Fitly, too, are the highest human manifestations of the eternal Brahma called Brahmanas : for they are the appointed mediators between earth and God. None of these emanations can alter their condition in each separate state. According to their acts, they sink into lower or rise into higher grades of being on the dissolution of each bodily frame.”

## **Illusory Creative force**

William further says : “Then be it observed that a series of higher forms of existence above the earth, such as demigods, supernatural beings, inferior gods, superior gods, is traceable upwards from man to the primeval male god Brahma—the first personal product of the purely spiritual Brahman when overspread by Maya or illusory creative force—this male god Brahma standing at the head of creation as the first evolution and hence the apparent Evolver of all the inferior forms. To draw any line of separation between stocks, stones, plants, animals, men, demigods, and gods is, according to the theory of Brahmanism, impossible. They are all liable to run into each other,<sup>63</sup> and the number of gods alone amounts to 330 millions.

But the act of creation necessarily involves the two other acts of preservation and dissolution. Hence the God Brahma is associated with two other personal deities, Vishnu, the Preserver, and Rudra-Siva, the Dissolver and Reproducer. These three gods, concerned in the threefold operation of integration, maintenance, and disintegration of being (*srishtisthiti-laya*), are typified by the three letters composing the mystic and profoundly significant syllable Om (AUM),—three letters originally typical of the earlier Vedic trinity, and, in the mysticism of the Upanishads, of three personaliations of the Universal Spirit (Paramesvara, Hiranya-

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63. The whole series of evolutions is sometimes spoken of as Brahmadistamba-paryantam, extending from Brahma to a stump (or tuft of grass).

garbha, and Viraj<sup>64</sup>). Like the earlier Vedic gods, the three later deities were not only personifications of the three forces of integration, disintegration, and reintegration, but also of three principal objects in nature, Earth, Water or Sun, and Fire ; or of the three worlds, Earth, Air, and Sky ; or of the three forms of matter, Solid, Liquid, and Gaseous. They constitute the well-known *tri-murti*, or triad of forms which characterizes mythological Brahmanism, and their bodies, like those of human beings, are composed of gross material particles though of a divine and ethereal character.

These three deities, too, are often as we have seen connected with the Gunas of philosophy, the idea being that when the one Universal Spirit is dominated by activity (Rajoguna) he is Brahma, the Creator ; when dominated by goodness (Sattva-guna) he is Vishnu, the Preserver ; when dominated by indifference (Tamo-guna) he is Siva, the Dissolver.”

According to Buddhist work Chulla-Nidessa, the cult of Vishnu and the cult of Shiva had not come into being when Mahavira and Buddha were spreading their message.

Chulla-Nidessa refers to various sects which were at one time prevalent in India. It has mentioned the creeds of Ajivika Shravakas and the Nigatha (Nigantha) Shravakas. The later was the Jaina ascetic order.<sup>65</sup> Thus the concept of Trideva (Trinity)—Brahma, Vishnu and Shiva came into existence after Mahavira and Buddha. It was revival of Brahmanism while Jainism and Buddhism suffered a lot.

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64. See Mandukya Upanishad, which makes the whole monosyllable Om stand for the impersonal Brahma.

65. Dr. Baba Saheb Ambedkar Writings and Speeches. Vol. 4. Comp. by Vasant Moon, p. 161.

### III

## **Science and Jaina Concept of Universe**

Recent scientific discoveries have changed our viewpoint about the universe. The reality of the nature is being exposed by the scientists quite afresh. New theories are being propounded now and then. These are quite alarming and interesting. Now, no body is sure and knows perfectly when the great questions of metaphysics would be solved finally. That time has come.

The nature of Science is to search the truth. Its domain is entire universe. It takes mankind from mythology and mysticism to social awakening, global thinking, unity and universalism; from darkness to light, from orthodoxy, escapism and speculations to social empowerment, social justice and equality. It removes miseries, pains, hunger and poverty.

Jainism never accepted any God as an intelligent creator, they have worked out their concept of this world (universe) in a consistent manner. The approach of Jainism is enlightenment, salvation and humanistic.

In the new millennium, Prof. Stephen Hawking, the Cambridge don, presented the 2001 Albert Einstein lecture on predicting the future at Siri Fort Auditorium, New Delhi on January 17, 2001. He explained how physicists had found the universe to be more unpredictable as they came to know more about it.

Speaking about predicting the future—a version of his well-known “Does God play dice?” Lecture—at Siri Fort Auditorium on Wednesday, the world’s leading celebrity scientist poked holes in astrology before moving on to the black holes of astronomy.

Hawking gave short shrift astrology and other forms of crystal-ball gazing. But he also explained why science had its own problems in making the universe prim, proper and predictable.

He noted how the 18th century French astronomer Laplace had argued that, in theory, if mankind could know the position and speed of all the particles making up the universe, then it would be possible to predict the future. Fully understand today and tomorrow was a piece of cake. Scientific determinism of this variety held sway during the 19th century.

Then came quantum theory. This said light was made of discrete little packets-quanta. Somewhat later it was realised this meant it was no longer possible for a scientist to be separate from the particles he was observing. The very act of observation changed the movement of the particle. As Hawking put it, "How could one predict the future, when one could not measure accurately both the positions and the speeds, of particles at the present time?"

This uncertainty principle spread further into physics. You couldn't be sure about the nuts and bolts that made up the universe, their existence was just a probability defined by a wave function. According to Hawking, "This means that we can predict just half what we could, according to the classical 19th century view." Existence is a smudge.

But science's fortunes in the prediction business have gotten even worse. A more recent party pooper is Hawking's favourite object of research : the black hole.

If quantum theory made knowledge about the universe uncertain, black holes added another problem : they suck in particles and eventually disappear, taking the information about those particles with them. Hawking said, "One must allow the possibility that space-time ties itself in a knot, and information gets lost in the fold."

Hawking's greatest theoretical contribution to astrophysics has been to show that black holes bleed radiation, and as a consequence eventually die. More importantly, Hawking also argued black holes are everywhere "every region of space should

be full of tiny virtual black holes.” As he told his Indian audience, if black hole bleeding is ever proven, he would be eligible for a Nobel.

So predicting the future is not a happening thing in physics right now—and the brain in the wheelchair is one reason why. But as Hawking made clear, astrology with its “unverifiable claims” is no alternative “Even God,” he warned, “is bound by the uncertainty principle.”<sup>66</sup>

In the modern days of science and technology, Jain faith in the Tirthankars and the philosophy of Jaina have not dwindled.

Jainism believed only in Tirthankaras, who become Kevali through penance and perfect withdrawal from Karmic activity and attained moksha. Jainism never believed in the God, as creator of the universe, which is eternal. Jainas worshipped Tirthankaras who were liberated souls and achieved perfection and omniscience. They were prophets who held aloft the light and culture of Jaina religion. For the Jainas no personal God existed, nor they supported the theory of Hindu gods.

Jaina cosmology regards the universe as comprising six substances or dravyas. It is real and eternal, dynamic and ever changing. It consists of Soul and Non-Soul or Jiva or Ajiva. The theory of Relativity has baffled everyone, which has revolutionised the fundamental concepts of mass, time and space. The Non-Soul or Ajiva has been divided into five categories—Pudgala, Dharma, Adharma, Akash and Kal.

According to Devendra Muni : Jaina philosophy accepts the existence of God, it does not accept the creationship of God, *i.e.* does not regard HIM to be a doer (Karta). It holds that God is not the creator of the world. This would have ever been and shall remain. So far as the creation of the world, no world-power's existence is required. If someone is accepted as creator, the question of the creator of the creator remains to be answered as

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66. Hindustan Times (New Delhi) Jan. 18, 2001.

well. We cannot accept God and face regressus and infinitum. If the creator of the world is God then who is the creator of God.

If God is *suigenerus* then why not we should regard the world also to be *suigenerous*. Jainism to us does not accept God to be creator, it also does not accept God to be a preserver (*Rakshaka*) and a destroyer (*samharak*) of the world. This world is eternal (*Sasavata*). God according to Jaina philosophy is the being having the accomplishment of infinite Knowledge (*Ananta-Jnana*), infinite vision (*Ananta-darsana*), infinite power (*Ananta-virya*) and infinite existence (*Ananta-aisvarya*). He is free of the bondage of body and of action (*Karma*), is independent and is established in his own nature.

A Jiva who once achieves the position of the supreme soul (*Parmatamapad*), that Jiva does not get birth any more. The main cause for birth and death is karma. God is free of the *Karma-mala* (the defilement of Karma). Therefore, there is no cause or reason for that one to get a fresh body. Where there is no cause there shall not be an effect as well.”<sup>67</sup>

The Jaina philosophy and moral values are still considered as a high spiritual pursuit in preserving the purity of life and searching the truth. It is a part of our great and proud heritage. It does not believe in other worldly gods, supernatural beings and things.

In religion, as it is often believed, moral expressions create interest in the men to choose holier path of truth and seek release from Karmic nets or activity.

For Jainism soul is immaterial, having innumerable spheres. It has no shape or form, but because of being Joined with Karma it acquires a body. Whatever is the form of the body so also is said to be that of the soul. It is genderless. From the stand point of reality, the soul is free and formless. Matter has form. Number of souls in the Universe is infinite. The Universe is external and uncreated, beginningless and endless. The soul is without decline.

67. Devendra Muni, *Jaina Religion and Philosophy*, pp. 74-75.

It is immortal and infinite. It possess consciousness. The soul is born and dies apparently in accordance with its own doings, Svakrata Karmas. Soul can become God or Parmatama through good, pure and highest karmas. Soul's impure state (ashuddha-sthiti) constitutes the world and pure state (shuddha sthiti) causes freedom, that is moksha or liberation.

According to G.R. Jain : "Jiva is the agent of all actions and occupies the size of the body which is the result of its karmas from the smallest to the biggest since a body grows from a microscopical size in the mother's womb to its full proportions when it comes out of it and contracts again at the end of its earthly career, to reincarnate into a new seed, it follows that the size of the soul cannot remain fixed. Modern science identifies life with protoplasm or a living cell. It is well known that a protoplasm possesses a remarkable property of contraction under external stimuli. The soul experiences pleasure, pain, life and death through the agency of Karmic matter."<sup>68</sup>

In Jaina philosophy the first substance or dravya is Pudgala which means matter and energy. It has form or shape and qualities of touch, taste, smell and colour. The substance of Pudgala has its modifications and they are—sound, union, fineness, grossness, shape, division, darkness, image, lustre and heat. All kinds of matter solids, liquids, gases, energy and fine karmic matter etc. are under the scope of Pudgala.

The second substance is Dharma. It assists the movement of moving pudgala. This is the medium of motion.

The Adharma is third substance which assists the staying of pudgalas and jivas which are stationary.

A. Chakravarti in the Pancastikaya with instruction remarks that "both Dharma and Adharma pervade through space upto world limit. They are absolutely non-physical in nature, and non-atomic and non-discrete in structure. The qualities of Pudgala

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68. Jain, G.R. : *Cosmology : Old and New*, p. 236.

are not found therein. Nor do they have the structure of the space which is constituted by space-points. They are formless. They are not objects of sense percepts..... These two principles are distinctly peculiar to Jaina physics.”<sup>69</sup>

Tukol quoting Ghoshal says : “According to Jaina thinkers, Akasa is the fourth substance and could be pure space as well as it could allow space to every other substance. It has no form and all objects of the universe exist in it. It is eternal and pervasive. It is a subtle substance and does not obstruct other substances. Akasa is of two kinds; Lokakasa and Alokakasa. According to the Jaina Metaphysics, Loka is universe : it has three divisions viz. Urdhva loka or the upper world, Madhyaloka or the middle world and Adholoka or the lower world. The first one is the abode of celestial beings, the second one is of human beings and others, and the third one is the hell which is for the inmates of hell. Surrounding these Lokas which are situated one above the other are three layers of air, the inner one humid, the middle dense and outer rarified. Within the envelope of these layers, there is the Lokakasa—an invisible substance which allows space to other substances and is equal in extent to the Lokas. It is in the Lokakasa that the other substances, Jiva, Pudgala, Dharma, Adharma and Kala exist.”<sup>70</sup>

Alokakasa is pure space extending over to infinity beyond Lokakasa. There are no animate or inanimate objects in it. The dynamic and static principles of Dharma and Adharma are not there. It is eternal, infinite, formless and perceptible only to the omniscient.

The sixth substance which comprises the universe is time (Kala). From the popular point of view, kala assists production of changes in substances and can be understood from the changes that have come about in the substances. Kala itself does not cause the changes but indirectly aids in the production of changes. From

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69. Chakravarti, A. : *Pancastikaya*, p. 26.

70. Ghoshal, S.C. : *Dravyasamgraha*, p. 58.



the popular point of view kala or time consists of years, months, days, hours, minutes etc., by which we call a thing to be new or old as a result of the changes noticed in them. Kala is eternal and infinite. It is formless. Inference of existence of real time can be drawn from the changes that a substance might have undergone, as for example, the changes that might have taken place in raw rice from the time it is put into a pot till it has boiled. The universe is full of minute points of time. They are invisible, innumerable, inactive and formless. The points or particles exist separately.

Each of them except Kala is called Astikaya. 'Asti' means 'to exist' and 'kaya' means 'body', that is, each having many pradesas. Pradesa is defined as that portion of the Akasa which is occupied by one indivisible ultimate atom of matter. It is possible that in each pradesa of Lokakasa, innumerable atoms or molecules may exist as it is the characteristic of space to provide space to them all. Time exists by itself and assists things in their movements of continuity. The great French philosopher Bergson declared that time is a patent factor in the evolution of the Cosmos. He is of the opinion that changes and modifications are absolutely impossible without time element. This is also the view of Jaina writers."<sup>71</sup>

From the point of existence of the universe, time is divided into two cycles (1) the Utsarpini kala or the ascending cycle which is characterised by progress and development of knowledge, age, happiness etc. (2) the Avasarpini kala or the descending cycle of time which is characterised by decline and deterioration in knowledge, age, etc. Each of these cycles has six divisions. The Ascending cycle begins with duhsama-duhsama (most miserable), duhsama (miserable), duhsama-susama (misery mixed with happiness), susama-duhsama (happiness mixed with misery), susama (happy), susama-susama (most happy). The Avasarpini-kala begins in the reverse order, commencing from the most happy

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71. Jain, G.R., *Cosmology : Old and New*, p. 156.

(Quoted by Tukol, pp. 80-81)

period. This connotes that the substances which are eternal and indestructible, change their conditions in the two cycles of time. the division of time does not apply to the whole universe, but only to Arya-khanda of Bharata and Airavata ksetras (regions)."<sup>72</sup> (Jain J.L. : Outlines of Jainism, p. 119).

The form of the universe (loka) is like a man standing akimbo, that is, with his legs wide apart and his hands on his hips. In a side view, the universe is like one and half mrdanga (longish drums) put together, *i.e.*, the half being placed below and with its sounding side upwards next to the lower sounding side of the full drum. It is not hollow but is solid, as if stuffed full of flame, in the curious language of the Trilokasara."<sup>73</sup>

The dimensions of the universe are in terms of rajju which it is difficult to describe. the height of the universe is 14 rajjus. Its breadth east to west is 7 rajjus at bottom ; the breadth in the middle is one rajju, 5 rajjus at the upper middle and again one rajju at the top. Its thickness north to south is 7 rajjus all through.

At the extreme summit of the universe is situated the Siddha ksetra, also called the Siddha-Sila which is the abode of the liberated souls. Its form is like that of a canopy of umbrella, a cupola or an inverted cup. It is 8 Yojanas in the middle. It is self-luminous. In it all pure souls abide in eternal bliss. Being freed from the Karmas, the souls move upwards to the limit of the universe. The principle of motion comes to an end and therefore the liberated souls rest there forever. they stay there in their pure soulness, in their true and eternal, omniscient and omnipotent godhood. The Siddha-Sila is the buffer space between the loka (universe) and aloka (non-universe).

The aloka is devoid of the six substances which are present in the loka. in one word, the non-universe is the negation of the universe both in its constitution and character.

72. Jain, J.L. : Outlines of Jainism, p. 119.

73. Ibid., p. 2 (Tukol, p. 82)

The Jaina astronomers held that the earth is a nest and that the sun moves round. This was also the view of Ptolemy. Copernicus advanced the contrary theory according to which the earth moves and the sun is at rest. Before the advent of Prof. Einstein's theory of Relativity, the Ptolemaic view was regarded as absurd and absolutely foolish. Now it has been proclaimed that the conception of motion of the earth round the sun is only a matter of convenience, rather a matter of mathematical convenience. G.R. Jain has quoted Dr. Schubring of the Hamburg University from his lecture delivered at Delhi on Jan. 30, 1928 : "He who has a thorough knowledge of the structure of the world cannot but admire the inward logic and harmony of Jaina ideas. Hand in hand with the refined cosmographical ideas goes a high standard of astronomy and mathematics." A history of Indian astronomy is not conceivable without the famous "Surya Prajnapti."

Isaac Asimov, while dealing with the general shape of the earth, has observed : "All men, before the time of the Greeks, made the assumption that the earth was flat, as indeed it appears to be, barring the irregularities of the mountains and valleys. If any Greek thought otherwise, his name has not come down to us and the record of his thinking has not survived. He seems to think that the assumption of a flat, however much it might seem to be commonsensical, involved one in philosophic difficulties of the most serious sort."

Jainism has a positive view of the Universe. It recognises life and the five substances categorised under Ajiva are real and existing. Every substance maintains its reality, though it is capable of modifications and decay. The substance persists to exist in spite of change. Umasvami has indicated in unmistakable terms that although the six substances possess the common substances of sat, sat is characterised by utpada (birth), vyaya (going out of existence) and dharaavya (permanence). Permanence means indestructibility of the substance. though Jacobi first criticised

the Jaina tenets as having no central idea, he later revised his view.”<sup>74</sup>

In India the concept of God, as the Supreme Being with a primordial force for the creation of all things, have been of great antiquity. And the Jaina system seems to be somewhat more rational and scientific in this regard.

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74. Tukol. T.K. : Compendium of Jainism, pp. 80-83.

## 2

### DOCTRINE OF WORSHIP

Jainism has come down from unknown antiquity through 24 Tirthankaras. Kalpasutra gives us life of each Tirthankara. Jainism believes in soul, in the world and in actions. It emphasises upon rules of right conduct for attainment of perfection. Jina doctrine of worship differs from Hinduism.

Jaina philosophy has faith in Tirthankaras and regards the world as eternal. The Hindus hold it to be a creation of God or Supreme Being, whereas Buddha discarded the concept of God. He established his own order.

Jainas worship the Tirthankaras and not any creator. Worship in Jainism is offered only to men who have attained the perfection of Godhood, but to no one else, in Hinduism its object is supposed to be a God who is the creator, and ruler of the world. Hinduism believes in a large number of additional Gods, but in Jainism there is no room for any one in the class of Gods except perfect men.

### No Recognition to Hindu Scriptures

In the words of C.R. Jain : "The significance of worship itself is different in the religions. In Jainism, the idea is only that of walking in the footsteps of a Model, to become like him. There is no prayer, and no offering of God, and *unguents* to please the deity. In Hinduism it is the propitiation of Gods for which worship is performed."<sup>1</sup>

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1. Jain, C.R. : Comparative Antiquity of Jainism (In Sramana Bhagavan Mahavira, Vol. II, Pt. I, pp. 23-24)

In view of these differences, Jainism has not recognised and accepted the Hindu Scriptures. The contents of Scriptures of Hindus totally differ from the Jainas. However, it is interesting that both the communities have lived together for centuries.

Tukol observes : "The Jainas do not believe in a personal God, the authority of the Vedas and in the existence of the life beyond. It must be conceded that the Jainas do not accept the authority of the Vedas because the teachings of the Tirthankaras are opposed to the Vedic type of rituals, the sacrifices and the existence of numerous gods extolled there in. The Jainas accept rebirth and the existence of life after death.

The word *Nastika* has been differently interpreted. Panini's sutra (*asti nasti distam matih*) has been interpreted to mean that he who does not accept 'paraloka' or life after death is a *nastika*. According to the *Nyayakosa*, a *nastika* is a person who does not accept the existence of *Isvara*. Manu has said that he who derides the authority of the Vedas is a *nastika* (*Nastika Vedanindakah*). Acceptance of the authority of the Vedas does not enter into the concept of atheism."<sup>2</sup>

Encyclopedia of Religion and Ethics rightly observes : "Atheism, both by etymology and usage, is essentially a negative conception and exists only as an expression of dissent from the positive theistic beliefs. Theism is the belief that all entities in the cosmos, which are known to us through our senses or inferred by our imagination and reason, are dependent for their origination and for their continuance in existence upon the creative and causal action of an infinite and eternal Self-consciousness and Will; and in its higher stages, it implies that the Self-existent Being progressively reveals his essence and character in the ideas and ideals of His rational creatures, and thus stands in personal relationship with them. In the earlier stages, theism conceives of God simply as the Cause and Ground for all finite and dependent

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2. Tukol, T.K. : *Compendium of Jainism*, p. 61

existences but as it develops, it realises the idea of God as immanent and self-manifesting as well as creative and transcendent”<sup>3</sup>

**Bhagavad Gita says :**

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ 21 ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हितान् ॥ 22 ॥

भगवद्गीता : अध्याय 7.

It seems that the term atheism itself appears to have undergone a change in its meaning just as the idea of God has varied with the founders of different religions.

Tracing how God came into existence, Tukol observes : “The most common concept of a personal God is that he is the supreme being who creates the world and rules over it; he presides over the destinies of all living creatures and awards rewards or punishments according to the merits or sins committed by each individual. In the Bhagavad Gita, Sri Krisna says : If any devotee desires to worship the idol of a God with devotion, I grant him unshakeable faith in that God only. He worships that God endowed with that faith and he gains his desires, for it is I who bestow the same on him.”

As regards His attribute of power of creation, Swami Vivekananda said : “What makes this creation ? God. What do I mean by the use of the English word God ? Certainly not the word as ordinarily used in English—a good deal of difference. There is no other suitable word in English. I would rather confine myself

3. Hastings, James : Encyclopedia of Religion and Ethics, Vol. II, p. 123.

(Quoted by Tukol. T.K. : Compendium of Jainism, p. 62).

to the Sanskrit word Brahman. He is the general cause of these manifestations. What is Brahman? He is eternal, eternally pure, eternally awake, the almighty, the all-knowing, the all-merciful, the omnipresent, the formless, the partless. He creates this universe.

“During the primitive days of civilization, man regarded the most powerful elements of nature, like fire, wind, rain etc. as gods. He must have wondered nursing over impregnable nature and conceived of many forms as worthy of worship by propitiating through various kinds of offerings including sacrifice of animals etc. Referring to ancient Judaism which regards Jehovah as the Maker of the Universe and of two human beings Adam and Eve, Robert Bridges the former Poet Laureate of England wrote :

I wondered finding only my own thought to myself, and regarding there that man was made in God’s image and knew not yet that God was made in the image of man; nor the profounder truth that both these truths are one, no quibbling scoff-for surely as mind in man groweth so with his manhood groweth his idea of God, wider ever and worthier, until it may contain and reconcile in reason all wisdom, passion and love, and bring at last (may God so grant) Christ’s peace on Earth.

“If we consider the concepts of numerous faiths in the world, we would know undoubtedly that the forms of God as conceived in Puranas and mythologies are legion and that these Gods are supposed to protect their devotees from evils or grant them their desires if they were pleased with their worship and offerings. Amongst the Hindus, the Trinity of Brahma, Visnu and Mahesa has been popular in conception. The followers of Visnu and Mahesa or Siva regard their own god as worthy of worship and the other as a subordinate God. Amongst them, we have stories of Visnu (Vishnu) with his ten Avataras always ready to protect the weak and to save his devotees from the hands of the wicked. Sarasvati, Laksmi and Parvati are respectively the wives of these gods. Numerous legends have been told of Siva also. There are



many lesser gods, like Indra, Yama, Varuna, Kubera etc. It is unnecessary to refer to their functions and powers in the scheme of preservation or protection of the universe.”<sup>4</sup>

## **The Universe is External and Uncreated**

Regarding the Jaina concept of universe, Tukol says : “Jainism does not recognise that the universe was created by any God or gods. The universe is external and uncreated. It is subject to integration and dissolution in its forms and aspects. It is constituted of six substances *viz.* soul, matter, time, space, principle of motion, the principle of stationariness. It is a compound of these substances. Soul is characterised by consciousness while the matter is not. That is consistent with scientific theories. From the stand point of reality, the soul is free and formless. Matter has form. The number of souls in the universe is infinite.

The Jaina idea of God is that of a pure soul possessed of infinite faith, knowledge, bliss and power. These qualities are inherent in the soul itself but they are either destroyed or veiled by the four kinds of Karmas : Darsanavaraniya, Jnanavaraniya, Mohaniya, and Antaraya. Perfect faith is attained by the destruction of the first kind of Karma while perfect knowledge is attained by the total destruction of the second kind of Karma. Infinite happiness and power are attained by the destruction of the other two Karmas. The four qualities are not a gift from anybody but they are inherent in the very nature of the soul. The Jaina philosophers call such an Arhat who is popularly called God, Sarvajna, Vitaraga, Paramatma, Jina etc. He is essentially a conquerer of all passions and attachments. He is also called Apta or the Tirthankara as he has shown the path of liberation from the miseries and the travails of the Samsara. He is characterised by

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4. Tukol, pp. 63-64.

absolute freedom from eighteen kinds of weaknesses viz. hunger, thirst, fear, aversion, attachment, illusion, anxiety, pride, displeasure, astonishment, birth, sleep and sorrow.<sup>5</sup> From the realistic point of view, the Arhat is without a body while from the popular point of view, he possesses a body known as Audarika which has the brilliance of thousand suns.

Such a God is full of effulgence due to infinite knowledge and bliss. He has no desires or duties. He does not interfere in the affairs of men or inflict upon himself the management of worlds, and he would not waste his time in creative activity in any form. A God should have no unfulfilled purpose, or unsatisfied cravings or ambitions; and, for this reason, he should not manage or create a world.<sup>6</sup>

The concept of Arhat or God is quite consistent with the view that he cannot be a Creator, Ruler or Regulator of a world which is uncreated and eternal. Creation implies desire on the part of the God who wants to create; desire implies imperfection. A.B. Latthe has quoted the reasoning of an Acarya on this point : "If god created the universe, where was he before creating it ? If he was not in space, where did he localise the universe ? How could a formless or immaterial substance like God create the world of matter ? If the material is to be taken as existing, why not take the world itself as unbegun ? If the creator was uncreated, why not suppose the world to be itself-existing ? ..... Is God self-sufficient ? If he is, he need not have created the world. If he is not, like an ordinary potter, he would be incapable of the task, since, by hypothesis, only a perfect being could produce it. If God created the world as a mere play of his will, it would be making God childish. If God is benevolent and has created the

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5. Ghoshal, S.C. : *Sacred Books of the Jainas*, Vol., 1, p. 114.

6. Jain, C.R. : *Jainism and World Problems*, p. 12.

(Tukol, pp. 64-65.).

world out of his grace, he would not have brought into existence misery as well as felicity.”<sup>7</sup>

## **Yaksha Worship**

Tukol says : “In brief, the Jainas do not accept the view of the Naiyayika that the world is created by an intelligent agent who is God; nor do they accept that he is omnipresent because if he exists everywhere, he will absorb everything within himself, without leaving anything to exist outside him. They do not regard God as necessary to explain the universe. Each individual soul is divine in its nature and can attain perfection. The concept of God in Jaina philosophy is the divinity in man. Man can realise the same by cultivation of steady faith, right perception, perfect knowledge and a spotless character. Man has absolute independence and nothing can intervene between his actions and their fruits. Such Philosophy does not appeal some divine power which could aid them in their difficulties and relieve them of their sufferings. They pray for favours and gifts, forgetting that they are the makers of their own destinies and that their joys and sorrows are of their own making. Perhaps to bring solace to such minds, the cult of Yakshas and Yakshinis seems to have taken birth at some later stage. According to Hiralal Jain, the Jainas accorded a place in their temples to the Yakshas, Nagas and other gods and goddesses by picturing them as guardians of the Tirthankaras out of respect for the sentiments of the non-Aryans who used to erect temples for them. Once the Yaksha cult was prevalent in India and so also of the Yakshinis, in different forms. They were Kuladevatas. When groups of people adopted the Jaina way of life, they brought these Kuladevatas with them and the Jaina Acaryas gave them a secondary place in the Jaina pantheon and used them for ritualistic purposes.

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7. Kalghatgi T.G. : *Jaina View of Life*, pp. 177-8.

(Quoted by Tukol. pp. 65-66).

“The Jaina Puranas do refer to the Yakshas and Yakshinis. Dharanendra and Padmavati have been associated with Tirthankara Parsva Nath whom they are said to have protected from the cruel attacks of his enemy to disturb him during his meditations. They are worshipped by holding out promise of offers of things if their desires are fulfilled. The forms of worship with tantric and mantric rituals are foreign to Jaina philosophy. However, the worship of these gods and goddesses must have been thought of to wean away ordinary men and women from the influences of Hinduism which holds out the hope of fulfilment of one's own desires by a number of gods and goddesses. “The cult of Jvalamalini with its tantric accompaniments may be mentioned as another example of this form of worship. The promulgator of this cult was perhaps, Helacarya of Ponnur. According to the prevailing belief at that time, mastery over spells or Mantravidya was considered as a qualification for superiority. The Jain Acaryas claimed to be master Mantravadins. Jainism had to compete with other Hindu creeds. Yakshi form of worship must have been introduced in order to attract the common men towards Jainism, by appealing to the popular forms of worship.”<sup>8</sup>

“According to Jaina metaphysics, one of the four states of existence is the Deva-gati in which a soul may assume on account of its good Karmas the Deva-gati living in heaven like the Bhavanavasi, Vyantaravasi, Jyotiska and Kalpavasi. These gods are subject to birth and rebirth and are unable to grant any favours to other beings. They are a stage higher than men but they must be reborn as men if they have to attain complete liberation from the cycle of births and deaths. Their abode is fixed as the celestial region where they live enjoying the fruits of their punya or meritorious deeds till the punya is exhausted. They have ranks amongst them either based on status or duration of life.

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8. Jain, S.A. : Reality, Sutra.

(Quoted by Tukol, pp. 66-67).

The Jainas recognise divinity in man, and Godhood means the attainment of purity and perfection inherent in every soul. Tirthankaras are among those who have attained omniscience and perfection.”<sup>9</sup>

## **The Concept of Worship**

Tukol writes : Why do the Jainas worship the Tirthankaras ? They worship them because they are liberated souls who have attained perfection and omniscience. They were mortal; they looked to no higher beings but looked within themselves. They are the prophets who held aloft the light of Jaina religion and culture. They preached the eternal truths of life, followed them and helped millions of other men to cross the hurdles of Samsara. They realised the divinity of their soul. In worshipping Tirthankaras, a Jaina worships the ideals followed and preached during their journey to self-realization. He seeks no favours because a Tirthankara can grant none. There is nothing like divine grace unless one cultivates divinity by elevating one’s own soul.

Umasvami has expressed the object of worship in precise terms in the opening verse of his renowned scripture known as the Tattvartha-Sutra which is an aphoristic exposition of the principles of reality.

“Moksamargasya netaram bhattaram karmabhutram  
Jnataram visvatattvanam vande tadgunalabdhahe.”

I bow to the Lord who is the leader of the path of liberation, the destroyer of the mountains of karmas and the knower of the whole of reality, so that I may realise those qualities.”<sup>10</sup>

The object of this worship therefore is not to seek favours but to cultivate a frame of mind which will develop in oneself all that is best in the master. The devotee is in the position of a disciple

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9. Tukol, p. 67.

10. Jain. S.A. : Reality, Sutra 1.  
(Quoted by Tukol, p. 68)

who approaches his Master in his lonely hut seeking for new light and guidance to attain liberation. Pujiyapada has given an example in his exposition of the above verse : "Some wise person who is desirous of obtaining what is good for him and who is capable of attaining liberation in a short time, approaches a lonely and delightful hermitage capable of affording peace of mind to the potential souls. There he sees the preceptor, seated in the midst of the congregation of monks as the embodiment of the path to liberation as it were indicating the path by his very form even without uttering words. He comes before the great passionless saint, skilled in reasoning and in the scriptures, who is worthy of veneration by noble persons and whose chief task is to preach what is good to all living beings. The disciple asks him with reverence, "O, Master, what is good for the soul ? The saint says : 'Liberation is the attainment of an altogether different state of soul, on the removal of all the impurities of Karmic matter and the body, characterised by the inherent qualities of the soul such as knowledge and bliss, free from pain and suffering.'" <sup>11</sup>

All religions prescribe a form of daily prayer. The contents of the following prayer are indicative of the psychological approach of the devotee. The full prayer (Mantra) is as follows :

"Om namo Artihantanam, namo Siddhanam,  
namo Ayariyanam, namo Uvajjhayanam,  
namo loye savvasahunam."

"Obeisance to the Arhat,  
Obeisance to the Siddhas,  
Obeisance to the Acaryas,  
Obeisance to the Upadhyayas and  
Obeisance to all the Sadhus in the universe."

11. Ghoshal. S.C. : Sacred Books of the Jainas, p. 113-119.

(Quoted by Tukol, pp. 68-69).

This mantra is called the Navokara mantra as it is a prayer of the Pancaparamesthis, that is, the five Supreme Beings who are to be revered by our respectful salutation. There is nothing sectarian about it. It concentrates itself on the merits and qualities rather than on any particular god or teacher.

The qualities and ideals which each of the five Supreme Beings represent are explained by Nemichandra in verses 50 to 54 of his book 'Dravya-Samgraha' (A Compendium of Dravyas).<sup>12</sup>

It is crystal clear Jaina Doctrine of Worship gives absolute freedom to man, so that by purification of mind and thoughts, the moments of worship are moments of meditation on the real nature of the self.

And no doubt, this salutation to the five is destructive of all since among the welfare charms (manglas).

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12. Jaini, J.L. : *Outlines of Jainism*, p. 3 (Quoted by Tukol, p. 69)

### 3

## JAINA THEORY OF SOUL

Jaina philosophy is an Atmavada darsana, a philosophy accepting the existence of soul and propounding a special doctrine of soul.

“The Central doctrine of Jainism is that all of nature is alive : everything from rocks and earthworms to gods has some form of “Soul”, called Jiva. Like atman all jiva are eternal, but in contrast to Upanishadic idealism there is no equivalent to the infinite cosmic atman, only a finite number (millions of billions) of various degrees of Jiva, some much more powerful than others. The Jiva of a rock, for example, has only one sense, that of touch, and is thus far weaker than the ‘Jiva’ of a man, god or hell-dweller, which commands the multisensory capability of touch, taste, smell, sight, hearing and mind. According to Jainism, jiva are not themselves created by any divinity, but have always existed as an eternal cosmic pool of souls. At the dawn of the two-Kalpa cycle of Jain time, all Jiva are quiescent and free, unencumbered by particles of matter (pudgala) that ensue them with invisible Karmic nets and thereafter burden and tarnish them through the trillions of years it takes for the cycle to run itself back to quiescence.”<sup>1</sup>

Students of religion are aware that Jainism is an ancient scientific religion. More ancient than Brahmanism and Buddhism. It attracted a large number of people who believed in nature. Jainism went far ahead of Brahmanism and Buddhism in exposing the universe and the supreme reality, which is possessed of

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1. Wolpert. Stanley : A New History of India, p. 53.



origination, decay and permanence. Scholars of Jainology on the basis of the Jaina canon have studied and exposed the nature of soul elaborately. According to Jaina thinkers the universe consists of Jiva and Ajiva things, the two ever-lasting, uncreated, independent and co-existing categories. Jiva has consciousness and that which has no consciousness is Ajiva. Further, it is affirmed that all souls are in Karmic bondage, to the universe. They go through a continuous cycle of death and rebirth in a personal evolution that can lead at last to Moksha, i.e. eternal release. In this cycle there are countless souls.<sup>§</sup>

According to Uttaradhyayana (xxviii, 14) Soul and Non-Soul (Jiva-Ajiva) come under Navtattava or the Doctrine of Nine Padarthas. Jiva or soul signifies all that has life, while Ajiva or non-soul signifies the things without life. It is chetan and achetan (with sense or without sense). The world of life has six classes of living things and beings, the first three are immovable beings, and last three are movable. The earth-lives, water lives and plants lives are immovable beings. The fire-lives, wind-lives and those with an organic body are movable beings. The living things are subtle or gross and the living beings belong to 'samsara' or those whose souls are perfected.

Jivajivabhigama is the third Upanga of Jaina canon. It gives a description of the universe in detail and supplies a comprehensive classification of the living beings.

According to Winternitz, the section of this Upanga dealing with the continents and oceans is an interpolation, connected with the Jambudivapannatti, which is a Jaina Cosmology and Geography.

In Buddhism Jiva and Ajiva convey the same meaning as in Jainism. According to Digha Nikaya, Majjhima and Anguttara, Buddha raises the question of Jiva and Ajiva to know whether these were the same.

§. See Vilas Sangava : Jain Declaration of Nature, p. 349.

Jaina Scholar, Mohan Lal Mehta in his research based study "Outlines of Jaina Philosophy", has made a deep study of the Nature of Soul, the Problem of its existence, the various characteristics of soul, nature of worldly soul, varieties of soul and soul as the possessor of Material Karma.

Mehta observes : "The great problem of the existence of soul had troubled almost all the great minds of the world. There have been such philosophers who did not believe in an independent existence of soul like Carvakas of India and earlier Greek philosophers as Thales, Anaximander, Anaximenes, Heraclitus, and the like. Pluralistic Greek thinkers like Democritus and others did not regard mind as a separate entity from material atoms. At the time of Lord Mahavira such thoughts were not altogether absent. He attempted in a successful manner to prove the independent existence of soul.

## Arguments for the Existence of Soul

"Lord Mahavira presents the views of those opponents who do not believe in an independent existence of soul. "O Indrabhuti ! You have a doubt about the existence of soul (*jiva*), since it is not directly perceived by the senses as is the case with a jar (*ghata*). And so you argue that whatever is imperceptible does not exist in the world, e.g., a flower in the sky."<sup>2</sup>

Some one may here argue that though *anus* (atoms) are not within the range of perception, yet, they do exist. So what about them? The answer is that no doubt they are imperceptible to us as *anus*, but when they are so transformed as to perform the function of a jar, etc., they no longer remain so. Such is not, however, the case with the soul. It never attains a stage when it can be directly perceived.

"The soul is not an object of inference, because inference, too, is preceded by perception and is the outcome of the

2. Visvasavyaka-bhasya. 1549. (Quoted by Mehta, p. 40).

recollection of the universal concomitance. There has not been previously seen any connection between soul (major term) and its *linga* (middle term), the recollection of which, along with the sight of its *linga*, can lead us to a conviction about the existence of soul.”<sup>3</sup>

“The soul is not even within the range of scriptural authority, because scripture is not quite distinct from inference. Moreover, the soul is not directly perceptible to any one whose words make up scripture.”<sup>4</sup>

There is none to whom the soul is an object of direct perception. Had there been any one of that type, his word would have been looked upon as scriptural authority and on the basis of that scripture, the existence of soul would have been admitted.

“Furthermore, the scriptural authorities are mutually contradictory. Consequently, on that account, too, the doubt is justifiable. You, therefore, believe that the existence of soul cannot be established by any of the means of valid cognition.”<sup>5</sup>

The existence of soul cannot be established even by the means of analogy, because in the entire universe there is no object whatsoever that resembles the soul.

Even implication does not help us in proving the existence of soul. There does not exist any such object seen or heard whose postulation can prove the independent existence of soul.

Thus, when the existence of soul cannot be proved by any one of the five means of valid cognition, each of which establishes the existence of an object, it automatically follows that it comes within the range of negation (*abhava*), the sixth means of valid cognition whose function is to establish non-existence.

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3. Ibid., 1550-1.

4. Ibid., 1552.

5. Ibid., 1553.

(Referred and quoted by Mehta, pp. 40-41)

Thus, it is proved that the soul does not exist. This is, in brief, the view of the opponent—the thesis (*purva paksa*).

Now, Lord Mahavira refutes the arguments of the opponent in the following manner :

“O Gautama ! the soul is indeed directly cognizable to you also. Your knowledge about it which consists of doubts, etc., is itself the soul. What is proved by your own experience should not be proved by other means of cognition. No proof is required to prove the existence of happiness, misery, etc.

Or, the soul is directly experienced owing to the ‘*ahampratyaya*’ (realisation as ‘I’) in ‘I did, I do, and I shall do’ the realisation which is associated with the functions pertaining to all the three tenses.

If there is no soul, how do you realise ‘*aham*’ ? How can there be a doubt whether the soul is or not ? Or, if there is a doubt, in whose case is this ‘*ahampratyaya*’ justifiable.”<sup>6</sup>

This argument for the existence of soul is advanced from the psychological point of view. The various aspects of cognition, viz., memory, recognition, doubt, judgment, etc., are never possible, if there is no soul. All these psychological functions are centred in a conscious and sentient entity which is not material but spiritual. Cognition, feeling, and conation are not possible unless we regard the existence of a spiritual entity or substance as the source of all these phenomena. All the three aspects of our mental life, viz., knowing, feeling, and willing are not scattered phenomena. The process of memory certainly proves the existence of soul. The four stages of memory, viz., retention, recall, recognition, and localisation are systematically connected with one another and the source of this systematic connection is the soul. A purely material brain cannot work in such a systematic and well adjusted manner.

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6. Ibid., 1554-6.

(Quoted by Mehta, p. 42.)

The problem of doubt and doubter is rather ontological. Just like the Sankhya system that proves the separate existence of *purusa* on the ground of 'adhithana', (Lord Mahavira proved the existence of soul on the ground of doubt. He argued that without a doubter who is beyond all kinds of doubt but still remains in all doubts, no doubt is possible. Doubt presupposes the existence of a doubter as its ground. That ground is a soul, a self, a sentient being, or a conscious principle. "If the object about which one has doubt is certainly non-existent, who has a doubt as to whether I do exist or I do not exist ? Or, Gautama ! when you yourself are doubtful about yourself, what can be free from doubt ?"<sup>7</sup>

He further says : "The soul which is the substratum (*gunin*) of attributes is self-evident owing to its attributes (*gunas*) being self-evident, as is the case with a pitcher. For, on realising the attributes (*gunas*) the substratum (*gunin*), too, is realised."<sup>8</sup>

Substance cannot exist without qualities and qualities have no place absolutely independent of substance. If the qualities are experienced, the experience of the substance is apparent. The qualities of soul as perception, intuition, etc., are quite evident. These qualities cannot have an absolutely independent existence. Hence, the existence of the soul to which all these qualities belong, is quite obvious.

It may be that the opponent admits that there is a '*gunin*' (substance) which is the substratum of the qualities like knowledge, etc., but he may refuse to believe that this substance is something else than a body. That is to say, he looks upon the body itself as the substance question, because the qualities are found in the body only. The argument is like this : Knowledge, etc., are the qualities of a body, because they are observed there and there only like other attributes of the body, such as its whiteness, fatness, thinness, etc.

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7. Ibid., 1557.

8. Ibid., 1558. (Quoted by Mehta, pp. 42-43.)

The answer is : The qualities like knowledge, etc., cannot belong to the material body, for the body is '*rupin*' (having form) as is the case with a pitcher. The qualities of a substance having form must be with form (*rupin*). Knowledge, etc., are formless. Therefore, the substance possessing these qualities, too, must be formless, and hence, it cannot be the body which is with form. Thus, that substance which is formless is nothing but the soul.

Secondly, sometimes, it is seen that the qualities such as perception, memory, etc., are absent even when the body is present as in sound sleep, death, etc.<sup>9</sup> It indicates that knowledge, etc., are not the qualities of body but they belong to a separate substance, *i.e.*, soul.

Thirdly, the body, cannot be the cause of knowledge, because it is composed of material elements (*bhutas*) which do not possess consciousness. The effect must exist in the cause implicitly. If the material elements do not possess consciousness as one of their qualities, how is it possible that the body becomes conscious ? If consciousness is absent in each of the material elements, it will necessarily be absent in the combination also. As oil is absent in each particle of sand, it cannot be produced from the combination also.<sup>10</sup> Hence, it is illogical to maintain that consciousness is merely a by-product of the peculiar amalgamation of the four *mahabhutas* (primary elements), although none of them possesses it separately. The intoxicating nature of wine is not absent in those objects by which it is produced. Intoxication is not a mere by-product. It is systematically produced by those objects in which it exists implicitly. The patent nature of intoxication is merely a manifestation of its latent nature. It is not a product which is quite strange. It is not a miracle but an order. Hence, consciousness cannot be ascribed to the body. All the spiritual qualities reside in a separate conscious substance. A thing which is absolutely

9. Prameya-kamala-martanda, p. 114.

10. Sastra-varta-samuccaya, 44.

(Quoted by Mehta, p. 43.)

non-existent cannot come into existence like sky-flower or a horn on the head of a hare. A thing which is existent cannot be absolutely non-existent like the material elements.<sup>11</sup> If consciousness is absolutely non-existent, it can never come into existence. It exists in the soul because the soul is the principle of consciousness.

Fourthly, a person who does not accept the existence of soul, cannot make a negative judgment in the case of an absolutely non-existent object. Even the existence of sky-flower is not absolutely negative, for both sky and flower is non-existent, not the objects themselves. Hence, the negation of soul itself proves the existence of soul. If there is no soul, whose negation is this ?

Fifthly, the word *jiva* is synonymous with the word soul. This word '*jiva*' is significant, for it has a derivation ('*vyutpatti*') and it is a singular whole ('*suddha pada*'). Whatever is a singular whole and has a derivation is here seen to be one having a meaning. Pitcher, etc., may be mentioned as instances ; so is the word '*jiva*'. Therefore, it, too, has a meaning. What is not significant and has no meaning, is wanting in derivation, and besides, it is not a singular whole. '*Dittha*,' 'sky-flower', etc., are words of this type ; for the former has no derivation, whereas the latter is not a singular whole. Such is not the case with the word '*jiva*'. Therefore, it is significant and has a meaning.<sup>12</sup> This meaning is nothing but the concept of soul. This argument is etymological in nature."

In Jainism, according to J.L. Jaini, the things of the universe are divided into soul and non-soul. Describing characteristics of soul and non-soul, Jaini says :

"There are two great categories : soul, *jiva* ; and non-soul, *ajiva*. The whole universe falls under this division, which is logically perfect ; it is division by dichotomy. The division is not

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11. Ibid., 76.

12. Visvasavyaka-bhasya, 1575.

(Quoted by Mehta. p. 44.)

the same as that into “the I and non-I” : the *jiva* class includes much of the non-I class. It is when we look upon the universe from the point of view of life or consciousness that we divide all things which it contains into living beings. (*jiva*) and non-living beings (*ajiva*). The division into the I and non-I, or into self and non-self, helps us, however, to understand the division into *jiva* and *ajiva*, since “self” or “I” is the most immediate and ever-available kind of *jiva* that we can study, and one which from the earliest times we have been advised to study.”<sup>13</sup>

## Kinds and Qualities of Soul

Jaini observes : “Souls are of two kinds according to the bodies which they inhabit.

A. *Sthavara* souls, literally “immobile” souls, but probably rather souls with hardly more than a kind of tactile perception. These are of five kinds :—

- (1) Souls of mineral bodies : e.g., stones in a quarry, diamond or coal in a mine, etc. It includes only what has the capacity of growing.
- (2) Souls of water : Modern science has demonstrated the wonderful living organisms in a drop of water. It is interesting to remark how Jaina philosophy—in its way—divined this marvel of nature, and how more than two thousand years ago the Jainas preached and practised compassion towards these tiny and invisible fellow-beings of man by prohibiting an extravagant or careless use of water.
- (3) Souls of living beings in fire : the salamander of olden days is an illustration.
- (4) Souls of air : the air that we breathe is held to be full of little living creatures.

13. Jaini, J.L. : Outlines of Jainism, p. 7.



- (5) Souls in the vegetable kingdom : the recent researches of science, and, curiously enough, very much indebted to the exertions of an Indian scientist (Professor J.C. Bose, of Calcutta University), have demolished the hard and fast distinction between organic and inorganic biology. This is the result of experiments showing that plants live and grow and *respond* to human and other forces applied to them. Jainism has long credited plants, and, indeed, even minerals (as above), with the possession of a soul having consciousness of a very low order.

- B. The other class of souls is *trasa*, or mobile. The distinction is that the *sthavara* soul cannot move *at its own will*, while the *trasa* to a greater or lesser extent can. The *trasa* souls have sense-organs, and are classified accordingly into four classes : namely, into
- (1) those which have two senses, of touch and taste ;
  - (2) those which have three senses, *i.e.*, of smell also ;
  - (3) those which have four senses, *i.e.*, of sight also ;
  - (4) those which have five senses, *i.e.*, hearing also.

“Nine qualities of the soul are given ; but the chief of them is consciousness (or *chétana*). *Jiva* is that which lives, whether a worm, an ant, a rose, a nightingale, a horse, or a man. It is capable of seeing and knowing all, and it desires happiness and avoids pain. Of the mundane form of body and soul the soul is the higher, and the only responsible, partner. Or rather the body, except in the drag of its dead inertia, is merely the sleeping partner. The powers of the soul are limitless, as we have seen in theology. The whole universe is its scope. Its knowledge and perception cover all ; its happiness is not measured by time. because time cannot run beyond it ; and its power is divine, because it is joined<sup>14</sup> to

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14. Ibid., pp. 8-9.

omniscience. This great principle of Jainism, this little "I", which is the ever agitated centre of our brief lives, is eternal. Matter may capture it, keep it back from its light and freedom and bliss ; but matter cannot kill it. Jainism exposes the hollowness of death. The string of life is continuous ; the migrations are only knots in it. Or life is a Journey on a long line of railway ; we stop at different stations, the soul looks out of the carriage window, long at one station, a mere glance at another, attentively and interestedly at one group of men and things, carelessly and casually at another. The six to ten decades of time are not the span of all our lives. An unremembered aeon preceded the moment when the mother brought us into the world; and an endless, unknown road lies before the soul when the janitor of death turns the key and we enter, not the limited hall of Yama, but those free fields, for the journey across which these six to ten decades are our time of preparation ! The soul is immaterial, of course ; it has neither touch, nor taste, nor smell, nor colour. It is the essence of wisdom and power, and eternally happy. Who will gauge its possibilities ? It is a king in rags. It has faint memories of the richness and glory and power that were its own. But the rags are tangible, and make it feel incredulous of ever having been a king. "How can I be a king and in rags ? No one would allow that." Long accustomed to nothing but pain and limitations, the human soul is sceptical about its power and bliss. The hurry of modern civilization, the proud materialism of science, and the brilliant applications of inventions and discoveries to the creature comforts of man are feeding this scepticism. These things are not against religion : they make material life easier, brighter. But they go beyond their province in trying to scoff or laugh out of existence the non-material aspect of human life. It is the beautiful and well-dressed maid becoming impertinent to the good mistress who brought her up and allowed her to dress well and develop her charms."<sup>15</sup>

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15. Ibid., pp. 9-10.

## Substance and Attributes

Jaini says : “*Dravya*, is the generic name for soul, matter, time, and space, and the principles of motion and stationariness. A *dravya* exists in its own nature, and has its own attributes and modifications. It has what is technically called *satta*. This *satta* connotes three accidents : *utpada*, coming into existence, or origination ; *vyaya*, going out of existence, or perishing; and *dhrauvya*, continuous sameness of existence, or continuance. The *utpada* and *vyaya* relate to modification (*paryaya*) of substance ; *dhrauvya* relates to its inner nature, to its essential attributes. Soul-*dravya* exists, or has *satta*, which means that the soul exists with its soul-ness, and with its qualities and modifications. These qualities may refer to its essential nature, *e.g.*, that the soul has consciousness ; or to its transitory condition, to its *paryaya*, *e.g.* that the soul of Mahavira is the most white of all. The soul’s *satta*, in the *utpada* and *vyaya* aspects, relates to its embodied condition in *samsara*. It comes into existence and goes out of it, as A or B. But as soul itself, it has continuous existence throughout time : it is the same soul now as when it animated the body called A or B. Before our birth, in our life and after death, until our highest evolution, the soul remains the same individual. This is the *dhrauvay* aspect of the soul’s *satta*.

The important matter is this : birth or death (*utpada* and *vyaya*) are of a condition of a *dravya*. The *dravya* is uncreated and indestructible ; its essential qualities remain the same (*dhrauvya*) ; it is only its *paryaya*, or condition, that can and does, change. And it is logically necessary from the first position taken up by Jainism : namely, that substances and attributes are distinguishable, but not distinct. The attributes are not all fixed ; they come and go (*utpada*, *vyaya*) ; but the substance remains (*dhrauvya*).<sup>16</sup>

“As to the threefold consideration under substance, attribute, and condition or modification, in the light of *satta* substance is

16. Ibid., pp. 10-11.

*dhrauvya*, the modification or condition is *utpada* and *vyaya*, and the attributes are partly one and partly the other. Substance, even in its *dhrauvya* aspect, is only a sum-total of eternally existing attributes, e.g., the soul is consciousness, matter is non-consciousness, and space is the capacity of giving place to substances. Thus the attributes of consciousness, etc., are *dhrauvya*. But the conditions of substances are also the sum-total of attributes which attach to the substances and then leave them. The soul in the condition called A had certain attributes as A, e.g., name, size, colour, nationality, character, religious tendency, scholarship, etc. ; all these attributes attached to it at some time, at its birth or after, and then ceased at its death. These attributes come under the *utpada* and *vyaya* of the condition or modification of the soul called A. The other *dravyaya*, besides soul, may in the same way be considered with reference to *satta* and with reference to substance, modification, and attributes.”<sup>17</sup>

Mohan Lal Mehta has given the similar definition and characteristics of soul as following :

“The defining characteristic of a soul is *jivatva* which means ‘*cetana*’. When we use the word consciousness as the criterion of soul, we only mean ‘*cetana*’ by it. It is the ‘*cetana*’ alone which cannot exist in any substance other than the soul. Hence, the mainline of demarcation between *jiva* and *ajiva* is *cetana*. Existence, origination, decay, permanence, etc., are the general characteristics of all the substances, therefore, when the Jainas define ‘*jiva*’ as a substance possessing *cetana* or consciousness, they do not exclude all these general qualities (*sadharana dharmas*). These qualities are included in consciousness itself. The definition of a particular substance consists of only those special qualities which are not found in other substances.”<sup>18</sup> When

17. Ibid., p. 12.

18. Tattvartha-sloka-vartika, p. 318.

(Quoted by Mehta : Outlines of Jaina Philosophy, p. 45)

a substance is taken as a whole, or in other words, if we want to refer to all its characteristics we analyse its complete nature. That analysis is not a definition. It is proper to call it a description.

Consciousness consists of knowledge and intuition (*jnana* and *darsana*) as its constituents. In the Tattvartha-sutra the definition of soul in the shape of '*upayoga*' is very liberal. It includes bliss and power in it. Strictly speaking, a soul is that substance which possesses 'four infinities' (*ananta catustaya*). These four infinities are infinite knowledge, infinite intuition, infinite bliss, and infinite power. A liberated soul possesses all these infinities. The worldly *jivas* do not possess them in their perfection, because they are obscured by the veil of four destructive (*ghatin*) karmas, viz., *jnanavaraniya* (covering the faculty of knowledge), *darsanavaraniya* (covering the faculty of intuition), *mohaniya* (covering the faculty of bliss), and *antaraya* (covering the faculty of power). The liberated souls as well as the omniscients are absolutely free from these four kinds of karmas,<sup>19</sup> hence, they possess the 'four infinities' in all perfection. Thus, the definition of soul consists in the possession of the four infinities.

## Difference Between Darsana and Jnana

The difference between intuition (*darsana*) and knowledge (*jnana*) consists in this that in the former, the details are not perceived, while in the latter, the details are also known. In the technical language of Jainism, '*darsana*' is named as '*nirakara-upayoga*', while '*jnana*' is called '*sakara-upayoga*'. 'Before we know a thing in a detailed way, there is the stage where we simply see, hear, or otherwise become conscious of it in a general way,

19. *Mohaksayajjnanadarsanavarananantarayaksayacca kevalam*,  
Tattvartha-sutra, X, 1.

(Quoted by Mehta, Mohan Lal : Outlines of Jaina Philosophy, p. 45)

without going into its ins and outs. We simply know it as belonging to a class. This is the first stage of knowledge. It may be called detail-less knowledge or indefinite cognition. If this stage is not experienced, there can be no knowledge of the thing.<sup>20</sup> This statement of Herbert Warren is correct to some extent, because 'to know a thing as belonging to a class' is the first stage of *jnana* which arises after *darsana* according to some Jaina thinkers. They say that the cognition of a thing as belonging to a class is '*avagraha jnana*' (sensation).<sup>21</sup> According to them, *darsana* is the primitive stage or the first stage of cognition where we are only aware of an object. This simple 'awareness' without any reference to a particularity or generality may be named as *darsana*. In this awareness, the knowledge contains only 'existence', i.e., '*sattamatra*'. This kind of knowledge originates just after the contact between the subject and the object. This state of cognition is the preceding stage of sensation proper. In other words, according to these thinkers, sensation is divided into two categories or two stages. The first stage where we have only awareness of an object is called *darsana* (sensation of existence). The second stage where we have a sensation of an object as belonging to a class is called *jnana* (sensation proper).

There are some thinkers who define *darsana* as the cognition of generality. Such thinkers regard *avagraha* (sensation) as a stage of *darsana*.<sup>22</sup> The difference between *darsana* and *jnana*, however, consists in this that in the former the details are not perceived, while in the latter the details are also known. In other words, *darsana* is indeterminate, while *jnana* is determinate; *darsana* is *nirakara* while *jnana* is *sakara*.

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20. Jainism, p. 29.

21. Pramana-naya-tattvaloka, II, 7.

22. Sanmati-tarka-prakarana, II, 21.

(Quoted by Mehta, p. 46.)

## Jnana-Upayoga

*Jnana-upayoga* is of two kinds: *svabhava-jnana* (natural knowledge) and *vibhava-jnana* (non-natural knowledge).<sup>23</sup> Natural knowledge is perfect and independent of the senses. It is direct as well as immediate. It is the innate attribute of soul. It is pure and perfect. The Jainas call it *kevala-jnana*.

Non-natural knowledge is of two kinds : Right knowledge and Wrong knowledge. Right knowledge is further divided into four kinds :

1. Sensory knowledge (*mati-jnana*).
2. Scriptural knowledge (*sruta-jnana*).
3. Limited direct knowledge (*avadhi-jnana*).
4. Direct knowledge of mind (*manah-paryaya-jnana*).

Wrong knowledge is of three kinds<sup>24</sup> :

1. Sensory wrong knowledge (*mati-ajnana*)
2. Scriptural wrong knowledge (*sruta-ajnana*).
3. Limited direct wrong knowledge (*vibhanga-jnana*).

Knowledge is the innate attribute of soul. It is pure and perfect. But, on account of the operation on the worldly soul of knowledge-obscuring karma in varying degrees, it is manifested to a greater or less extent. When knowledge-obscuring karma is altogether destroyed, the pure and perfect knowledge shines forth. This type of knowledge is called *svabhava-jnana*.

As long as the soul is in its worldly condition and is not altogether free from knowledge-obscuring karma, its knowledge is impure and imperfect, and so it is called *vibhava-jnana*.

*Vibhava-jnana* is of two kinds : right knowledge and wrong knowledge. The conditions of rightness and wrongness are

23. *Namuvago duiho sahavananam vibhavananam ti*. Niyama-sara, 10.

24. *Matisrutavadhayo viparyayasca*. Tattvartha-sutra, 1, 32.

(Mehta, pp. 46-47.)

dependent on our belief. External matter is not responsible for them. The knowledge combined with right belief is called right knowledge. The knowledge combined with wrong belief is wrong knowledge.

Again, right knowledge has been sub-divided into four kinds :

1. Sensory knowledge : Knowledge of the self and non-self by means of the senses and mind.
2. Scriptural knowledge : Knowledge derived from the reading or hearing of scriptures.
3. Limited direct knowledge : Direct knowledge of matter in varying degrees.
4. Direct knowledge of mind : Direct knowledge of another's mental activities.

The first three kinds are wrong as well as right. The fourth one is never wrong. Knowledge, thus, is divided into eight kinds :—

1. Perfect or natural knowledge.
2. Right sensory knowledge.
3. Wrong sensory knowledge.
4. Right scriptural knowledge.
5. Wrong scriptural knowledge.
6. Right limited and direct knowledge.
7. Wrong limited and direct knowledge.
8. Direct knowledge of mind.<sup>25</sup>

## Darsana-upayoga

*Darsana-upayoga* is also fo two kinks : Natural (*svabhava-darsana*) and the opposite of it, non-natural (*vibhava-darsana*).

25. Mehta, pp. 47-48.



That which is perfect and independent of the senses is called natural.

Non-natural one is said to be of three kinds :

1. Visual intuition (*caksurdarsana*).
2. Non-visual intuition (*acaksurdarsana*).
3. Limited direct intuition (*avadhi-darsana*).

In visual intuition, the object is visible undefinedly.

In non-visual intuition, the object is undefinedly tangible to the other four senses and to the subtle sense, *i.e.*, mind.

In limited direct intuition, there is direct tangibility of material objects just preceding their knowledge, without the assistance of the senses and mind.

*Darsana*, thus, is divided into four kinds :

1. Perfect or natural intuition (*kevala-darsana*).
2. Visual intuition (*caksurdarsana*).
3. Non-visual intuition (*acaksurdarsana*).
4. Limited direct intuition (*avadhi-darsana*).

## Temporal Relation Between Intuition and Knowledge

As regards the temporal relation between intuition and knowledge, there is no unanimity among the Jaina philosophers. The Canonical conception of the above-mentioned problem is that two conscious activities cannot occur simultaneously. Even two perfect conscious activities, *viz.*, perfect intuition and perfect knowledge are not an exception. This fact is recorded in the *Avasyaka-niryaukti* as 'the omniscient cannot have two conscious activities simultaneously.'<sup>26</sup> Therefore, as regards the Canonical

26. *Savvassa Kevalissa Jugavam do natthi uvaoga*. — *Avasyaka-niryukti*, 973.

(Quoted by Mehta, p. 48)

conception, it is free from doubt that intuition and knowledge—whether it is sensory or extra-sensory—cannot occur simultaneously. Regarding the occurrence of intuition and knowledge in imperfect personalities, all the thinkers are unanimous, as must as all of them admit the impossibility of the simultaneous occurrence of intuition and knowledge. But with respect to the case of perfect personalities, there is a great controversy among them. The opinions of these thinkers can be classified into three varieties. Some of them hold that the intuition and knowledge (both extra sensory) of an omniscient person occur simultaneously, some stick to the canonical conception and regard them as successive and not operating at the same time, while others assert that they are mutually identical.

## Simultaneity of Intuition and Knowledge

It has been observed by Umasvati that the conscious activities (*upayoga*) manifesting themselves as sensory cognition, scriptural cognition, limited direct cognition, and direct cognition of mind (*mati*, *sruta*, *avadhi*, and *manahparyaya*) occur successively, and not simultaneously. The conscious activities of the omniscient, possessing perfect knowledge and intuition which comprehend all objects and are independent and pure, occur simultaneously at every moment.<sup>27</sup> Umasvati, thus, upholds the view of simultaneous occurrence of intuition and knowledge in the case of an omniscient being. Kundakunda also holds the same opinion. It is stated by him that the knowledge and intuition of an omniscient person operate at the same time even as the light and heat of the sun occur simultaneously.<sup>28</sup> Puṣṭapada is also of the same opinion. According to him, knowledge and intuition occur

27. Tattvartha-sutra-bhasya, I, 31.

28. Niyama-sara, 159.

(Quoted by Mehta, p. 49)

in succession in the imperfect who under the influence of obstructive karma, while in the perfect who is completely free from the veil of obscuring karma, they occur simultaneously.<sup>29</sup> Akalanka also supports the same view. He says : 'If the knowledge and intuition of the omniscient were to occur in succession, his perfection would be conditional and accidental. To the omniscient who has destroyed all the relevant karmic veils, the universal and the particular reveal themselves simultaneously.'<sup>30</sup> The same position is possessed by Vidyanandi who holds that the awareness of the generic form is intuition, and the comprehension of the specific characters is knowledge. The knowledge-obscuring karma and the intuition-obscuring karma obstruct these faculties. Because of the presence of these two, people like us are not in a position to possess intuition and knowledge in all perfection. There is no reason why the universal and the particular should be revealed only in alternate succession and not simultaneously when the two types of karma are destroyed simultaneously due to a particular kind of purification of the self.<sup>31</sup>

## **Successive Occurrence of Intuition and Knowledge**

Now, we proceed to the problem of the successive occurrence of intuition and knowledge in the omniscient. Jinabhdra is a great advocate of this view. He has very elaborately dealt with the problem in his *Visesavasyaka-bhasya* and *Visesana-vati*. He has mentioned all the three positions and advanced arguments for and against all of them. His own opinion is in favour of the successive occurrence, since he sincerely recognises the validity of the scriptural texts. He argues that if perfect intuition and perfect knowledge are identical and not separate, what is the sense in

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29. Sarvartha-siddhi, II, 9.

30. Astasahasri on Apta-mimamsa, 101.

31. Ibid., 101.

recognising two separate veils of karma, viz., intuition-obscuring karma and knowledge-obscuring karma ? Moreover, the scriptural conception of five types of knowledge and four types of intuition is condemned by those who are not prepared to accept the successive occurrence of intuition and knowledge.<sup>32</sup> The view of the simultaneous occurrence of intuition and knowledge is also invalid, since two conscious activities cannot occur at the same instant.<sup>33</sup> Now, the opponent may argue that the simultaneous occurrence of the two in the imperfect is not possible, since he is under the influence of the veil of obstructive karma and thus, not completely free from it ; but in the case of the perfect who is completely free from obstructive karma, it is not an impossibility. This argument, according to Jinabhadra, is also futile. The faculty of the self is qualitatively the same whether it is partially free or completely free.<sup>34</sup> The cognition of the self is of the same type whether it is imperfect or perfect. The only difference between the two is that perfect cognition comprehends all the objects with all their modes, whereas imperfect knowledge does not claim to comprehend all of them. Thus, Jinabhadra supports the alternative occurrence of intuition and knowledge of the omniscient on the basis of scripture.

## Intuition and Knowledge as Identical

Now, we come to Siddhasena who did not recognise the intuition and knowledge of an omniscient being as two separate faculties. According to his logical mind, both these faculties are identical as regards the case of the omniscient. He observes : 'We can distinguish between knowledge and intuition up to direct cognition of mind (*Manahparyaya*). In omniscience, however,

32. Visvasavyaka-bhasya, 3093

33. Ibid., 3096

34. Ibid., 3145

(All quoted by Mehta, pp. 50-51)

knowledge and intuition are identical.<sup>35</sup> He elaborates the remark in a systematic and logical way. When perfect knowledge dawns just after the complete destruction of the relevant karma, perfect intuition also must dawn immediately after the complete destruction of the veil of the relevant karma. And as it is unanimously admitted that both the destructions are simultaneous, it logically follows that both perfect intuition and perfect knowledge also occur at the same time.<sup>36</sup> As it is maintained that there is no sensory cognition, *i.e.*, the senses do not serve any purpose as regards the cognition of the omniscient who has completely destroyed the karmic veil that obscures cognition, so also it should be admitted that there is no separate faculty of intuition in one who has completely destroyed the relevant karmic veil.<sup>37</sup> The contention that knowledge is determinate and distinct, whereas intuition is indeterminate and indistinct is true only in the case of an imperfect person. As regards a person who has destroyed all the relevant karmic obstructions, such distinction has no meaning. In his case, there is no distinction between determinate knowledge and indeterminate knowledge.<sup>38</sup> The difference of distinct and indistinct, determinate and indeterminate, is true only in the case of the knowledge of imperfect beings, and not with regard to the knowledge of perfect ones. He further argues : If it is admitted that the omniscient intuition the unknown and knows the unintuited, the conception of all perfection would be ridiculous.<sup>39</sup> According to the view of the successive occurrence of intuition and knowledge in the

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35. *Manapajjavananamto nanassa ya darisanassa ya viseso.*

*Kevalananam puna damsanam ti nanam ti ya samanam*

—Sanmati-tarka-prakarana, II, 3.

36. Sanmati-tarka-prakarana, II, 5.

37. Ibid., II, 6.

38. Ibid., II, 11.

39. Ibid., II, 13.

(Quoted by Mehta, p. 51.)

omniscient, a perfect person knows a fact that was not comprehended before, and intuits a feature of an object which was not cognised previously, since his cognition occurs in succession. In a different language, for the omniscient some aspect of an object remains unknown for ever. If such is the case, what is the charm in admitting omniscience ? Furthermore, in the scriptures, omniscience has been described to have beginning but no end.<sup>40</sup> Those who have any regard for the commandments of scripture must realise the significance of this fact. If it is held that at the time of perfect intuition, knowledge is not possible, and at the moment of perfect intuition, knowledge, intuition is an impossibility, it would mean to admit the break of continuity of both of them, but this is absurd, since it goes against the scriptures that prescribe non-break.<sup>41</sup> If the destruction of intuition-obscuring karma and knowledge-obscuring karmas takes place simultaneously, and the problem arises which of the two, perfect intuition and perfect knowledge, should spring forth first ? Naturally, the priority cannot be given to any one of them. Nor is it proper to maintain the simultaneous occurrence of both, for two conscious activities never synchronise.<sup>42</sup> If the removal of the obstruction of both intuition and knowledge takes place at one and the same moment, does the question at all arise as to which of the two arises first ?

## Nature of Worldly Soul

Vadideva describes the nature of the (worldly) soul in the following manner :

The soul which is proved by direct experience (*pratyaksa*) etc., is the knower (*pramata*). It is essentially conscious, changing,

40. Prajnapana-sutra, XVIII, 10.

41. Sanmati-tarka-prakarana, II, 7-8.

42. Ibid., II, 9.

(Quoted by Mehta, p. 52)

agent, direct enjoyer, equal in extent to its own body, different in each body, and the possessor of material karmas.<sup>43</sup>

All these characteristics serve specific purposes. He intends to refute all those schools that do not agree with his conception of soul.

The first characteristic of the soul that it is proved by direct experience is meant to refute the view of the Carvaka that does not regard soul as a separate substance. The arguments for the separate existence of soul have already been given.

## Consciousness as the Essence of Soul

The second characteristic that it is essentially conscious, is meant for refuting the view of the Nyaya-Vaisesika School which regards consciousness as an accidental quality of soul. *Caitanya* (consciousness) which one would expect to be regarded as the very essence of *atman* (soul) is treated by the Vaisesikas and Naiyayikas as an adventitious (*aupadhika*) quality<sup>44</sup> which comes temporarily into the soul as a result of the working of the machinery of cognition. *Caitanya* or *jnana* is, thus, something different from *atman*(soul). This view is refuted in the following way :

If *jnana* is supposed to be absolutely distinct from *atman*, the *jnana* of Mr. Caitra is in the same position with respect to his *atman* as the *jnana* of Mr. Maitra, that is to say, both the *jnanas* would be equally strangers to the *atman* of Mr. Caitra, and there

43. *Pramata pratyaksadiprasiddha atma.*

*Caitanyasvarupah parinami karita saksadbhokta svadehapaṛimāṇa pratiksetram bhinnah paudgalikadrstāvamsca yam.*—*Pramāṇanaya-tattvaloka*, VII, 55-6.

44. *Caitanyamaupadhikamatmanonyat*

—*Anyayoga-vyavaccheda-dvātrimsika*, 8

(Quoted by Mehta, pp. 53-54)

is no reason why his *jnana* should serve him better than the *jnana* of any other person in determining the nature of things. In fact, there is no such thing as his own *jnana*, all *jnanas* being equally foreign to him. An explanation may be offered by the other side : *jnana* is absolutely distinct from *atman*, but it is connected with *atman* by *samavaya-sambandha* (inherent relationship) and hence, the *jnana* of Mr. Caitra is not in the same position with respect to him as the *jnana* of Mr. Maitra ; for the former is connected with him by *samavaya* relation, while the latter is not so. But this explanation can be easily refuted. According to the Vaisesika, *samavaya* is one, eternal, and all-pervasive,<sup>45</sup> and therefore, it is impossible that the *jnana* should reside in Caitra and not in Maitra ; and since the souls are also all-pervasive according to this school, the *jnana* which takes place in one *atman* takes place in all the *atmans* as well and any knowledge which Caitra has acquired will belong to Maitra also.

Granted that it is possible for *jnana* to be connected with *atman* by *samavaya* relation. But a question still remains to be answered : By what relation is the *samavaya* connected with *jnana* and *atman* ? If the answer is that it is connected by another *samavaya*, that would mean an unending series of *samavayas* and it will lead to an infinite regress. If the answer is in the form of 'itself', why should not *jnana* and *atman* be connected of themselves without requiring a *samavaya* relation to accomplish the connection ?

The Vaisesikas and Naiyayikas advance another argument that the distinction between *atman* and *jnana* is essential owing to their being related as *kartr* (agent) and *karana* (instrument), *atman* being the *kartr* and *jnana* the *karana*. The Jain thinkers hold that the position of *jnana* is different from that of an ordinary *karana* such as a scythe (*datra*). *Jnana* is an internal *karana*, while the scythe is an external *karana*.<sup>46</sup> Now, if an internal

45. *Samavayasyaikatvannityatvadyapakatvacca*.

46. *Syadvada-manjari*, p. 42. (Quoted by Mehta, p. 54)



*karana* as *jnana* could be shown to be absolutely distinct like scythe from *kartr* (atman), the argument of absolute distinction between *jnana* and *atman* would stand valid, but not otherwise.<sup>47</sup> We say : “Devadatta sees with the eyes and lamp.”<sup>48</sup> Here ‘eye’ and ‘lamp’ are both *karanas*, but on that account the two are not in the same position of absolute distinction with respect to Devadatta. Hence, *jnana* is not absolutely distinct from *atman* as an ordinary *karana*. It is identical with the soul, having different types of modifications (*paryayas*).

Now, the opponent asks that if *jnana* and *atman* are one, how is their relation of *kartr* and *karana* to be accounted for ? The answer is given by the analogy of a serpent who makes a coil of his body by his own body.<sup>49</sup> It may be said that the conception of *kartr* and *karana* in the case of the serpent is simply imaginary. How can it be said to be imaginary, when we actually see the effect, viz., the coil, which is a new state of rest different from the former state of motion ? No amount of imagination could make us believe that a pillar was going to wind itself into a coil.

Next, consider the word *caitanya*. It is the abstract noun from *cetana* which means *atman*. Thus, *caitanya* means the *bhava*, *svarupa*, or nature of *atman*. Now, how can the *bhava* (nature) of a thing be absolutely distinct from the thing ?

The opponent again argues that *atman* is no doubt *cetana* but that is not without a cause, but is owing to *cetana* coming to reside by *samavaya* relation in *atman* as is shown by actual experience (*pratiti*). The counter argument is in the following manner : If you are prepared to accept the evidence of *pratiti*, you must admit that *atman* is by nature *upayogatkama*, i.e., of the nature of consciousness. Nobody is aware of being first *acetana*, and afterwards becoming *cetana* in consequence of the

47. Chaitanya (Caitanya) or Jnana is different from atman (Soul).

48. *Dipena caksusa Devadattah pasyati.*

49. *Sarpa atmanamatmana vestayati.*—Syadvada-manjari, p. 43.  
(Quoted by Mehta, p. 55.)

connection with *cetana*, or of *cetana* coming to reside by *samavaya* relation in him who was at first *acetana*. On the contrary, he is always aware of himself as the knower (*jnata*).

It may be further held that the consciousness '*jnanavanaham*' ( I have knowledge) would prove a distinction between *jnana* (knowledge) and *aham* (self), for the former is that which is possessed and the latter is that which possesses. This contention is also untenable. Who possesses the consciousness '*jnanavanaham*' in the theory of the opponent ? Not the soul, because it is supposed to be *jada*, i.e., essentially devoid of *jnana* in itself like a putcher (*ghata*). By this theory, it cannot be asserted that *atman* is *jada*, and yet is able to become conscious. Hence, that substance which has the consciousness as '*jnanavanaham*' cannot in itself be *jada* by nature. Therefore, *atman* is not in itself *jada* by nature which afterwards comes to possess *jnana* by *samavaya* relation, but it is essentially conscious.

## Soul as a Changing Entity

The soul is said to be changing. This characteristic is meant for refuting the theory of the Sankhya and other systems that regard soul as an absolutely permanent entity. They do not admit it as changing. According to the Sankhya system, *purusa* (soul) is devoid of form, conscious, enjoyer, permanent, omnipresent, static, inactive, devoid of three *gunas* (*sattva*, *rajas*, and *tamas*), and subtle. Now, if *purusa* is permanent, i.e., a *parinami*, he is above modifications of any sort ; he is not liable to undergo bondage ; for the same reason, he is devoid of action (*kriya*) and cannot transmigrate from one life to another. Hence, there is no occasion for *moksa* (liberation) in his cause. 'Therefore, *purusa* is neither bound nor liberated. He does not transmigrate. It is the *prakrti* (primordial matter) that is bound, liberated, and reborn.<sup>50</sup>' The Jaina asks : If *prakrti* is bound and liberated, what is that which binds it ? If *prakrti* itself is bound and liberated, there will

50. Sankhya-Karika, 62. (Quoted by Mehta, pp. 55-56)

be no difference between bondage and liberation, because *prakrti* is always present. Hence, no question of bondage and liberation will arise in this case. If the response of *purusa* is necessary to influence *prakrti*, the response is not possible without *parinama*, i.e., modification or change of *purusa*. The mere presence of *prakrti* could bring about no change in *purusa* unless *purusa* was capable of action. According to the Sankhya system, it is *prakrti* which is said to be subject to pleasure and pain (*sukha* and *dukkha*). *Purusa* is reflected in *buddhi* (intellect) which is a factor in the evolution of *prakrti*. It is the effect of this reflection which is responsible for regarding *purusa* to be subject to pleasure and pain. This theory of the Sankhya school also proves *parinama* in *purusa*. Without *purusa* separating from his original character, he could not be said to be subject to pleasure and pain. And the moment it is admitted that the original character is lost and a new one acquired, the operation of losing one and acquiring the other is a *kriya* which makes *purusa* a *kartr* (agent) which is contrary to the Sankhya tenets. When it is proved that *purusa* is active, i.e., he loses one character and acquires another one, it goes without saying that *purusa* is *parinama*, i.e., active and changing, and not inactive and absolutely permanent.

Moreover, if pleasure and pain of which we are all undeniably conscious as belonging to ourselves, i.e., to our *atman*, do not belong to *atman*, they will have to hang in the air, since *buddhi* is incompetent to possess them, it being held to be *jada* (unconscious). Hence, *atman* is active and changing having consciousness as its essence.

## Soul as Agent<sup>§</sup>

The Sankhya school does not regard *atman* or *purusa* as agent, active entity. *Purusa*, according to this school, is merely a silent and passive spectator. This view has been already refuted. Pleasure and pain cannot belong to an unconscious entity. *Purusa*

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§. Mehta, pp. 56-56.

is subject to pleasure and pain because consciousness belongs to *pleasure* only. When it is proved that pleasure and pain belong to *purusa*, it is obvious that *purusa* is active, because an inactive entity cannot be subject to pleasure and pain. Moreover, consciousness itself is active because the term consciousness implies knowledge or intelligence which is active in character.

## Soul as Enjoyer

The fifth characteristic of soul is its direct enjoyment. The Sankhyas maintain that *purusa* is enjoyer in an indirect manner, *i.e.*, through *buddhi*. The Jainas say that material *buddhi* cannot enjoy anything. *Purusa* is the *kartr* and *bhoktr* (agent and enjoyer) directly and not through *buddhi*. Enjoyment is the function of a conscious substance. *Purusa* is conscious, hence, enjoyment belongs to *purusa* and not to *buddhi* which is unconscious. Moreover, *purusa* cannot be reflected in *buddhi* because *purusa* is immaterial, while *buddhi* is material, and it is evident that an immaterial substance can never be reflected in a material substance. Hence, the soul is the direct enjoyer of all actions performed by it.

## Soul as equal in Extent to Its Body<sup>§</sup>

The soul is said to be equal in extent to its own body. This characteristic has been given to refute the view of the Naiyayikas, the Vaishesikas, the Sankhyas, the Mimamsakas, and the like who hold that a soul is omnipresent like ether. They believe in the existence of many souls but do not admit that they are equal in extent to their own bodies. They say that all the souls are all-pervasive, *i.e.*, present everywhere. To admit a soul to be equal in extent to its own body is a unique conception of the Jaina. The doctrine which advocates the *vibhutva* of *atman* (a soul is everywhere) is a doctrine which on the face of it, says the Jaina, is contrary to our experience. A thing must be where its quality is

§. Mehta, pp. 57-58.

found, *e.g.*, a pitcher exists where its form exists and not elsewhere.<sup>51</sup> It may be argued : Do we not smell from a distance ? The answer is : 'No.' The particles which possess the smell fly to our nose and then we smell. But it may be asked : Does magic not work at a distance ? The reply comes : 'No.' The presiding deity of the magical formula or practice who resides elsewhere is working there. This view of soul as equal in extent to its own body may be justified by means of the following syllogism : A soul is not all-pervasive, because its qualities are not found everywhere ; that thing whose equalities are not found everywhere is not all pervasive like a pitcher ; the soul also is such ; therefore, it is not all-pervasive. The heterogeneous example is ether which is all-pervasive because its qualities are found everywhere. The point is this that the measure of a soul is only as much as that of the body it occupies. That is to say, there is no soul outside the body it occupies, for its attributes are found only in that body. To give an illustration, the attributes of a pitcher exist only in a pitcher and not outside it. As an alternative argument it may be said : That is non-existent there where it cannot be realised by any one of the means of knowledge. For example, a piece of cloth does not permeate a pitcher which is separate from it. The soul is not realised outside the body. Consequently, it should be taken to be non-existent there.<sup>52</sup>

To refute this conclusion of the Jaina, the Naiyayika urges in the course of his answer that the *adrsta* (karma) of our *atman* is supposed to act even at a distance and it cannot be there hanging in the air without an underlying substratum ; consequently, our *atman* must be supposed to be existing even there. Since *adrsta* works everywhere, the underlying substance, *viz.*, *atman* must also exist everywhere.

The Jaina gives a counter argument. He denies that *adrsta* is acting there and everywhere. Things, according to him, have their

51. *Yatraiva yo drstagunah sa tatra kumbhadvanniprati.....*

*Anyayogavyavachheda-dvattrimsika*, 9.

52. *Visesavasyaka-bhasya*, 1586. (Quoted by Mehta, pp. 58-59)

own nature—a fact which is ultimate and does not admit of question or explanation—and that nature is not caused by *adrsta*. Fire burns because it has got the nature of burning. We cannot say that fire burns, because *adrsta* is there. It burns of itself.

Secondly, to say that the natures of the things are determined by *adrsta* is to leave no room for God.

Thirdly, since they hold that *atmans* are many, if each of them is *vibhu* (all-pervasive) also, as they believe, what a wonderful clash and interpenetration of *atmans* would ensue? More over, each of them would enter the *atman* of God Himself, and each would thereby become a creator; for they believe that God is the creator of this universe.

It may be further urged: Unless an *atman* as *vibhu*, how could it draw to itself the particles of the body in which it has to dwell in the next life? The Jainas reply that it is not necessary for the *atman* to be *vibhu* for drawing the particle of the body, because if it is so, our body will be equal in extent to the whole universe, for our *atman* is all-pervasive. If we accept this argument that to draw the particles of the body, the soul must be all-pervasive, our body would be of a horribly vast size, because our soul will draw to itself all the particles of the universe.

The Naiyayika<sup>§</sup> gives a further argument: If we believe that the soul is body-sized, as a consequence, it will be *savayava*, i.e., having parts and therefore a *karya* (product), just like the body itself. The Jaina, however, is prepared to accept the logical consequence. More accurately he says that *atman* has *pradesas*, thought not *avayavas* in an ordinary sense. He believes that *atman* is *savayava*, is *parinama*, and does change from time to time, for it is a substance having the qualities of origination, decay, and permanence. He does not believe in the absolute changelessness of *atman*, or for the matter of that, in absolute changelessness of anything whatsoever. He further points out that for some time after a body is cut, its parts continue to throb and

§. Mehta, pp. 59-60.

retain the *atman* in them. After that, they rejoin the *atman* of the body from which they are cut. The particles which are cut retain their connection with the soul as the threads of a lotus-stick remain united even when the stick is cut into two.

It should be noted that Jainism is the only school of Indian philosophy that holds that *atman* is body-sized. The only other school which holds an analogous, though not the same doctrine, is the school of Ramanuja, according to which the *jnana* of *atman*, though not the *atman* itself, undergoes contraction and expansion.

## Varieties of Souls

Jainism believes that each body possesses a different soul, and hence, there are many souls. It is also held that one body can be occupied by more than one soul but one soul cannot occupy more than one body.

Here a Vedantin may say that many varieties of the soul are unwarranted, for the soul is everywhere the same. Like the sky, it is all-pervasive. On account of illusion, we think that there are different souls in different bodies. Really speaking, it is one.

This view is refuted as follows : As regards the sky, it is all right to hold that it is only one, for the sky, even while permeating all the corporeal bodies, is seen to be uniform—free from any distinctions. Such is not, however, the case with the soul in question. It is not observed to be uniform, for it differs from body to body (*pinda* to *pinda*). Moreover, the difference in characteristics presupposes the difference in those having the characteristics. Hence, the soul is not one in number.<sup>53</sup>

Here is the illustration : The living beings in this world differ from one another, for there is a difference in their characteristics. As a parallel example, we may mention water pots, etc. Whatever is not different from another object does not differ in characteristics from it. As for example, the sky is everywhere the

53 Visesavasyaka-bhasya, 1581 (Quoted by Mehta, p. 60).

same. Moreover, if there were only one soul, then there would be nothing like happiness, misery, bondage, and emancipation. But they do exist. Therefore, all the souls are different and their number is not one but many.<sup>54</sup>

How do the characteristics differ in each body ? The soul has *upayoga* as its characteristic. This *upayoga* has indefinite varieties, for it differs from body to body, some having the *utkarsa*, i.e., the maximum *upayoga*, some having the *apakarsa* i.e., the minimum *upayoga*, and some having *upayoga* between these two extremes. Therefore, souls are of indefinite kinds owing to the unlimited varieties of *upayoga*.<sup>55</sup>

Furthermore, if the number of soul is only one and not more, the soul cannot be an agent, an enjoyer, a thinker, and a mundane being. That which is one in number, is not a doer, etc. This fact is corroborated by the example of the sky.

Thus owing to oneness there is no possibility for happiness, misery, bondage, liberation, enjoyment, thinking, etc. So it follows that there are many souls and not only one and these souls are equal in extent to their own bodies which they happen to occupy at a particular time.

## Soul as the Possessor of Material Karma

The soul has been said to be the possessor of material karmas. This characteristic is meant to refute a two-fold belief. First it attacks those philosophers who do not regard karma or *adrsta* as a valid existence. The Carvakas of Indian thought fall into this category. Secondly, the adjective 'material' is directed against those thinkers who do not regard karma or *adrsta* as material. They are the Naiyayikas, the Vaisheshikas, etc.

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54. Ibid., 1582.

55. Ibid., 1583. (Quoted by Mehta, p. 61)



Lord Mahavira says : "O long-lived Agnibhuti !. You entertain a doubt about the existence of karma, which is a multitude of *paramanus* (atoms), for you think that its existence cannot be established by any one of the *pramanas* (means of knowledge). You argue that karma is not directly perceived, because it is super-sensuous as is the case with the horn on the head of a hare. Other arguments that you advance are the same as mentioned by your brother Indrabhuti in the case of soul.

But these lines of argument are faulty. This karma is certainly *pratyaksa* to me. Moreover, its existence is such as can be realised by you by means of inference. Hence, it is not justifiable to believe that no *pramana* can establish its existence. The karma is either good or bad. The good karma makes us experience happiness, whereas the bad karma misery.<sup>56</sup>

There is a *karana* (cause) for experiencing happiness and misery, since it is a *karya* (effect) as is the case with a sprout. It is no use arguing that since the karma is not *pratyaksa* to everybody, it should not exist. There is no such rule that what is *pratyaksa* to one, should be necessarily so to another. A lion is not *pratyaksa* to all beings. But on that account, it is not true to say that a lion does not exist. Therefore, the karma does exist, since it is directly perceived by an omniscient being.

Moreover, the karma is *pratyaksa* to the doubter, too, since he realises its *karya*, as is the case with material atoms, which though not directly realisable, are *pratyaksa*, since their *karyas* (effects) like a pitcher, etc., are directly perceived.

This point of cause and effect is further explained. Just as a sprout which is a *karya*, has a seed for it, so happiness and misery, which are well known to every individual, have a cause, because they are *karyas*. And this cause is nothing but karma and so it exists. A question may be raised : A garland, sandal paste, a woman, and the like are the causes of happiness, whereas a serpent, poison, a thorn, etc., are those of misery. All these causes of

56. *Vrtti* on *Visesavasyaka-bhasya*, 1611. (Quoted by Mehta, pp. 61-62)

happines and misery are seen—are the objects of the sense of sight. So, why should we believe karma to be their cause—the karma which is not seen ? To admit a thing not seen in the place of one that is seen is not justifiable.

This question is out of place owing to *vyabhicara* (irrelevancy). It is a matter of common experience that persons having the same means for enjoying happiness, do not get the same type of happiness. It is the same cause with those who have the same or similar means to suffer misery. This difference in each case, cannot be without a cause which is not seen. This very unseen cause is karma.

Furthermore, just as the body in youth is preceded by a body in childhood, so is the body in childhood preceded by another body. The body which is prior to that in childhood is karma.<sup>57</sup>

The opponent asks : If on the ground that we can see the body, etc., which are the effects, the karma is proved to be their cause, then, on the ground that the effect has a physical form, the karma also will have to be admitted as something having a physical form. The Jaina thinkers reply: Karma has indeed a physical form.

The following four illustrations are conclusive for the fact that Karma has a physical form :

1. Karma has a physical form because of the experience of pleasure, pain, etc. That has a physical form in association with which pleasure, etc., are experienced, just as the food one eats. There is no experience of pleasure, etc., in assoiation with that which is without a physical shape, just as in connection with the ether.
2. That in association with which a burning sensation arises is found to be something having a physical form, just as in association with fire, there is the rise of a

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57. Visvasavyaka-bhasya, 1614.

burning sensation. So, pain occurs when one is in association with karma. Therefore it has a form.

3. There is an addition of our strength by means of external objects. Only a physical strength can have an addition by means of the physical substance, just as a pot gets strength by means of oil, etc. Such is the case with our strength which is karmic (product of karma) and on account of its being karmic, it can have an addition by means of external objects.
4. Karma has a physical form because it undergoes change in a way different from soul. The *parinamitva* (change) of karma is inferred from the *parinamitva* of its *karyas* (effects) like body, etc. If the effect is mutable, the mutability of its cause is automatically recognised, just as the mutability of milk is recognised from the *parinama* of its *karya* (curd) in the form of butter-milk (*takra*).

Now, if we agree that karma is *murta*, how could the *murta* karma be connected with the *amurta jiva* (formless soul) ; either by means of the *samavaya* (inherent relationship) or by the *samyoga* (combination) ? As a *murta ghata* (pot) is connected with the *amurta akasa* (ether) by means of the *samyoga* and an object like finger is connected with *kriya* (action) like contraction by means of the *samavaya*, so here also karma is connected with *jiva*.

How could the *amurta* soul be favourably or adversely affected by the *murta* karma ? The answer is : It can be affected in the way as *vijnana*, etc., are affected by a drink of wine, medicine, etc.

Or, the mudane soul<sup>§</sup> is not absolutely *amurta*, because it has assumed an alteration in the continuous chain of karma, which has no beginning. Now, since karma is *murta* and *atman* is similar

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§. Mehta, pp. 63-64.

to karma to a certain extent, *atman* is also *murta* to a certain extent even though it is *amurta* by its *svabhava*. Consequently, the soul can be affected by the *murta* karma.”

Western scholars have also opined on the basis of their deep studies that the Jaina conception of soul is quite different to Brahmanical view point and other Philosophical systems and somewhat more logical and scientific.

## Jacobi on Soul

According to Jacobi,<sup>58</sup> “ The Jain theory of soul or rather their conception of soul has some peculiarities which are in opposition to Brahmanical theory. The original conception of Soul, Jiva or life, by the Jains seems to be that it is the life—giving principle ; at any rate they contend that the soul or Jiva is not of a definite size but contracts or dilates according to the body which it occupies for the time being.

The Brahmins ascribe to the Soul, either infinitely great or small size.

And there is in connection with the tenet of Jivas, another Jain doctrine peculiar to them *viz.*, that the elements earth, water, fire, wind or rather particles of them are bodies of soul incorporated in them. This belief that matter possesses life is technically called Hyolozoism. It is a belief found in its crudest form with many primitive tribes all over the world. Nothing similar to this doctrine of Prithvi-kaya etc. is found in Brahmanical Philosophy, and we may presume that it was not with the Brahmins but with any other section of the nation.

I may further illustrate the peculiarity of Jain doctrine of Jiva by referring to the *Nigoda*. The Nigodas are infinitesimally small globules in which are located numberless jivas who have all animal functions in common. These Nigodas are of course invisible. The whole universe, according to the Jains, is literally packed with these infinitesimally small globes. Hence the whole

58. Jacobi, Hermann : The Metaphysics and Ethics of Jainas, p 72.

space of the world is densely filled with souls. I need not go into more details about this curious doctrine ; the general idea of it will be sufficient to mark it as not Brahmanical.

I go to another point where the Jains are in opposition to the Brahmanas *i.e.* the idea of Being. The Upanishads teach that Being is permanent unalterable without attributes and one in all things. This is a metaphysical conception. The idea of Being does not admit of origin or destruction. This is the oldest Philosophy of the Brahmins. Their position has not been accepted by the later philosophers except the Vedantins but the Upanishad doctrine about Being as one has influenced in a marked degree all later philosophical speculations. Whether Sankhya and Yoga or Vaisheshika and Nyaya and even the peculiar belief of the Buddhists, which denies permanent Being and replaces it by a continuous originating is but a protest against the Brahmanical theory of permanent Being.”

Jacobi further says, “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 *purusas* which are permanent and without change. They adopt the latter when assigning to matter or *prakriti* its character of unceasing change. The Sankhyas contend that all things besides the souls or *purusas* are products of the one Prakriti or primeval matter and similarly the Jainas teach that practically all things besides the souls or jivas are made up of matter *pudgala* which is of only one kind and is able to develop into every thing. 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,<sup>59</sup> 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

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59. Ibid., pp. 72-73.

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 Prakriti 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<sup>60</sup> on the other hand, do not admit such a fixed order of development of Matter (pudgala) 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, Ahamkara, 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 call *karma* matter, invade his soul or jiva filling and defiling it, and obstructing its innate faculties. The Jainas are quite out-spoken on this point, and explicitly say that *karman* is made up of matter (pudgalikam karman). 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, 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

60. Ibid., pp. 73-74.

at the bottom of a basin ; or it may be completely neutralized as when the clear 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 *Lesys* 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.

“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 souls and accompanies it on all its transmigrations, till it enters Nirvana and goes up to the top of the Universe. This subtle body or *karman sarira* is obviously the Jaina counterpart of the *suksma sarira* or *linga sarira* of the *Sankhyas*. In order to understand the functions of this subtle body, or *karmana sarira*, we must take a summary view of the eight kinds of *Karman* of which it is composed. The first and second (*jnanavaraniya* and *darsana-varaniya*) obstruct knowledge and faith ; which are innate faculties of the soul or *jiva* ; the third (*mohaniya*) causes delusion especially the affections and passions; the fourth (*vedaniya*) results in pleasure and pain; the fifth (*ayuska*) 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.”<sup>61</sup>

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61. *Ibid.*, p. 74.

“Each of these eight kinds of karman endures for a certain period of varying length with 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 also 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 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*.

These primitive notions of the Jains have worked out into a philosophyeal 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.

*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 etc. 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*”<sup>62</sup> 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

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62. *Ibid.*, p. 75.



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 the 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 subordinated and subservient to contemplation-dharna-dhyana-and samadhi. This is but natural in a system which makes the reaching of the *summum bonum* dependent on Jnana (knowledge). The theory of the evolution of Prakriti, beginning with Buddhi, Ahamkara 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. Sankhya 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 Jainas is of a more original character ; it chiefly aims at the purging of the soul from the impurities of Karman. Jainism may have refined the asceticism then current in India; it certainly rejected many extravagances such as the voluntary unflinching 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."<sup>63</sup>

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63. Ibid., p. 76.

According to Dr. Buhler<sup>64</sup> “the elements of the world are six substances-Soul, Dharma, Adharma, Space, Time and Matter. From the union of the latter spring four elements—earth, fire, water, wind—and farther, bodies and all other appearances of the world of sense and of the supernatural worlds. The forms of the appearances are mostly unchangeable. Only the bodies of men and their age increase or decrease in consequence of the greater or less influence on sin or merit, during immeasurably long periods—the Avasarpini and the Utsarpini. Souls are, each by itself, independent, real existences whose foundation is pure, intelligence, and who possesses an impulse to action. In the world they are always chained to bodies. The reason of this confinement is that they give themselves up to the stress of activity, to passions, to influences of the senses and objects of the mind, or attach themselves up to a false belief. The deeds which they perform in the bodies are karman, merit and sin.

Dr. Buhler further says : “..... When one body has passed away, according to conditions of its existence—into another whose quality depends on the character of the Karman, and will be determined especially by the last thoughts springing from it before death. Virtue leads to the heavens of the gods or to the birth among men in pure and noble races. Sin consigns the souls to the lower regions in the bodies of animals, in plants, even into masses of lifeless matter. For, according to the Jaina doctrine-soul exist not only in organic structures, but also in apparently dead masses, in stones, in lumps of earth, in drops of water, in fire and in wind. Through union with bodies the nature of the soul is affected.....

The bondage of souls, if they inhabit a human body, can be abolished by the suppression of the causes which lead to their confinement and by the destruction of the karman.”

In the opinion of Saryu Doshi : “The Jain philosophical system is pragmatic in its approach ; it neither demands unquestioning

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64. Buhler, Dr. J.G. : *The Indian Sect of the Jainas*, pp. 9-10.

faith nor is greatly at variance with everyday life. More than a religion, Jainism is an ethical doctrine with rigorous self-discipline as its core. It recognises no Almighty God nor a Supreme Being but only Tirthankaras—Those enlightened ones, each of whom was “originally a man like other men, and who nevertheless, by his own power, has attained omniscience and freedom, and who out of pity for suffering mankind teaches it the way to salvation that he has found.” Since the Jains do not believe in a Supreme God they do not depend on ‘divine grace’ to attain salvation but attempt instead to achieve it through individual initiative and effort.

“According to Mahavira, life on earth is painful because the soul is caught in the unending process of birth, death and rebirth. The ultimate goal of every being therefore is to seek emancipation from this wretched condition and the way to liberation lies on following the path of Three Jewels (*ratnatraya*) : *samyag darshan*, *samyag jnana* and *samyag charitra*. This can be done through a proper grasp of the seven fundamental dogmas underlying the metaphysical aspects of the Jain religion. These are *jiva*, *ajiva*, *ashraya*, *bandha*, *samvara*, *nirjara* and *moksha*. The first two constitute the Concept of Duality and the remaining five represent the Theory of Karmic Bondage.

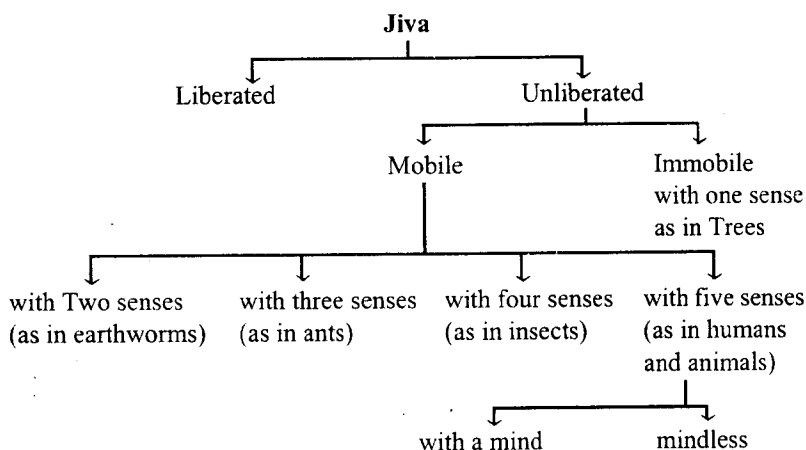
The Jains believe that the universe consists of two coexisting elements—*jiva* (soul) and *ajiva* (matter) which are unrelated and everlasting. Every being possesses soul and matter—the latter constituting the physical aspect of the being.

“The soul differs from matter because it is characterised by *chetana*. The soul is eternal; it cannot be perceived by the senses and can be known only through inference and introspection. The soul does not have a fixed size ; at any given time it is equal in extent to the body it occupies. With each new birth it undergoes a change in its dimensions, expanding and contracting to fit the body it is to inhabit “like the flame of a lamp whose light can fill a small room or a large hall.” By virtue of this quality the soul

can range in size from the smallest atom to the whole universe. In its pristine state it is pure, perfect and radiant. It is the soul that experiences the fruit of *karma*.

Matter has both form and formlessness. Its form is made up of *pudgala*—elements which are perceptible to touch and possess taste, colour and smell. Its formless aspect comprises qualities that define the shape of its body, produce physical changes such as aging, and give it motion or keep it static.

According to Jain beliefs the soul can be categorised into any of two types ; the *siddha*, that has successfully freed itself from the Cycle of Rebirth or the *samsarin jiva* that is enmeshed in the Cycle of Rebirth. Whenever the unliberated soul appears on earth it is born either mobile or immobile. Every immobile soul is born with only one sense—that of touch. Every mobile soul possesses, in addition to the sense of touch, one or more of the remaining four senses—taste, sight, smell and hearing. It is further graded according to the number of senses it possesses :



“In Jaina philosophy”, Doshi further says : “*Karma* matter does not only penetrate the soul but also wraps itself around it and forms *karmanasharira*. The size and density of *karma* determines the form that the soul will assume in its forthcoming

birth. Furthermore the *jiva* itself is not devoid of certain *kashyas* such as greed, anger, pride and deceit. These passions are inherent to it and cause the incoming *karma* matter to adhere to the soul and amalgamate with it “as heat can unite with iron and water with milk.

This process is known as *bandha*. “The deeds good and bad, after they have been experienced by the soul, result in the discharge of *karma* matter. If this process were to continue uninterruptedly then all the *karma* matter would eventually be expurgated from the soul. Unfortunately, this is never possible because while a being is annihilating old *karma* matter, it is, at the same time, attracting new *karma* matter through different actions of mind and body. The exercise of expiating old *karma* and admitting new *karma* goes on simultaneously and forces the soul to remain chained to the Cycle of Rebirth.

Since emancipation from this endless process of birth and rebirth can be achieved only through an active annihilation of all existing *karma*, the religion advocates its dissipation through a procedure in two stages. The first stage is *samvara*, the stoppage of all channels through which *karma* flows into the soul. This can be achieved through rigorous selfcontrol and freedom from worldly attachments by isolating and occupying oneself with meditation. Once the ingress of *karma* has been plugged, then begins the second stage—*nirjara*—of burning up the past *karma* in the blaze of *tapas* till the *karmabij* is destroyed. When this occurs, the soul, released from its fetters, immediately reverts to its original state of pure perfection and attains *moksha*. It then ascends to the apex of the universe where it dwells as *siddha* “without feeling, without form, without birth, without death, enjoying an endless unbroken calm.

The Jains believe that from the beginning of time, the *jiva* has been tied to *ajiva* and this bondage is responsible for the continued circling of the soul in the Cycle of Rebirth. The fetters

that lock the soul to matter are caused by *karma*, and the moment it is destroyed the soul is liberated from matter.

“What is *karma* ? Unlike other religions Jainism does not define *karma* as work or deed but as subtle matter or particles which exist everywhere—the whole cosmic atmosphere is full of these particles. *Karma* matter is imperceptible and possesses the special property of penetrating the soul and clouding it just as ink stains water. *Karma* matter enters the soul through the various activities of mind, body and speech. This influx is known as *ashraya* and occurs all the time. Virtuous acts produce good *karma* (*punya*) while sinful activities cause bad *karma* (*papa*). It is important to note that *punya* does not cancel *papa* but both continue to add to the *karma* burden of the soul : “just as grains of sand will fill a bag and weigh it down,” so *karma* matter keeps the soul in *samsara*.”<sup>65</sup>

Tukol in his Compendium on Jainism writes : “The song of every religion has been : “Know thyself.” So the central subject of every philosophy which preaches self-realization as the goal of life is the “Self.” or “Spirit” as it has been called by some. All Hindu philosophers admit the existence of the soul, but conceive it in different ways : some think that it is a substance, which is not itself consciousness, but which can become the substrate of cognition, activity and experience (Naiyayikas and Prabhakara Mimamsakas) : others, that it is the principle of self-consciousness itself (Samkhyas. Bhatta Mimamsakas and Advaita Vedantins). Some consider it to be in its essential nature free from all suffering and sin, while others think that it is of the nature of bliss, and holy. All of them are agreed on the following points. *The soul is neither the body nor the mind nor the senses. All these latter are material. The soul is eternal. It is as such, free from suffering and sin ; but due to inhabitation in the body and association with the mind and senses, it thinks, acts and*

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65. Doshi, Saryu : Masterpieces of Jain Painting, pp. 10-15.

experiences. The soul's involvement in the process of births and deaths is beginningless, but can have an end when it attains salvations.<sup>66</sup> All souls are essentially the same in nature but the difference is due to the process of Karman. The most exalted order is the attainment of Brahmatman by the Atman. One of the oft quoted statements is : One without a Second.

This theory of the identity of the divine and human spirit is the root of the Vedanta philosophy which has found expression in the early Upanisads.

Sankaracarya propounded that Brahman is the ultimate Reality. The Universe is built upon the doctrine of vivarta or appearance of the Real as something which it is not.<sup>67</sup> Brahman is the sole Reality in the Universe. This is the Advaita school of thought. The Sankhya school however posits the existence of two principles *i.e.* prakrti (matter) and purusa (consciousness). These are two independent aspects of reality. Purusa is only consciousness and nothing more. It recognises an infinite number of spirits. It is from prakrti that all visible things of the world emanate, as also the subtle substances like buddhi (intellect) ahamkara (egoism) and manas (mind). The ultimate constituents of prakrti are sattva, rajas and tamas ; and the changes that take place are attributable to the different types of their combinations.<sup>68</sup> The Visistadvaita propounds non-dualism. According to it, the Brahman or the reality is not non-dual but a complex whole which incorporates within itself unity as well as diversity. In contrast to Sankara's view of absolute identity in which difference gets obliterated, in Ramanuja's system, difference is not set aside as a mere construction of the mind, and therefore as illusory, but as being integrated with an abiding entity. The complex whole is constituted of the ultimate triad, acit, cit and Isvara, respectively standing for the principles of material objects, the principles of individual spirits and God. The relationship between God on the

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66. Sachidananda Murthy, K. : The Indian Spirit, pp. 207-208.

one hand and cit and acit on the other is analogous to that between substance and its attributes. The Absolute is thus a complex which consists of one cosmic and its dependents, the world and the individual selves. The Vaisheshika school recognises the multiplicity of souls as also the reality of the world. Feeling, willing and thought are recognised as the functions of the soul.<sup>69</sup>

These differences are not of much practical import except in so far as they modify the conception of the state of the soul after liberation.

The Jaina philosophers have considered the characteristics of Jiva from two points of view. (1) the Vyavahara Naya ; (2) the Niscaya Naya. Vyavahara Naya is the common or popular point of view. It is the ordinary common-sense view in which a man speaks of objects which he sees or are known to him. It is the point of view which people take in the normal course (vyavaharo janoditam.)<sup>70</sup> Niscaya Naya means the realistic point of view. It is marked by accuracy in expression and precise in description. The description is of the realities which are over-looked in popular talk or account. For example, when we speak of an inkpot, we must say, if the pot is made of metal, glass or clay and we must say whether the ink is red, blue or black.

In this world, we do not meet with Jiva or pure life as such. Jiva or the living substance is found mixed with non-living substance. In common parlance, Jiva is translated as soul or living being. An average individual, due to ignorance, regards his body as his soul and bestows all thought and attention to keep his body in comfort. The root cause of our suffering lies in our ignorance of its essential characteristics.

“According to Jaina philosophy, Jiva is uncreated and indestructible. As already noticed, Jiva and Ajiva are the two

67-68 & 69. Gopalan, S. : *Outlines of Jainism*, pp. 127, 126 and 129.

70. Ghoshal, S. C. : *Dravyasamgraha*, p. 7

(Quoted by Tukol, p. 87-89)



substance which comprise the universe. The primary characteristic of Jiva is consciousness which is the hall mark and centre of life. Attentiveness is its inherent feature, as without it, it cannot have conation. It is the prerequisite of any kind of knowledge. From the popular point of view, Jiva is possessed of four pranas : bala or power is of three kinds viz. the power of the body (action), of speech and mind. From the popular point of view, these vitalities mark out the living beings. Speaking from the realistic point of view, all these are the manifestations of consciousness."

Quoting Gopalan, Tukol further observes : "Consciousness which is technically called Upayoga functions or manifests in two ways : Darsana (perception) and Jnana (knowledge). The difference between Darsana and Jnana is that in former, all the details of an object are not perceived while in the latter all details are known. The distinction between the two terms which are of frequent occurrence in Jaina philosophy must be clearly understood. Darsana is an indeterminate stage in the process of getting knowledge. The sense-object contact which initiates the process of knowledge first stirs the consciousness and in this stage there is a mere awareness of the presence of the object. As such, there is only an indefinite and indistinct idea about the object in question. The details about the object are not perceived and naturally there is no question of identifying the object as belonging to a particular class or group. The process of analysis which is inherent in the human mind enables the conversion of mere sense awareness into sense-perception. The vague consciousness of the object presented to the senses is replaced by a definite comprehension of the class-characteristics of it. The distinction of the object is grasped and this paves the way for a further expansion of the domain of knowledge.<sup>71</sup>"

"There is a difference of view on this point. According to Hemachandra, apprehension (darsana) is the cognisance of an

71. Gopalan, S. : Outlines of Jainism, pp. 53.

(Quoted by Tukol, p. 90)

object which does not take place immediately after the sense-object contact. Apprehension, according to him, is the stuff which is transformed into comprehension (Jnana). It is an established fact that nothing is produced which was absolutely non-existent and nothing existent is totally destroyed. Thus, apprehension itself undergoes transformation into the subsequent state, *i.e.*, comprehension.<sup>72</sup> Darsana is more or less the first state of knowledge ; it may be without details or may consist of only an indefinite cognition. Jnana or knowledge consists in the cognition of the details.”

Darsana is of four kinds : Caksu, Acaksu, Avadhi and Kevala. This means that there are four kinds of apprehension : Visual apprehension, non-visual apprehension, psychic apprehension or clairvoyance and perfect apprehension. Apprehension with the aid of eyes is Caksu Darsana. Acaksu Darsana is apprehension derived with the aid of the mind, ear, nose, tongue or the skin. All these are the means of apprehension without the aid of eyes and hence such Darsana is called Acaksu Darsana. Avadhi Darsana is apprehension derived through the soul directly. Modern psychical researches have shown that there could be cognition without the aid of senses and the mind. Such phenomena as clairvoyance, telepathy, clairaudience and the like have been recorded to prove the validity of occurrence of extra-sense perceptions. Those who are endowed with this power grasp the secret thoughts of other individuals without using their sense-organs. They also perceive events more or less remote in space and time. Most of the modern psychologists like McDougall, H.H. Price and others have recognised that there is ample evidence to bear out the validity of the ancient belief in telepathy and clairvoyance as a great faculty of cognition in human beings through which information not possible for the senses to acquire, can be received. In Kevala Darsana or perfect apprehension, there

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72. Mehta, Mohan Lal : *Jaina Psychology*, p. 49.

(Quoted by Tukol, p. 91)

is cognition of everything in the three worlds existent in the present, the past and the future.”

Jnana is of eight kinds : (1) Mati jnana, (2) Sruta jnana, (3) Avadhi Jnana, (4) Manah-paryaya jnana, (5) Kevala jnana, (6) Kumati or Ajnana of Mati, (7) Kusruta or Ajnana of Sruta and (8) Vibhangavadhi or Ajnana of Avadhi. The last three are false knowledge of the first three. It may be noted that while Nemicandra mentions Jnana after Darsana in his *Dravyasamgraha*, Umasvami has mentioned Jnana first and Darsana next in his *Tattvartha-sutra*. The explanation offered by Pujyapada in his commentary on *Tattvartha-sutra* is that knowledge is worthier than apprehension.

Mati jnana is knowledge derived through the senses : it also includes knowledge that arises through the activity of the mind. Sruta jnana is knowledge derived from the scriptures, either by reading them or hearing when they are read. It may be termed as verbal knowledge as distinguished from Mati-jnana which is non-verbal. Bhadrabahu enumerates eight qualities of intellect which are necessary for scriptural knowledge. They are : desire for hearing, repeated questioning, attentive hearing, grasping, enquiry, conviction, retention and right action. Learning consists in competency to understand what is written. The distinction between the two consists in that in Mati-jnana there is no external aid of a language or symbol while in the Sruta-jnana, knowledge derived from the scriptures, does not stop with what is read or heard but develops into thought and action according to the competency of the person concerned.

The third kind of knowledge is Avadhi jnana which is clairvoyance. It is directly acquired by the soul without the aid of the senses or the mind. Knowledge in the hypnotic state may be cited as an example of Avadhi-jnana. According to Jaina philosophy, the soul in its perfect purity has the inherent capacity to know all things, without reference to space or time. It is

knowledge of things which have shape or form and is derived by intuition. Intuitions differ in scope and durability with different persons due to differ in their merits. One endowed with the highest type of Avadhi can intuit all things having form.

In point of space, his intuition extends over a space that could be occupied by a countless number of space-units. As regards time, it penetrates countless number of cycles, both past and future. As regards modes, it can know an infinite number of them (things.)<sup>73</sup>

Manah-paryaya jnana is knowledge of the thoughts of others. It is called telepathy. It is limited to the abode of human beings, is due to merit and is possessed by one having character (that is, a person who is a homeless ascetic).<sup>74</sup> Puṣyapada Devanandī defines it : "Due to its association with the manas (mind), the object of the manas (mind) of other is called manas and the paryayam ('knowledge' of that object) is manahparyaya. It is not a Mati-jnana because the mind is only an inactive background and does not make any contribution (in such knowledge). It is exclusively due to the potency of destruction-cum-subsidence although it is designed by means of the manas of oneself or of another (on account of the association with it.) The case is on par with the usage in the proposition 'behold the moon in the sky' in which the moon is pointed out by means of the sky."<sup>75</sup>

Manah-paryaya jnana is of two kinds : rjumati and vipulamati.<sup>76</sup> The former refers to the thoughts and feelings of others or in one's own mind while the latter means knowledge or the thoughts and feelings of others whether present now or relating to the past or future time. The state of the soul on the destruction-cum-subsidence of the karmic veil covering telepathy is purity.

73. Tatia, Nathamal : Studies in Jaina philosophy, p. 63

74. Ibid., p. 65

75. Ibid., pp. 66-67

76. Umasvami, Chapt. I, Sutra 23.

The excellence of telepathy depends upon the extent of purity and absence from fall. Vipulāmati is purer than rjumati with regard to the object (subject matter), space, time, nature and condition.

The difference between telepathy and clairvoyance is with regard to purity, space, knower and objects.<sup>77</sup> Telepathy is purer than clairvoyance with regard to all the aforesaid matters. Telepathy arises in the case of ascetics who are possessed of high conduct and who have progressed from the seventh stage of perfection of vows to the twelfth stage of destroyed delusion. Even among the ascetics, it arises only in those who advance spiritually higher and higher. clairvoyance can be possessed by Devas, infernal beings, human beings and animals. The difference between the two is based on the distinctions between the possessors.<sup>78</sup>

It may be of great interest to mention that even in the West the phenomena of extra-sensory perception like clairvoyance, telepathy, precognition and mediumship have been accepted as facts by psychologists like McDougall. Prof. H.H. Price says that evidence for clairvoyance and telepathy is 'abundant and good'. Dr. Rhine has done good work in extra-sensory perception. He says that extra-sensory perception in the form of clairvoyance and telepathy is an actual and demonstrable occurrence. It is not a sensory phenomenon.<sup>79</sup>

Kevala jnana is omniscience. A soul in its pure and liberated state can comprehend all substances in all forms or modes. Umasvami has stated that omniscience extends to all substances and all their modes simultaneously.<sup>80</sup> Everything comes within the purview of omniscience. The various kinds of jnana

77. Umasvami : Tattvarthasutra, Sutra 25

78. Ibid, Sutra, 30

79. Kalghatgi, T.G. : Jaina View of life, p. 67.

80. Umasvami : Tattvarthasutra, Chapt. 1, Sutra 92 (Quoted by Tukol, pp. 93-94).

enumerated and discussed so far point out to the fact that this kind of jnana is progressive development of knowledge. Omniscience is the final point which is reached by knowledge when it is free from all kinds of Karmic veils. The perception of an omniscient self is not produced by the sense organs, and hence it can know super-sensory object. It is not produced in succession but simultaneously and hence it cognises all the objects of the universe at one and the same time since it is beyond the limitations of space and time. The omniscient self is pure and perfect and hence, it cannot be tainted by the imperfections of sensory and mental condition. The past and future are perceived by the omniscient not as present, but as past and future. Hence no question of illusion arises. The omniscient knows the past existing in the past and the future as existing in the future. Because of the complete destruction of the obscuring veils of Karma, the cognition of the omniscient.....is derived directly from the self, independently of any media of the external senses and mind.<sup>81</sup>

“False knowledge or perverted knowledge is of three kinds : Ajnana of Mati, Sruta and Avadhi. Wrong knowledge is the result of wrong approach, attitude or discrimination. Wrong approach, attitude or discrimination. Wrong knowledge is caused owing to wrong belief. The sense of discrimination is necessary for right knowledge. Want of clarity in thinking is also responsible for wrong knowledge. Owing to wrong beliefs wrong qualities are attributed to things and the expression of views is bound to be more imaginary than real. One or more of these factors are responsible for wrong sensory knowledge, wrong scriptural knowledge and erroneous clairvoyance.

From another point of view, knowledge is divided into two classes : Pratyaksa (direct) and Paroksa (indirect). The difference between the two kinds of knowledge is due to the difference between the media through which it is derived. Knowledge derived

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81. Mehta, Mohan Lal, *Jaina Psychology*, pp. 111-112.  
(Quoted by Tukol, p. 94)

through the senses and the mind is indirect knowledge. According to Jaina thinkers, mind is *anindriya* or non-sense. Sense-organs have their seats in the different parts of the body while the mind has no connection with the body. It is an internal organ of cognition and helps the self to comprehend states like pleasure and pain. Accordingly *Mati jnana* and *Sruta jnana* fall under the category of indirect knowledge as they are derived through the mediation of the senses and the mind. The other three *viz.* *Avadhi*, *Manahaparyaya* and *Kevala* are direct or immediate knowledge.

Jaina psychology recognises four stages in *Mati jnana viz.*, (1) *Avagraha* or perception. (2) *Iha* or speculation, (3) *Avaya* or perceptual judgment, and (4) *Dharana* or retention. *Avagraha* creates an awareness and perception of any object. Awareness stirs the consciousness. It is indeterminate and cognises the general features of an object. *Iha* or speculation follows general awareness of an object ; speculation or further inquiry advances towards a distinct awareness to grasp the distinctive characters, For instance, in sensation we simply hear a sound and do not know its nature. There we get a mere acquaintance of the sound. In speculation we are able to cognise the nature of the sound to a great extent. Sensation cognises only a part of the object, while speculation cognises the rest and strives for the determination of a specific feature. Speculation is striving for a specific determination of an object that has already been cognised by sensation. The mental state that strives for the ascertainment of the truth on the ground of reason, which tends to accept the true and reject the false is speculation.<sup>82</sup> *Avaya* or perceptual judgement consists in the ascertainment of the right and exclusion of the wrong. It is a determination of the existent qualities and exclusion of the non-existent qualities and exclusion of the non-existent ones. *Dharana* or retention follows the perceptual judgement as it consists in the consolidation of that perception for

82. Mehta, Mohan Lal : *Jaina Psychology*, pp. 79-80.

(Quoted by Tukol, pp. 95-96)

a certain length of time. It is not by any means the condition of recollection. From what has been said about the nature of retention, it is obvious that the Jaina psychology considers memory to be a species of cognition. Memory is the power of retaining and reproducing mental or sensory impressions. The image is the image of what was experienced in the past. It is part of *Mati jnana*.

From the realistic point of view, *Jiva* is pure *Darsana* and *Jnana*, though from the popular point of view, *Darsana* is of four kinds while *jnana* is of eight kinds, as just discussed. Jainism examines everything from different points of view and makes no dogmatic assertion. The *Nyaya* philosophy does not recognise the identity of a quality and its possessor, while Jainism recognises the identity between the two. It has been clearly stated in the *Pancastikaya* that *Darsana* and *Jnana* are identical with *Jiva* and are not separable from it.<sup>83</sup>

Mention is already made that in this world we find *Jiva* normally in some form, though from the real point of view, *Jiva* has no form ; it has neither colour, nor taste, nor smell nor touch. In its natural condition, *Jiva* is invisible. It is only because of its association or combination with *Pudgala* or *Karmic* matter, it becomes visible. It is only when *Jiva* is in bondage of *Karma* (*pudgala*) that we find it possessing the characteristics of the latter viz. form, touch, taste, smell and colour. The souls in bondage and subject to transmigration are called *samsari Jivas*. A *Jiva* is the enjoyer of the fruits of the *karmas*.

The *Jiva* is formless but when embodied, it occupies the same extent as its body. It has the character of upward Motion. A *Jiva* fills up either a small or large body. This view is criticised by the *Vedantins* who contend that it is impossible that the same *Jiva* can enter the body of a fly or an elephant. In support of their view the *Jainas* argue that just as a lamp illumines the whole of

83. *Kundakunda Acarya* : *Pancastikaya*, verse 52.

(Quoted by *Tukol*, p. 96)



the space by its lights, whether it is placed in a small pot or a big room, so also, a Jiva contracts or expands according to the size of the body in which it is embodied. This is only from the popular point of view as according to the realistic point, the soul occupies innumerable pradesas in the Lokakasa. As regards the characteristic of upward motion, it has been stated in the Pancastikaya that when a soul is freed from the impurity of the Karma, it goes upward to the end of the Loka. The point has been discussed already with reference to Siddha-Sila.

The samasari Jivas or the transmigrating souls are divided into two kinds : those with minds (samanaska) and those without minds (amanaska).<sup>84</sup> The mind is either physical (dravya) or psychical (bhava). According to Jaina thinkers, mind is anindriya or non-sense-organ. The other senses are external while the mind is internal. The mind does not come in contact directly with any object ; it cognises such objects as are already perceived by the senses. The physical mind is nothing but the material atoms transformed into the form of mind.<sup>85</sup> The psychic mind is the result of purity of soul. Those endowed with mind possess the power of discriminating between the good and the evil.

The transmigrating souls are of two classes : trasa (mobile) and sthavara (immobile). This distinction is based on the fruition of the karmas, not on their character of movability or immovability.<sup>86</sup>

The immobile beings which are possessed of one sense viz. the sense of touch are of various kinds while trasa Jivas are classified on the basis of the number of senses they are possessed of viz. two, three, four, five. Jivas with five senses are of two classes, that is, those with mind and those without mind. Jivas having one sense are either badara or suksma. They are all again

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84. Umasvami : Tattvarthasutra, Chapt. 11, Sutra 11

85. Mehta, Mohan Lal, Jaina Psychology, pp. 20.

86. Umasvami : Tattvarthasutra (Reality), Chap. II, Sutra, 11.

divided into two varieties each viz. paryapta or developable and aparyapta or undevelopable.<sup>87</sup>

Though the Dravyasamgraha in verse 12 briefly mentions fourteen varieties of Jivas commonly known as Jiva-samasa in Jaina philosophy, many more classes are mentioned in the works like the Gommatasara (Jiva-kanda).<sup>88</sup>

From the protoplasm of the germ-cell to a full grown up human being, there is an infinite number of souls or living beings in the universe. The protoplasm so far as is known at present has no ears to hear, no eyes to see, no nose to smell, no tongue to taste; it has only the sense of touch. The human being has all the five senses fully developed and distinct, and a mind also which is a sort of additional and higher sense (a quasi-sense), the organ of which sense is invisible to us. According to Jainism, it is an organ which is made up of subtle matter called manovargana, or mental matter. Its form is like a lotus with eight petals near the heart. Professor Troud and eminent war-surgeons dispute the brain as the seat of mental activity. In war time operations, brains were removed without impairing the mental faculties.<sup>89</sup>

Dealing with the sthavara or immobile Jiva which are possessed of one sense, the sense of touch, they are either gross (badara) or fine (suksma). Again, they are either developable (paryapta) or undevelopable (aparyapta). These beings are earth-bodied, water-bodied, fire-bodied, air-bodied beings as also the plants. These beings are named so on the basis of the fruition of the Nama Karmas. They are possessed of the four vitalities : the sense-organ of touch, strength of body or energy, respiration and span of life. The earth-bodied being is that which has earth for its body ; to put it in another way, it is the soul that lives in the earth

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87. Ghoshal, S. C. : Dravyasamgraha, Verses 11 & 12.

88. Nemichandra Siddhanta Chakravarti : Gommatasara, verses 72, 73, 78 to 80.

89. Jaini, J.L. : Gommatasara, p. 43  
(All Quoted by Tukol, p. 98)

body. The same is the case with water-bodied beings. Examples for the first type are quarry, diamond or coal in mine, stones, metals, vermilion, orpiment (or yellow mineral), etc., for the second type : water, dew, snow, fog ; for the third type : flames, lightning, meteors, salamander etc. ; for the fourth type : the tiny living creature we breathe in.<sup>90</sup> The fifth class is of the vegetable-souled kindom, either individual-souled or host-souled.

The fine one-sensed souls cannot be known by our senses. They penetrate all matter and are everywhere in the universe. They do not obstruct others nor are they obstructed by others. Some are born with a capacity to develop while others, not.

Vanaspati (Nigoda) or vegetable kingdom has a vast variety of beings : plants, trees, shrubs, grass, vegetable crops of different varieties, garlic, onion, fruits, flowers, etc. Sir J.C. Bose has shown by his experiments that the plants have life and capacity of experience. Recent experiments have disclosed that music has a healthy effect on the growth of plants and crops. All the varieties of Nigoda beings which are visible to us are gross or it may be that Vanaspati is taken as a variety of Nigoda. The fine ones are everywhere in the universe and are invisible. They are different from water-bodied or fire-bodied or earth-bodied souls. There are vegetables which have one body and one soul. There are also vegetables which have one body with many souls. They are called Nitya-Nigoda. Most of the vegetable-kingdom is paryapta as they are capable of development or growth with the availability of food, drink, etc. They are immobile as they do not possess the inherent capacity to move.

The two-sensed beings possess the senses of touch and smell. Worms, oysters, conches, leeches. The three-sensed beings possess the senses of touch, smell and sight. The examples of it are bugs, lice, ants, and moths. The beings which have four senses of taste, smell, sight and hearing are bees, flies, and mosquitoes.

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90. Gopalan, S. : *Outlines of Jainism*, p 136. (Quoted by Tukol, p. 99)

Among the five-sensed beings, there are various classes. They are divided into three classes : those that reside in water like the fish, crocodile, whale etc; those that live on earth like the cows, elephants, buffaloes ; and those that live in air like birds, bat etc.

Human beings are divided into two categories : those who are fully grown up and those who are infirm or not fully developed. It is only those who are mentally and physically developed that can develop all the inherent potentialities of the self and aspire for release from the cycle of birth. Those whose sense-organs and psychical faculties are fully developed can be healthy and balanced in thought and action. The human beings are endowed with the mind whose function is to find out the means of attaining the good and avoid the evil. Those with a mind are also known as Samjñi jivas.<sup>91</sup>

The celestial beings and the infernal beings are born by instantaneous rise in special beds.<sup>92</sup> It has been mentioned in the earlier (Tattvartha) sutra that there are three kinds of birth for the earthly beings (1) umbilical (with a sac covering) like children, (2) incubatory (like an egg), e.g., chickens, etc. and (3) unumbilical (without a sac covering) like the cubs, deer, etc.<sup>93</sup> These three kinds of births alone constitute uterine birth. The celestial beings are born in box-beds while the infernal beings are born in bladders hung from the ceilings of the holes in hell.<sup>94</sup>

The celestial beings or the devas are so born in that state as a result of their meritorious Karmas (punya). They always amuse themselves and possess a shining body called the vaikriyika sarira. It is a fluid body and the devas can therefore assume any form

91. Umaswami : Tattvarthasutra, Chapt. 11, Sutra 24.

92. Ibid, Sutra 33.

93. Ibid., 34

94. Jaini, S.A. : Reality, p. 75

(All quoted by Tukol, p. 100.)

they like. The body has no flesh, bone or blood and therefore no filthy excretions come out from it. It is lustrous. The devas have eight heavenly acquisitions by their very nature : (1) Anima is the capacity to shrink their bodies or make them small. (2) Mahima is the capacity to expand their bodies to any dimensions. (3) Laghima is the capacity to make their bodies very light. (4) Garima is the capacity to make them very heavy. (5) Sakama-rupitva is capacity to adopt any form of body or any number of bodies at one and the same time. (6) Vasita is the capacity to bring others under subjection. (7) Isitva is the capacity to exhibit superiority over others. (8) Prakamya s the power to act as they desire.<sup>95</sup>

On the rise of the karmas leading to a birth in the Celestial state, those beings (Devas) roam freely and derive pleasure in several parts like mountains and oceans of the terrestrial world. They are endowed with magnificence splendour and extraordinary powers as already indicated. There are differences amongst them both as regards their status and duration of life.

There is a full discussion of the Celestial beings in Chapter IV of the Tattvarthasutra by Umasvami. There are four types of Celestial Beings : (1) Bhavanavasi or the Residential ; (2) Vyantara or the peripatetic ; (3) Jyotiska or the Stellar ; (4) Vaimanika or the heavenly. There are again ten classes among the Residential Devas, eight classes among the Peripatetic Devas, five among the Stellar Devas and twelve among the heavenly Devas. There are grades among them of superior or inferior kind. The Residential Devas and some others enjoy sexual pleasures as they are actuated by Karmas which cause affliction and uneasiness. The others derive pleasure by listening to sweet song, gentle laughter, lovely words and the pleasant sounds of ornaments worn by their Devis. The Residential Devas live in mansions while the peripatetic Devas live in the upper regions beyond the innumerable islands and oceans. The Stellar Devas comprise the sun, the moon,

95. Jaini, J.L. : Gommatasara, p. 110 (Tukol, p. 101).

the planets, stars and the constellations. As they are endowed with light, they are called luminaries. These luminaries spread over space which is one hundred and ten Yojanas in thickness. Horizontally the space is of the extent of innumerable islands and oceans upto the humid atmosphere.<sup>96</sup> The Heavenly Beings who possess the merit (punya) reside in three types of Vimanas called Indraka, Sreni, and Puspaprakirnaka. There are sixteen heavens one above the other. The Vaimanikas who live higher up are superior up to those residing lower owing to their Karmas with regard to life-time, power, happiness, brilliance, purity in thought, capacity of the senses and range of clairvoyance. In the higher ups, there is less of pride and other passions. All the Devas are of different thought-complexions or colours.”

The only other beings that remain for consideration are the Narakis or those who inhabit the hells. These regions are seven one below the other, surrounded by the circle of humid atmosphere which is supported by dense air which itself rests on thin air. Each of these regions has respectively the lustre of jewel (Ratnaprabha), the colour of pebbles (Sarkaraprabha), the colour of sand (Valukaprabha) the colour of clay or mud (Pankaprabha), the colour of smoke (Dhumaprabha), the colour of darkness (Tamahprabha) and the colour of thick darkness (Mahatamah-Prabha). These regions are surrounded by three kinds of air and space.

“Owing to the adverse nature of these regions, everything about the infernal beings is disagreeable, causing pain and anguish. The thoughts of these beings are impure and foul. Their environment and bodies reel with pain and all that increases as one goes down the lower regions. Their bodies are deformed, loathsome and hideous. Their sight is repulsive and fearful. Their bodily shapes are disgusting to look at. In the first four regions the inmates suffer from excessive heat while those in the lower

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96. Jaini, S.A. : *Reality*, p. 113 (Quoted by Tukol, p. 101)

regions suffer from intense cold. The activities of the infernal beings which are directed towards promotion of happiness result only in misery and suffering of unbearable type which increases in intensity by degrees as the regions go lower down. Due to their Karmas, the infernal beings are born with all the suffering and mental anguish. When they move closer their animosity increases and their recollections of the past infuses hatred and enmity towards one another. They indulge in mutual attack with weapons of various types and cause increased suffering to one another. Owing to the rise of Asuri Karma in them, they are actuated by malice and cause unbearable pain to others. 'They cause pain by making others drink molten iron, embrace red-hot iron pillars, and ascend and descend the tree with sharp thorns. They also strike others with hammers, cut them with hatchets and knives, sprinkle boiling oil on them.....and crush them in oil press. Their life-time cannot be cut short as they cannot meet with premature death due to the various sorts of injuries suffered by them.'<sup>97</sup>

To sum up the states of existence (gati) which a soul passes through are human, celestial, Tiryanca and Naraki. Life is embodied in an endless variety of bodies and states. There are differences of body, sense and mind in different beings. Souls which are pure and perfect to free themselves from the bondages achieve salvation.

No other religion, like Brahmanism or Buddhism has exposed the Soul so minutely, deeply and elaborately, as well as scientifically.

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97. Jaini, S.A. : Reality, p. 84-88

(Tukol, pp. 102-103)

## SPIRITUAL DEVELOPMENT OF SOUL

Upanishads speak much on meditation and development of soul. In Buddhism existence of soul is missing. Jainism is scientific and more logical on this subject.

In Jainism, soul occupies an important place. "There are fourteen stages of development through which the soul gradually delivers itself from the stage of complete dependence upon karma to that of complete dissociation from it. These stages are known as the stages of virtue (*gunasthanas*). Here the term 'virtue' does not mean an ordinary moral quality but it stands for a spiritual quality, such as knowledge, belief etc. Through these fourteen stages the soul gradually frees itself, firstly from the worst, then from the less bad and finally from all kinds of karma and manifests the qualities of knowledge, belief etc. in a more and more perfect form."<sup>1</sup>

"In Jainism fourteen stages are indicated, through which the soul progresses from impurifying matter on to final liberation.

The psychical condition of the soul due to the rising, setting down, perishing, or partly setting down and partly perishing, of karmic matter (*udaya, upasama, kshaya, kshayopasama*) is called *guna-sthana*.

The names of the fourteen stages are :—

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|---------------------------|-------------------------------|
| 1. <i>mithyatva</i> .     | 3. <i>misra</i> .             |
| 2. <i>sas (v) adana</i> . | 4. <i>avirata-samyaktva</i> . |

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1. Mehta, Mohan Lal, *Jaina Culture*, p. 88.



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| 5. <i>desa-virata</i> .      | 10. <i>sukshma-samparaya</i> .           |
| 6. <i>pramatta-virata</i> .  | 11. <i>upasanta-moha</i> .               |
| 7. <i>apramatta-virata</i> . | 12. <i>kshina-moha</i> .                 |
| 8. <i>apurva-karana</i> .    | 13. <i>sayoga-kevalin</i> .              |
| 9. <i>anivritti-karana</i> . | 14. <i>ayoga-kevalin</i> .” <sup>2</sup> |

Mehta has summarised the Stages of Development of the Soul as following :

1. One who possesses wrong belief (*mithya-drsti*).
2. One who has a slight taste of right belief (*sasvadana-samyag-drsti*).
3. One who has a mixed belief (*misra-drsti*),
4. One who possesses true belief but has not yet self-discipline (*avirata-samyag-drsti*).
5. One who has partial self-control (*desa-virata*).
6. One who has complete self-discipline, although sometimes brought into wavering through negligence (*pramatta-samyata*).
7. One who has self-control without negligence (*apramatta-samyata*).
8. One who practises the process called *apurva-karana*, in whom the passions are still occurring in a gross form (*anivrtti-badara-samparaya*).
10. One in whom the passions occur in a subtle form (*sukshma-samparaya*),
11. One who has suppressed every passion but does not, yet, possess omniscience (*upasanta-kasaya-vitaraga-chadmastha*).
12. One who has annihilated every passion but does not, yet, possess omniscience (*ksina-kasaya-vitaraga-chadmastha*).

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2. Jaini, J.L. : Outlines of Jainism, p. 48.

13. One who possesses omniscience and engages himself in activities (*sayogi-kevalin*).
14. One who is omniscient and does not perform any activity (*ayogi-kevalin*).

The whole scheme of *gunasthanas* is devised in a logical order according to the principle of decreasing sinfulness and increasing purity. At the first stage, all the causes of binding, viz., wrong belief, lack of self-discipline, passions and activity are present. From the second to the fifth, only three causes are in operation, i.e., wrong belief is absent. From the sixth to the tenth, only passions and activity exercise their influence. From the eleventh to the thirteenth, only activity is present. On the last stage, there is no binding of karma."<sup>3</sup>

In the words of Tukul : "Since the goal of all ethics and philosophy is to help an individual to attain spiritual excellence or perfection, it is essential to know what hinders him in realizing his ambition. Every soul, pure and serene, becomes sullied by the influx and assimilation of Karmas due to wrong belief, laxity of self-control and activities of the mind, body and speech actuated by passions. The energies thus generated render the soul impure and subject it to all kinds of infirmities. The shackles of Karma, whether of gold created by Punya or of iron created by Papa can be broken not merely by purging the soul of its old Karmas but also by stopping the inflow of new ones.

The moral and spiritual discipline prescribed by Jainism involves a graduated course of training and has therefore to be followed step by step. The sages have therefore divided the path which leads to salvation into fourteen stages, each of which represents a particular stage of development, condition or phase of the soul, arising from the quiescence, elimination, or partial quiescence and partial elimination of certain energies of Karma, and the manifestation of those traits and attributes which are held

3. Mehta, Mohan Lal : *Jaina Culture*, pp. 88-89.

in check by their activity. The fourteen Gunasthanas classify these attributes and characteristics consistently with the gradual evolution towards the goal.”<sup>4</sup>

Tukol further writes : The order of the Gunasthanas is logical and not chronological. The succession in which they are to pass differs with each individual, because relapses can throw the Jivas down from the arduously attained height and can, wholly or partially annul the development achieved till then. This becomes easily comprehensible, if we call to our mind the fact, that remaining on one stage may last only a few minutes, so that in the morning one can be on a high level, sink down from it at noon, and climb up again in the evening. This is an internal and spiritual process, not observed from outside. The different possibilities of the succession of the Gunasthanas are conditional upon the process which leads to the attainment of the samyaktvas and upon the two ways, by which the method of reduction of Karma can be brought about.”<sup>5</sup>

The psychical condition of the soul due to the rising, settling down, perishing, or partly settling down and partly perishing, of Karmic matter (udaya, upasama, ksaya, ksayopasama) is called Gunasthana.<sup>6</sup> It is a matter of common experience that we come across numerous living beings which belong to different stages of understanding due to ignorance (avidya). These states are due to the difference in state of existence before the commencement of development. We are often confronted with a situation where some souls are aware of the need to shed the Karmas while some others have an indistinct vision of the need. An awakening is created only when the soul becomes conscious of what is hindering it in its advancement. There are three things which have to be subdued or eradicated : The mass of Karmas, their intensity and

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4. Tukol : Compendium of Jainism, pp. 163-164.

5. Glasenapp, Dr. Helmuth Von : The Doctrine of Karma in Jaina Philosophy. p. 69.

6. Jaini, J.L. : Outlines of Jainism, (Quoted by Tukol)

duration. It is the adequacy of spiritual effort that determines the subsidence of these aspects of the Karma.

The fourteen stages of Spiritual evolution has already been mentioned. Tukol observes in detail :

“The fourteen stages of spiritual evolution have been enumerated in verses 9 and 10 of Jiva Kanda of Gommatasara. They are : (1) Mithyatva (delusion), (2) Sasadana (downfall), (3) Misra (mixed), (4) Avirata Samyaktva (vowless right belief), (5) Desavirata (partial vow), (6) Pramatta-virata (imperfect vow) (7) Apramatta-virata (perfect vow,) (8) Apurva-karana (new thought-activity), (9) Anivrtti karana(advanced thought activity), (10) Suksma Samparaya (slightest delusion) (11) Upasanta Moha (subsided delusion), (12) Ksina Moha (delusionless), (13) Sayoga Kevali Jina (vibrating omniscient conquerer), (14) Ayoga Kevali (non-vibrating omniscient). These should be known as fourteen spiritual stages in the order enumerated. After the last stage, the soul becomes liberated. The fourteen stages have been designated on the basis of the prominent thought activity at each succeeding stage of evolution. We shall deal with each of them in the same order.”<sup>7</sup>

## **1. Mithya-drasti or Mithyatva (delusion)**

“This is the stage when a soul is affected by wrong belief due to the deluding or infatuating Karmas. It is the stage of false belief or conviction. Such a person does not believe in the right path. He does not believe in reality and the values of truth and goodness. On the other hand, he sticks to wrong beliefs, and the right beliefs are unpalatable to him. Such a person will not believe in the seven principles. His beliefs are one sided, perverted, doubtful, false or indiscriminate. The consciousness of the soul in this stage is obsessed with ignorance.

7. Tukol, pp. 164-165

Jainism is based on reason and logic. In the five aforesaid mental stages, there is some belief or the other. There are people who believe in wrong practices and superstitious creeds. When a soul is involved in such wrong beliefs, the person becomes perverted. The loss of faith is due to the recurrence of the kasayas whose subsidence is essential to the manifestation of the insight. Truth has no meaning or value to him. A wrong believer does not believe in the noble doctrines preached by the Jinas. This is a stage of spiritual blindness which is due to the Darsana-varaniya-karma. A wrong or perverted believer is like a blind man who does not see what is good and beautiful or what is bad and ugly.”<sup>8</sup>

In this the soul, affected by the manifestation of karmic matter which is due to delusion or infatuation arising out of false belief or false perception, does not believe in the right path to salvation. From this stage it always passes on to the *fourth* stage.”<sup>9</sup>

## 2. Sasvadana-Samyak Drasti or Sasadana (Downfall)

“When, in the fourth stage, there is a manifestation of the four *anantanubandhi kashayas*, or the four conduct-infatuating passions, due to false or perverted belief, the soul slips down from the fourth stage to the first. In doing so it passes through the second stage, and the psychical condition in the passage is called *sas (v) adana*.”<sup>10</sup>

Tukol writes : “The downfall is from right-belief. When the error-feeding passions (*anantanubandhi kasaya*) destroy the right belief, the soul falls down from a stage of higher spirituality or from the summit of right belief due to the Karmas, faces wrong beliefs and gets lost in the wilderness of wrong beliefs. This is known as Sasadana.

8. Ibid, pp. 165-166

9. Jaini, p. 48

10. Ibid, p. 49

This stage, which is otherwise known as Sasadana Samyakdrasti, contemplates a fall from the stage of right faith. A person may attain the stage of right faith by instruction and right understanding. But if he is overcome by passions or wrong thought-activity, he may slip down from the upper rung of the ladder to which he might have climbed. During this down-fall, the soul has neither right belief nor wrong belief. In this stage, the soul is said to have operative thought-activity (audayika bhava). This is a transitory stage but the evolution has to commence again by destruction of the deluding Karma."

### **3. Misra-drasti or Samyak-mithya drasti (mixture of right and wrong beliefs)**

Tukol observes : "This is a stage in which a person holds right and wrong beliefs mixed together. It is due to indecision or a wavering stage of mind, indicating spiritual oscillation between right faith and wrong faith. Such a person neither sticks up to right belief nor gives up wrong belief. This is also a transitory stage. If the right faith revives as a result of Punya or fresh knowledge received from a preceptor, the person may march to the next higher stage or the soul may as well revert back to the stage of wrong belief.

In all the first three stages the destructive Karma (ghati) is still present but it is a question of degree. The right belief is not destroyed but is clouded by wrong belief. The mixed thought activity cannot be split up into two parts just as it is not possible to separate the sugar juice from the curds when both are mixed together. This mixed stage is wavering, impure and unsteady ; it is however a cause of the destruction of Karmas. In the mixed stage, there is no bondage of age-karma because death is due to the age-karma already binding the soul and re-birth in a particular state is already bound to the soul when it is born.

"If from the fourth stage the soul slips down to the first, because of the manifestation of the faith or perception-infatuating

*karmas* due to blurred or false or mixed perception (*samyak*, *mithya*-, or *misra-mohaniya*), it passes through the third stage on its downward career to the starting-point.

#### 4. Avirata-Samyak Drasti or Avirata Samyaktva (Vowless right belief)

According to Jaini<sup>11</sup> : “Right perception, or *Samyaktva*, is produced by the suppression of the four passions (*anantanubandhi kashayas*) and one or three kinds of faith or perception-infatuation. One kind of faith-infatuation is in the case of a man who has been in possession of *samyaktva* ; the three other kinds are for one who has never been in possession of such *samyaktva*. In this stage the soul has faith in the *moksha-marga*, or the path to salvation, but cannot observe the rules of conduct necessary for the pursuit of it.

Here three kinds of psychical condition may be noticed :—

1. *Upasama-samyakta*, or *samyakta*, by precipitation of karmic matter. It is attained by the suppression of five or seven *prakritis* of infatuating *karmas*.

2. *Kshayaka-samyakta*, attained by *kshaya*, or perishing of *karmas*. It is reached by the annihilation of seven *prakritis* of infatuating *karmas*.

3. *Kshayopasama*, or combined precipitation and perishing of *karmas*. It is attained by the suppression of six and the continuous manifestation of the seventh (*i.e. samyakta-mohaniya-prakriti*) of perception-infatuating *karmas*. This is characterized by *chala*, *mala*, *agadha*, *i.e.* the three defects of (1) being shaken in right belief, *e.g.*, thinking that worship of *Santi Natha* (the sixteenth Tirthankara) will bring *santi* (peace) or that of *Parsva Natha* will remove obstacles, etc., because all Arhats are the same ;

11. Jaini, J.L. : Gommatasara (Jiva Kanda). Verse 26. (Tukol, p. 166)

(2) having an impure psychical condition being soiled by one or more of the defects : *sanka*, doubt ; *kanksha*, desire of worldly objects as rewards for piety ; *vichikitsa*, want of settled conviction ; *anyadrishti-prasamsa*, praising wrong faith ; *anyadrishti-samstava*, holding a wrong faith to be the correct one ; (3) losing firm hold of the right faith, e.g. dedicating a temple and still thinking it to be one's own property."<sup>12</sup>

Tukol has remarked : "The soul in this stage possesses right faith and also knowledge of truth and falsehood ; but it is not capable of observing the vows (rules of self-discipline) due to the operation of partial-vow preventing passions (apratyakhyanavarana kasaya). The right faith in this stage is of three kinds : (i) Upasama samyaktva : it may arise in a soul, which had never any right belief before, as a result of the four passions which create erroneous beliefs and wrong beliefs. Right faith may awaken after it had become deluded as a result of the Karmas. It might as well be that a soul has already right belief and may advance further by destroying the kinds of Karmas as are responsible for beliefs of the kinds mentioned in the first three stage. It is possible that a soul may slip down to the three lower stages for one antara muhurta ; if there is no fall, it might advance to the second kind of right belief. (ii) This is called Ksayopama-samyaktva. This is a stage where the operation of right faith is slightly clouded by wrong belief, as at the third stage. The four passions are practically destroyed and are in partial subsidence. (iii) Ksayika samyaktva : The stage of right belief arises as a result of the destruction of the four kinds of passions and the deluding Karmas. This is the best kind of right belief and the soul which acquires it must progress further.

In this stage, the soul has faith in the moksa-marga i.e., one's spiritual career, culminating into liberation, complete freedom from Karma, but is not able to pursue it observing all the rules of discipline. It believes in the doctrines-propounded by the Jaina

<sup>12</sup>. Jaini, pp. 49-50.



scriptures but is sometimes affected by wrong instructions of ignorant teachers. Such a soul recovers from the wrong belief on understanding the satisfactory exposition of the tenets by right kind of teachers ; if it does not, it slips into wrong beliefs.

In this stage, the person possesses the right belief but not the conduct in strict conformity with it. He has not bound himself by vows to abstain from indulgence in sense-enjoyments (indriya samyama) and from hurting the living beings (prana-samyama). He is compassionate, calm, fearful of mundane existence (samvega) and truthful. He does not hurt anybody without provocation. He is able to control excessive passions of anger, pride, deceit and greed. He is prone to these passions in moderate degrees, but he has faith in the right doctrines.”<sup>13</sup>

## **5. Desa-virata (Partial Vows)**

“A person in this stage is able to exercise greater degree of self-control than the one in the previous stage. This stage is called the stage of partial-vow because due to the operation of vow-preventing-passions (pratyakhyavarana kasaya), there is the absence of perfect control. There is the partial destruction and partial subsidence of the Karmas binding the soul due to passions. Here, there is the operation (udaya) of that kind of karmic matter which forms such passions as prevent the vows only partially.<sup>14</sup> The person in this stage has the necessary spiritual disposition and exerts for further development. He observes the rules of Right Conduct only partially due to lack of complete control. This is a stage where, apart from the spiritual progress, emphasis is laid on conduct, that is, observing those rules which are enjoined by the scriptures. It is here that the eleven Pratimas get included.

Since he is right believer, he will control his passions and not commit unnecessary sins. He will not kill the mobile beings.

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13. Tukol, pp. 167-168.

14. Jaini : Gommatasara, Verse 30.

He would not also unnecessarily kill the immobile beings. Since he is wholly devoted to the Jina, he is both vowful and vowless (virata-avirata).<sup>15</sup> This is so because if he kills the mobile beings, he would be a person without faith in the teachings of Jina.

According to Jaini (p. 50) "This is partial renunciation of the world. Under this head comes all the eleven "pratimas" or stages of a layman's life."<sup>16</sup>

## 6. Pramatta-Virata or Parmatta-Samyata

Jaini says : "After renunciation of all worldly objects still occasionally to turn the mind to the service or needs of the body is *pramada-bhava*. Henceforth all the stages belong to the life of a *muni*, or ascetic."<sup>17</sup>

According to Tukol : "In this stage, the person has right faith and exerts to follow all the rules of conduct. Even though the thought activity is one of destruction and subsidence of almost all the karmic matter, yet the observance of the vows in a perfect manner is prevented due to the operation of the little karmic matter and of the minor passions which have escaped destruction. The samjvalana kasayas are passions that prevent the perfect-right-conduct from attaining perfection. They are anger, pride, deceit and greed. The nokasayas or minor passions which similarly cause obstruction are nine : laughter, indulgence, ennui, sorrow, fear, disgust, inclination towards women (stri-veda), inclination towards men (purusa-veda) and inclination towards the neutre (napumsaka-veda). It is on account of these passions which still remain undestroyed fully that there is carelessness or imperfection in the observance of the vows. Hence the name preamada or careless error in virata (vow). There is effort on the part of the

15. Ibid., Verse 31.

16. Ibid., p. 50 and Ethics, pp. 68-70.

17. Ibid., p. 51.

person to control himself in his observance of the vows, but he is hindered by desires and impulses as the renunciation of attachment to worldly objects is not complete. This is virtually the stage for an ascetic.

A saint or an ascetic in this stage possesses all the twenty-eight essential primary qualities (mula-gunas) which a saint even in the lowest stage possesses. He performs his usual duties like teaching, preaching the scriptures, reading and writing books and looks after the discipline and conduct of his pupils. Carelessness may occur by way of censurable talk relating to women, food, politics, or the king, or control of passions, sleep and attachments, that is moha and sneha (delusion and affection). The conduct of a Muni in this stage is remarkable for its absence of negligence.”<sup>18</sup>

## **7. Aparmatta-Samyata or Apramatta-Virata**

According to Tukol : “The soul of a person who has reached this stage of spiritual development is free from the infirmities of the 6th stage and is absorbed in spiritual contemplation. When the perfect-right-conduct-preventing Karma (samjvalana) and the minor passions are suppressed there arises the quality of non-carelessness and the soul reaches the stage of perfect vow (apramatta samyata). He is absorbed in contemplation but is not able to rise higher as the Karmas etc., are not wholly destroyed. This stage of stagnation at the same stage (seventh) may last for one antaramuhurta and may fall down to the 6th stage. In the second stage (sreni) of ascent, the purity of the thought-activity of the soul increases at every instant and may rise to the level of purity which might have gone up.

This is a very vital stage of spiritual development. Here onwards there would be two ways of progress : one is where the Karmas and minor passions are merely pacified or suppressed

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18. Tukol, p. 169.

(Upasamaka sreni); while the other is Ksapakasreni where the Karmas are annihilated. Undoubtedly the soul has acquired strength due to cessation of all attachments and thorough control over the body. There is full self-control and there is not the slightest negligence in the observance of the vows etc., without any kind of transgression.”<sup>19</sup>

According to Jaini, “Renouncing the *pramāda-bhava* of the sixth stage, the soul is absorbed in spiritual contemplation.

From here there are two ways of progressing (two *srenis*, or ways of ascent) : (1) *upasama*, in which the conduct-infatuating *karma* is being suppressed ; (2) *kshayaka*, in which it is being destroyed. This last is the necessary way to *moksha*, or final liberation.”<sup>20</sup>

## 8. Apurva-Karana

“*Karana*, or *bhava*, thoughts which had not yet found entry into the saint’s soul is the beginning of the first *sukla-dhyana*, or white contemplation, *i.e.* pure contemplation of the pure soul.”<sup>21</sup>

According to Tukol : “This stage is called the *apurva-karana* because the spiritual<sup>22</sup> development of the soul leads to attainment of new thought-activities which has not been reached before. All the souls that have reached this stage of development are not uniform in the degree of purity of thought as they might reach the stage at different points of time. The new thought-activities would be mainly concerned with the destruction or subsidence of the right-conduct-deluding karmas. These souls are free from the bondages of karmic matter of sleep (*nidra*) and drowsiness (*pracala*) and are therefore capable of bringing about the subsidence of right-conduct-deluding karmas. The age (*ayu*)

19. Tukol, pp. 169-170

20. Jaini, p. 51.

21. Ibid., p. 51.

22. Tukol, p. 170.

karma is still operating. The soul delights in checking or destroying the consequences of streaks of passions that might arise at times. This is the stage of pure contemplation ; it is otherwise called sukla-dhyana or white contemplation. This is a stage where the soul acquires the unique psychic force which was never experienced before and assists in the destruction of the Karmas. This is accessible to souls which are either in the upasama sreni or in the state of pacification of Karmas (ksapaka sreni) or the state of destroying the Karmas. The conduct is perfect and the soul is capable of engaging himself in holy meditation.”<sup>23</sup>

## **9. Anivrtti Karana**

“In this stage, the soul acquires advanced thought-activity. Each instant only one thought-activity operates. On account of the purity and fullness of concentration, the thoughts work like the flames or fire and consume the forest of Karmas. The advance in thought-activity and its purity is uniform. The soul either brings about the subsidence or destruction of all the 21 sub-class of passions, and right-conduct-deluding-Karma with the result that gross desires and emotions are overcome.

A person who has reached this stage has conquered all his desires for enjoyment of what he saw, heard or ate. He practises meditation on the true nature of the soul.”<sup>24</sup>

## **10. Suksma Samparaya**

According to Jaini : “All passions are destroyed or suppressed except Sukshma sanjavalana-lobha” *i.e.*, the most subtle, nominal desire (of attaining moksha). This is the first pure contemplation.”<sup>25</sup>

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23. Tukol, p. 171.

24. Ibid., p. 171.

25. Jaini, p. 51.

In the words of Tukol : "This is a stage of slight delusion of the five kinds of knowledge-obscuring Karmas, four kinds of perception-obscuring Karmas and five kinds of obstructive Karmas. By his meditation, the person acquires the strength to subdue or destroy even the subtlest of Karmas, A subtle desire to obtain moksa still persists. An unconscious attachment of the body still remains, though there has been great spiritual advancement of the soul. There is a slight tinge of passion of greed. The thought-activity is either subsidential (upasamaka) or destructive (ksapaka)." <sup>26</sup>

### **11. Upasanta Moha or Upasanta-Kasaya-Vitrage Chadmastta**

Tukol says : "This is a stage where the delusion (moha) or the kasayas have subsided due to the pure thought-activity, like the limpid waters of a pond in a cold season as all the muddiness would have settled to the ground. This is the upasama sreni or the subsidential stage of the ladder reached by a soul which is advancing further up. This sreni is not required to be passed through by a soul which has reached the sreni of destructive ladder. Since the soul is in a stage where the Karmas have subsided but not destroyed, it is quite likely that the soul may descend to the lower stage when the passions rise again. In other words, the bhavas or the psychical conditions produced by the suppression of the infatuating Karmas may change and lead the soul back on reappearance of the Karmas. The soul at this stage is chadmastha, that is, enveloped by the influence of Karmas other than the deluding Karmas. The attachment is also suppressed. The soul does derive pleasure on account of the suppressed Karmas and hence its stay at the stage is one antaramuhurta at the maximum. The person acquires the power to destroy the Mohaniya Karmas which have not been destroyed altogether." <sup>27</sup>

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26. Tukol, p. 171.

27. Ibid., pp. 171-172.

According to Jaini : A thought (*bhava*), or psychical condition which is produced by the suppression of the entire conduct-infatuating *karmas*. This is also the first pure contemplation. From this a saint falls.”<sup>28</sup>

## 12. Ksina Moha ( Delusionless)

In the words of Tukol : “In this stage, the saint who is possessionless (*nir-grantha*) would have destroyed all his deluding passions. The thoughts are as clear as water kept in a pure vessel of crystal jewel. When a soul has reached this stage, the thought-activity purifies the body, transforms it into a highly refined one (*parama-udarika*) and progresses towards the destruction of other *ghatiya Karmas* : viz., *Jnanavaraniya*, *Darsanavaraniya* and *Antaraya* since the *Mohaniya Karma* is already destroyed. This is a stage where passions have been annihilated. The distinction between this stage and the former is that in the latter stage the soul is at the stage of subsidence while in the former stage, it has reached the ladder of destruction. It stays for one *antara-muhurta* and marches forward to destroy all the four *Ghati Karmas*.”<sup>29</sup>

According to Jaini : In this stage the entire conduct-infatuating *karmas* are annihilated, and the psychical condition produced belongs to the second pure (or white) contemplation. The saint attains this directly after the tenth stage, without passing through the eleventh.”<sup>30</sup>

## 13. Sayoga-Kevalin

Tukol says : “From the previous stage, the soul advances to reach this stage of omniscient being who has yet to destroy the four *Aghati Karmas* ; that is why it is a stage of a *Kevalin* and *sayoga* (with activity). The activities of the body, mind and speech

28. Jaini, p. 52.

29. Tukol, p. 172.

30. Jaini, p. 52.

still continue to exist. Here the soul becomes the Arhat or perfect soul in human body. The soul appears bright like the sun freed from the clouds and attains full knowledge of the universe. Ignorance has been destroyed and the soul attains the stage of Paramatman by acquisition of nine kinds of purified thought-activities arising as a result of destruction of Ghati Karmas. The nine Kevala-labdhis are : (1) Ksayika jnana is purified or perfect knowledge due to the destruction of knowledge-obscuring karma. (2) Ksayika darsana is perfect cognition due to the destruction of Darsana varaniya Karma. (3) Ksayika dana is perfect charity due to destruction of Danantaraya Karma. (4) Ksayika labha is perfect gain due to the destruction of labhantaraya karma. (5) Ksayika bhoga is perfect enjoyment of consumable objects due to the destruction of Bhogantaraya Karma. (6) Ksayika-upabhoga is perfect enjoyment of non-consumable objects due to the destruction of Upabhogantaraya Karma. (7) Ksayika virya is perfect power due to the destruction of Viryantaraya Karma. (8) Ksayika samyaktva is perfect right belief due to the destruction of Darsana-Moha. (9) Ksayika caritra is perfect right conduct due to the destruction of caritra-moha.”<sup>31</sup>

As already stated, “this is a stage of spiritual perfection, still associated with body, mind and speech. The Arhanta Paramesti who is engaged in propounding the Dharma to all living beings is an example of Sayoga Kevali.”<sup>32</sup>

According to Jaini : “Before commencing this stage the soul must have destroyed the three remaining destructive *karmas*—knowledge-obscuring, Faith-obscuring or Perception-obscuring, and the hindering or obstructive *karmas*. Here, the soul becomes *arhat*, or perfect soul in human body, vibrating with the fast approaching glories of *moksha*.”<sup>33</sup>

31. Jaini, : Gommatasara, Verse 47-48.

32. Chakravarti : Religion of Ahimsa, p. 188.

33. Jaini, Verse 65.



## 14. Ayoga Kevali

Jaini says : “This is attained when there is before the *sayoga-kevalin's* death just enough time to speak out the five letters *a, i, u, ri, lri*. In this stage—a very brief one indeed—the vibrations of the holy body cease.”<sup>34</sup>

Tukol observes : “This is the stage of final liberation when the vibrations of the holy body cease, as the yoga of body, mind and speech are discarded. This is the stage of Siddha, a stage of transcendental perfection. The Omniscient Lord of this stage is one who has fully stopped the influx of Karmas after having destroyed those already attaching and who has put an end to vibratory activity.”<sup>35</sup> The soul is wholly free from the eight kinds of Karmas and has attained its true state of blissfulness which is ever-lasting. The soul abides at the summit of the universe, having been fully liberated. The abode is called *siddhasila* ; there the fully liberated souls live in purity and peace.

Now it may be of interest to general reader to recapitulate the logical manner in which the spiritual development or evolution takes place from the state of ignorance to that of perfection. In this vast universe, there are infinite number of souls some of which are invisible to our senses. Roughly speaking, the souls may be divided for our present purpose into two classes : *bhavya* in whom there is an awakening to its potential qualities and *abhavya* in whom there is no such awakening. The arrangement of the *Gunasthanas* is not artificial but scientific. The principal cause of liberation is the subjugation of the activities of the body, mind and speech accompanied by internal *tapas*.

Naturally the journey of evolution starts from the stage of ignorance and wrong belief. This is the first stage where the

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34. Jaini, p. 54.

35. Gommatasara, Verse 65.

(Quoted by Tukol, pp. 172-173.)

individual is possessed of perverted and superstitious beliefs. He is blind to the truth that the soul is defferent from the body and considers that his bodily pleasures and material acquisitions are the end and aim of life. The second stage is not really one of development. It is the halting place for souls which have slipped down from the higher stage on account of Karmas or there is a slight indistinct awarencess of right belief in a soul otherwise in a stage of wrong belief. The third stage is one of wavering between right belief and wrong belief. The mind gets glimpses of right faith but does not cling to it long. The individual oscillates in a state of wrong-cum-right belief. The fourth stage is one where the individual has acquired the right faith. This is undoubtedly a stage of development as the individual would be becoming conscious of right knowledge and right conduct. He has not developed self-control as there has been neither subsidence nor disassociation nor annihilation of the passions and vision-deluding Karmas. The first four stages are thus concerned with the development of the individual from that of a wrong-believer to that of a right believer, though without self-control."

Tukol<sup>36</sup> further says : "The next three stages from the 5th relate to steps in the evolution and development of full self-control. The individual having acquired right belief in the 4th stage struggles to gain mastery over his passions and acquires partial self-control. He passes on to the next stage with his partial self-control ; he exerts to acquire full self-control but often fails in his efforts due to negligence. He is sometimes swayed by passions and emotions and he remains in a state of spiritual inertia. The march into the 7th stage marks his success in acquiring self-control. The spiritual inertia of the earlier stage does not confront him. There is spiritual strength to master the infirmities of the body, the further progress depends upon the ability of the individual to subdue or annihilate his Karmas. The spiritual heights to be reached by the subsidence of a Karma is certainly

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36. Tukol, p. 174.

lower than that to be reached by the destruction of the Karma."

"The 8th stage heralds the commencement of pure contemplation for greater purity of the soul. The Karmas are eradicated and subdued and due to the purity of soul, intensity and duration of the Karmas are shortened. The influx of new Karmas becomes quite limited. This is therefore a stage of very great purity of the soul. Then the individual steps into the 9th stage where he tries to conquer his grosser emotions and desires. With the success achieved, he ascends to the higher stage, that is, the 10th stage where the spiritual war waged is against greed or the subconscious attachment to the body. The 11th stage is reached when the individual is able to vanquish the Karmas by suppressing them. Just as a suppressed enemy is likely to rise again, so there is the chance of reappearance of passions and emotions with a probable descent to the tenth stage. The 12th stage represents the stage of complete destruction of all passions. When the soul goes to the 13th stage, it would have destroyed all the Ghati Karmas and attained omniscience. The final or the 14th stage is reached when even the Aghati Karmas are also destroyed and the soul reaches the stage of Siddha.

It may be added that the spiritual height which a layman or house-holder can reach would be the fifth Gunasthana which contemplates, partial renunciation of the world. Right faith, Right knowledge and Right conduct are the three jewels whose full realization helps the individual on his path of liberation. The earliest stages of the journey are necessarily those which mark the transition from the state of settled wrong convictions to the acquisition of true faith.... the remaining Gunasthanas are the landmarks on the path of progress in respect of Right conduct. The eighth and ninth stages are also characterized by increased meditation, hence, concerned with the advancement of knowledge, but to follow the teachings of the Siddhanta on to the still higher rungs of the ladder, it is necessary to remember that perfection in conduct means neither more nor less than the attainment of the

state of desirelessness, which is possible only with the complete eradication of all those traits which spring from desire.”<sup>37</sup>

C.R. Jain has mentioned main features of 14 stages of Gunasthanas as follows :

<i>S. No.</i>	<i>Name of Gunasthanas</i>	<i>Characteristics</i>
1.	2.	3.
1.	Mithyatva	Gross ignorance.
2.	Sasadana	Vanishing faith <i>i.e.</i> the condition of mind while actually falling down from the fourth to the first stage.
3.	Misra	Mixed faith and false belief.
4.	A viratasamyagdrsti	Right Faith, unaccompanied by austerities.
5.	Desavirata	Commencement of Right conduct.
6.	Pramatta	The formation of the aharaka sarira and observance of vows though tinged with pramada (carelessness or laziness). This is the first stage of life as a muni, <i>i.e.</i> , of homelessness.
7.	Apramatta	Elimination of pramada, and partial realisation of the svabhavika ananda, <i>i.e.</i> , joy.
8.	Apurvakarana	Noted for the new channels of thought thrown open by the purification of mind and the quiescence of the elements of disturbance.
9.	Anivrtti	More advanced thought-activity, <i>i.e.</i> , meditation.
10.	Suksma	Only very slight greed left to be controlled.
11.	Upasanta moha	Quiescence of the remaining traces of greed.

37. Jain, C.R. : Fundamentals of Jainism, p. 88.

(Qouted by Tukol, pp. 175-176.

1.	2.	3.
12.	Ksina moha	Desirelessness, <i>i.e.</i> the complete eradication of greed, hence perfection in Right conduct.
13.	Sayoga kevali	Ominiscience, hence the perfection of right knowledge, and the realisation of the state of jivan-mukti that is liberation in the embodied state. In the case of Tirthankaras revelation also takes place in this stage.
14.	Ayoga-kevali	The cessation of the activity of three yogas, <i>i.e.</i> the channels of asrava. The next step takes one to Nirvana. <sup>38</sup>

Only a high spirited noble soul, can concentrate or Meditate. Soul and mind together leads to spiritualism. Purity of heart, and a strong will power is needed.

## **Meditation**

Mohan Lal Mehta defining meditation says that : "Meditation is concentration of thought on a particular object by a person of excellent physical construction. The act of meditation is conditioned by the excellent bodily structure. Why is it so ? Because the minimum mental strength required for the act of concentration depends upon the strong and healthy body. The possession of sound mind is invariably related to the possession of sound body. To develop a strong mind in a weak body is an impossibility. The strength of mental activity is always connected with the strength of bodily construction. It is only a person of excellent physical structure who can control and regulate his mental modifications. The Jaina thinkers hold that it is not possible to concentrate the mind on a particular object for more than forty-eight minutes.

38. Jain, C.R. : Fundamental of Jainism, p. 89.

(Quoted by Tukol, pp. 176-177.

Meditation is of four kinds : mournful (*arta*), cruel (*raudra*), virtuous (*dharma*) and pure (*sukla*). Mournful meditation is that thinking of mind which is produced owing to some pain or misery either real or imaginary. It is of four varieties. The constant thinking of the removal of an undesirable object constitutes the first variety. The second variety comprises the anxiety for emancipation from some pain. The sorrowful thinking of the loss of one's beloved object is the third variety. The fourth variety is nothing but the concentration of mind on unsatisfied desires. Cruel meditation, too, is of four types : to contemplate to attack and kill others, to tell a lie, to deceive others, to take an undue possession of someone's property and to protect one's own property with intense greed. These two kinds of meditation emerge out of attachment and aversion. The elements of anger, pride, deceit and greed dominate them. Hence, a person of self-control should not be led away by them.

Virtuous meditation is defined as the contemplation of the nature of a particular revelation, suffering, karmic fruition and the structure of the universe. Thus, it is of four types corresponding to its objects. The first type is in the form of the concentration on the nature of a particular mode of revelation. The second type is to be understood as the contemplation of the nature and conditions of misery. The third type comprises the contemplation on the nature of various functions of karma. The fourth type is in the shape of the meditation on the structure of the universe.

One who intends to practise virtuous meditation should possess the following four virtues : friendship with all creatures, cordial appreciation of the merits of others, compassion for sufferers and indifference for the unruly. He should also fulfil some other conditions such as regular study for the steadiness of mind, purification of belief and attitude for the removal of delusion, right conduct for the cessation of the inflow of new karmic matter and annihilation of the accumulated one and so on. He is also required to select a lonely and peaceful place for

the practice of concentration. As regards the selection of posture, he can select any according to his own convenience. The same is true regarding the selection of time. The necessity of breath-control is also realised by the Jaina thinkers.”<sup>39</sup>

Mehta further says : Pure meditation is the highest stage of concentration. Forbearance, humility, straightforwardness etc. are its pre-requisites. It is also of four types. The first two types are mental in character, whereas the last two are extra-mental. The first type consists in the contemplation of various characteristics of the worldly phenomenon such as origination, decay and permanence of a particular object from different viewpoints. At this stage of meditation, the mental activity of a meditator is not confined to a particular characteristic or aspect of the object. The thought moves from one aspect to another. This is in regard to mental activity. Regarding the activities of his body and speech, there is, however, a slight movement. This movement consists in a definite change from one verbal symbol to another, from one kind of physical activity to another. The second type of pure meditation is opposed to the first one in this particular sense. There is no movement in it. It is free from any change of activity. Besides, the thought concentrates upon a single aspect of an object. Unlike the first type, it does not concentrate upon various characteristics of a particular phenomenon. In the third type, the mental as well as the vocal activities of the meditator are completely arrested. He possesses some subtle physical activities only. Thus, excepting certain essential physiological activities all the activities of the mind, the verbal sense-organ and the gross body are totally stopped at this stage of meditation. In the last type which immediately and necessarily follows the preceding one, the remaining physical activities, too, are stopped. In this state of spiritual evolution, or say spiritual realisation, the self exists in its pure nature. This is the consummation of meditation.

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39. Mehta, Mohan Lal : *Jaina Culture*, pp. 85-87.

In it, the inflow of new karmic matter is absolutely stopped and the annihilation of the accumulated karmas is complete.”<sup>40</sup>

## **Transmigration**

According to Jaina system soul never dies, it is immortal. Hinduism has perhaps borrowed this idea from the Jaina doctrine. There is enough in Puranic literature.

Mehta observes : “The conception of transmigration has for its support the existence of the soul that goes from birth to death and death to birth. Our present life is just a link of the long transmigratory chain. The soul after dwelling in one body for a certain length of time leaves it and enters into another body in accordance with its own accumulated karmas. It may assume a human form, an animal form, a vegetable form, a celestial form or an infernal form. All this is governed by the supreme law of karma. The souls are compelled by their karmic forces to assume different bodies in different forms. They are bound to enjoy or suffer the natural consequences of their good or evil karmas.”

On individual immortality Mehta says : “The soul that experiences various states of birth and death is not to be understood in the shape of a collection of habits, attitudes etc. It is in the form of an independent entity to which all these psychological functions belong. It is a spiritual and immaterial substance which is permanent and eternal in the midst of all changes and modifications. We are not in a position to have an experience of its pure and perfect nature. The mundane soul is an aggregate of both the spiritual as well as the material qualities. Karmic forces associated with the soul are responsible for the manifestation of material qualities. The liberated soul is purely immaterial and spiritual.”

On the states of existence Mehta remarks : “The force that draws the soul to a certain body where it develops its own physique

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40. Ibid., pp. 87-88.



for the working out of its accumulated Karmas for a particular life is known as *anuparvi*. The Jaina exactly like the other exponents of the doctrine of transmigration, holds that one has no choice but to reap the fruits of his actions. Sometimes the fruits are reaped in this very life and sometimes they are reaped in a life hereafter. The Jaina thinkers do not agree with those who believe that once consciousness attains to human level, there is no return ; though man become a superman, he will never be less than man. They maintain that the soul of a human being may enter the animal state of existence. Essentially every soul is of the same kind. All variegated forms of life are attributed to the karmic forces associated with the worldly soul from beginningless time. These forces may lead the soul to a higher as well as a lower state of existence in accordance with their innate nature. There are four states of worldly existence, *i.e.*, four kinds of living beings : celestial, infernal, human and animal including plants etc. On this topic much light has been thrown in earlier pages.

On the basis of Jaina texts, Mehta writes on infernal beings, which is more imaginary and philosophical than real : "We live in the middle world. The abodes of heavenly beings are in the upper world. the lower world contains the abodes of infernal beings. It is comprised of seven earths one below the other. The infernal regions rest on solid earth. They are not like the heavenly regions which rest without such substratum. Each of the earths containing the infernal regions is encircled by dense water. The circle of dense water is supported by dense air. The circle of thin air rests in space and space rests in itself, as it is itself the support and the supported.

The bodies of infernal beings are more and more deformed, loathsome and hideous in shape and disgusting to look at as we go lower and lower down. They suffer from extreme heat and cold inflicted by the external environment. Their minds are subjugated by pain and suffering.."<sup>41</sup>

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41. Ibid., pp. 97-98.

## Reincarnation

Reincarnation according to Schubring is more of theoretical character. With the correlation between karman and action it is only by force of the karman that the soul and the world gain their variety. One step in the direction of the concrete is seen being done in that an insignificant and unsympathetic appearance follows from intensive action and activity, whereas a sympathetic one follows from the conscious abstention from doing. This directly leads us up to the fundamental fruit of the deeds, the reincarnation.”

“For want of materiality the soul as such has no gravity, and it is owing to its being affected with karman only that it stays within the chain of existence, the Samsara. As soon as it is released from it, it will rush to reach the spacially highest region it is able to gain.....” “Reincarnation is commonly called uvavaya (hence the name of Uvavaiya of the 2nd Uvanga), in the title of Pannav 6 Vakkanti. This word covers uvavaiya and uvvattana, the later signifying the rising to a spacially higher stage. Sinking, however, is called cayana.”

In Jainism it is generally believed, as Schubring says : “It may happen that several souls come to incarnate simultaneously on the same stage, be it that of the beings of the hell, of animals,—including elemental beings, and plants, humans or Gods.”<sup>42</sup>

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42. Schubring : *The Doctrine of the Jainas*, pp. 189.

## 5

# DOCTRINE OF KARMA

## I

Jainism is an ancient and independent religion. In 1874, Jacobi in a famous paper established that Jainism was not an offshoot of Buddhism, but an independent religion and intellectual tradition. It teaches the path to purification and enlightenment. It's stress is on renunciation. For the well-being of the society Mahavira codified rules of morality. Like other Indian philosophical systems, Jainism believed in the Doctrine of Karma. The rise and fall of a living being, an individual is based on his Karma. Jainism believes in previous birth, the theory of rebirth.

"The Doctrine of Karma occupies a more significant position in the Jaina philosophy than it does in the other Indian philosophies. It is a matter of common experience that happiness and misery are experienced without any apparent reason. Good men suffer and wicked persons appear to thrive enjoying life without any difficulty. Persons with merit and possessing high educational qualifications seem to rot at the bottom while people with lesser abilities with pious character are found suffering, facing difficulties of various types. These inequalities are explained away popularly by reference to fate or destiny. Others say that "there is a Divinity that shapes our ends, rough hew them how we will." Are men and women helpless creatures at the mercy of some force, known or unknown?

The supreme importance of the Doctrine of Karma lies in providing a rational and satisfying explanation to the apparently inexplicable phenomena of birth and death, of happiness and

misery, of inequalities in mental and physical attainments and of the existence of different species of living beings.”<sup>1</sup>

The Jaina Doctrine of Karma has been elaborated and philosophised by the Jaina teachers. There is nothing mightier in the world than Karma. In the words of noted scholar Dr. Jagdish Chandra Jain :

“The Doctrine of Karma is common to most of the philosophical systems of India. Every living being in this vast universe is guided by its own Karma or action. Every event of life of an individual occurs due to the Karmas accumulated in his previous birth. There is an endless cycle of transmigration which leads to continuous rebirth in various state of embodiment.”<sup>2</sup>

Dr. Jain further says : “Jain authors have composed vast literature explaining and elaborating the details of the doctrine of Karma which is not found in the other schools of Indian thought. According to the Jains, the soul is defiled due to its Karma and it will remain so unless it is purified by way of cessation of worldly activities. According to them; Karma is conceived as something essentially material which gets interlinked with immaterial soul. As particles of dust get attached to the body smeared with oil: so does Karma with the soul. It is on account of Karma that the soul has to suffer and undergo various birth and rebirths in the diverse sphere of life as gods, men or animals. Interaction of the soul and Karma takes place because of the soul’s impure state. When there is contact between soul and Karma, the Karma particles enter into the soul. It is on account of thought activities of the soul, produced by body, mind and speech that the Karma particles enter into the soul. This is called the influx of Karma. These Karma particles adhere to the soul on account of false notions pertaining to the nature of the soul such as non-restraint, carelessness, passions and vibrations or activities. This is called binding of the

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1. Tukol, T.K. : *Compendium of Jainism*, p. 106
  2. Jain, Jagdish Chandra : *Jain Way of Life*, pp. 48-49.

Karmas to the soul. As iron heated by fire becomes one with the fire so is the soul identified with the Karma. This bondage has to be controlled by actual thought modification of a contrary nature and by the actual stoppage of Karmic influx. This can be done by practising rules of conduct such as restraint of body, speech and mind, righteousness, mental reflections, victory over afflictions and right conduct as advocated in Jainism. Next comes the stage of destruction of the Karmas. By practising righteousness a change is created in the soul by virtue of which the Karma particles are partially destroyed. When all Karmas are destroyed the soul becomes free from the bondage of embodiment and is liberated. Thereafter the soul being liberated from the cycle of birth and death reaches the highest spiritual stage, when it is entitled to enjoy eternal perception, eternal knowledge, eternal bliss and eternal energy. This is in nutshell the underlying idea of the ethics of the Karma theory advocated by Mahavira.

The doctrine of Karma plays an important role in Jain philosophy as it emphasises the ethical values in life. Like the practice of non-possession, the doctrine of Karma is a natural consequence of non-violence. As non-violence cannot be practised without fully understanding the implication of non-possession so also, in order to attain the highest objective of non-violence, the proper significance of the doctrine of Karma has to be realised. The doctrine of Karma must have proved a great relief to common men suffering from the consequences of greed, mutual rivalry, discord, and exploitation rampant among the rulers of the age.”<sup>3</sup>

In the days of Mahavira and Buddha, the Kshatriyas were treated superior to Brahmanas. This happened after the Upanishads were written. The Brahman supremacy had gone and even they were treated as an inferior (beggarly) class. Both Mahavira and Buddha were born in the Kshatriya tribes of their age. Both had condemned the superiority of birth. Mahavira emphasised the importance of Karma or action and not birth.

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3. Ibid., pp. 49-50

"In order to assign a wide comprehensive form to non-violence, the Venerable Ascetic has emphasised the equality of all human beings. He declared that as long as we nourish the feeling of big and small and high and low, we remain far away from non-violence.

It is to be remembered that even during the time of Mahavira and Buddha, caste distinctions were strong, therefore it was not easy to break them. In spite of the fact that the superiority of birth was condemned by the Jains, Mahavira a Kshatriya, is characterised as 'great Brahmana'. It is also laid down that no Tirthankara is to be ever born in a family other than that of the Kshatriya, and that great personalities are never born in low, miserly, beggarly or Brahman families. Even regarding the birth of the Buddhas, it is stated that they are born among the Kshatriyas or the Brahmanas, the two highest classes, and never in the low class."<sup>4</sup>

Even the puranic Rama and Krishna were of Kshatriya race.

Dr. Jagdish Chandra Jain further says : "The doctrine of Karma seems to have developed against a number of doctrines about creation such as the doctrine of time, nature and determinism, already indicated earlier. According to this doctrine, the factors of time etc. are due to the law of Karma and therefore are the expressions of this supreme law.

According to the Jains, there is no God as creator of the world, the world which has never been created and has neither a beginning nor an end. According to them, the highest state of self-evolution is the state of Godhood which can be achieved by one's own efforts. Jainism does not believe in God who is "one", "omniscient", "independent" and "eternal" as advocated by the Nyaya-Vaisheshika system. Godhood is neither determined even by the manifestation of miraculous phenomena such as attending of divine gods, walking in the Sky, waiving of chowrie (an insigne

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4. Ibid., p. 51.

of royalty or godhood) and so on. But it consists in freedom from attachment and aversion, which is achieved by destruction of ignorance and the knowledge-obscuring Karma, according of Jainism. To suggest that a human being can achieve the status of a superman, was certainly a bold assertion on the part of Mahavira, who himself is said to have achieved this highest status of God Jina by self exertion and strenuous effort.

The Jains would ask : if God is devoid of attachment and aversion, why should he at all bother about creating this world? Moreover, if God is kind and omniscient, why does he create this world which is full of injustice, unlawfulness, and suffering? why do not all human beings lead a peaceful happy life? If God cannot make his people happy, why should we not assert that all of them are directed by their own actions, performed in previous birth? If God is regardless of the Karma of human beings, he must be considered as cruel and whimsical.

Further, if we admit God as a creator and omniscient we are obliged to believe in fatalism. In that case we are deprived of free thinking, depending on the will of God, whether directed towards good or bad. Buddha has ridiculed the existence of an eternal, everlasting and imperishable God, asserting that no vedic sage had ever realised such a God. He has presented an analogy of a prettiest young woman of the country (Janapada-kalyani). To try to obtain God without knowing any details about him is as good as to try to get to imagine of the prettiest woman of the world without knowing her specific characteristics, simply after hearing her name, lineage, beauty, form and stature.

It should be remembered that in Indian philosophy, God is formally acknowledged as the creator of the universe only by Yoga, Vedanta and particularly the Nyaya-Vaisheshika system of thought ; all other systems being basically atheistic. The main argument of the Nyaya-Vaisheshika system in the existence of an intelligent God in the creation of world is as follows : "Earth,

mountain etc. are caused by an intelligent agent : the things of the nature of effects are created by an agent, as for instance the Jar."

This argument has been criticised by the Jain logicians."<sup>5</sup>

In the Opinion of Schubring : "By discussing Karma (the doctrine of Karma) we return to the field of matter, since the Karma goes back to the fundamental fact of the Poggala. In the Karman teaching it unites with the other fundamental fact of the jiva. The wandering of the souls, a world law (loga-tthii) among other world laws is exclusively brought about by their being charged with the Karman once and for ever, and this, too, in the primary cause of the world structure."

"By their merging with matter (Poggala) the beings are subjected to the Karman..... If they are not charged with the Karman the souls would lead that existence in the highest possible regions attributed to the Kevalin after his parting from the world."

"The soul comes to obtain the Karman by means of the binding (bandhas)."<sup>6</sup>

According to Mehta" The doctrine of Karma gives some explanation of our specific characteristics ; some satisfactory answer to the factors of our personality that we have at present. It tells us how these factors were generated as the result of the forces produced in the past. The Jaina holds that every individual soul possesses infinite apprehension, infinite comprehension, infinite bliss and infinite power. All these characteristics belong by nature to every soul while it is in all perfection. The mundane soul is not perfect, therefore, it is not free to enjoy perfect apprehension, complete comprehension, unrestricted bliss and unlimited power. Why is it so? What restricts its faculty of apprehension, comprehension etc.? The Jaina philosopher answers that the innate faculty of the soul is infected by something foreign. The foreign

5. Ibid., pp. 50-51.

6. Schubring, Walther : *The Doctrine of the Jainas*, pp. 172-173.



element that covers the perfection and purity of the soul is nothing but Karma."

Regarding Making of Karma, Mehta observes : "The Jaina meaning of Karma is not work or deed. According to the Jaina conception, Karma is an aggregate of particles of very fine matter not perceptible to the senses. If the self be regarded to be pure and perfect by nature, why should it be subject to infection? If infection is possible, it must be infected for all time. The Jaina philosopher answers that this objection has no force. It is a matter of our experience that though perfectly luminous and pure by nature, the light of the sun etc. is very often obscured by a veil of dust, by fog, by a patch of cloud. The problem of the self is exactly like this. It is also obscured by comprehension-obscuring Karma and the life. As regards the removal of the obscuration of the self, it is possible by the practice of meditation etc., just as the obscuration of the sun etc. is removed by a blast of wind."

"It can be accepted that an obscuration having its origination in time is liable to be removed by some means. But the Jaina says that the obscuration of the self is not a historical fact. It is from time immemorial. Such being the case, how is it possible to remove the obscuration? The Jaina thinker does not agree with this view. For him, the fact of origination is entirely irrelevant. It is a common experience that the dross found in an ore of gold is as old as the gold itself, still it is found to be removed by the action of an alkaline substance, or by calcination in a sealed vessel. Exactly like this, the removal of beginningless Karma is possible by the practice of meditation etc.

There is another objection regarding the obscuration of the self. How can an immaterial being like the self be obscured by material particles ? The reply is as follows : The power of consciousness, although immaterial and amorphous, is found to be obscured by the consumption of spirituous liquor, intoxicating drugs and the like. Similarly, the immaterial self can be obscured by the material Karma. Moreover, the worldly souls are not

absolutely immaterial, since they are always associated with material Karmas. Hence, the objection is baseless.

What is the argument in admitting the material nature of Karma? Karma is possessed of material form, inasmuch as its effect, viz., the body etc., is material in nature. It is our common experience that the causes of various effects having a material form are also possessed of the same form. The atoms which are the cause of a pot which is material in character, are also material. One may raise an objection : Pleasure, pain etc. are also effects of Karma, and since they have no physical form, it may be argued that Karma is not material. To this objection the Jaina replies : The rise of pleasure, pain etc. is not wholly independent of corporeal cause, since the experience of pleasure etc. is found to be associated with food etc. There is no experience of pleasure etc. in association with a non-material entity, just as in connection with the ether. Thus, it is only a material entity that can produce any pleasure or pain, and not a non-material substance. Because Karma produces pleasure, pain etc., therefore, it is material in nature. It should also be noted that it is the soul which is the essential cause of all our experience; Karma is only the instrumental cause. Unless Karma is associated with the soul, it cannot produce any effect. Really speaking, the Karmic matter not associated with the soul is no Karma at all."

"The entire cosmos is full of Karmic matter. The soul which is infected by Karmic particles from time immemorial goes on acquiring new ones while enjoying worldly life. Through the actions of the body, mind and speech Karmic matter gets into the self. It is tied to the self according to the strength of passions, viz., anger, pride, deceit and greed. Thus, first of all there is an influx (*Asrava*) of Karmic particles due to activities (*Yoga*) At the same time there are passions (*Kasaya*) owing to which bondage (*bandha*) takes place. In the state of bondage the self and Karma are more intimate than milk and water. The particles of Karma produce various types of effects.

The Jaina tradition distinguishes between physical Karma and psychical Karma. The former is material in nature, whereas the latter comprises those psychical effects and states which are produced in the soul due to physical Karma. The former is the Karmic matter that enters into the self. The latter is in the shape of various conscious activities. The physical and psychical Karmas are mutually related to each other as cause and effect. As we have already mentioned that the self is associated with Karma from time immemorial, no question of the 'first association' arises. Besides, the self gathers new Karmic matter every moment. The emancipation of the soul from Karma is possible in two ways : The influx of new Karmic particles must be stopped and the accumulated Karmic matter must be eliminated.

The material particles that take the form of Karma can be viewed from four angles : according to their nature, duration, intensity and quantity. The nature and quantity of Karmic matter depend upon the activities of the body, mind and speech. The duration and intensity of Karmaic fruition depend upon passions."<sup>7</sup>

In the opinion of Jaini : "The two most important substances are soul and matter, as the two real categories are soul and non-soul, matter being only one of the five classes which make up non-soul. Soul is living, matter is not. The union of the two cannot conduce to freedom, perfection, or peace. The mind desires to pursue a train of thought or action ; the body obeys up to a certain point, then refuses to work further. The mind is impotent to goad it on ; and is pained at being so dependently mated to a partner of such grossness and limitations. This is a matter of everyday experience.

Matter is without consciousness : soul is conscious. Matter has no choice but to be moulded by the soul. The connexion of soul and matter is material; and it is effected by the soul's activity. The bondage is called *Karma*, since it is the *Karma* or deed of the soul. It is material, forming a subtle bond of extremely refined

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7. Mehta, Mohan Lal : Jaina Culture, pp. 71-74.

Karmic matter which keeps the soul from flying up to its natural abode of full knowledge and everlasting peace.”<sup>8</sup>

Tukol observes : “It is the basic principle of Jainism that every Jiva or soul is possessed of consciousness, and of upayoga comprising the powers of perception and of knowledge; it has no form but is the doer of all actions; it had the capacity to occupy the full dimensions of the body which embodies it; it is the enjoyer of the fruits of its actions and located in the changing universe; it has an inherent tendency to move upwards and is a Siddha in its state of perfection. From the popular point of view, it is possessed of the four pranas : the senses, power, span of life and respiration. From the real point of view the soul is identical with consciousness.

If these are the characteristics of Jiva as already explained in the previous chapter, how is it that a Jiva finds itself entangled in the Samsara suffering life and death, happiness and misery ? In the world, only a few souls are in a state of comparative development and the rest of them are in forms and bodies which are blind to their real nature.

The answer to this enigma is to be found in the operation of Karmic matter which draws a veil over the natural qualities of the soul rippling their powers in varying degrees. Jainism starts with the premise that the soul is found entangled with Karma from eternity. It is the primary function of religion to stop the influx and mitigate the presence of Karma with the soul and to show the path of liberation and the methods through which the soul could achieve perfection.

What then is the nature of Karma? In ordinary parlance Karma means action, deed or work. Sometimes, it means acts of ritualistic nature enjoined by the scriptures. In Jaina philosophy, it means a form of matter or pudgala. It is inert and lifeless. It is very fine and subtle. It cannot be perceived or discerned by any

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8. Jaini, J.L. : *Outlines of Jainism*, p. 26.

of our senses. It cannot be seen even with the most sensitive microscope, with the maximum magnifying capacity. It baffles all analysis at the hands of a chemist or physicist who can neither identify nor analyse it. It is millions of times finer and subtler than the waves of sound, light or electricity, or the electrons or protons conceived by modern science. Yet the matter is ever surrounding us on all sides and permeating the entire space and atmosphere. It is the primary cause which keeps the universe going. Every phenomenon in the universe is the manifestation of the Karmic effect.”<sup>9</sup>

“How does the influx or accession of the Karma with the soul take place? The vibration of the soul is called yoga or activity. The activity may be due to the body, speech or thought. The vibrations in the soul occur as a result of the bodily activity or the activity of the molecules composing the organ of speech or consequent on the activity of the molecules composing the mind. Just as water flows into the lake by means of streams, so also the Karmic matter flows into the soul through the channel or medium of activity. Hence activity which is the cause of influx of Karma is called *Asrva*.”<sup>10</sup>

“The thought activity is called the *Bhava-Karma* while the actual matter flowing into the soul and binding it is called *Dravya-Karma*. Though the soul is pure and perfect, it is the flowing in of the Karmic particles that obscures its innate qualities in the manner in which the light of the sun is obscured by thick clouds or blinding dust. One may as well ask how an immaterial being like the self can be obscured by material particles. Common experience tells us that many of the inner qualities of a human being like decency, self-restraint and coherent speech become obscured and perverted by consumption of intoxicating drugs or drinks.

9. Nemichandra Siddhanta Chakravarti, : *Gommatasara* (Karma Kanda), Part-II, p. v.

10. Umasvami : *Tattvartha Sutra*, Chapt. II, Sutra 2.

(Quoted by Tukol, pp. 107-108)

Karma may result in or cause the inflow of punya (merit) or papa (demerit or sin) according as the activity is virtuous (subha) or wicked (asubha). The intention underlying an activity and its consequences are both taken into account. Causing injury, stealing etc., are bodily activities which are evil. Similarly harsh speech, lying etc., are evil activities of speech. Envy, hatred, jealousy are evil activities of the mind. That which purifies the soul or brings happiness is merit. Sin produces misery, pain or uneasiness.

Karmas differ from another point of view also. They may differ in their nature (prakṛti) or manner of effect (parinama); they may differ in the duration of their effect (sthiti); there may be difference in the intensity of their effect (anubhaga or rasa) or in their quantity (pradesa). These depend upon the nature of the activity, depending upon the circumstances and the cause actuating such activity. The nature of the influx differs according as the activity is feeble or intense; it will also depend upon the intentional or unintentional nature of the activity. Circumstances, both external and internal, may combine to make the feeling or activity very acute or feeble. Sometimes acts are done with intention or carelessly. Supposing a person kills another as an act of revenge or intentionally, the act is done knowingly and the gravity of the passion so aroused is strong. If on the other hand, a person treads on an ant and kills it unknowingly, there is no intention to kill. The influx of Karma also differs according as the person is or is not actuated by *kasayas* or passions like, anger, pride, deceitfulness and greed. Apart from the five senses and four passions, there are five kinds of vowlessness : killing, uttering falsehood, stealing, unchastity and attachment. These cause the activities of the body, speech and mind and are therefore the channels of influx of Karmas which lead to the cycle of births and deaths."

Further, Tukol mentions eight kinds of Karmas and in support quotes authoritatively.

Eight kinds of Karmas :

“It is thus clear that apart from the fact that the soul is bound with Karmic matter from eternity, it becomes involved every moment into the influx of fresh Karmic matter. In this mundane existence, each of the infinite number of souls in the universe is a distinct entity subject to its own Karmas according to its own activities and spiritual progress. So the old Karmas become auxiliary causes for modifications of the soul’s vibrations and passions. Even though the soul is pure, it becomes affected with the molecules of material Karmas due to various kinds of activities as noticed above and become causes of wrong belief, ignorance, passionate conduct etc. Just as the soul produces its thought-activities owing to the material Karmas, it also experiences the fruits of those activities due to material molecules of the Karmas.”<sup>11</sup> That is how the various kinds of material obstructive Karmas obscure the real nature of the soul and render realization of the qualities of the self difficult.

Therefore Karmas which obscure the four great attributes of the soul , viz, infinite perception, infinite knowledge, infinite power and infinite bliss, and thereby hinder it from realising them, are respectively called Darsanavaraniya, Jnanavaraniya, Antaraya and Mohaniya. While the first one obscures the attribute of perception, the second one obscures knowledge, the third one hinders soul’s power and obstructs its passage to success; and the fourth one creates a delusion disabling the soul from knowing what is real happiness and what is infatuation. Since these four kinds of Karmas obscure each of the supreme attributes of the soul, they are called the ghatiya or destructive Karmas.

The remaining four kinds of Karmas do not destroy the qualities of the soul but merely affect its mundane existence. They are : Ayus, Nama, Gotra and Vedaniya. The first Karma determines the duration of life and other conditions of existence;

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11. Kundakunda Acarya : Samayasara, Verse 93 (Quoted by Tukol, p. 109).

the second one determines the character of one's personality like the body, height, colour, size, etc; the third one determines one's family, nationality, etc., the fourth one determines the nature of the pleasure and pain that one suffers in mundane life. Since these do not affect the essential attributes of the soul, they are called *aghatiya* or non-destructive *Karmas*. Thus there are eight kinds of *Karmas*.<sup>12</sup>

Jaini writes : "The soul has four great attributes : perfect perception of, and faith in, the reality of things; perfect knowledge; perfect power; and perfect happiness. Karmic matter keeps the soul from the realization of this fourfold greatness, obscuring its perception and knowledge, obstructing its progress and success, and disturbing the equanimity of its existence. It is therefore called the four *ghatiya* or destructive *karmas*. Their names are—

*jnanavāraniya*, or knowledge-obscuring *karma*;

*darsanavaraniya*, or faith-obscuring or perception-obscuring *karma* ;

*antaraya*, that which hinders or obstructs the progress or success of the soul ;

*mohaniya*, that which infatuates or deludes the soul (or makes it lose equilibrium of thought and feeling).

These destructive *karmas* retain the soul in mundane existence, the character of which is conditioned by another quartet of *karmas*, the latter not destructive, but determining merely the body and the environments in which the mundane soul must exist. They are called *aghatiya*, or non-destructive, *karmas*. Their names are : *ayaus*, the *karma* which determines the duration of our lives or other conditions ;

*nama*, that which determines the character of our individuality, *i.e.* our body, height, size, colour, etc.;

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12. Umasvami : Tattvartha Sutra, Chapt. VIII. Sutra 2.

(Quoted by Tukol, p. 110).



*gotra*, that which determines our family, nationality, etc.;  
*vedaniya*, that which gives pleasure or pain in mundane life.”<sup>13</sup>

This division of *Karmas* is neither arbitrary nor fantastic : It is based upon everyday observation and experience, and it is necessary. In Jainism every effect has a cause. The obvious differences in people’s conditions are not for nothing : They are the effects of some cause. Three possible causes suggest themselves : (1) a personal God, who for some mysterious reasons of His own, or for His whim merely, brings about these differences in mankind; (2) the constitution and modification of matter itself; (3) the soul. A personal God has no place in Jainism : He is not needed. Matter is dead, inert, and cannot be the responsible agent of these differences. There remains, therefore, the conscious soul, which by its actions (*karmas*) is responsible for the changes in our status of life, etc. Once this position is realized, the classification of *Karmas* is readily understood.”<sup>14</sup>

Connected with the idea of *Karma* is the famous doctrine of incarnation or transmigration of souls. Much unnecessary difficulty is raised about this. There are two aspects of it. In one the very existence of the soul is denied ; and to this Jainism has nothing to say. In the other the soul is believed to exist but its full possibilities are not considered. Simplicity is gained at the expense of exactness and truth. The soul’s life is cut up into two sharp and arbitrary divisions : this life and the life beyond until eternity. Man sows here, and he reaps here and in the existence after death, in hell or in heaven, till the day of judgment. This is the Muhammadan and Christian doctrine. The reward and forgiveness are also dependent upon the will of God, who may be guided by what His beloved Muhammad or His Son Christ may interpose. To Jainism this simple and anthropomorphic doctrine seems

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13. Jaini, J.L., p. 27.

14. Ibid., p. 28

unsatisfactory. There is double intermediation and arbitrariness in it; a sinful life can be purged of its bitterness and sorrow by the simple intermediation of Christ or Muhammad; and the working of the divine law is arbitrary, for no one can know the results of his actions till the Day of Judgment is over ! Jainism denies both intermediation and forgiveness; of what we have done we *must* bear the consequences. It is not fate, nor even predestination; but it is the ever continuous balancing of the different accounts that we keep with the forces of life. There can be no mistake, no suppression, and no evasion. The credit and the debit side go on automatically ; and whatever is due to us is paid us ungrudgingly and without demand. The continuity cannot be broken by change of house : the debts of London are not extinguished by going to Berlin; nor is liquidation suspended till the Day of Judgment. The *Karmas* are not extinguished simply because we give up the body called A. When we are dead as A, the *Karmas* must still bear full fruits. The *Karmas* constitute the Karmic body; and it drags us into another state of being, it may be the ethereal structure of a god's luminous and plastic embodiment, or the grosser and limited frame of a human or a subhuman being. The last day of Jainism is the day when the last *Karma* falls off; matter bids good-bye to the soul, and the *jiva* enters *nirvana*. It is a day of perfect calm, of serence *being*, of everlasting happiness.<sup>15</sup> By the experiences and sufferings of innumerable lives every error, every weakness has been detected, outlived, and purged; in the light of *samyag-jnana* the substances shine forth transparent and mysteryless in their eternal attributes, and their power to fascinate is exposed as the child of infatuation and ignorance. Reincarnation, then, instead of being an evil or a terror, is the necessary principle of enabling the soul to go on rectifying its errors and realizing its powers and purposes in life. *Karma* stands to reincarnation as cause to effect", writes Jaini."<sup>16</sup>

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15. Ibid., p. 29.

16. Ibid., p. 30.

Further according to Jaini : “There are four points of view from which the bondage of soul by matter may be considered : from the nature of the bondage (*prakriti*)—of this there are eight kinds, as given above ; from its duration (*sthiti*); from the intensity with which the Karmic matter binds the soul (*anubhaga*) ; and from the number of particles or quantity of matter attaching to the soul (*pradesa*). *Sthiti* may be said to be *Karma* considered with reference to time; *anubhaga*, with reference to space; *pradesa*, with reference to matter; and *prakriti* with reference to soul.

The eight kinds of *Karmas* from the *prakriti* point of view are subdivided into 148 main classes called the “148 *prakritis*” of *Karmas*. They are as follows :—

- I. *Jnanavaraniya* : *Jnana*, knowledge, is of five kinds and so also the knowledge-obscuring *Karmas* are of five kinds according as they obscure (1) *mati*, (2) *sruti*, (3) *avadhi*, (4) *manahparyaya*, or (5) *kevala jnana*.
- II. *Darsanavaraniya*, faith-obscuring or perception-obscuring *Karmas*, are of nine kinds—
  - chakshur-darsanavaraniya*, that which obscures the physical sight, which is perception by means of the eyes;
  - achakshur-darsanavaraniya*, that which obscures other kinds of perception;
  - avadhi-darsanavaraniya*, that which obscures perception of the past;
  - kevala-darsanavaraniya*, that which obscures full perception;
  - nidra-vedaniya*, that condition of sleepiness which obscures perception;
  - nidranidra-vedaniya*, condition of heavy sleep which obscures perception;
  - prachala-vedaniya*, condition of restless sleep which obscures perception;

*prachalaprachala-vedaniya*, condition in which sleep is very restless and which obscures perception;

*styanagrddhi-vedaniya*, somnambulistic condition, in which there is hardly any perception of the acts done.

III. Of the obstructing (*antaraya*) *Karmas* there are five kinds—

*dana-antaraya*, that class of *Karmas*, which obstructs charity;

*labha-antaraya*, which obstructs profit of any kind;

*bhoga-antaraya*, which obstructs enjoyment;

*upabhoga-antaraya*, which obstructs the circumstances attending enjoyment;

*virya-antaraya*, which obstructs power.”<sup>17</sup>

IV. Of the delusive (*mohaniya*) *Karmas* there are twenty-eight kinds. According as the infatuation affects perception or conduct it is called respectively perception-infatuating (*darsana-mohaniya*) or conduct-infatuating (*charitra-mohaniya*).

A. *Darsana-mohaniya* is of three kinds : (1) *samyaktva*-, infatuation which affects or blurs perfect perception; (2) *mithyatva*-, infatuation which occasions false perception; (3) *misra*, infatuation which is a mixture of the first two.

B. *Charitra-mohaniya* is of twenty-five kinds. It relates partly to the four passions (*kashaya*)—anger, pride, deception, and greed, each one of which may (1) accompany false belief (*anantanubandhi*); (2) obstruct partial renunciation, *i.e.* the rise of soul to the fifth stage of its evolution then it is called *apratyakhyanu-avaraniya*; (3) obstruct total renunciation, *i.e.* the

17. Ibid., pp. 30-31

sixth *guna-sthana*, then it is called *pratyakhyana-avaraniya*; and (4) keep self-restraint (*samyama*) impure (*sanjvalana*). These give us sixteen kinds of conduct-infatuation. The remaining nine (*akashaya*) are : *hasya*, frivolity; *rati*, sentiments of attachment (or Eros); *arati*, sentiment of aversion; *soka*, sorrow; *bhaya*, fear; *jugupsa*, dislike; *stri*, effeminacy; *purusha*, masculine behaviour in women ; *napumsaka*, spadonic behaviour in man or woman.

The classification of the four non-destructive *Karmas* is :

- I. *Nama*, which determines the character of our body, size, colour, height, etc., is of two kinds : *pindaprakriti*, concrete qualities, and *apinda-prakriti*, non-concrete qualities."<sup>18</sup>

A *pinda-prakriti* is of sixty-five :

Four *gatis*, or kinds of states of existence : (1) of gods, (2) of denizens of hell, (3) of human beings, (4) of non-human beings, as animals, insects, plants, and mineral beings;

Five *jatis*, or kinds of living beings : (1) with the sense of touch only, (2) with senses of touch and taste, (3) with touch, taste, and smell, (4) with touch, taste, smell, and sight, and (5) with touch, taste, smell, sight, and hearing;

Five *sariras*, or bodies : (1) *audarika*, the physical body of all men and animals, (2) *vaikriyika*, the body of gods and denizens of hell, (3) *aharaka*, the special body of saints in doubt, (4) *taijasa*, the magnetic, and (5) *karmana*, or karmic, bodies of all embodied souls;"<sup>19</sup>

18. Ibid., p. 32

19. Ibid., p. 33

Three *angopangas*, members and sub-members, relating to (1) *audarika*, (2) *vaikriyika*, and (3) *aharaka*, bodies. The *anga-nama-karma* is of many kinds, as being *siro-nama* (head), *uro-nama* (breast or chest), *prishtha-nama* (back), *bahu-nama* (arms), *udara-nama* (stomach), and *pada-nama* (feet). The *upanga-nama-karma* is *sparsa-nama* (touch), *rasa-nama* (taste), *ghrana-nama* (smell), *chakshur-nama* (sight), and *srotra-nama* (hearing); the *upangas* of *siro-nama* (head) are also many, as forehead, skull, palate, cheek, chin, teeth, lips, brow, eyes, ears, nostrils, etc;

Two *sthana* (ôr *vihayah*)-*nama-karma*, relating to *pramana*, size, and *nirmana*, position of members.

To "bind", *i.e.* keep these members and sub-members together, we need a binding force, which is called *bandhana-nama-karma*, and is of five kinds—

Five *bandhana-nama-karmas*, according as they keep together the five kinds of bodies; *e.g.* the nervous system in the physical body;

Five *sanghata-nama-karmas*, which relate to the unifying principle in the five bodies;

Six *samsthana-nama-karmas*, relating to proportionate form or build of the body : (1) *sama-chatura*, all-round symmetry; (2) *nyagrodha-parimandala*, more or less round, like the *banyan* or *vata-tree*, on the upper part of the body, and small or short in the lower limbs; (3) *sachi* (*svati*) the reverse of (2) *i.e.* short at the top and long in the lower limbs; (4) *kubja*, hunchback; (5) *vamana*, dwarf; (6) *hundaka*, with knotty limbs;"<sup>20</sup>

Six *samhanana-nama-karmas*, relating to the joints, bones, and sinews of the body : (1) *vajra-vrishabha-naracha-samhanana*, unbreakable and strong like adamant; (2) *vajra-naracha*, like stone; (3) *naracha*, unbreakable; (4) *ardha-naracha*, semi-unbreakable; (5) *kilika*, as strong as a riveted body; (6) *sphatika*, crystal-like, or *asampraptasrpatika*;

Five *varna-nama-karmas*, determining the colours of the body : (1) *krishna*, black ; (2) *harita*, green ; (3) *pita*, yellow ; (4) *rohita*, red ; (5) *sveta*, white ;

Two *gandha-nama-karmas*, determining the odorous or malodorous character of the body;

Five *rasa-nama-karmas*, determining the taste; (1) pungent, (2) bitter, (3) saline, (4) acid or sour, (5) sweet;

Eight *sparsa-nama-karmas*, determining the qualities of touch : (1) light, (2) heavy, (3) soft, (4) hard, (5) rough, (6) smooth, (7) cold, and (8) hot;

Four *anupurvi-nama-karmas*, determining the condition and character of the state of existence to which the soul is proceeding after leaving its present body.

- B. The next large division of *nama-karma* comprises *apinda-prakritis*, non-concrete qualities. These have twenty-eight main subdivisions as follows :—

Eight kinds of *prakritis*<sup>21</sup> : (1) *upaghata*, having a body fatal to oneself, as ostrich's feathers, antelope's antlers, the navel of the musk-deer, etc.; (2) *paraghata*, having a body likely to be fatal to others, e.g. lion's teeth, claws, etc.; (3) *atapa*,

21. Ibid., pp. 34-35

warm body; (4) *uddiyota*, brilliant body ; (5) *uchchhvasa*, respiration ; (6-7) *vihayo-gati*, the ability to move or fly in the air, approved and not approved ; (8) *agurulaghu*, body which is neither heavy nor light ;

Ten kinds of *prakritis*, which are : (1) *trasa*, body of a movable soul ; (2) *badara*, heavy or gross ; (3) *sthira*, steady or stationary ; (4) *paryapta*, complete ; (5) *pratyeka*, peculiar or individual ; (6) *subha*, auspicious ; (7) *subhagya*, fortunate ; (8) *susvara*, sweet-voiced ; (9) *adeya*, influential; (10) *yasah-kirti*, famous;

Ten opposite kinds of *prakritis* : (1) *sthavara*, body of an immovable soul ; (2) *sukshma*, fine ; (3) *asthira*, unsteady ; (4) *aparyapta*, incomplete ; (5) *sadharana*, shared with others ; (6) *asubha*, inauspicious ; (7) *durbhagya*, unfortunate ; (8) *duhsvara*, harsh-toned ; (9) *anadeya*, without influence ; (10) *apayasah*, infamous.

- II. *Ayuh-karma* determines the duration of existence and relates to the four kinds of existence of (1) gods, (2) denizens of hell, (3) human beings, (4) non-human beings.
- III. *Gotra-karma* determines the high or low family and nationality, and is accordingly of two kinds, (1) *uchcha-gotra*, (2) *nicha-gotra*.
- IV. *Vedaniya-karma* in its working causes to the individual pain or pleasure, and is accordingly of two kinds, (1) *asata*, (2) *sata*.

The details of the eight kinds of *karmas*, or their 148 subdivisions, can be worked out at an infinite length. One may call this doctrine of Jainism almost spiritual mathematics. *Every* effect in the world, every



phenomenon, every feeling, every hope, every disappointment is a natural and necessary consequence of some action or inaction of the soul. Ignorance, infatuation, the passions may be the cause of it. But the cause never was set in motion by the soul without the effect being forced upon the soul's acceptance. And yet the soul's choice is as unlimited to-day as ever. The only mode of exercising it is to doff ignorance, indetermination, and weakness, face facts recognize in the bondage of matter and our identification with it the sole source of its power ; and then determine to suppress it, to remove this alien matter from ourselves. And then, as Sri Amritachandra Suri tells us : "by destroying the destructive and non-destructive *karma* perfect freedom will be acquired, the soul will shine out in the fulness of knowledge, its sight of truth will be perfect, its conviction in the eternity of things will be undisturbed and undisturbable ; pain and pleasure and their attendant agitation will be no more ; calm and peace with bliss ineffable will be the lasting and rightful possession of the soul."<sup>22</sup>

Apart from Jaini's classification based on Jaina canon, Mohan Lal Mehta<sup>23</sup> has also thrown light on the characteristics of eight fundamental forms of Karma almost similar to Jaini, in his famous book *Jaina Culture*, as following :

"According to the Jaina doctrine Karma is classified into eight fundamental types : Comprehension-obscuring (*jnana-varana*) Karma, apprehension-obscuring (*darsanavarana*) Karma, feeling-producing (*vedaniya*) Karma, deluding (*mohaniya*) Karma, age-determining (*ayus*) Karma, physique-making (*naman*)

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22. Ibid., pp. 35-36

23. Mehta, Mohan Lal : *Jaina Culture*, pp. 74.

Karma, status-determining (*gotra*) Karma and power-obscuring (*antaraya*) Karma. Our worldly existence is dependent on these eight types of karma.

The Karma that obstructs the faculty of comprehension is known as comprehension-obscuring Karma. The Karma that obstructs the faculty of apprehension is called apprehension-obscuring Karma. The Karma which produces pleasure and pain is called feeling producing Karma. The Karma that obscures right belief and right conduct is known as deluding Karma. The Karma that determines length of life is called age-determining Karma. The Karma which forms the body is called physique-making Karma. The Karma which destines a position in society is known as status-determining Karma. The Karma that impedes the infinite energy of the self is called power-obscuring Karma”.

“Of these eight types, four, viz., comprehension-obscuring karma, apprehension-obscuring karma, deluding karma and power-obscuring karma are obstructive (*ghatin*), whereas the remaining four are unobstructive (*aghatin*). Of the obstructive types, some are completely obstructive, while others are partially obstructive. There is another classification as well. Karmas are classified under the heads of virtuous (*punya*) and sinful (*papa*) types. The karma that yields happiness and pleasure in life is virtuous. The sinful karma produces sorrow and pain.

Each of the eight fundamental types is divided into a number of sub-divisions, so that the entire number is exceedingly large. We propose to confine our account to 158 sub-types only.

The karma that obscures the comprehending faculty of the soul totally or partially is called comprehension-obscuring karma. It is classified into five sub-types corresponding to the five forms of comprehension emerging through the media of the senses and the mind (*mati-jnana*) is of the first kind. The karma which obstructs the comprehension arising from the reading or hearing of scriptures or from the words of an authority (*sruta-jnana*) is of the second kind. The third kind hinders the direct (spiritual)

perception of material objects (*avadhi-jnana*). The fourth kind obscures the direct perception of the thoughts of others (*manah-paryaya-jnana*). The fifth kind hinders the faculty of omniscience, i.e., perfect direct perception (*kevala-jnana*) inherent in the self by natural disposition.

The karma that obscures the faculty of apprehension partially or wholly is called apprehension-obscuring karma. It is of nine sub-types corresponding to the four forms of apprehension and five kinds of sleep. The first four sub-types obscure visual apprehension (*caksurdarsana*), non-visual apprehension (*acaksurdarsana*), direct apprehension of material objects (*avadhi-darsana*) and perfect direct apprehension (*kevala-darsana*) respectively. The fifth kind causes a light and pleasant sleep. The sixth kind produces a deep sleep. The seventh kind generates a slumber that overtakes a person while sitting or standing. The eighth kind causes sleep which overcomes a person while walking. The last kind causes somnambulism.

“The karma producing feeling is of two varieties. The first variety produces a feeling of pleasure, whereas the second one generates a feeling of pain.

The deluding karma is of two chief varieties : belief-deluding (*darsana-mohaniya*) karma and conduct-deluding (*caritra-mohaniya*) karma. The first variety is classified into three types. The first type known as (*mithyatva-mohaniya*) produces complete wrong belief. i.e., heterodoxy. The person possessing it does not believe in the truths proclaimed by true authorities but believes in false doctrines. The second type is known as *samyaktva-mohaniya*. It generates correct belief. This belief is not to be understood in the form of the right faith in its completeness but only in a preliminary degree. The right faith in its completeness is obtained only when this type of karma, too, is completely annihilated. The sun which is covered by white clouds shines perfectly only when the clouds have completely been removed. The second type is like the white clouds covering the sun. The

third type, which is a mixture (*misra*) of the two, produces a mixed belief having some degree of truth and some of falsity. In a different language, it causes a kind of wavering between true faith and false belief. The second variety is divided into two groups : passions (*kasayas*) and quasi-passions (*no-kasayas*). The passions are sub-divided into four groups : anger (*Krodha*), pride (*mana*), deceit (*maya*) and greed (*lobha*). Each of these is, again, divided into four sub-groups : (1) what obscures right conduct completely and leads to endless worldly life (*anantanubandhin*), (2) what hinders even partial self-discipline and does not last for more than a year (*apratyakhyanavarana*), (3) what obstructs the beginning of complete self-discipline and never lasts for more than four months (*pratyakhyanavarana*) and (4) what arrests the attainment of complete right conduct and does not last for more than a fortnight (*sanjvalana*). Thus, the number of passions is four multiplied by four or sixteen. The quasi-passions are classified into nine varieties. They give rise to laughter (*hasya*), liking (*rati*), disliking (*arati*), sorrow (*soka*), fear (*bhaya*), disgust (*jugupsa*), sexual desire for woman (*purusa-veda*), sexual desire for man (*stri-veda*) and sexual desire for both (*napumsaka-veda*). They are called quasi-passion, inasmuch as they co-exist with the passions and are inspired by them. The conduct-deluding karma, thus, has sixteen plus nine or twenty-five sub-types. Adding the three sub-types of the belief-deluding karma to this number, we have in all twenty-eight kinds of the deluding karma.

“The age-determining karma confers on a being a certain quantum of life. It has four sub-types corresponding to the four states of existence. The first of them determines celestial age (*deva-ayus*). The second one determines human age (*manusya-ayus*). The third one determines the age of plants and animals (*tiryag-agus*). The last one determines the age of hellish beings (*naraka-ayus*).

“Now, we turn to the description of the sub-types of the physique-making karma. It causes physical diversities and is

chiefly responsible for the theory of reincarnation. The number of its sub-types is one hundred and three. They are mostly quoted in a fixed succession in four groups : collective types (*pinda-prakrtis*), individual types (*pratyeka-prakritis*), ten types of self-movable body etc. (*trasa-dasaka*) and ten types of immovable body etc. (*sthavara-dasaka*). The first group consists of seventy-five varieties. They are as follows : four states of existence—celestial, human, animal and plant and hellish; five classes of beings—beings with one sense, two senses, three senses, four senses and five senses; five bodies—gross (*audarika*), transformable (*vaikriya*), projectable (*aharaka*), electric (*taijasa*), and karmic (*karmana*); three parts—gross, transformable and projectable (since electric and karmic bodies have no parts); fifteen bindings—(1) the binding of gross body with previous gross body, (2) with electric body, (3) with karmic body, (4) with electric and karmic bodies, (5) the binding of transformable body with previous transformable body, (6) with electric body, (7) with karmic body, (8) with both, (9) the binding of projectable body with previous projectable body, (10) with electric body, (11) with karmic body, (12) with both, (13) the binding of electric body with previous electric body, (14) with karmic body and (15) the binding of karmic body with previous karmic body; five scrapings—the scraping of the matter of gross body, of transformable body, of projectable body, of electric body and of karmic body; six firmnesses of the joints of gross body—an excellent joining in which the bones are hooked into one another (*vajra-rsabha naraca-samhanana*), a joining which is still weaker (*narsaca-samhanana*), a joining which is on one side like the preceding one, while on the other the bones are simply pressed together and nailed (*ardha-naraca-samhanana*), a weak joining in which the bones are merely pressed together and nailed (*kilika-samhanana*) and a weak joining in which the ends of the bones merely touch one another (*sevarta-samhanana*); six figures—the entire body to be symmetrical, the upper part of the body to be symmetrical and not the lower, the body below the navel to be

symmetrical and above it to be unsymmetrical, the body to be hunch-backed, the body to be dwarflike and the entire body to be unsymmetrical; five colours (of the body etc.)—black, blue, red, yellow and white; two odours—pleasant and unpleasant; five tastes—bitter, sour, acidic, sweet and astringent; eight touches—soft, hard, light, heavy, cold, hot, smooth and rough; four transmigrating forces (*anupurvis*) corresponding the four states of existence—celestial, human, animal-cum-plant and hellish; two gaits—moving in a pleasant manner and moving in an ugly manner. The second group has eight varieties: superiority over other, capability of breathing, hot body, cold body, a body which is neither heavy nor light, the body of a ford-maker (*tirthankara*), a normal formation of the body and an abnormal formation of the body. The third group has ten varieties : (1) a body possessing more than one sense, (2) gross (*badara*) body, (3) developed body; (4) individual body, (5) firm body, (6) beautiful and lovely parts of the body, (7) gaining of sympathy without any obligation, (8) sweet voice, (9) suggestive speech and (10) honour and glory-winning personality. The fourth group also consists of ten varieties : (1) a body possessing one sense only, (2) subtle body, (3) undeveloped body, (4) a body in common, (5) a body without firmness, (6) ugly parts of the body, (7) no gaining of sympathy, (8) ill-sounding voice, (9) unsuggestive speech and (10) dishonour and shame-giving personality. Thus we have seventy-five plus eight plus ten plus ten or one hundred and three sub-types of the physique-making karma.

The status-determining karma produces the rank possessed by a person through his birth etc. It is of two sub-species : that which determines high family-surroundings and that which bestows low family-surroundings.

The function of the power-obscuring karma is to hinder the natural or distorted energy (*virya*) of the self. It is classified into five sub-types : what hinders the inclination for making gifts and charities, what obstructs receiving, what arrests the enjoyment of

something that can be enjoyed once, such as eating, what prevents the enjoyment of something which can be repeatedly used, such as clothing and what arrests will-power, *i.e.*, the free expression of will.

This is, in short, the nature of the eight fundamental types and one hundred and fifty-eight sub-types of karma."<sup>24</sup>

In the words of Umasvami; spite or hatred against knowledge, concealment of knowledge, declining or failing to impart knowledge due to envy or jealousy, causing obstruction or impediment to others in the acquisition of knowledge, disregarding true knowledge, or disparaging true knowledge lead to influx of Karmas that obscure knowledge and perception."<sup>25</sup> Since perception precedes comprehension the Acarya has used the two words Jnana and Darsana together in the concluding part of the Sutra. Jnana is of five kinds : Mati Jnana, Sruta Jnana, Avadhi Jnana, Manah-paryaya Jnana and Kevala Jnana. Mati Jnana is that knowledge which is obtained through the senses while Sruta-Jnana is that which is obtained by the study of scriptures, either by reading or hearing others reading the same. Avadhi-Jnana is extra-perceptual knowledge enabling its possessor to perceive events happening at distant places. It may refer to the past, present or future. It is called clairvoyance. Manh-paryaya Jnana is telepathic knowledge. Kevala-Jnana is omniscience which the liberated ones alone possess" says Tukol.

Further in the words of Tukol : "The various acts mentioned in the Sutra are responsible for the influx of Karma which obstructs or obscures the knowledge of the soul. They are transgressions of normal rules of conduct and attitude of mind. Real learning in a man or woman should make such person humble. Knowledge is infinite and consciousness of this fact should sink down the

24. Ibid., pp. 75-79. (Mehta : Jaina Culture).

25. Umasvami : Tattvartha Sutra, Chapt. VI, Sutra 10.

(Quoted by Tukol, p. 111)

ego. But there are some people who think that they have known all that could be known and feel envious of others reputed for learning. Here learning refers to true knowledge of self which shows the way to liberation. One should not spite another and parade one's own knowledge with a sense of vanity. Apart from exhibition of spite (*pradosa*), there are instances of concealment of one's own knowledge and declining to teach others due to envy (*matsarya*). There may be cases where teachers exhibit indifference or disregard (*sasadana*) to what is taught by others. There may be cases of disparagement (*upaghata*) or belittling what is taught by others. While the former involves lack of veneration, the latter refers to condemnation of true knowledge as false. All these are cases of varieties of perverted minds. These mental activities breed Karmas which obscure both perception and knowledge. The causes of Karmas obscuring the first two kinds of knowledge have been discussed above. The remaining three kinds of knowledge depend upon the manifestation the inner powers of the soul. The possibility of manifestation depends upon whether an individual is a *bhavya* or *abhavya*. An individual is a *bhavya* who is possessed of or develops right faith, right knowledge and right conduct. So long as these qualities of the soul do not manifest themselves in an individual or so long as an individual remains an *abhavya*, the three kinds of knowledge remain dormant and there is no hope of manifestation of any of them. He is not destined for liberation."

### **Darsanavaraniya Karma**

"The causes of this kind of Karma are : attributing faults and shortcomings to the omniscient, the scriptures, the association of ascetics, the true religion and the Celestial Beings. Such activities or speech and mind lead to the influx of faith-deluding Karmas."<sup>26</sup> The omniscients possess perfect knowledge and the scriptures are composed on the basis of knowledge that is passed

26. Ibid.. Chapt. VII, Sutra. 13 (Quoted by Tukol, p. 112)



on by the Ganadharas or their disciples. The ascetics form a group (sangha) or association with an Acarya as the head. True religion is one which helps an individual to destroy the Karmas and attain liberation from the Samsara. Faith, in this context, consists of belief in the truth of what is stated in a scripture or the infallibility of individuals; it is firm belief in the greatness or superiority of individuals in knowledge and purity of mind and character. Slandering the great souls and imagining defects where there are none is *avarnavada*.

“*Darsanavaraniya* is subdivided into nine classes : *Caksu Darsanavaraniya*, *Acaksu Darsanavaraniya*, *Avadhi Darsanavaraniya*, *Kevala Darsanavaraniya*, *Nidra*, *Nidranidra*, *Pracala*, *Pracalapracala* and *Styanagrddhi*.<sup>27</sup> *Caksu Darsanavaraniya* is Karma which obscures the awareness through the ocular sense or the eyes; This is occasioned by some defect in the psycho-physical mechanism which interferes with the normal condition of visual perception. *Acaksu Darsanavaraniya* is that kind of Karma which obscures the non-ocular kinds of perception. It obviously refers to perception through other than sense organs like skin, tongue, nose, ear. It is through these organs that an individual gets awareness of touch, taste, smell and sound. So long as any or all the sensory mechanisms are functioning properly, awareness through the corresponding sense-organ will be normal. It is common experience that some persons have one or more organs impaired and there is no awareness through such organ. *Caksu* and *Acaksu Darsana* have obvious reference to experiences of senses in the external world.

“*Avadhi-darsanavaraniya*, like the *Avadhi Jnanavaraniya* refers to that kind of Karma which prevents the soul from super-perception without reference to time or space. General ignorance, wrong beliefs about the reality, passions and delusions are causes of obscuring the capacity of perfect perception. That is the effect of *Kevala-darsanavaraniya Karma*.

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27. *Ibid.*, Chapt. VIII. Sutra 7 (Quoted by Tukol. p. 112-113)

The other forms of Darsanavaraniya Karma which produce the psycho-physical conditions obscuring the capacity of perception are : sleep (nidra), deep sleep, (nidra-nidra), sleep while sitting (pracala) which is popularly known as drowsiness, heavy drowsiness-heavy drowsiness (pracala-pracala) and sleep-walking committing some bodily actions (styanagrddhi). This is otherwise termed as somnambulism or indulging in wicked activity while in sleep. All these are psycho-physical conditions which naturally obscure the capacity of perception."

### **Antaraya**

Tukol further says<sup>§</sup> : "The third destructive Karma is Antaraya which is responsible for creation of mental conflicts so as to prevent or create a sense of indecision in the individual in performance of beneficent acts conducive to the ethical and spiritual progress of the soul. Antaraya Karma is of five kinds : Those which obstruct (1) charity or dana, (2) gain or labha, (3) enjoyment or bhoga of consumable things, (4) enjoyment of non-consumable things (upabhoga) and (5) effort of exertion (viryā). These five kinds of obstructive karmas hinder the individual from activities which are conducive to merit or renunciation. As an instance of the first one, we may refer to usual experiences of many persons." They are inclined to give something in charity but somehow, there is some feeling or thought which prevents them from giving effect to charitable decision. The mind becomes indecisive and hesitation starts resulting in cancellation of the decision to give in charity. The second prevents them from enjoying profits or gains made by him. The third and the fourth Karmas hinder them from enjoying thing or properties, consumable or non-consumable, or movable or immovable, even though they possess them and desire to use and enjoy them. There are many instances in life where men accumulate and are deprived

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§. Tukol, p. 113.

of their use or enjoyment by some unforeseen cause. It is the result of these Karmas. The fifth one prevents them from making efforts in the direction of achieving something good and beneficial to the soul. The hindrance may be either with reference to the spiritual activities or worldly success."

## **Mohaniya**

"Creation of obstacles in the wages of others is the cause of Antaraya Karma or obstructive Karmas. Causing obstructions to others in the performance of deeds of charity, generosity, conferring of public benefit, helping those in difficulties, undertaking works of public utility are the causes for the influx of obstructive Karmas. From the point of fruition of this kind of Karma, any activity obstructive of a good act or speech is sufficient."<sup>28</sup>

"The fourth destructive Karma is Mohaniya Karma. It obscures the power of discrimination and creates an infatuation or delusion in the individual in his approach to various matters in life. These Karmas are of twenty-eight kinds.<sup>29</sup> These are : the three sub-types of faith deluding Karmas, the two types of conduct-deluding Karmas which cause (and which are caused by) passions and quasi-passion, the sub-types of passions and the quasi-passions, being sixteen and nine, respectively.<sup>30</sup> The operation of this Karma makes the individual blind to the true nature of self. His knowledge, faith and conduct would either be false, or perverted. There are two main sub-divisions in the Mohaniya karma : (i) the faith deluding and (ii) the conduct-deluding. In all there are twenty-eight types of Mohaniya karmas.

As regards the Faith-deluding (Darsana-Mohaniya) Karmas, they are of three kinds. The first is Mithyatva or wrong belief.

28. Ibid. Chapt. VI. Sutra 27

29. Ibid. Chapt. VIII, Sutra 9

30. Jain, S.A., Reality, p. 223 (All Quoted by Tukol, p. 114)

The wrong belief relates to true nature of the self, the tenets preached by the Tirthankaras and the validity of the scriptures composed by the great saints. The second one concerns a stage of mental attitude where the right and wrong beliefs are mixed up and there is inability to distinguish between the two. This is called *samyag-mithyatva-misra*. The last one in *Samyatva-Prakrti*. This is a state where the right belief is clouded by slight wrong belief, a sort of wavering. The firmness of right belief is somewhat hazy.

*Caritra Mohaniya* or right-conduct deluding *Karmas* are of 28 types.

“On the rise of the first kind of Karma, the individual turns away from the path revealed by the omniscient, becomes indifferent to the faith in the true nature of reality and is incapable of discriminating what is beneficial to him and what is not. An attitude so produced is a perverse attitude; if it is restrained by right and virtuous thought-activity, then there is no obstruction to the right faith. If the perverse attitude is mixed up with the purified state, then we have the second type. The Jainas liken the influence of these three classes of *Mohaniya Karma* to the results arising from taking the grain *kodrava*. If this grain is eaten without any preparation, it causes the most intense giddiness so as to bewilder the eater greatly. Such is the effect of *Mithyatva*. If the husk of the grain is removed, the effect is less stupefying and resembles that of *misra*, whereas, if the grain is thoroughly cleansed, the occasional slight uneasiness it may cause is comparable to *Samyatva*.”<sup>31</sup>

“*Caritra Mohaniya* (or conduct eluding) Karma is of 25 kinds. The passions or the *kasayas* are four in the main : anger, pride, deceit and greed. Each of these has four sub-divisions and conduct which is affected by them leads to endless cycle of worldly existence. The four sub-divisions are : *anantanubandhin* or that

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31. Ibid., p. 223-224

(Quoted by Tukol, p. 115)

Karma which extends to the duration of entire life; apratyakhyanavarana or the non-preventable emotion of any of the passions; Pratyakhyanavarana or preventable or controllable passions; Samjvalana or flaring up of passion but controllable by self-discipline. The duration of the 2nd, 3rd and 4th kinds of Karmas is respectively one year, four months and fifteen days. The degrees of strength of Kasayas are illustrated by examples. The four species of anger are to be likened unto a line drawn in stone, in earth, in dust and in water. The first can be removed with great effort, each following one always more easily. Likewise also, the life-long enduring anger is only combated in its effect with exceeding strength and difficulty while the effect of the three remaining species accordingly diminishes in power and can therefore, also more easily be destroyed. The degrees of pride are to be likened unto a pillar of stone, a bone, a piece of wood, and the liana of a *Dalbergia ougeinensis*; the inflexibility correspondingly decreases. The species of deceitfulness are to be compared to a bamboo-root, the horn of a ram, the urine of a cow, and a piece of wood. The crookedness of each of these is removed more and more easily than in the preceding one. (the zig-zag line of the cow's urine disappears through the influence of wind and weather). The degrees of greed correspond to scarlet colour, to greater or smaller dirt, and to a spot of turmeric, which soil a garment : the scarlet is hardly removable, the dirt with more or less trouble, and the spot of turmeric can be removed with ease."<sup>32</sup>

### **The Nokasayas (non-passions)**

As already referred to "the six non-passions are : (1) hasya, laughing or joking, (2) Rati : improper and confirmed prejudicial liking, (3) arati, improper and confirmed prejudicial disliking, (4) soka-sorrow, (5) bhaya, fear, (6) jugupsa, disgust. All these six

32. Glasenapp, Dr. Helmuth Von : *The Doctrine of Karman in Jaina Philosophy*, pp 9-10 (Quoted by Tukol, p. 116)

are Caritra-Mohaniya, because the soul which is subjected to them, is hindered through them in the practice of right conduct. These mere sensations of pain and pleasure do not have this retarding effect; and that is why one must distinguish between the vedaniyas and the nokasayas.”<sup>33</sup>

This kind of Karma leads to wrong faith and arrests the spiritual development of the house-holder or the ascetic. There are nine Nokasayas or quasi-passions : hasya or laughter, rati or indulgence, gratification, arati or dissatisfaction, dislike, soka or sorrow, bhaya or fear, or jugupsa or aversion, disgust, striveda or hankering after or longing for women, pumveda or hankering after men and napumsakaveda or longing for the neuter sex. All these are the causes of different Karmas. They can be controlled by self-restraint. All these emotional experiences upset determines the balance of thought and action and the intensity of the passions the duration of the Karmas. When one is actuated by passions or quasi-passions, there takes place influx of conduct-deluding Karmas. There are people who ridicule right faith in others and deride those in distress or misery. Sometimes laughter is a matter of aimless sport. Association with men or women of disgust ignoble character leads both to misery and sorrow. Feeling of for others or behaving with hatred, or feeling intense attachment towards persons of opposite sexes are all causes that soil the soul and attract fresh Karmas.”

### **Aghatiya Karmas**

As already mentioned, “these are of four kinds : Ayu, Nama, Gotra and Vedaniya. Each of these has reference to beings born in any of the four states (gatis) of existence : Human, celestial, hellish and sub-human.”

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33. Ibid, p. 10 (Quoted by Tukol, p. 117).

## **Ayu Karma**

“The life-karmas determine the quantum of life in the states of existence as infernal beings, plants, animals, human beings and celestial beings. That Karma which determines the duration of life of an individual being in a particular state is called infernal-life Karma, tiryanca-life Karma, human-life Karma and celestial life Karma. It is responsible for determination of the duration of life of each individual being in its state of existence. When the duration of the Karma is exhausted, the being must die. It is therefore this Karma which is responsible for the birth and death of an individual being.

“Umasvami has explained the causes of influx of Karmas which lead to life in different states of existence. Excessive infliction of pain and attachment cause influx of Karma which leads to life in infernal regions;<sup>34</sup> The sutra uses the two words arambha and parigraha. While the former word means infliction of pain and suffering on living beings, the latter refers to excessive attachment to various object in the universe. Causing of excessive pain and suffering either by killing or by serious injury is the cause of influx of this Karma which is responsible for birth in hell. Constant cruel activities and misappropriation of other's property due to excessive attachment to material possessions are the cause, of this Karma.

Deceitfulness causes the influx of life-Karma leading to the animal and vegetable words.<sup>35</sup> Deceitful disposition of the soul is the result of conduct-deluding Karma. That leads to birth in the animal world. The preaching of religion from a perverted attitude, lack of good conduct and propriety, desire for cheating others, blue and grey thought-colouration of the soul and mournful

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34. Umasvami : *Tattvartha Sutra*, Chapt. VI, Sutra 15.

35. *Ibid*, Sutra 16

(Quoted by Tukol, p. 118).

concentration during death are the varieties of deceitful conduct giving rise to life-Karma leading to the *tiryanka gati*.<sup>36</sup>

Slight injury, slight attachment and natural mildness in character are the causes of life-Karma that leads to human life.<sup>37</sup> Humility, gentle disposition, excellent behaviour, slight passion, freedom from distressful disposition at death, gentleness by nature are some of the causes that are responsible for the Karma leading to human birth. In other words, compassion, kindness, love, affection, honesty and truthfulness may be mentioned as some of the characteristics that lead to this life-Karma."

"Right belief, restraint from attachment, self-restraint mixed with laxity, liberation from the Karmas in an involuntary manner, austerities attended with perverted faith cause the influx of life-Karmas leading to celestial birth. Self-restraint is the key to purity of conduct and thought. It often happens with some people that when they are fully restrained in their mind and speech, they are disturbed by indecision. People observe austerities under wrong beliefs. Added to it, is the right faith. Since right faith is mentioned separately, it appears that by itself it is sufficient to cause the influx of life-Karma leading to celestial birth. The only way of reconciling the two Sutras is to point out that those souls which have right faith will not be subject to any of the infirmities which affect the other souls which do not possess such faith. In fact, there cannot be right faith, unless there is awareness of the true nature of the soul and its non-connection with worldly objects."

## Nama Karma

"It is this kind of Karma that determines the kind of character of the body in which a soul will be embodied. We have already noticed that a soul is born in any of the four states of existence,

36. Jain, S.A. : Reality, p. 181

37. Umasvami : Tattvartha Sutra, Chapt. VI, Sutras 17 & 18

(Quoted by Tukol, p. 118-119)



celestial, human, sub-human and infernal. Naturally there will be difference in the nature of the body, its size, colour, height. The Nama Karma is primarily of two kinds, pinda-prakriti or physical or concrete qualities, and apinda-prakriti or non-physical or non-concrete qualities.

The Nama Karma is an extremely interesting principle, almost anticipating many elements of the modern biological theory. It is again divided into 93 classes. Modern biology tries to explain the origin and growth of an organism postulating the enzymes and genes, microscopic factors which determine the growth of the organic body. Similarly the theory of Nama Karma formulated by the Jaina thinkers thousands of years ago tries to explain many of the biological problems such as, the difference between one genus and other genus of organisms, the bodily structure as vertebrate or invertebrate, the different methods of bone joints in the body, the systematical arrangements of the members in the structure of the sensory organs in the body, etc. These sense organs in the body whether completely developed and functionally effective or whether imperfectly developed or functionally inefficient—all these factors are explained by different kinds of Nama Karma which operate and guide the construction of the organic body in each individual.”<sup>38</sup>

“Umasvami gives the particularities of the Nama Karma on the rise of which a living being is born in another state of existence. The Nama (physique-making) Karmas comprise the state of existence, the class, the body, the formation of the chief and secondary parts, the binding (union), molecular interfusion, structure, joints, touch, taste, smell, colour, movement after death, neither heavy nor light, self-annihilation, annihilation by others, emitting warm splendour, emitting cool lustre, respiration, gait, individual body, mobile being, amiability, a melodious voice, beauty of form, minute body, complete development (of the

38. Chakravarti, A. : Religion of Ahimsa, p. 95

(Quoted by Tukol, p. 118-119)

organs), firmness, lustrous body, glory and renown, and the opposite of these (commencing from individual body), and the Tirthankaratva.”<sup>39</sup>

The enumeration is wonderfully comprehensive so as to cover all states of existence and the classes of beings with (i) the sense of touch only (ii) senses of touch and taste, (iii) senses of touch, taste, smell, (iv) senses of touch, taste, smell, and sight, (v) and senses of touch, taste, smell, sight and hearing. This is due to the rise of Nama-Karma of the class of one-sensed being and so on.”

As stated earlier the Nama-karma of the body is of five kinds; there are five kinds of sariras or bodies (1) the audarika body or the gross body which is peculiar to human beings and animals; (2) vaikriyika or transformable body which is made up of fine and subtle matter capable of modification in form and stature as the bodies of gods and denizens of hell; (3) aharaka or a subtle or a spiritual man-like body which issues from the head of a perfect Jaina saint who has attained full knowledge and in consequence of the highly developed occult faculties of his soul and flashes across space to the feet of the master where its doubts are solved; (4) taijasa sarira or a body with a halo or the electric (magnetic) body and (5) karmana sarira or the body constituted of karmic particles.

“The causes of nama-karma which are responsible for the different kinds of bodies (sarira-nama-karma) have explained by Umasvami. According to him crooked activities and deception cause the influx of inauspicious physique -making karmas. Crookedness is vakarta meaning departure from the straight -forward ways, activities which are perverse and actuated by want of rectitude. Deceiving others is another form of crookedness. Both create mental vibration of questionable character and if activities succeed, they cause misery and suffering to others. Both are

39. Umasvami : *Tattvarthasutra*, Chapt. VIII, Sutas 13 (Quoted by Tukol, p. 120)

unwholesome activities and do cause inauspicious physique-making Karmas. The greater the crookedness or deception, the more intense is the nature of Karma.”<sup>40</sup>

“The opposite of these, viz., straightforward activity, honesty and candour cause the influx of auspicious body-making Karmas.<sup>41</sup> Those who are straightforward in their thoughts and speech attract the auspicious Karmas. Person of honesty and integrity have respect for the virtuous. They honour the pious and the holy saints. Such persons are aware of the misery of worldly life and hence they are careful in thought and action.

Besides referring to the cause of auspicious physique-making Karmas, there is a detailed enumeration of the thought and actions which lead to influx of Tirthankara-Nama-Karma which earns a victory over the three worlds. Again according to Umasvami, the influx of Tirthankara-Nama-Karma rises from the sixteen observances, viz., purity of right faith, endowed with reverence, observance of vows and supplementary vows without any kind of transgressions, ceaseless pursuit of knowledge, constant fear of the cycle of existence, giving charity, practising austerities, in accordance with one’s own capacity, removal of hindrances affecting or likely to affect the equanimity of the ascetics, serving the meritorious by warding off evil or suffering, devotion of the Omniscient Lords, Chief preceptors, preceptors and the scriptures, practice of the six essential daily duties, propagation of the teachings of the Omniscient, and affection for one’s bretheren.<sup>42</sup> These virtually cover the entire field of ethics and spiritual practices which lead to liberation of the soul.

The Anga-nama-Karma is of various kinds relating to the different parts of the body like the head, chest, back, arms, stomach and feet. The Upanga-nama-Karma refers to the five senses and

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40. Ibid., Chapt. VI, Sutra 23.

41. Ibid., Chapt. VI, Sutra 23.

42. Ibid., Chapt. VI, Sutra 24.

(Quoted by Tukol, p. 121.)

parts of the main organs *e.g.* forehead, skull, palate, cheek, chin, teeth, lips, etc. The forms of the Nama Karma relate to the formation of sinew, shape of limbs, their proportion, the colour of the body, the qualities of touch and the condition of existence, etc. There are twenty-one kinds of Prakriti-nama-Karma which relate to the nature of quality and peculiarities of the body.”

## Gotra-Karma

“Gotra-Karma is the third kind of non-destructive Karma which determines the status of the family, nationality, etc. Modern biologists accept the theory of heredity as a factor operating in the life of human beings and animals. The status determining Karmas are of two kinds : the one determines the high status and the other low status.<sup>43</sup> Owing to the former, individual takes birth in a noble family of high prestige and respectability. The other is responsible for birth in a low family where fame and prestige are unknown.

Umasvami has said that censuring others, self-praise, being oblivious to the good qualities in others and proclaiming noble qualities which are not present in oneself cause the influx of Karmas which lead to birth in a low status.<sup>44</sup> There are many people who are blind to good qualities and virtues in others. They boast of themselves as the paragons of virtue and indulge in undue praise of themselves. Censuring others is a vice, vain gloriousness is equally so. On the other hand, the opposite qualities like modesty, humility and appreciating what is noble in others, etc. cause influx of Karma which lead to birth in a family of high status. Saluting the virtuous is humility. Modesty, inspite of learning, wealth and power, discloses absence of egotism and haughtiness.”<sup>45</sup>

43. Ibid., Chapt. VIII, Sutra 12.

44. Ibid., Chapt. VI, Sutra 25.

45. Ibid., Chapt. VII ( Tukol, p. 122).

## **Vedaniya-Karma**

Quoting Umasvami Tukol further writes : "The fourth kind of aghati Karma is called Vedaniya Karma which determines the painful and pleasurable experiences of an individual. The two Karmas which cause pleasant feeling and unpleasant feeling, respectively, are the two sub-types of feeling producing Karmas."<sup>46</sup> The Karma is of two kinds : Sata-Vedaniya, and asata-Vedaniya.

Sata-Vedaniya Karma is the result of influx of Karma which creates pleasant and happy experiences both in mind and body of the celestial and the human beings and animals. The activities which lead to the influx of this Karma as stated by Umasvami are : compassion towards living beings in general and the devout in particular, charity, asceticism with attachment, etc., (that is restraint-cum-non-restraint, involuntary dissociation of Karmas without effort, austerities not based on right knowledge) contemplation, equanimity and freedom from greed.<sup>47</sup> All living beings are born in different conditions of existence according to their Karmas. There are some who become aware of the nature of soul and become devoted to vows, austerities and other acts of compassion. They reduce their wordly attachments and are generous in helping others. They express sympathy for the sufferings of others and do what they can to relieve them. They restrain themselves from undesirable activities. All these activities of mind and conduct lead to the influx of Karmas that bring about pleasant feelings.

The Asata-Vedaniya Karmas which are the causes of unpleasant or painful feelings are due to suffering, sorrow, agony, moaning, injury and lamentation in oneself, others or in both.<sup>48</sup> All these experiences of pain and suffering are the results of

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46. Ibid., Chapt. VIII, Sutra 8.

47. Ibid., Chapt. VII, Sutra 12

48. Ibid., Chapt. VII, Sutra 11 (Quoted by Tukol, p. 123)

passions like anger, greed, etc. They create a feeling of sadness because of want of self control, injury to person or property, disgrace suffered by immoral deeds or speech and cravings for things which are either undesirable or unwanted. There is no suffering where there is no passion. Many austerities are practised by devout person; they involve no suffering because they are undertaken voluntarily as acts of self-purification. There is no evil object behind it and the mind is full of calm and balance. A surgeon causes pain but his object is to cure the patient from the disease so as to free him from pain and further suffering."

These are the eight kinds of Karmas which infect the purity of the soul and obscure all or some of its inherent qualities. They are like foreign forces changing the direction of the course of soul and leading to entanglement in worldly existence. They are the real causes of ignorance, suffering, short-comings in life and inequalities in status. Our mind, speech and body are the real causes of their influx.

The theory of Karma is not the theory of fatalism. It is the law of cause and effect. It is the moral law of causation which shows that we are the makers of our fortunes or misfortunes. If a man enjoys or suffers, he does so as a consequence of his action, thoughts or speech. The sense of fatalism comes in only when we overlook the element of choice. Under the influence of desire for champagne, a man may choose to drink it, though he may understand quite well that his body will be better served by choosing milk. The desire does not compel, it is only the instrumental cause of man's choice to drink champagne in preference to milk. He has the power of choosing to drink milk. When this is remembered, then there is no sense of fatalism in the act performed."<sup>49</sup>

It would be further evident that this law of causation is not machanical because consciousness is its essential factor. Life is a

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49. Herbert Warren's : *Jainism*, p. 45 (Ed. Nagin J. Shah) (Tukol, p. 124).

long journey; the living being moves on; if it desires its journey to be smooth and free from accidents, the brake of self-control has to be applied constantly. The passions are the forces that may try to derail the train but the knowledge of the real path and the faith in the efficacy of our vision must lead it to its real destination.

All living beings are born in a state of existence (gati) with a body with its span of life, colour, its environment and other characteristics which are the results of past karmas. The Jain Tirthankaras have analysed and shown us what the causes are. For living being is the substantial cause of all that it is born with passions. Karmas are the unnatural veils that obscure the qualities to the soul.

It is the function of religion to show the path of peace and liberation. Those who are in an unclean or impure state must know how to get rid of impurities and develop the infinite qualities of the souls.<sup>§</sup>

## II

As we have seen, Jain Karma theory is more elaborately thought out and systematized than Hindism and Buddhism, according to Jain scholars. It is a very vast subject and occupies an important place in the Jain canon.

“The Karma doctrine is a fundamental part of Jaina philosophy, as it appears to be of most other religions; but nowhere, if our sources and their knowledge are comprehensive enough, has the physical nature of the Karman been asserted with such stress as in Jainism. The doctrine has been developed with a minuteness in detail, careful classification and precision in statements. The conception has been most realistic and does credit to the most methodical modern system.”<sup>50</sup>

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§. Tukol, T.K. : *Compendium of Jainism*, pp. 111-125.

50. Glasenapp : *Doctrine of Karman in Jaina Philosophy*, pp IX-X.

It is necessary to remember that according to Jaina Metaphysics, the Universe is divided into two everlasting, uncreated, and independent categories of substances : Jiva (the soul) and Ajiva (non-soul). The link between the soul and non-soul is Karma. Mention has already been made of the characteristics of the soul and how it becomes entangled into the subtle refined particles of Karmic matter. The nature and kinds of Karmas have been the subject matter of discussion in the earlier pages.

## Jiva and Ajiva

According to J.L. Jaini :<sup>51</sup> "The principles of Jainism are seven : *jiva*, soul ; *ajiva*, non-soul ; *asrava*, *karma*-movement ; *bandha*, *karma*-bondage ; *samvara*, *karma*-check ; *nirjara*, *karma*-falling off ; *moksha*, *karma*-liberation.

The great importance of the logically perfect division into soul (*jiva*) and non-soul (*ajiva*) has been dealt with in Jain texts : it is the basis of the six substances and of the five magnitudes. It is further the foundation of the seven principles, and later on, we shall see, also that of the nine categories (*padarthas*). The two great categories are soul and non-soul : these are in combination ; and the link between them is that of *karma*.

There are two steps also in the freeing of the soul from matter—the stoppage of any fresh material ties (called *samvara*), and the shedding of the matter in which the soul is actually entangled. The end of the process is *moksha* or *nirvana*, the goal of very true Jaina's life ;<sup>52</sup>

Umasvami has defined Right Faith as firm belief in the true nature of the principles<sup>53</sup> Right faith arises from innate disposition or by acquisition of knowledge. (1) The soul, (2) the non-soul,

51. J.L. Jaini, p. 37.

52. Ibid., p. 37.

53. Umasvami, Chapt. 1, Sutra 2.



(3) influx, (4) bondage, (5) stoppage, (6) gradual shedding and (7) liberation constitute the seven principles or realities.<sup>54</sup>

## **Ashrava**

Tukol discusses Asrava or inflow of the Karmas into the soul in the following words : “Asrava is that process through which the Karmic matter enters the soul. Etymologically, the word Asrava in Jaina philosophy means the influx of the matter into the soul, though the Buddhists use its corresponding word in Pali ‘asava’ as being synonymous with ‘klesa’ meaning sin, passion, depravity or corruption. Asrava results from the activities of the body, mind and speech. The Jaina usage is nearer the etymological meaning of the term and obviously more original.

Asrava is of two types : bhavasrava and dravyasrava. While the former is concerned with the thought-activities, the latter is concerned with the influx of the Karmic matter itself. The causes of the former are the activities of the five senses like impure attachments. This may be likened to entry of water into a boat through a hole when the boat is floating over water. Dravyasrava is the matter which is grasped by the impure thought-activities and is made to attach to the soul. The Bhavasrava is classified into five categories : mithyatva (delusion), avirati (lack of control) pramada (inadvertance), yoga (activity) and kasaya (passions).<sup>55</sup>

Each of these Bhavasravas has its own sub-divisions. Mithyatva is of five kinds : ekanta, viparita, vinaya, samsaya and ajnana. Ekanta Mithyatva is that kind of false belief which is cherished as true without either verifying it with others or without examining its correctness. Beliefs are accepted as true because they are current in the family or society. The second kind of Mithyatva is that belief which is either perverse or accepted as true along with similar other beliefs. Persisting in the belief even after knowing it to be false is Vinaya Mithyatva. Where the mind

54. Ibid., Chapt. I, Sutra 4.

55. Ghoshal, S.C. : Dravyasamgraha, Verse 30

becomes indecisive about the truth or otherwise of a belief, or, where a person loses faith in the correctness of a tenet, we have a case of Samsaya Mithyatva. The last kind of Bhavasrava Karma is due to want of knowledge or absence of faith. One who suffers from this infirmity does not use his reason or is incapable of forming any definite idea.

Avirati (lack of control) is also of five kinds : himsa (injury), anrta (falsehood), caurya (stealing), abrahma (incontinence) and parigrahankha (desire to possess which is not needed). These five Aviratis are equated with avratas or vowlessness.

Pramada or inadvertance is also of five kinds : Vikatha is reprehensible talk about any individual, state, organization, king, women etc. Kasaya is of four kinds : anger, pride, deceit and greed. Indriya or the five senses are liable to commit inadvertent acts of various kinds. Nidra or sleep, where it is unnatural may be the source of careless mistakes. Raga is the fifth kind of pramada; it is the result of attachment to different worldly objects.

Yoga refers to activities of the body, mind and speech which are of various kinds like true, untrue and mixed.

Kasayas comprise anger, pride, deceit and greed. These vary according as they mild, intense or great.

Kundakundacarya<sup>§</sup> has referred to identical cause of inflow of Karmas in Chapter V of his 'Samayasara': Wrong belief, vowlessness, passion and the vibratory activities are the causes of influx of Karmic matter which obscure the qualities of the soul. These mental conditions and passions begin to operate in a person who has neither firm knowledge nor belief. Influx commences with impure or wrong thought or speech activities, passions form the inpulling forces unless they are controlled by right belief, knowledge and conduct.<sup>§</sup>

According to Jaini, : "The soul is affected by attachment (*raga*), aversion (*dvesha*), affection (*rati*), and infatuation (*moha*),

§. Kundakundacarya : Samayasara, Chapt V.

§. Tukol, pp. 140-141.

in the form of the four passions, anger, pride, deception, and greed, helped by the activity of mind, body and speech. Such a soul is in a state to receive karmic matter into it. The technical name given to this activity is *yoga* ; and the attraction of karmic matter thus brought about is called *karma*-movement (*asrava*), the third *tattva* or principle.

The condition of the soul which makes *asrava* possible is called *bhavasrava* (subjective *asrava*). It is of thirty-two kinds. The actual matter, of various colours, etc., attracted by the soul is *dravyasrava* (objective *asrava*).

The past *karmas* of the soul affect its present activity. Its present *karmas* help or modify these, and the joint effect determines the character and tendency of the actual surroundings, etc., of the soul. The soul must pay for what it has acquired. If it has acquired more than it can maintain, it must break under the load of matter, *i.e.* it must become spiritually bankrupt. The *karmas* are themselves indifferent ; they do not desire to come or to stay away. But, if the soul is in a mood to receive them, they are attracted to it as readily as fine iron filings by a magnet. It is the vicious, relentless vigilance of matter to run to and embrace the soul, in its ignorance and infatuation as much as in its enlightenment and discrimination, that is in Jainism called *asrava*.

The psychical condition which makes the inflow of karmic matter into the soul possible (*bhavasrava*) may take the form of false or perverse belief, an undisciplined, vowless, characterless life, careless use of mind, body, and speech, or yielding to the passions. The physical matter which is actually drawn to the soul (*dravyasrava*) is invisible. It cannot be perceived by the senses, as it is *sukshma* or fine, or even *sukshma-sukshma*, or very fine.”<sup>56</sup>

## Bandha or Bondage

On Bandha or Bondage, Jaini says : “The actual investing of the soul by the karmic matter which has flowed into it is called

56. Jaini, J.L., pp. 38-39.

bondage (*bandha*). The psychical condition which allows this is called *bhava-bandha*. It corresponds exactly to *bhavasrava*, and arises from false belief, want of character, etc.

The actual mingling of karmic matter with the particles (*pradesas*) of the soul is *dravya-bandha*.

This bondage is of four kinds, according to (1) the nature of the karmic matter which has invested the soul ; (2) the period during which it is capable of remaining attached to the soul ; (3) the character—mild or strong—of the actual fruition of this karmic matter ; and (4) the number of the karmic atoms.”<sup>57</sup>

How does the inflow of Karma bind the soul ? The process is illustrated by giving the example of a person who has fully smeared his body with oil and stands out in the open where there is wind. It is natural that particles of dust should stick to the body of such a person. Similarly when a soul is rendered weak by various kinds of thought-activities, it gives room for the particles of Karmic matter to enter. It is the invariable process that the Bhavasravas or the thought activities are the direct and proximate causes of Dravyasravas or influx of matter. The conscious state by which Karma is bound with the soul is called the Bhavabandha while the interpenetration of the Pradesas of Karma and the soul is Dravyabandha.”<sup>58</sup>

It is the conscious state of mind that binds the Karma with the soul when the latter is excited by any of the causes like passion or aversion, mentioned above. Bandha is also of two kinds : Bhava-bandha and Dravya-bandha. Bhava-bandha is alliance of the soul with the mental activities which are the result of excitement, passion, wrong belief, etc. It is stated in the ‘Vardhamana Purana’ that modification of consciousness consisting of attachment or aversion by which the Karmas are tied to the soul is known as Bhava-bandha.<sup>59</sup> Dravya-bandha is that bondage

57. Ibid., p. 39.

58. Ghoshal, Verse 32

59. Ibid. Commentary, pp. 80-81

which results from the union between the soul and the interpenetrated Karmic matter. Bandha implies necessarily the assimilation of matter existing in many pradesas by the soul. On account of differences in the vibrations in the soul-activity, the Karmic molecules enter and become one and stay with the pradesa of the soul. They come in infinite numbers every moment, to each soul.”<sup>60</sup>

On Asrava and Bandha Mohan Lal Mehta opines : “Influx (*asrava*) precedes bondage (*bandha*). Just as water flows into the lake through streams, so also karmic matter flows into the soul through the channel of activity. This is called influx. It is of two types : psychical and physical. That modification of consciousness by which karma gets into the soul is known as psychical influx. The karmic matter itself which enters the soul, is called physical influx. In other words, psychical influx is nothing but the mental, bodily or vocal activity, whereas physical influx is a peculiar type of matter. The influx of karma is of two kinds : virtuous (*punya*) and sinful (*papa*). Meritorious activities cause the influx of virtuous karmas, while wicked actions are responsible for the inflow of sinful karmas. Injury, falsehood, stealing, envy etc. are wicked activities. The opposites of these are meritorious ones. How can activity be meritorious or wicked ? That activity which is performed with good intention is meritorious and that which is performed with evil intentions is wicked. The influx of persons with passions extends transmigration and that of persons free from passions prevents or shortens it.

Bondage is also of two types : psychical and physical. That conscious state by which karma is bound with the soul is called psychical bondage. The interpenetration of the karmic particles and the soul is known as physical bondage. The cause of bondage is a particular modification of consciousness consisting of passions by which karmas are tied to the soul. In other words, attachment

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60. Jaini, J.L. : Gommotsara (Karma Kanda) p. 25.

and aversion are the causes of bondage. Wrong belief, negligence etc. are also included in them.”<sup>61</sup>

## Causes

Tukol quotes Umasvami who says that wrong belief, non-abstinence, passions and activities are the causes of bondage. According to him bondage takes place when the individual self, actuated by passions, attracts particles of matter which are fit to turn into Karma.<sup>62</sup> Commenting on this verse, Pujoyapada states : “Just as the digestive fire of the stomach (the gastric fluid or juice) absorbs food suitable to it, so also the self attracts Karmas of duration and fruition corresponding to the virulent, mild or moderate nature of the passion. Owing to the potency of wrong faith, etc, the self, possessed of incessant activity in all states, attracts subtle matter of infinite space-points pervading the same space points occupied by the self, capable of turning into Karmic matter, which then is combined by interpenetration with the space-points of the self. This is bondage. Just as the mixing of several juices of barley, flowers and fruits in a vessel produces intoxicating liquor, so also, matter present co-extensive with the self becomes transformed into Karmic matter owing to the presence of activities and passions.”<sup>63</sup>

The bondage of Karma is of four kinds according to its prakrti (nature or type), sthiti (duration) anubhaga (intensity) and pradesa (mass or quantity of space-points).<sup>64</sup> Mention has been made of the fact that there are eight kinds of Karmas like Jnanavaraniya, Darsanavaraniya, etc. and that they are responsible for obscuring the four qualities of the soul and for determining the four conditions of life, including creation of obstacles. Naturally,

61. Mehta, Mohan Lal : *Jaina Culture*, pp. 81-82.

62. Jain, S.A. : *Reality*, Chapt. VIII. Sutra 2.

63. *Ibid.*, pp. 217-218.

64. Ghoshal, S.C. : *Dravyasamgraha*, verse 33.  
(All quoted by Tukol, p. 143.)

therefore, there must be difference in the nature of the each kind of the eight Karmas. It must follow as a corollary that the bondage must be of various nature.

Tukol says further : The second variety of bondage pertains to the sthiti or duration of each of such Karmas. The duration of the bondage must be co-extensive with the duration of the Karma itself. The duration is dependent upon the time taken for shedding it off. The duration of the bondage and its intensity depend upon the intensity of the passion. The stronger the passions, the greater is the length of duration and fruition of the bondage. While this is so with regard to the inauspicious Karmas, in the case of auspicious Karmas, the intensity of the fruition is less. The greater is the depth of an inauspicious Karma, the greater is the suffering, may be for years beyond conception. The duration is measured in terms of *sagaropama* years. The minimum length may be any unit of a *muhurta* (48 minutes). The gradation of intensity falls into four groups. If the intensity of the fruition of an auspicious Karma is great, the enjoyment is also great.

While discussing the nature of bondage, mention has been made of *anubhaga* (intensity). The results of the Karmas, suffering in the case of inauspicious Karmas and enjoyment in the case of the auspicious ones, may be mild, great or intense. This depends upon the passions and activities which produce the Karmas. Diversity in the bondage is the direct result of the degree in depth of the operation of the Karma. *Anubhaga* is conceived as divisible into infinite number of indivisible parts which cannot be further divided. Each one of such indivisible parts is called indivisible unit *avibhaga-pariccheda*. Even the single atom of an aggregate of Karmic matter (*Karma-skandha*) possessed of the least intensity has an infinite number of such infinit units.”<sup>65</sup>

Tukol further observes : “The fourth variety of bondage is *pradesa* or the quantity of space-points that the Karmas

65. Tatia, Nathamal : *Studies in Jaina Philosophy*, pp. 236.

(Quoted by Tukol, p. 144.)

interpenetrate. Since bondage results in the existence of the soul and Karma in union, we speak of Pradesa. When there is an incessant influx of karma into the soul, the latter attracts the matter which occupies the space of the soul. Since the extent of bondage is with reference to the space occupied in the soul, the bondage is called Pradesa-bandha. The space in the universe is filled with Karmic matter and the soul attracts only such number of particles as are wafted into by the activity of passion. The quantity of matter attracted may be of eight main types, as there are eight types of Karmas.”<sup>§</sup>

### Samvara or Stoppage of Influx

In the words of J.L. Jaini, “But the inflow of karmic<sup>66</sup> matter may be stopped ; for the soul is a free agent and can, if it chooses, refuse to take in any more of this mischievous substance. Restraint of body and mind, a deliberate attitude of indifference to matter’s traps and temptations, induce a calm evenness of the soul, which gives no opportunity to the *karmas* to approach and cleave to or dig into it. The mind is freed from love, hatred, attachment, and aversion ; there is no *yoga* or *asrava* vibration, and the inflow of *karmas* is stopped.

The psychical condition which makes this possible is *bhava-samvara*. This is reached by following the rules of conduct under vows, by religious observances, by the threefold restraint of body, mind, and speech, by performance of duties, by compassion towards all living beings, by contemplating the true character of the world and our relation to its objects and persons, by concentrating the mind on our chief purpose in life, and by enduring all kinds of troubles and tortures for the achievement thereof.”

According to S.A. Jain<sup>67</sup>, “Samvara or stoppage of the influx of new Karmas is the first significant step in the process of

§. Tukol, p. 144.

66. Jaini, pp. 39-40.

67. Jain. S.A. : Chapt. IX, Sutra 1. (Quoted by Tukol, p. 144-145.)



liberation of the soul from Karma. Samvara is the opposite of Asrava ; it is so called as it prevents the entry of Karma into the soul. Umasvami has given a precise definition : "Obstruction or stoppage of influx is Samvara." It is the harbinger of spiritual development that closes the entry for new Karmas.

Just as "Asrava is of two kinds, viz., Bhavasrava and Dravyasrava, there are also corresponding kinds of samvara : bhavasamvara and dravyasamvara."<sup>68</sup> Freedom from attachment and aversion stops the influx. Bhavasamvara can be brought about by various means. Since the activities of the body, mind and speech as also the passions are the causes of the influx of Karmas, Samvara can be achieved only by controlling them. There are accordingly many varieties of Bhava-samvara : vrata (vow), samiti (carefulness), gupti (restraint), dharma (observances), anupreksha (reflection), parisahajaya (conquest over troubles) and caritra (right conduct).

Continuing the earlier simile, if the entry of water into a boat through a hole is to be stopped, the hole must be plugged. If the wind is blowing in through the window, the window must be closed. This is the common-sense remedy. The same principle applies to stoppage of influx of new Karmas. If the influx is to be stopped, the activities which cause it must be stopped. If the passions are the cause, they must be subdued. Many of the Karmas are due to wrong belief. When a person is in a state of delusion or in the grip of a passion, he will not know what is good for the soul. He becomes deeply involved in attachments of the world and afflicted with miseries of various kinds.

This kind of involvement or bondage can be stopped by purifying the mind, body and speech which give rise to various activities leading to influx of Karmas. Similarly the passions must be subdued by right belief and self-restraint.

It therefore follows that the means or Samvara or stoppage have to be sought through the eradication of activities and conquest

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68. Ghoshal, S.C. : *Dravyasamgraha*, Verse 34.

of passions that bring the influx of Karmas. The five vows or Vratas are : non-violence, truthfulness, abstinence from stealing, celibacy and abstinence from too much accumulation of worldly objects. These five rules of conduct are called pancasilas in Buddhistic ethics. The observance of these vows will put a stop to many of the evil propensities of the five senses and check the rise of of passions."<sup>69</sup>

In Jaina doctrine of karma, there is great emphasis on alertness, which has been elaborated as a way of life, e.g. "Samitis are of five kinds. They enjoin carefulness and restraint on conduct and behaviour. *Irya-samiti* consists in the exercise of care while walking. It requires the use of only that path which is trodden by men and beasts. The use must be in a manner as not to cause any harm or injury to any creature like ants or insects. *Bhasa-samiti* requires exercise of carefulness in talk. The speech should be gentle, useful and beneficial. Harshness, rudeness, satire, bitterness, etc. ought to be eliminated from our talk with others. *Esana-samiti* requires observance of care in receiving alms so as not to contravene other rules of conduct. *Adana-niksepa* requires exercise of care in receiving and keeping things necessary for religious exercises after examination of the place on which they are to be kept. The last one is *Utsaraga-samiti*. It requires one to be careful in the choice of a place for answering the calls of nature or throwing out other discharges in. One ought to choose an unfrequented place free from insects, etc.

The *Guptis* are restraints relating to activities of the body, mind and speech. One has to be careful while walking or otherwise moving the body. That is *Kaya-gupti*. *Vag-gupti* requires the exercise of restraint over the tongue. One has to be restrained in speech so as not to utter words will hurt others. The third one is *Mano-Gupti* which requires mental restraint. One should not allow the mind to wander over subjects which are harmful or unhealthy.<sup>§</sup>

69. Tukol, pp. 145-146.

§. Tukol, p. 146.

**Dharma** is religion requiring observance of ten virtues or rules of conduct. They are necessarily qualified by the term *uttama* to distinguish them from what is ordinarily understood. It brings out the superior nature of these virtues. They are : *Uttama Ksama* or supreme forgiveness, *Uttama Mardava* or supreme humility, *Uttama Arjava* or supreme straight-forwardness, *Uttama Satya* or supreme truthfulness, *Uttama Sauca* or supreme purity or cleanliness, *Uttama Samyama* or supreme restraint, *Uttama Tapa* or supreme penance, *Uttama Tyaga* or supreme abandonment, *Uttama Akincinya* or supreme possession-lessness and *Uttama Brahmacharya* or excellent celibacy. These are the ten rules of conduct which are intended to bring about purity of mind, cultivation of restraints and development of spiritual outlook. Each of the virtues has to be cherished and observed to the maximum extent in thought and conduct. It may be further mentioned that supreme penance is of two kinds : either internal or external. External penance relates to fasting, control of diet sitting or lying down in solitary places and practising other bodily austerities. Internal penance consists of repentance, reverence, study of scriptures, relinquishment of worldly objects and thoughts, and meditation. Since the ten virtues are of great importance, they will be dealt with later in full detail.

*Anupreksha*<sup>70</sup> or reflections are of twelve kinds; (i) *Anityanupreksha* is the reflection that all things in the world are transitory ; (ii) *Asarananupreksha* is reflection that nothing can give to us refuge and peace in the world except true knowledge of the self ; (iii) *Samsaranupreksha* is reflection that the cycles of worldly existence are endless ; (iv) *Ekatvanupreksha* is reflection that the man is all alone in this world and is the architect of his own fortune ; (v) *Anyatvanupreksha* is reflection that the soul is different from non-self or body ; (vi) *Asucitvanupreksha* is reflection that all things except the pure soul are unclean in the world ; (vii) *Asravanupreksha* is reflection about the influx of

70. Tukol, p. 146-17.

Karmas ; (viii) **Samvaranupreksha** is reflection about the means of stopping the influx of karmas ; (ix) **Nirjaranupreksha** is reflection about the means of getting release from the Karmas which have already accumulated ; (x) **Lokanupreksha** is reflection about the real nature of the universe and the substances that comprise it ; (xi) **Bodhidurlabhanupreksha** is reflection on the difficulty of getting enlightenment in the world about the path to liberation ; (xii) **Dharmanupreksha** is reflection on the nature of true religion and its essential principles.”<sup>71</sup>

**Parisaha-jaya** is exerting to get victory over twenty-two kinds of troubles. (1) **Ksudha** is victory over the pangs of hunger ; (2) **Pipsasa** is victory over the troubles of thirst ; (3) **Sita** is victory over the troubles and effects of cold ; (4) **Usna** is victory over the troubles of heat ; (5) **Damsamasaka** is victory over the troubles of bites of mosquitoes, bugs, etc. (6) **Nagnya** is victory over the feelings of shame arising as a result of nakedness; (7) **Arati** is victory over the feeling of dislike or dissatisfaction ; (8) **Stri** is victory over the mental disturbances at the sight of women or their movements ; (9) **Carya** is victory over the feelings of fatigue and distress due to wandering on foot ; (10) **Nisadya** is victory over the desire to move from the fixed place of meditation or the inconvenient pains caused thereby ; (11) **Sayya** is victory over hardships arising as a result of sleeping on bare ground or absence of a bed ; (12) **Akrosa** is victory over feelings of anger that may be caused by the behaviour of others ; (13) **Badha** is victory over the troubles caused by the disturbances or ill-treatment by others ; (14) **Yacana** is conquest of the desire to beg for anything even when badly needed ; (15) **Alabha** is victory over dissatisfaction of troubles due to failure to get alms ; (16) **Roga** is conquest over the pains or suffering caused by a disease ; (17) **Trna** is conquest over pain and suffering caused by pricking of thorny shrubs ; (18) **Mala** is conquest over the feeling of dissatisfaction or disgust

71. Ghoshal, S.C. : Dravyasamgraha, Verse 34.

(Quoted by Tukol, pp. 1447)

due to dirt or uncleanness of one's own body ; (19) **Satkar** is victory over the desire for getting respect and eulogy ; (20) **Prajna** is conquest over conceit of knowledge or learning ; (21) **Ajnana** is victory over the feeling of despair and shame on account of one's own ignorance and (22) **Adarsana** is conquest over despair and sadness arising out of one's failure to realise one's own ideal after leading a life of piety and observance of austerities. These are the twenty-two kinds of troubles or hardships which one must conquer in order to maintain equanimity of mind and save oneself from the effects of pain and sadness due to various situations and matters of every-day life.

The Seventh means of Bhava-samvara is **right conduct** (Caritra) which is of five kinds : (1) **Samayika** is equanimity resulting from self-absorption and observance of the five vows ; (2) **Chedopasthapana** is recovery of equanimity of conduct after repenting for lapses arising out of negligence and inadvertance ; (3) **Parihara-visuddhi** is purity obtained from non-ijnury to living beings ; (4) **Suksma-samparaya** is conduct free from all passions except that of greed ; (5) **Yathakhvata** is conduct which is free from all passions which have been subdued. It is present in beings who are in the 11th to 14th stages of development.”<sup>72</sup>

It is clear from what has been stated above that stoppage results when there is spiritual development from various points. It is the activities and passions that lead to transmigration. Their cessation naturally leads to psychic stoppage or Bhavasrava. A check on activities and conquest over passions stop the influx of Karmic matter, that is, results in Dravya-samvara.

The root-cause of all evil is wrong belief and the rise of passions which lead to endless mundane existence, and lack of self-restraint. They hinder higher stages of spiritual development. Stoppage is brought about by control of the activities of body, mind and speech. One ought to regulate oneself in normal

72. Tukol, pp. 148-149. (Ghoshal : Dravyasamgraha, pp. 86-90)

activities like walking, eating, sitting and sleeping so as to avoid injury to minute organisms. A regular and meticulous practice of the ten virtues or duties awakens the inner consciousness of purity of thought and action. The various types of reflections discussed above are helpful in cultivating mental and spiritual qualities of the highest order. They open the vast vistas of real knowledge about the self and the transitory nature of the material world. They clear our delusions and free us from attachments of all kinds, personal and material. Contemplation over the miseries of mundane existence enables us to distinguish the real from the unreal. In this transient world, the ten virtues alone stand out as our real guides and philosophers. To reflect on the self as separate from the body convinces us that the latter is only a receptacle of impurities. Constant devotion to religion and the practice of rules enjoined by it can create a barricade against the new Karmas. Afflictions ought to be endured to make us unshakable in our faith, Those who face different kinds of afflictions with equanimity will not sever from the paths of truth and ahimsa. In order to stop the influx of fresh Karmas, observance of external and internal austerities is essential. Expiation, contemplation, pious services to the ascetics and the members of the fourfold community, study of scriptures and renunciation are all the means of acquiring internal purity.”<sup>73</sup>

## Nirjara

In the words of J.L. Jaini : “*Nirjara* means the falling away of karmic matter from the soul. The fetters may by themselves gradually wear out and leave the soul free : but it is a long process. Therefore a shorter method is adopted ; deliberate activity may hasten the ripening of a *karma* and the shedding of its matter. To illustrate : we wish evil to our neighbour A ; the thought-activity invites the karmic matter into the soul (*asrava*), the matter comes and binds the soul (*bandha*). This *karma* may take two months to

73. Ibid., pp. 149-150.

bear its full fruits ; in the meantime it is an evil load for the soul. To gain lightness and to get rid of the *karma*, the soul may deliberately feel an opposite kind of feeling towards other neighbours B, C, and D. A still surer way is to practise austerity. By removing the mind from the demands and impulses of the body, and by mortifying the physical man through not listening to its greed and temptations, matter may be overcome and the soul freed from the bondage.

The natural maturing of a *karma* and its separation from the soul is called *savipaka-nirjara*. Inducing a *karma* to leave the soul by means of a contrary *karma*, or by means of ascetic practices, is called *avipaka-nirjara* (riddance without fruition).

The terminology of the distinction is derived from botany. A seed grows into a fruit. It may ripen by itself (*savipaka*) ; or it may be plucked half-ripe, or even unripe, and then ripened by artificial means."<sup>74</sup>

Tukol writes : "When the influx of new karmas is stopped in the manner discussed above, a question naturally arises as to what happens to Karmas which have already infiltrated into the soul ? The process by which the Karmas are made to fall off is called Nirjara. In one sense it is destruction of the Karmas. When the disappearance of Karmic matter takes place after the fruits of the Karmas are enjoyed or suffered, there takes place what is called *Bhava-Nirjara* ; it may take place due to penance also. The destruction of Karmic matter itself is known as *Dravya-Nirjara*. Nirjara is therefore of two kinds.

The fruition of Karmas is either involuntary or by deliberate efforts (*Sakama* or *Akama*). Certain Karmas of beings in the four states of existence fall off after they are suffered or enjoyed for the period of their duration or maturity. Dissociation by conquest through exertion of one's own efforts is of the second kind.

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74. Jaini, pp. 40-41.

Umasvami has stated that dissociation of Karmas takes place by penance or austerity also.<sup>75</sup> He has dealt with Samvara and Nirjara together in some of the sutras since the same austerities, conquests, regualtions and religious practices are both conducive to stoppage and to release as the case may be. Ascetics and spiritually developed human beings practise various kinds of austerities and religious practices which result in the disappearance of the Karmas even before their fruits are enjoyed. Since Nirjara takes place without the enjoyment of their fruits, it is called *Avipaka-Nirjara*. From another point of view, when the Karmas are made to fall away by exertion and penances, the Nirjara is called *Sakama* or intentional Nirjara. Some Karmas have their period of maturity or enjoyment fixed. After the lapse of the period when the Karmas are enjoyed or suffered, they disappear of their own accord. This is called *Savipaka Nirjara*.

The soul regains its purity after the karmas have fallen off either due to enjoyment or destruction. Kundakunda Acarya has dealt with this subject in verses 144 to 146 of the Pancastikaya. According to him, a person who has practised a number of austerities and observed rules for the purification of his activities, will be able to shed away many of his Karmas. The austerities are both internal and external. A person who understands the real nature of the self and the futility of attachment to objects of the world will have right knowledge and thereby acquire the ability to destroy the karmas due to his purity of thought and action. He alone will be able to cast away his Karmas who on account of his right knowledge contemplates on the self with full concentration.

Kundakunda has emphasised the importance of right belief in shedding of Karmas.<sup>76</sup> Right belief creates an awareness of the transitoriness of the worldly objects, checks the operation of passions and does not create entanglements by way of new

75. Jain, S.A. : Reality, Chapt. IX, Sutra 3.

76. Kundakunda Acarya : Samayasara, chapt. VII.  
(Quoted by Tukol. pp. 150-151)



attachments. The activities of thought of such a person would be pure and will not tend to forge new bondage of Karmas. Right belief connotes and means a right outlook of the soul. There is a firm conviction about the destructive and debilitating nature of the Karmas and hence they are countered by the vibrations of righteousness born of right belief. Such a person knows that both pain and pleasure are due to bondage of bad or good Karmas. He is always on his guard and ever conscious of his pure self. He realises that the nature of his soul is pure knowledge and his true path is one of liberation. A person who is not a right believer remains ignorant, perverse and indecisive about the true nature of his self. He therefore indulges in such thought-activities as relate to mundane affairs. A right believer is content with his own right knowledge which brings him peace and happiness. It is only the wrong believer or an ignorant person that will indulge in sense-gratification and consequently in the accumulation of material possessions which feed his passions. A right believer is free from seven kinds of fear ; *fear of life, of the next life, of helplessness, of losing what he possesses, of pain, of accident and of death*. A right believer is always steadfast in his beliefs and firm in his convictions.

The force which *right belief, right knowledge and non-attachment* generates becomes the cause of premature shedding of Karmas. The pursuit of self-absorption results in shedding Karmas by thoughts (*bhava-nirjara*) from which results Karmic shedding (*dravya-nirjara*).<sup>77</sup>

## Moksa or Liberation

The seventh principle is the principle of liberation. The soul becomes liberated when there is complete annihilation of all Karmas as a result of the absence of the cause of bondage and the shedding away of Karmas from the soul. While discussing the Karma

77. Ibid., pp. 143 (Quoted by Tukol, p. 152).

theory, it has been noted that there are eight kinds of Karmas ; for Ghati Karmas and four Aghati Karmas. The destruction of the four Ghati Karmas viz. *Jnanavaraniya*, *Darsanavaraniya*, *Mohaniya* and *Antaraya*, results in *bhava-moksa* of the soul. The destruction of the four Aghati Karmas takes place when a being is in the last stage of development known as yogi. There is perfect liberation when there is destruction of all the karmas in their entirety.

According to the Jaina thinkers, the whole universe comprises of Jiva and Ajiva. The soul is pure and perfect with infinite knowledge, bliss, etc., but from beginningless time, it has already been in association with the Karma. The bondage between the soul and Karma which is a kind of subtle and fine matter is brought about by the activities of the body, mind and speech. Due to these activities and passions, the soul gets bound with different kinds of Karmas, becomes responsible for different states of its existence and suffers endless births and deaths. The soul is master of its own destiny. The causes of entanglement of Karmas and means of getting liberated have been laid down with scientific accuracy.”<sup>78</sup>

In the words of J.L. Jaini : “The complete freedom of the soul from karmic matter is called *moksha*.

It is attained when the two mighty entities part and stand separate : The soul in the calm and bliss of perfect knowledge ; and the matter inert but for its mechanical readiness to fasten itself upon some other unemancipated soul.

The separation is effected when all the *karmas*—the four destructive (*ghatiya*) and the four non-destructive (*aghatiya*)—have left the soul, and no more karmic matter can be attracted towards it.”<sup>79</sup>

78. Tukol, T.K. Compendium of Jainism, pp. 137-153 (along with references from different sources mentioned in Fn.).

79. Jaini, J.L., p. 41.

Hinduism and Buddhism, both believe in the liberation or moksha. For Hinduism it is moksha, for Buddhism and Jainism it is 'nirvana'. But the meaning is the same. So also means.

In all the primitive societies, the liberation or moksha had been discussed in detail. We are concerned with Jaina way of nirvana.

According to Mohan Lal Mehta : "Stoppage (*samvara*) and dissociation (*nirjara*) precede liberation (*moksa*). The obstruction of influx, *i.e.*, the prevention of the inflow of karmic matter, is called stoppage. It is also of two kinds : psychical and physical. The cessation of activities that lead to transmigration is psychical stoppage. It can be called 'yoga' in general terminology. When these activities are checked, the inflow of karmic matter is interrupted. This is physical stoppage.

Dissociation is also psychical as well as physical. That modification of consciousness by which karmic matter (bondage) partially disappears is called psychical dissociation. The disappearance itself is known as physical dissociation. Thus, dissociation is regarded as partial destruction of the karmas that are bound with the soul. Dissociation takes place in two ways : (1) disappearance of karma in proper time after the enjoyment of its fruits and (2) destruction of karmic matter through penance before the arrival of the actual time of the enjoyment of its effects.

The annihilation of all karmas is liberation. That modification of the soul which is the cause of the total destruction of karmas is known as psychical liberation and the actual separation of the karmic matter is called physical liberation. In the state of liberation, *i.e.*, self-attainment, no new karmas flow in owing to the absence of their causes. The soul exists in its pure and perfect state. It attains its natural form and possesses infinite knowledge and infinite bliss. Although the emancipated souls have no physical forms, as they are not possessed of bodies, yet, they have the psychical forms of their last bodies. The liberated soul does not expand to the extent of the univers, as there is no cause for it. The

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

Immediately after attaining release from all Karmas, including the body, the soul goes up to the end of the universe, as it is of the nature of darting upwards. If upward motion is of the nature of the liberated soul, why does it not go beyond the end of the universe, *i.e.*, the universe-space ? There is no movement in the non-universe-space, as it has no medium of motion.

Though the liberated souls maintain their own forms and individualities, still in all essential qualities there is perfect equality among them and they do not obstruct one another. Jainism does not believe in God but regards karma as the cause of this world. It accords equal status to all emancipated souls. Emancipation is the consummation of spiritual development. All liberated souls are essentially equal. None of them enjoys any privilege."

Highlighting the causes of bondage and liberation, Mehta further observes : "Although all the types are bound by our physical, mental and vocal activities and passions in general, yet, every type has some special causes constituted by certain specific activities. Hostility against knowledge, disregard of a true doctrine and its commandments, rebelliousness and lack of discipline towards the devotees of knowledge, and the like are the causes of the binding of both the apprehension-obscuring and comprehension-obscuring karmas, in as much as apprehension and comprehension are two different stages of the same faculty of cognition. Respects for parent and the like, compassion, gentleness, keeping of vows, giving of alms or some other help and interest in noble and spiritual activities may be cited as some of the causes of the pleasure-producing karma. The contrary causes produce the karma that gives pain. The teaching of a false faith, the hindrance of the true religion, the blasphemy of saints and

gods, the misuse of sacred objects, and the like cause the bondage of the belief-deluding karmas. The actions produced by the outbreak of emotions cause the bondage of passions. The mind confused by joking, liking, disliking, etc. causes the karma that produces quasi-passions. Slight passionate desire, inclination for right conduct, and the like help in binding the male-sex. Jealousy, deceitfulness, high sensuality, adultery etc. cause the bondage of the female-sex. Intense attachment for pleasure and strong passion directed towards sexual intercourse with both male and female are the causes of the androgyne-sex. The infernal age is bound by a person who tortures and kills other beings and strives after passions extremely. A deceitful and fraudulent person binds the animal age. An humble and sincere one binds human age. A person possessing right belief and having slight passions binds the celestial age. Honesty, gentleness, absence of desires, purity and the like produce the good physique-making karmas, whereas the contrary causes produce the bad ones. The recognition of the excellence of other, reverence towards teachers and the desire to learn and to teach are some of the causes of the bondage of the karma which is responsible for the high family-surroundings, while the contrary causes produce the karma that furnishes the low family-surroundings. The withholding of food, drink, lodging, clothing etc. and similar other causes are responsible for the bondage of the power-obscuring karma.

The binding of karma can be checked by means of controlled activities of the body, mind and speech (*gupti*), carefulness in walking, speaking, receiving, lifting up and laying down a thing and performing excretional activities (*samiti*), duties of a monk (*dharma*), reflection (*anupreksha*), dispassionate endurance of troubles (*parisahajaya*) and proper conduct (*caritra*). The accumulated karmas can be eliminated by means of fasting (*anasana*), reduction of food (*avamaudarya*), restriction to certain food (*vrtti-parisankhyna*), renunciation of delicacies (*rasa-parityaga*), resting in a lonely place (*vivikta sayyasana*),

mortification of the body (*kaya-klesa*), expiation (*prayascitta*), modesty (*vinaya*), service (*vaiyavrttya*), study (*suadhyaya*), renunciation of ego-centricity (*vyutsarga*) and meditation (*dhyana*). Of these twelve means, the first six are external, whereas the last six are internal. The external means are chiefly related to physical purification, while the internal ones are mainly concerned with the purification of mind.

The Jaina emphasises the practice of physical austerity or penance, such as fasting, reduced diet etc., for the sake of spiritual purification. He does not admit the value of mortification for its own sake. It is good so long as it serves the cause of self-realisation. The six forms of physical austerity practised in a right manner result in non-attachment, lightness of the body, conquest of the senses, protection of self-discipline and annihilation of karmas.”<sup>80</sup>

Many other scholars have explained and elaborated the Karmic theory or the Doctrine of Karma, which is still relevant in the present day world.

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80. Mehta, Mohan Lal : Jaina Culture, pp. 82-85.

## 6

### DOCTRINE OF LESYAS

According to a Jaina Scholar : “Such modifications of the Soul (Jiva), which make it indulge in association with Karma, or that tendency of the Soul (Jiva) which is generated by the development of the ‘Kasaya’ and the Soul’s attraction towards that is Lesya.”

Thus, Lesya is said to be that by means of which the soul is tinted with merit and demerit. It arises from Yoga or Kasaya. The Buddhist idea of contamination of mind by the influx of impurities from out side, have some bearing on the Jaina doctrine of the six Lesyas : Krsna (black) lesya, Nila (blue) lesya, Kapota (grey) lesya, Teja (red) lesya. Padma (yellow) lesya, and Shukla (white) lesya.

Krsna (black) lesya is the worst, Nila (blue) lesya is less evil than the last, Kapota (grey) lesya may lead to do evil, a man under its command becomes crooked ; Teja (red) lesya removes all evil thoughts from the jiva, Padma (yellow) lesya is a good emotion, through its power man controls anger-pride etc., man under the influence of Shukla (white) lesya, forgets love and hatred.

Defining the Lesyas, Dr. B.C. Law has observed : “The Lesyas are different conditions produced in the soul by the influence of different Karma. They are, therefore not dependent on the nature of the soul, but on the Karma which influences the soul. They are named in the following order : black, blue, grey, red, yellow and white. The black *lesya* has the colour of a rain cloud, a buffalo’s horn. The blue *lesya* has the colour of the blue asoka (having red flowers). The grey *lesya* has the colour of the

flower of atasi, having blue flowers. The red *lesya* has the colour of vermilion. The yellow *lesya* has the colour of orpiment.

The white *lesya* has the colour of the counc-shell. The taste of the black *lesya* is more bitter than that of tumbaka. The taste of blue *lesya* is more pungent than black pepper and dry ginger. The taste of grey *lesya* is more pleasant than that of a ripe mango. The degrees of the *lesyas* are three or nine or twenty-seven or eighty one or two hundred and forty three. Each of these degrees is three-fold : low, middle and high. A man who acts on the impulse of the five sins, who commits cruel acts, who is wicked and mischievous, develops the *black lesya*. A monk who has anger, ignorance, hatred, wickedness, deceit, greed, carelessness, love of enjoyment etc. develops the *blue lesya*. A man who is dishonest in words and acts, a heretic, a deceiver, a thief etc. develops the *grey lesya*. A man who is humble, well disciplined, restrained, free from deceit, who loves the law, develops the *red lesya*. A man who controls himself, who is attentive to his study and duties, develops the *yellow lesya*. A man who controls himself, who abstains from constant thinking about his misery, who is free from passion, who is calm, and who subdues his senses, develops the *white lesya*. The black, blue and grey *lesyas* are the lowest *lesyas*, through them the soul is brought into miserable courses of life. The red, yellow and white *lesyas* are the good *lesyas*, through them the soul is brought into happy courses of life. In the first and last moment of all these *lesyas*, when they are joined with the soul, the latter is not born into a new existence.”<sup>1</sup>

In the words of Jaini<sup>2</sup> : “*Lesya* (tint) is said to be that by means of which the soul is tinted with merit and demerit. Inflow of *karmas* is, we know, effected by *yoga* and by *kashaya*, i.e. by the vibrations due to the activity of body, mind, or speech, and by passions, mainly anger, pride, deception, and greed. The vibrations determine the nature and material of the bondage, i.e.

1. Law, Dr. B.C. : Some Jaina Canonical Sutras, pp. 197-198

2. Jaini, J.L. : Outlines of Jainism, pp. 45-47.



the kind of *karmas* and kind of bodies which are augmented ; whereas the passions determine the duration and intensity of the bondage. The two processes correspond to the twofold activity of the *lesyas*.

The colour of *karmas* or of the souls invested by them is determined by their particular tint of merit or demerit, *i.e.* by their particular *lesya*. Six colours are given : black, blue, grey, red, lotus-pink, and white.

We may consider *lesyas* as to their origin, as to their kinds, and as to their character.

As to their origin, *lesyas* arise from *yoga* or *kashaya*, *i.e.* (1) the vibrations due to activity of body, mind, or speech ; or (2) the passions.

As to their kinds, they are meritorious or sinful. Sinful *lesyas* give rise to black, indigo, and grey colours. Meritorious *lesyas* to orange-red, lotus-pink, and white ones.

*Black.* A man affected with this *lesya* wishes entirely to destroy anything that has excited his anger, etc. In an illustration occurring in Jaina books he is compared to one who wants to eat mangoes. he comes to a mango-tree, and uproots the whole tree in order to eat a few fruits. Hatred of a man or woman, say at first sight from a distance, will be a good example.

*Indigo or blue.* This is a little better than the last. A man with this does not go to the root of the tree ; still, he causes greater pain and loss than is necessary or just. It is like the man sparing the root, but cutting the trunk of the mango-tree. In practical life, *e.g.* because one foreigner behaves badly in his country, a man with this *lesya* might hate all foreigners.

*Grey.* This is slightly better than the last. A man wishes to cause pain or loss, in order to gain his end. "Achieve by any means, fair or foul," "the end justifies the means," will belong to this *lesya*. In the case of the mango-tree it would be the man who spares the trunk and the root, but chops off all the big boughs of the tree.

The other *lesyas* are meritorious. Coming to these is like dealing with the last three periods of the ascending era (*utsarpini*) in Jainism, when intense demerit is over, and a gradual elevation to merit and happiness is in sight.

*Orange-red.* The man here wishes to achieve his end with as little harm to others as possible. But he is still rather careless and illogical : e.g. the man who only cuts off small branches of the mango-laden tree.

*Lotus-pink.* This is a brighter hue. A man with this is careful not to injure others even for his own good. The mango-eater merely plucks mangoes from the tree.

*White.* This is the colour of the best-thoughted persons. It indicates purity, compassion, and a life involving no loss or pain to others. The mango-eater merely picks up ripe fruit that has dropped to the foot of the tree. The man of the world who is near to this *lesya* is the one who has mild and necessary enjoyment of sense-objects, but without hurting others in the least and without losing his grip upon his own right belief and conduct.

It may be that the six *lesyas* are the colours of the aura of the human body in occult Jainism. The theosophical view of the colours of the aura may be compared : the aura of the saint is ethereal—bluish, like the shimmering blue of pure-white ice ; that of the angry man is red, that of the wicked and sinful man black, and so on.”<sup>3</sup>

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3. The six colours of the *lesyas* affect all embodied souls. The doctrine is treated by Jaina writers with their usual wealth of details and fondness for elaborate and symmetrical classifications e.g. the denizens of hell have the black *lesya* ; the inhabitants of the best *bhoga-bhumi* (like the first age of our *avasarpini* era) have white like the sun ; those of the middle *bhoga-bhumi* have grey ; and the inhabitants of the heavens (angels) have *lesyas* according to their *bhava-lesyas*, or the colour of their thought-matter. Gross forms of water-life are said to have white *lesya* ; fire-souls have orange-red *lesya* ; the three atmospheric envelopes of the world have it respectively pale-yellow, light emerald green, and a colour that is *avyakta* (inexpressible). (Referred to by Jaini)

Let us now see what others say on the doctrine of lesyas.

As we have observed the doctrine of lesyas is closely connected with the karma theory in the Jaina discipline. Other religions are not so much concerned as Jainism in dealing with Karmic matters in detail and so minutely.

Jaina Scholar Tukol writes : "According to the concept of the Jaina thinkers, there are an infinite number of souls in the universe. All of them possess the essential characteristics of perfect knowledge, bliss, etc. The souls, however, differ on account of their entanglement with the subtle and invisible atomic forms of Karmic matter. The bright and blissful soul becomes blurred and clouded by Karmic matter which is set in motion by the passions and the activities of the body, mind and speech. The vibrations of the activities and of the kasayas determine the nature and material of bondage. The totality of Karma amalgamated by a soul induces on it a transcendental colour, a kind of complexion which cannot be perceived by our eyes. That is called Lesya. There are six Lesyas : black, blue, grey, yellow, red and white. They have also a prominently moral bearing ; for the Lesya indicates the character of the individual who owns it. The first three belong to bad characters and the last three to good characters.<sup>4</sup> In other words, the first three are the resultants of evil and the last three of good emotions.

Almost all the Jaina philosophers who have dealt with the subject of Karma have referred to and expanded theory of lesya. Everything which is matter, or mixed up with matter has some kind or other of touch, taste, smell and odour. Our mind and its activity are no exception. They are material and have colour, which they change with every change of their thought activity. 'A black-hearted man', and 'red with rage', 'pale with fear', green with jealousy' ; these are familiar phrases. Our thoughts and emotions have a very intimate connection with colours. We may be said to have thought-paints ; but the primary ones are black, blue, grey,

4. Encyclopedia of Religion and Ethics, Vol. VII, p. 469. (Quoted by Tukol. p. 128)

yellow, pink or red and white. The *lesyas* are the soul's vibrations effected by mild and strong passions.<sup>5</sup> They illustrate the temperamental grades of greed, etc. The colour-shades, as enumerated are transcendental and not physical.

Nemichandra Siddhanta Chakravarti has stated that according to the knowers of the attributes of *Lesya*, *bhava lesya* (thought paint) is that which stains the soul and which the soul makes it his own resulting in *punya* (merit) and *papa* (demerit).<sup>6</sup> Colour or paint is a condition of the matter. The soul itself is without form, taste, smell, colour or touch. Colour is an essential and peculiar character of matter. Consciousness is the characteristic of the soul and modifications do take place on account of thought activities. These modifications are also formless and colourless. When the activities of the body, mind and speech as also the passions create vibrations, there takes place, as already noted, an influx of matter into the soul which causes bondage. It is this vibratory activity which becomes coloured by the operation of the *Karmas*.<sup>7</sup> We have already noted that it is the vibratory activities which determine not only the nature of *Karmic* matter but also the number of *Karmic* molecules that bind the soul and that it is the intensity of the passions that determines the duration of the bondage and the character of its fruition.

As stated already, there are six kinds of *Lesyas* (paints), namely : *krsna* (black), *nila* (blue), *kapota* (dove-grey), *teja* (yellow), *padma* (pink) and *sukla* (white).<sup>8</sup> It may however be noted that from the view-point of modifications, these colours are innumerable. *Lesya* is of two kinds, *bhava-lesya* and *dravya-lesya*. The former is thought-paint as explained while the latter is the product of body-making *Karma*. The beings in different states of existence have different bodily colours. The hellish beings are

5. Jaini, J.L. : *Gommatasara* (Jiva Kanda), p. 55, Verse 489.

6. Ibid., Verse 490.

7. Ibid., Verse 493.

8. Ibid., Verse 507.

black while the other beings have any one of the six colours. The bodies in the *uttama* (supreme), *madhyama* (middle) and *jaghanya* (lowest) regions have the colours of the sun, the moon and green. The water-bodied, fire-bodied and air-bodied souls have white, yellow and indescribable coloured bodies.

The operation, places (*udaya-sthanas*) of the passions are innumerable spatial units of the universe. The bad passions or the bad thought-paints are black, blue and grey, while those of the good thoughts are yellow, pink and white. The bad thought paints are either intense, more intense, or most intense. Similarly the good ones are mild, milder or mildest. By the decrease or increase in the intensity of the bad or good thought activity or passions, the thought-paint becomes modified. By the increase of the purity of the soul or good thoughts, the progress is through yellow, pink and white. It is thus clear that while the worst thought activity is black, the highest purity will disclose white. However, the *Lesyas* are more illustrative of the degree of intensity in terms of colour rather than actual colour.”

“The Karmic matter communicates colours (*lesyas*) to the life-monado ; and these colours are six in number. Hence there are said to be six types of life-monads, in ascending series, each with its colours, smell, taste and quality of tangibility”, says Zimmer.

Tukol further quotes Nemichandra Siddhanta Chakravarti “who has given a very illuminating example of the different thought-paints occasioned by the activities of the mind.”<sup>9</sup> Six travellers miss their way in the central part of a forest and see a tree laden with fruits. Naturally they have a desire to eat the fruits. the first one wants to uproot the entire tree and eat the fruits ; he is actuated by black thought-paint. The second one wants to cut the trunk and eat the fruits, he is actuated by blue thought-paint.

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9. Ibid., Verse 508.

(Tukol, T.K. : *Compendium of Jainism*, p. 130-131).

The third wishes to cut the branches and eat the fruits ; he is actuated by the grey thought-paint. These three intended to cause great harm to the tree to get its fruits, though in differing degrees. The remaining were better type of individuals who desired to have their object fulfilled without destroying the generating parts of the tree. The fourth one wanted to cut the twigs that had fruits ; he is of yellow thought-paint. the next one wanted to pluck the fruits only and eat them ; he has got pink thought-paint. The last man wanted to eat only the fruits that had fallen down. He did not want to do any harm to the fruits that had fallen down. He did not want to do any harm to the tree and he was therefore the best man with white thought-paint.

The different thought-paints thus exhibit the inner activity of the mind showing that the means to be employed to achieve the ends vary with the mental and moral characteristics of each individual. What then are the characteristics of a person with black thought-paint ? He is wrathful, always hostile, wicked, violent, unmindful of the consequences of injuring six kinds of living beings devoid of piety and compassion, uncontrollable, unprincipled, slow, lacking in common-sense, unskilful, given to sensual pleasures, proud, deceitful, mischievous, lazy and mysterious. The person with the blue thought-paint is extremely sleepy and deceitful, ignorant, rude, wicked, careless, intensely greedy towards worldly possessions and riches, engaged in sinful undertakings and easily irritable. The person with the grey thought-paint is irritable by temperament, talks ill of others, boastful, troublesome, morose, frightful by nature, envious, insults others, crooked, vile, heretical, jealous, dishonest, distrustful, indifferent, vainglorious, unmindful of loss or gain to others, desires to die on the battle-field, generous to flattery and indiscreet in his actions.

The three kinds of good men have varying thought-paints. The person with the yellow thought-paint knows what to do or not to do, dutiful, steady, knows what is fit or unfit for enjoyment,

is free from anger, pride, deceit and greed, self-controlled, impartial, compassionate, charitable, calm and gentle. Gentler qualities characterise the person with pink or red thought-paint ; charitable, kind, benevolent, ever ready to do good to others, humble, steadfast, well-disciplined, restrained, forbearing, devoted to saints and teachers and strives after the highest good. The person with the white thought-paint is impartial, engages in meditation to the Law (*dharma*) and Truth, not desirous of enjoyment of any kind, practises *samitis* and *guptis*, subdues his senses, calm, free from passions and detached from worldly affairs.”<sup>10</sup>

These thought-paints change according to the degree of change in the purity of mind and thought. These changes bring in twenty six kinds of variations in the six thought-paints.

It should be clear from what has been said above, that the Lesyas are different conditions produced by the influence of different Karmas ; they are not therefore dependent on the nature of the soul but on the Karmas which accompany it. What produces Lesya is therefore the subtle substance of Karmic matter. That is why the Lesyas have colours, tastes, smells, touches, degrees, character, variety, duration, effect, etc.

The black, blue, grey, red, yellow and white Lesyas have, respectively, the colour of a rain-cloud, of a blue akasa or sky, the colour of a pigeon, of vermilion, of orpiment and of flowing milk. Their tastes are, respectively, more bitter than the fruit of neem-tree, more pungent than Trikatua, sourer than that of unripe mango, infinitely better than that of honey, and infinitely better than that of milk or pounded milk. The smell of the first three bad Lesyas is infinitely worse than that of the corpse of a cow, dog or snake ; while the smell of the three good Lesyas is infinitely more pleasant than that of fragrant flowers and of perfumes when they are pounded. Touch of the first three is infinitely worse than that

10. Sacred Books of the East, Vol. 45, pp. 199-200.

(Quoted by Tukol)

of a saw or the tongue of a cow while that of the last three is infinitely more pleasant than that of cotton, butter or sirisa flower.<sup>11</sup>

Since the thought-paints vary with the intensity of passions and the activities, their presence and the degree of colouration would depend upon the stage of spiritual development of each individual. Even a wrong believer in the first stage can have white thought-paint, if his passions are very mild while a right believer in the fourth stage may have black thought-paint, if he is actuated by strong passions. Only the white thought-paint is formed in a person who has attained any of the stages of spiritual development from the 8th to 13th. No thought-paint is possible as there are no vibrations in the 14th stage.<sup>12</sup> As it is the fruition of the Karmas that gives rise to imperfect dispositions, it must follow that purging of Karmas necessarily brings about a change in the thought paint. That is why the scriptures mention that there is the presence of white colouration in the case of the omniscient and those whose passions are subsided or destroyed. The question of white colouration in the omniscient is only from the conventional point of view considering the previous disposition; but in reality, there is no colouration in the omniscient owing to the absence of activity.

In dealing with the fourteen ways of search (marganasthanas) for the causes of modifications of the Jiva into different states of existence, the modification suffered by Jivas have been examined from the point of Lesya in the first part of the Satkhandagama. The Jivas are possessed of six kinds of Lesyas which are the result of the yogic activities actuated by the passions. It has been stated that the six categories of Lesyas can be judged according as the passions are most intense, more intense, intense, mild, milder and mildest. The state where there is absence of Lesya is Alesya.

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11. Ibid, pp. 197-99.

12. Quoted by Tukol from J.L. Jaini : Gommatsara (Karma Kanda), p. 91 (Tukol, pp. 132-133)



From the Lesyas, it is possible to understand the moral and spiritual condition of a Jiva. The first three Lesyas are regarded as signs of sinfulness while the last three as auspicious.

Tukol further states : "It would be evident that the Jaina thinkers have studied with utmost care and intelligence the two subjects of passions and colouration (Lesya). The interaction of passion and activity in attracting the Karmic matter causing it to assume different paints or colours has been discussed with convincing details. How the smell, taste, touch and colour vary with the intensity of emotional activity has been illustrated by a simple example. This is a significant contribution in the field of psychology by the Jaina thinkers. That the changes in colouration take place due to the degree of intensity or mildness of emotional activity is accepted by modern psychologists. The impact of Karmic matter actuated by thought-activities and passions is as wonderful as it is mysterious. Knowledge of this doctrine will lead to a correct understanding of the pure nature of the soul and the deleterious effects of inauspicious Karmas. Kundakunda has stated that it is from the practical point of view that the thought-paints occur in the soul till it reaches the stage of spirituality and that the souls which are liberated from the cycle of existence are free from colour, etc."<sup>13</sup>

The importance of this doctrine in the practice of different kinds of meditation has been noted by Jinabhadra. He mentions, like other Jaina authors on Yoga, that there are four kinds of meditation : depressed (arta), violent (raudra) religious (dharmya) and white (sukla). What are the moral and spiritual qualities of an individual practising each of these four types of meditations has been referred to by him, during the course of his discussions. A person desirous of engaging himself in meditation has to concentrate his mind on one subject and free it from all distractions. Concentration is a mental process and there must be

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13. Kundakunda Acarya : Samayasara, Verses 61-66.

eradication of distracting activities. There are persons whose minds are full of worldly miseries ; while there are others whose intentions and inclinations are wicked, revengeful or harmful. The thought-paints of these person would be black, blue or dove-grey only differing in degree as to their intensity. Delusion, attachment, aversion and perversity would mark their activities. For one engaged in violent meditation, the three kinds of inauspicious thought-paints would be more or less in the superlative degree. In persons engaged in the last two kinds of meditation, thoughts would be auspicious and their minds would be progressing gradually towards spiritualism until there is realization or insight into the real nature of the soul. In the *sukla-dhyana*, there will be stability of mind, freedom from delusion, discrimination and non-attachment to the body or other worldly objects. Naturally the thought-paints in an ascetic who has reached this stage would be white.”<sup>14</sup>

According to the Encyclopedia of Religion and Ethics as quoted by Tukol : “The Ajivikas who followed the doctrine of Makhali Gosala also recognise the theory of Karma and thought-paint. Gosala, however, followed a peculiar course in the interpretation of the doctrine. According to him the Buddhists or their Bhiksus were of the type of blue-class as there were amongst them preachers of ease who favoured the ways of comfort. The Nigganthas were regarded as being of the type of red-class as they had renounced the comfort. They were, however, regarded as inferior to Ajivika in adhering to the loin-cloth. He classified his lay adherents as of the type of yellow-paint and his staunch adherents as of the white-type.”<sup>15</sup>

Quoting Kalghatgi, Tukol clarifies : “Buddhism also classified Karma in terms of colours : black, white, mixed black and white and not black and white. It does not seem to accept

14. Gunabhadra Ganin : *Jhanajjayanam*, Verses, 4, 14, 28, 64

15. Encyclopedia of Religion and Ethics, Vol. I, p. 262.

(Quoted by Tukol, p. 134-135)

Karma as a subtle form of matter of minute particles. The Yoga school has adopted the same classification. Dasgupta suggests that the idea of black and white karma in Yoga philosophy was probably suggested by the Jaina view.”<sup>16</sup>

Jainism does not propound that “the soul itself becomes coloured by the Lesyas. The lesyas are primarily associated with the Karmic matter whose reflection on the soul may be likened to the reflection of a coloured flower or object on a white crystal. It is interesting to mention that the theosophists have also a theory of colouration related to passions and thought-activities. They say that there are three mortal bodies : the physical, the astral and the mental. The development of the astral body (*suksma sarira*) differs enormously in different person ; it is this body which yields the experience of pleasure and pain, which is thrown into action by passion, desire and emotion, and in which reside the centres of our sense organs of sight, hearing, taste, smell and touch. If the passion, desire and emotion are low, sensual and animal, then its matter is coarse, its vibrations are consequently and comparatively slow, and its colours are dark and unattractive—brown, dark red and green and their combinations, lit from time to time with flashes of scarlet. The meaning of colours on the astral bodies, the pictures of which are said to have been drawn by an artist, to the descriptions given by clairvoyant investigators, has been explained thus : Brown-red indicates sensuality and greed ; grey-green indicates deceit and cunning ; brown indicates selfishness ; scarlet on left of head indicates anger ; yellow round the head indicates intelligence ; grey-blue above the head indicates primitive religious feeling.....; touches of deep rose colour indicate beginning of love. As evolution goes on, the matter becomes finer and the colours clearer, purer and more brilliant.....; In a developed astral body, green indicates sympathy and adaptability ; rose indicates love ; blue indicates religious feeling ;

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16. Kalghatgi, T.G. : *Jaina Way of Life*, p. 114. (Tukol, p. 135)

yellow indicates intelligence ; violet above head indicates spirituality.”<sup>17</sup>

It is possible to interpret the Lesya theory in terms of modern psychology, especially of parapsychology. The bhava lesya has a psychological significance. It is an aura created round the soul due to psychic effects and yoga. It is dependent upon the activity of the mind. The six primary colours are effects of the Karmic influx arising out of mental states and events. Every psychosis brings some after-effects which are both physical and psychic. It is possible to show, by proper analysis and investigation, that psychic phenomena exist and are detectable.

“.....The Karma doctrine is an integral part of Jainism ; it has been developed by the Jainas on a scientific basis and forms the very backbone of Lesya. It is a question of inheritance of common idea current in the Sramana schools”, concludes Tukol.”<sup>18</sup>

The Doctrine of Lesyas is quite new concept in the Jaina Philosophy. It is both moral and psychological and binds soul with Karma in different states of mind or stages of emotions. No other Indian Philosophical system has studied the interaction of soul with the Karmic theory in such an elaborate and natural manner.

According to Devendra Muni : “In order to understand the Jaina doctrine of Karma it is essential to understand their notion of *Lesya*. “*Lesya* is that through which the soul binds itself with karma (*Lesyate-slisyate atma karmand sahanayeti lesya*). *Lesya* is that change and special effortfulness that arises in a jiva due to its association with the Pudgala dravya. *Atma is cetna, that is other than (separate from) the acetana-Svarupa* (that which is of the nature of unconsciousness). Even then in the worldly affairs the conscious soul (*cetana atma*) is related (associated) with the acetana (unconscious) pudgala dravya (composite beings) in a

17. Annie Besant : The Riddle of Life, pp. 12, 14.

18. Tukol : Doctrine of Lesya (in Compendium of Jainism), pp. 128-136.

deep sort of way. That is why the changes produced by the acetana pudgala dravyas influence and affect the cetana Atma. Those particular Pudgaladravyas which affect the thought process of the soul are known as *Lesya*. As are the *lesyas* available, to a jiva so do change his mental make up (manobhava) and the mental make up affects the *lesyas*. *Lesyas* are Pudgalika. *i.e.* in them are to be found the properties of colour, smell, taste and touch. It is on the basis of Pudgalika colours that the *lesyas* are distinguished and named as *Kṛṣṇalesya* (dark coloured *lesya*), *Nīlelesya* (blue *lesya*) *Kapotalēśya* (Pigeon coloured *lesya*), *Teja-lesya* (glowing coloured *lesya*), *Padmalesya* (lotus coloured *lesya*) and *Sukla lesya* (white coloured *lesya*).

The first three *lesyas* are unpraiseworthy (Aprasasta) that is so because they are the causes of a bad condition of the soul (atma-durgati) and the last three *lesyas* are of a praiseworthy nature that is so because they are the causes of a better condition of the soul (atma-sadgati). *Lesya* too are of two kinds :— 1. *Bhava lesya* and 2. *Dravya-lesya*. *Dravyalesya* is a particular kind of Pudgala having infinite spheres (pradesas) and infinite number of sub-classes (varganagen). This does not make its effects anywhere else than in respect of the soul. This is both changing (Parinami) and non-changing (Aparinami). *Dravyalesya* is grosser (Sthula) than the karma-pudgalas, and the pudgalas of Kasaya-dravya and dravyamana and subtler (suksamata) than the Pudgalas of Audarikasarira, Sabdapudgala, and tejas-Sarira. This can not be grasped through the senses but it can be grasped through 'joint' effort of the mind (mana), speech (vacana), and the body (kaya).

*Bhavalesya*<sup>19</sup> is a particular change (Parinama visesa) of the soul which is synthetised (Sanslista) and bound with its associations (yoganubaddha). *Bhavalesya* does not have rupa *i.e.* form, taste, smell and colour etc., *Bhavalesya* is free (mukta) from states (bhavas) of destruction (Ksaya) restraint (upasana) and that or them jointly (ksayopasaṇa).

19. Devendra Munī : Jaina Religion and Philosophy, pp. 82-83.

## ELEVEN PRATIMAS

Jainism grants full freedom to all human beings to observe vows. It provides equal opportunity to all to practice self discipline and observe ethical norms in good faith for attaining spiritual advancement.

Jainism attaches much more importance in following moral values in life as preached or prescribed by the Jinas and acharyas from time to time. In the words of Tukol, "He ought to conduct himself in life in such a way as would endear him to all creatures by his love and affection. He must contribute to the material well-being of the society by his vow of aprigraha.

"..... A layman who is desirous of attaining to greater heights in ethical and spiritual progress can do so by regulating his way of life. The word "Pratima" is used to designate the stages of ethical progress in a house-holder's life. By treading the path of progress, his soul gains in purity and acquires capacity for spiritual advancement. The stages are closely connected with Guna-vratas and Silavratas, the Anuvratas being basic to the life of Jaina layman. Though there are slight differences in the nomenclature of some of the Pratimas between the Digambara and Svetambara enumerations, there is no real difference in the content of the entire scheme of 'progressing series'. The Pratimas are like eleven rungs of a ladder; a layman desirous of progress must mount the ladder step by step until he reaches the top, that is, the highest stage of spirituality as a layman."<sup>1</sup>

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1. Tukol, T.K. : Compendium of Jainism. pp. 233-234.

## 1. Darsana-pratima

“The house-holder must possess the right attitude and be free from all misconceptions. He must be free from all the transgressions of samyaktva and be free from attachment to worldly pleasures of every kind. He must be a devoted worshipper of the Panca-paramestis and possess unflinching conviction in the tenets preached by the Jinas. Such a house-holder is Darsana-pratimadhari.”<sup>2</sup>

Right attitude always leads to the ways of taking right and correct decision making and one can over-power worldly attractions. It can lead the house-holder to the path of moral progress.

## 2. Vrata-pratima

“The house-holder observes the twelve vows, that is, the five anuvratas, the three guna-vratas and the four siksa-vratas. There should be no transgressions of any of them. The practice of these vows should be free from the three Salyas (defects) : Maya (delusion), Mithya (perversity) and Nidana (desire for worldly benefits). He who observes the vows in this manner will be called a Vratī.”<sup>3</sup>

The observer of vratas can attain greater moral heights and spiritual progress.

In the words of Mehta : ‘The Anuvratas are the fundamental vows, while guna-vratas and siksa-vratas are supplementary vows.’

## 3. Samayika-pratima

“The layman turns round in four directions and performs salutations. He is not attached to the body and does not aspire for worldly prosperity. He meditates by adopting any of the two postures and maintains the purity of his activities.

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2. Ibid., p 234.

3. Ibid., p 234.

This is a stage in which the aspirant practises Samayika in the manner prescribed by the Scriptures. It consists of introspection and meditation for self-purification. Samantabhadra, however, adds that the practice should commence with prayer and salutation to the Jinas and be observed thrice everyday. The Svetambaras hold that the practice is restricted to meditation for the purpose of purification of the soul leading to spiritual progress.”<sup>4</sup>

The practice of this vow when observed with a peaceful mind, in a quiet place like temple, house or garden makes a house-holder high soul and he looks as an ascetic but for his clothes. Somadeva has broadened the concept of Samayika as including the worship of the Arhat with or without the idol, worship of sacred with meditation.

#### **4. Prosadhopavasa-pratima**

“Fasting should be observed on four days in a month, commencing on the mid-day previous to the date of fast and ending with the mid-day of the succeeding day of the fast by the householder. The entire period has to be spent in prayer, study of scriptures, meditation and hearing of religious discourses.”<sup>5</sup>

The fasting house-holder as stated, should spend time in worship, meditation, and reading scriptures. Fasting is the most auspicious among the austerities prescribed by the Jaina religion. Both Digambara and Svetambara sects believe in this vow of fasting. In the words of Samantabhadra fasting means abstinence from food, drink, tasting and licking of some juice.

#### **5. Sacitta-tyaga-pratima**

“A kind-hearted house-holder should abstain from eating roots, fruits, vegetables, tubers, green leaves, shoots and seeds

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4. Ibid., p 234.

5. Ibid., p 235.



which are not cooked. He should not trample upon any growing plant. He should also refrain from serving such food to others. In brief, he should avoid eating any uncooked or insufficiently cooked food-stuffs. According to the Svetambara books, this vow is ranked seventh in the list of Pratimas. Unboiled water as well as liquids that contain salts are prohibited. One who has reached this stage is called Sacitta-tyaga Pratimadhari.”<sup>6</sup>

The practice of this vow of restricted diet by a house-holder at this stage can lead him to be a pure soul. Jaina ethics lays stress on simple vegetarian cooked food.

## 6. Ratribhojana-tyaga-pratima

“An aspirant in this stage does not eat or drink anything at night. He does not take food, water, tiffin or betel-nuts and leaves at night. Asadhara includes abstinence from sexual inter-course during day ; he seems to “cover all inter-course unless during the ritu and expressly for the procreation of children.”

According to the Svetambaras, the sixth stage refers to abrahma-varjana-pratima, the layman is prohibited from having not only sexula contact but also from being alone with his wife and engaging in conversation.”<sup>7</sup>

Taking food in the night has strictly been prohibited by the Jaina religion. According to Jainism not only eating or drinking should be avoided after sunset but the house-holder should control his sexual desires for pleasure sake.

## 7. Brahmacarya-pratima

“The house-holder who has reached this stage must not only observe complete celibacy considering at the same time that the sexual act involves activities of the impure human body. He should

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6. Ibid., p 235.

7. Ibid., p 235.

put an **end to all sexual desires** also. He should desist from being alone even with his wife and recalling to his mind past experiences of sexual life. He should not take food which is likely to strengthen his sexual desires; he should not use such dress and other scents etc that are likely to attract the attention of women. He should not read books containing stories about immoral women, attend dancing shows or witness pictures that are likely to affect his mental purity. The aspirant at this stage is called Brahmacharya Pratimadhari.

According to the Svetambara texts, abrahma-varjana-pratima is the sixth stage requiring similar restrictions on sexual life.”<sup>8</sup>

According to Samanatabhadra Brahmacharya or celibacy consists in desisting from having sexual contact in the other woman or from abetting others to have such contact. He should have no sexual desire or sensual look at other woman. Hemachandra says from earliest days Jainism has preached celibacy. Every sex indulgence due to lust is himsa (violence).

## **8. Arambha-tyaga-pratima**

“All activities like agriculture, commerce, trade, service, have to be avoided. He should have limitations on his own possessions and keep for himself just what is essential for his plain living. If he has children, he must give them all their shares; what is left with himself must be used for maintenance and charity in relieving others from their misery. He should efface all thoughts of attachment from his mind and remain pure and contented. The Svetambara texts do not seem to prohibit “activity exercised indirectly through agents or servants for the sake of livelihood.” The house-holder who has reached this stage is known as Arambha-tyaga-Pratimadhari or Arambhavinivrtta Sravaka.”<sup>9</sup>

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8. Ibid., p 235-236.

9. Ibid., p 236.

This stage is actually of satisfaction and be away from thirst from accumulation. A house-holder should self impose restrictions on acquisitions. This will bring him mental peace and perfection.

## 9. Parigraha-tyaga-pratima

“This stage contemplates the abandonment of all kinds of attachment and becoming firmer in the conviction that there is nothing that he could call his own. He should give up ten kinds of worldly possession : land, house, silver, gold, cattle, grain, clothes, utensils, maid-servants and male-servants. Even in matters like food, shelter and clothing, he should have no anxiety, finding contentment in the thought that everything happens according to his Karma. He should keep with himself such simple clothing as is just enough and sleep in a room or any other solitary place. He should accept food, clothig, medicine etc. when given by his people of their own accord considering his needs themselves. If possible, he should spend his time in a temple. He should engage himself in reading scriptures, offer his worship and take food at mid-day. This stage is preparatory to the eleventh stage.

The Svetambara texts use the words Presya-tyaga-pratima to denote this stage. It requires the aspirant to lay down the burdens and agents. He reduces his requirements to the minimum and cherishes a longing for final release.

He must consider himself lucky as he would be free from fear, love, greed, or conceit which are the causes of Karma. He must conduct himself as if he has secured a release from all material possessions. Such a house-holder is called Parigraha-tyaga-Pratimadhari.”<sup>10</sup>

Amritacandra Suri defines parigraha as attachment ; it is the result of delusion or operation of the moha Karma. Every house-holder at this stage should impose upon himself restrictions of possessions so that there is check on greed.

10. Ibid., pp 236-237.

## 10. Anumati-tyaga-pratima

“A house-holder who has reached this stage would have given up all his activities like trade and agriculture, his attachments to property and his concern with any of the family affairs. He should entertain no feelings of like or dislike towards food served to him. He should express neither consent nor dissent towards any of the activities or functions carried on by any of the members of his family. He is called Anumati-tyaga-Pratimadhari.”<sup>11</sup>

This pratima involves higher ethical code of non-attachment from all worldly affairs.

## 11. Uddistha-tyaga-pratima

“In this stage, the house-holder abandons his house and goes to an ascetic to receive the vows. He lives like an ascetic on alms served to him, with only a small piece of cloth round his loins. He severs his family ties. He is bare-headed and bare-footed. While begging for his food, he must observe complete silence. He should not accept invitations for food and should not accept food which is prepared for him specially. He should take his food only once in the day from the hollow of his hand and stop taking it the moment he notices anything objectionable in the food (antaraya). He must observe fasts and penances according to his capacity.

Uddistha-tyaga is the tenth stage according to Svetambara texts. The eleventh stage is called the Sramana-bhuta-pratima. The layman in this stage avoids food prepared for himself. He goes bare-footed. He keeps his head shaven or remove his hair by himself (loca), by tearing out. He has to carry a begging bowl and a monk's broom (rajo-harana). He can beg food even from his relatives and eat only that which is permissible for an ascetic.

This is the highest stage of discipline for a house-holder. He abandons his family house and renounces everything that

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11. Ibid., p 237.

belonged to him. He takes vows from his ascetic Guru and goes to a forest or a lonely place for shelter. He wears only a piece of cloth and lives on food begged for.

An ideal house-holder passes through the eleven stages gradually by accepting the vows and observing the rules of discipline that are prescribed for each stage. The mind has to be prepared by strict observation of the requirements of one stage before passing on to the next one. It therefore follows that the progress which a house-holder can achieve would finally depend upon his own convictions and faith in the Jaina philosophy. Psychologically, there cannot be a sudden change in life from the stage of material attachments to one of renunciation. The eleven stages of discipline involving practice of rigorous mental and spiritual austerities is quite practical and worthy of realization by every aspirant.

Amongst the house-holders who have reached the eleventh stage of Pratima there are two classes, *i.e.* **ksullaka** and **ailaka**. None of them would accept food specially prepared for him. The former may remain in that status without being finally initiated into the order of a monk while the latter is like one who is on probation as an ascetic. Both of them beg for alms but the latter normally dines after the ascetic whom he accompanies has finished his food. Both of them are to accompany the ascetic and render him all the services with the same devotion as *vaiyavṛtya*. The former wears a *langoti* (a piece of cloth to hide the nudity) and a white piece of cloth of three cubits in length and of single width, while the latter wears only a *langoti*. The latter has to remove his hair by *lochan* while it is open to the former to shave his hair. Both of them are to observe full *prosadhopavasa* on four days of the month. They are not expected to practise penance on a hill-top or engage in other rigorous austerity under a tree during rains or on the bank of a river. The *ailaka* has to eat from the palm of his hand. Both of them have to carry a peacock's soft feather-bunch for cleaning the ground before sitting or sleeping.

It is open to a ksullaka to use a bowl for taking his food; he can sit down while taking his food.”<sup>12</sup>

In the end, Tukol sums up in the following words :

“The final stage of a house-holder is thus a preparation for asceticism. The highest point of house-holder’s discipline has been reached and he has renounced everything that is his own including his kith and kin. He practically performs all the austerities and awaits his initiation into asceticism.

It would be obvious that the eleven stage are scientifically conceived. The graded steps have to be climbed one after the other only after the house-holder has been firm in the preceding step or steps. The climbing commences with the Right Faith and progress is achieved only when he is prepared to observe the more difficult vows and rules of conduct.”

This is a brief account of eleven Pratimas from the Jaina point of view.

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12. Ibid, p 237-239.

## 8

# NINE PADARTHAS OR FUNDAMENTAL TRUTHS

### Tattvarthavad (Fundamentalism)

Basically Jainism accepts the existence of two fundamentals : conscious (cetana or Jiva) and the unconscious (acetana or ajiva) at the foundation of the universe. These two fundamentals or tattvas are beginningless and independent. These two fundamentals have been elaborated into the nine fundamentals. In the Jaina philosophical works mention about seven fundamentals Jiva, Ajiva, Asrava (inflow), Bandha (bondage), Samvara (Stoppage), Nirjara (Washing out) and Moksha (Liberation, Kaivalya) is generally made.

In Agama literature there is enough mention about the nine padarthas or fundamentals viz. Jiva, Ajiva, Punya (Merit), Papa (Demerit), Asrava, Bandha, Samvara, Nirjara and Moksha.

Punya and Papa have been subsumed under Asrava by the Jaina thinkers to make the fundamentals or the tattvas as seven.

Jaina cosmology regards the universe as comprising six substances, called dravyas. According to Jaina thinkers these are as follows : (i) Dharmasti Kaya, (ii) Adharmasti Kaya, (iii) Akasti Kaya, (iv) Kala, (v) Pudgalasti Kaya and (vi) Jivasti Kaya. The universe is real and consists of Jiva (soul) and Ajiva (non-soul). The world is dynamic and static, ever changing, subject to decay and destruction.

Light on soul and non-soul (Jiva and Ajiva) has been thrown in detail in the earlier pages (chap. 3 & 4). Similarly in the chapter on Doctrine of Karma some light has been thrown on the following fundamentals or tattavas : Ashrava (influx), Bandha (bondage), Samvara (stoppage of influx) Nirjara (falling away of Karmic matter) and Moksha (liberation). (pp. 207-228)

Kundakunda has also stated that "there are nine padarthas or fundamentals which include Jiva, Ajiva, Punya, Papa, Asrava, Samvara, Nirjara, Bandha and Moksha."<sup>1</sup>

Mrs Stevenson has designated the nine padarthas as the "Nine Categories of Fundamental Truths."<sup>2</sup>

Tukol in his Compendium of Jainism says, "The key-note of Jaina metaphysics consists in its emphasis that the universe is reality comprising the two substances Jiva and Ajiva, that is, the living beings and the non-living beings or the matter. Ajiva is a comprehensive substance which is subdivided into pudgala, dharma, adharma, akasa and kala. The Jiva and the Ajiva together, as already explained, form the basis of the seven principles. A through understanding of the seven principles is the pre-requisite of Right Knowledge and Right Faith. Since the soul is associated with Karma from times immemorial, a knowledge of the real Self, of the processes of liberation and of the nature of the ultimate goal to be realised is indispensable for a successful living leading to liberation. Many souls migrate from one life to another because of the erroneous identification of the soul with the non-soul which generates numerous illusory attachments with the surrounding objects and persona.

A person deluded by wrong knowledge claims kinship with all material objects and becomes oblivious to the real nature of his self. The pure qualities of his soul become obscured."<sup>3</sup>

1. Kunda-Kunda Acarya : Pancastikaya, Verse 108.

2. Stevenson, Mrs. Sinclair : Heart of Jainism, p. 416.

3. Tukol, p. 156..



Right faith arises from innate disposition, or by acquisition of knowledge. The Soul (Jiva), the Non-soul (Ajiva), Influx (Asrava), Bondage (Bandha), Stoppage (Samvara), Gradual Shedding (Nirjara) and Liberation (Moksha) constitute the seven principles or realities. Another two fundamental truths Merit (Punya) and Demerit (Papa) make the number of padarthas as nine.

The process of the inflow or influx of Karmic matter into the soul and its bondage is a fundamental part of Jaina doctrine.

A firm belief in the nine fundamental truths (padarthas) is considered to be the pre-requisite for Right Knowledge and Conduct.

## **Punya Karma**

Tukol says : “While dealing with the seven principles, reference has been made to auspicious and inauspicious thought as the originators of Karma. Punya and Papa are the two kinds of Karmas which are generated by good and bad thoughts respectively. Punya results from activities of such thoughts as are good, or occasioned by a happy state of mind. Papa results from activities which are caused by delusions of different kinds, anger and hatred. They are respectively the causes of auspicious or inauspicious Karmas. Punya is the result of auspicious thoughts of the mind while Papa is the result of the inauspicious thoughts ; both the kinds of thoughts, being pudgala in nature assume the form of Karmas. The fruits of these Karmas which flow into the soul are experienced through the senses or the life as pleasure or pain. Even though the soul has no form, due to the viscosity and dryness of the Karmas, the Papa and Punya get absorbed into the Karmic matter binding the soul. That is how the new bondage of auspicious and inauspicious Karmas takes place.”<sup>4</sup>

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4. KundaKunda Acarya, Verse 131-134.

(Quoted by Tukol, p. 157.)

“Since every kind of Karma is of two kinds viz. Bhava Karma and Drvya Karma, Punya and Papa karmas are also of two kinds.

The influx of Punya Karma takes place when the thought-activities are actuated by love, compassion and purity. One who has devotion towards the Arhats, the Siddhas and the saints and respect the teachers will have the proper kind of affection or love. That man can be called compassionate who feels sympathy for the thirsty, the hungry, the afflicted and the miserable. Such thought-activities result in Punya.”

“The causes of inauspicious Karmas are due to the disturbances of the mind by anger, pride, infatuation and greed. That person who has a cunning face, indulging in sensuality and speaking ill of others or scandalising others incurs Papa. Hence on account of indulgence in sensual pleasure, distressed and angry state of mind and wicked propensities, three kinds of Lesyas of the bad type are formed.

In common with all other religions which recognise the theory of merit (Punya) and demerit (Papa) the ethical doctrines of Jainism have laid down that thoughts and actions which are conducive to the well being of others or of oneself are meritorious and that those which are transgressions of the prescribed code result in demerit or Papa.

Punya has been defined as that which purifies the soul or tends towards its purification. It is Karma (pudgala) in nature ; its fruits being pleasure and happiness in the material world, it is also a helpful means to attain spiritual progress. It is the righteous thoughts and deeds that assist in the formation of right faith, cultivation of self-restraint and development of inner power. Most of the worldly possessions like wealth, power and health are the fruits of Punya. It is Punya that trains the mind to conform to religion.

The observance of the five vows, austerities and other religious practices leads to auspicious thoughts (bhava punya)

and auspicious deeds (dravya punya). Various kinds of charities are recognised as being conducive to merit. Performance of charity is an item of daily duties enjoined on a house-holder. Dana, gift or charity of food, medicine, accessories (upakarana) and shelter is enjoyed by the sacred books. While giving charity, the donor must have a pure mind, a pure body and pure speech. He must take into account the fitness of the donee for receiving the charity. His attitude must be free from ill-will, dejection and condescension. His mind should be joyful and free from desire for worldly rewards. Accessories refer to articles like clothes, bowls to mendicants and peacock bunches to ascetics. Apart from the four kinds of charity, there are other charities like imparting learning, giving protection to the helpless etc. special significance is attached to expenditure of one's wealth for giving in charity idols of Jinas, construction of temples, distribution of sacred books to the deserving, alms to the members of religious orders and to the laity.

Nine kinds of Punya are mentioned by Muni Sushil Kumar viz. food (giving of food), drink (giving of water to the thirsty), shelter, bedding, clothes, entertaining good thoughts, sweet speech, physical service to others and salutation. Special preference in giving charity, and rendering services is to be given to the Jaina ascetics and to the followers of the Jaina faith."

Tukol further says : "Fruits of Punya are of various kinds : birth in higher states of existence, birth in a respectable family, freedom from want, possession of all kinds of wealth, sound body with beauty and impressive personality, freedom from diseases of any kind and birth that ensures spiritual progress."<sup>5</sup>

In the words of Jaini, "*Punya*, is the meritorious kinds of *karmas*. The desirable kind of thought-activity is *punya*; e.g. love for righteous living, devotion to Arhats, etc."

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5. Tukol, pp. 157-159.

## Papa Karma

Tukol says : Papa or demerit is that which brings misery or unhappiness to oneself as a result of one's thought, speech or action. All sentient beings feel the pain of their sins. There are thirteen kinds of activity ; sinning (1) for one's interest, (2) without personal interest, (3) by slaying, (4) through accident, (5) by an error of sight, (6) by lying (7) by taking what is not freely given, (8) by mere conceit, (9) through pride, (10) through bad treatment of one's friends, (11) through deceit, (12) through greed, and (13) actions referring to religious life.<sup>6</sup> In addition to the aforesaid activities, thirst for hoarding and accumulating property, engaged in protecting what is acquired by greed, enmity and hatred towards others, sensuality and sexual craze, engaging in conflicts, quarrels and wars etc., blaming and scandalizing others, irritability and wrong belief etc., also attract inauspicious Karmas. Committing breach of any of the five vows, and acting under any of the passions result in sinful consequences. The duration of the inauspicious Karmas depends upon the intensity of the passions. It is the sins that obscure the qualities of the soul and produce deformity of mind and body in the next life even.

There is no place for sinful Karmas in any religion and philosophy. According to Jaini : "*Papa* is the sinful kind of *karmas*. It includes acts done with negligenc, engrossment in sense objects, causing pain to others, talking evil of others, etc. This results in the movement (*asrava*) of sinful *karmas* and the corresponding bondage. The matter of *punya* and *papa* is the same. It is only the desirable or undesirable character of the thought-activity that gives rise to the distinction. The distinction has so much reference to *asrava* and *bandha* (inflow of *karmas* and bondage thereby) that sometimes the *padarthas* are not treated as a separate topic at all, but only as a subsidiary part of those two

6. Jacobi, Hermann : Sacred Books of the East, Vol. 45 : Uttaradhyana Sutra. p. 356.

*tattvas* (principles). So it is said : “Both are the means of bondage ; therefore they are one, and are certainly by themselves the cause of bondage”

In the words of Tukol : “.....A monk who controls himself for the benefit of his soul, walks carefully to avoid harm to creatures, is gentle in his speech, careful in religious exercises, leads a chaste life, guards himself against all evils, does not incur sin and acquires such Karma as will be destroyed after sometime.

Persons acquire merit if they abstain from undertakings and possessions, practise righteousness, are of good character and morals, abstain from killing and commission of wicked actions causing pain to others. Monks and other revered persons who observe all vows fall in this category.

In everyday life, people love merit (Punya) because it brings in pleasure and worldly happiness : they hate demerit (Papa) because it is the cause of pain. Really speaking, pleasure and worldly happiness is not welcome because every moment of sense gratification enhances our craze for further enjoyment. A gold fetter binds a person as much as an iron one. Similarly auspicious or inauspicious Karma arising as a result of good or bad deeds binds the soul. From the real point of view, both merit and demerit lead the soul into cycles of births and rebirths, though they may bring about different states of birth or differing environments of happiness and misery.

A wise right believer should therefore refrain from accumulating Karmas of either kind and should have an eye on liberation of the soul by contemplating on its real qualities. In the lower stages of spiritual development, the mind and senses would be easily attracted towards pleasures and inclined towards performance of good deeds to earn merit. Yet constant devotion towards the Tirthankaras, engaging oneself in the service of the saints, study of scriptures and adopting an attitude of introspection repenting or wrong acts etc will gradually prepare the mind for spiritual advancement. A seeker after liberation should know that

both good and bad deeds produce Karmas that bind the soul ; he should therefore cultivate an attitude of detachment with right knowledge and faith, and free himself from the operation of Karmas.”<sup>7</sup>

## **Way for Liberation**

The annihilation of all Karmas is liberation.

Tukol says : “The importance of clear knowledge of the true teaching of the nine fundamental truths lies in the fact that it paves the way for liberation. A spontaneous comprehension of the true nature of the soul and the damage that both merit and demerit do to it will wean the individual from their influences and turn attention towards higher considerations of the self. A firm conviction in this law of cause and effect will assist the individual in subduing all passions like love, hatred, delusion, pride, etc. Right knowledge depends upon devotion to these truths. Wrong or perverted knowledge and belief lead to wrong paths which are far away from the path of liberation. These nine principles establish the undoubted responsibility of the individual for what he is and what he is going to be. Spiritual evolution is a conscious and deliberate process and has to be pursued with unstinted devotion.

Any one pondering over the nine Padarthas will realise how important it is to know that the pure soul is subjected to all the travails of transmigration due to its attachment with the karma and how by right knowledge and belief one can prevent the accumulation of new Karmas and destroy the old and new ones by following the path of liberation. They solve the riddles of life and point out that the key to the attainment of perfection lies within each individual.”<sup>8</sup>

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7. Tukol, pp. 160-161.

8. Ibid., p. 161.

## Bodies Etc.

According to Jaini : “The connexion of *jiva* and *ajiva*, linked by karmic matter, leads to two results : (1) it causes the soul to be clothed with matter ; (2) it imposes upon the soul the duty of getting rid of this matter.

Under (1) three topics have to be considered : (a) the number of bodies according to the nature of their matter ; (b) the kinds of bodies according to their form or class ; (c) the colours of this bodily matter and its reflection in the soul.

Thus we must deal with : (a) bodies ; (b) conditions of existence ; (c) *lesyas*, or tints ; (d) *guna-sthanas*, or stages in the evolution of the soul.

## I. The Five Bodies

“The non-soul invades the soul (*asrava*) and invests it with the finest karmic matter (*bandha*). This is the innermost body. It is called the *karma* body (*karmana sarira*), and it is found in all embodied or mundane, unliberated souls. The next grosser kind of body is the magnetic (*taijasa*) body : this also is extremely fine and invisible and it is found in all unliberated souls. Added to these two bodies, common to all souls except those of *siddhas* in *moksha*, there are the *vaikriyika* and *audarika* bodies—the former is the plastic sheath of angels and denizens of hell, and the latter the body of human and other mundane beings. Like Christianity, Jainism gives to angels and devils the same constitution and origin. The angels—gods or denizens of hell—are not born like mortals. They simply rise into their conditions—*narake devanam upapatah* (*Tattvartha-Sutra*, Chap. II, 35). Another interesting comparison may be instituted between Christianity and the very first Jaina principle with which this book opens : *jivo ti.....kamma samjutt*, “the soul in the world is in combination with *karma*” (*Panchastikaya*, 27). This is the Christian doctrine of original sin, and it has some analogy to the

scientific doctrine of heredity. The soul almost automatically chooses the body which it best deserves by its total condition in regard to the karmic matter of passions, affections, tendencies past and present.

Thus Jainism gives three bodies to all souls on this side of liberation, or *moksha*. The karmic and the magnetic bodies are common to all ; the angels have in addition *vaikriyaika*, and the other souls *audarika*, or our ordinary physical bodies, derived from the mother's womb. It may be remarked that the karmic and magnetic bodies are so subtle (finer than ether) that nothing can check them ; they pass through all and they stand in the way of nothing else. In the language of the *Tattvartha-Sutra* (Chap. II, 41) they are *apratighata*, i.e. there is no resistance in them and they can pass through all. Their union with the soul is, of course, without beginning : for, in the last resort, they are the bases of operation of the binding forces of karmic matter on the soul.

There is a fifth body,, peculiar to Jainism : it is called *aharaka*. The perfect Jaina saint who has attained full knowledge and is waiting to shed the last body (*karmana-sarira*) is rare. And the less advanced Jaina ascetic may be in doubt as to certain points in the ethics or metaphysics of Jainism. By the vows which he has taken he might be hindered from going to see the enlightened master. Therefore, on rare and urgent occasions, in consequence of the highly developed occult faculties of his soul, a spiritual man-like body emanates from his head and flashes across space to the feet of the master, where it solves the doubt ; then it rushes back and re-enters the ascetic's head. This body is the *aharaka* body.

Of these five bodies, physical, angelic, special saintly, magnetic, and karmic, each is lighter and more refined than the preceding, and each surpasses the preceding by an infinite ratio in respect of the number of atoms which it contains. Of course, these bodies, except the physical, are invisible to ordinary human eyesight. But that cannot be a conclusive proof of their non-



existence. The positive proof is in ones own's experience. Ordinary experience, analogy, and reasoning may point to the possibility of their existence, and then reasoned faith *plus* an active pursuit of the Jaina doctrine, for some time at least, will prove their existence and their limitless potentiality.

## Forms of Existence

“The two kinds of bodies, angelic and physical, distribute themselves into four kinds of existence. Angels may be gods or denizens of hell ; and physical bodies may attach to men or non-human beings, other than angels.

Thus we have the four *gatis* of Jainism : *deva*, celestial ; *naraka*, hellish ; *manushya*, human ; *tiryag*, others. The process of evolution onwards into the complication of material bondage is described by Kundakunda Acharva.”<sup>9</sup>

When Karma are fully destroyed then alone the soul (atman) comes to have its own true development. And there is the manifestation of the latent qualities of the soul (atman) such as infinite Knowledge, infinite vision, infinite power and infinite excellence (*i.e.* Ananta-Jnana, Ananta Darsana, Anant-Virya and Ananta-Aisvarya).

The Fundamentals in Jainism have been explained and interpreted in terms of Nava tattvas (Nine fundamental Truths) and in terms of sad-dravyah separately, but basically they are all interrelated and cannot be separated at all.

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9. Jaini, p. 44-45.

## 9

### PUDGALA OR MATTER

According to Prof. Chakravarti : “Jaina philosophy postulates five distinct categories as constituent elements for the building up of the cosmos—Jiva, Pudgala, Dharma, Adharma and Akasa, which may be translated respectively as life, Matter, the Principle of Motion (Dharma) and Principle of Rest (Adharma) and Space. The first, second and the last are obvious, but the two categories Dharma and Adharmas are technical and peculiar to Jaina thought. These are not to be confused with the ethical concepts of merit and demerit. They are entirely physical concepts which are credited with powers of holding together the infinite quantity of physical molecules in the form of orderly constituted cosmos. If these categories are not postulated there will be no structure of the world maintained. Material atoms constituting the world, will get dissipated throughout the infinite space. There will be merely a chaotic mass of cosmic dust with no world or life. From this description, it is evident that the early Jaina thinkers postulated two physical categories Dharma and Adharma for the purpose of the explaining the physical structure of the universe.

On other physical concept worth mentioning here is the Jaina account of sound. All other Indian systems of thought spoke of sound as a quality of space. But it is interesting to know that Jainism explains sound in relation with material particles as a result of conlussion of atmospheric molecules. “.....The Biological concepts found in Jaina thought are unique and interesting. The classification of the biological kingdom into different groups according to the sense-organs is an inportant point to be noted. This classification is based upon the number of sense

organs present in the organisms. Plant life is described as with one-sense organs—namely touch alone. Next higher to that comes organism with two senses—Touch and Taste. Above that is the organism with three senses—Touch, Taste and Smell. Then comes the class of organisms with four senses—Touch, Taste, Smell and Sight. Next to that is the class of five senses organisms having the sense of Hearing in addition to the other four Touch, Taste, Smell, and Sight. The Highest class of organisms consists of five senses with additional characteristic of ‘manas’, which is also a form of “Indriya”—sense. The last world represent human beings.

“..... Here it is interesting to note that the existence of microscopic organisms was also known to Jaina thinkers.”<sup>1</sup>

According to Jacobi : “Jainas believe that the universe is eternal and of a permanent structure. For the Jainas, the matter is atomic and all material changes are really going on in the atoms and their combinations. According to the merit or demerit of a person, atoms of a peculiar subtle form which we 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.”

## **Reality of Matter**

Mohan Lal Mehta, has examined and analysed the conception of matter in detail, which is being reproduced here from his research oriented study the “*Outlines of Jaina Philosophy*”, based on Jaina canon.

On the very existence of the matter Mehta says : “It is a very complicated problem in the sphere of philosophy. The idealists maintain that the universe is a spiritual reality. Matter does not enjoy any separate existence independent of spirit or thought. The realists do not agree with this view. They explicitly say that the material reality is absolutely independent of the spiritual

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1. Chakravarti, Prof. A. : *Contribution of Jainism to World Culture*.

reality. It does not depend upon thought for its existence. It is as real as thought itself."

"Jainism, being a school of realism, certainly believes in an independent and separate existence of matter. When the idealist perceives various effects of material elements, he entertains a doubt whether material elements (*bhutas*) exist or not. The Jaina thinkers maintain that the doubt about a non-existent object is totally unjustifiable as in the case of sky-flower and hare-horn where non-existence is certain. The point is that our doubt is justifiable in the case of existent objects only. We entertain no doubt in regard to an absolutely non-existent object. The doubt is only possible in the case of existent objects like tree and man (*sthanu* and *purusa*). If we raise any doubt as regards a non-existent object, we will have to raise a doubt in the case of sky-flower and hare-horn also.

To establish the existence of self, we say that 'I think therefore I am' or 'I doubt therefore I exist.' Similarly, what is the harm if we say that 'I doubt about the existence of external objects therefore they do exist' or 'all things which are distinctly perceived are true.' As Descartes, the father of modern (Western) philosophy says : 'I think therefore I am'—'*cogito ergo sum*.' In the same way, 'I perceive all things clearly and distinctly therefore they are true.'<sup>2</sup>

Mehta further says : "To support the belief that doubt springs up even in absolute non-existence, the opponent may advance an argument like this : Just as in a dream, a poor fellow raises a doubt and questions whether there is an elephant or a mountain before his house, though in fact, nothing like them exists there ; so also, at other places, doubt can be raised in spite of the absolute non-existence of objects.

This argument of the opponent is totally baseless. In dreams, doubt arises on account of various reasons. As for example, when an object is seen or experienced formerly, the remembrance of

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2. Mehta, Mohan Lal : Outlines of Jaina Philosophy, p. 65.

that experience give rise to doubt. Similarly, it is some past experience which brings a dream into existence and on the basis of that previous experience, we reject the dream. Thus, doubt arises from an existent object and not from absolute negation. If such were not the case, the doubt should also have to arise from objects like the sixth element (*sastha bhuta*), etc., which has never been existent so far.

The causes that bring dreams into existence are as follows, according to Visesavasyaka-Bhasya, 1703 :—

1. *Previous experience*—Certain acts like bathing, taking food, etc., that have once been experienced are perceived again in dreams due to some reason.
2. *Observation*—When objects like elephants, horses, etc., are perceived in a dream, the dream is said to have been caused by the observed objects.
3. *Attentive consideration*—A dream representing acquisition of a beloved, etc., is called the dream of the object which is attentively considered.
4. *Hearing*—When places like heaven and hell which are only heard of, and not seen, are perceived in a dream.
5. *Disturbance of health*—Ill health caused by physical disorders is also one of the causes of dreams.
6. *Deity*—When one beholds a deity adverse or favourable in a dream, the dream can be called deity-caused.
7. *Watery place*—This is also one of the causes when one dreams in the midst of a watery region.
8. *Meritorious act*—A dream is said to be good according to the auspicious actions that may be its cause.
9. *Sinful act*—A dream is called bad according to the inauspicious actions that may be its cause.

According to the neurological theory, a dream is a partial awakening. It is the activity of disconnected cells or neurograms that have remained in a state of relative irritability or readiness to respond. Delage, a French writer on dreams, has summed up his psychological theory of dreams in the statement that the dream is a perseveration of the unadjusted. This means that the dream is the working out of a problem which was unsolved during the working period. According to the psycho-neurological theory of Morton, a dream is an apperceptive trial and error process. This means that a dream is a series of attempts to perceive and interpret a stimulus. These attempts are unsuccessful or only partly successful. The theory advanced by Sigmund Freud may be summed up briefly in the statement that a dream is a symbolical fulfilment of repressed infantile sex-wishes. Freud distinguished between the manifest and latent content of dream, and pointed out that the manifest content is symbolical to the latent sexual wishes. These sexual wishes are really of a childish or undeveloped nature. Thus, according to the Freudian theory, a dream is an expression of unsatisfied needs. The theory that a dream represents a mental conflict has been suggested by Rivers and others. According to Adler, present problems are responsible for dreams. Jung is of the opinion that we experience our past events in dream. According to him, dreams are a sort of memory.

All these psychological theories as well as the views expressed by the Jaina thinkers establish firmly that dream is not non-existent. Its contents are past experiences and the like. Thus, when dream itself is existent, how can the opponent hold the physical world to be non-existent like dream? Hence, the existence of material objects cannot be unreal. Therefore, matter does exist.”<sup>3</sup>

## Meaning of ‘Pudgala’

As already mentioned earlier also, “The Jaina writers have used the term ‘*pudgala*’ exactly in the sense of matter. ‘*Pudgala*’

3. Ibid., pp. 66-67.

is one of six substances recognised by Jainism. The term '*pudgala*' has been used in the sense of soul by the Buddhist writers. How does the Jaina explain the word '*pudgala*'? The word '*pudgala*' has two parts : '*pud*'. The first part '*pud*' means 'to combine' and the second part '*gala*' means 'to dissociate.' Hence, the etymological meaning of the word '*pudgala*' is : that substance which under-goes modifications by combinations and dissociations. This definition of '*pudgala*' is very significant. It is '*pudgala*' alone that undergoes modification by combination and dissociation. This process of combination and dissociation does not occur in substances other than '*pudgala*.' One form of matter is changed into another by combinations and dissociations of material constituents. The selection of the word '*pudgala*' is full of deep meaning. It is worthy of note that the use of this word in the sense of matter is quite peculiar to Jainism."<sup>4</sup>

## Definition of Matter

"Matter has four chief characteristics associated with it, viz., touch, taste, smell, and colour."<sup>5</sup> Each and every element of matter possesses these four characteristics.

*Touch*—Eight kinds of touch have been described in the Jaina works. They are named as soft (*mrdu*), hard (*kathina*), heavy (*guru*), light (*laghu*), cold (*sita*), hot (*usna*), smooth (*snigdha*), and rough (*ruksha*).<sup>6</sup> Modern psychology recognises only four principal kinds of touch, viz., cold, hot, painful, and general.

*Taste*—It is of five kinds : bitter (*tikta*), sour (*katuka*), acidic (*amla*), sweet (*madhur*), and astringent (*kasaya*).

*Smell*—Smell is of two kinds : good smell and bad smell (*surbhigandha* and *asurbhigandha*).

4. Ibid., p. 66-67.

5. Tattvartha-sutra, V, 23.

6. Tattvartha-rajavartika, V., 23, 7.  
(All quoted by Mehta)

*Colour*—Five kinds of colour are described : blue (*nile*), yellow (*pita*), white (*sukla*), black (*krasna*), and red (*lohita*).<sup>7</sup>

Thus, the four characteristics are divided into twenty categories. (8 kinds of touch, plus 5 kinds of taste, plus 2 kinds of smell, plus 5 kinds of colour = kinds). That is why it is mentioned in the Vyakhya-prajnapti-sataka that '*pudgala*' is characterised by five kinds of colour, five kinds of taste, two kinds of smell, and eight kinds of touch.<sup>8</sup>

It is further maintained that the foregoing twenty are the principal divisions. In fact each of these can be further sub-divided into numerable, innumerable, and indefinite ways."<sup>9</sup>

## Parts of Matter

"Matter consists of numerable, innumerable, and indefinite parts according to its different combinations.<sup>10</sup> The scientific division of matter is like this :—

1. Concrete matter. 2. Invisible matter. The concrete form is called Matter and the invisible form is known as Energy. Matter is further divided into Solids, Liquids, and Gases. All the three forms of matter consist of molecules and atoms (*skandhas* and *skandha desas*.) Atoms are again an assemblage of indivisible elementary particles as protons, electrons, and their combinations.

The Jaina thinkers also regard matter to be of two kinds : concrete or perceptible *skandhas* (molecules) and imperceptible or subtle *anus* (atoms.) When we say that atoms (*anus*) are imperceptible, we only mean that they are imperceptible explicitly. The contact or relation between our sense-organs and atoms is present but on account of the lack of capability of the sense-organs

7. Ibid., V., 23, 8-10.

8. Vyakhya-prajnapti-sataka, XII, 5, 450.

9. Sarvartha-siddhi, V., 23.

10. Tattvartha-sutra, V, 10.

(All Quoted by Mehta, pp. 68-69)



or nerves to send the message to the brain in an explicit form, we are unable to perceive them distinctly. In other words, there is a sensation of atoms but we are not aware of it, *i.e.*, we have no perception of atoms.

Matter is said to consist of numerable (*sankheya*), innumerable (*asankheya*), and indefinite (*ananta*) parts (*pradesas*.) This statement seems to be contradictory, since the number of the universal spatial units (*lokakasa-pradesas*) is only innumerable, whereas the material units may be indefinite. How can an indefinite number of material particles be accommodated in innumerable particles of the universal space ? This question would have been quite valid if all the indefinite particles of matter were in a free state. But they are not so. Even an ordinary person has the experience that a tiny piece of fuel on combustion gives rise to an enormous volume of smoke-particles. A scientist knows that a quantity of water when converted into steam occupies a volume about 1700 times greater than the original volume. Therefore, there is no possibility of contradiction between the conception of the universal spatial particles that are innumerable (*asankheya*) and that of indefinite (*ananta*) particles of matter.

Now, how can we justify the conception of numerability, innumerability, and indefiniteness of material particles ? It is said that in one *pradesa*, *i.e.*, in one unitary cell of space only one atom of matter will find place if it is in a free state, but in an aggregate form any number of atoms can occupy one or more units of space.<sup>11</sup> The same idea can be expressed in a different language : One atom occupies one unit of space, but two atoms in a state of combination may also be accommodated in the same unit. Two free atoms will occupy two units, but two atoms forming a diatomic molecule can cover one as well as two units. Three atoms can be located in a single unit if they are all in a state of condensation ; they can occupy two spatial units if two atoms are

11. Tattvartha-sutra, V, 14.

(Quoted by Mehta, p. 68)

in a state of condensation and one is free ; they occupy three spatial particles if they are all free. And this process is to be continued to infinity.”<sup>12</sup>

## **Difference Between the Conception of the Vaisesika and that of the Jaina**

Mehta further says : “The Vaisesikas regard nine substances as the constituent elements of the universe other than qualities, actions, etc. They are : earth, water, fire, air, ether, time, space, soul, and mind.

Of these nine substances, earth, water, fire and air are included in the Jaina category of *pudgala* (matter), since *pudgala* is defined as a substance possessing touch, taste, smell, and colour as its qualities. The Vaisesikas regard air as without colour, taste, and smell. It has the characteristic of touch only. This conception of the Vaisesikas is not tenable, because even an elementary student of physics knows that air can be converted into a ‘bluish liquid’ by continuous cooling, just as steam can be converted into water. This is a concrete proof that air has colour. And since it has colour it must possess both taste and smell.

They regard fire as devoid of taste and smell and possessing touch and colour only. This belief is also blind, for the scientists have clearly demonstrated that fire is a material substance. When the energy of molecular agitation in a substance becomes very acute, its temperature rises and we get the sensation of fire. It is a form of energy and we know that energy and matter are identical. Hence, all the characteristics of matter are associated with fire, because fire is composed of material particles raised to a high temperature.

The exponents of the Vaisesika system regard smell to be existent only in earth. We agree that our nose in general cannot perceive water, fire, or air but on this ground, we are not entitled

12. Sarvartha-siddhi, V., 14.

(Quoted by Mehta, pp. 69-70)

to hold that odour is not associated with all these forms of matter. The human nose is not sensitive enough to detect the smell of these forms. Several cases are known where our olfactory organ fails, for instance, an ant at once smells sugar or a cat smells milk, whereas we cannot perceive these smells so quickly and from such a distance.

In the light of this discussion, we can say that with regard to the conception of matter, the position of the Jainas is sound and scientific. The Jaina thinkers did not regard earth, water, fire, and air as separate and independent entities but included all these forms in matter. They held that earth, water, etc., are the various combinations and forms of matter. These various combinations should not be regarded as separate substances.”

## Forms of Matter

“Having dealt with the general characteristics of matter, we, now, proceed to its specific forms. Matter has two chief forms : Indivisible elementary particles and their combinations. In the technical terms of Jainism, the indivisible elementary particles are called *anus* and the combinations of these particles are known as *skandhas*. We translate *anu* as atom and *skandha* as molecule for our present purpose. We will not mind some minute differences between the word atom of modern chemistry and our technical term *anu*. *Skandha* (molecule) is defined as an aggregate of atoms. It possesses a gross form and undergoes processes of association and dissociation.”

## Anu

Mehta further writes<sup>13</sup> : “The last particle of matter, which cannot be further divided by any means whatsoever, is an *anu* or a *paramanu* (Sarvartha-siddhi, V., 25). In the Tattvartha-rajavartika (V, 11-2), *anu* is defined as the smallest material particle. There is nothing smaller than *paramanu*. In the

13. Mehta, pp. 70-71.

Pancastikaya-sara (88), the following properties are associated with atoms. The substance that has a single taste, a single colour, a single smell, and two kinds of touch ; which is the cause of sound while itself unsounding ; which is different from molecules though constituting them, is called atom.

Jaina philosophy maintains that the perception of the atoms of matter is not possible to ordinary persons. It can be the subject of direct experience to a person endowed with the faculty of intuitional perceptual perception. Since atoms are quite real entities, five physical attributes (1 taste, plus 1 colour, plus 1 smell, plus 2 touches) are always associated with them. The properties of hardness and softness, heaviness and lightness are not associated with atoms. As Kundakunda remarks : 'Of the right kinds of touch, hardness and softness, heaviness and lightness are the qualities of molecules, not of the individual atoms.' In fact, the properties of hardness and softness, heaviness and lightness can be associated only with molecules. These properties are generated by the loose or compact aggregation of atoms, and because all atoms have the same mass, there arises no question of light and heavy or hard and smooth amongst the elementary particles of matter. This difference of light and heavy or hard and smooth in mass is found only amongst molecules.

We have already mentioned that all atoms are not found in a free state. Some of them are in the various forms of molecule and some are found as separate entities, *i.e.*, in a free state. Now, how do the atoms living in the forms of molecule become liable to pass to a free state ? 'The atoms are produced only by division of matter ; not by the process of union or combination (Tattvartha-sutra, V. 27)'<sup>14</sup>

## Skandha

"*Skandha* (molecule) has been already defined as an aggregate of atoms. It possesses a gross form and undergoes

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14. Ibid., pp. 71-73.

processes of association and dissociation as we have seen. The same idea is expressed more lucidly in the following manner :

Molecules are formed in three different ways (Tattvartha-sutra, V, 27) :

1. By division or dissociation (*bheda*)
2. By union or association (*sanghata*)
3. By the united process of dissociation and association taking place simultaneously.
  1. Dissociation occurs on account of two causes, viz., internal and external (Tattvartha-sutra, V, 26). Th former cause is in the molecules themselves as the phenomenon of radio-activity and the like. The examples of the latter cause are the dissociation of molecules in solution, the breaking under high temperatures, the breaking under high pressures, the breaking under artificial bombardment, and the like.
  2. Association has been defined thus :The union of separate entities is association (*sanghata.*) (Sarvartha-siddhi, V, 26) The assemblage of atoms to form molecules is an instance of association (*sanghata.*)
  3. The united process of dissociation and association is defined as follows : By simultaneous dissociation and association, molecules occupying two spatial particles, etc., are produced. Just when one molecule breaks, the remaining part is associated by anothe molecule (Sarvartha-siddhi, V, 26).

The advanced researches in physical chemistry have also revealed three processes of molecule-formation. The following lines will clarify the point :

The question to be answered is, in what ways are atoms united in the molecule ? The electronic theory of valency is able to supply a very satisfactory answer. According to this theory, there are three methods of linking atoms. The linkage may be electrovalent, co-valent, or co-ordinate.

Molecules with an electrovalent linkage are ionised even in the solid state, X-ray analysis of the crystal indicating that the elementary particles making up the crystal lattice are ions and not atoms or molecules. Nearly all inorganic salts are electrovalent compounds.

The second arrangement, *i.e.*, co-valent linkage is found in organic compounds. The atoms attain stability by a process of sharing electrons. For instance, in the case of the methane gas  $\text{CH}_4$  the carbon atom attains a stable arrangement by sharing four electrons with the four electrons of the four hydrogen atoms.

The third type of linkage, the co-ordinate linkage, involves the sharing of two electrons but both are supplied by the same atom. The process of the formation of a co-ordinate linkage resembles both transference and sharing. Therefore, the three modern processes are transference, sharing, and combined transference and sharing (Cosmology : Old and New, p. 183)."

## Perceptibility of Molecules

"The Jaina thinkers maintain that not only atoms are imperceptible but that certain types of molecules are also imperceptible. As Pujyapada says : 'Out of molecules composed even of an infinite number of elementary particles (*anus*) some are visible and some invisible (Sarvartha-siddhi, V., 28).' The question, therefore, is : How the invisible molecules become visible, *i.e.*, what is the process by which the imperceptible molecules are perceived ? The answer is as under :

'If a molecule breaks and the broken part then attaches itself enough to be perceived (Sarvartha-siddhi, V., 28).' The point is

that the imperceptible molecule becomes perceptible by the combined process of division and union, *i.e.*, dissociation and association. For instance, the molecules of hydrogen and chlorine gas are invisible to the eyes but when each of them breaks and then combines to form two molecules of hydrochloric acid, the product becomes visible. Regarding other sense-perceptions, the same rule can be applied."<sup>15</sup>

## Union of Matter

"Molecules are formed in three different ways, as we have already indicated. Of these three ways, one way is purely divisional. The remaining two ways are not so. Association or union plays an important role in determining their nature. Now, what is this union or association? How does matter unite? It is said that 'the *pudgalas* unite by virtue of the properties of '*snigdha*' and '*ruksha*' associated with them (Tattvartha sutra, V., 32).' '*Snigdha*' and '*ruksha*' are two kinds of touch. The former is known as smooth and the latter as rough."

The *pudgalas* cannot unite in an arbitrary way. There are certain conditions which restrict the freedom of association. They are as follows :—

1. The ultimate elementary particles at the lowest energy-level of smoothness or roughness do not unite at all.
2. The ultimate elementary particles of matter (atoms) with equal degrees of smoothness or roughness and of the same kind cannot unite with an atom of their own kind. In other words, an electron would not combine with another electron or a positron with a positron if both the particles are at the same energy-level, but an electron can unite with a positron or *vice versa* under the same conditions (Cosmology : Old and New, p. 216). This is one opinion. According to

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15. Ibid., pp. 72-74.

the other opinion, the *paramanus* of opposite kinds cannot unite even if the degrees of smoothness or roughness are equal. Thus, while the latter view denies the possibility of union for all combinations of particles at the same energy-level, the former view recognises such a possibility if the union is between the particles of opposite kinds.

Consequently, according to the latter view, a smooth or a rough elementary particle of a higher level combines with another of a similar or a dissimilar type if they differ in their degrees of smoothness or roughness by two units. The former view does not recognise this as a necessary stipulation for the union of the particles of dissimilar types, nor does it accept the conception of a higher level. According to this view, a smooth or a rough atom combines with another of a similar type if they differ in their degrees of smoothness or roughness by two or more units. With regard to dissimilar types, this difference is not necessary. They can unite in an equal condition except in the case of the lowest type. The following table will show the difference underlying these two views :

**Former View**

	<i>Energy-Level</i>		<i>Similar</i>		<i>Dissimilar</i>
1. Lowest	Lowest	...	No union	...	No union
2. Lowest	1" more	...	"	...	Union
3. Lowest	2" more	...	Union	...	"
4. Lowest	3" , etc., more	...	"	...	"
5. Higher	equally higher	...	No union	...	"
6. Higher	1" more	...	"	...	"
7. Higher	2" more	...	Union	...	"
8. Higher	3" , etc., more	...	"	...	"



## Latter View

	<i>Energy-Level</i>		<i>Similar</i>		<i>Dissimilar</i>
1. Lowest	Lowest	...	No union	...	No union
2. Lowest	1" more	...	"	...	"
3. Lowest	2" more	...	"	...	"
4. Lowest	3" , etc., more	...	"	...	"
5. Higher	equally higher	...	"	...	"
6. Higher	1" more	...	"	...	"
7. Higher	2" more	...	Union	...	Union
8. Higher	3" , etc., more	...	No union	...	No union.

The latter view can be explained in a different method also. A smooth elementary particle combines with another similar particle differing in energy-level by two units. A rough elementary particle combines with another rough elementary particle differing again in energy-level by two units. A smooth particle can also unite with a rough particle and *vice versa*. Particles at the lowest energy-level do not unite. The union of the various particles of different energy-levels may form an odd or an even series (as 3, 5, 7, 9, 11, etc. or 2, 4, 6, 8, 10etc). (Gommata-sara : Jiva-kanda, 615).

The result of union is that an elementary particle or a molecule in the process of association with a higher degree of smoothness or roughness absorbs the one with a lower degree into itself. In other words, 'in the molecules of numerable, innumerable and indefinite atoms, the atoms with greater degrees of smoothness or roughness when uniting, alter the atoms of lesser degree to their own kind (Gommata-sara : Jivakanda, 619.' The union between dissimilar particles of equal degrees of smoothness and roughness produces a neutral particle."<sup>16</sup>

16. Ibid., pp. 75-77.

## Six Sub-classes of Matter

“Broadly, matter is divided into two classes : atoms and molecules. Matter is divided into six classes also (Niyama-sara, 21). These classes are not different from atoms and molecules. They are, in other words, their sub-division :

1. *Solids*—Earth, stone, and the like are the solid forms of matter. This class is called *sthula-sthula*.
2. *Liquids*—Butter, water, oil, milk, and the like are the liquid forms of matter. They are known as *sthula*.
3. *Energy*—It manifests itself in the forms of heat, light, electricity, and the like. It is called *suksma*.
4. *Gases*—Air, etc., are the forms of gases. This class is known as *suksama-sthula*.
5. *Fine Matter*—It is responsible for thought-activities and is beyond sense-perception. This type of matter is called *suksma*.
6. *Extra-Fine Matter*—The forms of single elementary particles are composed of extra-fine matter. It is called *suksma-suksma*.”

## Matter and Soul

“Does matter influence soul (*jiva*) ? The Jaina system admits that matter does influence a worldly soul. How does it influence ? It forms the physical basis of the bodies, speech, mind, and respiration of the souls. The same idea is expressed in a definite form in the following lines :

Matter is the cause of the making of bodies. One kind of molecules called *ahara-vargana*, forms the first three types of bodies, viz., the organic body of men and animal beings, the body which is possessed by the beings of heaven or those of hell and sometimes by human beings and animals also in an extra-ordinary condition, and a subtle body which is developed by advanced

mystics and the respiration. *Tejo-vargana* forms the fourth type, viz., the electronce body. Speech and mind are formed by two special types of molecules called *bhasa-vargana* and *mano-vargana*, respectively. The inner subtle body, i.e., *karmana-sarira* which is the root cause of all mental and physical activities is constituted by *karmana-vargana* (*Jiva-kanda*, 606-8).

Pleasure, pain, life, and death are also experienced through the agency of matter. Moreover, one piece of matter is capable of producing physical and chemical changes in another piece of matter. For instance, bronze is purified by ashes, water is clarified by an organic substance '*kataka*,' and so on. It is needless to say that the whole super-structure of modern science is built upon physical and chemical changes in matter."<sup>17</sup>

## Five Kinds of Bodies

"We have stated that bodies are constituted by matter and such bodies are of five kinds :

1. *Audarika*—A body which is gross and physical is called *audarika* body. The organic body of human beings, animal beings, and vegetable kingdom is of this type. It is full of blood, bones, etc.
2. *Vaikriya*—That which is possessed by the beings of heaven and those of hell and by human beings as well as animals possessing an extraordinary power (*labdhi*) is called *vaikriya* body. It is invisible and is capable of transformation in different shapes and sizes.
3. *Aharaka*—A subtle body which is developed by an advanced *yogin* is called *aharaka* body. It can be projected, i.e., sent to great distances on special occasions.
4. *Taijasa*—It is composed of electric matter and is a necessary link between the *audarika* body and the

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17. Ibid., pp. 77-78.

*karmana* body. It possesses the power of digesting the food we take.

5. *Karmana*—The inner subtle body which is the seed of all mental and physical activities is called *karmana* body. It is composed of eight kinds of karmas.

We can perceive only the first of these five kinds with our sense-organs. The remaining bodies are subtle. 'The succeeding body is subtler than the preceding one in order. The *taijasa* and *karmana* bodies are not obstructed by any material form. They are beyond any kind of check and can travel the whole universe. Both these bodies are associated with a worldly soul from beginningless time. Each and every *jiva* possesses at least these two kinds of bodies. At the time of transmigration, only these two bodies are possessed by the soul. The mundane soul can possess four kinds of bodies at the most at a time (Tattvartha-sutra, II, 38 ; 41-4).' The following scheme will clearly indicate the point :

At least two bodies : *Taijasa* and *karmana*.

Three bodies : *Taijasa*, *karmana*, and *audarika*

or

*Taijasa*, *karmana*, and *vaikriya*.

Four bodies : *Taijasa*, *karmana*, *audarika*, and *vaikriya*

or

*Taijasa*, *karmana*, *audarika*, and *aharaka*.

From the above scheme, it is evident that no soul possesses five bodies at any one time. Of course, alternatively, it can possess all the bodies at different times. It is also obvious that one soul cannot have both the *vaikriya* bodies at the same time, while *taijasa* and *karmana* are always present so long as the soul is in bondage."<sup>18</sup>

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18. Ibid., pp. 78-79.

## **Manifestation of Matter**

“Some effects of matter in the forms of body, mind, etc., have been mentioned. There remain still some important effects as the manifestations of matter. We propose to describe them here. They are in the forms of sound, union, fineness, grossness, figure, divisibility, darkness, shade, heat, and light.

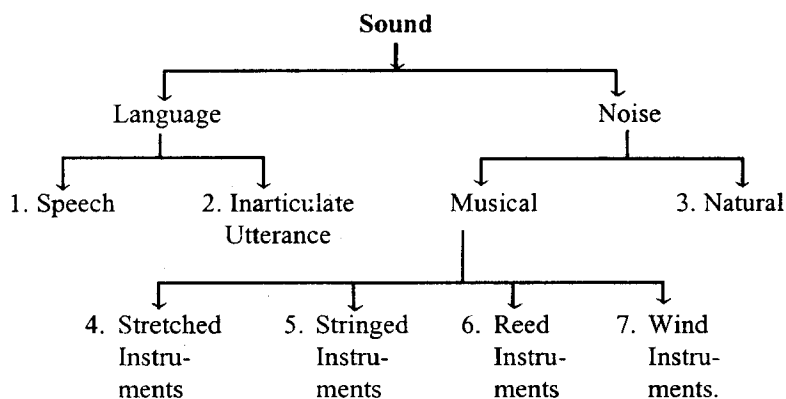
### **Sound**

Mehta further writes : Some Indian systems of thought like the Vaisesika, etc., associate sound with ether. Jainism does not accept this view and explains the creation of sound as due to the violent contact of one material object with another. A single molecule in an isolated form cannot produce sound. It is on account of this theory of sound that the system regards an individual atom as unsounding by itself. The atom is defined as having a fine form, the cause of elements like earth, fire, water, and air and unsounding. The cause of sound has been pointed out to be the striking of molecules against one another (*Pancastikaya-sara*, 846).

The scientists also regard sound as a product of matter. Experiments in the sphere of science have shown that ‘sound does not travel in vacuum.’ If sound were generated by the ether as is supposed by other schools, it should be heard in the vacuous space also, for the ether is present everywhere. In the opinion of a scientist, ‘it is a common experience that a source of sound is in a state of vibration. Fore example, the prongs of a tuningfork, a bell, the strings of a piano, and the air in an organ pipe are all in a state of vibration when they are producing sound (*Textbook of Physics*, p. 249).’

Sound is classified into two chief divisions : sound incorporated in languages and sound which does not find place in any language. The former is further divided into two categories : articulate utterance or speech and sounds made by

creatures, etc. The latter, *i.e.*, the sound which does not find place in any language, is further classified into two sub-division : sounds produced by human beings with the help of musical instruments and natural sounds such as the roar of the thunder or the rippling of water, and the like. Musical sound is further classified into four categories : musical sound of a stretched instrument such as a drum, musical sound of a stringed instrument such as a violin, musical sound of a reed instrument such as a bell, and sound produced from a wind instrument such as an organ pipe. The next table will show the scheme of the classification in a lucid manner :

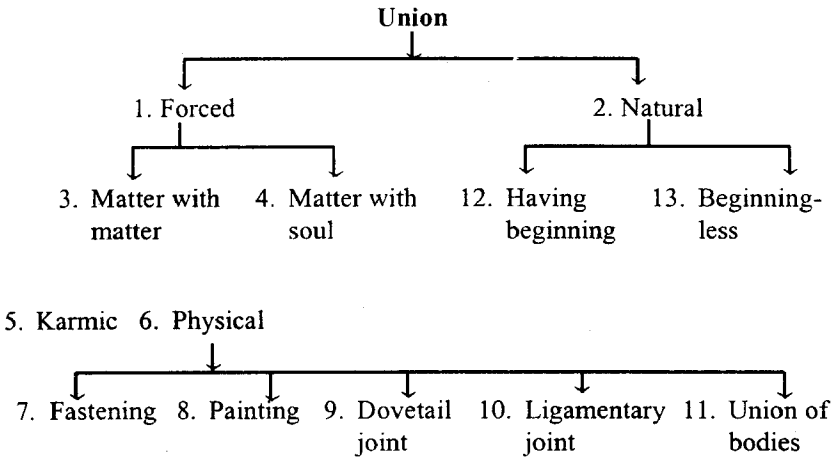


Expressed in the form of the above table, we have seven classes of sound :

1. Speech or articulate utterance.
2. Inarticulate utterance.
3. Natural noise.
4. Noise of a stretched musical instrument.
5. Noise of a stringed musical instrument.
6. Noise produced from a reed instrument of music.
7. Noise produced from a wind instrument of music.

## Union

“It is classified as under :



1. *Forced*—Union produced by the efforts of the body, speech, or mind of a person.
2. *Natural*—Union produced without any effort of a person.
3. *Matter with matter*—Union of one kind of matter with another kind of matter.
4. *Matter with soul*—Union of matter with spirit.
5. *Karmic*—Union of karmic matter with subtle bodies.
6. *Physical*—Physical combinations.
7. *Fastening*—As the fastening of a chain to a chariot.
8. *Painting*—As the painting over a canvas or mural painting.
9. *Dovetail joint*—As joints in pieces of timber.
10. *Ligamentary joint*—Such joints as of a living body.
11. *Union of bodies*—Union of bodies more than one in number.

12. *Natural union having beginning*—That natural union which has a beginning as has resulted from a definite causes, such as the union of different colours in a rainbow, is called natural union having a beginning. Formation of the clouds, production of lightning, etc., are included in this class.
13. *Beginningless union*—Eternal union such as the union of the different parts of substances like the medium of motion, the medium of rest, space, and the like.”

## Fineness and Grossness

“Each of these manifestations is of two categories : extreme and relative (Tattvartha-rajavartika, V., 24, 14-5). The atoms furnish the example of extreme fineness in matter and the universe itself constitutes the example of extreme grossness in matter, since it is the biggest molecule or compound of matter. There is nothing smaller than atom and nothing bigger than the universe in the world of matter. Material objects vary relatively to each other in quantity. For instance, a coconut is bigger than an orange and so on.”

## Figure

“Figure is nothing but the shape of body. It may be regular, circular, triangular, rectangular, and the like ; or it may be an irregular body like the shape of clouds.”

## Divisibility

It is of six kinds (Tattvartha-rajavartika, V., 24, 18):

1. Separation—as swing a piece of wood.
2. Grinding—as making wheat into flour.
3. Parting—as the separate parts of a broken pitcher.
4. Chaffing—as the separation of chaff from rice or pulses.



5. Layers—as the separation of layers in a sheet of mica.
6. Smithereen—as a blacksmith smithes with his hammer.

## **Darkness**

“It is opposite to light and is generally the cause of invisibility of objects. It is a positive reality existing independent of light. The Naiyayikas and the Vaisesikas maintain that the existence of darkness should not be regarded as separate from light. They think that darkness is nothing more than the negation of light. In other words, they do not regard darkness as a positive reality. The Jaina thinkers do not agree with this view of the Naiyayikas and the Vaisesikas. They say that darkness has an independent existence. Modern scientists also believe in the conception of ‘dark rays.’ Without the presence of these ‘dark rays’ photography in pitch darkness would have been impossible.”

## **Shade**

“It is of two kinds : virtual image produced by a plane mirror which shows the object laterally inverted and uninverted image like shadow or image of a modern cinema screen. The obstruction of light is the cause of the production of shadows (Sarvartha-siddhi, V., 24).

Ragarding the formation of shadows, the physicists hold that an opaque obstacle in the path of the rays of light casts a shadow because the rays are obstructed and are unable to enter the region of the shadow. The images formed by lenses and mirrors are of two kinds called virtual and real. The example of a virtual image is the image seen in a looking glass, whereas the example of the latter is the images on a cinema screen. In the case of a virtual image the rays appear to come from the image, whereas in the case of a real image the rays do actually come from it. Thus, it is clear that energy manifests itself in the form of shadows and images, virtual and real (Cosmology : Old and New, p. 88).

## **Heat and Light**

Heat is the sunlight, the light of fire, that of electric lamp, and the like. Light is the moonlight, the light of jewels, or the light of the glow-worm. The former predominates in heat-rays and the latter in light-rays. Science also regards heat and light as two separate manifestations of energy.”<sup>19</sup>

This is all the early Jaina view of matter (pudgala) which is still regarded as scientific and minute.

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19. Ibid., pp. 79-84.

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