

**ENCYCLOPEDIA
OF
JAIN RELIGION**

Edited by
**K.L. CHANCHREEK
DR. MAHESH K. JAIN**

'*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

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Volume 5

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1

PHILOSOPHY OF JAINISM AND BUDDHISM

Jainism is both an ancient and a scientific religion. It's aim primarily is the highest development of Soul. It emphasises purification of head and heart, thought and conduct. Both Brahmanism and Buddhism has taken inspiration and even copied some of the principles of Jainism. Pre-Aryan civilization and culture excavated during Mohan-jo-daro and Harappan sites has proved its antiquity. Jaina philosophy touches the entire life cycle of a man. *"Philosophy is one of those words which are often used rather loosely, leading to much confusion of thought with regard to its real end and import. To guard against any such misapprehension which a student of modern thought and culture might labour under, it is important that we should first discuss in brief what the West mean by philosophy and what we the Jains understand by it.*

Aristotle defines philosophy to be the "science of principles" or "first beginnings." Another takes it to mean a "completely unified knowledge". "Philosophy" according to a third, "is the science of the Absolute," in the sense that it takes the world of Nature not as a Product of chance but of a Single Infinite Power whose activity consists in the working out of a plan or purpose in the course of which it evolves this world out of Itself. Thus has philosophy been variously defined by different thinkers of different ages.....

The Jains, however, teach that philosophy consists in the voluntary and consistent striving, intellectual and moral, manifest

in the removal of impediments on the way to Right Vision into the metaphysics of things and thoughts leading to Right Knowledge of the world as a whole, and of our own function and place—Right Conduct therein with the express object of realizing finally the free and beatific state of our being—the ultimate end and purpose of all life and activity.

Its Method of Enquiry

In the words of K.B. Jindal :

“Taking philosophy, then, as an attempt to attain to a free and beatific state of being by the virtue of Right Conduct proceeding from Right Knowledge acquired through Right Vision into the realities of things and thoughts, we can ascertain beforehand what the principal branches and problems of our enquiry will be. We can see that there are two fundamental factors of the world :(i) *Jiva*; the Cogitative Substance or the Soul, including the system of finite minds either in *Nigoda*, fixed, fettered, or free, in the various gradations of their being; (ii) *Ajiva*, the Non-Cogitative Substance, the Non-living or the Non Soul, including objective things and processes and the like. Hence our enquiry into philosophy, roughly speaking, will branch out into,—

- (i) The Cogitative Substance or Soul (*jiva*),
- (ii) The Non-Cogitative Substance or the Non-Soul (*ajiva*), and finally,
- (iii) The End or Freedom (*moksha*) of the soul in relation as to how it is attained.

Necessary Ideas and Notions

But from a consideration of these fundamentals, it becomes evident that we have to make a frequent use of such metaphysical ideas and notions as *Dravya* (substance), *Guna* (quality), *Paryaya* (modality or modification), *Karma* (action, motion or change of relative position), *Karan* (causality) and the like; and no consistent

result of our enquiry into philosophy can be expected until appropriate and complete understanding has been arrived at in regard to these fundamental ideas and notions. But an understanding of the content and origin of these ideas involves, to a great extent, analytical psychology of cognition.

And understanding of these involves analytical psychology of cognition and question on the means or conditions of knowledge

Furthermore, philosophy, as we have seen above, claims to know the realities as they are, and therefore it must proceed with the justification of its rights by showing what the conditions or means (*Pramanas*) of attaining knowledge are, and proving as well, that knowledge of realities corresponding to the above ideas is within its power and competence. Otherwise, instead of explaining the relations which *Jivas* and *Ajivas* bear to each other, it will go on only dogmatizing, sometimes sinking into the lower level of scepticism and agnosticism, or at other times rising into pseudo-rationalism—only to add to the impediments of which there are plenty already to obscure out right vision into realities of ideas and ideals and forge thereby fresh links to the chains of misery that tie us down to the mires of this suffering world. But to avoid such pitfalls and to know the realities in conformity with the rules and canons required to be observed in the acquirement of a correct knowledge.....”¹

Mahavira Inherited Jaina Religion

“Mahavira has nowhere put forward a claim that the Jain religion which he practised and followed was founded by him. He inherited Parsvas tradition which served him as a basis of his practices and performances. The vision of truth came to him as a legacy from Parsva, his predecessor, and what he did was merely

1. Jindal, K.B. : Jainism its Philosophy and Religion, in Encyclopedia of Jainism, Vol. 13, pp. 3510-3511.

to realize it in his life keeping his eyes open on the then prevailing atmosphere. He went on the way shown by Parsva and exhorted others to do the same thing. This is what constitutes his Tirthankarahood. He satisfied himself by making changes dictated by the contemporary environments of the external form of conduct as it was found by him in Parsva's tradition. But he was cautious enough not to claim any originality for his vision of Truth. As a matter of fact the state of affairs also is like that. Mahavira practices austerities also for self-realization; he took journeys to a number of places on foot to achieve this object of his but in undertaking these activities his exclusive purpose was to confirm the vision personally. The whole matter boils down to one conclusion that he found no defect, not even the least, in Parsva's concepts of the absolute Truth and therefore he attained the highest heights putting his steps on this ladder. The history tells us that he got total success in his attempt and got emancipation.

Buddha Founded Bauddha Religion

Contrary to what is said just now, Buddha found no satisfaction with what he saw in his life, what he got from others and what the others taught him indirectly. He made many his Gurus such as Alarakalam and others but he never hesitated in abandoning them also one by one. Dissatisfaction never leaves him even after having absorbed what he learnt from each of the Gurus. He marches ahead believing that what training he received at the hands of his Gurus did not unfold the sight of Truth. This mode of life of Buddha explains the fact that he made gurus one by one and came to possess various spiritual experiences handed over to him by each of them. In spite of this, he never enjoyed satisfaction, contentment. In the matter of self-realization, he tried a number of exercises, both easy and difficult. Finally, he bade a good-bye to all of them and evolved his own way of spiritual realization which he endeavoured to get through them. At the top of his voice he declared after this that no one so far has ever been

able to achieve what I myself have through my experiences and experiments with Truth. My way of life and my vision are original and unforeseen before. From this point of view Bauddha religion as propounded by Buddha is his own. It is his own invention and not traditionally handed down to him. He is the discoverer and not the follower.

This makes it abundantly clear that Mahavira followed the traditions which he inherited from his predecessors while Buddha created his own; that Mahavira's religious life reflected the image of the tenets and teachings of the previous Tirthankaras, while Buddhism was originated by Buddha himself and that he created his own traditions.

Jaina Religion and Buddha Religion— its Outward Causes

It is but natural that advantages or disadvantages are to be found in both the ancient or the newly created tradition. This applies to Jainism and equally to Buddhism also. A zeal for propaganda so far as old traditions are concerned is always found waning while the same is manifest in a more intensified manner in the case of the newly created one. Negligence is the usual feature in the case of the ancient tradition but it cannot be tolerated if it were the recently started tradition. This rule is reflected in such utterances of Buddha as this : “चरथ भिक्खवे चारिकां बहुजनहिताय बहुजनसुखाय”. These words of Buddha enjoin upon the monks to take up propaganda of his gospel. But in the Jaina canon no such exhortation is met with or is possible to meet with. Here, in the Jaina canon the monks are advised or even ordered to move about here and there but unlike Buddhism they are to do it with a view to working out self-realization. By sticking to one place for a long time it was feared that the monks would thereby involve themselves in love and hatred and therefore a change of place off and on was considered necessary to avoid this evil. Propaganda

of religion was secondary development, a natural sequel to the monk's wanderings. But it was never the aim or object. But Buddha, as opposed to this, had himself issued injunctions from time to time that the Bhikkhus should go on moving about in small groups with the exclusive goal of enlightening the people about Buddhism and thereby to ensure its favourable reception by the people. This resulted in Buddhism crossing the borders and boundaries of Asia and becoming popular beyond, its original habitat. This did not happen in the case of Jainism because its avowed aim and end was to hit upon and achieve self-realization and not to bother about its spread. It must be admitted that Buddhism scored a point on Jainism in this particular respect. The spread of Buddhism received a setback gradually just when the ramblings of the Bhikkhus here, there and everywhere as advocated by Buddha, came to a stop, the Bhikkhus fixed up their permanent stay in the sanctuaries (Viharas), their character and discipline became lax and loose, the sanctuaries were easily razed to the round by the Muslims at a time when they were all-in-all they being the rulers to them, and finally when the Buddhist scholars or scholar of Buddhism migrated to a foreign country. Buddhism relied more on propaganda than on self-realization and therefore it could not plant its seeds deep down in the soil. The case of Jainism had a different story to tell as it had secured a firm footing from ancient times through its advocacy and emphasis on self-realization and nothing less than that. But with the passage of time it did incorporate the element of propaganda also in its programme with the ultimate inevitable result that self-realization slowly receded in the background and propaganda occupied the main plank. This indeed made it a religion of choice in India. But it could not establish its stronghold on the ground of sheer propaganda and because the force of self-realization came to occupy a subordinate position. The antagonistic religious systems employed intense propagandistic force which resulted in the partial disappearance of Jainism in India even.

The Real Reasons of Propaganda

It is important to consider about the inclinations and beliefs underlying the surface along with the external or obvious propagandistic factors floating on the surface. In Buddha's concept of compassion lay the seeds of universal welfare which Buddhism avows to do. Buddhism assumed the shape of Mahayana developing from its original, initial form which was at that time known as Hinayana. This Mahayana form advanced the ideal of Bodhisattva and give more importance to the other's good than to his own. Particularly the addition of this element in the main body of formulations has made significant contribution to the universal prevalence of Buddhism. As against this even though there is full accommodation of compassion and total non-injury in Jainism, it practically took the form of abstention from injury and as a consequence to this, all sorts of activities were rejected, the daily dealings of life were based on the entire insistence of non-injury and the value of own welfare rather than of other increased. This lessened the scope of higher form of compassion and ultimately it remained as a negative force only which did attract some but could not find welcome from all. This proved to be a factor obstructing the free and full propaganda of Jainism.

Outward Behaviour in Jaina and Buddhistic Religion

The signs and features of the Sramanic ideology being common to both the above religions, it is not difficult to suppose that rules and regulations governing outward behaviour as well as rites and rituals would also be broadly common. Despite this general position, the formation of outward modes of conduct in both Jainism and Buddhism has been moulded according to the constitution of nature and temperament of Mahavira and Buddha respectively and this has been responsible for the difference that exists between them in both religious systems. In Parsva and his

tradition renunciation and austerities had a place, indeed, but severity in it was injected by Mahavira himself. Parsva allowed his monks to put on clothes while Mahavira prescribed nudity. Precepts can claim perfection only when they are put into practice. Personal action must find external expression in order to justify itself. Mahavira insisted on this. It is because of this that Mahavira thought it proper to keep a place for nudity, rejection of bath, uncleanliness etc. etc. when he made an attempt to model his formulation of external discipline on the design of internal concept of possessionlessness. To wear clothes is not necessary; but it is one's weakness. Mahavira argued in this manner. Though of course, in the concept and constitution of the Sangha, Mahavira has given adequate place to both the categories, namely, those who believed in putting on clothes and those who did not, he, however, has made his desire known that those who accepted clothes, should ultimately reject them completely in course of time. Just contrary to this, Buddha did not make clotheless condition unavoidable even though he definitely believed in achieving a condition wherein desire and attachment have no role to play. Crux of Buddha's argument consisted in his theory that clothes or no clothes; what is important is the absence of desire for them. Even if one has put on clothes, he can have no desire for them. They could have been worn just for the sake of wearing them. This seems to be the belief of Buddha. Otherwise, the fact that Buddha did permit his monks to wear clothes reaching the knees, in keeping with the popular custom in those days, cannot be accounted for. In sum, it can be stated without any fear of contradiction that Buddha specifically laid down that nothing should be done to violate the existing popular custom and convention as echoed in यद्यपि शुद्ध लोकविरुद्धं नाचरणीयं नादरणीयं (one should never practise, what is not according to the people's custom, however it may be unobjectionable). Not only this, but he ruled out any need for a change in the custom. Thus, he gave no quarter to nakedness, bathlessness, and uncleanliness which

were disapproved by the people. Mahavira directly linked the abandonment of body with desirelessness and therefore he accepted as natural corollaries, nakedness, bathlessness and uncleanliness which the people did not welcome at all. It is here where both Mahavira and Buddha differed. The former believed that the intense mortification of the body was a necessary adjunct to the internal weeding out of passions, desires etc. from the mind while the latter preferred golden mean in the matter of external discipline, though he believed completely in the quelling down of the internal passions. Thus Buddhism, on one hand, discarded the Carvaka system which favored extreme sensualism and on the other did not approve last-degree physical mortification also. This made it necessary for it to adopt a middle way. A little thought on the result which occurred in both the Sanghas, namely, the Jaina and the Bauddha, will make it obvious that a special effort was made by the Jainas to preserve the external structure of physical conduct in the Jaina Sangha, while in the Bauddha Sangha laxity of discipline and looseness of conduct became the predominant features in the name of or under the pretext of Middle Way (Madhyama Marga). It happened like that as the middle way between the two extremes runs a long course holding out sufficient scope for the flexible behaviour to develop. On one hand, Buddha and his followers did not see any thing but physical mortification figuring predominantly in the whole code of external behaviour. The Bauddhas started accusing the Jainas that they gave more importance to the physical sin than to the mental and that they are engaged in the annihilation of Karmas through physical suffering only. The Jainas on their part led a counter-attack accusing the Bauddhas as comfort-loving. It must be admitted that both are partially true.

..... It is a fact that Buddhism has become universal but if we pause and consider the extent to which the Buddhism and other things allied to it have become popular we will find that its popularity has been achieved at the cost of Buddhism and other

matters related to it. We will be surprised to find that it is not genuine Buddhism but pseudo-Buddhism that has become popular. It is on account of this that there is no resemblance found between Indian Buddhism and Tibetan Buddhism excepting the fact that they both consider Buddha as their symbol of worship. Not only this but when we examine how far the noblest principle of compassion as preached by Buddha has been translated into action by them, we have nothing but disappointment in store for us.

On the other hand, the spread of Jainism was slow on account of severe rigidity in its behavioural rules as well as its approach which was not pragmatic. This is the reason why it could not bring a large section of people in its fold. It is a curious phenomenon that no traces of it are found in the land of its birth and where it is found, laxity and looseness had entered in its ethics and code of conduct, though an attempt has been made to keep the outer structure intact. In amongst the Digambaras who were strict advocates of stark nakedness insistence on nakedness instead of rejection of all desires is on an increase and in amongst the Svetambaras, outward show of clothes etc. has assumed such a proportion that they have now very little to do with Mahavira's original concept of extreme type of physical mortification. This element of severity so far as behaviour—external and internal—is concerned, has created imbalance and has also slackened propaganda. This leads us to an inevitable conclusion that severity does not pay rich dividends in matters of propaganda.

Bhagavan Mahavira himself has established irrefutably the connection of equipoise and omniscience with rigid physical mortification. On the other, Buddha has proclaimed that highest intelligence cannot be achieved through austere penances. Buddha practised penance for a pretty long time so much so that his body was reduced to a mere bag of bones which audibly cracked. At last he realized that the attainment of supreme intelligence is in no way and not at all dependent on hard austerities. He therefore

abandoned the way of life based on this and adopted, instead, meditation and mental tranquillity to reach the highest peak of perfection and he did reach. These two dissimilar types of experiences which these two great personalities had had, became crystallized in their Sanghas as they were transmitted through tradition as was natural. Elaboration of the concept of physical mortification as incorporated in such phrases as 'dehadukkha mahaphalam' is found there in the Jaina scriptures while in the Buddhist works it is gradually ignored. More or less intensity in the outward form of discipline, and not the difference of thinking or vision, is responsible for the birth of sects and subsects in the Jaina Sangha in course of time. There are no points of difference between the Svetambara and Digambara lines of thinking—philosophical and metaphysical. The major difference consists in the matter whether the clothes should be worn or not. This difference gave rise to another difference whether the woman has a right or not to final release. In the non-idoltrous (Sthanakavasis) and idoltrous (Murtipujakas) divisions of the Svetambaras, the principal divergence is with regard to the worship of idols and also there is some dissimilarity as regards the wearing of clothes. The intensity in the outer form of conduct was carried to such an extent in the Sthanakavasis and Terapanthis that it remained in the outer form only while, as a matter of fact, the principle of non-injury in amongst the Terapanthis was put to test on the basis of the said intensity, it turned out to be a judicious principle having no core of compassion or a principle of non-compassion which created jeers in amongst the people. Thus, we can see to what a grievous extent the sacred principle of non-injury as preached by Mahavira, came to be reduced. Moreover, the form of meditation which is found described in the Jaina scriptures, some two thousand and a half years before, seems to have been rejected by the Sangha later on. This conclusion is necessary because no clarity is found in the old presentation of the process and procedure of meditation and even later on also

no explanation of the method of meditation beneficial to him who undertakes it is available. This confirms our said deduction that Jaina Sangha had assigned a subordinate place to meditation and this state of affairs is also seen even today. The penance, the physical mortification, the fast etc. etc. have been classified and reclassified in such a laborious manner that they all can constitute a separate treatise. Moreover, in the preceding and subsequent stages of the undertaking of the fast, so much fuss and pomp are being made that the person who has undertaken the fast remains absorbed in the mere maintenance of the fuss and pomp, forgetting the main thing which is fast. Mahavira had linked intense austerities and meditation together. But in course of time they both were separated with the result that the former got more importance and the latter, less.

As opposed to this, if we examine the history of the Bauddha Sangha we will find that the detailed description of meditation based on one's own experiences as found in ancient Pitakas, as also the subtle analysis of the various attitudes and aptitudes of mind is nowhere to be found. Not only this, but we find also the development of meditational way of life therein. It is because of this that we come across the experienced exponents of the meditational way of life even in the midst of current atmosphere of loose conduct and discipline that has percolated the Bauddha Sangha in and out. In addition to this we find amongst the Bauddhas a new and independent class practising the meditational way of life. But we must also bear in mind that undue and extreme emphasis put on the meditational way of life produced a reaction in the form of easy morals which ultimately culminated in the establishment of a new order of the morally degenerate and depraved known as the Tantrayana. This paved the way of exit for the Bauddha religion from Bharatavarsa.

If we look at this entire phenomenon from a different angle we will meet with an altogether new feature. The attempt of Bhagavan Mahavira was mainly directed at scoring a victory over

love and hatred and such other pairs of passions. As a result of this, omniscience followed. This made it obligatory for him not to do anything that came in this way of his. In order to achieve this, he wandered from one place to another and undertook long fasts. This made it possible for him to obtain complete victory on attachment and aversion but his over-all intelligence never went beyond the mark reached by Parsva. In other words Mahavira followed metaphysical and philosophical ideologies the foundation of which was laid by Parsva, two and a half centuries before, and realized what was latent to him by completely mastering vicious pairs of passions such as love and hatred etc. etc. It is because of this that Mahavira's vision of Truth does not differ from that of Parsva. Mahavira's principle aim was to root out love and hatred, attachment and aversion. He never hankered after originating a new line of thinking.

Contrary to this, Buddha concentrated on the attainment of supreme intelligence. He wanted, no doubt, to strip himself of passions and all that but his main anxiety was the cultivation of intelligence to a climax. Buddha came into contact with many erudite and contemplative persons in his effort for getting supreme intelligence..... when Buddha threw open the doors of supreme intelligence and released it, it was but natural that the result would not remain confined to him only. Bold and obvious efforts seem to have been made by the monks also to develop intelligence to its logical and legitimate limit. This inevitably resulted in laying down the foundations of a number of ideologies depending upon the philosophical basis that developed from the subtle form to the subtlest as time passed. Thus came into existence Vijnanavada and Sunyavada which made the gradual progress and growth of intelligence to its final degree, its avowed aim and object. In spite of the fact that Middle Way was at the centre in the theory of cultivation of supreme intelligence even, the freedom which the Buddha Acaryas took on the large canvas stretching from Hinayana to Mahayana so far as the philosophical speculation is

concerned is an unparalleled example of Prajnamarga in the history of Indian philosophical systems. It is equally clear that the Jaina Acaryas never enjoyed such a license and this proves our former conclusion that the goal of the Jainism is a conquest of passions and not the cultivation of supreme intelligence as that of Buddhism.”²

2. E.B. : Jainism and Buddhism, in Encyclopedia of Jainism, Vol. 13, pp. 3470-3477.

KAIVALYA (Omniscience) AND MAHAVIRA'S FIRST SERMONS

According to noted Jainologist Dr. Jagdish Chandra Jain, "Much less is known about the life of Mahavira than that of Buddha. Even the birth of Mahavira is shrouded in mystery. We are told that he was conceived in the womb of a Brahman lady, called Devananda, but at the instance of **divine** power, his embryo was transferred to the womb of a Kshatriya lady, Trisala. We do not know much about boyhood, either excepting one or two solitary incidents. It is even uncertain when Mahavira became a mendicant, and whether or not his parents still lived then or if he had to seek his elder brother's permission for getting ordained."

He further says regarding his Kaivalya (Omniscience) "..... After twelve years of practice of severe penance, Mahavira is said to have attained omniscience at the age of forty-two and thereafter he spent thirty years preaching religion. No details of this long regular itinerary of Mahavira are found in the sacred literature. It is about the 6th century A.D. or so that in the commentary literature of the canon we come across a more or less only exact enumeration of the places visited by Mahavira during his ascetic career. The literature of the Digambara sect of the Jains does not mention any thing about Mahavira's itinerary."¹

Acharya Tulsi says : Bhagavan Mahavira spent twelve years in the *sadhana* or meditation and self-discipline. He spent another six months and the seventh month was running. It was the tenth day of bright half of the lunar month of Vaisakha. It was the time

1. Jain, Dr. Jagdish Chandra : Jain Way of Life, (Introduction), pp. XVII-XVIII.

of afternoon and the *vijaya muhurta* had arrived. Bhagavan Mahavira was camping on the river Rjubaluka on the outskirts of the village Jambhiyagrama. He sat in the posture of a meditator in the rays of the sun near a *sala* tree in the farm of Syamak. He had been fasting and had not taken even water for the last two days. In the state of deep meditation, he established himself in perfect equanimity, extirpated the *karmas* responsible for delusion, ignorance, imperception and spiritual weakness and at once he attained the state of *kaivalya* or omniscience.

His period of *sadhana* came to an end with the attainment of *kaivalya*. He now came to perceive and know the whole of reality directly. His consciousness had grown pure and devoid of any kind of obstruction. The dividing line between the knower and the known had disappeared. He had a direct perception of his own self as well as the entire world. He became omniscient.”

Acharya Tulsi has summarised the first two divine sermons of Mahavira, being the essence of Jainism, in a very simple style, after he attained Kaivalya, as following :

THE FIRST SERMON

The Fourfold Path

After he had attained *kaivalya* Bhagavan Mahavira in the first Sermon² explained the fourfold path of self-realisation :—

1. *Samyak darsana*—Spiritual experience of Reality or Faith in Truth,
2. *Samyak jnana*—Knowledge of Reality,

2. There are two traditional views about the first sermon. According to the first view, Bhagavan Mahavira delivered his first sermon at Vipulacala. King Srenika and Queen Celana were present there to hear the sermon. According to the second view, Bhagavan Mahavira delivered the first sermon at the very spot where he had attained *kaivalya*. Only the heavenly beings were present then ; there was no human being and therefore nobody took the major or the minor vows.

3. *Samyak caritra*—Spiritual Discipline, and
4. *Samyak tapa*—The washing off of the effects of accumulated *karmas* through right austerities.

The world consists of two types of basic substances : The soul and the non-soul. A soul or *atma* bound by a body is called *jiva* or an embodied soul. A free or a disembodied soul is called *paramatma* (Perfect Soul). That which causes transformation of the soul into the perfect soul is called *dharma* or religion.

Muni-Dharma (Asceticism)

The Principle of Equalitarianism comprises *dharma* and its opposite is *adharmas*. All the living beings are equal to each other insofar as their potentialities are concerned. No living being is smaller or greater in this respect. From the point of view of their development, the living beings can be classified into six categories :—

1. Being with earth-bodies *viz.* mineral substance.
 2. Being with water-bodies.
 3. Being with fire-bodies.
 4. Being with air-bodies
 5. Vegetation beings composed of vegetation bodies.
 6. Mobile living beings.
- A. Bhagavan Mahavira preached non-violence and said—
Don't kill any living being.
Don't cause pain to anybody.
Don't impose yourself on anybody.
Don't bind and enslave anybody.

This is the Principle of Equalitarianism. This is the religion of *ahimsa* (*i.e.* non-violence). It is the Eternal Religion.

The following are the constituents of the Religion of Equalitarianism :

- * Don't be afraid of anybody, nor terrorise anybody.
- * Don't consider yourself nor others to be wretched.
- * Don't cherish hatred towards anybody.
- * Don't be sorry if you do not get what you have desired and don't be joyous if you get it.
- * Don't be elated in your happiness and dejected in your misery.
- * Don't be attached to life nor be afraid of death.
- * Don't be puffed up by flattery nor be upset by criticism.
- * If you are honoured, don't be proud, and if you are insulted, don't feel belittled.
- * Don't be disturbed by crises ; remain spiritually composed in their midst.
- * *Ahimsa* consists in an attitude of equanimity.

B. Bhagavan Mahavira's Sermon on truth :

Truth is Supreme. Truth is the essence of the world. Seek truth and never be inclined towards falsehood.

Truth is the Eternal Religion. In order to practise truth—

- * Don't practise falsehood even through bodily actions.
- * Be straight-forward and ingenuous by expressing the same feeling which you have in your mind.
- * Speak the truth and don't tell a lie.
- * Don't be double-tongued and maintain a balance between what you say and what you do.
- * Don't be prone to anger.
- * Don't be covetous.
- * Don't be afraid.
- * Don't indulge in revelry.

Avoid falsehood at every step. Concentrate on *sat* (that which really is). Truth means meditation on *sat*.

C. The Sermon on non-stealing :

Control your desires. One who does not do so, encroaches upon the rights and property of others. This results in conflicts and the feelings of jealousy and enmity. These give birth to passions of attachment and aversion, and they in their turn produce delusion which ultimately results in misery. You cannot get rid of miseries without controlling desires.

Control of desires is the Eternal Religion. In order to practise it—

- * Keep your needs at the minimum and don't use things unnecessarily.
- * Discriminate between what is necessary and what is not.

Avoid desires. Non-stealing consists in the control of desires.

D. The Sermon on celibacy :

Control of the sexual desire is the key to the control of all kinds of attachments. One who has crossed the ocean can easily cross the river.

Celibacy is the Eternal Religion. In order to practise it—

- * Control Your speech.
- * Control your eyes.
- * Don't recall the past enjoyments.
- * Control your food habits.

Practise looking within the soul. Celibacy consists in penetrating into oneself, into the soul.

E. The Sermon on non-possessiveness :

A covetous man creates enemies. Therefore don't put premium on possession.

Non-attachment is the Eternal Religion. In order to practise it :—

- * Don't be attached to sounds.
- * Don't be attached to beauty.
- * Don't be attached to fragrance.
- * Don't be attached to tastes.
- * Don't be attached to touch.

Non-possessiveness consists in avoiding attachments and their causes.

The rules of *samiti* and *gupti* are meant for the practice of *ahimsa*.

1. *Irya Samiti*—Walking in a disciplined way.
 2. *Bhasa Samiti*—Speaking in a disciplined way.
 3. *Esenā Samiti*—Accepting food in accordance with the rules of begging, and eating food in a disciplined way.
 4. *Adana Niksepa Samiti*—Using equipments and utensils in a disciplined way.
 5. *Usarga Samiti*—Disposal of excreta in a disciplined way.
- F. Discipline of the mental activities.
 G. Observance of silence.
 H. Control of physical actions.

The Householder's way for the Practice of Religion

“After having laid down a discipline for the monks, Bhagavan Mahavira laid down the rules of conduct for the

householders also. He said that although the householder cannot be free from the responsibilities concerning the family, the society, the state etc., yet they should observe the following minor vows :—

1. Renunciation of gross violence.
2. Renunciation of gross untruth.
3. Renunciation of gross stealing.
4. Continence.
5. To limit desires—to put a limit to possession of wealth etc. The householder should practise the following teachings in order to strengthen the above-mentioned minor vows :—

1. Confining oneself to a certain geographical area, one should not commit violence, etc. beyond it.
2. One should not consume things beyond a certain limit.
3. One should renounce things which are not necessary.
4. One should practise equanimity.
5. One should put a limit even to routine engagements necessary for life.
6. One should remain absorbed in the self by fasting.
7. One should part with a portion of daily necessities, and offer them to ascetics.

Men benighted by false beliefs, attachments and indulgence were enlightened by Bhagavan Mahavira's call to practise right belief, unattachment and discipline. Thousands became ready to follow his path.

Stress on Inwardness

A widespread prevalence of rites and rituals had made the people extrovert even in matters of ethical values. In order to

bring about a revolutionary change, Bhagavan Mahavira asked the people to give importance to inwardness. It was a common belief among the people that one became a Sramana by simply shaving the head, a Brahmana by merely repeating the sound of *Om*, a *muni* by merely living in the forests and a *tapasvi* (hermit) by putting on clothes made of the barks of trees. Bhagavan Mahavira did not challenge the existence of the institutions of the *Sramanas*, *Brahmanas*, *munis* and *tapasvis*. He, however, did not accept their norms. He insisted on their recognition through their internal qualities. He maintained that one could not become a *Sramana* simply by shaving his head, and that one did not become a *Brahmana* simply by repeating the sound of *Om*. Similarly, in his view, nobody became a *muni* simply by living in the forest nor could one become a *tapasvi* simply by putting on cloth made of the bark of trees. He insisted on the practice of equanimity, celibacy, knowledge and penance. A *Sramana* must practise *samata*—equanimity, a *Brahmana brahmacharya*—celibacy, a *muni* must seek after knowledge (*mona*) and a *tapasvi* must observe austerities.”

Rejection of Caste System or Equality of Human Beings

“Bhagavan Mahavira rejected casteism as an arbitrary doctrine. He stressed the fact that one could be called a *Brahmana*, a *Ksatriya*, a *Vaisya* or *Sudra* only on the basis of his conduct. The *Varna* organization had been made by men. It could not be accepted as made by God.”

The Soul Itself is the Perfect Soul

“Man is the maker of his own fate. He is the author of his own happiness and misery. There does not exist any external agency as God which governs man’s actions. The soul itself is the Perfect Soul by dissolving *karmas*. Bhagavan Mahavira

aroused the Perfect Soul immanent in the Soul of all living beings.”

Purusartha (Spiritual Exertion)

“People afflicted with passivity and laziness were inspired with the ideal of spiritual exertion by Bhagavan Mahavira. He said to man, “O man, Exert yourself. If you do not use your inherent spiritual powers, you will remain devoid of spiritual wealth.”

His message was : “Exert yourself in spiritual discipline so long as you remain unaffected by old age, disease and senility.” Bhagavan Mahavira did not reject the effects of past actions (popularly known as fate) but he tried to free man from the shackles of fatalism, resulting from lack of exerting oneself. Bhagavan Mahavira stood for the doctrine of synthesis. He extolled neither absolute fate nor absolute exertion. He synthesised both. This new trend freed the Indian society from faith in miracles, passivity and stupour and inculcated in them the force of realism, manliness and awakening. He enlivened the soul of India.”

THE SECOND SERMON

Eleven Scholars of Brahmanical Order

“Bhagavan Mahavira delivered his second sermon in the Mahasena Garden of the city Madhyama Pavapuri on the eleventh day of the bright half of the lunar month of Vaisakha. In this sermon, he propounded the reality of the human soul.

A *Brahmana* named Somila had organised a Great Sacrifice on that day. Many learned men came to participate in the sacrifice. Indrabhuti Gautama was the chief among these learned *Brahmanas*. He was apprised of the presence of Bhagavan Mahavira there. The overweening Brahmana, came to the Mahasena Garden to defeat the Bhagavan in a debate.

Bhagavan Mahavira was omniscient. He knew the thoughts of Indrabhuti. Revealing what Indrabhuti was thinking, Bhagavan Mahavira said, "Indrabhuti, you consider yourself a great scholar of the Vedic Scriptures, still you are sceptical about the existence of the soul. Isn't it so?" Indrabhuti was stunned to hear this reading of his mind by the Bhagavan. By unveiling the doubt hidden in his mind, Bhagavan Mahavira at once won his veneration.

Enquiring rather in a submissive voice, Indrabhuti said, "Does the soul exist? How do you, Sir, assert its existence?"

The Bhagavan said, "Yes Gautama, the soul exists. I have perceived it. I assert its existence on the basis of my direct knowledge of the soul."

Indrabhuti said, "Sir, I am a student of Logic. Don't you explain the existence of the soul in terms of Logic?" Bhagavan Mahavira replied, "The soul is non-perceptible to sense. The domain of reason (or Logic) is limited only to those objects which are perceptible to sense. Where there is Direct Cognition, reason is rendered redundant". And, here, indeed, a logician felt himself helpless before a Direct Perceiver. He submitted himself to the Bhagavan along with his five hundred followers. He became a disciple of Bhagavan Mahavira.

Agnibhuti, Another learned Brahmana and participant in the Great Sacrifice, was wonder-struck when he heard the news of the conversion of Indrabhuti. He became so inquisitive as to pay a visit to Bhagavan Mahavira with all his disciples. Bhagavan Mahavira took him unaware by remarking, "Agnibhuti, you are sceptical about the existence of *Karma*." Agnibhuti was surprised to know how Bhagavan Mahavira could read his mind. He began to wonder whether Bhagavan Mahavira was a possessor of Direct Knowledge. He was attracted towards him as if by a magnetic force. Bhagavan Mahavira then explained to him the nature of *Karma*. The soul attracts subtle atoms by the exertion of its own inherent force. This attraction results in the atoms sticking to the soul. This present action constitutes spiritual exertion and the

Kaivalya (Omniscience) and Mahavira's Sermons

actions of the past constitute what is known as *karma*. ~~A person's~~ mind as if got immersed in the direct perception of Truth by Bhagavan Mahavira. He also became a disciple of Bhagavan Mahavira along with his own disciples.

Indrabhuti and Agnibhuti were followed then, one by one, by other scholars also, and were all converted.

Vayubhuti was the third to come. Bhagavan Mahavira expounded to Vayubhuti the duality of the soul and the physical body. He said, "you are sceptical about the duality of soul and the physical body. This is because you cannot know the subtle things by means of gross things. The human body is gross and material, whereas the soul is subtle and non-material. If they were one and the same thing, there would be no need to treat them as separate. I find through extrasensory perception that the two are separate from each other. If the soul were not distinct from the body, I could not have seen it without the help of sense organs."

Then Bhagavan Mahavira resolved the doubt of Vyakta by expounding that it was wrong to believe the soul to be mere transformation of the five elements which constitute the material universe.

Expounding principle of the transmigration, he said to Sudharma, "Sudharma, you hold that the soul continues to remain in the same kind of species even in the next births. That is why you believe that a man will be reborn as a man and an animal as an animal. But that is not correct. One is reborn as man or an animal in accordance with his *karma*. A man who practises fraud, deceit and speaks untruth is reborn as animal. On the other hand, man who is by nature gentle, meek, compassionate and without jealousy, is reborn as a man.

Bhagavan Mahavira explained the nature of Bondage and Liberation to another visitor called Mandita. The Bhagavan said, "Mandita, the soul becomes bound by *karma*. You are confused by the question whether this bondage has a beginning or not.

Your contention is : If the bondage has a beginning, one has to accept anyone of the following three alternatives :---

1. The existence of the soul is antecedent to that of *karmā*,
or
2. The existence of *karma* is antecedent to that of the soul,
or
3. The soul and *karma* came into existence simultaneously.

“All these three alternatives are, however, unacceptable. Now if the bondage of *karma* were beginningless, nobody would be able to get out of it and there would be no liberation.

“My dear *pundita* ! your confusion is because you are taking a one sided view of things. Looked at from the point of view of *anekantavada* (i.e., by considering all the aspects), the relationship between the soul and *karma* has a beginning as well as it is beginningless. There was no time in the past when the soul was not bound by *karma*. Past *karmas* leave their effects on the soul and present actions wrap it in new layers of *karma-atoms*. Looked at this relationship as a process, it has no beginning, but looked at it from the point of view of a particular *karma*, it has a beginning.”

The Bhagavan explained to Maurya and Akampita the nature of heaven and hell respectively.

When Acalabhrata came to see him, Bhagavan Mahavira explained to him the nature of righteousness and sinful deeds. He said, “Righteous and sinful deeds are not fictitious. They are not governed by systems created by man. They are the products of man’s natural instincts. They seize his soul.”

Bhagavan Mahavira, explaining the nature of the next world to enlighten Metarya, said, “Metarya, a thing which has no beginning and no end cannot have a middle. If you did not exist in the previous life and if you will not exist in the next life, you cannot exist in the present life also. That which exists now must

have existed in the past and must exist in the future also. Existence can be conceived only in the light of the present, past and future. It is eternal. Whatever number of fundamental elements existed in the world in the past, exist today and will continue to exist in the future also. Not a single particle can ever be increased or decreased. How, then can you also go out of existence? The process or continuity of existence automatically leads to the next world.”

Addressing himself to Prabhasa, Bhagavan Mahavira explained the nature of *nirvana* or the State of Liberation. He said, “Prabhasa, liberation of the soul does not mean the end of existence. When the light of the candle goes off, the flame does not cease to exist. It only changes its state. Liberation means a change in the state of the soul. The soul which had been changing its states and undergoing recurrent transmigration under the impact of the body and *karma* enters into a changeless state in liberation free from the body and *karma*. It becomes itself. Liberation means the attainment of its own nature and freedom from the not-self by the soul. It transmigrates no more.”

After having converted the eleven scholars of Brahmanical school, Bhagavan Mahavira propounded the nature of Reality including the substances like the soul etc. on the basis of Relativism or Non-absolutism. The contention prevailing among the different philosophers about the nature of Reality was, in fact, due to a one-sided view of things. Consequently, the polemics came into existence. Pundits like Indrabhuti had been caught in the maze of polemics. Bhagavan Mahavira furnished them with altogether a new approach—an approach based on *anekanta* (non-absolutism) which, in fact, comprised of outlook of synthesis.

All of them accepted it and succeeded in perceiving the Reality in its true perspective.”³

3. Acharya Tulsi : Bhagavan Mahavira, pp. 38-50

3

DOCTRINE OF ANEKANTAVADA (SYADVADA)

Anekantavada is the foundation of Jainism. The entire Jaina metaphysics is standing on the edifice of Anekantavada. To think from a single point of view is partial truth. Anekantavada enjoins thinking about any object from various points of views. It gets expressed through a language of Syadvada. Anekantavada is thought dominated. Syadvada is a lim guistic dvice.

M. Guerinot has rightly observed : “Regarding the metaphysical aspect of knowledge, the Jainas have elaborated a most original system, which far surpasses the more celebrated or better known method of the sceptic. It is the doctrine of the “May be.” Syadvada, which is opposed to the dogmatic assertion of the Brahmans—the Astivada, just like the theory of the void and emptiness—The Shunayavad of the Buddha’s. According to this system, every predication is nothing more than expression of a simple possibility.”

According to Harmann Jacobi : “Jain theory about Being—Anekantavada—denies the unalterability of Being—a statement of common experience. They say that Being is joined to Permanence, Origin and Destruction. There is nothing metaphysical in it. This tenet admits, as a last truth, what we are taught by common experience.

It is obvious that this principle of Jain Philosophy *has not been borrowed from the Brahmins*. It is rather a proof of their *entire independence*. The *Syadvada* and doctrine of the Nayas are auxiliary to the doctrine about indeterminateness of the

Anekantavada. These are some doctrines which surely are independent of Brahmanical peculiarities.

There are some other doctrines which seem to have been borrowed from the Jains by other philosophers, especially I believe that the 'Atoms-Paramanus-Theory' has been originated in other philosophy."

In the words of Saryu Doshi¹—"An extremely sophisticated doctrine in Jain philosophy is that of *anekantavada* which states that reality is multifaceted. This tenet has two components : *nayavada* and *syadvada*. The former declares that any one thing can be perceived from many points of view, that these various points of view are relative, and that insistence on any one as the only and absolute point of view is inconsistent with reality. *Syadvada* deals with the different points of view from which reality can be observed in a comprehensive manner. Essentially, it underlines the distinct possibility of reconciling apparent contradictions in any whole. To illustrate this theory the Jains cite the famous parable of the six blind men who came across an elephant. Each of them touched it in order to determine what it was. The one who touched the animal's side said it was a wall, while he who felt the animal's leg thought it was a pillar. The third held the trunk and called it a branch. The fourth blind man stroked the tail and said it was a rope, while the fifth passed his hand over the ear and believed it to be a winnowing fan. The last one happened to touch the tusk and was convinced it was a pointed weapon. Each was sure of his own surmise and labelled that of the others as false. As they quarrelled, a person appeared and listened to their respective opinions. He informed them that each was correct in his surmise but that in order to come to a conclusion about the whole, they needed to synthesise their individual experiences. The understanding and acceptance of *anekantavada* has enabled the Jains to respect other religions."

1. Doshi, Saryu : Masterpieces of Jain Painting (Introduction), p. 15.

We may further quote Jacobi², who says : “Syadvada is frequently used as synonym of Jaina Pravacana (e.g. at later date in the title of a well-known exposition of the Jaina philosophy, entitled Syad-vada-manjari) and it is much boasted as the saving truth leading out of the labyrinth of sophisms. The idea underlying the Syad-vada is briefly this : Since the nature of Being is intrinsically indefinite and made up of the contrary attributes of originating, continuance and perishing, any proposition about an existing thing must, somehow, reflect the indefiniteness of Being *i.e.*, any metaphysical proposition is right from one point of view, and the contrary proposition is also right from another. There are according to this doctrine, seven forms of metaphysical propositions, and all contain the word syat e.g. *syad asti sarvam, syad nasti sarvam*. Syat means “may be” and is explained by *katham cit* which in this connection may be translated “some how”. The word *syat* here qualifies the word *asti* and indicates the indefiniteness of Being (or *asti-tvasm*). For example we say, a jar is somehow *i.e.* it exists if we mean thereby that it exists as a jar; but it does not exist somehow, if we mean thereby that exists as a cloth or the like.

The purpose of these seeming truism, is to guard against the assumption made by the Vedantists that Being is one without a second, *asti* (is) and is not (*nasti*) A third predicate is inexpressible (*avaktavya*); for existent and non-existent (*sat* and *asat*) belong to the same thing at the same time and such a co-existence of mutually contradictory attributes cannot be expressed by any word in the language. These three predicates variously combined make up the seven propositions or *sapta-bhangas* of the Syad-vad. I shall not abuse your patience by discussing this doctrine at length; it is enough to have shown that it is an outcome of the theory of indefiniteness of Being (*anekantavada*); and to have reminded you that the Jains believe the Syad-vada to be the key in the solution of all metaphysical questions.

2. Jacobi, Hermann : *Metaphysics and Ethics of the Jains*. pp. 70-71.

The doctrine of the *Nayas* which mentioned before, is, as it were, the logical compliment to the *Syad-vada*. The *nayas* are ways of expressing the nature of things ; all these ways of judgement are, according to the Jainas, one-sided and they contain but a part of the truth. There are seven *nayas*, four referring to conception, and three to words. The reason for this variety is that Being is not simple, as the Vedantists believe but is of a complicated nature, therefore, every statement and every denotation of a thing is necessarily incomplete and one-sided; and if we follow one way only of expression or of viewing things, we must go astray.”

Tukol observes : “The distinguishing characteristics of a substance in the words of Umaswami, are its origination, destruction and permanence. These three characteristics are different from one another and cannot be understood apart from the substance itself. By permanence is meant that the essential nature of the substance is indestructible, though it may undergo certain modifications with reference to its form, space and time. It follows therefore that indestructibility or permanence is from one point of view and not from all points of view ; for, if it were the latter, there cannot be any change at all.

Substances are characterized by an infinite number of attributes. For the sake of use or need, prominence is given to certain characteristics of a substance from one view. And prominence is not given to other characteristics as these are of the use or need at that time. Thus even the existing attributes are not expressed, as they are of secondary importance (*anarpita*). There is no contradiction in what is established by these two points of view. For instance, there is no contradiction in the same person Devadatta being a father, a son, a brother, a nephew, and so no. For, the points of view are different. From the point of his son, he is a father, and from the point of his father, he is a son. Similarly, with regard to the other designations. In the same manner, substance is permanent from the point of view of general

properties. From the point of its specific modes, it is not permanent. Hence there is no contradiction.”³

Tukol further observes : “It is therefore clear that every substance which exists can be looked at from different points of view; in other words, it is governed by the doctrine of manifold points of view or relative pluralism. Every atom is indivisible; when there is a union of atoms, there is the formation of a molecule. Combination of atoms takes place on account of the greasy (sticky) and dry (rough) properties associated with them. While greasiness and dryness are the qualities of matter. They are also the causes of combination of matter. Greasiness is present in varying degrees in water, milk, ghee, oil etc., while dryness is present in dust, sand etc.

Every substance is therefore characterised by qualities and modes. Every substance has a distinctive quality which distinguishes it from all others. From the general point of view, knowledge is invariably associated with soul while form etc. are associated with matter.

According to Jainism, as we have already seen, the Universe comprises six substances, each of which is real and possesses qualities of its own. Each substance has general as well as special characteristics. A thing or an object may change its qualities. For example, a human being grows up from childhood into a youth, thereafter from youth to manhood and from manhood to oldage. Throughout these changes, he maintains his essential characteristic of a human being. It is the acceptance of this change with different phases that forms the basis of the Jaina doctrine of Anekantavada or manifold points of view or relative pluralism.”

Jainism has a systematic classification of knowledge. It divides the philosophical stand point into two main heads, the Niscaya and Vyavahara. Of these, the former deals with the essential nature of things which remain unchanged while the latter

3. Tukol, T.K. : Compendium of Jainism, pp. 302-303.

takes into account only the popular point of utility and conditions or forms. The statement 'This is a jar of clay' is an illustration of the Nischaya Naya, while 'This is a jar of butter' is true only from the Vyavahara or the practical point of view. Valid knowledge, like a lamp, illumines itself as also the object lying outside it. A mental and physical analysis of the Universe reveals that it is pluralistic in character."⁴

"The Jaina view is that there are infinite number of souls in the Universe. Matter or Pudgala possesses indefiniteness both in quality and quantity. Anu or atom which modern science has discovered was known to the Jaina thinkers; the atoms give rise to an infinite variety of material objects. The atoms are both diverse and infinite. Akasa has also innumerable space—points or Pradesas. Kala or time has also an infinity of intrinsically real units called Kalanus or time—atoms which from the basis of the conventionally temporal distinctions like the minute, the hour, the day, the year and so on. There are innumerable points of space in the medium of motion (Dharma) and the medium of stationariness (Adharma) as in each individual soul. The media of motion and rest assist in facilitating motion and rest. The two pervade the entire universe in the manner of oil in the sesamum seeds. The two interpenetrate without any obstruction as they are non-material like the space. In terms of modern science, they possess the characteristics of ether which is assumed to fill all space and transmit all electro-magnetic waves. It therefore follows that according to Jaina philosophy all substances constitute reality and possess manyness or pluralism."⁵

"It would be seen that a single substance is endowed with infinite modifications, and there are infinite classes of substance ; to know one substance fully is to know the whole range of the object of knowledge ; and this is possible only in omniscience. A

4. Ibid., p. 303.

5. Ibid., pp. 304-305.

(References from Padamrajiah, Umasvami and A.N. Upadhye).

substance is endowed with qualities (or attributes) and modifications ; though the substance is the same, it comes to be different because of its passing through different modifications ; so when something is to be stated above a substance, viewed through a flux of modifications, there would be seven modes of predication.

Thus it is clear that our universe is complex and comprises infinite realities. To have simultaneous view of the totality of the infinite ad infinitum, with all its subjective and objective characteristics, with all its chequered aspects of dialectical opposites, such as 'I' and 'not I' one and many, similar and dissimilar, eternal and ephemeral, determinate and indeterminate, prior and subsequent, cause and effect, good and bad, ugly and beautiful is high impossible for intellect. The view taken by intellect is never a whole view. It is always a partial view....it is merely a relative view-relative to the beliefs, prejudices, mood and purpose of the seer.

It is common knowledge that different thinkers have taken differing views of the universe. The theories propounded are nihilism, dualism, monim, materialism, atheism and so on. Each of these expresses a point of the many and the points of view are obviously many. Each view is true from the particular stand-point of the seer and none of them is exhaustive.

To analyse and grasp the individual point of view (naya) is the function of Nayavada. According to Umasvami knowledge is obtained by means of Pramana and Naya. Pramana is valid knowledge of itself and of things not proved before. It is the instrumental cause of right knowledge which must be free from doubt, vagueness and perversity. Lack of discrimination between the real and unreal is the cause of wrong knowledge. Mental or physical disturbances create wrong attitude which again is the cause of wrong knowledge. Objects possess different characteristics which can be comprehended by omniscience only. Human perception and knowledge have their own limitations and

hence we often take a partial view of thing. This is Naya ; it deals with a particular aspect which the speaker has in view ; it is therefore a theory of stand-point : नयः ज्ञातुरभिप्रायः”⁶

Further according to Jacobi⁷ : “All who approach Jaina philosophy will be under the impression that it is a mass of philosophical tenets not upheld by one central idea and they will wonder what could have given currency to what appears to us an unsystematical system. I myself have held and given expression to this opinion but I have now learned to look at Jaina philosophy in a different light. It has, I think, a metaphysical basis of its own which secured it a distinct position apart from the rival systems both of the Brahmanas and of the Buddhists. This is the subject on which I would engage your attention for a short space of time.

Jainism, at least in its final form which was given it by its last prophet-the twenty-fourth, Tirthankara Mahavira took its rise, as is well known in that part of Eastern India where in a earlier period, according to the Upanisads, Yajnavalkya had taught the doctrine of Brahman and Atman, as the permanent and absolute Being and where the Mahavira’s contemporary and rival-Gotama the Buddha-was preaching his Law, which insisted on the transitoriness of all things. Jainism, therefore, had to take a definite position with reference to each of these mutually exclusive doctrines, and these, it will be necessary to define more explicitly.

The one great truth which the authors of the Upanisads thought to have discovered and which they are never weary of exalting is that, underlying and upholding from within all things, physical as well as psychical, there is one absolute permanent Being, without change and with none other like it. The relation between this absolute Being and existent matter has not clearly been made out by the authors of the Upanisads, but all

6. Ibid., pp. 304-305.

7. Jacobi, Hermann : *Metaphysics and Ethics of the Jains*, pp. 68-69
(References from Kamta Prasad and Umasvami).

unprejudiced readers will agree that they looked on the phenomenal world as real. On this point, the different schools of Vedantists arrived at different conclusions, which, however need not detain us here.

In opposition to this Brahmanical doctrine of absolute and permanent Being, Buddha taught that all things are transitory ; indeed his dying words were that all things that are produced must perish. The principal heresy, according to the Buddhists is the *Atmavada* i.e. the belief that permanent being is at the bottom of all things; they are, as we should say, but phenomena or as Buddha expressed it, *dharmas*; there is no *dharmin*, no permanent substance of which the *dharmas* could be said to be attributes.”

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

The position taken by the Jainas towards the problem of Being is as follows : Being, they contend, is joined to production, continuation and destruction (*sad utpada-dhrauvya-vinasa yuktam*) and they call their theory, the theory of indefiniteness (*anekanta-vada*) in contradiction to the theory of permanency (*nitya-vada*) of the Vedantists and to the theory of transitoriness (*vinasa-vada*) of the Buddhists. Their opinion comes to this. Existing things are permanent only as regards their substance, but their accidents or qualities originate and perish. To explain :

Any material thing continues for ever to exist as matter; which matter, however, may assume any shape and quality. Thus clay as substance may be regarded as permanent but the form of a jar of clay or its colour may come into existence and perish.

The Jaina theory of Being appears thus to be merely the statement of the common-sense view, and it would be hard to believe that great importance was attached to it. Still, it is regarded as the metaphysical basis of their philosophy. Its significance comes out more clearly when we regard it in relation to the doctrines of Syadvada and of the Nayas.”⁸

Tukol⁹ in his Compendium of Jainism has elaborated the seven Nayas, as explained by the Jaina thinkers : “Since Reality infinite number of qualities or attributes, it can be looked at from an infinite number of points of view. Jaina philosophers have dealt with the seven Nayas only and hence I shall deal with each of them separately:—

1. **Naigama Naya** is the figurative stand-point which takes into account the purpose or intention of something which has yet to be accomplished or completed. Pujyapada gives the example of a person who is collecting fuel, water etc. When he is asked what he is doing, he will reply ‘I am cooking’. He is not actually engaged in cooking food but all his activities are actuated by the ultimate object of cooking. Similarly when we speak of a past or future event as a permanent one, we have an illustration of this Naya. It is of three kinds relating to past, present and future. If we say on the Divali day, “Lord Mahavira attained liberation today”, we mean that this day is the anniversary day of the past event. Again, when we ask a person who is booking his passage, he will reply “I am going to England” (Manikyanandi).

8. Ibid., 69-70

9. Tukol, pp. 306-307.

When this Naya refers to substances, it does not overlook either the general (samanya) or the particular (visesa) attributes (guna) of a substance. There is no absolute assertion of the absence of either the general or particular attribute.

2. **SangrahaNaya** is concerned with the general or common attributes of a class or-group of identical objects. For example, when we use the word Dravya, we use it generally as inclusive of the six kinds of Dravyas or substance. This Naya is concerned with the class characteristics. This does not mean that this Naya is wholly blind to the particular characteristics so as to deny their existence, in which case a contradiction might arise. The only point to be noted is that it does not refer to the distinguishing characteristics of each object comprising the group or class.
3. **Vyavahara Naya** is the stand-point of the particular or distributive. When we speak of an object separately from its class, we have an instance of this Naya. When we speak of soul or pudgala, we refer to a particular kind of dravya and that illustrates this kind of Naya.

The three Nayas described above are the result of looking at the identity of things. In general, they are understanding the substance or dravya aspect of reality. Hence they are referred to as dravyarthika Nayas. (S. Gopal) The remaining four Nayas as indicated by the paryarthika are concerned with reality from the point of its modifications or "in the analysis of the fleeting side."

4. **Rjusutra Naya** is concerned with the present form of the object without concerning itself either with its past or future condition since the present state of existence itself is what matters most in many cases. It takes into account (1) the actual condition at a particular moment

and (2) the actual condition for a long time. The first variety is called Suksama (fine) and the second Sthula (gross). "A soul with a momentary good thought is an example of the former while a Jiva with a human condition for a life time is an example of the latter."

5. **Sabda Naya**¹⁰ is the verbal view-point which is also translated as the stand point of synonyms. We find two examples in Jaina works to illustrate this Naya. The words kumbhak, kalasa and ghata refer to the same object, viz. the jar. Similarly the various names like Indra, Sakra and Purandara denote one individual, despite the difference implied in the basic meaning of each word. If there are two words which are identical in meaning, their simultaneous use will lead to a fallacy called sabdanayabhasa.
6. **Samabhirudha Naya** is the verbal but etymological point of view. There are many words which have a synonym but if their etymological meaning is taken into account, they have a different connotation. Though Sakra and Indra refer to the same person, etymologically Indra means one who is endowd with authority while Purandara means the destroyer of cities; hence there is significant difference in the meanings of the two words as they connote differing functions. While the Sabda Naya is more general treating each word in its popular meaning, the present one goes deep into the etymological meaning of the word to decide the attribute of the object it represents. Sabda Naya follows the principle that every object in reality is describable by word. Several words are used to convey the same meaning with reference to an object but in fact, when considered etymologically, each word has special connotation apart from its general meaning. The

10. Ibid., p. 307.

Nayavadin does not see any contradiction between the two view points. This is so because, according to him, Samabhirudha Naya applies stricter cannons of etymological derivation and grammatical propriety than is done by the Sabda Naya which treats words in a rough and ready manner at the level of uncritically accepted convention or usage. (Padamrajiah)

7. ***Evambhuta Naya*** is the mode of actual stand point. It determines or ascertains an object in its present state or mode. According to this stand point, a word should be used to denote an object, only when it is in the state which the word connotes. According to Naya, the word Purandara is to be used only when he is actually engaged in the act of destroying cities. This is stricter in its application than the Samabhirudha Naya as it confines itself to the actual state of the object is performing for the time being as distinguished from its etymological or general meaning."¹¹

These seven Nayas as noticed by Umasvami are distinguishable from one another from their finer scope or smaller extent, and the succeeding stand point is dependent on the one preceding it. Hence the order in which these are mentioned in the sutra..... From the point of view of the infinite characteristics of a substance, the stand points are of numerous subdivisions. They are interdependent and their harmonious combination paves the way to right faith. Pujyapada likens each of them to a cotton thread : When the threads are properly woven, they form a garment comforting the body in the form of a cloth; but if each of them is taken separately and independently, they serve no purpose. The effect of cloth is present in each of the threads potentially but it is only when they are combined that they assist the right belief. Naya-vada is a warning to those philosophers who assert that their system is absolute and all comprehensive; it shows the way

11. Ibid., pp. 308.

to a reconciliation of conflicting view-points and harmonization of all stand-points by appreciating the relativity of the different aspects of reality.

Nayas thus reveal only a part of the totality and they should not be mistaken for the whole. Because of this infinite-fold constitution of a thing, there shall be infinite Nayas, and the same can be classified under broad heads as seven, two and so forth. As Akalanka defines, *Naya* is a particular approach of the knower (*nayo jnatur abhiprayah*).¹²

“The doctrine of Syadvada Saptabhangi has been explained by Kundakunda in verse 14 of the “Pancastikaya” as also in verses 22-23 of Canto II of the “Pravacanasara.” It is necessary to mention that canto II deals with *Jneyatva* or knowability. The context under which the doctrine is propounded relates to the subject-matter of *Dravyas* or substances which are subject to existence, modification and destruction. It is acknowledged that comprehension of the entire gamut of knowledge is possible only by Omniscience. The need for the doctrine arises because of the eternal process of modifications to which a substance is subject and the inability of the human senses to comprehend the entire reality in its fullness.

The object of knowledge is a huge complexity constituted of substances, qualities and modification, extended over three times and infinite space, and simultaneously subjected to origination, destruction and permanence. Such an object of knowledge can be comprehended only in Omniscience. The senses are the indirect means of knowledge and whatever they apprehend is partial like the perception of an elephant by the seven blind persons. The ordinary human being cannot rise above the limitations of his senses; so his apprehension of reality is partial, and it is only from a particular point of view : this leads to the *Nayavada* of the Jainas. When ordinary human knowledge is

12. *Ibid.*, pp. 308-309.

partial, a new method stating our approach to the complex reality had to be devised and that is Syadvada, the doctrine of conditional predications. Thus the doctrine is the direct result of the strong awareness of the complexity of the object of knowledge and the limitations of human apprehension and expression. The substance is subjected to a constant flux of modifications, and we always look at it through one modification or the other, present or absent. When we are looking at its present modification, we should not absolutely deny the past or the future ones : the peculiar position leads us to conditional affirmation, conditional negation and conditional indescribability, which by their combination give rise seven possible statements.”¹³

Tukol further says : “It is thus clear that Syadvada relates to knowledge derived only through the senses. We have shown above while discussing Nayavada that the various methods of approach can be grasped and analysed. A synthesis of these methods or modes forms the basis of Syadvada. Syadvada is thus a corollary of Nayavada ; the latter is analytical and primarily conceptual and the former is synthetical and mainly verbal. It should be expressly understood that (1) the doctrine of Asti-Nasti is distinctly confined to the world of reality only or to an object in the world. (2) The doctrine should not be applied to non-existing things.

The doctrine is formulated in seven steps :

1. Syadasti (may be, is)
2. Syanuasti (may be, is not)
3. Syadasti Nasti ca (may be, is and is not)
4. Syadavaktavyam (may be, is inexpressible)
5. Syadasti ca Avaktavyam (may be, is in expressible)
6. Syannasti ca Avaktavyam (may be, is not and inexpressible)

13. Ibid., pp. 310-311.

7. Syadasti ca Nasti ca Avaktavyam (may be, is and is not and inexpressible).

An illustration will make these propositions clear. The seven predications are expressed by the permutation and combination of the three expressions :asti, nasti and avaktavyam, the word syat being common to all of them. Where the predicate is simple, it relates to an object; where it is complex, the predication is relative with referenc to the characteristics of Dravya, its place, time or space. Take for example, a jar made of clay and another substance like a cloth.”¹⁴

To the Syadvadin, the existence is a huge complexity; human mind cannot adequately comprehend it, nor can the human speech properly express the same. As such, absolute and categorical statements are out of court, and all statements are true so far as our particular point of view is concerned (A.N. Upadhye). It should be obvious that the combinations of points of view cannot be more than seven. So theoretically there can be only seven points of view and not more. Thus reality is open to seven statements and not more. The reason why the number of modes is neither more nor less than seven is because it is believed, any complex situation is amenable to treatment by this seven fold technique if one is adept in using it... Any attempt to add or subtract a mode will be found to be impossible since addition finds the mode already there among the existing seven modes, and subtraction will mutilate on essential limit from the scheme(William Rose). Einsteins’s Theory of Relativity has tried to establish link between space and time and made mass dependent upon the velocity with which it moved... The theory from which Einstein proceeded indicated that time and space meant different things to different observers. To any one observer they appear easy to distinguish from one nother. But we are unable to carry over the identification from one observer to another; there is no test by which we can try it (Padamrajiah). This theory is still regarded as incomplete. As

14. Ibid., p. 311.

compared with the theory of relativity Syadvada is much simpler and less elaborate, and the reasons are quite apparent; the bounds of human knowledge have become much wider and the achievements of science more fruitful than what they were some centuries before. The contribution of Syadvada and Relativity to the ultimate outlook on life and its problems, taking into consideration the conditions under which and the age in which they are propounded is almost the same. Syadvada establishes a perfect harmony between apparently discordant concepts. It is of great importance in the field of philosophy as a science of understanding and synthesising reality. It stands for cosmopolitanism of thought and 'intellectual tolerance' for which Jainism has eminently stood for the last two thousand years or more."¹⁵

This doctrine has however been subjected to much criticism. Some have called it a doctrine of uncertainty while others have called it a variety of scepticism ; some others say that it is beset with contradictions. These views seem to be misconceived. They seem to apply the doctrine to mere abstract concepts when in fact it is based upon the fundamental characteristics of substance to show that "reality has something which is relatively permanent and yet relatively changing."

According to Syadvada, each modal truth is valid so far as it goes and all the seven points cover the full range of reality. Each view-point is distinct but yet when all are considered cumulatively, they achieve a comprehensive synthesis. The criticism that it is a sceptical doctrine is belied from the fact that its object is to show by an examination of all aspects of reality that real knowledge is attainable. Reality partakes of being and non-being as its constituent elements. It has being in respect of its own nature and non-being in respect of the nature of another. In fact, this is the basic doctrine of Jainism. Every philosophical doctrine of any creed or religion must be examined in the light of

15. *Ibid.*, pp. 314-315.

its basic doctrines and not in isolation. According to Jacobi, it is a happy way leading out of the maze of Ajnanavada. Though Dr. S. Radhakrishnan is a hard critic of the doctrine, he says "The Jains admit that a thing cannot have a self-contradictory attributes at the same time and in the same sense. All that they is that everything is of complex nature and identity in difference.

"The real comprehends and reconciles differences in itself. Attributes which are contradictory in the abstract co-exist in life and experience. The tree is moving in that its branches are moving and it is not moving since it is fixed to its place in the ground."¹⁶ For Whitehead, coherence would mean that the fundamental ideas presuppose each other. In isolation, they are meaningless. It does not mean that they are definable in terms of each other, though they are relevant to each other. No entity can be conceived in complete abstraction from the system of the universe, and that it is the business of speculative philosophy to exhibit this truth. This character is its coherence. He also says that 'systematisation of knowledge cannot be conducted in watertight compartments. All general truths condition each other; and the limits of their application cannot be adequately defined apart from their correlation by yet wider generalities. This is the attitude of Jains also. (Kalaghatgi, T.G.)

Certain ideas of Syadvada seem to have close relevance to the concepts of probability which can supply a convenient background..... to the foundations of statistics. The difference between Jaina avaktavya and the concept of probability lies in the fact that the latter has definite quantitative implications. In the words of Mahalanobis the concept of numerical frequency ratios distinguishes modern statistical theory from the Jaina theory of Syadvada. At the same time it is of interest to note that 1500 or 2500 years ago Syadvada seems to have given the logical background of statistical theory in a qualitative form. The emphasis given by the Jaina philosophy on the relatedness of things

16. *Ibid.*, pp. 315-316.

and on the multiform aspects of reals.. appear to be similar... to the basic ideas underlying the concepts of association, correlation and concomitant variation in modern statistics... The realist and pluralist views of Jaina philosophy and the continuing emphasis on the multiform and infinitely diversified aspects of reality... amounts to the acceptance of a "open" of the universe with scope for unending change and discovery... It has certain interesting resemblances to the probabilistic and statistical view of reality in modern times."¹⁷

J.B.S. Haldane says that the search for truth by the scientific methods does not lead to complete certainty; still less does it lead to complete uncertainty. Hence any logical system which allows of conclusions intermediate between certainty and uncertainty should interest scientists. The earliest such system known to me is Syadvada. He has worked out the seven alternatives by mathematical formulae. He gives an example where the saptabhanginaya is actually applied in scientific research which he suspects was "not far from what was in Bhadrabahu's mind." In the study of the physiology of the sense organs it is important to determine a threshold. For example, a light cannot be seen below a certain intensity, or a solution of substance which is tasted as bitter when concentrated cannot be distinguished from water when it is diluted. Some experimenters order their subjects to say "yes" or "no" to the question "Is this illuminated /" or "Is this bitter?" If the experimenter is interested in the psychology of perception he will permit the subject also to answer "it is uncertain", or some equivalent phrase. He agrees that in view of Mahalanobis that the saptabhanginaya foreshadows modern statistical theory is correct.

These views make it clear that the human mind comprehends the complexity of entire existence, but not fully, nor can the human speech express it adequately. Therefore all statements can be true only in so far as they go, that is, in so far as the speaker's view-

17. Ibid., p. 316.

point is concerned. It is the inadequacy of human understanding that renders the different points of view possible and reasonable.

The aim of Syadvada happily corresponds with the scope of philosophy in modern thought. Syadvada aims to unify, coordinate, harmonise and synthesise the individual points a practical whole, Upadhye says, The conceptions of the various philosophers as we have them are diverse and the grounds on which they are sought to be explained are numerous. None of them can be accepted as wholly true or rejected as wholly false. True knowledge, which philosophy aims at, is the knowledge of a whole, a culminating synthesis after every avenue of analysis is exhausted. The function of Nayavada¹⁸ is almost the same; so far as the underlying idea is concerned, it is that of various special sciences; just as the syadvada harmonises various Nayas, so modern philosophy aims to harmonise the conclusions of different experimental sciences.... Syadvada is necessary to convey the nature of reality.

The Jaina philosopher maintains that every existent possesses infinite attributes and characteristics which can be discovered by experience alone. The mind is an instrument of discovery. Individuals will differ in their views as they are based on their knowledge and experience. The central thesis of the Jaina is that there is not only diversity of reals, but each diversity is equally diversified... The conclusion is legitimate that each real is possessed of an infinite number of modes at every moment. The number of reals is infinite and consequently their relations with one another are infinite... All things are related in one way or the other and relations induce relational qualities in the reals, which accordingly become diversified at each moment and throughout their career.

The Vedantist start with the premise that reality is one universal existence.; the Buddhists fluxist believe in atomic

18. Ibid., p. 317.

particulars, each absolutely different from the rest and having nothing underlying them to bind them together. The Naiyayika believes both to be combined in an individual, though he maintains that the two characters are different and distinct... The Jaina differs from them all and maintains that the universal and the particular are only distinguishable traits in a real, which is at once identical with and different from both.”

Tukol¹⁹ further says that “a thorough insight into the philosophy of standpoints is necessary to estimate the true value of the statements of our predecessors in the field of metaphysical research. Mankind would find that almost all the confusion of thought, and we might say, the animosity existing between the followers of different religions would cease to exist as soon as they test the scriptural text which most of us blindly adhere to with the aid of the touchstone of Nayavada (the philosophy of stand points). If they would only insert the word ‘somehow’ (syat in Sanskrit) before any scriptural or prophetic statement, they would find their minds becoming trained in the right direction to enquire into the stand-point of the prophet who made any particular statement.... It would also enable us to reconcile many a contradictory statement in the scriptures of the same creed as well as those of different faiths; for it does often happen that a statement which is wrong from one particular point of view is not so from another, *e.g.*, one observer might say that a bowl full of water contains no air, while another might describe it as containing nothing else but air, both being right from their respective stand-points since water is only gaseous matter in its essence though manifested in the form of liquid substance owing to the action of atoms of hydrogen and oxygen on one another.

Syadvada is not merely speculative in character but provides the key to a solution of the ontological problems. It has supplied the philosopher with catholicity of thought, convincing him that truth is not anybody’s monopoly with tariff walls of

19. *Ibid.*, p. 318.

denominational religion, while furnishing the religious aspirant with the virtue of intellectual toleration which is that part of Ahimsa which is one of the fundamental tenets of Jainism.”²⁰

Anekantavada or Syadvada is thus a logical principle, a doctrine based on experience and reasoning. It stands for a comprehensive understanding, opening up an opportunity for a wider vision.

20. *Ibid.*, p. 319.

4

PANCA MAHAVRATAS (FIVE GREAT VOWS)

Jaina religion is unique in prescribing great vows and certain special rules and moral practices to be followed by Jaina monks or Sramanas. A Jaina Sramana is expected to observe the Five Great Vows (Panca Mahavratani) e.g. Non-Violence, Truth, Non-Stealing, Celibacy and Possessionlessness, prescribed by the Tirthankara Parsva and Mahavira. Patanjali writes, “these self-controls (Yamah) that a person has to observe rising above one’s considerations of birth, space and time are to be regarded as the Mahavratas.” Mahavrata stands for great Vow. Vows are a form of self-discipline. The basic foundation of Jaina philosophy is these vows. The word Vrata (Vow) has been derived from the root ‘vri’, which means voluntary acceptance of certain limitations, that is discipline. Vows are essential to regulate one’s life and his actions.

In the next chapter Jaina Sramanic Culture we have thrown some light on these five great vows (Panca Mahavratas) but in brief. The Panca Mahavratas are virtually the basic fundamentals of Jaina philosophy. Jain Sramana culture is alive because of strict discipline and observance of these vows:—

1. Non-Violence

The first of the five Mahavratas (Vows) is Non-violence (Ahimsa).

“All religions and philosophies of the world have deliberately weighed non-violence, some partially and others like Jainism in

Panca Mahavratas (Five Great Vows)

depth. It transcends time and clime since it concerns mankind. There is no life worth the name without non-violence. Jainism regards the world as beginningless and so is non-violence. Life and non-violence are integrally related. There is no culture in its absence. It is the very basis of all religions.

The Vedas are the products of the seers of yore. The sage prays for harmonious relations with all, praying—'let the good friend's company bless our home'. Love and friendship with all is its quintessence. The sage implores Varuna to forgive their faults if they should have ill-treated their friends, companions, neighbours-known and unknown. Mankind can make no progress in the absence of amity. No difference should separate us and we must all act in unison. There are prayers for peace to prevail in all worlds. Let water, herbs, plants, gods and all rest in peace. Rigveda, Yajurveda and Atharvaveda all contain the wish for perfect concord. Non-violence and friendliness are obverse and reverse of the same coin.

The Upanisadas elaborate non-violence in all its ramifications. The sage in Chandogyopanisada says "He who studies the Veda, posits all senses in his inner self, acts up to the scriptural texts, injures none throughout his life, attains salvation".

In the very same Upanisada 'penance, charity, simplicity, non-violence and truth are the honorarium for spiritual sacrifice'. Aranyakopanisada and Pranagnihotropanisada declare that non-violence, compassion, peace and other such qualities make up for the deficiency of the wife of one offering sacrifice to the fire. The purpose of sacrifices is the inculcation of non-violence. Sondilya says, that non-violence is first among ten restraints of passion. In case violence permeates life, there is no chance of self-realization. The Smrtis are also all praise for non-violence. Manu says, "Never do unto others what is unpleasant to you". He further says, "A person performs horse-sacrifice for a hundred years and the other abjures meat. Both are equally meritorious. The discipline of non-violence is essential for the good of sentient

beings. A mendicant attains salvation by self-control, abstention from love and hate and the observance of non-violence. Non-violence, truth, non-stealing and purity are essential for all four castes.¹

“The Bhagavat Gita says, “The worship of gods, Brahmana teachers and scholars as also purity, simplicity, chastity and non-violence are physical penances, whereas violent proclivities are indicative of luxuriousness and ignorance. The Vayu Purana says—“one must be non-violent to all by mind, speech and action” Visnu Purana says, “Violence is the mate of irreligion. This is the root cause of all sins. Its son is falsehood and daughter evil actions. They are all direct roads to hell.” Agni Purana says, “Non-violence, truth, non-stealing, celibacy and non-possessiveness lead to both worldly prosperity and beatitude. Purity, contentment, penance, self-study, prayers to God, not to injure others in any way are all forms of non-violence. Matsya Purana holds that non-violence is one of the vows of ascetics. The observance of non-violence is many times more meritorious than serious study of all the four Vedas, or always speaking nothing but the truth. Narada Purana says that truth is what hurts none. It has a conciliatory approach rather than a confrontationist one. Vrhaddharma Purana says that faith, hospitality, friendly dealings with all and self-purification are various manifestations of non-violence itself. Kurma Purana says that non-violence, sweet words, simpleheartedness and the life are beneficial to all castes. Narada said to Dharmaraja that non-violence is the most prominent characteristic of Dharma which has twenty-nine other traits.

In the philosophical works, however, non-violence has not been prominently treated. A non-violent person is always compassionate. This is how salvation is attained. He who is a strict vegetarian can befriend all provided he hurts none by mind,

1. Devendra Muni : *Jaina Acara-Siddhanta and Svarupa*, p. 219.

speech and action. The Sankhya philosophy says that violence is violence, no matter it may be for sacrificial purposes.

Buddhism originated in India but spread to many other countries because of its emphasis on non-violence. Not only sentient beings but also plants must not be hurt. A violent person can never be good or Arya. The Buddha relates three kinds of good conduct; Arambhika, Madhayama and Maha. They incorporate non-violence, non-stealing, celibacy and truth as also abstinence for intoxicating drugs, love, compassion, sympathetic joy and indifference which were all emphasized by him.”

“Samyuta Nikaya relates what Buddha said to king Prasenajita : “..... As such never kill anybody, nor get him killed, because a murderer is confronted with another murderer and a victor with another one. In the past times there were only three diseases in the world; desire, hunger and old age. But when the killing of animals started, ninety-eight new diseases have sprung up.”

“When the king was ready to perform a violent sacrifice, the Buddha advised him to perform such sacrifice which do not involve the butchering of cows, sheep and the like.”

According to Buddhist texts : The non-violence mantra did magic on Angulimal who was a notorious murderer during Buddha’s period : Ultimately he embraced Buddhism. When there was fight between Shakyas and Kolis on the distribution of Rohini river water, Buddha mediated and pacified them, as he believed in non-violence and peace.

Jewihs Religion teaches love and compassion and favours non-violence, humanity, honesty, chastity and truth.

“The propounder of Persian religion was Zoroaster whose famous contribution is Avesta. It says man has three duties to perform : (1) Befriend your enemy (2) Humanise a demon (3) Make a foolish person wise.

It is non-violence alone that can generate good feelings for others. He who feels pleased by injuring others is mean. Revengefulness will smother your soul. Love should replace hatred. Selflessness should over-ride selfishness.

Taoism was a Chinese religion and philosophical system traditionally founded by Laotze, who advocated a life of complete simplicity and naturalness and of non-interference in the course of natural events, in order to attain a happy existence in harmony with Tao. China then was in the grip of political turmoil. Might was right. Corruption was rife. The social life disgusted him so much that he wanted to leave China for good, but was persuaded to stay on. The wound inflicted by violence must be healed by the ointment of affection and fellow-feeling. He who believes in killing people is a bad ruler. It is easy to behave well with those who treat you well, but the merit lies in well-treating those who misbehave with you. Confucius was a famous Chinese philosopher. He has stated three conditions for a good man :—

- (1) You should not feel free to eat meat till you are physically well developed.
- (2) When in bursting youth, you must control the fighting instinct.
- (3) Desires must be controlled in old age.

Christianity is wide-spread. Christ said,—“Keep your sword in the sheath, since those who fight with sword are themselves killed by a sword. Do not misbehave with anybody. Give him the right cheek if he slaps on your left cheek. Tit for tat or tooth for tooth did not appeal to him. Discard the old principle of loving your neighbour and hating your enemy. He who curses you should receive a boon from you. Shower affection on him who accuses you. God is love and love is God. Love or non-violence alone can solve intricate problems.”²

2. Ibid., pp. 220-222.

“..... No other religion has made such a deep and searching study of non-violence as Jainism has done. Not only in the religious sphere but also in practical life as walking or speaking, non-violence should be reflected therein. Lord Mahavira rightly observed that the basis of the vision of life of even past and further savants is non-violence as earth is the substratum of all beings.

Everybody wants to live, even such as are bedridden and almost incurably diseased. None wants to die. As such, any attempt to kill others is irreligion. What you do not want be done to you must not be practised on others. Inside all bodies the soul is similar. Hence the feelings and emotions cannot be very different. He who hurts others, gets them thrashed or supports such misbehaviour adds only to lasting enmity. Such thoughts as this is mine and not yours creates a chasm. Not to treat others as you wish to be treated by them is violence. Non-violence is all love and harmony. The Gita says that he who looks on all as one, on the analogy of his own self, looking upon the pleasure and pain of all without any difference is a Supreme Yogi. Gifted with such vision he is ready to help others even at the cost of his own life.”

‘Ahimsa’ terminologically has a negative form. It negates violence, gross and subtle both. It negates what man has made of man. It negates manipulation, exploitation, victimisation and dehumanisation. It negates living tainted with selfishness and unmindful of others’ weal. Non-violence is not only negative but also positive in enforcing discipline, purity, tranquillity and friendliness extended to all alike.

Negligence generates passions which defile the soul. Whether you succeed in harming others or not, undoubtedly you harm yourself. Amrtacandra says that physical and mental hurt is violence. Umasvati holds that to take the life of some person out of spite or in a casual manner is violence. It is ‘Dravyahimsa, i.e. when the hurt is physical in the form of teasing, beating, even torturing to death. Bhavahimsa is all mental as when you are

inimical to others, when your emotions are in turmoil, when you are agitated, when you are subject to passion and when you think of nothing else but of self-aggrandisement.

Violence may take four forms as follows :—

- (1) Mental violence, but not physical.
- (2) Physical violence but not mental.
- (3) Both physical and mental violence.
- (4) Neither of the two violences.

In the first form if the opponent be more powerful or if circumstances be unfavourable, there can only be mental violence. Mahatma Gandhi had termed incivility and want of culture as violence. In the second form the mind is unpolluted but even movement involves partial physical violence. Acaryas have said that innumerable insects die as you wink your eyes. During a surgical operation if the patient dies, there may be physical violence, but not the mental one, since the surgeon did everything with the best of intentions. In the third form mental and physical violence go together as when you think of murdering a person and you actually kill him.

In the fourth type (which is the fourteenth stage of spiritual development) the mind and body are in pious harmony.

Jinadasagani says “The sin committed by body, mind and speech is violence”. Upasakadasanga holds the same view. Acaranga forbids the killing of six types of existence. In killing one-sensed beings there is little of passion since it is not intentional. But in killing five-sensed beings there is inevitably too much of passion. Lord Mahavira has forbidden the forcible capture of person and animals. The stress is not hurting or injuring them.”³

In Upasakadasanga Ananda accepts the vow of non-killing with the help of three karanas *i.e.* spiritual impulses that push the soul to fulfil its mission and realise its goal as also the activities.

3. Ibid., pp. 223-224.

Sutrakrtanga clearly states that violence generates fear and gives trouble for a long time with no rest. Nirayavaliya says that Kalakama, fighting in the battle-field dies and is reborn in the fourth hell. A man while fighting is in a fierce mood. Pravacanasaroddhara says that he who hurts himself or others is bound by knowledge and vision-obscuring karma. His attitude gets perverted. As a boat with holes sinks so also the soul that has passions as its hole is drowned in the ocean of the world. Amrtacandra says that two persons do the same work but one of them binds himself faster than the other one. This is because of the intenser emotions of the one than those of another.”

Non-violence is perfect co-ordination between interest in secular affairs and resignation or detachment from them. He who advocates detachment exclusively does not even touch the fringe of non-violence. The minor virtues of ascetic are self-realisation and self-control. The first is secular whereas the second is renunciatory. The spirit of non-violence resides in abstinence from evil and absorption in the good.

Pt. Sukhapala has rightly observed, “A study of Asoka’s reign reveals that he was both secular and spiritual. He got inns constructed, wells dug, trees planted and other things for the welfare of his subjects. It is good not to indulge in violence but without compassion and sympathetic understanding of the problem of the people non-violence is not perfected. If you see a lunatic or a beggar in your way and you avoid them it is degrading selfishness and a blot on humanity. This is no observance of non-violence. You should find out what their ailments or difficulties are, since your duty is to render all possible help to them with a view to reclaiming them. The soul is important but without a fit body its rise is impossible. Both secular and spiritual interests are to be watched without any undue emphasis on any one of the two. Man is indebted to society. He can and should repay the debt in doing social good disinterestedly.

The Jainas are saturated with the spirit of non-violence which should be manifested from their activities and behaviour. Dasavaikalika states that a monk should not scoop or bore the live earth. He should not accept alms if the hand of the giver is smeared with live sand, alkali, asafoetida or contained in a spoon. He should be no less cautious in taking his seat so as not to kill any earth-body. He should use lifeless ground for his faeces, urine, phlegm etc. He should not touch a body or cloth wet with live water. He must not wring his clothes, nor dry, them in the sun. Cold water should be treated as taboo. He should drink water that after being heated has become lifeless. A monk must not burn, rub or extinguish fire, ember, cowdung cake, the husk or chaff of grain, bran, straw, flame separated from fire, half-burnt wood, fire without fuel, fire in the sky etc. Air-bodies are also protected by flappers, fans etc. He should also not whiff from the mouth. He does not sit, walk or lie on plants. If somebody were to give him something by crushing vegetation, it becomes unacceptable.”⁴

For the Jainas ‘Ahimsa is parmodharmah.’

According to Tukul⁵ : “Ahimsa means not-hurting; he who abstains from causing any hurt or harm to any trasa-jiva or a living being with two or more senses either intentionally, or through others or by consenting to another to do so, observes the vow of Ahimsa. Ahimsa is the highest form of religion, say the Jaina thinkers. Surely non-appearance of attachment and passions is Ahimsa, says Amrtacandra Suri. When a person is overcome by passions, he causes himsa or injury to his own self, though there may not be injury to any living being. When, however, there is injury to the vitalities of a living being when one is free from passions and has conducted one-self with sufficient care, there is no himsa. There is certainly himsa in such a case when one is careless and under the influence of passions. Everything depends

4. Ibid., pp. 227-228.

5. Tukul, T.K. : Jaina Ethics, in Compedium of Jainism, pp. 203-209.

upon the state of mind and intention to abstain from himsa or to commit himsa even where actual hurt or injury is not caused.

Umasvami has defined himsa to mean the severance of any of the vitalities by one actuated by passion. Jainism holds that the immobile beings possess four vitalities *viz.*, touch, energy, respiration and life-duration. The mobile beings possess besides the above, any two or more of the senses *viz.*, senses of taste, smell, sight, hearing and speech. Those endowed with the mind have in all ten vitalities. Thus injury is caused by severance of any of the vitalities in a mobile or immobile being. Such injury causes pain and suffering to life. He who causes injury with passion or through carelessness is guilty of himsa. Himsa may be either bhava-himsa under the influence of passions, or dravya-himsa where there is physical injury.

Umasvami has prescribed five rules of restraint for being firm in the observance of the vow of non-injury. Control of speech, control of thought, regulation of movement, care in lifting and placing things or objects and examination of food and drink before taking in, are the five observances. Self-control is of vital importance. Since one is required to refrain from hurting the feelings of others to observe the vow of Ahimsa, control of speech and thought are quite essential. Everyone ought to be careful in his movements for fear of causing hurt or harm to a living being through carelessness. Similarly one ought to be careful while placing down things or objects lest they should hurt some tiny being. Such precaution has also to be taken even while lifting up any object. Similarly it is necessary to examine minutely one's own food or drink before taking it in, making sure that there is no tiny being in it."

Jainism⁶ "makes a distinction between bhava-himsa (intention to hurt) and dravya-himsa or the actual causing of hurt. That is why five kinds of restraints have been expressly mentioned

6. *Ibid.*, p. 204.

above as the cautions to be observed by one who wants to desist from causing hurt. Similarly, a distinction is made between suksma-himsa and sthula-himsa. The former requires abstention from causing hurt to life in any form while the latter requires abstention from hurting forms of life possessing two or more senses. It is not possible for a house-holder to refrain from causing hurt to forms of life with one sense like plants, trees, crops etc. He must however refrain causing unnecessary harm to ekendriya and sthavara jivas, but it is ordained that a monk should desist from causing himsa to any form of life.

As a practical religion, Jainism has considered what is normally possible for an average person. Himsa is of two kinds : samkalpi (intentional) and arambhi (occupational). Hunting, offering animal sacrifice, killing for food or sport are instances of intentional himsa. Abstinance from them is possible with no harm to anybody. Arambhi himsa is himsa committed by a house-holder in the ordinary course of his living. It is of three kinds : (1) Udyami, (2) Graharambhi and (3) Virodhi. (1) Udyami : A house-holder has to follow some occupation or the other in order maintain himself and his family. Jainism regards six occupations as permissible : (i) Asi or sword. It is open to a person to become a soldier or some other officer who has to use a sword or weapon in the discharge of his duties; (ii) Masi or ink. One can follow the occupation of a writer or work in any office or business where writing is required to be done; (iii) Krsi or agriculture. A person can engage himself in agricultural or horticultural operations by cultivation of lands; (iv) Vanijva or trade. A house-holder can follow such trade as does not involve intentional himsa. He cannot follow the trade of a butcher, wine-merchant etc. (v) Silpa or sculpture. He can follow any industry for production of consumer goods. (vi) Vidya. He can follow the learned professions like literature, teaching, art etc. It is not possible to avoid himsa involved in carrying out the obligations of these occupations (Udyami).

So far as the (2) Graharambhi himsa is concerned some kind of himsa is involved in carrying out the domestic duties and obligations. Himsa is involved in constructing a house, in the preparation of food, use of water in bathing, washing etc., keeping of cattle, maintenance of gardens and growing or using vegetables, digging of wells, cutting of crops and fruits. In short, whatever himsa is involved in the discharge of obligations necessary as a house-holder is permissible as otherwise normal life becomes impossible.”⁷

“(3) Virodhi himsa is committed in self-defence or defence of person or property of members of the family or relatives and friends. One has to defend against thieves, robbers, decoits or enemies in battles. Jainism does not preach cowardice. Defence of country is one of the obligations as a soldier in the army. The only restriction is that unnecessary himsa must not be indulged in as a matter of hostility or revenge.

In order to guard oneself against himsa one must completely renounce wine, flesh, honey and the five udumbar fruits : that is fruits belonging to the fig variety or of the genus ficus in which tiny beings are born in numbers : gular, anjir (fig), banyan, peepal and pakar. In eating any of these kinds of fruits not only is there himsa of innumerable tiny insects and invisible organisms but also of countless seeds with which such a fruit is full. Wine is the birth-place of many organisms, like the flesh which is secured by killing an animal or from a dead animal. Every destruction of life involves destruction of compassion too. Honey is to be avoided not only because its collection involves himsa but also because it contains a large number of tiny invisible eggs. Wine intoxicates the mind of the drinker and its preparation by fermentation involves inevitable himsa of jivas.

Those who are non-vegetarians often argue that since taking vegetables, fruits, milk and cereals also involves himsa there could

7. Ibid., p. 205.

be no objection to meat-eating. It should be remembered that taking vegetarian diet involves injury to one-sensed beings. There is no injury to mobile beings. It is from this practical need Jaina authors have classified living beings according to their grades with reference to sense-organs and development. The argument ignores the fact that the body of an animal contains innumerable mobile and immobile beings. Microscopic examination will disclose the presence of a vast number of living organisms. In killing an animal or even in eating the flesh of a dead animal, one cannot escape from causing injury to a large number of vitalities. That is not so in eating vegetable food where himsa involved is the minimum and that too to beings of one sense which are immobile.”⁸

Jainsim prohibits killing either in the name of gods by way of sacrifice or for guests as a mark of respect. One should not kill animals like lions, tigers, snakes etc., on the ground that they harm others. It has to be conceded that these animals do not harm those who do not put them in fear or hold out threats of harm. In the world of animals there is no wanton killing. In fact, as compared with men, animals behave more kindly and live together. Killing horrifies because all beings wish to live and not to be slain. It is now found that even wild birds and animals have a purpose to serve and that is why a movement for protection of wild life is being undertaken by Governments and humanitarian organizations. Killing beings in misery or suffering, on the ground that they will be free from pain and agony is violence. In such cases, one should give medical assistance or nursing. Happiness and misery are the fruits of one's own Karmas previously acquired. Acts of killing are positively harmful as they cause greater pain to the animals concerned than mere suffering due to disease or injury. There will be greater bondage of evil karmas to the Killer. Killing is a great sin because all beings wish to live and never wish to be slain. Compassion is the beneficent mother of all beings.

8. *Ibid.*, p. 206.

Samantabhadra⁹ has laid down that “there are five transgressions (aticaras) of the vow of Ahimsa. They are : chedana, bandhana, pidana, atibhararopana and aharavarana. These affect the purity of the vow in as much as each of these five acts brings suffering to the beings like servants and animals. Chedana means cutting of ear, nose or any other limb with any sharp instrument like a sword, axe or sickle. It is applied to purposeless cutting of trees or barks of trees. This is a merciless act due to carelessness or as a matter of punishment. Bandhana is keeping men or beasts in captivity, the tying of cattle, horses, dogs and other beasts of domestic use. The principle to be followed is that tying should be with consideration (sapeksa). It applies to keeping birds like parrots, pet birds etc. in cages. Keeping persons accused of offences in chains or tied hands and foot by ropes more than what is necessary to prevent them from running away is a transgression. Pidana is the transgression which consists in thrashing men or animals with ropes, whips, rods or sticks. Kicking servants etc. will be included in this transgression of the vow. The aticara will be there when the act is cruel or merciless. Avoidance of vital spots and due consideration for age are necessary if the act is to free from cruelty. Atibhararopana means overloading bullocks, horses, or in vehicles drawn by them. Even compelling servants to carry more load in excess of their capacity is a transgression. Loading more than is warranted by their capacity on men or animals is the gist of this transgression. Aharavarana consists in preventing men or beasts from taking food or drink. There is no transgression if the restriction is due to medical grounds. Starving men or animals by denying food or drink when they need it amounts to transgression.

It would be well to stress here that Ahimsa is not something negative; it is another aspect of daya-compassion which is, in Hemachandra’s words, ‘the beneficent mother of all beings,’ the elixir for those who wander in suffering through the ocean of re-

9. Ibid., p. 207.

incarnation. This positive Ahimsa is expressed in the form of karuna-dana or abhaya-dana, the giving of protection to all living creatures. Samantabhadra says that Ahimsa is the highest bliss known to beings in this world. (Ahimsa-bhutanam jagati viditam brahma paramam).

The consequences of violence (himsa) are calamity and reproach in this world and the next. He who commits violence is always agitated and afflicted, being actuated by animosity. He suffers pain and suffering, sometimes imprisonment also. Therefore everyone should avoid violence and practise benevolence towards, all living beings, feel joy at the sight of the virtuous, show compassion and sympathy towards the afflicted and adopt an attitude of tolerance towards the insolent and ill-behaved. He who conducts himself in life in this way is able to practice non-violence and other vows to perfection. Thus the positive virtues which a votary of non-violence must possess are maitri (love or friendship), pramoda (joy and respect), karunya (compassion), madhyastha (tolerance) towards living beings as stated by Umasvami. Compassion towards all beings is as invaluable and miraculous in its effects, as a Cintamani gem, says Somadeva.”¹⁰

2. Truth

In the series of Mahavrata, Truth or Satya is second. What perishes is not Truth or Sat. Truth (rita) could always be subverted by falsehood (anrita). Real (Sat) or existent would might be disguised by unreal (asat), illusions, fantasies, fears and terrors. This was the Vedic quest for understanding the Truth the Sat.

Devendra Muni quotes Umasvati who says :“The substance that is characterized by production, continuance and destruction is Sat. Jainism says that all substances are both inert and conscious. As substance, they are eternal but as modes they undergo

10. Ibid.. p. 208.

production and destruction. But what does not change with the changing modes is the substance. Truth never changes nor can it be adulterated in any way. Truth has been used also in the sense of fact. A fact is the exact replica of what happens before your eyes. Lord Mahavira says that the only substantial thing in the world is truth. It is deeper than an ocean, more amiable than the moon and more luminous and impressive than the orb of the sun.

Speech is the mere manifestation of truth. Truth appears first in the mind, is expressed in words and becomes manifest in conduct. In the good souls there is no variance between thought, speech and action. It is only in the vicious and vile persons that you notice variance. It is duplicity. When the mind entertains vicious thoughts but couched in sweet words, it is but prevarication. What appears true but is not, is like a poisonous fruit. Such people have been regarded as knaves. If a man promises to do a thing but does not, he is miles away from truth. King Hariscandra had sacrificed all for the sake of truth. Truth is not to be formally adored or talked about. It should be reflected in all that we do. Pt. Jawaharlal Nehru said that he never saw or heard Dr. Rajendra Prasad telling a lie even though he spent his life in active politics. It shows that even in the thick of politics, one can be truthful if one only wills it. Man is alive so long as there is heat in the body without which it is a corpse which must be taken to the burial ground. Likewise, a life shorn of truth, is of no consequence. Untruth is like smoky clouds, which may gather thick but only to be scattered and thus not to rain. They cannot quench the thirst of the earth.”¹¹

There can be no effect without a cause. Different causes produce different effects. No pots of sand can be transformed into golden ones. Jainism says that the root cause of untruth is perversion. What may pose to be truth in our day-today life is really not truth at all. A drunkard or a mad man may talk sense for some time but who knows when they will blurt nonsense.

11. Devendra, Muni. pp. 231-232.

What they speak has no insignia of truth, since they lack in thought and discrimination.

A truthful person, under a mistaken impression, may say some thing which is false but the moment he knows his mistake he rectifies it. An untruthful person, even when he speaks the truth, will not be trusted. A man of right attitude will turn untruth into truth but he who is perverted will turn truth into untruth. A cow turns grass into milk but a serpent turns milk into poison.

Lord Mahavira says that a man indulges in falsehood because of greed, anger, fear and fun. They make men agitated, non-serious and not their usual selves. In their lighter and irresponsible mood they become prone to indulge in gossip mixed with falsehood. He who speaks the truth in harsh and hoarse words in a grating voice, will not be trusted. What he speaks bitterly will be taken as untruth. But if one is soft-spoken and gentle in behaviour, he will be trusted even if what he speaks is larded with untruth. The Jaina philosophers have given more importance to emotion than to thought and speech.

Agastyaasingha, Jinadasa and Haribhadra have extended the meanings of greed, pride etc. They imply emotions that have not been actually expressed. Anger implies wrath. Greed implies deceit. Fear and laughter are indicative of love and hate, strife and the life.

There are four reasons why people indulge in falsehood :

(1) **Sadbhava pratisedha**—It is to deny the existence of what exists e.g. merit, demerit, bondage, salvation etc. The ultimate victory is of truth alone. It is truth that extends the path for the celestial ear to facilitate the admittance to their destination or of those who have obtained their desire. The Satpatha Brahmana says that truth may not seem to win at first but its final victory is more than assured. In the battle between gods and demons, gods seemed to lose but finally demons were worsted.

In 'Aittereya Brahmana' Manu's son Nabha Naistika had won a precious prize for his unfailing devotion to and observance

of truth. He instructed the wise ones to do likewise. But man is liable to err. If he acknowledges his slur he is freed from all sins. It is truth which lets you inside the domain of self.

In Jaina Purana you read that king Vasu knowingly propagated the wrong meaning of 'Ajairyastavyam' and gave his judgement accordingly with the result that his throne was hurled down.¹²

To practise truth is like moving on the edge of a sword. An acrobat may do it to please the audience but it is harder to tread the path of truth unflinchingly. Even an acrobat must always be alert, lest his leg should be slit. A monk, however, has to be much more cautious at every step than a juggler who has to do it only while exhibiting his artistry.

The Governmental coin is inscribed with 'Satyameva Jayate' (i.e. truth alone wins). Religious, social and political leaders ask us to abjure falsehood and stick to truth. But the poor effect on the people is something which should cause concern.

R.W. Emerson said that the best salutation to truth is its observance. Mahatma Gandhi said that he who is truthful by mind, body and speech recognises God and becomes eligible for emancipation.

None can suffer flies and mosquitoes, but when dead, his body may be cut into parts without his awareness at all. He who is devoted to truth shuns evils like mosquitoes. Confession and expiation wash away all sins but all this must be sincere. In case a sick man conceals his disease, the attending physician can do little. Likewise if a defaulter hides his sins, he can never improve. That will be his spiritual degradation.

A truthful person does not fear being shot at. The Bible says that the power of truth far exceeds that of men and women, relatives, money power, status and the like. The apparent virulence of untruth is like a water-boat or a palace raised on sand, which

12. Ibid., p. 232.

takes no time to tumble down. On the occasion of Ramalila big sized effigies of Ravana are made, looking at which people wonder how the small Rama will defeat the demon of a man. The effigy, however, is made of bamboo-slivers. The moment a spark touches it, it is reduced to ashes in a trite. No untruth has staying substance.

The banyan tree of truth grows slowly but steadily. Its roots are deep. The tree subsists for hundreds of years and no storm can shake it. The creepers, however, grow apace but only to perish soon. The slightest heat destroys them and a little rain rots them.

Truth has as much power as a thousand elephants. No physical and immoral power can withstand its spirituality.

Avasyak-sutra and Prasnavyakarana assert that a truthful person can cross the ocean. Fire cannot burn him. Boiling oil, heated iron and the like become cool like ice the moment they come in contact with him. Even if he falls from the high peaks of a mountain he remains unhurt. Even when surrounded by enemies, he emerges from the ordeal without so much as a scratch. The gods are eager to have the dust of his feet.

Kant¹³ says that truth enables a man to discriminate between the good and the bad, holy and unholy. The key to all good qualities in the heart is in his possession. There is nothing nobler than truth to attain divinity. Confucius says that a truthful person always remains active. Lethargy and the lust for sensual pleasures are the offspring of falsehood.

A truthful person cannot be tormented by egoists or deceitful persons. The smell of truth perforce, attracts others. Even gods are pleased to know of a truthful person whose wish is fulfilled by them.

The great vow of truth means that notwithstanding the material value of the deluding karmas caused by anger, greed, laughter, negligence and the like, never to tell a lie by mind, body and speech, never to incite others to tell a lie and never to support

13. Ibid., p. 233.

a lie, to be alert every moment and always remain soft-spoken so as to be good to others, depend on one's strong will. He does not talk about the quality of food. He never says that he will certainly do a thing. This is because he may not be able to accomplish what he promises to do.

To make up one's mind to speak the truth is 'Bhavasatya', to try to speak the truth is 'Karanasatya' and actually to speak the truth is 'Yogasatya'. The first purifies the inner self, the second encourages the person to speak the truth and the third purifies body, mind and speech.

Acaranga, Samavanga, Prasanavyakarana and the commentaries on Tattvarthasutra have given reflections on truth, the purpose of which is to deflect monks from telling a lie. We now take up the reflections on truth as given in Prasnavyakarana'.

(a) *Anucintyasamitibhavana*—It is to speak not without considering the various aspects of truth. It is easy to make excuses by telling lies, but very difficult to stick to the truth unswervingly. Following are the obstructions to speaking the truth :—

(1) *Alikavacana*—It is to tell lies for self-praise or to humiliate others. It is to present untruth as truth.

(2) *Pisunavacana*—Like Narada it is to oppose one person against another and vice versa. It is back-biting. There is a Rajasthani proverb which says that a back-biter is so very dangerous that he ruins gardens and cities. Back-biting is a crafty thief who steals precious property in the form of truth.

(3) & (4) Nothing hard or bitter should be spoken. Milk may be given to you in an earthen pot or in a silver or golden one. Naturally you would be glad to drink milk in a golden pot.

(5) *Capalavacana*—It is to speak in haste without giving a thought to it. Vyavaharabhasya says that a blind person cannot do without a helper as his guide. Likewise speech which is blind should be chaperoned by intellect. Speech should be preceded by thought. A monk should consider the propriety or otherwise of

words before making use of them. No words should be spoken at random.¹⁴

(6) **Krodhanigraha rupaksama**—It is to control anger and encourage willingness to forgive. Anger causes loss of intellect and the tendency to accuse others. It is a mixture of demerits, which does not let one do the right.

(7) **Lobhavijaya**—It is to be free from avarice. In anger malice works behind but in greed the predominant factor is attachment. This is a common sight that clouds conceal the sunlight, likewise greed dims discrimination. To be rid of greed one should reflect on the transitoriness of all worldly objects. Attachment to persons is still more binding but who does not know that man is prone to disfiguring diseases.

(8) **Bhayamukti**—Whereas avarice is sweetened poison fear is bitter in taste. Fear blunts the edge of intellect and stunts discrimination.

Seven types of fear have been given in 'Sthananga' as under:—

- (1) Fear of this world.
- (2) Fear of the next world.
- (3) Fear of the suitability or otherwise of receiving things.
- (4) Sudden fear.
- (5) Fear of different feelings.
- (6) Fear of death.
- (7) Fear of infamy.

Cheerfulness is the key to happiness. A man's face should be like a blooming flower. It is the laughing eyes of a good man. Those next to them laugh heartily and the worst men indulge in horse-laugh : Their peals of laughter reverberate. It is the amusement of the uncultured. It is simply boorishness. A Rajasthani proverb says that cough is the root cause of many

14. Ibid., p. 234.

diseases. Likewise jesting is the root cause of squabbles. Loud laughter destroys merits and a person indulging in it is mistaken as insane. Such people can never be serious. They very often act as buffoons to amuse others. At times they laugh at others which hurts them.

Wit and humour are two different things. Wit is sparkling, it hurts none. A satire is worse than a thousand abuses because it is biting. A single wagging may be as bad as a hundred abuses.

Witty humour is to be enjoyed. A true humorist laughs at himself and seldom laughs at others. Crude joking and jesting is no good. It demeans life. A morose life is still worse. The ideal life is cheerful, interspersed with humour as 'Rasa' to be relished.¹⁵

Satya (Truthfulness) Always Prevails

Tukol¹⁶ writes : "It is difficult to define truth, though its nature is understandable. Umasvami says that speaking what is not commendable is falsehood. Commenting on this Sutra, Pujyapada says that which causes pain and suffering to a living being is not commendable, whether it refers to actual facts or not. The words that lead to injury constitute falsehood. Samantabhadra says that he who does not speak gross (sthula) falsehood, does not cause others to speak and does not speak even the truth if it is likely to bring danger (vipada) to himself or to anybody else, can be said to desist from gross falsehood. Amrtcandra has given negative views of truth. According to him, it is falsehood to make a wrong statement through careless activity of body, mind or speech (pramada-yoga). Falsehood is of four kinds : (i) denying the existence of a thing with reference to its position, time and nature when it actually exists; (ii) assertion of the existence of a thing with reference to its position, time and nature when it does not exist; (iii) where a thing is represented to

15. Ibid., p. 235.

16. Tukol, p. 209.

be something different from what it is actually, as when a horse is said to be a cow; (iv) when a speech is ordinarily condemnable (garhita), sinful (savadya) and disagreeable (apriya).

Any speech which is actuated by passion (pramatta-yoga) is false. Back-biting, harsh, unbecoming, non-sensical or unethical speech is condemnable (garhita). That speech which provokes another to engage in piercing, cutting, beating etc., or likely to lead to destruction of life is sinful (savadya). All disagreeable speech (apriya) causes uneasiness, pain, hostility, grief, anguish etc., to another person. Falsehood involves himsa or injury of some kind or other. The material point is the intention behind the speech. Where a saint or a preceptor gives sound advice against vices or questionable habit of life, he cannot be said to indulge in false speech, even though the person affected may feel ashamed or uncomfortable.

Umasvami has advised that a person who wants to be truthful ought to give up anger, greed, cowardice fearfulness, jest and blameless words (anuvicibhasanam). There should be no effort to avoid deliberately the use of blameless words if the occasion or the context needs. Somadeva makes distinction between degrees of truth mixed and falsehood as we find sometimes truth with falsehood. He mentions divulging of secrets, slander, back-biting, forgery and perjury as obstacles to truth. He cautions against exaggeration, fault-finding and indecent speech and advises that one should always speak what is "noble, beneficial and concise." One must avoid boasting and jealousy about the merits of others.

There are five transgressions of truth against which Samantabhadra has cautioned all those who want to observe the vow of truthfulness. Giving false or wrong advice (parivada) about any matter or rules of good conduct is the first kind of aticara. Misleading people in matters of belief or conduct is very objectionable and must therefore be avoided. Divulging the secrets (rahobhyakhyana) of others or breaking the promise of secrecy

involves untruth. Disclosure of confidential talks which one may have overheard is similarly objectionable. Slandering (*paisunya*) others or talking about the weaknesses of other people should not be indulged in as it will damage the prestige of the people concerned. Committing perjury or forgery (*kutalekha-karana*) to which Somadeva has referred is the fourth kind of *aticara*. This includes keeping or maintenance of false accounts and carrying on false propaganda about others. Committing breach of trust or misappropriation (*nyasapahara*) of what is entrusted to an individual in confidence is the fifth transgression of the vow of truthfulness. There are many occasions when people entrust their ornaments or cash to others under various circumstances believing that they would be returned when needed. Denying such deposit wholly or partially is an act of falsehood.¹⁷

R. Williams has referred to some of the scriptures acceptable both to the Digambaras and Svetambaras and categorised the forms of untruth : (i) denial of what is, (ii) assertion of what is not, (iii) representation of something in a form other than its real form and (iv) reprehensible speech which is tactlessly hurtful, insulting, or encouraging harmful actions like advice to steal or kill. He has discussed other *aticaras*, mentioned by Haribhadra, SiddhasenaGanin and others, which may be briefly indicated : imputing someone without due reflection a non-existent fault, allegations made by way of jibes, divulging to others what has been said by one's wife in confidence under special circumstances, uttering words that may cause distress to others, counterfeiting of seals of others or attributing some statement to another though he has in fact not made it and divulging from jealousy or other motive of the secret intention of another inferred from his gestures or facial expressions.

Jainism regards *asatya* (falsehood) as a form of *himsa*. Falsehood brings in endless miseries here and in the next birth. A liar becomes a traitor to himself. Truth always triumphs and every

17. *Ibid.*, p. 210.

one should therefore adhere to that ideal. Falsehood may sometimes land its author in prison or bring in disgrace and damage to property also.¹⁸

3. Non-stealing

Non-stealing or Acaurya is third great vow to be strictly observed by a Sramana. It is also called Asteya. Devendra Muni writes :

“Before you appreciate the vow of non-stealing, it is necessary to understand the implications of stealing. To lift a thing without being given, to misappropriate a thing (without the owner’s permission, of course) to use and enjoy it, to pilfer a thing, to snatch others’ rights, to forget the benefactor and the like are various facets of stealing. Craving for things which you do not possess is the principal cause of stealing. In violence there is cruelty and in stealing there is avarice. You see something tempting and desire to own it. You leave no stone unturned to obtain it by legitimate means; if possible otherwise more by crook than by hook. Speaking ill of somebody, fault-finding, back-biting, creating a rumpus when some other person is doing good things like giving donation, taking the very life of other, snatching others’ rights, giving an emotional shock to somebody, doing injustice to others and the like are acts of stealing.

Our ideal was that others’ wealth should be treated as a clod. If you find something lying on the way, you must not take and use it without its owner’s permission. To misappropriate others’ property by throwing dust in their eyes, or in their absence to take their things as your own, be they small or big, precious or not are stealth. If you take even a straw to rake your teeth without the master’s permission, it is stealth.

Prasnavyakarana Sutra gives two kinds of sealth; taking away others’ articles and depriving them of their rights. Food, cloth

18. Ibid., p. 211.

and house are man's basic necessities but monks should take what is strictly acceptable and never beyond their strict necessities. They have little to do with luxurious items.

Grabbing and scrambling is an open invitation to anarchy. To make yourself merry at others' expense is sheer exploitation. People clamour for rights but without performing their duties. This cannot but lead to strife. All disparity in society creates schisms. Socialism imposed from above can never be lasting. Without the change of heart, rules and regulations do not long way to ameliorate things. Even the strictest enforcement of law cannot effect the desired social changes. Unless men reform themselves, no imposed discipline can work, since when the cat is away, mice play.

Our society is acquisitive. People have a hoarding mentality. This leads to stealth and dacoity. The King Asvapati had said,—“In my kingdom there is no thief or robber. None is corrupt and none is miserly. None is addicted to drinking.” Megasthenes the Greek Ambassador to India toured the country during the reign of Candragupta. He wrote in his memoirs, “In Pataliputra and other towns houses are not locked. None is prone to stealing. People do not lift objects lying on the way. All transactions are oral. No written agreement or documentation is needed”.

Stealth is of the following kinds :—

- (1) **Channa**—There are very many objects in a house. Some of them may be lying in your own house but they do not belong to you. To take a thing without the owner's permission or to possess it secretly is this type of theft.
- (2) **Najaracarya**—It is to lift up things without being sighted by the owner.
- (3) **Thagi**—It is to lift up things in the presence of the master but without letting him have an inkling of it. It is to show a good sample but to dispatch sub-standard

articles. Adulteration, not giving correct measure and charging a higher price than the stated one come under this head.¹⁹

- (4) **Udghataka**—It is unlocking a bundle, picking pockets, making a hole in the wall, breaking locks of the safe and the like come under this head.
- (5) **Balat**—It is dacoity, forcible seizure, use of weapons to intimidate the inmates of a house and by threatening them in other ways come under this head.
- (6) **Ghataka**—It is forcible possession by murdering people.

The above thefts are because of the carelessness of owners. There are, however, some secret thefts, plagiarism being one of them. Somebody talks to you under the mistaken belief that you are a reputed ascetic. Since you do not contradict him, it is theft all the same.

You have some furniture and the like from an institution which you might have served. You continue using them, thinking that you would return them when asked for. This, too, is a kind of theft, because what you had received for a limited period should be returned on the expiry of the date.

Hoarding of corn and other necessities of life are also other kinds of theft, because thereby you deprive others of their share. If you make no use of your talent or wealth, it is no less a theft. Such a self-centred person cannot be at peace with himself.

Another kind of theft is, to give an example, to learn some art from a teacher, but when asked you say that you learnt it by yourself. This is forgetting the good that others did to you. Smuggling is another kind of theft. If you take an unconsciously long time to do what you could do in a much shorter time is no less theft.

19. Devendra Muni, pp. 250-251.

Monks²⁰, in the absence of their seniors should take permission from the Lord of the Earth. The least laxity in the observance of the vow may be a monk's undoing. All ropes of a tent be tied securely to the pegs. Loosening of a single rope may be the cause of water entering inside or its being blown over by some strong gust of wind.

Whatever things a monk takes from a householder for a fixed period must be returned on time and nothing should be taken away without express permission. Even when a householder gives you something, you must not accept it if it goes against your ethical self-restriction. In case a householder offers an acceptable thing to a monk, he must not accept it if the Acarya asks him not to. If he still accepts it, it is a theft in the eyes of the teacher.

An Acarya has given fifty four options of the vow of non-stealing as follows :—

1. A little
2. Much
3. Small
4. Big
5. Pupils etc.
6. Cloth, utensils etc.

Prasnavyakarana gives five reflections of the vow as follows :—

(1) *Viviktavasa Samiti*—It means that a monk should stay at a faultlessly pure place. He has no house of his own. Should he have it, he will be attached to it. He will have occasionally also to get it repaired. The place where he stays may be slightly inconvenient but he knows that the want of amenity is momentary, since he will not be staying there long. The proper place for him is secluded, under a tree and an altogether separate part of the house built by the householder for himself.

20. Ibid., p. 251.

(2) *Anugnata Samstaraka Grahana*—Monks need have no care for their beds. The earth is their bed and arms their pillows. They have no craving for fine beds nor are they ever tempted by them. Whatever beds they accept should be in conformity with their decorum.

(3) Monks have no houses or beds of their own. When they have them from householders, they must not think of making them soft and comfortable. In doing so, insects are bound to be killed. Since no permission was taken, such comfort-seeking is stealth.

(4) When a monk receives some special sweets and the like, he should not relish it alone secretly, since he is a member of his religious community. All food should be placed before the Acarya for equitable distribution among all. Discipline and affection maintain the community intact. Distrust, mistrust and suspicion spoil the atmosphere.

(5) Junior ascetics should respect their senior ones. The latter in their turn should shower affection on them. Such harmonious mutual relationship cements and gives stability to the order. The community must act as one. Each one of them should live for the order, otherwise inevitably there will be murmurs and bickerings. The atmosphere should be surcharged with love and decency. It should be the meeting of hearts, and that, too spontaneously.²¹

In Acaranga the five contemplations are as under :—

- (1) A monk first begs limited provisions. But he who without giving a thought to it asks for but limited objects but at the same time takes what has not been given to him.
- (2) He who accepts food and water without obtaining permission.
- (3) Monks should specify place and time. Only then should they receive things accordingly.

21. Ibid., pp. 252-253.

- (4) Permission must be obtained every time when something is to be taken.
- (5) It is to receive limited provision after considering the need and not without permission.

Avasyakacurni gives the following reflection :—

- (1) Repeatedly to ask for restrictions.
- (2) To ask for limited restriction but after due deliberation.
- (3) Not to transgress the self-imposed limits.
- (4) To take food and water not without permission.
- (5) To accept restrictions from senior monks.

Tattvarthasutra, gives the following contemplations :—

- (1) To stay in caves or at the foot of a tree.
- (2) To stay at a house deserted by others.
- (3) To let others stay there.
- (4) To accept alms as prescribed in holy books.
- (5) Not to quarrel with associates saying that this is mine, not yours and the like.

While staying at inns, monks should receive things from the authorised officer. It may be straw, clod, ashes, earthen pot, ground for evacuation of bowels, etc. They should properly use what they are given. Moving about, sleeping and the like should be determined in consultation with the in-charge. No violation or transgression in any form is permitted.

Jainism has considered ramifications of stealing in different contexts. The duty of monks is to scrupulously avoid all pitfalls. To be accused of even the subtlest theft is a slur on the conduct of ascetics.²²

Tukol²³ quotes Umasvami, who defines that stealing as taking what is not given (adattadanam steyam). Taking anything

22. Ibid., p. 253.

23. Tukol, Compendium of Jainism, p. 211.

that is not given amounts to theft, if the activity is actuated by impure thought. Samantabhadra has given a comprehensive definition of what is not theft. The vow of abstinence from theft consists in not taking anything which is not given, whether such thing has been deposited under ground has been dropped by oversight or has been forgotten. In other words, the gross vow of non-stealing can be observed by desisting from taking away property which is not actually given by the owner.

Amrtcandra clearly says that theft also involves himsa as taking of property which is not given not only injures the purity of thought but also pains the person who is deprived of his property. Theft, if defected, may lead to punishment by imprisonment. In taking what belongs to another, there is *pramatta-yoga* or operation of activity aroused by some passion. The desire to possess some other's property without his consent or knowledge involves spiritual denigration of the self. A householder should not take water from private wells unless the permission of the owner is taken. No such difficulty arises in the case of public wells and roads which are dedicated to the public for use. Somadeva adds that those who take the vow of non-stealing must not take anything belonging to others whether in a house or in the street or on water or in the woods or on the hills. Mines and hidden treasures belong to the king, though they may be of unknown ownership. This view is consistent with modern law in our country.

As in the case of other vows, there are five kinds of transgressions (*aticaras*) in the case of theft also. One may not himself commit theft but if he instigates another to commit theft or shows him the way of committing theft, when he is guilty of abetment of theft (*cauraprayoga*). Receiving stolen property is another kind of transgression (*caurarthadana*). The third kind of transgression known as *Vilopa* is when a person resorts to under-hand dealings for getting a thing in contravention of rules of control and restrictions which the state might have imposed.

Adulteration (*sadr-sasammisra*) is mixing of material of lower value with other material of higher value identical in colour or substance for sale with the motive of unlawful gain like mixing Dalda with ghee or fat with butter etc. The fifth kind of *aticara* refers to the use of false weights and measures (*hinadhikavinimana*), as for example using heavier weight for purchasing articles from others and using lighter weights for sale of one's own commodities.

The vow of *acaurya* would not be perfect or honest unless a dealer studiously refrains from resorting to such dubious tactics. Now a days, adulteration has become so common that it is not possible to get any article of food or medicine without adulteration with inferior stuff.²⁴

4. Celibacy

Celibacy or *Brahmacarya*, usually, refers to continence, control of sensuality or sexual urge. Thus protection of semen (*virya*) is celibacy. 'Virya' is king of one's body and soul.

In Jaina ethics, as Devendra Muni writes : "in serial order celibacy has been given the fourth rank but it has also been regarded as the crown of vows , the observance of which ensures the observance of all others. It has even been deified. It is not merely the control of the sex-organ. It is the control also of all sense-organs and victory over all defilements and perversities.

Literally, 'Brahma' means semen, self and knowledge. 'Carya' means protection dalliance and study. Patanjali says that celibacy energises the body and gives peace of mind. Physiologists say that the centre of power is semen. It turns into blood. Blood takes the shape of flesh which is transformed into marrow. The last to be formed is semen. In women the parallel of semen is menstruation.

24. *Ibid.*, pp. 211-212.

Vagabhatta the reputed scholar of Ayurveda says “The flow of seven secretions is splendour which is primarily located in the heart, but it gives shine to the entire body. Brilliance, mental sharpness, charm, beauty and zeal are all its products”. Susruta and Sarangadhara hold the same view. It takes five days for one secretion to pass on to the other. The essence of food is retained in the body. The waste is discharged through perspiration, faeces and urine. The formation of semen thus takes no less than thirty-one days. Some have said that forty seers of food means a seer of blood. One eightieth part of it is turned into semen. You can very well imagine that a single sexual intercourse means such a stupendous loss.

• Sivasamhita says that one drop of semen means life and its loss is death. The God Siva defeated the God of Love because of the preservation of semen. Even after drinking poison he was his usual Self due to his celibacy. Western scientists, however, say that it is blood that directly forms semen which stays in testicles only. As condiments act as a stimulus in the formation of saliva, so on seeing aphrodisiac scenes flows out from the knots of testicles. Their inward flow imparts a glow to the body. It also develops a child’s body. Many fluids mix with the germs of semen.²⁵

.....Physiologists say that semen continues to be produced till the age of forty-five. Later up to the age of seventy its production decreases considerably. The loss of semen means weariness of the body and the generation of many fearful diseases.

There are eight kinds of cohabitation :—

- (1) Remembrance.
- (2) Narration
- (3) Amorous sport
- (4) Watching intently.

25. Devendra Muni, p. 236.

- (5) Secret Colloquy
- (6) Resolve
- (7) Effort.
- (8) Copulation.

Punctilious observance of all these leads to the strict observance of celibacy which may be disrupted by the non-observance of any one of them. All these together strengthen celibacy. Semen can move upward only when the mind is freed of all deformities.

Psychologists talk of its sublimation. Semen is not to be wasted in occasional revelries and luxuries. It should be diverted to social good and spiritual upliftment. Its vertical movement or transformation does not destroy passions but only allays them.

A chaste person keeps himself away from salaciousness. What incites sexual craving is a taboo for him. He not only avoids copulation but also its means. A libidinous person can never look within, but looking without is to be endlessly ensnared. Body-worshippers are born and reborn whereas soul-worshippers are released sooner or later. Celibacy is not to be talked of, but practised religiously. It not only keeps the body glowing but also purifies thinking. It is facilitated by living above the world and yet actively living one's life. As long as man has craving for lust, and is subject to corroding passions the world will be too much with him and he will enjoy no solace.

Human life is very precious. It is here that man can become God if he treads the right path, otherwise he will be dehumanised and become demoniac.²⁶

The Soul by itself is immaculate. It is passions which make it dirty. Until and unless it is cleansed and kept ever cleaner than before with the help of celibacy and the like, there is no peace and always strife:

26. *Ibid.*, p. 237.

The nature of water is cold but in contact with fire it becomes warm. The nature of chillies is pungent and that of the sugarcandy sweet. The perceptible changes are because of extraneous contact. Celibacy is the rejection of what is not its own and its good lies in being content with itself.

Sthananga says that the soul is one. This one is not numerical but qualitative, because the self-nature is universally valid. It is possessed of illimitable energy, consciousness and purity. The difference that you observe is because of difference between the accumulation of binding matter. The stronger and denser it is, the dirtier is the soul. The lesser it is, the purer will be the soul. You want to fight external enemies but the internal ones are ignored. The passions that you nourish, love and hate that you let in, the interest that you take in worldly affairs—all these affect your soul. It is up to you keep it clean or let it remain dirty and dirtier still.

The other meaning of celibacy is the study of holy books. The Atharvaveda states that celibacy gives you glow, patience, energy and knowledge. The indomitable spirit of adventure in regions undiscovered and fearlessness are its products.

In the Vedic tradition the first stage was of celibacy where young students studied wholeheartedly in peaceful surroundings, far away from the glamour of cities. Sayanacaraya, the famous explicator of the Vedas, says, "A brahmachari is one who studies the supreme soul in the form of the Vedas. Actions that help the study of the Vedas are the collection of sacrificial firewood, begging alms and the upward raising of semen or sublimation of libido.

The first stage was laying the foundation stone. The deeper it was the stronger was the superstructure of the three subsequent stages of life. In the first stage they had to stay in an unpolluted state for twelve years. Some of them used to be such as were inspired by religious faith. The Chandogyopanisada has referred to them. The householders alone were given freedom to copulate

but that was limited to having children. No wanton sexual intercourse was allowed.

The Jaina Acarya Silanka says that truth, penance, compassion, sexual restraint and meditation on the Self are Brahmacharya. Sarvarthasiddhi says that the attachment between man and woman and the desire to associate themselves closely is 'Maithuna'. Hemacandra says that it seems very pleasing but its results are deleterious."²⁷

".....In the Mahabharata war eighteen 'aksohani' (one Aksohani is a large army consisting of 21870 chariots, as many elephants, 65610 horses and 109350 foot soldiers) were killed and lacs lost their lives in the Second World War. But wanton copulation kills crores of beings. Celibacy is much more valuable than all the four Vedas.

Gods, demons, Gandharvas, Yaksas, Kinnaras and the like salute one who is perfectly chaste and holy. The Bauddhas also favour good conduct which is very much dependent on celibacy. Dhammapada says : "The aromatic smell of aloe and sandalwood is good so long as it lasts but the smell of good conduct spreads all round and even penetrates the divine world. Vasudevahindi says that no other smell can compare with that of good conduct since it wafts in all direction. There is no stair like celibacy to reach heaven.

Asvaghosa in *Buddhacarita*' relates how the god of love tried to entice Buddha. He commissioned celestial damsels to create an amorous atmosphere and take Buddha in their arms. They danced, cast side-glances and the like. But he remained unmoved like Meru and the god's endeavour proved futile. The Buddhists have given their own meanings of Brahmacharya. Digha Nikaya says that it means (1) the path of piety as propounded by the Buddha (2) to act up to Buddhism leading to emancipation (3) abstention from copulation.

27. *Ibid.*, p. 238.

The Buddha once left Nyagrodhagrama and was on his way to Vaisali when Gautami prayed that women also be permitted to renounce the world and take to asceticism. The Buddha kept silent even when prayed thrice. She got her hair cut, wore cloths dyed in a reddish colour and accompanied with many other women reached Kutagarasala where the Buddha was staying. At the instance of Ananda he permitted them but could not help saying that where there are nuns, celibacy may not be preserved.

Complete celibacy means that a monk has nothing to do with gods, men and animals so far as copulation is concerned. He forsakes cohabitation of all kinds does not goad others to do it nor does he support others' debauchery.

Akalanka talks of masturbation and the like. He who uses hands, feet etc. for intercourse is no less guilty as involved with other persons. Even though one, he becomes two in the supposed act of copulation. He condemns homosexuality too.²⁸

From Ajita to Parsva, founders of faith, observed only four vows and not that of celibacy, but this does not mean that they ignored celibacy. In 'possessiveness' they included women also. And then conditions were different. Being straightforward and wise they could comprehend the essence of religion with comparative ease and felicity. Staying with the preceptor strengthens celibacy.

Pujyapada writes, "For want of celibacy people indulge in violence against mobile and immobile beings. They tell lies and accept things which were never given to them. With the violation of celibacy other vows are also broken as objects falling from a mountain break into pieces. Mahatma Gandhi said that all the five vows are interdependent and interrelated. The violation of one means the violation of all.

It is possible for a monk to practise hardest penances and strictly observe vows but the most difficult thing is to control the

28. *Ibid.*, p. 239.

mind. When it is swayed by passions uncontrollably other things can not be helpful.

Kalidasa in *Kumarasambhava* depicts the severe penance, practised by Siva but when Parvati appears in all her glory and splendor, even Siva becomes unsteady and fidgety.

Bharvi in *Kiratarjuniyam* depicts the penances of Arjuna. So very severe were they that even the throne of Indra began to shake. The most charming nymphs could not break or even shake his resolve.

Hemacandra relates how Sthulabhadra had stayed with a prostitute named Kosa for years together. After being initiated he stayed during a rainy season at a place where Kosa, devoted as she was, again offered herself to him. Such an enticing offer from a living beauty could entice anybody but not Sthulabhadra. Jainism says also that of salvation the person must be of a strong constitution with sturdy bones.

Science is propagating contraceptives for population control but actually is encouraging prostitution. Young people have faded faces. Their power of resistance is minimal. In youth they look pretty old. The older people are much younger in spirit than youngsters in their make-up. They are desperate, dissipated. Their lack-lustre faces indicate a bleak future. He who cannot control his sense-organs is not expected to cut the knot of karmas. No beautician can restore freshness and lasting vigour. It is only celibacy that can deliver the goods.

Means of beautification are no substitute for natural beauty. Powder, cream and the like are not unlike decking a corpse. If a dry tree is painted green, it cannot be an invitation to the spring season. Without celibacy scientific ways will only make matters worse, since it will not be the desired restraint but a free licence.²⁹

To strengthen celibacy there are certain reflections in *Acaranga*, *Samavayanga* etc. *Acaranga* gives five reflections as follows :—

29. *Ibid.*, p. 240.

- (1) No monk should repeatedly talk of women and their antics, because it can only incite sexual craving which is an impediment to one's moral character.
- (2) No interest should be taken in watching the various limbs of a woman. That cannot but deflect his interest from spirituality.
- (3) No monk should recall earlier sexual adventures.
- (4) Too much of delicious food should be avoided.
- (5) No monk should use the bed or seat that might have been in contact with a woman, animal or a eunuch.

In 'Samavayanga', 'Acarangacurni' and 'Tattvarthasutra' the five reflections are more or less the same. All are meant to preserve chastity, the measures for which cannot be substantially different. As the young one of a hen is mortally afraid of a cat, a celibate should fear the very sight of a woman. Any closeness with the opposite sex is always risky. If they be accidentally together in a secluded place it becomes very difficult to resist such temptation. This is why reflections are aimed at avoiding risks and strengthening chastity. Beautiful women have always been there. There is nothing sinful in seeing beauty, but the rub lies in being attached to and in yearning for beauty. The glaring sun-light is too much for the eyes to bear, likewise the sight of a dazzling beauty is enough to make a senuous person crazy to make her his own or to possess her. He becomes ready to sacrifice every thing for such a find.

Dasarutaskandha relates how Celana's beauty had maddened mendicants who were brought round by timely admonition. It was expiation that purified them once again.

At times mere remembrance of the past revelries brings tears to the lovers' eyes, tears that may be of joy and sorrow both.

The Gita says "The man dwelling on sense-objects develops attachment for them; from attachment springs up desire and from desire unfulfilled desire ensues anger.

All spiritual aspirant should look to their diet. It must not be heavy or indigestible. Light food is always helpful. Sweet or spicy food excites passion. Repeatedly eating tasty food invites diseases. It is not good to taste food, because taste demands more and more delectable sweets. Desires can never be fulfilled. Whose sexual craving or amoristic sentiment or salaciousness has even been satisfied ?

Devendra Muni further writes : Uttaradhyayana,³⁰ has given nine kinds of restraint of body, speech and mind as follows :—

- (1) A celibate should not use a bed or seat which had anything to do with women, animals and eunuchs.
- (2) He should not talk of women's beauty and the like.
- (3) He should not sit close to a woman. Even when she gets up, the seat should not be used for forty-eight minutes.
- (4) He should not observe women's beauty and immediately take his sight away from them.
- (5) He must not overhear their conversation, songs etc.
- (6) He must not recall earlier ventures.
- (7) He should not take heavy, juicy food.
- (8) Too much of even stale food must not be taken.
- (9) He must not deck the body.

The Digambaras have given ten rules for the preservation of chastity :—

- (1) He should not desire his sense-organs to come in contact with their objects.
- (2) He should not do nothing which should hurt his sex-organs any way.
- (3) He should abstain from passion-inciting food.
- (4) He should not occupy seats already taken by women.

30. Ibid., p. 241.

- (5) He should not look at their faces.
- (6) He should not play host to women.
- (7) He should not deck his body.
- (8) He must not recall earlier amorous intercourses.
- (9) He should not desire future sexual affair at all.
- (10) He should not fix his mind on desired beauty.

The second, sixth and tenth rules are different; the rest are the same.

A hedge has to be erected for the preservation of agricultural produce. Likewise the above rules are designed to protect celibacy.

Today nude pictures are shown, not to talk of semi-nude ones. Even our old chaste and virtuous ladies are shown in modern dress on screens. The plots of pictures, their music and dance are just to titillate the senses. The audience that is already sensuous is made still more sensuous. The cinema has little moral or educational motif. It is wholly commercialized with little artistic value.

Socrates, Plato and Aristotle³¹ have stressed truth, character, honesty and the like.

The Jaina monk and nuns cannot mixup. Their convents are always separate. Even then under some exceptional circumstances their only duty would be to help one another and tide over crisis. The Acarayas were quite aware of human nature and hence was necessity of formulating a rigid code of conduct and particular care was taken to implement it. They knew that the sexual passion is not naturally irresistible but accidental and so their objective was to extirpate it.

There used to be charming young nuns too. As such, they were required to stay separate but under special circumstances monks were there to prevent any sexual assault on them.

31. Ibid., p. 242.

Wrath, deceit, pride, jealousy, greed, attachment and aversion cause mental perversion. Attachment incites sexual craving.

Jainism permits no exception to the vow of celibacy. Expiation is the only way out, even if the violation itself should have been to promote restraint. There may be occasions when a choice has to be made between life and breach of chastity, Nuns would certainly prefer death to such dishonour. But if some monk or nun prefers to live, thinking that later he would expiate for the violation, it is a serious lapse all the same.

Nisithacurni relates how a girl used to sit idle and only deck her body with the result that she began to experience irresistible sexual craving. The old lady in the house was a wise one. She entrusted all household duties to her. They kept her so busy day and night that she had no time even to think of philandering. Likewise monks and nuns should never let time hang heavy on their hands. They should keep themselves absorbed in self-study, meditation, concentration and the like. A regular disciplined life leaves no scope for loafing about, for idle gossip, for back-biting and the like.

Celibacy is rightly the backbone of penance. If the body be diseased because of leading a dissolute life, there can be no penance. The body should not be dandled but handled with discrimination to enable it fulfil the legitimate aspiration of the soul to rise high and higher still.³²

Tukol³³ writes: "Samantabhadra has stated that the vow consists in desisting from having sexual contact with other women and from abetting others to have such contact, for fear of incurring sin. A person ought to be content with a woman whom he has married in the presence of his preceptor and other. He should have no sexual desire or sensual look at other women. This vow differs from all others in its double formulation : positive in the

32. Ibid., p. 243.

33. Tukol, *Compendium of Jainism*, p. 213.

sense of contentment with one's own wife (sva-dara-santosa) and negative as avoidance of contact with the wives of others (a-para-dara-gamana).

Amritacandra is definitely of view that sexual intercourse involves all round himsa. He likens the act to the insertion of a hot iron rod in a tube which is filled with sesamum seeds and which burns all the seeds; in the same way every intercourse kills a large number of living organisms which are constantly and continuously born in a vagina. Every indulgence of sex-passion due to lust brings about himsa. It is conceded by all writers that a house-holder should be content with his own wife, if he wants to observe this vow and abstain from even entertaining sexual desires with reference to other women.

Enjoyment of women betakes of the nature of affliction because like fever it brings on craving and delirium, and exhaustion of the body. The passionate pleasure of the encounter can give no real satisfaction. Two reasons are assigned for condemnation of all carnal contact; that in moral sense the calm of the soul is disturbed by the increase of the passions of love and hate; and that in a physical sense the sexual act is always accompanied by himsa. Hemacandra has quoted from Vatsyayana's Kamasutra to support the latter view. From the earliest days of Jainism there is evidence for an almost obsessional horror of incest.

There are five (aticaras) transgressions of this vow noted by Samantabhadra : (i) A house holder should abstain from bringing about the marriages of others children (anyavivahakarana). It is the duty of a house-holder to arrange for the marriage of his children. There is no fault if one regards such marriage as ceremonies and not as arrangements of copulation. (ii) Toying or caressing with the parts of the body like the breasts, arm-pits of the female (anagakrida) (iii) Finding pleasure in the sensual activities of eunuchs dressed in female attire; (iv) Excessive inclination for enjoyment of sensual pleasures (vipulatsaticara);

(v) Frequently visiting or having conversation or dealings with, or observing bodily attraction of a prostitute. He who wants to observe this vow both in letter and in spirit must studiously avoid all occasions of meeting women in privacy and talking of matters which are likely to stir feelings of sexual or sensual contact.

SiddhasenaGani³⁴ has been more precise in classifying sexual intercourse (maithuna) as animate (sacetana) and inanimate (acetana). The first has reference to (1) intercourse of a man with a woman (celestial, human or animal); (2) of man with another man; it includes masturbation as well as homosexuality; (3) masturbation by a woman with some artificial phallus.

All Jaina philosophers have been unanimous in condemning breach of the vow of celibacy as leading to commission of various kinds of sins.

5. Possessionlessness or Non-Possession

Possessionlessness is born out of power to control desires. It is a virtue of one's character. Non-Possession or aparigraha is opposed to possessiveness (parigraha). All materialists under the influence of infatuation (moha) desire to acquire worldly things. These are objects of sensual pleasures.

Both monks and even householders should avoid parigraha (possessiveness).

According to Devendra Muni: "Things are limited but desires are limitless like the sky which cannot be measured. It is the only substance which pervades the world and beyond. The thirst for objects is never quenched. One longing leads to another and another to still another. This chain is never-ending. Mahavira rightly observed that if you were given mountains of silver and gold, your longing for still more will not cease.

The basic needs like food, clothing and housing are limited but the desire for amassing wealth is not. The craze for augmenting

34. Ibid., p. 214.

wealth keeps you discontented. It is because the vicious circle of desires has no exit. You cannot use all things that you have garnered at once and at the same time. You may have suprefine fifty watches, but your wrist can hold only one of at a time. Should you double or treble them for use, they will wonder if one of your screws is loose. You may have ten well-furnished houses, but at no time can you stay in more than one. A hungry man will be satisfied if he gets food and drink. Immediately after if he is offered sweets, he will not look at them. The belly can be filled, but not the box.

Umasvati has defined acquisitiveness as spiritual ignorance or delusion. Lord Mahavira has rightly observed that the most binding fetter for the soul is possessiveness. It obstructs spiritual growth and gives rise to violence. Jainism says that acquisitiveness binds man fast. The more the attachment, the greater the desire for hoarding.

Matter is inert, transient and changeful. But itself it is neither merit nor demerit. The scriptures do not say that wealth and property are possessiveness. What makes you possessive is your being attached to persons and things. A destitute beggar has little to eat, is clad in rags and his cottage has fallen into tatters. All the same he desires to be an emperor. Do not take him to be free from the taint of possessiveness.

Upasakadasangasutra³⁵ talks of Ananda who had taken twelve vows from Mahavira. He limited his desires which minimised his possessions. In the state of desirelessness there is no possessiveness. This is, however, an ideal. What can and should be done is to limit desires as far as one can and the only way to do it is to practise detachment without which renunciation of the world is simply unthinkable. Acquisitiveness is always calamitous not only for the individual, but also for society. Hoarding creates artificial scarcity. It is a sharp axe which cuts the tree of good

35. Devendra Muni, p. 244.

qualities. Sant Tukarama says that keeping things more than needed deserves to be hated like beef. Sant Vinoba once said that the money which you worship as God is really a devil which does not let you rest in peace. As germs multiply, so does the desire of possessiveness. It keeps you on tenterhooks. It generates anger, wrath, greed, attachment, aversion and the like. For money sons have killed their fathers, others their own brother. A strong nation devastates a weak, one leaving behind in its trail orphans, widows and the like. Their plight can well be imagined. Prasnavyakarana says that to possess a thing wholly is acquisitiveness. It means to possess things under delusion. What monks and nuns possess is strictly for their use and to which they are never attached.

You may very well say that you might have gems, diamonds, pearls and the like but if you are not attached to them, you incur no sin. But when you call a thing as your own, don't you care for it? Had it belonged to somebody else, you would have cared a tuppence for it. Merely for the sake of saying you may say that the money is not yours, but can you easily part from it? If a Sudama knocks at your door, taking you to be Krsna, won't you slink away from him? To be detached from what you say is yours is an uphill task.

A poor man also is not non-possessive; because mentally he is disturbed. He yearns for money and status. What you have in your mind is more pertinent to the question. Too much of possession or no possession, examine for yourself whether your mind is dispossessed. Even birds are possessive. How much they care for their young ones, their sustenance and the like. They do not have the intelligence or ability to hoard against a rainy day. If you renounce gladly and willingly is true renunciation, not the forced one. What you do under compulsion is not what you desire.

Bhagavatisutra gives three kinds of possessiveness :—

- (1) Karma Parigraha—It is to do eight kinds of Karma because of your passions like attachment and aversion.

- (2) Sariraparigraha—All beings in the world are embodied. To be over conscious of your body is possessiveness.
- (3) Bahyabhandamatra—Outward things, articles etc.,

These cause love, hate and attachment in particular. Those that cause delusion and bind the soul are internal possessions. They are not visible but function like a thief. Prasnavyakarana says that craving, yearning, desire, hope and delusion are all internal factors that inevitably lead to acquisitiveness.³⁶

Perversion; intense attachment; negligence, passion and inauspiciousness cause internal possessiveness. In scriptural commentaries fourteen causes have been given. Perversion, attachment, aversion anger, deceit, avariciousness, fun, liking, disliking, grief, fear, disgust and feeling.

Things in the world are countless and so are the kinds of possessiveness. Haribhadra's nine kinds and Jinabhadragani's ten kinds of external possessiveness are as follows:—

Haribhadra's nine kinds are :—

- (1) Fields or open land.
- (2) Houses, shops etc.,
- (3) Silver coins, ornaments etc.,
- (4) Gold and golden ornaments.
- (5) Diamonds, gems, pearls, emeralds etc.
- (6) Wheat, rice, green lentil etc.,
- (7) Servants, male and female. Many people domesticate parrots, black birds singing melodiously, pigeons, peacocks and the like.
- (8) Quadrupeds like cows, buffaloes etc.,
- (9) Kupaya *i.e.* cloth, cot and other metallic things.

36. *Ibid.*, p. 245.

Jinabhadragani has mentioned ten kinds as follows :—

- (1) Fields
- (2) Houses, shops etc.,
- (3) Money
- (4) Corn
- (5) Collection of straw, wood etc.,
- (6) Family
- (7) Conveyance.
- (8) Bed and seat.
- (9) Servants, male and female.
- (10) Cloth, cot etc.,

People go on adding to their possessions thinking that they will make him happy. That worldly things can keep you pleased is a mirage. The nearer you reach, the farther seems to be the water. But where is water? It is simply that the rays of the sun fall on sand giving the semblance of water. The world also seems to give you pleasure, but it is never blissful and always transient. The desire to acquire more and more things becomes stronger by leaps and bounds. This is why possessiveness or attachment binds the soul fastest.³⁷

.....Jainism³⁸ does not advocate destruction of senses, since that would be impracticable and hence foolish. What it says is that you should control them lest you should be led astray by them. They should not be allowed to lord it over you. It wants nobody to be handicapped, otherwise blind, deaf and lame persons should be luckier still. We now take the five reflections one by one, :

(1) *Srotendriyasamvara*—Everybody wants to hear sweet words and never harsh or bitter ones. Even animals discriminate between the two. The deer's senses are benumbed when it listens

37. Ibid., p. 246.

38. Ibid., p. 247.

to some melodious tune. Even an intoxicated elephant starts swinging in a gay mood and so does a poisonous snake. Cows and buffaloes start giving more milk. Even plants seem to be gay. Bitter words generate grief, frustration and glumness.

Monks and nuns are both praised and blamed on different occasions. Should they be happy when eulogized and depressed when found fault with, there will be no difference between them and other ordinary people. The former should be indifferent to both praise and censure. It is not words which hurt others. It is your reaction to them that matters. If because of external factors you love one and hate another, it is a slur on monkhood, since they must be above what others say. Words are merely the instrumental cause. Attraction and repulsion are the material cause. Commendation and censure should not matter to them.

(2) *Caksurindriyasamvara*—Without eyes the world is dark. Without wings, birds are helpless. There are beautiful women, charming natural scenery, palatial buildings, art galleries and the like. On the other hand there are ugly scenes which are repulsive. A thing of beauty is a joy for ever, but the moment you try to own it, your mind gets vitiated. No worldly beauty is to last long. Spring is followed by autumn. A beautiful woman tempts many, but when she suffers from smallpox and her face is disfigured, they turn their gaze from her. A hefty, young man after a few days' fever seems to have become different and not easily recognisable. Sanat kumar was so handsome that even gods lined for looking at his face again but when he saw worms wriggling in his spittle he seemed no different from the populace. Monks are neither pleased nor displeased on looking at beauty or ugliness. Doesn't beauty lie in the eyes of the beholder at least partially?

(3) *Ghranendriyasamvara*—There are fragrance and bad odour. People naturally prefer the first to the second. Pandanus, seraspine, jasmine, rose etc., are so sweet-scented that they delight on lookers. On the other hand there are nasty, dirty things which make them turn their nose and knit their brows. To-day's sweets

give bad odour to-morrow. Those inclined to spirituality treat both smells as similar, otherwise they would be attached to one and detached from the other.

(4) *Rasanendriyasamvara*—Tastes may be sour, sweet, pungent, bitter, astringent and salty. A spiritual aspirant's tongue tastes all. But without relishing them in the least. Moreover all cannot be relished equally. He eats to live and does not live to eat. The wheels of a train have to be oiled and ointment has to be applied to a wound. Likewise the body has to be given food so that spiritually does not suffer in any way.

People are fond of pickles, sauce, jam, sweets etc. Their ideal is eat, drink and be merry. The good food is not easy to procure, but is always healthful. Energising and lethargy producing types of food are not suitable for spiritual aspirant. While taking food, they dissociate all Karmas. He who has controlled his tongue has gained victory over all sense-organs, since taste is primary.

(5) *Sparsendriyasamvara*—Some things are hard, others soft; some hot, others cold and some big, others small. In winter heat is liked but in summer cold is relished. He who shivers with cold in winter and perspires in summer and says that meditation is impossible in either condition is not fit for penance of any sort. A spiritual aspirant is indifferent to both, since he is expected to stay in the soul. His self should dominate over flesh.³⁹

Such reflections indicate the hollowness of worldly pursuits and the unfathomable riches of the spirit. The first is transient, the second permanent; the first is shrouded in darkness whereas the second is refulgent.

A monk, even though he keeps some cloth, utensils, broom, filter for the mouth etc., is non-possessive because he is not attached to any one of them, not even to his body.

39. Ibid., p. 248.

There is too much of disparity in society. Those who were born with a silver spoon in their mouth are swimming in wealth. Others, poor and destitute do not have even the wherewithals of making their both ends meet. Some have a row of houses. others, not even a hut, some enjoy delicacies daily; others have not heard even their names. Such conditions are fraught with danger. Silent ramblings are heard now and then. They might any day turn into a rebellion. Needs should be minimised and that property should not exceed the self-imposed limits.

Monks were both white and sky-clad. The cloth was used to ward off bashfulness, censure, heat, cold, mosquitoes and the like. Cloth or no cloth, the important thing was to feel unclad even when clothed. The inside is much more significant than the outside.

This vow has fifty-four 'bhangas': little-much, atomic and plump, with life and without life. A monk should not possess them with in mind, body and speech. He should not make others possess them nor should he support such possessions.

Non-possessiveness is non-attachment, since the very possession or ownership necessarily means attachment which is always binding.

Non-possessiveness frees us from such attachment, which, in turn, can free us from other entanglements."⁴⁰

Finally in the words of Tukul⁴¹ : "When attachment to such objects of possession becomes uncontrollable or unreasonable, the mind becomes affected by passions of greed and delusion; such mind becomes oblivious to right faith, knowledge and conduct. Infatuation or attachment of any kind becomes a source of evil. In safeguarding property, one is likely to resort to violence and falsehood.

40. Ibid., p. 249.

41. Tukul, Compendium of Jainism, p. 215.

The desire to possess becomes an evil when it is uncontrolled. To be free from such evil, one should voluntarily decide upon the extent property and wealth that one should acquire and refrain from all activities of acquisition after the target is reached; this is called *icchaparinama-vrata*.

Amritacandra Suri defines *parigraha* as attachment; it is the result of delusion or operation of the *Moha Karma*. Complete renunciation of all sense of attachment is *aparigraha*. *Parigraha* or attachment to possession of property is either external (*bahiranga*) or internal (*antaranga*). The former has reference to actual possession of goods or living beings like slaves, servants, heads of cattle etc. Internal *parigraha* is of fourteen kinds (1) wrong belief (*Mithyatva*), (2) urge for sexual enjoyment with a woman (*striveda*), (3) with a man (*pum-veda*), (4) with eunuchs (*napumsaka-veda*), (5) laughter or cutting jokes (*hasya*), (6) indulgence (*rati*), (7) ennuui, indifference or displeasure (*arati*), (8) sorrow (*soka*), (9) fear (*bhaya*), (10) disgust or hatred (*jugupsa*), (11) anger (*krodha*), (12) pride (*mana*), (13) delusion or deceit (*maya*) and (14) greed (*lobha*). Though R. Williams considers that "they are in fact largely irrelevant to the consideration of the *vrata*," I consider that they are relevant in emphasising how the purity of the soul becomes affected in various ways in acquisition, possession, enjoyment and protection of property consisting of both animate and inanimate objects. Attachment which is the source of *parigraha* will be of various kinds and intensity. Possession of female servants and slaves may lead to arousing of sexual passions and consequent desires of indulgence, laughter and sorrow. Other mental states referred to as internal attachments are attributable to acquisition or protection of various kinds of objects. While greed, deceit and pride are involved in the uncontrollable thirst for accumulation, fear, anger or sorrow are aroused when one has to part with the objects.

The external objects of *parigraha* consist of immovable properties like houses and lands, movable properties like gold,

silver, coins, jewellery, clothes, beds, items of furniture and food-grains and animate objects like the live stock and servants, both male and female. Distinction in the nature of the objects is made on the basis of their being *sacitta* (animate) and *acitta* (inanimate).

The object of the vow is that every householder should impose upon himself restrictions as to the nature and extent of objects (animate and inanimate) of possession so that there could be a check on his greed. Renunciation is the true way of life but it is not possible for everyone to follow it. Hence there is need for self-imposed limits on acquisition.⁴²

Even after one imposes limitations on oneself, the vow could be transgressed in five ways. The *aticaras* have been enumerated by Samantabhadra in his “*Ratnakaranda Sravakacara*” in verse 62. They are *ati-vahana*, *ati-sangraha*, *ati-vismaya*, *ati-lobha* and *ati-bharavahana*.

Ati-vahana consists in driving beasts of burden like bullocks, horses etc. for a distance longer than they could go comfortable and in accordance with their capacity. This is done out of greed to save money or time. The second one is *ati-sangraha* which consists in excessive hoarding of food-grains and other commodities with the expectation of making more profits. This is also an act of greed as the intention is to take advantage of conditions of scarcity. *Ati-vismaya* relates to feeling or entertaining a great sense of disappointment at the huge accumulations of wealth by other people either in our own country or in foreign countries. This is merely a feeling of surprise or disappointment either due to one’s own thoughts or due to thoughts expressed by other people. *Ati-lobha* consists in entertaining excessive greed in regard to different transactions. Obtaining high price when commodities are available elsewhere for lower price falls under this category of transgression. The last one is *ati-bharavahana*. It consists in overloading beasts of burden

42. *Ibid.*, p. 216.

to earn higher profits by way of the tradesmen who carry on their business with the sole motive of profit. These moral codes are like cautions to persons who have taken the vow of parigraha-parimana.

Acarya Sri Tulsi has been the modern exponent of three doctrines under the Anuvrata Movement. He has emphasised that the vow of Non-violence can solve not only the personal problems but also international problems of war and peace. All the vices of modern life like lying, black-marketing, adulteration, profiteering and permissiveness can be solved by observing the five vows which form the tenets of the Religion of Humanity. He has published books and pamphlets to prove that one could find a solution for every problem of human life or for national and international problems by raising the ethical standard of individuals. The problems of capitalism versus communism can be solved by effective pursuit of the vow of aparigraha while the proper understanding and practice of Ahimsa (non-violence) can exterminate wickedness and hatred from the hearts of men as they contain the seeds of war.”⁴³

Other religions and sects have their own moral code of conduct to be observed by their followers or monks. But their vratas or vows are of general nature, mostly superfluous and vague. The moral code for Jaina monks is very strict, scientific and practical. A Jaina Sramana no doubt observes these five great vows most sincerely and appropriately.

Alongwith the observance of the five great vows, the Sramana renounces fully the partaking of food after sunset in the night. There are other certain rules also to be strictly followed by a Jaina monk.

The small Vratas are also to be followed by every householder as far as possible who is the true follower of the religion of the Tirthankaras.

43. Ibid., p. 217.

JAINA SRAMANA CULTURE

We see that the ancient Indian religious system has two main traditions : the Brahmanas and the Sramanas. The Ugras, the Bhojas, the Rajanyas, the Ksatriyas, the Jnatas, the Kauravas and the Dravids were the followers of Sramana tradition. The Buddhist monks, and nuns (bhikhus and bhikhunies) belong to Sramana tradition, so also the Jains. Buddha declared a Sramana equivalent to a Brahmana. Sramanas were from various castes both high and low. They were more scholarly and logical than Brahmanas.

It is therefore a historical truth that the sramana tradition is pretty old. Jaina religion, existed in one form or the other, prior to Mahavira. He is the last of the 24 Tirthankaras. He preached the principles of his philosophy nearly 2570 years ago. The precepts laid down by him for the society and his followers, are still relevant to the humanity in modern times.

All the systems of Indian philosophy attempted to unveil the mysteries of life, which helped in the development of Indian culture in many ways. Perhaps Buddhism and Jainism cared much for the welfare of the humanity. Buddha and Mahavira's passion for finding out the truth and search for knowledge has no parallel, even now. Their message of non-violence, peace, truth, celibacy, non-possessiveness inspired many a present day saintly persons of India to work for the humanity, global peace and prosperity.

In the words of Tukol on Jaina Ethics in Compendium of Jainism : "All great religions of the world have laid great stress on morality as a vital factor regulating the conduct of an individual for his own good as also for the well-being of the society of which he is a member. The goal of a society is maintenance of moral

values of brotherhood, justice and peace. Devotion to ethical ideals is the hall-mark of all modern civilizations. Ancient thinkers considered ethics as part of metaphysical and theological speculations and therefore made moral principles as part of their religion. In doing so, they have tried to indicate the relationship between man and the universe, and his goal in life. Though man's conduct in society is the normal field of ethics, the Jaina thinkers have linked ethics with metaphysical ideas and ideals.

Jaina ethics is the most glorious part of Jainism and it is simplicity itself. That is how some authors have described Jainism as Ethical Realism. There is no conflict between man's duty to himself and to society. The highest good of society is the highest good of the individual. The soul has to be evolved to the best of its present capacity, and one means to this evolution is the duty of helping that of others by example, advice, encouragement and help."¹

The first precept to a follower of Jainism is that he should possess and cultivate an intelligent and reasoned faith in that religion. It must be of right type and should be free from false notions about God, scriptures and the precepts. Such right faith works as an inspiration for acquisition of Right Knowledge which ought to be reflected in conduct in daily life. As Jacobi says. "Jaina ethics has for its end the realization of Nirvana or Moksha. To effect this end, the rules of conduct must be observed and corresponding virtues must be acquired."²

Conduct is reflection in action of inner faith in religion or moral values cherished by an individual. His degree of self-control and attitude of mind are evident from his behaviour. The difference in the conduct of two individuals towards a matter or other persons is largely due to the difference in their cultural and religious upbringing modified by the values of life which themselves might have developed during the period of their growth.

1. Jaini, J.L. : *Outlines of Jainism*, p. XXIII.
2. Jacobi, Hermann : *Studies in Jainism*. p. 28.
(Quoted by Tukol, pp. 199-200.)

From the religious point of view, Jainism has prescribed rules of conduct separately for the (i) the householder (Sravaka) and (ii) the ascetic (muni). The rules of conduct prescribed for them are called sravaka-dharma and muni-dharma, respectively. Some of the vows and austerities which are common to both are intended to be observed by the ascetics with greater rigour and diligence than by the householder. The reason is that a householder has to look after his family and adjust himself to the social and political conditions in which he lives. An ascetic has no such limitations as he abandons all of them with the sole aim of pursuing a spiritual path. He can observe the vows fully as he is in full control of his senses and is in a position to curb his passions quite easily due to his religious learning and spiritual discipline.

Since the aim of the rules of conduct and vows prescribed for the sravakas is self-purification, it is but natural that they should be classified on the basis of their faith and capacity. A sravaka is one who listens (sranoti) or who has faith. It is common experience that men and women differ every where in their capacity for intellectual grasp and firmness of will. The Jaina thinkers have accordingly adopted a three-fold division. Paksika is a lay man who has inclination (Paksa) towards Ahimsa. He possesses samyaktva and practises the mula-gunas and the anuvratas and is assiduous in performing the puja ; (ii) Naisthika is one who pursues his path upwards through the pratimas till he reaches the eleventh stage. At the culminating point (nistha), he quits the household life and practises the ten-fold dharma of the ascetic. It would seem that if he backslides, he is downgraded to the state of a paksika ; (iii) Sadhaka is one who concludes (sadhayati) his human incarnation in a final purification of the self by carrying out sallekhana.³ It may be added that naisthika also means one who is devoted and is possessed of full faith in the tenets. The classification is inherent in the weaknesses of human nature and

3. Williams, R. : Jaina Yoga, pp. 37-38
(Quoted by Tukol, pp. 200-201)

expects the layman or laywoman to follow the rules of conduct and the vows to the best of his or her capacity and understanding.

It was during the time of Bhagavan Mahavira that the society came to be divided into four groups : sadhu (ascetic), sadhvi (female ascetic), sravaka (house-holder), sravika (female house-holder). The rules of conduct prescribed for the first two classes were almost identical ; similar rules were enjoined upon the last two classes. The conduct of each class was regulated by vows which every member was required to observe in his or her daily life.

What is a vow ? It is a solemn resolve made after deliberation to observe a particular rule of conduct ; it is made before a saint on his advice or voluntarily to protect oneself against possible lapses of conduct. The object is to control the mind and mould one's conduct along the spiritual path. The rules are such as intended to protect the society from harm by protecting oneself in the righteous path. A vow affords stability to the will and guards its votary from the evils of temptations or of unregulated life ; it gives purpose to life and a healthy direction to our thoughts and action. It helps the growth of self-control and protects against the pitfalls of free life.

Every individual has some weakness or the other. It is difficult to enumerate them and provide anti-dotes against each of them. The rules of conduct or ethics are therefore based on the fundamentals.”⁴

On Sramana tradition, Culture and Acharya; Tulsi says : “All substances undergo transformations. The transformations are temporal but the substances are eternal. Looked at from the point of view of substance, the temporal flame of the candle is eternal. Looked at from the point of view of transformation, the eternal space is temporal. The world can be explained in terms of both—change and permanence. Names and forms continuously change. People often ask : is the Jaina religion eternal. If they were to ask

4. Tukol, p. 201.

whether *dharma* (religion) is eternal, the reply would be : yes, it is. *Dharma* is the nature of things. It had no beginning and it will have no end. But the terms *dharma* and *Jaina* are not eternal. They came into vogue some time and might disappear in the course of time. No name can claim eternity. The word *Jaina* is not very old, but the tradition it stands for is indeed ancient. The *Jaina dharma* is the successor of the older *sramana dharma*. The *Sramana* tradition in Indian religion and philosophy has a hoary past. It was developed and enriched by the *arhats*. Rsabha (Rishabha) was the first *arhat*. As a king, he was the pioneer in the fields of agriculture, trade and commerce, and crafts. He developed these for the good of his people. He was the first to set up a social organization and an administrative machinery for it. He became an ascetic in pursuit of spiritual attainments and was canonized as an *Arhat*. Then he began to preach his religion. This event belongs to that period of pre-history when human civilization was in its infancy. Primitive people were being settled in villages in organized communities. *Arhat* Rsabha (Rishabha) lit into every heart the fire which burnt in himself. The tradition of the *arhats* was born and it flowed unfettered till the time of Parsva who was a historical figure. The earlier *arhats* are considered to be prehistoric.”

Parsvanath was follower of the ascetic tradition. He renounced the worldly pleasures and joined the *sramana* culture, the ascetic order, earlier to Mahavira. But we cannot appreciate the traditional value of the *Jaina* monastic order unless the prevailing socio-economic and political conditions as well as the system of governance of Mahavira's age are fully understood. As Acharya Tulsi further says, “Bhagavan Parsva vitalized collective spiritual discipline. He opposed the practice of self-mortification based on ignorance and involving *himsa* (violence). He gave it a spiritual orientation. Because of his determined opposition to sheer self-mortification, he had to face serious difficulties. But one who treads the path of friendliness and non-

violence must oppose *himsa* and face the consequences, howsoever painful they may be.

Bhagavan Parsva succeeded in his mission. The *sramanas* started wielding considerable influence in his time. It was, in fact, the influence of *ahimsa*. Bhagavan Parsva, therefore, became very popular and the followers of both—the *Sramana* and *Brahmana* traditions—came to acknowledge his greatness. Bhagavan Mahavira used the epithet *Purusadaniya* for Parsva which means 'worshipped by the people' or 'leader of the people.' The parents of Bhagavan Mahavira and his maternal uncle Cetaka, the head of the Licchavi Republic of Vaisali, were the followers of Bhagavan Parsva who had strengthened and popularised the philosophy of spiritualism and self-realization as against materialism and nature-worship. This was a great achievement. The achievements of Bhagavan Parsva were inherited by Bhagavan Mahavira and Bhagavan Buddha and several other *tirthankaras* of the sramana system.

Change is the immutable and universal law of nature. The rise and fall of men and the strength and weakness of movements are determined by this law. The movement of *ahimsa* and self-discipline which Bhagavan Parsva had launched began to lose its momentum within a couple of centuries of his *nirvana*. When Bhagvana Mahavira started his career, he found social values in the melting pot. Society was governed by brute force. Kings had become deified. Their subjects were forced to acknowledge their sovereignty and to bear the yoke of tyranny as a matter of duty. The royal priests had whipped up such a psychosis of respect for the kings that their edicts came to be treated as divine decrees. To oppose them was to invite vengeance.

Wealth had begun to be worshipped. Society became divided into the rich and the poor. Human beings were purchased and converted into slaves and treated as cattle or beasts of burden. The masters were entitled to punish them in any way they liked. Royal power and the power of wealth forced a division between men

and men. The principle of human equality and unity became eclipsed. Casteism began to encourage social discrimination. The *sudras* were considered low and the untouchables lower still. Human intelligence came to be discredited and a man's worth was measured according to the status of his caste, power and wealth. This resulted in a sense of superiority in the wealthy and that of inferiority in the poor. The popular faith in the distorted doctrine of *karma* contributed its share in developing such a situation. The wretched were supposed to have been born with the evil effects of their misdeeds in the past life which they must pay for with suffering in this life. They were expected to bear their present miseries with patience.

There was very little education and it was limited to the rich few. The common man lived by physical labour only. He was not at all awakened to raise his voice against injustice.

There were two main traditions of religion—the *Sramana* and the *Vedic*. The *sramanas* were organised into several *samghas* or monastic orders and the most highly enlightened leaders of these organizations were known as *tirthankaras*. There were several sects of the *Vedic* tradition also. The *Risis* of the *Vedic* tradition were theists, while the sages of the *Upanisads* professed the philosophy of the *Brahman*. Some of the *Sramana Acaryas* were also theists. But most of them professed the philosophy of the *nirvana* and the Atman (liberation and the self).

All the religious teachers were seriously engaged in resolving the profound mysteries of the universe. While some of them tried to comprehend Truth through meditation and ascetic practices, others attempted to do so through worship and spells. Those who worshipped *Sakti* (Cosmic Power) and practised charms looked upon all violence committed for the propitiation of the gods as proper and legitimate and performed animal sacrifice. Rituals (*vajnas*) were performed to secure heaven. It was believed that the ritual of bathing in water lead to self-purification. On the basis of the doctrine that the mortification of the body lead to liberation,

many an ascetic performed penances by heating their bodies with the aggregate of five fires burnt around their bodies under the scorching heat of the sun. Some of the ascetics went to the extent of lying down on the sharp edges of iron nails..... .

“..... Attachment to material comforts and sensuous pleasures is one of the instincts of man. It leads men to clash of interests. But when conflicts reach their climax, people are as by necessity driven to seek for spiritual solutions. This situation is a prelude to the advent of a great spiritual leader who would lift society to a higher stage of spiritual development. When the psychological background for a change has been prepared, society takes a leap.”

Both in Buddhist and Jaina sources there are plenty of references of ruling chiefs of those days. In the words of Acharya Tulsi, “the vast Indian sub-continent was divided into a number of tiny kingdoms. Although geographical expanse of the country at that time was larger than what it is today, there was nobody competent enough to bind these states into a single political unit. There was no *Cakravarti* (emperor) nor a central political leadership as we understand it today.

There were two systems of government in the Eastern region. The states of Anga, Magadha, Vatsa etc. were monarchies. Those of Kasi, Kausala, Videha etc. on the other hand were republics. Two of these republics were quite well-known, the Republics of the Vajjis or Licchavis and that of the Mallas. Republics were later developments of monarchies and the *precursors* of democracies. The Licchavis founded their Republic with a view to consolidating their political power. The credit for its foundation goes to Cetaka, who was a wise and valorous king of Videha. He was also the President of the whole Republic. This Republic was the union of eighteen political units, nine of which belonged to the Licchavis and the remaining nine to the Mallas.

The Kings of each unit comprising the Vajji Republic were called *Gananayakas*. The council of the *Gananayakas* was called

Gana Sabha or Republican Council. It made the constitution and the laws. The individual units were governed in accordance with the constitution of the *gana* or the Union. The Vajji Republic was rich and well-developed in the fields of Politics, Economics, Society and Religion. The monarchists were highly jealous of this powerful Republic. They were bent upon destroying it. But they were helpless in the face of the powerful Vajjian army.

Videha with its capital at Vaisali was the biggest unit⁵. Vaisali was divided into three zones. The first zone consisted of seven thousand residential houses with golden domes. The middle of the town consisted of fourteen thousand houses with silver domes. The third zone consisted of twenty-one thousand houses with copper domes. These zones were inhabited by the high, middle and lower classes respectively. Vaisali was not only the capital of the Licchavis, it was the capital of the entire Vajji Republic. It was enclosed within four city walls, each at a distance of two miles from the others. It had several ramparts and entrance-gates. The Republic was a confederation of six clans *viz.* the Ugras, the Bhojas, the Rajanyas, the Ikshvakus (the Licchavis)⁶, the Jnatas and the Kauravas.

The Malla Republic was divided into two units, one in the north-west with its capital at Kusinara and the other in the south-east with Pava as its capital. It extended as far in the east as the river Gandaka. In the west it extended upto Gorakhpur. In the north and the south it extended upto Nepal and the river Ganges respectively. Although it was an autonomous political unit, its *Gananayakas* were the members of the powerful Vajji Republic. Its representatives in the Republican Council were entitled to vote. The centre of the Vajji Republic lay in Videha in the north of the Ganges which divided the Vajjis from Magadha."⁷

5. It is now the village Basadha in the Ratti Paragana of District Muzaffarpur.

6. Licchavi, Vajji (Sanskrit: Vrjji) and Vaisalika are synonyms. *Manusmṛti*. 10/10. speaks of the Licchavis as Vratya. (Explained and referred to by Acharya Tulsi)

7. Acharya Tulsi : Bhāgvana Mahavira, pp. 1-6.

Such was the state of affairs when Mahavira founded his order. In these socio-religious conditions Sramana culture flourished Monastic order was established.

New Order

Mahavira preached the gospel of non-violence (Ahimsa) truth, celibacy etc. in such an age when Vedic ritualism stood for killing of animals in Yajnas. Thousand of people attended his religious discourses. He founded his own Sramana order.

In due course of time Jaina religion became more ethical and conduct oriented religion. According to Umasvati nine fundamental truths or tattavas are pre-requisite for right knowledge and conduct.

Followers of Jaina religion strictly observe the moral code of conduct. Observance of certain vows has made this religion quite different and rather more disciplined than other religions. Millions of people of this faith, devotedly follow the teachings of Mahavira, world over.

As referred to earlier, Jaina or Sramanic culture recognises four classes—Sadhus (monks), Sadhvis (muns), Sravakas (laymen) and Sravikas (laywomen). Self-discipline and purity in life is to be observed by one and all. The observers of vows are divided into two broad categories—lay votaries and ascetics. The lay-votary is variously known as *sravaka*, *upasaka*, *anuvratin*, *desavirata*, *sagara* etc. The ascetic is designated differently as *sramana*, *Jain sadhu*, *bhiksu*, *nirgrantha*, *muni*, *yati*, *anagara*, *mahavratin*, *sarvavirata* etc.

Mohan Lal Mehta⁸ in his book *Jaina Culture* has described the conduct of lay votaries and ascetics as following :

Vows or Vratas Anuvaratas

Small vows (anuvratas) are to be observed by lay-votaries. The vows of a lay-votary are called small, as he is unable to follow

8. Mehta, Mohan Lal. *Jaina Culture*, pp. 109-110.

great vows. The lay-votaries are householders, grahsthas and have to support their families and keep relations in the society. Therefore their vows are partial and small like anu, a particle. They lead a pious life, following Jaina ethical code.

Mahavratas

Much has been discussed on Mahavratas in the previous chapter.

The ascetics are homeless mendicants. They can practice great vows (mahavratas). The Ascetics leave the worldly pleasures and desist from all sins completely.

Lay Votary

A lay-votary is enjoined to observe twelve vows : five anuvratas, three gunavratas and four siksavratas.

Anuvratas are the fundamental or primary vows that he observes. The gunavratas and siksavratas are the supplementary or minor vows to enhance the strength of the anuvratas.

The five anuvratas are related to Non-violence (*Ahimsa*), Truth (*Satya*), Non-stealing (*Asteya*), Celibacy (*Brahamacarya*) and Non-attachment (*Aparigraha*).

FIVE ANUVRATAS

Non-violence (Ahimsa)

A lay-votary should not indulge in violence. Killing of animals, birds etc. is not allowed in Jainism. Meat eating is strictly forbidden. The consumption of alcohol and even honey is banned.

No violence may be committed in speech by way of insults or hurting somebody's feelings ; Thus all sorts of physical, vocal or mental injury is not permitted in Jainism.

Dr. Rajendra Prasad said, "Jainism has contributed to the world the sublime doctrine of Ahimsa. No other religion has

emphasised the importance of Ahimsa and carried its practice to the extent of Jainism has done. Jainism deserves to become the universal religion because of its Ahimsa doctrine.”

Buddhism also preaches practice of non-violence, which discarded and opposed large scale animal-sacrifices during Vedic yajnas and other festivities.

In the words of Prof. Rhys Davids, “the Jains have been an organised community all through the history of India from before the rise of Buddhism down to the present day.” It means that Jainism believed in the doctrine of Ahimsa, and worshipped animals which were useful to the humanity in many ways, lived on nature, as pure vegetarian, practising vratas leading to pious life. Killing animals, birds and hurting the souls of others had no place in the Jaina culture, which flourished since pre-Aryan times.

According to Max Muller Jainas have excellent Sramana culture and highest monastic order.

George Bernard Shaw in a conversation with Mahatma Gandhi, wished if there is a rebirth, he would like to be born in a Jaina family, which practices Ahimsa, and where there is no place for meat and wine.

In the opinion of Mahatma Gandhi himself, “I may say with conviction that the doctrine for which the name of Lord Mahavira is glorified now-a-days is the doctrine of Ahimsa. If anyone has practised it to the fullest extent and propagated most of the doctrine of Ahimsa, it was Mahavira.”

What is violence ? Mehta answers : “the severance of vitalities out of passion is violence. It is wicked, because it causes pain and suffering to living beings. Killing horrifies all creatures, since every being wishes to live and not to be slain. The positive aspect of the non-violence is compassion (anukampa-daya-karuna)”. These are some of the words which are commonly found in Hinduism and Buddhism for non-violence.

The very fact that people desisted from killing each other, or committing violence, can be judged that humanity has made

progress, established civilization and culture following the principle of non-violence and co-existence.

No doubt Jainism has great love for non-violence in its Sramanic order.

Truth (*Satya*)

A lay-votary has to follow the path of *Satya*, the truth. The *sthula-mi-savada-viramana* or abstinence from gross falsehood vow enjoins the lay-votary to abstain from gross-untruth.

“The gross falsehood is defined as speech by which great suffering or great hurt is caused to another person or to oneself. The lay-votary must refrain from gross falsehood.”

He is supposed to use balanced language, speak sweet and civilized language and avoid harsh, harmful and cruel language to win over the hearts of others.

Non-Stealing (*Asteya*)

The *sthula-adattadana-viramana* (abstination from gross stealing) vow forbids the taking of what is not granted by its owner. It is concerned with objects which are in the possession of others. These should not be taken away knowingly or unknowingly in any case without consent or permission, that too after rendering service in appropriate form. Natural free objects like water from wells, rivers, or pounds as well as forest produce which are not forbidden can be taken. Anything having proper ownership cannot be taken by any one. If found abandoned, may be deposited with the state.

Carnal connection or *Brahmacharya*

This is all about restriction on sexual urge. When man became civilized, he started family life and norms were formed regarding his sexual behaviour. He was desisted from desire for sexual union with a married or unmarried woman who is not his

own legal wife. This vow prohibits casting evil glances at other women or men.

A woman was similarly desisted not to have sexual union, other than her husband, in a restricted and limited form.

A lay-votary may be permitted if he or she cannot resist the sex-urge to have recourse to a limited use of his own wife or her own husband.

Non-attachment or Aprigraha

The iccha-parimana (limiting one's desires) or parigraha parimana (limiting ones possession) vow is concerned with setting limits for one's self-imposed restrictions on the extent of his property.

Total non-attachment or aprigraha is not possible for a common householder or a lay-votary.

This vow of limited possession is based on limited desires. It is essential to restrict desires in order to restrict possessions. Attachment to possessions is at the root of all evils. Non-attachment or aprigraha or limited wish fulfilment leads to a just social order.

GUNAVRATAS

The Gunavratas are three in number's. They cover a certain number of long-term restraints, whereas, the siksavratas represent recurring exercises in self-discipline. The Disaparimana, the Upabhoga-Paribhoga parimana and the anarthadanda-viramana vows are known as Gunavratas.

Confined Area or Disa Parimana

The Disaparimana (confining to an area of a certain extension) vow is meant to reduce quantitatively a man's sinful actions by circumscribing the area in which they can be

committed. The more his movements are restricted the fewer living creatures will perish.

This gunavrata helps the lay-votary in freeing himself from the empire of greed by putting the acquisition of wealth often out of his reach. The ban is a self-imposed one and covers all directions including upward and downward movements.

Moderate Living or Upabhoga-Paribhoga Parimana

This Gunavrata is concerned with observing moderation in eating, clothing etc. The vow enjoins the lay-votary to lead a moderate life by placing a limit on different objects. It is concerned with (i) Things used once or used internally such as food, betel, cooling paste, incense, or such acts as bathing and (ii) things that can be used repeatedly or used externally such as houses, furniture, clothes, jewellery, vehicles. It puts ban on 15 cruel trades :—

1. Angara karman (Livelihood from charcoal)
2. Vana-Karman (Livelihood from wood)
3. Sakata-Karman (Livelihood from carts)
4. Bhataka-Karman (Livelihood from transport fees)
5. Sphota-Karman (Livelihood from hewing)
6. Danta-Vanijya (Trade in animal by-products)
7. Laksa-Vanijya (Trade in lac)
8. Rasa-Vanijya (Trade in alcohol)
9. Kesa-Vanijya (Trade in human beings and animals)
10. Visa-Vanijya (Trade in poison-articles)
11. Yantra-pidana (Work involving milling)
12. Nirlanchana (Work involving mutilation)
13. Devagni-dana (Livelihood from setting fire to wood and forest)
14. Sarah-Sosana (Livelihood from drawing off water from lakes)

15. Asati-posana (Livelihood from rearing anti-social elements)

Though some of the trades in this age of modernity, science and technology have become highly sophisticated and socialised, Jainism in early days admitted a very limited number of trades and ways of earning livelihood. However purity and fair trade practices are still the need of the hour.

Purposeless Sin or Anarthadana-Viramana

The third Gunavrata for a lay-votary was abstinence from purposeless sin or anarthadana-viramana. This vow prohibits harmful activities that serve no useful purpose. Such as :—

- (i) Evil thought (apadhyana)
- (ii) Negligent action. (pramadacarita)
- (iii) Giving of hurtful things (himsa-pradana)
- (iv) Preaching of sin (papodesa)

Siksavratas

The four Siksavratas include the vows of samayika, desavakasika, posadhovavasa, and atithi-samvibhaga. The Samayika (State of an inward balance) is an exercise in the attainment of equanimity or tranquillity of mind. It is the cessation of all sinful activity and the concentration on harmless activity.

The Desavakasika (limitation of dwelling and occupation) vow is closely related to the disa-parimana vow. Limited living place is chosen under this vow.

Posadhovavasa (fasting combined with self-observation) vow enjoins the lay-votary to observe fast and concentrate on pure thoughts on different holy days. It forbids bodily adornment including garlands, perfumes, and ornaments. Sexual intercourse and worldly duties are also prohibited in this vow.

Atithi-Samvibhaga (sharing with the Guest) vow makes it obligatory for the laity to give alms to ascetics. Four things are offered to the atithi or ascetic—food, implements, medicine and shelter.

Ascetic's Vows

Jainism is very much strict regarding ascetic's vows discussed earlier.

An ascetic (or Jaina monk) is required to observe five great vows :—

1. **Vow of non-violence (Pranatipata-viramana)**—The vow of non-violence or non-injury is the most important of all the vows. It is safeguarded by the vows of non-falsehood, non-stealing etc. Violence is defined as the severance of vitalities out of passion, these are ten in number : five senses, energy, respiration, life duration, speech and mind. Violence is condemned as it causes pain and suffering on living beings. When an ascetic walks, he is supposed to take care of small insects so that these are not crushed under his feet.
2. **Vow of non-falsehood (Mrasavada-viramana)**—The vow of non-falsehood includes the abstention from untruth spoken out of passion and from truth, too, if it provokes the destruction of living being. It enjoins the avoidance of harmful, harsh or cruel speech and the use of balanced language.
3. **Vow of non-stealing (Adattadana-viramana)**—The vow of non-stealing enjoins that nothing that belongs to others is to be appropriated. Not even a blade of grass is to be taken if it belongs to others.
4. **Vow of non-copulation (Maithuna-viramana)**—The vow of non-copulation forbids the ascetic to embrace man or woman or any other creature out of sexual urge.

5. **Vow of non-possessiveness (*Parigraha-viramana*)**—
The vow of non-possessiveness enjoins the ascetic not to accumulate possessions, not to indulge in attachment.

Avoidance of Night-Eating

In Jaina doctrine night-eating is strictly prohibited. No ascetic will take food after sun-set and before sunrise.

Even a lay votary follows this Jaina Principle.”⁹

II

Mahavira : A Great Sramana

As already discussed the Jaina system lays adequate emphasis on practising extreme asceticism. Which was strengthened by Mahavira. In Samana or Sramana culture, just from the time of embracing or entering the monastic fold a Jaina monk or nun had to take the five great vratas or vows of Ahimsa (non-violence), Satya (truth) Asteya (non-stealing), Brahmancharya (Celibacy) and Aparigraha (non-preservation). No laxity is allowed in the case of a monk (muni) in the matter of observing these vratas or vows.

According to Jaina canon Bhagavan Mahavira himself was a Great Sramana. His life is full of many instances of total abhorrence of world pleasures, when he embraced monastic order. He was perfectly destitute of affliction (raga), malice (dvesha) and arrogance (ahankar). The conception to call him as founder of Jaina religion is wrong, as he was one of the most-convincing, marvellous and erudite exponents of the codes framed by the former 23 Tirthankaras. He can be called as a reviser or revivalist of a faith, which existed in Jambudweepa (Bharat) much before him. His birth, his monkhood, his teachings and his nirvana is a landmark in the Indian history.

9. Mehta, Mohanlal : Jaina Culture. pp. 110-120.

According to Sthaviravali (Vol . II, Pt. I), edited tr by Muni Ratna Prabha Vijaya (p. 269-277) after renunciation Mahavira took five 'Mahavratas' saying : I take a vow of renunciation, and abstain from all sinful acts, so long as I am alive, I will not do a sinful act myself ; I shall not have it done by some one else; and I will not approve of others doing it etc. by mind, speech or body.

The Five Mahavratas (great vows) of Sarva Virati Samayika, Vrata of ascetic life are as following :

The First great vow runs thus :

“I renounce all killing of living beings whether subtle or gross, whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it, nor consent to it). As long as I have, I confess and blame, repent and exempt myself of these sins, in thrice three-fold way, in mind, speech and body.”

The Second great vow runs thus :

“I renounce all vices of lying speech (arising) from anger, or greed, or fear, or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others I confess of these sins in the thrice-three-fold way, in mind, speech and body.”

The Third great vow runs thus :—

“I renounce all taking anything not given, either in a village, or a town, or a wood, either little of little or much, of small or great, of living or lifeless things. I shall neither take myself what is not given, not cause others to take it, nor consent to their taking it. As long as I confess, blame etc. (all down to) body.”

The Fourth great vow runs thus :—

“I renounce all sexual pleasures either with Gods or men, or animals. I will not give way to sensuality and exempt myself.”

The Fifth great vow runs thus :—

“I renounce all attachments (pleasure in external objects) whether little or much, small or great living or lifeless, neither

shall I myself form such attachment, nor cause others to do so, nor consent to their doing so.

(Acaranga Sutra)

Following are the five minor vratas, which Mahavira took :—

1. Not to live in a dwelling associated with the displeasure of its occupants (Napraticmadgrhe Vasah).
2. Should remain in kayotsarga (Stheyam pratimaya sah).
3. Hospitality towards a Householder should not be done (na gehivinayah karyoa).
4. Maunam (observance of silence), and
5. He should take his meal with food materials received only into his hands (Panau ca bhojanam).

After embracing ascetic life, for more than twelve years Mahavira neglected his body (in Kayotsarga) and abandoned the care of his body (by suffering hardships). He bore, patiently endured, tolerated (without humiliation), and steadfastly experienced with equanimity, all agreeable or disagreeable occurrences, arising from divine powers, human beings or lower animals.

In the thirteenth year of ascetic life (B.C. 556-55), Mahavira attained all-illuminating Kevala-Jnana (Perfect Knowledge).

Qualities of a Gani or Ganahara

In the words of Schubring : “Both monks and nuns are under the command of superiors, in the first line under that of the Ayariya and Uvajjhaya, to whom we have to add the ‘pavattini’ for the nun. (Abhayadeva: Vyakhyaprajnaptirtti). The superiors are enumerated in the order of ayariya, uvajjhaya, pavatti, thera, gana, ganahara, ganavacceiya. In this order of succession the “thera” is followed by the leaders for the exterior formation. The *Gani* by way of his name is the head of the *gana*.

The qualities by which he has to distinguish himself are, most naturally, eminent qualities of the mind, manifesting themselves by knowledge exemplariness, and a high proficiency in teaching, as well as such of the body represented by physical efficiency and an engaging appearance..... He who is pious, honest, intelligent, learned, efficient and sociable is qualified for 'ganam dharettē' *i.e.* the profession of the Ganahara." (Sthanangavrtii) (Schubring, p 254)

Ganahara or Ganadharas

"Mahavira's eleven disciples were called group leaders (ganaharas). Their successors have propagated the teachings by branches and schools (Saha and Kul). Hence the Gana denotes both a conception regarding the history of the teaching and a technical term. The same applies to the 'gaccha' by which the former was replaced in the later parts of the canon. The branches of the Svetambaras are known to call themselves gaccha." (Schubring, p. 252)

Dress and Other Objects Prescribed For Monks

Significantly, mukhvastrika (mouth napkin) and hand broom (chanwar) were among the two main objects to be taken by every monk.

Jaina canon has prescribed the dress and other objects of the monks and nuns, "equipped with these objects monks and nuns are fit for participating in the life of the community. The rhythm of this life is controlled by the seasons. The rainless season (udubadda-kala) comprising winter and summer each lasting 4 months is opposed to the rainy season (Vasavassa). It obliges monks and nuns to abstain from travelling from place to place (gana-nigamam duijjittae) and to remain at a permanent residence" (Schubring, pp. 260-261)

Movement of Monks

In Jaina literature monks and nuns were not allowed to move out of their dwelling places during rainy season. At all times they were required to take greatest care when walking. A monk was not allowed to run and to be out at night or at dusk. He was required how to behave when on water or alongwith the manner of resting on river banks and of crossing great streams. "Unsafe and politically disturbed districts should be avoided, and this warning may well be connected apart from others with the regulation that one should avoid visiting too often ten individually mentioned capital towns. Hence we see both monks and nuns leading a life of constant travelling." (Schubring, pp. 261-262)

Kula

In the words of Schubring "Kula, however means a school having formed around an outstanding teacher and his followers, and two schools of such kind when being related with each other constitute a Gana." (Schubring, p. 255)

Sangha

Schubring observes : "The adherents of Mahavira's teachings constitute the community (Sangha). It comprises both monks and nuns as well as male and female representatives of laymanship, and hence at it is called fourfold (Abhayadeva : Vyakhyaprajnaptivrtti). The name for monk is partly, rather epithetic in speaking for instance... Jai, niyantha, mahana, samana. In the texts purely concerned with disciplinary questions the monk is called Nigganth, Bhikkhu, Samana Niggantha, later Sahu." (Schubring, p. 240)

Residential Restrictions

According to Sthanangavrtti (Abhayadeva) "the companionship of monks and nuns in the Samgha is characterised by either side observing strict retinence. It is in cases of emergency only

that they are allowed to share the same quarters *i.e.* the very centres of the forests, at the cult place of a Naga—or Suvannakumara, when endangered by robbers or persecutors and finally in case of them should not have succeeded in finding shelter. They may speak to each other only for the purpose of asking their way and showing it, for exchanging food and for asking it to be taken along for an equal or as to touching a nun for the sake of assisting her, a monk may do so in order to protect her against harm of different kind.” (Schubring, p. 251)

In different Jaina texts monks and teachers have been enjoined upon to lead a life of restraint and to observe a measure of abstinence and austerity.

“The religious system preached by Parsvanatha and Mahavira the twenty third and twenty -fourth Tirthankaras, lays adequate emphasis on practising extreme asceticism. In fact, the two major heretical monastic orders- Buddhist and Jaina—were, needless to say, inspired by and modelled after that of the Brahmanical Sannyasins; and hence these orders have a close affinity.¹⁰ Right from the time of entering the monastic fold, the Jaina monk had to take the five great vows of Ahimsa, Sunrta, Asteya, Brahmacharya and Aparigraha. These five vows, when compared to the eight precepts (Astanga-marga) of the Buddhists, show a striking resemblance, suggesting that one borrowed from the other. But the reason of close resemblance between the two is possible due to their being adopted from the five vows of the Brahmana Sannyasins.¹¹

While dealing with the rules of the Jaina monks laid down by the Jaina Tirthankaras it may be noted that they, like the Buddhists, also depended on begging, possessed meagre material belongings, practised non-violence and truth, observed Brahmacharya and Asteya, abstained from music, intoxicants, high

10. Jash, Pranabanand : Some Aspects of Jainism in Eastern India.

11. Jacobi : SBE, XXII, Intro./ J.C. Jain ; Life in Ancient India.

beds, garlands and eating at forbidden hours. The striking difference between the two orders was that while the Buddhists system stressed on following a middle course (*majjhimapatipada*), the Jaina monks stood for extreme austere practices.

In order to attain spiritual realisation, the Jaina ascetics followed and practised different types of austerities during their ascetic lives. And in terms of spiritual evolution they attained various stages before the ultimate attainment of moksa. These are the stages of the Acarya, Upadhyaya, Sadhu, Tirthankara or Arahanta and the Siddha. These five grades together with the primary stage of the Muni, are known as the six fold monastic order of Jainism. The Jaina texts¹² explain the nature of various stages of the spiritual hierarchy. Of course, the last five stages are 'more developed' than the stage of Muni which is also deemed to be a primary state of asceticism. But this stage is more advanced and developed than that of the 'Sravaka' or the householder of the Jaina faith.

"Jainism considers that the true road to deliverance lies in right knowledge (*samyag-jnana*), right faith (*samyag-darsana*) and right conduct (*samyag-carita*), i.e. the famous *tri-ratna*, 'the three jewels' of Jainism. It also lays much emphasis on renunciation. It maintains that renunciation is not physical merely, but is primarily mental. Hence the preparation to lead an ultimately spiritual life begins early in life. This is responsible for the twofold classification of duties-the Sravaka-dharma (the house-holder's duties) and the Muni-dharma (the duties of the ascetic). Thus the pragmatism of Jainism consists in prescribing separate rules of conduct of a layman and an ascetic.

Our purpose is to indicate that the stage of Muni is considered to be more advanced than that of the ordinary follower of the

12. In the Jaina Texts : Thananga, Vyavahara, Avasyaka Nirukti.

[All quoted by Jash, Pranabananda ; Spiritual Hierarchy in Jainism (Contributed in Jainism and Prakrit in Ancient and Medieval India) pp. 273-274].

faith, that is, the Sravaka. It is to be noted that concession is allowed to the Sravaka in the matter of observing the various virtues. In the case of the Muni the five virtues of Satya, Ahimsa, Asteya, Brahmacharya and Aparigraha are insisted on to be followed very strictly. No laxity is permitted in the case of the Muni who played a vital role in the development of the faith in and outside the Jaina organisation.

“After completing the practice of five Anuvratas, three Gunavratas, four Siksavratas and eleven *pratimas*, a householder seeks permission from his relatives to renounce completely mundane affairs and become a Jaina monk. Thereafter worshipping the *panca-paramesthins*, viz., Arahata, Siddha, Acarya, Upadhyaya and Sadhu, he requests the Ganin to admit him into his order. Being accepted by the Ganin, he pulls out his hair and becomes a naked ascetic, according to the Digambara tradition. An illuminating definition of Jaina Sramana is to be found in the *Pravacanasara* or Kundakunda and *Mulacara* or Vattakera which may be regarded as the practical manual for a novice Digambara-Jaina willing to embrace asceticism. The statement of the *Pravacanasara* runs thus :

He is a Sramana who has no desires in this world and no attachment for the next whose diet and touring are proper and he desires for release from misery, should always live with an ascetic of merits or possessing more merits.

In terms of spiritual hierarchy, the following five stages, besides the Muni, are successively higher and more developed :

Acarya

In Jainism Acarya is a great noble soul. So also in Brahmanism and Buddhist order Acarya enjoys respectable place.

“The *Acarya* is the teacher (*guru*) in the spiritual sense of the term. He is described as the head of a *gana*, vastly learned,

well-disciplined and master of fivefold *acara*, *jnana*, *darsana*, *caritra*, *tapa* and *virya*. Hence he is respected by all. He enjoys the privilege of initiating pupils (known as *seha*, *antevasi*, *samanera*) into the spiritual path. The Acaryas may be classified into the following four classes :

- (i) one initiated by a particular Acarya but not confirmed by him;
- (ii) one confirmed by an Acarya but not initiated by the same Acarya;
- (iii) one who has been initiated as well as confirmed by the same Acarya; and
- (iv) one who has become the disciple of a particular Acarya exclusively for religious instructions (*dhammantevasi*).

It is to be noted here that Jainism accepts the Brahmanical view that an *Acarya* is essential for initiation. the *Vyavahara* refers to four more *Acaryas* who were responsible to guide monks and nuns in daily duties. The duty of the *Acarya*, accordingly, is to guide moral and spiritual conduct of his pupils. The Acaryas are also expected to possess a thorough knowledge of the Jaina scriptures as well as a knowledge of the various other religions. It is also stated that they should have at least eight years experience of monkhood.”¹³

According to Tukol : “The Acarya who is to be meditated upon is one who practises five kinds of conduct. The five *Acaras* are *Darsanacara*, *Jnanacara*, *Caritracara*, *Tapacara* and *Viryacara*. *Darsanacara* consists in cultivating faith in the soul which consists of Supreme Consciousness and is the only thing to be meditated upon as it is separate from the body. *Jnanacara* consists in developing knowledge that the soul is pure and perfect, and that it has nothing to do with attachment, delusion, or aversion. *Caritracara* consists in moulding one’s own conduct by freeing it from all kinds of attachments and other disturbing factors so that

13. Jash. Pranabananda : Spiritual Hierarchy in Jainism. pp. 274-275.

the mind can have the necessary calm and tranquility for peaceful contemplation on the nature of soul. Tapacara is practising various kinds of penances and austerities so as to enable the soul to attain its true nature. Viryacara consists in the development of one's own power or inherent strength of all the mental faculties so that the soul feels no hindrance in self-realizations. An Acarya who preaches and practises these qualities is worthy of respect and veneration."¹⁴

Upadhyaya

According to Tukol "Upadhyaya or a teacher is one who is possessed of the three jewels and is ever engaged in peaching the tenets of religion. He is accorded a high place of honour because it is he who inspires the people by his reachings to religious pursuits and practices."¹⁵

He is empowered to deliver lectures to a group of monks on various spiritual matters (Acaranga Sutra, pp. 113-146). Naturally, he is expected to have a sound knowledge of the various scriptures on which he discourses. He is expected to have at least three years experience as a monk and with perfect knowledge of the rules of the monastic conduct (Vyavahara, 3, 3-4). He was so called because he was approached by the monks for instruction in sacred texts (Thananga Comm., p. 140). The *Avasyaka-nirukti* (Avasyaka Niryukti, VV. 1002-1003), further explains the Upadhyaya (Ujjha) as one who took to meditation with full consciousness and the term *uvajjhaya* as one who has destroyed *karman* by conscious meditation. "All teaching and studying is a kind of austerity; if a man studies intentionally to gain merit, he will get merit (*punya*); if, however, he studies and teaches to gain and import knowledge with no thought of acquiring merit, he will destroy certain *karma* (*nirjara*) (Mrs. S. Stevenson : Heart of Jainism, p. 240)."

14. Tukol, p. 70.

15. Ibid., pp. 70-71.

Sadhu

According to Mrs. Stevenson "he is just an ordinary ascetic or sadhu, if he is a Digambara, he will bear no clothes and live in the forest, lost to the world and immersed in meditation, eating only once a day and tearing out his hair as it grows.... If he be a Svetambara or a Sthanakavasi, he will move from Apasaro to Apasaro clad in white clothes."¹⁶ He is an ascetic who observes scrupulously the various codes of conduct prescribed for attaining spirituality in life. He will have to practise the various virtues, mentioned in the Jaina canon in his own individual life showing that before he becomes eligible to deal with spiritual matters, he should himself have undergone the prescribed course of ethical life which offers a real insight into the nature of spiritual life.

"A sadhu is one who walks into the path of liberation with perfect faith and knowledge and with all purity of thought and conduct. he practises penances and engages in activities which are conducive to attainment of liberation."¹⁷

Arhat a Pure Soul

Thus, Arhat is a pure soul in an auspicious body, subh-dehastha, possessed of infinite faith, happiness, knowledge and power which has destroyed the four destructive karmas. From a realistic point of view, an Arhat is without a body; but from the popular point of view, we speak of him as possessed of a lustrous body."

This is undoubtedly an advance stage of spiritual life of the Jaina monks. In this state of life traces of anger, pride, deceit, greed, attachment, hatred and ignorance are not perceivable in the monk. "The Being", as Mrs. Stevenson observes, "has attained perfection of speech, perfection of worship and absolute security,

16. Mrs. S. Stevenson. *op. cit.*, p. 239.

17. Tukol, p. 70.

for no danger or disease can ever come where he is" The mere sight of an Arahanta is considered to have the potentiality to convert hundreds of people to the path of spirituality and to destroy sceptical and perverse attitude towards the life. The presence of the Arahanta, thus, is always enlightening.

Of the seven categories of Arahantas, *viz.*, the Pancakalyanadhari, the Tinakalyanadhari, the Dokalyanadhari, the Samanyakevali, the Satisayakevali, the Upasargakevali and the Antakrtakevali, the first three are the Tirthankara type, while the remaining, the non-Tirthankara type. With regard to the spiritual experience, there is no difference at all. The distinction lies in the fact that the former is capable of preaching and professing religious doctrine in order to guide the mundane souls immersed in the life of illusion (his sermons are properly worded by the Ganadharas), while the latter is not permitted to preach religious faith or principles, but enjoys the sublimity of mystical experience.¹⁸

The word Tirthankara is explained differently, but it is generally believed that it means "one who finds a ford (*tirtha*) through this word (*samsara*) to *moksa*, or one who attains a landing on the other side. But, according to Jaina tradition, it denotes one who forms four communities (*tirtha*) of monks and nuns and male and female lay-followers. When a new Tirthankara arises, the followers of the preceding one follow him, as the followers of Parsvanatha followed Mahavira.¹⁹" The number of Tirthankaras for every age is believed to be only twenty-four. It is to be noted that a spiritual aspirant of non-Tirthankara group can attain the next higher stage of the Siddha by dint of his spiritual attainment which can be had only through pure meditation or

18. K.C. Sogani, *Ethical Doctrines in Jainism*, p. 199.

19. Mrs. S. Stevenson, *op. cit.*, p. 241 ; Pranabananda Jash, 'Pilgrimage : An Avenue For Salvation', in the *Falhari Baba Commemoration Volume*. Pilgrimage Studies, eds. Lallanji Gopal and D.P. Dubey, pp. 5-16.

contemplation.²⁰ He is described as an ideal saint, a *paramatman* or god whom the Jainas assign an enormous list of attributes."²¹

Siddha

In the words of Tukul : "When we meditate upon the Siddha, we meditate upon the soul which is without a body produced by eight kinds of karmas; he is the seer and knower of Loka and Aloka and he stays at the summit of the Universe. The Siddha is without a body and cannot therefore be perceived by the senses. His shadowy shape resembles a human figure. The summit of Lokakas where he stays is called Siddha-sila. According to Jainism, a Siddha has knowledge of everything in the Lokakasa and Alokakasa which existed in the past, exists in the present and will exist in the future. These Siddhas have to be distinguished from the ordinary-Sadhus who are supposed to possess some miraculous powers."²²

"This is the last stage or the final goal of a Jaina ascetic. In this stage the ascetic is free from *karman* altogether, he is completely independent of all external objects. The Siddha has the following characteristics : absolute knowledge, faith, insight, righteousness, and prowess. He has also the power of becoming minute and colossal at will, and of moving anywhere unhindered; he is unaffected by anything, so that neither death, disease, rebirth, nor sorrow can any longer touch him. He is also without a body; and this is the reason why the Jainas feel they can never pray to siddha. He is described as not being the product of anything nor producing anything.²³ Neither an Arahanta nor a Siddha has no him the responsibility of creating, supporting or destroying the world. The aspirant receives no boons, no favours and no curses

20. K.C. Sogani, *op.city.*, p. 203.

21. *Ibid.*, p. 242. (All quoted by Pranabananda, p. 276).

22. Tukul, p. 70.

23. *Pancastikaya*. 36.

from him by way of gifts from the divinity. The aspiring souls pray to him, worship him and meditate on him as an example, as a model, as an ideal that they too might reach the same condition.”²⁴

The acquisition of Siddhahood is synonymous with attaining Nirvana²⁵ where there is no question of his experiencing either pleasure or pain, or any types of *karman*. His is a state of infinite, pure and boundless bliss.²⁶ It is nicely described in the Jaina text : “All sounds recoil thence where speculation has no room, nor does the mind penetrate there. The liberated is without body, without resurrection, without contact of matter; he is not feminine, nor masculine, nor neuter; he perceives, he knows, but there is no analogy; its assence is without form; there is no condition of the unconditioned.”²⁷

We thus see that in Jaina order Acarya, Upadhyaya, Sadhu, Arhat and Siddha has a very respectable place. As Tukol observes : “These are five supreme beings who are to be praised and revered everyday. They are possessed of qualities which, when contemplated upon, are sure to conduce to peace of mind to moulding of conduct and lead to clear perception and real

24. *Ibid.*, cited in K.C. Sogani, op. city., p. 199.

Umasvati or Umasvami, a disciple of the great *acarya* Kundakunda of the first century A.D., in his *Tattvarthadhigama-sutra*, ‘the fountain-head of Jain Philosophy’ (J.N. Farquhar, *Outlines of Religious Literature in India*, p. 136 expounded Jaina religious and philosophical thought of the contemporary age. According to his *Tattvartha-sutra*, 29, *kevalajnana* is the full perfect knowledge which is the soul’s characteristic in its pure and undefiled condition. It characterises the soul when entirely liberated from the bondage of matter. On its upward path, the liberated soul is said to rise upward and upward like a balloon (H. Zimmer, *Philosophies of India*, ed. J.Campbell, p. 258). It rises and rises and ever rises. The psychic point or the life monad, called the soul, continuously expands in ever widening circles until it reaches infinite knowledge, power and bliss.

25. *Niyamasara*, 183.

26. *Ibid.*, pp. 178-81.

27. *Acaranga-sutra*, I, 5, 6, 3-4.

knowledge of the true nature of the soul. The first stage of meditation is attainment of steadiness in conduct while the second stage is reached when concentration in the contemplation of the soul is reached. The mind is freed from attachment to or desire for acquisition of worldly possessions. Mental weaknesses like delusion, aversion, anger, hatred, pride, greed etc. are overcome so as to acquire complete equanimity of mind. This is the first stage of preparation for meditation. Then one should turn all his faculties inward with complete restraint of mind, thought and action in relation to external objects, and meditate on the nature of the soul. This is what is called Dhyana. It is essential that the person who wishes to practise meditation should prepare the preliminary ground by acquisition of knowledge of scriptures, observance of the various vows and practice of penance.

This is the real conception of Jaina prayer and worship. It is impossible to know fully well the qualities of the Five Supreme Beings or the Panca-Paramesthis without regular study of the scriptures. Knowledge of the scriptures strengthens our faith in religion and creates an awareness of the inherent potentialities of the soul.

The special features of Jaina worship and prayer have been briefly noted by J.L. Jaini : "Four points must be noticed : (1) the catholicity of the Jaina attitude. The worship and reverence are given to all human souls worthy of it, in whatever clime or county they may be. The worship is impersonal. (2) it is the aggregate of the qualities that is worshipped rather than any particular individual. (3) the Arhat, the living embodiment of the highest goal of Jainism, is named before the free soul who has left the world and cannot be approached by humanity which requires to see the truth before it can seek it (4) The Jaina incantation aum or Om is composed of five sounds : a, a, a, u and m which stand respectively for arhat; asrira ("disembodied," i.e., the siddha); acarya; upadhyaya and muni-the silent or the sadhu. The prayer and worship are media through which we not only exhibit our

ideal but also develop devotion which raises us to a state of ecstasy making us supremely happy in the realization of ourselves.”²⁸

All Jaina poets, saints, acaryas have taught their followers to be tolerant to other religions, communities and races or in the wider context the humanity for piece and co-existence.

J.L. Jaini very rightly summarises the concept of God in Jainism in simple but forceful words :“Jainism, more than any other creed, gives absolute religious independence and freedom to man. Nothing can intervene between the actions which we do and the fruits thereof. Once done, they become our masters and must fructify. As my independence is great, so my responsibility is co-extensive with it. I can live as I like; but my voice is irrevocable, and I cannot escape the consequences of it. This principle distinguishes Jainism from other religions, e.g. Christianity, Muhammadanism, Hinduism. No god, or His prophet or deputy, or beloved, can interfere with human life. The soul, and it alone is responsible for all that it does.”

Summing up in the words of Tukol, “Jainism does not accept the existence of a personal god who is at once the creator and protector. The real God is the soul which has attained perfection. Infinite perception, knowledge, power and bliss which are the attributes of perfection are inherent in every soul. In the material world those attributes are hidden by the veils of the Karmas. The Tirthankaras who are the ideals of perfection have shown the way of liberation. He who follows the requisites of Right knowledge and Right conduct can attain divinity by the fullest realization of the powers which lie dormant in him.”²⁹

There is no religious order which has such a disciplined, humanistic, pious and vows-oriented monastic or Sramanic Culture as Jainism, in the world.

28. Tukol, T.K. : Compendium of Jainism, pp. 70-71.

29. Ibid., p. 73.

6

JAINISM AND YOGA PHILOSOPHY

The description of Yoga as treated in Jainism is unique and more scientific. It aims at purifying the soul and destruction of Karma-dirt. Yoga means union, joining of inner and outer, brought about through meditational practice. We see its origin in earliest civilizations.

According to Devendra Muni : “Yoga is one of the chief means for self-development (Atmavikasa). While putting forth the definition of Yoga, Acarya Haribhadra and Upadhyaya Yasovijaya write—‘that which purifies the soul, destroys the karma-mala (dirt of activities) and joins one with one’s liberation (*Kaivalya* or *moksa*) is known as Yoga.’ The word Yoga has not been used in the Jaina-Agama literature in the same way as it has been used in the Vedic and the Buddhist literature. It has been used in the sense of the tendency of mind, body and speech. In Jaina tradition, *tapa* (penance) and *dhyana* (meditation) are emphasised of the *Yoga*. *Dhyana* means to centralise the tendencies of mind, body and speech under thinking about (meditation upon) soul. In *dhyana*, mind, body and speech stop their movement only the breath goes on. It is essential to stop all other activities except inhalation and exhalation of breath. At first, all the activities of the body are brought to a stop, the speech is brought under control and after that the mind is established in the soul. The *Sadhana* (the training) of body and speech is ‘*Dravya-Sadhana* (objective, external training) and the *Sadhana* of mind is *Bhava Sadhana* (the training of the emotions). In the Jaina tradition there is no place for *Hatha-yoga* (a form or control of the body) and nor does it grant much importance to *Pranayama* (the procedure of

breath-control). The control that is effected through Hatha-yoga does not benefit permanently, neither is there purification of soul through it, nor is the attainment of liberation. The Agama literature throws sufficient light on the characteristics and divisions of *Dhyana*. Acarya Bhadrabahu Swami has elaborately discussed and explained *Dhyana* in his 'Avasyaka Niryukti'. Acarya Umasvati in 'Tattvartha Sutra' has presented his thought on *Dhyana*. Jinabhadragani Ksamasmāna has composed a '100 verse' treatise *Dhyana-Sataka* on the subject. In that book he has presented the nectar like result of his own Sadhana (spiritual experience) on *Dhyana*. Acarya Haribhadra has brought about a new innovation in the method of Jaina Yoga. He has, written numerous treatises on Yoga such as *Yogabindu*, *Yogadrstisamuccaya*, *Yogavimsika*, *Yogasataka*, and *Sodasaka* etc. In those books he has analysed the process of Yoga in accordance with the Jaina tradition besides comparing the Jaina definition of Yoga and its Sadhana with those of the Patanjala Yoga tradition. In *Yogabindu* he speaks of the four divisions of Yoga such as *Adhikari* (competent), *Apunarbandhaka* (free one who never is bound again), *Samyadrsti* (balanced view) and *Desavrati* (one who follows the vows in a limited sort of way). While explaining the background of (or while introducing the) Yoga he tells us of its five aspects as the spiritual (*Adhyatma*), emotional (*Bhavana*), mindfulness (*Dhyana*), equanimity (*Samata*) and 'Proper doing away of the (binding) tendencies (*Vrttisamskaya*). In *Yogadrsti-Samuccaya* he distinguishes between and explains the two types of view points such as *Oghadrsti* (Demeritorious view) and *Yogadrsti* (the correct, meritorious balanced point of view), of the first, from considerations such as the primary state to the last stage of its development and from the background of the systematization of the *Karmamala* (the defilement of the defining activities), there are made as many as eight divisions : Mitra (Friendly), Tara (Relieving), Bala (Powerful, mantra Yoga), Dipta (Shining like a lamp), Sthira (Restful, restrained), Kanta (beautiful, tempting), Prabha (Shining, lustrous), and Para (Beyond,

Transcendent). These eight can be compared with the *Yama*, Restraints—such as *Ahimsa* i.e. non-violence, *Satya* or anrtam i.e. truth or not untruth, *Asteya* i.e. non-stealing, *Aparigraha* i.e. non-possession and *Brahmacarya* i.e. continence, *Niyama* cultivation of the positive qualities of *Sauca* i.e. purity, *Santosa* i.e. contentment, *Svadhyaaya* i.e. Study or self-examination and *Isvarparadhaina* i.e. surrender to the will of God, *Asana* (bodily postures) *Prana-yama* (breath control), *Pratyahara* (turning one's senses within as against their natural tendency towards the without), *Dharna* (providing direction to thought). *Dhyana* (i.e. mindfulness) and *Samadhi* (the balanced state of the intellect). Acarya Hemacandra has elaborately described the *asana* (bodily postures) and *Pranayama* (breath control) from the Jaina point of view. He has also told us about the *Padstha* (established at a position), *Pindastha* (body based), *Rupastha* (based on material objects) and *Rupatita* (beyond matter and form), the four kinds of *Dhyana*. He has also elucidated the *Viksipta* (confused), *Yata-Yata* (agitated) *Slista* (calmly analysed), and *Sulinata* (properly absorbed)-conditions of mind, which seems to be his special contribution. Acarya Subhacandra's creation '*Jnanarnava* is an important work on Yoga. In that we find a description of the *Pranayama* and of the nature of *Dhyana* Upadhyaya Yasovijaya has reflected upon Yoga from the Jaina point of view in his works such as '*Adhyatmasara*', '*Adhyatmopan:sad*', '*Yogavatara-Battisi*', '*Patanjala-Yogasutravrnti*', '*Yogavimsika*', '*Yogadrstisvadhyaaya*', etc. In his works his impartiality, grasp of the real good points and a tendency towards harmonization is clearly observable. In this way, in the Jaina tradition Yoga has a special method of its own. §

The philosophical aspect of Yoga has been highlighted in the Samkhya philosophy. In Jainism and Buddhism conduct is attached prominence. Jaina philosophy is more elaborate and has done in-depth study of code of conduct, however Buddha

§. Devendra Muni : Jaina Religion and Philosophy, pp. 51-53.

neglected metaphysical aspects and evaded serious thought concerning soul, matter, ultimate soul (God) etc. After his nirvana, his followers interpreted Buddhist philosophy in a big way, which is a part of our history and philosophical tradition.

Mahavira's views on Soul, Karma, God and Universe, as well as several moral issues are quite clear. He favoured purity of Soul and did severe penance for liberation. Attained Kaivalya. Propagated the value of disciplining the speech, body along with the mind. So did his followers.

We have seen there is much on Yoga in Jain Agamas, and even in later works.

It is a part of penance. Conduct which is the central theme of Jaina philosophy emphasises certain vows and moral virtues to be followed by the monks as well as the laity. In other religions and philosophies conduct is missing, whereas rituals and superstitions have flourished and taken roots.

Acarya Patanjali is exponent and a guiding force of Yoga philosophy. He has provided details about Yoga practices. He classified Ahimsa (non-violence), Satya (truth), Achaurya (non-stealing), Brahmacharya (celibacy), and Aprigraha (non-possession) as Yama. Later on he mentioned them as maha vratas (great vows). For Patanjali Yama is essential for self discipline or ritual but Dhyana (meditation), Dharana (deep concentration) and Samadhi (union with the goal) were basic foundation stones in Yoga.

Different branches of Yoga differ in practice. The ultimate aim of Yoga is Deliverance or oneness. Yoga of Mahavira and Buddha is free from God and Soul. It is pure and rational. Aurobindo rejected the imperfect materialist affirmation as well as the ascetic denial of life. One earth life was not possible in totality, till embodied itself in Matter and Matter was transformed by spirit. He declared that both spirit and matter are but different aspects of the one Reality.

For Patanjali 'the Yoga is the suppression of the transformations of the thinking principle. (Yogas chitta-vritti nirodhah). When cosmic consciousness is achieved the debris of sensory perceptions stored in consciousness as Samskaras and Karmas discarded and Kaivalya or liberation attained. The highest goal of Jaina ascetism is attainment of salvation through penance. Patanjali says, "the recession to their origin of the Gunas, void of the motive to act for the Purush is Kaivalya; or it is the soul coming by its own."

In the words of Andrija Puharich (Tantra Yoga : Nik Douglas): "There is no question of that the techniques of Yoga are far advanced beyond the crude techniques of Shamanism (Sramanism). While Shamanistic practices illuminate the basic physiological changes induced in the body, we must turn to Yoga to understand the mental dynamics of autonomy."

According to Mehta : "The Jaina holds that the self possesses an innate capacity of activity known as energy (*Virya*). On account of the rise of power-obscuring Karma this innate capacity is distorted. This distorted energy is manifested in the form of the activities of body, speech, and mind. These three types of activities are called Yoga in the Jaina system. Thus, the traditional meaning of the Jaina Yoga is directly opposed to that of the Patanjali Yoga. Patanjali defines Yoga as the cessation of mental activities, whereas according to the Jaina Yoga is nothing but the activities of mind, etc. The later Jaina writers have defined Yoga also in the sense of the control and arrest of activities.

Mental Activities

Mind is the internal sense organ. It cognises all the objects of the external senses. The Jainas hold that all our mental activities can be classified into four kinds : true, untrue, true and untrue, and neither true or untrue. A true mental activity corresponds to its object. A mental activity that does not correspond to its object is untrue. A mental activity is said to be true and untrue if it is

partly true and partly false. Our desires, purposes, inclinations, etc., are of the fourth kind. Such activities of thought are neither true nor untrue, since they have no corresponding objects.

Vocal Activities

Vocal activities is in the form of speech. Speech is a particular form of sound resulting from the rise of physique-making Karma. The activities of speech are also of four kinds: true, untrue, true and untrue, and neither true nor untrue. These four kinds of speech are exactly like those of mental activity.

Physical Activities

According to Jaina conception, there are five types of bodies: gross, transformable, projectable, electric and Karmic. According to different combinations of these five types, the Jainas recognise seven types of physical activities: activity of gross body, that of transformable body, that of projectable body, that of Karmic body, activity of gross body mixed with that of Karmic body, activity of transformable body mixed with that of Karmic body or that of gross body and activity of projectable body mingled with that of gross body. The activity of electric body is not counted separately, since it is always connected with the activity of Karmic body, inasmuch as electric body and Karmic body always co-exist.

Control of Activity

The problem of control, regulation, and stoppage of all our activities is one of capital importance in the Jaina doctrine of Karma. Indian philosophy discusses this problem chiefly under the head of Yoga. In Jaina philosophy the stoppage of activities is called *Samvara*. Through it we can check the inflow of new Karmic matter as well as annihilate the acquired one. This constitutes the path of self realisation.”¹

1. Mehta, M.L. : Yoga, in Encyclopedia of Jainism, Vol. 28, pp. 7306-7307.

Means of the Control

Mehta further writes : “There are certain essential conditions recognized by the Jaina thinkers for the successful control, regulation, and cessation of various activities. Following them, the final spiritual emancipation can be attained. The Buddhists, the adherents of the Patanjala Yoga, and others prescribe the following conditions for the control of various activities and the realisation of final liberation: self-regulation, moral virtue, contemplation, conquest of affliction, auspicious conduct, and austerity. Self-regulation consists in the control of the five-fold activities, viz., walking, speaking, receiving of something, keeping of things, and performing of excretional activities. Moral virtues are ten in number: forbearance, modesty, straightforwardness, contentment, truthfulness, self-restraint, austerity, renunciation, non-attachment, and celibacy. Contemplation consists in repeated thinking of a particular idea or object.

A self-discipline person is required to contemplate the following twelve-fold objects: the fleeting nature of things, the helplessness of the individual, the miserable nature of the world, the loneliness of the worldly sojourn, the distinctness of the self from the body, the impure character of the body, the conditions and consequences of the inflow of Karmic matter, the means for the stoppage of the inflow, the conditions of the dissociation of Karmic matter from the self, the nature of the constituents of the universe, the difficulty of the attainment of enlightenment, and the true nature of reality. The Jaina gives a list of twenty-two troubles to be learnt and conquered by one practising self-control. Hunger, thirst, cold, heat, nakedness, isolation begging, etc., are some of the troubles. The Buddhists do not attach much importance to the conquest of various afflictions. The Jaina thinkers have recognised five stages of auspicious conduct. The first stage is known as *Samayika*. A person belonging to it does not do any harm to others. He develops the sense of equanimity. The second stage is called *Chedopasthapanā*. At this stage the

person begins to follow the path of self-discipline rigorously. The third stage is known as *Parihara-visudhi*. The person observes a particular type of austerity at this stage. The fourth stage is known as *Suksma-samparaya*. One belonging to this stage suffers subtle passions. The last stage is called *Yathakhyata*. At this stage the self-disciplined person possesses perfect and pure conduct. All his passions are annihilated.

Physical Austerity

There are two varieties of austerity : physical and mental which are also called external and internal. The Jainas, the followers of Yoga, and to some extent the Buddhists, too, recognize the value of both these types of austerity. It is a fact that physical mortification is essential for a successful self-control. It should, of course, not be practised for its own sake. It is welcome so long as it serves the cause of self-discipline. The Jaina philosophers admit this fact. They say that the six forms of physical austerity practised in a right manner result in non-attachment, lightness of body, conquest of the senses, protection of self-discipline, and finally annihilation of Karmic particles. Some mystics also establish the same fact. They maintain that the object of mortification is to kill the old self, break up its egoistic attachments and cravings. Mortification is not an end in itself. It is a process, an education directed towards the production of a definite kind of efficiency. It tends to subject the body to the spirit.”²

Meditation

According to Mehta : “Meditation is the chief constituent of internal austerity. It includes all the four requisites of self-discipline advocated by Patanjali, viz., withdrawal (Pratyahara), concentration (Dharana), meditation (Dhyana), and ecstasy

2. Ibid., pp. 7307-7308.

(Samadhi). It is defined as the fixation of thought on a particular object by a person of excellent physical structure. The act of meditation is conditioned by the possession of an excellent body and a strong mind. A particular act of concentration can last for about an hour (forty-eight minutes). The Jaina does not admit the capacity of mind to concentrate any longer than the said period. He, of course, admits its capacity of reconcentration.

Meditation or contemplation is classified into four varieties: mournful contemplation (*Arta-dhyana*), cruel contemplation (*Raudra-dhyana*), inquisitive contemplation (*Dharma-dhyana*), and metaphysical contemplation (*Sukla-dhyana*). Mournful contemplation and cruel contemplation are of sinful nature, hence, a person of self-control should avoid their practice. The rest two are to be practised. At the last stage of metaphysical contemplation, first of all, the mental activities of the meditator are completely stopped, then his vocal activities are arrested, and lastly, all his physical activities are stopped. This is the completion of the control of activities. Now, the self exists in its pure nature. This state is free from all fear, all delusion, all attachment, all aversion, all physical, vocal, and mental activities. There is no inflow of new Karmic matter, no accumulation of previous Karmas.

Eight Stages of Self-Realisation

Exactly like the eight-fold path of self-discipline in Yoga, Haribhadra has given a lucid account of self-realisation according to Jainism. He has given a list of eight stages of self-discipline leading to the complete cessation of all our activities. These stages are styled *Mitra, Tara, Bala, Dipta, Sthira, Kanta, Prabha, and Para*. Of these, the first four are fallible and unsteady, while the last four are not so. At the first stage one has very faint spiritual light. At the second stage the enlightenment is a bit distinct. One possessing it is in a position to practise self-restraint. The third stage is possessed of more distinct enlightenment. One possessing

it is capable of controlling the various postures. At the fourth stage one gets control over breath. For him, spiritual realisation is more valuable than life. At the fifth stage one is capable of deep thinking and good conduct. He withdraws his senses from external objects. The sixth stage is in the form of internal concentration. At the seventh stage the person develops self-meditation. His power of right discrimination is fully developed. The eighth stage is the consummation of development. The person now attains ecstasy. He gradually destroys all his obscuring (*Ghatin*) Karmas and achieves omniscience. In course of time the non-obscuring (*Aghatin*) Karmas are also annihilated. Thus, he attains final liberation and is completely free from all the Karmas.”³

Yoga emphasises the practice of self-realisation and self-purification. It is thus science or discipline of oneness in totality. It is a pious way of penance. It is close to Vedanta. In Mohen-jodaro the ancient civilization of pre-Aryans, a Yogi is shown in deep meditation in a lonely forest surrounded with animals. Jaina tradition believes that it represented a ‘naked monk’ of Digambara sect. Some believes it is Pashupati. Yoga has been a continuous philosophical process in India adorned by Rishabha to Parsva, Mahavira and Buddha to Patanjali and Nagarjuna etc.

No doubt, Patanjali’s Yoga philosophy is an unique treatise. The eight fold (ashtang) Yoga of Patanjali defines its subject matter as the elimination of all desires’. It is purely a ‘Jaina philosophy as preached by the Tirthankaras. Yama-Niyama as defined and glorified by the Indian philosophers are of great value than the thought of Kant, Bacon and Spencer.

Yoga and Mysticism

According to R.A. Kumar : The Jainas believe that every individual soul is pure and perfect in its intrinsic nature. It possesses a number of natural attributes, such as infinite

3. Ibid., pp. 7307-7308.

knowledge, faith, power, bliss, etc., while it is in all perfection. But these qualities of the soul are crippled and distorted in various ways due to various causes, while the soul is in bondage. Mundane soul is not free to enjoy perfect knowledge, unsullied bliss and unlimited power. The principle responsible for this obfuscation, distortion and imperfection is *karman*, a complexus of very fine material molecules. Although foreign to soul's nature, the material particle freely enters into it and corrupts its nature. Through the threefold activity (*Yoga*) of body, the sense-organ of speech, and the mind, the *karmic* matter gets into the soul and mind. The *karmic* matter gets into the soul and sticks to it according to the strength of passions (*kasayas*) of attachment and aversion. Thus first of all there is an inflow (*asrava*) of *karmic* particles into the soul due to activity. At the same time passions make their appearance and, as a result of that the soul goes straight to the path of its own bondage (*bandha*). There arise in it perversity of attitude (*mithyatva*), nonabstinence (*avirati*) and spiritual inertia (*pramada*), and thus the bondage of the soul becomes complete. In this way the bondage of the soul consists in its subjection to the *karmana*. And hence, the soul that wants emancipation and perfection must break the *karmic* fetters.

The Jainas unwaveringly affirm their faith in the possibility of the annihilation of the *karman* and the achievement of emancipation. As a matter of fact, the liberation of a soul means complete annihilation of all the *karmic* forces that cover the natural faculties of the soul. It is a common experience that the dross found in an ore of gold is as old as the gold itself, still it is removed by chemical processes.⁴ Exactly like this, the removal of *karman* is possible by a course of spiritual discipline. On the elimination of the *karman*, the soul reveals its various attributes in their natural form. The soul now exists in its own nature. Thus to know the true nature of the self distinct from matter is our ultimate concern. Jainism has chalked out the path of self-realization and perfection.

4. Yogasataka Gatha, 57.

The pathway or the process leading to self-realization is known as *Yoga*.

The practice of *Yoga* is in vogue *ab antiquo*. It is integral to every spiritual discipline in India. Every system of thought utilizes the elements of *yogic* discipline in its own manner in the scheme of salvation and self-realization. In the Jaina Agamic literature, the materials on *yogic* discipline, though found in opulence, are lying scattered. The later Jaina thinkers have immensely contributed to this field and presented the *yogic* discipline in a systematic manner. We have a galaxy of Jaina thinkers, right from Subhacandra upto Acarya Tulsi, who have given us beautiful treatises on *Yoga* which are the living evidence of their original thinking and personal experience.”

Meaning and Significance of the Term Yoga

The term *Yoga*, no doubt, occurs in the Jaina Agamas⁵ but it is not widely used there. The later Jaina thinkers have, however, freely used the term *Yoga* in their works on *Yoga*. It is only Haribhadra who defined the word *Yoga* for the first time in the history of Jaina thought. In all his works he defined it in the sense of ‘what leads one to emancipation.’⁶ He derived the term *Yoga* from the root *yuj* ‘to bind together’, ‘to connect’, ‘union’, ‘conjunction’. Thus the literal meaning of the word *Yoga* is connection. The meaning of the term *Yoga* is unanimously accepted and used in the post-Haribhadra literature. According to Haribhadra, all pure religious performance is *Yoga* inasmuch as it connects one with *moksa*, i.e. leads one to *moksa*.⁷ Every religious and spiritual activity is considered elegant provided it is placed in *moksa*, i.e. is directed towards *moksa*. The religious

5. *Uttaradhyayanasutra*, VII 14, XI 14, XII 44, XIX 93; *Sutrakrtanga*. 1.16.3.

6. *Moksena yojanad yoga*—*Yogabindu* 31; also see *Yogadrastisamuccaya*. 11; *Yogavimsika*, 1; *Yogasataka*, 2.

7. *Yogavimsika*, 1.

practices should be pure in all respects, viz. object, nature, and result. The idea underlying such meaning of *Yoga* is that the goodness of an action can be gauged solely by its conduciveness to *moksa* in the long run. That action is good which either leads towards *moksa*, or which does not deflect from the path towards *moksa*.

Here a question arises as to what constitutes that action which leads one to *moksa*. Elaborating this point Haribhadra says that it is the right knowledge, right faith, and right conduct that lead one to *moksa*. In the *yogasataka*, he describes *Yoga* as 'the coming together in one soul of the three attributes, viz. right knowledge, etc., because it is this (coming together of right knowledge, etc.) that brings about (the concerned soul's) connection or union with *moksa*.⁸ He further says that 'those things which lead to and are thus the causes of these three attributes are also to be understood as *Yoga*.⁹ Thus viewed all proper conduct tending to the performance of virtuous acts is *Yoga*. Hence all the various types of conduct or spiritual discipline appropriate to the various stages of spiritual development are nothing but *Yoga*.¹⁰

This enquiry into the meaning of *Yoga* directly leads us to the central point of spiritual endeavour, i.e. *moksa* and the means of attaining it. As Hemacandra says, '*Yoga* is the cause of final emancipation and consists in the three fold jewel of right knowledge, etc.¹¹ It is the self itself in the ultimate sense that is right knowledge etc.¹² These three attributes are nothing but the comprehension of the self in the self by the self on account of the disappearance of the eternal delusion. When these capacities of the soul become manifest in their entirety, the spirit realizes itself

8. *Yogasataka*, 2.

9. *Ibid.*, 4.

10. *Ibid.*, 21.

11. *Yogasastra*, I. 15.

12. *Ibid.*, IV, 2.

and becomes perfect. Thus these three capacities are both the way and the destination. As we know, the worldly existence is due to the joint working of perverse view (*mithya-darsana*), perverse knowledge (*mithya-jnana*), and perverse conduct (*mithya-caritra*), therefore it is the destruction of all these three that leads to *moksa*.¹³ Perverse view impairs the whole outlook, and consequently whatever knowledge or conduct there is becomes polluted. The perversity of knowledge and conduct is dependent on the perversity of attitude. Purification of the attitude, hence, is considered as the indispensable condition of the purification of the knowledge and conduct. The knowledge can be right only if the attitude is right. Similarly, the rightness of conduct depends upon the rightness of knowledge. Thus right attitude enables the soul to realize and comprehend the truth as it is. It is the basis of right knowledge. Right knowledge consists in the correct understanding as to what is acceptable and what is rejectable. Right conduct in its turn leads one to emancipation from the *karmic* fetters, thereby is attained perfection. If right attitude discovers the final goal and turns the soul in the right direction, and right knowledge illumines the path, it is only then the right conduct that successfully leads it to the goal.

The Jainas emphatically assert that the realization of the reality demands not only right vision and right knowledge but also ethical perfection. The cultivation of right conduct which consists in various rules of conduct, *tapas* and *dhyanana*, is essential for the attainment of *moksa*. 'One possessed of knowledge without conduct enjoys only the knowledge but not its consummation, viz. *moksa*.'¹⁴ One who has obtained perfection of knowledge does not forthwith attain *moksa*, because the conduct has not yet reached its consummation. But one attains emancipation immediately on the acquisition of perfect conduct. It is the perfection of conduct that loosens the grip of *karmans*.

13. Ibid., IV, 2.

14. *Visesavasyakabhasya, gatha*, 1158.

effects the stoppage of the inflow of *karmic* particles, annihilates the accumulated ones and makes the soul devoid of all activities. On the complete eradication of passions and activities emerges the perfect conduct, and release from bondage is obtained.

Thus we see that all the three attributes, *viz.* right attitude, knowledge and conduct together form the path of perfection or emancipation. The Jainas assign equal place to each of them in their system of *Yoga*. All the three must co-exist in a soul if it is to walk along the path of salvation. If any one element is missing, the two, though each is valuable in itself, would be useless. Unless and until these three attributes manifest in their entirety, the soul cannot become pure and perfect and hence cannot achieve final emancipation. As they are the very essence of the soul or for that matter the soul itself, these three must work unhindered and in their natural form. *Yoga*, in Jainism, is thus nothing but the activity of the self itself that leads to the perfect development and unfolding of the potentialities of the self itself.¹⁵

Jainism contains all the essential elements of *Yoga* philosophy. Various effective and potent means for the annihilation of the *Karmans* and the achievement of the perfection of the spirit have been prescribed by the *Jaina* thinkers. Utmost emphasis has been put on the moral purification. *Yoga*, virtually begins with purificatory discipline. Doctrine of *Dhyana* leads to the knowledge of the self. The knowledge of self leads to the destruction of *Karmans*, which means *moksa*.

The earlier *Jaina* literature and the works of *Kundakunda*, *Pujyapada*, *Yogindu*, and others have clearly written what part mysticism plays in Jainism. In the mystical experience the individual experiences its perfection and liberation. It is rather direct experience of the communion between *Atman* and *Parmatman*. This implies the metaphysical conception of God and of the soul, and attaining union of identification with *Parmatmana*.

15. Kumar, R.A. : *Yoga and Mysticism in Encyclopeda on Jainism*. Vol. 28, pp. 7310-7321.

Jaina mysticism turns round two concepts : Atman and parmatman. In Jainism each soul is a potential God, *i.e.* parmatman. But it remains as atman only because of Karmic bondage. By breaking Karmic fetters it realizes its identity with the parmatman.

Suicide is an act of mental aberration due to some cause which the victim cannot control, while Sallekhana is a well-planned death in pursuance of noble laws of religion inspired by the highest ideal of self-realisation or reaceful death to ward off further entanglement in the bondages of Karmas. Hundreds of instances of Sallekhana have been recorded in the inscriptions found in the different parts of the State of Karnataka and collected in the twelve volumes of *Ephigraphia Carnatica* published by the State Government. The latest instance is that of the greatest modern saint by name Sri Santisagar Maharaja who observed the vow in september 1955 on the Hills of Kunthalagiri in the Maharashtra State (India).¹⁵

However, in the changed social-religions scenerio, Samadhi by any Saint or monk or Sallekhana by Jaina Sramana has become somewhat rare now.

RATNATRAYA

DOCTRINE OF RIGHT FAITH, RIGHT KNOWLEDGE AND RIGHT CONDUCT

Devendra Muni has rightly observed : “Religion (Dharma) is the music of life. By bringing in harmony tastefulness and sweetness to prevail in life it modifies the mind and brain, rectifies thoughts, sets right the tendencies and purifies behaviours..... It stands for the development of the spiritual virtues in life. For spiritual development Jaina Dharma has stressed the importance of the three jewels Ratnatraya : of right vision or faith, right knowledge and right conduct.”¹

The purity of the self and control of passions are necessary to acquire the knowledge for realizing one’s aim in life.

According to Tukol :

“Godhood is an ideal, a perfect soul whose attributes are infinite perception, knowledge, power and bliss; it is the condition of perfection and omniscience. Imperfection attached to the soul as we see in the universe is due to its association with Karmic matter. Our joys and our sorrows, our friends and foes, our kith and kin and in short, all that mundane life stands for are of our own making, the fruits of Karmas that we accumulated in the past arising out of our own passions and activities of body, mind and speech.

How do we attain the state of purity and perfection ? In describing the path to salvation or the moksa marga, each school of philosophy has emphasised that aspect which its propounders

1. Devendra Muni : Jaina Religion and Philosophy, p. 27.

considered important. While some have emphasised the path of faith or devotion, others have emphasised the path of knowledge as supreme. There is a third school which has laid the greatest stress on action or conduct. Jainism has considered the problem from two points of view viz. *Vyavahara-naya* (practical standpoint and *Niscaya-naya* the point of Reality). For most of us it is difficult to understand the point or the language of reality unless it is first explained from the practical point to which we are normally used, having regard to popular expressions and similarity of experiences or objects. The practical point of view is normally related to popular view and understanding. The exposition of the true reality may sometimes transcend our experience and understanding as well.”²

“Umasvami has, in his inimitable aphoristic sutra, stated : *Samyag darsana jnana caritrani moksamargah*. “Right Faith, right knowledge and right conduct together constitute the path to salvation.” The word *samyak* used therein qualifies not only faith but also knowledge and conduct. These three principles are called the *Ratna-traya* or the Three Jewels by the Jaina thinkers. The works of the great saint Kundakunda, particularly the *Niyamasara* deals with it in full detail. The “Three Jewels” form the subject-matter of the *Purusartha-siddhyupaya* by Amritacandra Acarya. In fact, every Jaina scripture deals with this subject as it sums up the philosophy of liberation or omniscience. It also makes it clear that those who are devoid of conviction in the efficacy of the path have no hope of progress.”³

Thus, “Jainism considers that the true road to deliverance lies in Right knowledge (*Samyaga-Jnana*), Right faith (*Samyaga-Darshan*), and Right conduct (*Samyaga-Carita*) which are the famous ‘*tri-ratna*’, the three jewels of Jainism.”⁴

2. Tukol : Compendium of Jainism, p. 180

3. Ibid., pp. 180-181

4. Jash, Pranabananda : Spiritual Hierarchy in Jainism (in Jainism and Prakrit), p. 274

According to Jaini three jewels (the doctrine of Right Faith, Right Knowledge and Right Conduct) are : “(1) *samyag-darsana*, right conviction, faith and perception combined ; (2) *samyag-jnana*, right knowledge ; (3) *samyag-charitra*, right conduct.”

“The reason why right faith or conviction is put first is that right principles of conduct are derivable from right convictions. And, as precious stones and ordinary stones are of the same nature, but a whole load of mountain stones does not equal in value a small piece of precious stone, so conduct based on false convictions may be the same in external manifestation as that based on right convictions ; but the former leads to error and waste of energy, whereas the latter leads to final liberation. (*Atmanusasana*, V. 15, translation published in the *Jaina Gazette*, Vol. iv, 1907, p. 67)

All the three, *i.e.* right conviction, knowledge, and conduct, combined together lead to *moksha*, or final liberation of the soul from karmic matter.”⁵

RIGHT FAITH OR RIGHT CONVICTION

Jaini further says : “Right Faith or Right conviction in Jainism has a twofold object ; one negative, the other positive.

In the negative aspect it is against scepticism of a kind which hampers all serious thought. Such scepticism is based on ignorance or weakness—in the technical language of Jainism, on the uprising (or *udaya*) of some very gross kind of conviction-obscuring *karmas*. There are always men and women in the world who are afraid of the truth. For such right conviction can hardly ever exist in its highest form. Such people’s faith is again and again assailed by doubt : they are not sure of their own existence, of the existence of the world, or of their relation to its. Such persons are incapable of any kind of constructive effort to explain the entirety of life

5. Jaini, J.L. : Outlines of Jainism, p. 52-53.

and see its real aim and object. To such Jainism gives guidance and help in the positive aspect of right conviction.

In its positive aspect right conviction in Jainism counsels the conscious retention of what we have or have gained. By happy intuition, or by deliberate acquisition of knowledge, the calm of faith takes rise in the mind. Jainism counsels us to take hold of it and press this faith deeper and deeper in the consciousness, so that, instead of being blighted by cold logic and cunning sophistry or eaten away by the corrosion of scepticism it may grow into the tree of knowledge and fructify into the world-blessing fruit of righteous conduct.

Right conviction is of two kinds—

1. Right conviction from the practical point of view, or *vyavahara-samyag-darsana*. It is right and steady conviction of the true nature of the six dravyas, the five *astikayas*, the seven *tattvas*, the nine *padarthas*. The man who has this conviction knows also the relative importance and the true significance of the *tattvas*. It also includes faith in true ideal, scriptures, and teacher.
2. Right conviction from the real point of view, or *nischaya-samyag-darsana*, right conviction of the true nature of one's own soul. It is realization of oneself as a pure soul—as something not distinct from the attributes which are peculiar to a perfect soul, namely, perfect knowledge, power, and bliss.

Right conviction is free from three errors of confounding it with false (1) gods, (2) place, and (3) teacher. The idea of God should be purged of all materialism or anthropomorphism. It should be the highest ideal of the most perfect soul conceivable. There is from the highest point of view no special sanctity attaching to any place. The teacher also must be such as knows these doctrines and teaches them clearly and with emphasis.

It must be free from all the kinds of pride. Eight are usually given :pride of one's mother's or father's relations ; pride of greatness, strength, beauty, knowledge, wealth, authority, and asceticism or spiritual advancement.

Then it must be steady and with eight qualities, which are given in the text (Jaina canon).

Right conviction arises in ten ways or in two ways.

In two ways : *nisarga*, or by intuition ; *adhigama*, or by external instruction (*Tattvartha-sutra*, Ch. I, 3).

In ten ways : *e.g.*, from discourses of Jaina Tirthankaras (*ajna*), or of learned men, or Jaina sacred books, from renunciation of worldly objects (*marga*), from knowing the topics of Jainism in outline (*Samkshepa-drishti*), etc. [See *Atmanusasana*, v. 11-14 ; *Jaina Gazette*, Vol. iv, 1907, p. 67.]

It may be considered from six points of view : *nirdesa*, the chief characteristics of a thing ; *svamitva*, possession ; *sadhana*, means of acquisition ; *adhikarana*, vehicle ; *sthiti*, duration ; *vidhana*, mode."

Nirdesa

"What is *samyag-darsana* ? It is *tattvartha-sraddhana*, *i.e.* faith in the significance of the seven principles; in other words, conviction of the inner reality of things."

Svamitva

"Who has it ? The soul, of course. But in details the question may be considered from the point of view of (1) kinds of existence (four *gatis*) ; (2) senses (five senses or less) ; (3) bodies (possessors of living or immobile bodies) ; (4) *yoga* (or *asrava*, vibrations of body, mind, and speech, which bring about the inflow of karmic matter and make bondage possible) ; (5) *veda*, or the three sexes (masculine, feminine, and neuter) ; (6) *kashaya*, the four passions (anger, pride, deception, and greed) ; (7) knowledge, five kinds of knowledge ; (8) *samyama*, control or restraint ; (9) *darsana*

sense-perception, mental perception, etc. ; (10) *lesyas*, six kinds of tints of the soul ; (11) *samyakta*, from the real point of view ; (12) thinking or non-thinking souls (*sanjnin, asanjnin*).

Sadhana

How is it acquired ? In two ways, internally and externally, *i.e. nisarga* and *adhigama*.

Adhikarana

What is its vehicle ? (1) In reality the soul ; (2) but from the external point of view, the *trasa-nadi*, that portion of space which is 1 *rajju* wide, 1 *rajju* long, and 14 *rajjus* high. There cannot be any right conviction outside this.

Sthiti

What is its duration ? It depends upon whether the right conviction is due to *upasama*, or precipitation of karmic matter in the soul, in which case the maximum and the minimum are each on *antara-muhurta* ; or to *kshaya*, or perishing of karmic matter, when in mundane souls the minimum is one *antara-muhurta*, the maximum thirty-three *sagaras*, while in liberated or disembodied souls it has a beginning, but lasts for ever ; or to *kshayopasama*, mixed precipitation and perishing of *karmas*, with a minimum, one *antara-muhurta*; maximum sixty-six *sagaras*. [One *muhurta* is forty-eight minutes.]”

Vidhana

The way in which it is acquired—

Really there is only one way, namely, the suppression and removal of karmic matter. But it may be in two ways : internal *nisarga*, intuitive ; external, *adhigama*, by instruction. It may also be in three ways, according as it arises by precipitation, perishing, or combined precipitation and perishing of karmic matter.

Right conviction may also be considered from the point of view of *sat*, does it exist or not ? *samkhyā*, how many is it ? *kshetra*, up to where does it extend ? *sparsana*, what extent of

space and time does a man of right conviction comprehend ? *kala*, how long does it last ? *antara*, the extent to which the minimum and maximum durations are separated from each other, or the duration of its absence ; *bhava*, which psychical condition gave it rise, precipitation or pressing, or both ? *alpa-bahutva*, are the last-named three kinds equal or unequal ?”⁶

Tukol, in his Compendium of Jainism⁷ has studied the Ratnatraya in detail, based on Jaina canon.

He says : “It is only from the practical point of view that the three-fold path is required to be pursued by an embodied soul so that the body which is a mass of subtle karmic matter would cease to be a hindrance in the attainment of perfection.”

Meaning of Right Faith

“To start with, it is necessary to discuss the meaning of right faith. Acarya Samantabhadra has defined it to mean belief in the meaning of the principles, the Apta or the Arhat, the sacred scriptures and the pious saint free from three kinds of superstitions, eight angas and eight kinds of pride.⁸ God according to the Jaina conception is pure and perfect soul, the omniscient with infinite knowledge and bliss. Umasvami has defined right faith as belief in the true nature of the substances as they are (Tattvartha sraddhanam samyag darsanam).⁹ A firm belief in the nine fundamental truths (padarthas) is considered to be the pre-requisite for right knowledge and conduct.

Belief in the vitaraga or the Conquerer, the scriptures, the nine fundamental truths and the preceptor must be free from

6. Ibid., pp. 54-57.

7. Tukol : Compendium of Jainism, p. 182.

8. Samantabhadra : *Ratnakaranda Sravakacar*, Verse 4, with Commentary in Marathi by Jivaraj Gautamchand Doshi. Jain Samskriti Samrakshaka Sangh, Sholapur.

9. Umasvami : *Tattvarth sutra* (Reality) Chap. I. Sutra 2. (Quoted by Tukol, p. 182).

doubts and ignorance.¹⁰ Amongst the mundane souls, right faith can arise only in beings which are samanaska (possess a mind) and whose passions are not dominating. There are beings who identify the soul with the body and are unable to overcome the false beliefs cherished by some members in society.

An average mind is clouded by three kinds of superstitious beliefs : belief in false gods (devamudhata), false belief in the holiness (lokamudhata) and belief in and respect for dubious ascetics (pakhandi mudhata). The first kind of superstition consists in believing in gods and goddesses who are credited with passionate and destructive powers willing to oblige the devotees by grant of favours they pray for. The second relates to taking baths in certain rivers, jumping down the peaks of mountains and entry into fire under the supposition of acquiring merit for themselves or for their kith and kin. The third belief refers to entertainment of false ascetics and respecting them hoping to get some favours from them through magical or mysterious powers exercised for personal gain or show of power. The mind must be freed from such superstitions and doubts so as to clear the ground for rise and development of right faith.

Besides freedom from three kinds of false beliefs (mudhata) the mind has to be free from eight kinds of pride: (1) pride of family (kula-mada), (2) pride of contacts and family connections (jnati-mada), (3) pride of one's own strength (bala-mada), (4) pride of beauty (sundarata-mada), (5) pride of knowledge (jnana-mada), (6) pride of wealth (dhana-mada), (7) pride of authority (ajna-mada), and (8) pride of penance (tapah-mada).¹¹ All or any one or more of these kinds of pride are likely to disturb the equilibrium of mind, and create likes or dislikes for men and matters. In such a case, the mind cannot be unbiased. The understanding is likely to be erroneous, if not perverted. An

10. Samantabhadra : *Ratnakaranda Sravakacar*, Verse 4.

11. *Ibid.*, Verse 25. (Referred to by Tukol, pp. 182-183).

inflated notion of oneself on any of these grounds is likely to cloud the vision. It is therefore necessary that before right belief could dawn, there should be an effacement of these factors of pride.

Right faith is characterised by eight angas (aspects) which determine its excellence;¹² they are; (i) one should be free from doubt about the truth or validity of the tenets (nihsankita); (ii) one should have no love or liking for worldly enjoyment as everything is evanescent (Nikamksita); (iii) Nirvicikitsa-anga consists in declining to have an attitude of scorn towards the body even though it is diseased and is full of impurities, as it can help in the cultivation of the three jewels; (iv) amudhadrsti is freedom from perversity and superstition. One should not pursue wrong and heretical faiths ; (v) Upaguhana requires one to maintain spiritual excellence and protect the prestige of that path when it is faced with the risk of being belittled on account of the follies and shortcomings of others. One should praise the pious but not deride those who may be faltering in their pursuit of religion; (vi) sthitikarana-anga is the quality of rehabilitating others in the path of right faith or conduct by preaching them or reminding them of the religious truths, whenever they are found to be going astray; (vii) vatsalya-anga is showing affection towards co-religionists and respect and devotion towards the spiritually advanced by receiving them with courtesy and looking after their comforts; and (viii) prabhavana consists in weaning people from wrong practices and beliefs by establishing to them the importance of the true religion by arranging religious functions and charities; one should endeavour to demonstrate the greatness of the Jaina tenets and scriptures.

These eight angas (organs or members) or vital constituents of right faith require the individual to be thoroughly free from doubts about the real attributes of the Omniscient, the scriptures

12. Ibid., Verse 11 to 18.

(Tukol, p. 183)

and the preceptors. They require him to follow the path with devotion and clear understanding of the possible pitfalls. While attaining spiritual excellence himself, he should do nothing by deriding his companion travellers who may be going astray. He should bring them to the right path by advice and persuasion. He should do nothing that will bring discredit to his religion. He must protect his co-religionists from scandal whenever they might go astray by educating them in the true tenets. Pious and meritorious persons ought to be respected and treated with devotion so that he himself might have occasion to ponder over their virtues and others might be influenced by their spiritual conduct. One should also, by the best of one's own capacity spread the tenets of the Jainas by precept and example.

Amrtacandra Suri has pointed out the kind of doubts which might beset a mind in the attainment of firm belief of the right kind (*samyag-darsana*). Doubts arise as a consequence of our limitations in understanding or may be induced by our friends and neighbour following other faiths and extolling the merits of their own faiths. When the mind is in a state of cogitation, miseries and calamities may add to our *mithyatva* as interested persons would be advocating the prowess of false gods and goddesses as the relievers of human miseries by offerings and worship. These are occasions for testing the firmness of one's own faith in the immutability of the law of Karma."¹³

“Since our capacity for comprehension is limited, we have to accept many things in life on trust. Even in ordinary life, we find persons with different attainments in various subjects. Religion and spiritualism have to be pursued with effort and assiduity and there can be no advancement in our studies unless we start with a few beliefs in matters like the omniscients and their attributes as laid down in the scriptures. This does not mean that a relevant inquiry is prohibited. It is common experience that things which are beyond comprehension go on clearing

13. Tukol, pp. 184-185.

themselves up as we progress in our studies and processes of thought. Doors of knowledge do not open to all of us and all of a sudden. Study with devotion clears all clouds and new vistas of light dawn on a dedicated student. Sometimes, doubts are dispelled by our teachers and the enlightened; it is thus that new light illumines the dark corners of our minds making visible what was invisible earlier.

The doctrine of Anekanta or many-sided approach to each and every matter requires us to examine it from various angles to find out the truth. Metaphysical problems are difficult in their very nature. We ought to inquire with an open mind and should not rely upon fallacious doctrines and scriptures.

A belief motivated reward cannot be a right belief. A true believer will not expect to be born in a royal family or to attain of power and wealth. All such matters are the fruits of Karmas of the individual concerned. One should not also feel disgusted with the natural conditions of life like hunger, poverty, disease, dirt, etc., but should strengthen one's belief in the divinity of the soul. Practices of ten virtues without giving room to the play of passions is the way of developing samyaktva. These ten virtues are : *supreme forgiveness, supreme compassion, supreme straight-forwardness, supreme purity, supreme truth, supreme self-control, supreme austerities, supreme charity, supreme non-attachment and supreme chastity*. Our effort should be towards self-improvement; indulging in scandalizing others trying to pick holes in them is unhealthy and inconsistent with right attitude. Deviation from the path of righteousness can be prevented by conquest of passions and acquisition of more knowledge."¹⁴

Since samyaktva forms the foundation of ethics according to Jainism, the Uttaradhyayana Sutra which is one of the oldest Agamas according to the Svetambaras has briefly indicated the sources through which the same could be acquired and cultivated.

14. Ibid.. pp. 185-186.

They are ten : *nisarga* is spontaneous effort of the mind to comprehend the nature of the soul and the principles connected with it in mundane life. *Upadesa* (advice), *ajna* (precepts given in the scriptures), *sutra* (study of the angas and other sacred books) *bija* (learning through logical inferences from what is known), *abhigama* (comprehension of meaning of the sacred lore), *vistara* (extensive study), *kriya* (practice of the rules of conduct), *samksepa* (brief exposition) and *dharma* (the law of religion).¹⁵

The same subject has been dealt with in somewhat greater detail and with slight modifications by Gunabhadra who has characterised samyagdarsana as of two kinds : *nisargaja* (intuitive and *adhigamaja* (tuitive). While the former is self-born and inspired, the latter is acquired by precept, study and guidance. There is need for subsidence of Karmas and conquest of passions and pride which have already been dealt with. Then he refers to ten sources with form the springs of Right Faith : (1) *ajna* is the precept of passionless saints ; (2) *marga* is belief in the peaceful path of eternal liberation which is free from temporal ties and attachments and which arises as a result of the subsidences of the deluding Karmas ; (3) *upadesa* is belief which arises from the teachings of the ancient saints and from the sayings that are found in the ocean of great scriptures of right knowledge ; (4) *sutra* is another source of belief ; it consists of rules of conduct prescribed for the ascetics and of religious discipline which when studied bring in fresh light and understanding ; (5) *bija* is belief which arises from the knowledge of the substances and the padarthas which are difficult to understand but can be understood, after patient pursuit and as a result of the subsidence of perverse belief; (6) *samksepa* is belief of the laudable ones ; the belief in this case is acquired in the principles even though the same have been expounded briefly ; (7) *vistara* is belief possessed by one after a

15. Jacobi, Hermann : *Sacred Books of the East*, Vol. 45, p. 155-156 (Uttaradhyayana sutra).

(Quoted by Tukol, p. 186.)

careful study of the twelve angas which constitute the ancient sacred lore ; (8) *artha* is belief which is produced by ascertaining the true meaning of doctrines contained in sacred books, without undue emphasis on words ; (9) *avagadha* is belief acquired as a result of the study of sacred literature consisting of the Angas and other books ; (10) *paramavagadha* is belief in the truths as seen by the omniscients.¹⁶

From what has been discussed above, it should be clear that samyaktva is characterised by love of religion (samvega), indifference to worldly pleasures (nirveda) and an attitude of self-criticism of all conscious and careless transgressions of ethical rules of conduct. A person with samyaktva should confess and repent before his spiritual preceptor for his faults (garha) and consciously exert to subdue his passions (upasama). There should be devotion towards the five supreme saints (panca-paramesthic) and affection for the virtuous (vatsalya). To crown all, compassion towards all living creatures (anukampa) should be the devout creed. Samyagdarsana is thus grounded in spiritualism. It is proper insight into the nature of things which is necessary for the knowledge of truth. The man who acquires this true insight is characterised by an attitude of mind determined to know the precise truth at all costs.¹⁷ We can scarce forbear mentioning that Jainism is not merely ethics and metaphysics but spiritualism too which is evidently manifest from the persistent emphasis laid by all the Jaina philosophers, without any exception, on the veritable achievement of samyagdarsana before any *acara* subscribing to the attainment of emancipation is practised.¹⁸ Samantabhadra has stated that even the Ganadharas would regard a person possessed of samyaktva as a god, though he might have

16. Gunabhadra Acarya : *Atmanusasana* Verses 11 to 14 (with Commentary by J.L. Jaini). Sacred Books of the Jains Vol. VII.

17. Jain C.R. : *Fundamentals of Jainism*. p. 87.

18. Sogani K.C. : *Ethical Doctrines of Jainism*. p. 71.
(Quoted by Tukol, p. 186)

been born in a low family.¹⁹ There can be no rise, stability, growth and fulfilment of knowledge and character, unless they are founded on Right Faith.”

RIGHT KNOWLEDGE

According to Jaini : “Right conviction makes us perceive the reality of life and the seriousness of our object in life. It saves us from the soul-emptying, puzzling void of scepticism. It brings us nearer to the feeling and touch of the solid, substantial reality of our own and other souls, as also of the matter in union, with which the soul gives rise to the phenomena of life.

Right knowledge makes us examine in detail the matter brought into the mind by right conviction. Of course, both are mental processes ; the difference is in degree. I see a nurse taking a boy on the pavement outside. This is perception. I have the right conviction that there are a woman and a boy out there. I also perceive that the woman is a nurse. But I do not *know* the details—who they are, where they live, why they are in this particular locality, and so forth. If I saw or heard or read about them, I should gain right knowledge.

This knowledge must be free from doubt, *i.e.* it must be retained steadily and based on firm conviction.

Error is also recognized in Jainism. It reminds one somewhat of the ignorance (*avidya*) of the Vedanta, the want of discrimination (*aviveka*) of the Samkhya, and the illusion (*maya*) of the Buddhist systems of philosophy. Jainism insists that right knowledge cannot be attained unless belief of any kind in its opposite (*i.e.* in wrong knowledge) is banished.

The soul of man is indivisible, and our intellect cannot really consent, even temporarily, to what our faith has not grasped ; and our conduct cannot but be coloured by our intellect, from which

19. Samantabhadra : *Ratnakaranda Sravakacar*, Verse 28.
(Tukol, p. 187).

it springs. Faith and knowledge leading to right conduct are at once the process and the goal ; for right faith dispels weak doubt, right knowledge preserves us from ignorance, indifference, and laziness, and right conduct enables us to create the best life of which we are capable.”²⁰

Right knowledge is of five kinds—

Mati-jnana : knowledge which is acquired by means of the five senses or by means of the mind of man.

Sruta-jnana : knowledge in which on the basis of *mati-jnana* one acquires knowledge about things other than those to which the *mati-jnana* relates.

The difference between the two is thus stated. *mati-jnana* deals with substances which exist now, and, having come into existence, are not destroyed ; *sruta-jnana* deals with all things now existing, and also with those which were in the past or may be in the future, e.g., an eclipse to-day may be known by *mati-jnana*, but one in the time of Alexander, or one to happen next year, can now only be known by *sruta-jnana*. Even a mineral or plant soul with one sense only can have *sruta-jnana*.

Avadhi-jnana : knowledge of the remote or past. It is possessed always by celestial and infernal souls ; ascetics also sometimes acquire it by austerities.

Manahparyaya-jnana : knowledge of the thoughts and feelings of others. It is possessed by *Samyamins* only, i.e., by persons, who are masters of self-control and who have practised the restraint of body, mind, and speech.

Kevala-jnana : full or perfect knowledge, which is the soul’s characteristic in its pure and undefiled condition.

False Knowledge

The first three kinds of knowledge, i.e., sense-knowledge, study-knowledge, and knowledge of the past, may also be

20. Jaini, J.L. : Outlines of Jainism, pp. 58-59.

perverted or false. The senses may deceive us ; our studies may be incomplete or erroneous ; and the angel's vision of the remote or past may not be perfect in detail or clearness.

But mind-knowing cannot be false. We cannot have it, unless we can have knowledge of the exact thought or feeling in another's mind.

Full or perfect knowledge obviously cannot be false.

The five kinds of bodies, we remember, are : *audarika*, or the physical body ; *vaikriyika*, or the angelic body of angels and denizens of hell ; *aharaka*, the special body emanating from a saint to resolve his doubts ; *taijasa*, or magnetic body ; *karmana*, or karmic body.

These five bodies are distributed as follows : a man has the physical magnetic, and karmic bodies ; an angel has the angelic, magnetic, and karmic bodies.

This accounts for four, the remaining *aharaka* being a special body manifested in a saint temporarily and for a special purpose.

Now the five kinds of knowledge may be considered thus in relation to the five kinds of bodies :—

Man with his physical body acquires²¹ sense-knowledge and study-knowledge. Also with his physical body he acquires, *e.g.* by means of austerities, knowledge of the remote. With his magnetic body he acquires knowledge of the thoughts and feelings of others. It is literally sympathy, on the analogy of symphony between chords or strings in music, which are tuned exactly alike. If a man's magnetic body is in the same tune with another's, the thoughts and feelings of the one will meet with a ready response in the other. It is everyday observation that a mother or a devoted wife anticipates and exactly realizes the needs or wishes of her beloved children or husband. With his karmic body the man acquires full knowledge. And it must be remembered always, that acquisition of knowledge means the removal of knowledge-

21. *Ibid.*, p. 60.

obscuring *karmas*, the gradual demolition of the karmic body. The matter of the other bodies acts simply like the workman employed to demolish the karmic structure ; as soon as his work is accomplished, he is automatically dismissed. So, as soon as the bondage of *karma* is severed, the physical and angelic bodies fall off, and the magnetic and karmic bodies await their definite final dissolution before the eternal soul is set free in *moksha*.

To take the five kinds of knowledge in detail—

Mati-jnana, or sense-knowledge, is also called *smriti*, *samjna*, *chinta*, *abhinibodha*. It is acquired (1) by means of the five senses, (2) by means of the mind.

It is divided into four parts—

1. *Avagraha*, perception, taking up the object of knowledge by the senses. It is also called *alochana*, *grahana*, or *avadharana*.
2. *Iha*, the readiness to know more of the things perceived. It is also called *uha*, *tarka*, *pariksha*, *vicarana*, or *jijnasa*.
3. *Apaya*, finding out the perfection or otherwise (*samyakta* or *asamyakta*) of a thing. It is also called *apavaya*, *apagama*, *apanoda*, *apavyadha*, *apeta*, *apagata*, *apavidha*, or *apanutta*.
4. *Dharana*, retaining the detailed reality of a thing. It is also called *pratipatti*, *avadharana*, *avasthana*, *nischaya*, *avagama*, or *avabodha*.²²

To illustrate : I see the nurse and boy going along outside : this is *avagraha*. I wish to know more about them : This is *iha*. I go and make inquiries about them, and know all kinds of details about their ages, family, etc. : This is *apaya*. I grasp the full significance and characteristics of the details which I have gathered : this is *dharana*.

22. Ibid., pp. 61-62.

Each of the above four classes of sense-knowledge has twelve sub-classes : *bahu*, much ; *bahavidha*, manifold ; *kshipra*, quickly ; *anisrita*, without the help of symbols or signs ; *anukta*, without being taught ; *dhruva*, steady ; *alpa*, less ; *alpavidha*, in few ways ; *akshipra*, slowly ; *nisrita*, with help of signs ; *ukta*, taught ; *adhruva*, not steady.

Thus *mati-jnana* is $4 \times 12 = 48$ kinds ; and, as each kind may be acquired by five senses or the mind, in all it is of $48 \times 6 = 288$ kinds.

Again, the above distinctions apply to sense-knowledge with reference to *artha*, the object itself. With reference to *vyanjana*, or [intermediating] sensation, sense-knowledge is of only one kind, the *avagraha* (or perception) kind. This is never manifested in the case of the eye or the mind. Therefore it can only be of 4×12 (the twelve classes above referred to) = 48 kinds.

Thus the total kinds of sense-knowledge are $288 + 48 = 336$.

Sruta-jnana, or study-knowledge, is of two kinds—*scriptural* and *non-scriptural*. The scriptural means knowledge derived from the study of the Jaina Scriptures, *i.e.* the Twelve Angas. Non-scriptural is knowledge that is derived from outside the Angas.

*Avadhi-jnana*²³, or knowledge of the remote, is of two kinds : (1) *innate*, as in the case of angels in Heaven or fallen ones in Hell ; (2) acquired by the precipitation or annihilation of karmic matter. The former is called *bhava-preatyaya*, and the latter *kshayopasama-nimittaka*. This latter is acquired by men and animals, and is of six kinds—

1. *Ananugamika*, limited to a particular locality, *i.e.* outside those limits the man loses this faculty.
2. *Anugamika*, not limited to any locality.

23. *Ibid.*, pp. 62-63.

3. *Hiyamana*, knowledge of the remote, comprehending innumerable worlds, seas, continents, etc. becomes less and less till it reaches the minimum.
4. *Vardhamanaka*, acquired from very slight beginning ; it goes on increasing. It is the converse of *hiyamana*.
5. *Anavasthita*, unsteady, so that it fluctuates according to circumstances.
6. *Avasthita*, never leaving the possessor in the locality where it is acquired, and retained by him even in another form of existence. *Tattvartha-sutra*, ch. i, 21-3.

Manahparyaya, or mind-reading knowledge, is of two kinds—

1. *Riju-mati* : this arises from the straightforwardness of man's mind, speech, and body, and consists, in discerning and knowing the forms of thoughts in other's minds.
2. *Vipula-mati* : by this the finest karmic activity in the minds of others can be read.

The distinction between the two kinds is this : (1) *vipula-mati* is finer and purer than *riju-mati* ; (2) *vipula-mati* cannot be lost, whereas the possessor of the *riju-mati* mind-reading power may lose it.

Mind-reading²⁴ knowledge is distinguished from far knowledge as follows—

1. Mind-reading knowledge is purer and more refined than far-reading knowledge.
2. Mind-reading knowledge is confined to the locality where men live. Far knowledge is not so limited, and may be extended to the whole universe.
3. Mind-reading can be acquired only by men, and also only by *samyamins*, i.e. men of control. Far knowledge can be acquired by all souls in all conditions of existence.

24. Ibid., pp. 63-64.

4. By mind-reading we can know all forms of thought etc., even their minutest modification. By far knowledge we can know forms with only a few of their modifications

From this point of view sense and study-knowledge, applies to all things and to all their modifications. Far-knowledge applies to coloured substances, but not to all their modifications. Mind-reading applies to all coloured objects, even in their infinitesimal parts. (*Tattvartha-sutra*, 25-7.)

Full Knowledge

Kevala-jnana, full or pure or perfect knowledge, applies to all things and to all their modifications. It is, in fact, a characteristic of the soul entirely liberated from the bondage of matter.

To conclude, a soul can have one, two, three, or four kinds of knowledge at one and the same time. If one kind, it must be perfect knowledge ; if two kinds, it is the sense-and the study-knowledge ; if three kinds, it is the sense- and the study- and the past-knowledge ; if four kinds, it is all except perfect knowledge.²⁵

In his book *Compendium of Jainism*, Tukol says, "Right faith makes us perceive, though not in full detail, the principles of life and matter, devote our thoughts and worship towards the conquerors and bestow our diligence in the study of scriptures. With belief in the tenets of religion, the ground for pursuit of knowledge would have been prepared. What is more, there would be the necessary purity of thought and a reverential but logical attitude of approach. **Mithyatva** is the bane of right knowledge.

Samantabhadra has defined knowledge as comprehension of the full and real nature of an object as it is, without any doubt, perversity or exaggeration. Comprehension which is partial, excessive, perverted or doubtful is wrong knowledge.²⁶ Nemicandra Siddhanta Cakravarti holds the view that perfect

25. *Ibid.*, pp. 64-65.

26. Tukol, *Compendium of Jainism*, p. 188.

(Samantabhadra : *Ratnakaranda Sravakacar*, verse 287).

knowledge is full comprehension of the real nature of soul and matter free from doubt (*Samsaya*), perversity (Vimoha) and indefiniteness (*Vibhrama*).²⁷ Jaina philosophers have laid down that there are four means (*pramanas*) of acquiring right knowledge : they are : (i) direct perception (*pratyaksa*), inference (*pnumana*) analogy (*Upamana*) and sacred precepts (*Agama*).

From the real point of view, knowledge is the inherent attribute of the soul. It is the knower as well as the fountain-head of knowledge. That knowledge is perfect; but, it is only due to the veils of Karmas that its immensity and brilliance are not realizable. Knowledge is perfect when it does not suffer from the mithyatva or wrong belief. Mithyatva is the enemy of right knowledge as it perverts both the understanding and attitude. Kundakunda holds the view that self-knowledge is the true knowledge. Expounding the theory from a negative point of view, he says that scripture, word, form, colour, smell taste, touch, Karma or any of the substances is not knowledge. The reason is that all these attributes are the characteristics of matter and hence foreign to the nature of the soul. The soul is the knower, the enlightened and therefore knowledge is not separate from the knower. This knowledge is itself right belief.

Right Faith or insight is the stepping stone to right knowledge. That is why all Jaina thinkers have insisted upon elimination of wrong belief from the mind. Mithyatva reminds one some what of the ignorance (avidya) of the Vedanta, the want of discrimination (aviveka) of the Samakhya, and the illusion (maya) of the Buddhist systems of philosophy. Jainism insist that right knowledge cannot be attained unless wrong knowledge is banished.²⁸

While dealing with the subject of Jiva or the concept of soul, we have dealt with the kinds of knowledge from the practical point of view. Knowledge is either svabhava jinana (natural

27. Ibid., pp. 188.

28. Jaini, J.L. : Outline of Jainism, p. 58.

knowledge).²⁹ The former is perfect and is not assisted by any external agency in its acquisition. Due to the operation of the knowledge-obscuring Karmas, natural knowledge does not function in all people; knowledge derived from other sources would be therefore non-natural (vibhava). Vibhava jnana is of two kinds: it may be right knowledge or wrong knowledge. There are thus eight kinds of knowledge about which something has already been said” writes Tukol.

“When considered with reference to its means of acquisition, knowledge is of five kinds. Knowledge which is acquired through any of the five senses or the mind is mati-jnana, while that which is acquired through the scriptures is sruta-jnana. While the first kind of knowledge is limited to things and matters in existence, the other might comprehend all matters of the present, past and future as expounded in the scriptures. Avadhi jnana is knowledge of the remote past. It can be acquired by saints who have attained purity of thought and developed their mental capacity by austerities. It is otherwise possessed by the celestial and infernal souls. The fourth kind, manahpariyaya-jnana is knowledge about have gained self-mastery. The last is kevala-jnana which dawns on the Tirthankaras, or perfect souls, as already explained.

What is necessary for and relevant to the point at issue is the vital importance of Right Knowledge in the scheme of the path of Liberation. With the attainment of right faith, we should master the system of Jaina philosophy by study of the scriptures and a faithful assimilation of the principles. Every tenet conducive to advancement of the self must be understood correctly and fully, dispelling all doubts and misconceptions. Such knowledge must guide our thoughts and speech. Perfect knowledge is inherent in the soul but is obscured by the *Jnanavaraniya Karma*. It is only by subsidence or destruction of that Karma that right knowledge can be gained partially or fully.”

29. Kundakunda : Niyamgsara, verse 10.

(Quoted by Tukol, p. 182).

Tukol further writes : “Eventhough the rise of Right Knowledge is simultaneous with the acquisition of Right Faith, yet the Karmas that hinder their rise and progress are different. Mithyatva is common to both but the *Darsanavaraniya Karma* is the veil that obscures right faith. *Samyaktva* is the breath of right knowledge, the latter grows in its dimensions and brilliance in proportion to the destruction of the Jnanavaraniya Karma. With the entire destruction of there emerges the refulgent knowledge or Omniscience. Just as the sun can shine with full brilliance only with the melting away of all clouds that obscure his light, so also knowledge which could of the Jnanavaraniya Karma has been vanquished. Samyag darsana is as much the natural attribute of the soul as samyag-jnana. The causal connection between knowledge and faith is to be found in the fact that rational faith presupposes some sort of intellectual enquiry or investigation, notwithstanding the fact that right knowledge is itself dependent on right faith. Knowledge and faith are inter-dependent.

While our senses and the mind can be the media for acquisition of knowledge, the scriptures occupy a significant position in the assimilation of ethical and spiritual knowledge. Their devoted study not only moulds our outlook and character but also effectively shapes our mind to give a direction and meaning to our entire life. The twelve angas and the sutras occupy a special place amongst the scriptures, though there is divergence of opinion about their authenticity between the Svetambaras and the Digambaras. That apart many eminent Acaryas have contributed immense and invaluable literature to enrich the spiritual heritage of Jainism. These scriptures cover the entire gamut of Jaina philosophy couched in a simple style intelligible to the laity.

“Jainism *points* that with Right Faith, man has to endeavour by austerities and penance to acquire the highest kind of knowledge, omniscience. It can be attained only on the complete destruction of the destructive (ghati) Karmas. The relation between

right faith and right knowledge is just the same as between a lamp and its light. Even though lamp and light go together, there must be lamp which must have oil and wick before it could be lighted. Similarly, before right knowledge can be gained, there must be the inexhaustible piety and urge for knowledge which is the oil; the sources of knowledge like the scriptures, the discourses from preceptors and saints are the wick; the pursuit and study with devotion are like lighting the lamp; then only there can be light in the form of knowledge.

From the practical point of view, continuous efforts to know the fundamental truths are necessary; if doubts haunt the mind, they ought to be dispelled by better understanding, if perversity is there, its root cause must be removed and if vagueness be there, the thoughts and ideas must be clarified by further study and discussion with the learned saints and preceptors.”

“Amrtacandra Acharya has indicated that we need eight pillars to construct a sound edifice of Right Knowledge. They are : (i) **Grantha** or the reading of sacred books. Study of such books with care and faith is the first requisite. (ii) **Artha** is meaning : mechanical study without understanding the meaning serves no purpose. Reading becomes fruitful only when the significance of the words, phrases, and their implication are satisfactorily mastered and digested (iii) **Ubhaya**. Both reading and understanding of the meaning are essential, they together complete the process and the purport. It is emphasis that mere reading is not enough. (iv) **Kala**. The time chosen for study must be peaceful and free disturbance of worries, and anxieties. Besides, there must be regularity and punctuality. (v) **Vinaya**. Humility, reverential attitude towards the scriptures and an inquisitive approach to the subject approach are to be cultivated to develop our devotion to learning. (vi) **Sopadhana** is propriety of conduct and behaviour. While studying we do come across difficult words and expressions, inexplicable ideas and thoughts. The mind must be receptive and responsive. One should not draw impatient or hasty

conclusions which might lead to improper behaviour. (vii) **Bahumana**. Zeal in the mastery of the subject under study is also essential to sustain interest and continuity. (viii) **Aninhava**. There should be no concealment of knowledge or its sources. The student must keep an open mind and attitude so that narrow considerations do not shut him out from fullness of knowledge.

Thus right knowledge can be acquired by pursuit with devotion by reading sacred scriptures understanding their full meaning and significance in proper time and with punctuality, imbued with zeal, proper behaviour and open mind.³⁰

The distinguishing feature of Jaina epistemology (*i.e.* theory of knowledge) is that in the strictest sense, there is one and only one type of immediate and real knowledge and that is Kevala Jnana. It is because of this that such type of knowledge is also referred to as transcendental and extra-sensory perception. Since the function of the sense organs and the mind are considered to be positive obstructions to knowledge, avadhi-jnana and manahpariyaya-jnana are referred to as direct perceptions only in a qualified sense *viz.*, as representing the progressive stages towards and as preparatory steps to direct knowledge, kevala-jnana. Since the ultimate criterion of real knowledge is absence of obstruction and since one of the obstructive factors, the mind is found in avadhi and manahpariyaya, they are considered as not being capable of giving direct knowledge.³¹

RIGHT CONDUCT

Right Conduct is the third jewel of Jainism. In the words of Jaini : "It consists in living a life in accordance with the light gained by the first two jewels : right conviction and right knowledge.

30. Amrtacandra Suri : Purusartha Siddhayupaya, verse, 36.

31. Gopalan : Outlines of Jainism, p. 52.
(Quoted by Tukol, p. 192.)

The goal is *moksha*, or final liberation. The barrier is the karmic matter which obscures the true nature of the soul. From this the principles of right conduct are easily derivable. Right conduct must be such as to keep the body down and elevate the soul ; it means not doing bad actions and doing good ones. In practice it resolves itself into taking the five vows, observing the five rules of conduct, and practising the threefold restraint. The five vows are : ***non-killing, truth, non-stealing, chastity, and non-attachment to worldly objects.*** The five observances are; ***careful walking, speaking, eating, use of things, and toilet, etc.*** ***The threefold restraint is of body, mind, and speech.***³²

According to Tukol : "Right Faith and Right Knowledge, which equip the individual with freedom from delusion and consequently with true knowledge of the fundamental principles clarifying what are worthy of renunciation and realization, require Right Conduct as an integral and crowning constituent of the path of liberation. From the practical point of view, says Kunda Kunda, right conduct consists in the practice or observance of the austerities while from the real point of view, it consists in the observance of penance by being absorbed in the contemplation of the true nature of the self. Nemicandra has expanded the idea when he says that right conduct consists, from the realistic point of view, in checking the external activities of the body, and the speech as also the internal activities of the mind so that all hindrances and viils in the realization of the true nature of the soul are removed. Right Conduct destroys the causes of transmigration. Both the auspicious and inauspicious Karmas, which are foreign to the true nature of the pure soul and are the causes of worldly existence, are destroyed by practice of meditation with concentration. Success in meditation depends upon complete detachment from pleasant and unpleasant objects and thoughts which distract the mind."³³

32. Jaini, pp. 65-66

33. Ghoshal : Dravyasamgraha, verses 49.

From the real point of view, only that person who has renounced the world, who possesses concentration of mind and who knows and divines the true nature of his soul can exhibit Right Conduct. The conduct must be consistent with the attributes of the soul and free from all infirmities and perversions which are foreign to the nature of the soul. The three jewels only in combination constitute the path of liberation and he who acts, knows and realizes himself through himself becomes convinced as to conduct, knowledge and faith.³⁴

Almost in all the ancient and great religions right conduct occupies an important place. Tukol further signifies the importance of Right Conduct in elevating the soul as well human activity in toto : "Jaina philosophers have laid great emphasis on Right Conduct. Conduct which is inconsistent with right knowledge is wrong conduct or misconduct. Liberation of the soul from bondage can be achieved only by the fulfilment of the three jewels. If a person well-versed in the scriptures is not self-disciplined and does not practise all the austerities, his knowledge will be of no use. He will be in the position of a donkey which carries sandal wood without the enjoyment of its fragrance. The karmas have to be destroyed by action. Conduct becomes perfect only when it is in tune with Right Faith and Right Knowledge.

Right Conduct will elevate the soul while subduing the activities of the senses and the mind. It results from purity of thought and self-discipline. Since sins of the body are more harmful than the sins of the mind, the Jaina thinkers have attached very great importance to conduct; because it affects not only the doer but also others. Conduct is the external manifestation of the will in the form of an act, speech or writing. Since it affects the self and others, it ought to be marked by righteousness, compassion, kindness and freedom from anger, hatred, pride or disgust.

34. Kundakunda : Pancastikaya, verse 158-168.

(Quoted by Tukol, p. 193.)

So, the Jaina ethics covers the entire field of human activity, personal as well as social behaviour. Ahimsa or non-violence and love towards all, forms the basis of right conduct. It illumines the self and endows the individual with spiritual strength.

It is a matter of common experience and knowledge that there are differences in the level of mental equipment of individual. That is why Right Conduct or samyak-caritra has been conceived of as of two categories : **Sakala** (complete) and **Vikala** (partial). The former involves practice of all the rules of conduct with rigour and higher degree of spiritual sensitivity while the latter involves practice of the same with as much more creasing degree of diligence and purity as might be possible. Sakal-caritra is therefore meant for an ascetic ; it is muni-dharma. Vikala-caritra is for householder.

Since the object of Right Conduct is destruction of Karmas while securing peace of mind and happiness in daily life, the Uttaradhyana Sutra prescribes certain broad guide-lines for its achievement : (i) **Samayika** is avoidance of everything sinful. "It requires every one to desist from harmful activities. That is the very breath of Jaina ethics and cream of the message of the Tirthankaras. (ii) **Chedopasthapana** is initiation of a novice into the essentials of right conduct. This would involve not only acquainting him with all the rules of conduct but also with the objectives behind them. A superficial understanding of the rules or vows hardly elevates the mind ; if the practice of the same is beset with ignorance, there can be no illumination of the mind or purgation of the Karma. (iii) **Pariharavisuddhika** is purity produced by observance of austerities. Faithful observance will purify the mind and free the soul from inauspicious Karma. (iv) **Suksma samparaya** is reduction of desires and passions which are the root causes of our misery and of transmigration. The various vows and austerities are intended to reduce them either by subjugation or eradication. (v) **Aksaya yathakhyata** is annihilation of sinfulness according to the precepts of the Arhats. This is an

injunction to the ascetics as much as to the beigs involved in wordly existence.³⁵

The various vows, the ten virtues, the five fold regulations (samiti), endurance of afflictions (parisahas), the three-fold controls (gupti), the austerities and the penances form in brief the regulatory and purificatory doctrines of Jaina ethics and each one of them needs a separate discussion. It is enough to point out that the importance of Right Conduct in the process of self-relization consists in that it is only when right knowledge is translated into spiritual discipline that the path of emancipation becomes smooth.

The integrated nature of the ethico-spiritual disciplines leading to liberation has been fully appreciated by the Jaina philosophers and this is evident from the tri-ratna concept. None of these-right faith, right knowledge or right conduct can be pursued meaningfully and effectively in isolation from each other, for the spiritual principle to be realized in life is neither a theoretical abstraction nor an easy thing which could be practised merely.”³⁶

Among the systems of Indian Philosophy Nyaya, Sankhya and Vedanta accept the view that liberation (moksha) can be achieved through Right Knowledge only, whereas Mimamsa considers the Right Conduct alone to be the means for realizing liberation (moksha). But Jainism upholds the understanding that Right Conduct and Right Knowledge must be combined for the attainment of liberation and Right Conduct gets perfection when it is fine with Right Faith.

35. Uttaradhyana Sutra (SBE, Vol XLV, p. 157).

36. Tukol, p. 195

8

CONCEPTION OF IDEALISM AND REALITY

According to Jaina Scholar, Mohan Lal Mehta, "It will perhaps not be wrong to say that the entire metaphysical world is divided into idealism and realism. No metaphysical thought crosses the boundaries of these two hemispheres. If we desire to study quite sincerely the essential features of philosophy, we will have to establish a keen contact with the development of idealism and realism. Without a comprehensive, complete, and systematic study of these two isms, we cannot grasp the essence of philosophy whether it be Western or Eastern. Although it seems that idealism and realism represent two apparently different lines of approach to the philosophy of life and the universe, yet, a tendency to reconcile them is not absent. It has begun in recent years to be thought that the difference between these two currents is not so much in their goal as in their presuppositions and methods of approach."¹

Idealism, in a broader sense, not merely philosophical but cultural and social as Nehru has observed, "We can never forget the ideals that have moved our race, the dreams of the Indian people through the ages, the wisdom of the ancients, the buoyant energy and love of life and nature of our forefathers, their spirit of curiosity and mental adventure, the daring of their thought, their splendid achievements in literature, art and culture, their love of truth and beauty and freedom, the basic values that they

1. Mehta, Mohan Lal : Outlines of Jaina Philosophy, p. 1

set up, their understanding of life's mysterious ways, their toleration of other ways than theirs, their capacity to absorb other peoples and their cultural accomplishments to synthesize them and develop a varied and mixed culture, nor can we forget the myriad experiences which have built up our ancient race and lie embedded in our sub-conscious minds."

Nehru believed, "Truth as ultimate reality, if such there is, must be eternal, imperishable, unchanging." while, "the religions have helped greatly in the development of humanity, the philosophy has avoided many of these pitfalls and encouraged thought and enquiry."²

The conception of Idealism and Reality has been discussed in length by various thinkers both Indian and Western since ancient times. In Jaina philosophy Idealism and Reality has been defined in a very scientific manner.

Mehta in his book has studied elaborately the idealistic views in Western philosophy, specially the ideas of the leading philosophers like Plato, Berkeley, Kant and Hegel and other philosophers. After providing introductory account of Western view point, Mehta throws light on the Idealistic Schools of India and general conception of Realism, its different trends, realistic currents of Indian thought like Purva-Mimamsa Schools, Sankhya School, Ramanuja's position, position of Nyaya-Vaisesika School, Sautantrikas and Carvaka School. In the end of his study, he makes a comparative analysis of the nature of Reality according to Jaina philosophy, viz. the nature of the universe, nature of reality, Sat, nine tattvas (Padarthas) etc. etc. His study of the Conception of Idealism and Reality is reproduced below :

"Some thinkers maintain that a theory is often called idealistic in so far as it underestimates the temporal and spatial aspects of the real universe. Some philosophers are convinced without doubt that the term idealism has been used to cover all

2. Nehru, Jawahar Lal : Discovery of India, pp. 509-510.

those philosophies which agree in maintaining that spiritual values have a determining voice in the ordering of the universe.³ Others hold that according to idealism, spirit is the *terminus ad quem* of nature.⁴

Idealism as we understand it, is the belief or doctrine according to which thought is the medium of the self-expression of Reality or to put it from the other side, Reality is such as must necessarily express itself through the ideal or ideals that are organic to the knower's intellectual equipment which may be called thought or reason."⁵

In the words of Mehta : "According to this definition of idealism, the mind of man is taken to be the organ through which Reality expresses itself; and if it is certain that man alone has the capacity to interpret experience through intellectual ideals, then it follows that it is man alone that can be an organ to Reality. He possesses a unique position in the determination of the universe.

Some Misconceptions

"Some laymen as well as philosophers define idealism as a doctrine which openly or secretly seeks to establish that the whole choir of heaven and earth is unreal. Now, the first thing which we should bear in mind is that idealism does not take away the reality of anything which is considered as real by commonsense or science. Far from subtracting anything which is considered as real by commonsense or science idealism adds to the reality of the things in so far as it alone makes it clear that things have still many other significant aspects of their life than those which are revealed to commonsense or to science. To put it in the words of Bosanquet : 'Certainly for myself, if an idealist were to tell me

3. Prolegomena to an Idealistic Theory of Knowledge, p. 1.

4. Idea of God, p. 200.

5. Self, Thought and Reality, p. 45.
(Quoted by Mehta, p. 3.)

that a chair is really not what we commonly take it to be, but something altogether different, I should be tempted to reply in language below the dignity of controversy.⁶ In the same way, a philosophy must stand self-condemned if it thinks that the electronic constitution of matter or the inner structure of the material particles is a mere figment. The philosophers like Berkeley (who says that '*esse est percipi*', i.e., to exist is to be perceived) etc. are not idealists in the strict sense of the term idealism. They may be given the name of subjective idealists who think that perception is the real cause of external objects. They reduce Existence or reality to mere perception which position is absolutely wrong according to the real definition of idealism in which the mind only determines the objects and does not create them. Determination and creation are two different things. What needs emphasis at this place is that true idealism has never disputed the existence of the external world. Green remarks : 'The fact that there is a real external world of which through feeling we have a determinate experience and that in this experience all our knowledge of nature is implicit, is one which no philosophy disputes. What Mr. Spencer understands by 'idealism', is what a raw undergraduate understands by it. It means to him a doctrine that 'there is no such thing as matter', or that 'the external world is merely the creation of our own minds', a doctrine expressly rejected by Kant, and which has had no place since his time in any idealism that knows what it is about.'⁷

Now, the point is quite clear. There is no difference between the idealistic and the realistic creeds in so far as the reality of the material world is concerned; for both there is an external world which is not the creation of our own minds. The defect, as the idealists hold, of realism lies in the fact that it does not realize the universe in its completeness.

6. Contemporary Philosophy, p. 5.

7. Works, I., p. 386.
(Quoted by Mehta, pp. 2-3.)

The conclusion of what we have discussed so far is as follow : Though the things we know do not depend for their existence on the fact that somebody knows them and so in this sense they are independent of the knowing mind, yet, all the determinations of the things are discovered only in the knowledge-relation, so that the things which are referred to in our explanations of the facts are necessarily determined in certain specific ways. Hence, to insist that we can know only phenomena is not to degrade the things into mind-dependent appearances; it is merely to indicate that things are what we know them to be. And we know only by bringing them into relation to things other than themselves, and it follows consequently that to refer a fact to a fact to a thing-in-itself that cannot be determined in any way is to admit that the fact cannot be explained at all.⁸ It is only through consciousness that the world exists for us at all, though, of course, it is not created by our own consciousness.”

Different Types of Idealism

There have been idealistic views in Western philosophy, some making thoughts or ideas to be eternal reals composing the world of transcendental realities preceding but somehow determining the world of phenomena, some others making thought or idea to be the pre-condition of phenomenal existence, while the others conceiving spirit as the ultimate creative reality creating the world of subject and object by its own self-differentiation. The first of these types is Platonic, the second that of Berkeley and Kant, and the last that of Hegel and his followers.”

Platonic Idealism

“Plato conceived Reality as consisting of an organized realm of ideas, each of which enjoys immutability and eternity. This

8. Self, Thought and Reality, p. 86-7.

(Quoted by Mehta, p. 3.)

organized realm of the eternal and immutable ideas is real in the sense that there are independent entities not depending upon mind, either finite or infinite. They are the real metaphysical forces, remaining at the back of and somehow determining our empirical world of thoughts and things as their imperfect imitations. Hence, our world of experience is only phenomenal and unreal. It comes into existence and passes out of it. It is somehow determined by the ideas which are universal and eternal. The idealism of Plato is objective in the sense that the ideas enjoy an existence in a real world independent of any mind. Mind is not antecedent for the existence of ideas. The ideas are there whether a mind reveals them or not. The determination of the phenomenal world depends on them. They somehow determine the empirical existence of the world. Hence, Plato's conception of Reality is nothing but a system of eternal, immutable, and immaterial ideas."

Idealism of Berkeley

"Berkeley may be said to be the founder of idealism in the modern period, although his arrow could not touch the point of destination. According to Locke (the predecessor of Berkeley), substance was regarded as a seat of qualities some of which are primary in the sense that they are objective and others are secondary in the sense that they are not in object but in our minds, *i.e.*, subjective. Berkeley rejected this two-fold division on the basis that if secondary qualities are what they are by means of perception or idea, the primary qualities are no less dependent on the same perception. A quality whether primary or secondary must be cognized by our perception. All the things which are composed of qualities both primary and secondary must be regarded as such only when they are perceived as such. In other words the existence of things must be determined by perception or idea ; *Esse est percipi*. this type of Berkeleian idealism may be regarded as subjective idealism. According to Berkeley, it is the individual mind that determines the existence of external objects. In his

later writings, he faced a horrible difficulty of dualism regarding his doctrine of '*Esse est percipi*'. For the emergence of perception the existence of eternal objects independent of mind is necessary. Without an external and independent object no perception is possible. To overcome this difficulty, Berkeley established a new doctrine in his later works which is known as '*Esse est concipi*'. In this new doctrine he placed the word 'conception' in place of 'perception' meaning thereby 'to exist is to be conceived.'⁹

Idealism of Kant

"Kant's idealism is a direct result of his epistemological position adopted in his Critique of Pure Reason. He points out that knowledge or intelligible experience is a complex product of the elements of sensibility and understanding. Pure knowledge, *i.e.*, *a priori* is that with which no empirical element is mixed up. But our judgements are always *a posteriori* because they are derived from experience. Sensations originate from an unknown world of things-in-themselves but must be organized into a systematic whole by the forms of intuition, *i.e.*, space and time and by the categories or the fundamental concepts of understanding such as substance, causality, and the like. The forms and categories are *a priori* because our judgments presuppose the existence of these forms and categories. Experience is never possible without the existence of these transcendental laws of judgment. Thus, it is our understanding that makes nature, according to Kant. The idealism of Kant, therefore, consists in this that the world of our knowledge is an ideal construction out of sense-manifold to which alone the forms and categories of understanding are confined and, therefore, is commonly known as objective idealism. It is subjective in the sense that knowledge does not reach out to the world of things-in-themselves : *ding an sich*. He argues that Reality cannot be grasped by our knowledge because our judgment is conditional relative, and partial. We

9. Mehta, pp. 4-5.

cannot know a thing as it is but we know it as our experience reveals. Hence, the Kantian *ding an sich* is unknowable by our experience. His view of the Transcendental Unity of Apperception is more important as regards the unity of knowledge. All knowledge presupposes the Synthetic Unity of Pure Apperception because unless there is a Synthetic Unity, no knowledge is possible. This idea of the Synthetic Unity of Pure Apperception leads Kant quite near the conception of soul which is not accepted by him outwardly.”¹⁰

Absolute Idealism of Hegel

“The fundamental question before Hegel was : What must be the nature and characteristic of the ultimate principle of the universe in order to explain by it the origin, growth, and development of mind and nature, their mutual relations, as well as the questions of science, philosophy, ethics, art, and religion. He found the ultimate principle of his fundamental question in Absolute Spirit, Reason, Thought, or Idea. This Absolute Idea of Hegel is not static but a dynamic spiritual principle as it is with Fichte who after Kant established the world-view of Absolute Idealism on his conception of Absolute Ego. But his Absolute Ego was a moral principle satisfying man’s craving for moral values alone, while Hegel took it in a more pronounced and comprehensive form. In his principle of Absolute Idea thinking and being coincide, or what is thinking finds its expression in being, for thinking involves an object of thought. It cannot be in *vacuo* (vacuum). ‘The world consists of both mind and nature, subject and object, self and not-self. Thus, the world of mind and nature is the heterisation of the Absolute Thought for its thinking, so that the laws of its thinking are also the laws of being. Hegel, thus, seems to reserve for his Absolute an immutable and inexhaustible being which always transcends its heterisation or

10. Ibid., p. 5.

the world of becoming.¹¹ It shows that the Absolute Idealism of Hegel is Monistic Spiritualism, *i.e.*, in the shape of one spiritual reality as the source and foundation of all external objects as well as individual thoughts. In other words, the Absolute Idealism of Hegel may be called Objective Idealism. Thought, according to Hegel, is a self-developing reality which develops through the contradiction of the subject and the object, through the clash of the opposites—the thesis and the anti-thesis; and ultimately overcomes this dualism not by negating it but by correcting it.

Bradley on Idealism

“Following the intellectual lead of Hegel, Bradley starts his enquiry and finds that the revelation of the intellect can acquaint us with the fact that the categories of substance, attributes, causality, etc. ; the forms of time and space—all these limited abstractions are riddled with contradictions. He finds that the external relations are meaningless to the conception of the Unity of Reality and the internal relations. Though consistent with the intellectual conception they cannot be applied to the Absolute Reality which is non-relational. Therefore, Bradley thinks that the proper organ for grasping the Absolute Reality is not intellect but the whole of mental life which is constituted by intellect, feeling, and will. He, therefore, describes his Absolute as identified with Experience. Human experience is a piece of Transcendental Experience and can approximate it when it has learnt to transcend the limitations of intellect. The Absolute of Bradley, therefore, is to be felt, experienced, or realized and not to be known by our simple intellect.

The implication of Bradleian Idealism is that intellect is an important factor of consciousness and cannot ordinarily be prevented from grasping and modifying Reality under its own qualifications of categories and relations. But it fails to grasp

11. Principles of Philosophy, p. 107.
(Quoted by Mehta, pp. 5-6.)

Reality itself, which is a non-relational whole. Therefore, intellect which grasps Reality in some conditional and partial aspects, must be transcended if we are not to remain satisfied with partial realities or 'appearances' as Bradley calls them. Reality is to be apprehended by Transcendental Experience. The ordinary world of our experience in the form of individuality and diversity is the realm of appearances. Reality is something transcendental which transcends all the empirical experiences of external objects. The objects of external world are only appearances as experienced by our ordinary intellect, not Reality itself in its Absolute Form. Hence, the external objects and finite concepts are only appearances, not the Absolute Reality."

Idealistic Attitude of Bosanquet

Following almost the same line of thought as that of Bradley, Bosanquet has come to conceive of Reality as a logical or rational whole which he calls 'Individual'. He laid emphasis on the faculty of intellect or reason but did not reject the objective order of things. While explaining the nature and functions of thought, Bosanquet says : 'The essence of thought is not in a mental faculty, but in the objective order of things. We bring the two sides together if we say, it is the control exercised by Reality over mental process.'¹²

Thought, as Bosanquet conceives it, has for its goal the 'Whole'. It is by its very nature, compelled to construct. As he puts in his own words : 'Implicit in all the modes of experience which attracted us throughout, it is now considered in its own typical manifestations, in which the idea of system, the spirit of the concrete universal, in other words, of individuality, is the central essence.'¹³ On this very fundamental basis he defines error

12. *Life and Philosophy in Contemporary British Philosophy*, 1st Series, p. 61.

13. *Ibid.*, p. 63.

(Quoted by Mehta, p. 7).

as simply an inadequate determination without a system, which leaves alternative possibilities open, *i.e.*, dependent on unknown conditions.¹⁴ Bosanquet, therefore, thinks that it is intellect when pursued in its fullest capacity that comprehends or constructs the whole of Reality. He not only maintains this but lays emphasis on the unity of values also. 'Totality expresses itself in value, which is..... the concentration and focus of Reality in its essence as real, as a positive centre which is a solution of contradictions.....'¹⁵ The Idealism of Bosanquet, thus, establishes the monism of the Spirit which is at once the unity of experience and the unity of values. The ultimate Spirit is the 'Real Thing'. This spirit is nothing but the totality of existence and the unity of values. Thus, the external world is nothing more than the Spirit as a unity of experience and the unity of values. The Spiritual Idealism propounded by Bosanquet is Monistic in character.

After giving an introductory account of Western Idealism we, now, come to the Idealistic Schools of India. Mahayana Buddhism and Advaita Vedanta are the most important and dominant schools of Indian Idealism. An attempt would be made to give the outlines of these schools in a concise form.

Madhyamika School of Buddhism

"According to this school, Reality is beyond the four categories of thought.¹⁶ Human intellect cannot grasp reality. Whatever we grasp is the *prapanca*, and not the *paramirtha*. If we put this idea in the technical language of Buddhism, we can say that the human knowledge is confined to the *samvrti-satya*, *i.e.*, to the phenomenal reality. It is unable to grasp the *paramartha-satya*, *i.e.*, the noumenal reality. The phenomenal reality is *svabhava-sunya*, *i.e.*, devoid of Self-Existence. The

14. *Ibid.*, pp. 67.

15. *Ibid.*, pp. 73.

16. *Catuskotivinirmuktam Tattvain maddhyamika viduh.*
(Quoted by Mehta, pp. 8-9)

noumenal reality is *prapanca-sunya*, i.e., devoid of plurality. Some scholars are of the view that the word *sunya* is synonymous with Nihilism and they draw the conclusion that the School of Madhyamika Buddhism is nihilistic. According to the opinion of other scholars, this conception is not correct. They are of the opinion that the word *sunya* must be interpreted in the sense of *svabhava-sunya* and *prapanca-sunya*. As it is remarked by an eminent exponent of the system : 'The Buddha preached Reality (*dharma*) considering the two types of Truth. The first type is the Phenomenal Truth and the second one is the Noumenal Truth.'¹⁷ The empirical world is the phenomenal reality, while the Ultimate Truth is the noumenal reality. 'The Ultimate Truth is intuitional, peaceful, devoid of plurality, indeterminate, and one. This is the nature of Reality.'¹⁸

Yogacara School of Buddhism

"This school is generally known as Vijñānavāda. According to it, as is generally believed, only Momentary Ideas are real. It is only because of this belief that the system is regarded as Subjective Idealism. But this view is not correct. The doctrine of Momentary Ideas is tenable only in the case of phenomenal reality. The conception of momentariness is necessary to reach the Ultimate Reality. If the phenomenal reality is not conceived as momentary, our approach to the Highest Reality is not possible.

The Highest Reality is the Universal Consciousness (*alayavijñāna*) according to the Lankavatara-sūtra. The Reality which is grasped by the four categories of thought is only phenomenal.¹⁹ The Highest Reality is unchanging, calm, and permanent. It is beyond the four categories of thought.²⁰ It is

17. *Madhyamika-karika*, XXIV, 8.

18. *Ibid.*, XVIII. 9. (Quoted by Mehta, p. 9).

19. *Lankavatara-sutra*, p. 188.

20. *Catuskotivinirmukta*.

beyond the duality of subject and object.²¹ By mere analysis we cannot grasp Reality. Thus, it is indescribable and devoid of any explanation.²²

Though sometimes the Lankavatara appears to support the doctrine of crude subjectivism, yet really it is pregnant with deeper expressions which forbid us to draw such a conclusion. The external world is the creation, not of the individual consciousness, but of the Absolute Consciousness.²³ All, except Consciousness, is unreal. Consciousness alone is the established truth preached by the Buddha. All the three worlds are the result of discrimination or thought-relation. No external object exists in reality. All that is, in Consciousness.²⁴

Non-dualistic Idealism of Sankara

In the philosophy of Sankara the Ultimate Reality is *Brahman* or Self. He maintains that the transcendental ground of experience is the Self. The Self is not momentary but permanent, not changig but changeless, not finite but infinite, not limited and conditional but unlimited and unconditional. The existence of the Self is self-proved (*svayam siddha*) and cannot be denied. It is always conscious.

Now, there arises a question : If the Self is changeless and permanent, what about the reality of the external world ? Sankara recognises three grades of Reality.²⁵ The external objects of our ordinary experience have only a *vyavaharikasatta* (empirical reality), the objects appearing in dreams and illusions enjoy only a *pratibhasikasatta* (illusory appearance), and the *Brahman, i.e.,* the Absolute has the *paramarthikasatta* (Ultimate Reality). The

21. *Grahyagrahakavinirmaukta*.

22. Lankavatara-sutra, p. 116.

23. Indian Philosophy (Dr. C.D. Sharma), p. 145.

24. Lankavataara-sutra, p. 186.

25. Vedanta-siddhanta-muktavali, p. 25 (All Quoted by Mehta, p. 9).

vyāvaharika and *pratibhasika* existences are real from a lower stand-point. The Ultimate Reality is the Highest Reality which is devoid of all differences and contradictions. This Reality is further described as '*prapancasya ekayanam*, 'i.e., the basis of the whole world including the things, the senses, and the mind.²⁶ Or again it is described as the '*bhuma*' which, though it is the ground of very thing, does not itself stand in need of a ground or support ; it is *apratisthita* and *anasrita*.²⁷ The Self is not affected by the appearance of the duality of subject and object. It is pure consciousness running through all the appearance. It is indescribable by the categories of thought. It can only be realised by intuition where there is no dualism of the subject and the object, the knower and the known. The subject-object-dualism is ultimately reduced to pure consciousness which is nothing but bliss. Our intellect cannot grasp the Ultimate Reality because it is Absolute and Infinite, while our intellect is limited and finite. We cannot know *Brahman* but we can become *Brahman*. 'He who knows *Brahman*, becomes *Brahman*.'²⁸ The appearance of the external world and of the individual souls is due to ignorance or nescience (*avidya*). At the time of the realisation of the Self it automatically disappears.

Idealism, as we have seen, emphasises the existence of spiritual, mental or intellectual reality. Some of the idealists say that the Ultimate Reality is nothing but Universal Idea or Intellect. Others lay emphasis on the Subjective Conception. Any how, the idealists do not believe in an external existence or a material reality independent of spirit, consciousness, intellect, or idea. It does not matter much whether they believe in the Universal Intellect or in the Individual Mind.

26. Sankara-bhasya, I, 4; VI, 19.

27. Chandogya-upanisad, VII, 24, 1.

28. *Brahma vid brahma eva bhavati*,

(Quoted by Mehta, pp. 10-11).

Mehta is very much clear in defining the conception of Reality. He further observes after making a comparative study that : "Reality is possessed of origination, decay and permanence. Origination is the appearance of a new mode. for instance, the production of a pitcher from (the lump shape of) clay. Decay is the disappearance of the former mode. For example, the loss of the lump shape of clay in the production of the pitcher. Permanence is the essential nature of which there is no annihilation or origination. For instance, clay continues to exist in all its modes, such as the lump, the pitcher, the broken parts and so on.

Fundamental Substances

The universe is composed of two types of substances : sentient and insentient. Souls are sentient as well as formless. Insentient substances are of two categories : with form and without form. Matter possesses form. Formless substances are four : medium of motion, medium of rest, space and time. Thus, there are six fundamental substances constituting reality according to the Jainas : (1) soul, (2) matter, (3) medium of motion, (4) medium of rest, (5) space and (6) time."²⁹

In the words of J.L. Jaini : "This is the only knowing substance ; its essential characteristic is consciousness. The other substances, matter, time, space, and principles of motion and stationariness, are devoid of consciousness. I know, the table does not know ; the pen with which I am writing is not conscious of my using it or of its existence. The month and date of my writing are not conscious, nor are the principles or forces which make it possible for me to stand up or sit down. matter, time, *dharma* and *adharma*, and space are devoid of consciousness. But of these, matter, soul, and time are innumerable; whereas *dharma* and *adharma* and space are only one each."³⁰

29. Mehta, Mohan Lal : Jaina Culture, p. 47.

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

Soul

In the opinion of Mehta, "The defining characteristic of soul (*jiva*) is consciousness. Intuition, knowledge etc. are its different forms. Since the soul is formless, it cannot be perceived by the sense-organs. We can know it by introspection and inference. There are infinite souls in the universe. A soul is not all pervasive. By contraction and expansion it is capable of occupying varying proportions of the countless space-points of the universe. It occupies space like the light of a lamp which can fill a small room as well as a big hall. It can occupy the smallest body of a bacterium or the biggest body of a fish. It becomes equal in extent to the body it occupies.

Souls are of two categories : liberated and worldly. The liberated souls are perfect and pure. They possess four infinities : infinite comprehension, infinite apprehension, infinite bliss and infinite power. The worldly souls are further divided into two classes : mobile (*trasa*) and immobile (*sthavara*). The mobile souls are again divided into four groups : five-sensed, four-sensed, three-sensed and two sensed. The five senses are related to touch, taste, smell, sight and hearing. The immobile souls possess only one sense, viz., the sense of touch. They are divided into five classes : earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied.

The soul is not identical with the body. It is an independent entity which is essentially conscious. The worldly soul is equal in extent to its own body. It is the possessor of material karmas. Its existence is proved by direct experience as well as inference."³¹

Matter

In the Jaina system Pudgala is matter. It has certain characteristics : touch, taste, smell, colour etc.

31. Mehta, Mohan Lal : Jaina Culture. pp. 47-48.

“It exists either in the form of atoms or in the shape of molecules. That particle of matter which cannot be further divided by any means whatsoever is known as atom (*anu* or *paramanu*). It is the smallest possible part of matter. Molecule (*skandha*) is defined as an aggregate or a combination of atoms.

Atoms in a free state are not perceptible to our sense-organs. When they take the form of a molecule, they can be perceived by us. All atoms are not found in a free state. The atoms living in form of a molecule become liable to pass to a free state only by division and not by union. Molecules are formed in three ways; by division or dissociation, by union or association and by the combined process of division and union.

Not only atoms are imperceptible but certain types of molecules are also not perceptible. How can, then, the imperceptible molecules be perceived? If a molecule breaks and the broken part attaches itself to another molecule, the resulting combination may be gross enough to be perceived. Thus, the imperceptible molecule becomes perceptible by the combined process of division and union.

Matter is manifested in different forms, such as sound, union, division, fineness, grossness, figure, darkness, shade, heat, light etc. It forms the physical basis of body, speech, mind and respiration. Pleasure, pain, life and death are also effects of matter.

Bodies, which are formed of matter, are of five kinds : gross (*audarika*), transformable (*vaikriya*), projectable (*aharaka*), electric (*taijasa*) and karmic (*karmana*). The organic body of human beings, animals and plants is called gross body. It is full of blood, bones etc. The transformable body is possessed by celestial and infernal beings. It is also possessed by human beings and animals with an extraordinary power. It is capable of transformation in different shapes and sizes. The projectable body is developed by an advanced ascetic. It can be sent to great distances on special occasions. The electric body possesses the

power of digesting the food one takes. The inner subtle body which is the seed of all mental and physical existence and activities is called karmic body. It is composed of eight kinds of karmas.”³²

According to Jaini : “That which has not consciousness, but can be touched, tasted, seen, and smelled is matter. Things enjoyable by the senses, the five senses themselves, the body, the mind, the *karmas*, and all other material objects are called *pudgala* or matter.

Of course material objects are innumerable.”³³

Medium of Motion

“This is devoid of taste, touch, smell, sound, and colour, and is co-terminous with the universe (*loka*). It is the principle of motion ; the accompanying circumstance or cause which makes motion possible, like water to moving fish. The water is a passive condition or circumstance of the movement of a fish, *i.e.*, it is indifferent or passive (*udasina*) and not active or solicitous (*preraka*) cause. The water cannot compel a fish at rest to move ; but, if the fish wants to move, water is then the necessary help to its motion. *Dharma* cannot make soul or matter move ; but, if they are to move, they cannot do so without the presence of *dharma*. Hence it is that at the end of the *loka* or universe, there being no *dharma*, the soul which, urged by its natural tendency to move upward, has risen to the *siddha-sila*, or the place of liberated souls, attains perfect rest. It cannot move, because there is not the necessary motion-element, *dharma*.

Dharma is one only, like *adharma* and space, and unlike soul, matter, and time, which are innumerable.”³⁴

“The medium of motion or ether (*dharma*) is formless. It occupies the whole of the universe. It is helpful in supporting the

32. Mehta : *Jaina Culture*, pp. 48-49.

33. Jaini, J.L. : *Outlines of Jainism*, p. 13.

34. *Ibid.*, pp. 13-14.

motion of souls and matter. Although all the souls and matter possess the capacity of movement, yet, they cannot move unless the medium of motion is present in the universe. The medium of motion does not produce movement but only helps the motion of those who have already got that capacity and tend to move. As for instance, water helps fish in swimming. The function of water is not to produce swimming but to help the fish already in possession of that tendency.”³⁵

Medium of Rest

Mehta says : “The medium of rest (*adharmā*) is also formless and pervades the whole of the universe. It is the auxiliary cause of rest. The medium of rest is as helpful with respect to rest as the medium of motion is with regard to motion. As a tree is helpful to a person who is coming from a far distance in the hot sun and wants to have some rest under it, so is the nature of the medium of rest to help souls and matter when they take rest.”³⁶

In the words of Jaini : “This is the opposite of *dharmas*, equally coeval and conterminous with the universe. It is also an indifferent or passive cause of stationariness ; like the earth to falling bodies. Its nature and substance are the same as those of *dharma*. It is immaterial and one.”³⁷

Space

In the words of Mehta : “Space (*akasa*) is all-pervasive and formless. It provides accommodation to all the objects of the universe. Jainism believes in two divisions of space : Space of the world or universe-space (*lokakasa*) and space of the non-world or non-universe-space (*alokakasa*). That space in which all other substances exist is called universe-space. Where no other

35. Mehta : Jaina Culture, p. 50.

36. Ibid., p. 50

37. Jaini, J.L. : Outlines of Jainism, p. 14.

substance exists is known as non-universe-space. It is the pure or empty space existing beyond the universe-space.”³⁸

According to Jaini : “This is what gives to all souls and to all other substances their places in the universe.

Like *dharma* and *adharma*, space is one only.

Space includes our universe and beyond. The universe is *loka*, and the beyond is *aloka*. The five substances, *dharma*, *adharma*, soul, matter, and time, are found in the universe only.”³⁹

Time

According to Mehta : “Time (*kala*) is the auxiliary cause of change. It helps to produce changes in a substance. It is eternal and formless. Ordinarily time is understood in seconds, minutes, hours etc. The Jaina scheme of the division of time is as follows :

The lowest unit of time is a *samaya*. Innumerable *samayas* form an *avakila*. 16, 777. 216 *avalikas* make a *muhurta* which is equal to 48 minutes of modern time. 30 *muhurtas* make an *ahoratra* (a day and night). Out of *ahoratrās* are formed fortnights, months, years etc. Years can be expressed in words up to a number containing 77 cyphers. Beyond that it is innumerable. An innumerable quantity of years makes a *palyopama*. 10 *kotakoti* (crore multiplied by crore) *palyopamas* form a *sagaropama*.

Time consists of two kinds of cycles : the ascending cycle (*utsarpini*) and the descending cycle (*avasarpini*). That which has the characteristic of development of knowledge, age, stature etc. is the ascending cycle, and that which possesses the characteristic of deterioration of knowledge etc. is the descending cycle. The ascending cycle is of six division : *dussamadussama* (most miserable), *dussama* (miserable), *dussamasusama* (misery mixed with happiness), *susamadussama* (happiness mixed with misery), *susama* (happy) and *susamasusama* (most happy). The

38. Mehta, Mohan Lal : Jaina Culture, p. 50.

39. Jaini, p. 14.

descending cycle is also of six divisions beginning from *susamasusama* and ending with *dussamadussama*. Each of the two cycles is of the extent of ten *kotakoti sagaropamas*. The two joined together constitute a *kalpa*. Time as such is beginningless as well as endless.”⁴⁰

In the opinion of Tukol : “Time (*kala*) is infinite according to the Jaina tradition, it is a substance which has kalpas (aeons) or cycles. Each cycle is divided into two eras; the *avasarpini* and *utsarpini*. The former is an era during which happiness and goodness go on decreasing while the latter era is one in which there is a gradual increase in piety, truth and goodness. Each of these two equal eras is divided into six ages or periods of unequal length, each with its own features. The present era is called *avasarpini* and its six ages are; (1) *susama-susama* or the period of great happiness; (2) *susama* or the period of happiness; (3) *susama-dussama* or the period of happiness and some misery; (4) *dussama-susama* or the period of misery and some happiness; (5) *dussama* or the period of misery; (6) *dussama-duhsama* or the period or great misery. The periods or ages of *utsarpini* have the same names in the reverse order, commencing with *dussama-dussama*. Thus the first three of the *avasarpini Kala* and the last three of the *utsarpini Kala* are periods or ages of happiness.”⁴¹

In the words of Jaini : “That which is the cause or circumstance of the modification of soul and other *dravyas* is time : it is immaterial and is the necessary element in our dealings with other *dravyas*. It is without taste, colour, smell, or touch. It has only its own attributes, and the peculiar attribute of helping the modification of the other substances. Like the souls and matter, it is innumerable.

The two divisions of time into *avasarpini* and *utsarpini* eras, and the six ages of each, have been noticed above..... In practice time is divided as follows :—

40. Mehta, Mohan Lal : Jaina Culture, p. 51.

41. Tukol, T.K. : Compendium of Jainism, p. 27.

samaya is the unit of time; its measure is the time taken by a unit of matter in going from one unit of space to the next unit of space with slow motion.

nimisha, time taken in raising the eyelid. It consists of innumerable *samayas*.

kashtha = 15 *nimishas*.

kala = 20 *kashthas*.

nali or *ghati* = 20 *kalas* and a little over.

muhurta = 2 *ghatis*.

ahoratra (day and night) = 30 *muhurtas*.

masa (month) = 30 days.

ritu = 2 months.

ayana = 6 months or 3 *ritus*.

samvatsara (year) = 2 *ayanas*."

Jaini has further highlighted the five substances, which he has classified as *Astikayas* (magnitudes) as follows :

Five *Astikayas* (Magnitudes)

Jaina philosophy really starts with a perfect division of the universe into living and non-living existences, *jiva* and *ajiva*. But the contents of this division are arranged and considered in two more ways. *Ajiva* being sub-classified into matter, space, time, *dharma*, and *adharmas*, we get the six *dravyas*, substances, of Jainism. These six are then considered as having or not having constituent parts (*pradesas*). From this point of view time is the only continuous substance which does not consist of many *pradesas*, like our bodies. A *pradesa* is an infinitesimal unit of space; *kaya* (or body) is the technical name given to a thing which has *pradesas*. Time has only one *pradesa* ; therefore time has not *kaya*, is not an *astikaya*, or a magnitude. The other five are *astikayas*. These *astikayas* are uncreated; they have the quality of *satta* or the characteristic of modifying their condition and

continuing their substratum (*utpada*, *vyaya*, and *dhrauvya*). They are also the constituent elements of the Universe. They are called *astikaya*, because they have *satta* and are therefore *asti* ; and because they have many *pradesas* and are therefore *kaya*. *Dharma* and *adharama* have innumerable *pradesas* (units of space). Matter has *pradesas* which may be numerable, innumerable, or infinite. Thus, a molecule (or *skandha*) may be numbered as to its atoms. But some masses cannot be numbered as to their atoms. e.g. a mountain. Some other *skandhas* may contain an infinite number of atoms, as an ocean, the world. Space has infinite *pradesas*. But the soul had innumerable *pradesa*.

The soul, space, *dharmas*, and *adharmas* are immaterial (*amurtika*), unbreakable, and cannot be said to have parts. The soul has great elasticity : it can expand, if need be, and fill the whole universe. But its *pradesas* cannot be divided.”

Further according to Jaini : “The soul, we remember, is either liberated (*siddha*) or mundane. The mundane soul is in combination with karmic matter. We are not perfect : we can improve. These two facts are the cogent indications of the capacity of the human soul to evolve. Evidently it is in an impure state, and the cause of impurity is not far to seek : the gross body speaks for the demand of dead matter on the living man. What then, is the pure soul ? Every soul is potentially pure. Matter is only a cruel parasite, an unclean veil. the soul is ever all-perfect, all-powerful. By ignorance it identifies itself with matter, and hence all its troubles and degradation. In its pure condition it has four enjoyments : those of perfect perception, perfect knowledge, infinite power, and infinite bliss.

In the impure state nine properties of the soul may be mentioned :—

1. It lived in the past, is living now, and shall live for ever.
2. It has perception and knowledge.

3. It is immaterial, *i.e.* has no touch, taste, smell, or colour.
4. It is the only responsible agent of all its actions.
5. It completely fills the body which it occupies, *e.g.* that of an ant or an elephant.
6. It enjoys the fruits of all its *karmas*.
7. It wanders in *samsara*.
8. It can become in its perfect condition *siddha*.
9. It goes upward.⁴²

The cause of its impurity being karmic matter, the nine qualities may, more or less, be derived as consequences of this eternal combination of life and lifelessness. The soul is a *dravya* ; therefore, like every other *dravya*, it is eternal. Its peculiar attributes are perception and knowledge. It is, of course, different from *karma*, or matter; therefore it must be immaterial. It has identified itself with matter ; therefore it assumes a body, which it must fit., It is responsible for its *karmas*, because it has the power to get rid of them all. It must reap the harvest of all seeds that it has sown ; and therefore must remain in the field of *samsara*, or cycle of existences. And still all these evils are self-assumed, and in its pure condition the soul is *siddha*.

To get at even a working conception of our innermost nature is as difficult to-day as when the philosopher taught his pupils, "Know thyself."⁴³ After all, there is a good deal of truth in the saying "After me the deluge". Nothing can interest me, unless it directly or indirectly relates to *me*, to the "I". This "I" is for me the centre of all life and of all theories and ideals of life.

"..... we have seen the first great question of philosophy and theology to be : "What am I ? What is this soul /" The duality of matter and life is evident, except perhaps to the extreme monism of materialism or idealism, which, in Hume's phrase,

42. Jaini, pp. 17-18.

43. Ibid., p. 18.

may be said to be “subversive of all speculation.” Thus the soul is this life only when identified with a particular individuality. Jainism here steps in to elaborate the characteristics of this spiritual man within the man of flesh.

In every man, every living being, a demand for happiness and aversion to pain or trouble is the first universal feature of life. Jainism seizes this as the most important characteristic of soul. *It seeks happiness. It seeks this, because it has it not.* To science soul or life is only a mysterious something that lurks behind the marvel of matter. To Jainism and to all religions this is an incomplete account of reality : the soul is as real as matter itself. The body is rough and gross : it is fit only for the struggle with its own kin—matter. The soul is subtle and refined, not meant for struggle with matter : it is what feels pain and pleasure. The senses and the mind bear messages to it. It is the entity between which and the phenomena of life the body is the visible link. It is the something which still feels discontented when the body and even the mind have found all that they want. It is a more inner principle of life than even mind. It is that which has the instinct of peace and bliss. Despite all our pangs and sorrows we still hope for the best. This unkillable hope is the faintest index to the eternal bliss which is an ever-present characteristic of soul. The hurry and competition of life soon tire us. This is due neither to laziness nor to love of weakness. It is only the germ of compassion which is the soul of man. It is the pursuit of peace, of undisturbable tranquillity⁴⁴, that is a great feature of the soul in its pure condition. The peace and bliss are the twin goals aimed at by the soul. They cannot be everlasting, unless based on deep, detailed, and well-digested knowledge. Perception and conviction are conditions of perfect knowledge. Thus perception, knowledge, peace, and bliss are the great characteristics of soul. In combination they imply an enormous power in the fully evolved soul. Thus we come once more to the Infinite Quaternary (*ananta-chatushtaya*) of Jainism. (Theology, p. 1 *supra*).

44. *Ibid.*, p. 19.

The doctrine of soul is not in the Jaina view a mere matter of faith, it is a matter of observation and common-sense. If people shut their eyes to the noon-day sun and go on asking : “Where is the sun, we can’t see it. There is no sun,” there is no remedy ; they cannot see the light. By shutting one’s eyes to facts, or explaining them away, if they oppose our pet theory or scepticism, we cannot kill facts, although truth is shut out, in part or wholly. I try to make this clear, as Jainism cannot be properly understood and followed, unless we believe in a soul and clearly realize our belief and analyse in details the meaning thereof.”

Matter (Pudgala)

On matter, Jaini remarks : “Wedded to the soul is the great lifeless substance of matter. Whereas the souls’s qualities are life, consciousness, knowledge, perception, peace, bliss, and power, matter has for its characteristics lifelessness, touch, taste, smell, and colour.

The distinction of matter into atoms (*anu*) and molecules (*skandha*) has been known to Jainism for centuries.⁴⁵ “In an atom there is only one *pradesa* (or unit of space)” : so says the *Dravyasamgraha-gatha*. But, as atoms unite, they becom a molecule. The finest kind of matter is that of the *karmas*, forming the karmic body, which always attends the soul and is the last to be discarded before the entry into the region of to be discarded before the entry into the region of liberated souls. A group of karmic atoms is technically called a *karma-vargana*.⁴⁶

Science recognizes three conditions of matter : solid, liquid, and gaseous. Jainism recognizes six conditions :—

1. Gross-gross, or very gross matter (=solid), e.g. a mountain, a pillar of iron, etc. This class of matter, when divided, cannot be united without the use of a third something ;

45. *Ibid.*, p. 20.

46. *Ibid.*, p. 21.

2. Gross (=liquid), e.g. water, oil, etc. On division this can be united without the intervention of a third thing ;
3. Gross-fine, e.g. shade, sunshine. It is interesting to compare this with the corpuscular theory of light in Western physics, before it was replaced by the modern wave-theory of Huygens. It is matter which looks gross or tangible, but cannot be grasped ;
4. Fine-gross, e.g. fragrance, sound, sweetness, etc ; the distinction between this and gross-fine being that gross-fine is more gross than fine, because it can be seen as light, shade, etc. ; whereas fine-gross cannot be seen, although its origin may be gross. The gases of science would be fine-gross. Fine-gross includes all things that may be perceived by the senses of touch, taste, smell or sound ;
5. Fine : matter capable of becoming karmic matter. It cannot be perceived by the senses ;
6. Fine-fine : still finer molecules, in the karmic body, which is the finest. Fine-fine matter has for its atoms the combination of two or more ultimate atoms (*paramanu*). (According to some it is the ultimate atom itself.)⁴⁷

Space (Akasa)

According to Jaini : "Things in the universe occupy each some place. That which gives things their places is space.

Space has two divisions : (1) the universe (*loka*), (2) the non-universe or the beyond (*aloka*).

In the universe all the six *dravyas* (magnitudes and substances), soul, matter, space, time, principles of motion and stationariness, find their places, In the *aloka* there is only endless space.

47. Ibid., p. 21.

In the universe also, which is in the form of a human body standing akimbo, there is only a small portion of space occupied by living beings. Of these, again, only a small part form the miserable and active mankind, which inhabits the *madhya-loka*.”

Motion and Stationariness. (Dharma and Adharma)

Jainism says : “There is no other system, religious or speculative, which has anything corresponding to the Jaina *dharma* and *adharma*. These must be considered in some little detail.”⁴⁸

The term *dharma* is used in many senses. In Indian philosophy it meant “property”, “quality”, “characteristic”, and in theology “duty”, specially religious duty, and thus religion itself. In modern times it popularly means “religion”, and sometimes the “highest duty” of a man or a community. Originally it meant “rule”, “law” also, as in *dharma-sastras*, “law-books”; but now this use is obsolete, except in that phrase. *Dharma* is also used as equivalent to piety ; a *dharmatman* is a man who is pious, good, benevolent. Further, *dharma* means meritorious deeds; as so-and-so has done a work of *dharma*, e.g. by feeding or clothing the poor, by building a temple, etc. etc.

This variety of uses has had a confusing effect upon all. Jaina philosophy has suffered especially. The technical and peculiar sense in which *dharma* and *adharma* are employed in Jaina metaphysics is sometimes entirely missed, even by leading Orientalists : e.g., in Dr. Guerinot’s excellent *Essai de Bibliographie Jaina*, at pp. xvii and xviii, we read : “Dautre part l’*ajiva*, qui se subdivise en cinq especes :

1. Le *dharma*, la loi religieuse, le merite, la droite conduite.
2. L’*adharma*, on principe contraire au precedent, soit le demerite, le peche.”

The universe is divided into *jiva* and *ajiva*. “*Ajiva* is subdivided into five species : (1) *dharma*, religious law, merit,

48. *Ibid.*, p. 22.

right conduct ; (2) *adharmā*, or the principle contrary to the preceding, say, demerit, sin.”⁴⁹

Here the meaning of the terms *dharma* and *adharmā* in Jaina philosophy is quite misconceived. The popular and modern connotation of the terms is certainly most misleading. These facts are significant. Why should the Jainas adopt such misleading terms for their peculiar doctrine ? If the term *dharma* had been fixed as signifying even law or merit when the Jaina doctrine arose, it is impossible to see why Jainism should adopt it as meaning the principle of motion. A better suggestion is that *dharma*, in its technical Jaina sense, must have been used before the meaning of it as law and merit was fixed. This is another indication of both the great antiquity and genuineness of the Jaina system, and must be added to Professor Jacobi’s classical lines of evidence set forth in the Introduction.

To come to the usage of the two terms, an ancient text says : “*dharma* is devoid of taste, colour, smell, sound, and touch, is co-terminous with *loka* (the universe), is unbreakable or indivisible, is all-pervading by its nature, and has innumerable *pradesas* (or units of space).”

It is well to remember that *astikaya*, = magnitude, does not mean material something. There are five *astikayas*—matter, time, space, *dharma*, and *adharmā*.⁵⁰ And of these only one, *pudgala*, is matter, *i.e.* capable of touch, taste, smell, and colour. All the other *astikayas* are devoid of these four distinguishing attributes of matter. The five *astikayas*, or along with *jiva* (soul) the six *dravyas*, all exist eternally. They cannot be destroyed ; they were never created. They are independent of one another, except of course that in a sort of neighbourly contact or conflict they keep the universe going. They are not ignorant of the principle of division of labour. Matter goes to struggle with the unwary or

49. *Ibid.*, p. 23.

50. *Ibid.*, p. 24.

infatuated soul; time times the conflict ; space makes possible the arena ; *dharma* helps the combatants to struggle on; and *adharna* assists them when they are inclined to rest. This is the whole struggle for existence. This is the genesis, the evolution, and the destiny of the universe. It cannot be changed, it cannot be stopped. The soul seeks to act, to move itself or matter, and *dharma*, which is omnipresent in the universe, is ever-ready to assist it to move itself or its adversary matter. If the soul seeks to cease moving, or matter loses its grip and drops down inactive in the form of a matured and fallen-off *karma*, there is *adharna* to help the soul and matter to cease work and to be in a condition of stationariness. Accordingly *dharma-dravya* is eternal, indestructible, the essential circumstance for all moving bodies, and itself the product of the activity of none.

It is noticeable, too, that the most important magnitudes and substances are two : soul and matter. The other four are a sort of setting to these two. Space and time are the necessary conditions to make the drama visible to knowledge : *dharma* and *adharna* are the necessary conditions of its continuance in its endless vicissitudes, merit and demerit, high and low, happiness and misery, as far as disturbance and tranquillity. Of course, *dharma* and *adharna* are in their nature and *modus operandi* the same. It is the same sword in the hand of a devoted soldier or a fanatic rebel.

Finally, *dharma* and *adharna* are everywhere in the universe. Beyond the universe they are not : there is only empty space, extending on all sides in its undisturbed, eternal void and eternal unchangeableness.”⁵¹

Realism

According to Mehta⁵² : “The general conception of Realism is that whatever is, is real in the sense that it exists and functions

51. Ibid., p. 25-26.

52. Mehta, Mohan Lal, : Outlines of Jaina Philosophy, p. 11.

independently of any mind and its interference whatsoever. The mind may or may not be present there. Its existence is quite indifferent to the Real. Realism seems to represent the most primitive and natural tendency of thought to which what is outside, is first to appeal. It takes the clear and distinct view of Reality as it appears. In Western Philosophy, as we find, the first Greek philosophers were realists making either water or air or fire to be the Ultimate Principle of the world existing independently of the mind, and the world with all its complex contents was supposed to owe its origin and growth to this Principle.”

Arguments for Physical Existence

When the Realist says that there is an existence of physical objects independent of intellect or idea, can he give any arguments to prove his statement ? Can he give any reasons why we should believe that the external objects exist ? He presents the following arguments to prove it :⁵³

1. The existence of physical objects can be inferred from sense-data as their cause. If there is no physical object, how can sensation be possible ? Every thing which exists must have a cause. The sensation exists, therefore it must have a cause and this cause is nothing but sense-datum in the shape of physical objects. The similarity of the sense-data of one person to those of another, when both are perceiving the same object, is a good reason for believing in physical objects as their common cause. As Russell writes : ‘What reason, then, have we for believing that there are such public neutral objects ?..... Although different people may see the table slightly differently, still they all see more or less similar things when they look at the table..... so

53. Nature of the World, p. 125.

that it is easy to arrive at a permanent object underlying all the different people's sense-data.⁵⁴

2. It is simpler than any other hypothesis. A man of common-sense can understand the theory of the existence of external objects more easily than any other theory of the Idealists. Its details are answerable to a simple mathematical treatment.
3. We have a strong propensity to believe that there is Physical Reality of external objects. What the plain man believes about the table is that it is a square, brown, hard object which he sees existing now and which goes on existing, being brown and square and hard when no one is perceiving it. If you tell him that it is nothing of the sort, that the squareness, brownness, and hardness disappear when he shuts his eyes and reappear when he opens them, that they are not parts of the Real Table at all, and that the Real Table has no colour, texture, shape, and weight, but only some qualities which neither he nor even the greatest philosopher can even imagine, he will not understand you and certainly will have no strong propensity to believe what you say. He won't believe if you say that it is like a dream where although, there are no physical objects still we see or enjoy them. Because he knows that our dream is contradicted when we get up but the valid knowledge of waking life is not contradicted afterwards. Even our dream is not quite unreal because it has some impressions of our waking life which is quite real.

There are other arguments as well that prove the independent existence of physical objects. The intellect discovers but does

54. *Problems of Philosophy*, p. 32.

(Quoted by Mehta, in *Outline of Jaina Philosophy*, p. 12-13)

not make concepts. In the language of James, concepts are not merely functions of the intellect, they constitute a 'coordinate realm' of Reality. Philosophy must then recognise many realms of Reality which mutually interpenetrate. Intellect is an organ, not of 'fabrication', but of 'discernment', a power men have 'to single out the most fugitive elements of what passes before them.... aspect within aspect, quality after quality, relation upon relation. The action of the mind is not creative. Its ideas are not of its own making but rather of its own choosing, It is essentially a selective agency, 'a theatre of simultaneous possibilities.' The sense-organs select from among simultaneous stimuli, attention is selective from among sensations, morality is selective from among interests. To reason is to guide the course of ideas.

Thus, the Realists do not regard only one Reality as valid. They establish the theory of the reality of physical objects independent of and entirely different from any mind, intellect, experience, consciousness, individual, or spirit. Consciousness is different from its object. The object of a sensation is not the sensation itself.

The nature of consciousness is quite different from the nature of material objects. Consciousness is the essence of spirit, *i.e.*, mind, while material objects exist outside the mind. How can these two absolutely different realities be identical? If 'Consciousness Alone' is real, what necessity is of the existence of external objects? Why should an external object prove itself as an obstacle in the production of knowledge? If consciousness itself is non-blue, what is the necessity of an external object? If consciousness itself is blue, what is the necessity of an external object? If 'Consciousness Alone' is real, there would be no difference between the state of dream and the state of waking life, inasmuch as it is the External and Objective Reality that makes a distinction between the two.

Different Trends of Realism

We, now, proceed to consider the problems whether Realism takes the existent to be numerically one, two, or many. Realism would be Monistic, Dualistic, or Pluralistic according to its view of the numerical strength of the existent. If it believes in one material reality, it would be called Monistic Realism. If it takes the existent to be two, it would fall in the category of Dualistic Realism. If it admits Reality to be more than two, it would be called Pluralistic Realism. Similarly, some other types of Realism would be dealt with according to their specific characteristics.

Monistic Realism

The primitive Greek philosophers such as Thales, Anaximander, Anaximenes, and Heraclitus, in so far as they each thought one or other of water, air, or fire to be the One Indivisible stuff of Reality, were Monistic Realists. To them all things as the physical objects, the mind, the life, and the rest were the products of any one of these stuffs. Thus, consciousness was considered to be merely a product of matter.

Dualistic Realism

It regards the mental and the physical worlds as two distinct and independent realities. The monistic trend changed its attitude and began to believe in 'life' as a separate and distinct reality. Empedocles believed in the psychical forces over and above the four elements of earth, fire, air, and water. Anaxagoras admitted '*nous*' or 'mind' as the central principle of movement and change. Plato and Aristotle may be said to have indulged in Dualism in spite of their insistence on the reality of the world of Ideas or Forms. Aristotle was, perhaps, more pronounced in his Dualism than Plato.

In modern philosophy, it was Descartes who gave a distinct turn to Realism. To him matter and mind are independent

existences each having a characteristic diametrically opposed to the characteristic of the other. This Dualism appeared in Locke in a somewhat different shape in his distinction between cogitative and non-cogitative substance. Although, Kant was an idealist in his noumenal outlook, still he became guilty of a Double Dualism—Epistemological Dualism between sense and understanding and Ontological Dualism between mind and noumenal world of things-in-themselves.⁵⁵

Pluralistic Realism

The primitive Greek Philosophers were satisfied with one indivisible matter as the basic principle of all that is in the universe. The later Greek thinkers like Democritus and others could not satisfy their impulse of curiosity in this fashion. They thought that the visible objects of the universe are many and independent of one another, and each such object can be divided further and further till we come to a point beyond which our division cannot go. Such units of material objects, which they call 'atoms' must be the ultimate physical principles of the universe. From these 'atoms' all else (including minds) have been derived. They are the only reals, self-sufficient, self-existent, and indivisible ; and independent of the minds which originate from them. This type of Realism can be called 'Pluralistic Material Realism' or 'Atomic Realism'.

Pragmatic View of Realism

Pragmatism means, in the broadest sense, the acceptance of the categories of life as fundamental. Perry remarks that it is the 'bio-centric' philosophy. The Pragmatist means by life, not the imaginary or ideal life of any hypothetical being, not the 'eternal' life or the 'absolute' life but the temporal, operative life of animals

55. Principles of Philosophy, p. 91.

(Quoted by Mehta, pp. 13-15)

and men, the life of instinct and desire, of adaptation and environment, of civilization and progress. The whole 'experimentalist' tendency in English science and philosophy may be said to have anticipated the pragmatist theory that truth is achieved by the trying of hypotheses. This tendency of Pragmatic Realism is mainly directed against Absolutism.

It regards idea as an exercising force of the function of 'meaning.' To quote Perry, an idea is whatever exercises the function of 'meaning.' Any thing may be an idea, provided you mean with it ; just as any thing may be an idea, provided you do injury with it. An idea is what an idea does. In this sense ideas are 'modes of conceiving' the given, a 'taking it to be' this or that. It is a virtual access to an immediate experience of that which it means. By ideas, Pragmatism does not mean 'Platonic essences' but the modes of an individual's thinking. The Pragmatist conceives Reality in the terms of intellectual process and circumstances.

Conception of Neo-realism

Neo-Realism believes that the world is existent and is independent of mind. However, it does not appear exactly in the same form as the Dualistic Realism of Hamilton, who makes no provision for any mediation of ideas between mind and nature. While Neo-Realism insists like other Realists that things are independent, it also asserts that when things are known, they become immediate objects of knowledge. These immediate objects of knowledge are technically called '*sensa*.' So things are nothing else than '*sensa*' in a certain relation. The Neo-Realist does not postulate mind as a self-conscious substance. He conceives mind as a cross-section of the physical world. Neo-Realism seems to be an ally to Naturalism and Pragmatism as it accepts like naturalism the truth of the results of physical science and like Pragmatism the practical and empirical character of

knowledge.⁵⁶ Let us, now, turn to a brief discussion of the conception of knowledge recognised by Neo-Realism.

(a) Theory of Immanence : The Neo-Realist suggests by his theory of Immanence that things and minds are not to be regarded as two independent realities but rather as 'relations' into which knowledge as a fact must necessarily enter. As has been observed by Perry : 'Instead of conceiving of Reality as divided absolutely between two impenetrable spheres, we may conceive it as a field of inter-penetrating relationship.'⁵⁷

(b) Theory of Independence : The suggestion of the Theory of Independence is that things are directly experienced, and that in the act of direct experience the things remain as they are without being affected by experience. Experience gives us immediate knowledge of things as they are presented to it but does not determine them.

From the above statement it follows that according to the theory of Independence, things being independent of one another, the relations which exist amongst things are also external and real, and not subjective and internal. Just as things are outside of mind, so is the relation. This view is quite similar to the Nyaya-Vaisesika conception of the external existence of realitions.

Theory of Critical Realism

If all knowledge were immediate grasp of things then there remains no provision for distinction between true and false knowledge. Such being the case no one would be allowed to deny illusions; hallucinations; and difference in the degrees of accuracy in knowledge. The Critical Realist removes this difficulty. The contention of the Critical Realist is that in our perception things do not enter directly into our consciousness,

56. Present Philosophical Tendencies, p. 271.

57. *Ibid.*, p. 311.

(Mehta, pp. 16-17)

but only through the mediation of certain elements partly subjective and partly objective, which make the sense-data into the actual objects of perception. These elements are partly of the nature of the subject and partly that of the object and intervene between the subject and the object, as logical entities. These entities are called 'character-complex' or 'essence'. The object cannot be apprehended immediately as it is, and this accounts for the distinction between true and false knowledge, between truth and error, and for illusions and hallucinations and degrees of accuracy in knowledge.

The Critical Realism further maintains that things have their independent existence and are not known in their entirety but only in their partial character. Our knowledge of things is determined by our interest which selects certain qualities of things in preference to the rest. Things are not entirely unaffected by our experience as the Neo-Realist holds.

Selective and Generative Realism

The Selective hypothesis holds that the sense-datum is not an effect which is produced or part-produced by the sense-organ. The function of the sense-organ is to 'select' which sense-datum we perceive. Thus, if I see an object as red while a colour-blind person sees it as green, the truth is that both red and green are present in the object ; but my retina selects the red for me to see and shuts out the green, while the colour-blind person's retina selects the green for him to see and shuts out the red. The outside-world actually has all the qualities which can ever be perceived in it by any organism.

The Generative hypothesis holds that the existence of data is physiologically conditioned. The sense-datum is the effect of two joint causes, *viz.*, the physical object and the sense-organ. Thus, a colour is actually produced by the interaction of the physical object and the organ of sight. If this hypothesis is taken

to be true, there will exist no colour when there is no eye. Similar conclusions follow as regards the data of the other senses. Hence, according to this theory, sense-data exist only when they are being perceived.

Thus, the Selective theory says that a physical object has all the qualities which we or any other existing or possible organism ever has or ever will perceive in it. The Generative theory says that it has none of the qualities which any actual or possible organism ever did or ever will perceive in it.

Realistic Currents of Indian Thought

Indian Realism can be classified into two broad divisions : Orthodox Realism and Heterodox Realism. That school which believes in the Vedic Testimony is called Orthodox and that which does not regard the Vedic Authority as valid is called Heterodox. In the following paragraphs we propose to give a brief account of the Orthodox Schools of Realism.

Orthodox Realism

Purva-Mimamsa Schools

Both the schools, *viz.*, Bhatta and Prabhakara believe in two independent Realities. Regarding these schools we do not easily find any reference in the *Sutras* that directly points out the problem of Realism. But a close study of the Mimamsa-sutra in which it is indicated that knowledge is produced when the sense-organ comes in contact with the object, shows quite clearly that the writer believes in the separate and independent existence of knowledge from objects. In the Bhasya of Sabara also we find that while criticising the view of the Sunyavadins, Sabara says that the Objective Reality is quite independent of knowledge which in its turn really depends upon the External Reality for its occurrence. Later on, both the Schools of Bhatta and Prabhakara discussed this problem at great length in their respective works.

Thus, it is right to say that both the Schools of Purva-Mimmsa are of realistic nature.

Sankhya School

It also falls in the category of Realism. It points out clearly that there are two ultimate entities, viz., *Purusa* and *Prakriti* both of which are eternal and different from each other. *Purusa* is nothing but consciousness (*cit*) while *prakriti* is unconscious (*jada*).⁵⁸ *Purusa* is spectator (*drastr-saksin*) and enjoyer (*bhoktr*), while *Prakriti* is what is seen and enjoyed (*drsya* and *bhogya*). From this account it is evident that *Purusa* is consciousness or spirit, whereas *Prakriti* is physical existence. *Prakriti* is further manifested into different forms⁵⁹ with which we are not concerned here. In short, the Sankhya system believes in two Realities which are independent of and different from each other.

Ramanuja's Position

According to Ramanuja, the Conscious Substance (*cit-tattva*) is knower and is the substratum of knowledge (*jnana*). Both are eternal and inseparably connected together.⁶⁰ *Jnana* is all pervading. It is immaterial (*ajada*) and of self-revealing nature. It is capable of contraction and expansion (*sankoca* and *vikasa*). It illumines things as well as itself,⁶¹ but it cannot know itself. The Physical Substance is divided into three kinds (1) that which possesses immutable existence (*sattva*) only; (2) that which has all the three qualities (*gunas*); (3) and that which does not possess any one of the three qualities (*gunas*). It is eternal.⁶² It is distinct

58. Sankhya-karika, 11.

59. Sankhya-karika, 21.

60. Tattva-traya, p. 17.

61. Ibid., p. 35.

62. Ibid., pp. 41-45.

(Mehta, p. 18)

from knowledge and is free from consciousness.⁶³ It is subject to change.⁶⁴ Both the Realities, viz., Consciousness and Unconscious objects are eternal and independent. Although Ramanuja believes in the qualified monism, still, he is quite clear in his view when he says that both these substances will never become one with *Brahman*. The individual souls can become similar to *Brahman*, not same with *Brahman*. The Physical objects will never become identical with *Brahman*. Hence, according to his view, the universe is of realistic nature.

Position of Nyaya-Vaisesika School

It is needless to say that the joint system of Nyaya-Vaisesika School holds that spirit and matter are two independent substances. It believes in seven categories of Reality. Matter which is an important factor in the concept of Realism has been shown as eternal, non-momentary, and cognisable through one or more means of valid cognition.

Heterodox Vaibhasika and Sautrantika Schools of Buddhism

The Vaibhasika School belongs to the sect of Sarvastivadins. The very name of this sect shows that it believes in the separate and independent existence of the objective world. Both the external and the internal existences in the shape of matter and knowledge are real.⁶⁵ Both of them are momentary.

According to the Sautrantika School of Buddhism, there is an external world which is as much real as knowledge itself. Although the objective world is independent of knowledge or intellect, yet, it is not cognised through direct perception. The

63. Ibid., p. 41.

64. *Vikaraspadam*.

65. History of Indian Logic, p. 247.
(Mehta, p. 19)

Sautrantikas hold that the existence of the external world (*bahyartha*) is inferred from the various forms of knowledge which forms would not have otherwise existed. In other words, they believe that knowledge assumes various form which lead us to infer the existence of an external world corresponding to them.⁶⁶

According to the Vaibhasikas, knowledge, consciousness, or intellect is formless, while it has forms according to the Sautrantikas. The former believes in the direct perceptibility of the outside world, while the latter holds it to be entirely inferential. The Vaibhasika system may be called 'Direct Momentary Realism.' The Sautrantika School may be named as 'Indirect Momentary Realism.'

Carvaka School

According to the Carvaka, consciousness is not a separate Reality. He holds that Reality consists of the objective world only which is constituted by the four *Mahabhutas* (Primary Elements), viz., earth, water, fire, and air. Consciousness is merely a by-product of the peculiar amalgamation of the above mentioned *Mahabhutas*,⁶⁷ although none of them possesses it separately. This school does not believe in anything which is neither a *bhuta* nor a *bhautika* (product of the *bhutas*). This system of Realism is purely materialistic.

JAINISM

Reality in Jainism

After dealing with the views of the idealists and realists as regards the nature of Reality we, now, propose to proceed to the comparative study of the nature of Reality according to Jainism.

66. Ganaratna's Commentary on Saddarsana-samuccaya, p. 47.

67. Saddarsana-samuccaya. p. 306. (Mehta, p. 21)

How far does Jainism differ in the conception of Reality from Idealism and how far does it join hand with it? What difference it holds from Realism and what type of similarity it has with the realistic view? What is the ultimate nature of Reality according to the school of Jainism? How many substances are real from different points of view? What is the nature of those substances and how are they related? What is the conception of oneness and maniness of the substances? All these questions and the like are to be discussed.

Nature of the Universe

All the philosophical problems are centred in the conception of Universe. No school of thought denies the existence of the Universe but each tries to prove it by its own point of view. In the Bhagavati-sutra, a question is asked by Gautama in connection with the conception of Universe. Lord Mahavira replied in a direct manner. The conversation is as follows :

Gautama : "O Lord ! what is this Universe ?"

Mahavira : "Gautama ! the Universe is composed of the five extensive substances. They are the Medium of Motion, the Medium of Rest, Space, Soul, and Matter."⁶⁸

In this conversation Time is not regarded as a separate substance but is included in both the conscious and non-conscious substances. In some chapters of the Bhagavati-sutra, Time is mentioned as a separate entity.⁶⁹ This two-fold classification shows that in the early days of Lord Mahavira, there were two schools of thought in Jainism. One believed in the existence of the five extensive substances and the other conceived the Universe as composed of the six substances. This latter school added Time as a separate and independent entity to the five extensive

68. Bhagavati-sutra, XIII, 4, 481. (Mehta, p. 21)

69. Ibid., XXV, 2-4.
(Mehta, p. 21)

existences without regarding it as an extensive reality. It conceived Time as non-extended. This is a rough estimate of the conception of Universe in the Jaina canons.

Nature of Reality

The Jaina thinkers have mentioned the words 'sat', 'tattva', 'artha', 'padartha', and 'tattvartha' as synonyms for the word Reality. The generally did not make any distinction among substance, reality, existence, etc. The other Indian systems did not do so in the same sense. In the Vaisesika-sutra all the six, viz., substance, quality, action, generality, particularity, inherent relationship are called *padarthas*, viz. : substance, quality and action.⁷⁰ The Naiyayikas call the sixteen principles by the name 'sat'.⁷¹ The Sankhya system regards *prakrti* and *purusa* as *tattvas*. In spite of being a school of Realism, Jainism did not make any difference among Reality, Existence, Substance, Object, etc.

According to Umasvati, the definition of Reality is 'sat', i.e. existence.⁷² He did not use the term 'tattva' but he used the word 'dravya', i.e., substance for Reality. We have already seen that there is no difference between substance and reality. Reality is substance and substance is reality. In this way, the primary and essential criterion of Reality is Existence or *satta*. That which exists is real. In other words, Existence is Reality or Reality is Existence. Considering from this point of view, it can be asserted that 'All is one because all exists.'⁷³ This view is taken to be very much similar to that of the Upanisads. In the Jaina canons there are some references that indicates this view. As we find in the Sthananga-sutra : 'One Soul.' 'One Universe.' etc.⁷⁴ This

70. Vaisesika-sutra, I, 1, 4; VIII, 2, 3.

71. *Sacca khalu sodasadhya vyadhamupadesyate*—Nyaya-bhasya I, 11.

72. *Sat dravyalahsanam*.V, 29 (Digambara tradition).

73. *Tattvartha-sutra* bhasya, I, 35.

74. *Ege aya; ege loe*.—Sthananga-sutra, I, 1 : 1, 4. (Mehta, p. 22)

conception of oneness is considered to be valid only from the view-point of the 'Sangrahanaya.' This view-point of the Jainas reaches near the Absolute Idealism of Indian philosophy and the 'Experience' of Bradley. Our intellect cannot describe this Reality in whole. It can be realised by intuition which is possessed by an omniscient self. Both the conscious and non-conscious substances are the attributes of this Reality, according to Jainism. Existence is neither 'Consciousness Alone' nor 'Matter Alone'. When we analyse Reality in this fashion, our stand-point comes in clash with the Absolute Idealism and the Absolute Materialism. The Jainas hold that Existence is all inclusive. If you say that it is nothing but Pure Consciousness, you commit a blunder. If you describe it as Pure Matter, you are guilty. It is neither sheer Consciousness nor pure matter. Consciousness and non-consciousness both of them are included in it.

Characteristics of 'Sat'

Umasvati defines *sat* as possessing origination, decay, and permanence.⁷⁵ When a substance, conscious or unconscious, originates without leaving its own nature, it is called origination. As for instance, jar originates from clay without leaving the nature of clay. Decay is the name of leaving the former mode. As for example, clay leaves its former mode when it becomes a jar. Permanence is the essential characteristic of a substance which remains unchanged in both the conditions, viz., origination and decay. It is neither created nor destroyed. It is eternal. It is changeless. As for instance, the essential nature of clay remains unchanged among its various modes.⁷⁶

In the Jaina canons we do not find the words 'sat' as the criterion of Reality or substance. Only the word 'dravya' has been used there. As it is mentioned in the Anuyogadvara-sutra that the

75. *Uipadavyayadhraavyayuktain sat.*—Tattvartha-sutra, V, 29.

76. Sarvartha-siddhi, V, 30.

universal criterion of Reality is 'dravya' (substance) and the particular characteristics of Reality are the *jiva dravya* and the *ajiva dravya*, i.e., the conscious substance and the non-conscious substance.⁷⁷ Umasvati developed this canonical conception of substance into 'sat' and made no distinction between 'sat' and 'dravya'. His language was philosophical rather than canonical. Although he mentioned 'sat' as the criterion of Reality, yet, he did not define 'sat' in the same manner as it was defined by the other philosophical systems like the Vedanta school and the Nyaya-Vaisesika system. These systems define 'satta' as absolutely permanent having no change whatsoever. Umasvati also defined 'sat' as permanent (*dhruva*) but his conception of permanence was not that of the absolute permanence. According to him, the criterion of permanence is 'not leaving self-essence'.⁷⁸ He explained this definition in the following manner: 'That which neither leaves its existent essence at present nor will leave it in future, is permanent.'⁷⁹ The substance during the period of taking new forms and leaving old ones does not leave its essence. In both origination and decay it remains as it is. Its nature remains unchanged. This immutable nature is called permanence.

Now, there arises a question: How is it possible that a substance which leaves the old mode and takes the new form is permanent? How these two contradictory qualities, viz., change and permanence can remain in the same substance? How is it possible that a permanent existence changes? All these questions seem to be contradictory but really speaking, they are not so. Umasvati himself says that this conception of permanence can be understood by the terms 'leaving' and 'not-leaving.'⁸⁰ That

77. Anuyogadvara-sutra, 123. (*Avise sie davve visese jivadavve ajivadavve ya*). (Mehta, p. 23).

78. *Tadbhavavyayam nityam* —Tattvartha-sutra, V., 30.

79. 'Yat sato bhavannavyeti na vyesyati tannityam'.
—Tattvartha-sutra-bhasya, V., 30.

80. *Arpitanarpitasiddheh*. —Tattvartha-sutra, V., 31

which is left is changed and that which is not left is permanent. The modes are temporary because they are left by the substance. The essential criterion is permanent because it remains unchanged. No substance can be absolutely destroyed. No object is absolutely permanent. The nature of Reality is permanent as well as momentary. Its modes (*paryayas*) change but the essential characteristic (*dravya*) remains unchanged. Kundakunda also defines Reality (*Satta*) in the same ways.⁸¹

Identity and Difference

What the Jainas maintain is that the nature of the reals can be understood from experience. It is wrong to admit that any attribute or element that does not belong to the real can be ascribed as belonging to it. This is the fundamental position of almost all the realistic schools.

Our experience tells us that no object is absolutely identical. We experience this also that the differences are not absolutely scattered. Jainism takes this commonsense-view and maintains that the identity is accepted to be true in the midst of all the varying modes or differences. There is no reason to call in question the reality of the changes or of the identity, as both are perceived facts. Every entity is subject to change and maintains its identity throughout its career. Dispassionate study reveals Reality to be a synthesis of opposites—identity and difference, permanence and change, describability and indescribability, oneness and manifoldness. The Vedantins start with the premise that Reality is One Universal Existence and that is Permanent Consciousness. The Vaibhasika and Sautrantikas believe in atomic particulars and momentary ideas, each absolutely different from the rest and having nothing underlying them to bind them together. The Naiyayikas believe both to be combined in an individual, though they maintain that the two characters, *i.e.*, universality and particularity are different

81. Pancastikaya, 8. (Mehta, p. 3.)

and distinct. A real according to them is a aggregate of the universal and the particular, *i.e.*, identity and difference and not a real synthesis. The Jaina differs from them all and maintains that the universal and the particular are only distinguishable traits in a real, which is at once identical with and different from both. Reality is neither a particularity nor a universality in an exclusive manner, but a systhesis which is different from both severally and jointly though embracing them in its fold.⁸² It is Existence. It is '*satta*'. Both identity and difference live in the bosom. They are not different from existence as such. They are in the form of existence or existence is in the form of them. This existence is '*sat*' is called '*dravya*'. This '*dravya*' is known as '*tattva*'. This '*tattva*' is described as Reality. This type of Reality is '*tattvartha*' or '*padartha*'.

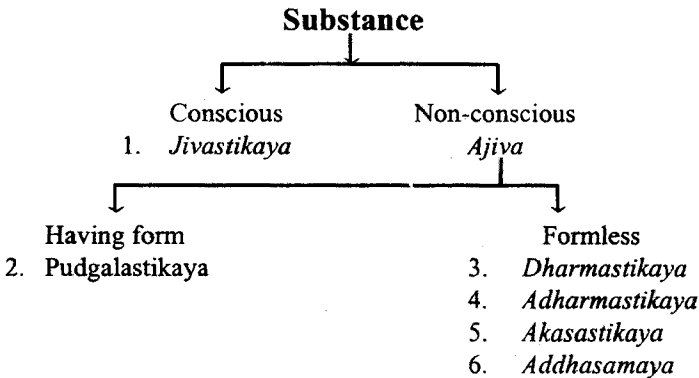
Classification of Substance

After having mentioned the real nature of substance, we propose to proceed to know what types of division it contains. It has already been mentioned that if we look at substance from the view-point of *sangraha* (universality) we have only one substance, one reality and that reality is existence. From this stand-point, we make no distinction between consciousness and unconsciousness, between universality and particularity, between subject and object, and between one and many. All these differences are covered by '*sat*'. Hence, from one point of view, '*sat*' is the only substance. This view-point leads to a form of Monism, inasmuch as it takes note of the thread of unity running through plurality which we find recorded in the earlier works of Jaina philosophy.

If we look at substance from the dualistic view-point, we experience it as composed of *jiva* and *ajiva*. The *Jiva* is the enjoyer and the *ajiva* is the enjoyed from the empirical point of view. That which has consciousness is *jiva* ; that which has not

82. Asta-sahasri, pp. 147-8.

consciousness is *ajiva*. Dr. Radhakrishnan writes in his famous work 'Indian Philosophy' that which has not consciousness but can be touched, tasted, seen and smelt, is *ajiva*.⁸³ This statement is not valid. The real criterion of *jiva* and *ajiva* is consciousness and unconsciousness respectively. The Jainas do not mean by *ajiva* that which can be touched, tasted, seen, and smelt. These four characteristics belong to '*pudgala*' only which is *rupin*.⁸⁴ In other words, it is matter which can be touched, tasted, seen, and smelt because matter has gross form. *Ajiva* is not only matter but somethings more. The medium of motion, the medium of rest, space, and time also fall in the category of *ajiva*. The following table will clearly show the real position :



The last four categories of *ajiva* are formless.⁸⁵ Hence, they cannot be touched, tasted, seen, and smelt. It is the *rupin* (having form) only which can be touched etc. Such substance is only '*pudgala*'. Therefore, the four characteristics of form can be ascribed to '*pudgala*' (matter) and not to '*ajiva*' as a whole. '*Pudgala*' (matter) is a part of *ajiva* ; and it is needless to say that the

83. Indian Philosophy, Vol., I, p. 314.

84. *Rutinah pudgalah*. Tattvartha-sutra, V., 5.

85. *Nityavasthitanyarupani*, Ibid., V., 4.

(Mehta, pp. 25-26.)

characteristics of a part cannot be attributed to the whole. Matter is '*ajiva*', of course, but this does not mean that '*ajiva*', is matter alone. *Ajiva* is something more than matter. Here we want to emphasise the point that the definition of '*ajiva*' given by Dr. Radhakrishnan is not correct. The correct and complete criterion of '*ajiva*' is unconsciousness. Hence, from the dualistic point of view, the conscious substance is *jiva*, while the unconscious substance is *ajiva*.⁸⁶

Canonical[§] Conception of Classification

In the Bhagavati-sutra substance is classified into two divisions. These two divisions are the same as we have already discussed. There is a further classification of the *ajiva* substance. Firstly, it is divided into '*rupin*' and '*arupin*'. The '*rupin*' substance is *pudgalastikaya* alone. Secondly, the '*arupin*' one is divided into '*dharmastikaya*' (medium of motion), '*adharmastikaya*' (medium of rest), '*akasastikaya*' (space), and '*addhasamaya*' (time). The first four '*ajiva*' substances, viz., '*pudgala*' (matter), '*dharma*' (medium of motion), '*adharma*' (medium of rest), and '*akasa*' (space) and '*jiva*' are called '*astikaya*' meaning thereby 'substances having extension'. Here again it should be noted that the term 'extension' is not used by the Jaina in the realistic sense of material extension. The Jaina conception of 'extension' is a unique one. The Jainas do not define the term 'extension' in the same sense as the other realists of India and West do. The Jaina conception of 'extension' (*astikaya*) is as follows :

As these exist, they are called '*asti*' by the great Jinas, and because they have many '*pradesas*', like bodies, therefore, they are called '*kayas*'. Hence, these are called *astikayas* (extensive substances).⁸⁷

86. Bhagavati-sutra. XXV, 2 ; XXV, 4.

87. Dravya-sangraha, 24.

§. Mehta, p. 27.

To be more clear, let us understand what is meant by a '*pradesa*'. It has been defined to be that part of space which is covered by one indivisible atom of matter. Such '*pradesas*' can contain not only atoms of matter, but the particles of other substances also (which are also called '*pradesas*'). Thus, each substance has its own *pradesas*. Now, 'jiva' 'pudgala', 'dharma', 'adharma', and 'akasa' have many '*pradesas*', as these consist of many indivisible and inseparable parts. In other words, the particles of these are not separable, but are mixed up or capable of being mixed up. The last substance, viz., '*addhasamaya*' (time) consists of particles which never mix up, and consequently, each of these particles occupies a particular '*pradesa*'. Thus, time is said to have a single '*pradesa*'. Therefore, '*addhasamaya*' is not an extensive substance. The '*addhasamaya*' substance is also called '*kala*'.

Thus we can broadly divide substance into three categories :

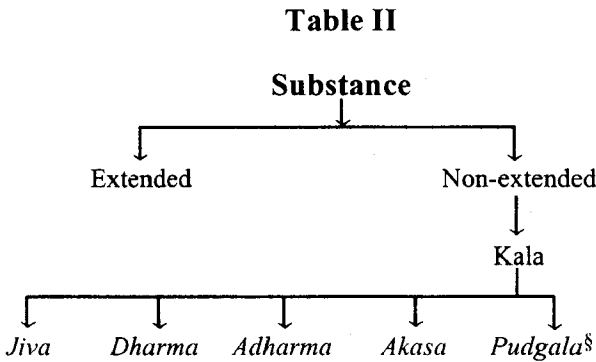
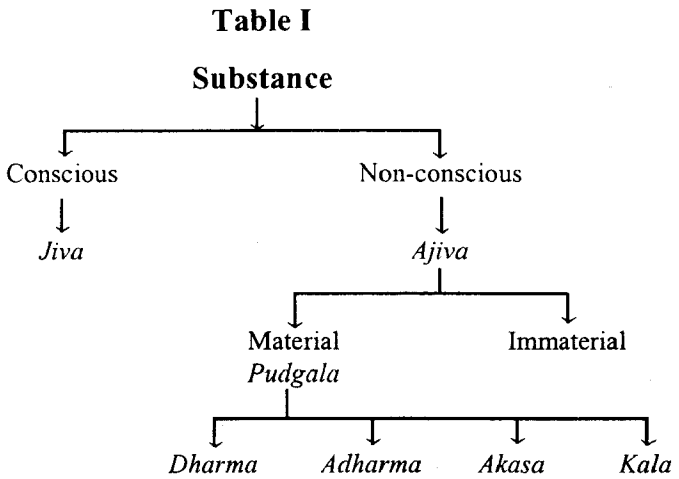
1. That which is purely conscious, and has no form. '*Jiva*' alone is such.
2. That which is unconscious and has got some form. '*pudgala*' falls in this category.
3. That which is unconscious and has no form. '*Dharma*', '*adharma*', '*akasa*', and '*addhasamaya*' are of this category.

Another division is also possible. It consists of '*astikaya*' and '*anastikaya*'.

1. That which has more than one '*pradesa*' whether they are countable, innumerable, or indefinite is known as '*astikaya*'. '*Jiva*', '*dharma*', '*adharma*', '*akasa*' and '*pudgala*' constitute this variety.
2. That which has only one '*pradesa*' is called '*anastikaya*'. Such substance is '*addhasamaya*' or '*kala*' alone.[§]

§. Mehta, p. 28.

The following tables will clearly show the scheme :



Almost all the realists of Indian thought except the Naiyayikas and Vaisesikas divided Reality into two broad categories. These categories are known as spirit and matter, soul and matter, ideas and matter, *Purusa* and *Prakrti*, or subject and object. The Materialistic School of Realism is not included in this scheme because it is not dualistic. None of the realists tried to divide Reality exactly in the same sense as Jainism did. So far

§. Mehta, p. 29.

as consciousness is concerned, Jainism joins hands with the other realists but as regards the conception of non-conscious substance, it differs from them. The Jaina conception of non-conscious substance is not in the sense of matter. It includes some immaterial substances as well.

Jainism holds that there are not only two categories of Reality, *viz.*, consciousness and matter ; but there is a third category as well which is unconscious and immaterial. Neither is it necessary that what is unconscious must be material nor is it essential that what is immaterial must be conscious. There can be a third category which is immaterial but unconscious. It should not be forgotten that matter is that substance which has form, *i.e.*, which can be touched, tasted, smelt, and seen. 'Dharma', 'adhama', 'akasa' and 'kala' are unconscious but immaterial. They cannot be touched, tasted, smelt, and seen.

To sum up : There are six substances according to the pluralistic conception of the Jainas. They are as follows :

1. *Jivastikaya*—Extensive, unconscious, material substance.
2. *Pudgalastikaya*—Extensive, unconscious, material substance.
3. *Dharmastikaya*—Extensive, unconscious, immaterial substance in the form of the medium of motion.
4. *Adharmastikaya*—Extensive, unconscious, immaterial substance in the form of the medium of rest.
5. *Akasastikaya*—Extensive, unconscious, immaterial substance in the form of space.
6. *Addhasamaya (kala)*—Non-extensive, unconscious, immaterial substance.

Jivastikaya[§]

The fundamental characteristic of 'jiva' is 'upayoga'.⁸⁸ Because of its formlessness, it cannot be perceived by the sense-organs. It can be known by introspection and inference. Now, what is 'upayoga'? The criterion of 'upayoga' is consciousness. In the technical language of Jainism, this consciousness is called 'bodha'. When this 'bodha' is evolved in a particular fashion, it becomes knowledge. To explain the term 'upayoga' it is further mentioned that 'upayoga' is of two kinds : determinate and indeterminate.⁸⁹ Determinate 'upayoga' is further divided into eight categories. These categories are : *mati-jnana*, *sruta-jnana*, *avadhi-jnana*, *manahparyaya-jnana*, *kevala-jnana*, *matiajnana*, *sruta-ajnana*, and *avadhi-ajnana* (*vibhanga-jnana*). Indeterminate 'upayoga' is divided into four categories. These four categories are : *Caksurdarsana*, *acaksurdarsana*, *avadhidarsana*, and *kevala-darsana*. According to Jainism, there are indefinite *jivas* in the universe and each *jiva* has innumerable *pradesas*.⁹⁰ It is not all pervasive. 'By contraction and expansion of its *pradesas*, a soul is capable of occupying varying proportions of the countless *Pradesas* of the universe, just like the flame of a lamp whose light can fill a small room as well as a big hall.'⁹¹ As has been observed by Umasvati : 'If the space is divided into innumerable parts, the size of a soul can be so small as to occupy one or more of these parts'.⁹² One part should not be confined to one *pradesa* but is should be taken as having innumerable *pradesas*, since the innumerability of the spatial *pradesas* is of innumerable kinds. In spacial cases the size of a single soul can fill the whole universe. 'By the contraction and expansion of *pradesas*, the soul

88. *Upayogo laksanam*. Tattvartha-sutra, II, 8.

89. *Sadvividhostacaturbhedah*. Ibid., 11, 9.

90. Ibid., V., 7-8.

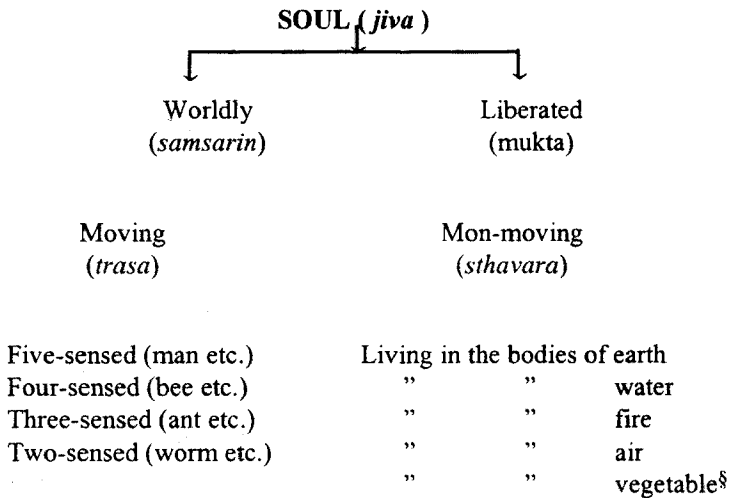
91. Tattvartha-sara, III, 14.

92. *Asankhyeyabhagadisu jivanam*. Tattvartha-sutra V, 15.

§: Mehta, pp. 29-30.

occupies space like the light from a lamp.⁹³ It can occupy the smallest possible body, viz., that of a bacterium or the biggest body of a great fir (*mahamaccha*). The soul becomes equal in extent to a small or a large body by contraction and expansion.⁹⁴ This view about the size of soul is bitterly criticised by the other philosophers of India. No school of Indian philosophy but Jainism regards the soul as equal in extent to a body it occupies.

Such souls are indefinite in number, but there are two broad divisions, viz., worldly souls and liberated souls.⁹⁵ The worldly souls are further divided into two classes : moving (*trasa*) and non-moving (*sthavara*).⁹⁶ The moving souls are again divided into five-sensed, four-sensed, three-sensed, two-sensed *jivas*. The non-moving souls are divided into five categories : those living in the bodies of earth, water, fire, air and vegetable. The following table will show the classification :



93. *Pradesasamharavisargabhyaṃ pradīpavat*. Tattvartha-sutra, V, 16.

94. *Dravya-saṃgraha*, 10.

95. *Samsarino muktasā*. Tattvarth-sutra, II, 10.

96. *Ibid.*, II, 12.

§. Mehta, pp. 30-31.

Those *jivas* that possess five sense-organs, *viz.*, those of touch, taste, smell, sight, and hearing are called five-sensed *jivas*. Those possessing four sense-organs, *viz.*, those of touch, taste, smell, and sight are four-sensed. Having three sense-organs, *viz.*, those of touch, taste, and smell are known as three-sensed souls. Those who possess only two sense-organs, *viz.*, those of touch and taste are called two-sensed *jivas*. The non-moving *jivas* possess only one sense-organ, *viz.*, that of touch. They are known as *prthvikaya*, *apkaya*, *tejaskaya*, *vayukaya*, and *vanaspatikaya*. They are in the form of earth, water, fire, air, and vegetable respectively.

Pudgalastikaya[§]

It has already been mentioned that '*pudgala*' is nothing but matter. Matter is '*rupin*'. In other words, it has got touch, taste, smell, and colour. It consists of numerable, innumerable, and indefinite parts according as we consider the different molecular combinations.⁹⁷ The indivisible elementary particle of matter is '*anu*' (atom). It has got only one *pradesa* because the criterion of *pradesa* itself is based on *anu*. One atom will necessarily occupy one *pradesa*. But it is not necessary that one *pradesa* would always be occupied by one atom only because of the contraction and expansion of atoms in molecules.

Matter is of two varieties : in the form of an atom (*anu*) and in the form of molecules (*skandha*). That substance which is the beginning, the middle, and the end by itself and is indivisible should be known as atom. In other words, atom is the smallest possible part of matter. Atom as a unit is inapprehensible by the sense-organs. It is perceptible only in the form of *skandha* (*pudgalastikaya*). Hence, it is the *pudgalastikaya* (molecule) which can be touched, tasted, smelt, and seen. That is why *pudgalastikaya* is said to be *rupin* (having form), not *anu* (atom).

97. Niyama-sara, 35.

§. Mehta, p. 32.

Atoms are produced only by division.⁹⁸ When any molecule is dissolved into the smallest possible atoms, the atoms so obtained are called effect-atoms (*karya-paramanu*). Those atoms which cause the formation of four root matters : earth, water, fire, and air are called cause-atoms (*karana-paramanu*). Each and every atom is potentially capable of forming earth, water, fire, or air. According to the Jainas, there are no distinct and separate atoms of earth, water, etc. The School of Nyaya-Vaisesika does not agree with this view.

Skandha is formed in three different ways :

1. By *bheda* (division)
2. By *sanghata* (union)
3. By the combined process of division and union taking place simultaneously.⁹⁹

The manifestations of *pudgala* are found in the form of sound, union, fineness, grossness, figure, divisibility, darkness, shade or image, sunshine, and moonlight.¹⁰⁰

Dharmastikaya[§]

This substance as the medium of motion is defined by Umasvati as permanent, fixed, and without form. *Dharmastikaya* is only one. It is not capable of moving from one place to another. The whole universe (*loka*) is the place of *dharmastikaya*.¹⁰¹

Now, what is the nature of this substance ? It is helpful in supporting the motion of souls and matter. What does it mean ? It means that although the souls and matter have got the capacity of moving, yet, they cannot move unless the medium of motion

98. *Bhedadanuh*. Tattvartha-sutra, V, 27.

99. *Bhedasanghatebhya utpadyante*. Tattvartha-sutra, V, 26.

100. *Ibid.*, V, 24.

101. *Ibid.*, V, 3, 5, 6, 7, 13.

§. Mehta, p. 33.

is present in the universe. The medium of motion does not create motion but only helps them who have already got the capacity of moving. It is the medium through which motion takes place. As for instance, a fish swims in water. Here, water does not create swimming. As water helps fish in swimming, the *jivastikaya* and *pudgalastikaya* are helped by *dharmastikaya* when the former tend to move. The medium of motion (*dharmastikaya*) is an immaterial substance possessing no consciousness. It is permanent as well as fixed and one. Every thing can penetrate it without any obstruction. It consists of innumerable 'pradesas' because the universal space possesses countless spatial units.

Adharmastikaya[§]

The auxiliary cause of rest to the soul and matter is called the medium of rest (*adharmastikaya*).¹⁰² It is a single immaterial substance pervading through the whole of the universe. There are countless points of *adharmastikaya* as those of *dharmastikaya*. *Adharmastikaya* is as helpful with respect to rest as *dharmastikaya* is regarding motion. As a tree is helpful to a person who is coming from a far distance in the hot sun and wants to have some rest under it, so is the nature of *adharmastikaya* to help the souls and matter when they take rest. Both these substances have the capability of rest but unless there is the medium of rest, they cannot take rest. hence, it is called the auxiliary cause of rest, *Dharma* and *adharma* pervade all the parts of the universe as oil pervades the whole of a mustard seed. The conception of *dharma* and *adharma* as the categories of substance is a unique contribution of Jaina philosophy.

Akasastikaya

Know that which is capable of allowing space to the *jivas*, *pudgala*, *dharma*, *adharma*, and *kala* to be *akasa*, According to

102. Niyama-sara, 30.

§. Mehta, p. 32.

Jainism, *Akasa* is eternal, all pervasive, and all the objects of the universe exist in it and it has no form.¹⁰³ It is a single substance having indefinite *pradesa*. Hence, it is called *astikaya*. *Akasastikaya* is of two divisions : *lokakasa* and *alokakasa*. *Loka* is that place in which *dharma*, *adharmā*, *kala*, *pudgala* and *jiva* exist. That which is beyond this *lokakasa* is called *alokakasa*.¹⁰⁴ Jainism believes in two varieties of space. One is called *lokakasa* or that space in which all other substances exist. This variety of space is called 'universe' in our ordinary language. Jainism does not believe in this universal space only but admits space beyond the universe as well. It holds that the universal space is only *lokakasa*. There is *alokakasa* as well which is pure space. In this space, no substance of the universe exists; hence, it is called *alokakasa*. This division is not in *akasa* itself but it is due to its relation with the other five substance. Hence, *akasa* is a single substance which has indefinite *pradesas*. When it is relatively divided into *lokakasa* and *alokakasa*—*pradesas*. having taken innumerable *pradesas*, i.e., the *pradesas* of *lokakasa* from *akasa* as a whole, the remaining *pradesas* of *alokakasa* are still indefinite.¹⁰⁵ Space is self-supported, while the other substances are not so. They are accommodated in it.

Addhasamaya (Kala)§

Kala (time) is defined by Nemicandra from two stand-points. *Vyavahara-kala* (time from ordinary point of view) is that which helps to produce changes in a substance and which is known from modifications produced in it, while *Paramarthika*, i.e., real *kala* is understood from continuity.¹⁰⁶ Let us explain it. According to

103. Vardhamana-purana, XVI, 31.

104. Dravya-sangraha, 19.

105. Compare :—*Purnasya purnamaḍaya purnamevavasisyate*.

106. Dravya-sangraha, 21.

§. Mehta, p. 34-35.

Jainsim, *kala* is viewed from two view-points. Really speaking, *kala* is nothing but the auxiliary cause of change, this change is understood from continuity. Without continuity we cannot understand change at all. If there is no continuity, what is that which changes? Hence, continuity is the ground of change. From ordinary point of view, *kala* is understood in hours, minutes, seconds, etc., by which we call a thing to be new or old according to changes produced in the same. These two types of time are technically called '*kala*' and '*samaya*' respectively. *Kala* is eternal and devoid of form. *Samaya* has a beginning and an end, and consists of varieties, viz., hour, minute, etc. *Kala* may be said to be the substantial cause of *Samaya*.

Kala consists of minute particles which never mix up with one another. The universe is full of these particles of time. No space-unit of the universe is devoid of it. Every space-unit contains time-unit in it. Hence, it is said that the particles of time are indivisible, innumerable, and without form. As it is remarked : 'Those innumerable substances which exist one by one in each *pradesa* of *lokakasa*, like heaps of jewels, are points of time.'¹⁰⁷ Hence time (*kala*) is not one substance but innumerable substances. All are eternal and indivisible.

Ethical Classification of Tattva[§]

Now, we proceed to the ethical classification of '*tattva*' which is not less important than the previous one. We find this latter classification in the canons as well as in later philosophical works. In the *Sthananga-sutra*, *tattva* (*padartha*) is divided into nine categories. In the old philosophical works like the *Samayasara*, etc., we find the same classification. These nine categories are as follows :

107. Ibid., 22.

§. Mehta, p. 35.

1. *Jiva* (soul), 2. *ajiva* (non-soul), 3. *punya* (good karma), 4. *papa* (bad karma), 5. *asrava* (influx of karma), 6. *bandha* (bondage of karma), 7. *samvara* (prevention of the influx of karma), 8. *nirjara* (partial annihilation of karma), and 9. *moksa* (total annihilation of karma).

We have already discussed the nature of *jiva* and *ajiva* and established the fact that the whole universe is nothing but *jiva* and *ajiva*. It is but natural to ask that while the whole Reality is divided into two categories what else remains which makes the latter seven categories necessary. The Jaina thinkers answer this question from an ethical point of view. They say that the whole Reality is divided into *jiva* and we do not deny this. The latter seven categories are necessitated by the consideration of the problem of the conception of *moksa* (emancipation). The worldly *jiva* are bound by karma from beginningless time and they tend to liberate themselves from this strong karmic chain. They do not like bondage but try to attain liberation according to the best of their present capacity. Hence, liberation (*moksa*) is our goal. When we accept this category as our life-aim, we naturally desire to know the obstacles which stand in our way. How those obstacles originate and how they might be removed? What is the nature of those obstacles? All these questions are answered by the postulation of the latter seven categories. In other words, the latter seven categories are the different conditions and forms of *jiva* and *ajiva*. We have described the nature of *jiva* and *ajiva*. We propose to give, now, a brief account of the nature of the remaining seven categories.

Punya[§]

The essential characteristic of a *jiva* is consciousness, purity, and bliss but through the beginningless chain of karmas, bondage is there and the *jivas* enjoy weal (*punya*) or woe (*papa*). *Punya* is produced by our auspicious *bhavas* (activities). The auspicious

§. Mehta, p. 36.

bhavas are said to consist of freedom from delusion, acquirement of right faith and knowledge, practice of reverence, observance of the five vows, etc. The manifestation of *punya* consists in *satavedaniya* (feelling of pleasure), *subha-ayus* (auspicious life), *sbhanaman* (auspicious physique), and *subha-gotra* (auspicious surroundings).¹⁰⁸

Papa

Papa is produced by inauspicious *bhavas*. These *bhavas* consist of delusion, wrong faith and knowledge, violence, falsity, stealing, indulgence, attachment, anger, pride, deceitfulness, greed, etc. The manifestation of *papa* consists in *asata-vedaniya* (feeling of pain), *asubha-ayus* (inauspicious life), *asubha-naman* (inauspicious body), and *asubha-gotra* (inauspicious family surrounding).¹⁰⁹

Some writers like Umasvati and others have recognised only seven categories.¹¹⁰ They did not regard *panya* and *papa* as separate and distinct categories. These two categories were included in *asrava* and *bandha*. It has been observed by Imasvati that *punya* and *papa* are nothing but the auspicious and inauspicious influx of karmas.¹¹¹

Asrava

Asrava is divided into 'bhavasrava' and 'dravyasrava'. That modification of soul by which karma gets into it, is to be known as *bhavasrava*. *Dravyasrava* is the karmic matter itself which enters a soul.¹¹² In other words, *bhavasrava* is nothing but

108. *Sadvedyasuhayurnamagostrani punyam*. Tattvartha-sutra, VIII, 25.

109. *Atonyat papam*. Tattvartha-sutra, VIII, 26.

110. *Jivajivasravabandhasamvaranirjaramoksastattvam*. Ibid., I, 4.

111. *Subhah punyasya; asubhah papasya*. Ibid., VI, 3-4.

112. *Dravya-sangraha*, 29.

activities, while *dravyasrava* is peculiar type matter. Umasvati did not make such an explicit difference between *bhavasrava* and *dravyasrava*. According to his definition, *asrava* is nothing but the actions of body, speech, and mind.¹¹³

Bandha

That conscious state by which karma is bound with the soul is called *bhava-bandha*, while the interpenetration of the *pradesas* of karmas and the soul is called *dravya-bandha*. Now, how this *bandha* (bondage) comes into existence? That modification of consciousness consisting of *kasayas*, i.e., anger, pride, deceit, and greed by which karmas are tied to the soul is the cause of *bandha*.¹¹⁴ In other words, it is attachment and aversion that constitute the fundamental cause of *bandha*.

First of all, therefore, there is an influx of karmic particles through *asrava*. Then there are some activities of consciousness which are responsible for a peculiar kind of bondage which is called *bhava-bandha*. After this *bhava-bandha*, there is a union of the *jiva* with the actual karmas. This union which consists of the interpenetration of the soul and the karmas is known as *dravya-bandha*.

Bandha is of four kinds : according to the *prakrti* (nature), *sthiti* (duration), *anubhaga* (intensity), and *pradesa* (mass).¹¹⁵

The *prakrti* and *pradesa* of bondage result from the activities of thought, speech, and body, while the *sthiti* and *anubhaga* result from the conditions of attachment and aversion.¹¹⁶

113. *Kayavanmanakkarma yogah ; sa asravah.* Tattvartha-sutra, VI, 1-2.

114. Ibid., VIII 2-3.

115. *Dravya-sangraha*, 33.

116. Ibid.

(All Quoted by Mehta, p. 37).

Samvara

It is the antagonistic principle of *asrava*.¹¹⁷ It is also classified into two kinds according to the internal and external nature of it. That modification of consciousness which is the cause of checking *bhava-asrava* is known as *bhava-samvara* and the other by which *dravya-asrava* is checked is known as *dravya-samvara*.

Sometimes it is divided into seven varieties : *vrata* (vow), *samiti* (carefulness), *gupti* (restraint), *dharma* (observance), *anupreksa* (meditation, *parisahajaya* (victory over troubles), and *caritra* (conduct). Each of these, again, is divided into various sub-classes.

The above-mentioned classification is from the Dravya-sangraha. The Tattvartha-sutra does not mention 'vrata' as a variety. It mentions 'tapas' (penance) in place of 'vrata'.¹¹⁸

Nirjara

That modification of soul by which the matter of karma disappears partially is called *bhava-Nirjara*. The destruction itself is known as *dravya-nirjara*. Thus, *nirjara* is the partial destruction of the karmas which are bound with the soul. This type of partial destruction takes place in two ways : In one way the matter of karma disappears in proper time after the fruits of such karma are enjoyed. In the other way the matter of karma is destroyed through penances before the actual period of enjoyment comes.¹¹⁹

Moksa

That modification of soul which is the cause of the total destruction of karmas is known as *bhava-moksa* and the actual

117. *Asravanirodhah samvarah*. Tattvartha-sutra, IX, 1.

118. *Tapasa nirjara ca*. Ibid., IX, 3.

119. Tattvartha-sara, VII, 2.

(All quoted by Mehta, p. 38).

separation of the karmic matter is called *dravya-moksa*. After attaining this stage the soul is never bound again. As Umasvati says ; A person attains *kevala-jnana* (omniscience) when first his 'mohaniya' karmas and then his *jnanavaraniya*, *darsanavaraniya*, and *antaraya* karmas are destroyed. After attaining *kevala-jnana* the cause producing bondage being absent and *nirjara* being present, a person becomes free from the remaining karmas, viz., *vedaniya*, *ayus*, *naman*, and *gotra* karmas in due course and thus, being void of all kinds of karma attains final liberation.¹²⁰

This is the concept of Idealism and Reality in Jaina Philosophy, which is quite different from other Schools.

120. Ibid., X, 1-3.

(All quoted by Mehta, Mohan Lal in Outlines of Jaina Philosophy; chapter on Conception of Reality, pp. 1-39.)

PENANCE AND SANTHARA (Sallekhana)

When a lay-votary or a Jaina monk embraces voluntary death at the end of his life by observing progressive withdrawal of food and drink and spends his last moments in contemplation and meditation, putting aside all worldly attachments and affections, sorrow and fear, such type of death is known as Sallekhana, Samadhi-marana or pandita-marana. According to Jaina thought such voluntary death is not called suicide as there is no passion in it. The absence of attachment and passions, besides confessions for one's faults and forgiveness of all offences against oneself make lay-votary or an ascetic fit for Sallekhana or voluntary death.

In Jaina religion to practice penance or tapa occupies not only a highest but also a pious and pride place. According to Devendra Muni, "Penance is that which is successful in burning the eight kinds of Karma (action) to reduce them to ashes." The Jaina monks, like Buddhist monks are known as Sramanas. A Sramana is one who through the exercise of penance (tapa) controls his senses, discards and renounces all worldly things, both external and internal. Buddha spoke of Mahavira as 'Digha-tapassi,' or a performer of long penance. Jaina Agama literature refers to the Sramans as "Uggatave-Ghoratave-Tatta tave-Mahatave, *i.e.* those who were intense performers, deep-performers, essential performers, and the great performers of penance.

Penance is essential from the very beginning of the Sramana's life. It is divided into two parts—(i) External or bahya tapa (ii) Internal or abhyantara tapa.

External Penance is of six kinds :

- (1) *Anasana*—To renounce food.
- (2) *Unodari*—To take lesser food, than the need of the stomach.
- (3) *Bhiksacari*—To beg ones food as per Jaina code.
- (4) *Rasa-Parityaga*—To renounce tasty and special-spicy food.
- (5) *Kaya-Klesa*—To train body to bear pain and sufferings.
- (6) *Pratisamlinati*—To control one's body senses, mind and speech and attachments towards worldly objects.

Internal Penance is also of six kinds :

- (1) *Prayascitta*—To be penitent about one's defects.
- (2) *Vinaya*—To be respectful, devoted and humble towards teachers and elders etc.
- (3) *Vaiyavirtya*—To serve teacher, parents, children and needy persons.
- (4) *Svadyaya*—to study sacred literature.
- (5) *Dhyana*—To concentrate one's mind on good thoughts.
- (6) *Vyutsarga*—To renounce worldly pleasures and objects.¹

Thus penance in Jainism has an unique and highest place. Jaina penance is a living tradition continued in degrees in monks (Sramanas), nuns (Sadhvis), laymen (Sravakas) and laywomen (Sravikas). In the world religions, none is parallel to Jaina religion in the practice of physical austerity or penance (tapa) for the sake of spiritual purification and liberation at last.

Samllekhana or Sallekhana

Samllekhana or Sallekhana is also called Santhara in Jaina religion. It is the last severe penance or tape.

1. Devendra Muni : Jaina Religion and Philosophy, pp. 48-50.

Sallekhana or Santhara is that intense penance which is undertaken by a Sadhaka or Seeker at the last moments of his life. The undertaking of the penance at the time of death contains full reviewing of whole past activity with the purpose of weakening the bonds of worldly attractions and one's body so as to have the best form of peaceful and perfect happy ending. Such death is called Santhara or Sallekhana in Jaina religion. At this time no excitement is felt, no pain is experienced, but under perfect control of complete-self, purna-Samadhi is enjoyed and one breathes one's last happily, under Santhara."²

According to Tukol Sallekhana is voluntary death without feeling pain of any sort. Mahavira has said that there are two ways of ending life with death : death with one's will, and death against one's will. An ignorant man attached to pleasures and amusements, transgresses the law of Dharma and embraces unrighteousness, trembles in fear when death is at hand and dies in misery having lost his chance of making the best of life. The virtuous who control themselves and subdue their senses face death full of peace and without injury to any one; such a death falls to the lot of every monk and some superior house-holder.³

Sallekhana is facing death (by an ascetic or house-holder) voluntarily when he is nearing his end and when normal life according to religion is not possible due to old age, incurable disease, severe famine;⁴ he should subjugate all his passions and abandon all worldly attachments, observe all austerities, gradually abstain from food and water and lie down quietly meditating on the real nature of the self until the soul parts from the body. The basic concept of this vow is that man who is the architect of his own fortune should face death in such a way as to prevent the

2. Ibid., 50-51.

3. *Sacred Books of the East*, Vol. 45, Lecture V. (English translation of *Uttaradhyayana Sutra* by Hermann Jacobi).

4. Samantabhadra Acarya : *Ratnakaranda Sravakacara*, Verse 122. (Quoted by Tukol in *Compendium of Jainism*, p. 275.)

influx of new Karmas and liberate the soul from the bondage of Karmas that may be still clinging to it.

Every soul is pure and perfect by nature; it is characterised by infinite perception or faith, infinite knowledge, infinite bliss and infinite power. It is associated with Karma from eternity and therefore becomes subject to numerous forms of existence subject to births and deaths. The supreme object of religion is to show the way for liberation of the soul from the bondage of Karmas. Those who adopt the vow immediately become self-reliant, self-composed and self-concentrated; they cease to be agitated by personal considerations and suffering, and rise above the cravings and longings of the flesh. The soul is lifted out of the slough of despondency and negativity. To be able to control one's conduct at the moment of death is the fruit (culmination) of asceticism.⁵

A comprehensive exposition of this vow is to be found in the "Ratna-Karanda Sravakacara" by Acarya Samantabhadra who probably lived in the second century A.D. The vow is also called sanyasa-marana. He who adopts the vow should, with a pure mind, give up friendship, enmity, company and possessiveness. He should forgive his own relations, companions and servants and should, with sweet words, ask for pardon of everybody. He should discuss frankly with his Guru (preceptor) all the sins committed by himself, or sins which he abetted others to commit, or consented to their commission by others, and abide by the great vow till death. During the period, he should wholly efface from his mind all grief, fear, regret, affection, hatred, prejudice etc., and with strength of mind and enthusiasm, he should keep his mind supremely happy with the nectar of scriptural knowledge. He should gradually give up food and take only liquids like milk, butter-milk etc., later, he should give up milk also and take only warm water. Thereafter, he should give up even warm water

5. Jain C.R. : *The House-holder's Dharma*, pp. 56-8 (English Translation of Ratnakaranda Sravakacara)
(Quoted by Tukol, p. 276)

gradually according to his capacity, continue his fast and quit the body while the mind is wholly occupied with the meditation of the namokara-mantra.

During the period of observance of this vow, he must avoid the five kinds of transgressions : (1) He should not entertain a feeling that it would have been better if death had come a little later. (2) He should not also wish for a speedy death. (3) He should entertain no apprehensions as to how he would bear the pangs of death. (4) He should not remember his relatives and friends at the time of death. (5) He should not wish for a particular kind of fruit as a result of his penance.⁶

According to Umasvami, the vow of Sallekhana should be adopted most willingly or voluntarily when death is very near.⁷ A person adopting the vow can obtain his peace of mind by making a frank confession of his sins either committed or abetted; when it is not possible to approach an Acarya or Guru, one should sit calmly, meditate upon the panca-paramesthis and recall to one's mind all types of sins and transgressions either committed by oneself or abetted by oneself. He should shut out all his evil thoughts. If he is suffering from deadly or serious disease, he should endure all the pangs with equanimity and tranquility without exhibiting any signs of suffering, with an inborn conviction that the disease itself is the result of his own Karmas. He should eliminate all his passions and mental weaknesses. The mind should be filled with the ambrosial knowledge of scriptures that gives him joy and strength.⁸

The body has to be protected so long as it is useful for attainment of Right Faith, Right Knowledge and Right Conduct. The body is mortal; if it dies, you can have another body; but if you sacrifice your religion for the sake of your body, you cannot

6. Ibid, Verse 129.

7. Umasvami : *Tattvarthasutra (Reality)* Chap. VII, Sutra 22 (English translation of Pujyapada's Sarvarthasiddhi).

8. Viranandi : *Acarasara*, Canto X.

regain the sanctity of your religion which helps you in your spiritual realisation. When life is coming to an end by a natural cause or by some calamity like a disease, or attack from an enemy, it is proper to adopt the vow of death by fasting and meditation in fulfilment of the religious vows and practices.⁹

It is common knowledge that amongst the Jainas, the monks, nuns, house-holders and the house-ladies are accustomed to fasting during the course of their normal life. Hermann Jacobi says : "Among the austerities, fasting is the most conspicuous; the Jainas have developed it to a kind of art and reached a remarkable proficiency in it."¹⁰ During the period of fast, one ought to acquire complete detachment and peace of mind not only by freeing the mind from passions of every kind like anger, greed, love and pride etc. but also by repentance for the sins or lapses committed after making a frank and full confession of the same before his or her Guru. One should acquire mental and spiritual poise before adopting the vow.

The "Acaranga Sutra" has explained the three kinds of Sallekhana : bhaktapratyakhya marana, ingita marana and padapopagamana.¹¹ the first one is prescribed for a well-controlled and instructed monk. He should desist from doing, causing, or allowing to be done any movement of the body, speech or mind. The second one which is still more difficult requires the monk not to stir from one's place and check all motions of the body. The third one is still more difficult. The monk should examine the ground most carefully and lie down wholly unmindful of his body, putting up with all kinds of mortifications of the flesh. He should seek enlightenment in the contemplation of the eternal

9. Asadhara : *Sagara-dharmamrita* Canto VIII, Verse 5.

10. Jacobi Hermann : *Studies in Jainism* pp. 33.

11. Jacobi : *Sacred Books of the East, Jaina Sutras*, Vol. XXII 9Acaranga-Sutra) pp. 76-77.

(All quoted by Tukol, p. 277.)

characteristics of the soul without any delusions of life. A monk or a pious layman should reach the end of his life without any attraction to external objects after having patiently chosen any one of the three methods for attainment of Nirvana.

Acarya Kundakunda has referred to this vow and stated that death is of three kind : bala-marana, balapandita-marana and pandita-marana.¹² Bala-marana is the death of an individual who has right faith but does not possess full self-control. The second is a kind of death which is faced by a house-holder who has reached the fifth stage of his spiritual progress, and who is unable to abstain from the himsa of one-sensed beings and is still indecisive in the matter of self-restraint. Pandita-marana is the death of an ascetic who has attained pure knowledge about his own self. The death of Tirthankaras or Ganadharas is of this kind.

Since the main object of all vows and austerities is the liberation of the soul from the bondage of Karmas, the objectives of the vow of Sallekhana are : the Karmas obscure the inherent qualities of the soul; the mind and body should be led towards purity, and help the soul to live a life of compassion. While fastig purifies the body, meditation and introspection assist the soul in its purification, elevation and realization. When the body is to perish due to any of the causes mentioned above, a course of planned death is preferable to a life of irreligion. Before accepting the vow, the monk or the house-holder must conquer all his passions. He should achieve complete detachment from all ties of affections and be free from prejudice and ill-will. Supreme forgiveness towards all must govern his attitude of mind after having begged for forgiveness from everyone else for himself. The mind should be full of joy and equanimity. The acceptance of the vow is thoroughly voluntary with no faltering or lapse of any kind in mind or conduct. Death by Sallekhana according to

12. Kundakunda : *Mulacara* with Hindi translation by Jaindas Phadakule Sastri. Canto X, Verse 31.

(Quoted by Tukul, p. 278.)

scriptural rules is the victory of the soul over Karmas and other infirmities of the mind and body. It is an act of fulfilment and a fitting culmination to a life of piety and religion.

In spite of its religious character and austerity, some western and eastern scholars have characterised Sallekhana as suicide or a form of suicide. Such a view overlooks the sociological and psychological distinctions that exist between the characteristics of Sallekhana and of suicide. The psychology of a person committing suicide is marked by one or more of the following characteristics : (1) Ambivalence or a desire to die which simultaneously creates a conflict in the mind. (2) A feeling of hopelessness or helplessness, with inability to handle the problem on hand. (3) A physical or psychological feeling of exhaustion, frustration or both. (4) The mind is full of anxiety, tension, depression, anger, or guilt or some of them. (5) There are feelings of chaos and exhaustion in the mind with inability to restore order or calm. (6) The mind is unable to see any solution to the situation causing the agitation. (7) There may be loss of interest or fear of life, with excitement, frustration or extreme depression. (8) In suicide, death is brought about secretly and suddenly by means of offence : hanging, cutting, poisoning, shooting etc.

A monk or a house-holder adopting the vow of Sallekhana has none of these infirmities of the mind or emotional excitement, depression, or frustration. Suicide is committed to escape from certain situations from which the victim is unable to save himself. The idea is to put an end to life immediately by some violent or objectionable means. The suicide results in harm to the family or kith and kin of the person who commits suicide. While suicide is committed in secrecy and by adoption of questionable devices, Sallekhana is adopted when the mind is free from all passions with the full consent of the Guru and with an open mind of forgiveness and compassion towards all; death evokes devotion and religious feelings while in the case of suicide, death is attended with horror or scorn.

There is thus difference between suicide and Sallekhana as regards intention, situation, means adopted and the consequences of death. Jaina thinkers have addressed themselves to this question and have given cogent reasons for saying that Sallekhana is not suicide. Amrtacandra Suri has defined suicide with such precision that his definition can stand the scrutiny of any modern jurist : "he, who actuated by passions, puts an end to his life by stopping breath or by water, fire, poison or weapons is certainly guilty of suicide."¹³ In Sallekhana, all desires and passions are subjugated and the body is allowed to wither away gradually by voluntary fasting with no bodily pangs or pains when the mind is blissfully peaceful. C.R. Jain has summed up the position of Sallekhana vis-a-vis suicide thus : "There is no question here of a recommendation to commit suicide or of putting an end to one's life, at one's sweet-will and pleasure, when it appears burdensome, or not to hold any charm worth living for. The true idea of Sallekhana is only this, that when death does appear at last, one should know how to die, that is, one should die like a man and not like a beast, bellowing and panting and making vain efforts to avoid the unavoidable..... by dying in the proper way, will is developed, and it is a great set for the future life of the soul which is a simple substance, and will survive the bodily dissolution and death..... The Jaina Sallekhana leaves ample time for further consideration of the situation, as the process which is primarily intended to elevate the will is extended over a period of days and is not brought to an end at once."¹⁴

Suicide is an act of mental aberration due to some cause which the victim cannot control, while Sallekhana is a well-planned death in pursuance of noble laws of religion inspired by the highest ideal of self-realisation or peaceful death to ward off further entanglement in the bondages of Karmas. Hundreds of

13. Amrtacandra Suri : *Purusartha Siddhayupaya*, Verse 178 (Edited by Ajitaprasad with Commentary in English).

14. Jain, C.R. : *Jainism and World Problems* pp. 178-9.

instances of Sallekhana have been recorded in the inscriptions found in the different parts of the State of Karnataka and collected in the twelve volumes of *Ephigraphia Carnatica* published by the State Government. The latest instance is that of the greatest modern saint by name Sri Santisagar Maharaja who observed the vow in september 1955 on the Hills of Kunthalagiri in the Maharashtra State (India).¹⁵

However, in the changed social-religions scenerio, Samadhi by any Saint or monk or Sallekhana by Jaina Sramana has become somewhat rare now.

15. Tukol, p. 278.

LIBERATION IN JAINISM AND BUDDHISM

Attainment of Liberation or Moksa is the ultimate goal of a Jaina monk. Even a householder who follows Eleven Pratimas and certain ethical principles specified by Jaina order wish to attain sound and peaceful death or nirvana in life.

In the words of R.A. Kumar :

The liberation of a soul means its liberation from the influence of *karmans*. It is due only to its relation with the *karmans* that the soul finds itself in bondage and its various innate attributes crippled and distorted. If bondage of the soul is due to its association with *karmic matters*, liberation must mean the complete dissociation of the soul from the matter. *Moksa*, therefore, means nothing but the absolute annihilation of the *karmic matters* that fetters the soul and covers its natural faculties.¹ The essential attributes of the soul become fully manifest and explicit only when it is emancipated. Now the inherent powers of the spirit are fully blossomed as it were. The soul now becomes pure and perfect. Now the self realizes itself.

The perfection of the self which is realized in the liberated state is not a new creation in the sense of emergence of an absolutely unprecedented state. It was always there. The *karmic matter* served only to obscure it. The moment this obscuration ends, the soul realizes its pure nature. Though bound by *karmans*

1. *Krtsnakarmaksavo moksa*—*Tattvarthasutra*, X, 3; also cf. *Samsastavaranaksayapeksam*—*Pramananaya-tattvalokalankara*, II, 23.

it is never transformed into *karmans* or for that matter into some other things. It does not leave its nature and get changed into something else. Therefore, when all the *karmic* forces covering its nature are absolutely set aside, the soul becomes itself, nothing more or less. Just as the sun shines forth to illuminate the entire world as soon as the atmosphere is freed of cloud, dust, fog, etc., similarly the soul attains the various innate capacities inherent in it as soon as the obstacles which obscure them are removed. Thus the soul realizes itself by itself. *Moksa* hence consist as in the realization of the self by the self. 'It is not the obliteration of the individual, nor of the inherent individual traits, nor is it the submergence of the individually into some universality.'² In emancipation the individual soul is at its best.

According to the Jainas *moksa* is a spiritual state of eternal bliss and knowledge. The Jainas are emphatic that the positive marks of bliss and knowledge distinguish that state. They are among the infinite quaternity (*ananta-catustaya*) which a soul is essentially endowed with. Bliss and knowledge are manifestation of the entire spirit, and are thus identical with the self. As the self itself is realized in the state of *moksa*, it stands to reason that both bliss and knowledge are realized in *moksa*. 'As the sun has light and warmth, so the liberated soul has absolute knowledge and unsullied bliss.'³ In the state of liberation, therefore, the soul attains its pristine and abides in itself.⁴ As we have seen before, the trio of right knowledge, right faith and right conduct constitute the pathway to *moksa*. The three elements are inseparably connected and together lead to *moksa*. As the soul itself is all the three, the self itself is the cause of *moksa*, a state in which the self itself is realized. Thus emancipation is that state in which the soul exists in and to itself in a state of bliss.

2. Upadhye, Dr. A.N. : Introduction to *Pravacanasara*, p. 90.

3. *Pravacanasara*, I, 68.

4. *Atamanah Svarupavasthanam moksa* - *JaiSnasiddhantadipika*, V, 39.

Now there arises a question in this context: 'Is *moksa* possible which in life, here and now?' This really centres round the 'when' and 'where' of *moksa*. According to the Jains the soul in the thirteenth stage of spiritual evolution attains pure and perfect enlightenment of the annihilation of obscuring *karman* and becomes perfect in embodied existence. The physical body is still attached to it, although for all intents and purposes such a soul is an Emancipated one. The soul now does not bind any new *karman*, because there is absolute absence of passion (*kasaya*) in it which is the cause of actual bondage of *karman*. Such soul is called *sayogakevalin* in Jainism and *jivanmukta* in other Indian systems. Only preaching and peregrinations belong to this stage. The soul is not freed from the embodied existence due to the impressions or *ayu-karman*. This shows that there does not occur final emancipation immediately on the attainment of perfect knowledge. The soul remains embodied for sometime even after it has attained knowledge of truth. This implies that there is yet some defect to be eradicated. The Jainas maintain that this defect is activity (*Yoga*) which is to be eradicated by the highest type of *dhyana*. By *dhyana* all the activities are stopped, and thereby the remaining *karmans* are completely annihilated. The soul now attains unembodied emancipation. It cannot now remain in this world any longer and goes upwards to the top of the universe where he halts eternally because of the absence of any cause for movement (*dharmastikayabhavat*), and enjoys perfect bliss.

Thus we see that *Moksa* is not a post-mortem experience in a world beyond. If it were so, nobody would have attempted to attain it. It is realizable here and now. One need not wait till the decease of the body for the attainment of liberation. One attains *moksa* even though the physical body may continue to appear for a while. The liberated being does not incur any blemish, because there is absence of passions that bind the soul. He is pure and perfect. He freely moves about in the world, preaches the truth and inspires the masses. If himself cannot experience the bliss of *moksa* in this very life, how can he deliver the message of the

nectar of liberation to the world. If the experience of those who have realized the truth are reliable, there is then every justification to believe that *moksa* is realizable here and now, in this every embodied existence. Really speaking, there is no essential difference between the two stages of *moksa*—the state of embodied emancipation and the state of unembodied emancipation. Paul Brunton rightly says that heaven can be entered after death only if we have already entered it while alive.⁵

In the words of B.C. Jain : “The meaning of the word *Nirvana* is extinction, while the word *Moksha* means “liberation.” Extinction of the mundane condition is *Nirvana*; and liberation from the same is *Moksha*. Both the terms thus contain and express the same idea. It is generally supposed that Buddhism preaches the philosophy of “transitoriness” or “destruction;” that it does not believe in the indestructibility of the soul or in the permanence of *Nirvana*. It is this supposition which has led to the general notion that the word *Nirvana* means total destruction or annihilation. The old Pali books of Buddhism, however, show that the *Nirvana* of Buddhism is not “annihilation,” but is a positive condition of the soul.” Buddhist monk B. Anand Maitreya says :

Nirvana is not nothingness. As regards those things which do not tend to freedom from sorrow, the Buddha was silent. This is because his only aim was to lead the suffering world to real happiness. Nirvana is holiness. Though it is neither this nor that, Nirvana is not nothingness, yet it is a third possibility.”

In “Buddhist Wisdom : The mystery of the Self” George Grimm (Munich, Germany, Akademiestrasse 19/II) says:

“It is characteristic of modern materialism to have chosen the first alternative; that of absolute annihilation, despite the Buddha’s repeated assurances that he does not reach annihilation, but on the contrary, shows a way to the Imperishable, the Deathless.”

5. Brunton, Paul, Inner Reality, p. 103.

(Quoted by R.A. Kumar. Yoga in Encyclopedia of Jainism. Vol. 28, p. 7319).

Again he says:

“The Buddha further explains and teaches that extinction applies only to the three “flames” of lust, hate and delusion (the three kinds of thirst for sensation) and for this reason he defines *Nibbanam*, the goal of sainthood, as *Tanha Nibhana*, literally, the extinction of thirst. The holy life with the sublime one is lived for the extinction of craving.”

In *Majjhima Nikaya, Bhaya Bhairava Sutta 4th*, in the Pali language, we find that Gautam Buddha has shown how he advanced himself and then declared that *Nirvana* is not extinction, but is a blissful condition. The Pali text is:

“*So evam samahite chitte pari-suddhe pariyodate anangame vigatupakkiless mudubhute kammaniye thite anijjapatte asavanam khaya nanaya chittam abhininname sim so: -iyam dukkhanti yatha bhutam abhannasim ayam dukkhasamudayoti yathabhutam abhannasim ayam dukkha nirodho ti yathabhutam abhannasim ayam dukkha nirodha gamini patipada ti yathabhutam abhannasim ime asava ti yathabhutam abhannasim, ayam asava-samdayoti yathabhutam abhannasim, ayam asava nirodho ti yathabhutam abhannasim, ayam asava-nirodha-gamini patipada ti yatha bhutam abhannasim; tassa me evam janato evam passto kamasavapi chittam vimuchciitha vimuttasmin vimuttam iti nanam aho si; khina jati, vusitam rahmchariyam, ayam kho me brahmana rattriya pachime yame tamo vihato aloko uppanno, yatha tam appamattassa atapino pahitattassa viharto.*”

An English rendering of the text would be as follows: “Having thus pacified the mind, purified it, made it dirtless, having got rid of miseries, having become blissful, having brought the mind under control, on the destruction of *asavas* of impure thoughts. I realized thus:—It is misery, its true nature is known; it is the preventing of misery, its true nature is known; it is the way leading to prevention of misery, its true nature is known; these are the *asavas*, now truly known; these are the causes of *asavas*, now truly known; this is the prevention of *asavas*, now truly known; this is the way of prevention of *asavas*, now truly known.

When thus I knew, and thus I realised thought activities of desire left my mind. I became free from desires. It was realized by me, that my birth is destroyed, my chasty is fulfilled, whatever I had to do I had done, nothing remained for me to be done. Thus I knew. In this way O Brahman, I procured this third knowledge in the last quarter of the night. Then ignorance fled away, knowledge appeared, darkness was removed, the Light burst forth, just as is possible to a wandering monk who is free from carelessness, is alert and absorbed in meditation of the Truth.”

The above description shows that when the thought of *Nirvana*, full or partial, is awakened, knowledge shines forth, desires cease to be, the causes of impure thought activity of *asavas* are removed. It further shows, that *Nirvana* is not extinction, but a blissful condition, free from attachment and full of knowledge.

The words *asava* and *apramatta* found here frequently occur in Jaina Literature, where lust, hate and delusion are included in the term *asavas*, and it is stated that a monk without carelessness is capable of being liberated.

In “Samayasara,” the Jain Saint Kunda-Kunda-Acharya, says in the chapter on *Asava*:

Rago dosa mohoya asava natthi sammaditthisa.

Tahma asava bhavena, vina hedu na pachchaya honti.

“Lust, hate and delusion, impure thoughts, causing the inflows (of karmas) are not found in a right-believer, therefore in the absence of these Inflow causing thoughts, the material karmas, in existence with a soul, can never be the cause of bondage.”

The Jain Saint Kula-bhadra-Acharya says in his *Sarasainuchchaya* :—

Jnan bhavanaya sikta nibhritenantar atmana.

Apramattam gunam prapya, labhante hitamatmanah.

“Those who are engaged in meditation of true knowledge come to know the inner self, and having got rid of carelessness acquire the goal of the soul.”

Majjhima-Nikaya, Sattipatthana Suttam (the tenth) describes four kinds of concentrated meditations as helpful to *Nirvana*, (1) meditation upon the transitory and impure nature of the body, (2) indifference to pleasure or pain, (3) meditation for getting rid of lust, hate and delusion, and for acquisition of non-attachment, (4) meditation on the different natures of things, such as, upon the nature of the causes of troubles and *asava*, upon the nature of the impurity caused by sensual enjoyment, and upon the nature of self absorption. In the last part of this Sutra, the following words show the results of such meditation :

“*Yohi kochi bhikkhuve ime chattaro sati-patthane evam bhaveyya sattaham, tassa duvinnam phalanam ennataram phalam patikankham; ditthe va dhamme Anna, sati va upadhi sese anagamita ... evam ayaw bhikkhuve maggo sattanana visuddhiya sakapariddavanam samatikkamaya dukkhadomanassavam atthagamaya nayassa adhigamaya, nibbanassa sachchhikiriya yadidam chattaro satipatthanti, iti yam tam vuttam iyametam patichcha vuttanti idamavocha bhagava, attamana ti bhikkhu bhagavato bhasitam abhinandunti.*”

“Any monk who thus dwells upon these four meditation even for seven days, will achieve either of the two results: he may realize, *nirvana* while residing in this body or if the practice is defective he will not suffer transmigrations. O monks! This is a way for purification of beings, for removal of sorrow and weeping, for freedom from misery and impure mind, for realization of Truth, for direct perception of *Nirvana*—such are these four mediation. They should be believed in as stated. So spoke the Lord. The monks greeted the saying of the Lord with joy.”

The above statement clearly shows that *Nirvana* is not annihilation but is self-realization. It is the direct perception of the self, it is full and complete pure thought activity.

Majjhima-Nikaya, Mula Pariyaya Sutta, Ist.

This *sutra* says: “I am apart from tall worldly object.” It removes delusion. The following extract from it will show that *Nirvana* is something positive, not annihilation.

Yopi so bhikkhave bhikkhu araham khinasavo vusitava katakaraniyo ohitabharo anuppatta sadattho parikkhinabhava sanyohano sammad anna vimutto sopi pathavia pathavito abhihanati...pathavim meti na mannati...apam...tejam...me ana mannati, tam kissa hetu...khaya mohassa vitamohatta. Tathagatopi bhikkhave araham samma sambuddho pathvim pathavito abhianati...pathavim me ti iti vidiva bhava jati bhutssa jara marananti, tasmadhi bhikkhave Tathagato sabbaso tanhanam khaya nirage norodha chagea patinissagga anttaram samma sambodhim abhisambuddhti vadamiti idamavocho Bhagawa, attamante bhikkhu Bhagavato bhasitam abhinundanti.

“O Monks! The monk who is worshipful, who has destroyed *a.sava*, is fully chaste, has done what had to be done, has thrown away the burden, has attained truth, has destroyed the bondage of birth, has become rightly learned, is non-attached, knows earth to be earth, and does not maintain that earth to be his own. In the same way, he knows water as water, fire as fire, he does not maintain that water is his and fire is his. Because he has become delusionless, on destruction of delusion. In the same way, Tathagata (Gautam Buddha) is also worshipful, has right knowledge, he also knows earth as earth; he does not maintain earth to be his own. He knows that Thirst is the root-cause of misery. Becoming is cause of birth. The living being suffers old age and death.”

“O monks! This is the reason why Tathagat on destruction of all thirst, being non-attached from it, having prevented it, having removed it, being freed from it, becomes the right knower, having gained the highest right knowledge. Thus I say. The Lord spoke thus. The monks greeted His saying with joy.”

The above statement refers to one who has acquired the liberated condition, even when residing in the body. The words *Arahanta*, *khinasrava*, *vitamoha*, are found in Jain Literature also. The qualities of *arahanta*, have been described by Nemichandra, a great Jain Saint in his work “Dravya Samgraha” as below:

*Nattha chadu ghaikammo damsana suha nana viriya naio.
Suha dehattho appa suddho ariho vichintijjo.*

“The soul which has destroyed the four destructive Karmas, Knowledge-obscuring, Conation-obscuring. Deluding and Obstructing Karmas and has attained infinite Conation, infinite Knowledge, infinite Happiness and infinite Power, is residing in a fine body, and is pure; He should be meditated upon as *arahanta*.”

The Jain Saint Amritchandra-Acharya in his *Tattvarthasara*, uses an expression similar to *khanasrava*.

*Janatah pasyataschordhvam jagat karunyatah punah.
Tasya bandhaprasango na sarvasarva pari ksayat.*

“On the destruction of all the *asavas*, one who knows and sees the world does not become liable to bondage.”

Vitamoha, which means the same thing as *kshinamoha*, is used by him in *Samayasara*:

*Jidamohassa du jaiya khino moho havijja sahussa
Taiya du khina moho bhannadi so nichchhaya viduhim.*

“When delusion is destroyed in a saint who has already conquered delusion, then he is called delusionless by the knower of reality.”

Majjhima-Nikaya, Ariya-Pariyesana Suttam.26.

The sutra shows that Gautam Buddha on leaving home had the company of Alarakalam, Uddhak Ramputta and on reaching *Uruvela* he attained knowledge. The last part refers to *Nirvana*, which he searched after.

*“Nibbanam pariyesamnam ajatam anuttaram,
yogakkhemam, nibbanam ajjhagaman, ajaram, avyadhim, amatm,
ashokm, asankhitham, adhiigato khome ayam dhammo gambhiro,
duddaso, duranvodho, sato, panto atakhavacharo, nipuno,
pandita vadaniyo.”*

“That *Nirvana* which is to be searched after, is uncreated, unrivalled, realizable through concentration, free from oldness, devoid of diseases, deathless, sorrowless, painless. I have really known this nature of it. It is deep, hard to see, peaceful highest, beyond argument or logic, and realizable only by the highly learned.”

In the face of the above statement about *Nirvana*, how can it be taken to mean extinction. Really speaking *Nirvana* is the pure essence of the soul which is uncreated, immortal, realizable through concentration, and cognizable by itself.

Majjhim Nikaya, Mahamaluba Suttam 64.

“*So yadeva tatthas hoti vedanagatam sannagatam sankharagatam vinnanagatam the dhamme anichhito dukkho, rogato, gandatosallato, aghato, abadhato, paracto, paokato, sunnato anattatto, samanupassati sotehi dhammehichittam pativapeti, so tehi dhammehim chittam patavapetva amataya dhatuyya chittam upasanhati: Etam santam etam panitam yaditam savvasankharasamatho, savvapadhipatinissago tanha-khayo virago nirodho nibbananti so tattha thito asavanam khayam papunati.*”

“He sees the nature of feeling, perception, contact and (impure) consciousness as transitory, painful, diseased, wounded, pricking, denominators, miserable and foreign, and finds himself free from them. He removes his mind from them. Being thus unattached, he carries his mind to the immortal. That *Nirvana* is peaceful, highest, where all contacts are dissolved, where all defects are removed, where thirst is destroyed, non-attachment has risen, non-self is prevented—that is *Nirvana*. He who is absorbed in it destroys *asavas*.”

“The word of the Buddha” by Nyaya Tiloka Mahathera Buddhist monk of Dodundawa (Ceylon) late Professor Tokyo University, Udan 8 Varga, describes *Nirvana* thus.

“There is an unborn, unoriginated, uncreated, unformed. If there were not this unborn, this unoriginated, this uncreated, this

unformed, escape from the world of the born, the originated, the created, the formed, would not be possible. But since there is an unborn, unoriginated, uncreated, unformed, therefore is escape possible from the world of the born, the originated, the created, the formed.”

The Pali text is as follows :—

Atthi bhikkhave ajatam abhutam akatam asankhatam noched bhikkhave abhavissa ajatam abhutam akatam asankhatam na ida jatassa bhutassa katassa sankhatassa nissaranam pajnaya, yasma cha kho bhikkhave atthi aiatam abhutam akatam asankhatam tasma jatassa bhutassa sankhatassa nissaranam pajna yati.

This clearly shows that *Nirvana* itself is such, or there is something in “Nirvana” condition which is uncreated. And it cannot be anything else than a pure soul. When all the impure thought activities are removed, all the bodies and formations are rid of, all the varied notions are gone, all the pleasant and painful feelings are vanished, then that pure soul, devoid of all the transitory and foreign elements, remains as ever existing. This is “Nirvana.” And this is the belief of the Jainas also.

The learned Buddhist monk Shri Dharmananda, the Principal of the Vidyalankara College, Kelaniya (Ceylon), on being asked about Nirvana declared, “It cannot be said to be quite extinction or non-existing there is bliss” His actual words are:

“Sunyam vaktum na sakyate, sukham cha asti.

The learned Principal consulted a Pali Dictionary and gave me a note about the different synonyms of Nirvana, as found in the Buddhist Pali Scriptures. They are as follows:

Mukho, special, *Nirodho*, prevention, *Nibbanam* the extinguishing of mundane life, *Dipam*, island, *Tanhe-kkhaya*, destruction of thirst, *Tanam*, safe place, *Lenam*, absorption, *Arupam*, without form. *Santam*, peaceful, *Asankhatam*, uncreated, *Sivam*, blissful, *Amuttam*, incorporeal, *Suddasam*, difficult to realize, *Parayanam*, highest way, *Saranam*, place of refuge, *Nipunam*, knowledge, *Anantam*, infinite, *Akkharam*,

indestructible, *Dukkhakkhaya*, cessation of miseries, *Avyapajjha*, truth, *Analayam*, highest home, *Vivatta*, mundaneless, *Khema*, safe, *Kevala*, independent, *Apavaggo*, above worldly engagements, *Virago*, without attachment, *Panitam*, best, *Achachutam padam*, unshakeable position *Yogakhemam*, realizable by concentration, *Param*, beyond the world, *Mutti*, liberation, *Visudhi*, purity, *Vimutti*, freedom, *Asankhadhatu*, uncreated substance, *Suddhi*, purity, *Nibbutti*, liberation.

Some extracts are given below from "The Doctrine of the Buddha" by George Grimm, published by Verlag W. Drugulin, Leipzig, Germany,

"Unshakeable is my deliverance, *this in the last birth*, there is no more becoming anew" (Majjhima-Nikaya, page 167).

"Who so once has experienced this state within himself, is lost to the turmoil of world, even if he again awakes to it : "His mind inclines to solitude, bends towards solitude, sinks itself in solitude." For to him, this is highest blessedness (M.I. page 330). Thus Nibbana shows itself to be *eternal rest*, eternal stillness (M.II. page 110) The great peace (Angutta N.I. page 132), whose realm the delivered one enters even during his lifetime, and which he completely realizes at death, and in which he has taken possession for ever of everything that is true and real. "Bliss is Nibbana, bliss is Nibbana, Sariputta exclaims (A.V. page 414). Hunger is the worst disease; the activities of senses are the worst suffering. Having recognized this, verily one reaches *Nibbana-highest bliss* (Dhammapada, V. 203).

"Liberated from what is called corporeality, *Vachha*, the Perfected One is indefinable, inscrutable, immeasurable, like the ocean" (M.I. page 487).

Extracts from "Some Sayings of the Buddha" (according to the Pali Canon translated by F.L. Woodward, M.A., Cantab, Ceylon, 1925).

Search after the unsurpassed, perfect security, which is Nibbana, Goal is incomparable security which is Nibbana. (M.I.

page 170). This reality (Dhamma) that I have reached is profound, hard to see, hard to understand, excellent, pre-eminent, beyond the sphere of thinking, subtle, and to be penetrated by the wise alone. Destruction of craving, Passionlessness, Cessation, which is Nibbana (D.N. II. page 312).

And I, friend, by the destruction of the *asavas* have entered on and abide in that emancipation of mind, which is free from the *asavas*, having realized it by mine own super-knowledge even in this present life (Samyutta Nikaya, ii, 220).

Impermanent alas, are all compounded things. Their nature is to rise and fall. When they have risen they cease. The bringing of them to an end is Bliss (D.N. ii, 198).

Nibbana is the resort or release. Plunged in Nibbana is the holy life lived, with Nibbana for its goal, and ending in Nibbana (S.N. v. 217-19).

Foot-note. Nibbana is a state beyond mind-consciousness.

The delightful stretch of level ground is a name for Nibbana (S.N. iii, 106).

The destruction of craving is Nibbana (S.N. iii, 188).

Release means Nibbana. Rooted in Nibbana the holy life is lived.

Possessing naught and cleaving into naught-

That is the Isle, the incomparable isle.

That is the ending of decay and death.

Nibbana do I call it, Kappa, (said The Exalted One), that is the Isle. (SN. v. 1093).

Dhammapada (Sacred Books of the East, Vol. X, translated by Max Muller, 1881), page 55.

“Health is the greatest of gifts contentedness the best of riches, trust is the best of relationships. *Nirvana the highest happiness.*”

Sutta Nipata translated by G.V. Faushold, 1881).

(1) Vijaya Sutta 1, 12/203. Such a Bhikkhu who has turned away from desire and attachment and is possessed of understanding in the world, has (already) gone to the immortal place, the unchangeable state of *Nirvana*.

(2) Hemank Manava-pukkha 3/1085. In this world (much) has been seen, heard and thought, the destruction of passion and of wish for the dear objects that have been perceived, O Hemanka, is the imperishable state of *Nibbana*.

(3) Kappa-Manava-pukkha 3/1093. This matchless island, possessing nothing (and) grasping after nothing, I call *Nibbana*, the destruction of decay and death.

The Pali terms are:

Akinchanam, Anadanam, Etamdipam, Anaparam, Nibbanam iti nambrumi, Jaramichchu parikkhayam.

(4) Pinjaya Manava—Pukkha 26/1148. To the insuperable, the unchangeable (*Nibbana*) whose likeness is no where, I shall certainly go, in this (*Nibbana*) there will be no doubt (left) for me, to know (me to be) a dispossessed-mind.

The Pali terms are:

Asamhiran Asankutayan, yassa natthi upama kuchiaddha gamissami na mettha kankha, evapadharehiavit achittam.

Vissuddha Maggha—Path of purity of Buddhaghosh, translated by P. Maun Tui, Parts, I and II.

Virtue is abstention, volition, restraint, non-transgression in regard to all things. Such kind of virtue conduces to absence of mental remorse, to gladness, rapture, tranquillity; joy, practice, culture, development, adornment, requisites of concentration, fulness, fulfilment, certain disgust, dispassion, cessation quiet, higher knowledge, perfect knowledge, *Nibbana*.

Nibbana with its intrinsic nature of eternity, deathlessness, refuge, shelter and so on is well proclaimed.

Nibbana is ageless (and) permanent.

The Life of the Buddha by Edward J. Thomas, M.A., D. Litt, 1927).

Nirvana—The state to which the monk has now attained is the other shore, the immortal (*i.e.*, permanent) fixed state. The word *Nirvana* blowing out, extinction, is not peculiarly Buddhistic, for the Buddhist, it is, as is clear, the extinction of craving.

From lust and from desire detached,
The Monk with insight here and now
Has gone to the immortal peace
The unchangeable Nirvana state.

It is unnecessary to discuss the view, that Nirvana means the extinction of the individual, no such view has ever been supported from the texts and there is abundant evidence as to its real meaning, the extinction of craving in this life.

Amalam Padam—Nirvana they implied some state inconceivable to thought, inexpressible by language. (Professor Radhakrishnan admits the silence of Buddha and speaks of his “avoidance of all metaphysical themes”; but he holds that “Buddha evidently admitted the positive nature of Nirvana.”

Sacred Books of the East, Vol. XLIX by F. Max Muller.

Buddhachrita by Asvaghosa.

After accomplishing in due order the entire round of the preliminaries of perfect wisdom, I have now attained that highest wisdom, and I have become the all-wise *arhat* and *Jina*. My aspiration is thus fulfilled; this birth of mine has borne itself fruit, the blessed and immortal knowledge which was attained by former Buddhas is now mine. Possessing a soul now of perfect purity, I urge all living beings to seek the abolition of worldly existence through the lamps of the Law.

There has arisen the greatest of all beings, the omniscient allwise *arhat* —a lotus, unsoiled by the dust of passion, sprung up from the lake of knowledge.

When these effects of the chain of causation are thus one by one put an end to, he at last, being free from all stain and substratum, will pass into a *blissful Nirvana*.

Buddhist Mahayana Text, P. II *Sukhavati Vvaha*.

“Hence O Anand for that reason that Tathagata is called *amitabha* (possessed of infinite light), and is called *amitprabha* (possessed of infinite splendour), *amitaprabhas* (possessed of infinite brilliancy, *asamaptaprabha* (whose light is never finished *asangataprabha* (whose light is not conditioned).”

In Buddhacharya by Rahula Sankrityayan 1988, S.V.

Page 36. Adittaspariyaya Sutta (S.N. 43-3-6) Defectless-realizable not by any other help—*Nirvana*—seeing it. I became disattached from the seen and the destroyable.

I have given above some extracts about Nirvana, from the Buddhist works which I could find for study. I shall hereafter show that authoritative Jaina books declare *nirvana* to be a similar condition.

According to the Jainas, Nirvana is a condition of soul, free from all bondage of Karmas, all impure thought activities bringing inflow of Karmas, devoid of all kinds of fine and gross bodies, being cessation of all the worldly miseries, fully blissful, peaceful, enlightened and eternal, without fall.

To show this, I proceed to give some references from authoritative Jaina works.

(1) *In Samayasara* by KundaKundacharya.

Vadnittu savva siddhe dhuvamamal manovamam gadimpatte.

Vochchhamisamaya-pahuda minamo sudekevali-bhanidam.

“I shall describe the Samayasara book as uttered by saints with complete scriptural knowledge, after bowing down to all the liberated ones who have attained to a condition which is eternal, pure and unrivalled.”

(2) *In Asta-Pahuda* by the same author

*Damsana anantanana mokkho natthattha kammabandhena!
Niruvama gunarmarudo, arahanto eriso hoio.*

“The worshipful in Nirvana is possessed of infinite nation, infinite knowledge, has destroyed the eight kinds of Karmas and is full of unrivalled attributes.”

Jara-Vahi Jamma-maranam chaugai gamanam cha punna pavanchan.

Hantena dina kammam hai namnaayan ha archanta.

“The worshipful has destroyed old age, disease, birth and death, and wandering in the four conditions of life, as well as merit and demerit, and the Karmas, and is full of enlightenment.”

*Bhaveh bhava suddham, appa suvisuddha nimmalam chaiva.
Lahu changai chaunam jai ichchhaya sasayam sukkham.*

“If you desire immediate eternal bliss, and freedom from the four worldly condition, then meditate upon the utmost pure and defectless soul with pure thought activities.”

*Jesim jiva sahavo, natthi abhavo ya sabbaha tassa.
The houti Bhinnadeha, siddha Vachagoyar madida.*

“They are the perfect liberated ones who are full of their own nature, never become devoid of that, quite free from bodies and are indescribable.”

*Jam Janiuna Joi-Joattho Joiuna anavarayam,
Abbabaha manantam, anovamam havai nibbanam.*

“The saint, who having known Him (the pure soul) continually realizes Him, deeply absorbed in concentration, attains Nirvana which is painless, eternal and unrivalled.”

*Malarahio Kalachatto, anadio kevalo visuddhappa,
Paramapado paramajino sivamkaro sasao siddho.*

“The perfect liberated one is pure, bodiless, without beginning, independent, sacred, the highest satuated, the highest conqueror, blissful, and eternal.”

In Panchastikaya by the same author

*Uvasanta khina moho maggam Jinabhasidena samuvagado,
Nananumaggachari nibbanapuram vajadi dhiro.*

“A fearless one, who having followed the path, declared by the Conqueror, has subsided (and then) destroyed delusion, walking on the way of Light, goes to the city of *Nirvana*.”

In Niyamasara by the same author.

*Abbahamanindiya
manovamam punna pava nimnukkam
Punaragamana Virahiyam nichcham
achalam analamham (177)*

*Navidukkham Navi sukkham
navi pida neva Vijjade Baha,
Navi Marnam navi jananam
tatthevaya hoi nibbanam (178)*

*Navi indiya uvasagga navi moha
vimhiyo na niddaya
Navi tanha neva chhuha tatthevai
havadi nibbanam (179)*

*Navi Kammam nokamman navi
chinta neva attaruddam
Navi dhamma sukkajhne ttatthevai
havadi nibbanam (180)*

“*Nibbana* is without obstruction, not cognisable by the senses, unrivalled, devoid of merit and demerit not liable to rebirth, eternal steady, independent.” (177).

“Where there is neither pain, nor pleasure, nor misery, nor obstruction, neither death, nor birth there only is *Nirvana*.” (178).

“Where there are not sense organs, nor any afflictions, neither there is delusion, nor woder, nor sleep, neither thirst, nor hunger, there only is *Nirvana*.” (179).

“Where there are neither material Karmas, nor any bodies, neither anxiety, nor painful or wicked concentration, neither even good, nor pure concentration, there only is Nirvana.” (180).

In Tattvarthasutra by Umaswami.

Bandahetvabhava nirjarabhyam Kritisna Karma vipramokso moksah.

“Liberation is freedom from all the Karmas on account of cessation of cases of bondage and shedding off of all the Karmic matter.”

In Ratnakaranda Sravakachara by Samantabhadra Acharya.

Sivamajara maruja maksays mavyabadham visok bhayasa nkam

Kasthagata sukha vidya vibhavam vimalam bhajanti darsana saranah. (40).

“Those who are purified in right belief enjoy Nirvana which is blissful, devoid of old age, disease, destruction, obstruction, sorrow, fear and doubt, and is pure and full of the glory of highest happiness and enlightenment.”

In The introduction of SarvarthaSiddhi by Pujyapada.

Niravasesa nirakrita karmamala Kalankasya asarirasya atmanahachintya svabhavika jnanadi gunam avyabadha sukham atyantikam avasthantaram moksah.

“Liberation is the extremely highest condition, full of unthinkable inherent attribute of knowledge and unobstructed bliss, of soul which becomes, totally free from the defect of karmic dirt and is liberated from body.”

In Samadhi Sataka by the same author.

Nirmalah Keval siddho viviktah prabhuraksayah,

Parmesthi paratmeti paramatme svaro Jinah.

“The liberated One is pure, independent, perfect, free, lord, indestructible, in the highest position, the greatest soul, the highest soul, glorified and Conqueror.”

*Muktirekantiki tasya chitta yasyachala dhritih,
Tasya naikantiki muktiryasya nastyachala dhritih.*

“The highest Nirvana is His who has unshakeable steadiness of mind, and Nirvana is not his who has not unshakeable steadiness of mind.”

In Purushartha siddhiupaya by Amritchandra Acharya.

*Nittyamapi nirupalepah svarupu samavasthito
nirupaghatah.*

*Gaganamiva parama purusah paramapade sphurati
Visadatamah* (223)

*Kritakriyah paramapade paramatha sakalavisaya
vissyatma,*

Paramananda nimagno jnanamayo nandati sadaiva. (224)

“(The liberated one in Nirvana), is always dirtless, rightly fixed in one’s own nature, without obstruction, quite pure like, the sky, the greatest soul, enlightening itself in that highest position.” (223)

“He has done what was to be done; He always glorifies himself in that highest position, being the greatest soul, penetrating to all the knowable objects, full of knowledge and absorbed in highest bliss.”

(10) *In Tattvarthasara* by the same author.

*Punyakarmavipakachha sukhamiste ndriyarthajam,
Karmaklesh vimokshach-cha Mokse sukha manut tanam.* (49)

Loke tatsadraso hyarthah Kritsne pyayo na vidyate.

Upami, yeta tadyena tasmannirupa mamsmritam. (50)

“Pleasure due to agreeable sense object is enjoyed on account of the ripening of meritorious Karmas, while the highest Bliss in Nirvana is due to freedom from the miseries of karmas. There is no such object in the whole universe which can be compared with Nirvana; therefore it has been said to be unrivalled.”

In Samayasara Kalasa by the same author.

*Bandhachhedatkalaya datulam moksa maksayya metana,
Nityodyota sphutita sahajvastha mekanta suddham,
Ekakara svarasa bharato atyanta gambhira dhiram,
Purnam jnanam jvalitmachale svasyalinam mahimni.*

“On destruction of bondage, shines forth, Nirvana which is incomparable and indestructible, it exposes itself eternally enlightened in its own nature. It is purest, full of unique self produced nectar, very deep, contented, full of knowledge; unshakeable and absorbed in its own glory.”

In Sravakachara by Sri Amitagani.

*Nakinikayastuta pada kamalo dirnaduruttar bhava
bhayadukkham,*

*Yati sa bhavyomitagati ranagham mukti mananvara
nirupama saukhyam.*

“The deserved enlightened one at whose lotus feet bow the assembly of celestials, attains *Nirvana* which is beyond the unbearable and deep mundane fears and meseries, is sinless, and full of eternal and unrivalled bliss.”

In Ekatva Bhavana by Padmanandi.

*Moksa eva sukham saksattachcha sadhyam mumuksubhih,
Samsaretra tu tannasti yadasti khalu tannatam.*

“Nirvana itself is Bliss, which should be procured by those desirous of liberation. That is not found in this world; what is here verily is not that.”

In Siddhastuti by the same author.

Te Siddhah paramesthino Visaya Vachanatastan prati.

Prayo cachmi yadevo tatkhalu nabhasya lekhyam malikhyate,

Tannamapimude smritan tata ito bhaktyatha vachalita

*Stesam stotra midam tathapi Kritawanambhoj nandi
munih. (29).*

“Those perfect liberated ones are not objects of speech; whatever description is given about them is like drawing a picture in the sky; but as their name ever procures happiness, therefore Padmanandimuni has praised them on account of devotion.”

In “Ekatva saptati” by the same author.

*Yadavyaktamabodhanam Vyaktam sadbodha chaksusam,
Saram yat sarva bastunam namastsmi chidatmane.3.*

“I bow to that pure soul which is the best of all the substances and can be realised by the wise but cannot be realised by the unwise.”

*Vikalpormi bharatyaktah santah kaivalyaniasritah,
Karmabhava bhavedatma vatabhave samudravat.26.*

“The soul, on the destruction of the Karmas becomes peaceful and independent, being freed from the variety of thoughts, like a sea free from winds.”

*Samsara ghora gharmenasada taptasya dehinah,
Yantra dharagraham santam tadeva himasitala.47*

“To those who are ever scorched by the intense heat of the world, *nirvana* is a peaceful place cool like the snow.”

*Nissariram niralambam nissabdam nirupadhi yat,
Chidatmakam paaram jyotir avangmanasa gocharam. 60.*

“(The liberated one), is bodiless, independent, soundless, defectless, full of knowledge, the greatest light, not realisable by mind, and indescribable.”

“*Apta svarupa.*”

*Sivam parama Kalyanam nirvanam yena sa siva
parikirtitah*

*Sarvadvanda vinirmuktam sthana matma svabhavajam
Praptam parama nirvanam yenasau sugatah smritah.*

“He is praised as Siva, when he has acquired the state of liberation, which is peaceful, blissful, and indestructible. He is

remembered as Sugata, when he has attained the highest nirvana, which is devoid of all misfortunes and is a natural condition of the soul.”

*In “Sara samuchchaya” by Sri Kulabhadra Acharya,
Indriya prasaram rududhva svatmanam vasamanayet,
Yena nirvana saukhyasya bhajanam tvam prapatsyase.*

“After having checked the spreading of sense desires, have control over theyself, then thou shalt enjoy the happiness of nirvana.”

*In Tattvanusasana by Acharya Nagasena.
Atyantika svahetoryo vislesho jiva karmanoh
Sa moksahphalametasya jnanaddhya kshayika gunah 230
Svarupavasthiti pumsastada prakhsina karmanah
Na bhavo hapyachaitanyam na chaitanyamanarthakam 234.
Trikala visayam jneyamatmanam cha yatha sthitam,
Jnanan pasyancha nisseshamudaste sa ada prabhu 238.
Ananta jnana drig virya vai trisnya maya mavyayam,
Sukham chanubhavatyasha tatratindirya machchutam 239.
Atmayattam inirabadhamatindirya manasvaram
Ghati karmaksayod bhutam yattanmoksasukham viduh: 242*

“Complete separation of the soul from Karmas and their causes is Liberation; it results in the attainment of pure attributes (such as) knowledge etc.” 230.

“The Lord in that condition perceives and knows Himself and other knowables, as they are, with reference to their past, present and future conditions but remains unattached.” 238.

“There that Self realizes the eternal bliss which is full of infinite knowledge, perception and power, is independent of sense enjoyment, free from craving, and is never destroyed.” 239.

“The bliss in *nirvana* is independent, unobstructed, above sense gratification, eternal, sprung up on the destruction of the destructive Karmas.” 242.

The above quotations with reference to nirvana from the Jaina scriptures, will clearly show, that the description of nirvana is similar in the Jaina and Buddhist scriptures.

The Buddhistic literature describes nirvana as enlightenment, eternal, immortal, peaceful, blissful, unshakable, devoid of birth and death, out of mind and speech, free from asavas, free from craving unattached, defectless, painless, pure, independent, non-material, birthless, the highest condition, island, best, deep, realizable by the wise etc. The same attributes are applied to nirvana in the Jaina literature also.

All defects, delusion and ignorance found in mundane life are completely destroyed. Only the indestructible nature shines out. From the philosophical point of view the nirvana of both the systems is the same. In the Jaina scriptures it is further said that the liberated and perfect souls go upward and stay on the top of the universe eternally and their extent is a little less than that of the last body in the meditative posture. This statement has not been found in the Buddhistic literature. But the real inherent nature of nirvana in both the systems appears to be the same without any difference whatsoever. §

§. Jain, B.C. : Liberation in Buddhism and Jainism, in Encyclopedia of Jainism, Vol. 17. pp. 4536-4551. (Quotations in Pali/Prakrit omitted).

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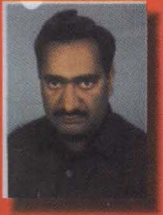
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