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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 *Uttarādhyayanāsūtra*, 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*.<sup>1</sup> 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 *wordly* belongings. *Jaina* 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 Tīrthānkaras* 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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\*\* This lecture has been delivered at London University Dept. SAOS on 18th March 2010.

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 Pt. Sukhalalji and Prof. Nathamal Tātiya have devoted a full chapter on *Jaina Yoga* and meditation, in their works namely 'Samadarsi 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 Mahāprajñaji*. 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 Mahāvira to Mahāprajña*' written by two *Jaina 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 Dristi 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 Tituals (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 it self. 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*, *Ājivakas*, *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.<sup>2</sup>

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 scarifices, 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 *Ājivaka* along with some other minor sects. Though the *Upaniṣadic* trend of that period had tried to make a synthesis between the *śramaṇic* and *Vedic* traditations, 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*, from 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 *Sūtrakṛtāṅga*, *Antakṛtadasāṅga* and *Ṛṣibhāsita*<sup>3</sup>. 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 *Ṛṣabhadeva*, the first *tīrthankara*, 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 *Ṛṣibhāsita*, In *Upadhānasūtra*, the ninth chapter of *Ācārāṅga*, we have the records of those *yogic* and the meditative practices, which were followed by *Lord Mahāvira* himself, in which we find the *trātaka*-method of meditation.<sup>4</sup> In *Sūtrakṛtāṅga*'s sixth chapter *Prekṣā* meditation was also mentioned. In it, the *Lord Mahāvira* was presented as the best meditator or seer, who knows the real nature of religious practices, steadiness of mind and the *prekṣā*-(self-awareness).<sup>5</sup> In eighth chapter of *Sūtrakṛtāṅga* it is also mentioned that for the emancipation the ultimate means are the *dhyāna*, *yoga* and *titikṣā* (tolerance).<sup>6</sup>

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 āgamom meṃ 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 *mahavratas* are also the same and one as in *Patañjali's yoga-sutra*. In *Jaina canon* these five *mahāvratas* are : - 1. *Ahiṃsā* (Non-violence), 2. *Satya* (Truthfulness), 3. *Asteya* (Non-stealing), 4. *Brahmacarya* (Celibacy) and 5. *Aparigraha* (Non-possession). *Patañjali* in his *Yoga-sūtra* also mentioned these five *Yamas* in the name of five *mahavratas*.

**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. *Santoṣa* (satisfaction), 3. *Tapas* (penance), 4. *Svādhyāya* (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 Mahavīra* explains to *Somila* that my life style is of six types i.e. 1. *Tapas*, 2. *Niyama*, 3. *Samiyama*, 4. *Swādhyāya*, 5. *Dhyāna* and 6. Observance of essential duties with self awareness (*Āvaśyaka*).<sup>7</sup> In these, *tapas* and *swadhyaya* are mentioned in the same

name whereas *saṃtoṣa* is in the name of *saṃyama* and *Īsvaraṣṛaṇidhāna* as *dhyāna*. In *Isibhasiyaim*'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 *mahāvratas*. We can also say that the twenty five *bhāvanas* of five *mahāvratas* or thirty two *yoga saṃgraha* 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 *Bhagawatī*, *Aupapātika* and *Daśāsrutaskandha*, we also find the names of various types of *Āsanas* (*bodily postures*)<sup>8</sup>. In *Jaina* scriptures it is also mentioned that *Lord Mahāvīra* attained the *kevala jñāna* in *goduhāsana*.<sup>9</sup>

**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 respirations 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*<sup>10</sup>. In my opinion this is the same as *āṇāpāna-sati* of *vipassanā* meditation of *Buddhism* and *śwāsaprekṣā* meditation of *Ācārya Mahāprajña* 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*.<sup>11</sup>

**5. Pratyāhāra :** The fifth limb of *patañjali'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 *Pratisamlinatā* as a sixth kind of external austerity. In various *Jaina āgamas* this fifth limb of *yoga* has been described in the name of *Indriya-samyama*. The thirtieth chapter of *Uttarādhyayanasūtra* discusses it in detail<sup>12</sup>, regarding this limb we can have many references in various *Jaina* canonical works.

**6. Dhāraṇā :** The sixth, seventh and eighth limbs of *Patañjali'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 from *Patañjali's yoga* systems. In *Patañjali's yoga* system *dhāraṇā* means the concentration of mind. While in *Jainism* *dhāraṇā* means retention of the experience. The *patañjali'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 worldly 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*<sup>13</sup>.

**8. Samādhi :** According to *patañjali* *samadhi* is the motionless state of mind, body and speech in other words 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 *śukla-dhyana*. In other way we can also sum up *patañjali's dhāraṇā* and *dhyāna* into *Jaina* concept of *dhyāna* and *samādhi* 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 *Gītā* and *Prajñā* of *Buddhism*. Similarly right faith with *Bhakti-yoga* of *Gītā* and *samyak samādhi* of *Buddhism* and right conduct with *Karma yoga* of *Gītā* and *śīla* of *Buddhism*<sup>14</sup>.

**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 *Uttarādhyayanāsūtra* mentions; *nādamṣaṇiṣṣa ṇāṇaṃ, ṇāṇena vinā na hunti ceraṇaguna. Aḡuniṣṣa natthi mokkho, natthi amokkhassa nivbyānaṃ* (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 *Sāmāyika* 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 *Āvaśyakaniryukti*, it is mentioned that the *sāmāyika* is nothing but one's own self in its pure form. Thus, from transcendental point of view, *sāmāyika* means realisation of own self in its real nature<sup>15</sup>. 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*<sup>16</sup>. 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*<sup>17</sup>.

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<sup>18</sup>. Similarly, in *Bhagavat* it is said that the observance of equanimity is the worship of lord<sup>19</sup>.

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 *Bauddha* or the follower of any other religion<sup>20</sup>. It is said in *Jaina religious text Uttaradhyayanāsūtra* 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<sup>21</sup>. 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 *śramaṇic* 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*, *Sāṃkhya* 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 another, 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 *Umāswāti'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-darśana*<sup>22</sup>, 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. *ārtadhyāna*, *raudra-dhyāna*, *dharma-dhyāna* and *śukla-dhyāna*. In these four types of meditations first two i.e. the *ārta-dhyāna* and *raudradhyāna* were considered as the cause of bondage and the last two i.e. the *dharma-dhyana* 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 *dhyanas* in any other Indian *yoga* systems and so we can concluded that being some common features it is very defficult 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* (*Mahāvratas*), 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 reflexions (*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<sup>23</sup>. 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 *Jinabhadragani*, *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* systems. He has composed four important works

on *Jaina-yoga*, namely *Yogavimśikā*, *Yogaśataka*, *Yogabindu* and *Yogaḍṛṣṭisammuccaya*. 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<sup>24</sup>, 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*<sup>25</sup>. *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 *yoga-vimśikā*, he explained the five kinds of *yoga*- (1) practice of proper posture (*sthāna-yoga*); (2) correct utterance of sound (*uṇayoga*); (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 (*nirvikalpadaśā*)<sup>26</sup>. Among these five kinds of *yoga*, first two constitute the external aspect of *yoga-sādhanā* 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 equanimity (*Samatā-yoga*) and (5) cessation of all activities of mind, speech and body (*Vṛttisamskaya*)<sup>27</sup>, while in his *Yoga ḍṛṣṭi-sammuccaya*, *Haribhadra* explains only three types of *yoga* such as (1) willingness for the self realisation or *yogic-sadhana* (*icchā-yoga*), (2) the follow up of scriptural orders (*śāstra-yoga*) and (3) development of one's spiritual powers and annihilation of spiritual inertia (*Sāmarthyā-yoga*)<sup>28</sup>. These three facets of *yoga* propounded in *Yogaḍṛṣṭisammuccaya* 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 (मोक्षेण योजनात् योगः). We can see some impact of *Kulārṇava 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 *Śubhacandra* (11th century) and *Hemacandra* (12th century) who's contribution in the field of *Jaina yoga* is remarkable. *Śubhacandra* belongs to *Digambara Jaina* tradition and his famous *yoga* work is known as *Jñānārṇava*, while *Hemacandra* belongs to *Swetāmbara Jaina* tradition and his notable work is known as *Yoga-śāstra*. For *yogic sādhanā śubhacandra* prescribes 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 meditation<sup>29</sup>. Here, it is to be noted that these four reflexions are also accepted in *Buddhism* and *Yoga-sūtra* of *Patañjali*. Secondly while discussing the *dharmadhyāna* he mentions four types of it such as *Piṇḍastha*, *Padastha*, *Rupastha* and *Rupāṭita*, along with five types of *dhāraṇās* i.e. *pārthivi*, *āgneyi*, *vāyavi* (*śvasana*), *vārūṇi* and *tattvarupavati* of the *piṇḍastha dhyāna*. Here it is 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 *śubhacandra*, the other important figure of *Jaina 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 *piṇḍastha*, *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*<sup>30</sup>.

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-sataka*, 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 is no doubt that the impacts of that tradition may be seen in his *yoga* works. But one thing is crystal-clear that he remained completely faithful to *Jaina* tradition, while dealing with *Jaina-yoga* in his different *yoga* works. In *Yogavāsiṣṭha* we find the three stages of *yoga-sādhanā*- (1) total devotion, (2) mental peace and (3) total cessation of the activities of mind and body. *Haribhadra* in his *yogadīṣṭi-samuccaya* also mentioned three *yogas* i.e. (1) *Ichhā-yoga* (2) *Sastra-yoga* and (3) *Sāmarthya-yoga* on the basis of three jewels of *Jainism*. In which *Ichhā-yoga* is similar to total devotion and *Sāmarthya-yoga* to the other two states of *Yogavāsiṣṭhya* such as mental peace and cessation 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) *vrattisaṃkṣaya-yoga* (cessation 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 *vrattisaṃksaya-yoga* (ceasation of the activities), as we have already seen these both are presented in *Yogavāsiṣṭhya* as well as in *laya-yoga*. In his *Yoga vimśikā*, 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 *patanjali*. 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 *rupātīta dhyānas* along with their *pārthivī āgneyā vāyavī* and *vāruṇī dhāraṇā* as well as various types of *prāṇāyamas* 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 saṃhita* and some other works. Here one thing to be noted that *Śubhacandra* in his *Jñānārṇava* and *Hemacandra* in his *Yoga-śāstra* 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 *patanjali's Yoga-sūtra* and other *Hindu tāntric* works, such as *Gheraṇḍasaṃhita*, *Kūlārṇave* 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 Yoginis 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 *Adhyātmāsāra*, *Jñanasāra*, *Adhyātmophiṣad*. 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 *Patañjali'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 *Kuṇḍalini* and *ṣaṭcakra-bhedana* are crept in *Jaina-yoga* tradition due to the impact of *Hindu-tantrika* sadhana.

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

So far as the modern age is concerned we have tremendous

changes and developments in the practice of *Jaina-yoga*. In this age the attraction of common men towards *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 *Vipassanā* meditation of Buddhism in India, which was in early times also practiced in *Jainism*. *Ācārya Mahāprajña* of *terāpanth Jaina* sect for the first time learned it from Goyanakāji and on basis of his own knowledge of *Jaina* canon and *Patañjali's Yoga-sūtra* rearranged this method of meditation in the name of *Prekṣā-dhyāna*. *prekṣa* 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 *yoga*, but in them nothing is new, except a blend of *Prekṣā* and *Vipassanā*. Here it is to be noted that *Prekṣā* meditation of our age is also a blend of *Vipassanā* of *Buddhism* and *Patañjali's Aṣṭāṅga-yoga* and *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 *cūmi*-period i.e. 7th century. In *Hemacandra's Yoga-śāstra* we also have a hunt regarding *sarira-prekṣā*.

To summarize the present essay we can say that in the first phase, i.e. before *Mahāvīra*, of *Jaina yoga* and meditational methods was in vogue, but we could not differentiate it from the early *śramaṇic* trends, due to the absense of literary and other evidences in the second phase i.e. the *Jaina* canonical period except the *prāṇāyāma* the other seven limbs of *Patañjali's Yoga-sūtra* were also be practised in *Jainism* by *Jaina* monks and nuns, but we have not any right to say that whether the *Patañjali* has borrowed it from *Jainas* or se *śramaṇic* traditions or *Jainas* and other *śramaṇic* traditions borrowed it from *Patañjali*. In my opinion both have borrowed it from common *Indian śramaṇic* tradition, of which they are the branches. In the third and fourth phase



we can say only that much that, in these periods *Jainas* 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* meditation 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 vacuum 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*  
*Kiliṣṭeṣu Jiveṣu Kṛpaparatvam*  
*Mādhyasthabhāvam Viparīta vṛttau*  
*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-SAPTABHAṄĠĪNAYA

Anupam Jash\*

*Anekāntavāda* 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 *durnīti* 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 saditi tridhārtho miyate durnitinayapramāṇe*<sup>1</sup>). Every *naya* in order to become *pramāṇa* must be qualified by *Syāt* is said to be the symbol of truth ('*syātkāraḥ satyalāñcchanah*'-- Samantabhadra's *Āptamīmāṃsā*, Verse. 112<sup>2</sup>).

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 *Āptamīmāṃsā* said, "*tattvajñānampramāṇam te yugapat sarvabhāsanam/kramabhāvi ca*

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*yaj-jñānam syādvāda-naya-samskṛtam*”<sup>3</sup>. 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<sup>4</sup>. 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*<sup>5</sup>. 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<sup>6</sup> 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 *Āptamīmāṃsā* has commented upon the meaning of '*syāt*' as follows: "*vākyesvanekānta-dyoti gamyamī prati-viśeṣakaḥ, syānnipātortha-yogitvāt tava kevalināmapi*"<sup>8</sup>, 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)<sup>9</sup>. In the next verse (V.104), Samantabhadra notes that *syāt*' is ordinarily equal to such expression as '*kiñcit*' or '*kathañcit*' ('*syādvādaḥ sarvathaikānta-ryāgāt kimvṛttachidvidhiḥ, saptabhaṅga-nayāpekso heyādeya-viśeṣeḥ*')<sup>10</sup>. But even these terms, '*kiñcit*' 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 sentence<sup>11</sup>. *Ācāryya* vimaladāsa also says that, "*syācchadaḥ kathañcidarthak*" i.e., the word *syāt*' means 'in some way' or 'somehow'<sup>12</sup>. *Ācāryya* Hemacandra says that the use of the word '*syāt*' implies the expression of *anekānta* attitude<sup>13</sup>. Vimaladāsa also says in this same line in his book *Saptabhaṅgī Tarangīni* that. "*syātsabdāsya ca anekāntavidhivicāradisu bahusvārthesu sambhavatsu ihā vivakṣāvasadanekāntartho grhyate*"<sup>14</sup> 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 expression<sup>15</sup>. According to Akalaṃkadeva, the function of the '*syāt*' is two-fold, in 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, valid up to a point, in a sense true, in a sense false<sup>16</sup>.

*Malliṣeṇa* 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<sup>17</sup>. Professor Jonardan Ganeri characterized it as 'the theory of the conditionalization of assertion'<sup>18</sup>, 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<sup>19</sup>.

Sometimes the word '*syādvāda*' is taken as synonymous with the word '*saptabhaṅgī*' (seven-fold predication)<sup>20</sup>. 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 *saptabhaṅgi*. But *saptabhaṅgi*, 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<sup>21</sup>.

### **Jaina saptabhaṅgi :**

Jaina *saptabhaṅgi* is a system of predications, seven in all, that can be employed to describe an entity to some predicate. *Ācāryya*

Akalamka 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'<sup>22</sup>. 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 concerned<sup>23</sup>. To define *saptabaṅgī*, ācāryya Hemacandra in his book *Anyayoga-Vyāvachcheda-Dvātrimśikā* says, "aparyāyam vastu samasyamānamdravyametacca vivicyamāna / ādeśabhedodinasaptabaṅgamdidṛṣastamvudharupavedyamll"<sup>24</sup> Malliṣeṇa Sūri in his book *Syādvāda Mañjarī* explain this verse thus -- *saptabaṅgī* 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 inconsistency such as that arising from conflict with *pratyaḅṣa*, as the result of inquiry each of the different predicates of thing such as *sattva* (existence) etc<sup>25</sup>.

These seven predications, according to *Syādvāda Mañjarī* of Malliṣeṇa Sūri are:

1. *Syādastaiva sarvaṃ iti vidhikalpanayā prathamabaṅgaḥ* : Statement of affirmation made singly.

2. *Syādastaiva sarvaṃ iti niṣedhikalpanayā dvitīyaḥ* : Statement of negation made singly.

3. *Syādastaiva sarvaṃ iti kramato vidhiniṣedhikalpanayā tritīyaḥ* : Statement of affirmation and negation made conjointly, but in such a way as to avoid inconsistency which can be done by making the affirmation and the negation one after the another (*kramataḥ*)

4. *Syādvaktavayam iti yugapad vidhiniṣedhikalpanaya*

*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 sarvaṃ iti pañcamaḥ* : 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 sarvaṃ iti niṣedhakaḥ* : 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 vidhiniṣedhakaḥ* : 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-contradiction<sup>26</sup>.

Following the formulation given by Pragati Jain<sup>27</sup>, we may formalize the seven predications of *saptabhaṅgī* 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, Malliṣeṇa remarks in the *Syādvāda Mañjarī* that, '...*pratiparyam vastuni anantam api saptabhaṅgīnām eva sambhavāt*' i.e., there is the 'possibility of even infinite seven modes with regard to a single thing for each state'<sup>28</sup>. B.K. Matilal summarizes it, 'Add a 'syāt' particle to the proposition and you have captured the truth'<sup>29</sup>.

To indicate the basis of mentioning these seven predication *ācāryya* Hemaçandra in his book *Anyayoga-Vyāvachheda-Dvātrīṃśikā* says, "*anantadharmākameva tattvamatoanyathā sattvamsupapādām*" 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<sup>30</sup>. A.B. Dhruva, the editor of Malliṣeṇa's *Syādvāda Mañjarī* comments that, 'when integrated, reality is without characters, when differentiated, it is without a substance'<sup>31</sup>. So we must fully see, Dhruva further says, 'the truth of seven modes which is expressed according to different points of view'.

It should be noted, according to Dhruva 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*<sup>32</sup>. Thus, a thing is (*sat*) from one viewpoint and is not (*asat*) 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<sup>33</sup> :**

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, predicating 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 *tirthankaras*. 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.

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## VIMANAS IN JAIN TEXTS -- A GLIMPSE OF AERONAUTICAL SCIENCES

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### 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 chariots or Vimanas of ancient India and China. Mention of Aerial vehicles are found in *Rgveda*<sup>1</sup> RV [1.118.1], [6.66.7], RV [1.116.3], *Jaiminiya Brāhmaṇa*<sup>2</sup> [1.173], *Śatapatha Brāhmaṇa*, Post Vedic texts like the Epics - *Vālmiki Rāmāyaṇa*<sup>3</sup> [3.35.6-7], [3.47.6], [4.48.25-37], [4.121.10-30] and *Vyāsa's Mahābhārata*<sup>4</sup> such as in the episodes of *Uparichara Vasu* [*Adi Parva* 63.11-16], Arjuna's *Indraloka* visit (*Vana Parva* [168.10-11], attack of *Shalya* on *Dvaraka* [15.23-24] and so on, the *Purāṇas*, *Bhoja's Samarāṅgaṇa Sūtradhāra*, Tamil text *Jīvaka Cintāmaṇi* mention about aerial vehicles. *Maharṣi Bhāradvāja's Vaimānikaśāstra*<sup>5</sup> classifies *Vimanas* broadly into *Divyā* (celestial) and *Mānuṣa* (artificial). These are further classified into two types those driven by solar energy [*Amsuvāhavargam*] and those driven by smoke or steam [*Dhūmayānavargam*]. 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 *Teerthan̄karas* associated with aerial vehicles. The *Rāyapāseniya Sūtra*<sup>6</sup> 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*<sup>7</sup> gives a description of a Vimana in which Prahāsīt and *Pavanañjai* 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 *Vimāna* 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 *Uttaradhyayana Sūtra*<sup>8</sup> mentions that a *Vidyādhara Maṇiprabha* 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*<sup>9</sup> of *Dhanapāla* mention about the *Vymanika* God *Jvalanaprabha*. The text also gives descriptions of flying *Vidhyādhara* Munis and elephants. Elsewhere, the text mention about the aeroplane of *Gandharvaka*. The *Sudarśanacarita* of *Vidyānandi* deals with *Vimanas* in 11th chapter.

The *Padmānanda Mahakāvya*<sup>10</sup> of *Amaracandra Sūri* has exquisite description of *Vimanas*. In 7th Act [446-448] it states--

*Vimānaṃ vyomni vismare jālakam pālakam calat /*

*pārsvasphuradvimāneṣā sphāritākṣamivābhau //*

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

*pañcayojanaśatyuccam lakṣayojanavistr̥tam /  
arhajjanmamahapriyā dhvajairnṛtyadbhujairiva //*

*pālakam nām śakrājñā pālakaḥ pālakaḥ kṣaṇāt /  
vimānavidyamāna pratimānmayam vyaghāt //*

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

*tāsām puro dadhau ratna mayim tattoraṇatrayim /  
vimānasaudha bhavana dhikārāya dhanustrayim //*

*sphūrajadvajrakaronnidram vimānānām tadindravat /  
gavākṣaprakaraḥ reje lakṣyacakṣuḥ param param //*

*gavākṣaistadvibho rūpaṇakṛte kila /  
sahasranetrasamharṣa vaśānnnetrasamūhabhṛt //*

*samavṛttadharā ratna śasyā tasyāntrā dharā /  
babhau saudharmakalpsr̥iḥ mukurākāradhāriṇi //*

*vicitraratnabhitinam ratnovyāśca mahāścayaḥ /  
reje tatrendrakodaṇḍa janānadravyapiṇḍavat //*

*tanmadhye vividhaiḥ ratnairnimitto nirmametamām /  
svarvimānānam kṣayam prekṣamaṇḍapaḥ //*

*tadgarbhe darbhamaṇikya samśliṣṭā piṣhikā' śubhat /  
dḥr̥r̥gā svargā svargādhiśa sevāhevākataḥ kila //*

*viṣkambhā" lyāmyoreṣām vyarājīṣṭāṭayojanā /  
caturyojanapiṇḍendra lakṣmikhelanaśailavat //*

*kalyāṇakāraṇairindra sukṛtairiva nirmalaiḥ /  
nirmitam maṇibhistasyā madhye simhāsanam 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].

*siṃhāsanaṃmidam śritvā vāyuśrīdeśadikṣviha /*  
*bhadrāsanaṅnyaśobhanta sāmānikadivaukasām //*  
*tāvatti caturaśīti sahasrapramitispṛśm /*  
*aṣṭa mukhyāṣṭadevinām pūrvasyāmāsanāni tu //*  
*bhadrāsanaṅnyabhyanantara sabhyānām tridivaukasām /*  
*dvādaśāsan sahasrāṇi śritānyagnidiśam punam //*  
*dakṣiṇasyām diśi svarga sadām madhyasadaḥ sadām /*  
*āsanāni śuśubhire sahasrāṇi caturdaśa //*  
*āsanāni tu dakṣiṇapaścimāyām diśi kramāt /*  
*ṣoḍaśāsan sahasrāṇi bāhyaparṣaddivaukasām //*  
*āsanānyadyutan saptā nikanāyakanākinām /*  
*svarlakṣmitilakānīva paścimāśāśritāni tu //*  
*pratyāśam caturaśīti sahasrāṅnyātmarakṣiṇām /*  
*parito 'pyāsanānīndu dhiṣṇyānīva dhruvam babhuḥ //*  
*vimānendrasya tasyānyai rvimānairarpitam jītaiḥ /*  
*sampīḍya svamaho daṇḍe ratnāsanataticchalāt //*

Around the *Simhasana* were other decorated seats like *Bhadrāsana* 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].

*naṭadgandharvanāṭyādāni kodyadvāditrañiḥsvanaiḥ /*  
*vimānādabhragarbheṣu sammūrccadbhīḥ pratīsvanaiḥ //*

*sakalairapyekakālaṃ sammilyollāsitaṃ kila /  
cacāla pālaka nāma vimānaṃ vāsavechchayāa //  
dvātrimsāllakṣasaṅkhyānairvimānaiḥ pariveṣṭitam /  
tiryaṅmārgeṇa saudharmottarato '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 krāman dvīpā'bdhīn vimānaṃ tanmuhurlaghu /  
śakraścakre guṇasthānā nīva cāritravān bhavam //*

Likewise, the *Jayodaya Mahakāvya*<sup>11</sup> of Bhūramalji Śāstri describes *Ākāśagāmini Vidyā* and *Vimānas of Vidyādharas*. The Jain Epic '*Paumācariyam*'<sup>12</sup> 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 *Vimāna* [79.1]. The *Krauñcavimāna of Śrikanṭha* 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 *Panchanuttaranka*<sup>13</sup>. Similarly the Tamil work '*Jeevakachintamani*'<sup>14</sup> also speaks of aerial vehicles. Scene of *Nantaṭṭan* fighting his enemies in his chariot flying in the sky [vv.793-796] is depicted. When *Chaccantṭan*, a king has to face war against *Kattiyankāran* he tries to send *Vicayai*, his queen in a *Vimāna*.

## CONCLUSIONS

Ancient Aeronautical Sciences have been part of discussions for quite some now. Ancient Indian texts are replete with such descriptions of *Vimanas*. With the discovery of the *Bhāradvāja's Vaimānikaśāstra* text, it has only substantiated such early refernces 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, manouvres and so on. With not much research into the vast Jain literature, it is my humble attempt to present such a view. Futher 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 *Tirthankaras* or fordmakers. Jainism has 24 such fordmakers and Mahavira was the 24th one. Lord *Ṛṣabhdeva* was the first *Tirthankara* (Jina or Victor) of this religion. He has been described with great respect in *Ṛgveda* and *Puranas*. Mahavira 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 *Mahavratas* which means the Great vows prescribed for the saints. When they are followed in a lenient manner by the householders, they are known as *Anuvratas* 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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\* Chairman, Karuna International, Chennai.

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, "मित्ती में सब्व भूएसु वैरं मज्झं न केणइ"

It means I have friendship with all living beings. I have no enmity 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 of 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:

“सत्त्वेषु मैत्री, गुणेषु प्रमोदं, क्लिष्टेषु जीवेषु कृपापरत्वम् ।  
माध्यस्थ भावं विपरीत वृत्तौ, सदा ममात्मा विद्धातु देव ।।”

Meaning friendship towards all beings, respect for knowledgeable people, utmost compassion for the afflicted 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. *Chandanbālā*, 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 समणो होइ, बंभचेरेण बंभणो ।  
नाणेण य मुणी होइ, तवेणं होइ तावसो ।।”

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 *Kṣatriyas* 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 puruṣārtha* i.e. *Dharma*, *Artha*, *Kāma* and *Mokṣa*.

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

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

भारिया धम्मसहाइया, धम्मविइज्जिया ।  
धम्माणुरागरत्ता, समसुहदुक्ख सहाइया ॥

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 :

*Mahāvīra* 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 :

“सुचिण्णा कम्मा सुचिण्णफला भवन्ति ।  
दुचिण्णा कम्मा दुचिण्णफला भवन्ति ।।”

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.

“परस्परपुत्रहो 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 is righteousness, there is beauty of character, wherever there is beauty of character, there is harmony in the family, wherever there is 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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## **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 three 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 sbvgftr54pread 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 byond 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 :

The Bhawan organises seminars and symposia on Jain philosophy, literature and the Jain way of life, from time to time. Eminent scholars, laureates, professors etc. are invited to enlighten the audience with their discourse. Exchange of ideas, news and views are the integral parts of such programmes.

#### 7. Scholarships to researchers :

The Bhawan also grants scholarships to the researchers of Jain philosophy apart from the above mentioned academic and scholastic

activities.

### **8. Publications:**

The Bhawan also publishes books and papers on Jainism and Jain philosophy. Some of its prestigious publications are :

The Bhagavatī Sūtra [in English] Parts 1 to 4

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Prāsnottare Jaina-dharma (in Bengali) (Jain religion by questions and answers).

Weber's Sacred Literature of the Jains.

Jainism in Different States of India.

Introducing Jainism.

### **9. A Computer Centre :**

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.

### **10. Research :**

It is, in fact, a premiere institution for research in Prakrit and Jainism, and it satisfies the thirst of many researchers. To promote the study of Jainism in this country, the Jain Bhawan runs a research centre in the name of *Jainology and Prakrit Research Institute* and encourages students to do research on any aspects of Jainism.

In a society infested with contradictions and violence, the Jain Bhawan acts as a philosopher and guide and shows the right path.

Friends, you are now aware of the functions of this prestigious institution and its noble intentions. We, therefore, request you to encourage us heartily in our creative and scholastic endeavours. We do hope that you will continue to lend us your generous support as you have been doing for a long time.

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