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AN INTRODUCTION

TO

JAINISM.

*Natha Rangaji*

MANDVI

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**AN**

**INTRODUCTION**

*TO*

**JAINISM.**

**By**

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## *PREFACE.*

The following pages speak their own intention. I may only add here that I hope this pamphlet to be an introduction to the publication of some of the original works whose shadow the following pages hope to be.

I sincerely thank Mr. Hirachand Nemchand of Sholapur for permitting me to adapt his marathi lecture on Jainism in the first part of the pamphlet. He was good enough to look over the same and also my own article which follows.

But the credit of publishing this booklet belongs wholly to the religious zeal of Shet Natha Rangaji of Aklooja and Bombay. Had it not been for the inspiration of Mr. Ramachandrabhai of that firm, the idea of this pamphlet would not have come into my mind at this time. I am obliged to him for the inspiration.

I also thank Mr. B. C. Dhavate and Mr.

A. B. Malgave for their help in carrying this pamphlet through the Press.

I must beg my readers to excuse me for spelling-mistakes due to indifferent proof-reading. It is the result of my mental disquietude due to the troubles of a person to whom all that I am, I owe.

<i>Kurundvad</i>	}	A. B. L.
<i>June 1 st, 1905</i>		

# Contents.

<i>Subjects</i>	<i>P.</i>
An account of Jainism	1
Some aspects of Jain philosophy	73
Anekant Logic	108
Appendix A.	185
Index	
Errata	





# AN ACCOUNT OF JAINISM.

The divisions of the subject.



In response to the repeated invitations of the Local Union Club, I stand here to give you a short account of Jainism. I divide the subject into

nine parts, thus:—

- (1) The meaning of Jainism.
- (2) Its principles.
- (3) The stages of initiation.
- (4) The nature of sin and virtue.
- (5) The nature of the bandage of *Karm*  
( action )
- (6) The nature and path of deliverence.
- (7) Image-worship.
- (8) The resemblance of other religions with  
**Jainism**; and
- (9) The happiness of this world and the

national welfare arising from Jainism.

I shall now briefly speak about each of these points.

Jainism is the religion preached by the Meaning of 'Jineshwars.' Those who have conquered love, hate, sensual desire, and such other passions, or, those who have vanquished the eight \*Karmans, are *Jins* and those who are the best of them are the Jineshwars. Frequently they are also called *कीतराग* i. e. those who are free from all passions, *अर्हंत* i. e. those who are revered by Indra and others, *सर्वज्ञ* i. e. Omniscient, *परमेष्ठी* i. e. those who have occupied the highest place and *शास्ता* i. e. those who show the right path. There are hundreds of other names which also indicate their nature. The present Jains of India are divided into three sections, viz, the Digambaras, the Shwetambaras and the Dhundias. There is no difference between these sections compared. as regards their principles. They all

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\*The eight *Karmas* are explained further. (P. 7)

believe in the Seven principles, the twenty-four Teerthakars, the principle of non-killing, and Right Belief, Right Knowledge and Right Conduct. The difference comes in only with reference to image-worship, the nature of ascetics, and some other minor points. The images worshipped by the DIGAMBARs are naked and they are not adorned with any ornaments or glass-made eyes. The SHWETAMBAR images differ in all these points, while the DHUNDIAS would accept no images whatever. At present, I am going to speak principally about the Digambaras; yet there is very little in the following that is contrary to the doctrines of the other sections.

There are Seven Principles of Jain religion, The seven namely, [1] *Jeeva* or Life [2] *Ajiceva* Principles. or matter [3] *Asrava* or the path of *Karm* [4] *Bandha* or the bandage of *Karm* [5] *Samvar* or the prevention of *Asrava*, [6] *Nirjara* or the partial destruction of *Karm* and [7] *Moksha* or Total Deliverence. The Essence of

a thing is its principle (*Tatva*.) The principle of *Moksha* is the highest of these. It is defined as the "freedom of a Soul from every *Karm*." The happiness of even a Chakravarti or Emperor, nay, even the glory of Indra in the heaven The impor- is perishable and consequently pain-  
 tance of ful. Death is the fate of all of these *Moksha*. and the thought of that fate eclipses all these worldly pleasures. The succession of births and deaths is a mighty source of affliction and as long as one is subject to it, there is no peace for him. The pleasures of the senses are all transient and painful in result and hence they are called Shadows of Happiness. True happiness must be free from every possibility of pain even in the future. This can only be found in *Moksha* and hence its importance. The way to the *Moksha* is the main object of every Jain work. To whom is the Deliverence possible? This question is answered by saying that only animate beings can attain that highest of states and we have therefore to come to *Jeeva*

which is defined as the sentient or knowing

The or animate being. This sentience is its  
 classifica- essence. It is divided according to the  
 tion divisions of knowledge to which it  
 explained. attains. Sentience is divided into  
 Knowledge (*Dnyan*) Faith (*Darshan*) etc. But it  
 is impossible for the Jeeva to walk on upon the  
 path of Total Deliverence as long as it is associa-  
 ted with another principle, the Ajeeva or matter.  
 This *A jeeva* is in all respects the opposite of  
*Jeeva*. The association of these two is never  
 complete i. e. their separation is always poten-  
 tial. Gold may be mixed with any other metal  
 but it can be separated at any time. Hence  
 even when together, the two are possessed of  
 their peculiar virtues. Matter or *Ajeeva* is divid-  
 ed into *Pudgal*, *Dharm*, *Adharm*, *Akash* and  
*Kal*. A *Pudgal* is either a material or its  
 bundle. *Dharma* helps the *Jeeva* associated  
 with *Pudgal* to progress, just as water helps  
 on the movements of a fish. *Adharma* entices a  
 man from the true path just as the shadow of a

tree does to a man travelling in the hot sun. *Akash* is the space in which all things exist. *Ka'* is that through which things grow new and alter.

*Asrava* is the third principle. It is defined as " what forms the inlet for auspicious and ominous Karmans. " These inlets are opened in The Asra- the case of the soul when it feels love vas. or hatred for whatever it sees or knows through its seeing or knowing power ( *Darshan* or *Darshan* ) just as water is let into the boat through its holes. When the soul feels its love or hatred rightly, the Asrava is an " Auspicious ( Shubha ) Asrava " and when wrongly, it is " Ominous ( Ashubha ) Asrava. " The soul is either in an " auspicious " or " unauspicious " or " pure " state. The first is superior to the second; but it is not capable of carrying the soul to *Moksha* as it is tainted with passions, which being of an auspicious nature may at the most lead to the heavens in after life or the eminence of a *Chakravarti* ( Emperor ) in this

life. The ominous *Asrava* inflicts the pain That are of hells, beastly life and human pover-ominous ty, diseases, seperation, ugliness etc. The "Pure" temper is the one that tends to lasting welfare and leads to *Moksha*. It is devoid of any passions at all. The Karman is primarily divided into eight classes: [1] The *Dnyana-Varaniya* [2] The *Darshana-Varaniya* [3] The eight The *Mohaniya* [4] The *Vedaniya* [5] Karmas. The *Ayu* [6] The *Nam* [7] The *Gotra* and [8] The *Antaraya*. Corresponding to these, there are different *Asravas*. For instance, to have no taste for learning, to impede the progress of knowledge, to conceal wisdom, to be jealous of others' learning – all these produce the *Asravas* of the *Dnyana-Varaniya Karman*. By imputing untrue faults to the Omniscent Lord or the Gospel of the Jins or the school of Jain Ascetics, the soul incurs the *Asravas* of the *Darshana-Varaniya Karmans*. The violent nature of passions leads to the *Asravas* of the *Châritra-Mohaniya Karman*. To make

new beginnings and to keep up too big an establishment produce the *Asravas* of birth in hell. Deceptive and seductive conduct leads to the *Asravas* of birth in beastly class. Small beginnings and limited establishment endow a soul with human life. Self-control with a view to get something, partial self-control, enjoyment without addiction and penance without right knowledge lead to birth in heaven. Simply faith of the right kind gives the *Asravas* of only *Kalprāsi* gods and not of the *Bhavan*, *Vyantr* and *Jyotish* Gods. To guide the actions of mind, speech and body on a wrong path and to be overtalkative, gives rise to the *Asravas* of the Karman of inauspicious name. On the contrary, guile-less native and moderate talk gives the *Asravas* of auspicious name. The *Asravas* of the name of *Teerthunkar* are the results of pure faith, complete modesty, faultless conduct, unremitting love of learning, indifference to worldly life, charity and penance to the best of one's ability, reverence for asce-



tics, assistance to the needy, reliance upon the teachings of *Arhats*, *Acharyas* and the well-read, unfailing observance of the sixfold daily duties like *Sāmayik* and *Pratikraman*, promotion of the cause of religion by self-sacrifice and spread of knowledge & sympathy with the pious. The *Asravas* of the low *Gotra Karman* are the results of censuring others, praising oneself, concealing the merits of others and pretending to have what one really has not. Conduct opposite to it leads to higher *Gotra Karman*. Obstruction to good cause brings on the *Asravas* of *Antaraya*. The causes of the *Asravas* of the eight kinds of *Karmas* will be known from this.

Now the principle of *Bandh* or bondage. It is defined as the mutual entrance, into each other's spheres, of the soul and the *Karman*. When the soul is attacked by the passions like anger and love, it takes on the *Pudgal* [ material ] particals fit for the bondage of the *Karmas*, just as a heated iron-ball takes up

water-particals in which it is immersed. This is the *bandage* of the *Karmas*. The *bandage* The fourfold is fourfold; ( 1 ) *Prakrati Bandh* ( 2 ) *bandage Sthiti Bandh* ( 3 ) *Anubhag-Bandh* and ( 4 ) *Pradesh Bandh*. There are eight primary and hundred and forty-eight secondary *Prakritis* or qualities of the *Karmas* as a thing has the quality of being sour, salty and so on. One obstructs knowledge, another obstructs intuition ( insight ), another confuses truth and falsehood, another leads to wrong path, another causes the illusion of pleasure and pain and so on. The primary *Prakritis* correspond The to each of the eight *Karmas*. That *Prakritis*. which obstructs knowledge is the *Dnyanavaraniya Prakrati*; that which obstructs insight, is the *Darshanavaraniya Prakriti*; that which produces the illusion of pleasure and pain is the *Vedaniya Prakrati*; that which makes the mind suspicious about the true good and creates the passions is the *Mohaniya Prakriti*; that which gives rebirth is the *Ayû pra-*

*kriti*; that which gives name is the *Nām*; that which causes the differences like the lower and the higher is the *Gotra prakriti* and that which comes in the way of our charity, enjoyment etc, is the *Antaraya prakriti*. The secondary *prakritis*, here omitted for brevity, should be referred to in the *VIII th.* Chap. of the commentary of the *TATVARTH SUTRA*. The staying of these *bandhas* of the *prakritis* for a definite period, is the *Sthiti Bandh*. The *Anubhag Bandh* is the undergoing of the results of the *Karmas* in that period. The detailed association of the numberless spaces of the *Karmas* according to their names, with all the space of the soul, is called the *Pradesh Bandh*.

The Vedant speaks of the bandage of *Karma* as being *Sanchit*, *Karyamân* and *Prarabdh*. In Modes of the same way *Jainism* divides it into the *Karman Satta*, *Bandha* and *Udaya*. The first means the previous bandage which is yet to be exhausted; *Bandh* is the new acquisition of *Karm* and *Udaya* is the beginning of the work

of old *Karmas*.

Now the principle of *Sanvar* which means The *Sanvar* the prevention of *Asravas* described principle before. This *Sanvar* is the stopping of the entrance of the *Karman* into the soul just like stopping the holes in a boat to prevent water from coming in. This can be done, by observing the three *Guptis*, the five *Samitis* the ten *Dharmas*, the twelve *Anûprêkshas*, the twenty-two *ParishahaJayas*, the five *Charitras* and the twelve *Tapas*. The three *Guptis* The *Goptis* are ( 1 ) fixing the mind ( 2 ) keeping silent and ( 3 ) stopping the movements of the body. As they cannot be observed at all times, the five *Samitis* are prescribed for observance. ( 1 ) The *Irya Samiti* is such behavior as gives The *Samitis* trouble to no life while walking, sitting or sleeping. ( 2 ) The *Bhasha Samiti* consists in being careful to speak what is true, useful and endearing. ( 3 ) The *Eshana Samiti* is taking care not to eat what is forbidden, what might be burdensome and troublesome

to others and what might give rise to idleness inebriation and disease. To be careful not to give pain to any life in the taking up or keeping down of the Pinchhi etc [ of the ascetics ] is called the *Adan Nikshepan Samiti*. The last *Urrags Samiti* is the care to be taken to harm none in answering calls of nature. These five *Samitis* lead to *Sanvar*.

The ten Dharmas causing the same are ( 1 )

The ten *Forgiveness* ( 2 ) *Humility* (3) *Fraud-*  
 Dharmas *lessness* ( 4 ) *Truthfulness* ( 5 ) *Indi-*  
 or duties *fference* towards the wealth and poverty of others. ( 6 ) *Subduing* the mind and the senses ( 7 ) *Tapas* or prevention of the desires ( 8 ) *Charity* towards deserving objects [ 9 ] *Be-*  
 ing without any thing with oneself and [ 10 ] *Celibacy*. The *Anuprekshas* which also cause *Sanvar*, twelve in number, are as follows:—

[ 1 ] The *Anitya Anupreksha* is meditation over the transience of one's body, wife, children and wealth. [ 2 ] The *Asharan* is the meditation over the ability of the Dharma alone to

The twelve make one free from worldly sufferings Anupreks- and the cycle of births and deaths. [3] has.

The thought that this cycle of births and deaths is not ended although one is from immemorial times born in the heaven, the hells this human life, the life of beasts and so on, is called the *Sanvar Anupreksha*. [ 4 ] To think that one alone has to bear all the results of one's actions, is the *Ekatva Anupreksha*. To think that the soul is apart from the body called one's own by illusion, is the *Anyatva Anupreksha*. [ 6 ] To always remember that the body, composed of the sevenfold seamen, is so dirty that souls become themselves dirty by its contact and that it can never become pure by any amount of bathing, is the *Ashauchyanupreksha*. [ 7 ] The thought of the *Asravas* being the cause of the Pains of life, is the *Asravanupreksha*. [ 8 ] The *Sanvaranupreksha* is thinking over the means of preventing *Asravas*. [ 9 ] The *Nirjaranupreksha* is thinking over the actions that will lead to freedom

from bandage. [ 10 ] To think that the universe was created by none is the *Lôkanupreksha* ( 11 ) The *Bodhi Durlabhh* is the thought that the true knowledge of the soul and its true good, is very difficult to obtain and that one has not attained it in long ages in which one was again and again born and dead. 12 ) To think that the religion of non-killing is prescribed by the *Jineshvars* who are full of truth forgiveness etc; that one is moving constantly in to the *Sansâr* owing to one's ignorance of this and that its observance would easily lead to the *Moksha* as well as the position of the *Indra* and the *Chakra varti*, is the last *Anupreksha* called the *Dharmanupreksha*. All these cause *Sanvar*.

Now the enduring of the twenty-two *Paree*

The *shahas* is also a cause of *Sanvar*. The *parshahas*. *Pareeshahas* are:— ( 1 ) Hunger ( 2 ) Thirst ( 3 ) Cold ( 4 ) Heat ( 5 ) The biting insects ( 6 ) Nakedness ( 7 ) Indifference ( 8 ) Woman ( 9 ) Action ( 10 ) Sitting ( 11 ) Bedd-

ing ( 12 ) Crying ( 13 ) Killing [ 14 ] Begging [ 15 ] Loss [ 16 ] Disease [ 17 ] Touch of grass [ 18 ] Dirt [ 19 ] Modes of hospitality ( 20 ) Knowledge ( 21 ) Ignorance ( 22 ) Want of faith These parishahas cause *Sanvar* if they are suffered as occasions arise. The fivefold conduct is also a cause of *Sanvar*. Its first element is *Samayika* which means the performance of the six necessary elements duties to be hereafter enumerated of conduct e. g. the application of the mind to religious meditation or its concentration by occupying a sitting or standing posture for a fixed period in the morning, at midday, in the evening and at midnight. The second is *Chhedopasthapan* which consists of taking some penance or reentering the ascetic life, on account of some fault of the man. Third is *Parihar Vishudhi* which means the avoidance of any injury while moving about. Sukshm Samparaya is the endeavour to root out the residue of passions after its tumult has subsided



The fifth consists in observing the rules of highest character.

The twelve kinds of *Tapas* or "the checks to the *Tapas* the career of desires," are enumerated in the last foot-note. We have thus seen what are the factors of the principle of *Sanvar*.

Now comes *Nirjara* which is defined as the

The partial destruction of the *Karmas*. principle of One kind of it is the destruction of *Nirjara* the *Karmas* by their being suffered out and another kind is its bringing to maturity by some means before its ordinary period. Partial destruction here means that some of the *Karmas* are yet to run their course.

Then comes *Moksha* which is defined as *Moksha* "freedom from every *Karman*." In this state, material body disappears and only the soul consisting of infinite wisdom and insight remains. We have thus treated of the *Seven Principles*. Now I take up the third part of my lecture.

Every Jain work asserts that true

The three insight, true knowledge and Jewels right conduct are the path of Deliverance. These are the Three Jewels. True insight is faith in the seven principles explained before. It is also defined as faith in True the God who is faultless, omniscient Insight and author of the Scriptures; in those scriptures that are dictated by such Gods that are consistent with everything, that expound the principles and that refute the false doctrines; and in those Teachers who have abandoned sensual enjoyments, any new work or unnecessary equipment of worldly existence and who are absorbed in the acquisition of wisdom, concentration and penance. True True knowledge is such as depicts things as Knowledge they are, and as is based on faith without doubt or perversity. Right conduct is a man's observing in action what he knows Right and believes through True Faith and conduct Knowledge. This conduct is either complete or incomplete according as a man is

an ascetic or a layman. I shall take up the latter first. A man is not a *Shravaka* ( a Jain A *Shravaka* layman ) if he only knows and believed lives rightly and does not yet begin living by that belief or knowledge, which alone entitles him to that position. A *Shravaka* is also called a *Desk Vriti* i. e. one who observes the vows [ rules of conduct ] only partially. He has eleven stages through which he is to rise up.

The first is the Darshan Stage. Here a man must have his faith free from the five faults and must be free from the seven vices, namely, ( 1 ) Gambling ( 2 ) Flesh-eating ( 3 ) Drinking ( 4 ) Debauchery ( 5 ) Hunting ( 6 ) Theft and ( 7 ) Defiling other men's wives.

The second is the *Vrita Stage*. Here the five *Anu*, the three *Gun* and the four *Shiksha Vritas* or vows have to be observed, without any defects. The first *Anu Vrita* consists of abandoning in intention kill-

ing generally. A man observing it should not intentionally kill or make any one else kill any life higher than the *One-Sense* life. It entails avoidance of five faults connected with it, which are [ 1 ] not cutting a limb of an animal [ 2 ] binding it up ( 3 ) beating it with sticks etc ( 4 ) working it beyond its capacity and [ 5 ] under feeding it. The second *Anu vrta* The *Satya-* is Truthfulness in a general sense. *nu-Vrita*. With it are connected five faults to be avoided by one who keeps it. They are, ( 1 ) to speak ill of others ( 2 ) to divulge any one's secret [ 3 ] to censure others [ 4 ] to fabricate false writings and [ 5 ] to doctor accounts. The third *Anu Vrita* is general abstinence from The *Ach-* stealing. To take without its owner's *surve Anu-* permission what is kept, lying, for- *vrta*. gotten or not one's own, is general stealing. The five faults of the *Vow* are ( 1 ) to make some one else steal ( 2 ) to buy stolen property ( 3 ) to disobey law ( 4 ) to make false measures & ( 5 ) to adulterate commodities for

sale. The fourth is the *Alardning* of sexual The Brahma relation with any but one's own wife.

Charya In observing it, too, five faults have to be guarded against, namely, [ 1 ] to bring about others' marriages [ 2 ] to relish naked sexuality [ 3 ] to indu'ge indecent talk [ 4 ] to be too fond of sensuality and [ 5 ] to frequent the houses of prostitutes. The fifth is the circumscription of worldly equipments. It means that a man should make up his mind as to what are his needs and then limit his ambition there and that he should live within his means. The five faults to be avoided here are ( 1 ) to undertake unnecessary enterprise (2) to lay by too much ( 3 ) to admire with satisfaction other men's wealth [ 4 ] to be covetous and [ 5 ] to bear too much burden. These five vows observed without faults and the abandonment of intoxicants, animal-food and honey, make up the eight primary qualities of a layman. They are essential to make him a *Shravak*. The faults connected with each of the

vows do not constitute, if not observed, non-observance of the Vows themselves, but only they sully the complete purity of a man's character.

The three *Gun Vritas* that follow are [ 1 ]  
 The Gun Dig ( 2 ) Anarth Dand and ( 2 )  
 Vritas Bhogopabhoga. The first is a vow not to go beyond a certain distance in any of the ten directions. Its " faults " are:— [ 1 ] going higher ( 2 ) lower or ( 3 ) more obliquely than is vowed ( 4 ) increasing the limits once settled upon and ( 5 ) forgetting the limits. The second is taking care not commit causeless sins even within the limits e. g. not doing such things as preaching wrong conduct without one's own concern, giving others tools of life-killing, brooding over evil things, hearing or reading vicious songs or stories, and making idle tricks. Its " faults " are ( 1 ) speaking indecently, ( 2 ) drawing indecent pictures [ 3 ] talking excessively ( 4 ) increasing the furniture of enjoyment and ( 5 ) undertaking work

without realising its extent. The avoidance of these " faults " makes the *Vow of Anarth Dand* complete. The third *Vow* consists of measuring the objects of *Bhog* ( enjoyment once only ) like food, water etc and of *Upbhog* [ enjoyment over again of one and the same thing ] such as clothes, ornaments, houses etc. and also it consists in not eating roots of trees, onions, butter, flowers of *Nim* trees, the ketaki flowers and such things as do not hurt one's health. The faults of this *Vow* are [ 1 ] liking the objects of enjoyment ( 2 ) entertaining the memory of past pleasures ( 3 ) coveting the objects of pleasure ( 4 ) thirsting for the objects of enjoyment and ( 5 ) imagining enjoyment where there is none. These three are called *Gun Vritas* as they raise the *Anu* ( small ) *vritas* to *Maha* ( great ) *vritas*, ( as regards the limits excluded etc. )

The four *Shiksha Vows* are *Dêshavakashika* ( 2 ) *Samayika* ( 3 ) *Proshadhopavas* and ( 4 ) *Dana*. The first aims at converting the

Anu Vows into Mahavritas by always tending to narrow the limits of the former Vows. Its observance entails avoidance of five The Shik- faults which are ( 1 ) sending men sha Vritas. beyond the limits ( 2 ) sending verbal messages beyond the limits ( 3 ) ordering things from beyond the limits ( 4 ) making signs by physical movements and ( 5 ) by movements of outward objects.

The second is *Sāmayika*. It consists in a man's *Sāmayika* fixing a certain time every morning noon and evening and spending that time in devotion, reading the scriptures and concentration sitting or standing in some lonely place. At this a man should confess and repent all the evil done, spoken or thought of. This is called Pratikraman, which is a part of *Samayika*. A resolution not to commit the same mistake over again, is called Pratyakhyan, which also is included in *Samayika*. It is a great penance and it purifies the mind. To these there praising the greatness of the God, making



three salutations to each of the four directions and giving up desires over the body are added to make up the Six Necessities. The five faults to be avoided here are [ 1 ] non-fixing of the body [ 2 ] the mind and [ 3 ] the tongue to one purpose, [ 4 ] non-reverence towards the *Samayika* and [ 5 ] forgetting the lessons or the rites of the *Samayika*. The avoidance of these makes the *Samayika* faultless.

The third *Shiksha Vrita* is *Prôshadhôpavas*. A man observing it has to keep a complete or partial fast on the prescribed i. e. every eighth day of the Hindu fortnight. All the day is to *Proshadho-* be spent in a lonely place in reading *pavas.* scriptures or meditating over asceticism. The best form of this *Vow* is in observing it for the whole day prescribed, in addition to the preceding and following twelve hours. To be faultless, its observance must avoid ( 1 ) spreading the bed ( 2 ) observing the calls of nature ( 3 ) taking up necessary tools, without examination and cleaning of the ground, ( 4 )

non-reverence for the rite and [ 5 ] forgetting it.

The last Vow is *Dán* or *Vanyavritya*, also *Dan* or called *Atithi Sanvibhag*. It consists charity of giving food, medicine, safety and knowledge to needy men. If the *Dan* leads to or encourages laziness, grossness, madness, disease or sin, it is no *Dan* at all. So one must be very careful in giving in charity. The five faults to be avoided here are ( 1 ) giving food kept in an objectionable pot ( 2 ) concealed in it ( 3 ) giving it through others ( 4 ) giving it out of envy and ( 5 ) not giving it in time. A man who observes these twelve Vows without faults and the three Shalyas, is a man in the second stage.

The three Shalyas are ( 1 ) *Māya* ( illusion ) The Shalyas ( 2 ) *Mithyatva* ( falsehood ) and ( 3 ) or darts *Nidan* ( covetous-ness, ). The first is the pang of fraud, the second is the pang of false faith and the third is the pang of coveting certain things. A layman who observes

the Vows must be unaffected by these darts.

Such a man has to observe the last *Salle-Sallekhana khana* at the time of dying. He or peaceful should give up all love for his wife, death children and friends and hatred towards his enemies. Pardon should be sought from all and extended to all. The idea of houses etc being one's own should be thrown aside. The dues should be paid up. The remaining estate should be given to children, wife, servants and in charities. The actions of the closing life should be reviewed. Evils should be repented. There should be no pain, no fear, no anxiety; but attention should be fixed on scriptures being read at the time. Food should be diminished gradually until it should be substituted for *Kanji* and further for water merely. Lastly strict fasting should be kept. The five salutations namely to the Arhats, the Sidhas, the Acharyas, the Upadhyayas and the Sages should be recited till the soul calmly leaves the body. This Vow is to be

observed only when a man feels certain that death is near at hand. The faults to be avoided in the complete observance of this *Vow* are ( 1 ) a desire for prolonging the days of life, ( 2 ) or for hastening death, ( 3 ) fearing death and its pain ( 4 ) remembering friends & relations and ( 5 ) wishing for certain fruits of the [ meritorious ] acts done. A man who dies a *Sallekhana* death, surely reaches the heavens or attains the *Moksha*.

Then comes the third, the *Samayika* stage. It consists in the faultless keeping of the *Samayika Vow*. The fourth stage is named after The *Samayika* Stage and consists in the regular observance of the *Proshadhopavas Vow*. The fifth, called the *Sachitt-tyaga* stage, is the one in which a man does not eat fruits, vegetables, roots, branches, seeds and flowers that are not dried or ripe or boiled. The sixth consists in abandoning the habit of eating, drinking, licking and chewing beetlenuts and *pan* from sunset to sunrise. The seventh stage re-

quires complete celibacy and conquest of the sexual desire. The eighth is that stage of life in which engagements like commerce, agriculture, service etc are completely abandoned.

The next The ninth stage is reached when a

Stages man gives up the ten external appen-  
summarised dages such as wealth, corn, cattle etc  
and keeps the mind unruffled.

The tenth stage requires a man to be free from interfering with and consenting to occupations, marriages etc. The final stage of a layman is that in which he leaves home altogether, goes to some ascetic from whom he takes vows, lives by mendicacy, dons a very small piece of cloth only and practices Tapas all the time. A man rising to a higher stage must rise by each successive stage along the march and must keep all the practices of each stage below.

Tapas is twelvefold; [1] Fasting [ 2 ] Eating  
Tapas less than a full meal [ 3 ] fixing dinners [ 4 ] omitting some *Ras* [ ghee etc ] from

the dinner [ 5 ] sitting and sleeping in a lonely place [ 6 ] putting the body to exercise. This is extenal Tapas. The internal Tap is [ 1 ] Doing penance [ 2 ] keeping restraint [ 3 ] serving the Teachers [ 4 ] Reading the Shashtra daily [ 5 ] indifference towards one's own body and [ 6 ] concentration of mind.

The fifty three rites prescribed for a layman The fifty are the eight primary qualities, the three rites twelve Vows, the twelve Tapas, one *Samyabhava* or equanimity, the eleven Stages, the four *Danas*, the habit of drinking water passed through cloth, giving up night-meals and the three jewels. They are all detailed before.

The six daily duties of a man are ( 1 ) worship, ( 2 ) business for livelyhood by means of ( *a* ) the sword, ( *b* ) the pen ( *c* ) the plough, ( *d* ) the scale ( *e* ) the tools of arts like carpentry, mechanics, drawing and ( *f* ) the rod of the herdsman. No one should be idle and burdensome to others. One who handles the sword

has to perform six duties, viz.— self-protection, maintaining purity of heart, up-holding the royal family and treating his subjects and his sons alike and subduing his foes. [ 3 ] Charity. [ 4 ] Reading and thinking. [ 5 ] Self restraint; and [ 6 ] Penance.

The fifty-three ceremonies of the *Maṇipūraṇa* I shall now briefly enumerate the fifty three ceremonies through which a man living in family life is to pass.

( 1 ) Conception-ceremony. When a woman attains puberty, she and her husband should on the sixth day there-after go to the temple, perform worship and at night should go together only for the sake of progeny. Cohabitation without Ritu i. e. the time just following the monthly course, is prohibited.

( 2 ) Propitiation. In the third month after conception, worship, music etc should be performed to keep the pregnant woman delightful.

( 3 ) *Sūcyā-propitiation*. The above cere-

monies should be performed in the fifth month, after conception.

( 4 ) *Dhriti Kriya*, means that worship should be performed, in the seventh month, for the sake of the child to be born.

( 5 ) *Moda Kriya* consists in the writing of the primary letters असिआऊस on the body of the pregnant woman in the ninth month etc.

( 6 ) Birth- ceremony. It consists in worship etc at the birth of a child.

( 7 ) *Naming*. It is to be done on the twelfth day after birth with worship of the Gods, the Preceptors and the family priests.

( 8 ) *Bringing out the child from the delivery room in the second, third or the fourth month.*

( 9 ) *Laying up the child on a bed.*

( 10 ) *Feeding the child with boiled rice in the eighth month or so.*

( 11 ) *First Anniversary*, to be performed with feasts etc.

( 12 ) *Keshavaya* i. e. the ceremony of keeping hairs after shaving for the first time.



13 *Lipi Sankhyan* means that the child in its fifth year should be taught to write *Om* at the hands of the priest.

14 *Thread-ceremony*. This consists in giving the boy, now eight years old, the five *Anu Vritas*.

15 *Student-hood*, wherein the boy should keep the vows, study religion and other subjects.

16 *Completion of the Vows*, means that the boy should, after completing studies take up asceticism if he likes or should be a householder i. e. should take on the habiliments of a layman instead of a celibate, should abandon intoxicants, flesh, honey, the five *Udum-bars* and the five sins beginning with killing, and should adopt one of the six ways of lively-hood.

17 *Marriage*. When the man wishes to marry he should select with his parents' consent a good girl from a proper family and marry her in the presence of Fire. For a week

after marriage, they should keep on celibacy whereon they should go together on some pilgrimage. After returning, the marriage-thread on the wrist should be untied. Cohabitation is allowed once in a month just at the time of *Ritu*. Weaker persons should keep longer intervals.

( 18 ) *Varnlabh* requires that the married persons, after taking some property from their parents, should make a separate house-hold.

( 19 ) *Kulcharya* i. e. the six daily duties of an householder should be performed.

( 20 ) *Excellence in Layman's duties* should be attained through wisdom, character etc, with a view to become lay-preceptor.

( 21 ) *Quietude* to be got by assigning family-affairs to the care of the sons.

( 22 ) *Desertion* of the house should come when a man is sure that the family would do without him.

( 23 ) The *Pre-ascetic life*, i. e. the life of the layman in the last stage, should be taken

up.

( 24 ) *Jin Rupata* consists in the throwing up of the clothes and taking on the life of an ascetic without any bandage.

( 25 ) *Concentrated Study* should now begin when there should be no talk on any thing but study.

( 26 ) *Teerthankar Bhavana* consists in studying the sixteen *Bhavanas*, the first of which is *Darshan Vishudhhi*.

( 27 ) The duties of a leading ascetic – *Acharya* -- should then be performed.

( 28 ) *Preaching* and correcting the wrong going men.

( 29 ) *Becoming an Acharya*.

( 30 ) *Handing over the place* to a pupil and taking to lonely meditation.

( 31 ) The attempt at total concentration.

( 32 ) Total concentration.

( 33 ) Attaining Indra's birth after death.

( 34 ) Accession to Indra's throne.

( 35 ) Giving of *Vimans* and *Riddis* to

others.

( 36 ) Enjoyment of Indra-ship.

( 37 ) Abandoning the place.

( 38 ) To be conceived to become a Teerthankar.

( 39 ) The shower of Jewels upon the new-born.

( 40 ) To be born and worshipped by Indra on the *Meru* mountain.

( 41 ) Worship of the to-be Teerthankar by the Indras.

( 42 ) Heir-apparentship.

( 43 ) Empire.

( 44 ) Acquisition of the *Chakra* i. e. the nine stores and the fourteen jewels.

( 45 ) Starting for universal conquest.

( 46 ) Celebration of the conquest.

( 47 ) Proper regulation of the subsidiary kings.

( 48 ) Giving over the empire to the son and becoming an ascetic.

[ 49 ] To attain Absolute knowledge.

[ 50 ] Raising up of the *Samava Saran*.

[ 51 ] Preaching the truth by the Teerth-aakar.

[ 52 ] Drawing the soul into itself.

[ 53 ] Final Deliverence.

This is the progress of the layman to *Moksha*.

Now a few words about asceticism, which The Jāin comes after the eleventh stage of monk. laymanship. An ascetic has to possess twenty-eight Primary Qualities, namely, the five great *Vows* [the *Anuvritas* in a stricter form], the five *Samitis*, the six necessities beginning with *Sāmāyika*, abandonment of the objects of the five senses, throwing off clothes, drawing out the hair with one's own hands, one meal a day, standing up while taking his meal, eating the food taken only in the palms of the hands, non-bathing and non-rubbing of the teeth. The secondary qualities of an ascetic are eighty four lacks and they may be referred to in special works on the subject. But their absence does not make the ascetic defecti-

ve. But no defect in the twentyeight primary qualities is allowable in an ascetic.

An ascetic should come for his meal to the town from his lonely abode; he should try five houses and should take his meal in the first of them where he may be willingly welcomed; if he is nowhere called in, he should return to his study and meditation and only try in the same way for his dinner the next day. He should eat whatever is given without asking any thing else. In summer, he should practise his penance on the top of a hill; in winter, by the side of a river, and in autumn, under a tree.

We now come to the fourth part of our lecture the nature of merit and sin. The theory False belief, killing, falsehood, theft of Papa and debauchery, unlimited luxury, covetousness, anger, pride, fraud, love, biting behind one's back, idleness, grossness, eating uneatables—all these are sins. Compassion, benevolence gentleness, charity, self-sacrifice, celibacy, appreciation, sympathy,

praise of gods, reverence for the teachers, studiousness, modesty, philanthropy, self-maintenance in a right-ful way, pilgrimage etc are prescribed to be merits [ virtues ]. There is no virtue in baths [ of sacred rivers, as Brahmins hold ]. The layman should bathe for cleanness and health but there is no bearing of river-baths or seabaths on the virtues of a man. There is no religious significance of the eclipses or the equinoxes. There is no *Shradh* [ the anniversary of dead forefathers ] no *Paksha*, *Illusory* no giving of the *Pinda* to departed methods of souls, no worship of the cow, no *Punya* worship of the *Tulsi* shrub or the *Vad* tree. We shall take up the fifth part of the lecture viz- the nature of the binding of *Karm*.

This topic has been mostly dealt with in the second part of the lecture. The soul is roving in worldly existence owing to its connection with *Karman* from times without beginning. The connection breaks off only by the extirpation of the latter. Insight and know-

ledge are the essences of the soul. Whatever is believed and known by the soul, attracts the soul with love or hatred. The development of this love or hatred is the bandage of *Karman*. Here comes our next subject.

Moksha, its nature and its path. It has been already explained to be freedom of Moksha of the soul from every *Karman*. In the progress of the soul from the state of bandage to total freedom, there are successive changes in its state, called *Gunasthanas*, fourteen in number.

The first is *Mithyatva Gunasthan*, where the soul is completely immersed in all the *Karmas*. The soul does not know its true good. When by some cause it happens to have faith in the right path, it reaches the third or the fourth step of merit. On the fourth step, the faith is pure.

On the third it is mixed with a certain amount of illusion and thus that step is called the step of mixed merit.



The soul sometimes falls back to the first step. On its way back, it passes the second step, called the *Sasadan* Step.

Until the fifth step is ascended, faith alone is right, on reaching which the soul must also guide its conduct rightly. So a man who observes either one or all of the *Vows* belonging to the eleven stages of laymanship, is on this – the *Sanyatasanyat* — step of merit.

Keeping the great *Vows* of the ascetics, a man rises to the sixth Step. Here the sins due to physical grossness, are alone committed by the soul.

These too disappear before the next – the *Apramatta* – Step is reached.

The eighth Step, as its name indicates, gives the man experience of an unique nature. Here a man increases his concentration by the *Yogas* and the coils of *Karman* are fast unloosened.

The ninth step – called the *Anivirth karan*— makes very small changes in the above.

On the next step, the passions become very weak and so it is called the *Sookshma - Sam-paraya*.

On the eleventh, the passions are passified. But from here a descent to the sixth step is possible.

The first three classes of *Karmas* have to be totally destroyed in order to reach the twelfth step. The first two parts of pure contemplation are present here. Any explanation of the Jain Yoga would carry us beyond the scope of the lecture and so the point has to be rather dropped in obscurity here.

This concentrated contemplation carries the soul up to the thirteenth Step, where eternal wisdom, illimitable insight, everlasting happiness and unbounded prowess bless the soul. When this absolute knowledge is acquired, Kuber and other heavenly beings raise the *Samavasarana* where the twelve conferences meet to hear eternal wisdom from the *Kevalin*. After prayers are offered, the *Kevalin* goes ab-

out preaching truth until, when the days of deliverance approach, he takes to the third part of pure contemplation (*Shukla Dhyān*). Here the soul reaches every part of the universe and is yet within the body whose connection alone remains now. The last part of contemplation follows on, when the fourteenth step is ascended, the body disappears like burnt camphor. This is the *Nirvan*.

The going of the Soul to the pure place, called the *Shidha Shila*, from whence it returns not, is the *Moksha*. Innumerable delivered souls exist and are to be there for ages that never were begun and which never close. The *Sidhha* soul has eight characteristics ( 1 ) Rightfulness (2) Absolute knowledge ( 3 ) Illimitable insight ( 4 ) Boundless prowess ( 5 ) Minuteness ( 6 ) Power to reach every where ( 7 ) Power to be big and small and ( 8 ) Unaffectedness. This *Moksha* is obtained by means of the three jewels whose acquisition is gradual through the fourteen steps of merits, described before.

We now take up Image-worship. The *Image* or the picture is intended to give us a view of the all-knowing beings in their concentrated posture — the high-souled beings who attained Godhood by the slow path along the fourteen Image-wor- *Gunasthanas*, after throwing off the ship Justified. sensual life for the sake of asceticism.

Even now, photos and statues of great men are placed in private houses and public situations in order that they should remind us of their virtues. Images are worshipped with the same object, and the worship is not of the stone or metal of which the images are made but of the virtues they represent. They also teach us vividly what the posture of contemplation with concentration is. The images are either in sitting or erect postures and the postures are called *Padmasan* or *Kayotsarga* respectively. The erect image has its feet close to each other, the hand left straight down and the half-closed eyes pointed to the end of the nose. In the sitting attitude, the eyes are in

the same position but the feet are twined into each other and the up-turned palms of the hands are placed together in the centre of the folded feet. Neither cloth image. nor ornament has any place on the images. No female image is to be in their vicinity. It is in fact an embodiment of a perfectly dispassionate mind in complete self-concentration.

The best attitude of Yoga as given in the Illustrated *Bhagavadgita* ch. VI transcribed below is found in these images. Says Bhishma work the Gita:— "With body, head and neck erect and immovable; with eyes directed straight to the end of the nose and without trembling; with the mind kept at complete rest and fearless; keeping celibacy; subduing the heart; devoted to me ( the God ); a man should remain, with faith on me, in the state of concentration. He who thus concentrates the attention and pacifies the mind in contemplation, becomes united with me and obtains final

peace." §

A similar description is met with in V, 26, 27, and 28 of the same ( non-Jain ) work. ¶

१ समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ॥  
 सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् १३  
 प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ॥  
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः १४  
 युक्तेनैवं सदात्मानं योगी नियतमानसः ॥  
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति १५

*Bhagavadgita ch. VI 13, 14, 15.*

¶ कामक्रोधविमुक्तानां यतीनां यतचेतसाम् ॥  
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् २६  
 स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ॥  
 प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ २७  
 यतेन्द्रियमनोबुद्धिर्मुनिमोक्षपरायणः ॥  
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः २८

*Bhagavadgita ch. V.*

The householder worships the images with eight classes of things while the ascetics only offer salutations to them. The eightfold worship is ( 1 ) *Bathing* the image with water; ( 2 ) *Sprinkling* of *Keshar* and *Chandan*; before the image; ( 3 ) offering rice in front; ( 4 ) placing flowers before the image; ( 5 ) offering ( Boiled rice ) *Naivedya* ( suger-candy etc. ); ( 6 ) keeping up a light near the image; ( 7 ) burning incense; ( 8 ) offering fruits. There are different hymns to be sung in offering each of these things. The eight together make the *Arghya*. The offerings are to be poured into three cavities in ground with the three fires in them — the *Ahavanīya*, the *Garhapatya* and the *Dakshin* fires. Worships are classed into [ 1 ] the worship of *Arahants*, [ 2 ] the worship of *Sidhas* etc; all the worships consisting of praise of the virtues of the objects of worship. The offerings are called *Nirmalya* and they are not to be taken for use or eaten by any one. It is said to be a great

sin to do so.

So far for image-worship. I will now point out the Resemblance of Jainism with other religions. The chief doctrines of Jainism are [ 1 ] the independent existence of the soul, [ 2 ] the observance of the five *Vows*, [ 3 ] the abandoning of animal-food and intoxicants, [ 4 ] the theory of actions meeting with their requisite Jainism fruits necessarily and [ 5 ] the compared ption of *Moksha*. Jainism shares with other these views with many other religions. reiegioms The Hindus, the Parsees, the Islamites, the Christians and the *Budhas* admit the immortality of the soul. The Mohametans and the Christians do not believe in rebirth; but still they hold that the soul survives death and reaps the fruits of its actions by the decree of God. So the immortality is still unchallenged. About the *Vows* of *Jainism*, the Hindu work known as the *Divine Lay* speak in very similar terms thus:—

“ Religion is defined as Non-killing; killing is



irreligious. So, those who desire piety should be compassionate towards beings. Non-killing, Truth, Non-stealing, Celibacy—in these four, every duty has been included. ” \*

About the non-eatables in Jainism, the *Maha Bharat* says:— “ Pilgrimage, meditation and penance are in vain for those who use intoxicants, take their dinners at night and who eat roots of trees. ” †

The *Bhāgavat* says with regard to the same subject:—

Abandoning intoxicants, animal food and honey; giving up eating the five Udumbaras ( fruits full of minute lives ); not eating at

\* अहिंसालक्षणो धर्मो ह्यधर्मः प्राणिनां वधः ॥

तस्माद्धर्मार्थिभिर्लोके कर्तव्या प्राणिनां दया १

अहिंसा सत्यमस्तेयं तथा मैथुनवर्जनम् ॥

चतुर्वर्त्तेषुसूक्तेषु सर्वे धर्माः प्रकीर्तिताः २

† मद्यमांसाशनं रात्रौ भोजनं कन्दभक्षणम् ॥

ये कुर्वन्ति वृथा तेषां तीर्थयात्रा जपस्तपः १

night; this is the characteristic of a Brahmin.”§

So again says the Shiva Dharma:—

“ In liquors, flesh, honey and butter removed ( from curds ) innumerable small lives take birth and die away. ”

These are Hindu authorities to which may be added the *Parsee*, the *Mussalman* and the *Christian* as regards non-killing, eating flesh and drinking wines.

Ferdosi, the author of the Persian sacred work, the *Shahanama*, says:—

“ The son-in-law of the prophet Mohamed, Alli prohibited flesh-eating. Akabar [ the emperor ] desisted from flesh-eating every Friday, Sunday, eclipsed day and the whole of the Faruardin month. Mohamad himself has strictly ordered non-killing in front of the *Kayaba* at Mecca. Even a Mohamadan passing through the *Salekashareayat* to the *Tareekat*

§ मद्यमांसमधुत्यागी त्यक्तोदुम्बरपञ्चकः ॥

निशाहारपरित्यक्त एतद्ब्राह्मणलक्षणम् १

does not eat flesh. Drinking and debauchery are strictly prohibited to the Islamites. The *Koran* commands truthfulness and non-stealing. Of the Ten Commandments, those that refer to non-killing, stealing, purity of character, drinking etc. are quite in consonance with Jainism. The Bible prescribes vegetarianism:—

“ Behold, I have given you every herb bearing seed, which is upon the face of all the earth and every tree which is the fruit of a tree yielding seed; to you it shall be for meat. ”

[ Genesis chapt I, 29.]

“ While the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. ”

( See verse 33 and also verses 19 and 20 )

General Booth of the Salvation Army, himself a vegetarian, preaches that creed to all his followers. Vegetarian societies are founded

everywhere in Europe and they justify vegetarianism on hygienic, economical, ethical and religious grounds.

So it will be seen that on vegetarian and temperance grounds, many other religions agree with *Jain* doctrines. It was an error of Shankaracharya to stigmatise *Jainism* as being atheistic. In writing his commentary on the Sutra नैकस्मिन्नसंभवात् Shankar has tried to refute the *Syadvad* of *Jain* Logic. This attempt displays the ignorance of Shankar about the doctrine criticised and his prejudice against *Jainism*. *Anekant* means the existence of many qualities in one and the same object. The same man is spoken of as father, uncle, father-in-law, son-in-law and so on, in his different relations. To his son, he is father; to his nephew, he is uncle. So again, a man is both wise and ignorant—the first with reference to an ignorant man, the second with reference to a wise man. Every thing is existent in some respects from the point of view of the *Swachaturstaya* and

non-existent in some respects from the point of view of the *Parachyatustaya*. \* There is nothing existent or non-existent in all respects. Even Shankaracharya him-self avails him-self of the same mode of reconciling opposite views by calling the one true 'ordinarily' or *Vyavahartah* and its opposite as also true *Paramarthatah* i. e. from the stand-point of the highest considerations. For instance, the inconsistency of the Gita in the following. The Gita says in one place that the universe is not created by any one. † This view is contradicted by the

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\* The *Swachyatustaya* are *Swaroop*, *Swadravya*, *Swakshetra* and *Swakal*. These mean respectively, one's own nature, material, place and time. *Parchatustaya* similarly are the nature, material, place and time of others. See further note on Anekant Logic.

Editor.

† न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ॥

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते १

नादत्ते कस्याचित्पापं न कस्य सुकृतं विभुः ॥

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः २

same work when it says that God pervades every being and puts in illusion by means of his *Maya*. §

To say that God does nothing and also that he does every-thing is obviously contradictory. This is reconciled by saying that the two are true from two different points of view.

Even now we look at everything from ethical, hygienic and other points of view. This subject is very clearly explained by Dr. Bhandarkar, M. A. Ph. D. LL. D etc. in his report regarding the Deccan College Manuscripts. He says:—

“There are two ways of looking at things, one called *Dravyarthikanyaya* and the other *Paryayarthikanyaya*. The production of a jar is the production of some thing not previously existing, if we take the latter point of view, i. e., as a *Paryaya* or modification; while it is not

§ ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥

आमयन् सर्वभूतानि यंत्रारूढानि मायया १ •

the production of something not proviously existing, when we look at it from the former point fo view, *i. e.*, as a Dravya or substance. So when a soul becomes, through his merits or demerits, a god, a man, or a denizen of hell, from the first point view, the being is the same, but from the second he is not the second, *i. e.*, different in each case. So that, you can affirm or deny something of a thing at one and the same time. This leads to the celebrated Saptabhanginyaya or the seven modes of assertion. You can affirm existence of a thing from one point of view ( Syad asti ), deny it from another ( Syan nasti ); and affirm both existence and nonexistence with refereuce to it at different times ( Syad asti nasti ). If you should think of affirming both existence and nonexistence at the same time from the same point of view, you must say that thing cannot be so spoken of ( Syad avaktavya ); similarly under certain circumstances the affirmation of existence is not possible ( Syad asti avaktavya ); of

non-existence ( Syad nasti avaktavya ) and also of both ( Syad asti nasti avaktavya ). What is meant by these seven modes is that a thing should not be considered as existing everywhere, at all times, in all ways, and in the form of every thing. It may exist in one place and not in another, at one time and not at another, &c. It is not meant by these modes that there is no certainty or that we have to deal with probabilities only, as some scholars have thought. All that is implied is that every assertion which is true is true only under certain conditions of space, time &c. This is the substance of the section which treats of Dravyasamanya or Dravya generally."

Had *Jainism* been atheistic, the Vedas would not have referred to it in respectful terms. Says the Rig Veda:—

ॐ तैलोक्यप्रतिष्ठितानां चतुर्विंशतितीर्थकराणां ॥

ऋषभादिवर्द्धमानान्तानां सिद्धानां शरणं प्रपद्ये १

“ I bow down to the twentyfour



Vedas Sidhas, from *Rishabh* to *Vardhaman* on Jainism celebrated in all the three worlds. "†

Similarly,

( Says the *Yajaman* ) " We propitiate the naked Gods who are holy, and who purify others. " §

So again, vide *Yajur Veda*, XXV, 19. ¶

† This passage seems to be spurious from its language as well as from its reference to *Vardhaman*.

Ed.

§ ॐ पवित्रं नममुपवि ( ई ) प्रसामहे येषां नम्रा  
( नमये ) जातिर्येषां वीरा ॥

¶ " ॐ नमोऽर्हन्तो ऋषभो "

ॐ ऋषभं पवित्रं पुरुहूतमध्वरं यज्ञेषु नमं परमं माहसं  
स्तुतं वारं शत्रुंजयं तं पशुरिन्द्रमाहुरिति स्वाहा । उत्तरा-  
तारमिन्द्रं ऋषभं वपन्ति अमृतारमिन्द्रं हवे सुगतं  
सुपार्श्वमिन्द्रं हवे शक्रमजितं तद्वर्द्धमानपुरुहूतमिन्द्रमा-  
हुरिति स्वाहा । ॐ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्तिनः  
पूषा विश्ववेदाः स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति (contd.)

The same *Veṭa* refers to *Nemi*, one of the Jain Teerthankars. \*

Thus it will be seen that many Jain prophets like *Rishabh*, *Suparshva*, *Nemi* and *Vardhaman* are worshipped and praised in the *VEDAS*. Hence *Jainism* cannot be called *Nāstika* ( in the sense of 'profane' or 'un vedic' ). It also appears to be prior to the *Vedas*.

Non-Jain Rama says in *BRAHADYOGAVASHI* references *SHTHA* that he wished to get peace to Jainism " like *Jin*. †

*DAKSHIN-MURTA-SAHASRANAMA* says: "Said shiva ' a Jain is one who loves Jainism, subdues anger and conquers disease. ' " ‡

(concd.) नो ब्रह्मस्पतिर्दधातु दीर्घायुस्त्वाय बलायुर्वा शुभजातायुः॥

\* ॐ रक्ष रक्ष अरिष्टनेमि स्वाहा । वामदेवशान्त्यर्थ-  
मुपविधीयते सोऽस्माकं अरिष्टनेमि स्वाहाः ॥

† राम उवाच— नाहं रामो न मे वांछा भावेषु च न मे मनः॥

शांतिमास्थतुमिच्छामि चात्मन्येव जिनो यथा॥

‡ शिव उवाच— जैनमार्गरतो जैनो जितक्रोधो जितामयः ॥

*Bhartrihari* speaks of the dispassionateness of the Jinas as being matchless- §

Such instances may be multiplied many-fold; but it will take long time.

These references further support our point. PANINI's authority may be added to this. He defines *Nastikas* as those who deny the existence of post-mundane worlds. ¶ The Jains

§ एको रागिषु राजते प्रियतमादेहाद्धधारी हरो ।

नीरागेषु जिनो विमुक्तललनासङ्गो न यस्मात्परः ॥

दुर्वारस्मरबाणपन्नगविषव्यासक्तमुग्धो जनः ।

शेषः कामविडम्बितो हि विषयान्भोक्तुं न भोक्तुं क्षमः ॥

The usual reading of this Shloka substitutes जन for जिन in l. 2. But the reading here adopted is met with in a Jain work, some centuries old, the *MOKSHMARGAPRAKASHA*. Besides, it gives a better meaning to the shloka. Editor.

¶ सूत्र अस्ति नास्ति दिष्टं मतिः ॥

परलोकः अस्ति इति मतिर्यस्यास्तीति आस्तिकः ।

परलोको नास्ति इति मतिर्यस्यास्तीति नास्तिकः ।

दैवमस्ति इति मतिर्यस्यास्तीति दैष्टिकः ॥

the legislative power while his Son is the executive. This resembles the *Jain* doctrine in many respects, in so far as it holds that the Teerthakars do not have the 'executive' power in them.

*Aristotal*, the celebrated Greek philosopher Aristotal who lived in 384 B. C. refers to on creation God in these terms:—

“ Not taking cognizance of, and not regard ing the affairs of the world, which owed not its existence to him, to which his presence and influence do not extend. ”—

We shall now take up the last part of our discourse— the individual and national welfare arising from Jainism. From the above account, some may be led to think that Jainism aims at after-life happiness and that there is no provision in it for worldly and natural happiness. But the fact is that Jainism is a source of happiness in this world and even from a national point of view. Worldly comfort consists in

materials like food, clothes, wealth etc. Now the Jains, a million and a half in all, are spread over Lahore and Kashmere in the North, Mysore and Rameshwer in the South and prosperity Bombay, Gujerat and Karachi in the west. But not one will be found to wander over public streets in search of food. Famine, fire or floods may have reduced some to destitution; but they are very few. Most of the Jains are merchants, money-lenders or landholders. A few are servants. But they are well-doing men as a class. Some are owners of lacks. A few are owners of crores too. Thus the Jains are a materially prosperous class. We shall consider their ethical condition now.

The proportion of jaol-going population is a good index to the moral condition of a community. The following table, drawn from the Jaol Administration Report of the year 1891 for the Bombay presidency gives useful figures.

*Moral condition of th*

Religion.	Population in 1891.	Tot ners	
Hindus	14657179.	97	
Mohamedans.	3501910.	5794.	604.
Christians.	158765.	333.	477.
Parsees.	73945.	29.	2549.
Jews.	9639.	20.	481.
Jains	240436	39.	6165.

The last column shows that the Jains stand highest in morality. The figures from a late Report i. e. for the year 1901 show an improvement even over this. That is, out of 735 Jains, only one man was in prison in the year.

The following table will show that an observance of the five *Anu Vritas* described before, without committing any " faults " pertaining to them, is practically tantamount to conformity with the principles of mo



