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THE HISTORICAL DEVELOPMENT OF JAINA-YOGA-SYSTEM AND IMPACTS OF OTHER YOGA-SYSTEMS ON IT: A COMPARATIVE AND CRITICAL STUDY

Sagarmal Jain*

Jainism, like the other religions of Indian-origin attaches supreme importance to yoga and dhyāna (meditation) as a means to spiritual advancement and emancipation. According to Uttarādhyayanasūtra, one can know the real nature of self through right knowledge; can have faith on it through right-vision or right attitude. Similarly one can have control over it through right conduct, but the purification of self can only be achieved through right tapas.¹ As per Jainism the tapas (penance) have two supreme aspects, which are known as dhyāna (meditation or concentration) and kāyotsarga i.e. non-attachment towards one’s own body as well as all worldly belongings. Jain believes that emancipation, which is the ultimate goal of our life, can only be achieved by only śukla-dhyāna, which is the state of pure self-awareness or knower ship. Thus according to Jainism the emancipation can only be achieved by dhyāna, which is also the seventh step of Yoga-system of patañjali. Thus we can say that the dhyāna and yoga are the essential factors of Jaina religious practices. All the Jaina Tīrthaṅkaras images are also found in only meditative posture and not any other posture, which shows the importance of yoga and dhyāna in Jainism. Here it is also to be noted that the ultimate goal of yoga in general and Jaina yoga in particular is not yoga but it

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is Ayoga i.e. the cessation of all the activities of Mind, body and speech. So far as the development of Jaina-Yoga studies in our times in India and abroad is concerned, Prof. Sukhalalji and Prof. Nathamal Tātiya have devoted a full chapter on Jaina Yoga and meditation, in their works namely ‘Samadarsı Haribhadra’ and “Studies in Jaina Philosophy” respectively. Prof. R. William has written a book on Jaina Yoga, but in this book he mainly discussed the Jaina Ethics and moral code and a little about Jaina-yoga, for him Jaina-yoga means the Jaina path of emancipation. Prof Padmanabha Jaini work’s ‘The Jaina Path of Purification’ may also be considered. In present days some works in Hindi on Jaina-yoga has also been written, in which the first and foremost works are Jaina-yoga and prekṣā meditation of muni Nathamalji, now Ācārya Mahāprajñāji. Dr. A. B. Dige’s Ph.D. thesis on Jaina-yoga also has been published by P.V. Research Institute, Varanasi. In recent days two Ph.D. theses namely ‘Meditation and yoga in Jaina sādhanā and ‘Historical development of Jaina Meditation from Mahāvīra to Mahāprajñā’ written by two Jain nuns under my guidance has also been published. I also written a work on Jaina Tāntrika-Sādhanā in Hindi in which I have shown the historical development and impacts of other yoga systems on Jaina-yoga, meditation and Jaina ritual. In these days some Ph.D. Thesis on Ācārya Haribhadra and his yoga system also written and published in Hindi. Some yoga works of Haribhadra are also published with their Hindi or Gujarati translation. Today I also received one English Translation of “Yoga Drasti Sammucaya” by Christopher Chapple. I also remember that some English Translations of Haribhadra works are also published.

If we want to know the brief historical account of the development of Jaina yoga, its meditational methods, and its impacts of other Indian Yoga systems on it, first of all we should divide the development of Jaina-Yoga system into following five stages:

1. Pre canonical age (before 6th century B.C.)
2. Canonical age (5th century B.C. to 5th century A.D.)
3. Post canonical age (6th century A.D. to 12th century A.D.)
4. Age of Tantra and Tittals (13th to 19th century A.D.)
5. Modern age (20th century)

1. Pre canonical age:

The concepts of Yoga and meditation are as early as Indian culture itself. From the earliest period, we find two types of evidences regarding yoga and meditation: 1. sculptural evidences and 2. literary evidences. For the first phase of Yoga and meditation, sculptural and literary both types of evidences are available. But it is very difficult to say, these evidences support the Jaina method of Yoga and meditation. We can only say that this earliest phase of Yoga and meditation belongs to śramaṇic culture of which Jainism, Buddhism, Ājīvakas, Sāṃkhya, Yoga as well as some other minor śramaṇic trends are the offspring. For this reason every Indian system of dhyāna and yoga has right to claim it, as its own. Due to this some Jaina scholars also made the claims that these evidences belong to their own tradition. The earliest sculptural traces regarding Yoga and meditation are found from the Mohanjodaro and Harrappa. In the excavation of Mohanjodaro and Harrappa some seals are found, in them Yogis have been shown as sitting or standing in the meditational posture.²

It proves that in that period meditative and yogic practices had been prevailed. The culture of Mohanjodaro and Harrappa may be called as the earliest state of the śramaṇic culture of India. It is clear that while the Vedic tradition was engaged in performing the yajñas or sacrifces, the śramaṇic tradition was taking interest in yogic and meditative practices. I am of the opinion that this early śramaṇic tradition, in due course of time had been divided into various branches such as Jainism, Buddhism, Sāṃkhya-Yoga and Ājīvaka along with some other minor sects. Though the Upaniṣadic trend of that period had tried to make a synthesis between the śramaṇic and Vedic traditions, yet it was mostly dominated by śramaṇic tradition. The Sāṃkhya and Yoga systems may also be the result of this synthesis. But we must be aware of the fact that in them śramaṇic features are
dominating.

**Impact of other systems on Jaina yoga in this period:**

In the first phase i.e. in the pre-canonical age it is very difficult to trace the impact of other systems of yoga on Jaina yoga, because in this period we do not find any information about any of the organized schools of yogic and meditational practices, except that of the Rāmaputta, form whom Lord Budha had learned some methods of meditation. It is interesting to know that he was also mentioned in some Jaina canonical texts, such as Śūtrakṛtāṅga, Antakṛtadasāṅga and Rśibhāsīta¹. I believe that vipassana and prekṣā meditation of that period may be basically belongs to Ramaputta in their original forms.

2. Canonical age:

Though traditionally it is believed that Jaina Yoga and meditative practices are originated from Rṣabhadeva, the first tīrthaṅkara. But so far as the historical evidences are concerned, the earliest mention of yogic practices and meditation was found in early Jaina canonical works such as Ācārāṅga and Rśibhāsīta. In Upadhānasnūrtā, the ninth chapter of Ācārāṅga, we have the records of those yogic and the meditative practices, which were followed by Lord Mahāvīra himself, in which we find the trātaka-method of meditation.⁴ In Śūtrakṛtāṅga’s sixth chapter Prekṣā meditation was also mentioned. In it, the Lord Mahāvīra was presented as the best meditator or seer, who knows the real nature of religious practices, steadiness of mind and the prekṣā-(self-awareness).⁵ In eighth chapter of Śūtrakṛtāṅga it is also mentioned that for the emancipation the ultimate means are the dhyāna, yoga and titikṣā (tolerance).⁶

The yogic and meditational practices at their end can be completed by giving up the attachment towards one’s own body (8/26), which is known in Jainism as kāyotsarga.

In this second phase, which is known as cononical age, some common features can be seen between Patañjali’s system and Jaina
yoga system. Patañjali’s eight-fold yoga system has the following steps of Yogic practices---

1. Yama (vows)
2. Niyama (supporting vows)
3. Āsana (bodily postures)
4. Prāṇāyāma (controlling of respiration)
5. Pratyāhāra (controlling of sense organs)
6. Dhāraṇā (controlling of mental activities)
7. Dhyāna (concertation of mind) and
8. Samādhi (equanimity of mind or cessation of mind).

In Jain canonical works we also find these eight limbs of Yogic Sādhanā, but in some different names, Ācārya Ātmārāmaji of Sthanakavāsi Jaina sect has made a comparative study of these eight limbs of Patañjali’s yoga system with Jaina system of sādhanā in his book namely Jaina āgamomī mem aṣṭāṅga yoga. According to his comparative statements five yamas of Patañjali are also acceptable to Jainas in the name of five Mahāvratas. The names of five mahāvratas are also the same and one as in Patañjali’s yoga-sutra. In Jain canon these five mahāvratas are : - 1. Ahimsā (Non-violence), 2. Satya (Truthfulness), 3. Asteya (Non-stealing), 4. Brahmacarya (Celebacy) and 5. Aparigraha (Non-possession). Patañjali in his Yoga-sūtra also mentioned these five Yamas in the name of five mahāvratas.

2. Niyama : The second step of yogic-sādhanā is Niyama. In Patanjali’s Yogasūtra these five niyamas are prescribed as following- 1. śauca (piousness), 2. Santosha (satisfaction), 3. Tapas (penance), 4. Svādhīśāya (study of the scriptures), and 5. Īśvara pranidhāna (meditation of the nature of god or pure self). In Jain scriptures these five niyamas are also accepted in some different names. In Bhagawatisūtra Lard Mahavira explains to Somila that my life style is of six types i.e. 1. Tapas, 2. Niyama, 3. Samyama, 4. Swādhīśāya, 5. Dhyāna and 6. Observance of essential duties with self awareness (Āvaśyaka). In these, tapas and swadhyaya are mentioned in the same
name whereas *saṁtosā* is in the name of *saṁyama* and *Iswarapranidhāna* as *dhyāna*. In *Isibhasiyam*’s first chapter we find the mention of *śauca*. Though by *śauca Jainas* do not mean bodily-purity, but they give stress on mental purity i.e. the piousness of the heart. *Jainism* as well as *Yoga sūtra* of *Patañjali* both accepts that these *niyamas* are the supporter of the *yamas* or *mahāvrata*. We can also say that the twenty five *bhāvanas* of five *mahāvrata* or thirty two *yoga samgraha* of *Jainism* can also be considered as *niyamas* of *Patañjali*.

3. **Āsana**: The third limb of *yogic-sādhanā* of *Patañjali* is *Āsana* (*Bodily-postures*). Many of these *asanas* are accepted in *Jainism* in the name of *kāyakleśatapa*, the sixth kind of external *tapas*. In *Jaina* scriptures such as *Bhagawati*, *Aupapātika* and *Daśāsrutaskandha*, we also find the names of various types of *Āsanas* (*bodily postures*)⁸. In *Jaina* scriptures it is also mentioned that *Lord Mahāvīra* attained the *kevala jñāna* in *guduhāsana*.⁹

4. **Prāṇāyāma**: The fourth limb of *Patañjali’s* *yoga* system is *prāṇāyāma*. Regarding this limb i.e. *Prāṇāyāma* we do not find any clear instructions in *Jaina*-canonical works, only in the commentary of *Āvaśyakasūtra* it is mentioned that one should observe, the meditation (*Kāyotsarga*) of one thousand respiration at the occasion of yearly penitential retreat (*pratikramaṇa*). In the same way five hundred respiration’s meditation at fourth monthly penitential retreat (*pratikramaṇa*), two hundred and fifty respiration’s meditation at the time of forth nightly *pratikramaṇa*, one hundred at daily *pratikramaṇa* and fifty at the time of nightly *pratikramaṇa*¹⁰. In my opinion this is the same as *ānāpāṇa-sati* of *vipassanā* meditation of *Buddhism* and *śvāsapreksā* meditation of *Ācārya Mahāprajñā* of *Jaina* terāpantha sect. I do not find any reference of *Kumbhaka*, *pūraka* and *recaka* *prāṇāyāma* in early *Jaina* canonical texts, though in the later period *Jaina* *Ācārya Śubhacandra* and *Hemacandra* in their works, respectively *Jñānārṇava* and *Yogaśāstra* mentioned the various types
of prāṇāyāmas.\textsuperscript{11}

5. Pratyāhāra : The fifth limb of pataṁjali’s Yogasūtra is pratyāhāra, Pratyāhāra means to have the control over one’s sense organs. This limb has been widely discussed in Jaina canon in the name of Pratisamīlīnātā as a sixth kind of external austerity. In various Jaina āgamas this fifth limb of yoga has been described in the name of Indriya-sāmyama. The thirtieth chapter of Uttarādhyāyanasūtra discusses it in detail\textsuperscript{12}, regarding this limb we can have many references in various Jaina canonical works.

6. Dhāraṇā : The sixth, seventh and eighth limbs of Pataṁjali’s Yoga system are respectively Dhāraṇā, Dhyāna and Samādhi. Though in the works of Jaina logic, the fourth kind of matijnana is known as dhāraṇā. But the concept of dhāraṇā or retention in Jaina logic is some how different form Pataṁjali’s yoga systems. In Pataṁjali’s yoga system dhāraṇā means the concentration of mind. While in Jainism dhāraṇā means retention of the experience. The pataṁjali’s concept of dhāraṇā is some how similar to the Jaina concept of dhyāna.

7. Dhyāna : In Jaina tradition dhyāna, generally means the concentration of mind on some object or mental image. According to them our thought and its instrument, the mind is restless. The regulation and concentration of these is called dhyāna. though Jainism accepts four kinds of dhyāna i.e. (1) Ārta-dhyāna concentration of mind on fulfilment of wordly desires, (2) Raudra-dhyāna-concentration of thoughts on violent activities, (3) Dharma-dhyāna-concentration of mind on auspicious thoughts or for the well being of one’s own self as of others, (4) śukla-dhyāna-in śukla-dhyāna mind gradually shortens its field of concentration and at last becomes steady and motionless or nirvikalpa\textsuperscript{13}.

8. Samādhi : According to pataṁjali samadhi is the motionless state of mind, body and speech in otherwords it is the state of trance in which the connection of self with the outer world is broken.
In Jainism Patañjali's three internal limbs of yoga, such as dhāraṇā, dhyāna and samādhi are attached to Jaina concept of meditation. Dhāraṇā and dhyāna may be summed up in various stages of dharma-dhyāna and samādhi in śūkla-dhyāna. In other way we can also sum up patañjali's dhāraṇā and dhyāna into Jaina concept of dhyāna and samadhi into Jain concept of kāyatsarga. Here one should know that in Patañjali's yoga system dhāraṇā, dhyāna and samādhi, these three are considered as internal limbs of yogic sādhanā and being them internal limbs, they are not independent from each other. But they have some connective link such as without dhāraṇā, dhyāna is not possible and without dhyāna, samādhi is not possible.

Though in this canonical age meditation along with some other limbs of Aṣṭāṅga Yoga were in practice in Jainism, but in this age Jaina-sādhanā was centralized in three fold or four fold path of emancipation i.e. right faith, right knowledge, right conduct and right austerity. While considering the right conduct and right austerity as one Umāswati and some other Jaina Ācāryas prescribed the three fold path of emancipation. This three fold path of emancipation is generally acceptable in Hinduism and Buddhism also. In Hinduism it is acceptable as Bhakti-yoga, Jñāna-yoga and Karma yoga, while in Buddhism as śīla, samādhi and Prajñā. We can compare right knowledge with Jñāna-yoga of Gitā and Prajñā of Buddhism. Similarly right faith with Bhakti-yoga of Gitā and samyak samādhi of Buddhism and right conduct with Karma yoga of Gitā and śīla of Buddhism14.

Synthesis of Defferent Yogas: But here we must be aware of the fact that where as some Hindu thinkers hold that the cultivation of any one of these three constituents is sufficient to attain emancipation, but Jaina thinkers not agreeable with them, they hold that absence of any one of these makes emancipation is not possible, thus Jainism believes in the synthesis of these three yogas.

Here it is to be noted that this three fold path of Jainism can be
summed up in the practice of Sāmāyika or Samatva-yoga. For Jainas
Samatva-yoga is the excellent blend of the right-faith, right knowledge
and right conduct. The Uttarādhyayanasūtra mentions; nādaṁsaṁissa
nāṇam, nāṇena vinā na hunti ceraṅaguna. Agunissa natthi mokkho,
natthi amokkhasha nivbyānam (28.30)

Knowledge is impossible without a right view-point or faith
and without right knowledge, right conduct is not possible and without
right conduct, liberation remains unattainable. Thus all the three are
needed for the attainment of emancipation.

Samatva yoga the fundamental Yoga of Jainism:

Sāmāyika or Samatva-yoga is the principal concept of Jainism.
It is the first and foremost among six essential duties of a monk as
well as of a house-holder. Prākṛta term Sāmāiya is translated into
English in various ways such as observance of equanimity, viewing
all the living beings as one’s own self, conception of equality,
harmonious state of one’s own self, conception of equality, harmonious
state of one’s behaviour, integration of personality as well as
righteousness of the activities of mind, body and speech. Ācārya
Kundakunda also used the term samāhi (samādhi), in the sense of
sāmāyika where it means a tensionless state of consciousness or state
of self-absorption. In general sense the word sāmāyika means
particular religious practice, through which one can attain equanimity
of mind. It is an end as well as means in itself. As a means it is a
practice for attaining equanimity while as end it is the state in which
self is completely free from the flickerings of alternative desires and
wishes, excitements and emotional disorders. It is the state of self
absorption or resting in one’s own self. In Āvāśyakaniruyktyi, it is
mentioned that the sāmāyika is nothing but one’s own self in its pure
form. Thus, form transcendental point of view, sāmāyika means
realisation of own self in its real nature. It is the state in which one is
completely free from attachment and aversion. In the same work Ārya
Bhadra also mentions various synonyms of sāmāyika. According to
him equanimity, equality, righteousness, state of self-absorption, purity, peace, welfare and happiness are the different names of sāmāyika\textsuperscript{16}. In Anuyogadvarasutra, Avasyakaniryukti and Kudakunda’s Niyamasāra, sāmāyika is explained in various ways. It is said that one who by giving up the movement of uttering words, realized himself with non-attachment, is said to have supreme equanimity. He, who detached from all injurious or unuspious actions, observes three-fold control of body, mind and speech and restrains his senses, is said to have attained equanimity. One who behaves equally as one’s own self towards all living beings mobile and immobile, is said to have equanimity. Further, it is said that one who observes self-control, vows and austerities, one in whom attachment and aversion do not cause any disturbance or tension and one who always refrains from indulgence, sorrow and ennui, is said to have attained equanimity or sāmāyika\textsuperscript{17}.

This practice of equanimity is equated with religion itself. In Ācārāṅga, it is said that all the worthy people preach religion as equanimity. Thus, for Jainas, the observance of religious life is nothing but the practices for the attainment of equanimity. According to them, it is the essence of all types of religious activities and they all, are prescribed only to attain it. Not only in Jainism but in Hinduism also, we find various references in support of equanimity. Gītā defines yoga as equanimity\textsuperscript{18}. Similary, in Bhagavat it is said that the observance of equanimity is the worship of lord\textsuperscript{19}.

The whole frame-work of Jaina sādhanā has been built on the foundation of sāmāyika i.e. the practice for equanimity. All the religious tenets are made for it. Ācārya Haribhadra maintains that one who observes the equanimity of samabhāva will surely attain the emancipation, whether he is Baudha or the follower of any other religion\textsuperscript{20}. It is said in Jaina religious text Uttaradhyayanasūtra that one who observes hard penances and austerities such as eating once in a month or two as well as one who makes the donations of crores of golden coins every day, can not attain emancipation or liberation
unless he attains equanimity. It is only through the attainment of equanimity of mind one can attain emancipation. Ācārya Kundakunda says “what is the use of residing in forest, mortification of body, observance of various fasts, study of scriptures and keeping silence etc. to a saint, who is devoid of equanimity (Niyamasāra 124).

Now we come to the next question how one can attain this equanimity of mind. Mere verbal saying that I shall observe the equanimity of mind and refrain from all types of injurious activities does not have any meaning unless we seriously practice it in our life.

For this, first of all, one should know what are the causes which disturb our equanimity of mind and then make an endeavour to eradicate them.

It is very easy to say that one should observe the equanimity of mind, but in practice it is very difficult to attain it. As our mental faculty is always in grip of attachment and aversion, what so ever we think or do, is always motivated by either attachment or aversion. Because the vectors of attachment and aversion are solely responsible for the disturbance of mental equanimity, so the practice to attain equanimity depends on the eradication of attachment and aversion. So long as we do not eradicate the attachment and aversion, we are unable to attain equanimity or Samatva-yoga.

Impacts of other Yoga-systems on Jaina-Yoga in this period:

So far as impact of other yoga systems on Jaina yoga is concerned, in the earliest first phase it is very difficult to show the impact of one system on the other system, because we do not find definite evidences, either sculptural or literary, of that period to prove one’s impact on the another. In that phase the śramanic trend of India was not divided into various schools with a definite philosophical background. But at this second phase, which is known as a canonical period, different schools of thought has taken a definite shape with their particular names such as Jainism, Buddhism, Ājivaka, Sāṁkhya and Yoga etc. In this period we do find various similarities in Jaina
yoga system with that of Buddhism and Patañjali, pt. Sukhalalji in his introduction of Tattvārthasūtra has discussed these common features in detail, but according to these similarities or common features it is very difficult to prove one's impact on the other, though it can be generally accepted that these systems have a common source, from which they are developed and this common source was the Indian śramaṇic tradition. In the later times, particularly in the sūtra-age we do find some common features in Patañjali's Yogasūtra and Umāswatī's Tattvārthasūtra, but being they named and explained differently, it can not be proved as a impact of one's on the another. Though pt. Sukhalalji in his introduction of Tattvārthasūtra has given 21 common points of conceptual similarity between Tattvārthasūtra and yoga-darśana22, yet these common features are conceptually denotes only the same meaning, but their names are except some totally different and due to this difference we can not say that one system has borrowed these from the another. It shows only the common source of them. In this canonical age Jainism has its own method of meditation and it is fully accepted that by which the ultimate end of emancipation can be achieved. In Jaina canonical works as well as in Dhyāna-śataka of Jinabhadra the meditation was considered of four kinds i.e. ārta-dhyāna, raudra-dhyāna, dharma-dhyāna and śukla-dhyāna. In these four types of meditations first two i.e. the ārta-dhyāna and raudra-dhyāna were considered as the cause of bondage and the last two i.e. the dharma-dhyāna and śukla-dhyāna were considered as the cause of emancipation, so far as I know this four types of classification of meditation is only the contribution of Jain Acaryas and we do not find this type of classification and the names of dhyānas in any other Indian yoga systems and so we can concluded that being some common features it is very difficult to show one's impact on the another.

Similarly the Samatva yoga, which is a key concept of Jaina yoga, is also a common feature of Buddhism and Hinduism in general
and *Bhagavad Gītā* in particular. But we can not say that Jainism has borrowed it from Hinduism, because it was propounded in *Ācārāṅga* which is an earlier work from *Bhagavad Gītā*.

3. **Post Canonical-age**: This period is very important for the development of *Jaina yoga* for two reasons, first of all in this period many *yoga* works are written in *Jaina* tradition, secondly this is the period in which the impact of other *yoga* systems on *Jaina-yoga* can be clearly seen. So far as the *yoga*-literature of this period is concerned, though in *Jaina* cononical works we have some scattered references about five *yama* (*Mahāvrata*), five *niyamas*, some of the bodily postures, the controlling of sense *organs* as well as one various aspects of meditation along with some common philosophical and religious preaching, but these cononical works, can not solely be considered as the works of *Jaina-yoga* literature. In my opinion the first work on *Jaina* system of meditation is *Jinbhadragani’s* (6th century A.D.) *Dhayāna-śataka*. This work is fully devoted to *Jaina* way of meditation and totally based on *Jaina*-cononical works such as *sthānaṅga* and some others. *Sthānaṅga* deals with four kinds of *dhyānas* and their sub classes along with (i) their objects (ii) their sign (*lakṣaṇa*), (iii) their conditions (*ālambana*), (iv) their reflection (*bhāvanā*). But this description of *dhyānas* is fully at par with canonical works, except some details such as the subkinds of meditation, tim of meditation, examples of meditation, qualities of a meditator, results of the meditation etc. In this work *Jinbhadra* deals with first two *unauspicious dhyānas* in short, and last two *auspicious-dhyānas* in detail, because according to him the first two *dhyāna* are the causes of bondage, while the last two are the means of emancipation and so that only they can be accepted as a limbs of *yoga*-sādhanā.

After *Jinabhadraganī*, *Haribhadra* was the first *Jaina ācārya* who has made a very valuable contribution for the reconstruction of *Jaina yoga* system and the comparative study of *Jaina-yoga* system with that of other *yoga* yslems. He has composed four important works
on Jaina-yoga, namely Yogaviṃśikā. Yogaśataka, Yogabindu and Yogadrṣṭisammuccaya. It is the ācārya Haribhadra, who has for the first time changed the definition of word yoga in Jaina traditions, as we have already mentioned, that in the canonical period the word yoga is considered as a cause of bondage\textsuperscript{24}, but it is Haribhadra, who changed this definition and said that which joins to the emancipation is yoga, according to him all spiritual and religious activities that leads to final emancipation is yoga\textsuperscript{25}. Haribhadra in all his yoga works, commonly opines that all religious and spiritual activities that leads to emancipation are to be considered as Yoga. It is to be noted that in his yoga works he explained the yoga in different ways. First in his yogaviṃśikā, he explained the five kinds of yoga- (1) practice of proper-posture (sthāna-yoga); (2) correct utterance of sound (urṇayoga); (3) proper understanding of the meaning of canonical works (artha); and (4) concentration of mind on a particular object such as Jaina image etc. (ālambana) and (5) concentration of thoughts on abstract qualities of Jaina or Self (anālambana), this fifth stage may also be considered as thoughtless state of the self (nirvikalpadasā)\textsuperscript{26}. Among these five kinds of yoga, first two constitute the external aspect of yoga-sādhana and last three internal aspect of yoga-sādhanā. In other words first two are karma-yoga and last three are jñāna-yoga. Haribhadra in his another work Yoga-bindu describes another five kinds of yoga such as (1) spiritual vision (Adhyātma-yoga); (2) contemplation (Bhāvāna-yoga); (3) meditation (Dhyāna - yoga); (4) mental equaminity (Samatā-yoga) and (5) ocasion of all activities of mind, speech and body (Vṛttisamksaya)\textsuperscript{27}, while in his Yoga drṣṭi-sammuccaya, Haribhadra explains only three types of yoga such as (1) willingness for the self realisation or yogic-sadhana (lechā -yoga), (2) the follow up of scriptual orders (śāstra-yoga) and (3) development of one's spiritual powers and annihilation of spiritual inertia (Sāmarthya-yoga)\textsuperscript{28}. These three facets of yoga propounded in Yogadrṣṭisammuccaya of Haribhadra may be compared with the three jewels of Jainism, i.e. right-vision, right-knowledge and right-conduct,
because these three jewels are considered in Jainism as a mokṣa mārga or in other words path of emancipation and so they are yoga. Here one thing to be noted that, though Haribhadra differs regarding the various kinds or stages of yoga in his different works, but one thing, which he unanimously accepts in all his yoga works that yoga is that, which unites to emancipation (मोक्ष के योजनाल योग). We can see some impact of Kulārnava Tantra and other Tantra works in Haribhadra because he also mentioned regarding to Kula-yogi, but generally he criticised the Tantra.

In this period after Haribhadra there are two other Jaina Ācāryas namely Šubhacandra (11th century) and Hemacandra (12th century) who’s contribution in the field of Jain yoga is remarkable. Šubhacandra belongs to Digambara Jain tradition and his famous yoga work is known as Jñānārṇava, while Hemacandra belongs to Śvetambara Jain tradition and his notable work is known as Yoga-śāstra. For yogic sādhana šubhacandra percibes the fourfold virtues of maitri (friendship with all beings), pramoda (appreciation of the merits of others), Karuṇā (sympathy towards the needy persons) and Mādhyastha (equanimity or indifference towards unruly), as the prerequisite of the auspicious meditation29. Here, it is to be noted that these four refelxions are also accepted in Buddhism and Yoga-sūtra of Patañjali. Secondly while discussing the dharmadhyāna he mentions four types of it such as Pīndastha, Padastha Rupastha and Rupātita, along with five types of dhāraṇās i.e. pārthīvi, āgneyi, vāyavi (śvasana), vāruṇi and tattvarupavati of the pīndastha dhyāna. Here it to be noted these four types of dhyānas and five types of dhāraṇās were only available in Buddhist and Hindu tāntric literature and not in early Jaina- literature. After šubhacandra, the other important figure of Jain yoga is Hemacandra. Though Hemacandra in his Yoga-śāstra generally deals with three jewels of Jainism i.e. right knowledge, right vision and right conduct but in it he has given more stress on right conduct. While dealing with meditational methods he also elaborately discusses the pīndastha, padastha, rupastha and rupatita
dhyāna along with above mentioned dhāraṇās. But in this regard scholars are of the opinion that he borrowed these ideas from Śubhacandra’s Jñānārṇava which is an earlier work of his Yogaśāstra.

In short these types of dhyāna and dhāraṇā, first Śubhacandra borrowed from Hindu Tantra and then Hemacandra followed the Śubhacandra and thus we can say that in this period the impact of other systems of yoga sādhanā on Jaina yoga easily can be seen.

The impact of other yoga system on Jainism in this period:

The Dhyāna-śataka, is the first yoga work of this period, in which we do not find any impact of other yoga systems on it, because this work only deals with four types of meditations according to the Jaina canonical works. In this period the impacts of other yoga systems on Jaina-yoga can easily be seen in the earlier works of Haribhadra, Śubhacandra and Hemacandra.

Haribhadra in his different yoga-works presented the various stages of yoga-sādhanā in different names. It is clear that basically he belongs to Brahmanic tradition and so there in no doubt that the impacts of that tradition may be seen in his yoga works. But one thing is cristal-clear that he remained complelety faithful to Jaina tradition, while dealing with Jaina-yoga in his different yoga works. In Yogavāśiṣṭha we find the three stages of yoga-sādhanā- (1) total devotion, (2) mental peace and (3) total ceasation of the activities of mind and body. Haribhadra in his yogadiṣṭi-samuccaya also mentioned three yogas i.e. (1) Icchā-yoga (2) Sastra-yoga and (3) Sāmarthya-yoga on the basis of three jewels of Jainism. In which Icchā-yoga is similar to total devotion and Sāmarthya-yoga to the other two states of Yogavāśiṣṭha such as mental peace and ceasation of the activities of mind and body. In Yoga-bindu Haribhadra mentions five types of yoga- (1) adhyātma-yoga i.e. spiritualism (2) bhāvanā-yoga (equanimity of mind) dhyāna-yoga(meditation) (4) samatā-yoga (equanimity of mind) and (5) vrattisamkṣaya-yoga (ceasation of all
activities of mind, body and speech).

In these five types of yogas the adhyātma-yoga was accepted in other yoga systems as mahā-yoga. The concepts of bhāvanā (contemplation) and dhyāna are also present in Hindu yoga system. The samatā-yoga (equanimity) and vrattisamksaya-yoga (cessation of the activities), as we have already seen these both are presented in Yogavāśiṣṭhya as well as in laya-yoga. In his Yoga viṁśikā, Haribhadra mentions four types of yogas-- (1) āsana- (body-posture), (2) urṇa- (recitation of mantras), (3) ālambana and (4) anālambana. The concept of āsana is also present in patanjali’s Yoga-sūtra, Similarly urṇa is accepted in Hindu-yoga system as mantra-yoga or japa-yoga, similarly ālambana as bhakti-yoga and anālambana as laya-yoga. In the same way Haribhadra’s eight yoga dṛṣṭis are also arranged on the basis of eight yoga limbs of patañjali. Though Haribhadra accepted these various concepts from Buddhist and Hindu tantric systems, yet his peculiarity is that he arranged them according to Jaina tradition, but so far as the concepts of the piṇḍastha, padastha, rupastha and rupāṭita dhyānas along with their pārthivi āgneyā vāyavi and vāruni dhāraṇā as well as various types of prāṇāyāmās are concerned they came in Jaina works such as Jñānārṇava of Śubhacandra and Yogaśāstra of Hemacandra due to the impact of Hindu tantriism particularly Gheranda samhita and some other works. Here one thing to be noted that Śubhacandra in his Jñānārṇava and Hemacandra in his Yoga-sāstra also deals with the eight limbs of Patanjali’s Yoga-sūtra in detail and so we must accept that these two ācāryas are mostly influenced by patañjali’s Yoga-sūtra and other Hindu tāntric works, such as Gheraṇḍasamhita, Kūḷārṇava etc.

Age of Rituals and Tantrik Impact (13th Century - 19th Century):

After Hemacandra and before Yaśovijaya i.e. from 13th Century to 16th Century, these four centuries can be considered as a dark age of Jaina-yoga. In this period Jaina-yoga, which was originally spiritual in nature was completely shoved into the back ground and
tantra along with its rituals became prime. In these centuries the ultimate goal of yogic-sādhanā instead of emancipation, became the worldly achievements. Thus spiritual goal of yoga sādhanā was completely forgotten and material welfare take its place. Though in these centuries some commentaries of Jaina canonical and other works have been written, but the dominating feature of this age was the works on tantra, mantra and rituals. So in these centuries many works of Jaina rituals as well as tantra and mantra sādhanā have been written by the Jaina-ācāryas. In the early phase of this period the worship of śasana-devatas, Bhairavas and Yoganis became more prominent or the material welfare and various Hindu gods and goddess became the part and parcel of Jaina Deities or Jaina Deva mandala. It was started even 6th and 7th century A.D. but came in culmination in the period.

The spiritual nature of Jaina-yoga was revived by the Yaśovijaya (17th century). He wrote the commentaries on the yoga works of Haribhadra along with some original yoga works such as Adhyātmasāra, Jīnasāra, Adhyātmopadī. Not only this Yaśovijaya has also written a commentary on the Yoga-sūtra of Patañjali. Similarly other spiritual Jaina thinker of this age was Ānandaghana, who also revived the Jaina spirituality and Yoga-sādhanā through his Padas and songs written in praise of 24 Tirthaṅkaras. The works of Yaśovijaya and Ānandaghana are fully influenced by Haribhadra, yet some impact of Patanjali’s, Rāja-yoga and Hatha-yoga can also be seen on them.

As I have already said that the impact of Hindu tantra and rituals on Jaina-yoga was the dominating feature of this age. Particularly the concepts of awakening of Kuṇḍalani and satcakra-bhedana are crept in Jaina-yoga tradition due to the impact of Hindu-tantriaka sadhana.

**Modern Age (20th Century):**

So far as the modern age is concerned we have tremendous
changes and developments in the practice of \textit{Jaina-yoga}. In this age
the attraction of common men towards \textit{yoga} and meditation is much
developed as a way for tension-relaxation. Today human race is
completely in the grip of self created tensions due to his ambitions
and greed. It was a chance that Shri S.N. Goyanakā return to India
from Burma and revived the old \textit{Vipassanā} meditation of Buddhism
in India, which was in early times also practiced in \textit{Jainism}. Ācārya
Mahāprajñā of terāpanth Jaina sect for the first time learned it from
Goyanakāji and on basis of his own knowledge of \textit{Jaina} canon and
\textit{Patañjali’s Yoga-sūtra} rearranged this method of meditation in the
name of Preksā-dhyāna. \textit{preksa} meditation is the dominating feature
of Jaina-yoga of our age. Though some other Ācāryas of different
Jaina sects tried to evolve their own method of meditation and \textit{yoga},
but in them nothing is new, except a blend of \textit{Preksā} and \textit{Vipassanā}.
Here it is to be noted that \textit{Preksā} meditation of our age is also a blend
of \textit{Vipassanā} of Buddhism and \textit{Patañjali’s Astāṅga-yoga} and \textit{Haṭh-yoga}
with some modern psychological and physiological studies. But
here we must be aware of the fact that the names of Vipassana and
prekṣa (pehā) are mentioned in Ācarāṅga etc. only one thing that their
methodology is missing in them. But these were in practice upto cūrṇi-
period i.e. 7th century. In Hemacandra’s \textit{Yoga-śāstra} we also have a
hunt regarding sarira-preksā.

To summarize the present essay we can say that in the first phase,
i.e. before Mahāvīra, of \textit{Jaina yoga} and meditational methods was in
vogue, but we could not differentitate it from the early \textit{śrāmanic} trends,
due to the absense of literary and other evidences in the second phase
i.e. the \textit{Jaina} canonical period except the \textit{prāṇāyāma} the other seven
limbs of \textit{Patañjali’s Yoga-sūtra} were also be practised in \textit{Jainism} by
\textit{Jaina} monks and nuns, but we have not any right to say that whether
the \textit{Patañjali} has borrowed it from \textit{Jainas} ore se \textit{śrāmanic} traditions
or \textit{Jainas} and other \textit{śrāmanic} traditions borrowed it from \textit{Patañjali}.
In my opinion both have borrowed it from common \textit{Indian śrāmanic}
tradition, of which they are the branches. In the third and fourth phase
we can say only that much that, in these periods Jaina borrowed various ritualistic methods of Jaina yoga and meditation from Hindu and Buddhist Tāntric practices. In these two periods the impacts of other tradition on Jaina-yoga and meditation can easily be seen. At present days Jaina-yoga and meditative practices has been revived and the common Jainas have a awareness towards it, but it is clear that present systems of Jaina yoga and meditation are fully evolved on the basis of Vipassanā medition and Patanjali’s Aṣṭāṅga-Yoga along with some modern psychological and physiological studies.

At last but not least I would like to say that Jaina-yoga is not developed in vaccume or nothingness. In due course of time it was influenced by other yoga systems, as well as it also influenced other yoga systems. I conclude my paper by quoting a beautiful verse of Sāmāyika-pāṭha of Ācārya Amitagati—

Sattvesu maitrim guṇisu pramodam
Kiliśteṣu Ṫiveṣu Kṛpaparatvam
Mādhyaṁsthabhāvam Viparīta vrīttau
Sadā mamātma vidadatudeva.

Oh Lord! I should be friendly to all the creatures of world and feel delight in meeting the virtuous people. I should always be helpful to those who are in miserable conditions and tolerant to my opponents.

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Jaina Logic of Syādvāda-Saptabhaṅgīnaya

Anupam Jash*

Anekaṇṭavāda is the base of Jaina logic and epistemology. It is the basic attitude of mind which expresses that reality is many-faced which can be looked at from different points of view by different types of pramāṇa. As a result various types of pramāṇa are found in the Jaina philosophy so that all dimensions of reality can be know.

Not only pramāṇa, the Jaina philosophers also speak of other two epistemological categories--- durnaya or durniti and naya. According to them, we can know an object in these ways through durnaya, naya and pramāṇa. Mistaking a partial truth for the whole and the absolute truth is called durnaya or bad judgment, e.g. the insistence that an object is absolutely real (sadeva). A mere statement of a relative truth without calling either absolute or relative is called naya or judgment, e.g., the statement that an object is real (sat). A statement of a partial truth knowing that it is only partial, relative and conditional and has possibility of being differently interpreted from different point of view is called pramāṇa or valid judgment (syāt sat) (sadeva sat syāt satiti tridhārtho miyate durnitinayapramāṇe1). Every naya in order to become pramāṇa must be qualified by Syāt is said to be the symbol of truth (‘syātkāraḥ satyalāṅcchanaḥ’--Samantabhadra’s Āptamimāṁsā, Verse. 1122).

Relating to this epistemological analysis, the Jaina philosophers have evolved a logical doctrine, where all the aspects of truth or reality are woven together into the synthesis of the conditioned dialectic; this doctrine is called syādvāda.

Samantabhadra in his book Āptamimāṁsā said, “tattvajñānampramāṇam te yugapat sarvabhaṅsanaṁ/kramabhāvi ca

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yaj-jñānam syādvāda-naya-saṃskṛtam". i.e., the knowledge of realities and pramāṇa cognizes all its aspects in one sweep, like the perception of an elephant by several blind persons, each of them touches the different part of the body and forms a wrong idea. The ordinary human being cannot rise above the limitations of his senses. Only the method of Syādvāda purifies our knowledge by stating our approach to the knowledge of reality gradually or in succession.

Professor Bhagchandra Jain rightly observes that, syādvāda promotes catholic outlook of many-sided approach to the problem of knowledge of reality. It is anti-dogmatic and it presents a synoptic picture of reality from different points of view. Syādvāda expresses protest against one-sided, narrow, dogmatic presentation of knowledge and truth in fragments. It affirms that there are different facets of reality and they have to be understood and explained from various points of view.

**Meaning of ‘Syāt’ in Syādvāda:**

Professor John M Koller remarks, the uniqueness of the Jaina approach to an epistemological middle way lies in its use of the ‘syāt’ particle in predication. Indeed, for this uniqueness the sevenfold predication is called syādvāda. Now the question is, what does the word ‘syāt’ mean? In ordinary Sanskrit usage, ‘syāt’, is the form of the verbal root ‘as’ meaning ‘exist’, ‘Syāt’ thus normally means ‘it could be’, ‘it should be’, ‘may be’, or ‘it is possible that...’. But in the context of its usage as a technical term in Jaina philosophy, it is stipulated that ‘syāt’ is an indeclinable particle (nipāta), Jeffery D Long says. Bimal Krishna Matilal, in his article ‘Saptabhaṅgi’, says, ‘the uniqueness of the Jaina formula lies in its use of the ‘syāt’ particle in the predication. That is why the sevenfold predication (saptabhaṅginaya) of the Jainas is sometimes called Syādvāda’. Matilal again says, etymologically, ‘syāt’ is derived from the root ‘as’ + potential / optative third form, singular. Bhattoji Dikshita explained the optative suffix, lin, in one context, as expressing probability...
(sambhāvanā). Thus under Pāṇini Sūtra 1.4.96, in the example ‘sarpiso pi syāt’, the ‘syāt’ is explained as ‘a chance of’. But the Jaina ‘syāt’ is even different from this use of ‘syāt’ in the sense of probability. In the Jaina use ‘syāt’ means a ‘conditional yes’. It is like saying, “in a certain sense, yes”. It amounts to a conditional approval. The particle ‘syāt’, in fact, acts as an operator on the sentence in which it is used. It turns a categorical (‘A is B’) into a conditional (‘If p then A is B’).

Samantabhadra in his book Āptamīmāṁsā has commented upon the meaning of ‘syāt’ as follows: “vākyesvanekānta-dyoti gamyam prati-viśeṣakāḥ, syānnipātortha-yogitvāt tava kevalināmapi”9, i.e., when the particle ‘syāt’ is used in a sentence, it indicates, in connection with other meaning, non-onesidedness; it qualifies (since it is a particles=nipāta) the meaning (of the sentence concerned)10. In the next verse (V.104), Samantabhadra notes that syāt is ordinarily equal to such expression as ‘kiścit’ or ‘kathañcit’ (‘syādvādaḥ sarvathaikānta-ryāgat kimvṛttachidvidhiḥ, saaptabhaṅga-nayāpeko heyādeya-viśeṣah’)10. But even these terms, ‘kiścit’ or ‘kathañcit’, according to Matilal, do not have in this context such vague meanings as ‘somehow’ or ‘sometimes’. They mean: ‘in some respect’ or ‘from a certain point of view’ or ‘under a certain condition’. Thus the particle ‘syāt’ in a sentence modifies the acceptance or rejection of the proposition expressed by the sentence11. Ācāryya vimaladāsa also says that, “syācchabdaḥ kathañcidarthak” i.e., the word syāt’ means ‘in some way’ or ‘somehow’12. Ācāryya Hemacandra says that the use of the word ‘syāt’ implies the expression of anekānta attitude13. Vimaladāsa also says in this same line in his book Saptabhaṅgi Tarangini that. “syātsabdāsya ca anekāntavidhivicāradisu bahusvārthesu sambhavatsu ihā vivaksāvasadanekeñtarthou grhyate14” that is to say, among the many possible meanings in the consideration of (many) ways of non-absolutism, the meaning of the term ‘syāt’ has been chosen as non-absolutism here under the pressure of expression15. According to Akalankaḍeṣa, the function of the ‘syāt’ is two-fold, giving emphasis on the validity of anekānta
(samyakanekānta) and the validity and rightness of expression of one point of view (samyak ekānta).

Syādvāda and Saptabhaṅgī:

Syādvāda suggests that every statement must be prefaced by ‘syāt’ or ‘in some way’ or ‘in a certain context’. So every statement is true from one single point of view and untrue from another, Ramakant Sinari says. All knowledge is incomplete, vaild up to a point, in a sense truc, in a sense false\(^{16}\).

Malliśena comments that it is a doctrine that recognizes that each element of reality is characterized by many (mutually opposite) predicates, such as permanence and impermanence or being and non-being... and underlines the manifold nature of reality\(^{17}\). Professor Jonardan Ganeri characterized it as ‘the theory of the conditionalization of assertion’\(^{18}\), which avoids, according to Koller, ‘the one-sided errors (ekānta) and give an appropriate epistemology to guarantee the possibility of knowledge of many sided reality\(^{19}\).

Sometimes the word syādvāda’ is taken as synonymous with the word ‘saptabhaṅgī’ (seven-fold predication)\(^{20}\). But it is a controversial issue. But there is a relation between syādvāda and saptabhaṅgī. Devendra Muni Shastri says this relation between the syādvāda and saptabhaṅgī as the relation of pervasive and pervading characteristics. He says, ‘syādvāda is pervasive while saptabhaṅgī is pervading. Syādvāda, when expressed in definite predication, becomes saptabhaṅgī. But saptabhaṅgī, may be considered to be a form of syādvāda or it may not be. Naya is not to be identified with syādvāda, but it has the characteristics of expressing itself in the forms of saptabhaṅgī. This is to be found as a characteristic in the naya and the syādvāda doctrines\(^{21}\).

Jaina saptabhaṅgī:

Jaina saptabhaṅgī is a system of predications, seven in all, that can be employed to describe an entity to some predicate. Ācāryya
Akalaṃkāra Bhaṭṭa in his Nyāya-Viniścaya says, ‘the sevenfold description operates by way of affirmation and negation (expressed with the functor) ‘in a certain sense’ in keeping with the complex structure consisting in substance and modes as well as in the universal character and the particular character’²². According to the Jainas, as Pragati Jain says, each predication expresses only one aspect of the truth about the object of knowledge. The seven predications taken together, however, provide an exclusive and exhaustive list of the correct ways of speaking about the reality of the object concerned²³.

To define saptabaṅgi, ācāryya Hemacandra in his book Anyayoga-Vyāvaccheda-Dvātriniśikā says, “aparyāyaṃ vastu samasyamānaṁ dravyametacca vivicyamāna / ādeśabhedodinasaptabhaṅgaṁdidṛṣtaṁ sūtraṁ vudharupavedyaṁ”²⁴. Malliśeṇa Sūri in his book Syādvāda Maṇjarī explain this verse thus -- saptabhaṅgi is defined as a statement (vacanavinyāsa) in seven different ways -- to be mentioned hereafter -- of affirmation and negation, with the use of the word ‘syāt’, singly and jointly without inconsistence such as that arising from conflict with pratyakṣa, as the result of inquiry each of the different predicates of thing such as sattva (existence) etc²⁵.

These seven predications, according to Syādvāda Maṇjarī of Malliśeṇa Sūri are:

1. Syādastaiva sarvaṁ iti vidhikalpanayā prathamobhaṅgaḥ : Statement of affirmation made singly.

2. Syādastaiva sarvaṁ iti niṣedhakalpanayā dvitiyāḥ : Statement of negation made singly.

3. Syādastaiva sarvaṁ iti kramato vidhiniṣedhakalpanayā tritiyāḥ : Statement of affirmation and negation made conjointly, but in such a way as to avoid inconsistence which can be done by making the affirmation and the negation one after the another (kramatāḥ)

4. Syādvaktāvayaṁ iti yugapad vidhiniṣedhakalpanaya
caturtheḥ : Statement of indescribability arising from making affirmation and negation conjointly, and also simultaneously, thus involving a contradiction which can be got over by making the statement of indescribability.

5. Syādastaiva sarvam iti pañcamah : Statement of affirmation and indescribability made conjointly, the latter, which arises from combining affirmation and negation simultaneously and yet without running into the absurdity of self-contradiction, being added to the former affirmation.

6. Syādastaiva sarvam iti niṣedhakalpanayā yugapad vidhiniṣedhakalpanayā ca saśśah : Statement of negation and indescribability made conjointly, the latter, which arises from combining affirmation and negation simultaneously and yet without running into the absurdity of self-contradiction, being added to the former negation.

7. Syādastaiva syānnāstaiva syādavaktavyameveti iti kramato vidhiniṣedhakalpanayā yugapad vidhiniṣedhakalpanayā ca saptamaḥ : Statement of affirmation and negation conjointly but successively, joined with that of indescribability arising from combining affirmation and negation simultaneously and yet without the absurdity of self-contradiction²⁶.

Following the formulation given by Pragati Jain²⁷, we may formalize the seven predications of saptabhaṅgi as follows:

1. Syāt, a is F.
2. Syāt, a is not- F.
3. Syāt, a is F; Syāt, a is not- F.
4. Syāt, a is avaktavya (indescribable or inexpressible).
5. Syāt, a is F; Syāt, a is avaktavya.
6. Syāt, a is not- F, Syāt, a is avaktavya.
7. Syāt, a is F; Syāt, a is not- F, Syāt, a is avaktavya.
Here, ‘a’ stands for any object (subject) and ‘F’ for any predicate. In this way, the sevenfold predication can be applicable with respect to each and every attribute of any substance or reality. And indeed, Malliśeṇa remarks in the Syādvāda Mañjari that, ‘...pratiparyam vastuni anantam api saptabhaṅgināṁ eva sambhavāt’ i.e., there is the ‘possibility of even infinite seven modes with regared to a single thing for each state’\(^28\). B.K. Matilal summarizes it, ‘Add a ‘syāt’ particle to the proposition and you have captured the truth’\(^29\).

To indicate the basis of mentioning these seven predication ācāryya Hemacandra in his book Anyayoga-Vyāvaccheda-Dvātrimśikā says, “anantadhr̥maṇēkaṁ eva sattvamatoananyathā sattvamsupapādaṁ” i.e., reality is essentially possessed of innumerable characters or of an endless number of attributes; it is not possible to explain it in any other way\(^30\). A.B. Dhr̥va, the editor of Malliśeṇa’s Syādvāda Mañjari comments that, ‘when integrated, reality is without characters, when differentiated, it is without a substance’\(^31\). So we must fully see, Dhr̥va further says, ‘the truth of seven modes which is expressed according to different points of view’.

It should be noted, according to Dhr̥va that, the Jaina doctrine of syādvāda is not a statement of the absolute identity of Being and Non-Being, but only a statement of their relation to the same subject (object of knowledge) from different viewpoints\(^32\). Thus, a thing is (sat) from one viewpoint and is not (asaṭ) from another viewpoint, Mark that according to this explanation Being and Non-Being are not implicitly contained in each other and so reconcilable, but are to be referred to different aspects of the thing, and so there is no contradiction whatsoever.

**Impossibility of Further Combinations\(^33\):**

The predication of any attribute or property to a real is bound up with its denial if it is possible to judge ‘the pot exist (syāt ghata asti)’, the judgment (that) ‘the pot does not exist’ is also possible. The Jaina philosophers however exclude the possibility of making any
absolute judgment, predicking an attribute of a real or its negation. All judgments about a real are qualified with the proviso ‘syāt’, --- ‘in some respect’ or ‘in some context’ --- keeping in mind that the predication of an attribute is bound up with the possibility of its negation, the Jaina philosopher speak of seven mutually consistent qualified judgment about a real with respect to a predication or its opposite. Each number of the Jaina sevenfold predication answers to a distinct attributes. And any premutation and combination of the seven members would not lead to any enlargement in the number of predications for the reason that it would fail to represent the predication of any new attribute other than already represented in the sevenfold predication. If we combine the first and the third bhaṅga (predication), we can easily see that, this combination fails to answer to any new attribute other than the one revealed in the third. Let us state for an instance that the first and the third predication respectively as ‘in some respect the pot exist’ and ‘in some respect the pot exist and some (other) respect the pot does not exist’. It is easy to see that the first bhaṅga (predication), ‘in some respect the pot exist’ occurs twice over in the combined judgment and fails to add anything new by way of content to the judgment. According to modern western logic also ‘in some respect the pot exist and in some respect the pot exist’ is logically equivalent to ‘in some respect the pot exist’ (as ‘p.p’ is equivalent to ‘p’). Therefore, the combination of the first and the third bhaṅgas under consideration reduces to the third bhaṅgas. A similar line of argument would show that combination of the second and the third bhaṅgas would reduce to the third bhaṅgas.

The fourth bhaṅga asserts the simultaneous existence and non-existence of a real, in our example ‘the pot’. Viewed from the point of view of formal logic, this is a outright contradiction and cannot represent the feature of the real object. But the Jaina philosophers think that both existence and non-existence, or for that matter any other attribute or its opposites coming together in a simultaneous assertions of the fourth bhaṅga kind have equal or co-ordinate status,
and instead of clashing form a synthesis. To represent a attribute of
the subject revealed only in a special type of jñāna or experience
(kevala jñāna), which is available only to the tīrthaṅkaras. Since the
synthetic attribute predicated of the subject in the fourth bhaṅga
corresponds to a certain kind of knowledge or experience. It is a real
attribute and not something phoney (or fake). This attribute signified
by the expression ‘avaktavya’ or inexpressible (in words) by the Jainas.

If we combine the fifth bhaṅga with the first bhaṅga, in an
effort to add to the seven bhaṅgas, we get, by the line of argument
delineated above, we get the fifth bhaṅga. Similarly if we combine
the second bhaṅga with the fifth bhaṅga we get the sixth bhaṅga,
which is already have. The combination of the third bhaṅga and the
fifth bhaṅga, would result in the seventh bhaṅgas.

Similar line of argument would show the combination of the
second bhaṅga and the fifth bhaṅga, would result in the sixth bhaṅgas,
its combination with the sixth bhaṅga would yied the sixth bhaṅga
itself and its combination with the seventh bhaṅga would give us the
seventh bhaṅga itself. In a similar way the combination of the third
bhaṅga with respectively with the fifth, the sixth and the seventh
bhaṅga would fail to take us beyond the seven bhaṅgas.

It should now be clear that any attempt to add to the seven
bhaṅga by combining one bhaṅga with another is futile.

References:
1. Ācārya Hemacandra’s Anyayoga-Vyāvachedika-Dvātrimśikā, Verse 28.
2. Shah, Nagin J. Samantabhadra’s Āpta-mimāṁsā Critique of an authority,
3. Shah, Nagin J. Samantabhadra’s Āpta-mimāṁsā Critique of an authority,
4. Jain, Bhagchandra, Jainism in Buddhist Literature, Alok Prakashan, Nagpur,


The term ‘bhaṅga’ means a ‘sentence’ (vākya). Vimala Dāsa in his Saptabhaṅgitaraṅgini say, ‘...bhaṅgānām vākyānām...’ (see Saptabhaṅgitaraṅgini, p. 16.10).


‘dravya-paryāya-sāmānya-viśeṣa-pravibhāgataḥ / syād-vidhi-


For in-depth discussion on this account, see Satkari Mookherjee’s The Jaina Philosophy of Non-Absolutism (1978, p. 117-133).
VIMANAS IN JAIN TEXTS -- A GLIMPSE OF AERONAUTICAL SCIENCES

K. G. Sheshadri*

INTRODUCTION:

Historical literature, myths and legends abound mentioning flying machines or devices. Some of them are the Biblical figures such as Ezekiel flying in magical cariots or Vimanas of ancient India and China. Mention of Aerial vehicles are found in Rgveda\(^1\) RV [1.118.1], [6.66.7], RV [1.116.3], Jaiminiya Brāhmaṇa\(^2\) [1.173], Śatapatha Brāhmaṇa, Post Vedic texts like the Epics - Vālmiki Rāmāyana\(^3\) [3.35.6-7], [3.47.6], [4.48.25-37], [4.121.10-30] and Vyāsa’s Mahābhārata\(^4\) such as in the episodes of Uparichara Vasu [Adi Parva 63.11-16], Arjuna’s Indraloka visit (Vana Parva [168.10-11], attack of Shalva on Dvaraka [15.23-24] and so on, the Purāṇas, Bhoja’s Samarāṅgaṇa Sūtradhāra, Tamil text Jivaka Cintāmaṇi mention about aerial vehicles. Maharṣi Bhāradvāja’s Vaimānikasāstra\(^5\) classifies Vimanas broadly into Divyā (celestial) and Mānuṣa (artificial). These are further classified into two types those driven by solar energy [Aṃśuvāhavargam\(^6\)] and those driven by smoke or steam [Dhūmayānavigam]. Jain Canonical texts also have elaborate descriptions of Vimanas that are dealt in this paper.

VIMANAS IN JAIN CANONICAL TEXTS:

The Jain canonical texts consists of the 12 Āṅgas, 12 Upāṅgas, Chedasūtras, Mūlasūtras and Cūlikāsūtra with their commentaries. Of these, the Āgamas speak of several instances in the lives of Teerthaṅkaras associated with aerial vehicles. The Rāyapaseniya Sūtra\(^6\) records an instance wherein God Sūryābha got a Vimāna prepared to go to earth to meet Bhawan Mahavir at Āmalkappa,

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Bhagwan Neminath was born as a God in Aparājit Vimāna and later born as son of Śivādevi.

The Triṣaṣṭhiśalāka Purushacharita\(^7\) gives a description of a Vimana in which Prahasit and Pavanaṇjai flew to their rest house in Mānasasarovara, Elsewhere, it speaks of a Vidhyādhara king Citrabhānu's son namely Pratisūrya of Hanupur took Anjana, a chaste woman in his Vimana that was glittering with cluster of pearls dangling from its ceiling. The same text while describing the story of Bhagwan Shantinath mentions that a Vidhyādhara named Agnighosh passing in an aerial Vimāna got attracted to Queen Sutara and kidnapped her.

The Jñātasūtra gives an interesting description of 4000 vehicle based Gods and Goddesses led by Dardur, the God of the Sudharma kalpa (the first abode of Gods) performing divine music and dance before Lord Mahavira.

The Uttaradhayayana Sūtra\(^8\) mentions that a Vidyādhara Maniprabha picked Mahāsati Madanarekhā falling from the sky in his plane and took her to an asetic at Mithina. The text also highlights that the plane could be turned in reverse direction.

Most of the Jain texts associate acroplanes with the Vidyādhara class of Gods and give various descriptions of these places.

**VIMANAS IN JAIN KAVYA TEXTS**

Several Jain poetical literature are also abundant with the description of acroplanes. The Tilakamanjari\(^9\) of Dhanapāla mention about the Vyaṇika God Jvalanaprabha. The text also gives descriptions of flying Vidhyādhara Munis and elephants. Elsewhere, the text mention about the aeroplane of Gandharvaka. The Sudarsanacarita of Vidyānandi deals with Vimanas in 11th chapter.

The Padmānanda Mahakāvyā\(^10\) of Amaracandra Sūri has exquisite description of Vimanas. In 7th Act [446-448] it states--

\[
\text{Vimānaṁ vyomni vismare jālakaṁ pālakaṁ calat /}
\]
pārśvasphuradvimānekiṣā sphāritākṣamivābabhau //

It states that Lord Indra ordered Pālaka to construct a Vimāna 105 yojanas high, 1 lakh yojanas wide adored with flag an so on.

pañcayojanaśatyuccaṁ lakṣayojanavisīrtaṁ /
arihjanmahaprityā dhvajairṇṛtyadbhujāīrva //

pālakāṁ nāṁ sakraṇā pālakaḥ pālakaḥ kṣanāt /
vimānavidyamāna pratimānmayam vyaghāt //

Then follows the description of the Vimāna as follows [VII. 450-460].

tāsāṁ puro dadhau ratna mayiṁ tattoraṇatrayiṁ /
vimānasaudha bhavana dhikārāya dhanustrayiṁ //
sphūrjavajrakaronnidram vimānānāṁ tadindravat /
gavākṣapakraṇaḥ reje lakṣyacaksuḥ param param //
gavākṣaistadvibho rūpānkaṁte kila /
śahasranaṃśamharṣa vaśānnetrasamāhāḥ //

samaṃvṛttadharā ratna śasyā tasyāntrā dharā /
babhau saudharmakalpśriḥ mukurākaraṁdāriṇi //
vicitraratnabhitināṁ ratnovyāśca mahaścayaḥ /
reje tatrendrakodanda jananadravyapindaṁ //

tanmadhye vividahaiḥ ratnairnimitto nirmametānāṁ /
svāvimiṃnaṁ kṣayam prekṣamaṇḍapaḥ //
tadgarbhe darbhamaṇiṇkya samśiṣṭā pīṣhitāḥ śubhat /
dhṛṛgā svargā svargādhiśa sevāhevākataḥ kila //

viṣkambhā” lyāmyoresāṁ vyāraṇīṣṭātayojanaḥ /
caturyojanapindendra lakṣmikhelanaśailavat //
kalyāṇakāraṇairindra sukṭairiva nirmalaṁiḥ /
nirmitaṁ maṇibhistasyā maḥdyeyviṃśāsanaṁ mahat //

It states that it was decorated with gems, with 3 arches (toranas)
or with designs of cow’s eyes numbering a lakh, exquisite walls studded by gems similar to Indra’s palace, with several servants to serve the occupants, with a gemstudded Simhasana in middle for seating. Further it also states regarding the seating arrangements in the plane [VII. 466-473].

simhasanamidaṃ śrītvā vāyuśrīdeśadikṣviha //
bhadṛasanānyaśobhanta sāmānikadivaukasām //
tāvatti caturaśitī sahasrapramitisprṣm /
aṣṭa mukhyāṣṭadevināṃ pūrvasyāmāsanāni tu //
bhadṛasanānyabhyantara sabhyānāṃ tridivaukasāam //
dvādasāsan sahasrāṇi śrītānyagnidīśāṃ punām //
dakṣinasyāṃ diśi svarga sadāṃ madhyasaḍaḥ sadāṃ /
āsanāni śuśubhāre sahasrāṇi caturdāsa //
āsanāni tu dakṣinapaścimāṃ diśi kramāt /
śoḍaśasāsan sahasrāṇi bāhyaparṣaddivaukasām //
āsanānyadyutan saptā nikanāyakanākināṃ /
svālakṣmitilakānīva paścimāśāritisāni tu //
pratyāśaṃ caturaśiti sahasrānyātmarakṣinām /
parito 'pyāsanānindu dhiṣṇyānīva dhruvaṃ babhuḥ //
vimānendrasya tasyānyai rvimānairarpitam jītaiḥ /
sampidya svamaho daṇḍe ratnāsanataticchalāt //

Around the Simhasana were other decorated seats like Bhadrasana numbering 84000 pleasure abodes, with 8 seats for the Devis in the east and with a Sabha, 12000 in the South east, in the South 14000 seats, 16000 from South to West portions in the outer region and so on. The starting of the Vimana and its descent is also described as in [VII. 492-494].

nātadgandharvanātyāḍani kodyadvāditranīḥsvanaiḥ /
vimānādabhragarbheṣu sammūrcchadbhiḥ pratisvanaiḥ //.
sakalairayēkañālaṁ sammilyollāsitam kīla /
cacāla pālaka nāma vimānaṁ vāsavecchayāa //
dvātrinīsallaksanŚyaŚyānairvīmānaiḥ pariveśtitam /
tiryāṃmārgeṇa saudharmottaratopa’pyuttatāra tat //

In verses [VII. 519-520], the descriptions of the aerial vehicle resembling sweat drops in the sky and further disappearance of it in the sky are described. The description of the maneuvers of the Vimāna and diminishing its size are also given in the text [VII.548].

tato ‘rvāka krāmaṁ dvīpā’bdhīn vimānaṁ tanmuḥurlaghu /
śakraścakre guṇasthānā nīva cāritravān bhavam //

Likewise, the Jayodaya Mahakāvya11 of Bhūramalji Śāstri describes Ākāśagāmini Vidya and Vimānas of Vidyādharas. The Jain Epic ‘Paumācariyam12 of Vimalasuri, based on Rāmāyaṇa also has several references to Vimānas. Rāvaṇa took flights in Puṣpaka Vimāna [8.128]. Rāma came to Ayodhya in a Vīmāna [79.1]. The Krauṇcavimāna of Śrikantha indicates that they had Vimānas of different shapes. [6.53]. The 10th c. A.D. Tamil work ‘Nilakeci’ mentions Vaimānikar who live beyond the Karpaloka. These brave Gods exist in Navakraiveyaka (of 3 groups each having 3 together) and 9 directions in Panchanuttarankal13. Similarly the Tamil work ‘Jeevakachintamani14 also speaks of aerial vehicles. Scene of Nantaṭṭan fighting his enemies in his chariot flying in the sky [vv.793-796] is depicted. When Chaccanṭṭan, a king has to face war against Kaṭṭiyankāran he tries to send Viciayai, his queen in a Vīmāna.

CONCLUSIONS

Ancient Aeronautical Sciences have been part of discussions for quite some now. Ancient Indian texts are replete with such descriptions of Vīmanas. With the discovery of the Bhāradvāja’s Vaimānikaśāstra text, it has only substantiated such early references to these aerial vehicles which were considered to be imaginary and fanciful. Similar descriptions have been discussed in Jain texts as
mentioned below. Similar to the *Vaimānikaśāstra* text, the Jain kavyas also give wonderful descriptions of ancient flight constructions although not so extensively. Some texts also give the seating arrangements, manoeuvres and so on. With not much research into the vast Jain literature, it is my humble attempt to present such a view. Further research into the Jain texts and their commentaries may shed new light on these descriptions.

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JAINISM AND ITS RELEVANCE TO THE MODERN SOCIETY

Dulichand Jain "Sahitya-Ratna"*

Jainism is one of the oldest religions of the world. It originated thousands of years ago. Most people believe, and many text books also propound that Mahāvīra was the founder of Jainism. But this is not true. Mahāvīra propagated Jainism widely and brought it close to our hearts. He helped to establish the ford or the system. Such divine beings are known as Tirthaṅkaras or fordmakers. Jainism has 24 such fordmakers and Mahāvīra was the 24th one. Lord Ṛṣabhdeva was the first Tirthaṅkara (Jina or Victor) of this religion. He has been described with great respect in Rgveda and Puranas. Mahāvīra was born in 599 B.C. and he lived for 72 years. Over the years, the Jains followed his teachings and came to be known for the catholicity of their outlook, hospitality and charitability of their nature.

The main principles or vows of Jainism are five, known as-
1. Non-violence
2. Truth
3. Non-stealing
4. Celibacy and
5. Non-possession, or non-attachment

These five are also known as Mahavrata which means the Great vows prescribed for the saints. When they are followed in a lenient manner by the householders, they are known as Anuvrata or smaller vows. This is the beauty of Jainism, its capacity to accommodate anyone, be it a saint or a layperson. The first vow of non-violence is obvious to all of us. Violence can only bring harm, as we all know. But what makes the non-violence of Jainism special is that it is extended to the minutest of creatures, from human beings to

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animals to ants and worms, and also to vegetation and grass. Non-
violence is respect for life of every living creature Lord Mahāvīra
said, "All living beings desire to live. They detest sorrow and death
and want to live a long and happy life. Hence on should not inflict
pain on any creature or have any feeling of antipathy or enmity. He
said, "मिति में सच्च शूर्सु तैरिं वज्ञेन न केणाई"

It means I have friendship with all living beings. I have no enity
with anybody.

He gave a slogan. "Live and Let Live".

Truthfulness is the second principle and this should be adopted
in a three fold manner—in thought, word and deed. This means integrity
where my words and my actions and my thoughts are all in perfect
harmony. It is further elaborated wherein one not only speaks the
truth but also spreads truthfulness by another simple principle which
is also three fold—I should myself speak the truth, ask others to speak
the truth and support those who speak the truth.

According to the third vow of non-stealing, a Jain must not
take anything that does not belong to him without permission—it is
said not even a blade of grass from another’s garden. This vow has
been described in great detail in the Jaina scriptures but some of its
broad implications are not taking away another’s property without
his consent, or by unjust or immoral methods. Not even taking
something which may be lying unattended or unclaimed. Not stealing
nor encouraging others to do so. How many of us purchase goods
from the market of stolen goods? This vow encourages each one of
us to live by honest means.

The fourth vow Celibacy means living a life which is free of
sensual temptations. Monks are required to observe this vow strictly
and completely. For laypersons, brahmacharya means confining their
desires within the framework of marriage.

And finally, the fifth vow Aparigraha is the concept of non-
possessiveness. It means living with a clear distinction of need versus
desire. It means to limit possessions to what is necessary or important. The sadhus, of course, would not have any possessions. What is the importance of this vow? We have all seen that desire for material wealth can fuel greed and jealousy. Mahāvīra said that desire is unending like the sky. In Jainism, this vow extends not just to material objects but also to Relationships. This helps to cultivate the quality of equanimity irrespective or whether circumstances are happy or sorrowful.

For the laypeople, Ācārya Amitagati, a great Jaina monk suggested four important values to be adopted in life of every individual. He described them in the following verse:

“सत्येददृश्यं भृतिः, गुणिनां प्रमोदं, किञ्चिदृश्यं जीवेतुः कुःकायपत्तम्
माध्यस्थ्य भाव विपरीते दृष्टी, सदा समान्या विद्धाश्च देव।”

Meaning friendship towards all beings, respect for knowledgeable people, utmost compassion for the effected beings and neutrality towards those who are not well disposed towards me. May my soul have these dispositions for ever.

EQUALITY:

Mahāvīra advocated equality for both men and women; Rich and poor. Women were given high respect in Jain religion. Gaṇadhara Gautama was the head of Jain monks whose number was 14000. Chandanbāḷā, a great female ascetic was the head of the nuns, whose number was 36000. Harikesh muni, who was a chandāla, by caste became a great monk.

Mahavira said,

“समयाए समाणो होइ, बंभचेरेण बंभणो।
नाणण य मुणी होइ, तवेण होइ तायसो।”

It means a person becomes a monk by equanimity, a Brahmana by his celibacy, a muni by his knowledge and a hermit by his austerities. Thus according to one’s deeds one becomes a Brahmana or a Kṣhatriyas or a Vaiśya or a Sudra. This was a revolutionary step taken by him at that time.
INTEGRAL VIEW OF LIFE:

Mahavira stressed on the total personality development of a person. He said right vision, right knowledge and right conduct together lead a man to the perfect path of progress called moksha. But all cannot become ascetics. For householders he suggested the fourfold goal of life called the Chaturvidh purusharth i.e. Dharma, Artha, Kama and Moksha.

Dharma should be reflected in our day to day life. Dharma is way of life. Artha means economic values. Kama means enjoyment of sensual pleasure and Moksha means emancipation or Liberation.

Mahavira laid utmost importance on maintaining family relationship. Family life should be based on duties and not on rights. There should be harmonious relationship amongst all members. Mahavira said about the duties of the wife as under:

भारिया धम्मसहाय, धम्मविलिङ्गिया।
धम्मांशुरागरता, समसूहतुक्क सहाय।।

ie., an ideal wife is one who helps the cause of Dharma, is absorbed in Dharma and shares her husband’s pleasure and pain equally.

In order to bring harmony in individual and family life, one should abstain from the seven vices:

1. sexual contact with another man or woman
2. gambling
3. meat eating
4. taking intoxicants (drinks and drugs)
5. hunting
6. uttering harsh words and
7. misappropriation of other’s property.

VEGETARIAN WAY OF LIFE:

Mahavira emphasized strictly on taking vegetarian food. Even to-day Jains are following vegetarianism and the Jain community is the largest vegetarian community in the world.
THEORY OF KARMA:

Mahāvīra propagated the doctrine of Karma. He said that every event in the life of a man occurs due to the Karmas accumulated by him in the previous birth. Karma leads the soul to worldly bondage. As long as a man is associated with Karma, he cannot get liberation. The most important achievement of Lord Mahāvīra in the spiritual field was the establishment of Karma in place of the creator God. He stressed the importance of self efforts and purity of conduct in place of devotion to God.

He said:

"सुविपण्ण कर्मा सुविपण्णफलता भवति।
दुस्विपण्ण कर्मा दुस्विपण्णफलता भवति।"

i.e. auspicious Karmas bring beneficial results and evil Karmas bring harmful results.

THE FOUR PASSIONS:

Lord Mahāvīra said: The four passions -- anger, pride, deceit and greed, result in individual and collective violence in thought, word and deed. They are the deadliest enemies of man and cause tensions and strifes in society. Anger spoils good relations, pride destroys humility, deceit destroys amity and greed destroys everything. We should conquer anger by forgiveness, pride by humility, deceit by straight-forwardness and greed by contentment.

Mahāvīra said that four things are very difficult to obtain for any living being -- human birth, listening to the holy scriptures, to have faith in them and the endeavour to practice self-restraint.

CONQUEST OF SELF:

Mahāvīra emphasized the uniqueness of the knowledge relating to the ātman. In Ācāraṅga Sūtra, this spiritual knowledge has been explained by which a man can swim across the ocean of birth and death and which enables him to gain immortality. He said, "Victory
over one’s self (ātmā) is greater than conquering thousands and thousands of enemies in the battle-field”.

He also emphasized the four values for householders which can lead them to success on the spiritual path, They are

1. **Dana** or Charity: A house holder should give at least 6% of his profits in charity.
2. **Sheel** a means right conduct; his conduct should be exemplary.
3. **Tapa** means austerities. These are required for self-control and
4. **Bhavana** means reflections. The twelve fold thought process should be pure.

**ANEKĀNTAVĀD OR MANY FOLDEDNESS OF TRUTH.**

This is a very important theory of many angles of truth called *Anekāntavāda*. This is a comprehensive Jaina doctrine postulating that truth is manifold and any particular thing can be viewed from manifold aspects. This strengthens the autonomy of thought of every individual. This doctrine tries to find out the unity out of the diverse points of view and admits that there is an element of truth in all thoughts which are but different approaches to the problems from different angles of view.

**ECOLOGY:**

Jainism had given utmost importance for protecting environment and ecology. Ācārya Umāswāmi has given a beautiful Sūtra in “Tattvārtha Sūtra” which postulates.

“परस्परोपग्रहो जीवानाम्”

i.e., all living creatures render help to each other. They cannot live independently of each other. They have to share their pleasures and pains together. Animals, plants, vegetables and environment are all helpful to human beings. All the agencies of nature like lakes, rivers, mountains etc. must be protected and preserved. Tree cuttings,
pollution of rivers and oceans and needless unplanned excavation of earth should be restrained.

Jainism which lays great stress on observing the vows of truth, non-violence and non-possession can definitely bring peace in the world and solve the problems of inequality, tension, war, mal-nutrition, hunger and terror and bring new light of hope for the future.

At the end, I will like to quote a beautiful quotation from the book "The family and the Nation" by Dr. A.P.J. Abdul Kalam and Ācārya Mahapragya:- "Wherever there in righteousness, there is beauty of character, wherever there is beauty of character, ther is harmony in the family, wherever there in harmony in the family there is order in the society and wherever there is order in the society, there is peace in the world".
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Signature of Publisher

Date - 15 July 2013
JAIN BHAWAN: ITS AIMS AND OBJECTS

Since the establishment of the Jain Bhawan in 1945 in the Burra Bazar area of Calcutta by eminent members of Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over fiftyeight years. The objectives of this institution are the following:

1. To establish the greatness of Jainism in the world rationally and to spread its glory in the light of new knowledge.
2. To develop intellectual, moral and literary pursuits in the society.
3. To impart lessons on Jainism among the people of the country.
4. To encourage research on Jain Religion and Philosophy.

To achieve these goals, the Jain Bhawan runs the following programmes in various fields.

1. School:
To spread the light of education the Bhawan runs a school, the Jain Shikshalaya, which imparts education to students in accordance with the syllabi prescribed by the West Bengal Board. Moral education forms a necessary part of the curricula followed by the school. It has on its roll about 550 students and 25 teachers.

2. Vocational and Physical Classes:
Accepting the demands of the modern times and the need to equip the students to face the world suitably, it conducts vocational and physical activity classes. Classes on traditional crafts like tailoring, stitching and embroidery and other fine arts along with Judo, Karate and Yoga are run throughout the year, not just for its own students, but for outsiders as well. They are very popular amongst the ladies of Burra Bazar of Calcutta.

3. Library:
"Education and knowledge are at the core of all round the development of an individual. Hence the pursuit of these should be the sole aim of life". Keeping this philosophy in mind a library was established on the premises of the Bhawan, with more than 10,000 books on Jainism, its literature and philosophy and about 3,000 rare manuscripts, the library is truly a treasure trove. A list of such books and manuscripts can be obtained from the library.
4. Periodicals and Journals:
To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (one hundred) quarterly, monthly and weekly periodicals from different parts of the world. These can be issued to members interested in the study of Jainism.

5. Journals:
Realising that there is a need for reasearch on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out threee periodicals: Jain Journal (ISSN 0021-4043) in English, Titthayara: (ISSN 2277-7865) in Hindi and Śramaṇa: (ISSN 0975-8550) in Bengali. In 37 years of its publication, the Jain Journal has carved out a niche for itself in the field and has received universal acclaim. The Bengali journal Śramaṇa, which is being published for thirty year, has become a prominent channel for the spread of Jain philosophy in West Bengal. This is the only Journal in Bengali which deals exclusively with matters concerning any aspects of Jainism. Both the Journals are edited by a renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University. The Jain Journal and Śramaṇa for over thirty seven and thirty years respectively have proved beyond doubt that these Journals are in great demand for its quality and contents. The Jain Journal is highly acclaimed by foreign scholars. The same can be said about the Hindi journal Titthayara which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

6. Seminars and Symposia :
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   Weber’s Sacred Literature of the Jains.
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To achieve a self-reliance in the field of education, a Computer training centre was opened at the Jain Bhawan in February 1998. This important and welcome step will enable us to establish links with the best educational and cultural organisations of the world. With the help of e-mail, internet and website, we can help propagate Jainism throughout the world. Communications with other similar organisations will enrich our own knowledge. Besides the knowledge of programming and graphics, this computer training will equip our students to shape their tomorrows.

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