

N. MADHAVA RAO

# JAINISM

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## A NEW LOOK



## **JAINISM : A NEW LOOK**



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**N. MADHAVA RAO, I.A.S.**

**BAPPCO**

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## INTRODUCTION

Jainism is not as is often supposed, just one more old Indian philosophical system of academic interest only but not of any significance or value for modern times. In the author's estimation, Jainism is a perennial philosophy par excellence which is relevant for all times and pertinent to every situation, whether ancient or modern – the three clear arguments of philosophical Anekantavada, logical Syadvada and ethical Sarvatmyavada, derived from the three jewels Jainological doctrine of Right vision, Right knowledge and Right conduct, all rolled into a package deal of the Jain way of life entitles Jainism to be regarded not merely as a School of philosophy, but as the philosophy of philosophies. Having presumably invented the Middle-of-the-road doctrine, and basing itself squarely on it as the main plank of its policy of steering clear of all philosophical extremes and ideological excesses, Jainism has not only influenced and shaped the philosophical benefit of India in the past 25 centuries, but brought about a unification of it. In playing the part of an honest broker in the philosophical money market, Jainism has to its credit, the successful accomplishment of reconciling many opposed Schools of Philosophy and demonstrating the value of the principle of the "Golden Mean" in resolving ideological conflicts and ironing out philosophical differences – an idea which Greek Philosophers must conceivably have taken over from Jain philosophy and made it world famous. By putting the sanctity of life in all its forms even above Truth, and evolving an exemplary Code of Conduct with five commandments and stress amounting to

overemphasis on the primacy of the Law of Non-violence (Ahimsa Dharma) as whole duty of a man who calls himself a human being and claims to have risen above the level of beast. Jainism stands out as the most human and civilised of all philosophical systems.

So logical, practical and tolerant a school of philosophy as Jainism, deserves to be better known than it is. It is the author's earnest hope that this new book at the 2500 year old humanistic philosophy of India, will rekindle interest in it not only at home in India, but abroad the world over.

*Bangalore*  
*February, 1981*

**N. Madhava Rao**

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**PART I**

**BIRDS EYE REVIEW**



## TRADITIONAL BACKGROUND

The founding fathers of Jainism are the 24 Thirthankaras, of whom only the last two namely Parswanatha and Mahavira Vardhamana are known to history.

Foremost among the Thirthankaras was Rishabhadeva—the celebrated Adinatha of the Jain Puranas, he being the first Thirthankara to reveal to the world, the Law of Non-violence (Ahimsa Dharma), lying at the very heart of the Jain way of life. The next 21 Thirthankaras coming after Rishabha in the apostolic line of succession (Parampara) were the legendary figures and torch bearers of the Jain Tradition (Sampradaya). Among these Thirthankaras was Aristhanemy who is believed to have been a contemporary of Vasudeva,—foster-father of Lord Krishna of the Mahabharatha and Bhagavatha fame. There is in this contemporaneity of a former Jain Thirthankara and an early votary of Vedanthic Vishnavism,—a hint of affinities to develop later between the two faiths.

Of all the Thirthankaras, Mahavira Vardhamana is held in special esteem by Jains with the distinctive cognomen of “Parama Jina Muni”, as the propounder (Pravarthaka) of the authentic Jain Doctrine (Arhatha Siddhantha) and propagator (Pracharaka) of the authorised Jain Canon (Jain Agama), these two having satisfied intellectual needs of and brought solace to millions in India and outside in the past 2,500 years. The Arhatha Siddhantha is the philosophical exposition of Truth and Jain Agama is the ethical elucidation of Non-violence, these being the two cardinal points and ruling concepts of Jainism as formulated by Mahavira Vardhamana

and preached by him in the course of his historic evangel of the 6th Century B.C. which after 25 centuries is regarded as one of the oldest and noblest of world faiths. It is to Mahaveera primarily among other Thirthankaras that Temples have been built all over India. It is his image as that of the most highly revered among Jain saints that has been carved in stone according to Jain Iconography (Shilpashastra) and installed and worship offered according to Jain ritualistic text by all Jains in India in the past 25 milleniums, — a record which is unbeaten with the sole exception of the Buddha, Mahaveera's contemporary. This is the reason why Jainism which as a full-fledged atheistic creed should be expected to have forbidden worship of the idols of Thirthankaras in general and Mahaveera Vardhamana in particular actually permits and also enjoins it as the religious duty of every follower of Jainism.

Jainism along with two other atheistic schools of the Buddhistic and Sankhya Philosophy rejects the hypothesis of a single permanent God (Ekeswara) as being superfluous to a self-regulating, self maintaining and self-sufficient world like ours which is without beginning or end and leaves its upbringing and salvation to be taken care of by a floodtide of successive world preceptors (Pravahaveswaras) like the 24 Thirthankaras. 63 Buddhas and numerous Kapilas arising born in every epoch.

The Thirthankaras, the Universal Seers and Lords spiritual along with Chakravarthi, the universal Emperors and Lords Temporal of Jainism, constitute collectively the Sakalapurushas or Epochal personages who are the Friends, Philosophers and Guides of people in each epoch.

The Thirthankaras are the class name for liberated souls par excellence. They are the Jain counterparts of the 63 Buddhas. Having overcome the 4 sorts each of the Ghatika Karma and Aghatika Karma. i.e., the physical and psychological impediments to salvation, and having achieved the

special distinction of Sakala Paramatma, the Thirthankaras become invested with the 8 kinds of powers and excellences which distinguish them from other liberated souls. Living beings yearn to be born in this world only in their ardent desire to become Thirthankaras.

Thirthankaras are not of this world but coming into it by the grace of their descent (Avathara Kalyana), the most important of their five graces (Pancha Kalyanas) characteristics of a Thirthankara. The object of their descent into the world is the enlightenment of mankind. Here is an echo of the Hindu concept of the 10 Descents or Avatars of the Divine Principle into the world with the avowed object of putting down unrighteousness and restoring righteousness. If the enlightenment of mankind by Thirthankaras during their descents into the world takes the instruction of mankind by their precepts, they are designated as Arhantas after whom Jainism has come to be known in learned circles as Arhatamatha, the School of the Philosophy of the venerable Arhantas. In so far as the Thirthankaras engage themselves in training mankind by their examples, they are called Jinas, after whom Jainism is popularly known as Jinavani Matha—the practising school of examples set by the victorious Jinas.

Arhantas and Jinas are descriptive names of partly liberated Jain Saints i.e., Parameshtis, who on their way to becoming Thirthankaras stop short of that high distinction and stay back in this world with the object of helping living beings left behind in their benightedness ignorance and unhappiness at the bottom of the world to rise along with them to the top of the world in the enjoyment of unlimited vision (Niravadhika Darshana), Unlimited Knowledge (Nirvadhika Jnana) and Unlimited Happiness (Nirvadhika Soukhya).

The Arhanthas and Jinas are the Jain counterparts of the Bodhisatva of Buddhism in spurning salvation for themselves to which they are eligible and remaining in the world and

casting their lot in with their less fortunate fellow beings with a view to workout the salvation of one and all in the world. This is the Mahayana scheme of collective salvation of mankind according to Buddhism which is to be distinguished from the earlier Buddhistic Hinayana scheme of individual salvation.

Thirthankaras, Arhantas and Jinas are like the "Thri-murthis" of the Hindu Trinity, the members of which are on the same par as regards their powers suited to the respective roles to be played by them in the management of world affairs. Notwithstanding the differences inter-se between Thirthankaras, Arhantas and Jinas in keeping with the levels of salvation reached by them, corresponding to the roles to be played by them in inspiring, instructing and guiding the people of different sorts entrusted to their care. All of them are Kevalins that is, Supermen, not of strength but Piety, entitled to the same regard and respect from all followers of Jainism, and eligible to share equally in the attainment of the Truth of the Three Jewels of Jain dispensation (Ratnathraya Prapti). The Thirthankaras inculcate, the Arhantas instruct and the Jina exemplify all that is highest, best and noblest in Jainism. They in their identity of outlook as the Seers, Seekers and Finders of Truth are the three-in-one embodiments of the one-in-three ways of salvation a la jainism of all living beings in the world.

Thirthankaras, Arhantas and Jinas are really different forms of address of the same person, in his integrated approaches to the Truth by Right Vision (Samyag Darshana) by Thirthankaras, of Right-Knowledge (Samyag Jnana) by the Arhantas and of Right-Conduct (Samyag Charitra) by the Jinas, these being the quintessence of the Jain synthesis (Jaina Siddhantha) and its three precious Jewels (Thri-Rathnas) of the Jain Doctrine. Thirthankaras, Arhantas and Jinas having worked out their own salvation by Right Speech (Vacha), Right Thought (Manasa) and Right Deed (Kaya)

are equally in the best position to inspire, instruct and inculcate all living beings in the world and lead them to liberation along the three ways of achieving it, as summed up by Umaswamy in his aphorism,—“Samyag-Darshana, Gnana, Charitroni Moksha Margihi”. What is implied here is that all these three ways in their combination only and not any one of them by itself or alone will lead to liberation. Under the Vedantic scheme of liberation, however the same end can be reached independently by the three Ways of Works (Karma Marga) corresponding to Right-Conduct, of Knowledge (Gnana Marga) corresponding to Right-Knowledge and Devotion (Bhakti Marga) correspond to Right-Vision, any one of these being sufficient as the means of achieving the end in view.

Thirthankaras, Arhanthas and Jinas represent the three modes of Being, Knowing and Doing, Thirthankaras as the Master Spirits of Jain Metaphysics are the Universal seers (Darshanakaras) in their inspiring role of directors of Men's Souls along the Path of Faith. Arhanthas as the Master Minds of Jain Philosophy are the Universal Preceptors (Upadeshakas) in their educative role of Controller of Men's Thoughts along the path of Right Knowledge. The Jinas as the Master Practitioners of Jain Ethics are the Universal Exemplars (Adarshakas) in their monitory role of Guiders of Men's Feet along the Path of Right-Conduct.

The truth (Satya) of the Jain synthesis (Siddhanta) rests on the three supporting legs of the Jain Tripod of Right Vision, Right Knowledge, and Right Conduct, that are the triple Organs of truth. Those who seek truth must according to the Jain Injunction approach it firstly by the Thirthankara way of Right Faith metaphysically, secondly by the Arhanta way of Right Knowledge philosophically and finally by the Jina way of Right Conduct ethically. In the total perspective of truth according to Jainism, the seeker finds it by Right Vision, the thinker knows it by Right Knowledge and the practitioner lives



it by Right Conduct. Living the truth in its correspondence with one's speech, coherence with one's thoughts and congruence with one's convictions, one achieves truth through purity of the three organs (Thrikarna Shuddhi) and through the austerities of self-reverence, self-knowledge and self-control whereby one becomes finally the Man of Truth,—Kevalin.

Although the Thirthankara the Superman of Jainism is out of this world as its highest ideal, it is not to him that a Jain in need of instruction and guidance regarding his salvation turns but to the Arhanta, who being in the world is ever ready to instruct the seeker in the highest precepts of Jain Philosophy (Jina Darshana) and Jina, who being of the word and at its top is ever willing to come to one's rescue and by his example lift up the disciple according to the Jain eschatological scheme from the bottom of the world, where living beings exist in the unfreedom, ignorance, and unhappiness by being mixed up with and contaminated by a thousand impurities to the top of the world where they would rest purified and decontaminated of all impurities, in the enjoyment of unlimited freedom, unlimited knowledge and unlimited happiness that are the marks of a liberated soul, according to Jainism.

So Jainism founded by the first. Thirthankara Rishabha Deva mythologically, developed by Arhantha philosophically, is perfected by the Jina par excellence i.e. Mahaveera Vardhamana historically in the fullness and finality of Truth (Satya) and compassion and humanity of Nonviolence (Ahimsa) that are the corner stones of the perennial philosophy of Jainism, which have enabled it to stand the test of history unchanged while changing the direction of India's religious outlook no less than its philosophical thought.

## HISTORICAL BACKGROUND

Buddhism, it has been said, is older than the Buddha. So too Jainism is more ancient than Parswanatha and Mahavira-Vardhamana—Jineswara, its historical founders.

References in the earliest Vedic texts to Digambaras, Sramanas, Panipatras and Vatarasanas belonging to different Jain monastic orders point indubitably to the hoary antiquity of the Jain tradition (Jaina Sampradaya) dating back to pre-Vedic times.

The 6th Century B. C., called the Wonder Century produced about the same time all the more famous founders of the world's religious and philosophical systems, viz., Confucious in China, Zoroaster in Persia and Socrates in Greece. It also saw the birth of Mahavira-Vardhamana, and Siddhartha Goutama, and witnessed the rise of several new religious and philosophical movements, in India. Indeed it could well be called the period of Indian Reformation. Mahavira-Vardhamana preached non-violence as a way of life with special stress, amounting to over-emphasis upon asceticism and renunciation (Sanyasa) of the severest kind, as the chief means of disciplining the body, refining the mind, and purifying the soul of man. The Buddha however, counselled moderation in all things and held that intellectual awareness and morality were the better means of bringing about individual perfection and social harmony than mortification of flesh. Gosala believed in the automatic perfectibility of man without the need of any individual effort in bringing about the improvement of man and betterment of society. Purna Kasyapa was a

complete sceptic in his utter indifference to moral values and distinctions. Katyayana saw no relation between moral effort and individual development or social advance. Of these different and contemporaneous reformist movements in India of the 6th Century B. C. those started by Mahavira-Vardhamana and Siddhartha Goutama alone were destined to succeed by attracting the attention of masses in the 3rd and 4th estates respectively of the Indian Society, viz., Vaisyas and Sudras, who became followers of Jainism and Buddhism founded by Mahavira-Vardhamana and Siddhartha-Goutama. Jainism with its avowedly catholic pragmatic and on the whole ethical faith, was retained by India for home consumption, while Buddhism with its frankly protestant problematic and on the whole intellectual faith, was destined as India's most readily marketable and willingly exportable metaphysical product, to become the staple food of souls of half the people in Asia and a fourth of mankind. Buddhism is India's most precious gift to Asia,—her mother continent, and her most valuable contribution of all that is sublime in the philosophical thought and noble in intellectual speculation to the entire world. Whereas Buddhism underwent many major modifications of its original doctrine in the course of its development and growth, and split up into four main schools, viz., (1) Southrantika, (2) Vaibhashika, (3) Yogachara and (4) Madhyamika, based upon the four Noble Truths propounded by the Buddha and interpreted in the two divergent ways of the Lesser Vehicle (Hina-Yana) and the Greater Vehicle (Mahayana), Jainism has on the whole remained free from any major modifications and continued to be true to its original formulation.

India had at that point in its early history when the above mentioned reformist movements made their appearance, been brought to the verge of economic bankruptcy and social disintegration as a result mainly of (1) excessive indulgence in the practice of animal sacrifice, enjoined by Vedic orthodoxy (Sruti); and (2) over-exploitation of the weaker by the more dominant sections of the caste system, enforced by the

Brahmanical conservatism (Smriti). The former was the cause of disastrous depletion of the country's cattle wealth on which its trade and agriculture, providing livelihood to the majority of its population, was dependent. The latter was the result of the disintegrative stratification of the idealistic Varnasrama system of the early Aryan open society into the historical caste system of the late Brahmanical closed society.

Jainism and Buddhism, appearing on the scene together and simultaneously at this historical juncture, could well be regarded as popular revolts on the part of the oppressed Vaisya and Sudra communities at the base of the caste system, against the oppressive Brahma-Kshatriya axis that had formed at its top. While there is a modicum of historical truth in these economic and populist interpretations of the rise of Jainism and Buddhism, it is not, however, the whole story of their genesis, considering that these protestant movements were sponsored by the scions of two Kshatriya families who in proclaiming their revolutionary doctrines were not motivated economically, or actuated socially, so much as inspired morally, by the far nobler aim of "grasping the sorry scheme entire" of the decadent Indian society of the day, and "remoulding it nearer to the heart's desire", on the rational and humanitarian principles of Truth (Satya) and Non-violence (Ahimsa).

It is more consistent with the Indian Cyclic, than the Western Linear, view of history that these 6th century B. C. revolutionary principles should return by the recurrence 2500 years later of a comparable historical crisis, to inspire the 20th century A. D. Gandhian style of revolt against the sociopolitical set-up of the Indian Society under an alien domination. In the 6th century B. C. style of revolt against the dominant Vedic Brahmanism, however, it took the ethico-philosophical forms of (1) a Jainistic humanitarian protest against the sacrificial system of Vedic (Sruti) orthodoxy as its most objectionable feature that violated the sanctity of life, and (2) a Buddhistic ideological protest against the exploitive caste-system of

Brahmanical (Smriti) conservatism as its most obnoxious feature that negated the basic values of social solidarity and human dignity.

Indian Society of the 6th century B. C. had travelled far from the liberalism of the early Aryan free society. Working on the whole to the advantage of the privileged few and disadvantage of the under privileged many, it cried aloud for reorganisation to ensure social justice for all. At the same time primitive practices like animal sacrifice, which suited the backward economy of a nomadic and pastoral way of life, had to be streamlined in accordance with the realities and requirements of a forward-looking agricultural economy which had already arrived. In short, Vedic Brahmanism had by 6th century B. C. become outdated with its many beliefs and practices that suited and supported a primitive society, but were insupportable and hampering to a progressive society. Jainism and Buddhism arising with new ideas and ideals in better accord with the ethos and needs of the altered times became the instruments of social and economic change that had necessarily to be effected for gearing up the Indian Society from a regressively nomadic and pastoral, to a progressively settled and agricultural, way of life.

Even this broad historical perspective fails to do justice to the ultra-historical goal which Jainism as well as Buddhism aimed at of final deliverance (Moksha) of all living beings from the sorrows and sufferings of transmigratory existence in the world to the happiness and peace of transcendental co-existence above or beyond it, visualised by Jainism as Kaivalya, and conceived by Buddhism as Tatata, these being the consummation of salvation (Nirvana) devoutly to be wished for, that are to be constantly kept in view by everyone, and diligently worked out by all.

Vedic Brahmanism with no notion of final deliverance (Moksha), made a revertible hedonistic paradise

(Swaraga) the summumbonum that could be achieved only by those who went about it in the prescribed Way of Works (Karma Marga). Vedanta with its finer perception of a non-revertible (Apunaravarta) spiritualistic goal of deliverance (Moksha), restricted its achievement to the exceptional few that made the intellectual grade in the authorised Way of Knowledge (Jnana Marga). In either case opportunities for doing well in this world and better in the next, were drastically curtailed and limited to the qualified few only, the unqualified many being left in the lurch with no hope or prospect of betterment either in this or the other world. It is this redemptive monopoly of Brahmanism that Jainism and Buddhism set out to break, by throwing open the Gate of Deliverance (Mokshadwara) to all living beings irrespective of their status stage and station in life.

Both the movements spread throughout the country and gained in popularity as the result of and social service rendered by Jain and Buddhist monks in relieving poverty and affording medical and other forms of relief to the lowly and depressed throughout the country.

In the long run of history, however, Jainism and Buddhism which set out to reform Vedic Brahmanism were themselves put on their mettle and compelled under counterattack from the reformed Brahmanism to reform themselves to the point of being absorbed within Brahmanism reformed by them under the new names and styles respectively of Advaitic neo-Saivism and Visishtadvaitic pan-Vaishnavism. In the final reckoning of history however Buddhism failing in its equalitarian aim of levelling down the Brahmanical caste-system was driven out of the land of its birth, whereas Jainism partially succeeding in its humanitarian aim of reforming the Vedic system of sacrifice and social aim of broadening and deepening the Asram asystem by the addition of a final and life transforming stage of renunciation (Sanyasa), managed by and large to survive. and has continued over two

and half milleniums as the living faith a sizeable body of people in the country of its origin.

## IDEOLOGICAL BACKGROUND

The hard core of Jainism and its great text (Mahamantra) is the maxim; "Ahimsa Paramodharmaha himsachatma prapidanam", meaning that non-violence is the supreme law (Paramadharma) of life and implying that injury even to the commonest of living beings (Pranisamanya) should be avoided at all costs.

The term 'living beings' include here the entire zoological funa from bugs to bears, from plankton to plants. This recalls the Hiranyagarbha Siddhanta,—the old Indian school of Vitalism, with its credo that the animate and inanimate world as a whole is shot through and through with clan vital and is full of life (Jivamaya). We are reminded also of the Charuvaka Siddhanta,—the oldest Indian School of Materialism, according to which matter is not the dead byle of modern physics but the primal stuff the world is made on, which is all its living and non-living forms is fully changed with sensation and equally responsive to stimulation. It was only in recent years that the truth of this ancient intuition was put to strict experimental proof and demonstrated to be scientifically true by J. C. Bose.

In the remote past when only human beings were considered to be endowed with life, animals and birds could be killed without any qualms of conscience. The practice of animal sacrifice as the symbolic killing of animals for food, based on the primitive ideas of totem and taboo, must have originated and spread at this stage of biological knowledge or lack of it. Keener observation of signs of life in animals and



birds also gave rise to the conviction that they too like human beings were endowed with life. It was then that animal sacrifice began to be frowned upon as a gratuitous destruction of life. As the possibility of life being present in plants, trees and creepers also began to dawn on the minds of more observant persons, cutting down trees and even culling flowers appeared increasingly in the light of causing injury to life. So ascetics (Sanyasins), who have plighted their word of 'no fear' (Abhaya) to all living beings, are canonically prohibited from culling flowers or plucking fruits with their own hands. The idea that there is nothing in the world really without life or vital energy (Chaitanyasakti) came to be accepted generally by the time of the Puranas in which life in its ubiquitous forms came to be classified under four categories, viz., Divine (Deva), Human (Manushya), Mobile (Tiryak) and Immobile (Sthavara). Since this leaves nothing outside the category of living beings that could serve as food, Mahabharata laid down the law: 'Sthavaram jangamam chaya sarvam pranasya bhojanam'. i. e., everything, mobile and immobile is the food of life. In the Bhagavata also it is said: 'Jeevam jeevasya jeevanam', i.e., life is the livelihood of life. Under these developed biological views it appeared that killing of animals was unavoidable and even justifiable. It is against this seemingly self-evident, but really specious, generalisation that Jainism with its reverence for life in all its forms entered its caveat, and castigated the ethos of the times that not only sanctioned the necessary taking of life for food but also sanctified it gratuitously in the name of performance of anciently ordained sacrifices.

Jainism regards violence as the worst form of man's inhumanity to man as well as to any sentient being to which injury might be caused knowingly or unknowingly. Violence by reducing man to less than beasts is regarded as the greatest evil that must be refrained from. Indeed the whole point of Jain ethics is that it is better to avoid doing evil to others than to do them good. This negative (Nishedha) form of

putting the matter is to make the point all the more emphatic than it would be by putting it in the positive (Vidhi) form.

Violence, in the Jain definition of the term, includes not only overt acts of the body but extends to words and thought as well. Thus speaking an unpleasant untruth is tantamount to violence that vitiates such truth and reduces it to less than untruth; and in entertaining uncharitable thoughts towards others, violence is already done as surely as dealing them a mortal blow. The modern expression 'character assassination' brings home the sense of this extended definition of violence. There could be refinements of cruelty that are far worse than its most brutal forms.

Violence is psychologically the mark of an undeveloped or underdeveloped, personality in the unsocial isolation of its fearful existence apart from the collective security and warm humanity of membership within the World community of living creatures as enjoying and suffering beings. In elevating non-violence above all other virtues, Jainism has with profound psychological insight hit upon it as the one sure means of building up a better society in which the more integrated personalities sharing the world with their less fortunate fellows, come into partnership with the latter in the Great Adventure of life whose goal is the advancement of community life and achievement of the commonwealth good in the form of unlimited Faith (Darasana), Knowledge (Janana), Vitality (Virya) and Happiness (Sukha) for one and all.

Although non-violence is only one of the five Jain Commandments, it has in the special context of the Jain reverence for all forms of life acquired the status of the categorical imperative of Jainism to which everything else in Jain metaphysics, philosophy and ethics are to be subordinated and made subservient.

Indeed Jainism is non-violence, and non-violence is Jainism. It is non-violence writ large and made word (Vacha) into Right Faith (Samyakadarsana); made thought (Manasa) into Right Knowledge (Samyak-jnana); and made flesh (Kaya) into Right Conduct (Samyak-charitra). These three Jewels (Ratna Traya) of Jainism [with their close resemblance to the three Baskets (Tripitaka) of the Buddhistic Canon, *i.e.* (Sutta), Law (Dhamma) and Conduct (Vinaya) together making up the Buddhist Way of Life] constitute the authentic Jain Way of Life, which is at the same time the Arhat Way of Deliverance (Moksha Marga), as presented scripturally for study, and prescribed canonically for observance, by the followers of Jainism in its Bible and Testament "Arhata pravachanasangraha paramagama sara."

Jainism, in connecting up non-violence in this world with salvation in the next, is first and foremost a Science of Deliverance (Moksha Sastra), like other Indian schools of philosophy, taking the word philosophy in its crucial Indian sense of Revelation (Darsana) rather than in its critical Western sense of Cogitation (Chintana). It is as a Revelation or Darsana that we shall approach and understand Jainism under its Three Arguments (Vadas) viz., the philosophical argument of Anekantavada, the logical argument of Syadvada, and the cosmological argument of Sarvatnyavada, these being the doctrinal philosophical and canonical counterparts respectively of the Three Jewels (Ratna Traya) viz., Samyak-darsana, Samyakjnana and Samyak charitra, of the Jain Doctrine, that are really the ancient Jain answers to the proto-kantian questions: What can I believe? What can I know? and What should I do?

In studying Jainism we shall follow the method of frequently comparing and contrasting the highlights of its doctrine with those of allied or opposed schools so as to figure out the salient points of its doctrine with greater clarity and conviction than by studying it alone and by itself. This

comparative method of study calls for a proper classification of the different but related Indian philosophical schools, and their arrangement in an orderly sequence into which each school can be fitted in so as to lead the schools following behind and complete them; and follow the schools leading ahead and allow them to complete it, each following school supporting the next leading one and leaving off where the latter takes over; and each leading school being supported by the next one following it and taking over from where the latter leaves off.

To understand Jainism we should 'situate' it where it rightfully belongs within the broad spectrum of Indian Philosophic thought of which it is an integral part. We shall therefore call the roll of the nine major Indian Darsana schools and will find Jainism falling into its place logically if not chronologically right in the midst of them all, and in between Sankhya Realism (Satya vada) at one extreme, and Buddhistic Nihilism (Sunya vada) at the opposite extreme. This is as it should be since with the break up of the once universally-prevalent (Lokayata) doctrine of Materialism (Bhutachaitanya-vada or Bhutaspandhadivada) of the Charuvaka school, the crystal of Indian philosophic thought was smashed and split up into the polar opposites of Sankhya realism and Buddhistic surrealism, swinging to positive and negative extremes, and leaving an idealogical gap. Since philosophy like nature abhors a vaccum, there was need for a philosophy to fill up the gap and fulfill itself by mediating between the two philosophical extremes and moderating their excesses. So Jainism arose as the bridge between the positivism of Sankhya and negativism of Buddhistic schools.

We may digress here to observe that the general movement in philosophic thought is on the whole from extremism and onesidedness to moderation and manysidedness. Extremism in philosophy is the index of a less developed thinking with more of the irrational and emotional, or the subconscious and

unconscious, components of the psyche clouding the horizon of thought with doubts and fogging it with illusions, but which as the rational and intellectual, or the conscious, component of the psyche, rises like the morning sun are dissolved and cleared up. Progress in philosophy is from the darkness of Unknowing (Ajnana) to the light of Knowledge (Jnana), from the Unreal (Asat), that is the source of idealogical confusions and conflicts, to the Real (Sat) that is the spring board of philosophical clarity and certainty. In this sense, philosophical advancement is *pari passu* with historical progress, the common object of both bring to win order organisation and harmony, out of disorder disorganisation and disharmony, in the world. If in the course of their conjoined movements philosophy defines the thoughts of living beings and makes them more and more rational and precise, history refines the behaviour of living beings and makes them more and more purposeful and civilised. One increasing purpose runs through both philosophy and history of raising up living forms from less to more, low to high and from good to better, with philosophical systems serving as the ideological means best suited for, and most well adopted to, the historical ends in view. Philosophy and History are like the two legs of life, with the philosophical leg stepping forth with leading ideas and the historical leg following behind with corresponding deeds; and both of them carrying life forward to that 'far off divine event to which the whole creation moves.'

In this synoptic view of progress of philosophical ideas going hand in hand with historical events, systems of philosophy arise in what may be called a genetically connected, and congenitally related, sequence, suggesting that philosophies, even like babies, are born and not made. Every later philosophical system must in the genetic view of its origin, appear as the 'offspring' of a dialectical meeting and ideological mating of a pair of older systems, the more intellectual and dominant of which serving as the 'Thesis' (Purva paksha) plays the role of 'father', and the more

emotional and recessive of which serving as the Anti-thesis (Prati paksha) plays the role of 'mother' to the new-born Synthesis (Siddhanta), both the parents contributing equally if oppositely to the formation of its leg to develop zygotic doctrinal cell. Therefore each philosophical system stands in the relation of 'child' to predecessor parental systems whose dominantly intellectual and emotionally recessive characters it inherits psychologically and synthesises dialectically, into a new philosophy which in its turn is 'parent' to successor filial systems which carry on the synthesising process in the line of continuity of, and succession to, a remote ancestral tradition (Vridhha Sampradaya) which with other collateral traditions can be traced back to a single seminal idea (Logos Spermatikos) that is the seed (Bija) of the Geneological Tree (Vamsavriksha) of the collective wisdom of Mankind of which philosophy and History are respectively the trunk and branches, and life is the root.

This traditional Indian Dialectic in anticipating, if not perhaps inspiring, the Hegelian philosophical Dialectic, goes beyond the latter by forging in addition to the logical link between philosophy and history, i. e., between ideas and events, a biological link between both on one side, and life on the other. Life in the Indian aesthetic view, as distinguished from the Western theoretic view, is regarded as the biological source of energy (Chaitanya) and at the same time the logical middleterm of knowledge (Jnana); both these being the interdependent and interchangeable attributes of living beings that are equally distributed in the simultaneous and logical regard of philosophy as the Truth of Ideas, and in the successive and chronological regard of History as the Reality of Events. Under this unified equation of philosophical ideas and historical events, philosophy is the communication of Life's Truth in its involutory potencies, and History is the control Life's Reality in its evolutionary latencies. It is this gap between the Truth of the World as-it-is-as-a-whole (Tatva), and its Reality-as-we-see-it (Satya), that must be covered

historically in the Differential (Bheda), and discovered philosophically in the Integral (Abheda) aspects so as progressively to approximate the latter to the former and ultimately assimilate the two into one.

Both Differential (Bheda) and identity (Abheda) texts are found cheek by jowl in the Veda (Sruti) that is the Store-house, or rather the Power-house, of all philosophical wisdom upon which basically the Darsana schools are founded, and from which, as from a perennial spring, they draw their inspiration. In basing their doctrines on one or the other and these Vedantic texts, Indian philosophical systems have from time immemorial stood sharply divided over the issue as to which of the two sides, supported by the Differential (Bheda), or Identity (Abheda), texts represents the Truth. Different philosophical schools taking one or the other side (Paksha) to the argument, have on the whole overemphasised their own particular side with as much evidence as can be found in their favour in the Vedantic texts, and twisting evidence to the contrary found there to suit their own argument. With philosophical controversies ranging from remote times to this day, and running true to form, neither side is prepared to see eye to eye with the other in the firm conviction on the part of each that truth lies exclusively on its side. This litigious spirit pervading philosophic thought has harmed the cause of Truth more than anything else by making Truth justiceable and reducing it to a properly right that is to be adjudged between contesting parties claiming it for themselves exclusively. We are reminded here of King Solomon's judgement in the "Suit by two Women" claiming to be the mothers of the same baby. But Truth is not a legal right that is justiceable as between two contesting parties approaching the judge for a declaration as to which of the parties has truth on its side, but philosophical rightness that is negotiable as between compromising parties before a conciliator for finding out how much Truth is there on either side that could be pooled by both ideologically and shared by each philosophically.

The idea that Truth is not concentrated on any one side, but distributed between many sides to any argument, was long ago realised by the ancient Vedic commentators (Purvacharyas) who in impartially following the Vedic texts and implicitly accepting the testimony of its every word, have delivered themselves on the issue between the Differential (Bheda) and Identity (Abheda), Schools as follows: 'The Veda as Mother Wisdom (Sruti Mata) before whom we are like babes in the wood, is ever in the right; and as long as we have confidence in her, we have no right either to question the authority of her words or to accept only such of her words as suit our interests and purposes and reject the rest; but must take her every word with filial reverence as the Truth, whole Truth, and nothing but the Truth. We should follow faithfully in the path chalked out by her for our own good, and never commit the indiscretion of dragging her down to our ways of thinking. Since the Vedantic texts support the Differential (Bheda), as well as Identity (Abheda), sides impartially, we have no choice but to accept both equally as well as literally to be true. Moreover, the true nature of anything in the world has to be ascertained by proper verification (Pramana), and if such verification supports the deliverances of the Vedanta (sruti) and shows that both Identity (Abheda) and Difference (Bheda) abide in the world, all things being identical in their casual form (Karanarupa), and different in their actual form (Karyarupa); where then is the ground for the objection of inconsistency (Virodha); and who are we anyway to question the natural order of things in the world which is truthfully reflected in the Veda and must therefore be faithfully followed by us.

Prolonged negligence of these wise counsels of elder philosophers, and intentional disregard of their sage advice, are responsible for the persisting tendency on the part of philosophical systems to take one or the other side (Paksha) upon this or other philosophical issues. It was left to Jainism as a new and cementing force in the field of Indian philo-



sophical thought to revive the old spirit of compromise (Samadhana) in the new forms of reconciliation (Samanvaya) of philosophical systems (Siddhantas) which err by looking for Truth along a single path assumed by each of them to be the only one that leads to Truth, to the exclusion of other equally valid and viable paths. Such are the philosophies-of-Truth-in-the single-regard (Ekantha Vada) which are the general rule. Jainism is perhaps the first if not the only exception to the rule of search for Truth, not along a single and exclusive path supposed to lead to it but many possible paths converging upon it, like many roads leading to Rome. As such Jainism is a Philosophy-in-the-multiple-regard (Anekantavada); or rather, the Philosophy of Philosophies.

### 1. ANEKANTHAVADA

*(Philosophical Universalism)*

In the Indian philosophical terminology (Paribhasha), Ekantha means "to be privy to the single aspect of uniformity in nature (Ekaswabhaba)"; and Anekanta means "to be open to many possible aspects of universality in nature (Sarvaswabhaba)". The Jain Parable of the Six Blind Men is the classical illustration of the general Truth-situation, as summed up in the following first and last stanzas of J. G. Saxe's poem; Six Blind Men of Hindustan :

It was the Six Men of Hindustan  
To learning much inclined  
Who went to see the elephant  
(Though all of them were blind)  
That each by observation  
Might-Satisfy his mind.  
And so these men of Hindustan  
Disputed loud and long.  
Each in his own opinion

Exceeding stiff and strong.  
 Though each was partly in the right.  
 And all were in the wrong.

The six blind men are figuratively the six main Darsana schools, and the elephant is symbolically the massive and many-limbed world reality. At the end of inspection of the elephant (Andhagajapariksha), the six blind men report their findings in terms of their observation of the different limbs of the animal inspected by each of them. While the report of each observer is factually correct of course it is not the whole Truth which in the Right-Vision (Samyagdarsana) perspective of Jainism is the Thing-as-it-is-as-a-whole (Tatva), analogous to Kant's *ding an sich* with this difference that in the Jaina view it is not unknowable as Kant would have it but is knowable in its many related facets and relative aspects, each of which is real (Sat) from a selected point of view but unreal (Asat) from another, both being true and untrue and as such adding upto Truth. In short Truth in the Jaina view is Real-cum-Unreal (Sadasat), which strikes the philosophic mean between the extremes of the Sankhya view that everything is real (Sarvamsat) and the Buddhistic view that everything is unreal (Sarvamasat). Philosophical systems err on the side of excess intentionally by pushing their arguments to the extreme logical limit partly with a view to emphasise their own point of view beyond possibility of doubt, and partly with a view to explore to the full the potentialities of the Truth discovered by them on the idea of going the whole hog but with the result of making truth so discovered more lopsided partial ideologically, and less balanced and impartial philosophically than otherwise. It is this danger of one-sidedness that misses the philosophical wood for the ideological tree which Jainism foresees and avoids by steering the middle course between the Scyllas of ideological excesses and Charybdises of philosophical extremes.

Kumarila Bhatta in his 'Slokavartika' approves of this Middle-of-the-Road (Madhyasta) policy as philosophical good

sense, since like the Golden Mean of Greek philosophy it overcomes, the horns of philosophical dilemmas of Either-or, by the strategy of taking hold of both horns of the dilemma and passing safely through the space left open between the menacing points of the horns at the extremities. This is precisely what Jainism has done, and the result is its justly-famous Anekantavada, which is the only philosophical device yet devised so far as could synthesise all ideological oppositions and discords and alchemise them into philosophical harmony and concord.

In this doctrine Satva is Tatva. By satva is meant the world substance in the state of flow, called 'Dravya', because of endless 'comings' (Dravanti) and 'going' (Gacchanti) of all its changing forms (Paryayas)—the two terms Dravya and Paryaya between them accounting for, and exhausting, the entire World Reality in the fixities of its permanent substance and fluidities of its impermanent forms. The terms Paryaya is short for 'Paryeti prapnothi utpatti vinashou', which is the comprehensive Jain formula covering the three states of Being Becoming and Disbecoming of one and the same real World Substance in its three Formal qualities of permanence appearance and disappearance. The qualities are inseparable from the substance in the state of permanence, and the substance is one with its qualities in the impermanent states of appearance and disappearance. If we attend to permanence we have substance (Dravya); if we attend to impermanence we have modifications (Paryayas). From the former point of view everything is permanent (Nitya); from the latter point of view everything is impermanent (Anitya). The Truth then is that everything is permanent as well as impermanent (Nityanitya), in its four different aspects of Substance, Form, Place and Time. Thus, for example, when a seed sprouts into a plant, its plant-form is produced and its seed-form vanishes, while the plasmic substance common to both remains permanent. Similarly when gold is made into a ring, its ringish form is produced, its barish form is destroyed while its bullionish substance common

to both forms remains constant. So also upon man attaining the celestial state (Swargasukruti) the human nature (Munushya-bhava) of his self (Atma) is destroyed and its divine nature (Deva Bhava) is produced, while his self-hood (Atmabhava) common to both the natures remains unchanged. Thus the formal modifications suffered by the World Substance (Dravya) are the evolutionary changes (Paryayas) which condition the existence of everything in a contingent world.

In this way the entire World Process is simply and exhaustively accounted for by the two terms of Dravya and Paryaya which turn out ultimately to be the two sides of the same Coin of Existence (Satva), with the unchanging but stationary and substantial aspect, and a changing but dynamic and evolutionary aspect, of the Thing-as-it-is-as-a-whole (Tatva). This is the bedrock of the Anekantva Vada of Jainism which in its multi-dimensionality takes in its stride all the known philosophical presuppositions about the world, whether it is real (Sat) or unreal (Asat); permanent (Nitya) or passing (Anitya); divisible (Bhinna) or indivisible (Abhinna); eternal (Sthira) or ephemeral (Asthira); and so on. The universe is in truth, real, permanent, indivisible and eternal in the substantial aspect (Dravyadristi) and casual form (Karanabhava); while it is also unreal, passing, divisible, and ephemeral in the evolutionary aspect (Paryaya-dristi) and effectual form (Karyabhava): The Truth about it comprising all these apparently contradictory but really complementary, conditions qualifying it, becomes multi-dimensional (Anekantva). Whereas other philosophical systems regard one or the other of these aspects as real, and others are unreal, Jainism regards the unchanging world substance in its many-changing world forms as both real as well as unreal (Sadasat).

How could so obviously incompatible and demonstrably contrary, natures (Viruddha Swabhavas) be predicated of one and the same object is the commonsense question which Anekantva answers by saying that such indeed is Truth in a relative (Apekshika) manner of speaking. Thus for example

or young lady could well be the darling helpmate to her husband, desired sweet-heart to her lover, detestable rival to her co-wife, dangerous temptation to a hermit, and delicious mass of edible flesh to a hungry tiger. The same object may be said to be both far and near, small and big, and lying to the east and to the west, depending upon its position distance and direction vis-v-vis its observers. Many equally true and valid statements could be made, say, about a tree viz., that it is green someone is climbing over it; a path runs from it; and birds nest within it according to its objective correlations with surrounding circumstances. Similarly the same person could be son to his father father to his son, uncle to his nephews and husband to his wife without there being anything inconsistent in his being all these at one and the same time. With such direct evidence (Pratyaksha pramana) in support of the multi-dimensional nature of Truth, to raise the King Charles's head of the principle of contradiction (Virodhatva) is to distort truth and make confusion worse confounded.

To remove any lingering doubt about the legitimacy of the Anekantva procedure in philosophy, Jainism remits the issue back to the object to the objective world itself as the best proof of it. The world for all that its objects are endowed with divergent and even incompatible natures such as for example fire and water, light and darkness etc., in the sense that none of these pairs of opposites (Dwavidwas) can co-exist in view of their mutually destructive (Nasyashaka) nature, manages nevertheless to hold them all together without their contradictory natures either abolishing each other destroying the world. Yet such objective oppositions (Vastuvirodha) are bound to give rise to subjective differences (Abhipraya virodha) that must naturally lead to ideological conflicts and generate among those holding contrary beliefs feelings of marked intensity and mordant violence. So dangerous are the pretensions, and so destructive the tensions, precipitated by these violent reactions that they have been black-listed and named the six inimical Categories (Arishadvargas) which include all the well-known

emotional outbursts of Love (Kama) Hatred (Dwesh) Infatuation (Moha) Anger (Krodha) Pride (Mada) and Envy (Matsarya). Within limits these emotions are perfectly natural and even necessary for the preservation of life, but in excess they are root cause of all disturbances of peace and disruption of harmony in the world, whether at the individual, familial, national, or international level. It is to keep these powerful emotions under check and abate their potentialities for mischief that different philosophical systems came into being originally. In Mahabharata it is said

“Samartham sarva sastrani vihitani manishabhihi  
Seva sarva sastrajna yasya santam manas sada”

This means that the aim of all philosophies is the abatement (Samana) of the evil effects of unchecked emotions, and that he is the wise fellow that can take the consolations of philosophy to keep his mind at peace always. Actually, however, philosophies have tended more to provoke conflict than promote peace. Philosophies that talk most about peace are most prone to break it. Ideological differences with philosophic sanctions have ever been the cause historically of wars and revolutions that litter the pages of world history. Yet the blame for world's unrest and lack of peace cannot justly be laid at the door of philosophical systems as such, or their high-minded and peace-loving propounders. It is rather their followers who in their too ardently professed devotion to their own pet ideologies, and their fellow travellers who in their too fanatically pursued orthodoxies, have been guilty of doing exactly the opposite of what their masters intended; and are therefore to be held responsible for bringing their own philosophies into bad odour and philosophy itself into disrepute. Those who dogmatise must bear in mind Cromwell's agonising words 'Think in the bowels of Christ that you could be mistaken'. In the Mahabharata philosophical systems are compared to treatises on medical science (Vaidya sastra). Even as a doctor of medicine prescribes remedies according to the clinical symptoms and varying local

circumstances of patients with the object of restoring them to the state of ease, known as bodily health (Deharogya), a doctor of philosophy too propounds doctrines suited to different temperaments and dispositions with the object of restoring 'the mind diseased' to the state of ease known as peace of mind (Manas shanti). Every sound philosophical system, like every standard medical treatise, would be universally acclaimed by all and revered by all without mutual recriminations or mental reservations, if only the close affinity between medicine and philosophy with their allied objects of treating inter-related diseases of body and mind and their analogous procedures for restoring interdependent bodily and psychic states of health is realised by everyone. In wholesome contrast to the bitter feuds and mutual reprisals as between professional philosophers, modern scientists are on the whole more receptive to new ideas and hospitable to them, and welcome without resentment new theories to the point of being prepared even to throw away a theory on which they themselves have laboured all their lives in favour of another that works better and accounts for more things in the world. The rapid progress in scientific knowledge in modern times is in no small measure due to this scientific temper of free and dispassionate enquiry and willing suspension of disbelief.

The real reason why philosophers persist in their agelong and time-worn controversies is that they are irrationally scared of self contradiction (Virodhatva) that rules out of court any standpoint other than one's own as philosophical fantasy (Akhyati) or illusion (Bhranti). The basic assumption here is that contradiction is the enemy of true speculation (Vichara). On the other hand contradiction (Virodha) is the beginning of the search of truth, for without contradiction (Virodha) there is no speculation (Vichara). It is said that doctors disagree. There must be room for honest differences of opinion in philosophical matters even more than in medical matters. Philosophers have from remote ages disagreed among themselves more out of loyalty to their respective traditions or desire

for the protection of their own doctrines from attack by others. Jainism rising above all these parochial considerations and personal equations has shown that one might differ from others and yet defer to their views, not as a matter of personal magnanimity or philosophical etiquette but out of regard for Truth that must be respected wherever it is found and accepted even when it may conflict with one's own cherished convictions. The Jain motto is: it is better to differ in order to agree than to agree in order to differ.

Philosophies-in-the-single regard (Ekantavada) being mortally afraid of self-contradiction, have made the Principle of Non-contradiction (Avirodhatva) the sheet-anchor of Truth and the only steady factor in a sea of uncertainty and doubt. The rock of Non-contraction is in the consensus of their opinion the surest foundation for un-sublated (Abadhita) truth, which is the only guarantee of certainty in our knowledge and hope for world understanding and goodwill. But history has shown time and again that this very principle of certainty of one's own rightness has been the main cause of ideological oppositions and philosophical rivalries that have always led to the opposite of world understanding and goodwill among men. Philosophical conclusions being matters of personal preferences and tastes, have been able at best to unite only likeminded people on parochial considerations, and by the same token to divide men holding divergent views rather than bring them together by reconciling their differences. The modern scientific methods of impartial observation and impersonal verification are perhaps the much-needed correctives to the unconscious biases and conscious preferences that insinuate themselves somehow into subjective philosophical thinking in the absence of objective correlates to philosophical ideas based on the realities of the objective world. Jainism in anticipating the modern scientific methodology centuries ago argued that if subjective oppositions (Vichara virodha) in the world were to be verified in the same way as the objects in the world, and if such verification, were to prove beyond doubt that contrary



natures of objects do not contradict themselves, then why labour the point and blame the Principle of Contradiction for all philosophical troubles of the world, knowing full well that no known contradiction in the world has ever come in the way of concurrence of mind with mind and concord of heart with heart, which and not philosophical agreements and ideological concurrences are the pre-requisites of peace in the world and goodwill among men.

The appeal of Jainism is from Philip Drunk of the subjectivity of ideas to Philip Sober of the objectivity of the world of things, *i. e.*, from Vichara Prapancha to Vastu Prapancha. The argument of Jainism is that if the world of things is big enough to hold all sorts and conditions of objects in their contradictory natures, the world of ideas too should be wide enough to reflect all shades of thoughts and varieties of viewpoints, however opposed to each other and contradictory to one another they might appear to be. Jainism concludes that if every object has its own time, place and value in the world of things, so too every idea corresponding to an object must have its own place, time and value in the world of ideas. If the squirrel, small as it is, cannot carry mountains on its back, neither can the mountain, big as it is, crack a nut!

Different philosophical systems have been able to seize upon various aspects of Truth and to treasure them jealously as precious gem stones of different hues and lusters, these very differences being the source of their value. Who would, being in possession of rubies emeralds and diamonds want to throw away emeralds as being less precious than rubies, or keep only diamonds as being the most precious of them all? It is on the idea that each precious stone is valuable in itself that Jainism holds that different philosophical systems are precious in their own ways as adding to the beauty and worth of the Necklace of Truth composed of them. It is further futile to think that any philosophical system could be defeated and put down by merely refuting it. As a matter of historical fact no viable

school of philosophy has disappeared merely because of its repudiation by a rival school. On the other hand all philosophical systems worth anything at all have survived even from ancient times, despite centuries of refutations and repudiations by other systems. Truly all the philosophical systems we know of are agnatic or cognatic relatives and members of one World Family of Truth, and each of them has in such membership character its own part to play in emphasising some aspect of Truth left out or slurred over by some, or overemphasised or exaggerated by others. That is how in the Indian philosophic tradition the gold of truth is refined and kept polished and shining through a graded course of commentaries (Bhashyas), Annotations (Vartikas), Recapitulations (Vrittis), Critical Reviews (Tikas) and Notes (Tippanis), all of which not only ensures a better comprehension and critical examination of every cardinal point of any school of thought in itself but also provides adequate scope for restatement of the original doctrine in more flexible and easily understood forms that would keep it readjusted to changing times and needs of its followers while remaining true to its original spirit all the time.

The mere survival of so many and so widely opposed schools of philosophy is no proof positive, however, of the absolute truth of any one of them but only of the relative validity of one or the other aspects of Truth discovered by each of them and preserved in the purity and clarity of its revelation of which each system discovering it is but the container vehicle. So every philosophical school revelatory of some aspect of Truth must add to, and enrich, Truth, and thereby enhances the value of its own tribute to it. As a tributary to the main-stream of Truth it is both a navigable feeder to it and a negotiable path to it, but not certainly the single feeder or the only path. As one of the many pathways to Truth every philosophical system is entitled to respect by all those who value Truth, notwithstanding that it may not be one's chosen path. Just as all women as mothers are deserving of respect by every one, every philosophy is entitled to respect by all,

although this does not mean that any one could light-heartedly ignore his mother philosophy any more than he could neglect his own mother because she is no better than other women. To be sure, respect like charity, begins at home, but it need not and indeed should not, end there. As Kumarila Bhatta has said "Whoever accepts a philosophical doctrine must stand up to it boldly, and defend it, if need be, for if out of fear of opposition or ridicule he gives up his doctrine, he is swept away along with it". Vedavyasa, in the same vein, says, 'Clever people are ever in danger from fools'. He is the wise man who remains steadfast in the convictions by which he stands'. One might well uphold one's own doctrine and yet not be without respect for that of others. Conversely only those that respect the doctrines of others can respect their own.

This characteristically Indian tradition of tolerance (Samatva) is the basis of Anekantavada, which in taking cognisance of the inevitable tendency for doctrinal difference to arise between opposed philosophical schools as well as among followers of the same school, aims not at the abolition of ideological differences but their reconciliation by taking up the elements of Truth in the different doctrines and welding them into a broader and more inclusive synthesis (Siddhantha) which takes in everything of value, and leaves out nothing of any worth, in the entire field of philosophical thought.

This is a stupendous philosophical achievement by any standard, the value of which lies as much in widening the horizon of human knowledge by a synthesis of its intellectual contradictions, as in deepening the springs of human sympathy by a reconciliation of its emotional conflicts, which in their double regard of willed search for Truth and willing suspension of unbelief, spell out the two basic principles of Truth (Satya) and non-violence (Ahimsa).

Starting originally with the reconciliation of the all out opposition on every point as between the Sankhya and

Buddhistic schools, Anekanthavada developed in due course into a comprehensive philosophical scheme of reconciliation of all kinds of ideological oppositions and philosophical differences in its role of honest broker and peace-maker between all philosophical systems.

This lead towards happier philosophical public relations and abatement of personal equations given by Jainism was followed by Patanjali of the Yoga school, Kumarila Bhatta of the Mimamsa school, and among others, by Bhartrahari of the old (Prachina), as well as Bhaskara and Yadavaprakasa of the new (Navina), Vedanta schools. All of them, like the Jains, are centralists (Madhyasta) in philosophy. The Nyaya and Vaisesika Schools are also regarded as Systematised Middle-of-the-Way (Vyavasthita madhyasta) philosophies, which recognise à la Jainism, real (Sat) and unreal (Asat), permanent (Nitya) and passing (Anitya), and all such opposed, categories, but hold, unlike Jainism that these categories being different and distinct, do not apply to one and the same thing. Anekanthavada, however, makes all such opposed and contradictory categories applicable to everything in the world universally. This far reaching impact of Jainism upon almost all Darsana schools is the measure of the influence exerted by Anekanthavada on the whole field of Indian philosophical thought which entitles it to be regarded not as a philosophy of Truth in single regard, but the philosophy of Truth in its universal regard.

Kumarila Bhatta in subscribing to the universalism of Anekanthavada takes the view that it adds up finally to knowledge of Truth in the single but not multiple regard. The Jain reply to this Bhatta critique is that even this knowledge must logically have reality (Satya) as well as unreality (Asatya) and must therefore be both valid (Pramana) and invalid (Apramana). The claim of Jainism to be a thorough-going multi-dimensional philosophy (Anekanthavada) was examined by Vedavyasa and rejected by him as not being convincingly

established for the reason that all that it says boils down to the question whether the system is in effect unidimensional (Ekantha); or multi-dimensional (Anekantha); and that if the former is the case the claim admittedly fails, and that if the latter is the case it begs the question. The Jain rejoinder to this is that just in the same way as the Noughtism (Sūnyatva) of the Buddhistic doctrine by noughting everything is itself reduced to nought in the end, and as the Scepticism (Mithyavāda) of the Advaita doctrine by doubting everything is itself made mythical (Mithya) at last, so too the Anekantha of Jainism by accepting universal nature (Sasvaswabhava) for everything in the world universalises itself finally.

If in this the Anekantha view, Truth lies distributively in many and contrary regards the question that arises naturally is how such impossible Truth could be squared with the necessities of practical thinking. On this point Jainism makes a Kantian distinction between (1) Immediately (Pratyakṣa) intuited Truth grasped directly, and in all its aspects theoretically;—this being the Truth of Pure Reason that ‘Knows’, and is indispensable for transcendental (Paramārthika) purpose; and (2) mediated (Parokṣa) Truth caught up with indirectly in one or the other of its aspects pragmatically;—this being the Truth of Practical Reason that ‘works’, and is sufficient for all conventional (Vyavaharika) purpose. This recalls the Vyākarma Siddhanta,—the ancient Indian school of Semantics, according to which all words have theoretically universal meanings but practically they convey the meaning conventionally assigned to them. In this line of thinking Jainism is the happy blend of the Critiques of Pure and Practical Reason, the gap between which left uncovered by Kant was bridged long ago in Jainism by accepting the validity of Practical Reason for conventional purposes, and then making the Practical Reason itself the stepping stone for rising to the transcendental world of Pure Reason, thereby reconciling the two and reinforcing both. This is how Jainism

gets over the objection often raised against it of being a philosophy of doubt (Samsaya Siddhanta), and vindicates itself as a double barreledled theoretic-cum-pragmatic doctrine of certainty made doubly sure (Dhrida nischaya Siddhantha).

## 2. SYADVADA

*(Logical Relativism)*

So broad-based and comprehensive a philosophy as Jainism, called for an adequate logical support, logic being the backbone of philosophy. The conventional logic that would do for philosophies-in-the-single-regard must obviously be found short of the requirements of Jainism with its coverage of every possible points of view and leverage of every conceivable mode of reasoning implied under its philosophical universalism. Further more Jainism demanded in the pursuit of its double objectives of Truth (Satya) and Non-violence (Ahimsa) a logic that could equally serve its philosophy of Truth-in-the many regard, and subserve its ethics of Non-violence in the universal regard.

So the Logic of the Seven Postures of Truth (Saptabhangi Nyaya) arose with its syllogistic terms enlarged, and its deductive power raised, to draw not only the necessary conclusions but all possible deductions implicitly present in the Knowledge-situation. This logic recognises and validates seven possible modes of reasoning at least, all of which are viable and admissible in any philosophical discourse.

The rationale of this logic is that all the various theories of Truth are true somehow. The task of philosophy is to find out which one of these hosts of theories is the most inclusive of all and is therefore the Truth of Truths (Satyasya Satyam), and which is only partially relatively and therefore somehow true. The essential point of this kind of reasoning is that

nothing is to be asserted absolutely or accepted as anyhow true, but that any statement is true subject to conditions, i. e., that it is somehow true. The word that brings out this idea is 'Syath'; which means etymologically "in however small a measure" (Kathanchit). Jain logic came to be known therefore as Syad Vada; or Somehowism. The point of Somehowism is that any statement if made un-conditionally or absolutely is false, but if made with the qualification somehow (Syath) is true.

Syad Vada is really intellectual Ahimsa. If people of right conduct should be expected to respect all life, jiva people of right knowledge must be expected to respect all judgements (Vadas) and opinions (Matas).

Syad Vada not only fully supports but vindicates the Jain stand on reality that it is more subtle and complex than we imagine, and that what may appear in one aspect of it to be true might in another aspect be false.

Syad Vada rejects the classical Law of the Excluded Middle. Jainism recognises in addition to the usual two possibilities viz., existence (Sat), or nonexistence (Asat) five more, making up the seven aspects in which reality could be predicated validly and stated logically.

Both the theoretical proof (Pramana) of Pure Reason, and pragmatism of Practical Reason, are needed in verifying the general (Samagra) and particular (Naya), aspects of Truth in any statement that could be made, or any argument that might be advanced, in the course of a controversy (Vada).

All the seven modes of the Jain Logic being consistent with reality, and true to experience, are the collateral and convergent pathways of Truth. Viewing the world in the seven modes of Syadvada, it is seen to be: (1) All-real (Sarvam Sat),—the one extreme (Ativada) mode of reasoning

on which the realistic Sankhya System is based; (2) All-unreal (Sarvam asat), the other extreme mode of reasoning on which the nihilistic Buddhism is based; (3) Real-as-well-as unreal (Sadasat)—the concentric (Madhyasta) mode of reasoning on which Jainism and other like-minded systems are based; and (4) Neither-Real-nor-Unreal-but-Unspeakable (Sadasatvalikshana or Anivarchaniya),—the ecentric mode of reasoning on which the Advaita School of the Vedantha System is based. The last-named mode is further analyzable into three more distinct sub modes in which the world though indeterministic, and as such unspeakable, is seen (1) to have reality, (2) to have unreality, and (3) to have both reality and unreality, according to differences in the time-element (Kalabheda).

These seven modes being exhaustive, without being exclusive, of all forms of logical reasoning, can move unopposed through the entire gamut of all possible statements that could be made about the world; viz , that it is permanent (Nitya) or impermanent (Anitya); real (Satya) or appearance (Nithya); divisible (Bhinna) or indivisible (Abhinna); and so on.

All these statements being true though not absolutely true, are valid and therefore admissible in the course of any philosophical argument or debate (Vada). There would therefore be no victors or vanquished in a philosophical debate conducted under this non-violent and friendly logic; and parties to it should have no reason not to be satisfied with the outcome of it. The game of polemics to which professional philosophers are given over can now be played amicably without the traumatic experiences of a humiliating defeat, or dramatic exhilaration of a thumping victory. If philosophical controversies are by this unpugilistic method of arriving of truth rendered less exciting without the pleasure of watching the agnoies of the opposite side (Pratipatha) smarting under the whiplash of stinging counter-arguments, and withering under the hammerstrokes of telling refutations by which it is made sideless (Vipaksha), the game by being played according to the



humane and considerate rules of the Jain logic is made more rewarding not because of new laurels to be won for oneself or for one's side (Paksha), but because of new worlds to be conquered for Truth, the highest satisfaction open to true philosopher is seeing that all sides (Sarvapakhas) to a controversy come together in a common spirit of passionate search for Truth and dispassionate sharing of it by all concerned under a debate conducted on free and fairest terms.

To the question often raised against the claim of Jainism to have found the common denominator of reality, not through the Lowest Common Multiple, but the Highest Common Factor, of Truth, is how so many viewpoints that are *prima facie* inconsistent and *ipso facto* contradictory could be said to be equally valid and true; The answer of Jainism to this is 'Syath', i.e., somehow. The Jainistic Syath is however far removed from the Bradleyan 'Somehow' that is the hobby-horse trotted out every time by him to get out of philosophical cul-de-sacs created by his own question—begging Absolutism. Bradley, the Alladin of the Arabian Nights Adventures in Absolutism, cannot get on without the adventitious aid of the Wonderful Lamp of Somehowism which by being rubbed summons the genii that can by mere willing make any philosophical impossibility possible and by mere wishing bring about any desired philosophical effect that has no more value than wilful reasoning or wishful thinking and is as such no substitute for clear reasoning and hard-thinking called for by a philosophy of truth. "Syath" of Jainism is something like the universal joint which fitting neatly into the grooves of Jainism's multidimensional philosophical pinions, engages any of the seven gears of Jain logic; four speeds forward and three backwards; and moves its wheels in the desired direction for taking it forward on its journey towards Truth. To vary the metaphor, the concept of 'Syath' is the keystone of the Jain philosophical arch that because of its being able to span the otherwise unbridgeable gaps between diametrically opposed philosophical

systems can connect them all in their different truth—values as the somehow related and linked-up aspects of a larger Truth.

Syadvada does not put a greater strain upon reality than it can stand. Indeed it works on the principle of charging what the philosophical traffic can bear. Following the manylevelled contours of reality along the lines of least logical resistance (Laghava tarka), it traces out the lineaments of Truth in the faithfulness of its original nature. If other philosophical systems employ logic for laying seige to the heart of reality and to take in by storm by a kind of logical tour de force, Jainism rejecting the method of ideological coercion, and avoiding the path of intellectual violence, sees reality as the Bride of Truth that must be wooed and won in each one of the seven colourful modes of the Saptabhangi Nyaya, and be spoken to truthfully and pleasantly in all the seven languages of logical persuasion.

Syadvada is based on the firm conviction of Jainism that in the Game of Truth, that we are playing with reality it does not deceive us, contrary to what philosophies like the Advaita school of the Vedanta system would have us believe; and that further it is submissive to truth and approachable in any of the seven logical modes in which it promises to yield to us, provided of course that we on our part understand the logic of the game and play it by its rules.

There is no place in Jainism for a mysterious Mrs. Harris to confound us, or for a gratuitous Friend Behind the Phenomenon to intervene miraculously and help us win the philosophical game without any further effort on our part. The only conditions that Syadvada imposes on us is that we mobilise all the logical resources available to us and ready to our hand; i.e., the Lower Reason in us that works selectively through the perceptual organs of our bodies to disclose to us the practical and conventional aspects of reality; and the Higher Reason in us that works unselectively through the conceptual organs of our minds to reveal to us the ideal and transcendental aspects of

reality; and that we employ both these devices to cover the gap between Reality and Truth, i.e., between the Satya and Tatva, by recovering the former and discovering the latter via the former. The assumption here is that knowledge of world reality is itself the means of realising its truth which is its meaning, also inasmuch as truth does not exist in vacuo but only on the firm ground of a real and tangible world of objects. In the world, as we can see, objects are seen to exist variously and to operate oppositely, but at the same time to coexist purposefully and co-operate harmoniously in a way that we find it difficult to explain rationally but must accept faithfully as the 'given' of philosophy, because that is how we find them in the somehow sense in which we are wise to them and not otherwise. To reject the whole lot of these circumambient and ambivalent syndrome of somehowism with reference to which alone anything in the world could be positioned defined and related precisely, is to empty the body with the bath.

Syadvada is like a magnifying lens that collects the refracted rays of the world reality (Satya) in its seven rainbow colours and focusses them into the white radiance of the world truth (Tatva) composed of them. The seven colours in their different wavelengths add up to light that we can see but not explain except by saying that they somehow add up so. The seven modes of looking at Truth are no confession of defeat in the face of a mysterious universe that we are unable to understand unitively, but an admission of the presence behind the phenomenal reality of a larger Truth with a transcendental (Paramarthika) aspect that must be varified in its comprahensive (Samagra) regard of immediate knowledge (Pratyakshajnana), and conventional (Vyavaharika) aspect that must be tested in its a singular (Ekandesa) regard of mediated knowledge (Paroksha jnana). These are the two sides of the world reality that are revealed in the holistic perspective of Right Knowledge (Samyag Jnana) to which Syadvada leads through the Samagra and Naya modes of reasoning; Samagra being the mode of comprehending the Truth by Pure Reason, and Naya the mode

of apprehending the many aspects of Truth by Practical Reason.

If a Jestling Pilate had arisen in India and posed his famous question; What is Truth? to a Jain Master, what would have come the answer: 'Right knowledge is Truth'.—'Samyajnanam Pramanam'. Whether the hypothetical Indian counterpart of the Roman Consul would have waited for the answer, or if the answer given by the imaginary Jain Master would have satisfied him, are beside the point with which we are concerned in the present context of explaining what is meant by Right Knowledge.

Buddhism and Advaitism admit two grades of knowledge viz., (1) unsublated knowledge (Abadhita Jnana), which is true knowledge (Satyajnana), and (2) sublated knowledge (Badhita jnana), which is doubtful knowledge (Mithya jnana). Vedanta also distinguishes between a Lower (Paroksha), and Higher (Aparoksha), knowledge, which in the Upanishadic parable are compared to two birds (Dho Suparna), one of which sits on the lower bough of the World Tree and is eating the fruit thereof, while the other sits on the upper bough and is looking on. Both are one in their bird nature of self (Swabhava): but whereas the bird perched on the lower bough takes pleasure (Preya) in eating, the bird perched on the upper bough sees good (Sreya) in looking on. The world is of different tastes: 'Loko Bhinnaruchihi'. This is also the view of Jainism.

Jain epistemology distinguishes broadly between (a) immediate (Pratyaksha), and (2) mediated (Paroksha), knowledge, the former being pure and crystal clear (Visada), and the latter being impure and unclear (Avisada), knowledge. The former is of two kinds, viz., (i) conventional (Samvyavaharika), and (ii) transcendental (Paramarthika). Mediated knowledge is further classifiable into four grades viz., Avagraha, Eha, Avaya and Dharana, that represent the

four stages of cognition viz., Perception, Conception, Recognition and Recollection through which knowledge passes and rises from the first dim adumbration of an object to the final fixing of it in one's memory. Of the five sources of knowledge, viz., Mati, Sruta, Avadhi, Manahparyaya and Kevala, arising out the five grades of consciousness in its rise from its lowest i. e., the pereceptual state, to the highest i.e., the intuitional state, the first two came within the category of mediated (Paroksha), and the latest three within the category of immediate (Pratyaksha), knowledge; each of these helping to clear up ignorance (Ajnana) proper to that stage, and leading on to the next higher stage of comparatively clearer knowledge.

The Tarkika Darsana regards the organs of perception (Indriyas), conception (Linga) and vocalisation (Sabda), as the sources of valid knowledge. Other philosophical schools identify from two to as many as twelve distinct sources of knowledge. Jainism regards the perceptual conceptual and vocal organs as instruments of knowledge only, and only the awareness produced by them as valid knowledge (Pramana) about the objects to which they refer. But the source of Right Knowledge (Samyagnana) is ultimately the knowledge-illumination (Janan prabha) at the core of every living being, hidden under five knowledge-sheaths (Jnana Avaranas), on whose withering away (Kshaya), or subsidence (Upasamana) as the case may be, knowledge appropriate to each stage (Yathohita Jnana) appears. However, knowledge at all stages is both true (Sat) as well as untrue (Asat); and valid (Pramana) as well as invalid (Apramana).

The theory of knowledge-coverings (Jnanavarnas) is crucial to Jain epistemology which pictures a knowing core within each living being that like the flame of a lamp is covered over by five differently coloured shades of consciousness, each shade of outer consciousness being more useful than truthful and opaque to light, has to be shed in order to

uncover an inner shade of consciousness which being more truthful than useful is more transparent to light than the outer one; and so on. When the last knowledge-cover, corresponding to the inmost shade of consciousness that is least opaque to light and most transparent to it, is removed, knowledge-illumination (Jnana prabha) at the core of every living being stands revealed and shines forth with the verity of intrinsic illumination that is the true source of Right knowledge (Samyagnana). He who has shed the five knowledge-coverings (Jnanavarnas), and realised the knowledge-illumination at the core of his own being, is the Man at Truth (Kevalin) – the Master of those that know.

Right knowledge (Samyajnana) is not to be gained by accretions of perceptual or conceptual knowledge as is commonly supposed, but rather by the attrition (Kshaya) of the former and subsidence (Upasamana) of the latter. With the complete elimination of all knowledge-coverings which act as impediments (Pratibandhaka) to the attainment of Right Knowledge, the person concerned becomes the All-Knower (Sarvajna).

Syadvada as the logical means of solving the puzzles of theoretical knowledge, and resolving the problems of practical thinking, has a peculiar relevance to the dogmatic and problematic world of the present day. Modern physics, to take an example, is fixed on the horns of two equally plausible theories of matter, corresponding to its behaviour as a system of waves under one set of circumstances and as a system of particles under another. Such incompatibility in the behaviour of matter is inconceivable to us brought up to think in the 'either-or' terms of reasoning. Attempts to reconcile the two behaviours of matter under a notional unity of a 'Wavicle' are futile without the steal-frame of a mathematical equation to support it. Einstein who master-minded the General Theory of Relativity that could take in and reconcile all observed discrepancies in the older physical theories about

the world, failed to evolve an equation which could account for the two behaviours of matter and unify them. Perhaps the problem here is not mathematical so much as philosophical. Indeed Einstein was a greater philosopher than a mathematician and had probably enough philosophy of universality of nature (Sarvaswabhava) in him to evolve his General Theory of Relativity but not enough to formulate a Unified Field Theory that could 'marry' the wave and particle into a physically united, and mathematically matched, pair. Jain philosophy with many such match-makings to its credit, sees the two behaviours of matter as two coordinated aspects of a large Truth which yields not to any violent enforcement of a mathematical uniformity, but to the gentle persuasion of a philosophical universality, in nature; and this may well prove to be the breakthrough needed to give modern physics the next push that will take it forward.

In the modern world of the jungle law of nature, 'red in tooth and claw', torn by violent racial social and political conflicts based on ideological differences, the Jain Law of Non-violence (Ahimsa dharma) could well prove to be the tension-breaker and restorer of world peace and harmony, if only a Mahavira-Vardhamana Jineswara could appear on the international scene now and inspire it with his world-redeeming principles of Truth (Satya) and Non-violence (Ahimsa) as he did 2,500 years ago. It is a moot question to be answered by history if after all Mahatma Gandhi who preached and practised the principles of Truth and Non-violence in tackling the complex political social and economic problems of India under British rule, was not in fact an Avatar of Mahavira-Vardhamana. The Mahatma has been often compared to Jesus Christ. But really was not the Christ himself in the same prophetic lines of world saviours beginning with Mahavira-Vardhamana and Goutama Buddha who in their redemptive roles of Arhata Parameshti and Bodhisatva Manjusri respectively were the earliest historical examples of Mighty Souls (Mahatmas) who gave of their very best to the

world in order to save it? Whether or not Mahatma Gandhi was a saviour, the principles of Truth (Satya) and Non-violence (Ahimsa) for which he stood all his life and laid down his life itself in the end, have evoked world-wide interest and aroused universal admiration as the most humanitarian and practical means of ushering in a better happier and more peaceful world. Gandhism has passed into history and changed its direction, the full implications of which for the future of the world are yet to be clearly understood and correctly assessed. Mahatma Gandhi is an example not only of a high and almost impeccable standard of spiritual integrity and moral rectitude attainable by any man, but also of the many weaknesses to which flesh is heir that could by a single false step taken by the most wary among men plunge him into grievous errors and himalayan blunders. Of all these exhilarating and excruciating experiences the Mahatma's 'Experiments with Truth' is the full and faithful record with many echoes in it of thoughts and incidents reminiscent of the lives of ancient Jain saints.

### 3. SARVATMYAVADA

#### *(Metaphysical Vitalism)*

While Jainism is tolerant of all philosophical schools in the best Indian tradition of toleration of all with malice towards none, it draws the line at the Buddhistic doctrine of non-existence of soul (Nairatmya vada), and condemns it in no uncertain terms.

Bhattakalanka, the great Jain commentator, has in a quatrain composed by himself to commemorate his refutation of the soul-less doctrine of Buddhism in the court of King Himasitala, has said that he was so greatly moved to pity by the sad plight of people who were misled by this destructive doctrine (Vainasika Siddhanta) that he had no compunction in



kicking with his feet the corpus (Ghata) of the Buddhistic Sangha). This does sound too violent a procedure for a professedly non-violent Jain scholar to adopt in dealing with another school of philosophy. In justification of his action however, he says that he acted as he did not out of pride or hatred but compassion for the world (Lokanugraha).

Jainism and Buddhism have many things in common as should be expected of two sister doctrines flourishing about the same time and place. They are one in dispensing with an eternal all-powerful and all-merciful Providence as being unnecessary for a beginningless and endless Steady-State Universe, whose instruction guidance and salvation are all taken care of, not by a hypothetical almighty Lord (Iswara), but a succession of scriptural authorities (Agana parampara), a succession of authentic propounders (Pravachana Parampariya) and a succession of educative precaptors (Upadesa Parampara) in the form of a flood (Pravaha) of all-seeing minds (Sarvajnas all-knowing souls (Mahatmas) and all-redeeming personalities (Mahapurushas). As opposed to a single universal Lord (Ekeswara) of the Theistic (Astika) Darsanas, atheistic (Nastika) Darsana like Jainism Buddhism and Sankhya, conceive of a stream of Universal Lords (Pravaheśwaras) in the form of World Directors (Prapanchanirvahakas) for each world and age (kalpa), such as Yoga Siddhas and Bodhisatvas of Jainism and Buddhism respectively, and world teachers like Kapila of the Sankhya System.

Where Jainism parts company with Buddhism is on the issue of existence of soul (Atma). Buddhism with its aim of cutting at the very root of Egoism (Ahankara), and Selfism (Mamakara), as the source of all suffering and sorrow (Dhuka) in the world, denies reality to an independent and eternal soul, and reduces it to a mere locus of consciousness (Alaya vijnana) within the matrix of material elements (Vijnana Sanghata) composing the world. With the exhaustion of the oil of desire (Asha), the flame of consciousness called the soul (Atma)

suffers extinction (Nirvana). This is the end of phenomenal existence in which there is no room for a permanent soul (Atma) except as a material product, —or rather by-product, of a process of dependent origination, called Pratitya Samutpade, within an illusory world of instantaneous (Kshanika) point-events. Jainism on the contrary affirms the reality of a permanent (Nitya) and living soul (Atma) as one of the six independent and consubstantial elements (Dravyas) composing the world, but distinguishable from the other five non-living elements by special characteristics of its own. This is the sheet anchor of the Jain Doctrine of All-Souls (Sarvatmyavada).

The soul (jiva), as distinct from five other material elements (Pudgalas), is invested by Jainism with special characteristics not present in the other elements. The soul is ex-hypothesi eternal (Nitya). To suppose otherwise is to lay oneself open to a host of philosophical incongruities such as Punyapapa vyavasthanupapathi, Smarananupapathi, Karthrubhoktravyavasthanupapathi and Grahyagrahakanupapathi—all these adding up to the one objectionable Krutahanakrutabhyagama position (Prasanga) in philosophy which is fatal to the assumption of impermanency of soul, and which can be got over only by positing a permanent (Nitya) entity called the soul (Atma). Like the light of a lamp revealing itself and every thing around it, the soul (Atma) is relatable to knowledge (Jnana) in all the three conceivable modes of Difference (Bheda), Identity (Abheda) and Identity-in-Difference (Bhedabheda).

Living beings (Jivas) are at every moment of their existence subject to the distortion (Vikara) called movement (Chalana). This distortion is the cause of changes in life forms technically known as Paryaya. Among such changes those productive of Sorrow (Dukha), Love (Raga) and Hatred (Dwesha) are accidental (Aganthuka); and others conducive to Happiness (Sukha) Knowledge (jnana) and Vision (Darsana) are natural (Swabhavika), to all living beings.

According to the essential distinction that Jainism makes between the living substance (jiva dravya) and five other non-living substances (Ajiva dravyas), the former alone is regarded as the vital substance (Chaitanya dravya), and active agent (Karthru), in the world. Ontologically living beings form the quintessence of the world, but cosmologically they are situated at the bottom of the world because of their being mixed up with, and bound over by, clustered compounds (Pudgalas) of non-living substance (Ajiva dravyas). These clusters (Punjas) are made up of elementary particles called Anus, or atoms.

The Jain cosmology pictures the world as a collectivity of material atoms (Anusamuha) that are ever forming clusters and disrupting them, and thereby weaving different patterns of world events. This recalls the Greek idea of Paideuma, denoting the universal tendency for matter everywhere to enter into clusters. The Jaina view of the world as a constellation of atom-clusters (Anupunjas) that are ever coming (Dravanti) and going (Gacchanti) comes very close indeed to the modern atomic theory.

According to Jainism there is no commencement (Adi) to the World Process, as in the Tarkika doctrine of Original Creation (Arambha Vada), or in the Sankhya doctrine of Emergent Creation (Abhivyakta Vada). It is a process of atomic permutations and combinations (Parivartanas) that produce preserve and destroy atomic clusters, these being respectively their past present and future states (Avasthas). Under these ancient atomic theories of Punjavada and Avasthavada, Jainism pictures the universe as a continuous succession of changeful states (Avasthaparampara). And this succession is eternal (Anadi).

These changing states of static World Substance (Dravya) in its dynamic movements (Chalanas) constitute the process of Evolution (Paryaya) in the course of which the constituent atoms are charged positively and negatively in the pulsating

rhythm of astronomical motion and become activated as a result. This is how action-charged atoms (Karmanus) arise, and in the course of their positive and clockwise, and negative and anti-clockwise, movements produce all the good and evil effects known respectively as *Punya* and *Papa*. Living beings (*jivas*) trapped within the good (*Punya*) and evil (*papa*) effects of action-charged atoms (Karmanus) get mixed up with them, and experience them respectively as pleasure and pain by becoming aware of their own changing forms (*Sakara parinama*) through knowledge (*Jnana*) and of changes without-form (*Nirakara parinama*) through vision (*Darsana*). Knowledge (*Jnana*) and Vision (*Darsana*) as the means of awareness of world changes in their formal and informal aspects, constitute the chief characteristics (*Mukhya Lakshanas*) of living creatures as enjoying and suffering beings. We have referred to the knowing core of illumination (*Jnana prabha*) that is within all living being and is covered over by five knowledge-coverings (*Jnanavamas*). This epistemological knowledge-situation (*Jnana pradesa*) is exactly paralleled by an ontological Life-situation (*jeevana pradesa*) as the ground of meeting and mixture of the milk-white and crystal clear life-substance (*jiva dravya*) with the many coloured good and bad effects of action-charged atoms (Karmanus). This mixture takes place at the fruit-bestowal (*Phalapradana*) stage of the fully ripened effects of action-charged atoms (Karmanus) which flowing into the life-situation through the open door of senses, mix indistinguishably like water and milk (*Neera-kshera*) with the Life-substance. This is the fateful space-binding stage in the process of Evolution (*Parinama*) when living beings (*jivas*) emerge mixed up with, and bound by, the good (*Punya*) and evil (*Papa*) effects of action-charged atoms (Karmanus) under whose combined weight they are dragged down to the bottom of the world and remain stuck there for the duration.

This inclusive mixture of living (*chetana*) and non-living (*Achetana*) substances is technically called *Asthikaya*, or embodied existence of living beings, whose life-forms are

determined according to the preponderance of the good (Punya) or evil (Papa) effects of action-charged atoms (Karmanus) with which they are mixed up; and conditioned by four non-living (achetana) elements viz., Dharma, Adharma, Akasa and Kala. Whereas the first three elements help to figure out living forms specially and give them a local habitation and name, the last element viz.. Kala or Time, affords passage to the figured-out (Murta) forms along a course that runs not in a straight line but in the serpentine sinuousities of ascending (Utsarpini) and descending (Avasarpini) temporal curves. This affords a solidly physical basis for the cyclic view of history, and suggests that time and not matter in the cause of curvature of space.

The world configured by the five elements as above is helped by each of them in its own way. The help (Upakara rendered by the Dharma element is to support the world in its movement (Gathi). Dharma is to the world as water is to fish, and as a walking-stick to a feeble old man that supports him and enables him to go steady. The Adharma element helps conversely by bringing things to a stop and keeping them stationery (Sthiti). The Akasa element permits exchanges between constituent parts (Amsas) of different elements and their interpenetration (Avagaha). The Kala element helps to change the form of everything in the world by carrying over the rejections of past actions (Karmas) and projecting them into future reactions, while the two together return to present the world of transactions by which all things are formed reformed disformed from time to time. This is the Time-binding process in the course of which the Time element like Bergson's Duree advances out of the past into the future and swells as it advances to present the timeless Thing-in-itself in its time bound forms.

These space and time-binding procedures going on endlessly are pictured as the Transmigrational Cycle of Endless Births and Deaths (Samsara), involved in whose movements,

and implicated in whose changes taking place under the iron law of Action and Reaction, living beings are dragged willingly from one life to another, while being kept down all the time at the bottom of the world. It is from this life of Bondage to elements at the bottom of the world that living beings are to be rescued and raised to Life-Everlasting at the top of the world by the triple means of Right Faith (Samyag Darsana) Right Knowledge (Samyag Jnana) and Right Conduct (Samya Charitra).

Since living beings are bound as a result of their being mixed up with the inflows into the Life-situation of the materialised good and bad effects of past actions (Prarabda-Karmas) present transactions (Sanchita Karmas) and future (Agami Karmas) reactions, -regarded collectively as one's own deeds (Karmas),- the mechanics of their release must follow the strategy of 'cleansing the Life-situation' in the double regard of (1) evaporating the inflows (Asrava) of past and present actions, and (2) prohibiting (Samavara) further inflows of future reactions.

The contamination of living beings (Jivas), technically called Asrava, is made possible because of ingress through the open door (Dwara) of senses of the muddy mixture of the good (Punya) and evil (Papa) effects of action-charged atoms (Karmanus) into the life-Situation, at the point where this drainage effects a junction (yoga) with the pure and clean life-substance situated there. Decontamination of the life-situation fouled by the evil smelling and multi coloured drainage must begin logically with closing the junction-door (Yogadwara) of senses through which further inflows could take place, and end chronologically with the draining out of such inflows as have already taken place. The process of closing the door of senses for prohibiting future inflows that have already taken place is called Nirjara. The means of closing the door of senses are control of body speech and mind

(Kayavak manonigraha); and the means of drying the mixture is the intense fire of penance (Tapas).

Under these decontamination techniques of (1) prohibition (Nirodha) of the oncoming effects of future reactions, and (2) Evaporation (Nirjara) of the accumulated effects of past actions and present transactions, the life-situation is thoroughly cleansed; and living beings bogged down by the dead weight of the effects of their own deeds (Karmas), are released and set free to rise by their own uninhibited power of Knowledge (Jnana) and Vision (Darsana) from the nethermost to the uppermost regions of the world, and finally to its very top. Sarvatmyavada end on this eschatological note of release of all living beings (jivas) in the world from the unfreedom of sorrowful existence of each severally at the very bottom of the world, to the utter freedom of peaceful co-existence of all collectively at its very top.

Such final release from space and time bindings (Bandhas) of all living beings is a simultaneous and parallel process going on in the ontological and episternillogical regards of (1) shedding one after the other of the five biological sheaths, viz., the Audarika, Vaikriyaka, Aharika, Taijasa and Karmana vegetative bodily layers within which the vital energy (Chaitanya shakti) of living beings lies wrapped up and (2) removal one after the other of five psychological knowledge-coverings (Jnana Avaranas) viz., Mati, Sruta, Avadhi and Manahparyaya and Kevala, screens of consciousness under which the knowledge-illumination (Jnanaprabha) of living beings lies veiled. The five biological bodily layers wrapping up the energy cores of living beings, and the five psychological screens of consciousness veiling their knowing cores, can be paired off each to each, and traced back one and all to the good and bad effects of past deeds (Karmas) in the form of ontic fossilizations of past forms of the body and corresponding epistemic ossifications of past states of the mind. This is a remarkable generalisation covering not only

the Body-Mind parallelism of correspondence between biological forms and psychic states but also the carry over and continuance of the same body-mind-correlations through a transmigratory scheme of progressive improvement of bodily forms and purposive refinement of mental grades. Under the unified formula of common Karmic causation of matching bodily constitutions and psychological dispositions, Sarvatmyavada offers the most satisfactory explanation of the observed congruences of phylic forms with psychic states that cannot be accounted for on the basis of a single life of living beings but their transmigrations through several lives with bodily forms and matching grades of consciousness proper to each stage. Living beings are wonderfully made; indced and it is all their own making.'

Sarvatmyavada the cosmological counterpart of Right Conduct (Samyag Charitra), tbe third of the Three Jewels (Ratna traya) of Jainism, radiating its Five Commandments viz., Ahimsa, Sunruta, Astheya, Brahmacharya and Aparigraha which in that order mean respectively, Avoid violence, Speak the truth, Desist from covetousness, Be without desire for the opposite sex, and Give up possessiveness in all its forms. This Pentologue of Jainism for all its seeming copy-book maxim simplicity is most difficult to live up to as the proverbial walking on the sharp edge of the sword (Asidharavrata).

#### 4. SALLEKHANA

*(Victory over Death)*

The ascetic rigor and austere simplicity of the Jain way of life seems right from the beginning to have had a special appeal to crowned heads and members of affluent families. So Chandragupta Maurya, the most adventurous and successful of the historical emperors of India, embraced Jainism at the



height of his imperial power and glory. He gave up his throne for which he had struggled all his life; and donning the white robes of a Jain ascetic he came from Patalipurtra in the north to Sravanabelagola in the south. He came and fasted unto death. Fasting unto death is Sallekhana,—voluntary embrace of death in its least violent and most dignified form, which Jainism reserves for the best and noblest of its followers. Sallekhana is the most dignified and least violent way-out of the living world by starving oneself to death in certain extra ordinary circumstances such as severe famine, extreme oldage, incurable disease etc; when one is convinced of the uselessness of struggling further against the certainty of death. Sallekhana is not cononized suicide in the sense of a cowardly retreat from life's duties and responsibilities, but the hero's (Jina's) way of meeting death without fear or regret at the place and time of one's own choosing. It is victory over death and the dread it inspires in everyone.

Even as the starved and emaciated body separated from the soul falls, it is seen for what is really is,—a corpse (Sava). The soul (Jiva) having carried the corpse on the back throughout life. now lays it down gratefully for being relieved of its burden, and enabled to rise to that high eminence at the top the world where all souls (jivas) delivered from the bondage of wordly activities (Karma), and involvement in the cycle of Births and Deaths (Samsara), go finally and rest eternally.

The living soul is compared to naturally light bitter-gourd, which being encrusted with the mud of wordly elements and weighed down by it is stuck deep at the bottom of the world fundament, but which with the 'melting aways of the mud, rises to the top of the world firmament (Lokakasa), there to remain for ever in the enjoyment of unlimited (Niravadhika) knowledge, Unlimited Vitality and Unlimited Happiness that are the characteristics (swabhava lakshanas) of a finally released soul (Bandha vimukta jiva).

## 5. ARHATA PARAMESHTI

*(Jain Masters)*

The main thesis of Jainism is that man should become superman; —not the Neitzchean big blond beast but the best of men i.e. Arhat Paramesthi at the top of the five grades of the Master Spirits of Jainism (Panchaparamesthi). Arhata paramesthi is the most perfect of souls this side of salvation (Nirvana). He has broken, but not yet come out of the vicious circle of the 8 kinds of physical impediments to salvation and has therefore the necessary psychological qualification (Arhatatva) for personal salvation which he however, rejects, preferring to stay back in the world as the Friend, Philosopher and Guide of less fortunate souls. He is no longer clothed in the muddy vestures of decay that he has shed in order to put on his auspicious body (Subhadesha) in which he remains apparelled in celestial light at the top of the world. He is indeed the Mahatma, Jivanmukta and Sarvajna all in one, who in his solicitude for the well-being of all living creatures severally, and concern for their redemption collectively, is the Jain counterpart of Bodhisattva Manjusri of the Mahayana School of Buddhism. Remaining at the very highest-point of the world-firmament, the Arhata paramesthi is at the same time in the closest and most intimate touch with all living beings to whom he reveals himself chiefly through Jainism's quintessential text (Mulamantra): "Namo Aruhanthanam"—which in point of sanctity and efficacy is comparable to the Vedic Gayatri.



## CHAPTER 4

### JAIN LITERATURE

From the 6th Century B. C. when Mahavira-Vardhamana lived and taught, up to about the 1st Century A. D. when the Jain Doctrine (Jaina Siddhanta) had become systematised its successive propagator appear to have been concerned more with spreading the doctrine than with consolidating it and reducing it to writing. Over these six to seven centuries the sayings of Mahavira - Vardhamana and succeeding Jain masters had been collected. They were in due course rendered from Ardha Magadhi - the ancient vernacular and the language spoken by the people in which Mahavira - Vardhamana and early Jain propagators preached originally, into Sanskrit - the language of the learned and the upper classes. These Sanskritised versions of the original teachings of Jain Masters were put together into the text of the highest doctrinal authority of Jainism, viz., Arhatpravachana Sangraha Paramagama Sara; - which may be called the Bible of Jainism.

The Jain canonical texts under the general title of Dwadasanga Sutras were perhaps reduced to writing in their original Prakrit form before they were rendered into Sanskrit in due course. Most of the Jain Agama texts dealing with rituals and worship therefore continue in the Prakriti language in which they were at first written.

The first among the Jain scholars to write with authority of Jainism was Acharya Samanthabhadra, who in addition to being the greatest of Jain theologians, comparable to Thomas Aquinas of Medieval Christianity, was also a poet; that rare poet-metaphysician (Kavitarika) combination which was to be

repeated only once more in India during the 12th century A. D. in the person of Vedantha Desikar of Srivaishnava Siddhantha. There are, it may be noted in parenthesis, many points of remarkable resemblance between ancient Jainism and relatively more recent Sreevaishnavism.

About the 1st Century A. D. the reputed Jain Schoolman Umaswamy wrote his celebrated 'Tatvarthadigama Sutra' in 10 chapters, in the aphoristic style of the Brahma Sutra of Vedanta by Vedavyasa.

The greatest name in Jain scholasticism is that of Bhattakalanka, who prospered at Kanchipuram in South India in the 8th Century A. D. and wrote 'Tatvartha Rajavarthika'—the most complete and authoritative commentary (Vyakhyana) on Umaswamy's Sutra. Bhattakalanka was the author of many more canonical as well as literary works. Among the other well-known Jain Scholastics deserving mention are Manikyanandi, Vidyanandi, Prabhachandra and Kundakunda.

Jaina Puranas, in the local vernaculars are no less mythological treasures than literary gems on a par for merit and style with the Buddhistic Jatakas. Like the later whose main purpose is to relate to the incidents of the Buddhas past lives, the Jaina Puranas are the narratives of the lives of Thirthankaras and other distinguished Jain Masters (Parameshtis).

Unlike the Hinayana and Mahayana forms of Buddhism with their basic doctrinal and canonical differences, the Svetambara and Digambara forms of Jainism are no more than the Northern and Southern styles of the one and the same Jain Dispensation. Such differences as exist between these two forms of Jainism are more of a regional than doctrinal nature and there is really no disagreement between them in essentials.

Much of Jain literary writings that exist does not appear to have seen the light of the day so far. Far too little is known

about Jainism and its literature as compared to Buddhism and its literature. The reason for this seems to be that all rare and ancient Jain works in the manuscript form have been cornered by the heads of Jain monasterics or Mutts, who in their anxiety to preserve the sanctity of the hallowed Jain texts, have kept them safe in their archives away from public gaze. Although one must respect the scruples of these venerable custodians of ancient and irreplaceable texts, but for whom many valuable manuscripts might have been irretrievably lost, yet in the modern context of comparative study of world religious philosophies and literatures, it seems both necessary and desirable to make unpublished and rare Jain literary manuscripts available to bonafide scholars if only in the interests of the precious intuitions and insights of Jainism becoming better known both in India as well as outside than they are now but deserve to be.



PART II

COMPARATIVE STUDY  
OF  
JAINISM





The Jain Synthesis (Siddhantha) stands supported on the tripod of the scriptural trio of Jainism, namely (1) Arhata Pravachana Sangraha Paramagamasara, (2) Dwadashanga Sutras and Tathvadhigama Sutra. These are the Jain counterparts of the Buddhist Tripitakas and Vedanthic Prasthanathrayas. Tatvadhigama Sutra sums up the basic tenets of Jainism aphoristically in the characteristic Indian Sutras style, and is the Jain version of the Buddhistic Lankavatara Sutra and Vedanthic Brahma Sutra. Uma Swamy—the renowned aphorist (Suthrakara) is the Jain counterpart of the author of Buddhistic Sutropadesha and Vedanthic Brahma Sutras.

Vedanthism, Jainism and Buddhism are spoken of as the three main branches of a Perennial Philosophy of the Upanishads, sharing as all they do in the latter's spirit free enquiry and convictions as to the ends and means of life. The three systems agree on the ends but differ as to the means of achieving them.

The ends proposed by all the three systems are broadly the same, namely, Liberation (Moksha). All the three systems called Sciences of Liberation (Moksha Sashttras), are one in their pre-supposition that man is born not free but bound by steely chains of actions and reactions of his own making called Karma. To the wheel of endless births and deaths called Samsara. Therefore, Man as Rousseau said is everywhere in chains,—a sorry condition from which he is to be released with the restoration to him of freedom in the final state of independence of his self from the world.

The differences between the three systems in the matter of achieving the aforesaid ends common to them arises basically from the divergent views held by each of them respectively as

to the nature of the end. Jainism views reality as a complex that must be examined in the seven possible modes in which it presents itself, these being really the seven Postures of Truth which may be deduced logically and ascertained epistemologically. All these are the truth values admissible in the seven-mode logic (Saptabhāgi Nyaya) of Jainism, with an excluded eighth one that is inadmissible as being ultravires (Durnaya) of truth. Because of these many view-points in which truth is to be known according to the Jainism, its philosophy is designated *Anekantavada*. While individual aspects of reality are permitted by Jainism and held to be true the pushing of any or such partial view-point to its absolute limit is ruled out as the philosophical error of missing the wood for the tree. A one-sided view-point with nothing more to it than a partial truth value is known in the Indian philosophical parlance (Paribhasha) as *Ekantavada*. Vedanthism and Buddhism are examples of *Ekantavada* because of their over-emphasising the eternal (Nitya) or aphemeral (Kshanika) aspects of reality. They are designated therefore by Jainism respectively as *Brahma Ekantavada*, *Kshanika Ekantavada* and dismissed as being only relatively but not absolutely true. In ancient Greece also Parmenides and Heraclitus held one-sided views about reality, the former contending a-la-Vedanthism that the ultimate reality is an unchanging fixture and the latter holding a-la-Buddhism that reality is in the last analysis an everchanging flux. Of all philosophical systems Eastern and Western, Jainism is sui generis in regarding reality as a many-sided complex which has to be viewed in the multi-point regard of permanence in the midst of change, identity in the midst of diversity and unity in the midst of multiplicity. Jainism is therefore, to be distinguished from all other philosophical systems in its ability to envisage reality in its multi-farious perspectives, compendiously as set out aphoristically in the dictum of Umaswamy, defining reality as a three-fold complex (a) Permanence (Sthiratva), (b) Appearance (Utpatti), (c) Disappearance (Vinasha), of everything in the world. The foregoing Jain definition of reality recalling Whiteheads ideas of it, "shows process".

Basically, the Jain universe is the result of the world process in the course of which the three qualities of permanence, appearance, and disappearance of one universal concrete, namely Dravya undergoes permutations and combinations into different patterns that may be called world forms. Dravya is Jainisms cosmological constant (satva) and as the only universal existent (satva) is (i) reducible in its initial breakdown by the movement of its down swing (Avasarpini) of analysis into countless microscopic elementary particles (Paramanus), and (ii) produce able by the movement of its final up-swing (Utsarpini) of synthesis into one macroscopic material world substance (Dravya). This is the sum and substance of the Jain Atomic Theory (Punjavada) and Avolutionary Theory (Parinamavada) respectively.

Permanence is the primary quality of Dravya, the world substance which neutralised by it into the static fixity of a field of action. Appearance and Disappearance are subsidiary qualities of Dravya which is polarised by them into dynamic activity of field forces. In this static-cum-dynamic twin-nature of Dravya, it is the content as well as the form of everything in the universe. The form of the world process by which its massive quiddity (Dravyatva) and its amassive formality (Adravyatva) are kneaded together into six elementary substances of which five are inorganic (Achetana) and unconscious (Achit) and as such non-living substances (Ajiva Dravyas) and only one is organic (Chetana) and conscious (Chit)-and therefore, the ever-living substance (Jiva-Dravya). In the course of the World Process Dravya Cannoting both, breaks up into living and non-living substances and the one living subsance gets hopelessly mixed up with contaminated by the five non-living substances. From this point onwards the World Process is called Samsara. By the Continuation of the same process the living substance assume the physical bodies with related psychological dispositions associated with and appropriate to the sorts of activity (Karmas) embodied, by each species of living being which arising formed in the world. At the same time

evolving living forms become trapped within the non-evolved non-living substances and are pulled down by the weight of the latter to the very bottom of the world. This is the first part of the world process which may be called Involusion, the beginning of the next phase of the world process of evolution by which living beings in the world taking sutler and purer forms are elensed of all corruptions and contaminations due to the original admixture of the living substance with non-living substances. At the close of the same process the crystal clean and weightless living forms are dragged down by the gravitational pull of impure and gross non-living substances rise automatically by rotation to the top of the world in their original state of full and free enjoyment of unlimited vision, knowledge and vitality that are the hallmarks of all liberated souls. This is the world Process of Jain conception beginning with the gravitational fall of the living substance by its assurance of give and take with non-living substances to the world bottom and ending with the levitational rise of the same living substance transparented and capitalised in its original equity state to that world top. By this characteristically business-like view of the world process of Jainism, the living substance is sought to be reinforced with the steely virtues and sterner qualities of non-living substances so as to alchemise the laden and heavy living substance alloy into the finest, best and ever lasting 24 carrot pure golden products in the end. Hence, the stress in Jain way of life on the abstinence and simplicity in the view that in the long run this economical way of life is more profitable and worth striving for. In spite of the cost in suffering, the Jain is conditioned to attend more to the liability side of the balance sheet of life in his characteristic spirit of the shrewd and cautious businessman, he always is who worries more about the loss of penny here or there than happy over the gain of a pound. To the Jain life is a serious business that must be conducted profitably and economically and business is life that must belived virtuously and simply.

In the Jain evolutionary scheme change (Paryaya) is the hinge concept as applying to Dravya in its permanence which is real (Sat) and in its impermanence which is unreal (Asat). This real-*cum*-unreal (Sadasat) equation is the miracle of Jain Synthesis under which by its primary quality of permanence, the world reality is immobilised into world substance immunes to changes of any kind, but the same because of its secondary qualities of appearance and disappearance is mobilised into world forms that are liable to modifications (Paryayas) of every kind.

In this equation of the one world substance with many world forms all that is abiding (Sashvatha) unchanging (Nitya) and permanent (Sthira) are exchanged and become interchangeable with all that is passing (Ashasvata) changing (Anitya) impermanent (Asthira) in the universe.

The Sankhya system subscribing to the total reality (Sat) of the relation between cause and effect is designated (Satkaryavada), which is one extreme point of view. Buddhism subscribing to the absolute unreality (Asat) of the connection between cause and effect is designated (Asatkaryavada), this is the other extreme point of view. Jainism takes the middle path by accepting both the reality (Sat) and unreality (Asat) of the relation between cause and effect and is designated therefore as Sadasatkaryavada. Jainism is indeed the half way house between the extremes of Sankhya realism (Satya) and Buddhistic surrealism (Asatya) Dravya of Jainism is the bridge covering the gap between Prakruthi, the hundred per cent real and material cause of the Sankhya evolutionary doctrine and Shunya, the cent per cent unreal and immaterial effect of the Buddhistic doctrine of dependent origination of the world: Pratitya Samutpada. The three qualities of appearance, disappearance and permanence qualifying the Jainistic Dravya sum up the real-*cum*-unreal (Sadasat) picture of the ultimate reality According to Jainism three qualities namely, Stability (Satva), Activity (Rajas), inertia (Thamas) of Prakruthi.

There is much in common between the evolutionary programmes of Jain and Sankhya systems. The three qualities of Dravya of Jainism and Prakruthi of Sankhya philosophy are on a par with the Thrimurthis of Hindu Trinity Brahma, Vishnu, Maheswara regarded as the personifications of the three qualities of Prakruthi. Therefore, these qualities parallel to each other under the three systems are the analogous agents of world changes envisaged by each other.

Dravya in the accidental (Agantaka) disarray of its three inherent qualities of Prakruthi against original disequilibrium (Vishama) of its three innate qualities are the products of the 6 Jaina and 24 Sankhya categories into which they break down by evolution respectively. While there is similarity in the qualitative constitution of Dravya and Prakruthi as the agencies of the world changes, there is difference as the roles played by each of them under the evolutionary programmes of the two systems. Dravya in the Jain system is the independent and separate prime-mover of the world process like Purusha of Sankhya system, as to work under the double harness as the instrumental-*cum*-material cause (Nimittopadana Karana) of the universe. In the Sankhya system, however Purusha as the main number of the universe is the instrumental cause (Nimittakarana) and Prakruthi as the feminine principles (Pradhana) of the universe with the material cause. Prakruthi as the raw-material of the universe as necessarily to submit itself to Purusha, but like the goldsmith and master craftsman of the universe takes hold of the gold of Prakruthi in its original 24 carat purity and melts it in order to shape the 24 categorical forms of the 24 carat reality of the beautifully chiselled and highly ornamental universe which is the finished product of the Sankhya evolutionary programme. Therefore, Vedanta makes Purusha the instrumental as well as material cause of the universe and Prakruthi as a subordinate. If the world substance (Dravya) is purified and refined by the Jain evolutionary process by changes overtaking it *i. e.*, Paryaya, it is certainly not into the 24 carat pendant of Sankhya universe

the golden chain of evolution worn by Prakruthi by which the world is tied into knots, by Mother Nature, but into the golden sword of Jainism wielded by Jina, the conqueror and Father figure of the world of Samsara from which he liberates the world by cutting the guardian knot binding it. The Sankhya way of evolution in 24 steps is the longer if rather easier and pleasanter path of least resistance which is consistent with the Hedonism of the Sankhya system. The Jain way of evolution in only six steps is the shorter if rather harder path of abstinence that is consistent with the stoicism of the Jain system.

Both the Jain and Sankhya evolutionary systems produce identical results namely, initial binding (Bandha) and final liberation (Moksha) of all living beings born into the world. The difference between the two systems is rather as to the manner of achieving this result. The realistic Sankhya system favours the way of active participation in the world affairs (Pravarathi Marga), but the moralistic Jain system enjoins the way of passive withdrawal from worldly concerns (Nivrithi Marga). The aim of both is of course to overcome worldly desires by two different and opposite methods. Of the two methods followed by the two systems in overcoming desire namely, (1) the Method of Attrition of Desire by Enjoyment (Bhoga) and (2) the method of Avoidance of Desire by Detachment (Yoga), the Epicurian Sankhyas prefer and practice the first method and are therefore known as Bhoga Viragyavanthas *i. e.*, those who use the pleasure principle as the best means of overcoming it, while the stoical Jains, who prescribe the first and proscribe the second method are known as Yogaviragyavanthas *i. e.*, those who use the detachment of Yoga as the best antidote for the malaise of attachment to worldly pleasures without objecting them. The Jains seem like the Englishmen to take their pleasures sadly.

It is broadly against the background of the Jain idea of reality set forth at the outset of this study that the state of the universe has been traced by the five ancient Jain treatises on



Cosmology, known as the Panchasiddhanthas on the lines more or less of the steady-state theory of the universe (Jagadanadivada) advanced by modern astronomers like Hoyle, Gold and Bondi instead of the Big-Bang theory (Arambavada) advocated by others and adumbrated centuries earlier by the Vaiseshika and Mimamsa systems of Indian Philosophy. In this Jain image of the universe figured out on the ground of its own reality, it exists eternally in the permanence of its own unchanging substance (Dravya) and evolves changefully by its many modifications (Paryayas), as it flows on and passes through an infinite number of its epochal cycles in the episodic rise and fall rhythm of the Ascending (Utsarpini) and Descending (Avasarpini) periods of its improvement and decline. Within this big picture of the Jain universe, each episodic period through which it passes has its full complement of 63 Exemplary Personages (Salaka Purushas). Of these 24 in the leading role of Thirthankaras or Universal seers and 12 in the supporting role of Chakravartis or Universal Emperors. These are that lords Spiritual and Temporal of each epoch and the mainspring of the material, moral and spiritual progress of the people as their Friends, Philosophers and Guide.

The first among Thirthankaras of the present epoch was Rishabhadeva the celebrated Adinatha of the Jain legends (Puranas). He was the first to reveal to the world the gospel of non-violence (Ahimsa Dharma), the next 21 Thirthankaras belong to the legend. Following one another in the apostolic line of succession (Parampara) of Lords Spiritual of the Jain tradition, they were the propagators of Jain Messiahs viz., and legendary precursors to the historical Parsvanatha and Mahavira Vardhamana, the 23rd and 24th Thirthankaras respectively.

Thirthankaras are liberated souls (Muktha Jivas). They are the Jain equivalents of Hindu gods, having achieved a highest status of Sakala Paramatma. They are the Supreme Masters of the Jain universe. Thirthankaras are not of the world,

but they come in to it by the grace of their descent (Avatara-kalyana) which is of greatest important and significance to the world among their five graces (Panchakalyanas) Although, every soul born into the world is a potential Thirthankara, only few in any epoch achieve that rare distinction. As in all other world faiths in Jainism too many are called but few are chosen.

Thirthankaras, Arhantas and Jinas are terms of the highest respect due to Men of Right-Faith (Samyagdarshana), Men of Right-Knowledge (Samyag Gnana), and Men of Right-Conduct (Samyag Charitra). They represent really the past, present and future of all souls in their march through the world to Liberation (Moksha). Among these Moksha, three ways of achieving Right-Faith based is on the collective vision of past actions, Right Knowledge on the recollective knowledge of future reactions and Right-Conduct on selective wisdom of the present transactions. These are the three Open Sesames of Jainism that will open up the cave of the wealth of Jain wisdom and make its accessible to anyone so willing as to enter it. These three ways to the Truth are three Jewels (Ratnatraya) in the Royal Crown of the Jain Doctrine of which Thirthankaras, Arhantas and Jinas are the custodians. These are the three apparently small, but really giant Steps. In the Great Adventure of realising the Universal Truth under the characteristically Indian Programme of cleansing the three Organs of Truth (Thrikarna Shuddhi) which Jainism adopted and made into the Three Jewels of its philosophical doctrine. He who seeks truth must approach it firstly, along the Thirthankara Way of Right Faith metaphysically, secondly along the Arhanta Way of Right Knowledge philosophically and finally, along the Jina Way of Right Conduct ethically. The seeker of truth by speaking it, finds it, by thinking it, knows it living it and by living it achieves it. By living the truth in the three ways of self-reverance, self-knowledge and self-control one becomes the Man of Truth,—the Kevalin. The Kevalin is one who by living the truth has become truth and is by truth so attained is set free at last from the bondages of perplexity

of bare existence at the bottom of the world fundament and enabled to rise to the freedoms and perfections of coexistence of all as liberated souls at the top of the world firmament. The Kevalin having accomplished what he set out to do is acclaimed the accomplished person that is Siddha-Purusa. He is the Mahatma, the Noble Soul of Jainism, whom Sankhyas called Yogapurusha, Yogins called Yogiswara, Naiyikas call Sarvajna and the Vedantins call Sthitaprajna. The three Jain Ways of liberation (Moksha Marga) are summed up epigrammatically in Umaswamy's aphorism "Samyagdarshana, Gnana Charitroni Moksha Margaihi". The implication is that all the three ways in their combination and not any one of them alone will lead to salvation. The Vedantic Ways of Devotion (Bhaktimarga) Knowledge (Gnanamarga) Works (Karma Marga) have also same end in view, but regard that any one of these Ways is self-sufficient by itself-in achieving liberation.

The Thirthankara is the highest fulfilled personality of Jainism, but being above the world comes into it by his decent only to inspire us as Arhanta, the Man of Right Knowledge and Jina the Man of Right Conduct. Any man in this world who is struggling at the bottom of the world may ascend to its top victoriously with the guidance of the Arhanta, and examples of Jina.

But the Thirthankara is the Father Figure of Jainism, who in his self-illumination (Atmaprabha) as the Man of vision is also the Man of the Right Knowledge, *i. e.*, Arhanta, and Man of Right Conduct *i. e.*, Jina, all in one.

The Thirthankara is Part-Knight and Part-Saint of Jainism who faced with the 8 battalions of Karmas that have invaded and occupied the Holy Land of Jainism, *i. e.*, the living substance of the word (Jiva Dravya), marches on them clad in the iron chain mail of knowledge and so becomes Arhantha-the crusader of Jainism-battling here against the inimical powers of the four kinds of obstructive activities (Ghatika Karmas)

namely, Darshanavarna, Gnanavarna and Mohiniyavarna standing opposed to him and acting as obstacles (Prathibandhakas) to his progress towards salvation. Fighting like the Knight templar of Medieval Europe the Arhanta focuses on them the fire of Right Knowledge, in the form of Penance (Tapas) and triumphs over the hostile forces by signally defeating them and driving them out of the Holy Land of Jainism. For this feat of overcoming the deadly forces of accumulated Karma by Right knowledge, the Arhanta is raised to the eminence of Sakala Paramatma, and awarded the four special kinds of divine privileges namely, Unlimited Faith (Anantadarshana) Unlimited Knowledge (Ananta Gnana), Unlimited Vitality (Ananta Veerya) and Unlimited Happiness (Ananta Saukhya).

The Arhanta, the distinguished winner of the Battle of Knowledge is already half way to victory in the Great War waged for the final conquest of the Holy Land of Jainism, which he takes over at the next stage as Jina. As the Ultimate victor in the war, the greatest winner in the greatest of all wars, the Jina is the Super-Commander of the advancing forces of pure and virtuous five commands of Jainism, the Code of Conduct to be followed implicitly by every one from Field-Marshal down to the Subaltern in the Jain army of Liberation. In this war, the Jina is opposed by the Four Divisions of Aghati Karmas, namely, Nama Karma, Gotra Karma, Aayu Karma and Vayaniya Karma. The Jina armed with nothing more than virtue inflicts a crushing defeat on the enemy forces and is acclaimed the victor in the War of Truth and non-violence. For this exemplary feat unparalleled in prowess and unequalled in skill by any one in the world, the Jina, is crowned the Supreme Universal Lord (Nikalaparamatma) with the tribute due to him of the highest self-acquired powers of Suteley (Sukshamatva) Weightlessness (Agurulaghutva) perspicacity (Avagahatva) and Unopposedness (Abadhatva).

Thirthankaras, Arhantas and Jinas are all in the same class of selected souls (Bhavya Jivas) equal in all respects and

eligible without distinction for a force and full share in the acquisition of the transcendental. Three Jewels wisdom of Jainism (Ratnatraya Prapti). Although the Arhanta technically tops the Jain hierarchy of the five grades of eminent souls (Pancha Parameshis), the Siddha having attained Salvation (Nirvana), even before the Arhanta, is really ahead of the latter. But it is not to the Siddha who is out of the world whom living beings look for in the matter of precept and guidance but Arhanta who is both in the world and of it, and Jina the universal practitioner of the five virtues of Jainst Pentarchy.

The Thirthankara inspires, the Arhanta instructs and the Jina exemplifies, all that is highest, best and noblest in Jainism. In this non-theological Jain Trinity, the Thirthankara corresponds to the Father, the Jain to the Son, and the Arhanta to the Holy Ghost of the Christian Trinity. All of them are Parameshtis the comprising of Upadhyayas (informed souls), Sadhus (reformed souls), and Siddhas (fulfilled souls).

Jainism is out and out an individualistic philosophy according to which the universe in full of an infinite number of living beings (Jivas), who like the Monads of Leibniz mix with each other, and influence one another but only reflect the universe in themselves. As in the Monodology of Leibniz, there is in Jainism also a hierarchy of Jivas rising from the commonest of them right up to Arhata Parameshti and culminating in the Thirthankara who like the God of Leibniz is the Supreme Monad that can guide but cannot save the individual soul. Individual souls in Jainism like the Monads of Leibniz are endowed with free-will, and are completely independent of one another. They are pure, perfect and self-contained in their free-state at the top of the world. If they are found wandering helplessly at the bottom of the world in their transmigratory existence, they are only themselves to thank for it since the state of each living being is at any time strictly determined by its own past actions.

Individual life is indeed the algebraic sum of these three action charged atomic qualities that are not so much pre-determined, as pre-disposing factors in the life situation of every living being and are therefore entirely within the powers of each of them to alter at their will. Every living being in the world like the soldier in Napoleon's army, carries the marshals baton in his knapsack according to Jainism and as the architect of his own fortunes can make or mar himself. He is if he so wills free to liberate himself from the bondages of all ease of Karmas and from his linkages with the wheel of Samsara if only he takes the trouble to follow the wise counsels and worthy examples of the Arhantas and Jinas respectively who are present in every epoch to instruct and guide every one in the world, in the tried and tested ways of liberation from a life of bondage at the bottom of the world to a life of freedom at its top. While the aforesaid Jain-Masters, are ever ready and willing to guide lost souls on their way from the bottom to the top of the world it is by every living beings self-exertions alone that by and large it can hope to achieve liberation which, however according to Jainism is open to all living beings and is indeed the birth-right of every one born into the world.

Jainism specifies living beings broadly into two classes namely, those that they have graduated from bondage to independence (Mukta Jivas), and those that are still in the state of bondage (Baddha Jivas). Liberation (Moksa) comes only to those who have gone through the will of transmigratory life, and are declared to have passed all the tests prescribed by Jainism qualifying them to the highest state of Thirthankara to which everyone in the world is welcome and from which no one is shut out on any ground whatsoever. What is more, this highest of states possible to man is one from which there is no return to the bottom of the world (Apunavarttha) often he has attained to the top of it. This open door policy of salvation for all, with no holds barred and no strings attached, is on all fours with the Vedanthic Visistadvaita scheme of

Universal Salvation. There is much in common on this as well as many other doctrinal points between Jainism and Visistadvithism that the former could well be called the earlier and the latter the later versions of the same ideology underlying both. There is also a lot in common between, what may be called Dravyology of Jainism and Monodology of Leibniz, the Jain universe like that of Leibniz is made up of a infinite number of units of spiritual forces of matter corresponding to the living substance (Jiva Dravyas) of Jainism and monads of Leibniz. The non-living substances of Jainism are called Pudgalas which can but inter-act with each other and reflect the universe like the six substances of Jainism. There is a hierarchy of Monads rising up to God whom Leibniz designates as a supreme Monad which without having the freedom to interfere with the universe shapes it as the best of possible worlds. In spite of the many points on which the world pictures of Jainism and of Leibniz touch each other, it is doubtful if the best of possible words posited by Leibniz would be likely to change the deep rooted pessimistic world outlook Jainism that the world is a place in which it is best not to be born and being born in it is best to leave it at the earliest possible moment.

Although, Jainism recognises no Saviours Redeemers or Deliverers but only a succession inspirers, instructors and inculcators. Arhanta is the Helper of Mankind in achieving salvation. He is compared to the Vedic Agni and the Bodhisatva of Mahayana Buddhism. What with the special powers (Siddhis) won by his penance (Tapas). The Arhanta is able to assume his auspices subtle body (Subhadeha) so that he may gain ingress (Anupravesha) into worshipful images (Vigrahas) of himself by which means he can favour his followers with instruction that they stand in need of. Worship of images (Vigraharadana) of Jain-saints has indeed been an integral part of the Jain ritualism since its inception. Undoubtedly worship of images of saints owes something to the cult of the Buddha worship which developed

in the post-Mahayana period. Perhaps, the practice of image worship may be traced back to the primitive forms of ancestor worship going back to the totem pole. To Jainism and Buddhism and the other atheistic faiths the worship of the ancient gods of theistic religions of India is naturally taboo, since the Vedic Brahmanism centring round the practice of animal sacrifice in the name of Yajna is repugnant to Jainism. Indeed Jainism arose as the very form of protest against the barbaric practice of animal sacrifice and was the first Indian faith to derecognise the blood thirsty gods of Vedas by denying their very existence. Jainism which larned he worship of gods at first soon realised that its all too human followers stood in need of some means of safe discharge of the highly explosive devotional element in the Bhakti syndrom and which is second nature to Indians in general whether Buddhist, Jains or Hindus. The Jain Master saw an opportunity here of turning this explosive feeling in their followers from the worship of ancient Hindu Gods to the worship of the newly cononised Jain saints wherby the suppressed psychic forces in their followers could be canacised into the service of their new but not irrereverent faith of Jainism. Saint worship not being inconsistent even with the agnoistic spirit of Jainism and rather highly consistent with its apostolic basis was therefore not only allowed by Jainism but also encouraged.

The worship of Jain saints necessitated the construction of temples in which images of Thirthankaras carved according to the principles of Jain iconography (Shilpasastra) may be installed and services prescribed by the Jain retualistic texts i. e., Jain Agama conducted therein. This is the origin of Jain saints workshop and also of the art of temple architecture (Vasthusastra). The Jain temples called Bastis (Vasathis), or houses of God, sprang up by thousands all over the country during the hay-days of Jainism. They are in evidence as temples in which after the suppression of Jainism in India the Hindu gods are even now worshipped. The world



famous temples of Mount Abu and Palitana, described as epics in marble, are among the artistic wonders not only of India but of the world. They are as much objects of aesthetic interest as of religious devotion. The monolithic images of Bahubali, the Jain giant not of strength but of piety at Sravanabelagola and other places in Karnataka State are among the most astonishing artistic images of the idealised human body that have few parallels in the world of art. The Bropdignagnian proportions of the Bahubali images are a class apart, remarkable not merely for a physical size but also in the aesthetic perfections that are so difficult to achieve in carving stone images of such colossal proportions, without the risk of making them appear Comical. It calls for a rare aesthetic sense of sculptural skill to carve images of such abnormal dimensions that can evoke feelings of sublimity and reverence rather than fun and trivially. Other than Thirthankaras worshipped by Jains is the image of Padmavathi—the female principle of the universe according to Jainism, and the counterpart of Prajna Paramita of Buddhism, both being the later refinements of the Mother goddess of the ancient fertility cults of India.

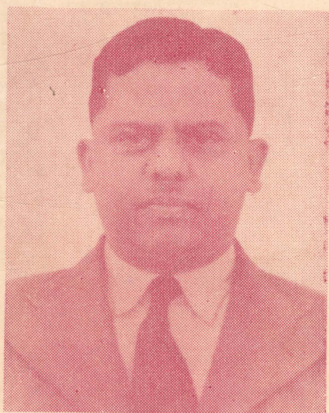
Jainism is unique even among atheistic faiths in regarding man as the Gateway to Salvation not only for members of his own kind but living beings in general and even for supernatural beings since Man alone is capable of performing Yoga—the necessary means of liberation or Moksha. By implication therefore Jainism elevates man above gods, whereas in theistic systems gods are placed above men though not always above law. Islam like Jainism gives man the highest status, next only to god as the vice-regent of Allah, and even above the heads of archangels. Jainism never went to the extreme of denying the existence of supernatural powers and beings whether called gods or Gandharvas, but assigned them no special place in the universal scheme of things. Even in this low state of miserable existence at the bottom of the world, man is regarded by Jainism as unique as a living substance (Jivadravya) as contrasted with nonliving substances (Ajiva-

dravyas) by endowing living beings with the inalienable, if rather limited, capacities for vision (Darshana) and knowing (Jnana), happiness (Soukhya). As a living being man is endowed with capacity for movement and other abilities in his diverse and different worldly roles of seer (Drishta) knower (Jnata) and doer (Karta) and above all enjoyer (Bhokta) and so forth. The true mark of a living being, however is independence (Swatantrya). Man according to Jainism is basically free, although antologically bound, and is the less none bound to free work out his own Salvation by his own efforts except for the guidance and help he is able to obtain from a Thirthankaras, Arhantas and Jinas. Man in the ancient Jain, as in the modern existentialist world, view is condemned to be free.

Jainism and Buddhism in their Nietzschean rejection of Godhead, and Kierkegardian projection of man in the unbearable isolation of his existence without god and insufferable agony (Angst) without any outside power or agency to look up to for help or consolation, but with full responsibility for his own weal or our according to his own actos of Commission or Ommission, are the sixth century B. C. Indian versions of the 20th Century A. D. Western existentialism. The difference between them, however is that Jainism and Buddhism in spite of their more gloomy and less hopeful outlook of life in this world of sorrow suffering than, that of modern existentialism, go on somehow to workout a more logical and meaningfull scheme of existence and eschatalogically hopeful plan of deliverance which leads to reaffirmation of life values and perfectibility of man by his own efforts. But modern existentialism in starting off with an intentionally pessimistic outlook of meaninglessness of man's life in the world and hopelessness of his future without any guarantee of success in his sincere-most efforts stops there and leaves him very much in the air.



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# JAINISM

## A NEW LOOK

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  - (3) **Masked Fires** : Lays and Lyrics published serially in 1940.