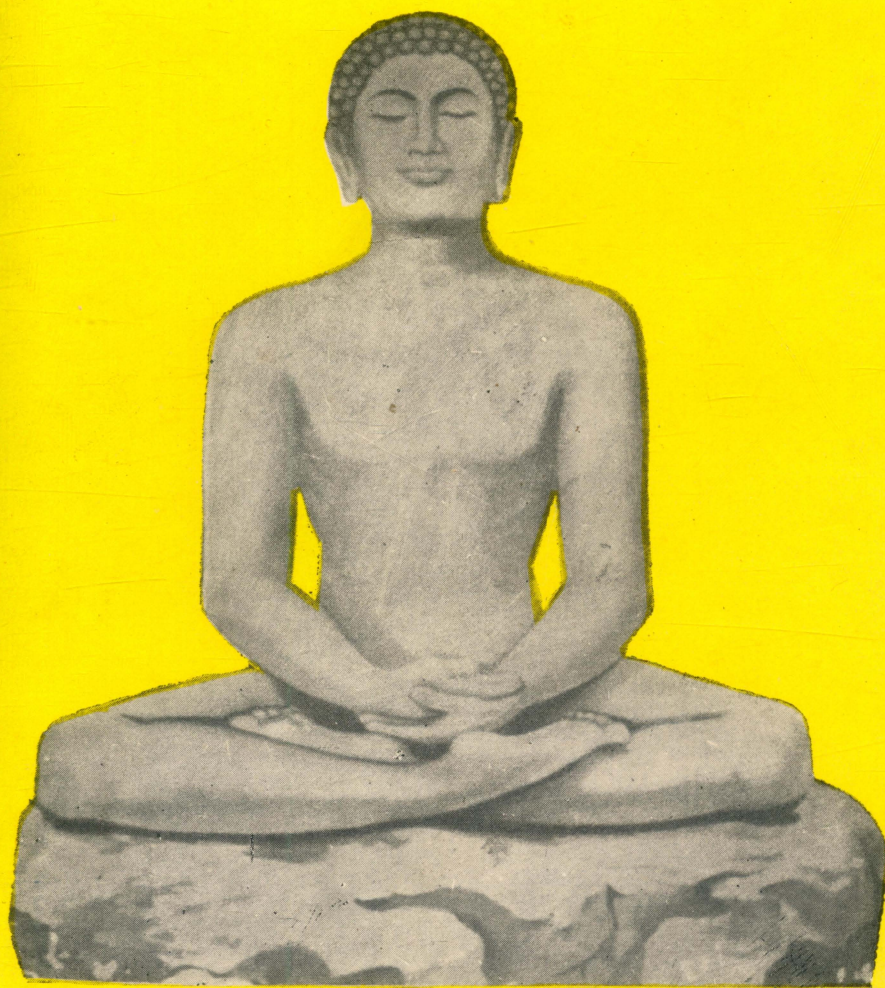




Precepts and Practice

**Puran Chand Nahar
Krishnachandra Ghosh**



Brāhmaṇic and *Śramaṇic*, these two religious traditions, fairly epitomised the religious ethos of ancient Indian people. The former, in some form or the other, banks upon the Idea of God, and, consequently depends upon the Grace of God for achieving *mokṣa* or Absolute Freedom. Whereas, in *Śramaṇic* religious tradition God is replaced by Man himself, and, for achieving *Nirvāṇa*, one has to rely solely upon one's own Grace. Jainism, very much like Buddhism, subscribes to the *Śramaṇic* view of man's predicament and shows the way out of it.

For Man of Today, using Niezsche's phrase, God is Dead. Now, he must seek light from *Śramaṇic* view, while doing away with the Idea of God.

Vardhamān Mahāvira (6th B.C.), the last and twenty fourth *tirthaṅkara* in the Jaina religious tradition, through his own efforts, without any aid from divine or human agency, discovered *Kevala Jñāna* or perfect knowledge and shared it with his contemporaries, now preserved in Jaina *Āgamas* or Scriptures, in Prakrit language.

This book provides an ample opportunity for those interested in an authentic Jaina version of *Śramaṇic* religious tradition, worked out both in the background of western philosophy and orthodox Indian philosophical systems.

JAINISM
PRECEPTS AND PRACTICE

JAINISM PRECEPTS AND PRACTICE

**PURAN CHAND NAHAR
AND
KRISHNACHANDRA GHOSH**

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CHAPTER XXIII.

FREE-WILL AND FATALISM.

The problem discussed : Is 'Jiva' a free centre of Origination?—Belief in the latter makes—Moral Judgment Inexplicable—Ethics lose its Injunctive Character—Leaves no room for Merit, Reward and Virtue—Examination of the Demerits Arguments in the Light of European Ethics.

Hitherto we have been discussing the relation between the *kārman* body (*कार्मण शरीर*) and *Ouddrika* body (*औदारिक शरीर*) and the transmigration of the former from body to body by means of which a *Jiva* attains to higher forms of evolution and state of beatitude by its own moral will and endeavour. There we took it for granted, as it were, that every *Jiva* has got capacity to improve itself morally and otherwise by its own effort. Whether this belief is true we did not stop there to enquire and consider. And, there may arise, indeed, a doubt as to the *rationale* and correctness of this belief. The Jains hold, as we shall see

Doubt as to correctness of the Jain belief in Free-will.

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later on, that either this belief must be true or moral judgment must inevitably become impossible. Thus the question raised is a very important one; and moreover as the whole fabric of the Jain metaphysics and ethics which are but complementary parts of a singular system of thought is based on the belief in the Free-will of the *Jiva* who is the maker and master of his own fate, it imperatively demands of us an immediate solution. In taking up the question, therefore, ere we enter upon any other topics, we shall first examine the problem from the view points of European Ethics,—Whether in the exercise of will, in the choices of things and alternative lines of action for a particular end which the *Jiva* has in view the mind is wholly determined by phenomenal antecedents and external conditions or itself also, as active subject of these objective experiences, plays the role of a determining cause? In short, whether or not, the *Jiva* is a free centre of origination?

The problem
of Free-will.

This is the problem which now looms before us for solution. The two doctrines

FREE WILL AND FATALISM.

which we shall develop presently, represent very widely divergent schemes of thought, which put a different interpretation upon every thing in nature and life of which we shall have occasion to speak later on. Those who maintain the first one of these two alternative doctrines, call themselves, 'Necessitarians' ; because under the assigned conditions, the sequence of one particular volition, in their opinion, is an inevitable event which is no less than the falling of a book when blown off from the roof of a house. And those who maintain the second one of the alternatives, call themselves 'Libertarians,' because they deem it possible, inspite of the assigned condition, for the mind to will, or not to will, or to will otherwise. It is not obliged to deliver itself to a bespoken judgment or submit to the verdict of Nature. The former thinkers regard man as simply a product or an effect of cosmic evolution while the latter as an originating cause capable of determining what was indeterminate before. According to the former view man has been throughout, and has always

The Fatalists
and Free-
willists.

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and invariably to be submissive to the play of given laws and forces working upon his life that move and mould him as they come and go ; while according to the other he himself stands in the midst of the conflicting forces of Nature as a maker and master of his surroundings, as autonomous, as an independent centre of origination.

**Evidence
against De-
terminism.**

The problem therefore is : Is man an absolute creature of the cosmic powers that set him up? Is he simply a product of nature? We answer, "No," For, if he were simply a resultant of the cosmic processes of life and living or if he were wholly and absolutely determined in his will by other phenomenal antecedents, then what sense is there in the moral judgment which we pass upon others? Does not moral judgment take for granted that in the moment of yielding to one of the competing solicitations which is morally bad, we might have preferred the other if we really willed it? Does it not take for granted that we are not manufactured articles passable in the market of the world as good or bad from the very beginning of our mundane

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existence, but to a certain extent at least authors of our own characters? If you are already determined to take up a particular line of action by phenomenal antecedents, then, what sense is there in such sayings of Ethics or Gospels, of the Great as "Do this and that and do not do other." Ethics will lose its injunctive character and will be reduced to a mere science of health. In fact the experience of contrition which follows so often on one's doing something wrong, the language of praise and blame, we so often use when admiring the moral rectitude or the quality of the sentiment of justice, the inspiring instances of forgiveness, the constant reference to higher virtue, to the mode of plain living and high thinking and all of the like character we say, rest on this belief in the freedom of man. Take away the freedom of man, the wickedness of him comes out in all nakedness and horribleness in the same category as devastations of nature. If noble minds rose upon us as necessarily as lengthening summer days, we might indeed rejoice, but cannot be

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carried away by uplifting veneration. The language of ethics when translated into necessarian formulas, bids adieu to all conceptions distinctly moral and becomes simply discriptive of phenomena in natural history. It tells us what has been what is going on and what will be in the time to come ; but not what *ought* to be. For if an inevitable and invincible necessity makes us will what we will, our will is no more responsible for its volition than the spring of a watch is responsible for its movement. From this point of view it is absurd to blame the will, which wills only in so as far as another cause distinct from it, makes it will in the manner as it wills. In short, if you take liberty away from man, you leave on the earth no vice, no virtue, no merit ; rewards are absurd and punishments become unjust.

Examination
of the Deter-
minists argu-
ments.

To enter therefore into an examination of the ethics of the necessarians. Some of them hold that "the universal application of the causal-connection leaves no room for caprice or freedom in the mysterious citadel of will". If everything in nature is deter-

FREE-WILL AND FATALISM.

mined by antecedent conditions, why may not the same thing be true in the sphere of our volition.

In reply to this we say that "against the evidence offered for Determinism, there is to be set the immediate affirmation of consciousness in the moment of deliberate action." And a psychologist must accept as elementary "what introspection carefully performed declares to be so".

Our self is a free-cause.

Moreover, as metaphysics points out, the primary idea of causality is derived from the efficiency of the will itself and a secondary account of causality as is found in nature should never be applied to the interpretation of human volition.

(2) When we fix our attention on human action we observe that a portion of it is originated by subconscious influences and the same thing may be true of our volition, specially when there is no sharp line of demarcation between such acts and volition and when the gradual transformation from one to the other is an undeniable fact.

Volition is confined to the region of consciousness.

Against this we may point out that it overlooks the fundamental characteristic of

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volition. Our exercise of will is strictly confined within the region of consciousness and a choice among such facts of clear consciousness forms the true characteristic of volition.

(3) "We always explain the voluntary acts of others on the principle of causation by character and circumstances. Indeed otherwise social life would be impossible."

Character is formed by and points to the uniform exercise of free-will.

In reply to this we may say that interpretation of facts by reference to the known tendencies of character illustrate but the influence of habits. But this habit is only an expression of the uniform exercise of free-will. Again, however adequate our knowledge of one's character may be, it never enables us to predict with absolute certainty, how one should act on any future occasion.

The dictum of these philosophers in the domain of ethics, is that our volition is always determined by the strongest motive and the motive which can ever be the strongest is that of prospective pleasure. Be the motive passions many or few that are implanted in us, that which practically moves us into action is the strongest one and the strongest one among the motives

FREE-WILL AND FATALISM.

should be recognised by its pleasure-producing capacity. This idea of prospective pleasure then becomes closely associated with the strongest solicitation which prompts us to action. Thus will of man is altogether passive here ; for, it cannot but identify itself with this strongest desire.

Bad psychology of the determinists.

The obvious defect of this theory is that it entirely makes the will passive. And it is due to bad psychology. A desire cannot actuate, cannot lead us to do a particular action, unless we identify ourselves with this solicitation which alone can urge us to follow a particular course of action. When we identify ourselves with one of these desires, (this act is called will), it gets into prominence over all others and thereby becomes the strongest one. This strongest one, we call motive proper. In this act of willing which consists in the conscious identification of ourselves with one of the desires which are by themselves nothing more than mere promptings, the will is wholly active and is completely free.

An objection might be taken here to the effect that even in this act of willing the will

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is determined by one's character, and habit, and so cannot be reckoned as free in its operation. But to this our reply is that this character which fetters our will in its activity, is itself nothing but the product of the free operation of ourselves, the effects of which are materialised and preserved as Character or Karma-matter. For what is this Character? It is the settled disposition of the mind to operate in a particular way when opportunity comes. It is the habit which fetters us indeed only *apparently* to a certain extent later on, but as engendered by the free operation of ourselves. We say apparently, because the clear verdict of consciousness in every case of activity is that we might have preferred another course of action, had we but sufficient strength of will. We cannot, by any amount of effort as a clear introspection reveals, divest ourselves of this consciousness of freedom—i.e. freedom to operate otherwise if only we had sufficient stamina to do so. In the presence of this clear verdict of consciousness all the arguments arrayed by the Determinists fall to the ground and our

How Character points to presence of free-will.

FREE-WILL AND FATALISM.

will seems to be not determined by its phenomenal antecedents as has been wrongly alleged, but is on the other hand free to all intents and purposes.

Again if our volition is completely determined by the strongest motive, and if that motive be always that of prospective pleasure, then we cannot but identify the determinists with the egoists. And we must necessarily charge him with the horrible consequences of a rule of life founded upon self-interest. His difficulty will begin when going beyond this simple psychological fact viz, that the strongest motive determines our volition, he tries to make a relative estimate of these hap-hazard impulses and find for them an ethical principle of order and to say that the altruists should have place rather than the egoists, and the sense of right than both. Besides these he overlooks the play of disinterested impulses in mind in the shape of motherly affection, devotion to right, compassion etc. If this be the doctrine of the necessarians, we may conclude by saying that it is in no way compatible with the sense of duty in men and excludes all righte-

Determinism consistently developed leads to egoism.

AN EPITOME OF JAINISM.

ousness from the universe ; and thus the moral faith and nobleness of the necessarian becomes an intellectual inconsequence.

Nay more, it takes away from man what belongs to himself properly, his freedom which constitutes his true worth and dignity and brings him down to the level of inanimate objects of nature.

CHAPTER XXIV.

WILL AND INDIVIDUALITY.

Karma-Sarira' and the Nature of its Migration—
Water-Globule and 'Karma'-Globule—The Vegetable,
Seeds and 'Karma-Sarira' in Relation to Nature—
Selection and its Character—Human Evolution is
Essentially Teleological—Humanity always keeps a
Goal before itself.

Now it is this '*Kârman Sarira*', the
Character or the inner nature of the indi-
vidual man that re-incarnates or expresses it-
self successively in various forms through
the repetition of births and deaths. When a
man dies, the *Kârman-Sarira*, his *character*
or inner nature, is not disintegrated and
dissolved with the death and dissolution of
his physical mortal organism, but passes
through womb to womb in an invisible
form. To draw a comparison with a
physical phenomenon, as a water-globule
rising from the surging waves ruffling the
vast expanse of the ocean passes through
various stages of existence sometime in the
invisible form of vapoury state in a cloud

The Character: the
Kârman
body re-
incarnates.

AN EPITOME OF JAINISM.

Conscious
selection by
the *Kārman*
body.

or changes into snow, ice or descend in rains to mingle again with the ocean from which it sprang : so the *karma*-globule, for it is indeed as subtle as can be imagined—springing up as it does in the beginningless past from the vast expanse of the eternal ocean of verities, persists in its career, sometimes remaining invisible to our mortal eyes, at other times expressing itself through the gross material frames of living beings and organisms, whirling through a succession of births and deaths according to the merits and demerits of its past desires and deeds moulding the inner nature in its subsequent career.

The thought, will, organic want or desire moulding the inner nature or 'character' of an organism has a power of selection ; for, thinking and willing consist in determining and selecting an alternative, and the subtle organism determines and selects only that alternative which is favourable to the manifestation of its character and the realization of its wants and desires. The process may best be illustrated by taking two seeds, say one of mangoe and

WILL AND INDIVIDUALITY.

the other of jack-fruit, as representing two different 'Characters' or *Kârma-Sariras* of the two different vegetable organisms. The power of growth and development in the two seeds or their inner natures is of the same kind. And though the external Nature or the environment consisting of earth, water, air, light and so forth is common to both the seeds planted within the bounds of a selected and definite area having soils of equal fertility ; yet for certain characteristic peculiarities latent in each of the stones, each determines, selects, and draws, according to its own constitutional wants, appetites, and desires, peculiar to itself, such nourishment both qualitatively and quantitatively from the common environment as would be contributive to the growth and development of the organism and to the fulfilment of its own wants and desires. This phenomenon of selection by the seed is not a blind adaptation to the environment, but selection by a conscious willing agent having a preferential interest in the thing selected from amidst an infinite diversity of materials and elements in the

An Analogy

AN EPITOME OF JAINISM.

Selection by
human
organism.

unlimited store-house of Nature. The nature and character of this conscious and deliberate selection becomes more and more clear to our vision when we divert our attention to the human evolution. Man does not live for bread alone, not for mere animal living and multiplication of species ; but expressly for the attainment of some particular object, end, or idea. Human evolution differs from all other forms of evolution in this that humanity always keeps before itself a goal for the realisation of which it constantly strives and struggles. And its adaptation to the circumstances is not a blind acquiescence to the forces that be, a mere trimming of the sails and adjusting of the oars to suit every passing breeze ; but a conscious choice of will exercised in the interest of the object, end or idea, it keeps always in view. If the object, end or idea—the main-spring of his thoughts and activities—is lost sight of, man then no longer remains a conscious willing agent impressing his will and individuality upon the environment, drawing nourishment from

WILL AND INDIVIDUALITY.

nature and utilizing her in the fulfilment of his desires and realization of his end or Idea ; but becomes a dead and passive subject to the indiscriminate operation of the forces that surround him. His destiny then no longer remains within and under his control ; he becomes but a child of Nature, a creature of circumstances ; and his environment becomes all-in-all and plays the *role* of Destiny rough-hewing and shaping him as it wills.

CHAPTER XXV.

CAUSALITY IN THE MORAL WORLD.

What does 'Responsibility' Imply—Reward or Punishment Unavoidable—Law of 'Karma'—Causality Inviolable—Prayer or Worship has no Efficacy—No Need of Extra-Mundane Moral Providence—Law of 'Karma' is more Rational Explanation—An Act of Vice is not equal to Incurring a Debt—The Theory of 'Karma-Pudgal'—the Distinction between Right and Wrong is not an Absolute Distinction.

In discussing the question of Free-will and Fatalism, we have seen that man is constitutionally free and essentially an autonomous being with all the potentialities of vision, knowledge, strength and delight infinite. And as such he is wholly and entirely responsible for all his thoughts and actions. We have seen also that responsibility for a thought or an act means the liability of the man who thinks or acts to undergo the consequences of his thought or act.

But to undergo the consequences of a thought or an act is nothing more or less than the enjoyment of a reward for entertaining a good thought or performing a

CAUSALITY IN MORAL WORLD.

good act or suffering a punishment for giving way to bad thought or condescending to do a bad deed. And however a man might wish to taste the sweet fruits of righteous deeds without performing the same or to avoid the bitter ones for practising the vicious acts, he can never escape the firm grasp of the Law of *Karma*-causality which is sure to bring him round and round to undergo the consequences of his thoughts and deeds in perfect accordance with their nature and character ; for the Law, so to speak, is automatic in action and works with mathematical precision. So there is not the least possibility of escape from its mechanical grip. You may offer up prayers on your knees and assure the Lord of your giving Him a feast with the best and choicest fruits, flowers and sweets or you may shave off your heads at places of pilgrimage and roll yourself on the dust and dirt around the temple ; or you may knock your brains out on the threshold of the shrine of your Lord, and wash his feet by the tears of your swollen eyes ; but alas ! these will not save you from the iron-

Automatic
action of the
Law.

AN EPITOME OF JAINISM.

grip of the great law of karma-causality which has been working out from times without beginning.

Liquidation
of debt.

Admitting the truth and validity of Karma-causality, however, in a more or less general way, some suggest that a man will be judged by his actions and be punished and rewarded for these. But this implies evidently that as if there is a judge human or divine, as they hold, who may be prejudiced or partially informed or might be lenient in the administration of Justice in the case of one and strict and uncompromising in the case of another.

Again, to escape from the undesirable consequences of our thoughts and actions, some interpret that by doing a wrong, the man simply incurs a debt and that this debt can well be paid off by the sinner himself or by some one else for, and on his behalf. The interpretation of the law of Karma in this wise has created a much confusion of thought and anomalies in the performances of religious and social rites. The *Srādh* ceremony of the Hindus consisting in the offerings of *pindas* on the death of the father is one amongst

CAUSALITY IN MORAL WORLD.

many others which partly appears to be resultant of such a line of thinking and reasoning. The crucifixion of Jesus Christ whereby the entire race of sinners was saved is but another illustration of the same kind of interpretation that can only proceed from Christian bigotry.

Responsibility and Liability inseparable from each other.

To disown the sequence and own the antecedents is like the denial of attributes to a substance. The attributes inseparably go with the substance ; so does the consequence i.e. responsibility for the thought and act inseparably goes with the thought and act themselves. Doing an act of vice is not the same as the act of borrowing money and incurring a debt which can well be cleared up, either by the debtor himself, or by another for and on his behalf. It is not like the liquidation of a debt some how or other, and shirking all responsibility thereby ; for, not only the man who commits an act of vice, has to undergo the consequence of the same ; but he has also to bear the burden of the *Karma-pudgal* which clinging to the soul instinctively develops a certain strength and vibratory

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No common
standard.

motion whereby his future nature and career is moulded to some extent. And examination of the natural environments wherein the man is ushered into a physical existence, a study of the development of his form and physical constitution as well as his mental inclinations, the colouration of his thoughts and activities in the different spheres of life—all tend to show how he has to still bear the burden of *Karma-pudgal* of years and ages he passed through.

But others, remark, there is no common standard whereby we are to judge between good and evil, and act accordingly. What you think to be good to A might be bad to B. What is happiness to you might be a misery to me. What is deadly poison to you might prove a saving nector to me. Besides, we do not see the good accruing from good, and evil begetting evil, always and invariably. Very often the case appears to be reverse to what is generally interpreted according to the law of karma.

So think the impatient minds labouring under a regrettable short-sightedness to look through Nature, the permanent theater of

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perpetual changes. But these people seem to have no insight into the metaphysics of things and thoughts and to forget that nothing is good in and by itself. It is the use and abuse of things and powers with us that are either good or bad. There is nothing as freaks of nature in our philosophy. What is in the root must come out in the sap. Whatever happens must have a cause and whatever is in the cause must pass into the effect. Right use must result in good effects and bad, bad.

The use and the abuse are the criteria of moral distinction.

The law of karma as we hold it, is but an all-embracing interpretation of the law of causation which must work out things inevitably and invariably. If the fall of the apple, before the eyes of Newton who deduced thereof the universal law of gravitation whereby all what is earthly is drawn towards the earth, were but a freak of nature, how things of the world would stand? Where would be the use of the fall at Niagara—if the torrents were to run down only occasionally without any invariability? Just as the use and utility of the natural laws and forces lie in their invariability.

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Invariability
of the operation
of Karma-causality.

and inexorable of the phenomena in and through which they present themselves to us : so it is the invariability and uniformity of the operation of the law of *karma*-causality that makes possible the amendment of and atonement for our past and the laying down as well the lines of our action in future. Indeed there is a common adage to the effect, that what is done cannot be undone ; but surely we can neutralize or turn the direction of our past action-currents by quickly setting up a set of counter action-currents. For illustration, you sent a message to B, a message the breaking of which has every likelihood of breaking his heart as well. Immediately after, when you learn that the message you despatched was a wrong one, how would you act ? Surely either you would run yourself to or send one of your chosen men with definite orders either to overtake the man with the message on the way and stop him from delivering the message, or failing which to do something else that would surely neutralize the effect produced by the delivery of the wrong message. And this is how the effect of

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past actions can be amended or neutralized by our quickly setting up currents of counter action to run as antidotes to the former. It is just like setting the ball on motion in a certain direction and stopping the same by a subsequent counter-action which would either neutralize the effects of previous action or divert the ball in motion in another direction determined by the laws of the parallelogram of forces. It is true that we cannot in fact undo what we have already done ; but surely we can thus modify and improve matters to a large extent by setting up new forces to run counter to the older ones and neutralize or divert the currents of the same.

Amendment
of the past
possible.

So we see the law of *karma*, properly understood, is not so fatalistic that it would send in us a thrill of shudder to think of the firm grasp of the hold it lays upon us. However inexorable, however death-like might be the grip of the Law to make us undergo the consequences of our own thoughts and deeds, it is not as cruel as Destiny herself compelling us to do this and that at her own dictates and sweet will. For, just as

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The doctrine
of Karma not
fatalistic.

we know more of the laws of nature, the more intelligently we can use them to our own advantage and benefit : so the more we know of the character and working on of the Law of *karma*-causality, the more firmly we become convinced intellectually and morally that it is a law that has always been affording us ample opportunities to right the wrong, to remedy the evil, to amend the effects of the past with a view of moulding the inner nature—our character, for a higher form of evolution of a more and more perfect type of organism and for the attainment of greater perfection. And such is the teaching of our sages !

From what precedes, it seems to follow that every living being, specially the man who always keeps before himself as a goal, the realization of a particular end or idea, is free to think and act as he wills. Will, as we have remarked, consists in determining and selecting between the two or more alternatives. A man with certain object in his mind to accomplish, invariably finds on reflection that there are different alternative means by which he can

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accomplish the end he has in his view. And he is free to determine and select the one or the other of the alternatives that would suit him best. When we ponder over the ways and manners in which a man thinks and acts, we find that his thoughts and activities in the different spheres of life consist in the conscious acceptance of one thing and a similar rejection of another. Of the different alternative means, we freely adopt that course of procedure which we think to be most conducive to the realization of our end, and reject others as being detrimental to the end. We do not live only for the satisfaction of the lower instincts and multiplication of species. We live for progress, for peace and happiness. The highest end of mankind is to live, move and have its being in peace and happiness. No doubt every one desires to live long and to live well also ; but what to live for, if it be not for the enjoyment of autonomy, of peace and bliss? Whatever might be the nature and constitution of this Summum Bonum ; however we may define it, it is ultimately for this end that

Works with
an end in
view.

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Autonomy is
the ultimate
Ideal.

the drunkard becomes addicted to wine, the criminal becomes habituated to crime, or the devotee bends his knees in the shrine. Whatever we think and whatever we do, we think and act consciously or unconsciously for the attainment of peace and bliss or autonomy. This really constitutes the Highest End or Idea for which we all live and move and have our being in the universe. And in proportion the nature and character of this Ideal varies with the changes of the angles of vision we take, according to the principles of *Naya* and that from the different stages of our life, the means we employ for the realization of the ideal in view also vary as well. But in any case, there is no denial of the fact that it is we that are the free agents in the determination, selection and adoption of an alternative course which would be most conducive to the realization of the end we have in view for the time. All the aspirations of life, all our reasons for our living, all that we think, tend in reality to augment this our sense of freedom of thought and action. We can

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not possibly imagine that we are not free to think, will and act in our own ways. And with this liberty to think, will and to act in our own ways arises the question of our responsibility for the same.

Liberty cannot be dis-united from responsibility.

Liberty and responsibility go hand in hand. And it is impossible, say the Jain thinkers, to disunite responsibility from the agent who is at liberty to think and act in whichever way he wills for the realization of his ideal. To disown liability originating from responsibility but to enjoy the privileges accruing from liberty is not only a logical absurdity, but is indicative as well of moral depravity. Riches and poverty, fame and obscurity, power and subjection, health and disease, knowledge and ignorance, toil and pleasure, feasting and hunger, are but so many varying consequences of liberty we have and had in this life and in the past.

To think is to act and to act is to resist. Resistance is action itself which produces changes not only in the thing worked upon but also in the worker as well—for work implies waste in both. Therefore, no thought, not a single deed which

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Responsibility brings in reward or punishment.

a man thinks or performs can ever be disunited from its effect which in the moral world takes the form of responsibility involving the idea of liability of the thinker or the doer to undergo the consequences of his thought or deed. And as what is in the root comes out in the sap; as the cause passes into effect and the like produces the like, the consequences of a good thought or deed bears out good or bad fruits. It is clear, therefore, that responsibility carries with it the idea of enjoyment of a reward for a good act done or of suffering a punishment for a bad act committed. But so frail is human nature that it only wishes for the fruits of righteous deeds and avoid practising the same, wishes not to reap the harvest of sinful acts whereas wishes only to perpetrate sinful things—

“धर्मस्य फलं ईच्छन्ति धर्मं नेच्छन्ति मानवाः ।

फलं पापस्य नेच्छन्ति, पापं एव चरन्ति ते ॥”

But the whole aspect of things changes if we were to consider the question, ‘Is man in fact so free as to think or do whatever he pleases?’ If every man were free, that

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is to say, if he could act as he pleased, history of the world would have changed into otherwise for the absence of any common bond.

If one among the millions of human beings who lived and died in the infinite number of years that have rolled by, could be found capable of acting purely in conformity with his will and desires, the free movements of this man in opposition to the general scheme of the universe would be enough to annul the possibility of the historical laws for all humanity. Nor the movements of man show that he is free to live and move as he chooses. Historical laws regulating the movements of man, are but visible negations to the existence of free-will in man. Far from his being an agent willing and acting freely, observation of his movements and a study of his constitution clearly confirm the belief that he is wholly a dependant being acting in due obedience to Nature and natural laws. No man has ever been found to act in utter disregard of the laws of gravitation nor the phenomena of his cerebral activity have been found wanting in regulating and controlling his will. Man is but

The free-will of man leaves no room for historical laws.

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Nature is not
benign to
man.

subject to these cosmic forces and laws and he moves and acts with due regard and obedience to Nature to whom he owes his life and looks for light. For, "thus from the war of Nature, from famine and death, the most exalted object which we are capable of conceiving, the production of the higher animal follows. There is a grandeur in this view of life, with its several powers having been originally breathed by the Creator into a few forms or into one; and that whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful, have been, and are being, evolved."

But this aspect of evolution which is being worked out by Nature through her warfares, through the principles of competition, through adaptation to the environment and transmission of acquired qualities through heredity, makes the environment, the maker and moulder of the man. Man, according to this cosmic process of evolution is no more an independent being having any free will of his own to think and act after his own way and

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exercise his independence in the free choice of things and impressing his individuality upon the surroundings. Nature has left man no option, no free will to act. But the circumstances play the part of *Destiny* as it were, rough-hewing and moulding him after their own casts: He ~~acts~~ and moves about indeed but only impelled by the forces of Nature. Nor man can be taken as the same individual being who has been running down from eternity through the processes of metempsychoses. It is true that Nature has been working from time without beginning, ushering into existence from the conflict of the aggregative and separative forces inherent in her, the stars and planets composing the astronomical cosmos ; and as these have been going on revolving round their own orbits according to the fixed and inexorable laws of motion, a few forms of life have sprung out into being to crawl on earth. The cosmic processes of life and living in the shape of their adaptation to the environment and transmission of the acquired characters to the off-spring at last culminated in the

Man : the product of cosmic evolution.

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Poetry is not
metaphy-
sics !

transfiguration and evolution of Man—the mystery, the wonder and the climax of the cosmic evolution. Man thus is but a product of circumstances and has no free-will. Wherein lies then the possibilities of persistence and re-birth of the same individual running up and down from eternity through the processes of metempsychoses, of undergoing the consequences of his own activities and desires and of reaping the harvest of what he had previously sown ?

There is a grandeur in this view of life indeed. But the charms of poetry cannot always and everywhere hide the metaphysics of ideas and ideals from the penetrating insight of the unprejudiced philosophers !

If we deny the very independent existence of man and take him as derived product of matter and material forces working in him we must say that he must have a derivative responsibility for all what he thinks and does. One may owe his existence to something else—to some Higher Power but the fact itself cannot entitle one to shake off responsibility from his shoulder : his existence

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may be derived ; but with it comes his responsibility as also similarly derived. To illustrate by a concrete instance, the king delegates his certain powers to the minister for the administration of a certain province. But is not the minister responsible for uses and abuses of the power he derived from the king. The Jain view of the point in question is that in the commitment of a murder by a servant at the uncompromising order of his master in whose hand he is but a tool, not only the master alone but the servant also is liable to receive punishment. And this view of liability as involved in responsibility holds good even in matters of evolution through cosmic process. Failures of the organisms in the right adaptation to the environment cause them to be weak and supplanted by other organisms who have been successful in their adaptations. Therefore the organisms who thus become weak and go to the walls, are responsible for their movements and activities in their own spheres of life and struggle, environment being common to them all.

Responsibility in Naturalism.

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Possibility of
self-realisa-
tion testifies
to his supra-
physical
being.

But to view the question from the psychological stand-point. Man is not simply a product of matter and material forces engaged in a terrible conflict in which the weakest go to the walls and the strongest survive to multiply. Man is essentially mind—a thinking being having a soul in him to save ; and the soul is neither matter nor, like sparks of electricity, a product of matter and material forces. Psychologically as we have seen elsewhere, it is something super-physical. If the soul were matter or a product of matter and material forces engaged in a deadly conflict, how would we account for the psychical possibilities infinite of tripartite character viz., vision, knowledge and freedom infinite—the very *esse* of the soul—for the unfoldment of which the mighty minds of all ages and climes have been labouring? The principles of naturalism, of aggression and self-assertion have always been in direct opposition to the teachings of the great minds whose lives have been a perpetual surrender for the good of mankind. For, side by side with this fierce movement of struggle

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for life and living in which the fittest survive and the weaker ones go to the walls calling forth fearful vengeance upon those that march trampling upon their dead skulls, there has been a parallel movement in the society of nations of all ages and climes--a blessed movement that seeks to mitigate the evil, to smooth the harshness of behaviour, to rub off the angularities of character, and to soften down the asperities and rigours of life ; to introduce, in short, a reign of ordered harmony where there is discord and to bring in the messages of "peace and good will, good will and peace, peace and good-will to all mankind". If the evolution of human organism and the progress of humanity were due to the competitive movement which is called cosmic, how are we to account for the origin of this parallel movement which is not only essentially humane and ethical but works as a direct antithesis to the cosmic mode of life and living ? "It repudiates the gladiatorial theory of existence. It demands each man who enters in the enjoyment of the advantages of polity, shall

Huxley's
admission.

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be mindful of his debt to those who have laboriously constructed it and shall take heed that no act of his, weaken the fabric wherein he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage"—(Evolution and Ethics pp. 81-82).

Liberty and necessity participating in all human activity.

Thus from the sharp contrast drawn between the operation of the cosmic laws and ethical laws, between natural man and moral man, it is pretty clear that whatever be the angles of our vision as to the constitution of the thoughts and activities of man, they are but determined partly by his freedom of will and partly by the operation of the laws of necessity. Liberty and necessity both co-operate harmoniously in the production of every human thought and activity. Every human life and conduct therefore is but a re-conciliation between liberty and necessity. This has been the case always and everywhere from the days without

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beginning. We think and act partly of our own accord and partly our thoughts and activity are determined and regulated by the laws of *karma* in accordance with the merits and demerits of our previous instance. We know this not only by metaphysical speculations or intuitions pure and simple ; but also an investigation in the lines of empirical method into the historical events and life-works of the mighty minds of yore, makes it clear that there is in fact a certain amount of liberty and a certain amount of necessity participating in every human thought and activity.

Human life being thus but a reconciliation between liberty and necessity, it behoves us to enquire by the way as to how are we to calculate and measure the parts played by each in giving shapes and forms to our life and conduct. The Jain philosophers hold that greater the liberty, the lesser the necessity, and *vice-versa* lesser the necessity, the greater the liberty ; or in other words necessity and liberty are inversely related to each other : and the proportion of the part played by the two in a pheno-

Human life :
a reconciliation
of
Liberty and
Fate.

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Liberty and necessity stand in inverse ratio.

menon of life has to be ascertained from the different points of view we can take in our examination and estimation of human conduct, namely *Drabya* द्रव्य, (i) *Bhāva* (भाव) (iii) *Kāla* (काल) and (iv) *Kshetra* (क्षेत्र) and (v) *Karma* (कर्म) and (vi) *Udyam* (उद्यम) and (vii) *Niyati* (नियति) as already discussed in a previous chapter.

But instead of entering into the complications involved in the examination of certain phenomenon in the worlds of particulars from the above points of view, we may otherwise for convenience' sake do the same by considering the conduct of the man in the four different relations of,—

i. *Kshetra*—locality or surrounding circumstances in relation to which we can interpret that a man living, moving and having his being in the complexity of society or having a particular profession or calling is subject to the laws of necessity to a greater degree in proportion to the amount of liberty he is supposed to enjoy.

The more a man lives and moves in the complicated net work of society, the more his movements are mechanical, artificial and

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he is less free to think or act after his own accord. But the man who stands outside and above the complexity of social organism, or in other words, the more he lives in isolation, or seclusion, or wanders away from place to place without any attachment to the pleasures of the world—he is more free to act at his own will and choice without being accountable to any one save himself. But still this wandering monk is not wholly free to will or to act, if we find him speaking to any one or working at his task or breathing in the atmosphere surrounding him and basking in the sun that shines upon. Full liberty of action and will only belongs to Him who is really a *Kevalin* and has soared high above time, space and causality.

How to determine the amount in each.

ii. *Kāla*—Time is an important factor in forming proper moral judgments, for it is very difficult to discern the motive by which an individual is actually led, just after the accomplishment of the act. A study of the historical, sociological and other antecedents and consequents is necessary to make us sure whether the individual has

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been impelled by the circumstances and other necessities, or has freely initiated the action himself to serve his own ends and the nature of the moral judgment depends considerably on such decision. Thus time is a potential element in the determination of the participation of fate and free-will in a particular conduct of man.

The devastating war between the *Kurus* and the *Pandavas* which killed the manhood of the nation, seems to have been caused by the free will of several people. The war could have been avoided.

iii. *Karma*—or the abiding consequences of deed done in the past either in this life or in prior ones, which determine the inner-nature or character of the man in a posterior incarnation.

The movements of a man who is placed in very untoward circumstances hardly able to meet his two ends in comparison with the movements of another who is rocking in lap of fortune, are more determined by necessity than the movements of the other who enjoys a more liberty of thought and action.

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iv. *Niyati*—the concatenation of natural causes and conditions from which a certain effect must irresistibly follow just as the number four follows from the concatenation of two and two.

Mohavir on
Fate and
Liberty.

In the great battle which was waged against *Ravan*, the King of Lanka, for kidnapping the beautiful *Sitā* from the forest's solitudes, Ram Chandra's movements seem to have been determined to a greater extent by *Niyati*, because from the study of the *Rāmāyan* we find that the whole thing was due to the intrigues and instigations of *Surpanakhā*, the sister of *Rāvan*.

Thus in fine, we see no mortal man who lives, moves or has his being within the span of time, space, causation is absolutely free in his actions. His movements take directions in strict conformity with the laws of the parallelogram of forces which follow from the conflict between the constitutional freedom of his will and the determination of the same by necessity or Fate of his own make in the past. And this is the reason why, referring to the doctrine of the Fatalists in the Book I,

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Lecture 1, Chapter 2 of the *Sutra-Kritāṅga* we find the venerable *Kevalin Mahavira* teaching, "they (the necessarians or the fatalists) have no knowledge and do not understand that things depend partly on fate and partly on human exertion."

CHAPTER XXVI.

CLASSIFICATION OF KARMAS

'Karma'-Definition, Nature and Character of 'Karma'.—'Karma' or Action-Currents—Two main Divisions of Action-Currents—Currents of Injury and of Non-Injury—Dr. Bose and the "Action-Currents"—Sub-Divisions of Action-Currents of Injury—Vision Knowledge, Mohaniya and Antaray—Detrimental to Psychical unfoldment.—Currents of Non-Injury—Aus, Nam, Gotra and Vedaniya—Determinative of the organic formations.

In our rapid survey of causation and compound evolution of Karma phenomenology and karma-causalty as discussed in our philosophy, we have seen what important and wonderful are the parts played by the Law of Karma in the Jain scheme of universe. We have also seen how it opens up secret chambers of the universe and unravels to our vision the most inscrutable mysteries of Nature and her laws. We have also seen how it helps to amend our lives for a higher evolution of a more and more perfect order and thereby throws open to us the channels that lead to Right vision, Right

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knowledge and Right conduct without which *swaraj*, self rule or autonomy *i.e.*, the fulfilment of the destiny of the *jiva* as taught in the Jain philosophy becomes an impossibility.

Complexity
of classifica-
tion.

Such being the high and prominent place held by the Doctrine of Karma in the evolution of humanity, we are naturally led to enquire into the classification of Karma. But the complexity of divisions and subdivisions as minutely detailed in the Jain philosophy in the most elaborate manner defy the most subtle psychological analysis. It may well be compared to the gigantic banian tree which has been growing on steadily through the revolutions of ages and empires in such a form that its original trunk now defies the research of the investigators who approach it for the first time. If any stranger who is unaccustomed to walk in the wood-way paths of dense-forest, wills to do so, he is sure to be bewildered and disheartened by the very sight of its labyrinthian complications. And therefore to make the subject more easy of approach we shall begin with the most simple and general classification in the following manner :

CLASSIFICATION OF KARMAS.

Karma, in its philosophical sense, is motion, vibration, action or 'action-currents' as Dr. J. C. Bose puts it. But in Jain Philosophy at least the word appears to bear a double signification viz., not only vibration or 'action-current' but also the materialised effects or vestiges in so far they affect the fate of the actor, continuing even beyond death and modifying his subsequent career. The Jain philosophy recognizes two distinct kinds of *Karma* or action-currents, namely,—

- A. **Ghatin Karma** or the Action-currents of Injury
- B. **Aghatin Karma** or the Action-currents of Non-injury.

The reason why the former is called the action-current of injury and the latter, 'action-current' of non-injury, thanks to Dr. Bose for *teaching* us the terms, consists in this: the *esse* of the soul as a metaphysical reality with infinite *pradeshas* as taught in our philosophy, viewed in its tripartite aspects, is infinite vision, infinite knowledge and infinite freedom, the attainment of which is the *Summum*

Ghatin Karma and Aghatin Karma.

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Bonnum of every moral endeavour. Now in the eternal continuum of *Karma* wherewith the soul stands in relation of timeless conjunction (*anādi apaschānupurbi samyoga sambandha pravāha*), there are two sets of currents which leave vestiges of Karma on the various *Pradeshas* or corpuscles of the soul.

Now the one set of action-currents which thus inhibits or retards or is actually harmful to the unfoldment of the psychical tripartite possibilities infinite is called the action-current of Injury (घातिन कर्म) and the other set of similar current which in the same way determines merely the physical condition of the psychê or the soul—its body and localisation—is termed as the 'action-current of non-injury'.

A. DIVISIONS OF GHATIN KARMAS.

Divisions of
Ghatin Kar-
ma.

Ghātin karmas or the action-currents of Injury—are of four kinds, according as they retard the unfoldment of the tripartite Infinite psychical possibilities, namely, Vision Knowledge, and Freedom. Thus :—

1. DARSHANAVARANĪYA or the Action-current of injury to right vision.

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- II. JNANAVARANIYA or the action-current of injury to knowledge.
- III. MOHANIYA or what is injurious to the psychical equanimity resulting in the delusion or infatuation of the mind from the want of right intuition and knowledge.
- IV. ANTARAYA or what is injurious to the higher evolution and progress of the soul towards the perfect unfoldment of its infinite-possibilities.

B. DIVISIONS OF AGHATIN KARMAS.

Divisions of
Aghatin
Karmas.

The Aghâtin or Non-Injurious—are also of four kinds according as they determine the duration and other physical conditions of the soul. These are :—

- V AYUS or what determines the longevity of soul's physical existence and the duration of its surrounding conditions.
- VI NAMA—or what determines the colour and configuration of the souls' physical organism,
- VII GOTRA or what determines the birth of the soul in a certain nationality, race and family &c.

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VIII VEDANIYA—what sends in sensations of pain or pleasure.

Further sub-
divisions.

Now the action-currents of injury and of non-injury making up the eight Karma verities which bind down the *Jiva* and whirl it round and round through the different grades of *samsâr* (*Gatî*) are again subdivided, according to the nature of effects (प्रकृति) they produce, in the following manner :—

I DARSHANĀVARANIYA KARMAS.

(1) *Darshanāvaraniya* or the action-current which is detrimental to *vision* or perception, is subdivided into nine kinds :—

- (a) *chakshudarshanāvaraniya*—what is detrimental to sight.
- (b) *achakshudarshanāvaraniya*—what is detrimental to the perception through the other organs of sense and mind than the eye.
- (c) *Avadhi darshanāvaraniya*—what is detrimental to the realisation of the general use and importance of things and beings not perceived through the sense.
- (d) *Keval darshanāvaraniya*—what is detrimental to the right Intuition.

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- (e) *Nidrā vedaniya*—what lulls the *Jiva* into sleepiness where by it is stripped of its consciousness of anything what goes around it.
- (f) *Nidrānidrāvedaniya*—what tends the *Jiva* to sink into a deep sleep in which it forgets every thing whereby perception becomes absolutely impossible.
- (g) *Prachalā-vedaniya*—what causes restless sleep under which condition right perception of things is impossible.
- (h) *Prachalāprachalāvedaniya*—what causes extreme restlessness of the sleep in which the *jiva* does not properly respond to stimuli.
- (i) *Styānarudhi Vedaniya*—what makes the *jiva* a somnambulist in which state of mind, it cannot perceive what it does or where it moves about.

Next comes *jñānāvaraniya* or the action-currents detrimental to the formation of knowledge.

It is important here to note, that following psychologically the order of development,

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we have placed *Darshanāvarana* before *Jnānāvarana* for *Darshan* stands for diffusive ; undifferentiated cognition which later on develops into definite, categorised, coherent conception we generally call knowledge or Jnan.

II. JNANAVARANIYA KARMAE.

Knowledge of things, we have seen, in an earlier chapter on our epistemology, is of five forms ; and the action-currents which are detrimental to the unfoldment to these forms of knowledge respectively have been classed as,—

- (a) *Mati-Jnānāvaran*—what is detrimental to the formation of the conception or defined knowledge of things through the processes of reasoning and intellection.
- (b) *Sruta-Jnānāvaran*—what is detrimental to the formation of the conceptual knowledge of things received through the perceptual organs.
- (c) *Avadhi jnānāvaran*—is that kind of action-currents, the predominance of which, makes intuitive knowledge

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not dependent on any organ of sense, impossible.

(d) *Manaparyaya Jñānāvarana*—is the action-current which is detrimental to the reading of thoughts passing in another's mind.

(e) *Keval-Jñānāvarana*—is the action-current injurious to the unfoldment of the soul's power of pure *Intuition*

III. MOHANIYA KARMA.

Then comes *Mohaniya karma* or the action-currents which hypnotises the *jiva*. *Moha* has been stated to be what deludes the *jiva* from the right vision into the true principles of the *jivas* and leads him away from the right path of conduct. There are twenty eight kinds of this *Mohaniya karma* and as these affect either the vision or the conduct, they have been grouped under two classes namely (a) *Darshana Mohaniya* and (b) *Chāritra Mohaniya*.

(a) DARSHAN MOHANIYA dividing itself into—

(1) *Mithyātva mohaniya* prevails upon the *Jiva* to take good things for bad.

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(2) *Misra mohaniya* is what makes the *Jiva* oscillate between the right and the wrong and thus preventing him from coming to any particular discussion.

(3) *Samyakta mohaniya* is what makes the *Jiva* unable to devote himself to the right cause though he is morally convinced of it, there being a bit of intellectual hesitation in the matter.

(b) CHARITRA MOHANIYA KARMA divides itself into two principal branches viz. (1) *Kashāya*-Passions ; (2) *Akashaya*-correlates of Passions.

(i) The *kāshayas* are four in number namely, (a) *Krodha*-anger ; (b) *Mān*-pride ; (c) *Māya*-deceit ; (d) *Lobha*-greed.

Now each of these four major *Kashāyas* or passions is further analysed into four groups according to the intensity and protensiveness of influence as these have on human life,—
(i) A *kashāya* which is most intense and protensive in exerting a life-long influence on the mind is called *anantānubandhi kashāya*.

(ii) A *kashāya* which is comparatively less intense and protensive, influencing the

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mind only for a considerable period of time, goes by the name of *apratyākshyān*.

(iii) A *kashāya* which is of still less intense in character and less protensive in duration influencing the mind only for a shorter period of life is named as *Pratyākshyān*.

(iv) A *kashāya* which appears only to disappear immediately after influencing the life only for the shortest period possible goes by the name of *Sanjvalan*.

Thus classified according to the quality and durability of each of the *kashāyas*, the Jain Philosophers hold *kashāyas* to be sixteen in number altogether, as given below :—

(a-i) *Krodha Anantānubandhi*—is the anger of the most intense kind influencing the mind all through the life. Its currents are so furiously strong that it mars peace, roots out all feelings of amity, and causes a wide breach between friends. It is just like the deep chasm in the rock due to a rude shaking of the earth.

(a-ii) *Krodha Apratyākshyān*—is an anger of less intense in quality and less

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lasting in period. After influencing the life for a considerable time, it disappears some how or toher. The anger of this kind is usually compared to splits on muddy fields dried up by the scorching sun, which continues to remain until these are filled up by the moistening and softening of the soil from heavy down-pour rains.

(a-iii) *Krodha Pratyākshyān*—is that kind of anger which influences the mind for a still lesser period and is less intense in quality from the fact of its being compared frequently to line-marks in sand-fields which disappear off and on with the fleeting movements of sands by the breeze.

(a-iv) *Krodha Sanjvalan*—is the anger of the shortest possible duration. It appears like a flash of lightning but gets quenched of itself immediately after, for which reason it is compared to a line drawn on the surface of water which leaves no vestige behind.

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Mân or Pride blinds vision and disables man to read things through times.

(b-i) *Mân Anantânubandhi* is that kind of intense pride which knows no yielding in life. It is aggressive in its attitude and stands out as a towering rock.

(b-ii) *Mân Apratyākshyân* is a kind of pride which makes a man almost stiff and unbending : it is of the nature of an iron rod which can be warmed into bending.

(b-iii) *Mân Pratyākshyân*—is that kind of pride which is characterised by still lessor constitutional stiffness. It yields just as some chips of wood yield to pressure after it has been kept under water for sometime.

(b-iv) *Mân Sanjvalan*—is a pride of cane-like stiffness for which reason it can be bent, as you would will, with slight effort.

(c-i) *Mâyâ Anantânubandhi*—is the deceit of the most acute and durable character. It is revealed in the natural crookedness of the mind

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which consists in deliberately doing one thing with some other ulterior motive behind. It is a kind of intrigue which for its intricacy is usually compared to the bamboo-knot.

(c-ii) *Māyā Apratyākshyān*—means the crookedness of the mind like that of the antelope's horns which can be straightened with difficulty.

(c-iii) *Māyā Pratyākshyān*—refers to that crookedness of the mind which can well be compared to the zigzag course that the current of water takes subsequent to its springing from a fountain-head.

(c-iv) *Māyā Sanjvalan*—is that attitude of mind which moves in curves that can only be stretched into straightness like the shavings of wood that are flattened by a slight pressure.

Lobha or Greed is the attitude of mind which makes one cleave to things worldly with a peculiar tenacity as if these were a part and parcel of its own.

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- (i) *Lobha Anantānubandhi*—means intense attachment to a certain thing which, if taken away from its possessor, will perhaps take his life as well. It is just like the fast dye on cloths which lasts as long as the cloths endures.
- (ii) *Lobha Apratyākshyān*—refers to the kind of attachment which is less intense in character and continues for a pretty long time, but not all through life. It is compared to the grease-marks from the cart-wheel which stick to cloth only for a certain time.
- (iii) *Lobha Pratyākshyān*—is the attachment which can be removed with some effort as in the washing away of certain colour from a piece of cloth with soap and water.

(2) THE NINE AKASHAYAS OR CORELATES OF PASSIONS.

The *Akashāyas* or the Corelates of the *Kashāyas* or Passions, according to the Jain psychology, are nine in number as in the following :—

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(i) *Hāsyā*—frivolity. (ii) *Rati*—love ; (iii) *Arati*—hatred (iv) *Shoka*—sorrow ; (v) *Bhaya*—fear ; (vi) *jugupsā*—likes-and-dislikes ; (vii) *Stri veda* ; (viii) *Puruṣa veda* and (ix) *Napunsaka veda*. All these are detrimental to the right conduct of the *jīva*.

Of these nine necessary Correlates of Passions, the first six we need hardly deal with, they being very widely understood as common emotions. To take therefore the last three ;—

(vii) *Stri veda*—is that kind of *karma* which awakens sexual appetite in females at the sight of or in contact with males: just as the predominance of biliousness creates a desire for the sweets. The characteristic phenomenon of this erotic instinct in woman is such that a mere touch with the delicate and beautiful parts which add to her personal charms quickens this lower instinct into a debasing animal propensity just as a mild fanning or blowing quickens the fire under ashes into a blaze to consume things.

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(viii) *Purusha veda*—is what awakens the same sex-passion in males at the sight of or in company with females. This erotic instinct is compared to the nature of straw-fire : for, just as the fire dies out after consuming the straws ; so this *purusha veda* dies out immediately after its temporary preponderance and consummation.

(ix) *Napunsaka veda*—is what awakens the sex-passion in both the male and the female alike for a mutual embrace at the sight of each other. It is compared to the conflagration which reduces the whole town into ashes.

Thus we see that the three *Darshana-Mohaniya Karmas* and these TWENTYFIVE *Châritra Mohaniya Karmas* which make up altogether TWENTY-EIGHT kinds of *Mohaniya Karma*,—all act as so many hypnotising action-currents to delude the human mind from attaining to Right-knowledge through Right-vision which can only enable it to walk in the Right-path.

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IV. ANTARAYA-KARMA.

Antarāya Karma stands for that kind of invisible action-currents of injury which flowing under the surface of things secretly hinder the accomplishment of a particular end, the *jīva* has in view. It differs from other action-currents of injury in this that these work on the *jīva* in such a manner that it may not feel any inclination to gain Right-knowledge through Right-vision for the purpose of moving in the Right-path leading to the realisation of the end ; but the *Antarāya Kārmās* do not destroy this inclination. It only works in such a manner that inspite of the earnest inclination on the part of the *jīva* to do a certain thing and even in spite of the necessary requisite materials being ready at the elbow, the *jīva* fails to accomplish the end he has in view.

Now this *Antarāya karma* divides itself into,—

- (i) *Dāṇḍantarāya*—is that invisible action-currents which works so that a man practically fails to make a gift of anything to any one inspite of his

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ardent inclination to do so and readiness of the requisite things at his elbow.

- (ii) *Lābhāntarāya*—refers to the invisible action-currents which disable the *jīva* to practically gain any profit from what he does, in spite of his working hard in the matter with all the necessary materials and advantages about him.
- (iii) *Bhogāntarāya*—stands for the action-currents which invisibly work out ; so that the *Jīva* in spite of his earnest inclination and good health, cannot enjoy the palatable dishes and the like which can but be enjoyed once. The word *bhoga* connotes the sense of enjoyment but for once.
- (iv) *Upabhogāntarāya*—denotes that action-current whereby a *jīva* cannot enjoy the pleasure of a good bedding, woman, and the like even when these are at his disposal for pleasure and enjoyment. In the word *upabhoga*—the particle *upa* prefixed to the word *bhoga* has the sense of continual enjoyment ; but not the

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kind of enjoyment that can be had for once only as in the cases of rarely available palatable dishes and the like.

- (v) *Viryāntarāya* refers to that kind of action-currents which secretly work in such a way that a man, inspite of his having a powerful will, a good moral stamina and other requisite materials and conditions conducive to the accomplishment of an end, fails to carry out his object. In the word *viryāntarāya*, the word—*virya* denotes strength, force, power or the *will* to do a thing.

Now from what precedes, it is clear that the truths underlying the *Antarāya kārma* cannot be gainsaid. Cases of failures in the performance and enjoyment of certain things and properties, other causes and conditions conducive to their accomplishments being the same, very often come into our cognisance where we fail to discover their real causes. The unreflecting minds, ignorant of the true principles of the law of Karma-causality, often attribute them to the

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imaginary dispensation by the Extra-Cosmic Providence.

Here ends the classification of the *Ghâtin Karma* or the "Action-currents of Injury" comprising FORTY SEVEN KINDS IN ALL.

B: AGHATIN-KARMA AND ITS CLASSIFICATION.

We have seen already that the *Aghâtin* kind of *Karma* or the action-currents of non-injury are those sets of vibratory currents which merely determine the shape, the size, the nature, the character, the configuration and the localisation ; in short, every physical condition and environment forming a part of the manifesting media of the *jiva*. The vibratory action-currents are called non-injurious, because these like the *Ghâtin Karmas* or the injurious ones, do not do any direct harm to the unfoldment of the possibilities latent in the soul ; but merely serve to determine and construct as well, the character and configuration of the manifesting media through the instrumentality of which the *jiva* works out its higher forms of evolutions

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How Aghâtin
Karma de-
termines the
manifesting
media.

for the unfoldment of its psychical possibilities infinite in their indications and constituting the real *esse* of the soul. We have seen also that *karma* in our philosophy means not the *deeds done* only ; but also the energies of movement and form of the *jiva's* own making which materialise into the *karma*-matter which cling round the soul as potential energy of the system. It is now admitted on all hands that diversities and changes in the phenomena of nature are possible only on condition that energy of motion is capable of being stored up as energy of position. For, the relatively stable forms of materialisation of Jivic energetics, chemical action and reaction, organisation of forms, the evolution of vegetal and animal organisms,—all depend upon the locking up of the kinetic action in the form of latent energy reduced into *karma* particles. And it is the kinetic release of this locked-up or potential energy in the form of the *karman* body that can account for all the possibilities of diversities and changes in the phenomena of nature.

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In the processes of integration and disintegration, of combination and decomposition, motion, by overcoming *vis inertia*, gives rise immediately to another kind of arrangement of the atoms of body, that is, to the production of a compound which did not before exist in it. These atoms *must be previously* possessed of the characteristic power of arranging themselves in a certain order; else both friction and motion would be without the slight influence and significance.

Chemists
take advantage
of the
law of Karma

The characteristic power which the atoms are already previously possessed of, is no other than *karmic* forces or kinetic energies of the *jiva's* own making transformed into potential energy, which lies locked-up there as it were only to be released again for its kinetic manifestation in the future play of life; The chemists very often take advantage of this law of life without knowing what it really is; for instance, if you wish to form a certain compound that requires a peculiar *character* or the peculiar *karmic-force*, to make it what is required? What must you do?

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Bodies differ
from the dif-
ferences in
Karma.

You must take steps to liberate the right kind of *karmic*-force at the exact instant that you wish the union to take place. You then get the chemical properties wanted ; otherwise you would not. And the reason for this is that the particular *karma*, having a peculiar vibratory current is not common ; and under other circumstances than those named, you cannot effectuate the metamorphosis.

It is thus pretty clear that atoms which differently arrange themselves and combine into new forms and compounds must be previously possessed of certain *karmic forces* having a peculiar tendency of distributing and arranging themselves in a definite order which gives constitution to the compound. But this distribution and arrangement of atoms is nothing more than a kind of permutation and combination speaking for the particular character and configuration of the composite body it makes. Bodies, we see, differ from one another : and the difference, it is evident also, is due, as we have seen elsewhere, to the difference in the

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permutation and combination of the atoms and molecules. But what again is this difference due to? Fortuitous, surely it is not. The difference we have stated is due to the differences in *karma*. And we emphasize upon the same point by noting further that the difference is rather due to the peculiar nature and character (*Prakriti*) of the forces (*Karma*) under the influence of which the atoms vibrate in a certain form and combine into the making of a particular body. Vibrations of atoms differ in period and amplitude, and the changes of their mutual relations in combinations taking place, differ according to the respective parts already played by them.

Other determinant causes of change.

Then again, apart from these varying phenomena of permutations and combinations of atoms into the formation of newer bodies as explained in our philosophy, the character of the body changes as well from compression and variation of temperature *i.e.*, from the local and other surrounding causes and conditions called the *nimittas*. For instance, the capacity for

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Organic and
Inorganic
worlds.

magnetism in the same body is augmented by mechanical compression and is even made to differ in different directions, according to the mode in which the compressing force is applied. When the density of the body is, by nature, different in different directions—as in crystals—its magnetic capacity is likewise different. The same view is further corroborated and confirmed by the changes of the magnetic capacity produced by changes of temperature.

To one it may seem that all these apply only to the inorganic world from which illustrations have been drawn. But for the organised bodies which appear to stand entirely in a different plane, we say that there is but little difference between the so-called inorganic and organic worlds. The difference is but a difference of degree in the manifestation. Both the worlds serve as the manifesting media for the display of the energies and powers struggling from within. Besides, physical organisms consist of solid, liquid, gaseous and etheric matter most exquisitely and delicately organised into *cells* and *tissues*. These

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again build up into organs which enable the *jiva* to become aware of the outside world and of what is going on there. The organism thus formed is but a medium of the life-forces and therefore must be subject also to the same sets of causes and conditions which determine the character and configuration of things and bodies in Nature outside. A man's body, consists of a combination of several systems of parts known as skeletal, muscular, nervous, digestive, circulatory and genito-urinary. Each system is made up of a set of organs. Each organ is built up of tissues. All human tissues are born of *cells*. A cell in its simplest form is a minute mass of a transparent gelatinous contractible granular material, called *Protoplasm*.

Component
parts of
man's body.

Protoplasm thus appears to be the natural elements of life. It has been characterised with uniformity of structure, chemical composition and excitability of parts. When any part of the lump of *Protoplasm* is excited, the lump moves. An *amæba* is a single lump of protoplasm excitable and contractible in all parts of its

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Protoplasm,
the matter of
life.

substance and not more so or less in one part than in another. Such being the characteristic indications of *Protoplasm*, the physical basis, nay, the very *matter of life*, (for the inconceivably fine albuminous granules called *germ plasms* form the constituent elements of *protoplasm*), what is it that makes this homogeneous lump of matter pass into different forms of heterogeneity as manifest in the differentiation and transfiguration not only into the different forms of species—*jāti* of organic beings vegetable or animal, peopling the different abodes (*gati*) of *Sansār*, but what is it that makes the cell which is but a structural unit of living being or to take the case of the human ovum which is but a typical cell, what makes it differentiate in the manner so that some of these differentiated parts combine into the tissues, some transform into skeletal, other evolves muscles, the third nerves, and the fourth, the organs of sense and the fifth the organs of action and the like which all compose the gross material system or the *Ouddrika sarira* of the man ?

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Not only this. No two human bodies (*sarira*) even of the twin brothers or sisters, are alike either in character, behaviour or in configuration (*Rati, Gati, Murti*). Natural selection in the sense of the struggle for existence and hereditary transmission as we have already seen, cannot explain the causes and conditions as to why the human ovum should differentiate in the above manner so that certain of its differentiated parts come to be destined, as it were, to work out the skeletal, others to evolve heart, brain etc, while another set of parts gives formations to the limbs and extremities—*upāṅgas*, till the infant after the formation of its physical constitution or *oudārika* body in this way for a certain period of time in its mother's womb comes out to see the light of the day. Then again the physical constitution of every child that is born is not sound, whole and entire. Why some are stout and healthy and proportionate in their limbs and extremities from birth, while others are lean, thin, emaciated as if they were dead already ? Why some are born with defective sense-organs

Causes of
differentia-
tion, and

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tion through
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non-injury.

and deformed limbs and extremities and others with such and such complexion adding beauty and lustre to its constitution which is liked by all, while others are born with such physical organisms as are highly loathsome ? Some are born to such and such parents in such and such family in such and such race and in such such place and walk and move with such traits and gaits in deportments and motions that all these taken together make up their respective individuality for which we are constrained to designate one as Mr. so-and-so, son of Mr. so-and-so, of such caste, family, and the like. The Naturalistic hypothesis with all its vaunted principles of adaptation to the environment and transmission of the acquired qualities to the offspring fails to explain the causes and conditions which determine the physique and physical environment which mark out a particular infant from amongst many others. But our sages explain by attributing the same to the *aghâtin Karma*—the “action-currents of non-injury”. It is these currents of action that determine the physical constitution and the environment which gives the *Jiva* its

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longivity and individuality by which it is conventionally singled out from the rest. Of such sets of action-currents of non-injury which individuates and singularises the *Jiva* for a certain definite period in some definite form comes first ;—

The Ayus
Karma.

V. THE AYUS KARMA.

The word *āyus* lit. duration, refers to the period of existence in a particular condition. And as the word is used generally to mean duration of life, it is known as longivity. Now the action-currents which determine the duration of existence in any of the four abodes (*gati*) of *sansār* is called—*Ayuh karma*. It divides itself in the following way,—

- (i) *Devāyuh karma*—is what determines ones existence in a subtle form in the region of gods to enjoy there the sweets of life for a certain definite period of time.
- (ii) *Narakāyuh karma*—is that set of action-currents by reason of which a *jiva* lives for a certain period of time in a hell which is so called because of its being devoid of all pleasures

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- (iii) *Manushyâyu karma*—is that by which a *jîva* is born in the human world to live and struggle there for a certain period of time.
- (iv) *Tiryanchâyu karma*—is what determines the period of existence in the world of beasts and birds.

VI. THE NAMA KARMAS.

The action-currents, determinant of Nāma-rupa.

Nama karma, or action-currents determinant of names, forms (*nām-rupa*) and environment which all combine to give the *jîva* its individuality and singularity. But as the causes and conditions which determine and make up the personality and individuality by means of which a particular *jîva* is singled out from amongst the many, are of various kinds. The sages have thought it wise, therefore, to classify these *karmas* into two main divisions (a) *Pinda-Prakriti* (b) *Prateyka Prakriti*.

THE PINDA PRAKRITI NAMA KARMA

Refers to those sets of action-currents which all combine in the concretion of *Jîvic-energetics* in such a way as to make up its physical organism after a certain type, form, colour, configuration, localisation of position in

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relation to other surrounding circumstances which make up the *particularisation* of the *Jiva* as a migrating soul. These sets of action-currents are,—

4. GATI NAMA KARMA.

1. (i) *Deva Gati karma*—the word *gati* in the phrase means *abode* of existence. According to the Jain sages there are four *gatis*, (i) *Deva gati*—or the abode of the gods, angels, and fairies. It might well be compared to Heaven of our Christian brethren and *Svarga* or *Deva loka* of our neighbours—the Hindus. Life is all pleasure here; and as in the midst of pleasure there is pain, it cannot be absolutely devoid of any pain. Hence there is also pain and suffering in Heaven; but these are here reduced to what we call *irreducible minimum*. Life in Heaven ends with the full fruition of the *karma* which determines the *Jivas*, duration and enjoyment there.
2. (ii) *Narak gati karma*.—The word *narak* is synonymous with *niraya*

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denoting the state of existence which bespeaks of *Jiva's* unspeakable suffering and intense agony. It stands for the hell of the Christians with this difference only that according to the Christian idea, a *jiva* once condemned for an act of sin against God into any of its numerous chambers, cannot expect to return, however penitent it might be subsequent to its being condemned there. But the Jain view of the question is that by the *narak gati karma* or the set of action-currents corresponding to it, a *Jiva* may indeed be led to live in and suffer in this abode of tortures and torments, but with the dissipation of the particular *karma* which drifted it into an abode like this, and if there be no other determinant causes and conditions working upon the *jiva* to prolong its period of existence in this suffocating condition, it gets rid of this state of existence and retires to some other *gati*—abode,

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according to the *Kārmic* energies of its own making. And this might either lead to,

3. (iii) *Manushya gati* or the human world—the best and the only sphere of life and thought even for the gods who have to descend here to struggle for the attainment of autonomy or self-rule, or to,
4. (iv) *Tiryak gati*—the worlds of beasts and birds or vegetables and minerals.

5. *JATI NAMA KARMA.*

The word *jāti* here means species of living beings, and not caste into which the Indian social organism is divided. As a biological term in the Jain philosophy, it is used to denote the living organisms which are classified according to the number of sense-organs each *jīva* possesses : every living being does not possess all the five sense-organs. Some possess only one, *viz.*, touch ; others possess only two, *viz.*, touch and taste, and so on. The Jain teachers hold that this variation in the number of the sense-organs as possessed by the *jīva* is due to a certain sets of action-

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currents which work out the formation of the sense-organs. And accordingly, they teach,—

5. (i) *Ekendriya jāti karma* is that set of action-currents by the virtue of which a *jīva* has the sense of touch only.
6. (ii) *Dwindriya jāti kārma*—is that set of action-currents by reason of which the living organism has two sense-organs,—of touch and taste.
7. (iii) *Trindriya jāti kārma*—is the set of action-currents which works towards the possession of the senses of touch, taste and smell.
8. (iv) *Chaturindriya jāti kārma*—is the set of action-currents by dint of which the *jīva* is born to those species which have the origin of sight in addition to the above three organs.
9. (v) *Panchendriya jāti karma*—is that set of action-currents which make the *jīva* to be born as one amongst those species of organisms which have also the sense of hearing in addition to the above four organs.

Now it is important to note here that Jainism recognised the sense of touch as

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the most fundamental organ of sense. All the living beings, it is true, do not possess all the organs of sense, but none is ever found to be bereft of the organ of touch. It is the sense of touch, says the Jain philosophers, that distinguishes the living from the non-living. If responsiveness, as lately demonstrated by Dr. Bose be the criterion of life, then every living being must at least be possessed of the organ of touch without which 'response' becomes impossible. The reason why any and every *jīva*, having its being within the relativity of causes and conditions, must at least be possessed of the sense of touch is this: a *jīva* cannot exist alone, aloof and by itself anywhere in the vacuous space without anything there for the *jīva* to come in contact with. With a *jīva* to be, means not only to exist somewhere but to be in contact with something else as distinct from itself; and this consciousness in the living being of being in contact with something other than itself, upon which it acts and re-acts, would be impossible, if it were devoid of the sense of

The sense of touch is the most fundamental of the senses.

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With the increase of the complexity of life, the organism grows more subtle and complex.

touch. Jainism further holds that with the increase of the complexity of life and living, activities on the part of the *jiva* too grow more and more varied and complex. The *pudgal* particles, which cling to the soul, as consequences upon the *jiva*'s deeds and misdeeds, in the previous cycle of existence set up types of action-currents hitherto unexperienced, and bring into play newer energetics, which, owing to the want of their proper vehicle, compel the *jiva* to find out a more suitable embodiment that would serve better the purpose of manifesting media for their fuller and richer display. It is also worthy of note that they develop *pari passu*; for the nature and form of this new vehicle are to a great extent, determined by the simplicity or complexity of the action-currents set up by the subtlety or grossness of the energetics brought into play. The readers may remember here that we have already hinted at the same truth although viewed from an altogether different standpoint while discussing the possibility of re-birth.

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5. SARIRA NAMA KARMA.

Is the set of action-currents which determine the growth and development of the body (*sarira*) of the *jiva* of those sets of action-currents determining the character of the body ;—

10. (i) *Oudârika sarira karma*—is that set of action currents which determine the ordinary physical body that we see, to come out actually from the mother womb. It is called *oudârika* because it is born of the materials in the womb (*udara*) of its mother.
11. (ii) *Vaikriya sarira karma*--is the set of fine action-currents whereby is evolved a kind of subtle-body which is variable at will. It is possessed by the *devas* and angels who modify it into various forms some times enlarging it into a gigantic size with four arms and the like and at others reducing it into the minutest of the minute hardly perceptible by our mortal eyes.
12. (iii) *Ahârak sarira karma*—is the set of action currents whereby a

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jīva develops the power of evolving a tiny body out of itself to be sent to distant region and clime to get news from any one else or receive instructions at the feet of the master who might be travelling at the time in some distant countries. It is the Jiva's 'double.'

13. (iv) *Taijās sarīra karmā*—is the set of action-currents where by *jīva* develops personal magnetism and heat through processes of which it evolves a magnetic body luminous in character and consuming in its power. A *jīva* who has sufficient occult power born of his *Sādhana*—spiritual culture discipline—can project this luminous body out of himself and burn up things.

14. (v) *Kārman sarīra karmā*—is the fine-subtle body which is built out of the *karmā-pudgal* of the energetics of the *jīva's* own making materialised into temporarily stable forms of *Kārmic* atoms.

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It is important to note that ordinarily all the *jīvas* have the *Oudârika*, *Taijas* and the *Kârman*. Of these the latter two are inseparable from each other and must remain clothing the *jīva* till it attains to the state of non-chalance—*Kaivalya*. It is the migrating body which travels from womb to womb shaking off the *Oudârika* in its travels as the snake casts off its slough. Regarding the relation between the *Oudârika* and *Kârman*, the reader is referred to the previous chapter on the subject.

3. UPANGA NAMA KARMA.

In *Upānga nāma karma*, the word *upānga* means limbs, extremities, lungs and others organs of action composing the body, and the sets of action-currents which evolve these component parts of the body are called *upānga karma*. The *Upānga nāma karmas* are of three kinds *viz.*—

15. (i) *Oudârika upānga karma*—means the set of action-currents which evolve the component parts of the gross physical body formed out of the materials in the mother's womb
“*udara.*”

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16. (ii) *Vaikriya upāṅga karma*—means the set of action-currents which work out the component parts of the *vaikriya sarira* of the gods and demi-gods.
17. (iii) *Ahāraka upāṅga karma*—refers to the set of action-currents giving formation to the component parts of the *aharaka* body which the saints and sages can evolve out of themselves by the help of the powers they have acquired through severe austerities and penances they have undergone.

It is imperative to note that the other two kinds of bodies—the *Kārman* and *Taijas*, have no limbs and organs.

15. BANDHA NAMA KARMA

The word *bandhan* means binding, connecting. We have seen elsewhere that our body is composed of six parts roughly speaking *viz.* skeletal, muscular, circulatory, nervous and genito-urinary according to the modern physiologists. These parts not only stand vitally related to one another but there is an organic unity between them. They are joined together by what is called 'connecting tissues' equivalent to '*Sanyojaka tantu*'

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in Sanskrit cementing up, as it were, into an organic whole. In dissecting a dead body when we sever its parts by our knives, we cannot afterwards restore them to their original position and connection : because in dissection, the connecting tissues which bind the muscles, the nerves etc. into an organic whole are also cut asunder. Now the *bandhan nāma kārma* means those sets of action-currents which evolve and determine as well the nature and character of these connecting (links) tissues which bind together the component parts of a body. And as bodies are stated to be of five different kinds as noted in the above under *sarira nāma kārma*, so the nature and character of the connecting tissues which bind together the component parts of these bodies must also be of different nature and character as given below :—

18. (i) *Oṣṭhārika bandhan karma*—means the set of action-currents which evolve and determine the nature and character of the 'connecting tissues' binding together the component parts of the gross physical body.

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19. (ii) *Vaikriya bandhan karma*—means the set of action-currents determining the connecting links joining the component parts which make up the variable body possessed by the gods and the demi-gods.
20. (iii) *Ahāraka bandhan kārma*—refers to the set of action-currents evolving and determining the connecting links joining together the parts of the tiny body which is sent out by the spiritual adepts to distant regions, as noted in the above.
21. (iv) *Taijas bandhan karma*—is what determines the connection between the parts making up the luminous body.
22. (v) *Kārman bandhan karma*—is what unites together the *karma-pudgal* or the materialised energetics of the *jīva*'s own making vehicling on which the soul reducing itself to a subtle unit of energy passes out of the *ouddārika* body of the *jīva*.
- 23—32. Now the five bodies *ouddārika* etc., do not stand separated from one another.

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They remain intertwined with one another in two fold ways of warping and woofing by which reason we have got ten other forms of *bandhan* in addition to the five forms just detailed. But as the nature and character of these ten kinds of *bandhan* is not different from those enumerated, we do not think it our worth while to enter into their further details.

5. SANGHATAN NAMA KARMA.

The word *sanghâtan* means collecting and laying up of materials. Every living matter by the virtue of its own inherent power, works and collects from the outside non-living matter as its food which is annexed or assimilated by it through the processes of integration or anabolism without which the formation of the tissues and the growth of the organism become impossible. Now the set of action-currents which determines this synthetic or anabolic process in a living body is termed as the *sanghâtan karma* and as there are five kinds of living bodies, the *sanghâtan karma* must be also of five different kinds accordingly *viz.*,—

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33. (i) *Ouddrika sanghātān karma*—means the set of action-currents which determines the construction *i.e.* anabolic processes whereby non-living matter is collected by the gross physical organism and is assimilated through chemical transformation into tissues for its growth and development.
34. (ii) *Vaikriya sanghātān karma*.—is the set of action-currents which determine the processes for the variation and transformation of the variable bodies of the gods and the demi-gods.
35. (iii) *Ahāraka sanghātān karma*—means the action-currents set up by the spiritual adepts to collect materials from without for the construction and formation of the tiny bodies which are sent out of their gross physical frame to distant regions and climes.
36. (iv) *Taijas sanghātān karma*—is the set of action-currents by virtue of which heat (*teja*) is absorbed by the *jīva* from without.

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37. (v) *Kârman sanghâtan karma*—refers to the set of action-currents whereby the desires and energetics of the *Jiva's* own making are materialised into (*kârmic*) atoms to adhere round to the soul as *locked-up* energy composing the *kârman* body.

6. SAMHANANA NAMA KARMA.

The word *Samhanana*, like *bandhan*, also means joining together, with this difference only that the latter bears the import of binding a thing by some thing else, just as a man is bound down by a rope ; where as *samhanana* implies joining things by their mutual interpenetration. In the case of *bandhan nâma karma* the muscles, ligaments etc. surrounding the skeletal parts of the body tie them up into a particular stature and stoutness of the system as a whole ; where as in this *samhanana karma*, the skeletal parts only are joined together by mutual interpenetration, *dove-tailing*, into each other as in the skull. Now the manner in which these skeletal parts are found to be joined with one another are variously determined as detailed below ;—

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38. (i) *Vajra rishava nārārcha samhanana karma*—is the set of action-currents which determines bonny joints of the strongest characters. In this kind of joints, the bones are not merely joined together by mutual interpenetration but there is a bony projection (*vajra*) along the joints with a cover upon it, making these immoveable ; such being the case these joints are not easy of dislocation.
39. (ii) *Rishava nārārcha samhanana karma*—means the set of action-currents determining the skeletal joints by mere interpenetration and without a *vajra* as in the *ball and the socket* joint of the hip.
40. (iii) *Nārārcha samhanana karma*—denotes set of action-currents determining the skeletal joints in the same manner as in the previous one but without any tissue cover.
41. (iv) *Ardha nārārcha samhanana karma*—is the set of action-currents which determines the character of the joint at one end of the bone in the manner

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as in the above while the other end is simply kept in position by ligament as in the case of the thigh-bone.

42. (v) *Kilaka samhanana karma*—is the set of action-currents determining the joints of the skeletons simply by nails at the points of the joints without any pin or a tissue cover.

43. (vi) *Chhevaththu Samhanana karma*—is the set of action-currents whereby the bones are simply joined to one another, one slightly entering into the socket made in another.

6. SAMSTHANA NAMA KARMA.

The word *samsthāna* signifies configuration of the body and the set of action-currents which tends to determine the shape, size, and character of the configuration of the body, is called *Samsthāna karma*.

44. (i) *Samachaturasra samsthāna karma* is the set of action-currents by reason of which the configuration of the body is kept thoroughly symmetrical.

45. (ii) *Nyagrodha samsthāna karma*—is the set of action-currents which make the part of the body upward from the

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naval symmetrical but retards the growth and development of the lower part.

46. (iii) *Sādi samsthāna karma*—is the set of action-currents which make for the full and proper development only of the lower part of the body down from this naval leaving the upper part not properly formed to keep up the symmetry.
47. (iv) *Kubja samsthāna karma*—is the set of action-currents by the predominance of which only the trunk of the body gets deformed—limbs and extremities being left symmetrical—'kubja' means 'hump-backed.'
48. (v) *Vāman samsthān karma*—is the set of action-currents due to the influence of which the different parts of the body including the trunk do not develop into their normal size, form, and configuration as in the case of a dwarf which is equivalent to *Vāman* in Sanskrit.
49. (vi) *Hunda samsthāna karma*—is the set of action-currents by reason of

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which none of the different parts of the body are symmetrical and properly adjusted so as to make the whole configuration attractive and graceful.

It is important to note that the configurations of the *oudārika* bodies that come out of the womb (*udar*) are more or less determined by the *samsthāna nama karma* ; but those which have no *oudārika* constitution are not subject to these action-currents determinant of the configuration under discussion.

5. VARNA NAMA KARMA.

The word *varna* means colour or complexion ; and the set of action-currents which are determinant of this colour or complexion of the physical constitution of the *jiva* is called, *varna karma* or the set of action-currents determinant of complexion. This *varna karma* is again analysed into *prasastha* and *aprasastha*—i.e. pleasing and unpleasing to the eyes from the æsthetic stand point. And these are divided into five kinds as in the following,—

50. (i) *Krishna varna karma*—is the set of action-currents by the influence of

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which the colour of the physical constitution becomes black like the Nigroes of Africa.

51. (ii) *Nila varna karma*—is set of action-currents by the reason of which the physical complexion is made blue like some of the Indian races of pre-historic time.
52. (iii) *Lohita varna karma*—is the set of action-currents which reddens the complexion like those of the Red Indians of America.
53. (iv) *Haridrā varna karma*—is the set of action-currents which give yellow colour to the constitution as we find in the Yellow races of China and Japan.
54. (v) *Sveta varna karma*—is the set of action-currents which makes the body white as snow like the complection of the White races of Europe.

GANDHA NAMA KARMA.

The word *gandha* means odour. And it goes without saying that every kind of physical body has a particular smell about

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it. So is the case with the physical organism of the *jiva*. Now the odour which an organism emits is either fragrant (*suravi*) or feter (*duravi*): Hence,—

55. (i) *Surabhi gandha karma*—is the set of action-currents which makes a body radiate a fine fragrance very pleasant to smell.
56. (ii) *Duravi gandha karma*—is the set of action-currents which make a body emit a bad stinking feter very unpleasant.

5. RASA NAMA KARMA.

The word *rasa* means taste. As bodies have 'smells' so they have 'tastes' (*rasa*) as well, which is discerned by the sensation which bodies awaken in us through the organ of taste (*rasanendriya*). But as the matter affecting the organ must be in a liquid state in order to its being felt, we have the word *rasa* which bears about it the sense and significance of liquidity. Tastes differ as bodies differ in constitution, and the action-currents which determine the nature and character of these tastes are named as *Rasa-Karma* or the action-currents deter-

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minant of taste. To illustrate, the sensation of bitterness (*tikta*) as produced by quinine and the sensation of sweetness (*madhura*) as produced by sugar, are very definite and specific sensations. The Jain sages have, therefore, classified the gustatory qualities of bodies (*Rasas*) into five as in the following—

57. (i) *Katu rasa karma*—is the set of action-currents which make the body give *hot* or pungent sensation (*katu*) as in the case of pepper.
58. (ii) *Tikta rasa karma*—is the set of action-currents which make the body awaken the sensation of bitterness (*tikta*) as in the case of quinine.
59. (iii) *Amla rasa karma*—is the set of action-currents which determines the quality of sourness (*amla*) in bodies as in the case of acids (*amla*).
60. (iv) *Madhura rasa karma*—is the set of action-currents which determines the sweetness (*madhura*) of bodies as in the case of sugar.
61. (v) *Kashāya rasa karma*—is the set of action-currents which determines

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the saline (*kashāya*) quality of body as in the case of salt.

“In the ordinary course of things these sensations are excited by the contact of specific sapid substances with the mucous membrane of the mouth, the substances acting in some way or other, by virtue of their chemical constitution, on the endings of the gustatory fibres. When we taste quinine, the particles of quinine, we must suppose, set up chemical changes in the cells of the taste-buds or in the other parts of epithelium, and by means of these changes gustatory impulses are started. ♦ ♦ Substances which taste sweet or bitter are always found to contain certain definite groups in the molecule, especially the hydroxyle (OH) and amido (NH₂), groups. Moreover, it seems as if a certain definite balance between positive and negative radicals must exist in order that a substance shall taste sweet, for when such substance is so altered chemically that this balance is upset, the resulting derivatives are, according to circumstances, either bitter or tasteless.” Does this not show what is implied in the *rasa-nāma karma*?

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8. SPARSHA NAMA KARMA.

The word *sparsha* means touch. It is by touch that we understand whether a body is heavy or light, rough or smooth, warm or cold, and the like. And the set of action-currents which determine the nature and character of the tactuo-mascular sensation which bodies awaken in us through touch is named as the *sparsha karma*. Tactuo-mascular sensations are of eight kinds viz—
62—69. (i) *Karkash*—rough ; (ii) *Mridu*—smooth ; (iii) *Guru*—heavy ; (iv) *Laghu*—light ; (v) *Shita*—cold ; (vi) *Ushna*—warm ; (vii) *snigdha* —moist ; (viii) *Rukshma*—dry.

4. ANUPURVI NAMA KARMA.

The word *anupurva* means order, series or succession, i.e. the order of the succession of bodies which the *jiva* has to migrate through after death. And the *Anupurvi nama karma*, therefore, signifies the action-currents which determine the course of movements which the *jiva* has to make in migrating out of the *oudārika* body at death : we have seen before that after death, the *jiva* being wrapped up in *kārman* body migrates to that *gati* which is determined by

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the *gati karma* of the *jiva's* own making during the period of its *ouddrika* existence. But how would it go? the *kārman*-body clothing in which the *Jiva* at death passes out of the gross mortal coil, has neither the organs of sense, nor of action which only enable the *Jiva* in the *ouddrika* body to move along certain lines in a certain direction in space in order to reach a particular destination it has in view. But the Jain philosophers hold as a solution to this doubt that as both the *Gati* and the *Yoni* whence the *Jiva* will have to take birth, become fixed and determined by the action-currents set up by the *Jiva* itself, so the direction of the *Jiva's* movements after death to reach its future destination, is also determined by its setting up of certain action-currents, called *ānupurvi karma*, which determine and control the direction of the *jiva's* movements in space by which it is enabled to directly reach its destination : but as there are only four *gatis* or destinations for a *Sansāri jiva* to reach after it has shuffled off its *ouddrika* body, this *ānupurvi karma* takes four different forms,—

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70. (i) *Devānupurvi Karma*—means the set of action-currents which directly leads the *jīva* to *Deva gati* or the region of the gods and the demi-gods.
71. (ii) *Nārakānupurvi karma*—means the set of action-currents which directly leads the *jīva* to the *Naraka gati* or hell.
72. (iii) *Manuṣhyānupurvi karma*—is the set of action-currents which leads the *jīva* straight to the human world.
73. (iv) *Tiryagānupurvi karma*—is the set of action-currents leading the *jīva* straight to the worlds of the beasts and birds.

It is interesting to note here by the way that according to the principle of *karma*-causality, a *jīva* after death has to go straight not only to the *gati* or the world wherein he is destined by the action-currents of its own setting up to move about ; but also straight to the very *Yoni* or womb through which it is destined as well, to take its rebirth immediately after the termination of its past life. The period intervening

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between death and birth of the one and the same *jiva* is known by the name of *Vigraha Kāla* in Sanscrit or *Vāte vahatā* in Guzrati. This *vigraha kāla* is so infinitesimally small that it can not easily be measured, the longest being the time one takes to count from one to four. From this it becomes further evident, and it is really held by the Jains, that it is not the parental soul that is born as a child; for were it so, then the parent, remark the Jain philosophers, should have died the moment the *jiva* was conceived in the womb through the act of coition: nor again the newly conceived *jiva* can be taken as a *part* of the parental soul for that would imply an actual division of the soul which is constitutionally indivisible by its very nature. The Jains hold, therefore, that the *jiva* that is born to the parent, is not the parental soul which remained hidden as it were, either in the constitution of the father, only to be instilled by him into the womb of its mother in and through the seminal fluid at the time of impregnation, or in the constitution of the mother, in her ovum

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(*Ārtav*) which passes through certain stages of development while coursing downwards into the uterus (*Farāyu*) where it awaits the embrace of the spermatozoa at the climax of the congress. The new being that the mother conceives, according to the Jains, is but a *jīva* that has just laid aside its mortal coil, the *oudārika* body, elsewhere, and directly comes rushing in with lightning speed to plant itself in the ovum just fertilised through the processes of coition for its reception. It is true that through the processes of impregnation and reproduction innumerable *jīvas* in the forms of spermatazoons in the seminal fluid meet their deaths ; but none of these is born as the child conceived by the mother in the act of coition.

2. VIHAYO GATI NAM KARMA.

74-75. *Vihāyo gati* means gait and deportment in one's movement and the set of action currents which control this gait and deportment in the movements of the *jīva*, is named as *vihāyo gati karma* : This *vihāyo gati karma* is either (i) *shubha* (good) and (ii) *ashubha* (bad). It is with this *vihāyo*

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gati karma that ends the list of *karmas* (action-currents) coming under the heading of *Pinda Prakriti Aghâtin Karma*.

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Or the action-current that runs singly without any differentiating characteristic insignia in the current. Of these *Pratyeka Prakriti karma* comes first,—

76. *Parâghâta karma*—is the action-current by virtue of which the *jiva* becomes invincible.

77. *Utchchâsa karma*—is the action-current which determines the courses of inspiration and respiration.

78. *Atapa karma*—is the action-current which determines the light and halo of the *personality* of the *jiva* as we feel when in the presence of any high souled person, who changes the atmosphere around him by the personal magnetism it has developed.

79. *Udyota karma*—is the action-current determining the serenity of the influence a *jiva* of high merit sheds upon those who gather around him.

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80. *Aguru laghu karma*—is the action-current by which the body is made neither heavy nor light.

81. *Tirthankara karma*—is the action-currents which fit the *jiva* to become a *tirthankara* in some future incarnation.

82. *Nirmāṇ karma*—is the action-current by which the organs become properly adjusted and placed in their respective positions.

83. *Upaghāta karma*—is the action-current by dint of which the organs do not get adjusted in their respective places to allow a normal functional activity.

84. *Tras karma*—is the action-current by virtue of which the *jiva* passing out of the immoveable body like trees and plants etc. take to a moving body which can travel about.

85. *Bādhara karma*—is the action-current helping the *jiva* in the metamorphosis form an invisible minute body into a big visible body.

86. The *pariyāpta karma*—is the action current which enables the *jiva* to develop

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its organic parts to their full and complete development.

87. *Pratyeka karma*—is the action-current whereby a *jiva* has the privilege of having a body of its own instead of sharing a body along with other *jivas*. From this it is apparent that the Jain sages quite understood the biological possibilities of a great many *jivas* swarming together in a common home.

88. *Sthira karma*---is the action-current whereby a *jiva* has a good set of strong teeth, a good set of hard bonny skeletal and the like, adding to the strength and steadiness of the body.

89. *Subha karma*—is the action-current whereby the *jiva* enjoys a charming upper part of the body inviting the attention of other people. It differs from *Nyagrodha samsthāna* in this that it determines the nature and character to an attractive finish of the upper part of the body, but it does not necessarily leave the lower part clumsy and defective, while the *nyagrodha samsthāna karma* as we have already seen before, determines the symmetrical get up of the

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upper part only, leaving the lower part defective and clumsy.

90. *Saubhagya karma*—is the action-current by reason of which a *jiva* becomes popular.

91. *Susvara karma*—is the action-current whereby a *jiva* has the privilege of having a sweet melodious voice which charms all who hear.

92. *Adeya karma*—is the action-current which adds importance, wisdom and weight to the words spoken by a *jiva*.

93. *Yoshokirti karma*—is the action-current whereby a *jiva* earns name and fame.

94. *Sthāvara karma*—is the action-current which impells a *jiva* to take birth in an organism of immovable nature like the trees and plants.

95. *Sukshma sarira karma*—is the action-current whereby a *jiva* has a very fine subtle body hardly perceptible by the sense-organs.

96. *Aparyāpta karma*—is the set of action-current by the influence of which a *jiva* has to succumb before it attains to a

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complete maturity of limbs and other organs in their entirety.

97. *Sādhāraṇ karma*—is the action-current whereby a *jīva* dwells in a body which is common to many.

98. *Asthira karma*—is the action-current due to the influence of which the teeth, the bones etc., not being strongly set up are unsteady and wallable.

99. *Asubha karma*—is the action-current due to which the upper part of the body is neither well-built nor pleasing to other eyes.

100. *Durbhāgya karma*—is the action-current whereby a *jīva* in spite of his working hard and doing many good deeds does not get any popularity in return.

101. *Dushar karma*—is the action-current whereby the *jīva* has a rough hoarse voice.

102. *Anādeya karma*—is the action-current due to the bad influence of which a *jīva*, however he may speak truth, or words of wisdom and utility, his words carry no weight, nor convince any one of the truth he speaks out.

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103. *Apayasha apakirti kārma*—is the action-current whereby a *jīva* has to labour under a bad name and disrepute.

Here ends the long list of One Hundred and Three *Nama Karmas* determining the environment and physical condition in and through which a *jīva* has to struggle on and on.

VI.—GOTRA KARMA.

We have seen before that *gotra karma* means certain action-currents whereby is determined the family and the race in which a *jīva* has to be born in the next incarnation. But families being either high or low in social structure, or being of high antiquity, having behind it the experience of ages, the *Gotra Karma* divides itself into two distinct sets of action-currents, viz—

- (i) *Uchcha gotra karma*—is that set of action-currents by the influence of which a *jīva* is born to a high family with edifying surroundings.
- (ii) *Nicha gotra karma*—is that set of action-currents under the influence of which a *jīva* is made to take birth in a low family with bad en-

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vironments and grovelling people around him.

VII.—VEDANIYA KARMA.

The word *vedanā* is synonymous with *samvedana* which is equivalent to *sensation* as understood in modern psychology. Sensation results from the action of an external stimulus on the sensitive apparatus of our nerves. Each organ of sense produces peculiar sensations which cannot be excited by means of any other. The eye gives the sensation of light, the ear of sound, the nose of smell, the tongue of taste and the skin of touch. And the sensations not only differ from one another in kind partly with the organ of the sense excited, but they also differ partly with the nature of the stimulus employed in two ways either (i) *śhātā* or (ii) *ashātā*.

(i) *Śhātā vedaniya karma*—is the set of action-currents which, working on the sensitive apparatus of our nerves, gives rise to pleasurable sensations.

(ii) *Ashātā vedaniya karma*—is the set of action-currents which similarly

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occasion in us sensations of painful character.

Thus we have One Hundred and Eleven kinds of *Aghâtina Karma* or the "Action-currents of Non-injury" determining and evolving as well the physical conditions of the *psyche* or the soul—i. e., its body of action and its localisation in space which stand as the manifesting media for the play and operation of the energetics of its own making in the past.

Now to summarise the classification of *Karmas*—both *Ghâtin* and *Aghâtin* which together make 158 kinds of *karma*—we have.—

I.	<i>Jñānāvaraniya karma</i>	5	Kinds
II.	<i>Darśanāvaraniya</i> „	9	„
III.	<i>Mohaniya</i> „	28	„
IV.	<i>Antarāya</i> „	5	„
V.	<i>Ayuh</i> „	4	„
VI.	<i>Nāma</i> „	103	„
VII.	<i>Gotra</i> „	2	„
VIII.	<i>Vedaniya</i> „	2	„

TOTAL. 158 Kinds.

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The details of these *jivic* energetics which materialise themselves into relatively stable character in the form of *karma-pudgal* clinging round the soul can be worked out indefinitely in strict accordance with the Jain philosophical treatises. A critical study of these questions on the formation and transformation of the energetics of the *jiva's* own making, cannot but convince a reflective student, of the intense love of truth and freedom which prevailed upon the sages who renounced their hearths and homes to enter upon hair-splitting analysis of these phenomena, psychical or physiological, which every human being can possibly experience, so that those who have been groaning under the de-humanising effects of their impudent conduct due to wrong knowledge originating from their perverted visions into metaphysics of things and ideals, might take a note of warning before-hand, and strive to attain to a free and beatific state of being by the virtue of Right-Conduct (*samyak châritra*) proceeding from Right-Knowledge (*samyak jñâna*) acquired through Right-Vision (*samyak*

The details can be worked out indefinitely.

AN EPITOME OF JAINISM.

The Jain metaphysics is the basis of the Jain moral philosophy.

darshana) into the underlying realities of ideas and ideals. But as the present treatise is but a stepping-stone to have a bit clearer vision into the metaphysics of ideas and ideals lying hidden in the rich and almost inexhaustible mines of the Jain literature and philosophy ; nay as it is only an epitome faithfully and consistently giving, in the briefest manner possible, a general idea of the Jain epistemology, ontology and theology on the principles of which, the whole moral code of the Jains is formulated for our right conduct in the attainment of the true Self-Rule or *Swaraj*, pure and simple, we must refrain, for the present, from entering upon a more detailed enquiry into the subtlety of the still deeper truths which lie veiled under the phenomenology of the organic energetics of 158 kinds as detailed in the foregoing pages, and pass, from the natural man who has been continuously forging fresh links to the chain of bondages by yielding to the solicitations of lower nature, on to the consideration of the moral man whose life has been a constant endeavour to shake off the gilded shams of the senses,

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to break off the fetters, to tear asunder into pieces the shackles of bondages, to soar higher and higher into the regions of bliss and beatitude to shine there in all his effulgence and glory.

CHAPTER XXVII.

FROM METAPHYSICS TO ETHICS.

How does Theory determine the Practice—the Jain Ethical Speculation—How it is determined and based on their Metaphysical Speculation—A Contrast between Buddhistic and Jain Morality—the Jain Conception of the Summum Bonum.

The man as a theoretical and a moral being.

To man, his own inner nature, like the outernature which surrounds him, is at first a chaos to be organised into cosmos. As his intellectual interest consists in subduing to the order and system of the world of verities, surrounding him, the varied mass of presentations which incessantly pour in upon him, so as a *moral* being, his ethical interest lies in bringing the claimant and jarring impulses, propensities and other elements in conformity with the order and system of the rational life. As the business of a theoretical thinker, confined only to his own interest, is to make the world orderly enough as to be fit for habitation, so the business of the moral man, leaving out of account the theoretical and other interests, is to establish order,

METAPHYSICS TO ETHICS.

unity and coherence in human practice. But here too, as everywhere else, the head guides the hand, the intellect controls the will ; for theory always determines the practice. Of course, it is needless to mention here that a clear and adequate theory comes into being, or become crystallised into a definite shape, after long crude practice, but still, it may be asserted, as a fact, incapable of being denied, that every life implies a certain plan, a certain conception, however vague and ill-defined, of what life means. And such a plan or conception, we say, is already an implicit or latent in every theory of life. The clearer and more definite the conception of the meaning of life becomes, the more of order and harmony is also introduced into human practice. This is why intellectual superficiality is so often a main source of moral evil ; and folly and vice are largely synonymous. This is why the first step towards moral reformation is to arouse reflection in a man or people ; for the claims of morality cannot be properly satisfied and its demands fulfilled, until and unless the rigours of these claims are properly brought clearly into view.

The theory
of life and
the art of
life.

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Ethical
discipline
brings in
harmony
and reason-
able sweet-
ness in
practice.

Every case of moral awakening is therefore also a case of intellectual awakening ; for the apprehension of truth does not remain a mere matter of intellect, or job of head ; but it has other far-reaching consequences as it rouses the emotions, higher or lower, and demands expression through them in conduct or in life. "The opinion we entertain as to man's life as a whole and its relation at large must influence our practice of the art of life."

If this be the relation between 'the theory of life' and 'the art of life,' and if theory moulds the practice, as is evidenced by the history of mankind, we may easily surmise the nature of the ethical discipline which will necessarily follow from the subtle and splendid metaphysical speculations of the Jains, we have discussed before. For the ethical discipline is nothing but the formulation of the principles in accordance and in conformity with the metaphysical speculation, which will bring order, coherence, and unity in our practice and thereby help us in the achievement of the Summum Bonum, we have in view. And the art of life and its principles

METAPHYSICS TO ETHICS.

for the guidance of the conduct, being but means to the realisation of the Highest Good, will vary considerably with any variation in the conception of the End itself. And we shall develop this presently by bringing the Buddhistic ethics in sharp contrast with the ethics of Jainism.

The Buddhas, rejecting the view of the soul as a persistent entity hold out that it is a *continuum* of conscious states and processes, for their metaphysics leaves no room for any abiding substance. This view of momentary existence, this denial of any persistent reality as commonly understood, was extended, to utter astonishment, to the physical world also, it being thought of as mere subjective impressions having no permanent underlying substance. It is out and out subjectivism, for here the momentary experience becomes the sole reality and the only datum of consciousness.

Buddhistic
Ethics.

Now, in face of such philosophical speculations which reduce the self as well as the external world into so many momentary but continuous existences, which conceive reality in the form of an ever-flowing fluid,

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the only ethical dictum which can be held out consistently is—"Guard the interest of the present and think not for the morrow." The very fact that we are the children of every moment and not of eternity as is taught in direct opposition to our own doctrine, makes the claim of the present, even of the momentary present, imperious and supreme beyond all others. Not the calculating prudence, but a careless surrender to the present becomes the true rule of life. And it is a mood, we may say, which *must recur with every moral scepticism*. For whenever the meaning of life, as history reveals, is not truly realised or lost sight of altogether, or whenever that meaning is shrivelled up in the experience of the momentary present, when no abiding interest is found amidst this fleeting earthly life, when in it, is discerned no 'whence' or 'whether' but only a brief, blind, *continuum* of conscious states and processes and of transitory existences, then the conclusion which is inevitable to come foremost in the mind, is that the interest of the present have a paramount and supreme claim and the present

Its criticism.

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enjoyment and future unconcern is the only good of life. And we may remark that such a philosophical speculation, by the perfect frankness, with which it eulogises the life of momentary experience and undermines the importance of calculating wisdom so essential in life, takes away from man what is of worth and dignity to him and thus bears its own condemnation.

The Jain
Ethics.

The Jains, however, on the other hand hold out a different ideal—an ideal of freedom from bondage—which can only be attained by voluntary effort, both intellectual and moral. Here, as we have found in Buddhistic metaphysics, the soul is not reduced to a *continuum* of conscious states, to a flux of psychical impermanent and mobile units, but is viewed as a substantial unity, a true verity, which has got to undergo all the consequences of its thoughts and deeds either in this life or in life to come, till it attains to that state of freedom and beatitude which is enjoyed only by the Kevalins or the Omniscients. The man here does not escape the effects of his own deed, virtuous or vicious, shuffling off this mortal coil as

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The Jain
conception
of the *Sum-
mum Bonum*.

taught in Buddhistic philosophy, but on the other hand, enters again into a state of bondage, though it may be somewhat different from the present one, to feel the consequences he earns or has earned, and there is no escape from this cycle of birth and rebirth, till he is able to shake off by his own moral endeavour, the *pudgal* particles clinging round his soul on every occasion he acts. This bondage is also regarded as something alien to the soul, it being caused by its own misdoings and it can therefore regain its original state of liberation, by developing in full the capabilities which are now lying veiled or dormant in him. The *Summum Bonum* of life is here not the gratuitous enjoyment of the present in utter disregard of the future, as Buddhists hold ; on the other hand, it is the sacrifice of the present to the future, the sacrifice of flesh to enter into a life of spirit, the annihilation of passion to enjoy a state of serene bliss, that forms the keynote of Jainism. In short, the yearning after a state of freedom from bondage,—a state of bliss and beatitude and omniscience, attainable after much moral

METAPHYSICS TO ETHICS.

endeavour from a pious home-sickness in the state of bondage in this earthly life is at the heart of Jainism. And consequently their ethics, is not an ethics of sensibility where man sells himself to nature, but is essentially an ethics of self-realisation in and through self-rule and self-regulation.

The means
to the End.

Such being the end and aim of Jain morality, we turn our attention to the methods which should be adopted for the realisation of this sublime ideal. Erelong, we have discussed the question regarding the possibility of such realisation and we got an emphatic affirmative answer to it, nay the question has been already decided by a single stroke so to speak with the solution of the problem of Necessity and Free-will. There we have shown clearly that man has this *peculium* to criticise the impulsive stream, to arrest and change its course and to subdue the lower, animal propensities leading to vicious crimes, in view of the sublime ideal. It is here that he stands on a higher level than animal, for his life, unlike the life of an animal, is not a life of blind immediacy, but a life controlled and

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The method
for realising
the Ideal.

guided by its meaning as a whole. His life is not a life of surging passions and promptings ; on the contrary, he is the critic as well as the subject of these and as such he is the maker of his own destiny. Man has to rise, in order to attain to this state of beatitude and bliss, above the impulses of the moment, and must view everything he feels or thinks or wills, in the light of the Supreme Ideal—the source of all moral obligation. He must criticise the solicitations of sense and his natural tendency to activity, judge, approve or condemn them according as they stand either conducive or detrimental to the attainment of freedom or to the interest of his self-realisation. Living as he does in this stage of bondage—a state of perpetual conflict between reason and sensibility, between ideal and actual, between natural and moral, he cannot avoid this rule of life. He cannot without ceasing to be a moral personality abjure this function of self-legislation, which is the true way for self-realisation, because he feels an incessant craving in him for a life which would be the fulfilment of his true and characteristic nature.

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Virtue is not a spontaneous natural growth, still less an original endowment of man. He has to constitute himself a moral or virtuous person and has to build up his character after a long and toilsome process of self-legislation and self-conquest. And it is the privilege and dignity to him to be the critic of his own impulses, to be the maker of his own destiny and to have in his own hands, the way to his own emancipation. No doubt this way to self-realisation is beset with many obstacles and impediments and a walk on it entails much struggle and pain-suffering ; but looking to the other aspect, we also find, in the depths of a moral being, a joy which is even stronger and more steadfast than the self-imposed pain itself—we mean the joy of the conviction that the struggle is worth while, nay the only thing which has any worth at all ; for the goal, he strives after, is not something transitory, fleeting or evanescent, like that of the Buddhist but is everlasting freedom, everlasting omniscience and everlasting bliss. And in the joy of anticipation of this blessed state—a state of unparalled sponta-

Man has to make himself a virtuous man.

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The state
after realisa-
tion of the
highest
good.

niety, freedom and naturalness, all the pity of pain and sorrow, of struggle and defeat, of mortifications, and penances sinks out of heart and mind. This is the state, where in the language of a philosopher, the indefinite potentiality of either vice or virtue, has been transformed into a definite capacity for virtue, nay even more, into an incapacity for vice. Here he soars above the region of merit and demerit, of reward and punishment, of public sanction or censure, shuns off what is stiff, stereotyped and artificial, and lives a life which is "free down to its very root," And we may conclude by saying that because man is a citizen of a higher world, and is potentially free, he feels the bondage, of the lower form of life and the burden of self-realisation becomes one which he is willing and eager to bear and which becomes 'the lighter, the longer, and more faithfully it is borne.' For better, he feels this noble discontent than the most perfect animal contentment.

CHAPTER XXVIII.

THE CONCEPTION OF VIRTUE AND VICE.

Virtue and vice—distinctive principle between them—Human conduct is essentially Teleological—Moksha is the Highest End of life and activity—Contrast between the Eastern and Western conception of Vice and Virtue—Virtue, Vice and Karma-causality—The problem of evil.

Before giving a detailed list of the manifold virtues and vices, as has been enumerated by various Jain philosophers, we think it necessary, for a philosophical treatment, to enter into the principles on which this distinction rests or the principles from which we may logically deduce them. A mere survey of the virtues and vices as given, in the list, (*vide infra*) won't help us much in the way of entering into the philosophy of the thing or understanding the *rationale* of such distinction.

The distinctive principle between virtue and vice.

To enter into our subject-matter therefore, we first draw the attention of our readers to the fact, that in opposition to the philosophy of the West, we find even here, first, a teleo-

AN EPITOME OF JAINISM.

Teleological
conception--
the Ultimate
End being
Moksha.

logical conception dominating the entire distinction ; for the Jains do not believe in the intrinsic worth of any particular thought or deed which is palpable to the so-called supernatural faculty which goes by the name of Conscience or Moral Sense, as is held by the Common-Sense philosophers of the West ; but on the contrary, hold that a thing or a thought has any worth only as it is conducive to the realisation of some end to which it is but a means. An objection, which may seem to have much of plausibility, at first sight, of course, might be raised to the effect, that we cannot go on *ad infinitum* in this *progressus* ; so we must stop somewhere which must be the ultimate End and means to nothing ; and this Ultimate End or Summum Bonum, being, by its very nature, not any means to any end, cannot, in strict conformity with the proposition already laid down, have any worth at all and so ceases to be desirable altogether. Thus *Moksha* or Final Liberation, which is regarded as the Ultimate Goal of every moral endeavour and as the source of all

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moral obligation, may seem to have no worth in their eyes !

The criticism, in reply, we say, is beside the mark ; for the proposition is applicable to every thing except *moksha* itself in relation to which we judge everything else and which is regarded as the fountain of all worth. This *moksha* or the state of liberation, as we have discussed before, is not something alien to our nature, but is on the other hand the fullest development of the capabilities now lying veiled or dormant in us, and all the worth it possesses for us, is due to its being the fullest realisation of *our own true and characteristic nature*. And all the feelings, emotions and affections which gather round the apprehension of virtue and vice, which accompany the sense of duty or conviction of obligation, and the consciousness of good or ill desert, remorse and self-approval, moral hopes and fears,—all testify unanimously to his being in the state of bondage, the liberation from which is therefore the true goal of every moral progress. For whence comes the permanent uneasiness and discontent that are apt to haunt even the favoured lives ? Undoubted

An objection
refuted.

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ly from the constant presence of unrealised ideals—the ideal of liberation and omniscience. The sense of short-coming, of broken purposes, of blighted visions which cause many a chill on the most genial hours, admit of no other more rational explanation. And this feeling of uneasiness, this feeling of discontent—is that which saves the individual as well as the nation from every sort of moral stagnation and stationary existence.

Vice or virtue refers not to character but to conduct.

In another respect there is also a slight difference between Jainism and Western philosophy which consists in this that here virtue does not directly refer to the excellence of character as in the West, but to the conduct conducive to the realisation of *moksha*. The conduct, being but a partial revelation of the character, the Jains confine the terms *Pāpa* and *Punya* i.e., vice and virtue, to the conduct itself, regarding the character which reveals itself through the conduct conducive to self-realisation, as simply, religious; for here religion and morality, both having the common end in view, mingle together and are regarded as inseparable.

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Virtue, we thus see, is that form of conduct which furthers the self-realisation of man, helps him in the purification of the heart and the attainment of liberation and a state of beatitude and bliss. It has a good end—an end which justifies its worth—namely perfection; for perfection, it seems to us, is a worthy aim in itself and the pain we suffer from on our march towards it, therefore needs no apology. Virtue, inspite of the pain which it brings in its trail, is of incalculable use in correcting and disciplining the spirit, for it serves to soften the hard of hearts, to subdue the proud, to produce fortitude and patience, to expand the sympathies, to exercise the religious affections and lastly to refine, strengthen, nay, to elevate the entire moral disposition. It tends of its very nature to honour and life and vice to dishonour and death. And lastly it sheds upon us a deep peace, a sense of security, of resignation and hope which no sensible or earthly object can elicit. It clarifies our vision, refines our thought, purifies our heart, animates our will, and

Virtue is a form of conduct and refines moral dispositions.

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last of all it adds we say a cubit to our moral stature.

Virtue, vice
and *karma*-
causality.

Such being the nature of virtue, how can we expect in face of the operation of *Karma*-causality, other than pain and misery, when we commit vice. Surely the entail of natural evil, of pain and misery, upon moral transgression is the indispensable expression of the righteous adjustment of things by the operation of *Karma*-causality. Sin being there, it would be simply monstrous, in face of such inexorable moral causality as discussed above, that there should be no suffering, no misery, and no pain, and would fully justify the despair which now raises the sickly cry of complaint against the retributory wretchedness of moral transgression. And still in utter forgetfulness of such moral causation, we, when we are haunted by the fatalism of nature on our own misdoings, cry against the sternness and rigidity of the inexorable law, with which it marches upon us! We forget, in short, that the absence of physical evil in presence of the moral evil pleads against the operation of the law of *Karma*-

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causality, nay against the whole righteous adjustment of the world, and is a horrible inconsistency.

But we have not as yet got rid of another difficulty which may perplex the mind of one interested in this problem ; for questions like this as "why should there be any vice at all ?" cannot but disturb minds of earnest inquirers. True, they may say, there is the law of *Karma*-causality, the firm grip of which, no one can elude on commission of vice—truer indeed that by virtue, the torpid conscience is awakened, the close affections are opened and the slavery of selfishness can be successfully escaped—but why is this world at all tainted with vice and not a world of pure unalloyed virtue ? Or, more briefly, why there is any sin at all ?

Why should there be any vice ?

The obvious reply to such enquirers is that it is due to our free-will. We are as man, the most gifted animals in the arena of the universe, and this best possible endowment, namely the power to choose between good and evil regardless of their unavoidable consequences, includes in its

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It is due to
our Free-
Will.

very nature, the ability and possibility of its misuse. And this free-will needs no justification, for without it there might be some sort of goodness or docility, which may be properly designated as animal goodness; but no virtue in the strict sense of the term, for a virtuous being is one who chooses of its own accord to do what is right, though the heaven falls. And the notion of a moral being, without being endowed with the freedom to act of its own accord, without the concurrence and approval of its own will, is itself a down-right contradiction; for otherwise, we would be forced to think of morality in stones and trees. To take away this freedom of man is virtually to arrest the system of things to a natural order and means the reduction of human life to animal spontaneity and leaves no room for the possibility of its culmination into an ethical society.

Sin, we thus see, far from being an inevitable outcome of a determining necessity, is the result of the abuse of an original endowment of man—which being the ground

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of his moral nature when properly used, instead of depraving morality, heightens it. And we may further say that owing to this peculiar endowment, the whole resources of men are well in hand and the creature with this controlling agency when raised to its highest pitch, displaces a thousand obstacles in the way of its self-realisation.

Thus we see that man is not moral owing to any *peculiar* organ, for there is no peculiar organ in virtue of which we may say he is a moral being. On the other hand, it is by the whole make and constitution of his nature, not by a particular faculty, that he is framed for morality. And as a moral being, he is placed in the perpetual conflict between the ideal and attainment, and hears incessantly the categorically imperative demand of the ideal-self. He always hears the '*Thou shalt*' voice of the ideal to the actual man which admits of no concession or compromise. This ideal man stands out as the judge of what we do, and as such it accuses, or excuses, condemns or approves with a voice of authority, which we may, owing to our

Man is not moral due to any peculiar organ of his own: he is moral by his whole make and constitution.

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Still for all
that it is
better to be
chaste and
generous.

perversity of will, disregard, but the legitimacy of which we can hardly dispute. It does not rule or pretend to rule even with an autocratic sway nor, does it give us a law of its own making. On the contrary, it claims to rule us ; because it is the fulfilment of our destiny, the fullest realisation of our nature and the highest goal which mankind can keep in view. Here its authority is not coercion, for man lays the law upon himself, and it is self-imposed obligation. And because man is a citizen of a higher world, he complacently accepts and bears the burden of such obligation and feels the bondage of the lower form of life.

Let us then conclude by saying in the language of a philosopher that "in the darkest hour through which a human soul can pass, whatever else is doubtful, this at last is certain, that—if there be no god and no future state, even then it is better to be generous than selfish, better to be chaste than licentious, better to be brave than a coward. Blessed beyond all earthly blessedness, is the man, who in the tempest-

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tuous darkness of the soul, has dared to hold fast to these venerable land-marks. Thrice blessed is he who, when all is drear and cheerless within and without, when his teachers terrify him and friends shrink from him, has obstinately clung to this gloom. Thrice blessed ! because *his* night shall pass into clear day.

CHAPTER XXIV.

ON PUNYA AND ITS FRUITIONS.

Punya and Pāpa in relation to 'Charitra'—Analysis of Charitra or Conduct—Considerations of moral activity, Good and the Law of duty—Fundamental factors of Punya—Knowledge, Faith and Will—Punya as forms of service—Sincerity as the soul of religiousity—Sincerity and Punya—Psychical and Physical fruitions for the performances of Punya.

Notions of
Punya and
Pāpa centre
round *Chā-*
ritra.

We have in the previous chapter discussed in brief the principle and the *rationale* which underlie the difference and distinction between *Punya* (virtue) and *Pāpa* (vice), as conceived and interpreted by the Jains in their scriptural texts and legendary accounts. We have seen there that the Jain conceptions of *Punya* and *Pāpa* mostly centre round the word, *Chāritra*, which has the word 'Conduct' for its English equivalence. Conduct or *Chāritra* is the conscious adjustment of the human activities (*Karmas*), for the attainment of a particular end or object. But *Karmas*, as we have

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seen elsewhere, are the vibratory action-currents in and through which the *pudgal* particles (*Karmavargands*), according to the *Prakriti* (nature) of which a particular action-current is set up, so adjust themselves by a change of their relative positions as to directly connect the agent (*Kartri*) with the end, *in view of which* he sets up a particular set of action-currents. It is clear, therefore, that the conscious and voluntary adjustment of the extremely superfine *Karmavargands* as would—if there were no *antarāya* (or impediment on the way),—connect the end with the agent is what is called *chāritra* or conduct.

Definition of
Chāritra or
Conduct.

A conduct is either moral or otherwise. A moral conduct is that which has a particular moral good for its end or object, and the law which connects this activity with the object is duty usually classified into *Charan* (*Fural*) and *Karana* (Teleological) of which we shall have to speak later on ; while the psychical disposition of the moral agent by the preponderance of which he obeys and loves to act in conformity with the law, is termed as *Subjective* or *Bhāva-punya* ; and, in so far as

A *Punya* is
what has
moral good
for its end.

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he, out of the love of the good, *practically* obeys the law and *acts* in conformity with the same is called *Objective* or *Dravya Punya*.

Punya consists in the knowledge of the good and love of the same.

Thus we see *Punya* is not the knowledge of the good only ; it is also a *love* of good and order at the same time, where love is not merely a condition and stimulant of *punya* ; but it is one of its essential elements of no less importance than the knowledge of the good itself. But what is this *love* of the good ? And speaking generally, what is love ? Does love necessarily exclude knowledge ? Certainly not. Love is not the blind impulse of the sense and sensibility, it is the pleasure (*ānanda*), which is superadded to the idea of an object. Love is thus not only inseparable from knowledge but it is distinct from appetite as well. In true love, the idea is always mingled with delight and yielding to such a love therefore means yielding to reason and thus the agent is free.

To push the question of *Punya* further on, knowledge *jñāna* and love (*Sraddhā*) do not constitute the whole and entire of *Punya*. Its conception is not limited only to these

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two elements. Instances are not wanting to show in how many cases, the love of the good is as powerless as the knowledge thereof. Very often it happens that a man who knows good and entertains as well a love for the same, yet fails to adjust his *Karma* for the achievement of the same. Who has not seen how many a generous soul, though uniting wisdom and enlightenment in his being yet succumbing before temptations? Evidently, therefore, as the Jain sages hold, there must be, in addition to love and knowledge, *something else* in *Punya* as forming one of its fundamental factors. And this additional element is the supreme effort, an act of personal resolution without which a *Punya* cannot be practised and completed. Revealing as it does in the form of last choice, the final decree for immediate execution without further deliberation, this third element is called the *Virya*, the power or the *will-to-do*. *Virya* is the faculty of initiating a change which is not determined by any anterior change. Thus is *Virya* identical with the ultimate *authority* or *liberty* which is a

But in *wilfully* practising the good with love and intelligence

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profoundly personal thing that exists in and works from within us, and which moves without being itself moved.

How one can become *Punyavān* (virtuous). So we see, in every act of *Punya*, *Jñāna* (knowledge, *Sraddhā* or *Anurāga* (love) and *Virya* (liberty or force) are indissolubly blended together. In a word, *Punya* (virtue) is the moral strength consisting in wilfully practising the good with love and intelligence. And the Jain sages teach that it is by practising the good with love and intelligence that one may become virtuous. Viewed with this light, Aristotle is right when he says that '*Virtue is habit*'; for a single act of virtue will not certainly make any one virtuous (*Punyavān*). It is by constant repetition of virtuous acts that one may become virtuous in as much as this constant repetition transforms (*Pranamatê*) the soul, evolving from within it higher and more constant instincts and tendencies. It is important to note that this constant repetition of acts which goes to the formation of habit, does not mean here discharging of duties in a mere mechanical way. In the mere mechanical way of doing things, the

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soul by subjecting itself to a rigid rule of extraneous discipline, looses the consciousness of what it was doing. It is by the spirit that we must become virtuous and, not *merely* by deeds; for we should always bear in mind the golden maxim: "The letter killeth but the spirit maketh alive."

Nine kinds
of *Punya*.

Now *Punya* being thus found to consist in wilfully practising the good with love and intelligence, the Jainas sages have laid down nine general ways in which it can be cultivated as in the following,—

- (1) By feeding the hungry and the starving who are without means and therefore rightly deserve it. This is *Annapunya*.
- (2) By quenching the thirst of the helpless thirsty. This is *Pân-punya*.
- (3) By clothing the helpless nude who are destitute of all means wherewith to provide themselves with clothing? This is *Vastra-punya*.
- (4) By sheltering the poor and the destitute who have no place wherein to rest their head. This is *Lâyan Punya*.

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- (5) By providing the tired and the tottering with seats and beddings to take rest and —compose themselves. This is *Sāyan-punya*.
- (6) By revering the venerable worthies which is due to them. This is *Mān-punya*.
- (7) By duly appreciating and admiring in words the merit of the really meritorious. This *Vachan-punya*.
- (8) By personally attending to the needs and necessities of anyone who is in real need of it.—This is *Sarira punya*.
- (9) By respectfully bowing the notables and the elders who deserve it. This is *Namaskār punya*.

These are the nine principal ways for any one to cultivate *Punya*-virtue. It will perhaps be remarked that these are but forms of social laws which a man as a social being ought to obey. Like the law of compromise in the severe struggle for existence, as summed up in the formula, "*Live and let live*," these might be taken as a few positive principles of social service formulated to guide

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and regulate the social life of a man with a view of mutually living in peace and amity where there is discord and introduce thereby a reign of harmony in the different spheres of our life and activity. But wherein lies the religiosity of the conduct which is presumed to purify the soul from the soils of the abominable senses? Shortsighted and unfortunate is the man who thinks in this vein ; for he forgets that it is in service that lies the soul of all religiosity. A service rendered with sincerity not only opens the vision, enlarges the heart, and draws out the higher instincts of man in their dynamic operations in the play of life here ; but also sets up such strong action-currents as would mould the environment in a way that would contribute to the higher evolution of the individual here-in-after, as we have seen while treating of *Karma*-phenomenology, "as we sow so we reap." Moreover, apart from the question of the immortality of deeds in the moral world, we can never secure from an idea that intense realization which very often comes in the wake of emotion. It is the feeling that counts with

Religiosity
of *Punya* in
question.

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In sincerity
his religious-
ity.

service ; emotion galvanizes the cold idea into life and activity. It makes it alive and dynamic. It is the feeling after truth that makes the scientists experiment with dangerous chemicals ; it is the feeling with the helpless millions suffering under various organic maladies, that actuates the physician to gladly risk his life for a new discovery. The man who plunges deep into the surging waters of a gurgling rivulet to save his drowning fellow man, must have felt, nay sensed something beyond the body. From all these it is apparent that a service, whatsoever form it may take, is not born of any social ceremonialism. It is born of the internal and moral habit which is seated in the will and the heart. And herein lies the religiousity of the services we have enumerated herein before.

Now such being the psychology underlying the cultivation of *Punya* exhibiting itself as it does in the various forms of services rendered, as detailed in the above, with all the sincerity of the will and the heart one could command, it is natural that these virtuous acts, *punya*, should not only clarify

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the visions, draw out higher instincts of the performer in their dynamic operations and thereby evoke admiration, benediction etc., from all humanity in its track ; but should as well set up such strong action-currents that would place him here, in the present life, in a more favourable condition and environment affording greater opportunities for a larger enjoyment of peace and pleasures of life as well as would work out for him in future, a higher and more befitting form of organic evolution as its manifesting media whereby it would be enabled to utilise in a different and higher sphere, the manifold opportunities and advantages that would naturally open to him as stepping stones to rise to a higher state of being and happiness. This is how the seeds of *Punya* sown in one life bear fruits both in the pscychical, and physical worlds, according to the law of *Karma*-causality for enjoyment in a subsequent life.

How a *Punya*
works out its
consequences.

The action-currents set up by the nine kinds of *Punya* are of various pitches and types. But for convenience' sake the Jain sages have classified them into forty-two kinds in and through which a *jiva*

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The conse-
quences of
Punya.

enjoys the fruits of *Punya* done by him in the past. As for instance the (1) the enjoyment of pleasurable things by a *jiva* in this life must be understood as due to the set of action-currents known by the name of *Shatā-vedaniya*, set up by him through some virtuous deeds. (2) Similarly taking birth in some higher caste, *Kshatriya* and the like is due to that kind of action-currents known by the name of *Uccha gotra karma* which are set by the *jiva* through the performance of some virtuous deeds in the past (3) Likewise the birth of a *jiva* in the human world (*Manushya gati*) is or in the god-world *Devagati* is to be understood as due to setting up of such action-currents.

In the same way is to be taken the *Anupurvi-karma* under the influence of which a *jiva* in *Karma-sarira* is directed towards a particular *gati* according to his *Karma* in the past. If after death, the *Karma sarira* along with the *tejas* of a *jiva* is directed towards the human world (*manushya gati*) to take its birth there, or towards the god-world (*Deva gati*) to be born there, then it must be understood as

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due to the directive influence of the *manu-shya* or *devānupurvi* action-currents set up by the *jīva* by his virtuous actions performed in the past.

The possession of the organism with five senses (*Panchendriya*) is due to the action-currents known as *Panchendriya jāti karma*. So is the case with the possession of bodies (*Sarīras*) which are of five kinds, for instance, the having of an *oudārika* body or *vaikriya*, *āhārika* or *taijas*, and *kārman* is due to the setting up of such action-currents which determined the growth development of these bodies from out of *pudgala*-materials. Certain other fruits of virtuous acts are enjoyed by the possession of a set of well proportioned limbs and extremities (*angopāṅgo*) in the *oudārika*, *vaikriya* or *ahāraka* state of being of the physical organism.

Of the *Sanhananana nāma karma*, the setting up of action-currents making way for the firmly joined skeletal parts, as the having of the *vajra-rishava nārāc* is due to some *Punya* in the past ; the possession of a well-proportioned body with a decent

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configuration (*Samachaturustra sansthân*) is due to the action-currents after its names' sake set up by some virtuous performances. The having of *subha rasa*, *subha gandha*, *subha varna* and *subha sparsha* is the result in the same of way of some *Punya* done in the past. If one is neither fat nor lean, it is due to the *aguru-laghu* action currents set up by some virtuous acts. Similarly if any one is so strong and stout as to get the upper-hand over his enemy, it is due to *Parâghât nâma* action-currents. The enjoyment of a full and untroubled breathing is due to *Uchchâsa nâma* action-currents.

In the aforesaid manner, the action-currents known as (26) *Vihâlyogati* (27) *Udyata nâma* (28) *Nirmana nâma* (29) *Tras nâma* (30) *Bâdiarnâma* (31) *Paryapta nâma* (32) *Pratyeka nâma* (33) *Shird nâma* (34) *Shubha nâma* (35) *Subhagu nâma* (36) *Suswar nâma* (37) *Adeyanâma* (38) *Yasha nâma* (39) *Tirthankar nâma* (40) *Tiryancha nama* (41) *Manushya âyu* (42) *Devâyu nâma*, —all these the nature and character of which have been discussed before, in our chapter on

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Classification of *Karmas* under their respective headings are set up by virtuous acts ensuring the *jiva*, the possession of a pleasurable sentient existence along with the advantages and benefits as might accrue from them.

CHAPTER XXV.

PAPA, VICE OR SIN.

Constituent Elements of 'Papa,—'Ananda' is the prime Good—Philosophy Passion—The doctrine of Indolentia—Eighteen Kinds of 'Papa'—Their Consequences.

Pāpa is
moral weak-
ness.

Having discussed in the last chapter as to what does *Punya* (*virtue*) consist in, we are naturally led to enquire into the nature of *Pāpa* (*vice*), the second of our moral categories. *Punya* and *Pāpa* are not only relative but contrary terms as well, each presupposing the other. As the Jains hold if *Punya*, as we have already seen, is moral strength, *Pāpa* is moral weakness. It is the preponderance of passions, of the senses and the sensibility over reason: it is the rebellion of the lower instincts and impulses against the moral good and the law or duty. The only notable factor which is found commensurate in both *Punya* and *Pāpa* is the free-will of the agent who performs or com-

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mits the same. Just as *Punya* is really a *Punya* only when it is performed willingly, so *Pāpa* is *pāpa* only when it is committed voluntarily ; for at the back ground of them both stands out revealing itself as it does in the free choice between the two alternatives good and evil, in as much as liberty, so far it manifests itself in the free exercise of choice, is unstained and unstainable with anything obligatory or compulsory in its character. But viewing the thing from a different position, if *samyak jñāna* (wisdom) and *samyak charitra* (moral perfection) is characterised as being but a mode (*paryāya*) of liberty and *Mithyātva* (Subreption) and *Dukshilatva* (Perversity) as state of slavery, then *punya* might be said to consists in being *voluntarily* free and *pāpa* to consist in being *voluntarily* a slave of *Kashāyas* i.e., of propensions and passions.

Will is commensurate in both *Punya* and *Pāpa*.

Such is, roughly speaking, the notion of vice as well as liberty of vice as conceived and interpreted by the Jains. Some thinkers, however, disagreeing with this view of the Jains hold that when the question of liberty comes in as commensurate in both *Punya*

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and *pāpa*, there can be no *pāpa* at all that one may commit. There is *punya* and *punya* only.

Denial of
Pāpa.

To maintain this, the holders of such an opinion argue that nobody commits a sin knowing it to be as such. Man plunged as he is into this world of nature, is always found to be in want of something or other which he believes in and struggles for. This end or object of his endeavour is what is called *Good* in ethical language ; and when he knows this object, the nature of this good, the realisation, the attainment of which he believes will satisfy his want, he pursues it choosing a particular line of action or conduct that will ultimately connect him with the good, the object of his desire and actions ; and it is in this his free choice of the line of conduct that his *liberty* manifests itself, there being various alternative lines of conduct to select from. Where is *Pāpa* then ?

But this is talking like the *Chārvākas*—the uncompromising exponent of the philosophy of pleasure in antiquity. The whole question turns upon the idea of the good as

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they have in mind. Good is that which we all seek and pursue. It is that which all would possess if they could have it ; but what is *good* which all seek and clamour for ? It is *ānanda*—pleasure. *Ananda*, pleasure, is the good. The child is sensitive to *ānanda* pleasure : and the sage who denies it does with a view of the pleasure he derives in this his very act of denial. The pleasure is the watch-world of all, down from the savage upward to the sage. Such is the idea of the good in the philosophy of pleasure which unchaining all the passions, lets loose at the same time all the appetites, opens a free path-way for the senses and thus sometimes descends to shameful excesses. It is true that in freeing the passions from restraint, it acquires a certain sort of grandeur—the fierce grandeur of nature ; it has even a sort of innocence—the innocence of the blind torrent which knows not whither it rushes ; and finally, by the very fact of making no distinction between passions and pleasure, it sometimes gives free play to generous instincts and attains to a nobility which is lacking in cold calculation and mercenary virtue.

Philosophy
or Pleasure.

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Criticism of
the philosophy.

But such a good as understood and conceived in terms of pleasure in the philosophy of passion, can it secure us any basis for the formation of a definite moral code? In fact, pleasure without bounds, without choice, without fore-sight ; pleasure taken by chance and according to the impulse of the moment ; pleasure sought and enjoyed under any form in which it may present itself ; a brutal sensual pleasure preferred to any intellectual—pleasure thus understood destroys itself ; for experience teaches that it is followed by pain and is transformed into pain. Such a principal therefore is self-contradictory and falls before its own consequences. And this is why we find the ancient classifying pleasure into two kinds—*Nitya* and *Anitya*. The pleasure derived from the gratification of the senses is what they term as *transitory*—*Anitya*. It is but a mingling both of joy and grief ; it disturbs the soul for a moment only to add to it more grief than joy. Having thus experienced the bitter consequences of seeking temporal good as transitory pleasure, the voluptuous philosophy, however seductive it might be,

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had to seek the superior principle of the stable pleasure which they found in repose, peace or insensibility so much so that they thought paramount good to consist in "the absence of suffering" or *indolentia* (*dukhā-bhāva*).

Thus *Pāpa* being found to consist in Subreption (*mithyatva*) and perversity (*dukhshilatva*) as manifest in bad-will, the Jain moralists hold that liberty of vice manifests itself in and through the eighteen different forms of action as in the following.—

Mithyatva
and Dushila-
tva consti-
tute *Pāpa*.

- (1) *Jīva Hinsha*—this means crushing out the organic energies of an embodied soul. '*Ahimsā parama dharma*'—non-killing of life is the cardinal principle of all true religiosity.' Even the *Mīmāṃsaka* atheists teach, "*mā himsyāt sarvā bhūtāni*" which means don't kill any life. The only difference between the Jain moralists and *Mīmāṃsaka* sages in this respect of *himsā*, is that former take an uncompromising attitude in positively prohibiting the taking of any life ; while the

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latter only relatively prohibits the killing of any life ; for on certain occasions they enjoin the same as we find in the statement, *Senena abhichāran yajeta*" i.e., kill enemies by the performance of *Sena yajna*.

However, what is *himsā* from the Jain point of view ? It is the crushing of the *jivic* organism into two, *ouddrika* and the *karman* bodies : for non can destroy the *karman* body clothing a soul.

Himsā in the *Purva mīmāṃsā* and in the Jain teaching.

It will be remarked perhaps that the sage like *Jaimini* could not put in such contradictory rules of conduct in his *Karma* Philosophy. The answer is a very simple one. The scriptural statements of interdictions and injunction are to be interpreted according to the view points from which they are made. The prohibition of 'not killing any life' is in reference to one who has conquered his *Krodha* (anger) : while the injunction for the performance of *Sena yajna* for the slaying of enemies, is with reference to the man of the world who has anger and its correlates. So is the case with

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Jain savants. They too have had to make a distinction between the rules of conduct both for the monks and the laity. A Jain monk should rigidly follow the principle of non-killing so much so that he is even forbidden to take the life of an organism that has but one sense. But this rigidity, relaxes when the question of the laity comes in. The ordinary folk are forbidden to take the life of any organism possessed with two or more sense-organism. It is interesting to note that this *Himsa* is of two kinds—*Dravya* and *Bhāva* i.e. Actual and Psychological. The psychological precedes the actual and is that kind of mental attitude which gives rise to the desire of taking life in one form or other, and *Dravya himsa* is the practically killing away of life somehow or other.

- (2) *Asatya Mrisavāda* untruthfulness.—If *Himsa* is one of the most heinous of sins, *Asatya* is also no less so. Telling lies eats into moral vitality of one who tells it and habitual liars have no chance of gaining any knowledge for moral and spiritual redemption.

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- (3) *Adattādan* or stealing—This is another kind of committing sin. It not only means taking of another's belongings but means also the appropriating or keeping of lost articles without any public declaration, accepting of bribes, cheating, smuggling and the like forms of action.
- (4) *Abrahmacharya* or *Unchastity*—*Chastity* consists, as ordinarily conceived, in one's being true to another in body, mind and speech, when these two are related as man and wife. And with the monks who are forbidden to take to wife, it, consists in being free from any kind of erotic thought and pleasure. *Unchastity*, therefore, consists in violation of these rules of conduct.
- (5) *Parigraha* or Covetousness—This is a kind of intense attachment to one's belongings so much so that if anything is lost, he gives himself up to excessive grief. *Parigraha*

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with a monk also consists in keeping to himself anything more than what he really and actually requires for his physical existence.

- (6) *Krodha* or Anger—This is also a source of sin ; for it like the preceding ones disables a man to keep the equanimity of temper which is but an imperative requisite to obtain a right vision into the metaphysics of things.
- (7) *Mān* or Egotism.—This takes the form of *ahankār* or egotistic pedantry in one's movements. This sense of egotism in one, leads him astray from the right path by adding to his anger *krodha* which rudely disturbs the equanimity of temper.
- (8) *Māya* or Hypocrisy—This is a kind of double-dealing revealing itself as it does in the act of simulating, or representing a thing with a motive or purpose which is very different from what is really in the heart.
- (9) *Lobha*, Greed or Avarice—This is a kind of the inordinate desire of

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gaining and possessing wealth and the like. In ordinary parlance in Bengal even we have '*lobhê pāpa, pāpê mrityu*' i.e. 'avarice begets vice and vice brings on death'.

It is important to note here by the way—that these last four viz. *krodha, mān, māyā* and *lobha* which combine into *kashāya* or the tie that binds a *jīva* down to the mires of the world, have been discussed with comparative details in our Chapter on the Classification of *Karmas*—(pages 400-407).

(10) *Rāg, Asakti* or Attachment—This consists in one's being in intense love with anything standing in the way of moral detachment from things worldly.

(11) *Dvêsa* or Hatred—This is a form of bearing ill-will against anything. As one should not be in excessive love with anything, so he must not bear any hatred against anyone. Both love and hate are impediments in our upward march for moral perfection.

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- (12) *Klesh* or Quarrelsomeness—It is a kind of vice which displays itself by breaking up into pieces the solidarity of family-life and national life.
- (13) *Abhyākshyāna* or False Accusation—This is a kind of slandering by spreading false report against any one so as to lower him in the estimation of the public or anyone else.
- (15) *Paisunya* or Tale-telling—This is also a kind of defamation taking the forms of caricatures which the caricaturists often take recourse to by the help of their fertile imagination.
- (16) *Rati and Arati* or Joy and Grief—This consists in being elated with joy at success or being sunken with grief at the loss of anything. Both of these psychological attitudes are considered as vices in as much as they both tell upon the normal equanimity of temper of the soul.
- (17) *Māyā-Mrīṣā*—This is one of the most acute kind of vice of doing im-

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proper things under the garb of propriety, or of ostensibly presenting a fair appearance but secretly practising vice or villany ; like a courtesan who *plays the dancing drum* in the way of her infamous profession yet with modesty affected *within her veil*. The import of *mâyâ-mrśā* as interpreted by the Jains is fairly borne out by the well-known Bengali expression "*Ghomtār bhitārê khêmtā nāchā* i.e. beating a drum within a veil : *Khemtā* here bears the same reputation as the *cancan* does in France.

- (18) *Mithyā darśhana śhalya*. or False perception by psychological parallogism—This is the last of the eighteen kinds of the enumerated vices. It consists in taking a thing for what it is not, or viewing a thing as that which it is really not. *Mithyā Darshan*, therefore, is the error attaching to the mistaken apprehension of a thing appearing as

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that which it is really not that thing. Or in other words, it is the putting of the notion of a particular thing into that which is not that thing. As for example, putting the notion of a true *guru* (*Sat guru*) into that person who is not a true-*guru*, is *mithyâtva*. This *Mithyâtva* is the primary root of all evil, all our misery. All the practices of mankind, all the empiric phenomena of life and living are due to this false perception by subreption—*Mithyâ Darshana*.

Now this *Mithyâ darshan*, as classified by the Jain sages, according to the different forms of its appearance, is of various kinds which for convenience, have been mainly divided into five forms as in the following :—

- (i) *Abhigraha Mithyâtva*—is that under the influence of which a *jiva* thinks that his experience of a thing and knowledge gathered thereof is all right and true, while others' experience and knowledge

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of the same thing is false on that account. And this conviction is so strong that he refuses even to test and examine the truth and validity of his own experience and knowledge.

(ii) *Anabhigraha*—is that under the influence of which a *jiva* thinks that all the different systems of religion and culture, however contradictory to one another they might be, are all true and, therefore, every one of them can lead to salvation or freedom.

(iii) *Abhinibesh*—is that under the influence of which a *jiva* though morally convinced of the errors that were involved in his own judgment, will still persist in enforcing the acceptance of his own opinion. Under *Abhinibesh*, a man *'though vanquished will argue still'*.

(iv) *Samshaya*—is that detrimental influence which induces a *jiva* to entertain a doubt as to the truth, and

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consistency of the teachings and principles of the faith promulgated by an Omniscient Victor—*Jina*.

- (v) *Anābhoga*—is that under the negative influence of which a *jīva* loses even the faculty to discriminate between *dharma* and its opposite and the like. A *jīva* with deranged organism labours under the influence of *Anābhoga Mithyātva*.

It is important to note here by the way that the question as involved in the principle of false vision by subreption is broad and far reaching in its consequences. Therefore, it imperatively requires a more detailed treatment at our hands. And this we propose to do when we deal with the causes of *Bandha* where it will suit us well according to the scheme of the development of our theme. For the present, however, we believe we have been able to make the Jain conception of *Pāpa* or Vice clear to our readers. According to the sages the constituent elements involved in *Pāpa*, are False vision by subreption, Perversity, and Liberty of Vice or Bad-will—all inseparably mingled together.

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Now these are the eighteen forms of action in and through which a *jīva* commits Vice-*pāpa* by setting up action-currents of injury and non-injury (*Ghātin* and *Aghātin*) which acting on the soul retard the unfoldment of its infinite psychical possibilities of vision (*darshan*), knowledge (*jñāna*) and the like on the one hand, and on other, determine unfavourably the character and configuration of its manifesting media, its duration-of life, its localisation in a sphere and other physical conditions as consequences of its own vicious deeds of the past. These psychical and physical consequences which the *jīva* has to suffer under by dint of its own vicious acts are eighty two in number as in the following.

- a. *Darshanavaraniya karma*—or the action-currents of injury to vision which are of nine kinds viz (1) *Chakshu* ; (2) *Achakshu* ; (3) *Avadhi* ; (4) *Keval* ; (5) *Nidrā* ; (6) *Nidrā-nidrā* ; (7) *Prachlā* (8) *Prachlā-prachalā* ; (9) *Styānardhi*.

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- b. *Jñānāvarāṇīya karmas*—or the action-currents of injury to knowledge which are of five kinds viz. (1) *matī*, (2) *sruti*, (3) *abadhi* and (4) *mana-paryaya* and (5) *Keval*.
- c. *Antarāḍya karmas*—or the action-currents detrimental to the attainment of the end in view which are of five kinds viz (1) *Dāna*, (2) *Lābha*, (3) *Bhoga*, (4) *Upabhoga*, and (5) *Virya*.
- d. *Mohaniya karmas*—or the action-currents detrimental to the psychical equanimity giving rise to the delusion and infatuation of the soul which are of twenty-six kinds viz. 16 *kashāyas* such as *krodha*, *māna*, *māyā* and *lobha* together with their four sub-clasification of each and the nine correlates of the *kashāyas* such as (1) *hāsyā* (2) *Rati* (3) *Arati* (4) *Shoka* (5) *Bhaya* (6) *Jugupsā* (7) *Striveda* (8) *Purusaveda* and (9) *Nāpunsaka veda*.

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- e. *Vedaniya karma*—or action-currents sending in sensation of pain called *Ashâtâ*.
- f. *Ayus karma*—or the action-currents determinant of the duration of life in Hell (*Naraka*).
- g. *Gotra karma* or the action-currents determinant of birth in a low family (*Nicha*).
- h. *Nâmu karmas*—or the action-currents determinant of names and forms and other physical environments which combine to give the *jîva* its physical individuality and singularity. Of the *nama-karmas* only 34 are set in motion by viscious deeds of the past viz.—(1) *Narak-gati* (2) *Tiryanch gati* (3) *Nara-kânupurvi* (4) *Tiryanchânupurvi* (5) *Ekendriya jâti* (6) *Dwien-driya jâti* (7) *Tirendriya jâti* (8) *Chaturendriya jâti* (9-13) five *samhanan* viz (a) *Rishava nârâch*, *nârâch*, *ardh nârâch*, *kiloka* and *Savartu*. (14-18) five *sansthâ-nas* viz (a) *nyâgrodha* (b) *sâdi*

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(c) *Vâman* (d) *Kubja* (c) *Hunaak*
(19) *Aprasastha Varna* (20)
Aprasastha Gandha (21) *Aprasastha*
Rasa (22) *Aprasastha*
Sparsha (23) *Upaghâta* (24)
Kubihâyo goti (25) *Sthavâr*
(26) *Sukshma* (27) *Aparyaptu*
(28) *Sâdhâran* (29) *Asthira* (30)
Asubha (31) *Asubhaga* (33)
Duswar (33) *Anâdeya and* (34)
Apayasha kirti.

These are the eighty two ways in and through which a *jiva*, pays the penalty for his committing vices in the past. Thus, if a man is an idiot, he must have been then labouring under the action-currents of injury to knowledge. A short-sighted man must be under the influence of *chakshu darshanâ-varaniya karma*. If a man inspite of the presence of necessary requisites at his elbow and inspite of his intelligence and industry is not able to make profit from the business in which he has laid out his whole fortune, then it must be understood as due to *lâbhân-tartaya* action-currents set up by him through some viscious acts done in the past.

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So if a man becomes deluded and tempted into a course of action which he knows to be very far from the right conduct, he must be understood to have been labouring under the influence of *Mohaniya karma*. Likewise, if a man is found to be experiencing only painful or unpleasant sensation all along the time, he must be taken to be under the influence *Ashâtâ vedaniya karma*. The certain duration of life which a *jiva* has to pass in hell is due to *Narakâyu karma*. So is the case with the birth in a low family with grovelling surroundings which is due to the influence of the *Nicha gotru karma*. Similarly a dwarf to be taken as being under the influence of *Vâman samasthân karma*. If anyone has rough hoarse voice, it must be due to *Duswar karma*. And thus are to be accounted for all other defects, drawbacks and disadvantages which a *jiva* may possibly labour under.

Now such is the nature of *pâpâ*-vice as conceived and interpreted by the Jains ; but some writers being unable to see eye to eye with the Jains differ from them and interpret human actions in an altogether

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different light. Of course we must agree to differ, and when we do so, we must bear and forbear. But when definite charges are laid at the door of a creed or faith, the exponents of the same ought, as in duty bound, to examine the same and see if they can explain the issues in question. In one of her latest issues *The Heart of Jainism*, Mrs. Sinclair Stevenson made out a charge that the Jain conception of *Papa*, though differing as it does from the western conception, is *in fact ceremonial rather than moral.*" This is no doubt a very serious charge that can be levelled against any school of thought and culture which has a definite system of moral code as the legitimate outcome of the most subtle metaphysical conclusions.

The observances and ethical disciplines as enjoined in the moral code of the Jains seem to her to lack in *moral* and *religious* character. Others also think they are more externals, husks, matters of minor or no importance and as such should be stripped off, if anyone wished to get straight to the kernel. Consistently with this view, there-

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fore, they cannot but apprehend, that these external practices or religious observances which have become, as they say, fossilised into dry ceremonial rites, may at some time, grow so as to choke the internal vitality of the religion itself and eat away the essence of the same.

So far the moral character of these observances is concerned, we have discussed it at length both here at the beginning of this chapter and elsewhere, and we feel no necessity of recapulating them here over again. All that we want to show here is that the opinion as entertained by Mrs. Sinclair or by others in her line of thinking is the revival of the old superficial rationalism as well as of no less superficial idealism which fail to take account of history and may be taken as due to perverted vision of things, ideas and ideals. We shall prove this by entering, by way of a reply, into a study of the psychology of religion, which besides corroborating what we have stated before will throw an additional flood of light on it and bring into clear vision of Mrs. Sinclair and her readers that for

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which she was so long groping in the dark.

To begin with, therefore, by drawing attention of our readers to the fact that every religion has a subjective and an objective side—we may designate them as 'religiosity' and 'religion'. And it is only in constant action and interaction of these two elements upon each other that the true nature of religion is fully revealed. We have also seen, that since the dawn of religious consciousness in mankind, a man has ever clothed his emotions, his thoughts, his aspirations and his sentiments in conceptions and ideas and that he has always expressed them in observances and practices. Out of the former, grows a religious doctrine, which, with the progress of civilisation and culture, is committed to writing in the shape of sacred canons and creeds ; these latter gradually assume the form of common religious observances. But for the maintenance of the doctrine and for preservation of the practice in accordance with it, he allies himself with kindred spirits, consciously or unconsciously, and feels constrained to act in

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accordance with his most cherished convictions ; otherwise, as psychology reveals, the emotions would only pass away, the impressions would lack in stability, the sentiments would prove to be but vague ebullitions, and thus his intellect would fail to attain to perfect clearness even to himself. Religious men, borne out by history and as thinking beings, feel the mind as possessed of some conception as to their true destiny which will satisfy the craving of their hearts, whether it is derived from others or thought out by themselves—a conception which will satisfy their thinking faculty and must necessarily flow itself in outward observances, because their hearts impel them to do so. Zealous for truth, longing for a sense of assurance and clearness of insight, they naturally translate into outward acts those feelings of which their hearts are full ; for religious truth is piety manifesting itself in word and deed, in creed and conceptions, in doctrine and observances, and in other works and other activities of life. And if this sentiment is sincere and fervent, it manifests itself in and through a man's whole conduct and

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exerts a decisive influence on his whole moral nature. Of course there is no harm in admitting the fact that these observances are not a proof of religion unless genuine ; for they may be mere spurious imitations. But it must be also confessed on all hands that if a man abstains from all sorts of observances, it is a decisive proof that in his case his religious need is in a dormant state, if it exists at all. We do not of course subscribe to the view that all who take part in such observances, as handed down to them by tradition or scripture, are actuated by the same heart-felt needs ; for in this, as in other cases, men's motives may differ very widely, but to estimate the value of a thing, it is injudicious to confine one's attention upon these only. To do this we must take into account the psychological origin of these. And we believe that in the case of Jainism, the root of these lies deep in the fact of yearning after a state of liberation—a state of beatitude and bliss,—a state of omniscience of whose sublimity one's imagination has formed a conception, and which he feels

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himself inwardly capable of attaining, and for which he strives, so far as humanely possible more and more to approach. In a word, it is the longing of the finite man, who feels inwardly that he is more than finite that gives rise to these observances. It is in the striving and struggle of the individual to escape from the turmoils of earthly existence—with its petty cares anxieties and great sorrows, with its strife and discord, its complete immersion in sordid lusts of the world—in order that he may breathe a purer and freer atmosphere, that its origin should be sought for. And when studied in this light, we shall be able to winnow from every sort of religious observance, however insignificant or formal it may appear at first sight, the pure grain of religious principle. Those who renounce religion altogether, because they have become blind to the religious element within them may look with supercilious contempt on all observances and dub them with the name of superstition or formal ceremony or whatever they like, but the truth stands out no less clear than broad day light, that a religion, sprung up from

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the inmost yearning of so many hearts and reared through renunciation and mortification ever fighting and struggling and ever extending her sway, cannot be regarded, without the farthest stretch of blind imagination as indulging only in meaningless rites or ceremonies.

CHAPTER XXVI.

ASRAVA OR THE INFLUX.

Influx—Influx and Bandha—Their mutual Relation of Reciprocity—Causes of the Influx—Mithyatva, 'Avirate', 'Pramada' and 'Yoga'—Influx, Subjective and Objective—Forty-two Channels of Influx of the 'Karma-matter' into the Soul.

Now to come to the *Asrava* or the third of the Jain moral categories. *Asrava* is the influx of the *karma*-particles into the soul. Or it may be said as the acquirement by the soul of the finest of the fine *karma*-matter from without. But the soul does not always and invariably take in these *karma*-matter. To do it the soul must be charged with certain requisite powers by virtue of which it will draw in foreign matters into its various chambers or *pradeshas*. The requisite powers which galvanise the soul to draw in matters from without is (1) *mithyātva* (sub-reption), (2) *avirati* or attachment (3) *Kashāya* or propensions ; (4) *pramāda* or

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negligence and (5) *yoga* or the functional activity of mind, speech and body. The soul being affected by these becomes transformed into a magnet as it were and attracts *karma*-matter towards it. The psychical condition which thus magnetises the soul to attract foreign elements is what is termed as *Bhāvaśrava* or the Subjective influx and the foreign matter that is actually drawn into by the soul to accumulate there in the state of *sattā*, is called *Dravyāśrava* or the Objective influx which results ultimately into the bondages (*bandhan*) of the soul. But the question is, Could there be any *āsrava* in the absence of any bondage? If bondage is held to be anterior to *āsrava*, then bondage cannot be taken as a consequent of *āsrava* which is its cause in as much as the effect which has something anterior to it as its cause cannot come to be without the cause, for it is the cause that passes into the effect.

Indeed ! But there is no such contradiction as exposed in the above objection in the interpretation we put in to explain the causal relativity between *āsrava* and *bandha*.

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Asrava and *Bandha*, both are mutually related to each other as cause and effect. *Asrava* is not only the antecedent cause of bondage but the consequent as well of a still anterior bondage: and so is the case with bondage also. And this does not amount to moving in the vicious circle of cause and effect on account of their eternal continuity like the seed and the tree.

Now the objective influx is always in proportion to the strength and intensity of the subjective influx. The stronger and more intense the subjective, the quicker is the objective inflow and consequently the heavier is the load of *karma* on the *jīva* to cast off. But the subjective condition which makes influx possible is not the same with all the souls—though all souls are essentially the same. The subjective conditions of the different souls vary with the variation in the intensity and protensiveness of *mithyātva*, *avirāti*, *kashāya*, *pramāda* and *yoga* which the different souls become variously charged with to draw in foreign elements and thereby forge fresh links for their bondages. The intensity and protensiveness of these

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beginning with *mithyātvā* constituting the psychical condition which makes influx again possible are determined by *punya* and *pāpa* as practised by a *jīva* in the past ; for, as we have explained already, *pāpa* and *punya* reveal themselves in and through a man's desires and deeds and a man's thoughts and desires in one life build his character, tendencies and capacities for the next. A strong desire along certain lines that remains entirely unfulfilled in one life, will produce a capacity along those lines for the next. By dwelling constantly upon a certain thought, a man sets up a particular tendency and if he fails to carry it out, he will surely do it in a subsequent life. And just as a man's desire and thoughts and the like build up his character, tendency, capacity and the like for the next : so his actions and deeds in one life will produce his surroundings and circumstances, opportunities and advantages for the next.

However, the influx (*āsrava*) of *karma*-matter into the soul has been very often compared to the flowing of waters into the pond. Just as waters flow into a pond

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through various pours and channels in the earth and accumulate there ; so through a variety of pours and channels in the *jivic* organism, *karma* flows into the soul and accumulate there to bind it down to *sansār*. And this explains why according to the nature and character of the various channels in the *jivic* organism, the Jain sages have classified the influx (*āsrava*) into forty-two kinds ; namely, five sense-organs (*Indriyas*) ; four propensions (*kashāyas*) ; five *avratas* or the non-keeping of the vows, twenty-five *kriyās* or works and three *yogas* or the functional activities of mind, speech and body.

Of these forty-two ways, the easiest ones for the *karma*-matter to flow into the soul, are the five sense-organs viz., the ear, the eye, the nose, the taste and the touch. To take the case of the ear (*kāṇa*), for example, *karma* flows into the soul through the sense of hearing i.e., through our listening to the sonorous songs which may ultimately delude the *jiva* from the righteous path. How often do we find men extremely devoted to music lose all sense of

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right and wrong and thus fall away from the right conduct. So is the case with the eye (*chakshu*) through the lust of which *karma* flows into the soul ; for, instances are not wanting in our every-day life to show how they get themselves entangled into the snares of the world by lustfully gazing on art or young women which in the long run charm them away from the right path. *Karmas* also flow into the soul through the other senses in the same way by setting up vibratory action-currents running towards the soul.

Next come the four *kashāyas* or propensities in and through which *karma* also flows into the soul ; namely, anger (*krodha*), *māna* (conceit), *māyā* (hypocrisy) and *lobha* (greed). Indulgence in any one of these means perverting the right vision into the metaphysics of things and thereby falling away from right conduct which can only proceed from the right knowledge of things and ideals.

Then there are the *Avratas* by dint of which *karma* flows into the soul. *Avrata* means non-abstention from doing prohibited

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actions. The five prohibitions which go by the name of the five great vows (*pancha mohāvratas*) are, (i) not to kill life (*prāṇa-tipāt viraman vrata*); (ii) not to tell lies (*mrishāvada viraman vrata*); (iii) not to steal and the like (*adattādān viraman vrata*); (iv) not to be covetous (*parigraha viraman vrata*); (v) not to indulge in sexual congress (*maithuna viraman vrata*). These are the five great prohibitions which are enjoined on the *jīva* to observe for avoidance of influx of *karma*-matter into the soul; because so vicious, relentless and keen is the law of *karma* to flow into soul that the moment an inlet is created by the *jīva* through a single and simple act of omission in the observance of these vows, the influx of *karma*-matter will at once take place?

Next in order are the *kriyās* (works or actions) which are five and twenty kinds through which *karma* also flows into the soul. These *kriyās* are,—

- (1) *Kāyiki kriya*—means the bodily movements through the carelessness of which an evil *karma* may flow into the soul.

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- (2) *Adhikaraniki*—means the use of instruments or weapons through the careless handling of which evil *karma* flows in by hurting another.
- (3) *Pradosha*—means action originating from the excessive predominance of anger and the like.
- (4) *Paritōpaniki*—means the action done in intentionally causing grief and sorrow to another.
- (5) *Prāṇātīpātiki*—means the action which crushes out the life-energies of an organism.
- (6) *Arambhaki*—means the action done in tilling the ground which might injure a *jīva*.
- (7) *Pārigrāhaki*—means work originating from the excessive earning and hoarding of wealth ; for at times enormity of opulence leads to various evils.
- (8) *Māyā pratyaiaki*—means work born of hypocrisy.
- (9) *Mithyā darśan pratyaiaki*—means actions due to subreptive vision into the nature of things.

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- (10) *Apratyakshyāniki*—means works originating from not-controlling the propensions or *kashāyās*.
- (11) *Dristiki*—refers to works due to intensely gazing at *Jīva* or *Ajīva* with love or hatred.
- (12) *Spristiki*—action originating from actually touching women, children &c. with attachment.
- (13) *Pratityaki*—means works originating as a consequent of the sinful desire for a *Jīva* or *Ajīva* entertained in the previous birth.
- (14) *Sāmantopanipātikā*—works originating from listening to the praise of one's son, brother, pupils or his other earthly belongings.
- (15) *Naispristiki*—means the works done in compulsion or in sheer obedience to the strict order of the employer.
- (16) *Svahastiki*—means the action performed by one's own hand in the execution of a particular end.
- (17) *Angnāpaniki*—means activities born of the metaphysical conclusions

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drawn by one in ignorance of the philosophy as taught by the *Arihanta*.

- (18) *Vaidāraniki*—means works due to defacing or breaking any image of reverence and worship.
- (19) *Anābhogiki*—means activities born of discharging organic emissions anywhere without looking about the place thoroughly well.
- (20) *Anavakāṅkshā pratyāiki*—is the works due to the disregard to and disbelief in the effectiveness of the laws of life and conduct as promulgated by the *jina*.
- (21) *Prayoga*—works born of not controlling mind, speech and bodily movements in the manner as taught in the Jain scriptures.
- (22) *Samuddān*—works due to the opening out of all the channels of the body through which *karma* may flow in at a time.
- (23) *Prema-pratya*—work due to the influence of deceit and greed as well.

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- (24) *Dvesha-pratyayiki*—works springing from the co-operation of conceit and anger.
- (25) *Iryāpatha*—action done in walking specially in the walks of the dispassionate and the retired.

These are the five and twenty kinds of works in and through which *karma*-matter may flow into the soul : besides these there are the three *yogas* of mind, speech and body, *i.e.*, from the functional activities of these three, *karma* also flows into soul and stick to it in the state of *Sattā*.

CHAPTER XXVII.

BANDHA OR BONDAGE.

Bandha—Its Classification—Possibilities of Bandha—Refutation of the Theory of Parallelism and Dualism Bandha is without beginning—Causes of Bandha—Mithyatva or Subreption—Definition of Subreption—Forms and Kinds of Subreption—Possibilities of Subreption—Psychology and Philosophy of Subreption.

In the preceeding pages we have seen what the Jains mean by *Asrava* or Influx. Influx is the flowing of the *Karma*-currents into the soul. And when the *Karma* particles which have flowed into the soul coalesce with the same, it is called *Bandha* or bondage. It is the interpenetration, as it were, into each other's spheres of soul and *Karma*-matter making both appear as self-same with each other. And like *Asrava*, this *Bandha*, which is but another name for the self-sameness of the soul and *Karma*-matter, is also distinguished into *Bhāva* (subjective) and *Dravya* (objective).

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The psychical condition which keeps the soul in a particular disposition so as to combine with *Karma* into a self-sameness as it were with the soul is called *Bhāba-bandha* or Subjective bondage and the real *Karma*-matter which flowing into the soul stands in relation of Identity (*Tadatama sambandha*) as it were with the soul is called *Dravya-bandha* or Objective bondage.

Now according to the nature and character in and through which it displays itself in the phenomena of our life and thought, this *bandha* is classified into four kinds ; viz.,—

(A) *Prakriti Bandha*—The word *Prakriti* here refers to the *Karma prakritis*, of which there are in all, one hundred and fifty eight kinds. For convenience sake, these have been reduced into eight fundamental classes, four of which beginning with *Darshanāvaraniya Karma* are called *Ghātin Karma* or the Action-currents of Injury and the remaining four are *Aghātin* or the Action-currents of Non-injury. Now when on the one hand these

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eight fundamental kinds of *Karmas* classified into *Ghâtin* and *Aghâtin* (for a detailed discussion of which the reader is referred to our chapter on the Classification of *Karmas*.) and the soul on the other interpenetrate into each others spheres appearing thereby as self-same with each other, it is called *Prakriti bandha*.

- (B) *Sthiti Bandha*—The word *Sthiti* means here protentiveness. The sages hold that all the different kinds of *Karma* which get into the soul and remain there in relation of identity (*Tâdâtma sambandh*) with it, do not stand there in this relation for all time to come. They often fall away and thus break off their relationship with the soul ; but they do not fall off all at a time. According to certain causes and conditions some fall off while others yet remain there standing in the same relation. And when we speak with reference to

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the duration of the existence of this relation between the soul and the *Karma*-matter, we call it *Sthiti bandha*.

- (C) *Anubhāga Bandha*—*Anubhāga* here means 'quality and intensity.' some *Karmas* which stick fast to the soul are sharp and acute so much so that the angularities of their character cannot be easily rubbed off. When we speak of *bandha* with reference to its intensity we look at it from the stand point of *Anubhāga*.

- (D) *Pradesha Bandha*—*Pradesha* means parts. *Karma* is ponderable substance : so it must have parts and the minutest part which does not admit of any division is called *anu* or atom. A *Karma prakriti* consists of such innumerable atoms and when we speak of *bandha* with reference to the number of atoms covering the *pradeshas* of the soul, we are said to view it from the stand point of *Pradesha*

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bandha i e., from quantitative stand point.

Such are the four different view-points from which *Bandha* (bondage) can be studied. As we have just seen, *Bandha*, is coalescence of the soul and *karma*-matter, like milk and water, in which both the different elements entering into a relation of identity as it were with each other, (*tādatma sambandha*) seem to lose their respective differences and appear as one organic whole.

But the *prima facie* objection that is raised to the possibilities of the *bandha* of the soul as hinted at in the above is this: The soul is not *karma*-matter, nor *karma*-matter the soul: The two are radically opposed to and distinct from each other: how then could soul and matter be so fused together into an identical whole as we find in the cases of organic life? The instance of milk and water cited by way of analogy does not hold good here; for they are both *paudgalic* in essence and therefore chemical action and reaction is possible between them. But the soul and *karma*, there being nothing common

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between them, how would it be possible that they should mutually enter into a relation of identity (*tādātma sambandha*) which is defined to be the state *Bandha* ?

True, reply the Jains. The Cogitative substance going by the names of soul, self &c., is the subject (*Bhoktā, kartā*) and the Non-cogitative substance or non-soul, *not-self*, is the object (*Bhogya-drishya*). And they being radically opposed to each other, it is impossible indeed to demonstrate the fusion not only of the subject and the object, having for their respective spheres the connotations of *I* or the *Ego* and '*Tu*' or the Non-*Ego* but of their respective attributes as well into a kind of mutual self-sameness with each other respectively as we find in the phenomena of life and thought. But the fact of there being such a fusion cannot be denied ; and it is from this fusion that there originates the tendency in our ordinary parlance to say—I am *lean*, this is *mine* and the like—a procedure of speech having for its basis a fusion due to *mithyatva*-subreption in the main with respect to subject and object and their respective attributes.

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One may indeed enquire as to what is this subreption (*mithyātva*) by which they not only identify soul with *karma*-matter and *vice versa* matter with soul but their respective attributes as well.

As we remarked already, it is the putting of the notion of something observed elsewhere into something else present in the vision which is not that thing. Various schools of philosophy have defined this subreption (*mithyātva*) in various ways. As for instance, the *Naiyāyikas* define it as the assumption of the possession of contrary attributes in the very thing super-imposed upon another thing. The *Pra-bhākara* school of philosophy explains it as the error (*bhrama*) attaching to mistaken apprehension of the super-imposed thing for the thing super-imposed on. According to the *Buddhist* school, it is the assumption of something else's attributes to a thing; while Shankar, the pseudo-Buddhist define, it to be the appearance of what has been seen previously in something else (elsewhere), taking the form of recollection.

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Now whatever might be the psychology and the fine *rationale* underlying the subtle differences and distinctions between these various definitions, all the schools agree to recognize it as the putting of the notion of something into something else before him which is not that thing and this is what we call *Subreption* (*mithyâtva*) by which the body and soul are fused together into an identical whole from which we have the instinctive tendency to say 'I am tall and lean,' 'the child is mine' and the like in the movements of our empirical thought and life. Were it otherwise, it would have been impossible for us to be aggrieved at the loss of our dear ones or to be sorry in their sorrows and afflictions. And the sages hold that it is this *bandha* or combination of body and soul into an identical whole due to subreption (*mithyâtva*) which is the primary and other secondary causes and conditions such as *kashayas* and the like that is the root of all our *Sansâr* and miseries.

But still the possibilities of the bondage of the soul by subreption and the like is not

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made clear. Indeed we understand what is meant by subreption (*mithyātva*). But is it possible for us to put the notions of the object and its accidents into the self which is not an object of knowledge? Object of knowledge (*vishaya*) and Subject (*vishayee* i.e., non-object) are not only two distinct substance but also the accidents of the one are radically opposed to the accidents of the other. Such being the case how are we to account for the alleged subreption of the two incommensurate entities in as much as subreption as just discussed is possible only where there is something common between the two factors under subreption. It is just because there is a kind of unity between one object and another that we put by subreption the notion of the one into another object. But between the body and the soul, there being no unity of any kind, the question of subreption of the two cannot come in at all, specially when, according to the Jain metaphysics, the soul or the self, from the transcendental point of view (*nischayana*) is of the nature of pure consciousness or knowledge itself (*vide Atmā-pravāda-pūrvā*). *A fortiori*, therefore, the self cannot be the

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object of knowledge and hence the notion of the Not-self cannot be put into the self which is knowledge or consciousness itself.

Then again it is not true that the notion of one object can always and invariably be put into another object wherever the latter might happen to be. The fact is that by subreption (*mithyātva*) we put the notion of some object already observed elsewhere into another object which is situate before us. To illustrate by example, when we put the notion of silver into the mother of pearl lying before us, we have an object into which the notion of silver is put by subreption and which has an existence quite distinct and separate from us and before us whence it follows that it is into an object situate before him that any one puts the notion of another object observed by him previously elsewhere. But in the case of bondage, how is it possible to put the notion of the body into the self filled in us from within : for this self is our inward self and how can it be said to have a separate existence situated before us ; rather it transcends all the connotations of the non-*ego* as being not an object of knowledge.

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But all these agrumentations as urged against the possibility of the combination of the self and the other into an organic whole do not hold good here. It is true in fact that subreption consisting as it does in the putting of the notion of something already observed elsewhere into something else present in the vision, is only possible between the different objects of knowledge ; but then the self is *intuitively* perceived as *constitutional* with us and as such it is the object of our introspection. And further more because the self is admittedly the object of the connotation of the *I*, it is also present in our vision as such. And this accounts for the combination of the self and the other by subreption into an organic whole.

Indeed as contended the self which is in reality (*nischaya naya*) of the nature of pure consciousness and luminous of itself is not an object of knowledge; and as such it is neither fettered nor tainted with any of the blemishes ; neither it is in reality the agent of any deed not the enjoyer of any fruits thereof. But in such combination by subreption as of the self and the other, the same self

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by reason of its manifesting itself as it does through the other, the media of the organism and the senses, becomes, as it were, the object of introspection as well as of the connotation of the *I* and thereby appears as the *Jiva*, the doer of deeds and enjoyer of the fruits of thereof. It is due to this subreption that the self-same spirit appears both as the agent and enjoyer as well as the object of the connotation of the *I*. Of course to be the agent or enjoyer of something, the self must have the energy to work and enjoy, and it might be contended that it is impossible with self, because of its being of the nature of pure consciousness to be as such. True as these energies are inherent in the mind-stuff which is bereft of intelligence and intellectuality ; but it must be understood that in the combination by subreption of the self and the other, into an organic whole, the self-same spirit acquires somehow the energies to work as well as to enjoy the fruits thereof and appear as the *Jiva*.

But some will however remark that this is but arguing in a circle. For, to say that

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the subject differentiates into object by subreption and that subreption is due to differentiation is to be guilty of moving in the vicious circle of reasoning and hence the possibility of the subreption of the self and the other combining thereby into an organic unity is inadmissible. But the Jains repudiate the charge altogether ; since it involves a causal reprocivity as implied in the causality subsisting between the seed and the tree—a fact of common experience. The fallacy of the *regressus ad infinitum* is indeed condemnable in metaphysical speculations drawing conclusions which have no analogous cases in the field of actual experience for verification. It is a fact of common experience that from the seed sprouts forth the tree and the tree from the seed again and so on *ad-infinitum*. And as this does not involve the fallacy of *regresus ad infunitum* so no such thing is involved in the statements when we say that the combination in question is due to subreption and subreption again is due to combination and so on *ad-infinitum*. This is how the Jains say that *mithyātva* or subreption is

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without beginning. And in fact it is acknowledged on all hands who has recognised the truth of the teaching that freedom consists in the realization of the self as absolutely free from what is alien to it. In other words every system of thought which finds the bondage to be due to subreption holds out the hope of liberation by the destruction of the cause of subreption by knowledge.

However it is pretty clear that each case of subreption is invariably preceded by another subreption leaving its residuum in the form of *lesyas* or *tints* as its consequences colouring and magnatising the soul whence it follows that the self which was the object of previous subreption becomes the integrating principle in a subsequent combination by subreption ; for in such a combination there is always presupposed a unifying principle which must refer to itself at each step it takes in the processes of combination, since without such a principle referring to itself there can be no synthesis at all.

And now the question is : what is this integrating principle ? It is the *Jiva*, *Jivātman*

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or the empirical *ego* revealing itself as it does in the unity of self-consciousness. The underlying unity of self-consciousness fulfils all the conditions of an integrating and discriminating agency without which we cannot conceive of any other unity as involved in the mutual relation of factors under sub-reption. For, empirically speaking, in order to be, an object must be distinguished from other objects but there can be no distinction unless the object distinguished and those from which it is distinguished are held together by a single unifying principle, the *Fivdtman*. The various *Karma bargands* are so many external things existing by virtue of their mutual determinations. Now each of these must be present to an integrating principle which holds them together and opposes them to one another as we find in the case organisms. It is clear enough that this combining principle cannot be in reality any of the objects held together and distinguished from each other. That which distinguishes must be above, though implied in those things that are distinguished. In other words the combining principle, must

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transcend and be equally present as well to the objects combined and it is by subreption (*mithyātva*) and the like causes and conditions that we lose sight of the transcendental aspect of the self, the integral nature of which is the empirical aspect of the same.

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Samvara classified into Physical and Psychical :—
With Samvar begins the practical morality—Swaraj
the ultimate End—Fifty seven kinds of Samvar—Five
Samitis, three Guptis, Ten rules of Ascetisism.,—
Twelve Bhavanas, Twenty six Parishahas and Five
Charitras.

From what precedes it is pretty clear
that all our poverty and degradation, all
our sorrows and afflictions are due to *āsrava*
and *bandha* caused by subreption (*mithyā-
tva* and the like). Fresh *āsravas* forge
fresh links of *bandhan* of the soul which is
constitutionally free and potentially divine.
We have also seen elsewhere that in order
to manifest this constitutional freedom and
essential divinity of the soul, a *jīva* must
shake off all *karma*-matter which being alien
to its real nature works as a veil of ignorance
to prevent the unfoldment of right vision
into the verities of life and living leading to
right-knowledge without which right conduct
in the empirical life and thought ultimately
crowning its efforts with a free and beatific

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state of being, a *swarājya*, a self-rule, an autonomy, for all time to come.

But the question is, how can the soul be freed from the snares (*pāśh*) of *karma*? how can the veil of ignorance be removed? The Jain processes of purging the soul out all *karma*-matters, of renting the veil of nescience and the like *jñāna-darshan-āvaraṇādis* hiding the *jīva* from the knowledge of its own real nature begins with what is termed as *Samvara*. With *samvara*, the fifth principle of the Jain moral categories, begins the most practical side of the Jain moral philosophy. It is true that the ultimate end of all the different systems of thought and culture on this side of the Eastern Hemisphere, is Freedom. And the nature of this freedom has been variously conceived and defined by the different schools of philosophy. But with the Jains it means *Swarāj*, self-rule, or autonomy pure and simple. *Swarāj* or self-rule in every department of life and activity is the Ideal of the Jain system of thought and culture. Subjection to anything alien being recognised as the true characteristic insignia of servitude both here and hereafter,

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the Jain sages have deemed it wise to lay down for the aspirants to *Swardj* and for the good of humanity in general, a few rules and canons, movements along the lines of which will surely enable the *jiva* to realize the Ideal by the removal of the aliens standing in the way. Of these rules of life, comes first the *samvar* which is nothing more than practically putting a stop to the influx of foreign elements into the constitution of the *jiva*.

Like *Asrava* and *Bandha*, *Samvara* is also analysable into *Subjective* (*Bhava*) and *Objective* (*Dravya*). By *Subjective samvar*, we mean the kind of conscious and voluntary striving, mental and moral, along certain lines, on the part of the *jiva*, to arrest the influx partially or wholly whereas *Objective samvar* means the actually shutting up of the channels against further influx of fresh *Karma-matter* into the constitution of the *jiva*.

Now the lines along which a *jiva* should strive and struggle for the gradual effectuation of *samvara* are of fifty-seven kinds ; viz , (A) Five *Samitis*. (B) Three *Guptis*.

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(C) Ten-fold *Yati-dharma*. (D) Twelve *Bhāvanās*. (E) Twenty-six *Parishahas*. (F) and Five *Chāritras*—thus making up fifty-seven kinds in all.

(A) The five *Samitis*—*Samiti* means the voluntary movements of the *jiva* in perfect accordance with the *Agamas*—The *samiti* is resolvable into five-fold ways as in the following.

(i) *Iryā Samiti*—means cautious and careful walking, so as not to hurt any one. But this is practically impossible. A slight movement from one side to another will surely kill many a life. Indeed ! but one should be very careful to 'walk in a manner as would cause the least possible injury to life. *Iryā samiti* is imperatively enjoined on the monks who must take special care to examine the ground before he steps' out anywhere. He must not plod through grassy fields ; but should take himself to high-ways fully illumined by the scorching rays of the sun and

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not much frequented by human beings of either sex : for in wending his way through these sun-bathed highways with careful steps, if any *jiva* is killed unwarily, the sin begotten in consequence thereof would not materially affect him in as much as the merit he acquires by his deliberately taking every precaution for not injuring any sentient being outweighs and counteracts thereby the demerit that accrues from the unintentional killing of the invisible germs and animalcules on the path. Such is the character of the first *samiti* known by the name of *Iryā*.

- (ii) *Bhāṣā samiti*—This means careful movements of the tongue. One should never make any foul use of the tongue as is done in the case of filthy speaking, abusing, or using harsh strong words against any one so as to wound his feeling. This is how the tongue is to be guarded.

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- (iii) *Eshanā samiti*—As *bad-karma* may flow into the constitution of the *jīva* through the kind of food one takes in, so one should be specially careful about his meals. A *Sādhu* should never take in any food that is some away or other spoiled with forty-two defects.
- (iv) *Adānnikshepa samiti*—This means that one should take special care in the selection of seats to sit on, or in putting on garments, or in using the utensils so that no *jīva* might be injured thereby.
- (v) *Parisatāpannā samiti*—This is but a precautionary measure that a *sādhu* should adopt in throwing out unhealthy organic elements from his constitution. A *sādhu* should not, for instance, spit out anywhere and everywhere in as much as it may affect other *jīvas* swarming in the place he might spit on.

These are the five *samitis* which are enjoined on the lay people in general and on the Jain monks in particular to observe in

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their daily lie. The imperative character of their importance becomes clearly evident when we direct our attention to questions of the relation of hygiene and bacillus. The modern bacillus theory of diseases which have often been declared as contagious, explain the scientific character of the above five injunctions, specially with respect to the monks who have to move about from village to village, from city to city excepting the period of *Châturmâsya* or the four months of the rainy season when they are forbidden to visit place after place.

(B) Now the three *Guptis*: Having regulated the external movements of a *jiva* in such a way as would help him to arrest comparatively the influx of *karma*, the sages have deemed it wise to lay down further rules for controlling his inner nature. Of these *guptis* or the processes of controlling the inner nature of a *jiva* we have first,

(1) *Manogupti* which means the controlling of the mind. If mind is not controlled and regulated at will to work in a particular direction, nothing great can be achieved. So the

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first thing one should try to do is to control the mind which could be done in three ways : viz.,—

(a) *Asatkalpanāvivogī*—which means that one should not give himself up to excessive grief and the like at the demise of anyone dear to him or at the loss of anything. One should reflect within himself that all the pleasures of life and living are only temporal : they come and go like the fleeting clouds so there is nothing permanent to be gained thereof for the well-being of the soul which must strive and struggle on and on till the Highest-Good is realised.

(b) *Samatā-bhāvinī*—means continuous thinking along certain line that will bring on the equanimity (*samatā*) of the mind. He must try to realise that for a *mumukshin jīva*, both love and hate, pain and pleasure, have no value ; for both are but chains, one of gold and the

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other of ore, which subject the *jiva* to go round and round the wheel of births and deaths. Moreover unless this equanimity of mind is attained, a *jiva* cannot expect to have a right vision into the metaphysics of ideas and ideals without which the veil of *mithyā-tva* cannot be torn asunder.

(c) *Atmāramatā*—means 'Introspection' or Self-reflection. By this the *mu-mukshu jiva* draws in the powers of his mind from the extra-mental world and concentrates the same upon the soul to study the different phases it passes through. Thus it gradually creates an apathy to the things of temporal character by a comparative arrest of the influx and enhances the ardent desire for a speedy deliverance from the turmoils of the life of servitude.

(ii) *Vachan-gupti*—means controlling the speech which can be accomplished in two ways. *viz*,—

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- (a) By taking a *vow* of silence (*mou-nābalambi*) for a certain period during which the *mumuksha jiva* should never open his lips.

Or by

- (b) *Vāknīyami*—regulating his tongue only to move on imperative occasions,
(iii) *Kāya-guṇti*—means controlling the physical organism by the *mumukshu jiva* in accordance with the various rules and regulations as laid down in the scriptures.

Now from the characteristic indications of all the three *guṇtis*, it is apparent that they are meant to help a *jiva* in the arrest of his *karmic* inflow ; for all these act as an antedote to the poisons of temptations which the world abounds with.

(C) The Ten-fold Duties of the Monk.

A monk can well stop the influx of *karma* by acting in consistent with the ten duties enjoined on the human species specially on monks and they are,

- (i) *Kṣhamā*—Forgiveness. There is nothing like the maxim '*forget and forgive*.'

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The spirit of forgiveness helps a great way to control anger which eats into the moral vitals of the *mumukshin*. It is by virtue of forgiveness that Christ Jesus of Nazereth was a Christ Jesus ; for do we not remember the soul stirring exclamation from the cross "Father, father, forgive them for they know not what they do."

- (ii) *Mārdava*—Humility,—There is nothing like it to subdue pride and arrogance. Arrogance deteriorates the mind and vitiates the right vision. An arrogant man cannot look into the real utility and necessity of things or discriminate between the right and the wrong whereas an humble man awakens active sympathy in those with whom he comes in contact to his own advantage and sees into the truth.

- (iii) *Arjava*—*Simplicity*. The maxim *Simplicity pays best yields to*

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none in its intrinsic merit. It serves to keep the mind free from *bias* without which light of truth cannot well be reflected in the heart. It adds to the courage of conviction and helps in the preservation of veracity of character.

(iv) *Nirlobhatā*—Greedlessness. Greed begets sin and sin begets death. Greediness increases attachment, makes the *jīva* extremely egotistic and narrowly selfish so much so that he knows himself only and looks to his own interests whither you go to—the wall or not.

(v) *Tapas*—Austerity. Cultivation of austerity as laid down in scriptures helps the *jīva* to have a control over his lower passions to chasten the mind and to soften the heart.

(vi) *Samyama*—Restraint, —of the senses, the speech and the mind, is the primary conditions for every moral growth and intellectual expansion :

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- (vii) *Satya* or *Truthfulness*. It is born of the love of truth which must be the goal of every human endeavour. Adherence to truth in every act of life and thought often helps to walk straight with head erect and steer clear of the rocks and shoals which the passage across the ocean of *Samsār* abounds with.
- (viii) *Saucha*—Purity or Personal cleanliness. It includes the cleanliness of both mind and body. We must not only guard our thoughts well and keep them pure but should as well keep our person clean, for mind and body act and react on each other.
- (ix) *Akinchanatva*—Renunciation. Cultivation of the spirit of renunciation is a safeguard to the above moral requisites and raises a *jīva* from the lower level of grovelling life.
- (x) *Brahmacharya*—Chastity. It means not only restraining the senses and the lower appetites but free-

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ing the mind from erotic thoughts of every sort and kind.

(D) The *Bhāvanā*—Next comes the *bhāvanā* or reflection or thinking within one's own self as to the real nature and character origin, use and utility of something else. Constant thinking of this nature, wakes up in the mind of the thinker, a knowledge of the intrinsic value of the object thought upon and helps him to avoid such things as would stand in his way to the realisation of the object or end he has in view or remove obstacles from his pathways to perfection—the be all and end all of our life and thought.

Such being the nature *bhāvanā* or self-reflection, the Jain sages has classified it in twelve kinds for a *mumukshin* soul as stepping stones to higher things and they are as in the following,—

- (1) *Anitya bhāvanā*—*Anitya* means non-permanent. *Anitya bhāvanā*—therefore means the thinking of the non-permanent character of things. Things transitory can not have any absolute value to a

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mumukshin soul whose permanent interest lies in the realisation of the self. For all the relative conditions of existence which appear to be imperative in our empirical life and thought, are but so many fleeting clouds that come and go to dazzle or darken our vision. Beginning with such reflection on the temporary and perishable character of things, a *mumukshin* soul comes to feel within the inmost recesses of his heart, that the real permanent good is the freedom of the soul which must be raised from the mires of this transitory world : for health, wealth, beauty, strength and the like are but gilded shams which only hypnotize the mind and tie the soul down to *samsār*.

- (2) *Asaran bhāvanā*—means the reflection on the *helpless condition* of a *jīva* in this world of phenomena. Really a *jīva* is without any one here to push him on to *moksha*.

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All his friends, relations and dear ones may wish him well, may pray for a long lease of his life on earth ; but no body can save him from sinking deep into the bottomless ocean of *Samsār* which he as a *mumukshin* desires to get rid of. In this vein a *jīva* must think on and on to realise within himself the absolutely helpless condition of his own in this *Samsār* and therefore must strain his own nerves and thus strive to get rid of it by his own power and resolute will.

- (3) *Samsār bhāvanā*—*Samsār* is full of sorrows and sufferings. What we ordinarily call pleasure is only pain in another form. Miseries and afflictions permeate as it were every strata of *Samsār*. In this theatre of the world, we are but so many actors and actresses playing our parts only for the time being after which we shall have to bid good-bye to all we hold dear to us ; so no use forming an attachment for

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these transitory trivials and knowing them as such one should turn his face against them and seek for the *immutable state* of being and bliss.

- (4) *Ekatva bhāvanā*—Alone I came into the world and alone I will have to depart from hence. Alone do I work and alone shall I have to reap the consequences thereof. None of my dear ones will take off or unload me of my *karma* and set me free or give me a short relief ; nor can they save me from the consequences of my own deeds. They are but adepts in having their own desires accomplished through me and what a stupid am I to yield to their apparently wise persuasions. This wont do. I alone am the maker and moulder of my own destiny and so I must forsake all what is *not-me* and thus carve out a path of my own for the fulfilment of my own Good.

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- (5) *Anyatva bhāvaṇā*—The Self, the I is not this body which I hold to be *mine*. It is but a different and distinct entity unadulterated by anything else in reality. The ordinary mode of speech finding expression in such statements 'as I am lean', or 'my limb is broken' or 'my child is suffering' has for its basis wrong knowledge as to the real nature of our inward self which by subreption appears to be identical with our physical constitution : but the wise and the omniscient have definitely determined it to be otherwise. The Self, the *I* is absolutely different from the not-self in every respect. So what care I if the body which is neither *me* nor *mine* go away. What do I care if the child ceases to be here and now. Such reflections within one's own self along this particular vein and strain is called *Anyatva bhāvaṇā*.

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(6) *Asuchi Bhāvanā*—This our mortal coil is of composite substance and is born of the admixture of various elements in and through the processes which are really repugnant to the right thinking. All sorts of dirt and filth are within this physical constitution. So why should I be encased in it like a bird in the cage, knowing to be a composite of dirt and filth, and originating, as it does, in moments of weakness and sin? This line of self-reflection is what is called *asuchi bhāvanā*.

(7) *Asrava bhāvanā*—*Asrava* or influx—means, as we have seen, flowing of *karma*-matter into the constitution of the self through the channels and loopholes in our body, speech and mind. It is taught by the wise that looking upon the sentient being in terms of equality with ourselves; revering the really qualified; dealing politely with the rude and the

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rough ; feeling pity for the impoverished ; all these four make one acquire the forty-two kinds of *Puṇnya*, where as *roudra dhyān*, *ārta dhyān*, the five kinds of *mithyātva* (subreption), sixteen *kashāyas*, five kinds of desires, all lead a *jīva* to acquire eighty two kinds of *Pāpa*. The wise and the aspirant to freedom must know all these and reflect on the degrading tendencies they are inherent with, to work havoc on the *jīva* through the influx ; and so a *jīva* should guard himself and conduct himself accordingly.

- (8) *Samvara Bhāvanā*—*Samvara* is the stopping of the influx. This *samvara* is of two kinds—relative and absolute. Relative *samvara* means the partial stoppage of the influx, while Absolute *samvara* means the complete stoppage of the influx. This latter kind of *samvara* is only possible with the *ayogi kevalins*. The relative *samvara*

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which is possible with the *mumuksyin* on the path-ways to bliss and beatitude, is again resolvable in *dravya* and *bhāva*. *Dravya samvara* means the actual shutting out of the senses and other channels against the inflow of *karma*-matter where as *Bhāva samvara* means the particular mental disposition which precedes *Dravya samvara*. Now constant thinking as to the ways and means of shutting up the various channels of *asrava*, destroying *mithyātva*, giving up of the *ārta* and *raudra dhyānas*, practising only of *shukla dhyāna* and *dharma dhyāna*, replacing anger by its opposite, pride by humility, hypocrisy by veracity and the like which turn our minds away from pursuing after things temporary is known by the name of *samvara bhāvanā*.

- (9) *Nirjara bhāvanā*—Reflection on the ways and means of purging the soul of all impurities. *Nirjara*

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or *purging* is of the two kinds—*sakāma* and *akāma*. When a *jiva* intentionally conducts himself in such way as would purge his soul out of all impurities, it is called *sakām nirjarā*; but when *karma bargand*s are left to themselves for their own falling off from the constitution of the soul in their natural course, it is called *akāma nirjarā*. *Nirjarā bhāvanā* implies, therefore, the thinking of the ways and means of voluntarily getting rid of the *karma*-matter infesting the soul with the express intention of attaining to beatitude.

- (10) *Lokasvabhāva bhāvanā*—means the thinking on the symbolic conception of the universe as given in the Jain scriptures. The sun, the moon, the earth, the planets and stars; the physical sky, the hell, the heaven and the like constitute one composite universe according to the Jain system of thought. Its form and configuration is

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just like a man standing erect with arms resting against his waist. Being composed of the six substantive categories of the Jain philosophy from time without beginning, it is the permanent theatre of perpetual changes. All the *jivas* and the pudgal particles which fill up all the three regions known as *urdha*, *adha*, *tiryak* are not outside this Person but they are all contained in it: for outside this Universe-man is the vacuous space only going by the name of *alokākāśh* or hyper-physical regions which is infinite in extensiveness. In the infernal regions (*adholoka*) there are seven worlds one upon the other wherein are imprisoned the *jivas* of the hell. Somewhere there also dwells the *Bhuvanapati*. In the third world from downwards dwell the human beings and other animal lower to them. In the celestial regions live the gods. Such,

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roughly speaking, is the figurative conception of the universe, a conception which is also traceable in the *Virât Purush* or the Cosmic Person of the Hindus. Now meditation on this figurative conception of the universe as given in the Jain scripture is known as *Lokasvabhāva bhāvanā*.

- (II) *Bodhidurlabhatva bhāvanā*—This means reflecting on the difficult path one has to travel through to attain to a state of *pure intuition* : for every thing in this world, can be had with comparative ease save and except the three jewels, viz. the Right-vision, the Right-knowledge and the Right-conduct constituting the *alpha* and *omega* of our being. The Hindus also say, "*Khurasya dhārā nishita duratvyō durgamamayam panthā kabayō badanti.*"—The way to the goal is so very difficult to travel through ; it is just like the walking on the sharp edge of

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a razor. Therefore, now that we have got the human birth which rarely happens to a *jīva*, we must give up all to reach the goal, however difficult the path may be to travel through.

- (12) *Dharma bhāvanā*—This means constantly reflecting on the essential nature of a true religion. Religion not saturated with piety, with the spirit of innocent service to humanity and other sentient (*sachit*) beings is but a sham. For, it is mercy that lends colour to the soul of religion. Real mercy proceeds from right-vision, veracity and philanthropy. He who never tells a lie, sticks to truth even unto death, is indifferent to the worldly loss or gain, helps the needy and has an unwavering faith in the words of a *jīva*, the victor, is really a righteous man from the Jain point of view.

These are the twelve kinds of reflections which help a *jīva* in his efforts towards the

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actualisation of *Samvara* which if not cultivated with propriety and judiciousness cannot put a stop to the incessant influx of *karma*-matter into the constitution of the *jiva*.

Next comes the *Parishahas* or endurance of hardships without which no one can expect to attain to a thing ; for work implies not only waste but endurance as well. A *mumukshin* soul must ever be prepared to gladly endure all sorts of hardships as consequent on the strain and struggle he has been voluntarily undergoing for the realisation of the Highest Good. The Jain sages have classified in their own ways these various forms of hardships into twenty-two kinds, viz ;—

(1) *Kshutparisaha* or endurance of hardship consequent on *hunger*, (2) on thirst (*trisha*), (3) cold (*shita*), (4) heat (*ushna*), (5) insect bite (*dansha mashaka*), (6) nakedness (*achela*) i.e. tattered rag, (7) on unfavourable environment (*arati*), (8) on the presence of the opposite sex, (9) on constantly shifting from place to place (*charya*) ; (10) on the disadvantages arising from abiding by the rules of conduct in a particular quarter

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temporarily taken as *habitat* (*nishadyā*), (11) on uncomfortable beddings to sleep on (*shayyā*), (12) on taunts and reproaches (*akrosha*), (13) on personal injury (*badha*), (14) on begging alms (*yāchnyā*), (15) on disappointment in the begging (*alābha*), (16) on disease (*roga*), (17) on thorn-pricks (*trina sparsha*), (18) on physical dirt and impurities (*mala*); (19) on being indifferent to words of praise and acts of service relative to himself (*sat karma*); (20) on the avoidance of the pride of learning (*Prājñā*) (21) on the avoidance of pain due to the consciousness of his own ignorance (*agnana*), (22) on the avoidance of being cast down for not being able to acquire a right-vision into metaphysics of ideas and ideals.

Now these are the two and twenty *Parishahas* or forms of endurance which otherwise tell upon a *mumukshin jiva* so as to cast him away from the right path and conduct without which the progress towards the highest state of being and bliss is held to be impossible.

Then there are the Five-fold Conduct for further stoppage of the influx. The five-fold

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conduct are but the Five Rules along the lines of which a *jīva* should move himself to stop the inflow of *karma*-matter into its constitution. They are—

(i) *Samayika Châritra*—which enjoins on the *mumukshin*, the abandonment of bad companions and retirement to seclusion for meditation.

(ii) *Chedopasthâpannya Châritra*—which enjoins a full and complete confession with repentance to a *guru* of the sins and crimes done intentionally or otherwise by a *mumukshin jīva* and humbly submitting to any punishment that might be inflicted on him in consequent thereof.

(iii) *Parihar Vishudha Charitra*.—It goes without saying that without the purification of the heart, right-vision into the metaphysics of things and thoughts leading to right knowledge resulting in the diefication of the inward self is impossible : we have also in the Bible. "Blessed are the pure

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in heart for they shall see God.” So without *chittasuddhi* or purification of the heart nothing is possible. Now there are various means and disciplines whereby the heart can be purified. Of these the most preliminary for a *mumukschin* is to serve the *sādhus*, the monks. The most typical of these services is the services rendered to the monk engaged in *Tapa*—austerity. Performance of *tapas* may cover the period of even eighteen months and if a *mumukschin* serves a monk who is thus engaged in *Tapas* in such a manner as to see that nothing there takes place externally as to break the *Tapas* of the monk, he is said to be achieving the purification of the heart to a certain extent. The psychology underlying this is too obvious to require any further elaboration.

- (iv) *Sukshma Samparāya*.—The more the heart is purified the more the

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light of truth will be reflected thereon and he will realise the temporary character of the things wordly, along which he will become less and less attached to them, with a growing spirit of renunciation born of right knowledge of the real values and functions of these. This is how should a *jīva* cultivate apathy and indifference to things worldly. So long a *jīva* living, moving and having his being in this empirical world of ours, he must have to work and the more he works out things with attachment the more fettered does he become ; but if he does his duty for duty's sake without waiting for the result thereof, he will develop by this his mode of conduct, a spirit of renunciation which will help him to preserve the equanimity of temper in the midst of intense activity.

- (v) *Yathāḁkṣhyata*.—Having thus gradually developed the spirit of doing

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things without the least attachment he will attain to such a state of being when all the five fold rules of conduct will be observed automatically so much so that the *jiva* himself will be left to himself for introspection into and self-reflection upon its own nature, phases and phenomena.

Thus we see how the various ways of arresting the inflow of *karma* into the constitution of the *jiva* can be classified into fifty-seven modes or types viz., five *Samity*, three *Gupti*, ten *Yati dharma*, twelve *Bhāvanās*, twenty two *Parishahas* and five-fold Conduct-*Chāritra*. A *jiva* desirous of salvation from the thralldom of the senses must make strenuous efforts to gradually stop the influx of fresh matter foreign to the soul. For as we have already seen it is these karma particles getting into the constitution of the *jiva* that blind its vision into the metaphysics of things and there by prevents its right knowledge without which right conduct is held to be impossible.

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NIRJARA OR DISSIPATION.

Nirjara—Its Definition—Classification of Nirjara into Sakama and Akama—The Mumukshin strives for Sakam Nirjara to expediate Liberation—Phases and Transformations of Karma—Means and Methods of Sakama Nirjara—The Primary Condition of Nirjara is Austerity—Austerity burns up the Karma seeds and sets the Jiva free—Forms of Austerities and Dhyanas which burn up the seeds of Karma before their due times.

Along with the practice, of *Samvar* or arresting the influx of fresh *karma-pudgal* as stated in the preceding chapter a *mumukshin jiva* is requiren to act in such a way as would help him in throwing away the already acquired dirt of *karma* which has been subjecting him to go round and round the wheel of births and deaths. For untill and unless a *jiva's* entire *karma-matter* clothing his soul-worked out or neutralized in a manner as would make it impossible to transform into *udaya*—kinetic state of its being, a *jiva* cannot expect to attain to freedom.—And the processes and activities whereby the *karma-matter* clothing the soul is worked out or

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their effects completely neutralized so much so that they would fall away from the constitution of the *jiva* is called *Nirjarā*.

The Jain sages have classified this *Nirjara* into two kinds viz ; (i) *Akṣma Nirjara* & (ii) *Sakṣma Nirjara*.

To deal with *Akṣma Nirjara*, *karma-pudgals* while standing in some relation with the soul assume various phases through successive processes of transition according to laws inherent in them. This is the reason why the sages have come to another kind of classification of the *karma-barganas* by the names of (1) *Sattā*, (2) *Bandha* (3) *Udaya* and (4) *Udirnā*.

(1) *By sattā karma*—The sages mean the *karma-barganās* which getting in to the constitution of the *jiva* remain there merged as it were in the soul. *Sattā-karma* corresponds to the *Sanchita-karma* of the Hindus : The whole man that still remains behind the man not yet worked out—the entire unpaid balance of the debit and credit account.

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By Bandha Karma—the Sages mean the *karma-bargandās* in the state of *sattā* enter by virtue of sub-reption of the *jīva* into a relation of identity with the soul whereby the *jīva* takes in further *karma*-matter in its current lease of life to mould its destiny for the future. This *Bandha karma* is analogous to the *Kriyamān karma* of the Vedānta philosophers.

By Udaya Karma—The sages mean the *karma bargandās* which standing simply in relation of identity with the soul for sometime develop into an energy of movement for the enjoyment of the soul at the commencement of each life. This is analogous to the *Prārabdha Karma* of the Hindus by which they mean the amount apportioned to the man at the beginning of his life on earth. It is important to note here that this third type, the *Udaya karma*, is the only destiny which can be said to exist

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for man and this is what an astrologer might fore-tell for us, that we have apportioned to us so much good and evil fortune—so much of the good and evil actions of our past lives which will react on us in this life.

- (4) *By Udirnā Karma*—The sages mean the *karma bargands* which by the resolute will and exertion of the soul are worked out into the energy of movement for the enjoyment of the *jiva* before they are due.

Now if the *jiva* allows himself to be drifted from wave to wave surging in everflowing currents of *karma*, his destiny will no longer remain his hands but the environment will become all in all in the making and moulding of his destiny. For he will be under the complete sway of his own *karma* creating conditions of his being and will be reaping the consequences of his own *karma* without any will or individuality of his own to stem the tide of the influx. For *karma*-matter according to its laws and forces which it is instinct with will

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continually get into the *jiva* to be there in the state of *sattâ* for some time only to be awakened into kinetic energies whirling the *jiva* round through the different grades of *sansâr*, while others will indeed fall off yielding places to newer ones. Therefore, instead of leaving the life to chances, the sages have devised means and methods whereby the seeds of *karma* could so burnt as to wholly neutralize their effects and leave the soul free and pure to soar up and up into the regions of the *Siddhasila*. Experience have taught us that the *karmic*-seeds—the root-evolvent of miseries—could be burnt up into nought in the glow of austerities—*Tapas*. Just as fire consumes the combustible so do the *tapas*-austerities burn up the *karma-bija* of the *jiva* and sets him free from the turmoils of *sansâra*. These austerities are of various kinds and types which for the sake of convenience, have been classified by the Jain moralists, primarily into (I) *Bâhya*, exterior and (II) *Antar*, Interior austerities.

(1) By *Bâhya*, exterior or physical austerities, our physical nature is so con-

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trolled as to work out automatically towards the furtherance of the end in view whereas by the *Antāranga tapas* or Interior or psychical austerities mind is so controlled as to help the *jīva* in getting an insight into the real nature of things with a view of attaining to a right knowledge thereof and their values as well without which right conduct on the part of the *jīva* becomes a rarity. And mind and body being found to act and react on each other through the principle of concommittance, the relative importance of both the forms of austerities is quite evident.

Now of the two kinds of *tapas*, the *bāhya*, the exterior or the physical consists in the processes of controlling the physical nature of the *jīva* in six following ways.—

(1) *Anushan Vrata*—i.e. the vow of fasting.

Importance of fasting from time to time to give the physical system a rest goes without saying in these days of scientific culture and refinement. It is said in the scripture that fasting purifies the sense-organs and adds to their sensibility so much so that it

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makes them to respond to a any fine and delicate vibration that might be set up in the outside.

- (2) *Unodori*—Avoidance of full meals. It adds to the agility of the *jiva*. Full meals bring on slumber and laziness and are the causes of dyspepsia which is very difficult to get rid of.

- (3) *Vritti sankhepa*—Dietetic restrictions which can be observed in different ways from the view-points of *dravya*, *kshettra*, *kāla* and *swabhāva*. As for instance, I am in the habit of taking meals consisting of nine or ten kinds of eatables and to observe the vow of *vritti sankhepa* from the stand-point of *dravya*, I will have to reduce the number of the eatables, say, to five kinds making up the meal would take. Then again I may put in further restriction to the obtaining of the meal from certain quarter from the view-point of *kshettra*. Thirdly, I may put still further restriction

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to the time *kāl* of my taking meals.

I may take once a day and that again say by 3 P.M. every ; day ; and lastly, from the view-point of *bhāva*, I may put still another restriction in obtaining food from people with certain peculiar *mentality and position*. I may take the vow of having meals only from the chaste and pure passers-by whom I may happen to meet on my way to a certain destination.

(4) *Rasatayāga*—Renunciation of palatable articles or dainty dishes, such as a variety of sweets, milk, butter, sugar, salt and the like which may awaken in me a sense of attachment to the pleasures of life.

(5) *Kāyaklesha*—Endurance of physical troubles. A *mumukshin* must ever be ready to undergo all sorts of physical discomforts without, in the least, losing the equanimity of temper. He must take both heat and cold (*shita* and *ushna*) in the one and the same light.

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To realize this, he may undertake to practise meditation either in the scorching rays of the sun on an elevated seat in the summer or in a cold uncovered place in the winter.

- (6) *Samlinatā*—Turning the senses from their respective objects. This will develop the spirit of renunciation in the *mumukshin jiva* and strengthen his moral rectitude in such a manner as to make one look upon things most charming to the worldly as of no use and avail to him. This is how the senses, we are told, guarded against all temptations (*Indriya samlinatā*). Then again the *mumukshin* must control the passions and their correlates, such as anger, deceit, pride and greed (*kaśāya samlinatā*) as well as his thought, speech and body (*yoga samlinata*). And lastly, there is the *viviktacharya* which means previous ascertainment by a *mu-*

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mukshin as to whether any one of the opposite sex is there at the place of his future destination where he will be next going.

These are the six forms of exterior austerities (*bāhya tapa*) for regulating and controlling the physical nature of the *mumukshin jīva*. Besides, there are six interior austerities (*āntar tapa*) of which the first is,—

- (1) *Prāyaschitta*—penance and repentance for the blunders committed through *pramāda* or negligence. It often takes the form of a moral confession to the spiritual *guru*, or to an other *sādhu* instead, of the sins and crimes one might have done through commission or omission with repentance and accept the penalty to be imposed on him by the *guru* and act according to the regulations as laid down in the scriptures and repeat every morning *micchami dukkadami* i.e. *may my sins be forgiven!*

- (2) *Vinaya* or Humility—A *mumukshin* soul must also cultivate humility,

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for this serves to kill all pride and saturate the mind with sympathetic feelings. Of *vinaya* there are four kinds,—

- (a) *Jñāna vinaya*—i.e. to be humble and respectful to all who are superior in knowledge and wisdom.
 - (b) *Darshan vinaya*—i.e. to be humble and respectful to those who have gained a real insight into the metaphysics of things and thoughts.
 - (c) *Charitra vinaya*—to be humble and polite to the men having a good moral stamina by the virtue of which he follows a right course of conduct.
 - (d) *Mana vinaya*—to be always in a kind of mental attitude as to pay respect to all the saints and sages of the world who live for others, and therefore, worthy of our reverence.
- (3) *Vaiśritya*—Service to humanity. It takes a thousand and one forms in and through which the acquired dirt of *karma* is worked off. *Vaiśritya* consists chiefly

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in services rendered to ascetics; feeding the poor, sheltering the helpless and the like forms of social services. In these days of flood and famine, the *sādhus* of the Ramakrishna Mission have been, it is important to record, seriously engaging themselves in the performance of this *Vaiṭṭvṛitya*. *Vaiṭṭvṛitya* brings on *chitta-suddhi* or purification of the heart.

- (4) *Svādhyāya*—means study : here it refers to the study Jain scriptures : following the rules of conduct as laid down therein for practical guidance ; testing the truth and validity of the Jain metaphysical conclusions and being convinced of the same, preach them out to the world for the good of humanity in right earnest and energy. This clearly shows the evangelical spirit of Jainism.
- (5) *Vyutsarga*—discrimination between the soul and the non-soul. It is

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just like the *nityānitya vastu viveka* of the Vedantists.

- (6) *Dhyāna*—meditation, contemplation or uniform unbroken concentration of mind upon something. To be more clear, *dhyāna* is an unbroken thread of thought evolving out of *continuous* thinking on an object or an Idea. This *dhyāna* has been classified into four kinds according to the object or Idea whereon a *jīva* concentrates his attention ; viz, (1) *Ārta*, (2) *Raudra*, (3) *Dharma* and (4) *Sukla*.

To take the first, *Ārta Dhyāna*, it is the most intense hankering with attachment after an object of enjoyment revealing itself as it does in four forms namely,

- (a) *Ishta viyoga*—constantly thinking of the loss of what was *dear* to him ; grieving too much for the dead and the departed—*dear* ones or wailing and beating breast in grief for the loss sustained.
- (b) *Aniṣṭa Saṁyoga*—to be constantly brooding over entering on a new

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relation with of something undesirable and unpleasant, and thereby gradually sinking into despondency as if no more hope were left to recast his lot.

(c) *Roga chintā*—to be constantly labouring under an anxiety for some physical malady, or in other words always thinking of the physical ill-health.

(d) *Agrasocha* or *Niddānārtha*—to be occupied with the thought of the future and future only, that I will do this, then that, next the thing will as a natural consequence and I have my objective fulfilled.

It is important to note here by the way that *Arta dhyāna* is possible between the 1st. *mithyatva* and the 6th *gunasthān* and leads *jīvas* to take birth in the *Tiryak goti*.

2. The second of the *Dhyānas* is *Roudra dhyāna* which means to be absorbed in the thought of wreaking vengeance for some loss or damage one sustained through the action of another. This thought of

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wreaking vengeance (*Roudra dhyāna*) expresses itself into four forms viz,—

(a) *Hisānubandhi*, (b) *Mrishānubandhi*,
(c) *Steynubandhi*, (d) *Samrakshanubandhi*

Arta and *Roudra Dhyānas* always lead mind to concentrate its energies on things extra-ongaric. These instead of dissipating the *karmic* energetics rather keep the *jīva* under such influence as to acquire *karma*-matter subjecting it to the repetition of births and deaths in the different grades *sansār*.

(3) But the third one, *Dharma dhyāna* which means constant thinking of the ways and means to and following the same in practice for the realisation of the true nature of our inward self, helps the *jīva* to work out its own *karma*. *Dharma dhyāna* has been analysed into four phases, namely—

- (a) *Agnā vichaya*—to have a firm faith and sincere belief in the metaphysical conclusions as arrived at by the omniscient *kevalins* and in their teachings.
- (b) *Apāya vichaya*—the belief that what is non-self is not only alin to the

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real self, but constant thinking of the not-self enfetters the self.

(c) *Vipākā vichaya*—the belief that from the ontological point of view, though the self is a positive entity all pure and free, but viewed from the phenomenal stand point, it appears to be otherwise owing to the eight kinds of *karma* loaded with which the *jīva* passes through births and deaths.

(d) *Samsthān vichaya*—mental ideation or picturing in the mind of the fourteen worlds as well as the nature of the constituent elements of the same as taught in the Jain philosophy.

(4) Lastly comes the *Sukla dhyāna*.

Sukla lit. means white which is but a symbolic representation of purity when it follows that *Sukla dhyān* is nothing else than thinking of the soul in all its purity *i.e.* to be absorbed in the meditation of the transendental nature of our inward self as constitutionally free and potentially divine. Such being the import as understood by *Sukla dhyāna* it expresses in four forms viz :—

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(a) *Prativakatva Vitarka Sapravichâra*—

consisting as it does, in the ideation of the substance as characterised with origination, dissolution, continuation (*utpâda vyaya dhrouva yuktam sat*) as well as in the discrimination between such pair of opposites as *jiva* and *ajiva*; *guna* and *paryâya*; *swabhâva* and *bibhâva* tending to the formation of the right knowledge of the soul as it is in itself. This attitude of the mind becomes manifest when the *jiva* is between the 8th and 11th *Gunasthân*.

(b) *Ekatva vitarka apravichâra*.—consists

in thinking of the unity in difference between the pairs of opposites and thereby to arrive at the knowledge of unity amidst the diversity of things and thoughts.

It appears to develop in the 12th *Gunasthan*.

(c) *Sukshma kriyâ Pratipati*—consists in continuous thinking and striving

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to resist the *yogas* of mind, speech and body in and through which karmic matter flow into the *jiva*. This *dhyāna* is possible to a *jiva* in the thirteenth *gunasthān*.

- (d) *Vicchinna kriyā apratīḥti*—By this type of *sukla dhyāna* which is the last and final of the *dhyānas*, helps the *mumukshin* soul to tear assunder for good the veil and covering which so long stood in the ways of the *jiva's* realization of the true nature of itself. It is a kind of mental striving which becomes more and more intense as the days go by to realize the *siddhahood* of the *jiva*. To a *jiva* in the fourteenth *gunasthān* this *dhyāna* is possible.

It is important to note that *Arta* and *Roudra dhyānas* engage the mind of the people moving up and down between the 1st and the 3rd *gunasthānas*: *Dharma dhyāna* between 4th and 6th *gunasthānas*; *Sukla dhyāna* is possible to the *jivas* entering on the 7th *gunasthan* and onwards.

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Besides the above way of classifying the *dhyānas*, The Jain sages have also otherwise classified them into (1) *Padastha*, (2) *Pindastha*, (3) *Rupastha* and (4) *Rupātita*. To take the first,

(1) *Padastha dhyāna*—is the continuous meditation on the nature of the Perfect souls, the *kevalins* or the *Panch Paramesti*.

(2) *Pindastha dhyāna*—is to think that the self within is in reality of the same essence with those of the *arihantas* and the like.

(3) *Rupastha dhyāna*—is to think or meditate in the manner that this our inward self is not of the nature of *pudgal* whereof our physical constitution is composed; for vision, knowledge and delight infinite constitute the very essence of our soul. Be it noted here that all these three *dhyānas* come within the range of *Dharma dhyāna* discussed herein before.

(4) *Rupātita dhyāna*—This is to think the

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soul within as superphysical, eternally free, pure, withouts parts and desire. Essentially it is intellectual delight revealing itself as it does in and through its four quarternary infinite technically know as the *ancinta chatustaya*.

CHAPTER XXVV.

MOKSHA OR EMANCIPATION.

Moksha or Emancipation—Moksha is the Highest Good—Conceptions of the Highest Good according to the Different Schools of Philosophy—Moksha is eternal and constitutional with the Soul—It cannot be worked out by Karma—For Moksha is not the Product of anything.

Now comes *Moksha* or Beatitude, the last and final of the Jain moral categories. Those who have followed our line of thought from *Karma*-phenomenology to the chapter proceeding this, must have understood the inner psychology of the whole trend of thought and culture, the sole objective of which is the emancipation of the soul from the miseries of the world and its attainment to a state of the highest felicity which it is the concern of everyman to know and which the *Sādhu* takes so much pains to acquire. The Jain *Sādhn*, as it is now well-known, aims at nothing less than the *complete* deliverance of the soul from all veil and covering—*Sarvāvaranavimuktirmuktih*. But it is not so with the followers of the

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other systems of thought and culture. They have various states of the beatitude which they aim at according to the different schools of thought to which they belong. For instance the Vedantist has two states of bliss in view viz., one *inferior* which is attained in this life by means of knowledge, *tatrāparah jīvanmukti lakshanam tatvajñāntarena*; and the other *superior*, obtainable after many births of gradual advancement to perfection, *param nihsreyasam kramena bhavati*.

Similarly the *Charvakas* hold it to be either absolute autonomy here in this life or death that is bliss, *svātantryam mrityurbh mokshah*.

The *Mādhyamikas* say, that it is the extinction of the self-hood that is called liberation, *ātmōchhedo mokshah*.

The *Vijnāni* philosophers have it to be for a clear and edified understanding, *nirmala jñānodayah*.

The *Rāmānujists* hold it be the knowledge of *vāsudeva* as the cause of this all, *Vāsudeva jñānam*.

The *Ballabhis* find it in the sporting with

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Krishna in Heaven, *Krishnena saha goloke līlānubhāva*.

The *Pāsupatas* and the *Maheswaras* see it in the holding of all dignity, *Paramaiswaryam*.

The *Kāpālikas* define it to be the delight found in the sweet embrace of *Hara* and *Parvati*, *Hara-Pārvatyaṅginganam*.

The *Raseswarādins* find it in the possession of sound health and happiness by virtue of mercurry, *Pāradena dehasthairyaṁ*.

The *Vaishesikas* seek it in the extinction of all kinds of pain—*dukkha nivrittiriti*.

The *Mimāṃsakas* trace it in the enjoyment of Heavenly bliss—*Swargādi sukha bhoga*.

The *Pāṇini* grammarians find it in the powers of speech, *Brahma rupāya bānya darshanam*.

The *Sāṅkhya* materialists has it in the fusion of matter and spirit—*Prakritow Purushasyāvasthānam*.

The *Uddāsina* atheists trace it in the eradication of egotism, *ahamkāra nivritti*.

The *Pātanjalas* see it in the absolute *non-chalant* state of the Person originating

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as it does from the utter indifference to matters worldly, *Purusasya nirlepa kaivalyam*.

The *Pratyābhigñānis* interpret it as the realisation of the perfection of the soul, *Purnātmā labhah*.

The *Sarvagnas* find it in the eternal *continuum* of the feeling of the highest felicity—*nitya niratishaya sukha bodhah*.

The *Māyāvādins* say it to be manifest on the removal of the error of one's having a separate existence as a particle of the Supreme Being—*Brahmānsika jīvasya mithyājñāna nīvritti*.

Such are the conceptions of the Highest Good which the different schools of thought ultimately aim at. A comparative study of the nature of these conceptions will make it clear that the Jain conception of the same gives us but a clear idea as to what a *mumukshin* soul really strives and struggle for. It is a kind of *swaraj*, self-rule, a state of autonomy, pure and simple, which every *jīva* instinctively aspires after to realize by tearing assunder the veil or the covering in and through the process of which the *Ideal* is *Realised*. In the

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ordinary empirical state of our being the Ideal is ideal ; it is far ahead of the practical. And the Jains hold that if the ideal remains an ideal, far ahead of the practical forever and evermore, it can never be made realizable. So the Jains interpret it otherwise, from their points of view, and really speaking, there are two tendencies running parallel all through the human life and culture. One is to *idealize* the real and the other is *realize* the ideal. These two tendencies are often at war with each other. One tends us to take the existing state of things and affairs as the best of their kind and so we must make the most of it. From this point of view whoever is found to go out of the way and to pull the world up to a higher level to have a so-called richer outlook of life, he is dubbed as the impatient idealist moving in eccentric orbits. But the other tendency by virtue of which they struggle to raise the world to a higher or ideal state of things, the tendency that is born of the intense dissatisfaction at the present state of things and affairs, is the tendency to *realize* the Ideal.

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Be that as it may, complete deliverance from the veil and covering of *karma* is called *moksha* or emancipation from the miseries and afflictions of the world. *Karma*, we have seen, is the cause of bondage of the soul. But the *karma* which whirls us round and round through the cycle of *sansār* has been classified either into *pāpa* or *punya*. *Punya* and *pāpa* are the causes of all our weals and woes with this difference only that those who commit sin go down to the lower grades of *sansār*, or sink into hell to suffer penalties as the natural consequences thereof whereas those who perform virtuous acts take births in the higher grades of *sansār* to enjoy there the pleasures of life and achieve the objects of their desire. So *pāpa* and *punya* both have got to be worked out for the attainment of freedom—*moksha*.

Here one may argue that if *nirjarā* or purging means complete washing out the soul of all *karma*-matter, *pāpa* and *punya*, foreign to it, how are we then to look upon *punya-karma* which is enjoined on us as means to the attainment of the state of bliss and beati-

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tude which is only possible when the soul has got rid of all *karma*-matter ?

To this the Jains reply, it is true that *punya* ensures comfort, and happiness ; but they are but comforts or pleasures of this mundane world. The eternal felicity born of the complete deliverance from all veil and covering, cannot be the consequence of *punya* however wisely and carefully may it have been discharged ; for the consequences of *punya karma* are always conditioned in as much as *karma* and the consequences thereof are possible only in so far as the mundane existence is concerned, but with reference to what is devoid of all name and form, being above all causality, it is not possible. In other words, *karma* cannot evolve things of permanent character. *Karma* can produce, transform, conjoin, or re-adjust. Over nothing beyond these has *karma* any jurisdiction. Thus it is clear that *karma* is possible only in *sāṁsār*.

Some may remark that *karma* done with judiciousness and indifference to the consequences thereof might result in the eman-

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cupation of the soul. But this, the Jains hold, does not stand to reason; because *moksha* is not the *result* of anything done or performed. *Moksha* is the tearing assunder of the snares of *karma* binding the *jiva* under the sway of subreption to the *sansâr*, and, therefore, it is not the effect of anything preceding it as its cause. A *karma* cannot destroy *karma*. It changes only to re-appear in another form. Besides the effects of *karma* are traced in things which have origination (*utpâda*) and the like. But *moksha* which is eternal in reality cannot be said to be the result of any work. Ordinarily *karma* manifests itself in the production of a thing, in joining one thing to another, in transforming one into another and the like. But speaking from the *nishchaya naya*, *moksha* has no origin. The *jiva*, as we have seen elsewhere, is constitutionally free and potentially divine. And it is simply due to subreption (*mithyâtva*) that it appears to us as otherwise.

Indeed what is contended is partially true, replies the opponent, but not wholly admissible; since the nature of the work done

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without the knowledge thereof is of one kind ; and different is the nature of the duty discharged with a thorough knowledge of the same and simply discharged for duty's sake with absolute indifference to the results that would accrue thereof. To show an analogous case, poison kills : but when judiciously administered by a physician efficient in the science and art of the administration of drugs, it acts like nector. And this is what we mean when we state that *moksha* or deliverance is derived or results from the wise discharging of duties for duty's sake.

But we the Jains hold it to be altogether meaningless or misleading, since the analogy does not hold good here ; nor is there any proof to verify the truth of the statement : for, it is in and through origination, conjunction, transformation or re-adjustment, that *karma* can work itself out and through nothing else beyond these four ; because of the want of all manner of evidence, direct or indirect. So it cannot be maintained that *moksha* is derived from the wise discharging of duties for duty's sake.

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The opponent might remark that to say this is to deny the merit of such scriptural injunctions as laid down under the heading of Jural Seventies (*Charan sittari*) which have been imperatively enjoined both on the monks and the laity. Does not this denial stand as an indirect evidence to prove that *moksha* results from the wise discharging of duties as laid down in the Jural Ethics? Complete deliverance from the veil and covering, therefore, we hold, is the *result*, though not the *effect*, of our wisely working along the lines of Jural Ethics which is imperatively enjoined on every man. Otherwise none would have ever been inclined in any way to work along the lines of Jural Ethics.

To say this rejoined the Jains is to state that '*moksha* is the *result* of our being true in thought and deed to the injunctions of Jural Ethics and on that account it cannot be said to be the *effect* of our doing something.' But what does this your statement mean? Mere euphonic difference in the words *result* and *effect* which are synonymous in sense and significance does not always make out the difference in respect of their imports

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For, it involves a contradiction to say that though *moksha* is the *result* of our being true to the injunctions of Jural Ethics yet it is *not the effect* of our performing the duties as laid down therein. Of course to maintain your position you will perhaps contend that here *karma* takes the position of knowledge. Though *moksha* is not really the product of knowledge yet in common parlance we say 'deliverance is due to knowledge' ! But this your contention we, the Jains, hold is of no avail ; because when we say *deliverance is due to knowledge*, we thereby mean that the light of knowledge dispells the darkness of ignorance hindering the deliverance and it is because of the light of knowledge dispelling the hindering darkness of ignorance whereby *moksha* is *realised*, that we say '*moksha* or deliverance is due to knowledge' ; but *karma* cannot remove this dark veil of ignorance. *Karma* is conceived as hinderance to *moksha* and this hinderance cannot be removed by *karma* itself ; because *karma* cannot destroy *karma* ; rather *karma* generates *karma* and untill and unless all *karmic* energetics are dissipated away from

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the body of the soul, its natural freedom cannot be made manifest. And moreover because this *moksha* or freedom is constitutional (*swabhava*) with the very soul itself, it cannot be said to be derived out of or result from anything else.

Then again it can't be maintained that *karma* removes ne-science (*Avidya*) for there is a gulf of difference in the essential nature between *karma* and knowledge. To make it more clear, ne-science or non-knowledge (*ajnāna*) is subreption as to the true nature of one's own self, while knowledge (*jñāna*) as opposed to ne-science is the *realization* of the true nature of the same. Hence ne-science which is of the nature of the subreption is contradictory to knowledge which is of the nature of true realization. And in this way we may well interpret that light of knowledge dispells darkness of ne-science. Therefore *karma* and knowledge are altogether opposite to each other in kind. But *karma* does not stand in such relation of opposition to ne-science. Hence *karma* cannot be said to remove ne-science (*ajnāna*). Taking an alternative position, if we

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interpret ne-science either as want of knowledge, doubtful knowledge or misapprehension, then this ne-science can only be removed by knowledge alone and not by *karma*, because ne-science taken as such does not stand in opposition to *karma*.

So we see *moksha* is not the product of anything. It is the *realisation* of the *Ideal Self* in and by *Itself* which is possible only when all the *karma*-particles have fallen off from It, *Jivasya krīta karma kshayena yatsvarūpāsthānam tanmoksha*. Conventionally (*Vyavahār naya*) *moksha* is said to be a kind of *paryāya* of the *jiva*. It is important to note that soul is no airy nothing as the Intellectualist or the Buddhists hold. It is a substantative, positive entity, and as such it must exist in a *state* of being called a *paryāya* from the phenomenal point of view (*vyavahār naya*). And this *paryāya* too cannot be wholly distinct and different from the substance itself whereof it is a *paryāya*; for, who has ever seen or conceived of a substance bereft of *paryāya* and *paryāya* without substance, *dravyam paryāya viyutam paryāya dravya barjitāh* :

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*kah kadda kena kim rupā dristā mānena
kena veti.*

Moksha, thus, is the emancipation of the soul from the snares of *karma* (*karma-pāsha*). Like the other moral categories the Jain sages have also resolved this *moksha* into *bhāva* and *dravya*. When the soul becomes free from the four *Ghātiya karmas* or the 'Action-currents of Injury' it is said to have *bhāva moksha* and when the four *Aghātiya karmas* or the 'Action-currents of Non-injury' disappear from the constitution of the soul, it is said to have attained *dravya moksha*. The psychology underlying this resolution of *moksha* into subjective (*bhava*) and objective (*dravya*), is too obvious to require any detailed discussion. When the soul in and through the processes of *nirjarā* or dissipation of *karmas*, gets rid of the four-fold action-currents of injury to the natural vision (*darshan*) knowledge (*jñāna*), and the like of the soul, it becomes omniscient (*kevalin*), because the soul is just like a mirror which becomes dim and hazy when the *karma bargands*
or veil its surface. By *nirjarā*, the *karma-*

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bargands are purged from the constitution of the soul which on that account, attains to clearness and omniscience (*keval jñāna*). Having attained the *keval jñāna*, the cause of forging fresh fetters of bondage being absent by virtue of *sanvar* or stoppage, and *nirjara* being yet in the processes of working, the *jivanmukta kevalin* gradually becomes free from all the residuum of *Aghatiya karmas* known as *vedanya*, *dyu*, *nāma* and *gotra* and thereafter attains to a state of bliss never-ending and beatitude everlasting. The realization by the *jiva* of this viz., his permanent state of being in knowledge and delight infinite is what is termed as *Moksha*, freedom or emancipation from the snares of *karma* for which reason we have the adage,—*karma-pasha vinirmuktah mokshah*. And when the soul is thus liberated it goes straight up to the *Siddhasila* or the Region of the Free and the Liberated at the summit of *Lokakāśh*. Speaking from the stand-point of *noumenal naya*, a *siddha* has no form whereof he is imperceptible by the senses, but viewed from *vyāvahāra* stand-point he has a shadowy form of a human

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figure which is but an embodiment of Right-vision, Right-knowledge and Right-conduct in and through which a *jiva* attains to a state of perfection bliss and beatitude which is otherwise known omniscience and Freedom Absolute.

CHAPTER XXXVI.

GUNASTHANAS.

The Gunasthanas or the Stepping Stones to Higher things—The Fourteen Stages Squeezed up into Four only—The First is the Life of Animality and Impulses—The Second the Life of Conscious Selection—The Third is that of Conscience and Faith—And the Fourth is that of Knowledge and Delight Infinite—Fourteen Stages leading to Omniscience—Regulation or Control does not mean Stultification as Complained of.

To anyone who knows the nature of *Moksha* and the means prescribed for it in the Jain scriptures, there will be no difficulty in apprehending that the realization of the self is preceded invariably by a series of conditions which must be fulfilled one after another and that perfection itself is the culmination of a graduated scale or hierarchy of moral activities, which have been classified into fourteen stages and have been called *Gunasthānas* by the Jainas. So long as the soul is bound by *karma*, it can never attain that deliverance from mundane existence which is the be-all and end-all of all that live, move and have their beings on

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earth. The Jains believe that there is a ladder of fourteen steps by which a *jīva* may climb up to the stage called *moksha*. The sages have, therefore, divided the path which leads to the *nirvana* into fourteen stages or stepping stones, each of which represents a particular stage of development, condition or phase of the soul, following up from the quiescence, elimination or partial quiescence or partial elimination of certain energies of *karma*, the final outcome of which is the manifestation of those traits and attributes so long held in check as it were by the *karmic* energetics.

To begin with the psychological observations which underlie the whole fabric of these *gunasthānas*, we may remark at the outset, that these fourteen stages may be squeezed up more generally into four only in the moral ascent of the soul. The *First stage*, we may roughly speak of as the stage of impulsive life, of lust and enjoyment, when the soul is quite in the dark as to its true destiny and goal, and is least removed from the animal existence; the *Second* is the life of conscious selection and pursuit, where the

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goal and true method of realisation are still misapprehended ; the *Third* is the life of conscience and faith where the ends are taken not as we like, but as we ought, and the *Fourth*, the stage where all such conflicts disappear altogether and the soul shines forth in all its naturalness and omniscience.

Now as to the question as to why the stages should succeed one another in the order stated above, and not in any other way we remark that as soon as the self-conscious life is thrown in the front or induced by the pains and miseries of the animal life, the life of impulses, the conscious will of man wakes up and learns to remain in the ruinous spread of blind propensity and animal spontaniety. Here, by the mere shrinking from the membered misery of recklessness, some harmony is introduced and under the measured checks offered by Reason and sober thinking, a certain unity of movement is given to the activities. At the same time we should not ignore the fact that here no new force is introduced and the whole operation is rather regulative than creative and it shows its want of intensity by being swept away before

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some flood-tide of affection that bears us right away out of ourselves.

The third stage begins with the changes in the dynamical conditions otherwise present to us which are occasioned by the blind perception of the moral superiority of the higher springs of action. It is a stage of un-working faith, of implicit apprehension of the true way of realisation notwithstanding the want of a clear intellectual discernment as to the moral worth or imperativeness of the course of action adopted. Here the soul does not only exert a restraining influence, or has a mere regulative control over some of the springs of action, and other propensities, lest they might when freely indulged in, give rise to other pains and miseries incident to the first and second stages ; but also itself voluntarily sides with one of the solicitations it has implicitly apprehended as the right course of action. Some sort of harmony and concord have truly been attained, some conditions have been truly worked out for the attainment of the desired End ; but still this harmony is incomplete, inchoate and unstable so long Reason is called in to

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decide between rival desires ; in as much as this harmony is brought about and kept up untarnished, not by leaving every chord of heart to vibrate freely, but by laying the silencing hand on everything that would speak in discord, if once left alone. The constitution here is undoubtedly regulated, the passions and propensities of life have been curbed and restrained to make the achievement of the observed End possible, and some sort of harmony truly shines forth. But still it goes without saying, that the right order is purchased here by some sacrifice of force, by exertion of will, some of which is spent still only in holding down the clamouring impulses of life and consequently the constitution can hardly be said to be properly *tuned*.

The fourth stage of life begins when the competition of impulses cease with the absolute concurrence of the natural solicitations with what ought to be, with the harmony of the scale of intensity of the impulses of life, with the scale of their excellence and moral efficiency. This stage is made possible only after a clear intellectual discernment (*jñāna*) of what ought to

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be and of the proper means of its realisation. Here the harmony that is introduced is not partial or unstable as in the previous stages but is complete and it effects its end and works out itself with complete naturalness and spontaniety.

Thus to generalise further we may say that of these four stages, the *first* is characterised by indiscrimination or caprice, freedom without restraint, the *second* and *third* by voluntary and much strained regulation at the expense of the so-called freedom, and the *fourth* by the coincidence of freedom and regulation. And as each person shines forth in its true light, he becomes one with itself, as he passes from the preceding stages to those succeeding, reconciling now some warring inconsistencies, satisfying some haunting claim and getting rid of some gnawing uneasiness, and thus stands forth in greater vigour, keeping clear of all enfeebling defects; because to the lower stages some hesitation and cowardice, some sort of indecision and indiscrimination, forever cling.

Another thought which occupied the

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minds of the Jain philosophers and which practically moulded their philosophy into its present shape is that the additional sufferings which our soul undergoes beyond the limits of animal sensibility are contributed by our own intellectual endowments. It is because we look before and after from the point where we are now standing, because our mind can well detect beforehand the actual and the possible, because the visible has no power to blot out the invisible from our thought, that with us no pain can perish in a moment, but on the contrary, leaves on us many a vestige on its departure. Memory although it seems to have the cruel property of stripping the evil of its transitoriness, has also the brighter aspects as well in as much as it sends forth a notice of the approach of the evil and betrays the secret of it and men suffer as they fail to catch these warnings. What would then be the correct view of it? Would you renounce this foresight, this reason altogether and revert to the mere animal existence to be saved from the tears? Would you forsake your many-chambered mind and shut yourself up

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in a single cell and draw down its blinds so that you may feel no storm, see no lightning and know nothing till you are struck down? Certainly not, says our Jain teacher, for the expansion of your vision, your intellectual consciousness will help you in having a control over your distresses and it is the only condition of whatever control you may have over them. It is only by continuance in thought that we can distinguish their kinds, investigate into their causes and discover their remedies and it is the self-knowledge of suffering that will open up before you the way to its own remedy. Most of the misfortunes and miseries incident to our life are due to our own ignorance ; to the want of our own true insight into the real nature of things and they are gradually sure to be removed with the expansion of our intellectual and moral endowment.

To understand the principle underlying the arrangement of the *gunasthānas*, it is necessary to bear in mind the fact that the attainment of every end requires Right Vision, Right Knowledge and Right Conduct. Of these three, Right Vision precedes Right

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Knowledge, while Right Conduct is a characteristic of those alone who have almost perfected themselves in Vision and Wisdom. Hence, the earliest stage of the journey is necessarily that which marks the transition from the state of settled wrong convictions to the acquisition of true faith and knowledge. Thus we see that in Jain philosophy a great importance is also attached to the reflective thought or in other words to the conscious reaction of the mind upon the results of its own unconscious or obscurely conscious movements. The fourteen stages also clearly show that however slow the movement of advance may be, the time must come when reason must turn back to measure and criticise, to select and reject, to reconsider and remould by reflexion the immediate products of crude and imperfect knowledge or faith. It must also be remembered in this connection that although there is a relative opposition between the immediate, unreflective movement of man's mind or Faith and that which is conscious and reflective, yet it is the same Reason of man that is at work in both and

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all that reflection can do is to bring to light, the processes and categories which underlie the unreflective action of intelligence. We must therefore maintain that though reason may accidentally or at the first stage of life may become opposed to faith, its ultimate and healthy action must preserve for us or restore to us all that is valuable in it. Nay in the long run a living faith or immediate vision (*Samyak darshan*) will absorb into itself the elements of the criticism which is directed against it and it will develop *pari passu* with other two elements namely Right knowledge and Conduct. And Jainism by giving equal stress on all the three elements, namely, right vision *i.e.* immediate perception, right knowledge *i.e.* intellectual discrimination, and right conduct *i.e.* volition may best be characterised as both intuitive and reflective, practical and speculative, conscious and self-conscious !

Let us now discuss the successive stages through which the soul passes from the darkness of ignorance to the illumination of knowledge, from the state of bondage to that of complete deliverance.

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The first stage is called *Mithyâtva* or the stage of false knowledge. It is the starting point of all spiritual evolution, the first step in the ascent of the soul, signifying only ignorance which is the normal condition of all *jivas* involved in the cycle of *Sansâra*. The soul in this stage is completely under the influence of *karma* as a consequence of which no true view of things is possible to the soul. When a man thoroughly dissatisfied with the actual state of things of the world, tries to get rid of this miserable condition of being, he tries to speculate upon the state of the world and his relation to it which enables him to hold down in check the three kinds of energetics of *darshana mohoniya karma*, namely, (1) *mithyâtva* which invariably deludes the soul to settled wrong beliefs (2) *samyag mithyâtva* which is characterised by a mixture of truth and falsehood and (3) *Samyaktva*, signifying only blurred faith *i.e.*, stinged with superstition and (4) the results of *anantânubandhis* type of *kashâyas*, namely, anger, pride, deceit and greed, producing what is known as *Prathamopâsama-Samyaktva*—a kind of faith, which

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being itself unstable and ill-grounded, subsides sooner or later with the preponderance of anyone of the *ananānubandhi kashāyas* mentioned above. It can safely be inferred here in this connection that the subsidence of the seven energies of *karma* is the primary requisite of obtaining a true insight.

There are two divisions of this stage namely, first, when other people can know that one is mistaking a false view of things for a true one, is misapprehending an object or event and secondly, where such detection is not possible although one may still continue in this state. A Jaina sloka says :

“As a man blind from birth is not able to say what is ugly and what is beautiful, so a man in the *mithyātva gunasthānaka* cannot determine what is real and what is false.”

The second stage appears when the soul, whirling round and round in the cycle of existence, loses some of its crudeness and ignorance and rises to the state called *granthibheda* and learns to distinguish first between what is false and what is right, as opposed to the first stage where no such distinction is possible, being itself confined

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absolutely within the limits of ignorance only. It next rises to the state called *upasamā samakīta* where, it forgets the above distinction and consequently is not able to act according to such distinctions ; but later on when the soul again gets hold of such distinction and fresh remembrance of it comes back, the soul enters on another stage namely, *Sasvādāna gunasthānaka*, which is characterised by exhausted faith.

Next the soul that rises to the third stage namely *Misra gunasthānaka* is so to speak in a state of tension, oscillating between the stage of knowledge and doubt. At one moment it gets hold of the truth and at the next doubts it. It is a stage of uncertainty and vascillation. But the peculiarity of this stage is that the soul cannot remain permanently in this stage but must either slide down to the second stage or must rise up to the fourth one.

The fourth stage is called *Aviratī—Samyagdhrīti* which follows as soon as the doubts of an individual have been removed either by meditation or by instruction of the *guru*. This stage is so named because the

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person here becomes a true believer. It is called *Avirata* because the soul here is still unable to take those vows which strengthen and protect men from the reaction of *karma*. A person at this stage can control, anger, pride, greed and three other branches of *mohaniya karma* mentioned above in as much as we can say that this stage is the result of partial or entire subsidence of the seven energies of *karma* discussed in the first stage. It should also be remembered in this connection that partial subsidence of these energies of *karma* is very dangerous, because it may cause the soul at this stage to slip back again into lower stages. The soul too at this stage gains five good things which should not also be lost sight of namely, (1) *Sama i.e.* the power of controlling anger ; (2) *Samvega, i.e.*, the knowledge that the world is full of evil and as the law of *karma* only works here, one should have the least affection for this world ; (3) *Nirveda i.e.*, the knowledge that his wife and children do not really belong to him ; (4) *Anukampā i.e.* the sympathy or affection to relieve others in distress ; (5) *Asthā i.e.*

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a firm, unflinching faith in all the Victors or *Jinas*.

The next stage is known as *Desavirati*, otherwise called *Sāmayatā-samyata gunas-thānaka*. It is here the soul which was so long guided by the mere influence of faith, first realises the great importance of conduct and so can take the twelve vows which really enable a man to fight against the energies of *karma*. This stage attaches much importance to different kinds of behaviour on account of which it has been divided into three parts. First, in *Jaghanya desavirati*, a man takes a vow not to drink intoxicating drugs or to eat flesh. He constantly repeats the Māgadhi salutation to the Five Great Ones—'Salutation to *Ahiraṇṭa*, salutation to *Siddha*, to *Achārya*, to *Upadhaya*, and to all the *Sādhus* of the world." The soul may still rise higher while continuing in this stage and without forsaking the previous vows may take a fresh vow to make money in righteous ways only. The person here takes a special care to observe the six rules for daily life namely, "One must worship god, serve the

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guru, study the scriptures, control the senses, perform austerities and give alms." He may also rise further up and may attain to the state of *Utkristo desavirati* by taking up vows of eating once a day, maintaining absolute chastity, renouncing the company of the most beloved, and finally of becoming a *sādhu*. At this stage too, *moderate* anger, deceit, pride and greed are not only subdued but sometimes entirely destroyed.

The next stage is known as *Pramatta Gunasthānaka* which can be reached by the ascetics only. Here slight passions are either controlled or destroyed and only a few *Pramādas* (negligences) yet linger. These *Pramādas* are five in number, namely Pride, Enjoyment of Senses, *Kashāyas* (anger, conceit, intrigue and greed) and Sleep. According to the Jaina Scriptures, a man to rise higher than these stages must not indulge in any of these, for he may otherwise be levelled down to the *mithyātva* stage. As to why the Jain philosophers condemn anger so vehemently we may say, that because anger appears so evidently and displays itself with so little discrimina-

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tion towards all sources of injury, real or imaginative, because it gives us so much trouble with its suggestions, at an age when better means of self protection are at our disposal, it is so clearly the business of all reflective knowledge of evil not to indulge in it but to subdue it. Its instinctive character forces itself irresistively on our convictions. It is the sudden rising against opposition and harm of any kind, real or prospective, without originally any idea of moral injury or the reflection on the nature of the object that hurts us. Again, all those persons who attempt to put stress on the enjoyment of sense, do so obviously on the erroneous notion that the beautiful is resolvable into what is pleasing to the senses and they propose to show how a certain stock of primitive sensible pleasures spreads and ramifies by countless association and confers a factitious attraction on a thousand things in themselves indifferent. But this is absurd! For their character is changed into something odious as soon as they become self-chosen indulgents. Those who smoothly indulge in gratification of

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the senses, betray their general weakness which can never be a strong proof against the fascinations of the Sense. So the Jaina philosophy enjoins that our will should always be directed not to enforce the energetics of *Kashayas*, but to lull them into sleep, into complete forgetfulness, to weaken them altogether, so that they may not prove even in future a menace to the abiding peace of the soul.

The seventh stage is generally known as *Apramatta gunasthānaka*. Anger has been here completely subdued and only greed, deceit and pride still linger in a very slight degree. The power of concentration and meditation increases here and the soul gets rid of all sorts of negligences. That which brings stupor or sleep being altogether absent here, all the active powers latent in the soul become by degrees more and more kinetic.

In the eighth stage called *Apurva-karana*, the conduct becomes perfect so far the observances of vows are concerned and man's heart becomes filled with such joy as had never been experienced before. As

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anger was entirely disappearing in the previous stage, so does pride here. The *jiva* now applies himself to holy meditation, and the fetters of *karma* become, as its consequence, more and more loosened. This step is often characterised as the *Unique* owing to its loftiness.

The next stage is known as *Aniyati-bhāḍara gunasthānaka*. As in the previous stage pride disappears altogether, so does deceit here. The man practically rises above all sex-idea and devotes himself to meditation.

The tenth stage is reached by advanced ascetic onlyjwho "thereupon loses all sense of humour, all æsthetic pleasure in beauty of sound or form, and all perceptions of pain, fear, grief, disgust and smells. The ascetic gladly renounces his worldly ambition and with it all his worldly cares and anxieties disappear. Slight greed which still lingers in this stage only remains to be eradicated. This is known as *Sukshma samparya Gunasthānaka*.

The eleventh stage, *Upasāntamoha gunasthānaka* is the most critical period of life.

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If the ascetic here be able to completely subdue or destroy the lingering tinge of greed, he is safe and passes on to the twelfth stage. But if it remains only in check by utmost exertion of the soul, then in time to come, it may gather sufficient strength to overcome the controlling forces of the agent, and may cause the soul to slip back even into the lowest stage. If on the otherhand he successfully combats greed, he becomes an *Anuttaravâsi Deva* and knows that he is destined to become a *Siddha* after his next birth.

In the twelfth stage, *Kshînamoha gunasthâna*, the ascetic not only eludes the grasp of greed, but also becomes free from the influence of all *Ghâtin karma* or those which prove to be impediments in way of obtaining omniscience. And although the *Aghâtin karma* still persists, it is too weak to bring the soul under its control. The soul at this stage passing through the remaining two stages enters at once into *Moksha*.

The thirteenth stage is known as *Sayogi-kevali Gunasthâna*. The man who reaches

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this stage shines in 'eternal wisdom, and delight infinite.' This stage is often known as that of *jīvan mukta*; for there is an entire destruction of the four kinds of *ghṛtīn karma*. There is still the operation of the *aghṛtīn prakritis* in virtue of which the soul remains yet locked up as it were within the mortal coil. The man having reached this stage, forms a *Tirtha* or 'Order' and subsequently becomes *Tirthankara* or Maker of the Order. These *Tirthankaras* explain the truth in the "divine *anakshari*" manner which is garbed in popular languages by advanced disciples. These *anakshari* thoughts or suggestions, whatever they might be, become translated into popular speech which afterwards are designated as the *Agamas*, the ordinary mode of conversation being altogether impossible for the *Tirthankaras* owing to the organic changes brought about by the severity of their own austerities. The truths thus communicated by such *Tirthankaras* are generally known as Revelations and the warantee of their truth rests on on the fact that they come out from men who being free from the influence of *moho*-

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nya karma have attained omniscience and stand on a far higher platform than we do. The latter portion of this stage is occupied with *Sukla dhyāna* or pure contemplation which reaches its culmination or highest perfection when the body disappears like burnt comphor as will be described in the next stage. It is the man at this stage that people worship; for in the next the person adored loses all earthly interest and shuffles off his mortal coil.

The next stage begins when all influence of *karma* energetics has either been successfully dissipated or entirely destroyed. The man at this stage attains *moksha* and is called *Siddhi* or the Self-Realized. In such stage the *Siddhis* do not merge themselves in an all-embracing One, but remain in the *Siddhasila* or the Region of the Liberated as freed souls, enjoying perfect freedom from every sort of bondage caused by *karma* particles. *Siadhas*, being omniscient and omnipotent, must have right vision and right knowledge revealing them spontaneously in their right conduct. Such *Tirthas*, breaking loose from the shackles of mortal coil and

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karma and being possessed of all those divine qualities which we cannot but revere and admire most, soar high up into a kind spiritual atmosphere where everyone shines forth as an embodiment of Faith, Truth and Culture.

It is not infrequently that we meet with a few criticisms hurled against Jainism by its detractors mainly resting on the erroneous belief that Jainism, instead of helping in the development of personality, furthers its stultification and that it is a mystery how the *Siddhas*, after becoming free from all bondage of *karma*, and becoming alike in nature, do not lose their individuality and merge in an all-inclusive One. It is further contended that while Jainism silently accepts the action and influence of *Siddhas* in an atmosphere wholly spiritual, it excludes that from our earthly or mortal life, precisely the sphere nearest to them. Are we then to find them in a sphere which lies beyond the region of our dream even and to miss them in our thought, our duty and our love?

The evident reply of Jainism would be :
"Far from it." For, although the *Siddhas*

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live a transcendent life still we are in communion with them. It is not they indeed that under the mask of our personality, do our thinking and pray against our temptations and wipe our tears. These are truly our own. But still they are in presence of a sympathy free to answer, spirit to spirit ; neither merging in the other, although both are in the same affections and inmost preferences. Did we remove this element of transcendency of *Siddhas* so as to render them absolutely universal, the effect would be the reverse of objector's expectations, and instead of gaining something more noble and divine for these *Siddhas*, we should in reality lose all. For all transcendency would then be gone and no range would be left for the life of these Divine *Siddhas* ; they would be all in all. But the conception of personality requires that of a personal being, living with persons and acting on grounds of reason and righteousness. In proportion as a being mechanises himself and commits all his energy to immutable methods and degrees which is inevitable if he happens to be wholly untranscendental, he abdicates

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his personal prerogative and permits his will to sleep off into a continuous automatism. Without freedom to act freshly from immediate thought and affection, that is without some place unbespoken by habit, character and personality can have no place whatsoever. This fatal effect of annihilation of personality ceases the moment the universality is removed. Let there be some realm of divine action of the *Siddhas*, some transcendent form of life in which our spirit is not found, and after learning there the living thought and love of them, we can try our best to follow their footsteps. It does not kill out the characteristics of personal existence. On the otherhand, it is but the mixture indispensable to intellectual and moral perfection and from their quickening touch and converse in the spiritual walks of our experience, we can look and see without dismay in the customary ways of righteous life only a message of hope, the steadfastness of a promise and moral Ideal and not the indifference to, or the iron grip of Fate.

As regards the second objection often hurled against Jainism as to why the

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Siddhas would not lose there individuality in an all, embracing Self, the retort of Jainism would of course be that if the so called Infinite Self includes us all and all our experiences,—sensations and sins as well as the rest, in the unity of one life, and -if there is but one and same final Self for us and each all, then with a literalness it, indeed appalling, He is we and we are He ; nay He is I and I am He. Now if we read the conception in the first way what becomes of our ethical independance ? —What, of our personal reality, our righteousness and ethical responsibility? What becomes of Him ? Then surely He is but another name for me or you of any of the *Siddhas*. And how can there be a talk of a moral order, of a moral cosmos, since there is but a single mind in this case and we cannot legitimately call that a Person ! When it is made to mean absolute identity, then all the worth of true nearness is gone and with it the openness of access, the freedom of converse and the joy of true reciprocity vanish altogether. These precious things all draw their meaning from the distinct reality of

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different persons ; for life is eternal and is eternally germinating the supreme consciousness of the Ideal that seats the central reality of each human being in an eternal circle of Persons, and establishes each as a free citizen in the all-founding, all-illuminating realm of spirits. But when we turn that mood into literal philosophy and cause our centre of selfhood to vanish in an all-embracing One or One's to vanish into ours, we lose the tone of religion that is true and wholesome ; for true religion is built only on firm foundation of duty and responsibility, on ethical rights and righteousness ; and these, again rest on the footing of freedom and Personality. A religion based on such firm foundation is truly a genuine and inspiring religion—the religion not of submission but of aspiration, not of bondage but of freedom, not of Fate but rather of Faith and Hope and Insight.

CHAPTER XXXVII.

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The Cycles of *Abasarpini* and *Utsarpini*—The *Yugalikas* and the Kalpa Tree—We get glimpses of the lives of the First Twenty two Tirthankars—Regular Historical Accounts begin with Parashanath, the Twenty third Tirthankar and Mahavir the Twenty fourth—Rapture and Split—the Principal Subdivisions of the *Swetambari* and the *Digambari*—The List of *Gacchas*.

We have already seen how the Jains establish the eternal existence of the universe as a single unit and of the two great ever-recurring cycles of ages, *Abasarpini* and *Utsarpini*. The Jains believe that in each of these, there flourish twenty-four Tirthankars. During the present period of *Abasarpini*, Rishav Dev or Adinath as he is also called, was the first Tirthankar and the last one was Mahavira or Vardhaman. It was Rishavdev, who first taught the people, men and women, the different arts and industries. But previous to his era was the period of *Yugaliks*, when, as the Jain tradition goes, human beings were born in pairs; they lived as husbands and wives

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and all their necessities were supplied by *Kalpa* trees. The idea of *Yugaliks* is, peculiar to the Jains, as we have not come across any description of *Yugaliks* in any other work of other religionists. Gradually with the degenerating tendency of of the time, the *Kalpa* trees failed in yielding up the desires of mankind and the world became full of miseries so much so, that to alleviate this, Adinath introduced reforms in everything, spiritual or worldly. After his nirvan, twentyone Tirthankars followed before Parshwanath, the twenty-third, during which period many saints and heroes flourished. Detailed accounts of these heroes are lost to us. But we come across only with some important events of their lives and of the times abounding with legends and myths. They were all great personages and yet for the above reasons, their accounts throw in little light from the historic point of view.

Parshwanath was born in 877 B. C. and reached moksha in the hundredth year of his age in 777 B. C. There is a chronological list showing heads of the Church, known as

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Upakesh Gachha (see Appendix E) running down up to the present day. His first *ganadhar* or chief disciple was Shubha Datt, who was succeeded by Hari Datt. Then came Arya Samudra and his disciple Prava Suri. Next Keshi Kumar succeeded to the headship of the Church. Acharya Keshi Kumar was a contemporary of Mahavira. Both Keshi, the spiritual head of the Church and Gautam the chief disciple of Mahavira had interviews on spiritual reforms.

Lord Mahavira attained nirvan in 527 B. C. His prominent disciples or *ganadhars* were eleven viz :

1. Indrabhuti, better known as Gautam from his *gotra*.
2. Agnibhuti ; belonging to Gautam *gotra*.
3. Vayubhuti, belonging to Gautam *gotra*.
4. Vyakta, belonging to Bhardwaja *gotra*.
5. Sudharma, belonging to Agniveshyan *gotra*.
6. Mandit, belonging to Visista *gotra*.
7. Mouryaputra, belonging to Kashyap *gotra*.

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8. Akampit, belonging to Gautam *gotra*.
9. Achalbhrâtâ, belonging to Hâritayan *gotra*.
10. Metarya, belonging to Kodinna *gotra*.
11. Prabhâs, also belonging to Kodinna *gotra*.

Except the first and the fifth, all the nine *ganadhars* got moksha during the life-time of their master.

In those remote ages in India, there were small kingdoms each with its own king, who from time to time was forced to acknowledge the supremacy of another or who used to throw off the allegiance according to his own convenience or power. In Jain texts we find the names of the following contemporary kings of such kingdoms during Mahavir's time. And it is important to note that all these kings were admirers of the last Tirthankar and appreciated the reforms he introduced in the Sangha and many of them were actually his followers.

1. Srenika was king of Magadha at Rajgriha.
2. Dadhibahan was king of Anga at

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Champa where Srenik's son Konik or Asokchandra removed his capital after his father's death.

3. Chetak was king at Vaisali near modern Bihar.

4. Malliks were reigning at Baranasi (Kashi)

5. Lachhiks or the Lachhavis were kings of Koshala (Ajodhya).

6. King Bijoya was reigning at Palashpur.

7. Sweta was king at Amalkalpa.

8. Udayan was reigning at Vitabhaya Pattan.

9. Shantanik and then his son Udayan Vatsa, a lover of music were kings of Vatsya at Kosambi near modern Allahabad.

10. King Nandivardhan was reigning at Kshatriyakund.

11. Chanda Pradyotan was king of Malwa at Ujjain.

12. Sal and Mahasal were reigning at Pristachampa.

13. Prasanna Chandra was king at Pottanpur.

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14. Adinshatru was reigning at Hastishirsha.

15. Dhanabaha was reigning at Rishavpur.

16. Birkrishna Mitra was king at Birpur.

17. Vâsab Dutt was king at Bijoypur.

18. Priya Chandra was reigning at Kanakpur.

19. Mitranandi was king at Sâketpur.

20. King Apratihât was reigning at Saugandhik.

21. Arjun was king at Sughosh.

22. King Bala was reigning at Mohapur.

23. King Dasarna was reigning at Dasarnapur.

Now a rupture took place in the Jain Church about the year 300 B.C. and the final separation came about in the year 82 A. D. as stated in the Introduction. This is the beginning of the bifurcation and origin of the two great sects, the *Swetambaris* and the *Digambaris*, each of which is again subdivided into different minor sects according to the difference in acknowledging or interpreting the religious texts. These

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minor sects gradually sprang up for the most part on account of different interpretations the pontiffs put on the canonical texts from time to time.

The principal divisions of the Svetambari sect are :—

- (a) Pujera.
- (b) Dundhia or Bistola,
- (c) Terapanthi.

The original stock is now known as Pujera, as its followers are thorough worshippers. The Dundhias had their origin about the year 1585 A.D. and although they recognise the images of Tirthankars, they do not indulge in worship with formal rites and formulas. The Terapanthis flourished only lately in the year 1762 A.D., or thereabout and they do not believe in images or allow its worship in any form whatever.

The Digambaris are also subdivided into several sects. The important ones are :—

- (a) Bispanthi, who allows worship to a certain extent.
- (b) Terapanthi, who had their origin about the 17th century A.D., acknowledges

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images but does not allow any sort of worship of the same.

(c) Samaiyāpanthi, a non-idolatrous sect, entirely does away with the image or its worship, but simply acknowledges the sanctity of the sacred books which are worshipped by placing them on an altar. It is also known as Taranpanthi as it was founded by Taranswami. He was born in 1448 A. D. and died in 1515 A. D.

(d) Gumanpanthi, flourished of late in the 18th century A. D., and so called from the name of its founder Guman Ram.

(e) Totapanthi.

In the Digambari Church there also arose a number of Sanghas viz ;

(1) Mul Sangha with its subsects viz

(a) Sinha Sangha

(b) Nandi Sangha

(c) Sen Sangha.

(2) Dravid Sangha

(3) Yapaniya Sangha

(4) Kastha Sangha

(5) Mathur Sangha

In the Sanghas there are *Ganas* and *Gashhas* e. g. the Nandi Sangha has

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Balatkargana, Saraswatigachha, & Parijat gachha.

We find several lists of the teachers of these various *sanghas*, *ganas*, and *gachhas* in the *pattavals* and inscriptions that have come to light up till now. (See Appendix) Of their Acharyas Kund-kundā-chārya, the author of Panchastikāya and other works who flourished just before the Christian era (8 B. C.) and Umaswati, author of the famous treatise Tatwārthasutra and other Sanskrit works who flourished about the middle of the 1st century A. D., deserve special mention. Others as Amitgati, author of Dharmapariksha, Subhāsitrātna Sandoha (about 993 A. D.) Akalanka Dev, Dhananjoy, the author of the well known epic Dwisandhan (827 A. D.) Harichandra, author of Dharmasharmābhudaya, Devnandi Virnandi, author of Chandraprabha Charitam, Bādiraj, Some Dev, author of Yasastilak, were all great scholars and authors of works of high repute.

After Mahavir's *nirvan* a number of Gachhas (schools) also came to being in the Svetambar Church. They originated

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from the different Jain teachers, who assumed themselves as heads of their own gachhas, alleging differences in religious practices and holding different interpretations of the texts of the Sutras. These Sutras of the Jain Siddhanta of the Svetambaris were handed down orally till they were reduced to writing about 980 years after Mahavir's nirvan (453 A. D.) by Devardhigani Kshamashraman who was a pupil of Lohitya Suri, in the city of Vallabhi in Gujrat, before a great Council which met for the purpose. The Svetambar Church have got lists of their gachhas and their members and these throw much light on the dark pages of Indian History. The mention of Jain hierarchs, teachers and their schools in the inscription discovered at Mathura and other places of late, is of great importance to verify the statements in Kalpa Sutra and other Jain texts of such *gana* or *gachha* (the school) the *Kula* (the line) and *Shakha* (the branch) of the main Jain Church. Its literature has preserved the list of Suris or hierarchs, noting down the important events during their time. Therein we find

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that after Udyotan Suri, his eighty-four disciples started 84 gachhas (937 A. D.) as all of them were created Acharyas by him. Although many of them are extinct now, yet they are of great value and the Svetambar literature possesses complete lists of the heads of the gachhas from this Acharya.

We give below, in brief, an account of the heads of the Church from Mahavir, the last Tirthankar up to Acharya Udyotan, as far as could be gathered from the matter available to us. Further Chronological lists are given in the Appendix and they may be useful for reference.

1. *Mahavira*. He belonged to Ikshwaku Kula, Kâsyap gotra, was the son of King Siddhârtha of Kshatri-kund, a town in Magadh and queen Trisalâ. Born in 599 B. C. on Chaitra Sukla 13. He passed 30 years as a householder, 12 years 6 months and 1 fortnight in *Chhudamast* State—(Intermediate state between a householder and a perfect sage) and 29 years 5 months and 15 days as a Kevali, till he attained nirvân at the age of 72 in the town of Pâpâ about 8 miles from modern Bihar

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on Kartic Badi 15 in 527 B. C. He had 24000 sadhus (male disciples), 36000 Sadhwis (female disciples), 1,59000 Srāvaks (male followers) and 3,18000 Sravikās (female followers).

His principal disciple was Indrabhuti better known as Gautam from his gotra. He was a Brahmin by caste, son of Vasubhuti and Prithivi and was born in 607 B. C. in the village Gobbar (Gobbra or Govaraya) near Rajgriha. He was for 50 years a householder, for 30 years a *Chhadamast* and 12 years as Kevali and reached nirvan at the age of 92 in 515 B. C.

After Mahavīra's nirvan, Sudharmā, the fifth *ganadhar* succeeded to the headship of the Church as Gautam, the first *ganadhar* became a *Kevali*, immediately after his Lord's *mohsha* and Sudharmā was the only available *ganadhar*. Moreover the Sadhus converted by Gautam died early and other *ganadhars* yielded up their pupils to Sudharmā. The headship therefore fell upon him.

2. Sudharmā. He was born in 607 B.C. the year in which Gautam was born. He

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was the son of Dhammilla and Bhaddala of Kollāg village and belonged to Agni Vesayan *gotra*. He lived 50 years as a householder, 42 years in Chhadamast state and 8 years as a *Kevali* and reached *moksha* in his 100th year 20 years after Mahavir's nirvan in 507 B. C.

3. Jambu. He succeeded to the headship when Sudharma became a Kevali in 515 B.C. He was a native of Rajgriha, son of a banker Rishav Dutt and Dhārini of Kāsyap *gotra*. He entered the order at the age of 16, passed 20 years in Chhadamast state and 44 years as a *Kevali*. He was the last of the *Kevalins*, and got nirvan at the age of 80 in 463 B.C., 64 years after Mahavira.

4. Prabhava. After Jambu, he assumed the headship. He was of Kātyāun *gotra*, son of king Jaisena of Jaipur near Vindhya Hills, remained 30 years as a householder, 64 (according to some 44) years in Sāmānya brata and 11 years as head of the church and died at the advanced age of 105 (according to some 85) in 452 B.C., *i.e.* 75 years after Mahavira.

5. Sajjambhava. He was a native of

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Rajgriha and was next appointed as the head of the church. He was of Batsya *gotra* and was converted by the appearance of an image of Tirthankar Shântinâth, when celebrating a sacrifice as a Brahmin. He left home at the age of 28, passed 11 years in Sâmanya Vrata and 23 years as head of the church up to 429 B.C. He died 98 years after Mahavira at the age of 62. He was the author of the famous "Dasavaikâlîka Sutra" which he composed for his son Manak.

6. Yasobhadra. He succeeded Sajjambhava and remained 50 years as head of the church up to 379 B.C. He belonged to Tungiyayan *gotra*, left home at the age of 22 and passed 14 years in Sâmanya vrata and died at the age of 86 *i.e.* 148 years after Mahavir's nirvan.

7. Sambhuti Vijay. He was the next spiritual head and remained as such for 8 years up to 371 B.C. He was of Mathar *gotra* and was a householder up to the age of 42. He passed 40 years in Sâmanya vrata and died at the age of 90 *i.e.* 156 years after Mahavira.

8. Bhadrabahu. He succeeded Sambhuti Vijay although he was not his dis-

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ciple, but a brother disciple. He represented the church for 14 years up to 357 B.C. He sprang from Prâchin *gotra*, an inhabitant of Pratisthanpur in the South. He was initiated at the age of 45 and remained 17 years in Sâmanya vrata before he became the head. He died at the age of 76 or about 170 years after Mahavira. He was a great scholar and commentator. His *niryuktis* on Jain Siddhant are handed down to us, as living examples of his vast learning and knowledge of our Shastras. His brother according to Jain tradition was Barâhamihir, the well-known astronomer.

9. Sthulabhadra. He was a native of Pâtaliputra and belonged to Gautama *gotra*. His parents were Sakâdala and Lachhal Devi, the former was a minister of the 9th Nanda King. He lived 30 years in home, and passed 20 years in Sâmanya vrata and 49 years as head of the church up to 308 B.C. He converted several Maurya kings to Jainism and was a great scholar of the time. He breathed his last 219 years (according to some 215 years) after Mahavira in his 99th year.

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10. Arya Mahāgiri. He was of Elapatya *gotra*, entered the order at the age of 30, passed 40 years in Sāmānya *vrata* and was the head of the church for 30 years up to 278 B.C. He died at the age of 100, that is 249 years after Mahavira. He had two pupils named Behula and Balissaha, the latter's pupil was the famous Umaswati Vāchaka, author of Tattvartha Sutra and other works and his pupil was Shyāmācharya, the author of Pannavanā Sutra.

11. Arya Suhasti. Like Bhadrabāhu, he was a brother-disciple of Mahāgiri and belonged to Vāsistha Gotra. He was a householder for 30 years and the head of the church for 46 years (16 years after Mahāgiri) up to 262 B. C. He died 265 years (according to some 291 years) after Mahavira, at the age of 100. He converted king Samprati, grandson of the great Asoka, to Jainism, who erected many temples and dedicated vast number of images throughout the length and breadth of his empire. He tried to spread Jainism even in foreign lands. He was the 17th successor of king Srenika and his reign

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began from 229 B.C. Suhasti had 2 pupils Sushthita and Supratibaddha.

12. Arya Sushthita. After Suhasti, Sushthita succeeded as the head of the church and remained as such for 48 years up to 214 B.C. He was of Vyāgrhāpatya *gotra* and a resident of Kākandi. He lived 31 years as a householder before entering the order and remained 17 years in Sāmānya vrata and died at the age of 96 about 316 years after Mahavira. Previous to his period the Jain Church was known by the name of Nigrantha Gachha, but from him the name was changed to Kotika Gachha from 235 B.C.. The tradition is that the origin of the name was due to his counting Surimantra for crores (koti) of times.

13. Indradinna. He belonged to Koushika gotra. We do not find accounts of both this Acharya and his successor Dinna Suri except that they were heads of the Jain Church and that the former breathed his last 441 years after Mahavira in 86 B.C. We have seen that Arya-Sushthita Suri breathed his last in 214 B.C., or according to some in 188 B.C. It may therefore be

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said that there must have existed other Suris or heads of the church between Arya-Susthita (No. 12) and Arya Sinhagiri (No. 15) besides Indradinna and Dinna (Nos. 13 and 14). But unfortunately the Pattavalis, we have come across, are as well silent on the point except that during Indradinna's time the famous Kālikāchārya flourished.

14. Dinna. He belonged to Gautam *gotra*. His two disciples were Sānti Sen and Sinhagiri.

15. Sinhagiri. He was of Kousik *gotra* and assumed the headship after Dinna. During his time the great Acharya named Padalīptacharya better known as Bridhabadi Suri, flourished and his well-known pupil Siddha Sena, Divakar (Kumudchandra) a contemporary of king Vikramaditya identified by some with Kshapanaka composed the famous stotra known as Kalyanmandir. According to Jain tradition king Vikramaditya ascended the throne 470 years after Mahavira in 57 B.C. and was a believer in Jainism. Sinhagiri Suri died in 20 A.D. 547 years after Mahavira.

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16. Vajra. He succeeded Sinhagiriin A.D. 21 and belonged to Gautama *gotra*. His parents were Dhanagiri and Sunanda who lived at Tumbaban. He was born in B.C. 31. *i.e.* 496 years after Mahavira and lived 8 years only as householder. He passed 44 years in Samanya vrata and remained as head of the church for 36 years up to his death at the age of 88 in 57 A.D. that is up to 584 years after Mahavir's nirvân. He was the last to know the complete ten Purvas and from him arose the Vajra Shakha of the Jain Church. He is known to have converted a large number of Buddhists to Jainism.

17. Vajra Sen. He was of Utkoshik *gotra* and was during his time, head of his Church up to A. D. 93. The well-known separation of the Church into Svetambaris and Digambaris took place in A. D. 82 Arya Rakshit Suri was his contemporary. He lived 9 years as householder, 86 years in Samanya vrata and 36 years as the head of the church. He died at the age of 128 in the 620th year after Mahavira's nirvan. He converted four brothers Nagendra, Chandra,

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Nirvitti and Vidyādhara who after hard study became great scholars and were created Acharyas. They founded the 4 Kulas after their own names.

18. Chandra. He succeeded Vajra Sena and remained as the head of the church for 7 years, up to A. D 100. He passed his life as householder for 37 years and was 23 years in Samanya Vrata and died at the age of 67 that is, 627 years after Mahavir's nirvan. With him originated the appellation Chandra Kula.

19. Samanta bhadra. He succeeded Chandra Suri as head of the church, but there is no mention of the period of his headship. He was also known as Banbasi.

20. Deva. He is also known as Briddha Deva Suri. He is said to have attended the installation ceremony of a temple dedicated to Mahavira Swami at Satyapur (Sanchoe) 670 years after Mahavir, in A. D. 143.

21. Pradyotana. He attended the installation ceremony of Adinath's temple at Ajmer.

22. Manadeva. He composed the

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Shanti Stotra which is still much esteemed by the Jains.

23. Mântunga—author of the popular Vaktamir Stotra and other works and was contemporary of the well-known king Bhoja. He flourished about 700 years after Mahavira.

24. Virā. He performed the consecration ceremony at Nagpur of Nemi Nath temple in 253 A. D. 770 years after Mahavira.

25. Jai Deva.

26. Devananda. At Devki Pattan, a city in the west, he performed the consecration ceremony of Parshwanath Temple.

27. Vikrama.

28. Narasingha.

29. Samudra. During his time the famous Hari Bhadra Suri one of the greatest Jain Logicians flourished in 493 A. D.

30. Manadeva. During his time 1055 years after Mahavira in 528 A. D. Hari Bhadra Suri, the great author, breathed his last. According to some he died in 538 A. D. (S. 585.)

31. Bibudhaprava.

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32. Jagananda.

33. Rabiprava. He attended the installation ceremony of a temple of Nami Nath at Nadulpur in A. D. 643.

34. Yasobhadra, also known as Yasodeva. During his time Anhilpurpatan was founded by Vanraja in 745 A. D (S. 802) about 1272 years after Mahavira.

35. Pradyumna. We do not find the name of this Acharya (35) and his successor Manadeva (36) in many of the lists, but they mention Vimalchandra (37) as succeeding to Yasobhadra (34).

36. Manadeva.

37. Vimalchandra.

38. Udyotana Suri. It was after him that the 84 *gachhas* had originated from his 84 pupils, each of whom was made a head of the *Sadhus* under him. This took place in Vikram Samvat 994 or about 1464 years after Mahavira (937 A. D.) at a place named Teli near Mount Abu. He died on his way to a pilgrimage to Mount Shatrunjaya and according to some at a town named Dhaval near Med Pat (Merta in Marwar). He placed Sarbadeva Suri with 8 other

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Acharyas as the head of his line which is also known as "*Barh Gachha*" from the time, till it was changed to "*Khartara gachha*" from Jineswar Suri.

The following is a list of the names of the Gachhas commonly found and most of them have become now extinct.

Agama.	Chitourha.
Anchal.	Chitrawala.
Anpuri.	Dashiya.
Bagherwal.	Dekacharha.
Baherha.	Dhandhusha.
Bapana.	Dharmaghosha.
Barhgachha.	Dobandanik.
Barodia.	Dokarha.
Belia.	Gachhapala.
Bharuachha.	Gandhara.
Bhatnera.	Gangesara.
Bhavaharsha.	Ghanghodhara.
Bhawadara.	Ghoghara.
Bhawaraja.	Ghoshwala.
Bhimpalli.	Gubela.
Bhimsena.	Guptauba.
Bhinmala.	Hansaraka.
Bidyadhara.	Jalori.
Bijaya.	Jangarha.
Birejiwal.	Jawaharha.
Boresingha.	Jherantia.
Bramhana.	Jirawala.

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Chhapara.
Kachhela.
Kamalkalasha.
Kamboja.
Kandobia.
Kapursingha.
Kattakpur.
Kawal.
Khambhayata.
Kharatara.
Korantwala.
Koshipura.
Krishnarshi.
Kuchora,
Kutubpura.
Lumpaka.
Madhukara.
Mandalia.
Mandharana.
Mandowara.
Manghorha.
Maladhara.
Masena.
Mathura.
Muhasararha.
Murandawala.
Nadola.
Nagadraha.
Nagarkota.
Nagarwala.
Nagendra.
Nagori.
Nagpura.
Nanawala.
Narhiya.

Jithara.
Negama.
Palanpur.
Pallikiya.
Palliwala.
Panchabahali.
Parshwachandra.
Pippal.
Purnatalla.
Puruima.
Ramsena.
Rangvijaya.
Revati
Rudrapalli
Sagara
Sanchora.
Sanderaka.
Sanjata.
Saraswati.
Sarawala.
Sardhapunamiya
Sewantara.
Siddhanta.
Siddhapura.
Soratha.
Surana.
Tanawala.
Tapa.
Thambhana.
Trengdia.
Tribhavia.
Upakesha.
Ustawala.
Utabiya.

CHAPTER XXXVIII.

JAIN FESTIVALS.

Of the Festivals, *Pajjusan* is the Greatest—*Chaturmasya*—The *Dewali*—*Jnana Panchami*—*Merh Terash Mouna Ekadashi*—*Pous Dasami*—*Chaitra Purnima*—*Akshaya Tritiya*—*Ashara Sukla Chaturdashi*.

Like other communities of India, the Jains have got a number of festivals during the year. These are especially connected with the anniversaries of the births and deaths of the Tirthankars. And the greatest festival of the Jains, is *Pajjusan* in the month of *Bhādra* (August—September). *Chaturmāsya* commences from the 15th *Sukla Paksha* or full moon of *Āśvīn* ending on the 15th *Sukla Paksha* of *Kārtik* and this festival is celebrated during this period from *Bhādra Krishna Trayodashi* lasting for 8 days till *Bhādra Sukla Pauchami*. Among some *Gachhas* of the *Swetambar*, *Pajjusan* begins from *Bhādra Krishna Dwādashī*, ending with *Bhādra Sukla Chaturthī*.

Among the *Digambaris*, the festival is known as “*Daslakshini*” which begins on

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this latter date lasting for 70 days till the 14th *Sukla Paksha of Kṛtik*. The day of *Bhādra Sakla Panchami* is also known among the Hindus as "Rishi Panchami". Literally *Pajjusan* means *Pari sāmastayena usand sevand* i. e. serving with a whole-hearted devotion. This is the religious session during the rains. Formerly it was restricted to the Jain sages only ; but now all of the Sangha, whether a *Sādhu* or a *Srāvaka*, male or female, take part in it and thus it has become almost common with the Jains.

Among the Svetambaris, during this festival covering the periods of 8 days, the only festival in the rainy season, *Kalpa Sutra* is read and explained before the assembly—a group of lay devotees by *yatis* and ascetics. Lectures on its commentaries are delivered for the first seven days and on the last day, fasting is observed and the text of the *Sutra* is read out to the whole assembly of men and women who hear the same with great attention, respect and veneration. It will not be out of place here to speak a few words about the work. This *Sutra* principally deals with three subjects

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viz. lives of the Tirthankars, list of sages, and rules and regulations be to followed by the Jain monks. Life of the last Tirthankar Mahavira is elaborately dwelt with, while the lives of the 23rd, 22nd and first are summarily given with few touches of embellishment here and theres from historical point of view and the list of the Jaina Church from the last Tirthankar.

During this festival, the annual or the great *Pratikraman* or confession called *Sambatsari Pratikraman* is performed, in order to remove all ill feelings over all living beings and to ask pardon from all living beings for any act done knowingly or unknowingly in the course of their mutual exchange during the whole year. This is considered to be an act of great merit and as imperative on all the Jains.

Another meritorious and important religious ceremony known as *Siddha Chakra* worship is celebrated twice a year in the months of Aswin and Chaitra, each lasting for 9 days and called *Oliji* from the 7th to the 15th of the full moon. On a *chauki* or small table of wood or stone or on a plate of

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silver, generally a circle is described which is divided by eight radius into 8 chambers. In these chambers are written names or less frequently images of *Siddha*, *Achârya*, *Upâdhya* and *Sâdhu* and the words *Darashana*, *Jân*, *Châritra* and *Tapa* in their consecutive order, and in the centre is written the word *Arihanta*.

During this festive occasion *Puja* is daily performed to all these names collectively and each name is also worshipped in turn with special ceremonies and offerings for nine days. The worshipper keeps special fast known as *Amil* for the whole period taking on the third part of the day water and one food simply boiled, without mixing any thing with it to make palatable. The victual has also to be decided according to the colour symbolised for each name. They are as follows (1) white (2) red (3) yellow (4) blue (5) black (6) to (9) white. This *Oli Tapa* is performed 9 times i. e. for $4\frac{1}{2}$ years or 9 years by those who celebrate it only once a year. Its completion, *udyâpana* (*ujaona*) is celebrated with great pomp and expense to acquire the full merit

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of the *Tapa*. Rice is generally used for white, gram for red, wheat for yellow, pulse for blue and black pulse for black. On the last day "Navapada" Puja is performed with great eclat before the *Siddha Chakra Mandal* with singings and offerings and pouring pots of *Pakhal* consisting of water, milk, saffron and clarified butter.

The *Dewali* or Kartick Budi 15 is celebrated amongst all the Hindu communities of India as a day of rejoicings and invoking the Goddess of Wealth. The Jains hold it as specially sacred as the day of Nirvân of Mahavir Swami. They present offerings of sweets particularly the ball-shaped sweets called "Laddu" in the temple. A large number of them visit Pawapuri in Bihar to attend the anniversary and Mahotsab at the place where this Nirvan took place more than five centuries before Christ.

Kartick Sukla 5 is known as *Jnyân Panchami* when the Jains celebrate Puja in their temples and worship *Jnyân* or Knowledge with offerings and prayers. Kartick Sukla 15 is also another day of religious observances and rejoicings like

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Chaitra Purnima. The *Chaturmāsya* ends with this day and the Jains generally visit Shatrunjaya Hills in Kathiawad to worship the deity on that day.

Another religious day of the Jains is Merh Terash on Margasirsa (Agrahayan) Badi 13 or 13th day of the dark moon of the month of Agrahayan. This is the day of Nirvan of Rishavdev, the first of the Tirthankars of the present age *Avasarpini*.

The *Mouna Ekādasi* is celebrated on the Margasirsha Sukla 11th. This day is generally spent in fasting with a vow of silence for the whole day. They also observe *posadh* or sitting in one place for 12 or 24 hours. The day is connected with the 18th, 19th and 21st Tirthankaras.

Pous Badi 10 is another day of celebration in connection with Parswanath, the 23rd Tirthankar as his birthday anniversary. People generally visit Pareshnath Hills on that day.

Chaitra Purnima is also celebrated with great eclat on the mount Shatrunjaya as a very auspicious day when a large

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number of the Jains flock to the place to worship Adinath, the presiding God.

Akshaya Tritiya or *Baisakh Sudi 3* is also observed in connection with the 1st Tirthankar Adinath.

Asharh Sukla Chaturdasi is considered as a day of religious merit. *Chaturmasya* commences from this day and it is generally observed with fasting by the Jains. *Chaturmasya* ends on the Kartick Sukla Chaturdashi after four months, as already noted.

CHAPTER XXXIX.

JAIN PLACES OF PILGRIMAGE.

Kalyanakhbumis or Places of Pilgaimages—
Shatrunjaya Hills—Pawapuri—Pareshnath Hills—
Mount Abu—Girnar Hills—Rajgir,—Benaras,—
Ayodhya,—Champapur &c.

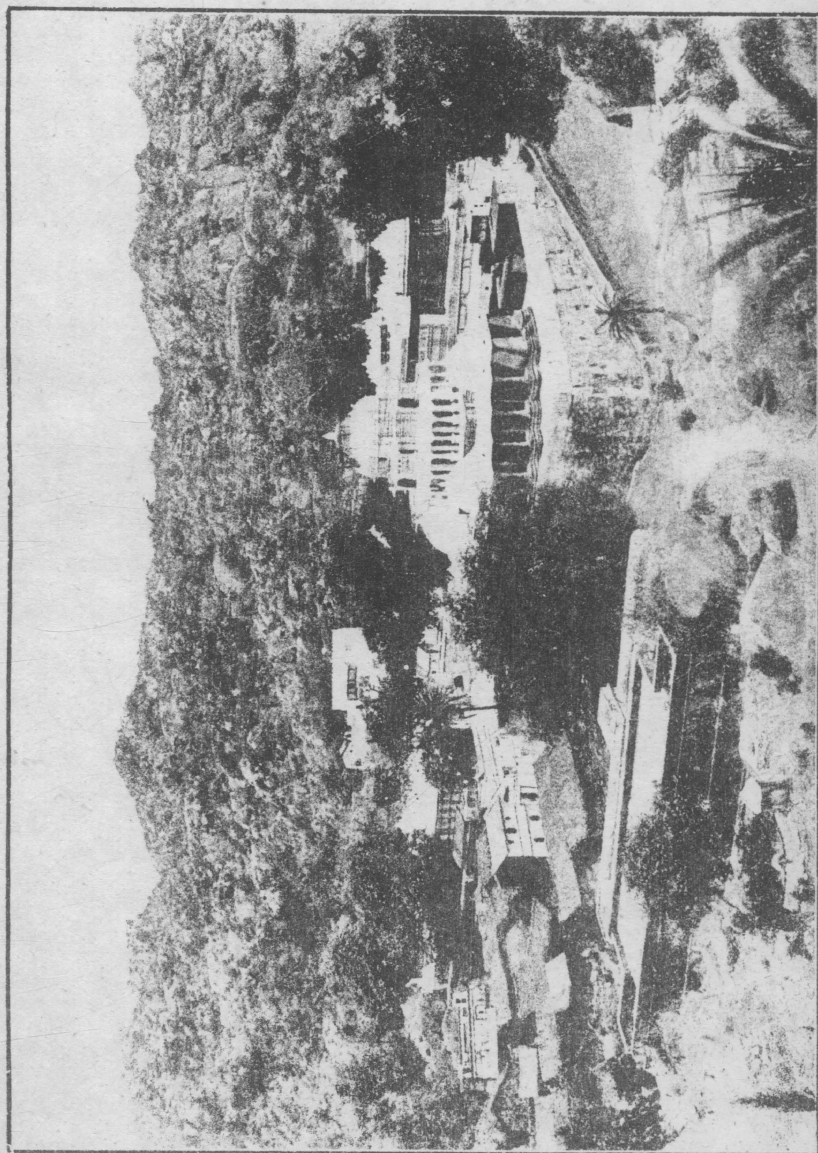
The reader is already aware that the Jains acknowledge the Twenty-four Tirthankars, who flourished during this era in Bharat Khanda (India). Of the various events connected with the lives and careers of these Tirthankars, the Jains attach a great religious importance specially to five things which they designate by the phrase *Kalyānak-Bhumi*, and they are :—

(i) the last place previous to his being conceived in the womb (*chyawan*)

(ii) the place of his birth (*Janma*)

(iii) the place where he first renounced the *sansār* and initiated into a religious life (*diksha*)

(iv) the place where he first became a *kevalin* or achieved omniscience (*Keval Jnyān*)



Dilwara Temples (Mt. Abu).

JAIN PLACES OF PILGRIMAGE.

(v) the place where he realized emancipation (*Nirvāṇ*)

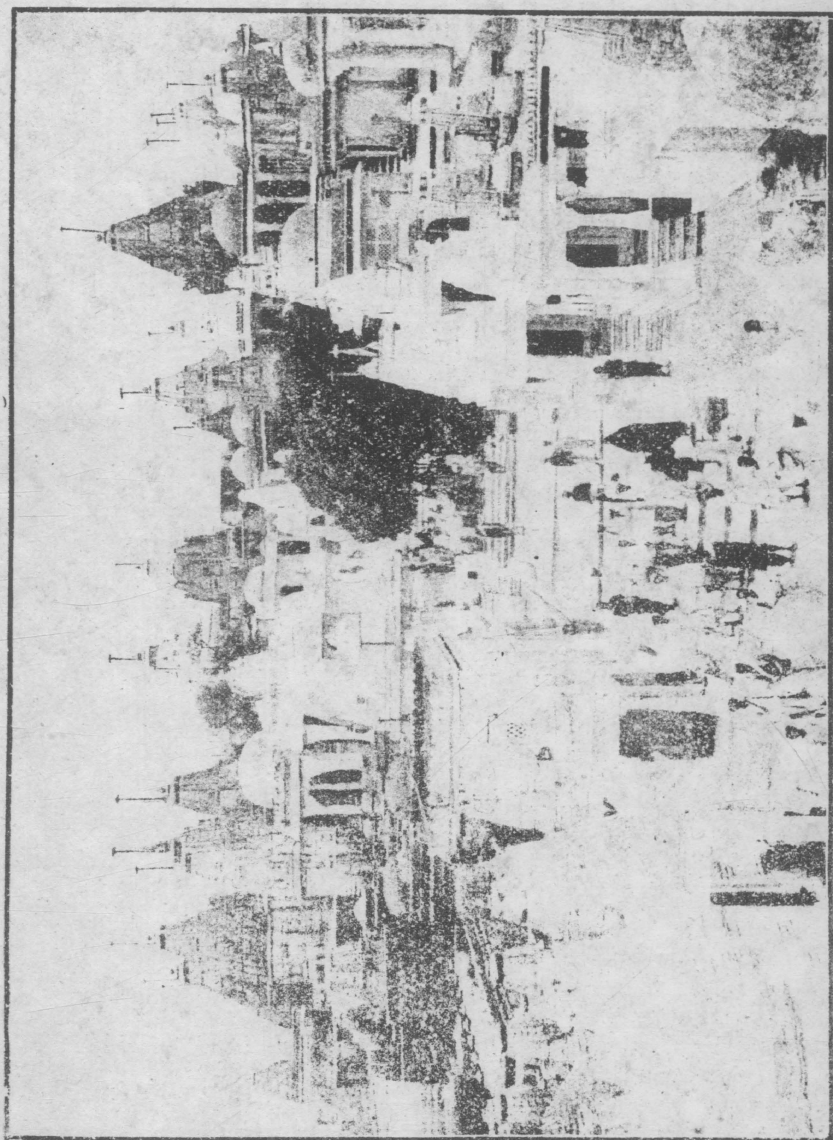
Each of these places being thus associated with the life of a Tirthankar, has not only become a place historically important but has been as well a place of pilgrimage sacred to the Jains in general, whether a Svetambari or a Digambari. From remote periods, the Jains built temples at these places which stand even to this day as monumental works of the Jain arts and architecture. These inspire the people with such spirit of awe and veneration that they worship the images installed or foot-prints inscribed therein. Besides these, there are also a good number of big temples erected at different times at enormous costs and they are also held in great esteem. The reader will find translations of some Persian Firmans in the Appendix from which it would be clear that the Svetambar Jains were a powerful community. During the Mahomedan period too exercised persuasive influence over the reigning sovereigns from whom they were able to obtain grants of places of pilgrimage throughout the length and breadth of India.

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THE SHATRUNJAYA HILLS.

Shatrunjaya or Siddhagiri (lit. hill of the perfected) also known as Siddhachal, is a celebrated place of pilgrimage at Palitana in Kathiawad (Bombay Presidency). A full description of this sacred place is to be found in "The Temples of Satrunjaya" by J. Burgess and the following lines from it would be an interesting reading.

"It is truly a wonderful, a unique place, a city of temples for except a few tanks, there is nothing else within the gates. Through court beyond court, the visitor proceeds over smooth pavements of grey chunam, visiting temple after temple most of these built of stone quarried near Gopenath, but a few marble :—all elaborately sculptured and some of striking proportions and as he passes along, the glassy-eyed images of pure white marble, seem to peer out at him from hundreds of cloister cell ; such a place is surely without a match in the world : and there is a cleanliness withal, about every square and passage, porch and hall, that is itself no mean source of pleasure."



Shatrunjaya Hills, Polhara

JAIN PLACES OF PILGRIMAGE.

Visitors will find very picturesque scenery of large groups of the Jain temples on different *tonks* or summits of the hill. The most important of these are (1) Tonk of Adishwar Bhagwan. It is Adishwar or Rishavdeva's image consecrated by his son Bāhubal that imparts its peculiar sanctity to Shatrunjaya. Although the old image is replaced, yet it is regarded as the greatest of the Tirthas by the Swetambaris as the whole hill is considered very sacred, it being the place where a large number of saints entered on *Nirvan*.

(2) Khartar vasi Tonk.

(3) Chhipa vasi Tonk.

(4) Bimal vasi Tonk.

(5) Choumukhji Tonk,

All of these have temples, large or small, built by the Jains of different ages and climes.

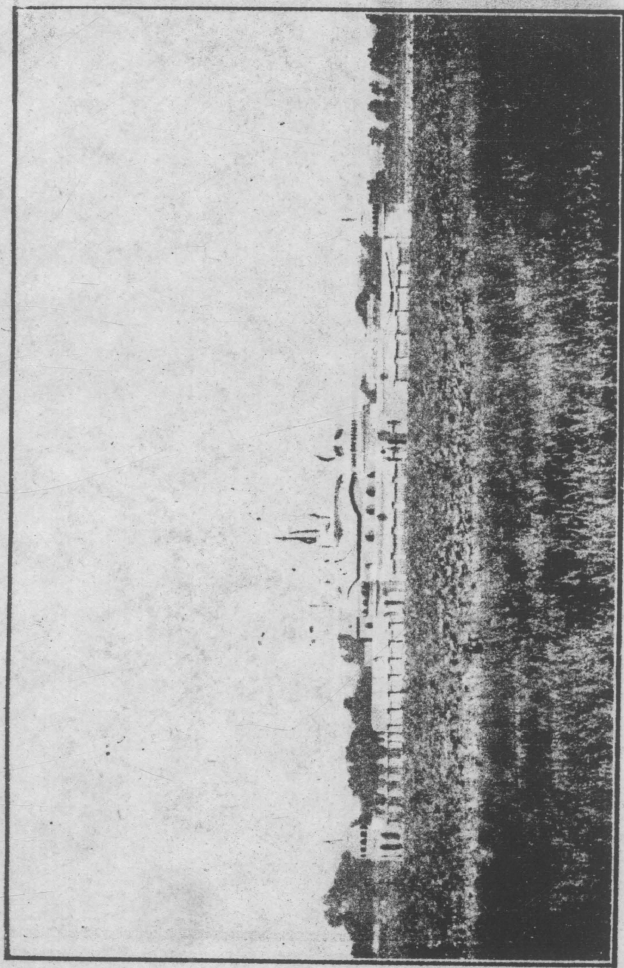
We refer to the learned article by Dr. Buhler, 'The Jain inscriptions from Shatrunjaya', published in *Epigraphia Indica* Vol: II p. 34-36 where a number of important inscriptions have been translated with the text and other useful historical

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informations gathered thereof as to (1) the political history of Western India, (2) the different Schools of Jain monks, and (3) the social classification of the Jain laymen.

PAWAPURI.

This is a holy place in the Sub-division of Bihar in the district of Patna about 7 miles South of Bihar. It was here that the last Tirthankar Mahavir attained *nirvāṇ*. There is a tank in the place, in the midst of which stands the temple known as Jalmandir. The foot-prints of Mahavira Swami are inscribed there. It was the place of his cremation. Tradition says that countless people came to attend the funeral ceremony and the mere act of taking a pinch of ashes, from the place where the sage was cremated, created such a great hollow all round the spot, that afterwards it being filled with water, became transformed into the present tank, which is about a mile in circumference. There is also a stone bridge about 600 feet in length across the tank from the bank to the temple. The scenery around is really charming. Visitors and pilgrims who



Jalmandir at Pawa-Puri (Behar).

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from time to time go there, find at proper season of the year, the lake decked with lotuses and the picturesque temple standing in the middle with its dazzling whiteness and the hills of Rajgir at a distance as a suitable back-ground with tall *Tai* trees scattered here and there all over the country. There is another ancient temple known as *Gaon Mandir*.

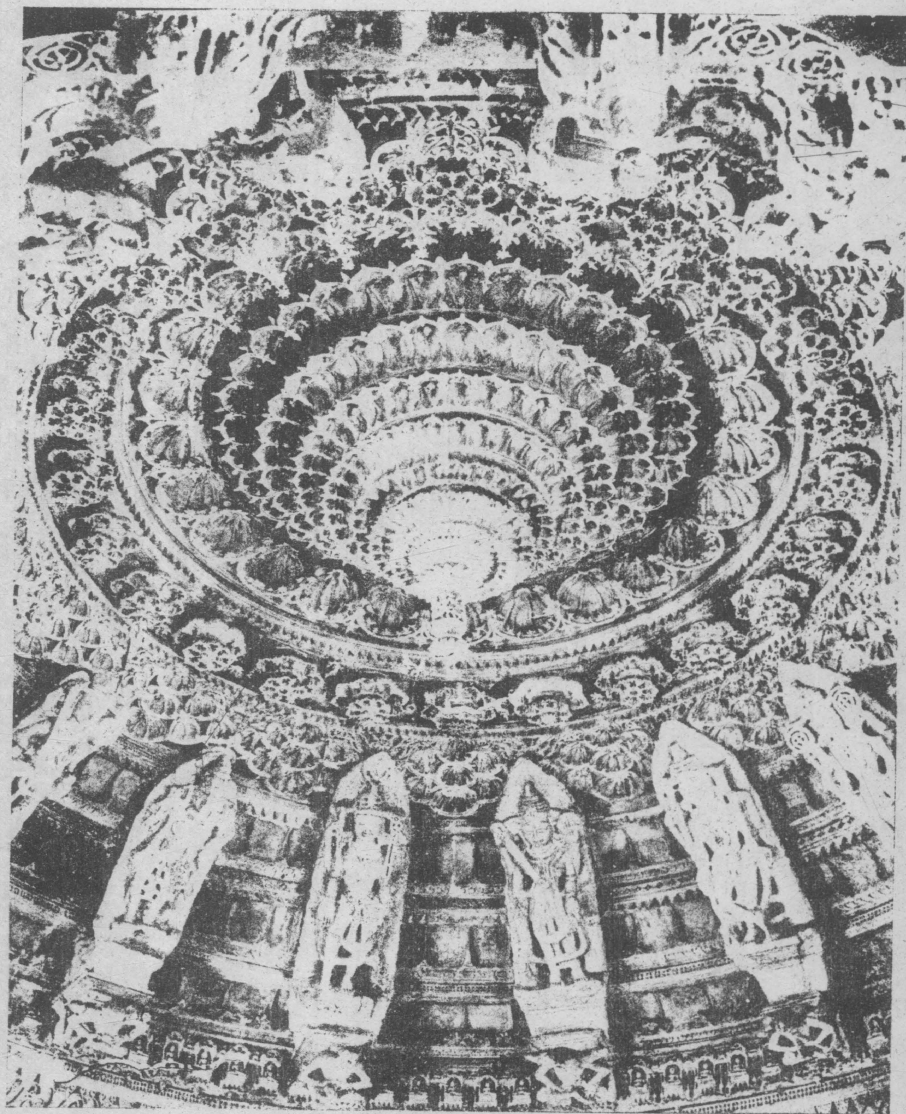
It has now been ascertained from the inscription (*Prashasti*) that the old temple was repaired during the reign of Emperor Shah Jahan in 1641 A.D. There is another temple known as *Samosaran*. This word 'Samosaran' is not a corruption of 'Sravansala' as suggested by Sir A. Cunningham in his Reports Vol. XI. p. 171; but it is a noun from the verb 'Samavasarati' 'to present one's-self'. The tradition is that the place where a Tirthankar presents himself to preach his sermons, people sit in concentric circles around. It is also said that this whole arrangement is made by gods who also used to attend His lectures.

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THE PARESNATH HILLS.

The Sammet Sikhar or better known as the Paresnath Hills is another important place of pilgrimage of the Jains in India. The mountain is situated in the District of Hazaribagh in Bengal or more properly now in Bihar and Orissa Presidency and is the highest one in this part of the country. Twenty Tirthankars out of twenty-four attained *nirvan* on the different summits of this mountain and there are as many temples built on these holy places to commemorate their memories.

The scenery of this range of hills, is very beautiful and the distance is about 12 miles from the Railway Station to the foot of the Hills known as Madhuban. There are also temples here built by both the Svetambaris and Digambaris. The whole region is shrouded with thick forest and the ascent to some of the summits is very steep. One has to travel 20 miles or thereabout to take a round to these summits from Madhuban. Streams and rivulets lie across the way through the valleys between these summits. There are only foot-prints



Ceiling Work in Dilwārā Temples (Mt. Abu).

JAIN PLACES OF PILGRIMAGE.

of the different Tirthankars in these temples on the hills except the one dedicated to Parshwanath, where there is installed the stone image of this 23rd Tirthankar.

MOUNT ABU.

Next we may mention the celebrated Jain Temples at Dilwara on Mount Abu in Rajputana. Col. Todd says :—"Beyond controversy this is the most superb of all the temples in India and there is not an edifice beside the Taj Mahal, that can approach it." These are built of white marble at an enormous cost by rich Jain merchants and are very widely known for delicacy of carving, beauty of details and magnificent ornamentation. The illustration is a portion of a ceiling and the reader can easily form an idea of its grandeur, which stands unrivalled as a piece of architecture. There are four temples, the principal one being dedicated to Rishavdeva, the first Tirthankar. Vimal Shah a merchant and banker of Guzrat purchased only the site from the king by covering the ground with silver coins and paying the same

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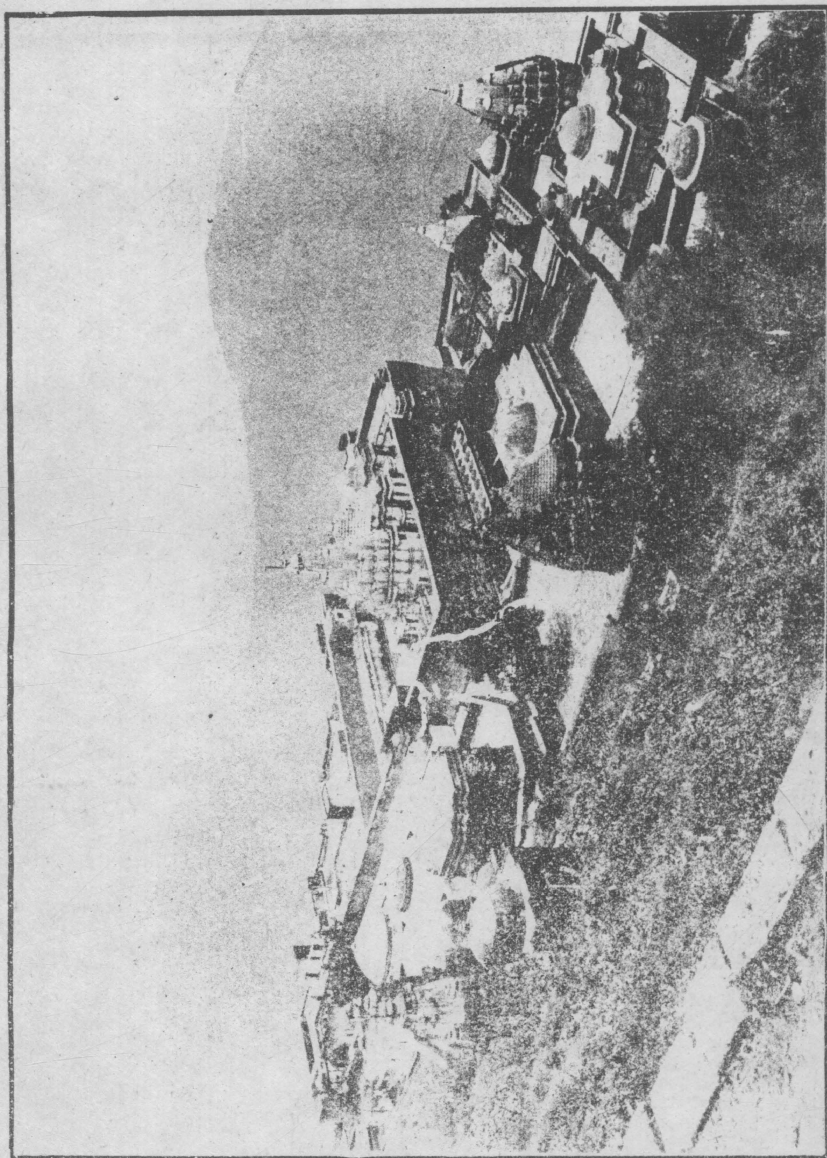
as its price. It took 14 years to build and is said to have cost 18 crores of rupees besides 59 lacs in levelling the hill. There is an equestrian statue of the founder. Vardhman Suri, the head of the Svetambar Church presided at the dedication ceremony by Vimal Shah on Mount Abu in 1031 A. D. The second temple is dedicated to Neminath the 22nd Tirthankar.

Vastupal and Tejpal brother ministers of king Viradhavala of Guzrat erected the temple in 1231 A. D. in the front wall of which there are two niches ornamented with elegant and exquisite designs unequalled in India.

On another summit, a few miles above Dilwara, at Achagarh there is a temple containing big metal images. All these temples and images have got inscriptions of great historic value and dates between 13th to 16th century A. D.

GIRNAR HILLS.

It is the place of *nirvan* of our 22nd Tirthankar Neminath. It is in Sourashtra, modern Kathiawad in the Bombay Presidency. The hill consists of several peaks



Ginar Hills,

JAIN PLACES OF PILGRIMAGE.

on which stand numerous Jain temples. The grandeur of the scenery round about, is simply charming as will be seen from the half-tone plate of one of the peaks given herein. The famous rock inscriptions of Asoka, lie at the foot of the hill. There are other important Jain inscriptions at the place. The Hindus also visit the hill as being sacred to the memory of the anchorite Dattâtreyā, the incarnation of Shiva.

RAJGIR.

Rajgir or Rajagriha is another place of pilgrimage of the Jains. It is one of the most ancient cities of India and was capital of Magadh. The kings of Magadh continued to have their seat of Government here for a long time and it played an important part during the time of Buddha. King Jarasandh, a contemporary of Krishna also flourished here. Our last Tirthankar had also long association with this city as he passed the greatest number of *Chaturmasya* (14) after he became an ascetic. King Prasenjit, and his son Shrenik

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who was contemporary of Mahavir, were its kings. It was his son Konik who removed the capital *from Rajgir* to Champa.

Dhanna, Shalibhadra, Acharya Jambu-Swami were its inhabitants. The place is sacred to the Hindus, the Mahomedans, the Buddhists and the Jains alike. There are several hot springs held sacred to the followers of Vedas known as Brahma kund, Surya kund and others, and a fair, *mela* is held covering the period of one month about these springs, every third year when flocks of pilgrims crowd the place. The spring water is excellent and has got mineral properties. Some Mahomedan saints breathed their last in the place. There are shown a number of caves and other favourite places of Buddha. The Jains hold it sacred and as a place of pilgrimage on account of the *Janma*, *Diksha* and *Keval Jnan* of the 20th Tirthankar Muni Suvrat, a contemporary of the King Ram Chandra, an incarnation of Vishnu of the Hindus.

The five hills are known as :—(1) Vipul-giri (2) Ratnagiri (3) Udaigiri (4) Swarnagiri

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and (5) Vaibhargiri. On every one of these there are Jain Swetambar temples.

Benares, Ajodhya, Champapur (Bhagalpur) are also regarded as holy places to the Jains as being *Kalyanak bhumis* of different Tirthankars and contain temples and Dharamsalas.

CHAPTER XL.

JAIN LITERATURE.

Jain Literature forms One of the Oldest Literary Records in the World -The Purvas—The Angas—The Purvas have been lost—We find mention of their Names only—Siddhantas and their Origin -The Jain Scholiasts, Commentators and Authors.

The Jain Literature is one of the oldest literature of India. According to the Jains the last Prophet Muhavira Swami taught the "*Purvas*" to his disciples who afterwards composed, the *Angas*, The "*Purvas*" literally means "Earlier" and they were so called because they existed prior to the composition of '*Angas*.' They were also known as *Dristibāḍ*. The date of the original composition of these *Angas* which are in popular dialects, has been placed towards the end of the 4th and the beginning of the 3rd century B. C., by the Western Scholars. But it is not proved that these *Angas* did not exist previous to this date. We only find mention made of the fact that the earliest collection of these sacred texts or the *Agams* took place at Pataliputra and belonged to

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the Svetambari sect who are still in possession the oldest of the Jain literature. This collection consisted of fourteen *Purvas* and eleven *Angas*, and though the text, of these *Purvas* have been entirely lost but their names and conspectus have been handed down to us, as in the following :—

1. *Utpād.* 2. *Agrāyani.* 3. *Viryaṣṭakād.*
4. *Astināstiṣṭakād.* 5. *Jñānaṣṭakād.* 6. *Satyaṣṭakād.* 7. *Ātmaṣṭakād.* 8. *Karmaṣṭakād.*
9. *Pratyākhyānaṣṭakād.* 10. *Vaidyaṣṭakād.* 11. *Abandhya.* 12. *Prāṇāyāma.* 13. *Kriyā Visāl.* 14. *Lokvinduśār.*

Gradually the Jain canons fell into disorder as they were not then systematically reduced to writing. In order to save them from becoming extinct altogether, another Council was held in Vallabhi (Guzrat) under the presidency of Devardhi-gani Kshama-shraman, when it was decided to collect all the existing texts and to preserve the same in writing. This great personage, not only collected the vast sacred literature, then available, but revised and arranged the whole of them, writing them down from memory. This *redaction* took place about the year

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466 A. D. This collection is the origin of the present Jain canons. Another *redaction* was made by Skandilacharya at Mathura, which is known as "Mathuri Vāchana" or Mathura reading.

About these sacred books of the Jains Dr. Jacobi says "Regarding their antiquity many of these books can vie with the oldest books of the Northern Buddhists". These sacred texts or *Agams* are collectively called "*Siddhānta*". They are 45 in number and are divided under following heads :—

Eleven Angas

Twelve Upāngas

Four Mūl Sūtras

Six Chhed Sūtras

Ten Payannas

Two Chulikas.

There are also the Jain *Nigams* or Upanishads which are 36 in number. (See Appendix)

The *Siddhāntas* or more properly the Jain Sūtras have four-fold commentary under the names of *Tikā*, *Nirṇyukti*, *Churni* and *Bhāṣya* and with the original texts which are in Prakrit, they constitute the five-fold *Panchāṅgi Siddhāntas*. The

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Hierarch Abhaideva Suri was one of the great commentators of these canons. Hari-bhadra Suri was also a well-known author of some of these commentaries. As the Jain literature developed very rapidly throughout the length and breadth of India, we find a large number of Jain scholars, authors, commentators and poets cropping up in almost every age up to the present time. The texts or original canons are in Prakrit or Māgadhi or more properly speaking Ardha-Māgadhi, the popular dialect as we have already stated, and the commentaries are embodied in Sanskrit.

Bhadrabāhu, who was a very distinguished Jain ascetic and scholar of the age, was the head of the Church, when the Sangha met at Pataliputra to collect the *canonical* texts: He composed the *Kalpa Sutra*, which is one of the nine divisions of Chapter VIII on the discourse on *Pratyākhyān* of a great work known as *Dasāshruta Skanda*. It is held in high estimation as already stated and is annually read during the Pajjusan festival in *Chaturmasya* with great veneration and eclat.

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It is beyond doubt that the Jain writers hold a prominent position in literary activity of the country. Besides the Jain Siddhanta and its commentaries, there are a great number of other works both in Prakrit and Sanskrit on Philosophy, Logic, Astronomy, Grammar, Rhetoric, Lives of Saints etc. both in prose and poetry. Some of these poems are in epic style full of poetic imagery which can fully cope with the best existing literature of the Hindus. We further possess a number of Kāvya both in Prakrit and Sanskrit, which for the most part describe the lives of Tirthankars and Achārjyas and other great personages and are generally known as Charitras. They generally add to the knowledge of our ancient literature of India. As to the time their composition dates back as early as the first century of the Christian era. Of the Prakrit Kāvya, many of them are now lost to us. Among the existing ones, the *Paum Charitum* (Padma Charita) is worthy of mention, as one of the oldest Prakrit epics. The "Vasudeva Hindi" is also a voluminous work in Prakrit in three parts

JAIN LITERATURE.

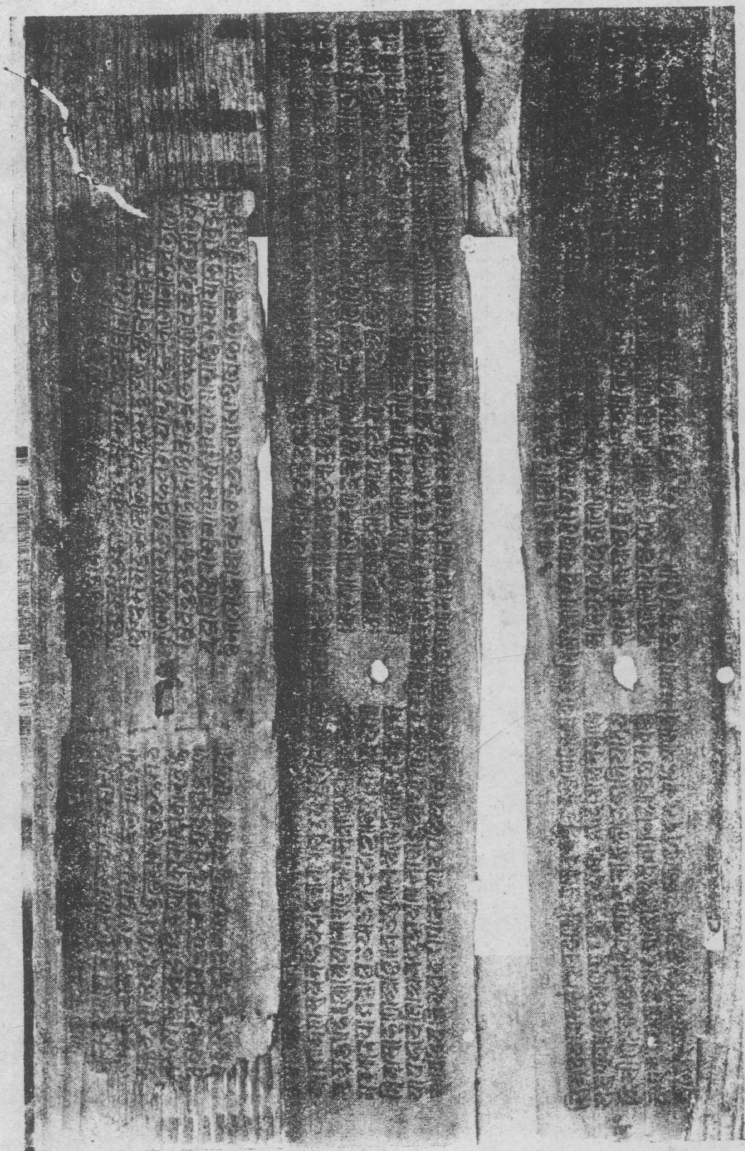
containing in a fluent style, narrations of a great many legendry stories and accounts. The "Samaraicha Kaha" and the "Mahipal Charium" are also old and important works in Prakrit. In short the Jain literature comprising as it does, all the branches of ancient Indian literature, holds no insignificant a niche in the gallery of that literature and as is truly said by Prof. Hertal "with respect to its narrative part, it holds a prominent position not only in the Indian literature but in the literature of mankind".

The Jains, specially their monks, were never behind in literary activity. Besides Bhadrabâhu, Devardigani, Abhaideva Suri, Haribhadra Suri, as already noticed, we find a great many Jain scholars and philosophers composing works on different subjects over and above their treatises on religion and ethics. Shâktâyana, known as one of the eight principal grammarians, was a Jain. He was much earlier to Panini and Patanjali as they repeatedly mentioned him in their works. Siddhasena Divakar, a contemporary of king Vikramaditya, was the author of many philosophical works.

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Malayagiri was also a well-known author. Devendra Suri, Shanti Suri, and Dharma Sagar also composed many important works. Among the later authors Acharjya Hem-chandra is well-known in the literary circle and he contributed greatly towards the preservation of the history of our sect. His dictionary and other works besides the life of King Kumarpala, a prince of Guzrat, and his chief disciple, have made him immortal and proclaim the wealth and richness of Jain literature.

The Jains have got a rich store of old and valuable Palm-leaf manuscripts still preserved with care in various Bhandars in the West and South. The reader will find specimens of an illustrated palm-leaf manuscript written in the 12th century A. D. and preserved in the Patan Bhandar. The Jain library in Jesalmir is far famed as containing a large number of ancient manuscripts both on palm and paper leaves. The various Jain libraries of Patan, Ahmedabad, Cambay, Bhavnagar and Bikanir are also well-known. These are consequences of a customary practice with the Jains which find



Palm-leaf M.S., dated S, 1294 (1237 A. D.)

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in starting a Bhandar or library in connection with temples, *Upasaras* or *Poshāllās*. This is the reason why we find Jain libraries in almost every big city of Rajputana. Malwa, Guzrat and Kathiawad, attached to some temple or *upa-ṛa*, established at different periods for the use of the *Sangha*. Dr. Buhler mentions a Mss. of the *Avasyak Sutra*, which bears date A. D. 1132 and is declared to be the oldest extant Sanskrit manuscript on paper. The oldest classical literature of both the Kanarese and Tamil are composed by the Jains. Further to quote the words of Dr. Barnett "Some day, when the whole of the Jain Scriptures will have been critically edited and their contents lexically tabulated, together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature."

The latter Jain works abound in Sanskrit and Vernacular pieces. We find extensive Vernacular literature among the Jains from the 14th or 15th century till the present day. These deal mostly with lives and biographies of famous Jain Saints and

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Srāvaks, their followers. There are also a large number of pieces replete with masterly literary, moral precepts and rules and lessons on the technics of the Jain philosophy. They are composed in melodious verses and in different popular metres and tunes and known as Choupai, Choudhalia, Râsa, Sijhyaya, etc. The Jain Acharyas, Sadhus, Munis etc. seem to be very active in this period in composing these poems in Vernacular which must have been in very popular use both in Guzrat and Rajputana and they are still read by thousands of the Jains in their leisure hours. The names of Yasavijoyji, Anandghanji, Samya-sundarji, Devchandji, Lalvijoyji, Jin Harkha Suri are worthy of mention in this connection.

CHAPTER XLI.

JAIN ART AND ARCHITECTURE.

Jain Symbolism—Arts and Architecture—Stages of Development along its own lines—Difference between the Jain and Buddhist Arts—Jain Paintings—Its Place in the Ancient Art Gallery of India and Influence over the Community.

Alike its philosophy Jain symbolism has its own peculiarities. A translation, of ideas on some visible substance with the object of permanency is the first principle of all arts and architecture. Mr. Balabhai truly says in his article on Jain Architecture "that Architecture is nothing but a kind of history; that it is a standing and living record and it supplies us a more vivid and lasting picture of a nation than History does." In a chapter on "Jain Architecture and Literature" of a recently published book "The Heart of Jainism", the author says "The earliest Jain Architects seem to have used wood as their chief building material". We think this theory is not based on facts and cannot be maintained

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In the first place as far as we can gather from the existing materials, this religion took its hold among the middle class; and its followers, the *Srāvakas*, were mostly engaged in trade and higher callings. The architects for the most part, came from lower classes, and were only engaged by the Jains. In order to give permanency to their objects of worship, they invariably used stone and metal. The discovery in recent years of the ruins of many Jain temples built centuries before the Christian era, also confirms the fact that the earliest Jain Architecture was not only limited to wood.

Much has been written in recent years about Indian Art and Architecture and to some extent this is applicable to Jain Art. Mr. V. A. Smith in his "History of Fine Arts in India and Ceylon" says, "Hindu Art including Jain and Buddhist in the comprehensive term, is the real Indian Art" The special feature of Jain Art lies in the fact that it shows the relative position of natural objects with great fineness. It is sometimes accused of Conventionalism, but this is true of all arts devoted to religious subjects."

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In the opinion of Col. Tod. "Their (Jains) arts like their religion, were of a character quite distinct from those of *Shiva*. The temple of Mahavira at *Nadole*, (*Marwar*) the last of their twenty-four apostles, is, a very fine piece of Architecture. Its vaulted roof is a perfect model of the most ancient style of dome in the East, probably invented anterior to the Romans." The famous Jain temples on Mount *Abu*, are triumphs of Architecture; the delicacy and richness of their carvings are unsurpassed in the whole world. As for the antiquity of Jain architecture, the excavation of *Kankali Tilla* near Mathura, establishes it without any doubt that the erection of the Stupas must have taken place several centuries before the Christian Era and according to Western Scholars, these are perhaps the oldest buildings in India. Formerly the Jains used to build *Stupas* as imitated by the Buddhists and their ancient relief sculptures are also well-known. They were the greatest temple-builders in Western India. The great Jain Temple on the Shatrunjy Hills near Palitana in Kathiawar as already

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noted, are all imposing edifices. The whole hill appears like one mass of temples and the grouping of buildings in a limited area is another peculiarity of the Jain Art. There exist several Jain columns in Southern India and they are described as specimens of "a remarkably pleasing design. They are a wonder of light, elegant, highly decorated stone work and nothing can surpass the stately grace of these beautiful pillars whose proportions and adaptations to surrounding scenery are always perfect and whose richness of decoration never offends. In the whole range of Indian Art, there is nothing perhaps equal to the Kanara Jain pillars for good taste."

Numerous Jain cave temples have been discovered in different parts of India in the West and South. The Jain caves at Elura form a series by themselves and contain very elaborate and superior Architectural works. Mr. Griffiths says in the 'Introduction' of his well-known work 'Ajanta'. 'The Jains excavated some five or six extensive works which form a very important group of caves, one of the largest

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and most elaborate, the *Indra Sabha* being about 90 feet deep and 80 feet wide and 14 feet high". There are a number of ancient Jain caves in Orissa on hills known as *Khindgiri*, *Udaigiri* and *Nilgiri*, dating as far back as 2nd century. B. C.

The ideas of Jain and Buddhist sculptures are almost alike and the images of Jain Tirthankars and Buddhas are often mistaken one for another. In the common posture of *padmasan* they look similar except for the symbols cognisant of the *Tirthankaras* and signs of garment or thread over the neck and body of the Buddhas. We have seen some Buddhist images being worshipped by the Jains as their own. The images of Jain Tirthankars are generally sitting in *Padmasan* and sometimes in standing *Khyotsarga* posture, and some time *Ardha padmasan* style. One of the illustrations of the book is a *half-tone print* of a very old metal image from the South. Among the Swetambaris there are also metal images known as "*Panchtirthis*" or images of the Five Tirthankars in one piece. The middle image is one of any of the 24 Tirthankars in

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padmāsan, two standing, *Kayotsarga* ones, one on each side of the middle one and two *padmāsan* images on both sides on the top of the standing figures. We moreover find other figures of gods and goddesses as musicians and votaries some worshipping and some waving *chamars*, some in prayers kneeling or standing with folded hands &c. We also find figures of elephants carrying water or water-pots with their trunks pouring over the head of the Tirthankars on both sides.

The statues at Sravana Belgola (Mysore) of Digambaris and Karkala and Yemur in South Canara are well-known, gigantic and perhaps the largest free-standing statues in Asia. The biggest one is about 57 feet in height and is cut out of one solid block of stone.

The place of Jain paintings among the Indian Fine Arts is also of importance. A special feature of Jain painting lies in the drift and quality of its line. Line is the chief thing which shows the difference of objects. This line is so finely drawn in the Jain School of Painting that there is no school of Art

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which bears a comparison with it. Chinese Art is famous for its powerful lines. The excellence of this painting lies in the fact of its being obtained by the application of line. It has been demonstrated that this art was borrowed from India. Time may prove that the Chinese might have learnt the skill from the Jains. Like the ancient Hindu and Buddhistic paintings, the Jain ones, too were restricted to pictures of unseen subjects depicting important events of history, the deeds of saints and heroes. These paintings were confined to religious subjects and as they had a sanctity of their own, they were generally preserved both in temples and homes with great veneration. The Jains were also fond of illustrating their religious texts with paintings.

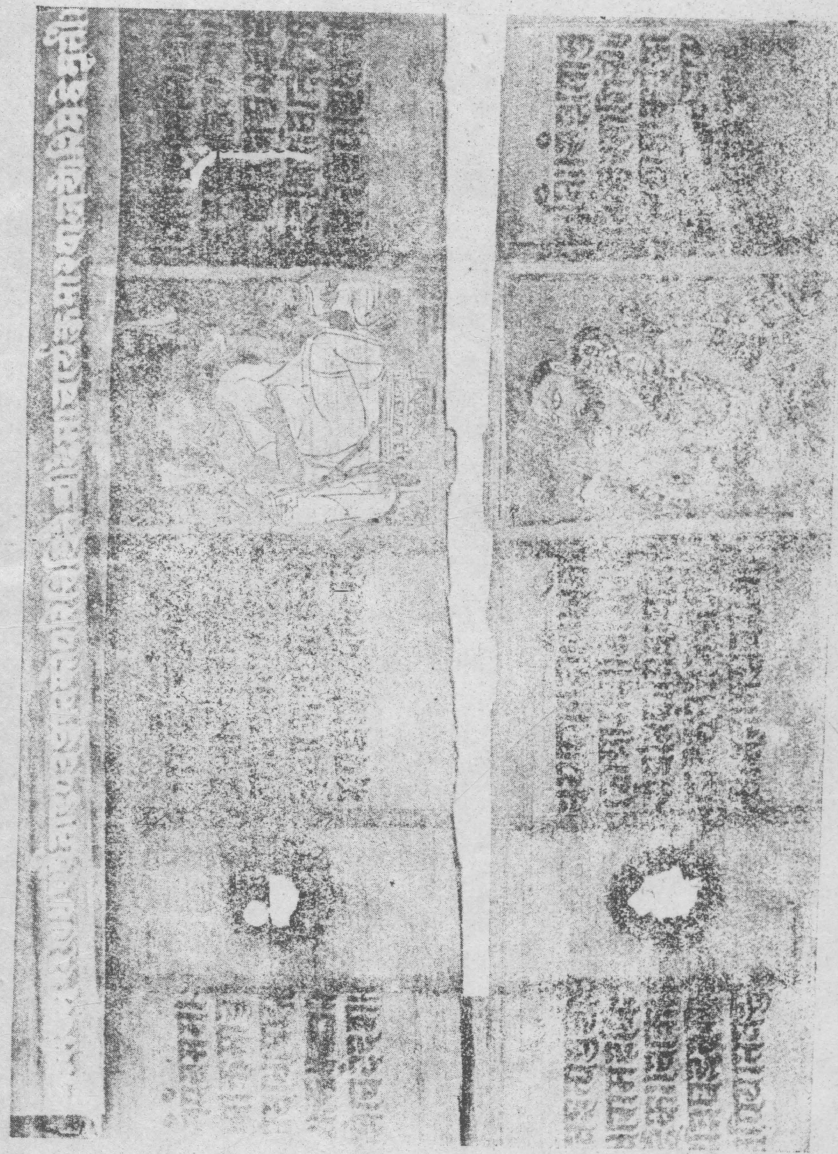
Dr. Coomarswami in his Notes on the Jain Art says, "The Jain paintings are not only very important for the students of Jain Iconography, Archeology and as illustrating costumes, manners and customs, but are of equal or greater interest as being oldest known Indian paintings on paper." The reader will find two plates prepared from the

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paintings in the Nahar Family collection in manuscripts of *Kalpa Sutra* by Bhadrabahu (about 356 B. C.) where he deals with the lives of the Jains. They are on the same subject from the life of Parswanath, the 23rd Tirthankar and give excellent points for comparison. In one of these pictures will be found the very sharp-hooked nose and large eyes with no less æsthetic value of early Indian paintings. In the second one we find much developed ideas under the influence of the Mahomedan period. The interesting changes in drapery, posture, colouring and everything else, is very striking.

Another plate (through the courtesy of J. S. Conference, Bombay) contains portraits of the Jain Acharya Hem Chandra and King Kumarpal from a palm-leaf manuscript written in the year 1137 A. D. and preserved in the Bhandar at Patan. These pictures show the peculiar style and serve as specimens of early Jain paintings. The Mahomedan period entirely changed the idea. It is only in the later period that we find paintings of buildings, scenery and portraits throughout the country.

FINIS.



Portraits of Hemacharya & Kumarpal (1237 A. D.)

APPENDIX A.

Date of King Chandra Gupta.

Much has been written by various scholars European, Indian and others, quoting various authorities in support of their researches into the date of this great king. I do not, therefore, discuss the subject at any length but considering that the following note may be of some help to the students of antiquity, I quote a few extracts from our ancient Jain works. The generally accepted date of his reign according to European Scholars, is from 321 or 322 B.C. to 296 or 298 B. C. i. e. about 24 or 25 years. It is already mentioned in the Introduction that Mahavira attained *nirvāṇ* in 527. B.C. or 470 years before the Vikram Era *Samvat*). The period of 470 years covers therefore the time from 527 B.C. to 57 B.C. and it is clear therefore that Chandra Gupta must have flourished during the time. According to the Ceylonese account Chandra Gupta ruled for

28 years. In Jain works, we find a number of dynasties of Kings to reign during the aforesaid period.

To cite authority in support of the point in question reference is made to the following extracts from *Tithoogāliya Payannā*.

“जं रयणिं सिद्धिगञ्जो अरहं तित्थं करो महावीरो ।
तं रयणिमवन्ति ए अभिसित्तो पालञ्जो राया ॥
पालगरञ्जो सट्ठी पण पण सयविमाण नंदाणं ।
सुरुञ्चाणं अट्ठसयं तीसा पुण पूस मित्ताणं ॥
बलमित्त भानुमित्ता सट्ठीचत्ताय हीति नरसिणो ।
गहभ सयमेगं पुण पडिवसोतो सगो राया ॥
पंचयमासा पंचय वासा छत्ते वहुंति वाससया ।
परि निब्बयस्स अरहतो उपन्नो सगो राया ॥”

We find almost the same version in the “*Tirthoddhāra Prakirnaka*.”

“जं रयणिं कालगञ्जो अरिहा तित्थं करो महावीरो ।
तं रयणिं अवन्तिवई अहिसित्तो पालगो राया ॥२॥
सट्ठी पालग रन्नी पण पण सयंतु होई नंदाणं ।
अट्ठसयं मुरियाणं तीसं चिअ पुक्खमित्तस्स ॥२॥
बलमित्त भानुमित्ता सट्ठीवरसाणि चत्त नरवहणी ।
तह गहभिल्लरज्जं तेरस वरिसा समस्स चउ ॥३॥”

[Substance :—In the same night in which *Tirthankar* Mahavira attained *nirvān*, King Paluka of Avanti was installed. He reigned for 60 years. Then came the 9 *Nanda* kings who successively reigned for 155 years. Then *Mourya*

kings reigned for 108 years. After that Puspamitra ruled for 30 years. Then came Balamitra and Bhanumitra, whose reign lasted for 60 years. Nalavahan or Navabahan (another reading is नह वहण i.e. नभो बाहण) succeeded them as a king and ruled for 40 years. He was followed by Gardhavilla, who again reigned for 13 years and then came king Shaka for 4 years.]

According to these authorities the dates are as follows :—

Mahavira's <i>nirvāṇ</i>	527 B.C.
King Paluka	527—467 B.C.
Nanda Kings	467—312 B.C.
Mourya Kings	312—204 B.C.
Pushpa Mitra	204—174 B.C.
Balamitra and Bhanumitra }	174—114 B.C.
Nalavahana or Navavahana }	114—74 B.C.
Gardhavilla	74—61 B.C.
Shaka Kings	61—57 B.C.

Hem Chandra gives the date of Chandra Gupta in his *Parishishta Parvas* as,—

“एवं च श्रीमहावीरे मुक्ते वर्षं शते गते ।

पंच पञ्चाशदधिके च चन्द्रगुप्तोऽभवत्पुत्रः ॥”

i.e. 155 years after Mahavira's *nirvāṇ* or 372 B.C.

Chandra Gupta is said to be contemporary of Bhadrabahu whose date 371—357 B.C. does not also appear to be correct.

It is therefore difficult to reconcile the difference of 60 years (372—312), although we find this last date viz, 312 B.C. referred to in other Jain works of high antiquity, as the date of this king. Moreover there is only difference of 9 or 10 years in this date of the great king and the one, generally acknowledged by the Western Orientalists. Hema Chandra must have omitted by oversight, to count the period of 60 years of King Paluka after Mahavira.

It appears from the Jain records that the king Srenika, son of the king Prasenajit, known otherwise as Bimbisara or Bambhasara, was reigning at Rajgriha and was a contemporary of Mahavira. He was succeeded by his son Asoka Chandra or Kunika who removed his capital from Rajgriha to Champā and was followed by his son Udayee. It was he who founded Pātaliputra and removed his capital from Champā to the new city and died without any issue. Then came the 9 Nanda kings followed up by Mourya kings beginning with Chandra Gupta.

We may reasonably refer this gap of a few years between Mahavira's *nirvān* and the accession to the throne by the first Nanda king, to Kunika and Udayee as they were reigning in the interim. This ascription of sixty years to these two kings does not at all appear to be inconsiderable.

Chandra Gupta was succeeded by his son Bindusara and then came his grandson the great Asoka, King Priyadarshi of the inscriptions. Asoka was succeeded by his grandson Samprati, as his son Kunala was blind. Samprati was a great Jain monarch and a staunch supporter of the faith. He erected thousands of temples throughout the length and breadth of his vast empire and consecrated large number of images. I have not come across any inscription of his time although I have seen a considerable number of images which are said to have been consecrated by this king. The peculiarity of these images lies in the fact that all the images have got marks of pillow under the elbow. He is stated further to have sent Jain missionaries and ascetics abroad to preach Jainism in the distant countries and to spread the faith amongst people there.

APPENDIX B.

Firmans and Sunnuds.

(a)

[Firman of Emperor Akbar dated 1592 A.D. in the 37th year of his reign. In Ain Akbari (Gladwin's translation Vol. I, p. 538) in the list of the learned men of his time, Heer Vijoy Suri, is mentioned as Hariji Sur (No. 16.)]

*Firman of Jelaluddin Mahomed Akbar
Badsha, the Victorious.*

GOD IS GREAT.

Glory of religion and world. Jelaluddin Akbar Badsha, the son of Humayaon Badsha, the son of Babar Badsha, the son of Shaik Omer Mirza, the son of Sultan Aboo Syud, the son of Sultan Mahomed Mirza the son of Meerum Shah, the son of Amir Tymoor, the Lord of happy conjunction (Jupiter and Venus). - Seal.

Know! ye officers of the present and future times, and the Governors, Tax-collectors and the Jagirdars of the subas of Malwa (torn) of Akbarabad, the seat of Callips of Lahore, the Metropolis of Mooltan and Ahmedabad, the places of safety of Ajmer, the place of blessedness of Meerut, Gujrat and the Sooba of Bengal and of other territories under our Government.

Whereas the whole of our noble thought attention is directed to attend to the wishes and seek the pleasures of subjects, and the sole aim of our mind which wishes well of all, is to secure love and affection of the people and the ryots who are the noblest trust (committed to our charge) of the Lord, the great bestower of bounties, and whereas our mind is specially occupied in searching for the men of pure hearts, and those that are devotional, therefore whenever tidings of any person or persons of any religion and creed passing his valuable time solely in contemplation of God comes to our ear, we become extremely desirous of ascertaining his virtues and intrinsic merits, without any regard to his religion, faith or creed, and by laudable means and in honorable manner we bring him from afar, admit him into our presence, and enjoy the pleasure of his company.

As many a time the accounts of the godliness and austere devotion of Hur Bejoy Soor, an Acharja (preceptor) of the Jain Sitambari sect and those of his disciples and followers who live at the ports of Gujrat, had come to noble ear, we sent for and called him after the interview which made us very glad, was over, he intended to take leave in order to return to

his beloved and native country. He therefore requested that by way of extreme kindness and favour a Royal Mandate, which is obeyed by all the world, be issued to the effect that the heaven-reaching mountains of Siddhachalji Girnarji, Tarungaji, Kessurianathji and Abooji situate in the country of Gujrat, and all the five mountains of Rajgirji, and the mountain of Samed Sekhurji *alias* Paresnathji, situate in the country of Bengal, and all the cotees and all temples below the mountains, and all the places of worship and pilgrimage of (followers of) the Jain Sitambari religion throughout our empire. Wherever they may be, be in his possession ; and that no one can slaughter any animal on those mountains and in the temples or below or about them. As he had come from a long distance and in truth his request was just and proper, and appeared not to be repugnant to the Mohamedan Law ; it being the rule of the religious sages to respect and preserve all religions ; and as it became evident upon our enquiry and after thorough investigation that all those mountains and places of worship really belong to the (followers of the) Jain Sitambari religions from a long space of time, therefore we comply with his request and grant to, and bestow upon, Hur

Bejoy Soor Acharj of the Jain Sitambari religion the mountain of Siddhachal, the mountain of Girnar, the mountain of Tarunga, the mountain of Kesuria Nath, and the mountain of Abbo lying in the country of Gujrat, and the five mountains of Rajgiree, and the mountain of Somed Sekhur *alias* Pareshnath, situate in the country of Bengal, and all the places of worship and pilgrimage below the mountains and wherever these may be, any places of worship appertaining to the Jain Sitambari religion throughout our empire. It is proper that he should perform his devotion with the ease of mind.

Be it known that although these mountains and places of worship and pilgrimage, the seats of the Jain Sitambari religion, have been given to Hur Bejoy Soor Acharj, yet in reality they all belong to the followers of the Jain Sitambari religion.

Let the orders of this everlasting Firman shine like the sun and the moon amongst the followers of the Jain Sitambari religion, so long as the sun, the illumination of the universe, continues to impart light and brightness to the day, and the moon remains to give splendour and beauty to the night. Let no one offer any

opposition or raise any objection to the same, and let no body slaughter any animal, on, below or about the mountains and in the places of worship and pilgrimage. Let the orders of this Firman be obeyed by all the world, be acted upon and carried out, and let none depart from the same or demand a new Sanad. Dated the 7th of the month Urdi Bihisht, corresponding with the month Rabeoolawwal of the thirty-seventh year of the auspicious reign."

Translated by me

(Sd.) *Md. Abdulla Munshi*
Rajkoomar College, Rajkote.

11-11-75.

(b)

[Firman of Emperor Jehangir dated 1608.
A. D. in the 2nd year of his reign.]

*A Firman of the Victorious King Noroodin
Mohammad Jahangir Badshah Gazi.*

GOD IS GREAT.

Nooroodin Mohammad Jahangir Badshah
Gazi. The son of Akbar Badshah, the
son of Hoomayoon Badshah, the son
of Babar Badshah, the son of Omar
the son of Sooltan Aboo Syed. the son
of Sooltan Mohammad Mirza Shah,
the son of Miran Sahab, the son
of Amir Timoor Saheb Kiran.--Seal.

May it be known to the noble Governors and
the Officers (who by thriftiness (bring about)
prosperity and the Jagirdar and tax-gatherers
and the accountants connected with the impor-
tant affairs and all (those) having to do with
the protected territories especially of the Soobah
of Gujarat that :—Whereas, the heart of him,
who knows his duty (and is) truly a well wisher
of the creatures of God namely of every section
and community is occupied with and takes an
interest in the prosperity of all creatures, there-
fore at present Bekah Harakh Parmananda Jati

having presented himself in the presence of the protector of creatures, made a representation to those who were standing at the foot of the throne as follows :—(That as) Baji Sen Soor and Baji Dev Soor and Khoosh Faham Nand. Baji Paran have temples and Dharamshalas in every place and every town and are engaged in (the practice of) austerity and devotion and seeking after God. And whereas the circumstances relative to the devotional exercises and meditating on God of the abovementioned Bekah Harakh Paramanand Jati became known (to us) thereupon the order of the king of the world (and) the nations was issued as follows :—“No one shall put up in the temples and Dharmashalas of that community and no one shall enter into them without permission. And should they wish to rebuild them, no one shall oppose them And no one shall alight at the houses of their disciples. And should (they go) to the holy place (Tirat of) Satrunja in the country Sorat for the purpose of worshipping, no one shall ask and demand from them (anything).” And further in accordance with the representation and request of that man, (His Majestys’) exalted order was issued that on Sunday and Thursday in every week and the day of new moon of every

month and the days of feasts and every new year's day and in the month of Navroj and one day in the month of Yar Mah on which blessed (day) we were weighed for governing the permanent Kingdom shall be observed year after year as long as the years of our permanent Kingdom shall pass on. On one day there shall be no killing of animals in (our) protected kingdom ; and no one on that day shall hunt and catch and kill birds and fish and such like. It is necessary that paying attention to the above-mentioned order they shall not deviate and go astray ; in respect of its being carried out and becoming permanent. This shall be considered as (their) duty. Dated the month of Yar in the year 3.

High Court, Bombay. (A true translation)
26th June, 1875. (Sd.) *Goolam Mohaideen*
Translator.

(c)

[Firman of Emperor Shahjahan dated 1629
A.D., Second year of his reign]

***A Firman of the Victorious King Shah-
boodin Mohammad Saheb Kiran Sani Shah
Jahan Badshah Gazi.***

The Victorious King Shahboodin Moham-
ammad Saheb Kiran Sani Shah Jahan
Badshah Gazi, the son of Jahangir
Badsdah, the son Akbar Padshah, the
son of Humayun Badshah, the son of
Babar Badshah, the son of Shekh Oomar
Mirza, the son of Sooltan Aboo Sayed,
the son of Sultan Mohammad Mirza,
the son of Miran Shah, the son
of Amir Timoor Saheb Kiran—Seal.

GOD IS GREAT.

Whereas His Majesty has received a repre-
sentation as follows :—The temples of Chinta-
man and Satronja and Sankesar and Kesari
existed from the ancient time before the fortu-
nate accession of (His Majesty) to the throne
and there are three Posals at Ahmedabad and
four others at Khambait (Cambay) and one
at Sorat and one at Radhanpur in the possession
of Satidas. The gracious and noble command

of (His Majesty) whom the world obeys who is as exalted as are the heavens has issued to the effect that no person shall put up at the above-mentioned places and spots, and no one shall approach them, for they have been granted to them. And the Sevras may read aloud &c the books of Sagar and Sarookan, may live in the Soobah of Goojrat, and shall not quarrel, among themselves, and shall not (do anything) against orders ; and they shall employ themselves in praying for the permanency of the Kingdom. It is necessary that the Governors and officers of those places in accordance herewith, knowing (this) to be settled, shall not allow any person to transgress (this) Written on the twenty first of the month of Azarma Ilahi in the year 2.

High Court, Bombay. (A true translation,)
 26th June 1865. Sd. Goolam Mohaideen.,
 Translator,

(d)

[Firman of Emperor Shahjahan dated 1657
A.D. 31st year of his reign.]

GOD IS GREAT.

*A Firman of the victorious king Moham-
medshah Saheb Kiran Sani Badshah Gazi.*

Mohammad... Saheb Kiran Sani
Badshah Gazi, the son of Jahangir
Badshah, the son of Akbar Badshah,
the son of Humayon... the son of
Amir Timor Kiran Saheb.—Seal.

At this time the exalted and auspicious
Firman of His Majesty is issued and published as
follows:—The parganah of Palitanā (is) situated
within the jurisdiction of Sorat a dependency of
the Soobah of Ahmedabad that is called Satranja
and was given as a Jagir to (my) fortunate son
the object most charming to the sight of the state
(who is as) a white mark on the forehead (of a
horse) auguring the prosperity (of the state who
is as) a flourishing plant of the garden of mon-
archy, a seedling of the orchard of the kingdom,
the light of the pupil of grandeur, the fruit of the
garden of greatness, the noble, the dignified
prince Mohammad Moorad Baksh. The revenue
thereof being two lacs of money, the same has

been given as Inam as above-mentioned to Sati-das, the jeweller by way of an Altamga (grant) from the beginning of the harvest time, (i.e., month of) Takhakavil. It is necessary that the noble, the dignified children and the exalted Amirs and Vazirs who are thrifty and the future accountants, employed in the civil department and the Governors and Officers and Jagirdars and tax gatherers shall exert (themselves) to carry out and uphold this sacred order of His Majesty and let the above-mentioned Parganah remain in the possession of the above-named (person) and his children, generation after generation and shall consider as abolished (the levying) of all monies and dues and taxes and all (other) revenues ; and with regard to this matter they shall not demand every year, a new order and a Sanad, and they shall not swerve from what is (here) commanded. Dated the 19th, of the auspicious month of Ramzan in the 31st, of the auspicious reign corresponding with the Hijra year 1067 (A.D., 1657).

26th June 1875. (A true translation)
Bombay High Court Sd, Goolam Mohaideen.
Translator.

(e)

[Sunnud from Prince Moorad as *Suba* of Guzrat, dated 1657 A.D., in the 30th year of Emperor Shah Jahan's reign. He was son of Shahjahan and Viceroy of Guzrat.]

In the name of God, the Compassionate, the Merciful.

Moorad Baksh, the son of Shahaboodin
Mohamed Saheb Kiran Sani, Saheb Jahan
the Victorious, Emperor, 1049 Seal.

The present and future accounts of the Sarkar (i.e. district) of Sorath (who) have become exalted by the Royal favour and hopeful (of distinction) are to know that whereas at this time the best of the grandees (namely) Satidas the Jeweller, has represented amongst those standing [before us] in the place of the assembly which resembles paradise, that in the village of Palitana (which is one) of the Dependancies of the above mentioned *Sarkar*, there is a place of worship belonging to the Hindoos, that is called Satranja, and that the people of the surrounding districts come there on a pilgrimage. The order of the highly dignified, the possessor of exalted rank, has been graciously issued to the effect that the above mentioned Village has

been granted from the beginning of the season of Kharif Nijuit (i.e. harvest time) as an *Inam* to the above mentioned person, the best of the grandees. It is therefore necessary that considering the above mentioned Village as an *Inam* (i.e. grant) to him, you shall not interfere (with it) in any way, in order that the people of the neighbouring districts and localities may come on a pilgrimage to that place with (their) minds at ease. In this matter, regarding (this) as a complete injunction, you are not to swerve (herefrom). Written on the 29th day of the holy month of Mohurram in the 30th of our auspicious reign :—

The handwriting of the humble servant Ali Nakhi.

The 4th of Safar in the thirtieth year of the reign Presented to the Hoozoor.

The 4th of Safar in the thirtieth year. A copy was taken in the Divans (i.e. prime minister's) office.

The 4th of Safar in the thirtieth year received.

The 4th of Safar

A true translation
(Sd.) *Goolam Mohaideen*
Translator.

(f)

[Confirmation of Sunnud (e) by Emperor Moorad Bux dated 1658 A. D. in the first year of his reign. As soon as he came to the throne he was murdered.]

Padsha Moorad Bux A. H. 1068. Seal

This high command is now issued, declaring that as the Purgunnah of Palitana under the Sirkar of Soruth, a dependency, on the Subah of Ahmedabad and which Perguna is also called Istrinja is by former Sunnud conferred on Satidas Jwahuree as an Inam or Gift, the said Satidas has presented a petition praying that in this manner a new high command should be given. This world binding mandate is therefore now issued declaring that we confirm to the said Satidas and to his descendants the Inam or Gift he held by former Sunnud and a Royal patent, and it behoves the Dewans and Vuzeers and Mootusudees present and the future and the Jageerdars and Kuroorees of that District to respect the said Gift according to the above order, and not to molest or hinder him under pretence of expenses and taxes etc, but they must act so that this order may continue and

abide, knowing this order to be peremptory, no opposition shall be made. Dated 29th Ramzan first year of his reign.

Recorder's Court.

Translator's Office

30th June 1820.

Sd. J. Taylor

Translator.

(g)

[Sunnud. from Emperor Aurungzeb dated
1658 A.D.]

*In the name of God, the Compassionate the
Merciful.*

God the victorious Mohammad Ourung-
zeb Sha Bahadoor, the son of
Saheb Kiran Sani 1068.—Seal.

Whereas at this time, the beginning of which
is auspicious (and) the end of which will be
happy, Satidas, the Jeweller has represented to
the noble, most holy, exalted (and) elevated
presence through persons who constitute the
holy assembly of the Court, that whereas accord-
ing to a Firman of His Majesty, the exalted
(and) as dignified as Soloman, the protector
of the office of the successors (of Mohammad)
the shadow of God, dated the nineteenth of the
holy month of Ramzan, in the year thirty
one, the district of Palitana, which is called
Satranja in the Jurisdiction of the Sorath
Sarkar, a dependency of the Suba of
Ahmedabad (and) the revenue of which is two
lacs of Dâms has been settled as a perpetual
Inam on the slave (the petitioner) (and) that

he (the petitioner) therefore hopes that a glorious edict may also be granted by our Court ;
 Therefore in the same manner as before we have granted (to the petitioner) the above mentioned district as a perpetual Inam. It is therefore incumbent in the present and future managers of the Suba and the above mentioned Sarkar, to exert themselves for the continual and permanent observance of this hallowed ordinance (and) to permit the above mentioned district to remain in the possession of the above mentioned person and of his descendants in lineal succession from generation to generation and to consider him exempted from all demands and taxes and all other dues (and) not to demand from him in respect hereof a new sunnud every year (and) they shall not swerve from this order. Written on the 9th of the month of Telkand in the Hijra year 1068.

(On back)

A mandate of the Nawab, the possessor of holy titles, the fruit of the garden, a worthy successor, the fruit of the tree of greatness, a lamp of the noble family a light of the great house, the pupil of the eye of grandeur and fortune, the pride of greatness and glory, of noble birth, the exalted, the praised one by the

tongue of the slave and free, the famous (and)
victorious prince Mohammad Sultan Bahadoor, —

**32. Mohammad Sultan Bahadoor the
son of the Victorious. Mohammad
Ourungzeb Sha Bahadoor 1068—seal**

Translated by me
Sd. Goolam Mohaideen.
Translator.

(h)

[Firman of Emperor Ahmed Shah dated]
1752 A.D., fifth year of his reign.

*In the name of the Purest, Highest in
Station.*

SEAL

Be it known to the Officers and Managers of the present and future affairs of the Province of Bengal and the other Provinces under dominion, that Jugut Sett Mahtaub Roy represented to us the high in dignity that mountain Paresnathjee, situate in the country of Bengal, the place of worship according to the Jain Setamburee religion also the Cotee at station Mudhoobun, on a rent-free lakheraj) ground, butted and bounded by four boundaries belong (to the followers of) the Jain Setamburee religion and that he, the devoted supplicant is a follower of the Jain Setamburee religion, he therefore, is hopeful of the Royal bounty that the mountain and the Cotee aforesaid, be bestowed by the resplendent Huzoor on that obedient supplicant, so that, composed in mind, he may devote himself to pray according to that religion. Whereas

the person aforesaid deserves Royal favour and bounty, also as it appears that the property he asks for has a particular connection with him, and (as) it appeared on inquiry instituted by this High in Dignity that mountain Paresnath and the Cotee aforesaid have from a long time appertained to the (followers of the) Jain Setamburee religion, therefore the whole of the mountain and the Cotee at Mudhoobun butted and bounded by four boundaries, are bestowed by the Royal Court on the aforesaid person. It is required that he should always devote to pray himself for the welfare and prosperity of the State ; and no one should offer opposition respecting the mountain Paresnath and the Cotee at Mudhoobun.

Knowing this to be a very urgent matter, let them act as directed. *Finis.*

The whole of mountain Parèsnath situate in the country of Bengal,

Three hundred and one Beeghas of Lakhraj land of Mudhoobun, situate in the country of Bengal, butted and bounded by four boundaries specified below.

On the West—the water course of Joyporiah, alias Jaynugger.

On the East—the old water-course. (*nala*)

On the North—the *koond* or reservoir
(called) Julhurrey prepared by the (followers of
the) Jain Setambaree religion.

On the South—the base of Mountain
Paresnath.

Written on the 27th day of the month of
Jemadeeoolawal, the fifth year of the King's
reign. (On the back) The Khan of Khans
Kumirooddeen Khan Bahadur, Victorious in
War, The Vizier of Territories, Managers
of affairs, Noblest of Nobles, the Head of the
country, Commander in-Chief, a faithful friend
and servant of the King Ahmud Shah, the Hero.

A true translation of the annexed Persian
Document for Baboo Pooran Chund.

(Sd) Shamachurn Sircar
Chief Interpreter and Translator
High Court, Original Jurisdiction,
The 19th March 1868.

(1)

[Sunnud of Aboo Ali Khan Bahadur, dated
the third year of reign.]

Aboo Ali Khan Bahadur Emperor
and Champion of Faith—Seal.

To

The Motsuddees of the present time and of
future of Pergunnah Bissoompore Pachrookhy in
the province of Behar.

Take notice that

Since Mouzah Palgunge in the aforesaid
Purgunnah has been as heretofore exempted
from all liabilities in the name of Raja Padman
Singh as a charitable endowment to all the
temples of Pareshnath made by Juggut Sett,
the same is therefore upheld and confirmed in
the year 1169 Fusli. (1755 A. D.) You shall raise
no objection and offer no opposition in any way
whatever in respect of the said Mouzah and shall
release and leave it to the use and possession
of the above named Rajah so that he may apply
the profits thereof to necessary purposes and
continue to pray for the welfare of the empire
to last for ever. Written on the 27th day of
Jamadi-us-sani in the third year of reign.

True translation

21-1-89.

(Sd.) Iswaree Persad

(1)

[Parwana of Jaggat Sett Khushal Chand,
dated 1775 A.D.]

Jaggat Sett Khoshull Chund 1187—Seal.

High in dignity Baboo Sookhul Chand Sahoo and Boola Sahoo, Managers of the temples of Jain Situmbury, i.e. on the hills of Pareshnathjee *alias* Somed Shekhurjee, be of good cheer.

A long time ago since the reigns of the Emperors, the hills of Paresknathjee, being considered the holy place of the persons of Jain Situmbury religion, were made over to my father, because we were also of the religion of Jain Situmbury. But owing to my having been charged with various affairs, and the said holy place being situate at a great distance I could not manage the affairs thereof. I therefore having appointed you as the manager of the affairs write to you that you should most carefully manage all affairs so that the pilgrims might with perfect ease travel there and return therefrom. This hill and the holy place have been in the possession of the persons of Jain Situmbury. No other persons has any thing to do

with it. Therefore this Perwanah or order is written to you that you should act accordingly. If any of the authorities or landholders set up opposition in any way you should produce this Perwanah. Dated the 16th of the month of Zakund 1189 Hedgree.

True translation,
(Sd.) Jadub Chunder Mitter.

APPENDIX C.

List of Jain Agams and Nigams

[The reader will find a valuable and excellent account in detail of these sacred canons by Dr. Weber in *Indische Studien* Vols XVI—XVII ; translated by Dr. Smyth and published in *Indian Antiquary* Vols. XVII to XXI.]

A. Jain Agams

These are 45 in numbers and are divided into I. *Angas* II. *Upāṅgas* III. *Mula Sutras* IV. *Chheda Sutras*, V. *Payannās* VI. *Chulikās*.

I. Angas.

Anga Sutras are eleven in number,

1. **AYARANGA SUTTAM** (Skr. Acharanga Sutra)
It deals with Jain Philosophy and rules of conduct for members of the order. (Translated in the *Sacred book of the East* Vol. XXII.)
2. **SUYAGADANGAM SUTTAM** (Skr. Sutrakritāṅgam Sutra) It deals with the doctrines of the 363 different heretical sects (Translated in the *Sacred Book of the East* Vol. XLV.)
3. **THANANGAM SUTTAM** (Skr. Sthanāṅgam Sutra). It deals with an exposition of

'Sthans' (points of view) of one to ten elements of the universe according to the Jain system,

4. SAMAVAYANGAM SUTTAM (Skr. Samavaynagam Sutra). It deals with the nature of one to innumerable matters of the universe.
5. VIYAHAPANNATTI or commonly known as BHAGAVATI SUTTAM (Skr. Vyakhya prajnapati Sutra). This is a most important work in the list of the Jain canons, dealing with 36,000 queries and their answers between Mahavira and Goutama.
6. NAYADHAMMAKAHA SUTTAM (Skr. Jnata dharma katha Sutra). It contains stories and parables of religious personages and also exposition of elements.
7. UVASAGADASAO SUTTAM (Skr. Upasakadasha Sutra). It deals with the lives of the ten principle lay-disciples of Mahavira and sets out rules of conduct for lay-men. (Published in the Bibliotheca Indica, Calcutta.)
8. ANTAGADADASAO SUTTAM (Skr. Antakritadasha Sutra). It deals with the history of the 90 personages who attained moksha (Translated in the Oriental Translation Fund Vol. XVII.)

9. **ANUTTAROVAVAIYADASAO SUTTAM** (Skr. Anuttaraupapatikadashah Sutra). It narrates the story of the ten ascetics who took birth in Anuttara Vimana (Translated in the Oriental Translation Fund Vol. XVII.)
10. **PANHAVAGARANAM SUTTAM** (Skr. Prashnavyakarana Sutra). It deals with Jain Philosophy especially the actions of merit and demerit.
11. **VIVAGASUYAM SUTTAM** (Skr. Vipakashrutam Sutra). It describes the five souls taking birth with distress and five with comfort produced by action.

II. Upangas.

UPANGA SUTRAS are twelve in number.

1. **UVAVAYI SUTTAM** (Skr. Aupapatika Sutra)
It contains lectures on the birth of 22 different kinds of souls and other religious subjects.
2. **RAIPASENI SUTTAM** (Skr. Rajprashniya Sutra.) It contains discourse of Keshi Ganadhar with King Pradeshi, an unbeliever.
3. **JIVAVIGAM SUTTAM** (Skr. Jivavigama Sutra).
It contains lectures on soul and non-soul.

4. PANNAVANA SUTTAM (Skr. Prajnapana Sutra). It contains discourse on 36 objects in 36 stanzas.
5. JAMBUDEEP PANNATTI SUTTAM (Skr. Jambudwipa Prajnapti Sutra.) It contains description of Jambudwipa including accounts of its mountains, rivers &c.
6. CHANDAPANNATTI SUTTAM (Skr. Chandra Prajnapati Sutra).
7. SURYA PANNATTI SUTTAM (Skr. Surya Prajnapti Sutra.) These two canons (Nos. 6 and 7) contain description of sun and moon and other celestial spheres.
8. KAPPIYA SUTTAM including Niriyavali Suttam (Skr. Kalpika Sutra including Nirya VALI SUTRA).
9. KAPPAODOSIA SUTTAM (Skr. Kalpavatan-shika Sutra.)
10. PUPPIYA SUTTAM (Skr. Pushpika Sutra.)
11. PUPPACHULIYA SUTTAM (Skr. Pushpachoolika Sutra.)
12. BANHIDASA SUTTAM (Skr. Banhidasha Sutra.)

These series of canons from Nos. 8 to 12 contain description of heaven and hell, battles of kings &c.

III. Mul Sutras.

These are four in number.

1. AVASYAKA SUTRA including Vishesavasyaka and Pakshika Sutras. These deal with higher Jain principles and philosophy, logic and history.
2. DASAVAIIKALIKA SUTRA. It contains rules of conduct for the ascetics.
3. PINDANIRYUKTI and OGHNIRYUKTI Sutras. These contain rules of begging and collecting alms and food by the ascetics.
4. UTTARADHYAYAN SUTRA. It contains 36 lectures on various interesting subjects (Translated in the Sacred Book of the East Vol XLV.)

IV. Chheda Sutras.

CHHEDA SUTRAS are six in number and they contain rules of penance and other regulations of the church.

1. VYABAHARDASAKALPA SUTRA.
2. VRIHATKALPA SUTRA.
3. DASHASHRUTASKANDHA SUTRA.
4. NISHITHA SUTRA.
5. MAHANISHITHA SUTRA.
6. PANCHAKALPA SUTRA (now extinct) and JIT-KALPA SUTRA.

V Payennas (Skr. Prajnapana)

These are ten in number. They deal mostly with ethical rules and other regulations both for the church and the laity.

1. CHOUSARAN PAYENNA SUTTAM (Skr. Chatuhsharan prajnyapana Sutra.)
2. SANTHAR PAYENNA SUTTAM (Skr. Sanstharaka prajnyapana Sutra.)
3. TANDUL PAYENNA SUTTAM (Skr. Tandul prajnyapana Sutra.)
4. CHANDAVIJJAGA SUTTAM (Skr. Chandra-vedhyak Sutra.)
5. GAINVIJJIYA SUTTAM. (Skr. Gainvidya Sutra.)
6. AURPACHCHAKHANA SUTTAM (Skr. Aurpratyakhyan Sutra.)
7. VIRTHUBO OR DEVINDATTHAVA SUTTAM, (Skr. Virastaba or Devendrastaba Sutram.)
8. MAHAPACHCHAKHANA SUTTAM (Skr. Maha pratyakhyan Sutra.)
9. GACHCHHACHAR SUTTAM (Skr. GACHCHHACHARA Sutra.)
10. JOTISIKKANDARA SUTTAM (Skr. Jyotiskaranda Sutra.)

In the places of 9 and 10 some hold Bhattachachakhana and Samadhimarana Sutra as the 9th and 10th Chheda Sutras,

VI Chulika Sutras.

CHULIKA Sutras are two in number. They contain discourse on five kinds of knowledge and other subjects.

1. ANUYOGADWAR SUTRA.
2. NANDI SUTRA.

B. JAIN NIGAMS OR UPANISHADS.

These are 36 in number.

- | | |
|--|---|
| 1. Uttaranyaka. | 2. Panchadhyaya. |
| 3. Bahureech. | 4. Vijnanaghanarnava. |
| 5. Vijnaneshwar. | 6. Vijnanagunarnava. |
| 7. Navatatwa nidana-
nirnaya. | 8. Tatwartha Nidhi-
ratnakar. |
| 9. Vishudhatma guna
gambhira. | 10. Arhadharmagama-
nirnaya. |
| 11. Utsargapavadava-
chananaikanta. | 12. Astinasti viveka
nigama nirnaya. |
| 13. Nijamanonayanal-
hada. | 14. Ratnatrayanidan-
nirnaya. |
| 15. Siddahagama sanke-
tastavaka. | 16. Bhavyajanabhaya-
pahâraka. |
| 17. Ragijananirvedaja-
naka. | 18. Strimuktnidana-
nirnaya. |
| 19. Kavijanakalpadru-
mopama. | 20. Sakalaprapancha
pathnidâna. |

- | | |
|---------------------------------------|---------------------------------------|
| 21. Shraddhadharma-
sadhypavarga. | 22. Saptnayanidana. |
| 23. Vandhamokshâpa-
gama. | 24. Ishtakamaniyasiddhi. |
| 25. Bramhakamaniya-
siddhi. | 26. Naikarmakamaniya. |
| 27. Chaturvarga
chintâmani. | 28. Panchajnyanaswa-
rupavedana. |
| 29. Panchadarshana
swaruparahasya. | 30. Panchcharitraswa-
ruparahasya. |
| 31. Nigamâgamavakya
vivarana. | 32. Vyavaharsadhya-
pavarga. |
| 33. Nishchayaika
sadhypavarya. | 34. Prayashchittaik
sadhypavarga. |
| 35. Darshanaikasadd-
hyapavarga. | 36. Virataviratasama-
napavarga. |
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APPENDIX D.

The Tirthankars of the Present Era.

I. ADINATHA better known as Rishava Deva, belonged to Ikshaku race and was the son of King Nabhi and Queen Marudevi. His place of birth was Vinita (Ajodhya), in the country of Koshala, but according to some in the north of Kashmir. He was born towards the end of the period of *Yugaliks*. According to the custom of the time, he was married to his own twin sister Sumangala and another Sunanda whose brother died in childhood. Sumangala's issues were Bharat and Bramhi (the twin) and 98 other twin sons and by Sunanda he had Bahubal and Sundari. From the descendants of Bharat and Bahubali the Surja and Chandra dynasties were respectively originated, and the country was named Bharat after the eldest prince. He resigned his empire to his sons and laid foundation of the Jain Church in this era. He was initiated at the city of Vinita and attained *nirvān*, on Astapada mountain. He is represented as of golden complexion and having a bull (वृषभ) for his cognizance.

2. AJITANATHA belonged to the same race and was son of King Jitashatru and Queen Bijoya. He was born in Ajodhya and was initiated at the same place and reached *nirvān* on Samet Sikhar mountain or better known as Pareshnath Hill in Bengal. He was also of golden complexion and had an elephant (हस्ति) as his cognizance. King Sagar flourished during his time.

3. SAMBHAVANATHA was son of King Jitari and Queen Sena and belonged to the same race. He was born at Sāwathi (Srāwasthi)—modern "Setmet kā kilā", near Balarampur U. P. and was initiated at the same city and attained *nirvān* on mount Samet Sikhar. His complexion was of golden colour and his cognizance was horse (अश्व).

4. ABHINANDANA was born of King Sambara and Queen Siddhartha belonging to the Ikshaku race. He was of golden complexion and had monkey (कपि) as his cognizance. He was born at Ajodhya and was initiated at the same place and his *nirvān* took place on Mount Samet Sikhar.

(5) SUMATINATHA was the son of King Megha by Queen Mangala at Ajodhya belonging to the Ikshaku race and was initiated at the same

city and his *nirvân* also occurred at Mount Samet Sikhar. He was also of golden complexion and had a curlew (कौच) for his cognizance. According to the Digambaris, it was red goose (चक्रवाक).

6. PADMAPRAVA was the son of King Sreedhar by Queen Sushima. He belonged to the Ikshaku race and was born in Koshambi—receiving initiation at the same place and attaining *nirvân* at Mount Samet Sikhar. His cognizance was lotus (पद्म) and his complexion was of red colour:

7. SUPARSWANATHA was the son of King Pratista and his mother was Prithivi and belonged to the Ikshaku race. He was born at Benaras and was initiated at the same city. Attained *nirvân* on Mount Samet Sikhar. He was of golden, but according to Digambaris, green complexion. His cognizance was the figure, Swastika (चक्रिक).

8. CHANDRAPRAVA belonged to the Ikshaku race and was the son of King Mahasena by Lakshmana and was born at Chandrapura and was initiated at the same city and attained Moksha on Samet Sikhar. He is described as of white complexion and had moon (चन्द्र) as his cognizance.

9. SUBIDHINATHA was the son of King Sugriva and Queen Rama belonging to the

Ikshaku race. He was born in the city of Kākāndi and was initiated there attaining *nirvān* on Mount Samet Sikhar. He was of white complexion and had *Makara* (मकर) a fabulous aquatic animal as his cognizance. He is also known as Pushpadanta.

10. **SHITALANATHA** belonging to the Ikshaku race, was the son of King Drirharatha and Queen Susnanda. His birth-place was the city of Bhadilpur where he took his initiation and reached *nirvān* on Mount Samet Sikhar. His complexion was golden and his cognizance was the figure Sreevatsa (श्रीवत्स), Digambaris say Kalpa tree (कल्पवृक्ष) and it was in his time that the famous *Harivansa* took its origin.

11. **SHREANSHANATHA** also belonged to the Ikshaku race and his parents were King Vishnu and Queen Vishna. He was born at Sinhapur near Benares and took his initiation at the same city and reached *nirvān* on Mount Samet Sikhar. He was of golden complexion and his cognizance was rhinoceros (एकगज) while Digambaris say, it was bird Garura (गरुड).

12. **VASUPUJYA** came of the same Ikshaku race and was son of King Vashupujya by Queen Jayā. His birth place was at the city of Champa modern Nathnagar, near Bhagalpur where he

took his initiation as well as reached *nirvāṇ*. He was of red complexion and his cognizance was buffalo (महिष).

13. VIMALANATHA was the son of King Kri-tavarma by Queen Shyama belonging to the Ikshaku race. He was born at the city of Kam-pilpur where he took initiation and reached Moksha on Mount Samet Sikhar. His complexion was of golden colour and his cognizance was boar (बराह).

14. ANANTANATHA belonged to the Ikshaku race and was the son of King Sinhasena by Queen Sujasa. His place of birth was Ajodhya where he was initiated and reached *nirvāṇ* on Mount Samet Sikhar. He was of golden complexion and his cognizance was falcon (स्येन) while according to the Digambaris his symbol was a bear (भालुक).

15. DHARMANATHA was the son of King Bhanu and Queen Suhrita belonging to the Ikshaku race. His birth place was the city of Ratnapuri near Ajodhya where he was initiated and reached Moksha on Mount Samet Sikhar. His complexion was of golden colour and his cognizance was a thunderbolt (वज्र).

16. SHANTINATHA belonged to the Ikshaku-race and was the son of King Vishwa Sena by Queen Achira. He was born in the city of Hastina.

pura also known as Gajapura near Meerut where he took his initiation reaching *nirvān* on Mount Samet Sikhar. He is described as of yellow colour and his cognizance was an antelope (मृग).

17. KUNTHANATHA was the son of King Sura by Sree belonging to the Ikshaku race. His birth place was the city of Hastinapura, and he took his initiation at the same place and attained *moksha* on Mount Samet Sikhar. His complexion was of yellow colour and his cognizance was a goat (काग).

18. ARANATHA was born in the same city of Hastinapura and his parents were King Sudarshana and Queen Devi belonging to the Ikshaku race. His place of initiation was Gajapura and reached *nirvān* on Mount Samet Sikhar. His complexion was golden and his cognizance was a figure (नव्यावर्त्त) diagram and according to the Digambaris his symbol was a fish (मत्स्य). Parashurama, a Hindu *Avatara*, flourished in his time.

19. MALLINATHA belonged to the Ikshaku race and was the daughter (according to Digambaris, who do not admit of *moksha* for the women, she was a son) of King Kumbha by Parvabati. His place of birth was Mathura where he was initiated and reached *nirvān* on mount Samet Sikhar. His complexion was of blue colour and his cognizance was a water-jug (कुम्भ).

20. MUNI SUBRATA belonged to the race known as Harivansa and was the son of king Sumitra by Padmabati of the city of Rajgir where he was initiated and reached *nirvân* on mount Samet Sikhar. He was of dark complexion and his cognizance was a tortoise (कुर्म). Dasaratha and Ram Chandra were his contemporaries.

21. NAMINATHA belonged to the Ikshaku race and was the son of King Bijoya and Queen Bipra. He was born in the city of Mathura where he was initiated and attained *moksha* on mount Samet Sikhar. His complexion was of yellow colour and his cognizance was a blue lotus. (नीलोत्पल) According to the Digambara he was of green colour.

22. NEMINATHA also known as Arista Nemi belonged to the Harivansa. He was the son of Samudra Vijoya by Shiva. His place of birth was Souripur where he was initiated and attained *nirvân* on mount Girnar and was of black complexion with a conch (शंख) as his symbol. He was related to the Hindu Avatar, Krishna, whose father Vasudeva, was a brother of Samudra Vijoy. It was arranged that he should marry Rajamati, daughter of Ugrasena king of Jirnadurga or Junagad. On hearing the piteous cries of birds and beasts which were collected for the marriage

feast, he refused to marry and went out to mount Girnar. In the Hindu Vedas and Purans, we find mention of Arista Nemi or Nemi Nath. Kurus and Pandavas flourished during his time:

23. PARSHWANATHA belonged to the Ikshaku race and was the son of King Ashwa Sen by Bama Devi. He was born in 877 B.C. and his birth place was Benares where he was initiated and attained *nirvāṇ* on mount Samet Sikhar. He was of blue complexion and his cognizance was a serpent (सर्प). Parshwanatha attained nirban in his hundredth year, some 250 years before the *nirvāṇ* of Mahavira i.e. about 770 B.C.

24. MAHAVIRA or Vardhmana also known as Natputta, the last Tirthankar, belonged to the Ikshaku race and was the son of King Siddharatha by Queen Trisala. His place of birth was Kshatriya-kund-gram where he was initiated and reached *nirvāṇ* in the town of Pawapuri. He was of yellow complexion and had a lion (सिंह) as his cognizance. The date of his *nirvāṇ* is 527 B. C.

APPENDIX E.

Chronological List of the Gachchha-heads.

I. SWETAMBAR SCHOOL.

(a) *Upakesh Gachchha.*

[The '*Gachchha*' traces its origin from Parshwanatha, the 23rd. Tirthankar. His chief disciples or *Ganadharas* were (i) Subhadatta (ii) Aryaghosa (iii) Vishista (iv) Bramhadhari (v) Soma (vi) Sivadhara (vii) Vira Bhadra (viii) Yashaswi. Shubhadatta, being the eldest, became the head of the church after the Lord. The title '*Suri*' or '*Acharya*' of the pontiffs is indiscriminately used in this '*Gachchha*' e. g. Siddhha Suri or Siddhâcharya ; Kakka Suri or Kakkâchârya or Kakudâcharya. Vide Heornle's list published in Indian Antiquary, vol XIX pp. 233-252.]

1. Tirthankara Parshwanatha
2. Shubhadatta.
3. Hari datta.
4. Arya Sumudra.
5. Keshi (contemporary of Mahavira ; some place '*Prabha*' between 4 & 5)

6. Sayamprabha.
7. Ratnaprabha I (457 B. C.)
8. Yaksadeva I, 9. Kakka I,
10. Devagupta I.
11. Siddha. I. 12. Ratnaprabha II.
13. Yaksha II. 14. Kakka II.
15. Devagupta II. 16. Siddha II.
17. Ratnaprabha III.
18. Yaksha III.
19. Kakka III. (By oversight Dr. Heornle
has put No. 19 instead of No 18)
20. Devagupta III.
21. Siddha II. 22. Ratnaprabha IV.
23. Yaksha IV. 24. Kakka IV (63 A. D.)
25. Devagupta IV (13 A. D.)
26. Siddha IV.
27. Ratnaprabha V (18 A. D.)
28. Yaksha V. (85 A. D. Converted king
Chitrangada of Kanouj)
29. Kakka V. 30. Devagupta V.
31. Siddha V, 32. Ratnaprabha VI.
33. Yaksha VI.
34. Kakka VI. (had extra-ordinary powers ;
pursuant to the remonstrations of goddess
'Sachchika', the two names i. Ratnaprabha and
ii. Yaksha were removed from the Gachchha.)
35. Devagupta VI. 36. Siddha VI.

37. Kakka VII. 38. Devegupta VII.
39. Siddha VII. 40. Kakka VIII.
41. Devagupta VIII (938 A. D.)
42. Siddha VIII.
43. Kakka IX (Author of '*Pancha Pramāna*')
44. Devagupta IX. (do. of '*Navatatwa Prakaran*' 1015 A. D.)
45. Siddha IX. 46. Kakka X.
47. Devagupta X. 48. Siddha X.
49. Kakka XI.
50. Devagupta XI [Dr. Heornle's Mss. gives s. 1108 (1051 A. D.) My Mss. has s. 1105 (1048 A. D.)
51. Siddha XI.
52. Kakka XII. (s. 1154 = 1097 A. D.)
53. Devagupta XII. 54. Siddha XII.
55. Kakka XIII. (s. 1252 = 1195 A. D.)
56. Devagupta XIII.
57. Siddha XIII. 58. Kakka XIV.
59. Devagupta XIV. 60. Siddha XIV.
61. Kakka XV. 62. Devegupta XV.
63. Siddha XV. 64. Kakka XVI.
65. Devagupta XVI.
66. Siddha XVI. (s. 1330 = 1273 A. D.)
67. Kakka XVII. (s. 1371 = 1314 A. D. Author of '*Gachcha Prabandha*')
68. Devagupta XVII. (s. 1409 = 1352 A. D.)

69. Siddha XVII. (s. 1475 = 1418 A. D.)
 70. Kakka XVII. (s. 1428 = 1441 A. D.)
 71. Devagupta XVIII. (s. 1528 = 1471 A. D.)
 72. Siddha XVIII. (s. 1565 = 1508 A. D.) .
 73. Kakka, XIX. (s. 1505 = 1553 A. D.)
 74. Devagupta XIX. (s. 1631 = 1574 A. D.)
 75. Siddha XIX. (s. 1652 = 1598 A. D.)
(Dr Heornle's list closes here)
 76. Kakka XX. (Installed at Bikanir s. 1689
= 1632 A. D.)
 77. Devagupta XX. (s. 1727 = 1670 A. D.)
 78. Siddha XX. (s. 1767 = 1710 A. D.)
 79. Kakka XXI. (s. 1107 = 1750 A. D.)
 80. Devagupta XXI. (s. 1807 = 1750 A. D.)
 81. Siddha XXI. (s. 1848 = 1790 A. D.)
 82. Kakka XXII. (s. 1891 = 1934 A. D.)
 83. Devagupta XXII.
 84. Siddha XXII.
 85. Kakka Suri XXIII.
-

(b) **BARHA OR KHARATARA GACHCHHA.**

[Branches (i) Madhukara (ii) Rudrapalli (iii) Laghu (iv) Begarh (v) Pinpali (vi) Barha Acharya (vii) Bhavaharsha (viii) Laghu Acharya (ix) Rangvijay (x) Mandoria.]

38. Udyotana Suri, up to 937 A.D. (S.994).

32. Vardhamana Suri, up to 1031 A. D. (S. 1088) confirmed by Abu inscriptions. He created his pupil Jineshwara an Acharya in 1022 A. D. (S. 1079). Afterwards he performed the installation ceremony of the temple on Mt. Abu known as Vimal Vasi in S. 1088, the year in which he reached heaven.

40. Jineshwara Suri I. In 1023 A. D. (S. 1080) in a debate before king Durlabha of Anhillapura (Gujrat) he was victorious and got the *biruda* (title) of Kharatara which is borne by this *gachchha* up to the present moment.

c.f." उद्योतनो गुरुरभाहिबुधो यदोये

पदेऽजनिष्ट सुमुनिर्गणि वर्षमानः ॥१६॥

तदनु भुवनाश्रित ख्यातावदात गुणोत्तरः

सुचरण रमा भूरि स्मरिवंभूव जिनेश्वर ।

'खरतर' इति ख्यातिं यस्मादवापगणोप्ययं ॥

[from Rajgriha Prashastti, dated s. 1355 = 1412 A.D.]

"संवत् दश अक्षिण नृपहार ।

तास सौस जिनमार्ग विचार ॥

‘खरतर’ विरुध लक्ष्मो अति पुण्य ।

सुगुरु जिनेश्वर सुधन्य ॥” *gāthā*.

41. Jina Chandra Suri I.

(It was he who foretold to Moujdin that he would become Sultan and on his ascending the throne, the Acharya was invited with great pomp to his capital Delhi where he resided for some-time and composed the work ‘Sambegarangshala. He was succeeded by his brother disciple Abhaideva and from him we find every fourth Acharya, of the gachchha named as Jina Chandra Suri)

42. Abhaideva Suri, the great commentator.

43. Jina Ballava Suri. He survived only for two months after he became an Acharya and died in 1110 A. D. (S. 1167)—the first branch Madhukara started from 1110 A. D.

44. Jina Datta Suri. 1110 A. D.—1154 A. D. (S. 1167—1211.)—the second branch ‘Rudrapali’ started from 1147 A. D.

45. Jina Chandra Suri II. 1158—1166 A. D. (S. 1211—1223). Anchal gachchha started during his time from 1156 A. D. (S. 1213)

46. Jina Pati Suri. 1166—1220 A. D. (S. 1223—1277)

47. Jineshwara Suri II. 1221—1274 A. D. (S. 1278—1301)—the third branch ‘Laghu Khara

tara started from 1274 A. D. (S. 1331) and it was during his headship in 1248 A. D. (S. 1285) that the 'Chitrawal' gachchha was named "Tapa"-gachchha from Jagata Chandra Suri

48. Jina Prabodha Suri 1274—1284 A.D. (S. 1341—1441)

49. Jina Chandra Suri III, 1383—1312 A.D (S. 1341—1376)

50. Jina Kushala Suri. 1320—1332 A. D. (S. 1377—1982)

51. Jina Padma Suri. 1332—1343 A. D. (S. 1389—1400)

52. Jina Labdhi Suri. 1343—1349 A. D. (S. 1400—1406)

53. Jina Chandra Suri IV. 1349—1358 A. D. (S. 1406—1415)

54. Jinodaya Suri. 1358—1377 A. D. (S. 8415—1432)—the fourth branch 'Begarh' started during his headship.

55. Jina Râja Suri I. 1375—1404 A. D. (S. 1432—1461)

55A. Jina Vardhan Suri, 1404—1418 A. D. (S. 1461—1475)—the fifth branch 'Pipalia' started from S. 1474 (1417 A. D.)—this Acharya was expelled from the church in 1418 A. D. (S. 1475) and so not counted in the list.

56. Jina Bhadra Suri. 1418—1457 A. D. (S. 1475—1514)
57. Jina Chandra Suri V. 1457—1473 A.D. (S. 1504—1530)
58. Jina Samudra Suri. 1470—1418 A. D. (S. 1530—1555)
59. Jina Hansa Suri I. 1498—1525 A. D. (S. 1555—1582)—sixth branch Barha Acharya started from S. 1564 (1507 A. D.) Karuâmati *gachchha* started from S. 1570 (1513 A. D.)
60. Jina Manikya Suri. 1525—1555 A. D. (S. 1582—1612)
61. Jina Chandra Suri VI. 1555—1614 A. D. (S. 1612—1970)—seventh branch 'Bhavaharsha *gachchha* started from S. 1621 (1564 A. D.)
62. Jina Sinha Suri. 1614—1618 A. D. (S. 1670—1674)
63. Jina Râja Suri II. 1618—1642 A. D. (S. 1674—1699)—eighth branch Laghu Acharya started from S. 1616 (1622 A. D.)
64. Jina Ratna Suri. 1642—1654 A. D. (S. 1699—1711)—ninth branch Ranga Vijaya started from S. 1700 (1643 A. D.)
65. Jina Chandra Suri VII. 1654—1709 A.D. (S. 1711—1763)

66. Jina Sukhha Suri. 1706—1723 A. D. (S. 1763—1780)

67. Jina Bhakti Suri. 1723—1747 A. D. (S. 1710—1804)

68. Jina Labha Suri. 1747—1777 A. D. (S. 1804—1834)

69. Jina Chandra Suri. VIII. 1777—1799 A.D. (S. 1134—1156)

70. Jina Harsha Suri. 1799—1135 A. D. (S. 1856—1892)—tenth branch Mandoria started from S, 1892 (1835 A. D.) Dr. Klatt's Mss. ends here (Indian Antiquary Vol. XI. p. 250.)

71. Jina Soukhya Suri. IX. 1835—1861 A.D. (S. 1892—1917)

72. Jina Hansa Suri. II. 1861—1871 A. D. (S. 1917—1935)

73. Jina Chandra Suri. 1879—1898 A. D. (S. 1935—1955)

74. Jina Kirti Suri. 1898—1911 A. D. (S. 1955—1967)

75. Jina Charitra Suri. 1911. A. D. (S. 1167)
—the present head of the gachchha.

[Dr. Heornle adds to Dr. Klatt's list No. 71. Jina Mahendra (S. 1892—1914) and 72, Jina Mukti ; but these pontiffs belong to another branch of the gachchha.]

(b-1) RANGA VIJYA SAKHA.

[It is the 9th branch of 'Kharatara gachcha' in whose list (b) we find Jina Raja Suri as No. 63. Both his disciples Jina Ratna and Jina Ranga assumed headship, the former of the main line as No. 64 and the other Jina Ranga also as No. 64 of this branch which got its name as 'Ranga Vijaya', from this Suri and has been known so up to the present time.]

64. Jina Ranga Suri. (died in S. 1711 = 1654 A. D.)

65. Jina Chandra VII.

66. Jina Vimala.

67. Jina Lalita.

68. Jina Akshaya.

69. Jina Chandra VIII.

70. Jina Nandivardhana.

71. Jina Jayashekhara.

72. Jina Kalyâna.

73. Jina Chandra IX. (died in S. 1941 = 1884 A. D.)

74. Jina Ratna Suri (succeeded in 1884 A.D. and is the present head of this branch).

(c) **TAPA GACHCHHA.**

[The list of this Gachchha does not count No. 1, Mahavira, and includes No. 7 in No. 6 and No. 10 in No. 9 : So the number of Udyotana Suri comes to 35 instead of 38. Dr. Klatt published the list in Indian Antiquary Vol. XI P 253. The Gachchha was named as 'Tapa' from S. 1285 (1211 A. D.) during the headship of No. 44 Jagatachandra Suri.]

- | | |
|---|-------------------|
| 35. Udyotana. | 36. Sarvadeva I. |
| 37. Deva. | 38. Sarvadeva II. |
| 39. Yashobhadra and Nemichandra. (brother disciples.) | |
| 40. Munichandra (contemporary of Hemachandra). | |
| 41. Ajitadeva. | 42. Bijoyasinha. |
| 43. Somaprabha I and Maniratna. | |
| 44. Jagatchandra. (S. 1285 = 1228 A. D.) | |
| 45. Devendra (author of Karma grantha, died S. 1327 = 1270 A. D.) | |
| 46. Dharmaghosha (died S. 1357 = 1300 A.D.) | |
| 47. Somaprabha II, died S. 1373 = 1316 A.D.) | |
| 48. Somatilaka, (died S. 1424 = 1367 A.D.) | |
| 49. Devasundara. | |
| 50. Somesundara, (died S. 1499 = 1442 A.D.) | |
| 51. Munisundara (died S. 1503 = 1446 A. D.) | |

52. Ratnashekhara (died S. 1517 = 1460 A.D.)
 53. Lakshmisagara.
 54. Sumatisadhu.
 55. Hemavimala. (during his time 'Karuamati started from S. 1562 = 1505 A.D. and 'Parshwachandra', started from S. 1572 = 1515 A. D.)
 56. Anandavimala. (died S. 1596 = 1539 A.D.)
 57. Vijayadana (died S. 1622 = 1565. A. D.)
 58. Heeravijaya. (contemporary of Akbar, died S. 1652 = 1595. A. D.)
 59. Vijayasena. (died S. 1671 = 1614. A.D.)
 60. Vijayadeva. (died S. 1713 = 1656. A.D.)
 61. Vijayaprabha.
(Dr. Klatt's list closes here.)
 62. Vijayaratna.
 63. Vijayakshema.
 64. Vijayadaya.
 65. Vijayadharma I.
 66. Vijayajinendra.
 67. Vijayadhaneshwar.
 68. Vijayadevendra.
 69. Vijayadharma II.
-

**(c-1) PAYACHAND OR PARSHWACHANDRA
GACHCHHA.**

[The list of the Gachchha counts from Goutama, the first '*ganadhar*' of Mahavira, instead of beginning from Mahavira or Sudharma as in (b) or (c). It is a branch of the 'Tapa' and so we find, up to No 40 Munichandra, similarity in names with slight difference. Unlike Tapa it does not include Nos 7 and 10 in Nos 6 and 9 respectively. It excludes Dinna Suri (No 14) from the list. The number, therefore, of Udyotana Suri comes to 37. Dr. Klatt does not explain this (Indian Antiquary Vol XXIII p. 181). The Mss. give the date of Indradinna (No. 13) as 74 B.C.].

37. Udyotana.
38. Sarvadeva I. presentin S 1010 (953 A.D.)
39. Deva I. 40. Sarvadeva II.
41. Yashobhadra. 42. Nemichandra.
43. Munichandra.
44. Deva II. brother pupilwith Ajitadeva No.
41. of (c) ; (died in S. 1226 = 1169 A.D.)
45. Padmaprabha 46. Prasannachandra.
47. Gunasamudra, Dr. Klatt mentions Jaya-
shekhara as 47 and again as 49. My Mss. has
only one 'Jayashekhara 48; possibly it may be a
mistake of Dr. Klatt's Mss.)

48. Jayasekhara (S. 1301 = 1244, A.D.)
49. Vayarasena or Vajrasena (converted
many families in S. 1342 = 1285 A.D.) -
50. Hematilaka (S. 1362 = 1305 A.D.)
51. Ratnashekhara (S. 1399 = 1342 A.D.)
52. Hemachandra.
53. Purnachandra (S. 1424 = 1367 A.D.)
54. Hemahansa (S. 1453 = 1396 A.D.)
55. Lakshminivas Panyas.
56. Punyaratna Panyas.
57. Sadhuratna Panyas.
58. Parshwachandra Suri (S. 1565 = 1508
A. D. founded the Gachchha ; died
S. 1612 = 1555 A.D.)
59. Samarachandra (S. 1626 = 1569 A.D)
60. Rayachandra (S. 1669 = 1672 A.D.)
61. Vimalachandra (S. 1674 = 1617 A.D.)
62. Jayachandra (S. 1698 = 1641, A.D.)
63. Padmachandra (S. 1744 = 1687 A.D.)
64. Munichandra (S. 1750 = 1693 A.D.)
65. Nemichandra (S. 1797 = 1740 A.D.)
66. Kanakachandra (S. 1810 = 1753 A.D.)
67. Sivachandra (S. 1833 = 1777 A.D.)
68. Bhanuchandra (S. 1837 = 1780 A.D.)
69. Vivekachandra. 70. Labdhichandra.
71. Harshachandra 72. Hemachandra.
73. Bhratrichandra and Devachandra.

(c-2) TAPA GACHCHHA-VIJAYA SAKHA.

Nos. 1 to 60 the same as (c)

60. Vijayadeva Suri.
 61. Vijayasinha Suri.
 62. Satyavijaya Gani.
 63. Kapuravijaya Gani.
 64. Kshamavijaya Gani.
 65. Jinavijaya Gani.
 66. Uttamavijaya Gani.
 67. Padmavijaya Gani.
 68. Rupavijaya Gani.
 69. Kirtivijaya Gani.
 70. Kasturavijaya Gani.
 71. Manivijaya Gani.
 72. Buddhivijaya Gani.
 73. Ananadvijaya Suri.
 74. Kamalavijaya Acharya, the present pontiff.
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(d) LUMPAKA GACHCHHA.

The tradition is that the Gachchha took its rise from Lunkaji, who flourished in S. 1508 = 1451 A. D. But the first sadhu who occupied the pontifical chair of the new line was Bhana Rishi. He was a native of Arhot-

wada, belonged to Porwad caste and was self-initiated in Ahmedabad in S. 1524 = 1467 A. D. In some Mss. the date is S. 1528 = 1471 A. D. ; but in Jain Tatwadarsha, by Atmaramji the date is S. 1533 = 1476 A. D. Another Mss. give S. 1531 = 1474 A. D. The Gachcha's principal branches are : (i) Gujrati, (ii) Nagori (iii) Utradhi. In the list of the heads of the Gachchhas, which begins with Mahavira, as usual, the names are the same up to Arya Mahagiri, No 10. The dates in my Mss. are in regular order up to 453 A. D., when the Jain canons were reduced to writing. The dates, against the names of each, denote the year of their demise.]

10. Mahagiri, 282 B. C.
11. Balasinha, 247 B. C.
12. Shanta, 195 B. C.
13. Shyama, 154 B. C.
14. Sandila, 121 B. C.
15. Jitadharma, 73 B. C.
16. Samudra, 19 B. C.
17. Nandila, 64 A. D.
18. Nagahasti, 117 A. D.
19. Revati, 191 A. D.
20. Skhandil, 267 A. D.
21. Sinha, 287 A. D.
22. Samita, 321 A. D.

23. Nâgârjun, 348 A.D.
24. Govinda, 350 A.D.
25. Bhutadin, 435 A. D.
26. Lohitashpa, 420 A. D.
27. Dusha, 448 A. D.
28. Devardhi, 453 A. D.
29. Virabhadra I 30. Shankar Bhadra.
31. Yasobhadra. 32. Virabhadra II.
33. Variyama Sena. 34. Yasha Sena.
35. Harsha Sena 36. Jaya Sena.
37. Jagamala I. 38. Deva I.
39. Bhima. 40. Karma.
41. Raja. 42. Deva II.
43. Shankara. 44. Lakshmilabha.
45. Rama. 46. Padma.
46. Harisama. 48. Kushalaprabhu.
49. Upran. 50. Jaya.
51. Baja. 52. Deva II
53. Sura Sena. 54. Mahasur Sena.
55. Maha Sena. 56. Jaya Raja.
57. Gaya Sena. 58. Mitta Sena.
59. Vijaya Sinha. 60. Shiva Raja.
61. Lâla. 62. Jnyan.
63. Bhâna Rishi.
64. Bheeda, (S. 1540 = 1493, A.D),
65. Noona (S. 1556 = 1499 A.D.)
66. Bhima. 67. Jagamala II,

68. Sorbo.
69. Roopa. (S. 1566 = 1509 A.D.)
70. Jiva. (Nāgori Branch took its rise from this Acharaya).
71. Vara Sinha. (Mss. closes here.)

Atmaramji's list gives as follows :—

63. Bhana (S. 1533 = 1476 A.D.)
 64. Roopa (S. 1568 = 1511 A.D.)
 65. Jiva (S. 1578 = 1521 A.D.)
 66. Vara Sinha, Senior (S. 1587 = 1530 A.D.)
 67. Vara Sinha (S. 1606 = 1549 A.D.)
 68. Jashwanta (S. 1649 = 1592 A.D.)
-

(d-1) **LUMPAKA GACHCHHA.**

(Gujrati—Dhanrajpaskha Branch.)

- | | |
|------------------------|---------------------|
| 1. Roopsingji. | 2. Jivarajaji. |
| 3. Varasingji (Barh). | |
| 4. Varasingji (Laghu). | |
| 5. Jashwantasingji. | 6. Roopsingji II. |
| 7. Damodarsingji. | 8. Dhanrajaji. |
| 9. Chintamanaji. | 10. Kshemakaranaji. |
| 11. Dharmasingji. | 12. Nagarajaji. |
| 13. Jayarajaji. | 14. Meghrajaji. |
| 15. Akshayarajaji. | 16. Ajayarajaji. |
| 17. Amararajaji. | 18. Kshemarajaji. |
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(e) **ANCHAL GACHCHHA.**

[The Gachha is also known as 'Vidhipaksha and started from S. 1214 = 1157 A.D.

Its Pattavali was published by Dr. Klatt in 'Indian Antiquary Vol XXIII p. 174, cf. Dr. Buhler's list in Epigraphia Indica Vol. II, p 39.]

- | | |
|---------------------|--------------------|
| 35. Udyotana. | 36. Sarvadeva. |
| 37. Padmadeva. | 38. Udayaprabha. |
| 39. Prabhananda. | 40. Dharmachandra. |
| 41. Suvinayachandra | 42. Gunasamudra. |
| 43. Vijayaprabha. | 44. Narachandra. |
| 45. Virachandra. | 46. Jayasinha. |
| 47. Aryarakshita. | |

(S. 1202—12236 = 1145—1179 A. D.)

48. Jayasinha.

(S. 1236—1258 = 1179—1201 A. D.)

49. Dharmaghosha.

(S. 1258—1268 = 1201—1210 A. D.)

50. Mahendrasinha.

(S. 1269—1309 = 1212—1252 A. D.)

51. Sinhaprabhu.

(S. 1309—1313 = 1252—1256 A. D.)

52. Ajitasinha.

(S. 1314—1339 = 1257—1282 A. D.)

53. Devendrasinha.

(S. 1339—1371 = 1282—1313 A. D.)

54. Dharmaprabha.
(S. 1391—1393 = 1313—1336 A. D.)
55. Sinhatilaka.
(S. 1393—1395 = 1336—1338 A. D.)
56. Mahendra.
(S. 1395—1444 = 1338—1387 A. D.)
57. Merutunga.
(S. 1446—1471 = 1389—1414 A. D.)
58. Jayakirti
(S. 1473—1500 = 1416—1443 A. D.)
59. Jayakeshari.
(S. 1501—1542 = 1444—1485 A. D.)
60. Siddhantasagara.
(S. 1542—1560 = 1485—1503 A. D.)
61. Bhavasāgar.
(S. 1560—1583 = 1503—1526 A. D.)
62. Gunanidhāna.
(S. 1584—1602 = 1527—1545 A. D.)
63. Dharmamurti.
(S. 1602—1673 = 1545—1613 A. D.)
64. Kalyānasāgara.
(S. 1670—1718 = 1613—1661 A. D.)
65. Amarasāgara.
(S. 1718—1762 = 1661—1705 A. D.)
66. Vidyāsāgara.
(S. 1762—1797 = 1705—1740 A. D.)

67. Udayasâgara.
(S. 1797—1826 = 1740—1769 A. D.)
 68. Kirtisâgara.
(S. 1826—1843 = 1769—1786 A. D.)
 69. Punyasâgara.
(S. 1843—1860 = 1786—1803 A. D.)
 70. Muktisâgara.
(S. 1860—1892 = 1803—1835 A. D.)
 71. Rajendrasagara.
(S. 1892—1914 = 1835—1857 A. D.)
 72. Ratnasagara.
(S. 1914—1928 = 1857—1871 A. D.)
 73. Vivekasâgara, from S. 1928 = 1877 A.D.
-

(f) KARUAMATI GACHCHHA.

1. Mahan Karhua.
(S. 1524—1564 = 1467—1507 A. D.)
2. M. Khima.
(S. 1564—1571 = 1507—1514 A. D.)
3. M. Beera.
(S. 1571—1601 = 1514—1544 A. D.)
4. M. Jivaraj.
(S. 1601—1644 = 1544—1587 A. D.)
5. M. Tejapal I.
(S. 1644—1646 = 1587—1589 A. D.)

6. M. Ratnapal.

(S. 1646—1661 = 1589—1604 A. D.)

7. M. Jinadas.

(S. 1661—1670 = 1674—1513 A. D.)

8. M. Tejapala II (S. 1670—1684 = 1613—1627 A. D. He was present in 1627 A.D.) with his chief disciple Kalyāna and others, when the Mss. was written.)

(g) THERAPANTHIS.

Bhikhanjee Swami (S. 1817 = 1761 A.D.)

Bhāramajee Swami. (S. 1860 = 1803 A.D.)

Raichandjee Swami. (S. 1878 = 1821 A.D.)

Jitmaljee Swami. (S. 1908 = 1851 A. D.)

Maghrajjee Swami. (S. 1938 = 1881 A. D.)

Manaklaljee Swami. (S. 1949 = 1892 A. D.)

Dalchandjee Swami. (S. 1954 = 1897 A.D.)

Kaluramajee Swami. (S. 1966 = 1909 A.D.)

—the present pontiff.

B. DIGAMBARA SCHOOL OR MULA SANGHA.**(a) Nandi Sangha. Chitor Sakha.**

[This Nandi Sangha was founded by Meghanardin, a disciple of Guptigupta or Arhadbali and is also known as Saraswati Gachchha and Balātkāra Gana. The following list is based upon the Pattavali as lately published in the Jain Siddhanta Bhaskara, a Digambar Journal and by Dr. Hoernle in "Indian Antiquary" Vols. XX, pp. 341—361 and XXI, pp. 57—84. The pontiffs of the Gachchha generally use the four surnames viz. *Nandin*, *Chandra*, *Kirti* and *Bhushana*. The table begins from Gautama the first *Ganadhara* or disciple of Mahavira who is known as the founder of the Mula Sangha by the Digambaris. The dates against the names indicate the year of their succession.]

1. Gotama up to 515 B.C. 2. Sudharama 503 B.C.
3. Jambu 465 B.C. 4. Vishnu 451 B.C.
5. Nandi 435 B.C. 6. Aparajita 413 B.C.
7. Gobardhana 394 B.C. 8. Bhadrabahu I 365 B.C.
9. Visākha 355 B.C. 10. Proshthila 336 B.C.
11. Kshatriya 319 B.C. 12. Jaya Sena 298 B.C.
13. Naga Sena 280 B.C. 14. Siddhārtha 263 B.C.
15. Dhīrsti Sena 245 B.C. 16. Vijaya Sena 232 B.C.
17. Buddhilinga 212 B.C. 18. Deva I 198 B.C.
19. Dhara Sena 184 B.C. 20. Nakshatra 166 B.C.

21. Jayapalaka 146 B.C. 22. Pandava 107 B.C.
 23. Dhruva Sena 93 B.C. 24. Kansa 61 B.C.
 25. Subhadra 57 B.C. 26. Yasobhadra 39 B.C.
 27. Bhadrabahu II 16 B.C.

(Other dates are 31, 33 and 53 B.C. See notes by Dr. Hoernle, Indian Antiquary Vol. XX pp. 341 and 357—360).

28. Guptigupta 21 B.C. 29. Meghanandin I 17 B.C.
 30. Jinachandra I 8 B.C. 31. Kundakunda 44 A.D.
 32. Umâsvâmin 85 A.D. 33. Lohacharya 96 A.D.
 34. Yasahkirti 154 A.D. 35. Yasonandin 201 A.D.
 36. Devanandin I 251 A. D. 37. Jayanandin 296 A. D.
 38. Gunanandin 307 A. D. 39. Vajranandin 329 A. D.
 40. Kumarnandin 360 A. D. 41. Lokachandra 396 A. D.
 42. Prabhachandra 421 A. D. 43. Nemichandra 430 A. D.
 44. Bhanunandin 451 A. D. 45. Nayanandin 468 A. D.
 46. Vasunandin 474 A. D. 47. Viranandin 504 A. D.
 48. Ratnanandin 528 A. D. 49. Manikyanandin 544 A. D.
 50. Meghchandra 560 A. D. 51. Shantikirti I 585 A. D.

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|---------------------------------|----------------------------------|
| 52. Merukirti
629 A. D. | 53. Mahikirti
647 A. D. |
| 54. Vishnunandin
669 A. D. | 55. Shribhushana I
678 A. D. |
| 56. Shrichandra
692 A. D. | 57. Shrinandin
708 A. D. |
| 58. Desabhushana
708 A. D. | 59. Anantakirti
728 A. D. |
| 60. Dharmanandin
751 A. D. | 61. Vidyānandi
783 A. D. |
| 62. Ramachandra
790 A. D. | 63. Rāma kirti
821 A. D. |
| 64. Abhayachandra
840 A. D. | 65. Navachandra
859 A. D. |
| 66. Nagachandra
882 A. D. | 67. Harinandi.
891 A. D. |
| 68. Harichandra
917 A. D. | 69. Mahichandra I
933 A. D. |
| 70. Maghachandra I
966 A. D. | 71. Lakshmichandra
970 A. D. |
| 72. Gunakirti
991 A. D. | 73. Gunachandra
1009 A. D. |
| 74. Lokachandra
1022 A. D. | 75. Shrutakirti
1037 A. D. |
| 76. Bhāvachandra
1058 A. D. | 77. Mahichandra II
1083 A. D. |

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| 78. Mâghachandra II
1087 A. D. | 79. Brahmanandin
1091 A. D. |
| 80. Devanandin II
1098 A. D. | 81. Visvachandra
1099 A. D. |
| 82. Harinandin
1103 A. D. | 83. Bhavanandin
1110 A. D. |
| 84. Devanandin III
1113 A. D. | 85. Vidyachandra
1119 A. D. |
| 86. Surachandra
1127 A. D. | 87. Maghnandin II
1131 A. D. |
| 88. Jnananandin
1142 A. D. | 89. Gangâkirti
1149 A. D. |
| 90. Simhakirti
1152 A. D. | 91. Hemakirtti
1159 A. D. |
| 92. Charunandin
1166 A. D. | 93. Neminandin II
1173 A. D. |
| 94. Nâbhikirti
1175 A. D. | 95. Narendrakirti
1184 A. D. |
| 96. Shrichandra II
1191 A. D. | 97. Padmakirti
1196 A. D. |
| 98. Vardhamâna
1199 A. D. | 99. Akalankachandra
1200 A. D. |
| 100. Lalitakirti
1204 A. D. | 101. Kesavachandra
1205 A. D. |
| 102. Chârukirti
1207 A. D. | 103. Abhayakirti
1207 A. D. |

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|---------------------------------------|---------------------------------------|
| 104. Vasantakirti
1209 A. D. | 105. Prakshantikirti
1211 A. D. |
| 106 Vishalakirti
1214 A. D. | 107. Dharmachandra
1239 A. D. |
| 108. Ratnakirti II.
1253 A. D. | 109. Prabhâchandra
1328 A. D. |
| 110, Padmanandin
1393 A. D. | 111. Subhachandra
1440 A. D. |
| 112. Prabhachandra III.
1514 A. D. | 113. Jinachandra II.
1524 A. D. |
| 114. Dharamachandra II.
1546 A. D. | 115. Lalitakirti
1565 A. D. |
| 116. Chandrakirti
1605 A. D. | 117, Devendrakirti
1634 A. D. |
| 118. Narendrakirti
1665 A. D. | 119. Surendrakirti
1676 A. D. |
| 120. Jagatakirti
1713 A. D. | 121. Devendrakirti II.
1735 A. D. |
| 122. Mahendrakirti I.
1758 A. D. | 123. Khemendrakirti
1765 A. D. |
| 124. Surendrakirti
1795 A. D. | 125. Sukhendrakirti
1822 A. D. |
| 126. Nainakirti
1826 A. D. | 127. Devendrakirti III.
1881 A. D. |
| 128. Mahendrakirti 1881 A.D. | |
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(a-1) NAGOR SAKHA,

[After Jina Chandra II (No. 113) we find two lines, as one section removed to Nagor and the other continued to reside in Chitor.]

- 113. Jinachandra II, up to 1524 A.D,
 - 114. Ratnakirti IH, 1529 A.D.
 - 115. Bhuvanakirti, 1533 A.D.
 - 116. Dharmakirti, 1544 A.D.
 - 117. Vishalakirti, from 1544 A. D. ; there is a break down in the list up to 1740 A.D. when Bhuvanabhushana (120) succeeded.
 - 120. Bhuvanbhushana up to 1745 A.D,
 - 121. Vijayakirti 1773 A. D.
 - 122. Lokendrakirti 1783 A.D.
 - 123 Bhuvanakirti II from 1793 A.D.
-

(a-2) SUBHA CHANDRA SHAKHA.

[The line starts from Acharya Shubha Chandra No. 116 author of Pandava Purana. In the list the names differ from Vishalakirti No. 106. as below.]

- | | |
|---------------------|--------------------|
| 106. Vishalakirti. | 107, Shubhakirti. |
| 108. Dharmachandra. | 109. Ratnakirti. |
| 110. Prabhachandra. | 111. Padmanandi. |
| 112. Sakalakirti. | 113. Bhuvanakirti. |
| 114. Indubhushana. | 115. Vijayakirti. |

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|----------------------|---------------------|
| 116. Shubhachandra. | 117. Sumatikirti |
| 118. Gunakirti. | 119. Vadibhushana. |
| 120. Ramakirti. | 121. Yashakirti. |
| 122. Padmanandi. | 123. Devendrakirti. |
| 124. Kshemendrakirti | 125. Narendrakirti. |
| 126. Vijayakirti | 127. Nemichandra. |
| 128. Chandrakirti | |

SENA GANA.

[The list is given from the Jaina Siddhanta Bhaskara. Up to Bhadrabâhu II (No. 28) there is little difference. Next comes Lohacharya, a disciple of Bhadrabahu II and the 'Gana' was founded by his disciple Jina Sena I, from whom the name is derived]

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|----------------------|-------------------|
| 1. Lohâcharya I. | 2. Jina Sena I. |
| 3. Ravi Sena. | 4. Shivayan. |
| 5. Rama Sena. | 6. Kanaka Sena. |
| 7. Bandhu Sena | 8. Vishnu Sena. |
| 9. Malli Sena. | 10. Mahavira. |
| 11. Bhava Sena. | 12. Aristanemi. |
| 13. Sihadbali. | 14. Ajita Sena. |
| 15. Guna Sena I. | 16. Siddha Sena. |
| 17. Samantabhadra I. | 18. Shivakoti. |
| 19. Vira Sena I. | 20. Jina Sena II. |
| 21. Gunabhadra I. | 22. Nemi Sena. |
| 23. Chhatra Sena I. | 24. Arya Sena. |

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|----------------------|-----------------------|
| 25. Lohacharya II. | 26. Bramha Sena. |
| 27. Sura Sena. | 28. Kamalabhadra. |
| 29. Devendra. | 30. Kumara Sena. |
| 19. Durlava Sena. | 32. Dhara Sena II. |
| 33. Sree Sena. | 34. Laksmi Sena I. |
| 35. Some Sena I. | 36. Shrutavira. |
| 37. Dhara Sena III. | 48. Deva Sena I. |
| 39. Soma Sena II. | 40. Gunabhadra II. |
| 41. Deva Sena II. | 42. Vira Sena II. |
| 41. Vira. | 44. Mānikya Sena I. |
| 45. Guna Sena II. | 46. Laksmi Sena II. |
| 47. Soma Sena III. | 48. Manikya Sena II. |
| 49. Gunabhadra III. | 50. Soma Sena IV. |
| 51. Jina Sena II. | 52. Samantabhadra II. |
| 53. Chhatra Sena II. | |
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(b) KASHTHA SANGHA.

[The list is taken from 'Jaina Siddhanta Bhaskara]

- | | |
|--------------------------|--------------------|
| 1. Mahavira | 2. Goutama. |
| 3. Sudharmâ. | 4. Jambu. |
| 5. Vishnu. | 6. Nandimitra. |
| 7. Aparâjita | 8. Govardhana. |
| 9. Bhadrabahu I. | 10. Vishâkhâ. |
| 11. Prosthila. | 12. Kshatriya. |
| 13. Nâgasena. | 14. Jayasena I. |
| 15. Dhritasena. | 16. Vijay. |
| 17. Gangadeva | 18. Dharmasena. |
| 19. Nakshatra. | 20. Jayapâla. |
| 21. Pandu. | 22. Dhruvasena. |
| 23. Kansa, | 24. Samudra. |
| 25. Yashobhadra. | 26. Bhadrabâhu II. |
| 27. Lohâcharya. | 28. Jayasena. |
| 29. Virasena. | 30. Bramhasena. |
| 31. Rudrasena. | 32. Bhadrâsena. |
| 33. Kirtisena. | 34. Jayakirti. |
| 35. Vishvakirti. | 36. Abhayasena. |
| 37. Bhutasena. | 38. Bhavakirti. |
| 39. Vishvachandra. | 40. Abhayachandra. |
| 41. Mâghachandra. | 42. Nemichandra. |
| 43. Vinayachandra. | 44. Bâlachandra, |
| 45. Tribhuvanachandra I. | 46. Râmachandra. |
| 47. Vijayachandra. | 48. Yashakitri I. |

- | | |
|--------------------|--------------------------|
| 49. Abhayakirti. | 50. Mahâsena. |
| 51. Kundakirti. | 52. Tribuvanachandra II. |
| 53. Râmasena. | 54. Harshasena. |
| 55. Guna Sena. | 56. Kumârsena I. |
| 57. Prâtâpsena. | 58. Mâhavasena. |
| 59. Vijayasena. | 60. Nayanasena. |
| 61. Shreyânsasena. | 62. Anantakirti. |
| 63. Kamalakirti I. | 64. Kshemakirti I. |
| 65. Hemakirti. | 66. Kamalakirti. |
| 67. Kumârsena II. | 68. Hemachandra. |
| 69. Padmanandni. | 70. Yashahkirti. |
| 71. Kshemakirti. | 72. Tribhuvanakirti. |
| 73. Sahasrakirti. | 74. Mahichandra. |
| 75. Devendrakirti. | 76. Jagatakirti. |
| 77. Lalitakirti. | 78. Rajendrakirti. |
| 79. Munindrakirti. | |
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